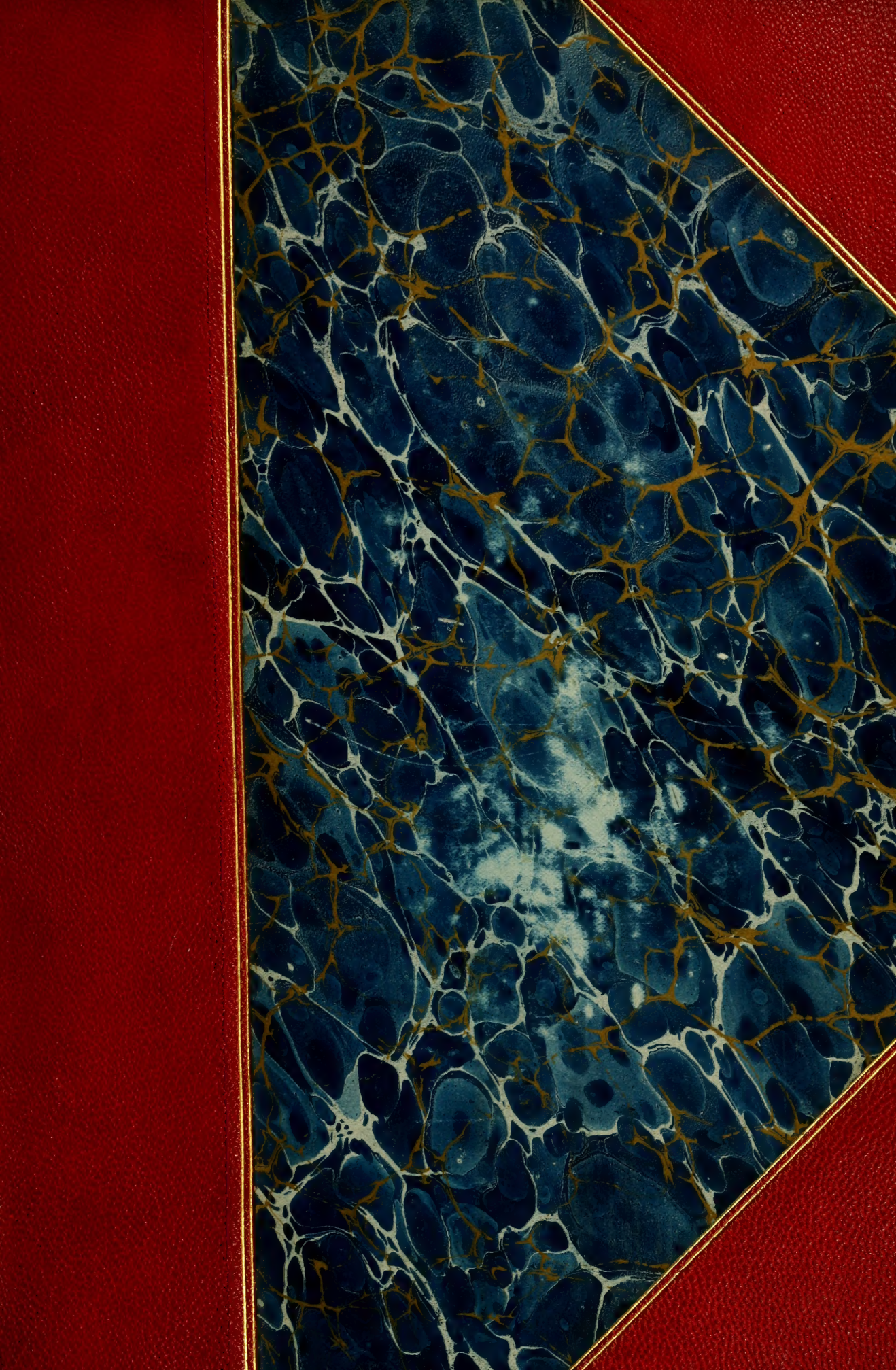


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* DAA, Ludwig Christensin, a Norwegian man of letters and politician, was born on the 19th of August, 1809, at Fiskevaag in the Saltdal, Nordland. From 1835 to 1837 he held the post of docent of history and geography at the university of Christiania, and in 1838 made a journey to France and England to study political economy. In 1852 he was appointed head master of the cathedral school of Christiania, and again in 1856 visited France and England for the purpose of ethnological study. From 1842 to 1845 he sat in the storthing or diet for Akershuus, and in 1854 he was chosen to represent Christiania. He also held, from 1839 to 1851, the office of stats-revisor. He is earnest in his literary character, an ardent lover of his country, and consequently a supporter of democratic opinions. Besides having contributed to several newspapers, both at home and abroad, and written largely on political, critical, and historical subjects, he is the author of the "Svensk-Norsk Haandordbog" (Swedish-Norwegian Hand Dictionary), published in 1841; "Udsigt om Ethnologien" (Sketch of Ethnology), 1855; and "Jordbeskrivelse for den Norse Almue" (Description of the Earth for the Norwegian People), 1857.—(*Nordisk Con. Lex.*)—M. H.

DACH, Johann, also called, from the birthplace of his father, Johann von Aachen, one of the artists whom the German emperor, Rudolph II., delighted to patronize, was born at Cologne in 1566, and studied under Sprangher. He was commissioned by his patron to go to Italy to take copies from the choicest works of that country. His success procured him a hearty reception on his return to Germany, especially at the court of Vienna, where he continued to exercise his art, until a very advanced age. He died full of honours and fame in 1650. England possesses many of his careful drawings.—R. M.

DACH, Simon, a German lyric poet, was born at Memel, 29th July, 1605, and died at Königsberg, 15th April, 1659. After having studied at Königsberg, he was appointed to a mastership in the cathedral school, and in 1639 to the chair of poetry in the university. As a specimen of his poetry, which is alike distinguished by simplicity, tenderness, and piety, we may note his beautiful piece, "Annie of Tharaw," which has been admirably translated by Professor Longfellow.—K. E.

DACIER, André, a distinguished French scholar, was born at Castres in 1651. After receiving such education as his native town afforded, he was sent to Saumur for the benefit of studying under the learned Tanneguy Lefevre. This event was destined to exercise an important influence upon his life, for it introduced him to a fellow pupil, Anne, the daughter of his preceptor. A sympathy of tastes soon attracted them to each other, and their mutual affection led ultimately, in 1683, to a union which was wittily designated, "the marriage of Greek and Latin." This connection introduced him to the notice of the duke of Montausier, who had charge of the education of the dauphin; and in consequence he was commissioned to assist in preparing an edition of the classics, afterwards known as the "Delphin edition," a task in which his wife was associated. Though an excellent scholar, Dacier's admiration of the ancients obscured his judgment, and he could see no fault in his favourite authors. Many of his translations and commentaries possess high merit, and still maintain their place as educational works. Through the interest of his patron he was appointed librarian of the Louvre; he was also elected a member of the Academy of Inscriptions, and of the Academie Française, of which he was eventually appointed perpetual secretary. He died on the 18th of September, 1722.—J. F. W.

DACIER, Anne, wife of the preceding, was born at Saumur in March, 1654. Her father, M. Tanneguy Lefevre, seeing her aptitude for learning, educated her with great care, and the girl made admirable use of the advantages which her father's erudition and genius placed within her reach, possessing herself with avidity of the instruction which he was in the habit of giving to his son. It was soon manifest that the pupil was likely to rival her preceptor in an accurate and profound knowledge of the Greek and Latin classics. It was while thus occupied that fortune brought under the same roof a young scholar who shared her studies and won her heart. André Dacier, as we have already mentioned, came to Saumur to study *under* the father and *beside* the daughter. The death of Lefevre, in 1672, threw Anne upon her own resources. She repaired to the capital, where she found many of her father's friends ready to aid her. Her learning won her the patronage of the duke of Montausier, who engaged her to edit, for the use of the dauphin, some of the classical authors. This task Mademoiselle Lefevre executed with singular ability, exhibiting great critical acumen and a large knowledge of classical authors. So great was the satisfaction which she gave that a pension was conferred upon her. It was while thus occupied that she renewed her intimacy with M. Dacier, and they were married in 1683. The union was one which not only insured their domestic happiness, but joined them thenceforth in the congenial work of erudition, and the production of those works which have conferred on them a lasting celebrity. Of these Madame Dacier produced the most important. Her greatest work is the translation of Homer's Iliad, which is replete with scholarly elucidations. She subsequently published a translation of the Odyssey. She died in August 17, 1720. Madame Dacier deservedly holds a high place amongst the literary women of France. Her acquirements were remarkably solid; she was a sound critic and an accurate scholar; but she erred, like her husband, in an over-partiality for antiquity. As a woman, Madame Dacier was highly estimable. Simple, unaffected, and modest, she knew how to be silent as well as to converse agreeably. To Madame Dacier, as has been well observed, her sex owes much, for she has proved of what great things women are capable.—J. F. W.

DÆDALUS: the name given to a great number of the artists of antiquity, the most notable of whom is the quasi-mythic Athenian, son of Metion and grandson of Eupalamus. He is said to have been a descendant of Erechteus, king of Athens, and is supposed to have lived about 1380 B.C. Much of what is said respecting him by the Greek writers must be regarded as purely mythical, but enough remains, after deducting this, to entitle him to the honour of being considered the father of sculpture amongst the Greeks. To him is attributed the invention of the wedge, of the axe, of the wimble, of the saw, and many other instruments of carpentry. The wooden images of

the gods, which before his time boasted neither shape nor symmetry, he converted into creditable pieces of sculpture; and although in doing so he did not go beyond the stiff and expressionless forms of Egyptian art, it is probable he had to invent his own models, and doubtful if he derived assistance from any older style of art. These improved images, and the artists who manufactured them, were in after time called Dædalian. His rough statues were described as endowed with life —a hyperbolical eulogium of their artistic merits, which some authors have interpreted to mean that he was also the inventor of automata. He went to Crete, where he executed many ingenious works, and amongst others the labyrinth, in which, together with his son Icarus, he was himself destined to be confined. It was to escape from this prison that the ingenious artisan is said to have invented the sails of ships—the famous and wonderful wings described by poetical writers. The account of Diodorus Siculus is, that Dædalus effected his escape on a ship secretly provided for him by the queen of Crete; that he obviated the want of a crew by the invention of those sails which had in fact, and especially at a distance, the appearance of wings; that he was wrecked against an uninhabited island, where his son was drowned; and that from this disaster the name of Icaria was given to the place, and of Icarian to the surrounding sea. In whatever way the escape was accomplished, the fugitive is said to have repaired to Cumæ, where he built a temple to Apollo, and afterwards proceeded to Sicily, where he carried out many and important works, some of which were still extant in the time of Diodorus. He is said to have been put to death upon this island; but the statement rests on doubtful authority. The school he founded reached its culminating artistical development at Ægina, where, but half a century before the period of Phidias, it was in full vigour; but even after the Pericleian age it continued to produce many, if not all the works of sacred sculpture, which adorned the temples of Italy and Sicily, as well as those of his native Greece.—R. M.

* DAFFINGER, Moriz Michael, a miniature painter, born at Vienna in 1790. The son of an artist, and the pupil of his father, at a very early age he gave proofs of his talents for painting. Having completed his education under Füger, he worked by the side of his father at the imperial porcelain works of Vienna, where he gained both experience and fame. As a miniature portrait painter he had, for many years, no equal in Germany, and many of his works have been engraved or lithographed at Vienna and elsewhere.—R. M.

D'AGINCOURT. See Agincourt.

DAGOBERT I., king of France, was born about A.D. 600, and was the son of Clotaire II., whom he succeeded in 628. Aquitaine, with the city of Toulouse, declared for his brother Caribert; but on his death in 636, Dagobert reunited the whole Merovingian monarchy under his own sceptre, and caused Chilperic, Caribert's eldest son, to be put to death. Dagobert was cruel and debauched; but with the vices he had some of the virtues of a barbarian, and was distinguished for his bravery and generosity. He waged successful war against the Saxons, the Bretons, Gascons, and Slavonians; but he stained his laurels by shocking cruelties, and caused no fewer than ten thousand families of Bulgarians, to whom he had given refuge in their flight from the Huns, to be massacred in one night. Dagobert shook off the control of Pepin, mayor of the palace, enacted laws for the Franks, and greatly encouraged commerce. He died at Epernay in 638, and was the first monarch buried at St. Denis.—J. T.

DAGOBERT II., was the son of Sigebert II., king of Austrasia, and the grandson of Dagobert I. On the death of his father in 656, he was shut up in a convent by Grimoald, mayor of the palace, who wished to obtain the crown for his own son. Dagobert was secretly sent to Ireland, and thence into Scotland, where he married Matilda, a Scottish princess. He eventually returned to Austrasia in 674, and was acknowledged king; but he was assassinated in 679.—J. T.

DAGOBERT III., king of France, was born in 699, and succeeded his father, Childebert III., in 711. His authority was merely nominal, the whole power of the state being wielded by Pepin d'Heristal, mayor of the palace. Dagobert died in 715.

DAGUERRE, Louis-Jacques-Mandé, who has given his name to one branch of the photographic art, was born in 1789. He started in life as a stage painter, and acquired much celebrity in his profession. He studied with great care the best methods of illumination, and succeeded in producing the most marvellous illusions. The greatest triumph of his art was the diorama, which for many years was a great object of attraction to the Parisians. In 1839 a fire broke out in his establishment, and all his valuable property was at once destroyed. This calamity, however, was the means of directing his attention to properties of light still more magical than those which entranced the spectators in the revolving platform of the diorama. His researches resulted in the daguerreotype process, by which his name has been rendered illustrious. His grand discovery, and that which will ever mark an era in the history of physical science, was the method of fixing the impressions made by light on a sensitive surface. The method of producing such impressions had been previously known. Porta, Charles Wedgwood, and Sir Humphrey Davy, had succeeded in producing pictures on a prepared surface, but they were baffled in their attempts to render them permanent. As soon as the whole surface was exposed to light, every trace of the picture was obliterated. Daguerre accomplished his object by the use of hyposulphate of soda. The grand desideratum was to find an agent which, while it acted upon the unaltered parts of the sensitive surface, would have no impression on the parts which had undergone a chemical change under the influence of the light. Daguerre found that hyposulphate of soda possessed this differential action, and effected the object in view. Although his chief contribution to science was the fixing of photographic images, still the whole process of the daguerreotype is ingenious and beautiful. The name of Nicéphore Niepce is usually associated with that of Daguerre. They for a time carried on their researches independently; but becoming acquainted with each other's results, they resolved to act in concert. Four years after the date of their associated labours, Niepce died, and Daguerre was left to perfect his process alone. The name of Daguerre is justly given to the process, for, however valuable the services of Niepce might be, the former had undoubtedly the chief merit of bringing the art to that perfection which at once astonished and delighted the world. Although other improved methods have, for many purposes, superseded the process of Daguerre, still they are fundamentally the same. The methods of Talbot in England, and of Bayard and Blanquart-Evrard in France, are only the natural developments of a fundamental discovery in science. The process of Daguerre has never been a favourite one with amateurs, the manipulation being more suitable for the professional man. The most obvious differences in the various processes, and those which chiefly determine the amateur in his adoption of any particular one, consist in the nature of the surfaces on which the image is received. While Daguerre used metallic plates, the more recent processes have substituted paper, albumen, and collodion. The employment of any particular process is determined by the object in view; and though, for many purposes, daguerreotype is superseded, still there are some for which it is specially adapted. In 1839 the French government purchased the invention, and bestowed on its author the decoration of the legion of honour, and a pension for life of six thousand francs. He died at Petit-Brie-sur-Marne, 12th July, 1851.—W. L., M.

DAGUESSEAU. See Aguesseau.

DAHL, Johann Christian Wilhelm, a German author, was born at Rostock in the duchy of Mecklenburg, of very poor parents, September 1, 1771. By the help of a few friends, who early perceived the extraordinary talent of the young man for acquiring languages, he was enabled to study, first at the university of his native town, then at Jena and Göttingen. Having left these places he became tutor in a private family, and next gave lectures on philology as connected with the bible, at Rostock. Finally, in 1802, he was named professor of Greek, and two years after also of theology, at the latter university. He died in 1810, in consequence, it is believed, of too severe attention to his studies. His chief works are—"Observationes philolog. atque crit.;" "Chrestomathia Philoniana;" "Theocriti Carmina;" and several translations from the classics—F. M.

* DAHL, Johann Christian, one of the most renowned landscape and marine painters of modern times, was born at Bergen in Norway in 1788. After a sojourn at Copenhagen, and a visit to Dresden and Berlin, he travelled through the Tyrol and part of Italy with Prince Christian of Denmark. At Rome he gained the friendship of the great Thorwaldsen, and had the honour of having his bust modelled by that veteran of sculptors. On his return to Germany he settled at Dresden and produced a

large number of works, striking for faithful adherence to nature, and for a dash of touch peculiar to this artist.—R. M.

* DAHL, VLADIMIR, better known by the *nom de plume* of KOSAC LUGANSKI, was born at St. Petersburg towards the close of the last century. The early part of his life was spent in the navy, and it was not till about his fortieth year that he commenced author. A man of genius and observation, he profited by extensive travel, and became one of the most successful writers of fiction in Russia. As a delineator of national manners he has a high reputation.—J. F. W.

DAHLBERG, ERIC, a Swedish military engineer, born in 1625; died in 1703. Already inspector of the national defences, he was appointed quartermaster during the Polish war in 1657, and afterwards governor-general of Livonia. He was latterly raised to the dignities of royal counsellor and field-marshal general. Dahlberg wrote a book entitled "Suecia Antiqua et Hodierna," and most of the plans and engravings in Puffendorf's History of Charles Gustavus were executed by him.—R. M., A.

* DAHLBOM, ANDERS GUSTAV, born in 1806, professor of entomology in Lund, well known as the author of many entomological works, as, for instance, "Exercitationes Hymenopterologicæ;" "Bombi Scandinaviæ;" "Conspectus Tethredinum, &c., Scandinaviæ, Copenhagen;" "Hymenoptera Europæa, præcipue Borealia; "Clavis Novi Hymenopterum Systematis," Lund; "Synopsis Hymenopterologiæ Scandinaviæ," Lund; "Kort Underrättelse om Skandinaviska Insekters allmännare Skada och nylta" (A Short Account of the Damage and Benefits of the more common Scandinavian insects), &c.—M. H.

DAHLGREN, CARL FREDERIK, a Swedish poet, one of the leaders of the so-called phosphorist school, was born on 20th June, 1791, in Ösgothland. He received his education at the university of Upsala. In 1813 he made his first appearance before the public as a contributor to *Atterbam's Poetical Calendar*. He published in 1819–20 Molberg's Epistlar, which were succeeded by various other works in the form of poetical calendars. He had considerable humour, and described comic and burlesque scenes in the manner of Belman. During the years 1829, 1834, and 1840, Dahlgren sat in the diet. He constantly adhered to the opposition, though in some of his later speeches he approximated to the moderate party. He suffered for many years from an incurable disease, which during the latter part of his life considerably diminished his powers of labour. He died on 2nd May, 1844. His works were collected and published in six volumes after his death.—M. H.

* DAHLGUIST, GEORGE GUSTAF, an actor of the theatre royal in Stockholm, was born on the 21st of June, 1807. He was brought up to trade, which he abandoned from his passion for theatrical personation, and made his debut in 1833 as Sicinius in Virginia. Especially in tragic characters, he takes rank amongst the first of his profession in Sweden.—M. H.

* DAHLMANN, FRIEDRICH CHRISTOPH, an eminent German historian and politician, was born at Vismar, 17th May, 1785, and devoted himself to the study of ancient languages in the universities of Copenhagen and Halle. Soon after he settled as a philological lecturer at Copenhagen, whence, in 1813, he was promoted to an extraordinary professorship at Kiel. Two years later he was appointed secretary to the prelates and nobility of Schleswig-Holstein, which office soon involved him in repeated controversies with the Danish government, and gradually attracted his attention to the study of politics, in connection with mediæval and modern history, on which topics he published some important works. Not being admitted as professor ordinary at Kiel, he accepted the chair of politics at Göttingen, which was offered him in 1829. Here he wrote "Quellenkunde der Deutschen Geschichte," 1830; and "Politik auf den Grund und das Maass der gegebenen Zustände Zurückgeführt." When, in 1837, the Hanoverian constitution was abolished, he, with the brothers Grimm and others, protested, and with them was banished. After some years of private life at Leipzig and Jena, he was inducted to the chair of politics and history at Bonn. In 1848 he was appointed confidential agent of the Prussian government at Frankfort, where he penned the constitution of a new German empire, as presented by the commission of the seventeen. In the national assembly he distinguished himself as one of the leaders of the constitutional or parliamentary party, and steadily advocated the election of the king of Prussia to the imperial crown. He energetically protested against the armistice of Malmoe, but in deference to his political friends, seceded from the assembly. He was afterwards an active member of the assemblies of Gotha and Erfurt, as also of the Prussian diet, and to the last advocated the principles of sound political reform as borne out by historical facts. Equally averse to revolutionary and absolutist principles, he at length retired altogether from the political stage, and exclusively devoted himself to the duties of his office at Bonn. His Histories of Denmark, and of the English and French revolutions, take high rank.—K. E.

DAHLSTJERNA, GUNNO, a Swedish poet of the seventeenth century belonging to the so-called Italian school. He died in 1709. He introduced the ottava rima into Swedish poetry in a long poem called "Kungaskald," on the death of Charles XII. He also translated, but not very successfully, Guarini's Pastor Fido. The "Kungaskald" is given in Carleson's collection, and contains some fine passages. He also wrote some excellent imitations of the old folk's songs.—M. H.

DAILLÉ, JEAN (in Latin DALLÆUS), an eminent theologian of the protestant church of France during the seventeenth century, was born in 1594 at Chatelherault in Poitou. Having repaired to Saumur in 1612 to prosecute his studies for the ministry, he was taken into the family of the celebrated Philip du Plessis-Mornai as a tutor to his grandchildren, with two of whom he afterwards travelled through Italy, Switzerland, Germany, Holland, and England. He returned home in 1621, and regretted to the end of his days the two years which he had lost in these peregrinations. In 1623 he was ordained, and for a short time acted as domestic chaplain to his patron. In 1624 he edited the Memoirs of Du Plessis-Mornai, who died in his arms. In 1625 he became minister of Saumur, and in 1626 of Charenton in Paris, in which important charge he continued till his death on the 15th of April, 1670. He published twenty volumes of sermons, which were highly esteemed. In regard to his French style he was considered one of the best writers of the age. But his most celebrated piece was his treatise, "De l'Employ des Pères," published in 1631, and again in Latin, "De usu Patrum in decidendis controversiis," in 1656 He presided as moderator of the last national synod of the protestant church of France at Loudun in 1659, on which occasion he took part with Amyraut in the controversy raised by the latter on the subject of the universality of grace. His treatise on the Fathers was translated by Thomas Smith of Cambridge in 1651, and has always been held in high esteem for its patristic learning and argumentative power. Bishop Warburton was one of its warmest admirers, and asserts that "it gave birth to the two best defences ever written on the two best subjects—*religion* and *liberty;* I mean," says he, "Mr. Chillingworth's Religion of Protestants, and Dr. Jeremy Taylor's Liberty of Prophesying." In a word," he continues, "it may be truly said to be the storehouse from whence all who have since written popularly on the character of the Fathers have derived their materials."—P. L.

DAJON, NICALAI, a Danish sculptor, born in Copenhagen in 1748; died in 1824; professor of sculpture, and member of the Academy of Arts. The two statues, "Bravery" and "Love of Country," at Copenhagen, are his work.—M. H.

DALAYRAC, NICOLAS, a musician, was born 13th June, 1753, at Muret in Languedoc, and died 27th November, 1809, at Paris. His father, who was subdelegate of the province where he was born, designed him for the profession of the law, and opposed, therefore, his boyish inclination for music. He indulged his son, however, with a few lessons on the violin; but, finding this study engross his attention, he commanded him to discontinue it. Young Dalayrac, consequently, used to take his violin to the housetop, after the family had gone to rest, and there practise by starlight. His distaste for jurisprudence became, in course of time, so manifest as to induce his father to abandon his favourite project, and to send Nicolas, at the age of twenty-one, to Paris, to enter the guards of the count of Artois. The metropolis gave him many opportunities of prosecuting the study of music, and he became the friend and pupil of Langlé, under whose instruction, late in life as was his commencement, he made so rapid progress that in 1781 he composed two little operas, which were performed at the court. The credit he gained by these induced the production, at the Opéra Comique, of his first public work, "L'Eclipse Totale," in 1782. He composed fifty-five other operas; the last of these "Le Poéte et le Musicien," upon which he was engaged when he died, was not performed until two years afterwards; and another, "Le Pavillon du Calife," which was written in 1804, did not appear

until 1822, when it was brought out under the title of "Le Pavillon des Fleurs." His music is usually classed with that of his contemporaries, Grétry and Monsigni. Though his works are now but little known, their large number proves the great popularity this composer enjoyed, which is corroborated by his having been created a chevalier of the legion of honour. His personal character was frank and generous; and though in 1790 he lost the gains of his artistic labours by the failure of a bank, he rescinded his father's will, which made him sole heir to his property, to divide this with his younger brother.—G. A. M.

DALBERG or DALBURG, the name of an ancient and noble German family, which has produced various members distinguished for their love of literature and art. The family descended from the house of Leyen Todebald III. of Leyen. The manor-house of Dalburg, near Stromberg, in Rhenish Prussia, was erected in 1170. The male line of the family terminated in 1315, and the succession devolved, by marriage with the heiress, on Gerhard, chamberlain of Worms. The new line of the Dalbergs became so powerful and distinguished, that on the coronation of the successive emperors of Germany, the head of the family received first the accolade from his imperial majesty as the premier baron of the empire. The family is divided into two branches—the one named Dalberg-Dalberg, the other termed Dalberg-Hernsheim, from the parish of that name near Worms.—J. T.

DALBERG, Emmerich Joseph, Duke von, son of Baron Wolfgang-Heribert, was born in 1773. He entered the service of the king of Bavaria, and distinguished himself by his attention to finance. In 1803 he was sent to Paris on a mission from the margrave of Baden. Here he attached himself to Talleyrand, became a zealous supporter of Napoleon, was ultimately naturalized in France, and in 1810 was created a duke and a councillor of state. On the downfall of Napoleon, however, Dalberg assisted in the restoration of the Bourbons; and in 1815 was created a peer of France and a minister of state, and received the grand cordon of the legion of honour. The remainder of his life was spent in retirement. He died in 1833.—J. T.

DALBERG, Johann von, an eminent patron of the revival of letters in the fifteenth century, was born at Worms in 1445, and was educated for the church at Erfurt, and in Italy. At Ferrara he became intimately associated with his countrymen Rudolph Agricola and Dietrich von Plenningen, who had the same passion as himself for ancient literature, and cherished the same patriotic desire to introduce the study of it into Germany. He returned to Germany in 1478, and was chosen along with Plenningen, by Philip, elector-palatine of the Rhine, to be one of his council, and was soon after also made chancellor of the university of Heidelberg. In 1482 he was consecrated bishop of Worms, and thenceforth divided his time between Worms and Heidelberg. The university revived under his superintendence, and his patronage of men of letters did much to stimulate and encourage the study of Roman, Greek, and Hebrew literature in that part of Germany. He was president of the Societas Literaria Rhenana, founded by Conrad Celtes, which had its chief seat in Heidelberg. It was chiefly by his influence that Agricola was induced to settle in that city as a professor of ancient literature; and he was no less liberal a patron to the studies of the famous John Reuchlin, who resided with him for some time, and whom he honoured as his teacher, for having translated several Greek works into Latin and others into German for his use. He died in 1503.—P. L.

DALBERG, Johann-Friedrich-Hugo, died in 1813. He was a member of the chapters of Treves, Worms, and Spire, and distinguished himself as a musical composer, a writer on music, and also as an antiquary.—R. M., A.

DALBERG, Karl Theodor, was born at the castle of Hernsheim, near Worms, 8th February, 1744. His father, who was statthalter of Worms, sent him to study law at Göttingen and Heidelberg; but afterwards destined him for the church. Having become a canon of the cathedral of Mainz, he was trained at the same time to the public service of the state in the ministry of the prince-archbishop of that see, and was appointed in 1772 privy councillor and statthalter of Erfurt. During his fifteen years' residence in that city, he distinguished himself by a conspicuous degree of that love of literature and science which was hereditary in his family. Wieland, Herder, Göthe, and Schiller were his correspondents and guests; he revived the Erfurt Academy of the Useful Sciences, and he made a good many contributions to the literature of the most brilliant period of German letters, in which he manifested the liveliest sympathy with the new ideas and tendencies of the age. In 1787 he was chosen coadjutor and successor of the prince-archbishop of Mainz; in 1788 coadjutor of Constance; and in 1797 provost of the chapter of Wurzburg. During the French occupation of Germany, he yielded to the caresses of Napoleon, who saw the importance of gaining him to his designs; and was compensated for the loss of the bishoprics of Constance and Mainz, to which he had succeeded, and which Napoleon incorporated with French territory, by the bishopric of Regensburg and the principality of Aschaffenburg. He was also rewarded for his unpatriotic participation in the formation of the confederacy of the Rhine, by being made grand duke of Frankfort, and primate of Germany. These evidences of his complicity in the plans of Napoleon naturally destroyed his former popularity with his countrymen, and the subsequent downfall of the usurper involved Dalberg in a similar catastrophe. After the expulsion of the French from Germany, he was compelled to resign all his civil dignities and possessions, and withdrew to Regensburg, where he devoted himself to the discharge of his episcopal functions, especially to the care of the poor and the promotion of education. He died on 10th February, 1817.—P. L.

DALBERG, Nils, a Swedish physician, died in 1820. Attached to the household of the prince-royal, afterwards Gustavus III., he visited France and Germany, where he made the acquaintance of many eminent scientific men. He was twice president of the Academy of Sciences of Stockholm, and published memoirs on several professional subjects.—R. M., A.

DALBERG, Wolfgang-Heribert von, baron of the holy empire, and minister of state in the duchy of Baden, died in 1806. He is known as a dramatic writer.—R. M., A.

DALBY, Isaac, a self-taught mathematician, was born in Gloucestershire in 1744, and died at Farnham in 1824. His friends destined him to the trade of a clothworker, but his tastes carrying him in another direction, he became an usher in a country school. Coming up to London in 1772, he was appointed teacher of arithmetic in Archbishop Tenison's grammar school, near Charing Cross; and was subsequently employed by the Hon. Topham Beauclerk in making astronomical observations in a building which he had erected for philosophical purposes. This establishment being broken up in 1781, Dalby, in the following year, obtained the appointment of mathematical master in the naval school at Chelsea. Five years afterwards he was recommended by Ramsden, the eminent philosophical instrument-maker, to Major-general Roy, who was at that time engaged in making trigonometrical observations for the purpose of connecting the meridians of Greenwich and Paris. In preparing for the publication of an account of these observations, Dalby was "led to apply a theorem (ascribed to Albert Girard) to the purpose of computing the excess of the three angles of a spherical triangle above two right angles." In 1790 General Roy died, and his assistant was, in the following year, appointed, along with Colonel Williams and Captain Mudge, to carry on the survey of England. His last appointment took place in 1799, when he became professor of mathematics in the senior department of the then newly-established royal military college at High Wycombe. The infirmities of age obliged him to resign his chair in 1820. Dalby, besides his papers in the *Ladies' Diary*, and other works, wrote a "Course of Mathematics," which reached a sixth edition.—R. M., A.

DALE, David, one of the most notable Scotch industrialists of the eighteenth century, was born at Stewarton in Ayrshire on the 6th of January, 1739. His father was a small grocer and general dealer, and David's education was of the limited kind to be expected under the circumstances. His earliest employment was tending cattle, from which he was transferred to work at the loom as apprentice to a Paisley weaver. The change seems to have been an unpalatable one, and he left his Paisley employer abruptly; but necessity has no law, and he was soon found working at the same trade in other localities—Hamilton, and the neighbourhood of Cambuslang. From the latter he removed to Glasgow, and, with a decidedly upward tendency, became clerk to a silk-mercer. In his new sphere his good qualities gained him useful friends, through whose kindness he was enabled to start in business as an importer of French yarns from Flanders. He prosecuted this branch of trade for many years with great success, and amassed considerable wealth. Carry-

ing on such a business, he was naturally attracted to the inventions of Arkwright; and when the latter visited Glasgow in 1783, Mr. Dale promptly entered into negotiations with him for the establishment of spinning-mills in Scotland, on the basis of mutual participation in the profits to accrue from the application of Arkwright's patented inventions. The use of steam-power in such works was then unknown; and visiting together the Falls of the Clyde, which afforded the necessary water-power, they decided on the site of the afterwards celebrated New Lanark Mills. When Arkwright's patent-right was set aside by the courts of law the connection ceased, and Mr. Dale found himself legally entitled to the undivided enjoyment of any profits that might reward his spirit of enterprise and application of capital. But there were still serious difficulties to overcome. The landed proprietors opposed the scheme, disliking the concourse of hordes of operatives in their neighbourhoods, and fearing to be burdened with the support of unemployed poor. The working classes themselves viewed the new employment with disgust. In time both gentry and people saw their mistake. The former came eventually to solicit Mr. Dale's aid in establishing similar mills, and from Ayrshire to Sutherlandshire he was a partner in the once unpopular establishments, now founded at the request of the class which had formerly so bitterly opposed them. The working population grew to estimate the advantages of an establishment, the benevolent as well as business-like proprietor of which made every arrangement for their comfort, and for the moral, religious, and intellectual education of old and young employed. But before this change Mr. Dale was sorely bestead to procure workers. Ship-loads of Highland emigrants, just starting for a voyage across the Atlantic, had to be arrested, and bribed into a trial of the new occupation. The orphan children of the Glasgow and Edinburgh workhouses had also to be called into requisition. Nay, when the first mill erected had been in successful operation for several weeks, it was accidentally burnt down, and all had to be done over again. Done it was, and done successfully. By his various operations, manufacturing, mercantile, and banking, Mr. Dale accumulated a large fortune, much of which he devoted to charitable and religious purposes. Mr. Dale was a strict religionist, of rigidly evangelical views; he was for many years a weekly preacher in a congregationalist chapel, and was the founder of the first auxiliary of the British and Foreign Bible Society. By great diligence he repaired in later life the defects of his early education, and learned to read the Bible in Hebrew and Greek. Six years after he had begun to wind up his affairs and retire gradually from business, he died at Glasgow on the 17th of March, 1806. The cotton-industry of Lanarkshire is his great, as it is his only monument.—F. E.

DALE, Samuel, an English pharmaceutist, was born in 1650, and died in 1739. He studied medicine, and devoted his attention in a special manner to natural history and botany. He published at London, in 1693, a "Pharmacologia, or an Introduction to the Materia Medica." Several papers were contributed by him to the Philosophical Transactions. He introduced many exotic plants into Britain, some of which were sent to him from Carolina by Catesby. A genus of leguminous plants was named after him by Linnæus.—J. H. B.

* DALE, Thomas, an English poet and divine, was born on the 22nd August, 1797. Left an orphan at an early age, he was placed, through the influence of some friends of his family, on the foundation of Christ's hospital. He removed to the university of Cambridge in 1817, and in the following year gave to the world his "Widow of Nain," a poem, which, being favourably reviewed in *Blackwood* and other periodicals, immediately attracted considerable notice. Like all his subsequent productions it is characterized by great purity and elegance both of thought and expression. In 1823 Dale, who had already married, entered into holy orders. At first vicar of St. Michael, he was removed in 1835, by the special desire of Sir Robert Peel, to St. Bride's, London. It was through the same liberal patronage that he became canon-residentiary of St. Paul's in 1843, and three years later vicar of St. Pancras. He was appointed to the chair of English literature, first in 1828 in the London university, and afterwards in 1836 in King's college. As a writer Dale holds a very respectable position amongst the authors of the day. His poems are more remarkable for correct taste and feeling than for passion or imagination. His sermons appear to enjoy a greater reputation. An unprejudiced authority says that "Dale's discourses produce an overwhelming effect upon his audiences, spoken, as they are, in the author's calm, solemn, manner." Dale has also published some devotional works, a translation of Sophocles, &c.—R. M., A.

DALECHAMP or DALECHAMPS, Jacques, a French medical man and botanist, was born at Caen in 1513, and died at Lyons about 1588. He prosecuted his studies at Montpellier, and graduated there as doctor in 1546. He practised as a physician at Lyons. He was a good scholar, and carried on an extensive scientific correspondence. He made a collection of the plants in the vicinity of Lyons. The chief botanical work published by him was his "Historia Generalis Plantarum," in which he gives descriptions and figures of more than one thousand plants, embracing those mentioned by the ancient Greek, Latin, and Arabic writers. The work is comprised in eighteen books, and the plants are arranged according to an artificial method. He also published an edition of Pliny's Natural History, and some treatises on medical subjects.—J. H. B.

D'ALEMBERT. See Alembert.

DALGARNO, George, a learned and ingenious Scotchman, was born at Old Aberdeen about the year 1626, and was educated in Marischal college, New Aberdeen. In 1657 he went to Oxford, where, according to Anthony Wood, he taught a private grammar-school, with good success, for about thirty years. He died of a fever on the 28th of August, 1687, and was buried in the north body of the church of St. Mary Magdalen. These scanty details are all that is known of the life of this learned and original writer, who had the merit of anticipating, a hundred and eighty years ago, some of the most valuable discoveries of the present day respecting the education of the deaf and dumb. To him belongs the credit of inventing the first finger alphabet for their use. His treatise upon this subject is entitled "Didascalocophus, or the Deaf and Dumb Man's Tutor," and was printed at Oxford in 1680. "Its design," he says, "is to bring the way of teaching a deaf man to read and write as near as possible to that of teaching young ones to speak and understand their mother tongue." "In prosecution of this general idea," says Dugald Stewart, "he has treated, in one short chapter of a 'deaf man's dictionary,' and in another of "a grammar for deaf persons,' both of them containing a variety of precious hints, from which useful practical lights might be derived by all who have any concern in the tuition of children during the first stage of their education." Besides this work, Dalgarno published in 1661 a treatise on the subject of a universal language. This was a favourite topic among the philosophers of that day, and Dalgarno was assured by Dr. Seth Ward, bishop of Salisbury, Dr. John Wallis, and others, that he had discovered a secret "which, by the learned men of former ages, had been reckoned among the desiderata of learning." It is certain that Dalgarno's speculations on this subject preceded those of Bishop Wilkins, whose Essay towards a Real Character was not published till 1668. Mr. Hallam says that Dalgarno's scheme "is fundamentally bad; but it deserves especially to be observed that he anticipated the famous discovery of the Dutch philologers—namely, that all other parts of speech may be reduced to the noun, dexterously, if not successfully, resolving the verb intransitive into an affirmative particle." Dalgarno's works were privately reprinted by the late Lord Cockburn and Lord Dundrennan, and presented to the Maitland Club of Glasgow.—J. T.

* DALGAS, Carl Frederick Isaac, born in 1787 at Fredericia. At seventeen he began his practical education with a farmer in Holstein. From 1805 till 1807 he remained at Thorseng, frequenting also the veterinary school of Copenhagen till the following year, when he returned to Fredericia. During the two succeeding years he travelled at the expense of government into Germany, Switzerland, and France, especially to inquire into the cultivation of hemp. In 1813 he purchased an extensive estate now called Aldebertsminde. Dalgas has written much on agricultural subjects, and has also translated the best agricultural works of Germany. Amongst his original treatises may be mentioned—"Jagttagelser over Hampens Dyrkning," 1812; "Forsög tel en kort og fattelig Lærebrug i Agerbruget for den danske Bonde" (An attempt at a short and easy mode of instruction in agriculture for the Danish peasant), 1822, which received the prize from the Society of Rural Economy. He has contributed largely to periodicals and newspapers.—M. H.

DALHOUSIE, George Ramsay, ninth earl of, a British

general, was descended from a long line of ancestors who figured conspicuously in the history of Scotland. He was born in 1770, and succeeded his father in the peerage in 1787. He entered the army in 1789; served at Gibraltar and Martinique, where he was severely wounded in 1795, and, in consequence, returned to England. His next service was in Ireland during the rebellion of 1798. In the following year he accompanied the expedition to the Helder, and was present in all the actions of the campaign in Holland. In 1800 he received the brevet of colonel, and was employed before Belle Isle, at Minorca, and afterwards in Egypt under Sir Ralph Abercromby, where he took part in the severe actions of Aboukir and Alexandria. In 1808 Lord Dalhousie served in the expedition to the Scheldt. He commanded the seventh division under Wellington in the Peninsula, was engaged in the battles of Vittoria and the Pyrenees, and other important actions, and was one of the general officers who received the thanks of parliament. He was created a peer of the United Kingdom in 1815. In the following year he was appointed to the command in Nova Scotia; and in 1819 was nominated captain-general and governor-in-chief of the forces in North America. He attained the full rank of general in 1830, and died in 1838.—J. T.

DALHOUSIE, James Andrew Broun Ramsay, first marquis of, was born at Dalhousie Castle, N.B., in 1812, educated at Oxford, and succeeded his father, ninth earl, in 1838. He was vice-president and president of the board of trade in Sir Robert Peel's second administration; and having given evidence of much business ability, he received the governor-generalship of India under Lord John Russell's premiership—landing at Calcutta in the January of 1848. Within a twelvemonth of his arrival the second Sikh war broke out; and after the triumph of the British arms, it devolved upon Lord Dalhousie to take the bold and decisive step of annexing the Punjaub. In 1849 he was created a marquis, and received the thanks of parliament for the zeal and ability displayed by him previously to the annexation of the Punjaub. The subsequent years of his governor-generalship, which closed in 1855, were marked by great internal improvement, as well as by a steady adherence to the policy of annexation or absorption. Lord Dalhousie returned to Europe in 1856; but, in consequence of the state of his health, was prevented from resuming his place in public life, and he died in 1860. He married in 1835 a daughter of the late marquis of Tweeddale.—F. E.

DALIN, Olof von, styled by some the father of Swedish literature, was the head of the Gallic, or, as it is also termed, the Dalin school of literature. He was born in 1708 at Winberga in Holland, and educated at the university of Lund, studying medicine in the first instance, and afterwards law, and whilst tutor in the Rälamb family collected in their valuable library material for his history of Sweden. In 1731 he received a government appointment, and two years afterwards commenced a periodical, on the plan of Addison's Spectator, called *Den Svenska Argus*. He wrote satires and comedies which were greatly admired at the time; above all, his comedy, "Den Afundsjuke," published in 1738, which bears considerable resemblance to the writings of Holberg. In tragedy and serious poetry he was less successful. Being introduced at court in 1741, he became a favourite with the king and queen, and in 1749 was appointed tutor to the crown prince, and two years later was raised to the rank of a noble, and afterwards appointed royal historiographer and cancelleraad. Being suspected, however, of exercising undue influence at court, he lost some of his popularity; and an accusation of making a jest of the christian religion, lost him likewise his post of tutor to the crown prince, on which he left the court. After this he devoted himself to the completion of his history of Sweden, until, in the following year, being again admitted to court, he was nominated hofcanttsler, and in the August of that year died. It is as a prose writer, rather than a poet, that Dalin is deserving of remembrance, and especially in his *Argus*. Through this he conferred lasting benefits on his native country, which owed to it the establishment of a national periodical literature.—M. H.

DALLÆUS. See Daillé.

DALLAM, George, an eminent English organ-builder of the seventeenth century. He was born in 1602, and died in 1665, at Oxford, where a stone in the cloisters of New College records the event. He built the organ in New College chapel, and the small one in the music-school, Oxford; but his principal work appears to have been the organ in York minster, destroyed when that building was partially burned.—E. F. R.

DALLAN, Forgaill, also called Eochaidh, or "the Wise." An Irish poet who lived in the sixth century. He was a disciple of St. Columba, and attended him at the great assembly of Dromceat, and wrote the life of the saint and the "Amhra Collum Chille," an elegiac poem in his praise, several copies of which are still extant—one in the library of Trinity college, Dublin. Dallan also wrote an elegy on the death of Saint Seanan, and other poems.—J. F. W

DALLANS, Ralph, a celebrated English organ-builder in the seventeenth century. He built the organ for St. George's chapel, Windsor, at the Restoration; an organ for the parish church, Rugby; and the old organ for Lynn Regis, which was removed by Smetzler. This is all we know of him, except what is contained in the following inscription, formerly existing in the old church of Greenwich—"Ralph Dallans, organ-maker, deceased while he was making this organ; begun by him, February, 1672. James White, his partner, finished it, and erected this stone, 1673."—E. F. R.

DALLAS, Alexander James, secretary of the treasury of the United States, was of Scotch descent, and born in the island of Jamaica in 1759. Educated at Edinburgh, he came to Philadelphia in 1783, and studied law. For some time he supported himself with difficulty by his pen, editing the *Columbian Magazine*, and writing for other periodicals. But his ability and adroitness soon gave him rank at the bar and much influence in politics, to which he chiefly devoted himself, following the Jeffersonian party in opposing the administrations of Washington and Adams; favouring the French alliance; encouraging Genet, the French minister, in his outrageous conduct; and vehemently censuring the treaty with England, negotiated by Jay in 1794. When the Jeffersonian party came into power in 1801, Dallas was appointed district attorney of the United States for the eastern district of Pennsylvania. In October, 1814, he was appointed by Mr. Madison, secretary of the treasury. In this office he showed much quickness of invention and fertility of resources, but no great soundness of judgment. As one means of renovating the finances, he proposed a great national bank on the non-specie-paying principle, hoping that it might work as well as the Bank of England had then done, on this system, for about seventeen years. The good sense of congress defeated this measure. After the war in 1816, he modified his proposition, made specie payments obligatory, and the bill then became a law. As there was not much ability in the cabinet at this period, the talents of Dallas were in request; and for a time, beginning in March, 1815, he was obliged to undertake the additional trust of secretary at war. His publications were numerous, but they were chiefly of a partisan character, or reports of the decisions of courts of law. He resigned his office in October, 1816, and died at Philadelphia, January 16, 1817.—F. B.

* DALLAS, Rev. Alexander Robert Charles, son of Robert Charles Dallas, entered when young the British army, served through the Peninsular war, and was present at Waterloo. Of his Peninsular experiences there survives a literary memorial (which has escaped the notice of even the industrious Alibone) —"Felix Alvarez, or Manners in Spain, containing descriptive accounts of some of the prominent events of the late Peninsular war"—published in 1818, and dedicated to the late Lord Lynedoch. After Waterloo, Mr. Dallas entered the church, and we find him, in 1824, vicar of Wooburn in Berkshire, a party to the negotiations and litigation which preceded his publication of his father's posthumous Recollections of Lord Byron. The executors and relatives of the poet objected to the publication of certain portions of Lord Byron's correspondence. The latter were accordingly suppressed in England, but appeared at Paris in 1825, with a curious "preliminary statement" by the reverend editor. In 1828, Mr. Dallas was appointed by the newly-made bishop of Winchester to the rectory of Wonston, Andover, Hants, which he still holds. Mr. Dallas is a prominent member of the evangelical party in the church, and has been a most prolific contributor to theological literature. He has also taken a very active part in the establishment of protestant missions and of charitable, educational, and industrial institutions, under protestant auspices, in the west of Ireland, especially in the district of Connemara, and Galway county generally. An interesting account of some of his Irish efforts during and after the famine will be found in his "Castlederg," London, 1849.—F. E.

DALLAS, Sir George, first baronet, born at Kensington, on the 6th of April, 1758, was, with his elder brother, afterwards Sir Robert, educated at Geneva. At eighteen, he proceeded to Bengal as a writer in the service of the East India company. Before his appointment to a station at Ramgur, he acquired celebrity by the publication of the first poem issued from the Anglo-Indian press—"The Indian Guide"—a sprightly performance, appropriately dedicated to Anstey, of New Bath Guide notoriety. Attracting the notice of Warren Hastings, he was promoted to the important collectorate of Radgeshay; distinguished himself by his administrative talents; and was warmly recommended by the Bengal authorities to the notice of the court of directors, when, in 1785, his health compelled him to return to England. Before leaving, he made a powerful speech at the first public meeting of a political nature ever held in India—one of the inhabitants of Calcutta to petition against Mr. Pitt's India bill. On his return he was among the delegates who appeared at the bar of the house of commons to present the petition, the prayer of which was supported by his brother Robert, as counsel for the petitioners. On the impeachment of Warren Hastings, he published a pamphlet in defence of his former patron, and soon became an industrious political writer. Mr. Pitt's domestic and European policy commanded his warmest support; and for his pamphleteering services to the cause of "order" at home, and to the advocacy of war with France, he was created a baronet in 1798. Among his publications on Indian affairs may be mentioned—his "Letter to Sir William Pulteney" (1802), in which a partial free trade between India and England was recommended; as well as a vindication of the Marquis Wellesley's wars (1808), and a pamphlet on the Hindoo conversion question, published before the discussions of 1813 on the renewal of the company's charter; "A Letter from a Field Officer at Madras," &c. His latest work was a biographical memoir of his son-in-law, Sir Peter Parker, captain of H. M. frigate *Menelaus*, who was killed in action on the American coast before the affair of Baltimore in 1814. Sir George sat in the house of commons for some time as member for Newport, Isle of Wight, and was likely to have attained parliamentary distinction, but ill health drove him into private life. He died at Brighton, January, 1833.—(Memoir "from a correspondent" in *Annual Biography and Obituary for* 1834.)—F. E.

DALLAS, George Mifflin, son of Alexander James, was born at Philadelphia, July 10, 1792; graduated with high honours at Princeton college in 1810; studied law in his father's office, and was admitted to practise in 1813. In this year Mr. Gallatin went to Russia as one of the commissioners to negotiate a peace under the mediation of the Emperor Alexander, and young Dallas accompanied him as his private secretary. He travelled extensively in Europe, and returned next year to the United States, where, after assisting his father for a while at Washington, he resumed the practice of law at Philadelphia. He soon attained a high rank at the bar, especially as a criminal lawyer, and also became active as a politician in the ranks of the democratic party. In 1829 he was appointed district attorney. Two years afterwards he was elected to the United States senate, and took a prominent share in the debates of that interesting period, when nullification, the tariff, and the recharter of a national bank, were the great questions before congress. But he declined a re-election in 1833, and returned to the bar, leaving it again, however, in 1837, when he was appointed ambassador to Russia, a post which he held for two years. In 1844 he was chosen vice-president of the United States, and presided in the senate in that capacity during Mr. Polk's administration, which terminated in March, 1849. In 1856 he was appointed minister to Great Britain, a dignity which he ably sustained during Mr. Buchanan's presidency. He died at Philadelphia on the 31st of December, 1864.—F. B.

DALLAS, Sir Robert, eldest brother of Sir George, on his return from Geneva studied for the bar, and became a member of the temple. An able speaker, he attained considerable practice at Nisi Prius, as well as before committees of the house of commons on election petitions; and this procured him a silk gown. He was one of the counsel for Warren Hastings. He sat in the parliament of 1802, first as member for St Michael's, Cornwall, and again, on being appointed chief-justice of Chester in 1805, for the Kirkaldy burghs. In 1813 he was appointed one of the puisne judges of the court of common pleas, and in November, 1818, he became chief-justice. He resigned the post from ill health in November, 1823, and died on the 25th of December in the following year.—F. E.

DALLAS, Robert Charles, a miscellaneous writer, was the son of a physician of Jamaica, in which island he was born about 1754. Educated in the mother country and for the London bar, he alternated his abode for several years, after arriving at manhood, between Jamaica, England, and the continent of Europe, settling at last in or near London as a man of letters. He wrote novels, poems, histories, and executed many translations from the French, chiefly of memoirs relating to the Revolution of 1789. It is to his connection, however, with Lord Byron that he owes, whether as man or author, his escape from oblivion. His sister was married to the present Lord Byron, the cousin of the author of Childe Harold; and this connection gave rise to an acquaintance with the poet, which was fruitful in results to both. It was to Mr. Dallas that, on his return from the continent, Lord Byron showed the first cantos of Childe Harold, of which he himself thought lightly; and it was chiefly to the more correct appreciation of Mr. Dallas that the publication of the poem was due. The critic was amply rewarded. Lord Byron bestowed on him the purchase-money of Childe Harold and of the Corsair. The only work of Mr. Dallas' which survives, his "Recollections of Lord Byron," was not published until after the death of both poet and reminiscent. Mr. Dallas died 20th November, 1824, in the neighbourhood of Havre.—F. E.

DALLAWAY, Rev. James, was born in the parish of Philip and St. James, Bristol, on the 20th of February, 1763, and died at Leatherhead, Surrey, on the 6th of June, 1834. From the grammar-school of Cirencester he removed to Trinity college, Oxford, where, it is said, some satirical verses which he had written lost him all chance of academical preferment. He left the university with blighted prospects, and for some time served a curacy in the neighbourhood of Stroud. In 1785 he became editor of Bigland's Collections for Gloucestershire, and in 1789 gave to the world his first publication—"Letters of the late Dr. Rundle, Bishop of Derry, to Mrs. Sandys, with Introductory Memoirs." Three years later appeared his "Inquiries into the Origin and Progress of Heraldry in England, with Observations on Armorial Ensigns." He was soon afterwards appointed chaplain and physician to the embassy at Constantinople. The fruit of his sojourn in the east was "Constantinople, Ancient and Modern, with Excursions to the Shores and Islands of the Archipelago and to the Troad," a work pronounced by Dr. Clarke to be the best on the subject. He also communicated to the Society of Antiquaries, of which he was a member, an account of the walls of Constantinople. Dallaway was secretary to the earl-marshal in 1797, 1816, and 1824. Meanwhile he obtained considerable preferment in the church. In the latter part of his life he devoted himself to artistic and topographical antiquities. In 1800 appeared "Anecdotes of the Arts in England, or comparative remarks on Architecture, Sculpture, and Painting, chiefly illustrated by Specimens at Oxford;" three years afterwards, in 5 vols. 8vo, "The Letters and other Works of Lady Mary Wortley Montague, from her original MSS., with Memoirs of her Life;" and in 1806, "Observations on English Architecture, Military, Ecclesiastical, and Civil, compared with similar buildings on the Continent, including a Critical Itinerary of Oxford and Cambridge, &c., and Historical Notices of Stained Glass, Ornamental Gardening," &c. His last considerable works were entitled "Of Statuary and Sculpture among the Ancients, with some account of specimens preserved in England;" and "William Worcestre Redivivus: Notices of Ancient Church Architecture in the Fifteenth Century, particularly in Bristol, with hints for Practical Restorations." Dallaway was also an occasional contributor to the *Retrospective Review* and the *Gentleman's Magazine*. His works are of the old school of criticism, and will not take high rank in that particular department of literature to which they belong.—R. M., A.

DALLERY, Charles, a French organ-builder of eminence in the first half of the eighteenth century. He was the father of Pierre Dallery, also an eminent organ-builder. These two builders, jointly with François Clicquot, built some of the finest organs in France. We may instance those of Notre Dame, St. Gervais, St. Nicholas des Champs, St. Sulpice, the chapel at Versailles, the abbey of Clairmarais, &c.—E. F. R.

DALLERY, Thomas-Charles-Auguste, a French mechanician, was born at Amiens in 1754, and died in 1835. Dallery appears to have been one of those men of genius whose

labours and inventions bring nothing but fame, and sometimes not much even of that. From his childhood he showed a decided aptitude for mechanics. He commenced his career by making improvements in the harp and organ; but received no pecuniary benefit from his ingenuity. A great opportunity however soon offered itself. He was commissioned to build an organ for the cathedral of his native town; but the Revolution breaks out, and the vision of 400,000 francs instantly melts away. His next great undertaking was the construction of a steamboat, which was launched at Bercy on the Seine in 1803. Attempts at steam-navigation had, it is true, already been made; but in the vessel constructed by Dallery there seem to have been some contrivances peculiarly his own. So much at least was admitted by the Academy when his son-in-law applied to have his patent, which he had destroyed in disgust, re-established.—R. M., A.

DALLINGTON, Sir Robert, a celebrated writer, died in 1637 at the age of seventy-six. He was a native of Geddington in Northamptonshire, and was, according to Thomas Fuller, "bred a bible clerk in Bene't college, and after became a schoolmaster in Norfolk." Wood, however, says he was a Greek scholar in Pembroke Hall. In 1583 appeared "A Book of Epitaphes, made upon the Death of the Right Worshipfull Sir William Buttes," a publication consisting of poems in Latin and English, some of which were contributed by Thomas Corbold, Henrie Grosnolde, &c. It is now extremely rare. Dallington travelled in Italy, and on his return published a "Survey of the Great Duke's State in Tuscany in the year 1596," and "A Method for Travell, showed by taking the view of France as it stood in 1598." He became secretary to Francis, earl of Rutland, was afterwards admitted of the privy chamber to Prince Charles, and, finally, obtained the appointment of master of the charter-house. His last work is entitled "Aphorismes, Civil and Military, amplified with authorities, and exemplified with history out of the first quaterne of Fr. Guicciardini." Fuller says—"He had an excellent wit and judgment."—R. M., A.

DALMATIN, George, a learned Lutheran divine, was a native of Sclavonia, and flourished in the sixteenth century. He translated, in 1568, Luther's German Bible into the language of his native country. This version was about to be printed by John Manlius at Laybach, when Charles, archduke of Austria, whose bigotry was roused into intolerance by the benevolent design, issued an order prohibiting its impression in any part of the Austrian dominions. The states of Styria, Carinthia, and Carniola would not, however, suffer their purpose to be so frustrated. They sent Dalmatin, accompanied by Adam Bohoritsch, evangelic rector at Laybach, to Wittemberg, with recommendations to the elector of Saxony. Under his protection the work was completed in 1584. After a journey to Dresden for the purpose of thanking the elector for his patronage, Dalmatin returned to his own country. He was afterwards presented by Christopher, baron of Aursperg, to the benefice of St. Khaziam in the diocese of the patriarch of Aquileia. Banished, however, in 1598, in consequence of a sentence procured against him by the Romanists, who injuriously denominated him George *Cavale*, (Jure Kobila), he found an asylum with the baron of Aursperg, who concealed him in a vaulted apartment below the stables of the castle, thence called Dalmatin's den.—R. M., A.

DALRYMPLE, the name of an ancient and distinguished Scottish family. In remote times the chief of the house was proprietor of the estate of Dalrymple in the county of Ayr, from which the family name was derived. In the reign of Robert III. Duncan Dalrymple held the office of toscheodorach, or principal executive officer of the crown, in Nithsdale, and in 1462 James de Dalrymple was clericus regis. The first great man of the family, however, was—

James Dalrymple, first Viscount Stair, and the greatest jurist Scotland has produced. He was born at Drummurchie in the parish of Barr, in the shire of Ayr, in May, 1619. He received his education at the parish school of Mauchline and the university of Glasgow, where he took the degree of A.M. in 1637. In the following year, on the breaking out of the civil war, he obtained a captain's commission in the covenanting army, raised to resist the innovations of Charles I. on the religious rights of the Scottish people. In 1641 he was appointed to the chair of philosophy in the university of Glasgow, and demitted his office when, in 1643, he married Margaret Ross, co-heiress of the estate of Balneil in Wigtonshire, but was immediately re-elected. He held his chair for six years, during which he discharged his academical duties with marked success, and, at the same time, zealously devoted himself to the study of the classics, and especially of civil law. In 1647 he resigned his chair, and was admitted an advocate on the 17th of February, 1648. He soon acquired a high professional reputation, and attained to unrivalled pre-eminence, both in the knowledge and application of the principles of law. In 1649, after the execution of Charles I., Dalrymple was appointed secretary to the commissioners sent by the Scottish parliament to Breda to treat with Charles II. for his return to Scotland. He held the same office to the commissioners appointed to negotiate with the young king in the following year, and was on that occasion particularly noted by Charles for his abilities, sincerity, and moderation. During the protectorate he was appointed a judge by Cromwell, on the recommendation of Monk, who characterized him as "a very honest man, a good lawier, and one of a considerable estate." At the Restoration he was allowed to retain his place, and obtained the honour of knighthood. But two years later, when required to take the declaration condemning the covenant, Dalrymple refused to do so, and resigned his office, but was restored on 21st April, 1664. On the 2nd of June following he was created a baronet. In 1676 he was appointed lord-president of the court of session, and discharged the duties of that office with transcendent ability and success. As a member of the privy council, he was indirectly implicated in the wretched administration of Lauderdale; but he cautiously avoided taking any active part in the flagrant misdeeds that disgraced the reign of Charles II. and his brother. After the expulsion of James VII., the president indignantly denied the charge of having been "author, actor, or approver of the cruelties of the former reigns." His moderation at length gave offence to the court, and on his refusal to subscribe the notorious test oath in 1681 (see Archibald Campbell, ninth earl of Argyll), he was deprived of his office, and compelled to take refuge in Holland, about the close of 1682. A short time before this he had published his great work, "The Institutions of the Law of Scotland," which still continues to be the principal text-book of Scottish lawyers. This profound and luminous treatise shows that its author was not only possessed of a powerful and philosophic intellect, but that his mind was thoroughly imbued with a knowledge of ancient literature and philosophy, as well as of jurisprudence. During his exile he published, through the Edinburgh press, his "Decisions of the Court of Session from 1661 to 1681," and in 1686 he published at Leyden a scientific treatise entitled "Physiologia Nova Experimentalis," which received a very favourable notice from the learned Bayle. Meanwhile he did not cease to take an interest in his native land, and in the sufferings of the covenanters. He was privy to the unfortunate attempt of Argyll, which had nearly involved him in utter ruin. Notwithstanding his habitual caution, he unhesitatingly perilled his fortune on the success of the enterprise undertaken by William of Orange. This circumstance, together with his great sagacity and profound erudition, gained him the esteem and confidence of that prince, who loaded him with honours, and listened with respectful attention to his advice. On the assassination of Sir George Lockhart by Chiesly of Dalry in 1689, Dalrymple was restored to the presidency of the court of session, and was raised to the peerage by the title of Viscount Stair. The comfort of his later years, however, was disturbed by political animosities and family misfortunes, and his conduct was violently attacked in the parliament and through the press. The high church party were hostile to him, as one of their most formidable opponents. The disappointed aspirants for place keenly resented the preference given to the president and his son, while the stern presbyterians regarded them with ineradicable suspicion. But Lord Stair had other and much deeper sources of suffering. The misfortunes of his family, as Lord Macaulay remarks, have furnished poets and novelists with the materials for the darkest and most heart-rending tales, and were enumerated with malignant satisfaction by his political and personal enemies. One of his sons was accidentally poisoned. Another of them, in a convulsive fit, fell into the fire, and had half his face burnt off. One of his daughters—the prototype of the Bride of Lammermoor—stabbed her bridegroom on the wedding night. One of his grandsons was, in boyish sport, killed by his younger brother. His wife, a woman of great ability and art, but of a violent domineering temper, who brought him a considerable estate

though little domestic happiness, was popularly named the Witch of Endor, and was accused of injuring by magic spells those whom she hated. His eldest son, Sir John (noticed below), was deeply implicated in the massacre of Glencoe. The aged president survived the downfall of his son only a few months. He died on the 22nd of November, 1695, shortly after the publication of his work, "A Vindication of the Divine Perfections," and was buried in the High Church of Edinburgh. His character has been depicted in varying colours of praise or blame. But all his contemporaries agree in lauding not only his transcendent ability and learning, but also his mild temper and amiable disposition. "That which I admire most in him," says Sir George Mackenzie, "was that, in ten years' intimacy, I never heard him speak unkindly of those who had injured him." He was no less distinguished for his extraordinary powers of persuasion, which, according to his enemies, enabled him often to "make the worse appear the better reason," and to give a plausible aspect of legality, and even of justice, to any proposition which it suited him to maintain.

The family of Lord President Stair were remarkable for their ability and their success in life.—His second son, JAMES, was admitted an advocate in 1695, and created a baronet in 1698. He was the author of "Collections concerning Scottish History preceding the death of David I.," published in 1705.—His grandson, SIR JOHN DALRYMPLE of Cranston, was the author of "Memoirs of Great Britain and Ireland," in 2 vols. 4to. —HEW, the third son of the lord-president, was admitted an advocate in 1677, was sometime dean of the faculty of advocates, and was created a baronet in 1698, on his appointment to the presidency of the court of session, which had remained vacant since his father's death in 1695. He held that office till his death, which took place on the 1st February, 1737, in his eighty-fifth year.—DAVID, the youngest son of the president, was created a baronet in 1700, and for many years held the office of lord-advocate of Scotland. He was the ancestor of the celebrated Sir David Dalrymple, titular Lord Hailes, and of Alexander Dalrymple the hydrographer.

JOHN DALRYMPLE, first earl of Stair, was the eldest son of the lord-president, and was born in 1644. Like his father he adopted the legal profession, and was admitted an advocate on the 28th of February, 1672. His success was rapid and great. In 1683 he was sentenced by the council to pay a fine of £500 sterling, on the pretext, that as heritable bailie of Glenluce he had exacted too small fines from his own and his father's tenants for frequenting conventicles, and had thus prevented his rapacious accuser, Claverhouse, from amercing them in larger sums. He was afterwards without any colour of law or justice committed to prison, where he was detained for three months, and not released until he gave security to the amount of £5000. His great abilities and legal knowledge, however, made his assistance peculiarly valuable, and in 1686 he was appointed lord-advocate, an office which he held for about twelve months. He was then nominated a lord of session and lord-justice clerk. At the Revolution Sir John was nominated by the convention one of three commissioners who were sent to London to offer the crown to William and Mary. He was shortly after reappointed lord-advocate. He rendered important services to William in the settlement of the government and the church, and amid the keen discussions which took place on these subjects, showed himself the ablest politician and debater in the Scottish parliament. In 1691 he was advanced to be one of the principal secretaries of state, and virtual prime minister of Scotland; and while holding that office, was deeply implicated in the barbarous massacre of Glencoe. Injustice has been done to him, however, by the recent attempt of Lord Macaulay to vindicate the king, by throwing the whole odium of this infamous transaction upon the secretary. In 1695, after the parliamentary inquiry into the massacre, Stair was dismissed from office; but there is good reason to believe that even this most inadequate punishment was inflicted quite as much on account of the part the secretary took in support of the Darien scheme, as from the displeasure of William at the barbarous murder of the ill-fated Macdonalds. John Dalrymple shortly after succeeded to his father's title and estates. In 1703 he was advanced to the dignity of Earl of Stair, and died suddenly on the 28th of January, 1707, after an exciting debate on the twenty-second article of the Treaty of Union.

JOHN DALRYMPLE, second son of the preceding, and second earl of Stair, was a distinguished military officer. He was born at Edinburgh on the 20th of July, 1673. In early youth he had the misfortune to kill his elder brother by the accidental discharge of a pistol; and as his parents found that his presence in the household kept alive the painful recollections connected with this unhappy incident, he was placed for some years under the tuition of a clergyman in Ayrshire, who trained him with great care, and ultimately procured his restoration to the bosom of his family. His education was completed at Leyden, and at the university of Edinburgh, where he bore a high reputation for scholarship. In 1692 he entered the army as a volunteer under the young earl of Angus, colonel of the famous Cameronian regiment (see WILLIAM CLELLAND). His family, however, wished Dalrymple to follow the profession of his father and grandfather, and for that purpose sent him to Leyden, where he studied law for several years; but on his return home in 1701 he accepted a commission as lieutenant-colonel of the Scots regiment of foot-guards. In 1702 he served as aid-de-camp to the duke of Marlborough at the capture of Venlo and Liege, and the assault on Peer; and in the course of the year 1706 he was successively appointed to the command of the Cameronian regiment and of the Scots Greys. On the death of his father in 1707, young Dalrymple succeeded to the family titles and estates, and was immediately after chosen one of the Scottish representative peers in the first united parliament. He held high command, and acquired great distinction in the important victories of Oudenarde, Malplaquet, and Ramilies; but on the accession of Harley's ministry in 1711, when the victorious career of Marlborough was basely stopped, Lord Stair retired from the army. On the accession of George I. the earl was appointed a privy councillor and a lord of the bedchamber, and was nominated commander-in-chief of the forces in Scotland, in the absence of the duke of Argyll. The next year he was sent ambassador to France, and discharged his mission with great diplomatic skill, as well as with remarkable splendour and magnificence. But he was recalled in consequence of the hostility of Law, the author of the ruinous Mississippi scheme, who was at that time comptroller-general of the French finances. Lord Stair returned to his native country in 1720, and spent the succeeding twenty-two years of his life in retirement, at his beautiful seat of Newliston, near Edinburgh, occupying himself with planting and agricultural pursuits. He was the first person in Scotland who planted turnips and cabbages in the open field. On the downfall of Walpole in 1742, the earl was recalled to public life, and sent as ambassador to Holland. A few months later he was appointed commander-in-chief of the British army in Flanders. But the king himself soon after assumed the command of his troops, and, by his open preference for the Hanoverian officers, so disgusted Lord Stair, that, "finding himself reduced to the condition of a statue with a truncheon in his hand," he resigned his office. On the threat of a French invasion, however, the earl at once forgot his ill-treatment, and tendered his services, and was appointed commander-in-chief of the forces in Great Britain. He was subsequently replaced in the colonelcy of the Scots Greys, of which he had been deprived thirty-one years before by Queen Anne. His lordship died on the 9th of May, 1747.—J. T.

SIR DAVID DALRYMPLE, better known as Lord Hailes, eldest son of Sir James Dalrymple, was born in Scotland in the year 1726, and sent to Eton for his education, where he seems to have imbibed a strong predilection for English manners and habits. After leaving school he studied law at Utrecht till 1746. Returning to his native country, he was called to the bar in 1748. But he never shone as a pleader, his thoughtful placid nature always inclining him to study and writing. He was made a judge of the court of session in 1776, and soon after, one of the lords commissioners of justiciary, when he took the title of Lord Hailes. He was reputed an upright and able judge, with a leaning ever to the side of mercy. Of his numerous writings the most important are—"The Annals of Scotland," which he submitted sheet by sheet to the revision of Dr. Johnson; and "An Inquiry into the Secondary Causes assigned by Gibbon for the Rise and Diffusion of Christianity." Dr. Johnson truly says of "the Annals," while praising their "stability of dates, certainty of facts, and punctuality of citation," that after all, "they contain mere dry particulars; and are to be considered as a dictionary." Lord Hailes died in 1792.—T. A.

ALEXANDER DALRYMPLE, the hydrographer, brother of the preceding, was born on the 24th July, 1737. When scarcely

sixteen years of age, he went abroad as a writer in the East India company's service. His attention was soon after accidentally directed to the subject of commercial intercourse with the eastern archipelago, and so deeply did he become interested in this matter, that, in spite of Lord Pigot's earnest remonstrances, he resigned his situation, and undertook a voyage among the eastern islands. His efforts, however, to establish commercial relations with the inhabitants, though very promising for a time, ultimately ended in disappointment. He returned to England in 1765, and four years later he received from the company a grant of £5000, as a compensation for his having relinquished the office of secretary at Madras to proceed on his eastern voyage. On the appointment of Lord Pigot to be governor of Fort St. George in 1775, Dalrymple was sent out to Madras as a member of council, and as one of the committee of circuit. He was recalled, however, in 1777, but two years later he was appointed hydrographer to the East India company. In 1795 a similar office was established by the admiralty, and conferred upon Dalrymple, who held it until 1808, when they requested him to resign on the ground of superannuation, and on his refusal dismissed him from office. He died within a month, it is said, of vexation. He was the author of numerous works, some of them of permanent value. A list of his productions will be found in the *European Magazine* for December, 1802.—J. T.

Sir Hew Whiteford Dalrymple, a British general, was the grandson of Hew, the third son of the first Viscount Stair, and was born in 1750. He entered the army at an early age; served on the continent under the duke of York in 1793, and was present at the attack upon the fortified camp of Famars, and at the siege of Valenciennes. In 1808 he was sent to take the command of the British army in Portugal, and arrived just after the battle of Vimiero. His extreme caution prevented the pursuit of the defeated French army, which Sir Arthur Wellesley in vain urged upon him; and the convention of Cintra, which followed, though it cleared Portugal of the enemy, excited great dissatisfaction in England. It was defended, however, by the government, and justified by the sentence of the court of inquiry. Sir Hew obtained the rank of general in 1812, was created a baronet in 1814, and died in 1830.—J. T.

DALRYMPLE, John, a distinguished surgeon, born in 1804 at Norwich, where his father was a medical practitioner. The early part of his professional education was conducted by his father. He afterwards studied at the university of Edinburgh; and in 1827 he became a member of the Royal College of Surgeons of London, and settled in the metropolis. During the latter part of his career he devoted himself entirely to ocular surgery, having been in 1832 elected assistant-surgeon to the Royal Opthalmic hospital, and surgeon in 1843. In 1847 he retired from that office on account of ill health, and was appointed consulting surgeon. His work on the "Anatomy of the Eye," by which he is best known, was published in 1834. A splendid work on the pathology of that organ he just lived to complete. He was known, however, not only as a surgeon, but also as a naturalist and microscopic observer. He was an original member of the Microscopical Society of London, and was a frequent attendant at its meetings: in its Transactions we find a valuable paper by him "On the Arrangement of the Capillary Vessels of the allantoid and vitelline membranes in the incubated egg." In 1849 he read a paper before the Royal Society "On a hitherto undescribed animalcule allied to the genus Nolommata of Ehrenbergs." In 1850 he was elected a fellow of the Royal Society. In 1851 he was put on the council of the College of Surgeons. He was one of the founders of the Royal College of Chemistry, and zealously promoted its interests. He died at his residence in Grosvenor Street, London, on the 2nd of May, 1853.—E. L.

DALRYMPLE, William, an eminent surgeon, was born at Norwich, of a Scottish family, in 1772, and died on the 5th of December, 1847. At the free school of his native town he was a favourite pupil of the celebrated Dr. Parr, who continued his attached friend as long as he lived. On leaving school he went to London, and pursued his surgical studies at the then united hospitals of St. Thomas and Guy's, under the elder Cline and Sir Astley Cooper. On his return to Norwich in 1793 he opened a surgery in his father's house; but his professional progress was retarded by his political and ecclesiastical opinions, which were somewhat too liberal to be popular. In 1814, however, he succeeded to the surgeoncy of the Norfolk and Norwich hospital, vacated by Dr. Rigby. He had already been appointed assistant, and in that capacity had attracted the attention of the profession by successfully performing the then very rare operation of placing a ligature upon the common carotid artery. He soon attained great eminence as a surgeon. He resigned his position in the hospital in consequence of failing health in 1839.—R. M., A.

* DALSGAARD, Christian, a Danish painter, born in Jutland in 1824. He came to Copenhagen in his eighteenth year to study art under Nörby. The first work of the pupil bore evidence of the master's teaching; but afterwards, being left to the guidance of his own genius, Dalsgaard struck into his own proper path, and his pictures now exhibit a powerful earnest mind, combined with great original genius.—M. H.

DALTON, John, the author of the atomic theory of modern scientific chemistry, was born at Eaglesfield in Cumberland on September 5th, 1766. His father was a weaver of woollen, and his mother eked out the living of the family by selling a few articles in the village. They afterwards succeeded to a small family estate of about sixty acres. John was taught at a school of the Society of Friends, to which the family belonged. Perceiving the youth was of an active turn of mind, a gentleman of the neighbourhood assisted him in his lessons, and with such success, that at the age of twelve Dalton himself was appointed to conduct the school where he had been a scholar. At fourteen he went to Kendal as assistant in the school of his cousin, whom he and his brother Jonathan succeeded in 1785. Here he became an active student of nature, beginning with the phenomena most before his eyes—the hills and their mists—and diversifying this study with botany and mineralogy, in which sciences he made considerable progress. It was here that he became acquainted with Gough, a true student of nature also—blind almost from his birth—the tutor of Whewell and the admired of Wordsworth. Gough was at that time the representative of natural science at Kendal, and Dalton obtained the use of his stock of books and apparatus, read aloud for him, and benefited by his conversation and instruction. Dalton's first attempts at writing were sent to the *Gentleman's Magazine;* and his industry was stimulated by receiving prizes given for the best answers to the mathematical and other questions propounded in that periodical.

In 1793 he was appointed teacher of mathematics in the New college, Manchester; and he may be said, therefore, to have been the successor of Priestley, as, besides mathematics, he taught the physical sciences. Here we find him writing his first book, called "Meteorological Observations and Essays." In these essays he strongly insists that the vapour of water exists in the air as a fluid *sui generis*, that it is the same as steam, and that it is not in combination with the air, as had been so often supposed, but entirely independent; that this vapour of water is taken up equally by a space containing air, and a space containing no air, and that the pressure of the air does not, therefore, regulate the condensation of vapour. He discusses the cause of the rise and fall of the barometer, and decides that it is owing to the varying amount of vapour in the atmosphere, which is greater according to the temperature, warm air containing more than cold air.

In 1794 he became a member of the Literary and Philosophical Society of Manchester, then only a few years old, but already numbering among its members some eminent cultivators of science. He was destined to spend the greater portion of his life in the service of this society; for no sooner were his talents recognized than he was appointed secretary, with residence in the society's premises. He was afterwards promoted to the dignity of president, and indeed from 1800 till the end of his life was sole manager of the society's affairs. He read his first paper in 1794; it was entitled "Extraordinary facts relating to the vision of colours." He found that he could see only two or at most three colours, instead of six or seven, in the solar spectrum —these were yellow and blue, or yellow, blue, and purple. Crimson to his eye appeared a muddy blue, red sealing-wax looked like grass, a florid complexion seemed a dusky blue. Dr. George Wilson, who finds the defect not uncommon, calls it chromatopseudopsis, the false vision of colours, or colour blindness.

Dalton's next papers were upon springs, rain, and dew, and showed that water expanded by heat equally above and below the point of maximum density. When treating of the heat and cold obtained by the mechanical condensation and rarefaction of air, he showed that gases expand nearly one-tenth of their volume for every degree of heat, and thus arrived at a great and valuable law relative to their equable expansion. In 1801 he produced

a series of important observations, entitled "Experimental Essays on the constitution of mixed gases," &c. He completely disproved the idea of vapour being held in the air by chemical affinity. He showed, also, that all elastic fluids expand equally by one degree of heat. This important law has often been called Gay-Lussac's, that distinguished chemist having published it a few months later, evidently having discovered it himself.

In Manchester, as formerly in Cumberland, meteorology was a favourite subject with Dalton. In his examination of the mode of analyzing air, he had discovered that when using nitric oxide to absorb the oxygen, it required seventy-two measures to absorb the oxygen of one hundred measures of air. If more were used, then some of the nitrous gas would be found as a residue; if less, then some of the oxygen gas would be found as a residue. This led him to conclude that "the elements of oxygen may combine with a certain portion of nitrous gas;" or, as another experiment showed, "with twice that portion, but with no intermediate portion." In the one case nitrous acid is produced; in the other, nitric acid. Dalton's papers, in 1803–4, on "The Diffusion of Gases, and the Absorption of Gases by Water and other Liquids," bring out prominently his mode of viewing these bodies as consisting of distinct particles. Uniting this with his theory of mixed gases, which he conceives do not rest on particles not of their own kind, we have Dalton's idea of a gas which he compares to a pile of shot, each shot supported by contact with the periphery of the shot below. If the gases be mixed, then the particles of oxygen will rest on those of oxygen, the particles of hydrogen on those of hydrogen. When a gas is pressing on water the results are complex; if there be no gas in the water, the pressure of the gas is entirely on the surface. Water absorbs 1-27th of its bulk of oxygen; in that case the oxygen gas standing on the surface of the water would press by 1-27th on the oxygen gas which is in the water, and the rest of its pressure, 26-27ths, would be on the surface of the water itself. In this case the stratum of gas above the water will press on the upper stratum of gas in the water with 1-27th of its weight. The distance of the two strata must be nearly twenty-seven times the distance of those in the gas above, and nine times the distance of the particles in the water. This arises from the outer or incumbent gas having a greater repulsive power than the inner, which has its repulsion removed by the water, and by its greater density, as it presents nine particles to one of the dissolved gas. In desiring to account for the establishment of an equilibrium between the inner and outer gas, he felt the greatest difficulty to be in the fact that different gases observed different laws—that water did not admit the same bulks of every gas. On this point he observes—"I am nearly persuaded that the circumstance depends upon the weight and number of the ultimate particles of the several gases," but he afterwards found this not very probable. He adds—"An inquiry into the relative weights of the ultimate particles of bodies is a subject, as far as I know, entirely new; I have been lately prosecuting this inquiry with remarkable success." He then gives his first crude table of atomic weights. No one had ever before ventured to weigh, even relatively, particles which have always been regarded rather in a metaphysical than a physical light.

These speculations excited a general curiosity respecting their author, both in his own country and on the continent. He was invited to lecture in London, Edinburgh, and other places. At this time he was about thirty-eight years of age. His labours were uninterrupted, except when, on Thursday afternoon, he played a game at bowls with some old friends. He was silent generally in large companies, but had a good deal of dry humour. When deep in the difficulty of bringing out the atomic theory, he sought repose at the house of the Rev. Mr. Johns. It was his substitute for a house of his own, as he "never had time" to marry. He was a simple inquirer into nature; his enthusiasm rose only in her presence. Abstracted in a great measure from the world in its social relations, with the few persons who shared his friendship he was frank and affectionate to an extreme in all his behaviour. Gentle and kind in his disposition, but untutored in the arts of polished society, he was deeply loved by a small circle of intimate friends; but in the presence of strangers he was noted for a certain rigidity both of mind and body, which conveyed strongly the force, and altogether dissembled the graces of his character. He was simple, temperate, and regular in his habits; never carried away by the feelings of the moment. If he had a passion at all it was order, method, regularity.

This was the man who was to astonish the world with the atomic theory, one of the simplest conceptions in science, to some extent a necessary truth. Dalton said that if a pound of one material united with a pound of another, half a pound would unite with half a pound, and so on, down to the smallest existing parts. Now, when we come to the smallest parts, we cannot conceive that less than one can combine with another, because the atom is indivisible; but one may unite to two or two to three, or, in fact, any number of one kind may form groups with any number of another kind; but to make the same quality of groups, not only must the same combination be made, but the smallest pieces will contain the same proportion of the various particles as the largest. If oxygen be a white ball and hydrogen black, water is composed of one black and one white ball; every particle of water has a similar constitution, and no half ball can be used, and no confusion of fractions. Of course the white balls might unite to the black, and any mixture might be supposed; but it must all be definite and exact. Now this suits all the known facts in chemistry. Dalton also found that even these compound particles acted exactly like simple particles, a definite quantity always uniting with a definite quantity. The relative weight of the atom is got by the relative weight in any larger quantity analyzed. If a quantity of water weighs 9, the oxygen weighs 8, and the hydrogen 1. The atomic weight of hydrogen is called 1, oxygen 8, and the atomic weight of all bodies is according to their relation to these; 8 of oxygen unite with 28 of iron, 28 therefore is the atomic weight of iron, and so on.

In 1808 Dalton published his "New System of Chemistry," part 1st; the 2nd part in 1810; and the 2nd volume in 1827. Part 1st contained his atomic theory; but it had already been published by Professor Thomson of Glasgow, to whom he had communicated it. It had been begun at least as early as 1803. Thomson first saw its great value. Dalton's separate papers were very numerous; one hundred and sixteen titles are given of papers read to the Literary and Philosophical Society of Manchester, besides twenty-nine in journals.

He used the system of metric-analysis extensively, and published the method in 1814. He trained also several young chemists to it, who have continued it. He found, so late as 1840, that in dissolving sugar, the amount of space occupied was represented by the water only—the carbon he believed to enter between the particles of water. This he applied to solutions of hydrated salts, but much too generally. In 1816 he was made a corresponding member of the French Academy; in 1830 a foreign associate; in 1822 a fellow of the Royal Society; in 1832 a D.C.L. of Oxford, &c. In 1833 a pension of £150 was conferred on him by government; afterwards increased to £300. In 1836 his brother Jonathan died childless, and he inherited the estate, considerably increased; so that he was comparatively rich in his later years. Mr. Strutt of Derby had desired to make him independent of work, and offered him a home and laboratory, and £400 a year; but his independent mind refused the offer. In 1837 he was disabled for a time by paralysis, and was always feeble afterwards, although he made his meteorological observations to the last evening of his life. These have been reckoned at two hundred thousand in number. He died on July 27, 1844, aged nearly seventy-eight years. His life had been calm and he died calmly, a true student of nature. His funeral was a public one. A marble statue of him was made by Chantrey in 1854. It is in the hall of the Royal Institution, Manchester. A copy in bronze is placed in the most public place in that city, beside Wellington, Peel, and Watt. Two Dalton chemical scholarships, two Dalton mathematical scholarships, and ten prizes, in his honour, are attached to Owen's college.

Dalton was by no means a very ingenious experimenter; but his conceptions were clear and vigorous, and his deductions always those of a powerful and searching intellect. The great discovery by which he so prodigiously extended the boundaries of chemical science, has contributed in an unspeakable degree to the advancement both of the material and the intellectual interests of mankind. Dr. Henry, his literary executor, wrote his life, published by the Cavendish Society. There is also a memoir of him attached to a history of the atomic theory, by Dr. R. Angus Smith, published at the request of the Manchester Society.—R. A. S.

DALTON, John, an English poet and divine, was born in 1709, and died in 1763. His father, who was a rector in Cumberland, sent him to a grammar-school at Lowther, from which

he was removed to Queen's college, Oxford. Having afterwards become tutor to the only son of the duke of Somerset, he amused his leisure hours in adapting Milton's Comus to the stage. This he did by inserting songs and passages from some of the other works of the great poet, and by additions from his own elegant pen. The performance being set to music by the celebrated Dr. Arne, became a popular dramatic entertainment. Dalton also, much to his credit, sought out Milton's granddaughter, whose old age was overwhelmed with extreme poverty, and procured her the proceeds of a benefit, which fortunately amounted to £130. After this he took orders, and was presented to the living of St. Mary-at-Hill, and to a prebend at Worcester. He published a volume of sermons, a descriptive poem, &c.—R. M., A.

DALTON, Michael, an English lawyer, was born in 1554, and died probably before the commencement of the civil war. He was bred to his profession in Gray's inn. The most noted action of his life was his defence of episcopacy in the house of commons in 1592, when it was attacked by the puritans. Dalton was the author of a work "On the Office of Justice of the Peace," which was then as great an authority as that of Burn is at present. His "Duty of Sheriffs" was also held in high estimation. There is an unpublished work of his in the British Museum, "On the Western Empire and the Papacy."—R. M., A.

DALTON, Richard, an English artist of the middle of last century, who, from a mere coachmaker's painter, rose, by his success in drawing, painting, and engraving, to deserve and obtain the patronage of George III., who appointed him his librarian and keeper of his prints and medals. Dalton's chief claim to the gratitude of his country and the artistical world is, that he brought the celebrated engraver, Bartolozzi, to England, and secured for him notice and favour. His publications on Constantinopolis, on the antiquities of Greece and Egypt, and of some of the works of Leonardo and Holbein, deserve special praise. He died in 1791.—R. M.

DALYELL, Sir John Graham, a distinguished naturalist living for many years in Edinburgh, to the literature of which city, as well as to that of the scientific world at large, he contributed many valuable productions. He died in 1851, at the age of seventy-four. His earliest contributions to natural history date back as far as 1814, when he made some "Observations on interesting phenomena exhibited by several species of Planariæ." In 1834 he read a paper before the British Association "On the Propagation of certain Scottish zoophytes." His other papers are chiefly on the lower forms of animal life, and bear evidences of close and patient investigation. The chief of these are—"On a singular mode of Propagation among the lower animals;" "On the Regeneration of lost Organs discharging the functions of the Head and Viscera, by Holothuria and Amphitrite, two marine animals;" "On the Reproduction of the Virgularia or Pennatula mirabilis." He also contributed a paper on "Animalcules," and other articles, to the Edinburgh Encyclopedia. After his death two volomes of his papers were published in 4to, under the title of "Rare and Remarkable Animals of Scotland." This work was illustrated, and contains a great many original observations on marine animals of the highest importance. In other departments of letters Sir John was no less active. He published "Fragments of Scottish History," 1798; "Scottish Poems of the Sixteenth Century," 1801; "Illustrations of Scottish History," 1806; "Monastic Antiquities," 1809. Sir John Dalyell was an enthusiastic lover of natural history, and encouraged its teaching and study wherever he had opportunity.—E. L.

DALYELL, Thomas, a military officer who has obtained an unenviable reputation in Scottish history and tradition, in consequence of the severities he inflicted upon the covenanters, was born in the year 1599. He was descended from an old family, and was the son of Thomas Dalyell, laird of Binns in West Lothian. He entered the service of Charles I., and after the death of that monarch, attached himself to his son, Charles II. He held the rank of major-general in the Scottish army which Charles led into England in 1751, and was taken prisoner at the battle of Worcester. His estates were forfeited, and he was excepted from the general act of indemnity. He succeeded, however, in making his escape from the Tower, and, proceeding to Russia, obtained a commission as lieutenant-general in the army of Alexis Michaelowitch. His natural brutality appears to have been greatly aggravated by the Muscovite service, in which he became inured to torture, pillage, and blood. Dalyell returned home after the Restoration, and was appointed by Charles II., commander-in-chief of the royal forces in Scotland. In this capacity he attacked the insurgent covenanters at a place called Rullion Green, near Edinburgh, and totally routed them. After this victory he scoured the shires of Ayr, Dumfries, and Galloway, inflicting the most shocking cruelties on the defenceless peasantry, without distinction of sex or age. General Dalyell's personal appearance was very remarkable, and his habits eccentric. His beard, which he never shaved after the execution of Charles I., hung down, white and bushy, almost to his girdle; and his dress and figure were so singular, that when he repaired to London he was usually followed by a crowd of boys. He died in 1685.—J. T.

DALZELL, Andrew, a celebrated Greek scholar, was born at the village of Ratho, near Edinburgh, about 1750. Coming to the Scottish capital, he applied himself with so much zeal to study, especially to the study of the classical languages, that he ultimately gained the appointment of professor of the Greek language in the university. He likewise became keeper of the university library, and one of the secretaries of the Royal Society of Edinburgh. He was the first layman elected to the office of principal clerk to the General Assembly of the Church of Scotland. Dalzell was very successful as a professor. For a long period the study of the Greek language had been much neglected in Scotland; but under the influence of Dalzell's teaching a considerable change was produced. The study of Greek became popular amongst the youths who listened to his eloquent lectures; and to the enthusiasm then awakened may be attributed, in a considerable degree, the increased amount of attention which is now paid to classical studies in Scotland. For the purpose of facilitating the labours of his students, Dalzell published, at a great expense, a series of excerpts from the Greek classics. These he enriched with valuable notes. They are entitled "Analecta Græca Minora, cum Notis Philologicis," and "Collectanea Græca Majora." He also translated and illustrated Chevalier's Description of the Plain of Troy; and contributed papers to the Transactions of the Edinburgh Royal Society. Dalzell was a correspondent of Heyne and of other eminent continental scholars. He died in December, 1806.—R. M., A.

DAMAS, François-Etienne, a French general, born in 1764, and died in 1828. Appointed aid-de-camp to Meunier in 1792, he distinguished himself in most of the combats and sieges that took place in the campaigns on the Prussian frontier. In 1798 he followed Kleber into Egypt, where, after fighting at the head of his regiment in several engagements, he was raised to the rank of a general of division; and, after the death of Kleber, received the command of a province in Upper Egypt. After his return to Europe, he was employed by Murat, now grand duke of Berg, and served in the Russian campaign. The Restoration replaced him in the office of inspector-general of infantry, which he had held during the Hundred Days.—R. M., A.

DAMAS, Joseph-François-Louis-Charles, Comte de, son of the marquis de Damas d'Antigny, a French general, born in 1758; died in 1829. Damas, though he had fought in the American war of independence, was a devoted royalist. He was arrested with Louis XVI. at Varennes, and imprisoned at Verdun. Liberated on the signing of the constitution by the king, he followed the count of Ravenna, afterwards Louis XVIII., into Italy, by whom, after the Restoration, he was amply rewarded for his long and faithful services.—R. M., A.

DAMAS, Roger, Comte de, a French general, brother of the preceding, was born in 1765, and died in 1823. When the war broke out between Russia and Turkey, young Damas enlisted in the army of the former, and distinguished himself so highly that he received a flattering letter from the Empress Catherine II., conferring upon him the cross of St. George with the title of colonel. Afterwards he fought against the French republic in the campaigns which marked the close of last century. He also joined the Neapolitans, and used his sword for some time in Italy. After the Restoration he was made lieutenant-general by Louis XVIII., who employed him on various occasions.—R. M., A.

DAMASCENUS, Joannes—called also Chrysorrhoas by the Greeks on account of his eloquence—a voluminous ecclesiastical writer, flourished during the first half of the eighth century. He derived his surname from Damascus, his native town. Joannes succeeded his father Sergius as privy councillor to the caliph; but, having been educated by an Italian monk named Cosmas, he discovered a strong inclination for the study of ecclesiastical matters, and latterly, quitting the Saracen court,

devoted himself entirely to the service of the church. He obtained the dignity of presbyter, and entered the monastery of St. Saba at Jerusalem, where he spent the remainder of his life in ascetic practices, and in composing learned works on theology and science. His treatises, which are very numerous, are chiefly polemic. A few, however, are devotional and narrative. He was a strenuous defender of the use of images in the christian churches, and by his efforts in this direction incurred the displeasure of Leo the Isaurian. This subject, about which a fierce controversy raged at the time in the eastern church, frequently engaged the pen of Damascenus. He wrote also against heretics and on the peripatetic philosophy, but his great work is Ἔκδοσις ἀκριβὴς τῆς ὀρθοδόξου πίστεως. It is a complete system of theology derived chiefly from the fathers. Dorner calls Damascenus the last of the theologians of the oriental church, and considers his writings as the starting-point of scholasticism in the east. He is regarded as a saint both by the Greek and Latin churches. The best edition of his works was edited by Michel le Quien, Paris, 1712.—R. M., A.

DAMASCENUS, Nicolaus, was, as his name imports, a native of Damascus, and the son of a man of some distinction who filled several high offices in that city. He was carefully educated, and was accomplished in every species of learning, and formed a friendship with Herod the Great and Augustus. At the request of the former he wrote a universal history in a hundred and fourteen books, of which only a small portion is now extant. His influence with the Roman emperor was successfully exerted in restoring Herod to his favour. He composed a considerable number of works on various subjects, including lives of Augustus, Herod, and himself. He is described as a just and amiable man; but it is to be regretted that his partiality for Herod induced him to defend that king's murder of his sons. The best edition of his works is that of Orelli, Leipzig, 1804; with a supplement, 1811. The Abbe Sevin wrote a dissertation on his life and writings.—J. F. W.

DAMASCIUS, an Alexandrian philosopher of the sixth century. He succeeded Isidore in the school of Athens, just before that seminary was closed by decree of Justinian. He was thus the last of the line of great thinkers, which had marked on its roll a Plutarch and a Proclus. The speculations of Damascius were not largely tinged with mysticism. He held by the absolute unity of God; he declared that the nature of the Infinite Being must be incomprehensible and ineffable, but that through the ongoings of Providence and of the world, we can learn much concerning his government and attributes. He wrote commentaries on the Dialogues of Plato, and a Biography of Philosophers.—J. P. N.

DAMASUS I. was born in the year 306 B.C., probably at Rome. In 366 he was elected bishop of that city. A considerable party favoured the claims of the deacon Ursicinus or Ursinus to the bishopric, so that a violent dispute took place between the adherents of the two candidates, which led to bloodshed. It is stated that on one day the dead bodies of one hundred and thirty-seven men were found in a church, which had been occupied by the party of Ursinus, and stormed by Damasus' followers. Nor was the strife confined to Rome; it extended to the provinces. The claims of Damasus were favoured by Gratian, who, in 378 or 381, considerably increased his power by passing a law conveying to the Roman bishop the right of deciding, in the last instance, upon the affairs of the bishops who had been implicated in the quarrel. Damasus was active against Arianism, holding, as is said, a synod at Rome in 368, which condemned the two Illyrian bishops, Arsacius and Valens; and another about 370 against Auxentius, bishop of Milan. Both these Roman synods are of questionable credit. He also took part against the heresy of Apollinaris, and was present at the general council of Constantinople in 381. With Jerome he maintained a steady friendship; and it was by his advice and encouragement that the monk undertook to improve the Latin translation of the bible. After death he was adopted into the number of the saints. His extant works consist of seven epistles and about forty short poems.—S. D.

DAMASUS II., Bishop Poppo of Brescia, was chosen pope in 1048 under the influence of Henry III. He only lived twenty-two days after his elevation. It has been said, though without foundation, that he died of poison.—S. D.

DAMBOURNEY, Louis Auguste, a French chemist and botanist, was born at Rouen on 10th May, 1722 and died there on the 2nd June, 1795. He devoted his attention at first to commercial matters, and while doing so did not neglect science and the fine arts. In 1761 he was elected secretary of the Rouen Academy, and afterwards was made director of the botanic garden there. The economical department of botany and its relation to chemistry occupied much of his attention. He cultivated the Rubia tinctorum, or madder plant, for the sake of its red dye; the Rhamnus frangula for its green colouring matter; and the Isatis tinctoria, or woad, for its blue dye, which, when indigo was scarce in France, he turned to good account. He endeavoured to substitute the seeds of Ruscus aculeatus for coffee beans. He published experiments on the solid colouring matters of the indigenous plants of France; and a history of plants used in dyeing.—J. H. B.

DAMBRAY, Charles Henri, chancellor of France, was descended from an ancient family which had given many members to the bar and the bench. He was born at Rouen in 1760, entered upon his career as an advocate in 1779, and soon gave promise of his future eminence. In 1788 he was admitted as an advocate-general in the parliament of Paris. In 1795 he was chosen a member of the council of Five Hundred by the electors of the Seine, but declined the honour, on the ground that he could not take the oath. Under the consulate, however, he consented to become a member of the council-general of the Lower Seine. On the abdication of Napoleon, Dambray was at once promoted to the office of chancellor of France, with which was associated the superintendence of books and journals. He succeeded Henrion de Pansey as minister of justice, and was created a peer, and president of the chamber of peers. He died at Montigny, October 13, 1829.—J. T.

DAMER, Ann Seymour, the Honourable, a distinguished amateur sculptress, was born in 1748. She was the daughter of Horace Walpole's Marshal Conway, and the celebrated letter-writer continued to her the friendship which he had for her father, watching over her education, and leaving her at his death the life-occupancy of Strawberry Hill. It was not to the art-loving Walpole, however, but to the philosophical Hume, another of her early friends, that she owed the accidental development of her genius for sculpture. David had spoken with admiration of some casts, and on her expressing astonishment at his enthusiasm, he challenged her to execute anything as good. Piqued by the philosopher's tone, she set to work, and soon surprised herself and him by her excellent modelling. Careful study at home and abroad developed the talent thus fortunately called into play. It would have been well for the young sculptress if she had wedded her art, instead of the Honourable John Damer, brother of the earl of Dorchester, whom she married in 1767. He was heir to £10,000 a year, but dissipated and eccentric, and shot himself at a London tavern nine years after their marriage. It may be added as a curious trait of the times, that his wardrobe sold for £15,000. Mrs. Damer was the personal friend, as well as the amateur sculptress, of many of the eminent personages who flourished during her long life. She was, with the duchess of Devonshire, one of the three fair canvassers at the celebrated Westminster election for Charles James Fox, whose bust she sculptured. Another of her friends was Lord Nelson, her bust of whom she presented to the city of London, and it still stands in the court of common council. She repeated it in bronze for an Indian prince, and executed a similar repetition of it at the particular request of the duke of Clarence, afterwards William IV., cheerfully commencing the task in her seventy-ninth year, and completing it a few days before her death, which took place in Grosvenor Square on the 28th of May, 1828. Another of her best-known works is the marble statue of George IV. in the register office, Edinburgh.—F. E.

DAMIANI, Felice, called also Felice da Gubbio, an Italian painter of the sixteenth century, whose works exhibit a combination of the characteristics of the Venetian and Roman schools. His picture at Castelnuovo of Recanati is justly considered his masterpiece. It is remarkable for finish of touch, correctness of design, and depth of expression. Another work of great merit is the christening of St. Augustin, for the cathedral church of his native town, for which he was paid two hundred crowns, an enormous sum for that epoch. Damiani was still working about 1606.—R. M.

DAMIANI, Pietro, a celebrated cardinal, was born at Ravenna about the year 988. He came of a poor family, and endured much hardship in his younger years. He studied at

Faenza and Parma, and afterwards taught with success for some time in the public schools; but his love of solitude and ascetic habits soon made him quit the world for the seclusion of the Benedictine convent of Avellana at the foot of the Apennines. Of this convent he became abbot in 1041. In 1057 he was raised against his desire to the dignity of cardinal-bishop of Ostia by Stephen IX. The following few years were the most stirring of his long life. He opposed the election of Benedict X., and waged a vigorous war against the proficacy and corruptions which at that time so eminently disgraced the church. Being sent as legate to Milan, his unsparing denunciation of the simoniacal and other corrupt practices of the clergy put even his life in danger. After executing this mission, he was permitted to lay aside his cardinal's hat, and return to the sanctity and repose of Avellana. He was, however, occasionally summoned from his retreat to perform some of the more difficult and delicate duties of the pontificate. His last journey was to Ravenna, the crimes of whose archbishop had necessitated the interference of the pope. Worn out with cares and austerities, he died at Faenza in 1072. His writings, which are numerous, were published at Paris in 1663.—R. M., A.

DAMIANI DE TUHEGLI, John, a Hungarian divine, was born at Tuhegli in 1740. He studied theology at Rome and Fermo, and was long secretary to Pope Benedict XIII. Under the auspices of Clement XIII. and Prince Emeric d'Esterhazy, he was appointed in 1772 canon of the cathedral of Presburg. Besides several Greek and Latin poems, he published various theological dissertations. His principal works were "Doctrina Veræ Christi Ecclesiæ, ab omnibus præcipuis antiqui, medii et novi ævi hæresibus vindicata," and "Justa Religionis Coactio." This remarkable book is of great importance to Roman catholic divines. Its scarcity is so great, that few of the public libraries of Hungary can boast of a complete copy. In France the "Justa Religionis Coactio" is vainly sought after. Bossuet could never get sight of it, and complains of this in the preface to his Histoire des Variations. "Examen Libri Symbolici Russorum"—a splendid manuscript, neatly written in Latin and Russian on two long narrow rolls of paper, which was taken during the Crimean war by a French trooper from a Russian monk—is a production of Damiani's. It has now found its way to France—Bibliothèque Impériale.—Ch. T.

DAMIANUS, a celebrated saint and martyr belonging to the close of the third century, whose name is commonly joined with that of his brother Cosmas. The brothers were born in Arabia, received an excellent education, and chose the medical profession. It appears that they practised in Sicily till the Diocletian persecution broke out, when they were tortured and put to death in 303 B.C. After their decease they were honoured as saints. In the sixth century Justinian built a church to their honour at Constantinople, and another in Pamphylia. In the eleventh century a spiritual order of knights was also instituted bearing the names of the brothers.—S. D.

DAMIANUS of Ephesus, a celebrated rhetorician. For the few particulars of his life which are known we are indebted to Philostratus, his contemporary. He was a pupil of Adrianus and Ælius Aristides, and taught rhetoric in his native place with great applause. After he had ceased to teach, so great was his fame that many persons repaired to Ephesus to have an opportunity of conversing with him. He gave instructions gratis to those unable to pay. He died at the age of seventy, and was buried in one of the suburbs of Ephesus.—S. D.

DAMIENS, Robert François, was born in 1715 in Artois, where his father had a small farm. When young, he enlisted in the army, but on the termination of the war he went to Paris, where he became a servant, but was repeatedly dismissed from his situation on account of bad conduct. He stole a sum of money from one of his masters, and then fled to Belgium. After some time he returned to Paris under a fictitious name. He was naturally of a moody and fierce disposition, bordering on insanity; and the condition of the country, distracted by dissensions respecting the bull Unigenitus, seems to have inflamed his weak and disordered mind. Imagining that, by attacking and wounding the king, he would bring about a change of government, on the 5th of January, 1757, he went to Versailles; and as Louis XV. was stepping out of his carriage, he pushed aside the royal attendants and stabbed the king on the right side with a knife. The wound was very slight, and there seems no reason to doubt the truth of his declaration, that he intended merely to frighten the king, and give him a warning. He made no attempt to escape, and he was immediately arrested and put to the torture. He was afterwards transferred to Paris, tried by the parliament, and condemned as a regicide, to be torn to pieces by four horses. The horrible sentence was executed 28th March, 1757, in the Place de Grève, with accompanying circumstances of the most shocking barbarity.—J. T.

* DAMIRON, Jean Philibert, born at Belleville in 1794; one of the most eminent and instructive of those recent philosophical writers in France who have followed the revival inaugurated by Royer Collard and Victor Cousin. Damiron has filled important educational offices in France, and is member of the Academy. His works are various and now somewhat extensive. The chief of them consists of long and elaborate monographs concerning the lives and characters of the great philosophers of his own age and those immediately preceding. It occupies six volumes octavo. Perhaps his essay on Spinoza is the best proof of his ability. It is a discriminating and exceedingly interesting notice of that immortal thinker. Damiron recently got involved in controversy. He undertook to edit the papers of Jouffroy, a much sterner man than Cousin; and he seems to have felt it justifiable to omit and alter certain formal and deliberate expressions of Jouffroy's. It cannot be denied that the act—indefensible of itself—was not justified by the motive, viz., the desire to conciliate the opposition got up against the system of modern teaching, by the old Sorbonne. Jouffroy ought to have been left to speak for himself, and as he chose to speak.—J. P. N.

DAMJANICS, Johann, a brave Hungarian general, was born in 1804. He entered young into the army, and soon obtained the rank of captain; but his liberal opinions and patriotic aims rendered him obnoxious to the Austrian government, and retarded his advancement. He was in the banat of Temesvar when Jellachich collected an army of Sclaves and attempted to crush the Magyars; but Damjanics, though a Sclave by birth, remained faithful to the Hungarian cause. He was appointed to the command of the third corps under Görgey. He distinguished himself at the storming of Alibunar and Lagendorf; but his most brilliant achievement was the surprise of the Austrians at Szolnok on March 5th, when one of their brigades was almost cut to pieces, and lost all its baggage, ammunition, and cannon. He displayed conspicuous ability and valour at the battles of Hatvan and Nagy-Sarlo, the storming of Waitzen, and the taking of Comorn. After the capture of that fortress, Damjanics was reduced to comparative inactivity, in consequence of a broken ankle by a fall from his carriage. He was appointed governor of Arad in July, 1849, and after Görgey's capitulation at Vilagos, surrendered that stronghold to the Russians. He was executed at Arad on the 6th of October, along with the other captive generals, by orders of the brutal Haynau. Damjanics was one of the ablest of the Hungarian generals, and, indeed, unrivalled as a subordinate leader. He was possessed of a gigantic frame and indomitable courage. He has been termed the Ney of the Hungarian revolution.—J. T.

DAMM, Christian Tobias, a learned German scholar, born at Geithayn in 1699, and died in 1778. He studied at Halle, and early devoted himself to teaching. In 1730 he was appointed co-rector of the Berlin gymnasium, pro-rector in 1742, and rector after the death of Backens. The translation of the New Testament which he published in 1764, being tainted with Socinianism, lost him his situation, though he managed to retain the emoluments. Damm was a voluminous author. His works are principally translations from the Latin and Greek; but he is also favourably known by his Lexicon Homericum et Pindaricum. An excellent edition of this work by Duncan was published at London in 1827.—R. M., A.

DAMMARTIN. See Chabannes.

DAMOCLES, a courtier of Dionysius, tyrant of Syracuse, who lived about 400 B.C. His memory has been preserved by a well-known anecdote related by Cicero. He had attempted to flatter Dionysius by styling him the happiest of men, and that prince promised to make him a participator of all the felicity he himself enjoyed. He accordingly invited Damocles to a sumptuous banquet, and caused him to be served with the most flattering distinction. In the midst of his enjoyment, a sword suspended from the ceiling approached within a hair's-breadth of his head. This menace of instant death taught him how little happiness can be enjoyed by a tyrant.—J. T.

DAMOISEAU, Marie-Charles-Theodore, Baron de, a French astronomer, was born in 1768, and died in 1846. At an early period of his life he evinced great aptitude for mathematical studies, and entered the French army as an artillery officer. He abandoned the service when the Revolution broke out, and entered into that of Sardinia. He subsequently passed into Portugal, where he obtained an engagement in the observatory of Lisbon, and became a member of the Academy of Sciences of Lisbon. He occupied his time while resident in Portugal on various scientific works, and was employed by government in drawing up the Nautical Almanac. After the capitulation of Cintra in 1807, he returned to France with the army of General Junot. Having again entered the French army, he served in various countries. In 1817 he retired with the rank of lieutenant-colonel. Soon after he was elected a member of the Academy of Sciences, section of astronomy, and was appointed director of the observatory and member of the board of longitude. His principal works are—"Memoires sur le retour de la comète de 1759;" "Theorie et tables de la Lune;" "Memoires sur la theorie de la Lune;" "Tables ecliptiques des satellites de Jupiter." He acted for some time as joint editor of the *Annuaire du Bureau des Longitudes*.—W. L., M.

DAMON, the classical example of devoted friendship. When his friend Pythias or Phintias was sentenced to death for plotting against Dionysius I. of Syracuse, he asked leave of the tyrant to depart, for the purpose of setting in order his domestic affairs, and the condition of such a favour being that some one should become pledge for his reappearance, Damon unhesitatingly offered himself. Pythias returned just in time to redeem his friend, and was pardoned by Dionysius, who was so much struck by the strength of their friendship that he even asked to be admitted into the bond of their brotherhood. Damon and Pythias were both Pythagoreans.—R. M., A.

DAMON, a celebrated musician and sophist, was a pupil of Lamprus and Agathocles, and the teacher of Pericles. He exercised great influence in the political affairs of Athens, from which he was banished in his old age. Damon held simplicity to be the highest law of music, and also that there is an intimate connection between that science and morality.—R. M., A.

DAMOPHON, a Messenian sculptor, who flourished about the 102nd Olympiad. It is said that he carved a statue in wood, with face, hands, and feet in Pentelic marble, representing Lucina, which was kept under a veil and placed at Ægius in Achaia. Besides this he executed several statues for the temple of Venus at Megalopolis, and, out of a single large block of marble, a group of Despoena and Demeter.—R. M.

* DAMPE, Jakob Jakobsen, born in Copenhagen on the 10th of January, 1790; student, 1804; theological candidate, 1809; philosophical doctor, 1812. He was early engaged in literary contention, and in 1818–19 drew public attention upon himself as the promulgator of peculiar religious opinions, though without adherence to any particular faith. The disorderly scenes to which these gave rise, even in the church of the Holy Ghost, during September, 1819, caused the interference of the authorities, and he was forbidden to enter the pulpit. He then, as doctor of philosophy, asserted his privilege of giving public lectures, which again were prohibited, as well as the sale of a couple of pamphlets which he had published. These strenuous measures, and very severe domestic affliction with which he was at that time visited, excited him to violent opposition, and he resolved to petition the king for justice by a special court, carrying round his petition for signature himself. Three persons alone signed, one of whom was a smith named Jörgensen. But this scheme failed. The decision of the court on its first sitting, November 16, 1820, was adverse to his cause, and he and Jörgensen were sentenced to death on the charge of an attempt to change the form of government as established by law, which sentence was afterwards mitigated to imprisonment for life. Jörgensen, after being confined a few years at Frederiksort, was permitted to return to Copenhagen, where he resumed his trade. Dampe also, after about six years' close imprisonment in Copenhagen castle, and fourteen at Christiansö, in both of which places he was treated with extreme severity, obtained his partial freedom in 1841, with a small yearly allowance for his maintenance; and when Frederick VII. ascended the throne in 1848, he received his full liberty in the general amnesty of all political offenders. He then returned to Copenhagen, where he has since lived in obscurity.—(*Nordisk Con. Lex.*)—M. H.

DAMPIER, William, a celebrated English navigator, was born in 1652 at East Coker in Somersetshire. Being left an orphan at an early age, he went to sea, and made a voyage to Newfoundland and to the East Indies, and in 1673 served in the war against the Dutch. In the following year he became undermanager of a plantation in Jamaica; but he soon quitted that situation. He engaged with a coasting trader, and then went to the Bay of Campeachy, where he spent several years in logwood cutting. He afterwards published a journal of his adventures on that coast under the title of "Voyages to the Bay of Campeachy," London, 1729, with a treatise on winds and tides. He returned to England in 1678, and next year, on his voyage back to Campeachy, he met with a party of buccaneers at Jamaica, and was persuaded to join them. They crossed the Isthmus of Darien, and spent the year 1680 in cruising along the coast of Spanish America, and captured several Spanish vessels. Next year Dampier recrossed the isthmus, and joined another band of buccaneers, who cruised for some months among the coasts and islands of the West Indies. In 1684 he sailed from Virginia with a privateering expedition under a Captain John Cook, and committed great depredations upon the Spaniards along the coasts of Chili, Peru, and Mexico. Cook died on the Mexican coast, and was succeeded by a Captain Davis, under whom the expedition sailed to Peru, and effected a junction with another band under Captain Swan. After an unsuccessful attempt to capture the rich plate fleet of 1685 at Panama, they sailed along the coast of Mexico, and proceeded as far as the southern point of California. Dampier then quitted Davis, and going on board Swan's ship, sailed with him to the East Indies. After enduring frightful privations, they reached Mindanao, where a mutiny broke out among the crew, in which Dampier took no part; and Swan and some of his men were left on the island. They then cruised for some time off Manilla, visited the coast of China in 1678, and touched at Australia early in 1688. On reaching the Nicobar Islands, Dampier, disgusted with the insubordination and cruelties of his associates, quitted the ship along with seven companions, and embarking in a canoe, after undergoing extreme danger in a storm, succeeded in reaching Sumatra in safety. Dampier then made several voyages to the East Indies, and spent some time as a gunner in the fort of Bencoolen. He found his way back to England in 1691, and published his "Voyage round the World," a most interesting work, which attracted great attention. Sir Charles Montagu, president of the Royal Society, introduced the enterprising sailor to the earl of Oxford, first lord of the admiralty, and in 1699 Dampier was sent on a voyage of discovery to the South Seas, in command of the *Roebuck*, a sloop of twelve guns and fifty men. He explored the north and southwest coasts of Australia, the coasts of New Guinea, New Britain, and New Ireland, and gave his name to the straits which separate the two former. On his homeward voyage he was shipwrecked off the Isle of Ascension in February, 1701. On his return to England some months after, he published an account of his voyage, and in 1707 he published a "Vindication of his Voyage to the South Seas in the ship *St. George*," with which he had sailed from Virginia in his former marauding expedition. Dampier continued at sea till 1711, but the close of his adventurous career is involved in obscurity. The date of his death is unknown. Dampier is justly reckoned among the most enterprising English navigators. He possessed great energy of character, combined with remarkable coolness and courage, which never faltered amidst the greatest perils. His narrative of his adventures, written in a vivid and truthful style, shows that he had great penetration, combined with sound judgment. He was possessed of a considerable amount of general information, and was well acquainted with botany.—J. T.

DAMPIERRE, Guy de, Count of Flanders, born in 1225, was the son of William de Dampierre and Margaret II., countess of Flanders. His mother associated him with her in the government in 1251, and he succeeded his father in 1280. In 1288 Count Guy espoused the quarrel of the nobles of Zealand against his own son-in-law, Florence V., count of Holland, and treacherously threw him into prison, from which he refused to release him except on payment of an enormous ransom. Retribution, however, failed not to overtake him; for in 1294, having affianced his daughter to Edward, prince of Wales, son of Edward I. of England, Philip le Bel, king of France, to whom the proposed alliance was exceedingly obnoxious, enticed Count Guy and his

wife to Paris, and kept them prisoners until they consented to give their daughter as a hostage. Philip having obstinately refused to set the young lady at liberty, Count Guy had recourse to arms. The result was most disastrous. Flanders was overrun and conquered in 1300 by Charles, count de Valois, brother of the French king; and Guy, having thrown himself on the generosity of the conqueror, proceeded to Paris to beg peace. Philip was inexorable, and in open violation of the safe-conduct granted by his brother, he threw Count Guy into prison, along with his two sons and forty gentlemen who accompanied him. The Flemings regained their independence by the sanguinary battle of Courtray in 1302. Before peace was definitively settled Count Guy died at Pontoise in 1305.—J. T.

DAMPMARTIN, Anne Henri, Vicomte de, born at Uzès in 1755; died at Paris in 1825. His father was governor of Uzès, and had his son educated for the church. The boy, however, fixed on the army as his profession, and we find him, while yet a young man, captain in the royal cavalry. He had some reputation for literary talents, and in 1789 we find him employed in drawing up memorials of grievances for the national assembly. He was member of the academy at Nismes. On the breaking out of the Revolution he joined the army of the French princes. On their defeat he fled to Holland, where he earned a poor subsistence by writing for the press. In 1795 he resided at Hamburg, and soon after at Berlin, where he conducted the *Gazette Française* and the *Journal de Litterature*. Soon after we find him tutor of the children of the king of Prussia and the countess of Lichtenau. When things became settled in France he returned to his country. In 1810 he was employed in the censorship of the press. In 1814, after the return of the Bourbons, he was made a vicomte. During the Hundred Days he withdrew from public occupation and notice. In 1816 he obtained the place of bibliothecaire conservateur du dépôt de la guerre. He was an unwearied and not altogether unsuccessful author. He translated Addison's Cato and Goldsmith's Essays.—J. A., D.

DANA, Francis, LL.D., chief-justice of Massachusetts, born in Charlestown, Mass., in 1742. He was an active whig during the revolutionary contest, and a member of the American congress from 1776 to 1778. He went to Europe in the diplomatic service—first to Paris as secretary of legation to John Adams, then to St. Petersburg as minister to Russia, where, though not publicly recognized, he remained till the close of the war. Returning to America, he was again sent to congress in 1784, and, five years after, earnestly advocated the adoption of the federal constitution. President Adams tendered him the office of envoy-extraordinary to France in 1797; but he was too stout a federalist to accept a post which looked at that time towards a conciliation of the Jacobins. He resigned the chief-justiceship in 1806, and died at Cambridge, April 25, 1811.—F. B.

* DANA, James Dwight, LL.D., an eminent American mineralogist and geologist, graduated at Yale college in 1833. He received an appointment as one of the scientific corps attached to the United States exploring expedition, under Captain Wilkes, in 1838, which he accompanied during the whole cruise of five years. Returning in 1842, he was occupied for several years in preparing for publication his "Reports" on the results of the expedition in the sciences of zoology and geology. These have been published in a superior style, but unfortunately in very limited editions, by the government of the United States. The papers by Dr. Dana, a "Report on Zoophytes," 1846, on "Geology," 1849, and on "Crustacea," in two large quartos, 1854, rank among the best results of the expedition, and have been very favourably received by the scientific world. Dr. Dana is the author, also, of a comprehensive "Treatise on Mineralogy," which has passed through four editions. In 1850 a professorship of natural history was established in Yale college, and he was appointed to the chair, which he still holds. For several years, also, he has been associated with Professor Silliman in the editorial conduct of the well-known *American Journal of Science and Arts*, commonly called Silliman's Journal.—F. B.

* DANA, Richard Henry, son of Francis Dana, an eminent poet, critic, and essayist, born at Cambridge, Mass., November 15, 1787. He studied law and was admitted to practice, but soon forsook the bar for the more congenial pursuits of literature. A taste pure even to fastidiousness, and a consciousness that his opinions and preferences did not harmonize very well with those which were prevalent in his early days, have prevented him from accomplishing as much as he was qualified for by his fine natural endowments. He was one of the first in America to doubt the supremacy of Pope in our poetical literature, and to point out the merits of Wordsworth. The influence of Wordsworth is clearly perceptible on his own poetry, which is meditative, philosophical, and dreamy, deeply imbued with a love of nature, but seldom enthusiastic or passionate. It is subdued in tone and chaste in style, and runs to sadness and pathos; many of the descriptive passages in it are finely wrought, and it always betrays nice observation and much subtlety in the portraiture of character. Mr. Dana's literary career began by contributions to the early numbers of the *North American Review*, and for a time he was associated with his relative, Professor Channing, in the editorial conduct of that work. In 1821 he began "The Idle Man," a collection of his essays and stories which appeared in numbers at intervals, but was soon suspended for want of patronage. Dana subsequently contributed to the *New York Review*, which was established in 1825 by his friend Bryant. In 1827 he published "The Buccaneer, and other poems," which immediately became popular, and on which his reputation chiefly depends. Two editions have since appeared of his collected works in prose and verse, and have been favourably received. He has also read in public, but has not published, a course of lectures on Shakspeare, his criticisms being of the same school with those of Schlegel and Coleridge. Mr. Dana is still living in retirement at Boston, and at his country place on the seashore at Cape Ann.—F. B.

* DANA, Richard Henry, jun., son of the preceding, a distinguished American lawyer and man of letters, was born at Cambridge in 1815, and graduated at Harvard college in 1837. While an undergraduate in college, the failure of his sight rendered a sea voyage advisable; and he boldly embarked in August, 1834, as a common sailor on board a brig bound round Cape Horn to California. He returned in September, 1836, with his sight restored, but having suffered hardships enough to cure him effectually of his love of the sea. Four years afterwards, he published a narrative of this adventure in the well-known work, "Two Years before the Mast," which, though it could with difficulty find a publisher, became one of the most popular books which have appeared since the time of Defoe. It has passed through numerous editions in England and America, and has been translated into many European languages. After having graduated at college, Mr. Dana was admitted to the bar, and has risen to the front rank of his profession. Yet his pen has not been idle; he has published "The Seaman's Manual;" has edited, with introductory notices, the Lectures on Art and Poems by Washington Allston, and the Lectures on Rhetoric and Oratory of his relative, Professor Channing; and has contributed to the *North American Review*, and other periodicals. In politics, he has distinguished himself by vigorous opposition to the extension of slavery and the fugitive slave law. He was the chief counsel for the fugitive negro, Anthony Burns, in 1854. His last work is "To Cuba and Back."—F. B.

DANÆUS. See Daneau.

DANBY, Francis, one of the most distinguished contemporary artists of England, was born in the county of Wexford, Ireland, in 1790, and received his elementary education at the Royal Dublin Society. His first exhibition took place in that town as early as 1812. After a visit to London he established himself in Bristol, from whence he sent to the London exhibitions some of his most celebrated works—works which reveal extraordinary genius and rare originality. The characteristic of his painting is a combination of landscape and history of the most startling effect. As landscapes they rise to an importance of interest scarcely obtainable by the mere reproduction of the scenes of nature; as historical subjects they present, by the variety of space which they afford to the figures, such abundance of room as is not to be found in the largest canvas of full-sized historical paintings. Removed from home by unfortunate events, he settled for several years in Switzerland, whence he sent most beautiful drawings to England, where the friendly care of D. Colnighi and of G. Robson found for them a willing and advantageous market. This provided to the support of the self-exiled artist, who, after having visited different countries, and gathered from them an infinite number of interesting subjects, rendered by his ready pencil and still readier imagination with the most powerful effect, was in 1841 at last able to return to England, and to settle at Exmouth. Many are the works which since that time the prolific artist contributed to the English exhibitions, all

worthy of the fame he had already obtained before leaving the country. To give an idea of the character of Danby's pictures, as we cannot notice them all, suffice it to mention the "Sunset at Sea after the Storm," a picture purchased by Sir Thomas Lawrence; the "Delivery of Israel out of Egypt;" the "Christ Walking on the Sea;" the "Opening of the Seventh Seal;" the "Passage of the Red Sea;" and the "Deluge;" amongst his early works—his "Fairies on the Sea Shore," and the "Golden Age," produced whilst abroad; and last, amongst those he painted after his return to England, another "Deluge;" the "Valley of Tempe;" the "Last Moment of Sunset;" the "Holiday of the Painter;" "Marius on the Ruins of Carthage;" Ulysses Leaving Ithaca," &c. Danby was an associate of the Royal Academy. He died 17th February, 1861.—R. M.

DANBY, John, a celebrated composer of glees in the latter half of the eighteenth century. He gained ten prizes from the catch-club, for seven glees, two canons, and an ode. Among the first are three which will secure to him a niche in the temple of fame, viz.—"When Sappho Tuned the Raptured Strain;" "Awake Æolian Lyre;" and "The Fairest Flowers the Vale Prefer." He died May 16th, 1798, at the moment a concert was performing for his benefit; for long-continued bad health had much impaired his circumstances.—E. F. R.

DANBY, Thomas Osborne, Earl of, a celebrated English statesman, ultimately created marquis of Caermarthen and duke of Leeds, but is best known in history by the title prefixed to this notice. In early life he was chosen a member of the house of commons, and showed eminent talents both for business and debate, combined with insatiable ambition and indefatigable energy. On the downfall of the infamous cabal administration in 1673, Sir Thomas became lord high treasurer of England, and was soon after created earl of Danby. He became the leader of the great tory and protestant party, and strove to perpetuate their supremacy in the legislature by proposing, in 1675, a law excluding from parliament and office all who refused to take an oath declaring resistance to the royal authority in all cases unlawful. But he strenuously opposed the foreign policy of Charles II., and employed all his efforts to detach that monarch from his alliance with France. His principles, however, were lax, and rather than relinquish his lucrative office, he submitted to connive at, and even to take part in, some of his royal master's scandalous pecuniary transactions with the French king. Some of these transactions were made public through the treachery of the French court, which wished to ruin Danby. He was, in consequence, impeached by the commons, and thrown into prison. Other matters, however, absorbed the attention of the legislature. Danby, after a long confinement, was admitted to bail; the impeachment was allowed to slumber; and at length, in 1685, the house of lords decided that it had been terminated by the dissolution of the parliament in which it originated. Danby became again an active and powerful member of the tory party; but the arbitrary proceedings of James II., and especially his attack upon the privileges of the church, gradually alienated the earl from his cause, and in 1688, he joined in the invitation given to the prince of Orange, and took a prominent part in the procedings and discussions connected with the expulsion of the Stewarts, and the settlement of the crown on William and Mary. In 1689 Danby was created lord-president of the council. Six years afterwards he was impeached by the commons on a charge of having received a large bribe from an agent of the East India company. An important link in the evidence was wanting, and the impeachment was allowed to drop. But though Danby nominally retained his office of lord-president for a considerable time after the discovery of this disgraceful transaction, his downfall was as irretrievable as it was ignominious. He survived till 1712, and frequently took a part in the debates in the house of lords, but he was never again admitted to any share in the management of public affairs.—J. T.

DANCER, Daniel, a noted and eccentric English miser of the last century, is said to have been born in 1714, near Harrow-on-the-Hill. He denied himself the necessaries of life, and his house at Pinner in Middlesex had not been repaired for half a century at his death in 1774. A Lady Tempest, who called upon him during his last illness, found him lying in an old sack, and, on recommending another covering, was told that as he had come into life without a shirt, he intended to leave it in a similar condition. To this lady he bequeathed property to the amount of five hundred pounds a year; and, after his death, parcels of bank notes and quantities of gold were found in all sorts of nooks and corners of his dilapidated abode.—F. E.

DANCER, John, an Irish writer who lived in the second half of the seventeenth century. He went to England in 1670. Dancer wrote "A Complete History of the Late Times," and "A Chronicle of the Kingdom of Portugal," and translated several Italian and French works.—R. M., A.

DANCOURT, Florent Carton, was born at Fountainbleau on the 1st November, 1661. His education was committed to the jesuits, who in vain sought to attach him to their order. On leaving their seminary he applied himself to the study of the law, and became an advocate at the early age of seventeen. Love, however, changed his destiny. He became enamoured of Thérèse Lenoir de la Thorillière, the daughter of an actor, married her, and went on the stage in 1685. He was very successful in comedy, and was one of the great favourites in the Comédie Française for over thirty years, and was on several occasions specially honoured by Louis XIV. Dancourt was equally successful as a dramatic author, and composed a vast number of pieces, sufficient to occupy six volumes. He was especially happy in his portraiture of the lower classes of society, and wrote with point and humour. In his fifty-seventh year he withdrew from public life to the seclusion of his estate in Berry. There, in the exercise of devotion, he passed the rest of his days, dying on the 6th December, 1725.—J. F. W.

DANDELOT, François de Coligny, a French general, was born in 1521. He was the youngest son of Gaspard de Coligny, seigneur of Chatillon, and the brother of the famous admiral of that name. Another brother, Odet, was cardinal archbishop of Toulouse, and became a convert to the protestant faith. Dandelot was the first of the family to embrace the reformed doctrines, and induced his two brothers to follow his example. They concealed their sentiments, however, during the life of Henry II., but Dandelot made an immediate profession of his faith, and was in consequence deprived of his office of colonel-general of infantry. He was of an ardent and impetuous character, and when the liberties of the protestants were assailed, he joined the prince of Condé in urging an appeal to arms; but the admiral, who cherished a great horror of civil war, advocated a milder policy. Dandelot died in 1569, shortly after the battle of Jarnac. His brother, the archbishop, was poisoned by his valet in 1571.—J. T.

DANDOLO, Andrea, was born in 1307, and was elected doge of Venice in 1343. At the time of his elevation he enjoyed a high and well-merited reputation for his sagacity and the extent of his knowledge. He brought to a successful termination, in 1346, a war with the Turks, and obtained from them permission for the Venetian ships to enter the Ottoman ports in Asia Minor, Syria, and Egypt. But the opening of the trade with Egypt to the Venetians ultimately led to a war with Genoa, and the anxiety occasioned by it is believed to have caused the death of the doge on 9th September, 1354. Dandolo was the author of the code which bears his name, and of a Latin chronicle of Venice, from the foundation of the city down to the year 1342; it is inserted in Muratori's collection, with a continuation by Cavesino.—J. T.

DANDOLO, Enrico, one of the most illustrious of the doges of Venice, was born early in the twelfth century. He was elected doge in 1192, at a very advanced age, and administered the affairs of Venice with great prudence and ability. On the formation of the fourth crusade, in the year 1201, under Baldwin, count of Flanders; Simon de Montfort; Louis, count of Blois; and other French noblemen, application was made to the Venetian senate for assistance to convey the crusaders to the Holy Land. Dandolo warmly supported their petition, harangued the people from the pulpit of St. Mark in its favour, and procured for them the loan of money, provisions, and ships. The crusaders, however, having failed to pay their share of the expenses incurred in equipping the fleet, Dandolo stipulated that they should assist in reducing the town of Zara, which had revolted from the republic. In spite of the peremptory prohibition of the pope, the enterprise was undertaken, and Dandolo himself, though aged and almost blind, embarked in the admiral's ship. Zara was assaulted and taken. The pope was obliged to grant the confederates absolution for their act of disobedience; but the indomitable old doge alone refused to ask the pontiff's forgiveness. Constantinople was at this time a prey to endless disorders and confusion. The emperor, Isaac

Angelus, had been dethroned by his own brother; and his son, Alexius, invited the crusaders and Venetians to assist him in restoring his father to the throne. The request was at once acceded to by the confederates; and, forgetting the enterprise to which they had devoted themselves, they sailed for Constantinople, which they reached in June, 1203. The crusaders, along with young Alexius, attacked the city by land, and the Venetians by sea. When the assault was made, Dandolo, then nearly ninety years of age, took his place on the prow of his galley, and was the first man to leap on shore. This part of the city was soon taken, and the standard of St. Mark planted upon the ramparts. After a fierce contest, which lasted for eight days, the usurper was dethroned, and Isaac and his son, for a brief space, were restored to their sovereignty. A fresh revolt of the Greeks, however, took place, and the two emperors were put to death. Dandolo and the crusaders lost no time in inflicting condign punishment upon the rebellious city. Constantinople was taken by assault, pillaged, and partly burnt. An immense booty fell to the captors; and Dandolo, besides many other precious works of art, sent home to Venice the famous bronze horses which still adorn the piazza of St. Mark. The imperial crown was offered to Dandolo by the crusaders, but he wisely declined the dangerous honour, and accepted instead the title of Despot of Romania. He obtained for Venice a large extent of territory, with many important places on the shores of the Mediterranean, and a number of fertile islands from the Adriatic to the Dardanelles. He died soon after at Constantinople in 1205, and was buried in the church of St. Sophia.—J. T.

DANDOLO, Francesco, Doge of Venice from 1327 to 1339, is said to have owed his election to the dexterity which he displayed in bringing to a successful issue a negotiation with the papal court for the removal of the excommunication which Clement V. had pronounced against the Venetians; but the story that he obtained the surname of "Dog," from the humiliation to which he submitted in this affair, is now considered unworthy of credit. During his reign the republic quarrelled with Martin della Scala, the podestat of Verona, and, in conjunction with several of the neighbouring states, invaded and dismembered his dominions. Treviso and Bassano fell to the share of the Venetians, and were their first acquisitions of territory on the mainland. Francesco Dandolo died in 1339.—J. T.

DANDOLO, Giovanni, Doge of Venice, was elected to that office in 1280. He displayed great prudence and firmness in his resistance to the oppression of the papal court, which he obliged to yield to his demands on several important occasions. He died in 1289. Sequins are said to have been first struck in his reign.

DANDOLO, Vincenzo, Count, an Italian physician, author, and statesman, was born at Venice in 1758. He was educated at the university of Padua, and on his return to his native city he devoted himself to the study of medicine, in which he acquired a great reputation. The researches in chemistry made by Lavoisier, Berthollet, and others, attracted his attention, and he prepared for the Academy of Sciences in Paris an able memoir, giving an account of the recent discoveries in chemical science. This treatise, which was published in 1796, ran through six editions. Public events, however, at this juncture interrupted his scientific studies. He took a leading part in the revolution which overthrew the Venetian oligarchy; but, on the cession of Venice to Austria by the treaty of Campo-Formio, Dandolo, took refuge in Milan, then the capital of the Cisalpine republic. In 1799 he repaired to Paris, where he published in French a philosophical treatise entitled "Les Hommes Nouveaux ou moyen d'operer une Régénération Nouvelle." A new career opened to him when Dalmatia, an ancient Venetian possession, was united to the new kingdom of Italy. Napoleon appointed Dandolo governor of the province, with the title of proveditor. He devoted himself zealously to the discharge of the duties of his office, and strove by every means in his power to promote both the physical and intellectual improvement of the people. In 1809, when Dalmatia was reunited to the Illyrian provinces, Dandolo resigned his office, and retired to Venice loaded with honours. The remainder of his life, with the exception of a short period in 1813, was spent in retirement. Count Dandolo died in 1819.—J. T.

DANE, Nathan, an eminent American jurist, was born at Ipswich, Mass., in 1752, and graduated at Harvard college in 1778. He studied law, and began the practice of it in Beverly, Mass. He was a member of the legislature from 1782 to 1785; of congress, under the old confederation, in 1785-87; and of the Massachusetts senate in 1790, 1794, and 1796. While in congress, he drafted the memorable ordinance of 1787, which for ever excluded slavery from the territory, an act worthy of the eulogy of Mr. Webster in the United States senate in 1830—"I doubt whether one single law of any lawgiver, ancient or modern, has produced effects of more distinct, marked, and lasting character than the ordinance of 1787. It laid the interdict against personal servitude in original compact, not only deeper than all local law, but deeper also than all local constitutions." Mr. Dane was a jurist more than a politician, and did not seek office after this period except for objects connected with his profession. His great work, "A General Abridgment and Digest of American Law," in nine large octavo volumes, is a worthy monument of his learning and industry. Another work of nearly equal extent, "A Moral and Political Survey of America," he left complete in manuscript. Having accumulated a large fortune, he made a munificent use of it by founding and endowing the Dane professorship of law in Harvard college. He died in Beverly, February 15, 1835.—F. B.

DANEAU, Lambert (in Latin Danæus), an eminent theologian of the French protestant church, was born at Orleans in 1530, and occupied himself at first with the study of law; but having resolved to devote himself to theology, he removed for that purpose to Geneva in 1560, and was ordained to the ministry in that city. He afterwards laboured in Leyden, Ghent, and in the university of Orthes in Navarre, where he died in 1596. His writings were very numerous, and extended to almost every department of theology. His "Loci Communes" are strictly calvinistic; and he defended the calvinistic principles in numerous polemical pieces with equal zeal against Bellarmine and other Romanists on the one hand, and against Andreä, Osiander, and other lutherans on the other. Of all his writings the best known is his "Ethices Christianæ libri tres." He was the first writer who treated christian ethics as a distinct branch of theology apart from dogmatics.—P. L.

DANÈS, Pierre, born at Paris in 1497; died in 1577. He was educated at the college of Navarre, under Lascaris and Budé. In 1530 he was appointed by Francis I. professor of Greek at the Collége Royal. Amyot, Brissonius, and Dorat were pupils of his. In 1534 he visited Venice in the suite of the French ambassador. In 1545 he attended the council of Trent on the part of the king of France. An eloquent speech which he made there led to his being made bishop of Lavaur, which, however, did not occur for many years after. Danès was preceptor of the dauphin, afterwards Francis II. When bishop he was again sent to the council of Trent, where he represented the whole episcopal body of France. It is recorded that on one occasion at Trent, a French orator having inveighed against the corruption and profligacy of the church and court of Rome, an Italian prelate smiled bitterly, and, using an equivoque which it is impossible to translate, taunted the French theologian with the expression "Gallus cantat." Our Gallic cock's mettle was roused, and he put in the spur, "Utinam ad Galli cantum Petrus resipisceret." Pallavicini, who records the retort, says it was not without some effect in shaming the church, which would fain describe itself as typified by Peter, to correct some of its abuses. Danès was a widower when he entered into orders. He had one son, whom he survived. When told of his son's death, he retired to his chamber for half an hour, returned with a cheerful countenance, and spoke of his property as now belonging to the poor. He was a generous man, and when sent as a deputy from the clergy, refused to be reimbursed for the expenses thus thrown on him. He was buried at St. Germain-des-Prés. He published a translation of Pliny under the name of Pierre Belletièrre, a servant of his, to whom he left a large legacy. A relative of his, Pierre Hilaire Danès, published a collected edition of his works and an account of his life. He wrote a good deal under other names.—J. A., D.

DANFORTH, Thomas, a distinguished magistrate in the early history of New England, was born in England in 1622, and was brought by his father to Massachusetts in 1634. He resided in Cambridge, and held the office of "assistant" twenty years, ending in 1679, when he was elected deputy-governor of the colony. He was afterwards made a judge of the superior court, and in 1681 was appointed president of the district of Maine, then under the jurisdiction of Massachusetts. In this office he continued till the arrival of Andros in 1686. He was

the first treasurer of Harvard college, to which he left a valuable bequest. He was zealously attached to the old colonial charter, and with Gookin, Cooke, and others, vehemently opposed the acceptance of the new charter of 1691. He was a leader of the popular party in opposing the tyranny of Andros; but after the deposition of that governor, by his prudence and firmness prevented the people from committing any excesses. It was very honourable to him that he manfully opposed the proceedings of the courts during the witchcraft delusion of 1692. He died at Cambridge, Mass., November 5, 1699.—F. B.

DANGEAU, Louis de Courçillon, Abbé de, born at Paris in 1643, and died in 1723. He was descended in the maternal line from the family of Duplessis-Mornay, a Calvinist family, and of the old noblesse. In the Memoirs of St. Simon he is amusingly described as making the "bagatelles of orthography the business of life." Voltaire gives him the doubtful praise of being an "excellent academicien." When young he visited Poland, and made good use of his time there. He learned several languages, and formed an acquaintance with the prelate, afterwards Pope Clement X., from whom he obtained the appointment of chamberlain, which was continued to him during the pontificate of Innocent XII. The Huguenot noble had been made a good catholic, and of his conversion Bossuet claimed the credit. Dangeau now purchased the office of reader to the king. This involved no very serious duties, and entitled him to appear at court. The conversion of Dangeau was stimulated by the gift of a valuable benefice, and, in the fervour of his new-born zeal, he said he would never take another. In 1682 he was elected a member of the Academy. Dangeau regarded himself as badly used on finding Fenelon preferred to him as preceptor of the duc de Bourgogne. He had plans of teaching chronology by dissected maps and conversation cards. He also ranged the kings of France in their proper places in some royal game of goose. He lived in good society, and was able to bring to his weekly reunions many of the most distinguished persons in Paris—the cardinal de Polignac, the marquis d'Hôpital, the abbé Dubois, and the abbé de Choisy. De Choisy he claimed the honour of having converted to the church. Zeal here was actual capital, and another benefice was his reward. Dangeau's grand passion was grammar. "Happen what may," said the proud academician, "I have in my portefeuille two thousand verbs well conjugated." Genealogy was another of his passions. Both on grammar and the science of "blason" he wrote several works.—J. A., D.

DANGEAU, Philippe de Courcillon, Marquis de, born in 1638, and died in 1720. He was of an old Calvinist family, but at an early age became a convert to Romanism. In 1657 and 1658 he served under Turenne as captain of a cavalry regiment. After the peace of the Pyrennees, he passed into the service of Spain. On his return to France he was received at the court of Louis XIV. with universal admiration. Fontenelle speaks of his great military and still greater social talents. The queen-mother, Anne Marie, and the queen, Marie Thérèse, listened with delight to his anecdotes of the court of Madrid, told in the language of their country. Dangeau had skill and success in play, and won considerable sums from the ladies. Colbert, the great financier, who had to supply the expenses of the palace, was startled and displeased at the demands that were continually made upon him. It would appear that unfair play was suspected, and the king is said to have one day watched the game, and satisfied himself that all was fair. He was soon after this made colonel of the king's regiment, and employed on several diplomatic missions. Dangeau, at all times vain, became, as the king's favour increased, the vainest of men. One of his offices was grand-master of the royal and military orders of our lady of Mount Carmel, and of St. Lazarus of Jerusalem. He dealt with these as if they were realities, made solemn appointments to imaginary offices, and did not perceive that all men laughed at his seriousness—that he was, to use the amusing phrase of St. Simon—"Chamarré de ridicules." He appears to have been exceedingly shrewd and awake to his own interests. Beginning with little or nothing, he was enabled easily to purchase the office of reader to the king—an office which was an entire sinecure, but which gave him rights of entrées du petit souper, &c. The demon of rhyme, that so often misleads men from the path of interest, he had entirely under his control, and through his exercise of it, more than once obtained objects from the king which had been refused him when he used plain prose. He purchased his office of governor of Tourenne. He married the daughter of Count von Löwenstein —she was maid of honour to the dauphiness. St. Simon traces to this marriage his being admitted a member of the French Academy. For more than thirty years of his life he wrote each day a journal of the incidents of the day; there was no concealment of the fact, and the king himself constantly amused himself with reading it. St. Simon and Voltaire both give unmeasured abuse to the work; but in St. Simon's case we can easily trace jealousies arising from their relation to the court, and occasionally seeking the same objects of ambition. Large extracts, many of them very entertaining and instructive, have been printed from Dangeau's journal, and it is to to be regretted that no perfect copy has been published.—J. A., D.

* DANGER, E. P., a French chemist, born about 1800. He is chiefly known by the experiments he performed, in conjunction with M. Ch. Flaudin, on the detection of arsenic, antimony, and mercury in cases of poisoning, the results of which, confirmed by a committee of the Academie des Sciences, have upset the theory of Orfila, that arsenic exists naturally in the human tissues. Danger has published a work on the blowpipe, in which he points out a simple method of making various kinds of chemical and philosophical apparatus.—F. P.

* DANHAUSER, Joseph, born at Vienna in 1805, a very celebrated Austrian painter. The son of a statuary and upholsterer, he had been expected to follow the paternal career; but during his studies at the Viennese academy, and in accordance with the advice of Professor Krafft, the distinguished architect, he consecrated himself to the historical and genre branches of painting, in which he obtained a most decided success. The death of his father entailed on him the completion of many works quite alien to his profession, in his treatment of which he evinced extraordinary ingenuity.—R. M.

DANIEL, Arnaud (Provençal). See Arnaud de Marsan.

DANIEL, Gabriel, born at Rouen in 1649; died at Paris in 1728. Daniel was educated by the jesuits, and entered into that order in 1667. He taught theology for some years at one of the provincial colleges, and afterwards was employed by them at Paris as bibliothèquaire. In 1694 he published an answer to Pascal's Provincial Letters. In 1713 he published his "History of France." It instantly obtained high reputation, and he was rewarded by the office of historiographe du roi, with a pension of two thousand francs. He has disentangled the obscurities of the earlier history, and rendered it readable if not credible. The count de Boulainvilliers says, in his Memoires sur le Gouvernement de France, that ten thousand blunders may be pointed out in Daniel's history. Voltaire says the blunders Boulainvilliers alludes to are of little comparative moment; that the real fault of Daniel's work is, that he knows nothing of the constitution of his country; that its true history is not seen or told; that he is silent as to rights and usurpations; and that he knows nothing of the spirit of its laws. We fear that this is too true. The history of the early kings of France, Daniel says, is more interesting than that of early Rome, inasmuch as Clovis and Dagobert had a larger territory than Romulus and Numa. There is a great deal of this unmeaning writing. Daniel is not to be depended on in anything where the interests of the jesuits are concerned. Where his prejudices do not interfere he is candid and impartial. He is praised by Augustin Thierry and Henri Martin.—J. A., D.

* DANIEL, Hermann Adalbert, a German theological writer, was born at Köthen, 18th November, 1812, and studied theology in the university of Halle, where he was afterwards appointed professor in the pædagogium. Besides his two great works—"Thesaurus Hymnologicus," and "Codex Liturgicus," —he has written a number of theological treatises and monographs, and a highly popular handbook of geography.—K. E.

DANIEL, Samuel, an English poet and historian, was the son of a music master, and was born in 1562, near Taunton, in Somersetshire. He was educated at Magdalene Hall, Oxford, where he remained three years, devoting himself chiefly to the study of poetry and history. He quitted the university, however, without taking a degree, "his geny being," according to Anthony à Wood, "more prone to easier and smoother subjects than in pecking and hewing at logic." He resided for some time with the noble family of Pembroke, and it is probable that he was maintained by them at Oxford. He was subsequently appointed tutor to the celebrated Lady Anne Clifford, who

became countess of Pembroke, and showed her regard for her "well-languaged" tutor by erecting a monument to his memory. In the reign of James VI., Daniel was nominated gentleman-extraordinary and one of the grooms of the chamber to Queen Anne. He was also appointed master of the queen's revels, and inspector of the plays to be represented by the juvenile performers. Mr. Campbell says, that at the death of Spenser, "Daniel furnished, as a voluntary laureate, several masks and pageants for the court, but retired, with apparent mortification, before the ascendant favour of Jonson." The latter seems to have regarded Daniel as a rival, and speaks with derision of some of his verses. But the friendship of Shakspeare and Selden might have compensated the amiable poet for this unworthy treatment. Towards the close of his life Daniel retired to a farm at Beckington in Somersetshire, where he died in October, 1619, "beloved, honoured, and lamented." The works of Daniel are comprised in two considerable volumes. His larger poems are "somewhat a flat," as one of his contemporaries remarked. His "History of the Civil Wars between York and Lancaster," and his "Complaint of Rosamond," are rather versified narratives than poems, though they contain many stanzas which exhibit the combination of graceful language with beautiful description and sweetness of thought. "The Tragedy of Cleopatra" is composed in alternate rhymes, with choruses on the antique model. A poetical dialogue, entitled "Musophilus," written in terza-rima verse, is by some reckoned his masterpiece. "A Letter from Octavia to Mark Antony" is characterized by great dramatic power. "Hymen's Triumph"—a pastoral tragi-comedy—says Coleridge, "exhibits a continued series of first-rate beauties in thought, passion, and imagery, and in language and metre is so faultless, that the style of that poem may without extravagance be declared to be imperishable English." Besides these poems, Daniel is the author of a tragedy named "Philotas;" "The Queen's Arcadia," a pastoral tragi-comedy; of several masques, odes, and epistles; and of fifty-seven sonnets to Delia. His prose works are "A Defence of Rhyme," published in 1611, and a "History of England, in two parts, extending from the Norman conquest to the end of the reign of Edward III."—a judicious and popular work written in a clear, simple, and agreeable style. It was continued to the death of Richard III. by John Truss'er, an alderman of Winchester, but the continuation is inferior to the original work. Daniel's writings are now most undeservedly neglected.—J. T.

DANIEL, Samuel, an ingenious artist and traveller, died in Ceylon in 1811, aged thirty-six years. Having gone early in life to the Cape of Good Hope, Daniel, along with two scientific companions, penetrated further in a north-eastern direction than any preceding European travellers. Some of the drawings which he made during this journey appeared in his work entitled "African Scenery." He took a large collection of illustrations of African life with him to England on his return in 1804. He afterwards went to Ceylon, intent on prosecuting his favourite studies and researches.—A. M., A.

DANIELE, Francesco, a distinguished Italian antiquary and historian, was born in 1740. He was royal historiographer to Ferdinand IV. of Naples, and secretary to the Academia Ercolanese. In this latter position he was indefatigable in his researches, and contributed largely to the antiquarian discoveries made in Herculaneum. He published many valuable works, and was a member of many learned societies, including the Royal Society of London. Daniele lost his posts upon the overthrow of the Bourbon dynasty in 1799, but Joseph Bonaparte gave him a pension in 1806. He died in 1812.—J. F. W.

DANIELL, John Frederic (1790–1845), late professor of chemistry in King's college, London, eminent as a chemist, electrician, and meteorologist, was the son of George Daniell, Esq., of West Humble, Surrey, a bencher of the middle temple. He received an excellent classical education under his father's roof; and evinced in boyhood a remarkable taste for natural and experimental philosophy. At an early age he was placed in the sugar refinery establishment of a relative, where he introduced some important improvements in the manufacture. His love of science induced him to attend the chemical lectures of his friend Professor Brande, and conjointly with him in the year 1816, he started the journal of the Royal Institution, afterwards known as the *Quarterly Journal of Science and Art*, in which his earlier researches were published. These embraced various points in chemistry and meteorology; among them was a description of the Dewpoint hygrometer, since so well known under his name. In 1823 he collected and published his various meteorological papers, under the title of "Meteorological Essays," which exerted a remarkable influence upon the study of meteorology. This treatise was the first attempt to seize meteorological phenomena in their most general point of view, and to reduce them *as a whole* to the well-known laws of physics. This had previously been done for detached portions of the subject; but Mr. Daniell was the first to deduce, from well-established premises, the laws of the earth's atmosphere. He determined, by deduction, the existence of two equal and opposite currents between the equator and the poles, both in the northern and southern hemispheres. He traced their influence on the barometer, and was enabled to explain the phenomena of the trade winds, and to assign a probable reason for the horary oscillations of the barometer. In 1824 he published an important paper "On Climate considered in its applications to Horticulture," in which he particularly insisted upon the necessity of maintaining a humid atmosphere in houses devoted to the growth of tropical plants, which completely altered the mode of treatment of these forms of vegetation; and to which Dr. Lindley says "we mainly owe our superiority to our predecessors" in this respect. Shortly before this he became managing director of the Continental Gas Company, and aided in making the arrangements by which many of the continental towns have since been lighted. His attention was thus necessarily turned to the manufacture of gas, and he contrived a process of obtaining it from rosin, which at one time was used to some extent in the preparation of portable gas. In 1827 he engaged warmly in the formation of the Society for promoting Useful Knowledge, and wrote and edited several of the books published under their auspices—amongst others the treatise on chemistry. On the foundation of King's college, London, in 1830, he was appointed professor of chemistry in that institution—a post which he retained until his decease. About this time he invented his register pyrometer, for ascertaining high temperatures—such as the heats of furnaces, the melting-points of metals, &c., an instrument which is still the best of its kind, and for which he received the Rumford medal of the Royal Society. In 1836 Mr. Daniell commenced those electrical researches which led him to discover the cause of the rapid decline in power of the batteries of Wollaston's construction, and which enabled him to contrive his sulphate of copper, or constant battery, an invention which rendered his name a household word with electricians, and gave a great impulse to the practical applications of voltaic electricity. For this invention he received the Copley medal of the Royal Society. Continuing his researches in this field, he in 1839, 1840, and 1844, published his investigations "On the Electrolysis of Secondary Compounds," which afforded powerful experimental support to the views of Davy on the composition of salts, and which have been advocated on other grounds by many eminent chemists. In 1839 also appeared his "Introduction to the Study of Chemical Philosophy," a work presenting, in a succinct and connected form, a general view of the different varieties of molecular forces, which are here discussed in a manner both striking and original. He was soon afterwards appointed foreign secretary to the Royal Society, and received the honorary degree of D.C.L. from the university of Oxford. His death occurred suddenly whilst attending a sitting of the council of the Royal Society. After making some remarks upon the water barometer, which he had constructed for the society, and the reboiling of which he had just superintended, he was seized with symptoms of apoplexy, which in a few minutes terminated his life. In person he was tall and large, and his frank and generous disposition was displayed in his whole mien and bearing. He went but little into society, and to appreciate fully the excellence of his character, he needed to be seen in the bosom of his own family. His manner was extremely modest and unassuming. His style of lecturing was sound, and his diction forcible and expressive, rather than easy or flowing. He possessed a rare union of great intellectual power, with large benevolence, and the unassuming graces of a christian. He was married in 1817 to Charlotte, daughter of the late Sir William Rule, surveyor of the navy, whom he survived several years.—W. A. M.

DANIELSON, Anders, a member of the Swedish diet, born at the Rytterholdsgaard Bräkäs, in Gingrid parish, West Göthland, on January 14, 1784. He received in his youth instruction in writing and arithmetic from the minister of the parish, and

afterwards served as clerk of assize, in which office he gained that knowledge of the law and the administration of justice which afterwards was so valuable to him as member of the diet. He was first elected in 1809, after which time he continued uninterruptedly to represent his district; and indeed, so greatly did the public confidence in his integrity and ability increase, that finally he was elected for seven and twenty districts, exercising, by the decision of his character and the acuteness of his judgment, great influence in the diets of 1828–30 and 1834–35. Greatly reduced in his circumstances, his later years were gloomed by anxiety, and he died at his estate of Forsbäck, near Götheborg, on April 27, 1839.—M. H.

* DANIELSON, Daniel Cornelius, principal physician of St. Jörgens and Lungegaard's hospitals in Bergen, born in Bergen on July 4, 1815, has acquired a great celebrity by his careful and interesting study of Norwegian leprosy, on which subject, in conjunction with Professor W. Boeck of Christiania, he published his work on Leprosy — "Om Spedalskhed," Christiania, 1847; and "Samling af Jagttagelser om Hudens Sygdomme" (Collection of facts relative to skin diseases), Christiania, 1855. Danielson is also known for his researches in natural history. In connection with M. Sars and J. Koren he has published "Fauna Littoralis Norvegiæ;" and in connection with M. Sars "Bidrag til Pectinibranchiernes Udviklingshistore," 1851; and with J. Koren, "Zoologiska Bidrag." During the visit of Prince Napoleon to Bergen in 1856, he was made a knight of the legion of honour.—M. H.

DANISCHVAR, born in 600; a Persian historian, called "the Father of the oral and poetical history of the kings of Persia." There are many points of comparison between Homer and the Persian epic poet Danischvar; our space precludes us from entering upon the parallel, which would deserve a separate essay. One coincidence, however, may be noticed as to the martial enthusiasm the verses of both poets inspire. The Persian soldiery when about to engage in combat are accustomed to sing aloud certain passages of the Shah-Nameh, collected by Danischvar; which practice has the effect of inspiriting them to absolute fury, as the verses of Homer did the warriors of Greece, or, as the Runic lays of the Skalds were wont to animate the fierce Berserkars of old Norway. Danischvar's work is a series of oral traditions and poems, containing the "History of Persia from Kioomurs to Yesdejird;" that is, from the earliest times to the conquest of that empire by the Arabs. Danischvar lived in the time of Yesdejird, the last emperor of the Sassanides, who took steps to secure the perfection of the new plan on which the leading traditions, as collected by Danischvar, had been arranged. The writings of these oral traditions are in Pehler, the most celebrated of the dialects of ancient Persia; with a copious glossary of the obsolete and technical Zend and Deri terms. In 851 Jacoub, the reigning shah of Persia, had Danischvar's collection translated into Persian, and thereby rendered a signal service to the students of eastern literature, the difficulties of which have been greatly lightened by the immortal Abool Kasim Firdousee's Shah-Nameh—a heroic poem, or rather a series of poems, on Persian history, carefully collated with a number of Danischvar's oldest and best MSS., and illustrated by an admirable versification; also with an appendix containing the interpolated episodes found in Danischvar's different manuscripts.—Ch. T.

DANNECKER, Heinrich von, born in 1758 at Stuttgard; died there in 1836. He is the German sculptor who, amongst those of modern times, has led the most successful career with comparatively the least amount of talent. On his first start in life he was made court-sculptor at Stuttgard, in which capacity he was sent to Paris to complete his studies under Pajou; and thence to Rome, where he is said to have received instruction from Canova. Expectation was honoured in Dannecker as scarcely the most complete performance ever was in other less fortunate men. His progress from town to town, from one country to another, was a series of ovations. The most distinguished amateurs vied with each other in aping the blind patronage of dukes and kings. Amongst the many works that such a run of favour gave him opportunity to produce, the one which is best known, and which recapitulates in itself all the merits and faults of his style, is the "Ariadne" at Frankfort. A plump female of massive forms, reposing in a kind of plastic attitude upon and along the back of a tiger of the most solid and stony appearance, is the subject. This group, carved with moderate skill out of a spotless piece of Carrara marble, as set off by its proprietor, Mr. Bethmann, with the utmost ingenuity of satisfied if not intelligent ownership, produced throughout Germany the most exaggerated and preposterous sensation. This unaccountable *eclat* can only be compared with that which was got up in England for the Greek slave of the American sculptor Power; but, whilst the good sense of the British public has, either through effect of comparison with the works of English artists, or intuitive discovery of the smallness of the work of the momentary idol, allowed this latter to sink into almost complete oblivion, the favour in which Dannecker's "Ariadne" is now held is as enthusiastic as ever. Many of Dannecker's productions command enough praise to make his native country proud of him as a fertile artist; but to put him on a par with Domer, Rauch, Reitschel, and other like German sculptors of modern times, can only serve to provoke ridicule of his works, and detraction from his real merits. Such foolish flattery is far from enhancing the fame of the sculptor.—R. M.

* DANNER, Lovise Christine, born at Copenhagen of the middle-class family Rasmussen, on April 21, 1814, and married on August 7, 1850, in the castle church of Frederiksborg, by Bishop Mynster, to King Frederik VII. of Denmark; on which occasion the rank, title, and arms of the feudal countess of Danner were added to her name.—M. H.

DANREMONT, Charles-Marie-Denis, Count de, a French general, was born in 1783, and killed in 1837. He served with the grand army in 1806–7, in Dalmatia in 1808–9, in Spain and Portugal in 1811–12, and with the grand army again in 1813. He became a captain in 1809, a major in 1811, and colonel in 1813, on the battle-field of Lutzen. After the first abdication of Napoleon, Danremont was appointed an officer in the royal body guard, and followed Louis XVIII. to Ghent. On the return of the Bourbons he was appointed colonel of the legion of the Côte d'Or, and became a major-general in 1821. After holding in succession various military offices, he was in 1830 appointed to command the first brigade of the second division of the army of Africa. He was soon after elevated to the rank of lieutenant-general, nominated a peer in 1835, and in 1837 appointed to discharge the functions of governor-general of the French possessions in North Africa. In this year an expedition was undertaken against Constantine, the capital of the province of the same name, and the chief command was conferred on Danremont, who was killed on the 12th of October, the day fixed for the assault.—J. T.

* DANTAN, Antoine Laurent, surnamed the Elder, to distinguish him from his brother Jean Pierre, was born in 1798, at St. Cloud, and studied sculpture, first under his father, then under Bosio. Having proceeded to Rome, he there completed his studies, and on his return to France produced several works which, both by cleverness of invention and delicacy of execution, commanded general approbation. Amongst his best works are to be considered a group of a bathing youth playing with a dog, and a statue of an Italian vintager. His busts are equally remarkable for finish and character; that of the beautiful and lamented Mme. Paul Delaroche, exhibited in 1855 in Paris, is one of the best specimens. The charms of this exquisite work were enhanced by a sober application of colour, to temper the objectionable whiteness of the marble. The effect produced by this application of colour was a most complete victory over the prejudices of those who strive to oppose the readoption of polychromy, as used at the best time of Greek art, for the improvement and completion of a certain kind of sculpture.—R. M.

* DANTAN, Jean Pierre, the younger brother of the preceding, and like him the pupil of his father, and of Bosio, succeeded to a remarkable degree in portrait-busts and statuettes; and abandoning himself to his extraordinary facility in catching the most salient and characteristic features of people, finished by producing the cleverest caricatures that have ever been executed in sculpture. Those of Paganini, Alexander Dumas, Wellington, Brougham, Talleyrand, Rossini, &c., are unparalleled examples of his satiric skill and humour. They possess all the points, both moral and physical, of his subjects; yet never, even in the least, degenerate into insulting personality or trivial fun. The favour with which these caricatures were received all over the world, has seldom been vouchsafed to more serious works of art. These specimens have, besides, given rise to thousands of similar attempts by other sculptors; but none of them have, as yet, produced anything which can at all be compared even to the

weakest of Dantan's intellectual jokes. Like his brother he also contributed to the great French exhibition of 1855.—R. M.

DANTE, ALIGHIERI, born at Florence in May, 1265, son of Alighiero degli Alighieri and his wife Bella. Dante's ancestors were noble; in the Divina Commedia he speaks of being descended from Cacciaguida, who fell in the crusades, and whose son took his mother's name, Alighieri. Of Dante's youth little is known; and the first fact of importance narrated by all his biographers, is the extraordinary affection he conceived for Beatrice Portinari, when only nine years of age. Beatrice was nearly a year younger when they first met at a festival at the house of her father, and Boccacio says, that "young as Dante was, her image was at once engraved so deeply upon his heart, that from that hour to the end of his life never was it effaced;" and when she died, he "suffered an affliction so profound, and shed so many and such bitter tears, that his friends believed they could end only in death." Except this early love, too many of the facts and dates connected with Dante's life, which have been the subject of volumes of learned discussion, remain, and seem destined to remain, uncertain; the places where he studied, his masters—amongst whom we only know for a certainty Brunetto Latini—his friends, if we except Guido Cavalcanti, Giotto, Casella, the musician (who set many of his canzoni to music, and whom he introduces with much affection in the Commedia); Charles Martel, king of Hungary; Forese, brother to Corso Donato; his sister Piccarda, and perhaps one or two others whom he names in the poem—are involved in obscurity. Boccacio describes him as skilled in painting and music, and expert in all manly exercises. Some years after the death of Beatrice, Dante married Gemma Donati, by whom he had five sons, and one daughter, named Beatrice, who took the veil. Three of his sons died young. Pietro and Jacopo lived to edit their father's great poem and write a commentary upon it. Dante appears to have early taken an active part in public affairs; and we hear of him, when quite young, as having fought against the Ghibellines at Campaldino, and also in the wars against the Pisans. The fame of his studies, and his reputation for prudence and inviolable firmness and honesty, raised him, while yet in the prime of life, to the highest dignities of the republic; in 1300 he was elected one of the priors of Florence. All Italy was at that time divided between the factions of the Guelphs and Ghibellines—the Guelphs the supporters of the priesthood, and the Ghibellines the supporters of the empire. Florence was at the same time distracted by the quarrels of two powerful families, the Donati and the Cerchi, and their adherents. The discord was increased by the arrival in Florence of the chiefs of the Neri and Bianchi, two rival factions of Pistoia, who came to submit their differences to the arbitration of the senate. The Bianchi allied themselves with the Cerchi, the Neri with the Donati. In a secret assembly held by the Neri, it was resolved to entreat the pope, Boniface VIII., to invite Charles de Valois to march against Florence, to put an end to these discords, and reform the state. The step justly irritated the Bianchi; they armed themselves, and hastened to the priors to accuse their adversaries of conspiring against the public liberty. The Neri armed in their turn, the whole town was in agitation, and a conflict was imminent, when the priors, on the advice of Dante, banished the leaders of both the rival factions. But he thus provoked against himself the hatred of both parties, and that of Boniface and the supporters of Charles de Valois, by causing his offered mediation to be refused; for as he himself says—"In politia obliqua bonus homo est malus civis." Boniface, who feared and disliked the Bianchi, now urged Charles to march on Florence. He did so, but only to take possession of the town on his own account. The Neri triumphed, and Dante was the principal object of their vengeance. Accused on the strength of a forged document, and even whilst he was ambassador to Boniface VIII., of extorting money, he was sentenced to make pecuniary reparation, and to two years' banishment. His house was given up to pillage, and his lands devastated. Three months afterwards, he having neither paid the fine, nor sought to justify himself, his enemies condemned him to be burnt to death—"ubique comburatur sic quod moriatur." Then began for Dante "the hell of exile—that slow, bitter, lingering death, which none can *know* but the exile himself—that consumption of the soul, which has only *one* hope to console it."

He seems to have several times traversed the whole of Italy, and to have visited Paris. He wandered, unshaken by poverty and suffering, "from province to province, from city to city, from court to court, to see if among the heads of parties, among warriors of renown, he might find a man who could or would save Italy, and he found no one." He says of himself that he was tossed about like a ship without sail or rudder, driven through every port, harbour, and shore, by the bleak wind of grievous poverty. He bore himself proudly under his great adversity, taking refuge in his conscience—"sotto l'usbergo del sentirsi puro;" and when, some time after, he was offered permission to return to the Florence he loved so well, under condition of publicly asking pardon, he refused in a magnificent letter still extant—"Estne ista revocatio gloriosa, qua Dante Alighierius revocatus ad patriam, per trilustrium fere perpessus exilium?" he asks. "Hæcne meruit innocentia manifesta quibuslibet? . . . . Absit a viro philosophiæ domestico temeraria terreni cordis humilitas, ut more cujusdam scioli et aliorum infamium, quasi vinctus, ipse se patiatur offerri! Absit a viro predicante justitiam, ut perpessus injuriam, inferentibus, velut bene-merentibus, pecuniam suam solvat! Non est hæc via redeunti ad patriam, pater mi. . . . Quod si per nullam talem Florentia introitur, nunquam Florentiam introibo," &c. It was during this brave life of trial and distress that he composed the greater part of the "Divina Commedia," which he calls "the sacred poem, to which both heaven and earth have lent a hand." In it the noble pride of his soul is manifested in the disdainful silence he preserves as to his personal enemies, not one of whom (save Boniface VIII. "whom it was necessary to punish in the name of religion and Italy") has he placed in hell. He seems to have applied to them the words spoken by Virgil in the beginning of the poem, of those who have been worthy neither of heaven nor hell. "Non ragioniam di lor, ma guarda e passa." Equally strong in love and hatred, it was the love of right, and the hatred of wrong that inspired him—never love of himself, nor hatred of other men. The poem which chronicles the destiny of the human race, chronicles also the poet's own struggles "with the wanderings of his understanding, with the fire of the poet, with the fury of his passions." It chronicles the "purification of heart by which he passed from the hell of struggle to the heaven of victory, 'in violenta e disperata pace' . . . his desire to live in the future, in the *second life*. . . . The grand thought of a mutual responsibility, joining in one bond the whole human race, was ever and ever before his eyes. The connection between this world and the next, between one period of life and the remainder, is brought forward every moment in the poem. A feeling of tenderness, engendered by this idea, gleams across the Purgatorio, and even finds its way into the Inferno. The spirits even there anxiously ask for tidings of the earth, and desire to send back news of themselves."

The limits of a biographical sketch render impossible an adequate description of a work so gigantic as the "Divina Commedia," which the Abbé Lamennais describes as having been created, to sum up, and be the expression and monument of the whole middle ages, before they passed away into the abyss. "Grand, terrible, and lugubrious is the immense apparition. One feels as if witnessing a mighty funeral, and hearing the service of the dead in a huge cathedral draped in black. Yet, meanwhile, a breath of life, of a life destined to assume a higher and purer development than that which has expired, passes through the aisles, and rises to the vaulted roof of the immense edifice—the quickening of a new life thrills through its mighty womb. The great poem is at once a tomb and a cradle—the splendid tomb of a world passing away, the cradle of a dawning brighter world to come. It is a porch that unites two temples—the temple of the past and the temple of the future. The past has deposited therein its religion, its ideas, its science, as the Egyptians deposited their kings and symbolic gods in the sepulchres of Thebes and Memphis. The future brings to it its aspirations and the germs of its progress, swathed in the newborn language of a splendid poetry. It is a mystic infant that draws its life from the two sources of sacred tradition and profane fiction—Moses and St. Paul, Homer and Virgil. Its glance turned towards Greece and Rome announces Petrarch, Boccacio, and a host to come; its thirst for light and knowledge, its eager search into the mysteries of the universe and its laws and constitution, foretell Galileo. Night still broods over the earth, but the horizon is streaked with the coming dawn."

In one of his wanderings across the mountains of Lunigiana, shortly before his death, Dante knocked at the gate of the monastery of Santa Croce del Corvo. The monk who opened



to the pale stranger asked—"What seek you here?" Dante gazed around with one of those looks in which the soul speaks from within, and slowly answered—"Pacem." "There is in this scene," says Joseph Mazzini, "something suggestive of thoughts that lead up to the eternal type of all martyrs of genius and love, praying to his Father, to the Father of all, upon the mount of Olives, for peace of soul and strength for the sacrifice." We last hear of the wanderer at Ravenna, at the house of Guido Novello da Polenta, father of the unhappy Francesca da Rimini. Guido, being at that time at war with Venice, sent Dante as ambassador to the republic. The Venetian senate refused him an audience, and he returned to Ravenna, where he died soon after at the age of fifty-six, and was buried with every mark of honour and affection by Guido Novello.

Numerous as have been the biographies of Dante, his life has never been—perhaps can never now be—adequately written. Alike as a man, as a religious thinker, and as a politician, he has been misunderstood by his biographers. Most of them have given themselves infinite trouble to prove him an orthodox catholic, and upon this subject the reader unacquainted with Dante's own writings may consult with advantage Ugo Foscolo's admirable Discorso sul Testo of the Commedia. Foscolo proves what may be fully deduced from the "Convito," and the eleventh canto of the "Paradiso," that "Dante's religion was derived directly from the first fathers of the church, whose enlarged views had already been departed from by the Roman papacy of the thirteenth century. His views of the progressive perfecting of the principle of human nature in a future life, and of the participation of all men in the spirit of God, open the way for the still further development of christian truth itself. To him the papacy was nothing more than the instrument of spiritual organization." To judge this great poet as a *man*, a study of his minor works—the "Vita Nuova" especially, which is an account of his love for Beatrice, written after her death—is necessary. This exquisite little book is the outpouring of the incense of Dante's soul in gratitude to God for the joy of loving. It is full of purity, gentleness, and delicacy; the prose of much of it has been declared by the greatest of Italian critics to be a finished model of language and style, surpassing the best pages of Boccacio, while many of the sonnets are, far beyond the most admired of Petrarch's, almost untranslatable, so exquisite are they in their construction, and so purely Italian in their harmony. The once vexed question as to the real existence of Beatrice has long been settled. It is difficult to understand how, in the face of the internal evidence of the book itself, to say nothing of historical dates and facts, learned men should so long have persisted, first, in making of Beatrice an abstraction, then in admitting in her two distinct beings, the Beatrice of the poet and the Beatrice of the theologian; thus destroying, as Mazzini justly observes, the progressive continuity which constitutes the peculiar genius of the love of Dante: for "it is precisely this endeavour to place a link between the real and the ideal, between the symbol and the invisible, between earth and heaven, which converts the love of Dante into something that has no analogy upon earth that we know of—a work of purification and idealization that stands by itself, pointing out the mission of woman and of love. She who inspired Dante here below, became his angel, his guardian angel in heaven. Death itself disappeared before the mighty love that was kindled in the heart of the poet; it transformed, it purified all things." Deeply tender and self-forgetting, the love of Dante is from the first mournful and resigned to sorrow. At an age when other men think only of hope and pleasure, his first dream is of death—the death of Beatrice. Love leads him to duty and to charity. "Whenever and wherever she appeared before me, I had no longer an enemy in the world; such a flame of charity was kindled in my heart, causing me to forgive everyone who had offended me." He tells us that, after the death of Beatrice, he felt that fresh duties were imposed upon him; he resolved to render himself even more worthy of her, to keep his love for her to the last day of his life, and to bestow upon her an immortality on earth by "saying of her that which had never yet been said of mortal woman." He kept his vow. "His union with Gemma Donati, in spite of the assertions of some who believe it to have been unhappy, appears to have been calm and cold; rather the accomplishment of a social duty than the result of an irresistible impulse of the heart. He inspired himself by her memory, not only in the magnificent pages which he consecrated to her towards the close of his life in his poem, but in the worship for woman which pervades it from one end to the other. Beatrice was the muse of his understanding, the angel of his soul, the consoling spirit which sustained him in exile, in poverty—under a cheerless, wandering, denuded existence, if ever there was one."

Another consequence of the neglect into which the minor, and especially the prose writings of Dante have been suffered to fall, is the narrow and mistaken view generally entertained of his political character and life. The right understanding of that character can only be attained by seeking to penetrate and comprehend the inner life of his soul, the Titanic *idea* that governed his every act and inspired his every word. This cannot be done by consulting the old biographers and annotators, but only by a careful study of the medium in which Dante lived, and of his works, "the minor works especially, which more distinctly reveal to us the man and the Italian, and were evidently designed by him as a preparation for the great poem itself, which is the crown of the edifice he erected." Most of his biogaphers have been at infinite labour and trouble to excuse and explain to us how he was "sometimes a Guelph and sometimes a Ghibelline, owing to the violence of party, the influence of great and extreme passions," &c., thereby revealing not only their misconception of Dante, but of the true meaning of the struggle between Guelphism and Ghibellinism itself. The names of Guelph and Ghibelline, which in Germany only conveyed the idea of a family quarrel, signified far more in Italy. "There Ghibellinism was feudality, the *noblesse*—Guelphism was the community, the *people*. If it supported the pope, it was because the pope supported it." The people triumphed, the community established itself irrevocably free and equal; and although, from wealth or military skill, certain noble families might still obtain supreme power in some of the towns, "the nobility, as a *caste*, was completely effaced. . . . The people, the conquerors, stood embarrassed with their victory. . . . The dawning of the day for the gathering together in one all the people whose different races had crossed and mingled together in Italy, had not yet arisen. A kind of anarchy, therefore, began, in the absence of *one* governing principle single and strong enough to bear down all fractional and personal aims, all local egotisms." This state of things was complicated by the interference of the French, who were called in by the popes, "whose fatal policy it was always to keep one foreign power in check by means of another, without ever appealing to the Italian nation." When Urban IV. called Charles of Anjou into Italy, the patricians—Ghibellines—were averse to him. After the Bianchi and Neri parties were formed, Boniface VIII. called in Charles de Valois; the Bianchi, who were plebeians, were persecuted, and the Neri, the patricians, then made themselves Guelphs, because they sympathized with Charles, the envoy of Boniface. The Bianchi then allied themselves to the Ghibellines, whose ancient principle of feudalism had been irrevocably crushed. "Dante, who in early life had been a Guelph, was thenceforth a Ghibelline; that is to say, he was always on the side of the people, he always belonged to the element of Italian futurity." He speaks in the "Paradiso" of being a party in himself. Both parties endeavoured to enlist him in their ranks, but in vain. He viewed both from the height of a superior aim, an idea which, perhaps, he alone in all Italy at that day had conceived. Beyond all the narrow factions of the period, beyond the emperor, beyond the pope, he saw the future Italian nation, and the divine mission he believed ordained by God for the "holy Roman people." This idea of national greatness and Italian supremacy is "philosophically expressed in the 'Convito,' politically in the 'Monarchia,' in its literary aspect in the treatise 'De Vulgari Eloquio,' and poetically and religiously in the 'Commedia.' It is as we see him in the minor works that the *man* can best be comprehended, and his leading thoughts grasped and understood." Never man loved his country with a more elevated or fervent love, never man had such projects of magnificent and exalted destinies for her. Relying on the "Convito" and the treatise "De Monarchia" for our authority, the following is a summary of what, in the thirteenth century, Dante believed:—"God is one; the universe is one thought of God; the universe, therefore, is one. All things come from God; they all participate more or less in the divine nature, according to the end for which they are created. Flowers in the garden of God, all merit our love according to the degree of excellence he has bestowed upon each; of these man is the most eminent, and on

him God has bestowed more of his own nature than upon any other creature. In the continuous scale of being, the most degraded man touches upon the animal, the most noble approaches the angel. Everything that comes from the hand of God tends towards the perfection of which it is susceptible. There is this difference between man and the other creatures, that his perfectibility is *indefinite*. Issuing from God, the human soul incessantly aspires towards him, and seeks by holiness and knowledge to be reunited to him. The life of the individual man is too short and weak to satisfy this yearning in this world, but before and around him is the whole human race, of which he is a part—*that* never dies, but moves onwards through succeeding generations on the pathway of eternal truth. Mankind is one; God has made nothing in vain. If there exists a multitude, a collection of men, it is because there is *one* aim for them all, only to be accomplished by all. This aim, then, does exist; man must discover and attain it. Mankind must work together towards their highest possible development in the spheres of thought and of action. Only by harmony and association is this possible. Mankind must become *one*, even as God is one; it must be one in organization as it is one in principle. Unity is taught by the manifest design of God in the external world, and by the necessity of an aim. Unity must be outwardly represented, therefore there must be unity of government. There must be a centre to which the general inspiration of mankind must ascend, to descend again in the form of law. There must be a power strong in unity and in the support and advice of the highest intellects—destined by nature to rule—providing with calm wisdom for all the different functions which are to be fulfilled; itself the pilot, the supreme chief, in order to bring to the highest perfection what Dante calls 'the universal religion of human nature,' that is, empire, *imperium*. It will maintain concord among the rulers of state, and this peace will diffuse itself thence into towns, into every cluster of habitations, into every house, into the bosom of each man."

And where is the seat of this empire to be? Here the poet quits all analytical argument, and takes up the language of synthetical and absolute affirmation. "He is no longer a philosopher," says a great Italian critic; "he is now a believer." He points to Rome, the "holy city" as he calls her, "the city whose very stones are worthy of reverence." "There," he says, "is the seat of empire. There never was, there never will be, a people endowed with more gentleness for the exercise of command, with more vigour to maintain it, and more capacity to acquire it, than the Italian nation, and, above all, the holy Roman people. God chose Rome from among the nations. She has twice given unity to the world, and from her the world will again receive it, and for ever." Dante tells us that there was a time when he did not see the hand of Providence in the dominion of Rome, and his soul revolted at it as an usurpation. Afterwards "his eyes were opened; in the history of this people he recognized *predestinationem divinam;* it was necessary that the world should be in some sort equalized under the rule of a single power, in order that the preaching of Jesus might give new life to the earth; and God consecrated Rome to this work. 'Populus ille sanctus, pius et gloriosus, propria commoda neglexisse videtur, ut publica pro salute humani generis procuraret.' When the work was done Rome rested from her labours, till the second gospel of unity was needed by the world." Dante developes his thesis from the authority of the poets to that of Jesus, who, he says, recognized by his death the legitimacy of the jurisdiction exercised by Rome over the whole human race. With this immense ideal ever present to his mind, Dante looked about for an element of unity as a means of carrying on the providential mission he believed destined to Italy. He chose the only instrument that appeared ready to his hand, the emperor. Rome once recognized as the living symbol of the christian dualism, the individual called to represent her was, in himself, insignificant; he would pass away; his successor would probably be an Italian; but, whether or not, the inspiration of which he would be the echo would be Italian. There is not a single word in "De Monarchia" which concerns Germany or the emperor. The Roman nation is everything, and, indeed, great care is taken to lay every possible restriction on the man who might endeavour to substitute his own ideas to those of Italy. "Rouse yourselves," he writes to his fellow-citizens, "rouse yourselves like free men, and recollect that the emperor is only your first minister. He is made for you, and not you for him. 'Romanorum potestas nec metu Italiæ, nec tricornis Europæ margine coarctatur. Nam, etsi vim passa in angustum gubernacula sua contraxit undique tamen de inviolabili jure fluctus Amphitrites attingens, vix ab inutili unda oceani se circumcingi dignatur.'"

A careful study of the entire works of this immortal thinker will doubly reward the student, not only by their manifestation of the mightiest genius of the middle ages, but by their revelation also of the purity and nobility of a heart whereon "every god did seem to set his seal, to give the world assurance of a man." A thorough knowledge of him as a statesman, a poet, and a man, will display the "unity of an imposing figure, which stands as a type of a whole nation, mournful and grand as itself." Dante is best described in his own simple and majestic words—

> "Io mi son un che quando
> Amore spira, noto, ed a quel modo
> Che detta dentro, vo significando."

"Both as a man and a poet," says Joseph Mazzini, "he stands first of that race of mighty *subjectives* who may be said, in token of their conquest, to stamp the impress of their own individuality both upon the actual world and upon that which they create; that is to say, they derive all from within themselves or from the future, of which they are the prophets . . he is one of those of whom we may say, in the spirit of the beautiful catholic legend, that they leave their image upon their winding-sheet."

The best edition of the "Divina Commedia" is one commenced by Ugo Foscolo and finished by Joseph Mazzini, published by Rolandi, London, 1843. The best edition of the minor works is the one edited by Fraticelli, published by Allegrini and Manzoni, Florence, 1835–41. M. Fraticelli's criticism is almost always just and erudite, but it is to be regretted that his edition, through some unaccountable timidity, retains even the poems proved by his own notes to be spurious.—It is a pride with the writer of the foregoing brief memoir to acknowledge largest obligations to the words and thoughts of a man who, had he not been the most active politician of these troublous times of modern Italy, would have been seen by all the world as her highest literary genius. But for recent events, and the occupations occasioned by them, the article would have been written by Mazzini himself, whose notes have been freely used in its composition.—E. A. H.

DANTE, Giovanni Battista, a descendant of the great poet, and of the same family as Ignazio, was an eminent mechanician. He was born at Perugia, and flourished during the latter half of the fifteenth century. Dante is said to have displayed his ingenuity in constructing a pair of wings with such nice skill that he could make them support him in the air, and even carry him across the lake Thrasimenus. He once had his thigh shattered, in consequence of one of the wings breaking while he was exhibiting before the inhabitants of his native town. He became a professor of mathematics at Venice, and died before he was forty years old.—R. M., A.

DANTI or DANTE, Ignazio, an eminent mathematician, was born at Perugia in 1537, and died in 1586. He was also a learned philosopher and divine, and was raised by Gregory XIII. to the bishopric of Alatri. He wrote a treatise on the astrolabe, and notes on the universal planisphere.—R. M., A.

DANTINE, Maur François, born at Gourieux, in the principality of Liége, 1688, and died at Paris in 1746. Educated at Douai, he became a benedictine at the age of twenty-four. He taught philosophy at Rheims. Refusing to subscribe the bull Unigenitus, he had to leave Rheims. We next find him abbé of St. Germain-des-Pres at Paris, engaged in editing compilations of canon law, and republishing Du Cange's "Glossarium mediæ et infimæ Latinitatis." Dantine had published five volumes of his edition, when he found himself driven from his new home, in consequence of his religious opinions. At Pontoise, where he sought a refuge, he occupied himself in a translation of the Psalms from the Hebrew. In 1737 he returned to Paris, and joined Dom Bouquet in editing the "Recueil des Historiens des Gaules et de la France." His best work was "L'art de vérifier les dates." He had but commenced it when he was struck with apoplexy. A second attack carried him off, when he had reached his fifty-ninth year. Dantine's reputation rests on this work.—J. A., D.

DANTON, George Jacques, one of the most prominent leaders of the French revolution, was born at Arcis-sur-Aube on the 28th of October, 1759. He was educated for the bar, but

owing to the irregularity of his private life, few causes were intrusted to him. He was fitted, both by his position and by his natural gifts, for the office of a political agitator; and when the Revolution broke out he threw himself headlong into the movement, and became the very incarnation of the revolutionary spirit. In 1790 he founded the notorious club of the Cordeliers, and headed a deputation from the sections of Paris, to demand from the assembly that the ministers of Louis XVI. should be dismissed from office and brought to trial. After the imprisonment of Louis in 1791, Danton contributed greatly to the downfall of the monarchy, by instigating the popular assemblage on the Champ de Mars to call for the dethronement of the king. After the fatal 10th of August, Danton became minister of justice, and gave full scope to his ambition and disregard of life. When the Prussian invasion took place, however, and many of his revolutionary colleagues exhibited the most craven terror and proposed to retire beyond the Loire, amid the general consternation Danton displayed indomitable courage, and was the soul of every movement, both for the suppression of the royalists, and the expulsion of the invaders. On the 1st of September the fearless demagogue, ascending the tribune, addressed the perplexed and dismayed convention in an impassioned speech, ending with these memorable words — "It is not the alarm cannon that you hear, but the *pas-de charge* upon our enemies. To conquer them, to hurl them back, what do we require?—to dare, again to dare, and without end to dare." The shocking massacres of September immediately followed, and if not originated were undoubtedly encouraged by him. On their return from Versailles, he harangued the bloodstained assassins on the good service they had rendered to the country. "It is not the minister of justice," he said; "it is the minister of the Revolution who thanks you for your praiseworthy fury." On the other hand, it is only fair to state that Danton rescued several individuals, including the Abbe Barthélemy, author of the Voyage of Anacharsis, who, but for his interference, would in all probability have been sent to the guillotine. After the abolition of the monarchy, Danton resigned his office as minister of justice, and became president of the constituent committee and of that of public safety. He took a leading part in urging the death of Louis, and though absent during the trial, he returned in time to vote for the king's execution. At Danton's instigation, too, the revolutionary tribunal was established, of which he himself ultimately became one of the victims. The popularity of Danton among the Jacobins was now, however, on the decline; and after the downfall of the Girondins his influence diminished day by day. Robespierre was now in the ascendant, and the austerity of his manners and his personal purity, combined with his intense self-love and inveterate malignity towards his rivals, made him both envy and hate a man of Danton's popularity. The former was determined to persevere in his remorseless and bloody career, whilst the latter was heart-sick of turbulence and slaughter, and was willing, as he said, to be guillotined rather than to guillotine any longer. Danton appeared to shrink from a contest with Robespierre, and retired to his native place, to seek happiness in domestic privacy with his young wife. An attempt was made to bring about a reconciliation between the rival demagogues, but it utterly failed. An interview indeed took place, but Robespierre reproached Danton with malversation, and Danton retorted by charging Robespierre with his cruelties. They parted more exasperated against each other than ever, and henceforth became irreconcilable enemies. Danton was urged by his friends to save himself by striking the first blow, or at least to fly. "Whither fly?" he answered. "If liberated France cast me out, there are only dungeons for me elsewhere. One carries not his country with him at the sole of his shoe." As he had been forewarned, he was denounced by St. Just as a traitor, and arrested on the night of the 30th of March, 1794, along with his associates Camille, Philippeaux, and Lacroix. On entering the Luxembourg, he said to the prisoners who crowded forth to see this giant of the Revolution, as Carlyle calls him, enter among them—"Messieurs, I hoped soon to have got you all out of this; but here I am myself, and one sees not where it will end." He was afterwards heard to ejaculate—"This time twelvemonth I was moving the creation of that same revolutionary tribunal. I crave pardon for it of God and man. Oh, it were better to be a poor fisherman, than to meddle with governing of men." He was tried on the 2nd of April along with fourteen of his followers. He made a vigorous defence, but was voted *hors de débats*, forcibly silenced, and of course found guilty, and executed on the 5th of April. At the foot of the scaffold he was heard to exclaim —"Oh, my wife, I shall never see thee more; but—Danton, no weakness." The executioner having cruelly refused him permission to embrace for the last time his intimate friend Hérault de Séchelles, he exclaimed indignantly——"Fool! not to know that our heads will meet *there*," pointing to the headsman's sack. His last words were to the executioner himself—"Thou wilt show my head to the people; it is worth showing." He perished in the thirty-fifth year of his age. Danton has been termed the Mirabeau of the populace. In person he was tall and muscular, with harsh and striking features, and an uncommonly powerful voice. His eloquence was of the most impassioned character, and, combined with his indomitable courage, unbounded energy and activity, made him the Titan of the French revolution. The charge brought against him of having accepted presents from the court has been denied, and is probably unfounded; but there can be little doubt that he supported his extravagances at the public expense. Danton belonged to the school of French materialists. "My abode," said he on his trial, "will soon be annihilation; but I shall live in the pantheon of history."—J. T.

DANVERS, Henry, an English general, who was born at Dantesy in Wiltshire in 1573. He fought in Flanders under the banner of Maurice, count of Nassau, afterwards prince of Orange, and took part in many actions both by sea and land. He held the rank of captain in the body of troops sent by Queen Elizabeth to the assistance of Henry IV. of France, and was knighted by that monarch on account of his bravery. He afterwards served in Ireland, under the Earl of Essex, and Baron Mountjoy. On the accession of James VI., Danvers was elevated to the peerage by the title of Baron of Dantesy, and Charles I. created him Earl of Danby, a member of the privy council, and a knight of the garter. Danvers was a friend of literature. He bestowed on the university of Oxford five acres of ground for the formation of a botanical garden, and founded an hospital and a school at Malmesbury in Wiltshire.—J. T.

DANVILLE. See Anville, D'.

DANZEL, Theodor Wilhelm, a German litterateur, was born at Hamburg, 4th February, 1808, and died at Leipzig, 9th May, 1850, in the prime of his life. After having completed his education at the universities of Leipzig, Halle, and Berlin, he returned to his native town, and in 1845 settled at Leipzig as lecturer in the university. His two great works, "Gottsched and his Time," and "The Life and Works of G. E. Lessing" (completed by Guhrauer after the author's death), at once won him the universal esteem of the German literary world, and will secure him a lasting memory.—K. E.

DANZI, Franz, a musician, was born at Manheim on 15th May, 1760 (according to some authorities 1763), and died at Carlsruhe in 1826. His father, Innocenz, was court musician, and solo violoncellist to the elector palatine, and he instructed his son in the principles of his art. Danzi also studied composition under the Abbé Vogler, for which he had such talent that he produced some pieces of considerable importance when but twelve years old. He was a proficient on his father's instrument, and, at the age of fifteen, received an appointment as violoncellist in the elector's band. The entire company of the elector's musicians went to Munich in 1778, with Danzi among them, and there he brought out his first opera "Azakia" in 1780. He married Margarethe Marchand, a singer of distinguished talent, in 1790, and travelled with her to some of the chief cities of Germany and Italy. He returned with his wife to Munich, and in 1796 was there appointed vice-kapellmeister. He was severely afflicted by his wife's death in 1799, and the duty of directing the performance of operas, in which she had been celebrated at the theatre in which she had sung, rendered his office intolerable to him. He obtained no other, however, until 1807, when he was engaged as kapellmeister at Stuttgard; but the political changes of the following year deprived him of this appointment. He then went in the same capacity to Carlsruhe, where he passed the remainder of his life. Besides composing many works of greater or less importance for the theatre, he wrote extensively for the church (his "Te Deum" was for many years greatly admired), and produced also several symphonies, concertos for the violoncello, violin quartets, and other pieces of chamber music.—G. A. M.

DAOUD-PACHA, a Turkish grand vizier, who was put to

death in the year 1032 of the Hegira, A.D. 1623. He was a Bosnian by birth, and ultimately attained the rank of capitan pacha, and brother-in-law to the Sultan Mustapha. That prince was almost imbecile, and after a reign of a few months was deposed by his nephew Othman. A counter-revolution led to the restoration of Mustapha, 19th May, 1622. Daoud-Pacha was nominated grand vizier, and a few days after caused Othman to be executed. This crime did not serve the purposes contemplated by its author, and was speedily followed by condign punishment. The vizier had to be sacrificed to the fury of the spahis.—J. T.

DARA-CHEKOUH, an Indian prince, son of Shah Djehan, emperor of Mogul, was born in 1616. Devoting his leisure hours to the cultivation of literature, he had a formidable rival for the throne in his younger brother, the ambitious and crafty Aurungzebe (see AURUNGZEBE), and their rivalry soon broke out into open hostility. Dara was worsted in the struggle, and sought refuge in Agra, but was in the end betrayed and delivered up to his brother, by whom he was put to death at Delhi. The unfortunate prince was possessed of considerable poetical talent, and cultivated literature with success. His principal work is a translation into Persian of a book entitled "Oupanishades," which contains an epitome of the dogmatic portion of the Vedas.—J. T.

DARAN, JACQUES, a French surgeon, born in 1705, was noted for his successful treatment of diseases of the bladder, and for the employment rather than the invention of the bougie. He rose eventually to be one of the surgeons-in-ordinary to Louis XV., and had an immense and lucrative practice in Paris as well as agents in most of the capitals of Europe. From a curious pamphlet in the library of the British museum, which seems to have escaped the notice of his French biographers, and, like all his writings, has something of charlatanism in its tone, he appears to have visited England professionally, and "Daran's original bougies" were paraded in the shop-windows of the London druggists of a century ago. He will be remembered chiefly by a passage in Rousseau's Confessions, where Jean-Jacques, who had consulted him, bears testimony to his skill. Daran dissipated in speculations his large fortune, and died in distressed circumstances in 1784.—F. E.

D'ARBLAY. See ARBLAY, MADAME D'.

DARC or D'ARC. See JOAN OF ARC.

DARCET, JEAN, a French chemist, born in 1727, the eldest son of a provincial judge, in early youth sacrificed to science the fortune which his father, disapproving of his pursuits, alienated to the child of a second marriage. Darcet became tutor to Montesquieu's son, and assisted in the classification of the materials of the Esprit des Loix. Marrying a daughter of Rouelle, one of the founders of French chemistry, he devoted himself to the latter science, especially in its application to practical life. He bestowed particular attention on the earths and their modification by fire, and by his demonstration of the combustibility of the diamond, paved the way for the discovery of its true composition. As superintendent of the royal manufactory at Sévres and otherwise, he contributed to the improvement of porcelain. He was the first professor of experimental chemistry at the Collège de France, and the small salary which he received in that capacity he applied wholly to defray the expenses of the necessary experiments. Compromised in the Revolution by his connection —one purely scientific—with the duke of Orleans, he escaped through the intervention of Fourcroy, and lived to be a member of the senate of a subsequent *régime*. He died in 1801.—F. E.

DARCET, JEAN PIERRE JOSEPH, a French chemist, son of the preceding, born in 1777; died in 1844. At the age of twenty-four he was appointed to the office of assayer of the mint. He founded various important works connected with chemical arts and manufactures, and introduced into the processes many ingenious and productive improvements. He succeeded Berthollet in the section of chemistry of the Académie des Sciences in 1823.—F. P.

D'ARCY, PATRICK, an Irish mathematician and military officer, member of the French Academy of Sciences, was born at Galway in 1726. Educated at Paris, he made very extraordinary progress in mathematics at an early age. After serving two campaigns in the French army, he became, in 1746, aid-de-camp to Count Fitzjames, commander of some French troops sent to support Charles-Edward. Having been made prisoner along with the whole force under Fitzjames, he was released in 1747. He published various able treatises and dissertations on the theory and practice of artillery, &c. In 1757 he was present at the battle of Rosbach, with the rank of colonel; at the peace of 1763 he resumed his scientific pursuits. Died at Paris in 1779. D'Arcy's great achievement was this: he shared the honour, with Euler and Daniel Bernoulli, of establishing in its largest form that principle of the conservation of areas, which John Kepler first detected as a *fact*, among the motions of the celestial orbs. This great principle has since been farther generalized by Laplace and Poinsot, in whose hands it ultimately became the principle of the immobility of the plane of maximum areas.—J. P. N.

* DAREMBERG, CHARLES VICTOR, born in 1817, has distinguished himself by services rendered to the ancient literature of medicine. He took his degree as doctor of medicine in 1841, and in 1845 he was commissioned by the French government to explore the libraries of Germany, with the view of publishing an edition of the ancient writers on medicine. In 1847 and 1848 he seems to have visited England at his own cost, in furtherance of the same object. In the former year appeared a prospectus and specimen of this great work—which is still in course of publication—"Bibliotheca Medicorum Classicorum Græcorum atque Latinorum," &c. He had been appointed in 1843 librarian of the Académie de Médecine, and published the same year a selection from the works of Hippocrates. M. Daremberg is now librarian of the Mazarine.—F. E.

DARGAN, WILLIAM, was born in the county of Carlow in Ireland, on the 28th day of February, 1799. After leaving school he was placed in a surveyor's office, having exhibited a remarkable power of calculation, a strong clear intellect, and great aptitude for business. While yet a youth he went to England, and obtained an engagement under Mr. Telford, who employed him in the construction of the great Holyhead road. Here it was that Dargan's great natural abilities first attracted public attention, and accordingly when, soon after, the fine road between Dublin and Howth was projected by the government, the contract for its construction was given to him. The manner in which he executed this work established his character, so that when, in 1831, a bill was obtained for the formation of the Dublin and Kingston railway, the execution of this great work—among the first of the kind undertaken in Ireland, and, indeed, in the world—was committed to Dargan. The manner in which he accomplished the then novel and very difficult work confided to him, added to his reputation and to his means. Mr. Dargan now contracted extensively for such works as were projected in Ireland. His contract for the Ulster canal, between Lough Erne and Belfast, was accepted, and executed most satisfactorily. Then, as the railway system began to develope itself in this country, Mr. Dargan's abilities found a larger field, and we believe that scarcely any great railway has been since constructed in Ireland in which he was not engaged. His name is, however, especially connected with the Great Southern and Western, the Midland Great Western, and the Dublin and Wicklow lines, each of which are monuments of his ability. It is, however, with the great Industrial Exhibition at Dublin in 1853, that the name of William Dargan is pre-eminently associated. When attending the opening of the Cork exhibition in June, 1852, Mr. Dargan conceived the bold and munificent idea of getting up an exhibition in Dublin at his own sole expense. This he at first estimated would require a sum of about £10,000; but as his plans became more matured, his notions expanded, and so, adding constantly to his ideas, and finally associating with his design the creation of a great gallery for paintings and the fine arts, he found on the day of the opening that his outlay was not much under £100,000. Many were the offers of individuals to contribute to the expenses of the undertaking while it was in progress, but Dargan was determined that the sole responsibility and the sole credit should be his, and he declined all assistance; and though the exhibition was eminently successful, he ultimately was a loser to the extent of near £10,000. His fellow-countrymen, however, did not fail to appreciate the noble munificence in which they were not permitted to bear a part; and, accordingly, a meeting was held in July, 1853, at which the great services of Mr. Dargan to his country were fully and warmly acknowledged, and a subscription was opened "to perpetuate, in connection with his name, the remembrance of the good he has effected, by the founding some institution that would be permanently useful in extending industrial education." To the funds thus collected the government added a grant, and the

result was the founding of the Irish Institution, which now adorns a portion of the ground of the Royal Dublin Society, which had been occupied by part of the exhibition building. To follow the career of Mr. Dargan would be to comment on almost every great undertaking in the land. We believe the estimate is not overstated which attributes to him the construction of over one thousand miles of railway, and one hundred miles of canals, embankments, and tunnels. He was one of the most remarkable instances on record—not unfrequent as such instances are in modern times—of men who are the architects of their own fortunes, and the promoters, at the same time, of the progress and prosperity of the country to which they belong. He possessed in truth, in a singular degree, the qualities which can alone place a man in the van of civilization and industrial progress. Prompt, sagacious, clear-sighted, and far-seeing, he estimated character by instinct, and was thus seldom mistaken in those whom he selected to carry out his objects. Two appellations by which he was known will illustrate his character—"The workmen's friend," and "The man with his hand in his pocket." The former he well merited by the justice and wise liberality of his dealings with the artisan class. The latter name, while it originated in Jones' celebrated statue (in which he is represented in that attitude), and perpetuated by a not infelicitous poem, is indicative of his readiness to spend his money freely when his judgment or his patriotism suggested it. Mr. Dargan received an intimation from the queen that a baronetcy was at his acceptance, but he declined the distinction. He died in February, 1867.—J. F. W.

DARIUS I., son of Hystaspes, was one of the Persian princes by whom Smerdis the Magian was slain, 521 B.C.; and, in accordance with the compact which they formed for the purpose of determining the succession to the vacant throne, the neighing of his steed before those of the others on a certain day, placed him at the head of the great empire of Cyrus. Having made arrangements for the efficient administration of the twenty provinces into which he divided it, and crushed the revolt of Oroetes in Asia Minor, he granted the Jews permission to resume the building of the temple (Ezra vi.), and conducted an expedition against the insurgent Babylonians, which, after a siege of twenty months, inflicted a second desolating overthrow on the doomed Chaldean capital. His invasion of Scythia in the following year, 516 B.C., was defeated by the cautious policy of the foe, and the difficulty of procuring supplies in their inhospitable country. He was compelled to retire with great loss, after having penetrated beyond the Don. His conquest of India followed; but the most memorable events of his reign were the wars with Greece, for which he found occasion in the assistance which the Athenians gave to the revolted Ionians in their attack upon Sardis. The first expedition was placed under the command of Mardonius; but a repulse in Thrace, and the loss of a large portion of his armament in a severe storm off Mount Athos, compelled that general to return disappointed. Another and more formidable army, under Datis and Artaphernes, commenced its operations with better fortune. Maxos submitted; Eretreia was pillaged; and the Persian commanders, crossing to the Attic territory, encamped on the plain of Marathon, where the Athenians, disappointed of assistance from Sparta, could only muster ten thousand men against a force which has been estimated at twenty times that number. The arguments of Miltiades, however, persuaded his colleagues to risk a battle; and, being intrusted with the chief command for the occasion, he gained the victory which has made his own name and that of Marathon so famous in Grecian history. Chagrined and indignant, Darius ordered the preparation of a new armament, greater than either of the preceding; but before it was ready, rebellion broke out in Egypt, and he was vigorously collecting his resources for the double exigency, when he died, 485 B.C.—W. B.

DARIUS II., surnamed NOTHUS, because he was an illegitimate son of Artaxerxes I., held the satrapy of Hyrcania when his brother Sogdianus seized on the Persian throne, 425 B.C., after assassinating Xerxes II., the legal heir and successor of Artaxerxes. Collecting a large army, and drawing over to his side some of the other satraps and chief officers of the empire, Darius marched against the usurper, who speedily surrendered, and was put to death. A similar fate attended another brother, Aristes, who attempted to dispute his claims to the throne with the aid of a strong body of Greek mercenaries. These revolutions must have greatly disturbed the careful arrangements which Artaxerxes had made for the efficiency of the administration; and Darius took the wrong way of securing a tranquil reign, when he granted so much influence to his intriguing queen Parysatis, and allowed his favourite eunuchs to plunge him in sensual pleasures. The rebellion of Pisuthnes in Lydia, however, was put down by the skilful policy of Tissaphernes; and the conspiracy of Artoxares, one of the household officers, was discovered before its suppression had become difficult. Subsequent insurrections also in Egypt and Media were quelled. He died 405 B.C.—W. B.

DARIUS III., surnamed CODOMANNUS, was satrap of Armenia when the life and reign of Arses were cut short, 536 B.C., by the same hand which had placed him on the throne of Persia. The eunuch Bagoas having thus obtained, by a second crime, a second disposal of the sovereignty, fixed his choice on Darius, whose descent from the royal line was likely to make him acceptable to the people, while the mildness of his disposition promised to give the ambitious minister a continuance of the power which he had so long wielded. The new monarch, however, displayed a spirit which had not been expected of him; and the attempt of Bagoas to remove him also by poison, issued in his own destruction. The wealth and power of the empire were still immense; and the character of Codomannus might have procured for him a quiet and prosperous reign, if the rapidly-rising influence of Alexander had not tempted him to incite the other Grecian states against Macedonia. The army of Alexander, more than thirty thousand strong, was speedily in Asia Minor; and a decisive defeat of the Persians, on the banks of the Granicus, opened his way to the conquests of its western provinces, 334 B.C. In the next year he met Darius on the confines of Syria, near Issus, and again defeated him, capturing his wife and children, whom he treated with an honourable respect and clemency. The time which the victor then spent in Phenicia, Palestine, and Egypt, was employed by the Persian monarch in organizing a new army; and they once more met in bloody conflict beyond the Tigris, near Arbela, but with no better result to the unhappy Darius. Vigorously pursued by Alexander as far as Parthia, and still struggling to retrieve his fallen fortunes, he was assassinated by one of his generals, 331 B.C.; and with him the ancient Persian empire ended, after an existence of rather more than two centuries.—W. B.

DARJES or DARIES, JOACHIM-GEORG, a German philosopher, born at Gustrow in Mecklenburg in 1714, and died in 1791. He studied philosophy and theology at Rostock and Jena, in the latter of which he afterwards became very popular as a professor. His fame reached the ears of Frederick II., who appointed him to a chair in the town of Frankfort-on-the-Oder. Darjes gave his attention chiefly to philosophy and law. He attacked some of the most important doctrines of Leibnitz and Wolf; but, like the latter, followed what was called the geometrical method in philosophy. In metaphysics and logic he differed little from the then celebrated Crusius. His writings, which are numerous, are characterized by great clearness and precision. The following may be mentioned—"Via ad Veritatem," "Elementa Metaphysica," "Institutiones Jurisprudentiæ universalis," "Meditationes ad Pandectas."—R. M., A.

* DARLEY, FELIX O. C., an American artist and designer in outline after the manner of Retzsch, was born in Philadelphia, June 23, 1822. His parents wished to educate him for mercantile life, but the inclination for art was too strong, and all his leisure hours were employed in drawing. A series of rather rough sketches of characters from the streets of his native city, were offered by him to the publisher of an illustrated newspaper, who at once discerned their merit, and purchased them on liberal terms. Publishing-houses began to compete with each other for the services of the youthful artist, and his vocation in life was settled. In 1848 Mr. Darley removed to the city of New York, where he has since been employed. He has a keen perception both of the humorous and the pathetic, and seizes upon the peculiarities of national and individual character with marvellous quickness of observation; his obedient pencil embodying his conceptions with much force and truthfulness. In 1848-49 he produced two series of sketches in outline, six in each, to illustrate Irving's Rip Van Winkle and Legend of the Sleepy Hollow—they were published by the American Art-Union, republished in London, and became deservedly popular. But his finest work in outline consists of about thirty designs from Mr. Judd's novel of Margaret, which are as remarkable as the work that they illus-

trate for their lively and truthful presentation of New England character.—F. B.

DARLEY, George, a miscellaneous writer of prose and verse, was born in Ireland about the beginning of the present century, and, coming when young to England, formed a connection with the *London Magazine*. An imperfection in his speech induced a life of retirement, mainly devoted to literature and science. He was an enthusiastic admirer of the Elizabethan poets and dramatists, and so early as 1822 had published "The Errors of Ecstacie, a dramatic poem." The best known of his subsequent poems is his "Thomas à Becket, a dramatic chronicle;" and of his prose writings, the introduction to the late Mr. Moxon's edition of Beaumont and Fletcher, undertaken to supply the place of one commissioned from Southey. Mr. Darley contributed art-notices to the *Athenæum*, and published several popular manuals of astronomy, geometry, algebra, &c. He died on the 23rd November, 1846.—F. E.

DARLING, Grace, a true heroine in humble life, was born at Bamborough on the 24th November, 1815. Her father, William Darling, was keeper of the Longstone lighthouse on the Farne islands, on the coast of Northumberland, and on this lonely spot the greater part of her quiet unobtrusive life was passed. On the 6th September, 1838, the *Forfarshire* steamer was wrecked on the Farne islands. A part of the crew made their escape in a boat; another portion were swept away when the ship broke in two; the survivors, nine in number, were descried at daybreak from the Longstone, at nearly a mile's distance, clinging to the wreck. Although the sea still raged fearfully, Grace Darling and her father, at the imminent risk of their own lives, succeeded in rescuing the sufferers, and conveying them to the lighthouse, where, owing to the violence of the storm, they were compelled to remain for three days before they could be conveyed to the mainland. The whole country, and indeed all Europe, rung with the deed Grace had done. But the tokens of public applause which were showered upon her, produced no change in her gentle modest character. She died of consumption on the 20th of October, 1842.—J. T.

DARNLEY, Henry Stewart, Lord, the ill-fated husband of Mary Queen of Scots, was the son of Matthew, earl of Lennox, who was descended from a branch of the royal house of Stewart. His mother was Margaret Douglas, daughter of Margaret Tudor, widow of James IV., by her second husband the earl of Angus. Darnley came to Scotland in 1565, in his nineteenth year, in the midst of the negotiations for the marriage of the Scottish queen to Dudley, earl of Leicester, which were broken off soon after his arrival. Mary, justly indignant at the crooked and selfish policy of Elizabeth, gave her young kinsman a frank and cordial reception, and soon began to turn a favourable ear to his offer of marriage. The match, however, was violently opposed by the protestant party, on account of Darnley's religious opinions, and by the earl of Moray, and the powerful house of Hamilton; and Darnley's youth and inexperience, combined with his weak understanding and passionate temper, rendered him peculiarly unfit for the honour which he so eagerly coveted. But in spite of such prudential considerations, he made rapid progress in the queen's affections, and the passion with which he had inspired her was soon visible to every eye. With her usual impetuosity, she would brook no opposition to her wishes, and in August, 1565, only two months after Darnley's arrival in Scotland, Mary was secretly married to him in the apartment of David Riccio in Stirling castle; and after creating him Duke of Albany, and conferring on him the title of king, their marriage was publicly solemnized in the chapel royal, Holyrood, 29th July, 1566. The imprudence of this step speedily became apparent. Darnley soon showed himself wholly unworthy of the high honour which had been conferred upon him. His combined folly and vice, and his imperious, headstrong, and passionate behaviour, lost him both the affection of the queen and the respect of the people. He was much addicted to drinking and other degrading vices, and not only neglected the queen and forsook her company, but even publicly treated her with disrespect and brutal insult. He had set his heart on obtaining the crown matrimonial, by which the whole of the royal power and dignity would have been vested in him so long as his union with the queen lasted. But after his real character became known to her, Mary naturally hesitated to place supreme power in the hands of one who had shown himself totally unfit to exercise it. The foolish and imperious youth bitterly resented this refusal, and not only became estranged from his wife, but contracted a violent dislike to her secretary, David Riccio, whom he regarded as her adviser in this matter. He had even the folly to allege that Riccio had supplanted him in the affections of the queen; and, infuriated by jealousy and disappointment, he entered into a plot, along with certain of the nobles, for the murder of "the villain David," as he termed him, and signed a formal "band" or agreement for this purpose. The villanous project was carried into effect, with circumstances of shocking barbarity (see David Riccio). Mary, who had herself been placed in imminent danger during the perpetration of the horrid deed, was closely imprisoned in her chamber, and the conspirators adopted prompt measures to carry out their designs. But Darnley, as weak and vacillating as he was unprincipled, was easily gained over by Mary, and induced to co-operate in a project for her deliverance. On the night of the 11th, accompanied by her husband and two or three attendants, she fled from Holyrood, and found refuge in the strong castle of Dunbar. The baffled conspirators were filled with consternation at the queen's escape, and consulted their safety by immediate flight. Darnley not only publicly denied all knowledge of the objects of the conspiracy, but busied himself in bringing his accomplices to justice. His fellow-conspirators, enraged at his conduct, revenged themselves by accusing him as the contriver of the plot, and laid before Mary the proofs of his guilt in the "bands" which he had signed. This discovery completely, and for ever, alienated from him the affections of the queen. Some of the leading nobles sought to effect her deliverance from the miserable position in which she was placed, by obtaining a divorce from her husband. Mary at first gave her consent to this proposal; but for some reason which does not clearly appear, it was ultimately laid aside, and in its stead a plot was formed for the murder of Darnley, and a "band" or covenant for the perpetration of this nefarious deed was drawn up and signed about the close of 1566, by Bothwell, Huntly, Lethington, and other nobles. Shortly after, Darnley, while on a visit to Glasgow, was seized with small-pox, and was for some time dangerously ill. After the lapse of a month, when he had partially recovered from his illness, Mary paid him a visit, professed to believe his expressions of penitence, and treated him with apparent kindness. On the 27th of January, 1567, they quitted Glasgow together, and on reaching Edinburgh, Darnley was placed in a mansion called the Kirk-of-Field, immediately beyond the city wall. Here he remained for ten days, attended by the queen with the most assiduous care, and receiving from her marks of great tenderness and affection. Meanwhile the plot against the life of the unhappy prince was rapidly approaching maturity; and on the night of Sunday, 9th February, while the queen was attending a masque given at Holyrood in honour of the marriage of two of her servants, Darnley and his page were strangled by some of Bothwell's retainers, who were concealed in the queen's bedroom. Their bodies were carried out into an orchard near at hand, where they were found next morning unscathed by fire, and the house was blown up with gunpowder, in order to obliterate all traces of the murder. A number of the inferior agents employed in this affair were tried and executed, but the leading criminals escaped, though in the end the greater part of them died a violent death.—J. T.

DARQUIER DE PELLEPOIX, Augustin, an eminent French astronomer, was born at Toulouse on the 23rd November, 1718, and died on the 18th January, 1802. From his earliest youth he showed a remarkable passion for the study of astronomy, to which science he afterwards devoted his time, his labour, and his fortune. He constructed an observatory in his own house, purchased the best instruments, and endeavoured in every way to advance the interests of his favourite science. His "Uranographie, ou contemplation du ciel, à la portée de tout le monde," is one of the best works on the subject. Some years afterwards appeared "Observations astronomiques faites à Toulouse en 1777," Avignon, 4to; the second volume of which was published at Paris in 1782. Darquier also wrote "Letters on Practical Astronomy," and "Cosmological Letters on the Construction of the Universe;" translated Simpson's Elements of Geometry, and was the author of a considerable number of memoirs which were not separately published. He was a member of most of the learned societies in Europe.—R. M., A.

DARTMOUTH, George Legge, first earl of, was the eldest son of William Legge, who was groom of the bedchamber to Charles I., and took a prominent part on the side of the king

during the great civil war. After commanding in succession several men-of-war, George Legge was in 1673 appointed governor of Portsmouth, and master of the horse, and gentleman of the bedchamber to the duke of York. Governor Legge was in 1677 nominated colonel of a regiment of foot, and master-general of the ordnance. In 1682 he was elevated to the peerage as Baron Dartmouth, and in the following year sent as admiral of the English fleet to demolish the works at Tangier, and to bring home the garrison. He stood high in the confidence of James II., who appointed him to the command of the fleet fitted out to intercept the prince of Orange in 1688; but a fierce gale frustrated his plans, and compelled his ships to take shelter in the harbour of Portsmouth. After the abdication of James, Dartmouth was removed from his command. In 1691 he was arrested and committed to the Tower, on the charge of having been an accomplice in Preston's treasonable plot for the restoration of the Stewarts; but after a confinement of a few weeks, he died of apoplexy, 25th October, 1691.—J. T.

DARU, Martial-Noel-Pierre, Baron, brother of the more famous Count Daru, was born in 1774. He entered the service as a lieutenant of the coast-guard in 1789, and in 1805 attained the rank of inspector of cavalry and artillery. His ability and activity attracted the notice of Napoleon, who employed him in organizing the various provinces conquered by his arms. After the battle of Jena, Daru was appointed surveyor of the duchy of Brunswick. He subsequently held a similar office in Vienna, in lower Austria, and in Rome, where he displayed great integrity and energy in superintending the works with which the French emperor sought to embellish the pontifical city. In 1811 Daru was nominated a baron. Shortly after the downfall of Napoleon he retired into private life.—J. T.

DARU, Pierre Antoine Noel Bruno, Count, administrator and author, was born at Montpellier on the 12th of January, 1767. Entering the commissariat at seventeen, he began a career distinguished by its combination of hard practical work with the successful cultivation of letters. In 1796 he published a metrical translation of the odes and epistles of Horace, and in 1799 he was appointed commissary-in-chief by Massena, who commanded in Switzerland the army of the Danube. While discharging with the utmost zeal the duties of this difficult post, he found time to translate the epistles of the Venusian bard, and to write a "Poem of the Alps," a subject suggested by his environment. Summoned to Paris, he became, about the beginning of this century, what we would call under-secretary for war, an office which brought him into contact with Napoleon, then returned from Egypt. At this period of their intercourse, as ever afterwards, Daru maintained his own opinions with a frankness and firmness only equalled by his promptitude and fidelity of obedience, whenever ruled by the great Corsican. In 1805, after the establishment of the empire, he was appointed by Napoleon comptroller of the household, a position which involved a minute superintendance of the private imperial expenditure, and in which he acquitted himself with his usual vigour and integrity. At intervals he was employed in other duties of a high diplomatic and military nature. Thus, in 1806, he was charged with the execution of the treaty of Presburg. After the battle of Jena he was for a time intendant-general of the grand army, and after the treaty of Tilsit he was French plenipotentiary at Berlin. Had Napoleon followed Daru's advice, he might have escaped or delayed his overthrow. The comptroller of the household leant, after Wagram, to the Russian rather than to the Austrian alliance, and he recommended, when the divorce from Josephine was decided on, a marriage with a French woman. Daru succeeded the duke de Bassano in what was virtually the French premiership, the post of minister-secretary of state; and it is recorded that in his first budget his own salary was omitted from the estimates, an omission which had to be repaired by the emperor himself. He accompanied his imperial master in the Russian expedition which he had opposed, although when it was commenced he counselled the most vigorous operations. After the downfall of Napoleon, Daru was relegated by the government of the restoration to a sort of exile at Bourges, where he laboured at his chief literary work, the well-known and elaborate "History of Venice," published in 1819. In this same year he was recalled to Paris, and made a peer of France. He died on the 5th of September, 1829. "Daru is fit for anything," said Napoleon; "he has judgment, intellect, a great capacity, a body and a soul of iron." Lamartine pronounced his *éloge*.—F. E.

* DARWIN, Charles, an eminent English naturalist, celebrated not only for his original researches in zoology and geology, but popularly known as the author of an interesting and favourite work entitled "The Voyage of a Naturalist." This work contains an account of a four years' voyage made by Mr. Darwin in the capacity of naturalist to H.M.S. *Beagle*, under the command of Captain Fitzroy, R.N., from the years 1832 to 1836. This was one of Mr. Darwin's earliest and most popular works. He has since then worked more specially at certain subjects connected with natural history, and has published some highly interesting observations on the geology of South America. In 1839 he published a work entitled "Journal of Researches into the Geology and Natural History of the various countries visited by H.M.S. *Beagle*." As a geologist, his papers on the volcanic islands of Australia, the geology of the Falkland Islands, and many other interesting points, give him an undoubted position among the geologists of the day. He is a fellow of the Geological Society, and it is in the Transactions of this society that most of his papers are to be found. Mr. Darwin's contributions to zoological science are also most valuable. Besides smaller papers on various departments of zoology, his greatest work on this subject, and one which will render his reputation permanent as a zoologist, is his "Monograph of the Cirripedia," in which he accurately describes every known species, adding many original observations and curious facts with regard to the habits and organization of these creatures. This valuable contribution to science was published by the Ray society, and distributed to their subscribers for 1851 and 1853. Mr. Darwin's labours in the cause of natural science have been prosecuted under the disadvantage of shattered health. He is unable to continue for a long period study or literary labour of any kind, and he is a remarkable example of what difficulties may be overcome by untiring zeal, great perseverance, and a remarkable amiability and kindness of disposition. Mr. Darwin is yet in the prime of life, and we may hope that, with improved health, he may yet add further contributions to the advancement of science and his own reputation.—E. L.

DARWIN, Erasmus, physician, physiologist, and poet, was born at Elton, Nottinghamshire, December 12, 1731. After studying at St. John's college, Cambridge, he took the degree of doctor of medicine at Edinburgh, and settled at Lichfield for the practice of his profession, where the unexpected cure of a wealthy patient brought him considerable celebrity. His first poetical works were unacknowledged, lest a reputation for literary pursuits should destroy confidence in his practical skill. The "Botanic Garden" appeared in 1781. It is divided into two parts; the first being devoted to the phenomena of vegetation, and the second to the "Loves of the Plants," a poetical version of the sexual system of Linnæus. As a poet, Darwin possessed imaginative ingenuity rather than poetical power. His keenness of insight into analogies between the natural and spiritual worlds, wanted but little to elevate it into a higher faculty; but it wanted that which can alone give discrimination between an extravagant simile and a divine beauty. Fancies ludicrous in their strangeness are intermixed with sweet descriptions of natural objects, and a tawdry ornament is found close to a graceful charm. Notwithstanding their fantastical extravagancies and stilted language, the poems of Darwin may be regarded in historical connection with that higher school of modern art in which the outward world is made to reveal spiritual truth, and divine thoughts are connected with scientific facts. The ridiculous side of Darwin's works was aptly seized upon by Canning, in a poem called the Loves of the Triangles. In 1793–96 Darwin published "Zoonomia, or Laws of Organic Life," a book which achieved considerable popularity among the materialists of the age, and was translated into French, German, and Italian. He traced the origin of vegetables, and animals, and men, to living filaments, susceptible of irritation. Sensibility is but a development of irritability, and is itself further developed into perception, memory, and reason. The "Zoonomia" was answered by Dr. Thomas Brown, Edinburgh, 1798. In 1800 Darwin published the "Phytologia, or Philosophy of Agriculture and Gardening," which is remarkable for containing, amid many novel fancies, anticipations of some results of modern investigation. As a physiologist, Darwin was too apt to believe in analogies, and to accept ingenious fancies; but was often clear-sighted, and shrewd, and in advance of the physical knowledge of his day. Gifted with a powerful physique, he led a very

temperate life, and is said to have done great good in reforming the drinking habits of the Lichfield people. While at Lichfield, Dr. Johnson formed the centre of one circle of society, and Dr. Darwin of another, entirely distinct in sympathies, politics, and creed. Having lost his first wife, Darwin remarried and removed to Derby, where he died 18th April, 1802, in the seventieth year of his age. In addition to the works already mentioned, Dr. Darwin wrote a treatise on female education, London, 1797; and a poem entitled "The Temple of Nature," was published after his death.—L. L., P.

DASCHKOF, CATHARINA ROMANOFNA, a Russian princess, was born in 1744; died in 1810. Her father, Roman Voronkof, a member of the Russian senate, was a man of great simplicity of character, a great mathematician, and a profound though self-taught philosopher. His daughter, Catharina Romanofna, was educated at the university of Moscow as a mathematician, and stood far above all her contemporaries as a student of the sciences connected with the "philosophia Archimediana." But she also cultivated most successfully all the branches of intellectual philosophy, and was eminent for her extensive power of subtle reasoning. She married young Prince Daschkof, one of the first of the nobility of Russia, who thus describes, in his private memoirs, his first sight of his "bewitching muse." "At nine o'clock Romanofna, with a fine, open, and candid countenance and lively manner, came forward to explain her course on the practice of magnetical and meteorological observations. She particularly recommended Hamilton—De Sectionibus Conicis; and Memo—della Sostanza et forma del Mondo; and said they could not be too often read. She reprobated very strongly the violent disputes astronomical professors have always had with each other about trifles; saying, that wherever there could be a dispute, it might be considered as an axiom that the point would be of no importance. Catharina soon became a great favourite of the grand duchess Catherine. She took an active part in the conspiracy against Peter III. She prepared the elopement of the grand duchess at Petershoff. She attended on horseback at the side of the duchess, gaily dressed up in the regimentals of a hussar. The escort proceeded rapidly to the barracks of the imperial guard, by the northern skirts of the town, without encountering any material opposition. The grand duchess addressed the troops, and ordered the cavalry to march against her imperial husband. The honour of the grand cordon of the order St. Catherine was conferred upon her by the empress in 1770. In 1782 she was appointed by a special ukase directeur (sic) of the Academy of Sciences at St. Petersburg, and president (sic) of the New Russian Academy in 1784. There is some tradition that she contributed to the Dictionary of the Russian Academy, and she took a not less important position in the literary world by her remarkable comedy entitled "Toïssiokoff;" and the drama, "The Marriage of Fabian." The tale about her handsome, wealthy, and brave paramour, Panin, teacher of the Grand-duke Paul, must be considered as a mere fiction. Princess Daschkoff had a higher opinion of Voltaire than that ironical philosopher had of the authoress of "The Marriage of Fabian" and "Toïssiokoff." In one of his letters to Catherine II., Voltaire writes—"She spoke to me of your majesty for five hours at once, and I thought she had only been speaking five minutes." Princess Daschkoff's original Memoirs having met with little success when first published (public attention being at the time engrossed with Voltaire's History of Russia), only a small number of copies were sold. But the value of Princess Daschkoff's work as a repertory of curious and interesting information having in recent times been proved, the translation into English by Mrs. Beaufort, 2 vols., London, 1840, has in consequence become popular.—CH. T.

DATAMES, a distinguished Persian general who lived in the fourth century B.C. He was a Carian by birth. His father Camissares was governor of Cilicia under Artaxerxes II., and fell in battle against the Cadusians. Datames, who had greatly distinguished himself in that expedition, succeeded him in his office. He rendered himself conspicuous both for his great military talents and his fidelity to the Persian king, and subdued the satraps of Paphlagonia and Catalonia, who had revolted against Artaxerxes. He subsequently obtained the command of the troops sent against certain Egyptian insurgents. But the machinations of his enemies at the Persian court rendered it perilous for him to return home. He was thus compelled in self-defence to throw off his allegiance to the king, and to make common cause with the other satraps who had revolted from Persia. He defeated the generals who were successively sent against him, but was at last treacherously assassinated, 362 B.C., by Mithridates, son of Ariobarzanes, who, for the purpose of gaining his confidence, pretended to revolt from the Persian king. Cornelius Nepos, who has written a life of Datames, says he was the bravest and ablest of all barbarian generals, except Hamilcar and Hannibal.—J. T.

DATHE, JOHANN AUGUST, a German theologian and Hebraist, was born at Weissenfels in 1731. He completed his studies at Leipzig under Ernesti, his brother-in-law, and was appointed in 1762 professor of Hebrew in the university there. His chief enterprise was a Latin translation of the Old Testament, the publication of which extended from 1773 to 1789. The notes which accompanied it were of a comparatively popular description, and their tone was not heterodox. He died in 1791, and bequeathed his extensive library to the university of Leipzig His opuscula were collected by L. P. K. Rosenmüller, and published in 1796. Among his minor writings may be mentioned an introduction to our own Bryan Walton's Prolegomena to the celebrated Polyglott.—F. E.

DATHENUS, PIETER, a Dutch translator of the Psalms, was a native of Ypres, and died in 1590. Originally a monk, he afterwards embraced the reformed religion, and led a wandering and changeful life as pastor and physician, closing it in the latter capacity at Elbing. He is chiefly remembered as the author of the Dutch translation of the Psalms, which was accepted as the authorized version by the Dutch church, and kept its ground until 1773. Like some other early versions, that of Dathenus contained many passages easily susceptible of ridicule. A collection of them was published at Utrecht in 1758, with the title of "Datheniana;" and this perhaps hastened the deposition of his old-established translation.—F.E.

DATI, AGOSTINO, was born in Siena in 1420, and was distinguished for his erudition, being not only a good Greek, Latin, and Hebrew scholar, but well versed in theology, philosophy, and oratory. He was appointed to the chair of belles-lettres at Urbino in 1442, which post he held till the death of the duke two years after, when he returned to his native city, notwithstanding an invitation from Nicholas V. to settle in Rome. He wrote a history of Siena from 1186 to 1388, and some other works of no great estimation. It is remarkable that though in early youth he was afflicted with stammering, he totally overcame the defect by the same means as Demosthenes adopted, and was ultimately a successful orator. He occupied a high civil position in his native city, and conducted some negotiations of importance with Pius II. He died of the plague in Siena, April 6, 1478.—J. F. W.

DATI, CARLO, was born in Florence on the 2nd October, 1619. He was a disciple of Galileo and was a diligent student in philology; became a member of the famous Academy of La Crusca, and filled the chair of Greek and Latin literature. Dati devoted himself with great zeal to the cultivation of his native tongue, and made a collection of Florentine prose with that view. He also undertook with Redi to investigate the origin and etymology of the Italian language by a new edition of the Vocabolario della Crusca. His most celebrated work is the lives of the ancient painters, "Vite dé Pittori Antichi," in which he has collected all that is known of the Greek and Latin artists. His reputation was such that all foreigners who came to Florence visited him; amongst others, Milton made his acquaintance, and corresponded with him. He died at Florence on the 11th January, 1676.—J. F. W,

DAUBENTON, LOUIS JEAN MARIE, a celebrated naturalist, and zootomist, born at Montbard in Burgundy on the 29th May, 1716. He was originally intended for the church, but the death of his father in 1736 left him at liberty to choose his own profession, and he became an enthusiastic anatomist. He took his degree at Rheims, and afterwards returned to Montbard, intending to practise his profession. Here he became associated with the celebrated Buffon, whose feebleness of sight rendered the co-operation and assistance of a skilful anatomist, such as Daubenton, particularly valuable to him. In 1742 the comte de Buffon induced him to take up his abode in Paris; and in 1745 the office of curator and demonstrator of the cabinet of natural history was conferred on him. For many years he worked in harmony with Buffon, and the first fifteen volumes of this great naturalist's work are enriched by his valuable labours. Latterly,

however, a misunderstanding arose between the authors, and the later editions of Buffon's works are deprived of one of their chief excellencies, being published without Daubenton's researches. For more than fifty years Daubenton laboured assiduously in arranging and enriching the magnificent museum in the jardin du roi. He is said to have been the first professor of natural history who gave public lectures in France. The jardin du roi being elevated into a public school, under the title of the Museum of Natural History, he was appointed professor of mineralogy, which chair he retained as long as he lived. In 1783 he became professor of rural economy at Alfort, and in 1799 was elected a member of the senate. He died of apoplexy on the 31st December, 1799. His papers on various subjects of natural history are numerous and valuable. Two of the most interesting are those of 1762, on fossil bones, pretended to be those of a giant, but which Daubenton referred to their true species; and another, in 1764, "On the essential differences between Man and the Ourang-outang."—E. L.

DAUBENY, Charles Giles Bridle, M.D., F.R.S., professor of botany in the university of Oxford, was distinguished as a chemist, geologist, and physiological botanist. His name is deserving of lasting honour, not only on account of his original and numerous contributions to the literature of natural science in various departments, but for the untiring and energetic manner in which he assisted to rescue the natural sciences from the neglect under which they had long been suffered to remain in our university system of education. To Dr. Daubeny and his fellow-workers may be attributed the revival which has taken place in those branches of study in the university of Oxford. His own labours were chiefly directed to the explanation of natural phenomena by the aid of the facts and principles of chemical science. The phenomena of volcanoes, and their connection with mineral springs, was one of his favourite subjects. Among his earliest papers are an essay "On the Geology and Chemical Phenomena of Volcanoes," published in 1824, and a description of "Active and Extinct Volcanoes," 1848. In 1837 he visited the United States of America, and gave the result of his researches there in a series of papers on "The Thermal Springs of North America," and "Notes on the Geology of North America." In 1834 he published a paper on "The Eruption of Vesuvius;" "On the Volcanic Strata exposed by a section made in the site of the new thermal spring discovered near the town of Torre dell Annunziata, in the Bay of Naples;" "On the Volcanoes of Auvergne," and many other valuable papers on similar subjects. In 1813 Dr. Daubeny published "An Introduction to the Atomic Theory" (second edition, 1858), one of several contributions to purely chemical science. His "Lectures on Agriculture," demonstrating the chemical laws which regulate the life of plants, bear more directly than most of his productions on his peculiar function as professor of botany at Oxford; although such studies as his are perhaps best adapted to enable the mind to take a wide and comprehensive view of the whole of the laws by which the vegetable world is governed, in common with the animal creation, rather than any mere special study of the names and properties of plants in themselves, without relation to the many surrounding agents which determine their life and growth. Daubeny died on the 12th December, 1867.—E. L.

* D'AUBIGNÉ, Jean Henri Merle, an eminent divine and church historian, was born at Geneva in Switzerland in 1794. His father was Louis Merle, a merchant of that city, and grandson of Aimé Merle who had married a mademoiselle d'Aubigné, of a distinguished French protestant family. The historian's name is therefore Merle; that by which he is commonly known being an addition of honour, assumed according to a custom prevalent in Switzerland. D'Aubigné received his first education in his native city, from which he proceeded to Berlin, where he attended Neander's lectures on church history. He was shortly afterwards chosen pastor of a French congregation in Hamburg. From Hamburg he removed to the Belgian capital, where his popular talents gained him considerable renown as a preacher. Returning to his native city in 1830 he was appointed to the chair of church history in the theological college founded by the Evangelical Society of Geneva. There he still continues in the active discharge of his important functions as a trainer of youth for the christian ministry. D'Aubigné's great work is the "History of the Reformation of the Sixteenth Century," the first part of which was published at Paris in 1835. Written in a lively French style, and deeply imbued with the evangelical principles that characterized the age which it illustrates, his book immediately achieved an immense popularity in Britain and America. The number of copies sold in France, we believe, bears but a small proportion to those circulated in Scotland alone. It has found its way to the homes of the peasant and of the day-labourer, and, in spite of all its defects, has contributed, more than all former books on the subject, to spread amongst the people an intelligent knowledge of the great events of the sixteenth century. D'Aubigné has also published, besides many tracts on theological and ecclesiastical subjects, "The Protector; a vindication;" and "Germany, England, and Scotland: Recollections of a Swiss minister." During his last visit to this country, in 1856, he received the freedom of the city of Edinburgh. In 1858 he married an Irish lady in Dublin.—R. M., A.

DAUBUZ, Charles, an Anglo-French theologian, and native of Guienne, was born about 1670, and with his early biography a romantic incident is connected. His father, a French protestant clergyman, was one of the victims of the revocation of the edict of Nantes, but received a royal pass permitting him to proceed to England. On arriving at Calais with his wife and children, he was suddenly taken ill, and died before he could cross the channel. With the connivance of the innkeeper, he was buried in the utmost privity at night; and a brother, who held some preferment in the church of England, hastened to Calais, and, personating the deceased, conveyed, under sanction of the pass, the widow and her children in safety to England. Charles received his later education at Queen's college, Cambridge, of which he was appointed librarian. In 1699 he was presented by the dean and chapter of York to the vicarage of Brotherton, a small village near Ferrybridge in the West Riding of Yorkshire. In spite of the smallness of his stipend, and the largeness of his family, he found heart and leisure for profound and recondite study, the chief result of which was "A perpetual Commentary on the Revelation of St. John." He died immediately after a journey to London in quest of a publisher for it, and it did not appear until three years after his death. Out of the material afforded by it, a Mr. Lancaster, vicar of Bowden, compiled a Symbolical Dictionary, published in 1730. A new edition appeared in 1842, edited with notes, by Matthew Habershon, the well-known writer on prophecy.—F. E.

DAUGIER, François-Henri-Eugene, Count, a French admiral, was born in 1764, and died in 1834. He entered the navy in 1782, and after serving for some time in India was made a lieutenant in 1789, and a captain in 1793. When Napoleon was making preparations for the invasion of England, he appointed Daugier to the command of a battalion of marines, and afterwards set him over one of the four grand corps of the flotilla. He subsequently assisted at the siege of Stralsund and the attack on the isle of Rugen, and served in Spain, where he was taken prisoner at the battle of Baylen. After the abdication of Napoleon, Daugier was made a count. He sat in the chamber of deputies from 1815 to 1830.—J. T.

DAUM, Christian, born at Zwickau in Saxony, 29th March, 1612, whence, after his elementary education, he went to Leipzig, and afterwards to Jena, in prosecution of his studies. Returning to his native town, he was appointed rector of the college there in 1662, and thenceforward devoted his life to the discharge of his collegiate duties, and to the pursuits of literature. He died 15th December, 1687, having enjoyed a high reputation, and leaving a great number of works, chiefly classical and educational.—J. F. W.

* DAUMAS, Melchior Joseph Eugene, a French general, born in 1803. He entered the army in 1822, and was nominated a sous-lieutenant in 1827. In 1835 he was sent to Algeria, and served with distinction under Marshal Clausel in the campaigns of Mascara and Tlemcen. From 1837 to 1839 he was consul at Mascara. He was subsequently placed by Marshal Bugeaud at the head of the political affairs of Algeria, and discharged the duties of that office with great ability. His services were rewarded by successive promotions, and the order of the legion of honour. In 1850 he was appointed director of the affairs of Algeria and minister of war. General Daumas has proved himself not only a distinguished officer and successful administrator, but an able writer.—J. T.

DAUMESNIL, Pierre, Baron, a French general distinguished for his remarkable bravery, was born in 1777. He enlisted as a private soldier in the twenty-second regiment of chasseurs, and at the battle of Arcola assisted in saving Bona-

parte from drowning. He served with great distinction in the expedition to Egypt, and especially at the siege of St. Jean d'Acre. Daumesnil attained the rank of captain in 1801, and took part in the campaigns in Austria, Prussia, and Poland, from 1805 to 1807. He was nominated a general of brigade in 1812, and governor of Vincennes. He was deprived of his office after the Restoration, but was restored to it in 1830. Dumesnil died of cholera at Vincennes in 1832.—J. T.

DAUN, Leopold Joseph Maria, Count von, like both his father and grandfather, an Austrian field-marshal, was born at Vienna on the 25th September, 1705. Educated in Italy, originally with a view to the church, he entered the semi-religious semi-military order of the knights of Malta. He served with distinction in the Austrian war against the Turks, and in that of the Spanish succession; and his rapid promotion was partly due to his marriage with the daughter of one of the favourite court ladies of Maria Theresa. He had distinguished himself as a military reformer when the Seven Years' war broke out, and had been appointed a field-marshal in 1754. His policy as a commander was marked by the extreme caution characteristic of Austrian generals; and it is recorded of him that in five campaigns he never attacked but once. His chief military achievement was his signal defeat of the great Frederick at the battle of Collin, 18th June, 1757. At Torgau, on 3rd November, 1760, he was on the point of gaining another victory; but being wounded, he feared to leave the disposition of his troops to subordinates, and commanded a retreat. After Collin, the empress had founded, in honour of the victory, the celebrated Maria Theresa order; and after Torgau she came in state to meet Daun without the walls of Vienna, and the capital bestowed on him a triumphant reception. This was his last success; and subsequently his inactivity in the field provoked the jeers of the Viennese. Daun died on the 5th of February, 1766, leaving behind him the reputation of a brave, loyal, and religious soldier, and of an unwearied and rigorous military reformer.—F. E.

DAUNOU, Pierre Claude François, born at Boulogne-sur-Mer, 1761; died at Paris, 1840. Surgery was first thought of as his profession, then the bar: but the boy was sent to the school of the Cordeliers at Boulogne, and to the oratory at Paris, and he became a monk. The oratory was the last in order of time of the monastic institutions. It asserted the independence of the Gallican church. Daunou became one of their professors; was first professor of Latin at Noyes, then of logic at Soissons, of philosophy at Boulogne, and finally, of theology at Montmorency. In 1787 he was ordained priest. The Revolution came, and Daunou who had obtained some literary prizes from the academies of Nismes and Berlin, pronounced in the church of the oratory a funeral oration on the patriots who fell at the taking of the Bastile. Daunou was now appointed vicar-diocesan of Arras, and soon after, vicar-metropolitan of Paris. While occupied in directing the education of the young, a task which his position rendered a duty, he was surprised to find himself returned to the national convention as one of their deputies by the Pas-de-Calais. He accepted the trust, and quitted the church for ever. The convention were now occupied with the question of the king's trial. The occasion inspired Daunou, whose ordinary manner was timid and formal, with words of burning eloquence, in which, with almost prophetic truth, he urged upon the astonished but unbelieving assembly the inevitable consequences of the act they were about to perpetrate. Daunou was classed by Robespierre's party, then in power, with the Girondists; was accused of federalism and thrown into prison, where he passed his time in reading Tacitus and Juvenal, working at geometry, and writing a grammar. Robespierre fell; Daunou again appeared at the convention; and for the next five years occupied himself in building up constitutions for utopian republics on the shifting revolutionary sands. Whenever a report or a speech on any public occasion was required, Daunou was the man for the moment. At Hoche's funeral games, Daunou pronounced the national "eloge." He inaugurated the Institut, of which he was one of the founders, with an oration. In 1797 he prepared a constitution for the young Batavian republic; in the next year another for Italy; and then was busy at home in arranging for the French republic a consulate. He was for a moment thought of as third consul, but he preferred a place in the tribunate, from which he was soon eliminated as too honest or too crotchety. In 1801 he was made keeper of the archives. In 1807 he published, to aid the purposes of Bonaparte against Russia, Rulhière's History of the dismemberment of Poland, and in 1810 with a similar purpose, an essay on the pope's temporal power. In 1814 Daunou ceased to be archiviste, but became redacteur du *Journal des Savans*. In 1819 he was professor of history at the college of France. In 1830 he was reappointed archiviste; in 1838 perpetual secretary of the Academy of Inscriptions; in 1839 he was raised to the peerage. He wrote the greater part of the seven volumes of the Histoire Litteraire de la France, which relate to the twelfth and thirteenth centuries, and in conjunction with Naudet edited the nineteenth and twentieth volumes of the great collection of the historians of France. He wrote numerous articles in the Geographie Universelle, and edited Boileau and La Harpe.—J. A., D.

DAURAT, Jean. See Dorat.

DAVANZATI, Bostichi Bernardo, born in Florence, August 30th, 1529; died, 29th March, 1606. His family was noble; and showing great aptitude at learning, he received an education that fitted him as well for commerce as for taking a distinguished place in literature. These pursuits he combined, somewhat as Roscoe did in after times in our own country. His reading was extensive, especially in the Latin classics; and his habits of taciturnity procured him amongst his fellow-academicians of the "Alterati," the name of "Il Silente." He devoted himself to make the Tuscan tongue as perfect as possible. Just at the time the comparative excellence of the Latin and Italian tongues was a subject of keen discussion, Davanzati was master of both; and he insisted that the Italian was capable of being written with as much brevity and vigour as the Latin. It chanced that a Frenchman, in a translation of Tacitus, asserted that the French was superior to all tongues ancient and modern, especially to the Italian, which was weak and diffuse. Davanzati at once undertook a refutation, and published his celebrated translation of Tacitus. Nay, he went further, and proved that in brevity Italian was to the Latin as nine to ten, and to the French as nine to fifteen. It is to be regretted that in his zeal for condensation he sometimes made his original obscure, and often rejected the idioms which so much enrich the Tuscan dialect. Davanzati also published other works of great merit. We must accord to him the praise of having restored the Tuscan tongue to the purity and terseness of the best models of earlier times—a praise somewhat more just than the equivocal commendation of Ginguené, "Il vaut mieux imiter la concision de Davanzati, que la prolixité de Bembo."—J. F. W.

DAVENANT, Charles—born in 1656; died in 1714—was the eldest son of Sir William Davenant, and first applied himself to dramatic literature. Notwithstanding the high auspices under which he produced his first attempt, it was not of sufficient merit to justify his prosecution of the muses, and he had the good sense to turn to graver studies. Civil law, politics, and political economy engaged his attention, and he produced several treatises on these subjects, which did what poetry would not have done for him—procured him some good public situations. He was a member of parliament from 1685 to 1700, representing, at different times, St. Ives and Bedwin. His reputation as a writer was, perhaps, beyond his merits, and his works are now of little value. A selection of them was published in 1771, in 5 vols., 8vo.—J. F. W.

DAVENANT, John, Bishop of Salisbury, born in London on the 20th May, 1572, was sent at fifteen to Queen's college, Cambridge, of which he became president in 1614. Five years previously he had been appointed Lady Margaret's professor of divinity, and, by Archbishop Abbot, rector of Cottenham, Cambridgeshire. His theological eminence and tenets recommended him to King James I. as one of the three representatives of England at the synod of Dort in 1618, where he seems to have advocated a middle course between the two extreme parties. He was appointed to the see of Salisbury in 1621. In the course of years there grew up a divergency of views between the king and the bishop. It was Davenant who, when the king commanded his presence on a certain day, arrived a day too late, not choosing to travel on a Sunday. James forgave him on this occasion, but was not equally placable when, in a sermon preached before the king in the Lent of 1631, the bishop touched on the forbidden subject of predestination, on which his views were Calvinistic. He was brought before the privy council, and sharply reprimanded on his knees. "Good" Bishop Davenant, as his contemporaries delighted to call him, escaped the greater

troubles that were approaching, and died on the 20th of April, 1641, his last publication being a characteristic appeal for unity —"Ad Pacem Ecclesiæ Adhortatio." His chief theological performance is his "Exposition of St. Paul's Epistle to the Colossians," originally published in Latin, and consisting of lectures delivered as Lady Margaret's professor. An English translation of it was published in 1831, with a useful memoir of the author, by the Rev. Josiah Allport of Birmingham. Quaint Thomas Fuller was the son of Bishop Davenant's sister, and has given his uncle a niche among his Worthies.—F. E.

DAVENANT, William, born at Oxford in 1605, and died in 1668; educated at the grammar-school of All-Saints. In 1621 his father, who kept the Crown Tavern at Oxford, served the office of mayor, and in the same year William entered Lincoln college. We next meet him as page to Frances, duchess of Richmond, and afterwards in the service of Fulke Greville Lord Brooke. Lord Brooke's death drove him to the stage for support. His first play was "Albovine, King of the Lombards." In 1638 he was appointed poet-laureate, and in 1639 obtained the patent of the Cockpit theatre. In the civil commotions the players were all royalists, and objects of suspicion to the parliamentarians. Davenant was imprisoned—bailed—sought to fly —was caught at last—made his escape, and remained abroad for some time. He returned to England, and made himself so serviceable to the royal cause at the siege of Gloucester, that he was knighted. In 1646 he joined the queen in France, and became a Romanist. While in Paris, Davenant wrote the two first books of "Gondibert." He now thought of going to Virginia, and embarked from one of the ports of Normandy with a number of French artificers, whom he wished to introduce into the colony. His vessel was captured. He was imprisoned, and found time to continue his poem, which was destined never to be concluded. In 1650 he was ordered to be tried by a high commission court, but contrived to escape this desperate hazard, it is said, by the interposition of Milton. On his liberation he thought of the theatre as a means of support. It would not do to act tragedies or comedies at a time when the protectoral court and the law itself were arrayed against such exhibitions. He gave what he called "entertainments"—fragments of tragedy, comedy, and farce; everything except actual plays constituted the farrago which he provided for his customers. On the Restoration he obtained the patent of the "duke's company," and was then unrestricted in what he produced. He died in his sixty-third year, and was buried in Westminster abbey. On his gravestone is inscribed—"Oh, rare Sir William Davenant." We do not know whether any belief was ever given to a joke of the day, which assumed that Davenant was the son of Shakspeare, who occasionally lodged at the Crown Tavern, Oxford; a report which Davenant is said to have thought it honourable to himself, his mother, and the great poet, whom he resembled in nothing, to countenance, by repeating a foolish jest with unbecoming levity.—J. A., D.

DAVENPORT, Christopher, a stirring Franciscan propagandist of the seventeenth century, was born at Coventry in 1598, and finished his education at Merton college, Oxford. Converted to the Roman catholic religion, and entering the order of St. Francis, he became, after many changes of place, chaplain to Queen Henrietta Maria, and one of the pillars of the Romish cause in England. The conciliatory spirit which in his writings he displayed towards the English church procured him the reprobation of many of his more ardent coreligionists on the continent. At the Restoration he was appointed chaplain to Catherine of Braganza, and he was thrice chosen provincial master of his order in England. In the course of his adventurous life he assumed several aliases; but as an author he is known by his monastic designation of Franciscus à Sancta Clara. He died at Somerset House on the 31st of May, 1680. Anthony Wood describes him as a man of frank and agreeable manners and conversation.—F. E.

DAVENPORT, John, a puritan divine, born at Coventry in 1597, is chronicled by Anthony Wood as a brother of Christopher Davenport the Franciscan—a statement rather sharply denied by his New England biographer, Cotton Mather (in the Magnalia), who speaks of him as merely "a near kinsman" of his namesake. John was an alumnus of Merton and Magdalene colleges, Oxford, and becoming a puritan, was appointed minister of St. Stephen's, Coleman Street, London. Eventually, in 1637, he emigrated to New England, and was minister at New-haven, whence, being held in great estimation in the colony, he removed in 1667 to be minister at Boston. He died there on the 15th of March, 1670. There is an American tradition that, after the Restoration, he concealed for a time in his house at Newhaven the proscribed regicides Whalley and Goffe.—F. E.

DAVENPORT, Richard Alfred, an industrious man of letters, born about 1780, contributed to the *Annual Register*, continued Mitford's History of Greece, wrote the notices and prefaces to Whittingham's edition of the British Poets in the Family Library, the lives of "Ali Pacha," "Peter the Great," and "Eminent Men;" was also the author of a "Dictionary of Biography," and edited more than a hundred volumes of miscellaneous works. He terminated his life on the 25th of July, 1852, under peculiar circumstances, being found dying by a policeman who heard his moans from the street. On entering his house—a small freehold in Camberwell—the coroner and jury found it full of books, papers, coins, and curiosities, covered with thick layers of dust; it not having been cleaned for eleven years. The windows were broken, and the furniture in great decay. Bottles containing laudanum were found lying about, and the verdict returned was that the deceased had died from inadvertently taking an overdose of laudanum.—F. E.

DAVID, Saint, the patron of Wales, is supposed to have been born about the close of the fifth century, and to have been the son of a prince of Ceretica, the modern Cardiganshire. After an early residence in the Isle of Wight, he preached the gospel to the Britons, founded many monasteries, and died archbishop of Wales, about 544 according to some, towards the close of the sixth century according to others. His "rule" was distinguished by the stress which he laid on daily manual labour on the part of the monks. In the calendars this saint's day falls on the 1st of March.—F. E.

DAVID I., one of the best of the Scottish kings, was the youngest son of Malcolm Canmore and Margaret, the sister of Edgar Atheling, heir to the Saxon line of English monarchs. It is probable that he was born shortly before his father's death in 1093. He spent his youth at the court of Henry I., who had married his sister, and there "his manners," says an English chronicler, "were polished from the rust of Scottish barbarity." On the death of his brother, Alexander I., he ascended the Scottish throne, and discharged the duties of his office with great assiduity. The usurpation of Stephen, to the exclusion of Maud, David's niece, induced the Scottish monarch to make repeated inroads into England in support of her cause. But in one of these he was encountered near Northallerton, 22nd August, 1138, by a powerful army, collected chiefly by Thurstan, archbishop of York, and defeated in the famous "battle of the Standard," with the loss of ten thousand men. Peace was soon after concluded between the rival kings on 9th April, 1139, and the earldom of Northumberland was ceded to Prince Henry, David's eldest son. In 1141 the cause of Maud was for a short time triumphant, and David repaired to her court to assist her with his counsel; but she was soon compelled to flee from the capital, accompanied by her uncle. From this period David seems to have given his almost exclusive attention to the affairs of his own kingdom. The closing years of his reign were peaceful and prosperous. He applied himself assiduously to the encouragement of agriculture and of manufactures, the establishment of towns, the erection of churches, monasteries, and other public buildings, and the enactment of judicious and equitable laws. His remarkable liberality to the church, and his erection of numerous religious houses throughout the country, have been severely censured in later times, and drew forth the pithy remark of James I., that David "was ane sore sanct for the croun." David was remarkable for his affability to all classes of his subjects; his apartments were always open to suitors on certain days of the week; and he sat at the gate of his palace for the purpose of hearing and deciding the causes brought before him by the poor. His custom was to commence business at daybreak, and at sunset he dismissed his attendants and retired for solitary meditation. He greatly promoted the civilization of his kingdom by inviting numbers of Saxon, Norman, and Flemish settlers to his court, and bestowing on them munificent grants of land. The ancestors of the Bruces, Baliols, and many other distinguished Scotch families, all settled in Scotland at this period. David died at Carlisle on 24th May, 1153. In striking and beautiful consistency with his life, he was found dead in an attitude of devotion.—J. T.

DAVID II. See BRUCE.

DAVID III., surnamed THE STRONG, king of Georgia, flourished towards the close of the eleventh and the beginning of the twelfth centuries. His father, George II., who died in 1089, had been stripped of the greater part of his territories by the Seldjoukides, who were at that time masters of Persia and Asia Minor. During his long reign, David was mainly occupied in a struggle to regain his rights; and favoured by the dissensions which raged between the sons of Mélek-Schah, sultan of the Seldjoukides, he reconquered step by step the possessions of his ancestors. At the time of his death, which is supposed to have taken place in 1130, David had made himself master of nearly all the territory between the Black and the Caspian Seas. His memory is held in the greatest veneration by the Georgians.—J. T.

DAVID, Emperor of Abyssinia, was born about 1500. He succeeded his father Nahu in 1507. Abyssinia was at that time hard pressed by the Turks under Selim I., and the ministers of the infant sovereign resolved to ask the assistance of Emmanuel, king of Portugal. Embassies were exchanged between the two courts; but before any aid could be sent to David the Turks had defeated the Abyssinian armies, laid waste the fairest provinces of the empire, and destroyed its most important towns. David died in great straits about 1540.—J. T.

DAVID COMNENUS was the last emperor of Trebizond, and was elevated to the throne in 1462, by the order of Mahomet II., in whom the real sovereignty of that country was vested. The titular monarch was conveyed with his family to Serres, and thence to Adrianople, and put to death in 1466, along with seven of his sons.—J. T.

DAVID AP GWILLUM, a Welsh bard, appears to have been a contemporary of Edward III. An edition of his works, which were chiefly amatory and elegiac, was published in London in 1789.—F. E.

DAVID OF NERKEN, a celebrated Armenian, contemporary with Proclus, little known to the modern world until 1829, when his writings were brought to light by M. Neumann, but undoubtedly one of the most acute thinkers of whom his nation can boast. He published valuable commentaries on the Categories and on Porphyry; and he translated Aristotle's Hermeneutics, as well as both the Analytics. His most important work is probably the "Foundations of Philosophy." David may be called a Platonist.—J. P. N.

DAVID THE KING OF DAVID EL DAVID, a celebrated Jewish impostor who claimed to be the Messiah, lived about the middle of the twelfth century. He was born at Ghamaria in Media, and went to Bagdad, where his mind appears to have become unhinged by his studies, and he declared himself the son of David, commissioned to reconstruct the Hebrew monarchy. About the year 1161 he called his compatriots to arms, for the purpose of making war upon the king of Persia; but at last his father-in-law was bribed to assassinate him in his sleep.—J. T.

DAVID RUBENI, called also DAVID LEIMLEIN, a fanatical Jew, lived about the end of the fifteenth and the first half of the sixteenth century. He announced that the Messiah would arrive about the year 1500, and claimed, as the leader of the army of Israel, the right to conduct the Jews to their own land. Happening to be in Mantua, along with Salomon Malcho, one of his converts, when Charles V. passed through that city, Salomon demanded and obtained an interview with the emperor, for the purpose of converting him to Judaism. He was rewarded for his zeal by being sent to the stake, and David was seized and sent into Spain, where he died in a few days after.—J. T.

* DAVID, CHRISTIAN GEORGE NATHAN, Danish conferentsraad, bank-director, and head of the statistical bureau, the son of a Jewish merchant, was born in Copenhagen on the 16th of January, 1793. After having embraced the christian religion, in 1809 he became a student of philosophy and political science in the university of Copenhagen. He afterwards travelled, and in 1823 took the degree of doctor of philosophy, at Göttingen. In the year 1830 he was appointed professor of political science in the university of Copenhagen, which office, however, he resigned in 1836, being involved in a process with government in consequence of the too liberal tone and tendency of certain articles which appeared in a weekly newspaper, the *Fœdreland*, of which he was the founder in 1834. After the accession of Christian VIII. to the throne of Denmark, he became in 1840 a member of the prison commission, and afterwards of the commission for the government of the house of correction in Copenhagen; and subsequently having made a journey through France, Belgium, England, Switzerland, and Germany to ascertain the state of prisons in those countries, he was appointed superintendent of prisons, which post he occupied for nine years, and only resigned on being made bank-director. In 1854 he was placed at the head of the statistical bureau. Besides these offices he has held many others of great importance and honour, and in the Oersted ministry was nominated member of council. David ranks high as an authority in political science, and he has rendered great service to his country by awakening an interest on that important subject, which till his time was but slightly valued there. He has not, however, published any systematic works on this science, but is the author of a great number of articles on political economy and finance, partly in his papers *Fœdrelandet*, *Statsoekonomist Archiv*, 1826–29; and *Ny tasoekonomisk archiv*, 1841–43; partly in *Maanedskrift for Litteratur*, in the editing of which he at that time took part, in the *Dansk Ugeskrift*, and others; also in separate pamphlets. In his younger years he also was much esteemed as an æsthetic critic, writing in various periodicals under the signature Y Z.—(*Nordisk Con. Lex.*)—M. H.

* DAVID, FÉLICIEN, a musician, was born 8th March, 1810, at Cadenet in the department of Vaucleuse. His father, who was an accomplished musical amateur, taught him the rudiments of the art in which he has since become distinguished. While he was yet a child, the family removed to Aix on the Rhone, and there, when seven and a half years old, Félicien was admitted a singing boy in the choir of St. Sauveur, where his aptitude for music made him the subject of general attention. It was the custom of the chapter to provide for the education of the boys who were brought up in the cathedral choir, and accordingly, in 1825, when David's voice broke, he was placed as a student in the jesuits' college. All the feast-days were celebrated in this institution with musical performances, and such was David's proficiency, that he was able to sustain the post of chief violin on these occasions, and thus continued to develope his talent. He quitted the college in 1828; his father was now dead, and he was dependent on his own exertions for the means of living. In this necessity he went as clerk in a lawyer's office, which occupation he left with delight on obtaining an engagement as second director of the orchestra at the theatre of the city. His artistic aspirations were realized still further by his being appointed, in 1829, maitre de chapelle at St. Sauveur's. Flattering as were the opportunities thus presented to him, however, they proved to him his own inefficiency, and stimulated a most ardent desire to improve himself in his art by study. The remote provincial city in which he dwelt afforded him no means of gratifying his wish, and he thought therefore of Paris, and of the pre-eminent advantage he might derive from a residence there. He had an uncle who possessed a moderate competency, and to him David applied for pecuniary assistance to enable him to visit the metropolis. It was with extreme difficulty that he convinced the good man of the rationality of resigning two engagements, which yielded him at least a livelihood, and of putting himself to school, who was old enough to be a teacher; but the uncle consented at last to make him an allowance of forty-eight francs a month, and with this provision, and with a heart full of hope, the young artist set off for the capital. He arrived in Paris in 1830, and went at once to Cherubini with a "Beatus vir" which he had composed for the cathedral at Aix, upon the merits of which he was admitted a pupil of the conservatoire. Here he studied harmony under Lesueur, fugue under Fétis, and the organ under Benoît; and, impatient of progress, he took also private lessons in compositions of Henri Réber. His rapid advancement was conspicuous, and his happiness was complete, when suddenly his uncle stopped his slender allowance, and he was thrown on his own resources. These were restricted to the low price he received for teaching harmony and the pianoforte, but they sufficed to support him in his student's career. He now became infatuated with the doctrines of the St. Simonians, and, enrolling himself a member of their society, he quitted the conservatoire at the close of 1831. The hymns that were sung in the sanctuary at Ménilmontant were all composed by David, and they were printed at the society's cost; "Le Sommeil de Paris" and "La Danse des Astres," two pieces which some time later obtained great success in public, were among these productions. On the dispersion of the St. Simonians, David accompanied

those of the fraternity who travelled into the east, and there received impressions which have manifested themselves in his subsequent works. In August, 1835, he returned to Paris, when he published his "Mélodies Orientales," which he had collected during his wanderings, hoping to reap a large profit from their sale; but he was disappointed in the result. He now passed some years as the guest of a friend in the country, applying himself sedulously to composition, and rarely appearing in public. He emerged from his retirement in 1838, and produced his symphony in E flat at the Concerts Valentino. This procured him some consideration among the Parisian musicians, which was confirmed by the effect of a nonet for brass instruments, one of the twelve since published, that was performed at the Concerts Musards in 1839. David derived more popularity and more profit from some songs published about this time, one of which, "Les Hirondelles," is almost as well known in this country as in France. His talents, however, remained in semiobscurity until the production of his ode symphonie "Le Désert," which was first performed at the concerts of the conservatoire, on the 8th of December, 1844. This work was equally novel in form and in character. It is divided into three parts, consisting of orchestral movements interspersed with choruses and vocal solos, and alternated with spoken recitation. It derives great local colouring from some Arabic melodies which are incorporated in it; and the picturesque imitation conspicuous throughout the composition, and the novel treatment of the orchestra, prove alike the author's lively fancy and his command of technical means for the expression of his original ideas. The success of "Le Désert" was enormous; it was transferred in consequence from the concert-room to the Théatre Italien, where its repeated performances were immensely attractive; and it was reproduced in London, at her Majesty's theatre, during the season of 1845, where it created little less sensation than it had done in Paris. "Moïse au Mont Sinaï," an oratorio, performed at the Academie Royale in March, 1846, was David's next composition of importance, but this had little success; he retrieved his artistic fortune, however, with "Christophe Colomb, ou la Découverte du Nouveau Monde," a second ode symphonie in four parts, which was produced at the concerts of the conservatoire in March, 1847. Another work of original construction was the mystère called "L'Eden," brought out, as the oratorio had been, at the grand opera in 1848. David now turned his attention to composition for the stage, and in November, 1851, produced at the Opéra National, now the Théatre Lyrique, "La Perle du Brésil," an opéra comique in three acts. On the 4th of March, 1859, his latest important composition, the grand opera of "Herculaneum," was produced at the Academie; its career was at first interrupted by the illness of a principal singer, but its subsequent success has been greater than that of anything David has given to the public since "Le Desert." Besides the works already noticed, David has published—"Album Religieux," 1853, consisting of six motets; "La Ruche Harmonieuse," 1854, a collection of choruses for male voices; twenty-four quintets for string instruments; twelve melodies for violoncello and pianoforte, 1847; a very large number of pieces for the pianoforte, and a still greater amount of separate songs of very various character.—G. A. M.

* DAVID, Ferdinand, a violinist and composer, was born at Hamburg in 1810. His sister Louise (long resident in London as Madam Dulcken until the year of her death in 1849) was equally precocious with Ferdinand in the manifestation of musical talent, and both children performed in public—she on the pianoforte and he on the violin—at a very early age. Their family was intimate with that of Mendelssohn, and this great musician passed much time in his infant years with the brother and sister, participating their childish games and artistic studies. In 1825 David went to Cassel to become the pupil of Spohr, under whose valued instruction on his instrument and in composition he remained until 1828. He now made a tour with his sister, in the course of which they were both eminently successful at several of the chief cities of Germany. Resting at Berlin, he obtained an engagement at the Königstädter theatre, which induced him to fix for a time his residence in that city. There he renewed his intercourse with Mendelssohn, and they resumed together their practice of the works of the great composers for their respective instruments; there also David produced his first compositions, which were pieces for his own performance. After three years he quitted Berlin as one of a quartet party, who established themselves at Dorpat, and gained some renown for their execution of the masterpieces of chamber music. He made a successful tour in Russia; returning to Germany from which, he was appointed, by the recommendation of his friend Mendelssohn, successor to Mathät as concertmeister at Leipzig, in November, 1835; which office, together with that of chief violinist at the theatre in the same city, he still holds. He visited London in 1839, where Madame Dulcken had been for some time located, and his talent was here much esteemed. On the institution of the conservatorium at Leipzig, of which Mendelssohn was the founder, David undertook the direction of the violin classes. Besides concertos and lighter compositions for the violin, he has written solo pieces for other instruments, some quartets, and some works for the concert room and for the theatre, all of which are characterized, like his playing, by mastery of his resources; but it is more as an executant than as a composer that he claims consideration.—G. A. M.

DAVID, Jacques Louis, the reformer of modern French painting was born at Paris on the 31st August, 1748, and died in exile at Brussels on the 29th December, 1825. Having at an early age lost his father, he was put under the guardianship of his maternal uncle, Buron, an architect whose first idea was to make young David follow his own profession. In this plan Mme. David, the mother, fully concurred. But they were both destined to be disappointed; for on an occasion on which the future artist went to deliver to Boucher, the court painter, and a relative of his mother, a letter which the latter had given him for that purpose, he so attracted that master's attention by the avidity with which he contemplated the surrounding works, that, after a short conference with the youth, Boucher himself solicited from David's mother and guardian that Louis should be intrusted to him to be educated for the career of a painter. This was a piece of good fortune for young David, so far as it permitted him to follow his inclination; but eventually it would have proved fatal to his prospects of distinction, on account of the vitiated style of the old artist, had it not been that Boucher, soon finding out the superior genius of his pupil and relative, with a frankness and self-denial of no ordinary kind, thought it necessary to hand him over to the more active care and more genuine tuition of Vien, another painter of greater experience in teaching, and of a better school of artists. From this time dates David's real ingress in the path of his profession; followed very soon by repeated attempts on his part to compete for academical honours. These attempts his neglect of certain conventional rules, or rather the originality of his genius, which rebelled against these rules, cruelly frustrated. He tried five times for the great prize in painting, and always without success; until, broken-hearted and in despair, he resolved to put an end to his life by refusing to take any nourishment. The interference of kind and encouraging friends prevented the accomplishment of this purpose; and David's next attempt was crowned with complete success. The immediate consequence of this was his departure for Italy, at a moment when, much to his advantage, his master had been appointed to the French Academy in Rome. Arrived in the capital of Italy, he gave himself up to the most constant, the most ardent worship of the antique. The results of these passionate studies were very soon evident in his picture of the "Plague of St. Roch," produced before he left Rome. It was the opening of a new era for the French school of painting, just as the first works of Canova had been the heralds of an epoch in Italian sculpture. The erratic distortions and the vapid fopperies of the then prevailing whimsical school, are entirely to be replaced by the most rigid, and if anything almost too statuesque design. The grand ideal of the Greco-Roman period succeeds the vagaries of Boucher and Watteau! Perhaps the reaction will even go too far; there may be danger that the evils of a frivolous anarchy shall only make room for those of a servile methodism. Followed by the admiration of all Rome, after five years' residence in the metropolis of the arts, David returned to France, to be there received with all possible honour. Admitted at the Academy—lodged at the Louvre—he is soon surrounded by a host of pupils and admirers. Domestic bliss having crowned his triumphs, once more he starts (with a young bride this time) for Italy, there to carry out a grand work, the subject of which, prepared in Paris, will be the "Horatii." The success of this work surpasses all former achievements, and his return to Paris with the finished picture is nothing less than a continued ovation. Amongst the demands for works, which from every quarter are

made to the successful artist, one deserves particularly to be noticed—Louis XVI. requested a "Brutus," as a companion picture to the "Horatii." The mention of the unfortunate Louis recalls that dark period in the history of our artist which shadowed the rest of his life with regret and almost with remorse. Called upon in 1790 to record with his pencil the celebrated meeting of the Jeu-de-Paume, David found himself gradually entangled in the revolutionary element. Elected soon after to represent the city of Paris at the convention, he joined the party of the regicides, and concurred in all their excesses. His artistical talents were enthusiastically placed at their service, and their bloody work furnished him with only too many subjects for his pencil. In the convention he followed Robespierre, and occassionally outstripped him in denunciation of the enemies of the republic. His imagination was as active in the tribune as in the studio. Twice the vicissitudes of the time brought him acquainted with a prison; he was released the first time on the petition of his own pupils; the second, by the general amnesty of October, 1795. At length David came back to the exclusive exercise of his art, becoming the first painter of the empire, and the *costumier* of its pageants. He was kept incessantly at work. His fertile pencil could not keep pace with the demands made upon it by the most phantasmagoric period of history. He portrayed the new Cæsar under all manner of travesties, and in all positions and characters, and between whiles had to turn his hand to all kinds of decoration and blazonry. He sickened at length of labours, into which he could not put his soul, and he sought relief in the composition of the celebrated picture of the "Thermopyles." But this was to be the last great work he was ever to carry out in Paris. At the second restoration, the regicide David was banished from France; and his name was erased from the rolls of the too servile Institute. Having taken up his abode at Brussels, David, resisting all offers of patronage from foreign courts, tried to comfort the days of his exile, partly by completing many of his unfinished subjects, partly by producing a few new ones, and thus adding a few more laurels to the many he had gathered in life. During this time the greatest consolation he experienced was the receipt from France of a medal struck in his honour by his former pupils and admirers. Although far advanced in age, and secretly worried by many a grief, David bore up with uncommon activity and good health until the summer of 1825, when he was seized with a serious malady, to which, after a protracted lingering between recovery and relapse, he succumbed on the 29th of December. According to Miel (the best of his biographers) David's last moments were spent in examining and correcting a proof of the engraving of his celebrated picture of the "Thermopyles," when, with the conscious pride of so great an artist, pointing to the principal figure, he is said to have spoken these his last words—"No other but myself could have conceived and painted such a Leonidas!"—R. M.

DAVID, Pierre Jean, usually called from his birthplace, David d'Angers, one of the most eminent sculptors of our time, was born in 1789; died in 1856. He belongs especially to that school of modern sculpture that delights in blending the spirit of Greek art with the forms required to give historical accuracy to the impersonations of our period. His works for the Pantheon and the Hôtel-de-Ville in Paris; his monuments in the cemetery of Pére-la-Chaise; his tomb of Botzaris at Missolonghi, as well as the many portrait-statues he has executed—are works marked with all the features of a great and original talent. But his claims to celebrity are not limited to these. He has brought sculpture to be most useful to society at large, by modelling hundreds, if not thousands, of medallions of the most celebrated men of the age, in which he has not only attained a rare degree of external resemblance, but also succeeded in unmistakably fixing the most recondite features of character. The abstract or allegoric subjects which David d'Angers treated in his active career, are comparatively few. One of them, however, must not be passed in silence, viz., the "Statue of the Republic," a work in which all the features of that form of government are strikingly represented. David executed this work during the months that followed the revolution of February, 1848. At this period, being called to the assemblée constituante as a representative for the department of Maine-et-Loire, he displayed such a decided bias for ultra-democratic ideas, as to render, at the crisis of 1851, his departure from France a necessity. This temporary absence our sculptor eventually turned to profit by visiting Greece and Athens. David owed his artistical education partly to the Academy of Paris, and partly to his stay in Rome. He was highly thought of and sincerely loved by his brothers in art.—R. M.

DAVIDS, Arthur Lumley, a promising young orientalist, was born in Hampshire on the 28th of August, 1811, the only son of Jewish parents. He was a remarkably precocious boy, and early acquired a knowledge, singular for his age, of science and languages. He became a proficient not only in the languages of the continent, but in Arabic, Persian, and especially in Turkish. Removed at an early age to London, he was qualifying himself for the profession of the law, when, in his twenty-second year, he was cut off by cholera. Only a few weeks before his death he had seen through the press a Turkish grammar—preceded by a preliminary dissertation on the history of the Turkish language, and with valuable accompaniments—much the best that had yet appeared in England. In 1836 his mother published a French translation of it, dedicated by permission to Louis Philippe (the dedication of the original had been accepted by Sultan Mahmoud), and from the brief memoir of its author which she prefixed to it, these few facts have been transferred.—F. E.

DAVIDSON, John, a distinguished Scottish divine of the school of John Knox and Andrew Melville, was born about the year 1550, and in 1567 was enrolled as a student in St. Leonards college, St. Andrews. At an early period he displayed the fearless courage and zeal in behalf of the truth which characterized him through life. In 1573, when holding the office of regent in the college of St. Leonards, he was imprisoned and then banished for writing a poem against the avaricious policy of Regent Morton. He was a second time obliged to leave the country in consequence of his boldness in pronouncing sentence of excommunication against Robert Montgomery, minister of Stirling, for his simoniacal purchase of the archbishopric of Glasgow from the earl of Lennox. On his return home Davidson became minister of Prestonpans, and wrote an answer in 1590 to Dr. Bancroft's attack on the Church of Scotland, and in 1596 took an active part in the renewal of the national covenant. In consequence of his vehement opposition to the proposal made in 1598, that the clergy should vote in parliament in the name of the church, which he regarded as a step towards episcopacy, Davidson was committed prisoner to the castle of Edinburgh. This place of confinement was subsequently exchanged for his own parish. He died at Prestonpans in 1604. Davidson was a pious and benevolent, as well as an ardent and public-spirited man. At his own expense he built the church, manse, and school of Prestonpans, and bequeathed all his heritable property for the support of the school, which was erected for teaching the Latin, Greek, and Hebrew languages.—J. T.

DAVIDSON, John, a celebrated traveller, born about the beginning of the present century. He quitted his business of a chemist in 1826; after which he travelled on the continent of Europe, in Asia, and America. But his last and most famous expedition was into the interior of Africa. He was robbed and murdered within twenty-five days' journey of Timbuctoo, on the 18th December, 1836.—R. M., A.

DAVIDSON, Lucretia Maria, the elder of two remarkable sisters, American poetesses, both of whom died young, was born at Plattsburg, on Lake Champlain, New York, September 27, 1808. The impulse to versify seized upon her at almost the earliest age, though her modesty led her to burn her papers when she saw her propensity was known. The most juvenile that was saved, was an epitaph on a robin, written in her ninth year. The straitened circumstances of the family put her domestic services in requisition for most of the time; yet such was her craving for books, that she is said to have read more at the age of twelve than perhaps any among those whose condition of life gave them ampler leisure. It seems, too, that this ardour of mental effort was not indulged at the expense of her affections; in proof of which is related her surrender to her mother (who was then sick) of twenty dollars given her to buy books. Meanwhile, friends who discerned the risks of this earnest pursuit of culture, coupled as it was with diseased sensibility and uncommon fragility of structure, advised the withdrawing from her of the means of study. In 1824, a gentleman who had long known the family, but who had chanced not to see Lucretia since early childhood, was so impressed with her promise as to offer to adopt her, and did in fact assume the expense of sending her for

education to a celebrated academy at Troy. The ardour with which she entered into new scenes and studies, ambition being now spurred by rivalry, soon sent her home an invalid. On her partial amendment, she was transferred to a similar school in Albany. But it was not long before the hectic flush returned to her cheek, and after little more than three months' sojourn in her new home she died, August, 1825, exactly a month before completing her seventeenth year. In 1829 Mr. Morse of New York published her remains under the title of "Amir Khan, and other Poems," with a biographical sketch. The genial criticism of Mr. Southey gave a temporary eclat to these pieces.—J. P.

DAVIDSON, MARGARET MILLER, the younger sister of the preceding, born in March, 1823. Her infancy was coincident with the closing years of one who was soon to be to her only a memory; but "the image of the departed Lucretia," says her mother, "mingled in all her aspirations, and she felt that she held close and intimate communion with her beatified spirit." The ecstatic element, if possible, was still stronger in Margaret, and it may be her gifts somewhat inferior. But there was a marked resemblance in their lives, and the younger, a predestined victim of like complaints, finished her course, November 25, 1838; having failed by a year and a quarter to rival her sister's span of life. Margaret's "Poetical Remains" appeared in a similar form to those of Lucretia, 12mo, Phil., 1841. Both of these girls were happy in having their memories embalmed by such biographers as Catherine Sedgwick in the earlier case, and Washington Irving in the latter. It may be added, as showing the unusual and premature tastes of these girls, that Margaret is spoken of (though not living to complete sixteen) as studying Victor Cousin's philosophy, Gibbon's great work, and laying out for meditation in the last few weeks of her life, a series of deep, and some of them fiercely debated theological questions.—J. P.

* DAVIDSON, REV. SAMUEL, D.D., LL.D., was born near Ballymena, county Antrim, Ireland, in 1808. In 1825 he entered Belfast college, where he passed through the usual course of philosophy, languages, and divinity with distinguished success, and was afterwards licensed by his presbytery to preach the gospel. In 1835 he was called to the chair of biblical criticism in the presbyterian church. Having, however, changed his views of church polity, he resigned, and was immediately, in 1842, chosen professor of biblical literature, oriental languages, and church history, in the Lancashire Independent college, newly erected at Manchester. Here he possessed the love and esteem of the students, but resigned his office in 1857 in consequence of an ill-founded clamour which arose outside the college respecting his orthodoxy. In 1838 he received the degree of LL D. from Marischal college, Aberdeen; and in 1848 the honorary title of doctor in theology from the university of Halle, at the recommendation of Professors Hupfeld and Tholuck. The published works of Dr. Davidson, which are numerous, exhibit the highest biblical scholarship.—J. J.

DAVIEL, JACQUES, an eminent French oculist, born in Normandy in 1696; died at Geneva in 1762. He published several works in his own department—medico-surgical science—and through his skilful originality brought into vogue the operation for cataract by extraction.—F. E.

DAVIES, EDWARD, a Welsh archæologist, born in Radnorshire of humble extraction; died February, 1851, at Bishopston in Glamorganshire, of which he was rector. He published in 1804 "Celtic Researches," and in 1801 "Rites and Mythology of the British Druids."—F. E.

DAVIES, SIR JOHN, poet, lawyer, and politician, was born at Chisgrove, Wiltshire, about 1570. Educated at Queen's college, Oxford, he entered the middle temple about 1588, and in 1595 was called to the bar. Expelled from the middle temple for an assault on a fellow-member, he went into retirement, and in meditative and somewhat penitential seclusion produced his "Nosce Teipsum," a poem on the immortality and immateriality of the soul, of much occasional beauty of language, and of great reflective depth. Restored by the influence of Lord Ellesmere to his position at the bar, he entered the house of commons in 1601 as member for Corfe Castle, and distinguished himself in that last of Elizabeth's parliaments. "Nosce Teipsum" had attracted the admiration of King James; and on his accession to the throne of the United Kingdom, he made the poetical lawyer successively solicitor and attorney general for Ireland, knighting him in 1607. Occasionally visiting England, Sir John Davies remained for many years an official resident in Ireland, and to this residence we owe two works from his pen on the history and social economy of Ireland, the more important of which is his "Discovery of the True Causes why Ireland was never entirely subdued," &c., published in 1612, and a standard authority at this day. On returning permanently to England, he was appointed justice of assize, and sat as member for Newcastle-under-Lyne in the parliament of 1621. He had been nominated lord chief-justice of England, and had actually bought his robes, when, before he could enter on his new duties, he died suddenly on the 7th of December, 1626. His poems were reprinted in a collective form in 1773, by his namesake, Thomas Davies; and his "Historical Tracts" in 1786, with a life by George Chalmers.—F. E.

DAVIES, JOHN, an early Welsh philologist, born at Llanveres in Denbighshire, published in 1621, "Antiquæ Linguæ Britannicæ Rudimenta;" and in 1632, a "Dictionarium Brittanico-Latinum." He assisted in the translation of the Welsh bible published in 1620.—F. E.

DAVIES, JOHN, D.D., born in London on 22nd April, 1679, was educated at the Charter-house, and afterwards at Queen's college, Cambridge, of which he rose to be master. He edited several Greek and Roman classics. His edition of the Tusculan Disputations was enriched by the notes of his friend, the great critic Bentley.—F. E.

DAVIES, MYLES, an unfortunate compiler, born at Tre'r Abbot in Flintshire, is thought to have repaired to London about the time of George I.'s accession, and is supposed to have then and there become a lawyer. He published some volumes of a very rare and curious book, "The Athenæ Britannicæ, or a Critical History of the Oxford and Cambridge Writers and Writings," the first volume of which appeared in 1716 bearing the separate title of "Icon Libellorum, or a Critical History of Pamphlets." He hawked his books from door to door, and has recorded in them with copious bitterness the repulses which he met with. Mr. Isaac Disraeli has devoted some pages of his Calamities of Authors, to an account of this singular being and his unhappy career.—F. E.

DAVIES, SAMUEL, an eminent American divine, the successor of Jonathan Edwards the metaphysician, as president of Princeton college, was born in Newcastle county, on the Delaware river, November 3, 1724. He was ordained as a presbyterian clergyman in 1747, and sent as a missionary to Hanover county, Virginia, where he encountered much opposition, as the episcopal was then the established church in the province, and it was contended by the lawyers that the "act of toleration" did not extend to the colonies. Davies contested the point by an able argument in court against Peyton Randolph, then attorney-general of Virginia; and shortly afterwards went to England, as a delegate for the purpose, and succeeded in obtaining from Sir Dudley Rider, then attorney-general for the crown, an opinion that the act did extend to Virginia. In 1753 the synod of New York sent him to England as an agent to solicit benefactions for Princeton college. He preached before the king at the royal command, and had the boldness to administer an indirect rebuke to his majesty for some act of seeming irreverence during the service. George II. afterwards said of him—"An honest man! an honest man!" In one of his sermons he prophetically points out to the public "that heroic youth, Colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner for some important service to his country." He died before he had held the office of president eighteen months, on the 4th of February, 1761, aged thirty-six. Four years after his death a collection of his "Sermons on the most Useful and Important Subjects" was published in three volumes octavo, which passed through several editions, and was reprinted in London. Davies was a poet also, and many of his hymns are still printed and read.—F. B.

DAVIES, THOMAS, the "honest Tom Davies" of Boswell's Johnson, born about 1712, can be traced as a student at Edinburgh university in 1728–29, where he laid the foundations of what, according to his subsequent patron and friend, Dr. Johnson, was "learning enough for a clergyman." For many years he alternated between bookselling and the stage, succeeding in neither; driven from the former by bankruptcy, and from the latter by an ill-natured line or two in Churchill's Rosciad. During his later years he made a hit by the publication of his life of Garrick, which appeared in 1780, and went through four editions. He died on the 5th of May, 1785. "He was,"

says Bozzy, "a friendly and very hospitable man. Both he and his wife, who had been celebrated for her beauty though upon the stage for many years, maintained a uniform decency of character; and Johnson esteemed them, and lived in as easy an intimacy with them as with any family he used to visit." It was in the back parlour of Tom Davies' shop in Russell Street, Covent Garden, that on the 16th of May, 1763, occurred the first interview between Johnson and Boswell.—F. E.

DAVILA, Arrigo Caterino, was born at La Pieve del Sacco in the territory of Padua, on the 30th October, 1576. His father, who belonged to the noble family of Avila of Spain, and was constable of Cyprus, named him after Henry III. of France and Queen Catherine de Medicis, who were his patrons. When he was seven years old he was sent to Normandy, where he was placed under the care of his father's brother-in-law, Jean d'Hanery, marshal of France. His education was carefully attended to, and being removed to Paris, he was made one of the royal pages, and the time that his companions spent in court dissipation, he devoted to improving his talents and making observations upon the important events that were occurring around him. He entered the army at eighteen, and for four years associated with some of the distinguished warriors of the day, had a horse shot under him at the siege of Honfleur, and was dangerously wounded at Amiens. The peace of 1598 changed his destiny. War might have made him a marshal; peace gave the world a great historian. The death of his father, which occurred shortly after under painful circumstances, affected him much, and he gave himself up wholly to study. Being desirous of knowing and consulting the literary men of the country, he went to Parma in 1616, where, having a dispute in the Academy of the Innominati with Thomas Stigliani, a duel was the result. The latter was severely wounded, and Davila fled to Venice, entered the service of the republic, and conducted expeditions against Candia, Dalmatia, and other places. Meanwhile he never lost sight of his great project—the "History of the Civil Wars of France," which he published at Venice in 1630. So great was the reputation he acquired, and such was the consideration in which he was held both by the Venetian government and the learned, that he was decreed a place in the senate beside the doge, to which his ancestors were entitled as constables of Cyprus. He did not live long to enjoy his honours. In 1631 he was appointed governor of Crema. On his way thither, at the town of St. Michael, he demanded the conveyances ordered for him by the republic. The postmaster, "a brutal man," as Tiraboschi states, refused to comply. What further occurred is not stated; but the ruffian shot him dead in the presence of his wife and children, the eldest of whom avenged his father's death by slaying his murderer. Davila's history is confessedly the best account of the eventful period of which it treats. It has stood the test of time, being more and more esteemed as it was better known. It was translated into most European languages, and commanded an unprecedented sale. The length of time which Davila passed in France, his intimacy with the leading characters of the times, and his personal acquaintance with places and events, give his work the stamp of authenticity and truth. The history is divided into five books, and embraces the period between the death of Henry II. and the peace between Henry IV. and the catholics in June, 1598. His style is easy, clear, and orderly, and the book, says Tiraboschi, "is not only a valuable, but a most delightful one to read." Apostolo Zeno has prefixed a carefully written life of Davila to the first edition of his works published by him at Venice in 1733.—J. F. W.

DAVILA, Francesco, a Spanish theologian, born at Avila; died in 1604. He took a prominent part in the disputes between the jesuits and dominicans, and published a work "De Gratiâ et libero arbitrio," and another "De Confessione per litteras sive per internuncium."—F. M. W.

DAVILA Y PADILLA, Augustin, a Spanish dominican monk, afterwards bishop of St. Domingo, and preacher to Philip III., died in 1604. His "History of the Island of St. Domingo" contains some curious facts relating to the early history of America.—F. M. W.

DAVIS, David, an eminent physician, who practised in London chiefly as an accoucheur; and it is for his discoveries in this department of medical science that his name deserves to be remembered. He was born near Caermarthen in South Wales in 1777, and graduated in the university of Glasgow in 1801. In 1811 he became fellow of the College of Physicians of Edinburgh, and two years afterwards a licentiate of the London College of Physicians. In 1815 he gave his first course of lectures on midwifery, and in 1816 was elected physician to the royal maternity charity, which office he held till his death. At this period he especially devoted his attention to instrumental midwifery, and by his inventions and careful investigations, the results of which he published in his work on the subject in 1825, he has done more than any other practitioner to throw light on the safe and judicious use of instruments in cases where life would otherwise be sacrificed. In 1827 he was appointed to the chair of midwifery in University college, and on the institution of the hospital he was elected obstetric physician. He continued his responsible services connected with these appointments until the 4th of December, 1841, when he was attacked with an illness which, after a few weeks' confinement, proved fatal. He was in full mental vigour to the last. Dr. Davis filled the distinguished office of physician accoucheur to the duchess of Kent, on the occasion of the birth of her present majesty Queen Victoria, and he was honoured by the friendship and regard of the duke of Kent as long as he lived. Dr. Davies is worthily represented by his son, Dr. John Hall Davis, who adds to the advantages derived from the experience and teaching of his father indefatigable industry, patient investigation, and great powers of original observation.—E. L.

DAVIS, Edward, an English sailor, who was chief of a company of buccaneers, lived about the close of the seventeenth century. He served on board the *Revanche*, a privateer of thirty-six guns, commanded by John Cook, in company with the celebrated Dampier. Cook died at the Gallapagos isles, and Davis was elected in his room. Having received a reinforcement of French buccaneers, they penetrated into the South Sea with ten ships, and committed great ravages on the coast of Peru. They were repulsed, however, at Panama by a Spanish squadron, but on the 3rd of November, 1684, they attacked Payta, and reduced it to ashes after a siege of six days. In the following year they ravaged the most fertile parts of the coast, and seized a number of merchant ships. Dampier quitted them at Guatemala to follow Captain Swan, and Davis continued his depredations along the coasts of Peru and Chili, and then proceeded to the Gallapagos to divide his booty. He subsequently joined a band of French buccaneers who had just captured the town of Guayaquil, and obtained a share of their immense plunder. Davis availed himself of an amnesty by James II. to return to England in 1688, and died at an advanced age.—J.T.

DAVIS, Edward, a painter and engraver, native of Wales, and born in 1640. His studies were prosecuted in Paris, but his fame earned in England, where, especially by his engraved portraits of the last of the reigning Stuarts, and of many amongst the leading men of the court of William of Orange, he deserved and obtained a great amount of admiration. His pictures are not generally known, and it is therefore argued that their merit must have been entirely eclipsed by the greater success of his works as an engraver.—R. M.

DAVIS, Rev. Henry Edwards, was born at Windsor in 1756. He was educated at Balliol college, Oxford, of which he became fellow and tutor. When only twenty-one years of age, he published an "Examination of the fifteenth and sixteenth chapters of Gibbon's Decline and Fall of the Roman Empire." This performance, in which he charges Gibbon with misrepresentations of authors cited, and with inaccuracy in his statements, was reckoned so considerable as to require an answer from the pen of the historian himself. Davis wrote a rejoinder to Gibbon's vindication. He died in 1784 in the firm belief of the faith which he had defended.—R. M., A.

* DAVIS, Jefferson, recently secretary-at-war of the United States, and now a senator in congress, was born in Kentucky about 1805, but was taken by his parents while yet an infant to Mississippi, which has ever since been his home. Upon graduating at Westport military academy he was appointed to a lieutenancy in the army, and served in that capacity during what is called the "Blackhawk war," in the northwest. For two years afterwards he served on the western frontier against the Camanche and Pawnee Indians. In 1835 he resigned his military commission to become a cotton-planter in Mississippi, and engage in politics in connection with the democratic party. In 1845 he was elected to congress; but the Mexican war having broken out, he was chosen, while yet at Washington and without his

knowledge, colonel of the first Mississippi regiment of volunteers. He immediately resigned his place in congress, and led his regiment to the Rio Grande to reinforce General Taylor. At Monterey he distinguished himself, but more especially on the bloody field of Buena Vista, where his regiment stemmed the tide of battle, at one time adverse, and lost half of its number; and he was himself severely wounded, though he kept his saddle throughout the day. Through the latter part of the war he served with much credit, and was offered, but declined the rank of brigadier-general, towards its close. Immediately after his return he was elected a senator of the United States, and continued in office till 1851. When President Pierce formed his cabinet, General Davis became secretary-at-war, but on Mr. Buchanan's election, he gave up office, and was restored to a seat in the senate. On the breaking out of the late civil war he was chosen president of the confederate states, and during its progress his administration displayed great but fruitless energy. After the capture of Richmond he was taken prisoner, but was liberated on bail in the autumn of 1867.—F. B.

DAVIS, JOHN, a famous English seaman of the sixteenth century, was born at Sandbridge, near Dartmouth, Devonshire, and in 1585 undertook the command of an expedition for the discovery of the north-west passage. Upon June 7th, 1585, he set sail from Dartmouth with two small barques, the *Sunshine*, of fifty tons burden, carrying twenty-three men, in which he hoisted his own flag; and the *Moonshine*, of thirty-five tons burden, carrying nineteen men, and commanded by Captain Bruton. After encountering many icebergs, he reached the passage named after its discoverer Davis' Straits; but, being overtaken by contrary winds, only proceeded along it thirty or forty leagues, returning to England upon September 29th. The next year, being greatly encouraged by Secretary Walsingham, Davis undertook a second voyage, with a view of searching through the straits he had before discovered, and set sail upon 7th May, 1586, with the *Mermaid*, of one hundred and twenty tons burden, and a pinnace, the *North Star*, of ten tons, in addition to his old ships. About the beginning of June, in latitude 60°, Davis divided his little fleet, despatching the *Sunshine* and the *North Star* to seek a passage northward between Greenland and Iceland, while he proceeded with the *Mermaid* and the *Moonshine* to discover the north-west passage. The *North Star* was lost; the *Sunshine* returned to England with seal skins; while the crew of the *Mermaid*, being frightened at the quantity of ice, refused to proceed further with the voyage of discovery. Davis then boldly determined to advance alone with the small barque, *Moonshine*, but was ultimately compelled by storms to return home. Being supported by Lord Treasurer Burleigh and many merchants, Davis started for the third time, May 19th, 1587, upon the same search. Two ships were sent with him for cod-fishing, and he himself proceeded with the *Helen* along Davis' Straits as far as 73° latitude. He then went west and north-west, and upon this journey is said to have really discovered Hudson's Straits. He returned to England with increased faith in the north-west passage; but the death of his great patron, Walsingham, and the war with Spain prevented any further investigation. He accompanied Cavendish as rear-admiral, upon the expedition to the South Sea; and continuing in his own ship when Cavendish returned, discovered Davis' Southern Islands, and only reached England after the loss of the greater part of his men. Subsequently he acted as pilot in several voyages to the East Indies, on one occasion conducting a Dutch ship. In 1605 he was associated with Sir E. Michelbourne in a journey to the Indies, and during the return was slain in a fight with some Malay pirates upon the coast of Malacca, December 27th, 1605. Accounts of some of Davis' voyages, apparently written by himself, are to be found in Hakluyt. His discoveries were of great importance in extending both the cod and whale fisheries; and his skill and courage, his achievement of great results with ships which to day would only be esteemed as playthings, entitled him to rank as one of the sea-kings of England.—L. L. P.

DAVIS, JOHN, LL.D., an eminent jurist and scholar of Massachusetts, U.S.A., was born at Plymouth, Mass., January 25, 1761. He practised law in his native town, whence he was repeatedly elected to the legislature of the state. In 1791 President Washington appointed him comptroller of the United States treasury, and soon afterwards district attorney for Massachusetts, when he removed his residence to Boston. In 1801 President John Adams made him judge of the district court, an office which he filled with honour and ability for full forty years. He died January 14, 1847, aged nearly eighty-six. He was deeply interested in historical and antiquarian pursuits, and was one of the founders and chief supporters of the Massachusetts Historical Society. His new edition of Morton's New England Memorial, with copious marginal notes and an appendix, is an invaluable contribution to the history of the old Plymouth colony. His minor publications were numerous.—F. B.

DAVIS, JOHN, LL.D., governor of Massachusetts, and a senator of the United States, born in Northborough, Mass., in 1790; graduated at Yale college in 1812. He began the practice of law at Worcester, Mass., where he was successful both at the bar and in politics, being a zealous federalist. On the subsequent amalgamation and re-formation of parties, he became a national republican and a whig; the two names successively applied, after that of federalist, to the great conservative party. Always popular and upright, he was long known by the familiar name of "Honest John." He was a representative in congress from 1825 to 1833, where he was distinguished for his familiar knowledge of financial and commercial subjects, and where he actively supported the protective policy. In 1833, and again the following year, he was elected governor of the state. From 1835 to 1840 he was a senator of the United States, then governor again till 1845, and then again senator till 1853. Twenty-eight years thus passed in public service, made him thoroughly acquainted with all public questions. He was not a brilliant debater, but an upright, industrious, and sagacious statesman, who had fairly earned the popularity which he enjoyed. He had accurate knowledge of all the details of legislative business, and was much trusted in them. He died suddenly at Worcester, April 19, 1854.—F. B.

* DAVIS, SIR JOHN FRANCIS, first baronet, born in 1795, is the eldest son of an experienced civil servant, afterwards director of the East India Company, and one of whose achievements in connection with the so-called "Massacre of Benares" he has commemorated in a little volume, "Vizir Ali Khan," &c., published in 1844. Sir John Davis accompanied Lord Amherst to Pekin in 1816, and seven years later came before the literary world as a Chinese scholar, by the publication of an edition and English version of the "Chinese Maxims," London and Macao, 1823. Resident for many years subsequently in official capacities at Canton, he contributed several valuable translations of Chinese novels, &c., to the publications of the Oriental Translation Fund. He succeeded the late Lord Napier as chief superintendent of trade at Canton—an office created after the abolition of the company's exclusive right to trade with China. He was afterwards governor of Hong Kong, and for his services in China received a baronetcy in 1845. His well-known work on "The Chinese," a title which has in later editions been altered to "China," was first published by the Society for the Diffusion of Useful Knowledge in 1836. Sir John Davis is also the author of "China during the War and during the Peace," London, 1852.—F. E.

DAVIS, MATTHEW L., an American printer and publisher and self-taught man of letters, born in New York about 1766. For a while he was associated with the poet Freneau in editing and publishing the *Timepiece*, a tri-weekly literary newspaper, which was begun in 1797. Davis became a zealous politician, and wrote frequently for the public journals. He was the author of letters from Washington, published in the *New York Courier and Enquirer* under the signature of "The Spy in Washington," and of letters from America which appeared in the *Times* at London, signed a "Genevese Traveller." His most important work was "Memoirs of the Life of Aaron Burr," whose letters and journal he also edited and published. He had been deep in Burr's confidence, was intrusted with all his papers after his death, and was able to supply much of his secret history. He died in Manhattanville, N.Y., June 21, 1850.—F. B.

DAVIS, THOMAS OSBORNE, was born in 1814 at Mallow in Ireland. From his earliest years he was distinguished by a passionate love of country; and though of an ardent temperament, he was of a deeply reflective nature. In 1835 he graduated in Trinity college, Dublin, with distinction, winning a junior moderatorship in ethics, and acquiring a high character as a laborious scholar and a man of a vast range of knowledge. Mathematics, physics, and above all politics and modern history, were his favourite pursuits. Davis, like most able youths of

his time, became a member of the College Historical Society, immemorially the great training school of Irish talent; and here he was distinguished, less for eloquence of delivery, than for the solidity of his arguments and the scope of his learning. He was elected to the honourable office of auditor, and the wits of the society called him "an encyclopædia in breeches." In 1838 Davis was called to the Irish bar, but though he continued to attend the courts for some years, he never loved the profession, and never had any success in it. It was not until his twenty-fifth year that he first turned his attention practically to politics, and in 1840 he made his first essay in political life. In that year he contributed a series of leaders in the *Dublin Morning Register* upon the state of Europe, contending that a European crisis was approaching, in which Ireland, by pressure of external circumstances on England, would be enabled to effect a repeal of the union. He was also an active member of the repeal association, where the strength of his character, and the vigour and truthfulness of his nature, gave him an independent position; and on various occasions, especially on the education question, he did not shrink from opposing his great chief O'Connell, for whom he entertained great admiration, and a strong personal friendship. In 1842 Davis, in conjunction with some others, projected the *Nation* newspaper. The object of the projectors being to promote a spirit of nationality according to their views, they felt that popular poetry would be a powerful agent, especially with a people so susceptible and passionate as the Irish. But poets of this class were rarer than political writers, and so Davis and some of his confreres determined to do for themselves what they found no others ready to do for them. Up to this Davis, though fond of poetry, does not seem ever to have attempted verse, and, indeed, was little solicitous to make the essay. He did so, however, and surprised the world, as he perhaps surprised himself with his success. Thenceforth, as political writer and poet, he continued till his premature death to be the chief of that party who, under the name of "Young Ireland," swayed the democracy of Ireland with extraordinary power. And so he laboured at his great mission from that day with indefatigable industry, unabating zeal, unquenchable enthusiasm; giving the energies and resources of his vigorous intellect and his large erudition to what he deemed the work of his life; producing a wonderful mass of writing, while he toiled incessantly behind the scenes; organizing measures, and aiding in committees, till at last he exhausted his constitution, and died of fever in Dublin on the 16th day of September, 1845.

Thomas Davis, early as he died, had achieved greatness. Had he been granted a longer life, he would probably have stood amongst the greatest. With enlarged experiences, and rectified views, who shall say what might have been his place amongst the politicians and the patriots of his country? That one of his originally philosophic and studious turn of mind should have become a puissant popular leader, and a poet of the people, is a singular mark of the speciality of his genius. As a politician, he was enthusiastic, laborious, manly, and sincere, and endued with a wonderful power of waking up a popular feeling of nationality in Irish society. As a writer, he showed great force, and all the verve of a mind of original genius and acquired erudition; and he had the skill, himself a sincere protestant, to make the tone of his writings pleasing to many of his own persuasion, while, at the same time, he roused the passions of the Celtic population. He introduced the element of Irish history into popular political discussion, and argued the repeal question by constant reference to these historical events.

As a poet we think his admirers have, perhaps, estimated him too highly. True poet he was, indeed, if the power to stir, and sway, and agitate human hearts with every emotion of which they are susceptible, be that which makes a poet; but he attained not to the excellence which maturer years and undivided devotion to the muse would have conferred upon him. And so, in estimating him as a poet, we must remember that he was writing as such but for a brief period; that politics well-nigh absorbed him, and that his mind was distracted with a variety of pursuits, many of them little congenial to poetic thought. The wonder is that he wrote so much and so well as a poet. "The Sack of Baltimore" is a noble piece, full of dramatic action, fine illustration, and great pathos. The "Geraldines" is a very finished poem; "The Burial" shows the power of high genius; and "The Battle of Fontenoy" is a stirring lyric. But, after all, Davis was more a man of action than an author, and his writings, especially his poetry, were used merely as engines to influence men's minds and promote his political creed. And there can be no doubt that he introduced into the people's party a mode of thought and principle, entirely different from the mere school of agitation and clamour. His genius was a sort of moral passion, a kind of intellectual enthusiasm, as distinct from the mere ideality of the poet or the force of the essayist. Opinions will differ as to the propriety of his purposes or the soundness of his speculations; but all were agreed upon the patriotism of his nature and the purity of his heart. His character was above reproach—pure, generous, and sincere. In his family he was beloved, and outside it he was honoured even by those who did not share his political convictions. A public funeral, and a fine statue by his great countryman Hogan, attest the estimation in which he was held. His essays and poems have been published—the latter with an introduction by Mr. Wallis. His correspondence would, we believe, have been given to the world by one whose brief and brilliant career has been suddenly terminated—Mr. D. Owen, Maddyn.—J. F. W.

* DAVISON, JAMES WILLIAM, a writer on music, was born in London, 5th October, 1813. He is a son of the celebrated comic actress, originally known as Maria Duncan, who, both under her maiden and married names, was, for many years, one of the greatest favourites of the public, and whose domestic virtues equalled even her professional talent. He was educated at University college, London, and commenced not the study of music, the pursuit of his predilection, until after the period of childhood, in which most men who have distinguished themselves in the art have begun their course of instruction. From the age of sixteen he applied himself to the practice of the pianoforte and of composition, developing his natural talent under able masters, and duly qualifying himself for the musical profession. He produced several orchestral pieces of merit, which, however, may better be regarded as exercises than as works for criticism. His sonata, and several lighter pieces for the pianoforte, are entitled to far higher consideration; but his esteem as a composer more justly rests upon his songs, many of which—the series entitled "Vocal Illustrations of Shelley," especially—are marked by an originality of thought, a command of technicalities, and a depth of feeling which attest no less his musicianship than his poetical perception. His very extensive literary attainments and his love of music combined to induce an inclination to writing on this art, and he was for several years an occasional contributor to various journals in London. In 1842, and the following year, he published the *Musical Examiner*, a weekly periodical, of which he was the sole author. In 1843, on the death of Mr. Macfarren, he became the proprietor of the *Musical World*, which is the only permanent and influential musical journal in this country. In 1846 he was appointed musical critic on the *Times* newspaper, and it is in the fulfilment of this office that his best claims to consideration are founded. Musical criticism in England was at the lowest standard, conducted, for the most part, by men wholly ignorant of the subject, and dismissed with a flippant triviality that was a poor mask for their incompetency to treat it. With a large amount of technical knowledge, a considerable artistic experience, and with a genuine love for the theme, Mr. Davison entered upon this task in a spirit that had never before been brought to bear upon it. The field in which he exercises his pre-eminent qualifications is so extensive as to give him an almost limitless influence; his eloquent writing has not only raised the standard of our musical literature immeasurably above its previous level, but has formed one, by no means the least important, of the many powerful means which have induced the prodigious progress of music in this country. There are certainly men who mean well to music, and who differ from the opinions he expresses; but this is not always a testimony against the truth of his judgments, and never against their sincerity. There never was a censor who was infallible, and it is one of the specialities of art-judgment that it depends on the taste, no less than the erudition of the critic. It is by the general tendency of his writings and by their effect, and not by the particular discussion of accidental works, that their high value is to be appreciated; and this will be best proved by a comparison of the past and present state of music in England. During his literary avocations he has still pursued his original profession; and in his teaching of Miss Arabella Goddard, he has evinced his rare ability as a master of the pianoforte. He

married this lady in 1858; she, however, retains her maiden name in public.—G. A. M.

DAVISON, William, one of the principal secretaries of state to Queen Elizabeth, whose memory has been preserved mainly by his connection with the execution of Mary Queen of Scots. He was of Scotch parentage or extraction, but the date of his birth is unknown. He accompanied Sir Henry Killigrew as secretary, when he was sent to Scotland in 1566, to congratulate Mary on the birth of her son. He was afterwards intrusted by Elizabeth with important missions to the Low Countries in 1575, to Ghent and to Holland in 1579. In 1583 he was sent as ambassador to Scotland to counteract the intrigues of the French court, and to keep King James and his ministers firm in their adherence to the English alliance; and shortly after he was despatched to Holland for the purpose of concluding a treaty with the states, and encouraging them in their resolution to defend by force of arms their liberty and independence against the attacks of Spain. On his return from this mission Davison was nominated a member of the privy council, and one of her majesty's principal secretaries of state. It is alleged by Camden and other writers, that the elevation of the unfortunate statesman to this office was part of a plot devised for his ruin. He took a prominent part in the proceedings connected with the trial of the queen of Scots, and his name was inserted in the commission, though it does not appear that he was present during any part of the proceedings. When the question as to the mode in which Mary should be put to death was under consideration, Walsingham, Davison's colleague, pretended sickness, and absented himself from court, so that the drawing of the warrant, and the management of the whole affair, devolved upon Davison. After the execution of Mary, the queen threw the whole odium of the act upon her secretary, pretending that he had acted in opposition to her instructions in sending off the warrant; and in order to obtain a plausible excuse to James for the execution of his mother, Davison was brought to trial before the star chamber, was fined ten thousand merks, and sentenced to be imprisoned during the queen's pleasure. The unfortunate secretary was completely ruined; and though he survived Elizabeth, and the earl of Essex, who stood by him in all his misfortunes, pleaded his cause with the queen, and strongly recommended him to James, it does not appear that he was ever again restored to favour or employed at court. The time of his death is uncertain.—J. T.

DAVOUT (or Davoust, as it is generally written in English), Louis Nicolas, Duke of Auerstadt, Prince of Echmühl, peer and marshal of France, was born on the 10th May, 1770, at Aunoux in the department of the Yonne. He entered early the military school of Auxerre, passed from thence to that of Paris, and became in 1787 sub-lieutenant of cavalry. Though a nobleman, he acquiesced in the Revolution, and placed himself in the ranks of the volunteers who hastened to defend it. Nominated chef de bataillon by the suffrages of his companions in arms, he disciplined those who had chosen him to command them, and greatly distinguished himself in the campaign of Belgium under Dumouriez. In 1793, being deprived of his command on account of his birth, he went to share the prison of his mother; but being set at liberty after the 9th Thermidor, he was nominated general of brigade. In this office he joined the army of the Moselle, took part in the siege of Luxembourg, and formed the daring project of destroying the only windmill that was at the disposal of the inhabitants. He penetrated the advanced works, demolished the building, and filled the besieged with consternation. After the fall of this fortress he was nominated general of division, but did not accept the post. Soon after he was taken prisoner, but was exchanged in the following year. Rejoining the army, he shared the dangers of the defence of Kehl; gained the friendship of Desaix; and at the opening of the campaign of 1797, took part in the brilliant passage of the Rhine, which that general executed. The war being terminated, he went to fight in Egypt under Bonaparte. When Bonaparte returned to France, Kleber took the command of the army. After a series of events which are well known, the evacuation of Egypt was agreed upon in spite of Davoust's most strenuous remonstrances. He came back to France, was sent into Italy, and combated bravely at the passage of the Mincio. The war was now for a short time suspended; but soon the treaty of Amiens was broken, and Davoust, placed at the head of the troops encamped at Ostend, was raised to the dignity of marshal on May 19, 1804, when he was not yet thirty-five years old. Being ordered to join with his forces the camp at Boulogne, in concert with Admiral Werhuell, he was compelled to adopt the difficult manœuvre of doubling Cape Grinez in presence of the English fleet. In this he succeeded, and entered the port of Ambleteuse amidst the acclamations of the troops. While Napoleon was thus menacing the English, the Austrians invaded Bavaria. The French army marched to oppose them, and Marshal Davoust was continued in the command of the corps which he had formed at Ostend. He was victorious in every fight on the Necker and the Inn, till he arrived at Vienna, passed the Danube, and having surprised the flying bridge over that river at Presburg, forced the Hungarians to a convention which neutralized them for the rest of the campaign. At Soblnitz, soon after, he contributed, by the astounding quickness of his movements, to the great victory at Austerlitz. A few months after he took part in the terrible campaign of Jena, and in the pursuit of the Prussians across the defiles of Auerstadt, where he acquired his title; surprised the bridge of Wittemberg; was the first to enter Berlin; and shortly after forced the citadel of Custrin to capitulate. Pursuing his rapid march, he crossed the Bug in presence of the Russian cavalry, and beat that brilliant corps at Czarnowo, at Pultusk, and at Heilsberg. At Eylau, Davoust was in line at six o'clock in the morning with his troops, which only counted fourteen thousand men. Here he sustained the shock of the greater part of the Russian army, and suffered such loss that he received orders to retire. Instead of obeying, he redoubled the vigour of his attack, and thus achieved a terrible victory. After the peace he was appointed to rule the conquered provinces, where he conciliated many by his temperate administration. Another war soon interrupted these peaceful occupations. Two hundred thousand Austrians penetrated into Bavaria and reached Ratisbon. Davoust met them near Taun, and gave them a terrible check before the great fight at Wagram, in which he took a conspicuous part. In 1809 he was made Prince of Eckmühl. On the conclusion of peace he went to Hamburg in command of the forces which occupied the newly-conquered provinces. In the fearful Russian campaign his talents were employed to the uttermost. Our limits do not allow us to detail his adventures during the campaign of Leipzig, and the subsequent breaking up of Napoleon's power. Suffice it to say that he fixed his headquarters at Hamburg, where he sustained a siege. Being exiled from Paris in consequence of the complaints brought against him for his severity by the citizens of Hamburg, he published in justification of his conduct, "Mémoires de M. le Maréchal Davoust, Prince d'Eckmühl; au Roi;" 8vo, Paris, 1814. On the return of Napoleon from Elba he was made minister of war. After the disastrous day of Waterloo, he took the command of the troops at Paris, left without a general by the emperor's abdication; and when the capitulation of that city took place he conducted them to the other side of the Loire. This was his last military exploit. In 1819 he entered the chamber of peers. He expired on the 4th of June, 1823, at the age of fifty-three years. In spite of the severity of his administration in Germany, the prince is respected in France as having been sensible, generous, and patriotic.—T. J.

DAVY, Edmund, was born in Penzance in Cornwall in 1785. In 1804 he went to London and was appointed operator and assistant in the laboratory of the Royal Institution, an office previously filled by his first cousin, Sir Humphrey Davy, who was then the professor. Here Edmund assisted his illustrious relative in many of those discoveries which revolutionized the science of chemistry. Having spent eight years in the institution, filling also the office of superintendent of the mineralogical collection, he was unanimously elected in 1813 professor of chemistry in the Royal Cork Institution, where his lectures were highly attractive, and his services in creating a cabinet of geology and mineralogy were of great value. In 1826 Davy succeeded to the chair of chemistry in the Royal Dublin Society, and shortly after was elected a fellow of the Royal Society, to which he contributed some valuable papers; a member of the Royal Irish Academy; and of the Societé Française de Statisque Universelle. In the duties of this professorship, and that of agricultural chemistry, Davy continued till his death in June, 1857, contributing to scientific literature, and devoting himself with untiring energy, both as a lecturer and an experimentalist, to advance and promulgate a knowledge of chemistry. Davy was one of the last of the great school of

experimental chemistry, which numbered amongst its members Sir Humphrey Davy, Gay-Lussac, Thenard, Berzelius, Kirwan, and Wollaston. Trained in the laboratory of the Royal Institution, then the great centre of attraction to Europe, he acquired habits of sound thought and philosophical methods of experimenting; and, as a careful and patient investigator and teacher of the great truths of chemical science, he conferred large and lasting benefit upon society. Davy's contributions to scientific literature are numerous, and are to be found in the Transactions of the Royal Society, and of various other learned bodies both in England and Ireland, especially of the institution of which he was so long professor.—J. F. W.

DAVY, Sir Humphrey, was born at Penzance in Cornwall, December 17, 1778. His father was a carver in wood. He does not appear to have been fortunately placed at school in the first instance; but he was afterwards, until he was fifteen years of age, with Dr. Cardew, whose school he quitted in 1793, and where he made great progress in the ordinary branches of knowledge, but certainly gave no indication of his future eminence. In 1795 he was apprenticed to Mr. Borlase, a surgeon and apothecary at Penzance, after his father's death, which took place in 1794, when young Davy was about sixteen years of age. While with Mr. Borlase he studied very assiduously, not only the sciences peculiarly belonging to his profession, but also the languages, history, mathematics, &c. In 1798 he was considered competent by Dr. Beddoes to take charge of an establishment which he had founded at Bristol, under the name of the Pneumatic institution; at this time he was scarcely twenty years old. In the following year he published "Essays on Heat, Light, Respiration," and other subjects which were very remarkable, although the theories they contain were soon abandoned by the author as too speculative. In 1801 he published in one volume, 8vo, a work entitled "Researches, Chemical and Philosophical, chiefly concerning Nitrous Oxide and its Respiration," in which he detailed several very interesting experiments in which he himself had incurred great hazard to life in the inhalation of various gases. During this year Davy came to London, and on the 25th April gave his first lecture at the Royal Institution. He began with the history of galvanism, detailed the successive discoveries, and described the different methods of accumulating it; and on the 31st of May, 1802, he was appointed professor. From this time to the year 1807 a great variety of subjects attracted his attention, especially galvanism and electro-chemical science, the examination of astringent vegetable matter in connection with the art of tanning, and the analysis of rocks and minerals with relation to geology and agricultural chemistry. In November, 1807, he announced a most important and unexpected discovery, viz., the decomposition of the fixed alkalies by galvanism and the metallic nature of their bases, to which he gave the names of sodium and potassium. From the year 1808 to 1814 twelve papers were read by Davy before the Royal Society, and published in their Transactions, all containing most important chemical and electro-chemical discoveries and original researches. In 1810 he published the first volume of his "Elements of Chemical Philosophy," which, however, was never completed. His "Elements of Agricultural Chemistry" appeared soon after, and contains much useful matter; it is full of sound and practical views on the subject discussed. One of Humphrey Davy's greatest inventions, and with which his name is popularly associated, is that of the miners' safety lamp, the first paper in relation to which appeared in the Philosophical Transactions for 1815, and the last in 1817. Davy became president of the Royal Society in 1820, and contributed papers of great interest for some years. He was intimately associated with chemists and learned men of other countries, and it is a singular fact, that at the time when England and France were at war, he received in the handwriting of the Emperor Napoleon a free passage into and through France, at a time when all other Englishmen were denied admission into that country. It was during this time, when assembled in council with the savants of Paris, that he made his great discovery as to the nature and properties of iodine. On the 8th of April, 1812, Sir Humphrey Davy received his knighthood, and on the 11th of the same month he married Mrs. Apreece, the widow of Shuckburgh Apreece, Esq., and daughter and heiress of Charles Kerr, Esq., of Kelso, with whom he had a considerable fortune. It was the happy lot of Sir Humphrey Davy's mother to witness the realization of all her hopes for her son's future, and to see him receive at the hands of his own sovereign, and those of foreign countries, as well as from the most distinguished body of scientific men living, such honours as are accorded to but few of the votaries of science. He died on the 28th of May, 1829, at Geneva. His widow survived him until 1855. There are several lives of this distinguished man published —one by Dr. Paris, late president of the College of Physicians, which contains a perfect list of his works; one by his brother, Dr. John Davy; and one by the late Dr. Henry, from which we quote a few lines. In characterizing Davy he says, "His imagination, in the highest degree fertile and inventive, took a rapid and extensive range in the pursuit of conjectural analogies, which he submitted to close and patient comparison with known facts, and tried by an appeal to ingenious and conclusive experiments. He was indued with the spirit, and was a master of the inductive logic; and he has left us some of the noblest examples of the efficacy of that great instrument of human reason in the discovery of truth. He applied it not only to connect classes of facts of more limited extent and importance, but to develope great and comprehensive laws which embrace phenomena that are almost universal to the natural world. In explaining these laws, he cast upon them the illumination of his own clear and vivid conception. He felt an intense admiration of the beauty, order, and harmony which are conspicuous in the perfect chemistry of nature; and he expressed these feelings with a force of eloquence which could issue only from a mind of the highest powers and finest sensibilities."—E. L.

* DAVY, Dr. John, the brother and biographer of Sir Humphrey Davy, eminent as a chemist, geologist, and physiologist. Dr. Davy studied medicine at Edinburgh, and took his degree in that university in 1814. He entered the army as a surgeon, but latterly retired to Ambleside in Cumberland. He has written many works and papers on various subjects connected with natural science, and his physiological contributions to the Philosophical Transactions and the Transactions of the Royal Society of Edinburgh, are numerous. In 1839 he published two volumes entitled "Researches Physiological and Anatomical." They embrace a wide field of inquiry, and afford abundant evidence of a highly-cultivated mind. The subject of animal heat has been largely treated of by Dr. Davy, who, in all his observations, shows an intimate acquaintance with the science of chemistry. The titles of some of his papers will show the extensive range of his inquiries—"On the Specific Gravity of different parts of the Human Body;" "An account of some Experiments and Observations on the Torpedo;" "On the Early Generative Power of the Goat;" "On the Composition of the Colostrum;" "Miscellaneous Observations on Blood and Milk;" "On the Specific Gravity of certain substances considered lighter than water;" "On the Property belonging to Charcoal and Plumbago in fine Plates, of transmitting light." One of his latest works, published in 1849, is "Lectures on the Study of Chemistry in connection with the Atmosphere, the Earth, and the Ocean; and Discourses on Agriculture, with Introductions on the present state of the West Indies, and on the Agricultural Societies of Barbadoes."—E. L.

DAVY, John, a celebrated English musician, was born at Upton Helion, near Exeter, in 1770, and died in 1824. When he was about three years of age, he came into the room where his uncle, who lived in the same parish, was playing a psalm tune on the violoncello; but the moment he heard the instrument he ran away crying, and was so much terrified that it was thought he would have gone into fits. For several weeks his uncle repeatedly tried to reconcile him to the instrument; and at last, after much enticement and coaxing, he effected it by taking the child's fingers, and making him strike the strings. The sound thus produced very much startled him at first; but in a few days he became so passionately fond of the amusement, that he took every opportunity of forming a better acquaintance with the monster which had before so much terrified him. About this time there happened to be a company of soldiers quartered at Crediton, a town about a mile from Helion. His uncle frequently took him there, and one day attending the roll-call, he appeared much pleased with the fifes. Not contented, however, with hearing, he borrowed one of them, and soon made out several tunes, which he played very decently. At the age of four or five years, his ear was so correct, that he could play an easy tune after once hearing it. Before he was quite six years old, a neighbouring blacksmith, into whose house he used

frequently to run, lost between twenty and thirty horse-shoes. Diligent search was made for them many days, but to no purpose. Not long afterwards the smith heard some musical sounds, which seemed to come from the upper part of his house; and having listened a sufficient time to be convinced that his ear did not deceive him, he went up stairs, where he discovered little Davy, with his property, between the ceiling and the thatched roof. The boy had selected eight horse-shoes out of the whole number to form an octave, had suspended each of them by a single cord clear from the wall, and with a small iron rod, was amusing himself by imitating the Crediton chimes, which he did with great exactness. This story being made public, and his genius for music daily increasing, a neighbouring clergyman showed him a harpsichord. This he soon became familiar with, and, by his intuitive genius, was in a short time able to play any easy lesson which was placed before him. He applied himself likewise to the violin, and found but few difficulties to surmount in his progress on that instrument. When eleven years old he was introduced to a distinguished musical amateur (from whose information our notice is chiefly derived), the Rev. Mr. Eastcott of Bath. This gentleman was so struck with young Davy's genius for music, that he recommended him to the notice of Mr. Jackson, the organist of Exeter cathedral, under whose tuition he was subsequently placed as an articled pupil. His progress in the study of composition, and particularly in that of church music, was great. He also soon became an admirable performer, not only on the organ, but on the violin and violoncello. The first of his compositions that attained any degree of celebrity were some vocal quartets, which exhibit considerable indications of musical genius. After the completion of his musical studies, Davy resided some years at Exeter; and subsequently took up his abode in London, where he became a fashionable teacher, and composer for the theatres. His dramatic compositions are as follows—"What a Blunder," 1800; "Perouse" (jointly with Moorehead), 1800; "Brazen Mask," 1800; "The Cabinet" (with Braham and others), 1802; "Rob Roy," 1803; "The Miller's Maid," 1804; "Harlequin Quicksilver," 1804; "Thirty Thousand" (with Braham and Reeve), 1804; "Spanish Dollars," 1805; "Harlequin Magnet" (with Ware), 1806; and "The Blind Boy," 1808.—E. F. R.

DAVYS, Sir John. See Davies.

DAWE, George, a modern English painter, who obtained a very great success by means of a picture of Andromache, which he produced in 1810. But, although the impression which this work made upon the artistical world was of an extraordinary kind, and eventually procured his admission amongst the royal academicians, yet Dawe found it more profitable to repair to St. Petersburg, where he met with abundance of employment from the court. It was in 1829 that he returned home from that country; but within a few weeks of his arrival he was taken ill and died.—R. M.

DAWES, Richard, a learned critic, was born at Market Bosworth in 1708. His earliest education he received in his native town from Anthony Blackwall, the author of the Sacred Classics. After spending some time at the Charter-house he removed to Emanuel college, Cambridge. He became a fellow of that college in 1731, and two years afterwards took his degree of A.M. It was here that he first conceived the violent animosity towards Bentley, which seemed ever afterwards to haunt him like a passion. In 1826 Dawes issued proposals for printing a translation of Paradise Lost into Greek hexameters; this undertaking, however, he never completed. The specimen which he published along with the proposals, proved, as he afterwards admitted, that he was at that time imperfectly acquainted with the Greek language. In 1738 he was appointed master of the free grammar school at Newcastle-upon-Tyne, an office that was then combined with the mastership St. Mary's hospital; but his excessive irritability of temper, which seemed at times to pass into absolute insanity, proved an insurmountable hinderance to his success. Involved in perpetual quarrels with his friends, and with the trustees of the school, the number of his scholars diminished; and he was at length, in 1749, persuaded to resign both his places on an annuity of eighty pounds a year. He then retired to Haworth, on the river side below Newcastle, where he died on the 21st March, 1766. The principal employment of the latter years of his life, is said to have been rowing in a boat on the Tyne. Dawes' great work is the "Miscellanea Critica," pronounced by Porson "second only to Bentley's Phalaris," and highly commended by Valkener, Reiske, and other continental scholars. Twenty or thirty years, however, after its publication, its reputation began to decline. It became apparent that much of its author's scholarship was deficient in depth and accuracy. The work consists of five parts: the first contains emendations of Terentianus Maurus; the second exposes the inaccuracy of the Oxford edition of Pindar; the third consists of general observations on the Greek language, together with some emendations of Callimachus; the fourth, of a brief discussion on the digamma, while the fifth is devoted to the illustration of Aristophanes. It is almost superseded through the advances since made in Greek scholarship.—R. M., A.

* DAWES, Rufus, an American poet, born in Boston in 1803, and educated in part at Harvard college, was the son of Thomas Dawes, an associate judge of the supreme court of Massachusetts. Rufus Dawes studied law, but has given nearly his whole life to literary pursuits. He began by contributing some minor poems to the *United States Literary Gazette*, published at Boston and Cambridge. In 1829 he married a daughter of chief-justice Cranch of Washington. He conducted for a time a weekly newspaper, and published in 1830 "The Valley of the Nashaway, and other Poems;" in 1839 a second volume, containing "Geraldine, Athenia of Damascus," &c.; and in 1848 "Nix's Mate," a historical romance, which had considerable success. In the winter of 1840–41 he delivered a course of lectures in the city of New York, on mental and moral philosophy.—F. B.

DAWES, Sir William, Bart, D.D., Lord-archbishop of York from 1714 to 1724, was born at Lyons, near Braintree, Essex, September 12, 1671, and was educated at Merchant Taylor's school, from whence in 1687 he proceeded to St. John's college, Oxford, and became, in due course, a fellow of that society. On the death of his elder brother, and his accession to the title and estate, he removed to Catherine hall, Cambridge, and there took his degrees. Shortly after his marriage to Frances, daughter of Sir Thomas D'Arcey of Braxsteed, Essex, he was ordained deacon and priest by Bishop Compton of London. Falling under the notice of Archbishop Tenison, he was appointed dean and rector of Bocking, and chaplain to King William III., who, in consequence of a sermon preached before him at Whitehall, on November 5, 1696, gave him a prebend in Worcester cathedral. The same year he was elected master of Catherine hall, the chapel of which he liberally assisted to restore. Having occasion to preach before Queen Anne while the bishopric of Lincoln was vacant, to which her majesty intended to present him, he spoke so plainly that she was persuaded to give the see to another. She, however, in 1708 appointed him to the bishopric of Chester, and six years afterwards to the archbishopric of York. He died, April 30, 1724, in his fifty-third year, and was buried in the chapel of Catherine hall. He is said to have been a plain and unaffected preacher, a careful administrator of his dioceses, and a liberal supporter of all charitable and good works. His writings consist chiefly of sermons; but, besides, he published "The Duties of the Closet, an Exhortation to Private Devotion;" "The Great Duty of Communicating, with Devotions for the Lord's Supper;" "The Anatomy of Atheism;" a poem, &c. His collected works were published in three volumes in 1733.—T. S. P.

* DAXENBERGER, Sebastian Franz, a German poet, was born at Munich in 1809, and studied law at the universities of Munich, Berlin, and Gottingen. He then entered the Bavarian administrative service, in which he has been raised to a high position. Under the assumed name of Karl Fernau, he has written several dramas and some volumes of poetry, and edited an annual called Charitas.—K. E.

DAY, Alfred, M.D., a musical theorist, was born in London in January, 1810, where he died in February, 1848. His early predilection for music was opposed by his father, who devoted him to the profession of medicine. He studied in the schools of London and Paris, obtained his diploma at Heidelberg, and practised in London as a homœopathist. His father's hinderance of his pursuit of music prevented his acquiring any practical facility in the art, but could not check his interest in it, and he indulged accordingly in theoretical investigation. His only instructor was W. H. Kearnes; but his familiar intercourse with several of the most talented musicians of his own age gave him constant opportunity of study. He conceived a theory of harmony that justifies, upon fundamental principles, many of the beautiful exceptions from conventional rules that adorn the

works of the great composers. He spent several years in maturing his system, and gave it to the world in his "Treatise on Harmony" in 1845. The lucid distinction between the laws of the ancient, or strict, or diatonic school, and those of the modern, or free, or chromatic; the regular and comprehensive manner in which these are severally defined; and the original and coherent explanation of the specialities of chromatic harmony —are all novelties in this very remarkable work, which, on that account, have been barriers to its immediate acceptation. But the clearness with which this system unfolds the subject, is such as to give at once greater confidence and greater scope to the student than any other theoretical work in existence; and its value is acknowledged by those who have carefully and candidly studied its principles. The peculiarity of mind which led him to reject established codes, both in medicine and music, led him also to observe every other object from a novel aspect; and his singular genius amused itself in devising improvements in many mechanical inventions, few of which, however, with all the ingenuity they evince, have come into use.—G. A. M.

DAY, DAYE, or DAIE, JOHN, a celebrated English printer, was born at Dulwich in the county of Suffolk in 1522, and died on the 23rd July, 1584. He began his useful career when he was twenty-two years of age, having entered into a partnership with a William Seres. In 1549 Day removed from his first establishment, a little above Holborn Conduit, to Aldersgate Street, near St. Anne's church. Besides his printing-office, he had several shops in other parts of the town for the sale of his books. He was the first printer who introduced the Saxon character into this country; he also produced books printed in the Italic and Roman characters, and brought Greek types to great perfection. Day enjoyed the patronage of Archbishop Parker, and it is related by Ames, that as he grew rich, he excited the envy of his less fortunate brothers in trade, who endeavoured to hinder the sale of his books. He was the first person honoured with the livery of the Stationers' Company, after they obtained their charter from Philip and Mary; he was chosen warden of the same in 1564, 1566, 1571, and 1575, and master in 1580. In those days, and for long after, almost every printer had his own emblem. Many of these were mere quaint crabbed conceits. Day's was quaint, but it was also remarkably beautiful—Love wakening a young man, and pointing to the rising sun, with these words—"Arise, for it is Day." This was not meant merely as a play on his own name; it was purposely emblematic of the circumstances of the time in which he lived, and of the high aim which lent a peculiar dignity to his comparatively humble labours: for the Reformation was at that time struggling to establish itself in England, and Day, being a zealous protestant, worked faithfully in the service of the cause. Especially did his valuable editions of the bible contribute to propagate and confirm the reformed doctrines amongst his countrymen. Foxe's Acts and Monuments, with its portraits of the reformers and pictures of the horrible sufferings of the martyrs, tended in the same direction. This book, published in folio by Day in 1562, and again in 1570, is now extremely rare and much sought after. Day published also Cunningham's Cosmographical Glasse, Roger Ascham's, and many other standard works.—He was succeeded by his son RICHARD, who established the distinction between *i* and *j*, and *u* and *v*.—R. M., A.

DAY, STEPHEN, the first printer in New England, was born in England about 1611, and emigrated to Massachusetts in 1638. A printing-press, said to have been given by some friends to the colony in Holland, was established at Cambridge in March, 1639, and Day was employed upon it. Its first productions were "The Freeman's Oath," a form of engagement to be taken by all who were admitted to the right of suffrage, and an "Almanac," calculated by William Pierce, mariner. Next appeared a version of the Psalms in metre, not very remarkable for tunefulness, prepared by Eliot, Welde, and Mather. Two licensers of the press were appointed in 1662; but six years afterwards they allowed Thomas à Kempis' De Imitatione Christi to be printed; and this caused so much alarm, that the magistrates prohibited printing for a time. Day died in Cambridge, December 22, 1668.—F. B.

DAY, THOMAS, born in London in 1748; died on 28th September, 1789. While yet a child he lost his father, and was committed to the care of his mother, who appears to have discharged her duty well in giving him the best education. As his means were independent, he was free to indulge the views of a benevolent though somewhat eccentric disposition; and after having been *pro forma* called to the bar he left England upon an extensive continental tour, with a view of studying mankind under various aspects. Being disappointed in a love affair, he conceived the notion of educating two foundlings to test experimentally some of his own educational theories, purporting, in the event of a successful result, to make one of them his wife. He was not more fortunate than other visionaries, and so he contented himself with settling the two subjects of his plans by marrying them to unphilosophic tradesmen, himself marrying a lady in his own sphere, who had the merit of appreciating his character and conforming to his peculiarities. In carrying out his philanthropic views he wrote several pieces both in prose and poetry. Of these one only, "The History of Sandford and Merton," was destined to attain to popularity, and the hold it has taken upon the young will give it a permanent place in English literature. Day died as he lived, eccentric to the last. Carrying his educational principles to the lower class of animals, he was thrown from a young horse whom he had under his especial pupilage, and killed.—J. F. W.

DAY, THOMAS, LL.D., an American jurist, was born July 6, 1777, graduated at Yale college in 1797, and began the practice of law two years afterwards at Hartford, Connecticut. In 1810 he was appointed secretary of state for Connecticut, an office which he held for a quarter of a century, being also a judge of the county court. He reported the decisions of the supreme court of errors from 1805 to 1853. He also edited several volumes of English law works, all his legal publications amounting to over forty volumes. He was an active member of the Connecticut Historical Society, and of several other literary and charitable associations. He died in March, 1855.—F. B.

DAYTON, JONATHAN, an American legislator, was born in New Jersey in 1756, and graduated at Princeton college in 1776. Eleven years afterwards, he was a member of the memorable convention which met at Philadelphia, and there formed and promulgated the constitution of the United States. He was a representative in congress from 1790 to 1799, and during the last four of these years he was speaker of the house. As a politician he belonged to the federalist party, but owing to the spirited course which he advocated in congress against the aggressions of the British government prior to 1794, he was supported in some measure by both parties. While in the senate, he opposed the repeal of the judiciary act passed towards the close of Mr. Adams' administration. After leaving congress, Mr. Dayton became concerned in some inexplicable way in the wild enterprise of Aaron Burr in the West, and was indicted for treason. But when Burr himself was acquitted, the indictments against his supposed accomplices were abandoned. Dayton died at Elizabethtown, N.Y., October 9, 1824.—F. B.

DEARBORN, HENRY A. S., an American politician and man of letters, the son of General H. Dearborn of the revolutionary war, was born in Exeter, New Hampshire, in 1783. He practised law, and also held many offices of trust, being of the convention to revise the constitution in 1820, a member of the legislature, and for two years a representative in congress. He wrote frequently for the periodicals on the subjects of agriculture and horticulture, and published an elaborate memoir "On the Commerce of the Black Sea," two vols., 8vo, and a quarto volume of maps; "Letters on Internal Improvements;" a "Life of Commodore Bainbridge," and one of his own father. He died July 29, 1851.—F. B.

DEBACQ, CHARLES ALEXANDRE, a French artist of modern times, born 1804, and died 1850, in Paris. Endowed with extraordinary versatility of conception, he produced a large number of historical and other subjects, in which he generally strove, and at times with great success, to create the liveliest sensations. A follower of the studies in the French Academy, and a pupil in the atelier of Gros, his works are yet remarkable for earnestness of style. Amongst the paintings recorded by his biographers, and fresh in the memory of students, the most notable are the "Death of Jean Goujon the sculptor," "Jean Palissy the potter, burning his furniture to feed his baking furnaces;" the "Taking of Smyrna by the knights of St. John." Debacq excelled also in portraits and water-colours, and has, by the latter branch especially, largely contributed to the illustration of many a modern publication.—R. M.

DEBAY, or DE BAY, a family of most distinguished artists, originally from Malines in Belgium:—

DEBAY, JEAN-BAPTISTE-JOSEPH, the Elder, was born in that place in 1779. Having entered France, he studied under Chaudet, and also attended the school of the Academy. By the instructions he derived from both these sources, he succeeded in forming for himself a style which equally avoided the extreme rigour of classical tenets, and the enervating tendency of the Canovian overcharged softness. His group of "The Fates" stands foremost amongst his many works. The other group called "Seduction" is not so striking. But his statues of Charles Martel, of the poet Castel, and above all the charming one known under the name of the "Nymph with the Shell," are very clever indeed. Besides the honours which deservedly fell to the share of this hard-working and pains-taking artist, he had the happiness of seeing his own reputation rivalled, if not eclipsed, by that of his son—

DEBAY, JEAN-BAPTISTE-JOSEPH, the Younger, born in 1802 at Nantes. His "Young Slave;" "Anne of Brittany;" "Modesty Conquered by Cupid;" and several portrait-statues, are equal to the best works of his father. He died in 1865.

DEBAY, AUGUSTE-HYACINTHE, younger brother of the preceding, born in 1809, also at Nantes, when only eleven years of age, executed in marble a bust of Louis XVIII. for the town-hall of his native place, and at thirteen exhibited the busts of Mdlle. de Brosse, and of his own brother, René. From that time, however, he turned his thoughts to painting more than to sculpture; and having succeeded in obtaining admittance to the studio of Gros, he exerted himself to gather from the old master as much information as enabled him, unaided, to continue his studies in Rome. His residence in Italy was from 1824 to 1830, and on his return to Paris he exhibited the picture of "Lucretia," now in the Luxembourg gallery; followed, two years later, by the other representing "The Country is in Danger, or the Enrolment of Volunteers." This work attracted the attention of Louis Philippe. The work, however, which has raised Debay highest in general estimation is the group of "Eve and the Children," better known as the "Primitive Cradle." A copy of it was placed in the French court of the Exhibition in Hyde Park in 1851, and received one of the prizes.—A notice of this gifted family would be incomplete without a short tribute to the memory of Madame DEBAY, late Mdlle. Caroline-Louise-Emma Perignon, the wife of one of the Debays, and the pupil of her own father, from whom she successfully learned painting. Her untimely end in 1832 left several works unfinished, which, however, attest the artistical proficiency she had attained.—R. M.

DEBRET, JEAN BAPTISTE, a distinguished French historical painter, born in 1788; died in 1845, in Paris his native place. After having studied under his relative, the great David, and accompanied him to Rome, he succeeded in obtaining admission to the school of public works, from which, a little time after, he entered the newly-founded polytechnic institution, first as a student, soon after as a teacher of drawing. In 1806 he succeeded in attracting the notice of Napoleon I. by a picture of considerable note. It represented the emperor in the act of saluting a passing convoy of wounded Austrians. The work was acquired by the legislative body, and led to the production of several others of the same kind, illustrating similar episodes of that almost fabulous time, many of which have been engraved. The downfall of Napoleon drove Debret from France. Having then repaired to Brazil, where the French Institute intended sending him to open an academy (a scheme which was never carried out), he found in that country full scope for the exercise of his talents, in painting portraits and court-ceremonies. He returned to France after the revolution of 1830.—R. M.

DEBRY, JEAN ANTOINE, a French revolutionary demagogue, was born in 1760. He was bred an advocate, was elected a member of the legislative assembly in 1791, and soon became conspicuous for the violence both of his language and of the measures which he proposed. He took an active part in the proceedings of the 10th of August, was a member of the tribunal which tried Louis XVI., and voted for his death without appeal or delay. In 1798 he was chosen, along with Roberjot and Bonnier, to represent the republic at the congress of Rastadt, and was left for dead when his colleagues were assassinated on their journey home. He recovered from his wounds, however, and was appointed in 1801 prefect of the department of Doubs. After the Restoration he was exiled on account of his vote for the death of Louis XVI., but on the revolution of 1830 was permitted to return to France. He died in 1834.—J. T.

DECAEN, CHARLES MATHIEU ISIDORE, Count, a French general, was born in 1769 of an honourable but poor family. He was intended for the bar, but his inclinations led him to adopt a military career. He served in the campaigns of 1793–96; and for his distinguished bravery and good conduct received the thanks of the directory and a sword of honour. In 1800 Decaen was promoted to the rank of a general of division. In 1802 he was nominated captain-general of the French possessions east of the Cape of Good Hope—an office which he held with great credit from 1803 to 1811. On his return to France he was appointed to a command, first in Spain, and afterwards in Holland. Although highly favoured by the Bourbons, he joined Napoleon on his return from Elba. He was arrested in October, 1815, but was soon released, and spent the remainder of his life in strict retirement. He died of cholera in 1832.—J. T.

* DECAISNE, HENRI, a painter of the French school, was born in 1799 at Brussels. Having removed to Paris he studied there, partly under Girodet, and partly under Gros. The amalgamation of the characteristics of his two masters, and a wholesome addition of some of his own peculiarities, have made him one of the most popular and pleasing artists of the period. His activity in producing work after work is only second to that of Delacroix and Decamps. His subjects are mostly historical, and above all, French. But he has also treated sacred arguments, familiar and romantic episodes, and scenes from foreign (especially English) history and literature. The greater number of his works have been reproduced both by lithography and engraving. A list of them and further details of his life will be found in the bulletins of the Royal Academy of Belgium, vol. xxi.—R. M.

* DECAISNE, JOSEPH, an eminent French botanist of the present day, was born at Brussels on the 7th March, 1807. He prosecuted his early studies at his native city, and then repaired to Paris, where he devoted himself to painting, under the direction of his brother Henry, who had become famous as a painter. He soon, however, gave up painting, and attended the classes in the école de médecine of Paris. His taste for botany was thus developed, and he prosecuted this science under Du Bosc in the garden of plants. He attracted the attention of Mirbel, who assiduously promoted his interests, and he subsequently was appointed assistant to Adrien de Jussieu, professor of rural botany. In 1848 he lectured on applied botany, and he was afterwards nominated to the honourable office of professor of agriculture in the college of France. He was elected a member of the Academy of Sciences in room of Dutrochet, and on the 17th April, 1850, he succeeded Mirbel as professor of agriculture. He has published many valuable memoirs in various departments of botany. He has also contributed to the Floras of Senegambia, of Arabia Felix, and of India. At present M. Decaisne occupies a high place among the botanists of France. He took an active part in the great agricultural exhibitions of Paris.—J. H. B.

* DECAMPS, ALEXANDRE GABRIEL, one of the champions of modern French art, is a native of Paris, and was born in 1803. It is certainly not from the studio of his master, Abel de Pajou, that he has derived his vigorous style, and that extraordinary mastery of light, which, Rembrandt-like, is the most prominent characteristic of his works. We say Rembrandt-like; but by this expression it must not be understood that our painter has ever striven to imitate the great Dutch master in the mode of obtaining his effects. On the contrary, whilst Rembrandt generally concentrates the whole of his light in one limited point, and ekes out the effect of it by the contrast of very dark shadows, Decamps pours such a flood of brightness all over his works that they appear as if bathed in the sun. With a propensity to this kind of effect, Italy and the east were sure to prove a kind of promised land to young Decamps. And to those countries he proceeded, there to remain for a considerable time; studying, not in a close room, but in the pure air of the Campagna of Sicily, of Palestine, and of Egypt, the magic effects and display of light. Whilst following this course he had excellent occasion so far to identify himself with the habits, character, and scenery of oriental or southern life, as to treat, in after times, any event belonging to the history of those places with an efficiency and completeness of local features quite unrivalled. Thus, scenes from the life of Joseph, and other biblical worthies, appear for the first time under so nature-like a travesty, that the world, accustomed to cold conventional illustrations, is in a measure taken aback, and left uncertain how to judge them. Like

his contemporary Delacroix, Decamps has produced a very large number of works. But his subjects are even of a more motley nature than those of Delacroix, ranging as they do from the most sublime and terrible to the most humble and ludicrous. Besides, he seldom affects the pretentious size of grand historical painting, and very often limits himself to mere drawings in water-colours, or even to rough sketches and cartoons in chalk or charcoal. Again, like Delacroix's pictures, the works of Decamps, of whatever class they may happen to be, appear bedaubed in such a careless manner, especially if too closely inspected, as to excite at first a painful surprise—a sensation almost always entirely removed as soon as they are viewed from a convenient distance. Then every roughness of handling vanishes; every confusion of lines turns into defined forms; every glaring colour assumes its just balance, and falls in with the others in a general harmonious brilliancy. There are cases, however, it must be said, in which the sketchy nature of some of this artist's works defies every attempt at palliation. Decamps is amongst those artists who received the grand or council medal at the great French exhibition in 1855. He had there not less than forty-one subjects, comprising oil-paintings, water-colours, and other drawings. Their effect was imposing; but, as the works of this artist require time to be seen and digested, this number, which speaks so highly for his fertility of imagination, was rather against him in making a permanent impression upon the people at large.—R. M.

DE CANDOLLE, Augustin Pyramus, one of the most eminent botanists of this century, was born at Geneva on the 4th February, 1778, twenty-five days after the death of Linnæus, and died at Geneva on the 9th September, 1841. He sprung from a noble family of Provenee, which, from religious considerations, removed to Geneva in 1558. The younger Roman catholic branch of the family remained in Provence, and was represented lately by the marquis de Candolle. Augustin de Candolle, the father of the subject of this notice, was one of the first magistrates of the republic of Geneva. The son was delicate in his youth, and was threatened with hydrocephalic symptoms. As he advanced to boyhood, however, his health improved. He distinguished himself in the gymnasium by his progress in French and Latin, as well as in belles-lettres and in Greek. In 1792 the government of Geneva was overturned by the Revolution, and his father retired to an estate which he possessed in Champagne. The son continued to prosecute his studies in philosophy, logic, mathematics, and physics. During his residence in the country his mind was directed to natural objects, more especially to plants. In 1796 he attended the lectures on botany given by the celebrated Vaucher of Geneva, who was also professor of theology. At the age of eighteen, De Candolle chose botany as the science which he determined to prosecute. After paying some attention to law, he repaired to Paris, and resided in the house of Dolomieu the celebrated naturalist. He attended the lectures of Vauquelin, Fourcroy, Charles, Portal, and Cuvier. In the jardin des plantes he also became acquainted with Lamarck, Delouze, and Desfontaines. In the prosecution of botany, De Candolle desired to combine chemistry and physics with physiology and classification. His earliest treatise was on the nourishment of lichens, which was read before the Natural History Society of Geneva. He subsequently wrote on the medicinal properties of plants, in connection with classification. In 1798 Geneva was incorporated with the French republic, and De Candolle, finding that the resources of his family had been much diminished by the events of the Revolution, determined to study medicine. He repaired to Paris a second time, and, while he prosecuted his medical studies, he did not fail to profit by the treasures contained in the garden of plants. He assisted Lamarck in the Encyclopedie Methodique, and in other works, and, at the request of Desfontaines, he prepared the text for the Plantes Grasses of Redouté. In 1802 he married Mademoiselle Torras, the daughter of a Genevese then resident in Paris. In the same year he gave his first course of botany at Paris, at the college of France, in Cuvier's place. He received from Delessert an extensive set of duplicates, and he subsequently acquired the collection of plants made by L'Heritier. These formed the nucleus of the celebrated Candollean herbarium. De Candolle now commenced his "Flore Française," which was the first flora arranged according to the natural method. In 1806 he received a commission to travel through France and Italy for botanical purposes. For six years he made a journey each summer, and gave official reports of his travels. In 1810 he became professor of botany at Montpellier, and had the charge of the botanic garden committed to him. He acquired great eminence as a professor, and attracted crowds of students. He was a good extempore speaker, and delivered his prelections with clearness and elegance. In 1813 he published his "Theorie Elementaire de Botanique," which contains sound and enlarged views of vegetable morphology and physiology. In 1816 he returned to his native town, Geneva, as professor of natural history, and he lectured on zoology and botany. He instituted the botanical garden there, and was appointed curator, an office which he occupied until his death. The garden was well supported by the subscriptions of his fellow-citizens, who thus testified the esteem which they entertained for him. In 1816 he was chosen as one of the representatives of the canton, and a similar honour was twice afterwards conferred on him. He took a warm interest in all matters which concerned the prosperity of his native town, more especially as regarded science and art. In 1818 De Candolle began his great work, entitled "Regni Vegetabilis Systema Naturale." After publishing two volumes, he found that the work was on too extensive a scale; he therefore adopted a condensed form, and commenced his "Prodromus," in which he proceeded as far as the completion of the order Compositæ before his death. The remainder of the work was committed to his son Alphonse. De Candolle's task was one of no ordinary labour. He set himself to it with vigour, and seems to have injured his health by his assiduous application to the gigantic task. At his death the work had reached the middle of the eighth volume. De Candolle developed his morphological and systematic views respecting particular families and genera of plants in a series of treatises, which have been regarded as models of botanical monographs. These are his "Memoires sur la famille des Legumineuses," and his "Collection de Memoires pour servir à l'histoire du Regne Vegetal," Paris, 1828–1838. Another subject which engaged his attention was the geography of plants. In the Dictionnaire des Sciences Naturelles he published his "Essai Elementaire de Geographie Botanique." De Candolle's contributions to journals and the Transactions of learned societies are innumerable. He was honoured by the diplomas of almost all the scientific societies of the world. He was a fellow of the Royal Society of London, of the Royal Bavarian Academy of Sciences, and of the French Academy of Sciences; and Louis Philippe bestowed on him the cross of the legion of honour. A biographer states that—"Like all truly great men, De Candolle was modest; and the consciousness of his own worth is shown both in the lenity with which he judged others, and in the heartiness with which he applauded their services. His twofold enthusiasm to increase the knowledge and advance the welfare of the human race, reposed on a gentle but uncompromising character." He was of a sanguine temperament, of middle stature, firm, and broad-chested, with long muscular arms. He had a high and finely-arched brow, and expressive small eyes. In speaking his countenance displayed intellectual vivacity. He spoke easily and without effort. Besides his botanical writings, he has left behind him numerous lyrical poems. From 1821 to his death he kept up his autobiography. In 1825 he lost his youngest son, a promising youth of thirteen. After this his health began to fail. He suffered from attacks of gout and catarrh, and in 1834 he was compelled to relinquish his professorship, which was conferred on his son Alphonse. In 1835 he suffered from severe illness, accompanied with asthma and swelling of the feet. From this attack he never recovered. Dropsical symptoms continued to increase, and he died at six o'clock in the evening of the 9th September, 1841, retaining his consciousness till within a few hours of his death. His library and collections were bequeathed to his son, on the condition that they should be open as heretofore to the inspection of botanists. He left two thousand four hundred francs to the Natural History Society of Geneva. Labillardiere has recorded his name in the Australian genus Candollea.—J. H. B.

* DE CANDOLLE, Alphonse, an eminent Genevese botanist of the present century, is the son of the celebrated Augustin Pyramus de Candolle. He succeeded his father as professor of botany and superintendent of the garden at Geneva. Political affairs, however, caused him to resign these offices in 1850. He resides at Geneva, takes charge of the famous Candollean herbarium, and carries on the publication of the Prodromus, with the aid of other botanists of renown. He has published a valuable standard work on botanical geography. He has also written a

paper on vegetable monstrosities; a monograph of campanulaceæ, and of anonaceæ; an "Introduction to the Study of Botany;" an essay on the distribution of plants used for food; and an account of the botanic garden of Geneva.—J. H. B.

* DECAZES, Elie, Duke de, a celebrated French statesman, was born in 1780. After a successful *début* at the bar, he filled in succession several subordinate offices, and in 1811 was appointed a counsellor, on the formation of the imperial court of Paris. Decazes incurred the displeasure of the emperor on account of his alleged connection with the abdication of Louis Napoleon, king of Holland, in 1810; and in 1814 he was deprived of his office as counsellor, and ordered to remove to the distance of forty leagues from Paris. On the return of Louis XVIII., he was appointed prefect of the police. He was promoted to the ministry of police under the duke de Richelieu, and in 1816 was created a peer of France. On the retirement of the duke from office in 1818, Count Decazes accepted the office of minister of the interior. His administration gave a powerful impulse to agriculture, arts, and industry in France, and he took a deep interest in the reformation of prisoners, the inspection of prisons, and other social improvements. In 1819 Count Decazes was nominated president of the council; but the violent attacks of the ultra-royalists ultimately caused him to resign, though enjoying the confidence and strenuous support of the king. On his retirement Louis, as a mark of his approbation, created him a duke, and sent him as ambassador to England. In 1821 the duke resigned his post, having lost the favour of Louis through a disgraceful intrigue of the ultra-royalists and jesuits. On the overthrow of the elder branch of the Bourbons, Decazes gave his support to the government of Louis Philippe, and four years later accepted the office of grand referendary of the chamber of peers. Under his administration a number of important works were completed. Since 1849 he has devoted himself mainly to the promotion of the social welfare and industrial progress of the country. Decazes is a man of considerable ability, and of great tact and suavity of manner. It should be stated to his credit that Guizot, Villemain, Cousin, and several other men of note in France, owed their rise to him.—J. T.

DECEBALUS, a famous king of the Dacians, who was born about the first century of the christian era. On account of his great reputation for courage and ability, he was elevated to the throne by the reigning monarch, Douras, who abdicated in his favour, about A.D. 84, and for many years he was the most enterprising and formidable enemy of Rome. Shortly after his accession he crossed the Danube, attacked and carried the advanced posts of the Romans, defeated Appius Fabius the governor, took many towns and fortresses, and laid waste the whole country. Domitian, on receiving tidings of these ravages, sent against the barbarians an army commanded by Cornelius Fucus, and himself afterwards took the field, but was eventually constrained to sue for peace, which was concluded on terms exceedingly favourable to the Dacians. Decebalus made good use of the ten years of peace which followed. He erected fortresses for the protection of the frontiers of his kingdom, disciplined his soldiers after the manner of the Romans, and instructed his subjects in the arts of civilization. Meanwhile Trajan had ascended the throne, A.D. 98, and refused to continue the tribute paid by Domitian. War in consequence broke out between him and Decebalus, in which the latter was defeated and compelled to sue for peace, which was granted him on very hard terms. But it was not of long duration; and in 104 the emperor, alleging that the Dacians had violated the terms of the treaty, took the field against them in person. The war, which was both bloody and of long duration, was conducted by Trajan with great caution, as well as valour. Decebalus, finding his kingdom and palace in the hands of the enemy, committed suicide, A.D. 105.—J. T.

DECEMBRIO, Pietro Candido—born at Pavia, 1399; died at Milan, November 12, 1477—was the son of Uberto Decembrio, a learned man, who was secretary to Pope Alexander V., and afterwards to Giam-Maria Visconti, duke of Milan. While Pietro was yet a youth he was appointed secretary to Filippo Maria Visconti, with whom he continued until the death of that prince, though it is said that Pope Eugenius V. sought to induce him to enter his service. Upon the troubles that followed the death of his patron, Decembrio was the steadfast friend of the liberties of the Milanese, and was sent by them as ambassador to France. Subsequently he left Milan, and accepted the post of secretary to Pope Nicholas V. After some time he returned to Milan where he died. Decembrio was a voluminous writer, though probably not to the extent stated upon his tomb. He wrote the lives of Filippo Visconti and Francisco Sforza, and many works, some of which are given by Muratori, and others are to be found in MSS. in the Ambrosian Library.—J. F. W.

DECHALES, Claude François Milliet, was born at Chambery the capital of Savoy in 1611, and died in 1678. He filled, during four years, the mathematical chair in the college of Clermont, whence he removed to Marseilles, where he taught navigation and military engineering. He afterwards went to Turin, having been appointed professor of mathematics in the university of that city. Dechales' edition of Euclid was long a popular text-book in France and other parts of the continent. He was an accurate and elegant writer, but he wanted that originality of mind which is necessary in any one who aims at extending the boundaries of science. His works were published at Lyons in four volumes, folio, under the title of "Mundus Mathematicus."—R. M., A.

DECIO, Filippo, an eminent Italian jurist, was born in 1454, and died at Siena in 1535. He is said to have been a natural son of Tristan of Dexio. Decio studied at Pavia and Pisa, in the latter of which he obtained the chair of Roman law, and was afterwards appointed to that of the civil law. He soon became known for his wit, his exorbitant fees, and his peculiar temper, which would not suffer him to live in concord with his rivals—such as Accolti, Felinus, and Mainus. This last circumstance it was that caused him to move about so often from city to city. From Pisa he went to Siena, and from Siena back again to Pisa, when it became necessary to change his chair periodically from civil to canon and from canon to civil law, on account of the other professors refusing to encounter his formidable talents for dispute. In 1490 he went to Rome, and was made auditor di rota by Innocent VIII. But for the illegitimacy of his birth preventing it, he would, at that time, have exchanged the professor's for the priest's habit. Invited in 1501 to the chair of canon law at Padua, he repaired thither; but Milan soon afterwards falling under the power of Louis XII., he was summoned by that prince to the latter city, of which he was a native. After this he went to France, but on the accession of Francis I., returned to Pisa. His most famous works are his "Consilia," and "Commentarius de Regulis Juris;" both were annotated by Dumoulin.—R. M., A.

DECIUS, Caius Messius Quintus Trajanus, the Roman emperor, was born in 191, and was the first of a long line of princes whom Illyria furnished to the empire. About 236 he was governor of Lusitania under Maximin, and in 245 held an important command upon the Danube. Four years later he was commissioned by the Emperor Philip to re-establish order among the forces stationed in Mœsia. But the soldiers, fearing that they could not escape punishment without change of rulers, compelled him to accept the purple under threat of death. Decius wrote to Philip assuring him that he was still faithful to his allegiance, but the latter, distrusting his profes sions, marched against him, and was defeated and slain at Verona about the close of 249. The reign of Decius lasted upwards of ten years. In the year 250 the Goths crossed the Danube and ravaged Thrace. Decius, whose presence was required in Italy, sent his son against the barbarians. Young Decius at first obtained some success over the invaders, but was surprised and completely defeated at Berea; and the city of Philippopolis, together with immense booty and a great number of prisoners, fell into the hands of the victors. On receiving the news of this disaster, Decius took the field in person, and, according to Zosimus, defeated the invaders wherever he encountered them, and recovered a portion of their plunder. Pressed on all sides by the Roman forces, the Goths offered to give up their booty and prisoners on condition that they should be permitted to retreat without molestation into their own country. But these proposals were rejected by Decius; and the barbarians, with the fury of despair, attacked their enemies, and aided, it is alleged, by the treachery of Gallus, one of the Roman generals, defeated and slew both the emperor and his son in November, 251. Decius distinguished himself by a futile attempt to arrest the downfall of heathenism by a violent persecution of the christians. Fabian, bishop of Rome, and many of the bishops of Antioch, Jerusalem, Babylon, and Alexandria, suffered martyrdom during his reign.—J. T.

DECIUS, Jubellius, commander of the Campanian legion

stationed at Rhegium in 281 B.C. During the celebration of a festival, Decius and his troops made an attack on the city which it was their duty to protect, massacred the men, and distributed the women amongst themselves. He then put himself at the head of the city, and acted for some years as an independent chief, the war with Pyrrhus preventing the Romans from exterminating the treacherous miscreants. Suffering from some disease of the eyes, Decius sent to Messana for a physician, who happening to be a native of Rhegium, and desirous of avenging the wrongs of his city, gave him something that greatly aggravated the disease. Meanwhile the fate of the usurpers drew near; the city was taken by Fabricius, shortly after the death of Pyrrhus, and the survivors of the legion being sent to Rome, were scourged and beheaded in the forum. Decius died in prison by his own hand.—R. M., A.

DECIUS, MUS, a Roman consul, celebrated for his devotion to the good of the republic; to advance which it is said that he sacrificed himself to the gods, in a battle fought about 340 years before the empire.—R. M., A.

DECKER or DEKKER, JEREMIAS, was born at Dordrecht in 1610. His father, Abraham, was a man of good family in Belgium, which he left upon embracing the reformed religion. Despite his narrow circumstances, he gave his son an excellent education, intending him for mercantile life. The genius of the son was decidedly literary, and he devoted himself to languages, in which he made great proficiency, being his own master in many of them. Notwithstanding the ill-health of his father, which cast upon him the care of the family, Decker produced many poems of great merit, and was esteemed as one of the best poets of his day in Holland. His first production was a metrical paraphrase of the Lamentations of Jeremiah; his last and best, "The Praise of Avarice," which is justly commended for its playful irony and learning. He died at Amsterdam, November, 1666.—J. F. W

DECKER, KARL VON, a German military writer and novelist, was born at Berlin in 1784, and died as major-general, June 29, 1844. Amongst his numerous military writings we mention—"Die Artillerie für alle Waffen," 3 vols., Berlin, 1816; "Bonaparte's Feldzug in Italien," 1825; "Der Kleine Krieg im Geiste der neuern Kriegführung," 4th edition, 1844; "Algerien und die dortige Kriegführung," Berlin, 1844, 2 vols., &c. He also originated the "Militär-wochenblatt," together with Rühle von Lilienstern; and in 1824 the "Zeitschrift für Kunst, Wissenschaft und Geschichte des Krieges," together with Cyriaci and Blesson. His novels and comedies appeared under the *nom de plume* Adalbert vom Thale.—K. E.

DECKER, SIR MATTHEW, an Anglo-Dutch commercial notability of the first half of the eighteenth century, was born at Amsterdam in 1679. His branch of the family, which had enriched itself by commerce, were protestants, and took refuge in Holland from the Flemish persecutions of the duke of Alva. Sir Matthew came to England in 1702, amassed great wealth as a merchant in London, and having been naturalized the year after his arrival in this country, was created a baronet by George I. in 1717. He sat in the house of commons in one of that monarch's parliaments, as a silent member for Bishop's Castle, Shropshire. George II., on the day of his proclamation as king, is said to have dined at Sir Matthew's house at Richmond Green. He died in 1779, leaving three daughters, but no son, and the baronetcy was extinguished with him. To Sir Matthew has been ascribed the authorship of two rather curious pamphlets on trade and finance, the one, first published in 1753, entitled "Serious Considerations on the several high duties which the nation in general labours under," &c.; the other, first published in 1744, entitled "Essay on the Causes and Decline of the Foreign Trade," &c. Referring to the latter, Adam Smith, in his Wealth of Nations, speaks of a plan broached in it as "the well-known proposal of Sir Matthew Decker;" but there is reason to believe that it was the production of a Mr. Richardson. It is certain that both pamphlets could not have emanated from the same pen, since, though published within a year of each other, they make proposals very different in scope for the raising of the whole revenue of the country by a single tax. In the "Serious Considerations" the single tax advocated is of the nature of a property and income tax based upon a house duty; in the "Essay" it is a duty to be levied on the consumer of luxuries for privileges very wide in their range—from that of driving a coach and six to that of drinking wine and spirits. Both treatises, however, have a common free trade tendency, and the authors of both avow their wish to see England one great "free-port." The claim of Sir Matthew Decker even to the authorship of the "Serious Considerations" is merely traditionary. It does not clearly appear that it was ascribed to him until some years after his death. For any distinct evidence to the contrary, he may have been as little the author of it as of St. Matthew's Gospel, which (his daughter Lady Fitzwilliam told Horace Walpole) had been ascribed to him by an ignorant fellow-countryman, Sir John Germaine, who, she added, had actually in consequence bequeathed him £200 for distribution among poor Dutchmen! Walpole, by the way, has disproved the assertion (made by Collins in his Baronetage, among others) that the first pine-apple brought to maturity in England was raised in Sir Matthew Decker's garden at Richmond. An account of the two pamphlets will be found in Mr. M'Culloch's Literature of Political Economy; but that eminent authority, it may be remarked, rather overstates the prominence given in the "Serious Considerations" to a house duty, pure and simple. The proposal of its author is "that every house in England which is either let for, or inhabited by its owner, worth £200 a year, or upwards, *or where the inhabitant is in possession of a real estate of* £1000 *a year, or more, let the house he liveth in be great or small, should pay* £100," &c.—language which clearly shows that the suggested house duty was to partake largely of the nature of a property tax.—(Lyson's *Environs of London*, &c.)—F. E.

DECKER or DEKKER, THOMAS, a dramatic writer, flourished in the reign of James I. The exact dates of his birth and death have not been ascertained; but it is probable that he died in 1638 or 1639. He certainly lived to a considerable age, as his first play was published in 1600, and his last, if we except a posthumous one, in 1636. Decker belongs to that period during which what is called the old English drama was produced; and the fact that he takes considerable rank among the great writers who were his contemporaries, is sufficient proof of there being some genuine excellence in his works. It was long the fashion, indeed, to represent him as but a middling poet; the author of the Biographia Dramatica seems to wonder at such men as Webster, Rowley, and Ford not having thought themselves disgraced by writing in conjunction with him; and we believe that till about the commencement of the present century his writings were very generally neglected. Since then, however, they have been much more popular. They have been—some of them at least—carefully edited, and have called forth the admiration of such excellent critics as Hazlitt and Charles Lamb, the latter of whom says that he "had poetry enough for anything," and suggests the probability of his having written the finest passages in the "Virgin Martyr." Hazlitt has pronounced the character of Friscobaldo in the "Honest Whore" to be perfect in its way, as a picture of a broken-hearted father with a sneer on his lips and a tear-drop in his eye. But it must be confessed that there is great inequality in his productions. His best plays are "Old Fortunatus" and the "Honest Whore." These, however, are so very excellent as to character, plot, and language, that if the rest had been of the same description, their author would have perhaps stood nearer to Shakspeare than any of his contemporaries. Of Decker's life very little is known; but from the particulars which have come down to us, we can gather that it was not happy, and that in spite of his great industry he was constantly harassed with pecuniary difficulties; the latter circumstance attributable probably to those irregularities that characterized many of the dramatic writers of that age. According to Oldys, he passed three years in the king's bench prison. He was at one time connected with Jonson in writing for the Lord Admiral's theatre; but a quarrel, the origin of which does not appear, latterly sprang up between them. Rare Ben, who of all men could never "bear a rival near the throne," satirized him under the name of Crispinus in his Poetaster, the Dunciad of that author. Decker amply returned the compliment in his "Satiro-Mastix, or Untrussing a Humorous Poet." Mr. Gilchrist has attempted to prove that Marston was intended by the character of Crispinus. Decker wrote in conjunction with Middleton and Day, besides those already mentioned. He produced, according to Coller, either wholly or in part, above twenty plays. He was also the author of many pamphlets. The most popular of his prose writings was "Gul's Horne Book, or Fashions to please all

sorts of Guls." It was first printed in 1609, and exhibits a very curious, minute, and interesting picture of the manners and habits of the English people at that time. Sir Walter Scott draws largely upon it in his description of London life in the Fortunes of Nigel.—R. M., A.

DECRÈS, Denis, Duke de, a French admiral, was born in 1761. He entered the navy in 1779, was promoted to the rank of lieutenant in 1786, and during three successive years was sent on various confidential missions, which he discharged with great fidelity. While cruising off Malabar in the *Cybele* in February, 1792, he cut out a French merchant ship which had been captured by the Mahrattas, and anchored beneath the guns of Fort Coulabo—an exploit which added not a little to his reputation for intrepidity and professional skill. He was promoted to be chief of division in 1796, and vice-admiral in 1798. He was appointed to the command of the *Diana* frigate, in the fleet under Admiral Brueys, and covered the landing of the troops in the attack on Malta. He was present at the battle of Aboukir, and after the destruction of the *Orient*, made his escape to Malta in the *Diana*, in company with the *William Tell*. He took a prominent part in the defence of Malta, and when it became evident that the island must surrender, he received orders to start for France with the *William Tell*, to convey intelligence to the government of the state of matters. That vessel, however, was captured on its voyage by the British, after a long and bloody contest, in which Decrès himself was severely wounded. On his return to France, Napoleon presented to him a sword of honour, and nominated him successively maritime prefect of the Lorient, and commander of the Rochefort squadron; and in 1801 appointed him minister of marine—an office which he continued to hold until the overthrow of the empire. The duke de Decrès retired into private life on the restoration of the Bourbons, and was killed in 1820 by the explosion of some packets of gunpowder which his valet placed between the mattresses of his bed.—J. T.

DEDEKIND, Friedrich, a German poet of the sixteenth century, was a distinguished Lutheran preacher, and died at Luneburg, 27th February, 1598. His German dramas, "Der Christliche Ritter" and "Der Bekehrte Papist," were intended to illustrate and propagate the reformed doctrine. His principal work, however, is his Latin poem, "Grobianus," Frankfort, 1549, a satirical description of a perfect bully.—K. E.

DEE, John, the famous English astrologer of the sixteenth century, was the son of Rowland Dee, a vintner, and was born in London in 1527. At an early age he showed a strong bent for scientific pursuits; and after passing through the undergraduate course at St. John's college, Cambridge, he visited the Low Countries in his twentieth year, and brought back with him to Cambridge a quantity of mathematical and astronomical instruments, which he had obtained while associating with the Flemish *savants*.. He was now chosen fellow of Trinity, the new college just founded by Henry VIII., and appointed under-reader in Greek. But his restless Welsh temperament, and uncontrolled ambition, induced him soon to seek an ampler sphere for the display of his powers. He went to Paris in 1550, and lectured in the university with great applause on Euclid's Elements. In the following year he returned; was warmly welcomed by Sir John Cheke, the man who, as Milton says,

"Taught Cambridge and King Edward Greek;"

and introduced by him to the young king, who in 1553 presented him to the rectory of Upton-on-Severn. But the reputation of magical arts already attached to his name (though as yet, it would appear, unjustly) seems to have interfered with his entering into the actual enjoyment of this and several other pieces of preferment subsequently conferred on him. Soon after the accession of Queen Mary, Dee was arrested on the absurd charge of practising against her life by enchantments. He was acquitted on this head, but was then turned over to Bishop Bonner, to be examined touching his religious opinions. Dee, however, had no vocation for martyrdom, and at once gave every satisfaction that was required of him. From Elizabeth Dee received many and signal marks of favour. That strong-minded woman—so cool and sage in all the transactions of ordinary life—had a corner of her brain given up to the wildest and most visionary superstitions—to a belief in necromancy, astrology, the philosophers' stone, and the elixir vitæ. Dee won her favour upon her first mounting the throne, by drawing up an astrological paper determining the most auspicious day for her coronation. Thenceforward she frequently sent for him; called at his house; consulted him upon matters of the most delicate and secret nature; gave him considerable sums of money; and promised that, whatever reports the vulgar might circulate to his prejudice, she would never withdraw from him her support What wonder if this weak, too clever man—goaded by vanity, feeling that something more was expected from him by his great patroness than the sober certainties of real science, emulous too, perhaps, of the notoriety which Paracelsus had acquired on the continent—forsook the legitimate search after knowledge, and essayed to hold an illicit or impossible commerce with the spiritual world? As in the natural twilight objects loom misty and large, and shadows are of portentous size, so in the twilight of science, before a Bacon has arisen to define its boundaries and chalk out its method, any of the more recondite physical truths which may chance to be known are invested with characters of awe and mystery. The few explorers to whom they are known, half frightened at the vastness of the forces which nature discloses to her questioners, and elated by the consciousness of possessing a knowledge hidden from the majority of mankind, are apt, if their credulity and self-love exceed their sanity and honesty, to degenerate from astronomers into astrologers, from experimenters into conjurers. Such was the downward course of Dee. In 1581 he commenced the invocation of spirits, and engaged one Edward Kelley to be his seer or "skryer." Their connection lasted for nearly eight years. In 1583 a mob broke into his house, being firmly persuaded that he had dealings with the devil, and destroyed or scattered abroad his valuable library, amounting to four thousand volumes, seven hundred of which were manuscripts. This disaster seems to have driven the associates abroad, where they made many dupes, among others a personage described as Albert à Lasco, prince of Sirad. The arrangement was that Kelley should see the spirits raised by the incantations, and dictate what they said to Dee, who wrote down and interpreted their utterances. In 1589 Dee found out that Kelley was playing him false, and leaving him in Bohemia returned to England. After the rupture, Kelley is said to have declared that his own share in the invocation of the spirits was that of a mere impostor. Dee's seems rather to have been that of a credulous enthusiast. Elizabeth received him on his return with undiminished favour, and in 1595 appointed him warden of Manchester college. He went there with his family in 1596, but the ill odour which now everywhere surrounded his name, caused him at the end of seven years to quit Manchester, and return to live at Mortlake, hoping he seems to have enjoyed the revenues till his death. His life was now a miserable one. King James showed him no favour, and all his old patrons were dead. In his discouragement he fell again into his old practices as a spiritualist, and continued them till 1607. Of these, as well as his earlier proceedings of the same sort, Dr. Méric Casaubon published a relation in 1659. Dee died at Mortlake some time in the year 1608.—T. A.

DEERING, Charles, a physician who lived in the first part of the eighteenth century. He was a native of Saxony, and after graduating at Leyden, came over to London. He practised a few years in the metropolis, and afterwards removed to Nottingham. There he adventured on a new method of treating the small-pox, which was very rife and fatal at that time. But his cooling regimen not always proving efficacious, Deering incurred the censure of the faculty. This circumstance diminished his practice, and, it is said, also hastened his death. He died in 1749. Deering published "A Letter on the Small-pox," and a "Catalogue of Plants Growing about Nottingham."—R. M., A.

DEERING, Richard, a musician of considerable talent, was born about 1577, and educated in Italy. He was related to the ancient Kentish family of the Deerings, through whose influence and patronage he attained to considerable honours in his profession. On the 26th of April, 1610, he was admitted to the degree of bachelor in music at the university of Oxford; and a few years afterward he accepted the post of organist to the English nuns in the convent of St. Mary at Brussels. Upon the marriage of Charles I. with Henrietta Maria, he returned to England and was made organist to the royal consort, with whom he continued till the great rebellion. He died in the communion of the church of Rome in 1657. His published works are "Cantiones Sacræ quinque, Vocum, cum basso continuo ad organum:" Antwerp, 1594; "Cantica Sacra ad

Melodiam madrigalium elaborata senis vocibus:" Antwerp, 1618; "Cantica sacra ad duas et tres voces, cum basso continuo ad organum," London, 1662. The latter work was published by his friend, John Playford, and by him dedicated to the queen-dowager, Henrietta Maria. Pepys frequently mentions Deering, and records the purchase of a copy of his Cantica Sacra. Master Mace too, the quaint author of Musick's Monument, highly praises his compositions. The Cantiones he calls "a very laudable and thankworthy work, wonderfully rare, sublime, and divine beyond expression."—E. F. R.

DEFERMON DES CHAPELIERES, Joseph, a French statesman, was born in 1756. He became procurator to the parliament of Brittany, and was sent as deputy to the states-general in 1789. In 1791 he was elected president of the assembly, and discharged the duties of that office with great ability. He was chosen a member of the convention in 1792, and was nominated president at the time of the king's trial; he voted for his imprisonment or banishment instead of his death, and in favour of the appeal to the people. Defermon subsequently became a member of the council of Five Hundred, and in May, 1796, was appointed to the office of president. He presided over the financial department all through the consulate and the empire, and showed himself both an able financier and a devoted adherent of Napoleon. On the final downfall of the emperor, Defermon took up his residence in Brussels, where he resided till 1822, when he was permitted to return to his native country. He died in 1831.—J. T.

DEFFAND, Marie de Vichy Chamrond, Marquise da, born in 1697 of a noble family of Burgundy, was educated at a Paris convent, where already she gave evidences of a sceptical and cynical intellect. Beautiful and witty, but poor, she allowed herself to be married when one and twenty to the marquis du Deffand, of whose common-place character she soon grew tired, and a separation ensued. She became a leading member of the philosophico-fashionable circles of Paris; but her numerous liaisons, whether intellectual or personal, were (except in the case of Walpole) without heart, and in the midst of the most brilliant society she was a martyr to ennui. Her adopted rôle of cynical observer, in a sphere so varied and peculiar, recommended her to Horace Walpole, whose position was not altogether dissimilar to her own. Something very like friendship sprang up between them, and from their first acquaintance in 1765 they maintained a close correspondence until her death at Paris in 1780. For nearly eighteen years previous to her death she was deprived of the use of her sight. Her letters to Walpole were published from the originals at London in 1810, with a prefatory memoir by their editress, Miss Berry, which has served all subsequent biographers in good stead, and is reprinted in the England and France, London, 1844, of that amiable and accomplished lady. Of madame du Deffand's *esprit*, celebrated in her day, the inimitable rejoinder to the cardinal de Polignac—"Ce n'est que le premier pas qui côute," still survives as perhaps a solitary memorial.—F. E.

DE FOE, Daniel, was born in London in 1661. His father, who was a dissenter, had him educated at an academy belonging to the religious denomination of which he was a member; and here the young De Foe appears to have imbibed that hostility to high-church notions which characterized him through life. If the challenge which he offered to an adversary in 1705—viz., to translate with him any Latin, French, or Italian author—be more than a mere bravado, he must have made good use of his early opportunities of study, for it is certain that he never received any additional formal education after leaving the dissenting school at Newington Green. He himself states that he was intended for the ministry; but we are not informed as to the extent of his theological attainments, nor why the intention was finally abandoned. At the age of nineteen he published his first pamphlet, the precursor of literally hundreds which he dashed off during his laborious and chequered career. It was entitled "Speculum Crape Gownorum, or a Looking-glass for the Young Academics, new foyld, with reflections on some of the late high-flown sermons; to which is added, a Sermon of the newest fashion." We generally think of De Foe as a quiet, humorous, and agreeable novelist, more interested in depicting with sober and skilful fascination the minute details in the monotonous life of a castaway, than in zealously warring against ecclesiastical tyranny. Our conception of the man is formed, to a large extent at least, from such works as the "Adventures of Robinson Crusoe," or the "History of Colonel Jack," and it is undoubtedly true that in these we behold the highest triumphs of his genius; but in rightly estimating his real character and disposition, we must regard him in his twofold aspect of novelist and political reformer. Nothing is more probable than this, that if persecution, imprisonment, disgrace, and poverty had not alienated him at last from public questions, posterity would have known De Foe only as a vigorous advocate of constitutional measures, and a bold opponent of the high-church theory of the divine right of king and clergy to despotize. He was on the verge of old age before he betook himself to the loftier regions of artistic fiction. The year after he published his "Speculum" he sent forth a pamphlet on the war then being waged between the Austrians and the Turks. And in 1685, full of hatred towards the coarse and stupid misgovernment of James II., and of enthusiasm in the cause of protestant freedom, he plunged into the ill-starred rebellion of the duke of Monmouth and narrowly escaped execution. De Foe next engaged in business; for his restless, eager, and busy brain was ever planning some novelty of action in which to exercise itself. He is said to have been a dealer in wool, and to have made several voyages to Spain in the way of business, which, however, did not succeed, and he became bankrupt. In 1695 he received the appointment of accountant to the commissioners for managing the duties on glass, which he held for four years, when the duties were taken off, and the office became unnecessary. Once more he turned to his favourite subject of religious politics, and published a pamphlet on the "Occasional Conformity of Dissenters," which called forth a reply from no less distinguished a writer than John Howe. But pecuniary demands—as was frequently the case with De Foe—grew inexorable, and so once more his brain was set to work, and produced a plan for the manufacture of pantiles, until then made in Holland. The result when tried was highly unsatisfactory and the reverse of lucrative, for De Foe was summarily arrested in his work, on account of a bitterly ironical pamphlet which he had published, entitled "The Shortest Way with the Dissenters," and which the house of commons voted scandalous and seditious. He was fined, pilloried, and imprisoned; and, by the stoppage of his works and other concurrent misfortunes, lost between three and four thousand pounds. He remained a prisoner for upwards of a year, and was then released through the kindness of Harley, at that time secretary of state. He seems to have taken his residence in Newgate with wonderful cheeriness, venting himself in poems, such as "Hymn to the Pillory;" in reviews; and, as usual, in new literary schemes to be prosecuted under happier auspices. His rich mental activity seems to have made him independent of stone-walls, as, at a later period, Leigh Hunt's luxurious fancy did in similar circumstances. Harley's kindness did not end with securing De Foe's release. Both he and the queen appear to have recognized the fine genius of the unfortunate pamphleteer. Anne, who sent money to his wife and paid his prison-fine, now employed him, as did also Harley, in various important commissions, some of which, he affirms, were attended with considerable danger. Meanwhile the stream of publications, in prose and verse, flowed on in all its miraculous fulness. Nothing could abate his energies, or retard his pen. One of his most popular efforts at this time was "The True Relation of the Apparition of one Mrs. Veal." In 1706 De Foe, who had now made a favourable impression at court, was sent down to Scotland to promote the union, and resided in Edinburgh for more than a year. A narrative of the important measure on which he had been engaged appeared in 1709. A pension, in consequence, was now granted him, but he did not long enjoy it on account of political vicissitudes. A few years afterwards he was again imprisoned on account of two pamphlets, the drift of which was perversely misunderstood; but was once more liberated by the queen in 1713. In 1714 Anne died, and a host of enemies, whom her partiality for De Foe had seemingly kept silent until then, burst upon him. His health failed, and his good sense dictated to him the propriety of leaving at once and for ever the harassing and unprofitable career of a political pamphleteer. He began to addict himself to milder and gentler subjects, publishing in 1715 his "Family Instructor," which achieved a remarkable popularity, and in 1722 his well-known "Religious Courtship;" exactly between which years appeared his greatest and most original work, "Robinson Crusoe," the delight of all subsequent generations. In rapid succession were published the

"Adventures of Colonel Singleton;" "The Fortunes of Moll Flanders;" "The History of Colonel Jack;" "The Fortunate Mistress;" "The Memoirs of a Cavalier;" and "The History of the Plague." The list of De Foe's published pamphlets, books, &c., is almost incredibly large. About four hundred different treatises are known to be from his pen. He died on the 24th of April, 1731, at the age of seventy, in the parish of St. Giles' Cripplegate, London, in which he was born, leaving a widow and several children. A great-grandson of his was alive in 1856.

There is one peculiarity about the reputation of De Foe—it has never varied. He is regarded with the same kind of admiration now that he always was, and to very much the same extent. His genius is essentially popular, *i.e.*, it is capable of being appreciated by every one, and therefore there can be no mistake about its quality. Yet De Foe is not a writer of uniform excellence. In fact he is the very reverse. Nor is it at all wonderful that one who wrote so much should have written a great deal indifferently; but wherever circumstances or the subject-matter permitted, De Foe was always pithy, graphic, agreeable, and humorously sensible beyond all his contemporaries. It cannot be said with justice that he is absolutely poor or bad in any one of his multitudinous tracts. He discussed almost every question, and generally brought to bear upon each a highly respectable amount of knowledge, great good sense, and vigorous thought. At no period of his life a bookworm, so at no period either was he an idler. Whatever he could pick up in the way of observation or conversation with his fellow-men, must have been carefully treasured up in his memory. He thus supplied in a great measure the deficiencies of his meagre scholarship, and could enliven pamphlet, essay, or novel with happy allusions to facts of common life, and graphic turns of speech which amply compensated for his poverty in the "purple patches" of classicism which streaked and coloured the pages of his contemporaries. In politics De Foe was a whig, according to the true meaning of the term. He belonged, however—in so far as he was a partisan, though a man of high genius can never be wholly such—to that religious sect whose political sentiments in our day approach radicalism. He was a dissenter both by parentage and on principle, and was never afraid to defend the denomination from which he sprung. But if De Foe had only been such, posterity would hardly have cared to remember him. It is as a novelist, as the author of the most popular narrative of fictitious adventure which has ever appeared in the English language, that he claims our principal consideration. It is universally admitted that, in the invention of minute circumstances which beguile the fancy into a belief of the indubitable reality of the scenes and incidents described, De Foe has never had an equal. He possessed the rare art of concealing his imagination, and giving everything a plain, prosaic, matter-of-fact appearance. His originality did not lie on the surface, but lurked unseen in the multiplicity of petty details, or clothed itself in the commonest garb. In reading "Robinson Crusoe" we never think of whether or not the book displays originality. We feel that in style, manner, interest, &c., it is unlike any other work, and are content to be fascinated without inquiring the cause thereof. The language, as in all De Foe's writings, is pure idiomatic English—plain, solid, and graphic, though often carelessly colloquial. It only remains to say that De Foe's private character was in keeping with that exhibited in the better class of his writings. He was a quick, well-meaning, honest, sturdy Englishman, who despised meanness, hypocrisy, and, in truth, vice in general. In spite of the extreme coarseness of some of his sketches, a feeling of true religion animated the man, though circumstances rarely permitted it to operate in all its natural fervour.—J. M. R.

DEGEER, Ch. See Geer, Carl von.

DEGENFELD, Christopher Martin, Baron von, lived in the seventeenth century. He fought in Germany, Hungary, and Bohemia, under Wallenstein and Tilly, and afterwards in the Low Countries, under Spinola. He subsequently served under Gustavus Adolphus and Louis XIII., who conferred upon him the rank of lieutenant-general of the German cavalry. In 1643 he fought for Venice, cut in pieces the army of Pope Urban VIII., and distinguished himself by the remarkable valour he displayed against the Turks. Degenfeld died in 1653.—His son, Ferdinand, who died in 1710, was counsellor to four prince-palatines, and was employed in various missions to William, prince of Orange.—J. T.

DEGEN, Carl Ferdinand, a Danish mathematician, born in 1766 in Brunswick, where his father was violinist. He came to Denmark at an early age, when his father was appointed to the chapel royal. He first studied law, then theology, and finally devoted himself to philology and philosophy, and to the physical and mathematical sciences. He was mathematical tutor to Prince Christian, afterwards Christian VIII., and subsequently was appointed instructor to Prince Frederik Ferdinand. In 1802 he was teacher of mathematics and physics in the school at Odensee, in 1806 head master of Viborg, and in 1814 mathematical professor at the university of Copenhagen. His writings consist of treatises on mathematics or physics in Danish, Latin, or German, programmes or initiatory addresses, partly published in periodicals, but in no larger collected form. He died in 1825.—(*Nordisk Con. Lex.*)—M. H.

* DEGER, Ernst, a German fresco painter, was born at Osnabrück in Hanover in 1809. The academies of Berlin and Düsseldorf dispute with each other the glory of having imparted his artistical education, and perhaps each has a share in it. It was at Rome that the prince of Fürstemberg noticed the promising artist; and it is to this enlightened patron of art that Deger's aptness in fresco painting owed the first and most favourable opportunity to display itself. At Remagen on the Rhine, Deger, together with other artists from the school of Düsseldorf, carried on the internal decoration of the principal church—a work which is styled in Germany the monument of national modern painting. This great success brought Deger further employment from the king of Prussia, by whom he was intrusted with the decoration of some of the halls of Stolzenfels castle. Some of these have but recently been completed, and are said to be in every way worthy of the genius and ability that produced the former works.—R. M.

DEGERANDO, Marie Joseph, was born at Lyons, February 29th, 1772, and during his early education in that city, displayed a laborious and subtile mind, capable of applying itself with wonderful ease to a large variety of subjects. In 1793 when Lyons was besieged by the republican party, he took arms in defence of his native city, and upon its surrender fled to Switzerland and Naples, remaining in exile three years, until the establishment of the directory permitted his return to France. Restless and without settled avocation, he wrote a prize essay upon the question—"What is the influence of words and signs upon the faculty of thought?" and entered as a chasseur in the army of Italy. The soldier received intelligence of the prize the philosopher had gained, soon after the battle of Zurich, in which he took a part. Attracting the attention of the government in 1799, he was attached to the ministry of the interior by Lucien Bonaparte, and in 1805 accompanied Napoleon in his journey to Italy, taking part in the French administration in that country. In 1811 he received the dignity of councillor of state. Although temporarily put aside on the fall of the empire, his character and talents continued to secure for him high public offices, and in 1837 he was raised to the peerage. As a philosopher, Degerando was one of those thinkers who prepared the way for the overthrow of the sensationalism of Condillac, by sowing within its own circle the seeds of thoughts destined to effect its ruin. The light of a higher philosophy than that representing sensation as the foundation of all knowledge, very gradually, although never very perfectly, dawned upon Degerando during the development of his speculations. In his first essay, while asserting that sensation is the sole origin of knowledge; that all reasoning consists in substituting words which the mind can readily comprehend for those which it cannot; and that so-called general ideas are nothing but adaptations of words to particular objects—he stopped short of Condillac's famous maxim that a science well elaborated is nothing but a language well formed, and regarded as chimerical any attempt to apply algebraical processes to metaphysical inquiries. Degerando's most famous work is his "Histoire comparée des systèmes de philosophie relativement aux principes des connaissances humaines," Paris, 1804. In this work he did good service to philosophy by calling attention to the writings of many great men neglected by the popular school; by giving fairer, although still partial and incomplete accounts of both Kant and Locke, and by tempering the sensational theory with a recognition of the activity of the mind itself as a source of knowledge. A work of Degerando's, entitled "Du Perfectionnement moral et de l'education de soi-même,"

was crowned by the French Academy in 1825. The idea of this book is, that human life is an educational school of which perfection is the end, and that perfection consists in the harmonious development of all man's faculties. While Degerando cannot take his place among the most famous of French philosophers, he is not numbered by his countrymen among the least esteemed; and his mind surveyed a large horizon of thought, although it did not discriminate very accurately the separate objects before it. Degerando died November 9th, 1842, aged sixty-six.—L. L. P.

DE GINCKLE. See GINKLE.

DEICHMANN, BARTHOLOMÆUS, a Danish bishop, born in 1671 in Copenhagen. After having visited the German and Dutch universities, he was appointed, at the age of two and twenty, army chaplain to the Danish subsidiary troops in Holland, and also accompanied Prince Carl, son of Christian V., in the same capacity through Germany, France, and Italy, and on his return was made priest of Kolding, archdeacon of Odensee, and superintendent in Oldenborg and Delmenhorst, and the following year bishop of Viborg. Here he repaired the old episcopal residence, established a new conventual house, and a widows' fund for the clergy of the diocese. In 1712 he was removed to Christiania, and exercised as bishop there great influence, no less over the temporal than the spiritual affairs of Norway. He was a member of the commission for working the Königsberg silver-mine; for the sale of churches in Norway; for the public national registration of lands, in the operation of which he spent two years in travelling over the whole country; and lastly, of the commission appointed to examine into and punish the illegal conduct of persons high in office. He contributed greatly to the improved trade of Norway in timber and other commodities, and interested himself warmly to obtain for his country a university. On the death of Frederik IV., who had seconded his views, an end was put to all his useful labours. The year after the king's death he was displaced from office, and a prosecution commenced against him; and the following year he died of chagrin.—M. H.

DEICHMANN, JAKOB, a well-known Danish man of letters and bookseller, born in Thyland, on July 4, 1788. He became a student in his fourteenth, and took his juridical degree in his eighteenth year; after which he occupied for a short time a place in the revenue office, and afterwards became possessed of an estate in his native place. Nevertheless in 1809 he took upon himself the management of the large bookselling business in Copenhagen, which was established by his father-in-law, Gyldendal, and which bore his name (see GYLDENDAL). The peculiar qualities of Deichmann fitted him to add still more to the great reputation which the bookselling business of Gyldendal had already acquired. He was remarkable, not alone for strict integrity, remarkable industry, and order in his whole management, but at the same time for unusual cultivation of mind. His vast amount of knowledge, especially of history and general literature; in the living languages, but more particularly as regarded English; of politics and political science, which he cultivated with increased ardour as he advanced in years—rendered him singularly fitted for the head of a large literary concern. Deichmann followed with great interest all the movements and advance of the age, whether as regarded Europe at large, or his country in particular; and in politics he belonged to the moderate liberal party, though he himself took but little part in political life, and was merely, from 1838 to 1840, member of the provincial estates for Roeskilde. He partially gave up his bookselling business in 1846, and wholly in 1850, and died at his estate at Lyngby on August 23, 1853, esteemed and beloved by all those who had learned to know his firm and independent, yet gentle and amiable character.—M. H.

DEINARCHUS, an Attic orator in the third century B.C., was the son of one Sostratis (or Socrates) of Corinth. Educated at Athens under Theophrastus, he acquired a reputation which has placed him, though not in the first rank, among the ornaments of Grecian eloquence. His speeches on political questions, however, were written for the use of others, as he did not possess the rights of an Athenian citizen, and consequently was not allowed to plead in the public assemblies. On the fall of his friend and patron Demetrius Phalareus, he retired into exile, but afterwards obtained permission to return and finish his old age at Athens. Of the hundred and sixty orations which have been ascribed to him only three are extant.—W. B.

* DEINHARDSTEIN, JOHANN LUDWIG, a German dramatic writer, was born at Vienna, 21st June, 1794, and in 1827 appointed professor of æsthetics and literature in his native town. Some years later he became assistant director of the Hoftheater. His numerous dramatic writings (collected in five vols., 1848–51) show little invention, but being generally skilfully managed, have gained him great popularity. His poems, tales, novels, and sketches, are of no great value.—K. E.

DEIOCES, the first king of the Medes, was the son of Phraortes, and reigned B. C. 709–656. His great reputation for virtue, sagacity, and integrity, gained him the election to the throne at a time when the affairs of the country had fallen into great disorder. Deioces set himself with great assiduity to promote the welfare of his subjects. He strove by every means in his power to civilize them. He issued judicious laws, though his administration of justice was severe; and he erected the famous city of Ecbatana, which he made the capital of his kingdom, and compelled a part of his subjects to take up their residence in it. He was succeeded by his son Phraortes.—J. T.

DEIOTARUS, a tetrarch of Galatia, was born about B.C. 115. He assisted the Romans in their Asiatic wars; and in 74 defeated the generals of Mithrades in Phrygia. The Roman senate rewarded his services by conferring on him the title of king, with part of Pontus and Little Armenia. Cicero, during his government of Cilicia, received assistance from him against the Parthians, and remained ever after his steady friend. In the civil war, Deiotarus espoused the cause of Pompey, and was in consequence deprived of part of his dominions by Cæsar, in spite of the intercession of Brutus and Cicero. Deiotarus was subsequently accused by his own grandson, Castor, of having attempted to assassinate Cæsar while the latter was in Asia. But Cicero successfully pleaded the cause of his old friend before the dictator, and the accusation was allowed to drop.—(*Oratio pro rege Deiotaro.*) His friendship with Brutus led him to take part with him in the second civil war, but in the final struggle for the Roman empire, he supported the cause of Octavius against Antony. Deiotarus is supposed to have died about 40 B.C.—J. T.

DEJOUX, CLAUDE: the life of this distinguished French sculptor is a new instance that the will of genius no impediment can resist. Born in 1731 of poor parents at Vadans, an unknown hamlet at the foot of the Jura mountains, his first destination was a country carpenter's shop. His fate was improved by being removed to another carpenter's—this time in a small provincial town. From thence another step brought him to Lyons, and to the atelier of a common carver in wood. Although petty and almost insensible, yet this progress was of immense value to the future sculptor, as, having become master of the chisel, he started full of confidence for Marseilles, there to try his skill amongst the boat-builders. But when he arrived at that place all his plans were upset. Strolling about in search of work, he happened to see some of the masterly work of Puget, and immediately the inner spark was fired. It is no more to the production of monstrous figure-heads that he intends to apply his skill. It is to the grand art, such as it is represented by the wonders before him; it is to *real* sculpture that he feels himself called. But how can he reach such a distant goal? Certainly not in the dirty docks of Marseilles! As a Frenchman it is to Paris that he must turn his steps; there is scope, there are the means to embody the suddenly-started but already deeply-rooted aspiration. After incredible difficulties had been overcome, both in the way of preparing for the journey and in executing it, he arrived in Paris, and had the good fortune to encounter his friend and fellow-countryman, Pierre Julien, a workman to Coustou the sculptor. Through this friend's intercession, admitted also to the studio of the latter, Dejoux' artistical career, scarcely begun, most rapidly proceeds, and in an almost incredibly short time we find him able to study at Rome; and six years later, on his return from Italy, he is admitted to the Academy of Painting and Sculpture of Paris. From that moment honours and commands are heaped upon him; in short, all his dreams and aspirations are realized and satisfied. But just when, in the full display of his undoubted talent, he had completed a colossal statue of General Dessaix, a work universally approved of, the plaster model of it having been sent to be cast in bronze without his knowledge or interference, he felt so hurt by this insult or neglect, that he immediately left Paris for his native village and never moved from thence again. This voluntary exile from

the scene of his triumphs brooded over the supposed wrong for fourteen whole years, during which time he neither touched chisel nor marble. There he died in 1816.—R. M.

DEKKER, Thomas. See Decker.

DE LA BECHE, Sir Henry Thomas, a distinguished geologist, born in London in the year 1796. He was director-general of the geological survey of the United Kingdom, director of the museum of practical geology, and the government school of mines, and a member of the health of towns' commission. His father was Thomas De la Beche, Esq. of Clarendon, Jamaica, a colonel in the army, and he claimed descent from the barons De la Beche of Aldworth, Berks, in the time of Edward III. He received his early education at the school of Ottery St. Mary, and in 1810 was admitted into the royal military college of Great Marlow, afterwards removed to Sandhurst. For a short time he served in the army, but settling with his family in Dorsetshire, a district rich in fossils and geological remains, he imbibed that taste for geology which determined his future course of life. At the age of twenty-one he became a fellow of the Geological Society, and pursued his studies in that direction unremittingly for the next few years. In 1818 he married a daughter of Capt. Charles White, who died in 1844, leaving one child. One of his earliest papers appeared in the *Edinburgh Philosophical Journal* for 1820, "On the temperature and depth of the Lake of Geneva." His first paper in the Transactions of the Geological Society, written in conjunction with Mr. Conybeare, afterwards dean of Llandaff, is entitled, "On the discovery of a new fossil animal forming a link between the Icthyosaurus and Crocodile." This animal, afterwards named the Plesiosaurus, was thus first described. In 1824 Mr. De la Beche visited his paternal estates in Jamaica. Here he exerted himself greatly on behalf of the slave population, and was a great loser by the act of emancipation, which he nevertheless supported. Whilst in Jamaica, he gave much time to his favourite pursuit, and published several papers on the geology of the country. He associated himself with the officers of the trigonometrical survey, then engaged in surveying the western counties of England. For some years he devoted himself to the task of laying down the geological features of these counties on the ordnance maps, and was the first to point out to the government the advantages which would accrue to the public from connecting a geological survey with the geographical. In 1835 he suggested the formation of an illustrative collection. Both these plans of his were adopted, and he was appointed director of the geological survey. The original collection which he proposed was made in a house in Craig's Court, and formed the nucleus of the museum of practical geology, now occupying a handsome building in Jermyn Street in connection with the geological survey, which were united there in 1845. In 1819 Mr. De la Beche became a fellow of the Royal Society, and in 1821 of the Linnæan. He was knighted in 1848, and in the same year was president of the Geological Society. His services to geology were greatly appreciated in foreign countries. He was elected a correspondent of the Academy of Sciences of Paris in 1853, and about the same time received the order of Leopold of Belgium, and was created a knight of the Danish order of Dannebrog. He died on the 13th of April, 1855, of paralysis, which had been gradually making inroads on his physical power, although it left his intellect unimpaired and clear to the last. He was succeeded as director of the school of mines and geological survey by Sir Roderick Impey Murchison. The number of Sir Henry De la Beche's published works and papers given in Agassiz's Bibliography is forty-three, all of which are on geological subjects.—E. L.

DE LA BORDE, Jean Benjamin. See Borde.

DELACROIX, Ferdinand-Victor-Eugène, the most fertile of modern French painters, was the son of the conventionist Charles Delacroix de Constant, and was born in 1799 at Charenton St. Maurice, near Paris. His life from the first was a rather remarkable one. When a babe he was once nearly drowned in the sea, once nearly burned in his cradle, and in his boyhood he nearly poisoned himself with verdigris. He ran no fewer risks in his artistical career, his training having been committed to such men as Guerin and David, whose art-creed was directly hostile to the development of such a genius as his. Delacroix, however, had the good fortune to escape these latter perils, as well as the former. He rebelled against the tenets of his masters, which, although the means of greatness and display to themselves, were to him utterly stupid and repulsive. In fact, neither the correct and patient design, nor the elaborate and miniature-like workmanship, nor the temperate and almost cold colouring of the two painters, could afford commensurate scope to the fiery and overcrammed imagination of the young artist. And so, abandoning both their studios and their system, he plunged headlong in his own mannerism; one that partakes of the facile style of Paul Veronese, and of the animated grouping of Rubens—a combination of Venetian colour and Dutch forms. Only a great and fertile genius could have succeeded with such a style; but this he undoubtedly possessed, and accordingly the triumphs achieved by him were neither few nor small. He, in fact, produced the largest and most varied series of works that any modern artist has ever accomplished, which, for its originality of character, may well render his country proud of him. It has often been made a reproach to Delacroix that his pictures cannot be seen but at a considerable distance. If you go near them, what seemed depth or transparency of colour but a few steps off appears, if seen too close, a muddled mass of pigment, or a streaky unfinished spot; the forms which were markedly distinct a moment before, lose all their outlines and character; the general and powerful effect of the scene turns into the most confused and miserable daub that ever surprised a disappointed examiner. At the great French Exhibition of 1855, Delacroix's display was one of the most varied and interesting. It consisted of no less than thirty-five specimens, a small number, however, in comparison with the whole of the works produced by this champion of French art. On that occasion, one of the ten great prizes for painting was awarded to him. The comprehensiveness of his subjects, the dashing facility of his grouping, the intensity of expression, the vigour of the colouring, were features of such importance as no one, however he might be biassed in favour of a more chaste and more elaborate style of working, could slight or resist. But this must be said, that although French writers affect to call him the founder of a new school, it is evident that it would be the destruction of art if his fantastic method were to become popular. Any enumeration of the works of this artist is beyond our limits. We will only mention his pictures of "Dante" and "Virgil," and of "The Massacre of Chios;" by these he first astonished the world, and at once established his fame and success. No branch of subjects did his fruitful mind leave unattempted; religious, mythological, historical, ancient and modern, public and private life, all were treated by him with equal facility and efficiency, but, above all, with an originality of style as powerful as novel. For more complete notes on his doctrines and his works, we refer to some of Delacroix's own writings in the *Revue des Deux Mondes*, and to Planche's account of him in the Portraits of Contemporary Artists. He died in 1863.—R. M.

DELACROIX, Jacques Vincent, born at Paris in 1743; died at Versailles in 1832. Jacques Delacroix was educated at Troyes, where his father was conseiller du roi and officier des eaux et forêts. He studied jurisprudence and practised as an avocat. He took an active part in the discussions, then agitated, on the rights and powers of the local parliaments, and brought his views before the public in a new series of the *Spectateur Français*, a publication originated by Marivaux. The conducting of the class of suits in which Delacroix was chiefly engaged was by written pleadings. In the French procedure there is more freedom and less apparent formality than in the processes of the English courts, and discussions are permitted and encouraged which would be regarded by persons familiar with the judicature of England as wholly out of place. The eloquence of the "Memoires," in which Delacroix advocated the rights of his clients, attracted the notice of Voltaire, and his praises led the young advocate to address a wider circle. He published "Réflexions Morales sur la Civilisation." In this work Delacroix contended against the use of torture in judicial proceedings. Torture was then applied habitually in criminal cases to procure confessions of guilt. His work was treated by the magistrates as a libel on the administration of justice. It was, however, read universally, and crowned by the French Academy. At the commencement of the French revolution Delacroix lectured at the lyceum on public law, and was daring and honest enough to deny the right of the revolutionary tribunal to try Louis XVI. The fearless man was himself prosecuted for his bold act, but acquitted. In 1795 he was named civil judge of the tribunal of the Seine and Oise; and in 1800 he was

transferred to the tribunal de Versailles. In 1827 he retired from public life. His publications were very numerous; the best have been reproduced in the *Spectateur Français*.—J. A., D.

DE LALANDE. See LALANDE.

DELAMBRE, JEAN BAPTISTE JOSEPH, the illustrious mathematician and historian of astronomy, was born at Amiens in September, 1749, and died at Paris, August, 1822. Entering upon his studies at the gymnasium of his native town, he early attracted, by his talents and industry, the attention of his teacher, the celebrated Abbé Delisle, who became his first benefactor, and remained through life his constant friend. It was through his influence that he obtained an exhibition to the college of Plessis, where he was enabled for a time to prosecute under favourable circumstances his favourite pursuits. On the expiration of this bursary, Delambre was thrown upon his own resources, and gave the most decisive indications of that dauntless energy and perseverance which marked his whole career. He passed more than a year in a humble situation, surmounting and even forgetting his privations, in the ardour of his classical and historical researches. Subsequently he supported himself by taking private pupils, and engaged in a series of translations from the various languages—Latin, Greek, Italian, and English—with which he had become familiar. During the main part of those years he lived alone with the passion for study, obscure and necessarily frugal, but free to develope in his own way the genius which was nurtured by solitude. His zeal, resolution, and power at length began to attract attention. He accepted a situation as tutor at Compiegne; and when afterwards he returned to Paris to teach the sons of M. D'Assy, one of the officers of finance, he felt himself drawn to the pursuit of science, and, without altogether resigning literature, resolved to devote his attention more especially to the study of mathematics and astronomy. He entered the college of France, and, commending himself to the notice of Lalande by the comments he had made on his works, and the intimate acquaintance he displayed with the authorities for astronomical history, was adopted as his friend and coadjutor. Lalande had a private observatory fitted up for Delambre's use, and profited by his assistance in some of his most complicated calculations. When, on the discovery of the planet Uranus in 1781, a prize was offered for the best tables of its motion, it was awarded to Delambre. From this point his progress is registered by a rapid series of distinctions. He contributed to successive sessions of the Academy other sets of tables recording the movements of the Sun, of Jupiter, and of Saturn, with his peculiar accuracy and precision; and on again obtaining the prize for his elliptical tables in the year 1792, he was formally chosen a member of that illustrious body. He was employed about the same period, along with Mechain, in the gigantic task of determining the arc from Dunkirk to Barcelona, a task undertaken conjointly by the French and English governments with a view to fixing a standard for measurements of length. This enterprise, protracted over eight years, was, on the death of his colleague, brought to a conclusion in 1799 by Delambre alone. He has himself written the history of the work, which is characterized by Fourier as one of equal usefulness and grandeur, and the materials accumulated during its progress served as a basis for his "metrical system." In 1795 Delambre was placed among the astronomers of the bureau of longitudes, and in 1803 he was elected perpetual secretary of the Institute of France. In the same year he was named by Napoleon, then first consul, general inspector of studies, and in that capacity organized the lyceums of Moulins and of Lyons. In 1807 he succeeded, on the death of Lalande, to the vacant chair in the college of France. In 1808 he was named treasurer of the imperial university, an office which he retained till its suppression in 1815. In 1814 he published a treatise on theoretical and practical astronomy, at once marked by all his scientific exactitude and enlivened by all the graces of his style. His last and greatest work was a history of astronomy. Cuvier has paid an eloquent tribute to its truthfulness and originality,—"Before him the history of astronomy had its fabulous times as with the history of peoples; superficial spirits did not know how to disentangle it from its mythology; they had, on the contrary, mixed it up with fantastic conceptions of their own. Delambre appeared, and without effort dissipated those clouds: reading all languages, penetrating to all the sources of history, he at once apprehended and represented each fact in its severe reality, he had no need of supplementing his knowledge by conjecture or imagination." Delambre's labours were subject to frequent interruptions from the storms through which he lived. He pursued his arduous measurements at the close of the century amid the terrors of the Revolution. We have an account of his writing calmly in his study at Paris during the cannonade of 1814, which recalls a similar incident recorded of Archimedes. More happily than the Greek astronomer, he survived the dangers of the siege to receive fresh tributes of admiration and respect. After the Restoration he was enrolled in the legion of honour, and presented with a pension and the title of hereditary chevalier. His death was dignified by the stern patience which had so ennobled his life.—J. N.

DELAMET, ADRIEN AUGUSTIN DE BUSSY, an eminent French theologian and casuist, was born in Picardy in 1621; became a member of the Sorbonne Society in 1646; shared the adventures of his relative, cardinal de Retz; and died in 1691. He wrote a work entitled—"A Resolution of Numerous Cases of Conscience," &c.—T. J.

DE LANCEY, JAMES, chief-justice, lieutenant-governor, and acting governor of New York in colonial times, was the son of Etienne de Lancey, a French gentleman of rank and wealth, who, to avoid religious persecution, emigrated to New York in 1686, married there, and died in 1741. James was born in 1702, and educated in England at the university of Cambridge. He returned to New York in 1729, was appointed one of the governor's council, became chief-justice in 1733, lieutenant-governor in 1753, and had long a commanding influence in the province. He was the acting head of the government in 1753–55, and again from 1757 till his death in 1760.—F. B.

DELANDINE, ANTOINE FRANÇOIS, born at Lyons in 1756; died in 1820. He was admitted avocat of Dijon in 1775, and in 1777 passed in the same character to the parliament of Paris. But the demon of literature seized him, and he published what he called "Monologue, Dialogue, Prologue," a piece of sportive badinage having for its subject some proceedings of the French Academy. In 1784 a more important publication, "L'Enfer des peuples anciens," procured him the honour of being made a member of the Royal Antiquarian Society of London. In 1789 he published "L'histoire des assemblées nationales de France," which led to his being elected to the états généraux, where his vote was always given against the democratic party. Some antiquarian dissertations of his led to his being appointed librarian to the academy of Lyons. The political distractions of France soon deprived him of this office. We next find him editing, in conjunction with J. B. Dumas, the *Journal de Lyon et du Midi*. After an interval of some years he resumed his librarianship.—J. A., D.

DELANY, MARY, the second wife of Dr. Patrick Delany, was born at Coulton in Wiltshire, May 14, 1700. Her father, Bernard Granville (who subsequently came to the title of Lansdowne), was an accomplished man, and the friend and patron of most of the literary persons of his day; and with such advantages Mary's natural abilities received high cultivation. When seventeen years of age she married Alexander Pendarves; the union was one in which her heart was not engaged, and did not yield her happiness. Thrown upon her own resources for enjoyment, she cultivated her intellect and tastes. Released by the death of her husband in 1724, she left Cornwall for London, where she lived in intercourse with the learned society there. Amongst other intimates was Swift, with whom she maintained a correspondence for some years, and through him she formed the acquaintance of Dr. Delany. The impression which he made upon her may be collected from her letters to the dean. In one of them she writes—"The cold weather, I suppose, has gathered together Dr. Delany's set; the next time you meet, may I beg the favour to make my compliments acceptable? I recollect no entertainment with so much pleasure as what I received from that company; it has made me very sincerely lament the many hours of my life that I have lost in insignificant conversation:" while in other letters, "in true woman's fashion," she reserves all notice of the doctor to—"I beg my particular compliments to Dr. Delany," in the postscript. At length, in 1743, their union took place, which, in its perfect happiness, made amends to her for her former infelicity. After his death she passed much of her time with her friend the duchess of Portland, where she attracted the favourable notice of George III., who, after the decease of the duchess, conferred on her a house at Windsor, and a yearly pension of £300. She died after a brief illness in



London on 15th April, 1788. Mrs. Delany was as accomplished as she was good and sensible. She was a good musician, and a very clever painter, and peculiarly skilful in imitating flowers in cut paper work. One of her biographers says, that "the effect was superior to what painting could have produced, and that she would sometimes put a real leaf of a plant by the side of one of her own creation, which the eye could not detect even when she herself pointed it out." A friend who has drawn her private character says—"She had every virtue that could adorn the human heart, with a mind so pure and so uncontaminated by the world, that it was matter of astonishment how she could have lived in its more splendid scenes without being tainted with one single atom of its folly or indiscretion."—J. F. W.

DELANY, Patrick, D.D., an Irishman distinguished for his wit, learning, and social qualities, was born in 1685. His origin was humble, his father having been servant to Sir John Rennell, a judge in one of the Irish courts, who contrived however to give him a good education, and the boy's own ability secured him a sizarship in Trinity college, Dublin. His course in the university was distinguished; he obtained a fellowship, became celebrated as a brilliant preacher, and was noticed by the chancellor, Sir Constantine Phipps, for his "learning, virtue, discretion, and good sense." Delany now made the acquaintance of Swift, and afterwards of Dr. Sheridan, with whom his genial and lively disposition and happy talent for writing light witty verses, made him an especial favourite, and a constant visitor at the dean's. In due time Delany became a senior fellow, and by that means enjoyed a considerable income, which, however, he appears to have contrived to spend with at least as much facility as he obtained it. When Lord Cartaret was lord-lieutenant of Ireland, Swift, who was in habits of close intimacy with him, introduced his friend with a strong recommendation for his advancement in the church, to which was added the support of the archbishop of Dublin. Delany's own abilities, too, were highly appreciated by a man of the viceroy's taste and refinement, and he soon became almost domesticated at the castle. Unfortunately he took a prominent part in a dispute respecting college discipline, siding with the aggressors, and giving personal offence to the provost by alluding to the subject in a sermon, and thus obstructed his preferment. In 1725 he was presented by the chapter of Christ church with the living of St. John. This he could not hold with his fellowship without a royal dispensation. Primate Boulter, however, from political reasons, took care that the dispensation should be refused—"He is a great tory," wrote the prelate to the duke of Newcastle, "and has a great influence in these parts; and it were to be wished, for his majesty's service, that he might be tempted by some good country living to quit the colleges; but if he has St. John's with his fellowship, there can be no hope of his removal." This object seems to have been accomplished in 1727, when the college presented him with a living of £100 in the north of Ireland, and Lord Cartaret adding the chancellorship of Christ church of about equal value, whereupon he resigned his fellowship. But Delany entered the world a poor man. His benevolent and expensive habits had consumed a heretofore large income, and the parson, with £200 a year, became soon embarrassed; "having," as Swift says, "squandered away all his annual income in a manner, which, although perhaps proper for a clergyman without a family, will not be for the advantage of his character, either on the exchange or at a baker's shop." In 1730 another £100 a year was added by a prebend in St. Patrick's cathedral. About the same time he addressed a poetic epistle to Lord Cartaret which concluded with two lines happily descriptive both of his necessities and his tastes:—

"My lord, I'd wish to pay the debts I owe—
I'd wish, besides—to build and to bestow."

This epistle produced nothing for Delany. Party spirit at the time ran high, and whoever, like Delany, was moderate—not to say neutral—was sure to be set down by the government as an opponent and a tory. His friend Swift did not fail to vindicate Delany, writing thus—"The doctor has not in any of his writings, his sermons, his actions, his discourses, or his company, discovered one single principle of whig or tory." Delany now gave himself up to the duties of his calling, not, however, withdrawing from the pursuits of literature, or the society of the learned and witty men of whom he was himself the delight. Having composed a work entitled "Religion Examined with Candour," he went to London furnished by Boulter with a letter of recommendation to Gibson, bishop of London. The work, though ingenious, learned, and brilliant, was deficient in reasoning. His visit procured him the intimacy of Bolingbroke, Pope, Gay, and others; and, what was of more importance to his success, the hand of Mrs. Margaret Tenison, a widow of large fortune. Delany was now free to gratify his tastes, both for literature, hospitality, and benevolence. On his return to Dublin, he gave £20 a year to be distributed amongst the students of Trinity college, and occupied himself with writing, and the society of his old friends. To enjoy these last he built a villa, which was celebrated in his own day, and still exists as an object of interest. The site chosen was the top of the hill in the village of Glasnevin, commanding a fine view of Dublin. The name given was Heldelville, signifying that it was the joint production of Dr. Helsham and himself; but the first syllable was soon omitted—not having a suitable sound for a doctor of divinity; and Delville thenceforth was the talismanic name for collecting all that was learned, witty, and social—ridiculed and immortalized by wits and statesmen.

"You, forsooth, your all must squander
On that poor spot called Delville, yonder,"

says the writer of a squib called a Christmas-box for Dr. Delany; while Swift thus concludes a mock description of it:—

"In short, in all your boasted seat,
There's nothing but yourself is great."

Here Swift spent much of his time, and there is a tradition that he privately published his fierce satire, "The Legion Club," at Delville. That he did so is highly probable; indeed, many years ago an old printing-press was discovered concealed in a lumber-room there. Amongst those who delighted in the society of "Dr. Delany's set," was a Mrs. Pendarves, a widow of fortune, a woman of amiability, taste, and accomplishments, and honoured by the friendship of George III. and his queen. Her friendship for Delany ripened, after the death of his wife, into love, and they were united in 1743, a union which, happier than his first, lasted for twenty-five years in uninterrupted enjoyment. In 1735 Delany was promoted to the deanery of Down, and withdrew himself much from society. In 1739 he published an eccentric pamphlet upon polygamy, and in 1740 "An historical account of the Life and Reign of David, king of Israel." After Swift's death Delany came to the rescue of his character from the ungenerous attack of Lord Orrery, and in his "Observations on Lord Orrery's remarks upon the life and writings of Dr. Jonathan Swift," displayed not only his great ability and spirit, but his fidelity to his old friend, and had the consolation of removing much of the prejudice caused by Lord Orrery's book. He died at Bath in May, 1768, leaving little behind but his books and furniture. Delany was a man of great virtues, endowments, and acquirements,—all coloured with foibles that made him not the less lovable though decidedly eccentric. Learned and witty, yet simple, unsophisticated and vain; one who could see and expose the weaknesses of others, yet expose his own with the utmost carelessness; ever poor, with constant supplies of wealth; benevolent, hospitable, and generous—he was the charm of his own social circle, and maintained throughout his life those high moral principles which made him the truest of friends, and enabled Swift to say of him—"He is one of those very few within my knowledge on whom an access of fortune hath made no change."—J. F. W.

DELARAM, Francis, the most distinguished English engraver of the seventeenth century, was born in London in 1590. Little reliance can be given to many anecdotes related of his life; but this is certain, that his collection of portraits of eminent men of his age is equally interesting and clever as it is rare and sought for. The most admired amongst his prints is that of "John, Bishop of Lincoln." The date of his death is put down by Strutt as 1627, leading to the supposition, scarcely credible, that he was then only thirty-seven years old.—R. M.

DELAROCHE, Paul, or more properly Hippolyte, the most genial of all modern French painters, was born at Paris in 1797. His career runs smoothly almost from beginning to end. Indeed if we except, first, the immense grief which the loss of his adored and beautiful wife (the daughter of that other champion of French art, Horace Vernet) caused him; then, the disappointment he experienced on having to decline the order to decorate the interior of the church of the Magdalen in Paris (a work which had been intrusted to him, and the preliminary studies for which he had already been making during a year and

a half's special residence in Italy); and last, the momentary excitement into which he plunged after the revolution of 1848, in support of the cause of art—nothing occurred to disturb the calm of his existence. His manners accorded in perfect unison with the character of his style as an artist; they both were exquisitely noble and modest, the expression of deep and delicate feelings. The son of an official valuer of objects of art, and the nephew of a keeper of the prints of the Parisian library, from the very intercourse of his domestic life the young Delaroche must needs have imbibed, almost unaware, a taste for art. At an early age his resolve was formed to give himself up to the cultivation of artistical pursuits. The manner in which his choice amongst the various branches came to be fixed is worthy of notice, as illustrative of the singular amiability of his disposition. Paul, as he had gradually come to be called, had a brother older than himself, to whom he was most warmly attached. Jules Delaroche shared with the other members of his family a taste for art, and, believing himself born to cultivate it with success, declared his intention also to turn painter. It was then that our artist, out of deference for his elder brother, and in order to avoid whatever cause for envy or ill-feeling might arise between them if exercising the same profession, proposed and arranged that Jules should, as by right of seniority, take up the historical line, under the great David; while he, as the younger of the two, should content himself with the subordinate branch of landscape painting, with Watelet for his master. The matter thus settled, Paul set to work with such energy, that in 1817, when scarcely twenty, he was able not only to compete for, but actually to carry off the great prize in the adopted line. Jules, on the other hand, soon found out the difference between power of appreciation and aptitude to produce, and, with a readiness that speaks highly for his modesty and good sense, altogether renounced painting. This event removed all objections to Paul's embracing the longed-for career; it was, however, too late for him to replace his brother in David's studio, as the latter was just then obliged to go an exile to Brussels. Delaroche, therefore, entered the atelier of Baron Gros, where he soon began to give signs of the greatness he was destined to attain. The young artist's progress was singularly rapid. A demand for a work was privately made to him by an illustrious patroness. It was the first, and he scarcely knew how to act. Ought he to communicate it to his master, and, by so doing, admit his belief of being capable of executing the work? Or would it be better for him to keep this matter secret, and try his strength unknown to Gros? Moved either by shyness or by juvenile confidence, Delaroche dares to accept the order, studies and composes the subject —"Christ's Descent from the Cross"—and executes his picture without consulting his master! But, when the deed is done, the pupil hastens to unburden himself of the secret, growing heavier every day. Having related to the old man what had taken place, Paul humbly begs of him the favour of a visit to inspect his work, and the aid of his advice upon it. The baron's magisterial dignity fancies itself slighted. The visit is bluntly refused—the pupil coldly rebuked. At last the natural goodness of Gros prompts him to consent to see the young man's work, and to give his advice on it "if it is brought to his atelier." And Paul lost no time in bringing it there. A flattering opinion is pronounced upon it, and confidence completely restored between master and pupil. This is the place to remark that, whilst deriving the greatest benefit from the lessons his master was so capable of imparting, Delaroche was far from adopting blindly any particular tenet of art. In fact, submitting to as many of his master's precepts as coincided with his own views on painting, and adopting as much of the classicism which distinguishes the school of David, then generally pervading art, as his taste allowed him to accept—Delaroche chose for himself quite a distinct line. This was characterized by much of the simplicity of the Italian painters of the fourteenth and fifteenth century, and more by such delicate appreciation of the "beautiful" as belongs only to high artistic genius. Referring to more diffuse accounts than our own publication admits for a full description of all his works, we shall limit ourselves to noting a few of the most celebrated. After some less important exhibitions of his artistical power, Delaroche produced before the public the "Josabeth saving Joas," brought out in 1822. It was received with extraordinary favour. In each of the productions that followed the development of his powers, could be noted —in none more easily than in the one exhibited in 1825, representing Filippo Lippi painting a madonna for a convent—a nun sitting to him, of whose beauty he becomes enamoured. Nothing can surpass the charms of this delightful composition! The growing passion of the painter, the modest yet not unmoved countenance of the surprised maiden, and the pervading quiet of the cloister, are all most efficiently rendered. The "Death of Queen Elizabeth," exhibited in 1827, presents the most striking contrast to the simplicity of the former subject. Passing over other most enthralling pictures produced in the following years, we come to the pathetic and admirable composition, produced in 1831, representing the unfortunate sons of Edward, in which the master begins also to show greater vigour and intensity of colour than hitherto displayed. The same year witnesses the production of two of the most complete pages of French history that modern art has been able to produce—they are the "Cardinal Richelieu on the Rhône," and "Cardinal Mazarin on his Death-bed." But by far the grandest and most impressive subject is that which Delaroche exhibited in the following year, "Cromwell Inspecting the Corpse of Charles I." The "Execution of Jane Grey," painted in 1834, is another specimen of a terrible scene, portrayed with the greatest amount of pathos without shocking by its details. This picture was followed in 1835 and 1837 by others equally moving —those representing the "Death of the Duke of Guise" and "Strafford on his way to the Scaffold," both of which rank amongst the most impressive productions of our artist. During the following years down to 1841, this great and fertile master devoted himself almost entirely to the decoration of the hemicycle of the French Academy. This wonderful work was unfortunately destroyed by fire; but the finished sketch from which it had been executed, and the most beautiful engraving of it published a few years ago, partially redeemed the otherwise irreparable loss, and the regrets which such an accident inspires are still further modified by the restoration which Delaroche himself began, and Robert Fleury completed. Whilst engaged on this gigantic labour, our indefatigable artist found time to execute other works, amongst which is the "St. Cecilia playing on the Organ, supported by Angels." Nothing can surpass the celestial suavity of this picture, the engraving of which is one of the most common embellishments of dwellings where art is worshipped. Delaroche was a master also in the art of portraiture. We notice, as examples of his skill in this branch, the portraits of Guizot, Remusat, De Noailles, Emile Pereira, Thiers, Vernet, Lamartine, &c., &c. At the end of 1842 he removed from Paris to Rome, and spent nearly twelve months in comparative repose. After his return to France he produced "Marie Antoinette after hearing her Sentence;" "Moses Saved from the Nile;" "A Young Martyr;" "General Bonaparte Passing the Alps;" and "The Emperor Napoleon I. at Fontainebleau. In 1856 his health began to give way. A neglected malady, the extent of which was perhaps only fully known to himself, in the short space of three weeks completely wasted his strength. One night of November, in which the fast declining man felt more melancholy and despondent than usual, stretching out his already wasted hand to seek that of an old and favourite pupil of his who had passed the evening nursing him, he whispered rather than said —"Stay, don't go to-night—give me your hand! Do you hear my voice?" And after a gasp—"The last sounds of a voice that expires, the last heat of a fire that goes out;" and he fell asleep. Towards morning his attentive nurse, seeing him composed, retired for a moment from the sick-room, and on his return, a few moments afterwards, found the great master a corpse! It was on the morning of the 4th November, 1856, that Paul Delaroche thus died, aged fifty-nine years. But his fame will last as long as art will be worshipped.—R. M.

DELARUE, Gervais, born at Caen in 1751; died in 1835. Delarue was educated at Caen, took orders, and became one of the professors there. He devoted himself to the study of the history and antiquities of Normandy. It was the day of the convention, and in their zeal to settle and unsettle everything, they issued a decree on the civil state of the clergy, against which the university of Caen protested. An oath was required, which the professors, and among them Delarue, refused to take. In 1793 he left his country for England, confiding a manuscript history of Normandy to the count de Mathau. A manuscript, in every page of which were the words "roi" and "royaute," was a dangerous deposit, and the count burned it. Delarue resided in London; through the interest of the Society of Anti-

quaries he found access to every English library, and he passed his time in transcribing such Anglo-Norman documents as might illustrate early French history. From London he passed to Holland, and occupied himself in the same way. The studies of the French antiquarians—particularly Raynouard—had led to the disinterring much of the old poetry of the troubadours—the poets of the south of France. Delarue's studies were confined to the trouvères, or poets of the north of France. He published several works on the antiquities of Normandy.—J.A.,D.

DELAVIGNE, Jean François Casimir, a distinguished French poet and dramatist, was born at Havre, 4th April, 1793. His father was a respectable merchant, whose desire to afford his son the advantages of a liberal education, seemed at first to be thwarted by the unpromising dulness, which, as in the case of some other persons of eminent genius, clouded the dawn of an intellect whose noon was to be of no common splendour. It was on the occasion of the birth of Napoleon's son, that Casimir Delavigne revealed to France the presence of a new poet, in an ode which took all hearts by storm, because it expressed with freshness and fire the prevalent feeling of the moment. The nation was intoxicated with the unparalleled victories of its chief, then at the summit of his marvellous career; and the emperor's joy at the birth of the king of Rome was truly shared by the people. A small post in the revenue was conferred on the poet, with a kindly intimation that it was to be considered a sinecure, so far as the duties of office were concerned, in order that he might devote himself to the cultivation of letters. The year following the birth of the king of Rome began the downward descent of Napoleon, until it was consummated by Waterloo. The grief and indignation with which Casimir Delavigne witnessed the occupation of France by the allies in 1815, broke out in those poems which he published under the title of "Messeniennes," and whose genuine pathos moved the hearts of his countrymen, in a way to which they had been little accustomed by the frigid rhetoric that had characterized the literature of the empire. The keeper of the seals, for the sake of acquiring popularity, conferred on the poet a public librarianship. In 1819 Delavigne appeared as a dramatic poet with the "Vêpres Siciliennes," which, at first refused by the principal theatre, was received at the Odeon, whose fortune it crowned. To avenge the slight thrown on his first dramatic work, the poet produced his satirical play, the "Comediens;" but in this case wounded vanity proved itself to be a weak source of inspiration. Turning once more to the popular feelings of the moment, Delavigne embodied the rising, or rather returning passion for social equality, in his drama of the 'Paria," which won him more public favour, but cost him his place. The duke of Orleans, cultivating popularity, snatched at the brilliant victim, and installed him in the library of the Palais royal. In 1823 the academy somewhat grudgingly admitted to its fastidious company a poet whose tendencies were inclining to the rising school of romantiques, to which, indeed, he subsequently claimed adherence, by his tragedy of "Marino Faliero," produced in 1829. The revolution of 1830, like all great national events, found a voice in this impassioned patriotic poet, whose song, "La Parisienne," became at once the companion-piece of the Marseillaise. For the Poles he wrote "La Varsovienne," and so happily hit their sentiments, that they went into battle with a lyric on their lips, which defeat unhappily turned into a sorrowful elegy. The poet married Mdlle. de Courtin in 1830, and it was while she was reading for him a story from Sir Walter Scott, at Lyons, where he was reposing on his way to Italy in search of health, that his head drooped, and he expired, 11th December, 1843. His body was brought to Paris, and honoured with a public funeral. The list of Delavigne's plays is a brilliant one. Although not uniformly successful, yet he never met with complete failure. His genius was marked by two eminent qualities—intense feeling and pure taste. While he was influenced, in common with the rising school of romantiques, by Goethe and Schiller, by Byron and Scott, and, above all, by Shakspeare, yet did he never allow himself to fall into extravagance, by straining after a fantastical originality. His memory must have been wonderful, for he composed all his plays in his head, before he wrote out a single line, so that the writing was in fact mere transcript. He not only composed, but acted every scene with so much passion and earnestness, that the perspiration would teem from his forehead. It was in this way he became, as we have seen, the voice of all great popular movements. It is not by way of invidious drawback that we add as proof of his power in this way, the effect produced by some lines in his opera of "Charles VI.," presented in 1843. At that time feeling ran high against England, and when the words, "L'Anglais en France ne regnera pas," were heard, the audience took them up with so much vehemence, that the air was not allowed to be repeated. Yet we may excuse from vindictive prejudice the poet who sought solace from pain in his favourite Sir Walter Scott.—J. F. C.

DELBRÜCK, Johann Friedrich Gottlieb, was born at Magdeburg, 22nd August, 1768, and after having studied theology at Halle, became headmaster of the gymnasium of his native town in 1797. In 1800 he was appointed by the king of Prussia tutor of his two eldest sons, King Frederick William IV. and the present Prince Regent, which situation he filled until 1809, to the satisfaction of the royal parents. He died as pastor and superintendent at Zeitz on 4th July, 1830.—K. E.

DELBRÜCK, Johann Friedrich Ferdinand, brother of the above, a German philosophical writer, was born at Magdeburg, 12th April, 1772, and died at Bonn, where he had occupied the chair of eloquence, 25th January, 1848. Among his writings deserve to be noticed—"Xenophon, zur Rettung seiner durch Niebuhr gefährdeten Ehre;" "Der verewigte Schleiermacher;" and "Ergebnisse academischer Forschungen."—K. E.

DELESSERT, Benjamin, Le Baron, distinguished alike for his private worth and for his enlightened patronage of science, and especially of botany, was born at Geneva in 1763, and died at Paris on 1st March, 1847. His elder brother, Etienne, was fond of natural history, and in his company Benjamin travelled through Switzerland, France, England, and Scotland, and made extensive collections of plants. At the commencement of the Revolution he served as an artillery officer. Subsequently, however, he devoted himself to commercial pursuits, and became one of the wealthiest bankers in Paris. At one time he was one of the greatest manufacturers of beet-root sugar in France. For nearly thirty years he was a member of the chamber of deputies. He is regarded as the founder of savings banks in Paris, and he did much to ameliorate the condition of prisons. He accumulated one of the largest collections of plants ever made. His herbarium was open to all botanists who wished to avail themselves of it. His botanical library contained four thousand volumes. In 1820 he commenced the publication of his "Icones Selectæ Plantarum," containing figures chiefly from specimens in his herbarium, illustrative of De Candolle's Prodromus. The Flora of Senegambia, edited by Guillemin, Perrottet, and A. Richard, was published at his expense. Delessert made an extensive conchological collection, and he purchased those of Dufresne, Tessier, and Lamarck. He commenced the publication of a magnificent work, containing figures of Lamarckian shells. He also gave to the world sixty numbers of a work entitled "Illustrations Conchyliologiques, ou descriptions et figures de toutes les coquilles connues, vivantes et fossiles." This work was edited by M. Chénu, the conservator of the collection. It contains more than three hundred plates. Delessert was a member of the Academy of Sciences and of the Institute of France; and he received various honorary distinctions from his government. He was a foreign member of the Linnæan Society. In his will he provided for the maintenance of his museum and his library, and for rendering them useful to science by their continued accessibility.—J. H. B.

DELFF, DELFT, or DELPHIUS, the name of a family of distinguished Dutch painters at Delft. The eldest of them, Jacob Willelm Delff, who died in 1601, left a picture representing the "Reconciliation of Jacob and Esau," now at Vienna. He also painted his own family, and a group of musketeers. This last work being damaged by the explosion of a powder-mill in 1654, was restored by his grandson, Jakob Willelmszoon Delff, born in 1619; died in 1661; who, by his numerous and clever productions, considerably increased the fame of the family. This worthy scion of a good stock gained by his talents as an artist a most wide-spread patronage; whilst, at the same time, his personal merits and virtues obtained the esteem of his fellow-citizens, who appointed him to several important civic charges. A public monument has been raised to his memory.—Cornelius, Roch, and Willelm Delff, names of other members of this family, all devoted to art. The latter was the father of Jacob Willelmszoon.—R. M.

DELFICO, Melchior, a native of Naples, born in 1744;

died in 1835. He was of a noble and wealthy family, and gave himself to the study of political economy. He published a tract on the agriculture of Italy, which attracted the attention of the Italian political economists. In 1798 he was imprisoned in consequence of opinions too liberal for the government, though he was opposed to revolutionary violence. The victories of France restored him to liberty, but he refused to permit himself to be placed on the legislative council of the new republic. He found a refuge at Marino, and wrote the annals of this little republic. He was recalled to Naples by Joseph Bonaparte. He made him conseiller d'etat, and president of the section of the interior. He was also archiviste—an office which he was allowed to retain on the return of the Bourbons. Delfico published several juridical works, many of them of value. He left some manuscripts which have not been published.—J. A. D.

DELFINO, Giovanni, Doge of Venice, belonged to one of the most illustrious families of the republic. He distinguished himself by the defence of Treviso against the Hungarians, and with difficulty escaped from that place, when he was nominated doge in 1356. In the following year the Venetians were obliged to sue for peace, which was granted on humiliating terms. Delfino was deeply mortified at this result, and soon after lost his sight, and died in 1361.—J. T.

DELGADO, Moseh Pinto, better known by his christian name of Juan, a Spanish Jew, who lived in the end of the sixteenth century, and died about 1590. He was baptized, but, returning to the faith of his fathers, was obliged to leave Spain for fear of the inquisition. In his exile, which was passed chiefly in France, he wrote a series of epic poems on biblical subjects, published after his death under the patronage of Cardinal Richelieu, Rouen, 1627. The subjects are Ruth, Esther, and the Lamentations of Jeremiah.—F. M. W.

* DE L'HUYS, Edouard Drouyn, was born at Paris in 1805, of a father who became, under the Restoration, receiver-general at Melun, and left him a considerable fortune. This opulence, and his marriage to a granddaughter of the comte de St. Cricq, minister of commerce under the Restoration (he has been called the "French Huskisson"), are understood to have proved powerful adventitious aids to M. Drouyn de l'Huys in his public career. Entering the diplomatic service when he was twenty-six years of age he was first attaché at Madrid, and in 1833 chargé d'affaires at the Hague, when negotiations were proceeding for the separation of Belgium from Holland. Talleyrand was then ambassador at London, and is said, in the course of the negotiations, to have recognized the diplomatic talents of M. Drouyn de l'Huys, and to have recommended him to his government as a man of mark. From the Hague he returned in 1836 to Madrid, where he was successively secretary of legation and chargé d'affaires. In 1840 he was appointed directeur des affaires commerciales in the foreign office, a post equivalent perhaps to our vice-presidency of the board of trade. Two years later he was elected, by the department of the Seine et Marne, a member of the chamber of deputies. His politics were more liberal and less pacific than those of M. Guizot, but he was trammelled, of course, by his official position. At last in 1845 he voted against Guizot on the "affaire Pritchard," and his consequent dismissal led to a lively protest on his part from the tribune—his real parliamentary *début*. He now joined the liberal opposition, and was one of those who, after the prohibition of the banquets, adhered to M. Odillon Barrot's proposal for the impeachment of the ministers. After the revolution of 1848 he was re-elected by his old constituents, and was appointed by the new assembly a member of the committee of foreign affairs, taking, at the same time, an active part in the proceedings of the Société Orientale, a private association formed for the study and discussion of the eastern question. In the prince-president's first ministry M. Drouyn de l'Huys was minister of foreign affairs, and after being twice ambassador to London (the Pacifico-complication occurring the while), he was a second time appointed foreign minister by the prince-president. He took no direct part in the *coup d'état*, but, under the new régime, he reaccepted a third time his old portfolio, and it devolved upon him to negotiate with foreign powers their recognition of the empire. A still severer trial of his abilities was enforced by the discussions on the eastern question which issued in the Russian war. His state-papers on this subject were generally considered masterpieces of lucid logic; but it is hinted that his sympathies had long been Austrian, and that to him is partly to be attributed the prominence given to Austria in the negotiations which preceded the Russian war, and which accompanied its earlier stages. Sent to represent France at the celebrated Vienna conferences of 1855, he gave, with Lord John Russell and the representative of the Porte, his adhesion to the specious proposal which Austria offered to support by war if Russia refused it. The result is well known—M. Drouyn de l'Huys and Lord John Russell fell together. M. Drouyn de l'Huys has not yet, like his English colleague, been restored to high office Appointed vice-president of the senate, he withdrew both from the office and the body after the Emperor Napoleon's public censure of its inactivity, and recent events have not been of a kind to draw M. Drouyn de l'Huys closer to the cabinet of the Tuileries, and its foreign policy.—F. E.

DELIBERATORE, Nicolo, an Italian painter, flourishing during the second half of the fifteenth century, was born at Foligno, and is therefore often merely called Nicolo da Foligno. He is one of the last followers of the school of Giotto, in whose style he has produced a sacred subject at St. Venanzio at Camerino. In 1461 Deliberatore, together with P. Mazzaforte, executed a beautiful picture for the church of St. Francis at Cagli, for which they received the then enormous sum of a hundred and fifteen golden ducats.—R. M.

DELILLE, Jacques, born at Algues-Perse in Auvergne in 1738; died at Paris in 1813. Delille, the illegitimate son of a very poor man, was educated as a poor scholar at the college of Lisseaux, and turned his learning to account as an elementary teacher, first at Beauvais, then at Amiens, and afterwards at Paris. His translation of the Georgics of Virgil—the first work by which he was known—was greatly admired. An original, descriptive, or didactic poem would, towards the latter half of the eighteenth century, have little chance of being read. Every one was then engaged in politics. It was felt to be a daring adventure when Delille announced his forthcoming work. Voltaire was among the first to recognize its merit, and got him elected to the Academy. Louis XVI. would not allow the election to be confirmed, on the pretence that Delille was too young. The humble position of the poor teacher was the true objection. La Harpe got him an appointment as professor at the college of France. He delivered lectures on the Latin poets. Thirteen years passed before Delille reappeared as a poet. Frederick of Prussia had said that Delille's Georgics was the only original poem of the period; Delille now put forth a poem properly his own. It, too, was well received. Careful elaboration gave an appearance of ease, which, if not natural, served the turn as well, or better. The days of patronage had not passed away, and the count D'Artois gave the poet an abbaye, the rents of which were thirty thousand livrés—no bad provision this, while paid. Delille went to Constantinople, and described in amusing letters the delight which he felt in breakfasting each day in Asia and dining in Europe. On his return he delivered lectures on all he had seen. The year 1789 came, and with it the storm which blew down to the ground all that Delille had imagined his own. He was dragged before one of the revolutionary tribunals, but a journeyman mason persuaded the rascals who were playing judge and notary, to spare the poet's life—without poets how shall the victories of the republic be celebrated?—it is useful to keep one of them alive. The hope of fame and the principle of utility prevailed. In 1793 the convention voted the existence of the Supreme Being, and decreed a fête in his honour. Delille was ordered to produce a poem on the occasion. The terrified poet obeyed. The verses came to Robespierre's ears like satire. The recital was cut short. Delille now retired to St. Dié, to work at a translation of the Æneid. One of his critics courteously says, he lends too much and borrows too little from Virgil. He now went to reside at Basle. His next poems were "L'homme des Champs," and "La Pitie," both of them feeble and colourless. He published a translation of Paradise Lost. It would not be safe to say that the work is anti-poetical, for it has graces and beauties of its own; but both in its faults and beauties it is anti-Miltonic. Then came "Imagination," a poem, and "Les trois règnes de la Nature"—the last an extravaganza, monotonous and wearisome. Bonaparte endeavoured to win Delille to his court. The old man shrank from the honour. "I have ceased to live;" said he, "I am but a spectator of life." The emperor had ordained decennial prizes to be awarded by literary juries; Delille's "Imagination," and "Æneid," and "Georgics,"

were crowned. He declined himself appearing. For the two last years of his life he lived at Nanterres. A loving companion had linked herself to the fortunes of Delille—not quite a wife, though scarcely less. Their union was of early date; marriage was probably not at first thought of, for the woman was of rank far below that to which Delille had risen, and the abbé had thoughts of taking orders, till the storm of the Revolution blew down the church. He first called the affectionate creature his Antigone, and at last gave her his own name. She had a keen and clear eye for the main chance. The booksellers gave something for his poems, and she would lock the door of his chamber to compel him to write. One day when some friends—brother poets—were with him she heard him reciting verses; she instantly turned them out. They had come, she said, to steal his verses and sell them to the booksellers. A translation of Pope's Essay on Man was published after his death. Delille has the merit of having freed French verse from the conventional language which had prevailed for a considerable period. Unfortunately his own style found imitators, and ended in becoming as conventional in his own hands and those of his imitators as that which it displaced.—J. A., D.

DELINIERS, Jacques Antoine Marie, viceroy of Buenos Ayres, was born in 1756. He entered the navy at an early age, and, on attaining the rank of captain, was sent on a mission to Algiers, and afterwards to South America, where he distinguished himself by the capture in 1807 of Buenos Ayres, which had been seized by the English. In the following year he added greatly to his reputation by a successful defence of this place against an expedition commanded by Generals Whitelocke and Auchmuty, and he was rewarded by the appointment from the king of Spain of brigadier of his armies. South America became unsettled, and the people began now to aspire after independence. Deliniers, who resolutely supported the royal cause, assembled an army of two thousand men, and offered a strenuous resistance to the designs of the revolutionary junto, but his undisciplined and ill-armed forces were dispersed, and himself taken prisoner and shot, 26th August, 1810.—J. T.

DELISLE, Guillaume, was born at Paris on the 28th February, 1675, son of Claude Delisle, an historiographer and geographer of some eminence in his day. He early developed a great geographical talent, and was one of the first to turn to account, in chartography, the accumulated observations of astronomers. His published maps amounted to upwards of one hundred sheets, and he contributed several valuable papers to the *Recueil* of the Académie des Sciences, of which he was a member. Louis XV. took lessons in geography from him, and in 1718 created for him the post of premier géographe du roi. He died suddenly of apoplexy at Paris on the 25th January, 1726. Fontenelle has written his éloge.—F. E.

DELISLE, Joseph Nicolas, brother of the foregoing, and second son of Claude, born at Paris on the 4th April, 1688, early distinguished himself by a successful zeal for astronomical observation, which procured him admission to the Academy of Sciences, and the friendship of Newton and Halley. In 1726 he proceeded, on the invitation of the Empress Catherine, to St. Petersburg, where he remained for twenty-one years, teaching his science, amassing observations, and occasionally publishing their results. He returned to France in 1747, and after a time was appointed astronomical geographer to the navy; the king having bought his collections and intrusted them to his care, attaching a salary to the custodiership. He died at Paris on the 11th September, 1768; and Lalande, who had been his pupil, wrote a eulogy of him in the Nècrologie des Hommes Célébrés. The most important of his works is "Memoires sur les Nouvelles découvertes au nord de la mer du sud."—F. E.

DELISLE, Rouget. See Lisle.

DELLIUS, Quintus, a Roman historian and statesman, lived about 50 B.C. On the assassination of Julius Cæsar, he declared himself for Dolabella. Shortly after he took part with Cassius, and finally joined Antony, by whom he was sent on a mission to Cleopatra. In 34, when Antony was preparing to invade Armenia, Dellius was sent before him to reassure Artavasdes and to hoodwink him by deceitful promises. After the battle of Actium he abandoned the cause of Antony, as he had successively abandoned Dolabella and Cassius. From that period his name disappears from history. Dellius was the author of an account of the expedition of Antony against the Parthians, but it has completely perished.—J. T.

DELLON, C., a French physician, born in 1649. The reading of books of travel inspired him with a desire to see foreign countries. He embarked in 1668 for Madagascar, whence, after a year, he passed to India. There he incurred the displeasure of the jesuits, who condemned him to five years' servitude in the Portuguese galleys. He was liberated on his arrival at Lisbon, and returned to France.—R. M., A.

DELOLME, Jean Louis, born at Geneva in 1740; died in Switzerland, 1807. Brought up to the profession of the law, he early distinguished himself as a politician, and published a work "Examen de Trois parts des Droits," in consequence of which he found it necessary to leave Geneva. Taking refuge in England, he applied himself to acquiring a knowledge of the laws and constitution of that country, and wrote several works, by which he with difficulty supported himself. Of these the only one now read, and on which his reputation is founded, is the treatise on the "Constitution of England." Though it is not remarkable for depth or vigour, it is not wanting in acuteness and perspicuity, and is a remarkable book as coming from a foreigner. It does not maintain its original popularity.—J. F. W.

DELORME, Marion, one ot those unhappy women whose cleverness and beauty are a snare to them, was born in 1612 at Chalons in Champagne. At an early age she became the mistress of Cinq Mars, who was put to death for conspiring against Richelieu in the reign of Louis XIII. The scandalous chronicles of the times record her intrigues with other courtiers, and she is said to have visited the cardinal himself in various disguises. Like the ἑταίραι of Athens, she was involved in the politics of her admirers. On one occasion she escaped arrest by announcing her death, while she viewed her own funeral from a window. After many adventures she went to England, married a person of rank, was soon left a widow, returned to France, was attacked by robbers on the way to Paris, and compelled to espouse their captain. Again a widow, she married one Lebrun, and died at Paris in great want in 1706.—T. J.

DELORME, Philibert, was born at Lyons about 1518, and died in 1577. He is one of the most celebrated champions of French architecture. His artistic education, early begun at Lyons, was completed in Rome, where he went when only fourteen years old, and where, for several years, he most ardently and carefully studied the relics of ancient art, showing, by his restoration of various monuments, how truly he had caught the spirit of ancient architecture. Returned to Lyons in 1536, he was carrying out some clever, but not very important labours, when he was called to Paris by Francis I., who, holding him in great esteem, intrusted him with numerous works. At the death of that Pericles of France, his successor, Henry II., and Catherine of Medicis, the regent, continued to Delorme the court favour. Amongst the buildings designed by this great architect, the most remarkable are—the crescent at Fontainebleau, the palaces (chateaux) of Meudon, St. Maur-des-Fossées, Anet, &c. The gateway of the last is the only important relic of these works, and now its finely-proportioned relics grace the school of fine arts of Paris. But the edifice to which the name of Delorme is particularly attached is the well-known palace of the Tuileries, which he began by order of the queen regent. Much of his original plan was subsequently discarded, and even much of what he carried out replaced by other constructions—a circumstance which the beauty of what remains of it in the central and in the lateral pavilions gives full cause to regret. Delorme also designed several tombs for St. Denis, the burial-place of the kings of France, and in carrying them out availed himself of the assistance of Primaticcio, employed by him in several of his other works. After having been director of the royal works under Francis I., Henry II., and the Regent Catherine, he was by the latter named governor of the Tuileries, director of all royal buildings and manufactures, privy councillor, and abbot of St. Eloy, St. Serge, and of Ivry. His different publications, although now considered as a little too bombastic and prolix, greatly helped to spread the principles of the French Renaissance, of which Delorme incontestably was one of the most eminent and successful apostles.—R. M.

DELORME, Pierre Claude François, a historical painter of modern times, was born in Paris in 1783. He is, perhaps, the best pupil of Girodet, and certainly remarkable for his correctness and purity of design. The pictures he produced whilst completing his studies in Rome met with great success. The "Descent of Christ into Hell," for the cathedral of Nôtre-

Dame; "Hector reproaching Paris," in the Luxembourg; and the four paintings in Nôtre-Dame-de-Loretto—are sufficient to give an idea of the attractions of his noble style.—R. M.

DELPECH, JACQUES-MATHIEU, a French surgeon, born at Toulouse in 1777. He studied at Montpellier, where, in 1812, he obtained the chair of clinical surgery. His admirable popular talents insured his success as a professor. Under his instruction there sprang up a great number of expert and intelligent operators in the south of France. Delpech, in spite of his numerous strictly professional labours, found time to write many valuable works, of which the most important is—"Précis des Maladies réputées chirurgicales," 3 vols. Delpech was assassinated in open day in October, 1832.—R. M., A.

DELUC JEAN ANDRE, a naturalist and geologist, born at Geneva in 1727. He was appointed professor of philosophy and geology in the university of Gottingen in 1798, and passed several years in Berlin, Hanover, and Brunswick. After the battle of Jena he came to England, and was appointed reader to Queen Charlotte, consort of George III. He died at Windsor, Nov., 1817, in his ninety-first year.—His brother and fellow-labourer, GUILLAUME ANTOINE DELUC, died at Geneva in 1812, and left a rich collection of mineralogy, which was increased by his son ANDRE DELUC, who wrote a work entitled "Histoire du Passage des Alpes par Annibal," 1818. The works of the elder Deluc are numerous and valuable. They are written chiefly in French, as are also those of his brother and nephew. They contain elaborate discussions on the different epochs of creation, corresponding to the six days of Genesis, as well as observations on the atmosphere and the phenomena of air, heat, and light.—E. L.

DELRIEU, ETIENNE JOSEPH BERNARD, born in 1761, and died in 1836. Of Delrieu's early life little is known. He wrote political verses, in which he appears to have faithfully lauded the various parties which successively exercised the administrative power of the French government. In 1793 he hymned the "Mountain;" and in 1811 the advent of the king of Rome was welcomed in strains of poetical prophecy. He wrote numberless theatrical pieces—of which "Artaxerxes," produced in 1808, and "Demetrius" in 1815, attracted most attention. Unluckily for Delrieu's reputation, the plot of the first of these dramas was traced to Metastasio, and some of the most striking scenes in the latter were said to be but adaptations of similar passages in Crebillon and Corneille. Delrieu was given a pension of two thousand francs, which was reduced in the days of Louis Philippe to twelve hundred.—J. A., D.

DELRIO, MARTIN ANTONIO, a learned commentator, born of Spanish parents at Antwerp in 1551. He was educated at Douai, but took his degree of doctor of law in 1574. Returning to the Netherlands, he filled successively several public offices. On the breaking out of the war against Philip II., Delrio abandoned public life and entered the jesuit college at Valladolid, and became afterwards teacher of philosophy at Douai, Liège, Louvain, Grätz, and Salamanca. He died at Louvain in 1608. He is best known by a work entitled "Disquisitionarum magicarum libri VI.," translated into French by Duchesne in 1611; and by a commentary on the Old and New Testaments entitled "Adagialia Sacra." He also wrote Latin commentaries on Genesis and the Lamentations of Jeremiah, some controversial works, and notes upon Seneca.—F. M. W.

DEMARATUS, the fifteenth king of Sparta, of the family of the Eurypontides, was the son of King Ariston, and reigned from 510 to 491 B.C. He was distinguished for his great ability and courage, and alone of all the kings of Sparta was victor in the chariot races at the Olympic games. Differences having arisen between him and his unscrupulous colleague Cleomenes, the latter disputed the legitimacy of Demaratus's birth, and obtained a decision against him by bribing the oracle at Delphos. Demaratus took refuge at the court of Persia, where he was cordially welcomed, and soon acquired vast influence. He accompanied Xerxes on his invasion of Greece, and gave him sagacious advice respecting the best mode of conducting the campaign. His descendants were long influential in Asia.—J. T.

* DEMBINSKI, HENRY, a Polish general, was born in 1791. In 1809 he entered the fifth regiment of horse chasseurs, and was rewarded by Napoleon for the extraordinary courage he displayed at Smolensko by being promoted on the field to the rank of lieutenant. In 1813 he distinguished himself at the battle of Leipzig, and went to Paris after the abdication of Napoleon. In 1815 he returned to Poland, and in 1825 he was elected a deputy to the diet. When the Polish insurrection took place in 1830, Dembinski at once embraced the popular cause, was appointed general of a brigade of cavalry, took a distinguished part in all the important battles during the struggle of the Poles for their independence, and for a short time held the office of commander-in-chief on the dismissal of Skrzynecki. On the disastrous termination of the war Dembinski took refuge in France. When the Hungarians were compelled to take up arms in defence of their liberties, Dembinski joined them, though he had now reached his fifty-eighth year. He was at once appointed to an important command, and was for some time commander-in-chief. But he committed several serious mistakes, which lost him the confidence of the officers, while his coarse manners and neglect of the comfort of his troops alienated the affections of the common soldiers, and he was obliged to resign. On the surrender of Görgey, Dembinski escaped along with Kossuth and Bem to Turkey, and ultimately returned to Paris, where he has since lived in retirement. Dembinski is an experienced soldier, skilful in forming plans, but wanting in the decision and firmness necessary to carry them out. He is the author of a history of the campaign in Lithuania in 1830.—J. T.

DEMETRIUS I., king of Macedon, surnamed POLIORCETES (besieger), was the son of Antigonus and Stratonice. At an early age he commanded in his father's army against Eumenes; and, being afterwards left by him in the chief command of Syria, was totally defeated there by Ptolemy. Soon after, however, he surprised and took Cilles, whom Ptolemy had sent against him. The next mission was that undertaken by him in 307 B.C., whose object was to wrest Greece from the power of Lysander and Ptolemy. For the services he rendered the Athenians, they flattered and honoured him as a god. Having been recalled thence by his father to take the command against Ptolemy in Cyprus, he conquered him in a great naval fight, so that he surrendered, and all Cyprus was given up into the victor's hands. He now assumed the title of king. Soon after he and his father suffered reverses in an expedition against Egypt. To punish the Rhodians for their refusal to help him in this undertaking, he laid siege to Rhodes, which was defended with great vigour and bravery. He then went to Athens to relieve the inhabitants from Cassander, whom he compelled to raise the siege. All the principal cities of Greece now fell into his hands successively; and, at a general assembly held at Corinth, he received the title of commander-in-chief of all Greece. But he had not yet conquered Cassander, who had strengthened himself by concluding a league with Lysimachus. In the great battle of Ipsus, Antigonus and Demetrius were totally defeated by Lysimachus and Seleucus, and Antigonus himself slain in 301. Still his fortunes were not wrecked, though he lost Greece. After a time he attempted to recover his dominion there, which the death of Cassander enabled him to effect. Athens yielded to him after a long siege. He had almost taken Sparta, when the affairs of Macedon called him away. The young king, Alexander, who had been established on the throne of Macedon, was assassinated at a banquet, and Demetrius was proclaimed king by the army. After various fortunes against Pyrrhus, king of Epirus, he concluded a treaty with him, which was soon broken by the latter, when Ptolemy sent a powerful fleet against Greece. But Lysimachus and Pyrrhus invaded Macedon simultaneously on different sides. Discontent broke out among the troops; the Macedonians declared for Pyrrhus, and Demetrius was obliged to fly in disguise. In Cilicia he was at last compelled to surrender himself to Seleucus, when all had forsaken him. That king sent him to the Syrian Chersonese, where he was confined in one of the royal residences, and died in the third year of his imprisonment, aged fifty-five years, in 283 B.C. Seleucus sent his body to his son Antigonus, who interred it at Demetrias in Thessaly. Demetrius was a man of great abilities and resources—active, bold, restless, enterprising. His vicissitudes were numerous, yet they did not crush a spirit which was exceedingly elastic. His great sin was licentiousness, in which, according to Plutarch, he exceeded all contemporary monarchs.—S. D.

DEMETRIUS, son of Philip V., king of Macedonia. When very young he was given up as a hostage to Flaminius, and was afterwards sent to Rome. Having been restored to his father, he was subsequently sent as ambassador to the Roman senate. The gracious manner in which he had been received at Rome, excited the jealousy of the father and the ill-will of his brother

Perseus. By the machinations of the latter he was consigned to the custody of one of Philip's generals, Didas, who privately put him to death, at the age of twenty-six.—S. D.

DEMETRIUS II., succeeded his father on the throne of Macedon, 239 B.C. He cultivated friendly relations with the tyrants of the different cities in the Peloponnesus, in opposition to the Achæan league; and engaged in a war with the Ætolians. It is said that he was defeated with great loss by the Dardanians, a tribe on the frontier of Macedon. He reigned ten years.—S. D.

DEMETRIUS I., king of Syria, surnamed SOTER, son of Seleucus IV. He made his escape privately, and landed in Phenicia where the Syrians declared in his favour, and succeeded in obtaining the acknowledgment of his sovereignty by the Romans. Soon after he displeased the Romans still more by expelling Ariarathes from Cappadocia, to substitute a creature of his own. After this Balas, protected by the Romans, aided by Attalus, Ariarathes, and Ptolemy Philometor, as well as by the Jews, defeated Demetrius in a pitched battle, 150 B.C. His reign lasted eleven years.—S. D.

DEMETRIUS II., king of Syria, surnamed NICATOR. After the death of his father he did not immediately venture to return from his place of exile, till Balas became odious to his subjects. With a body of mercenaries he landed in Cilicia in 148 B.C., and defeated Balas. Being now settled in the kingdom, Demetrius abandoned himself to gross vice and barbarous acts of cruelty. Tryphon, son of Alexander Balas, now put in his claim to the throne. Demetrius retired before him, was defeated by the Parthians whom he had attacked, and himself made prisoner, 138 B.C. The Parthian monarch sent him into Hyrcania, where he lived in luxury. He subsequently got possession of his former throne, having been in captivity for ten years from 138–128 B.C. He was murdered at Tyre while trying to escape by sea, 125 B.C.—S. D.

DEMETRIUS III., king of Syria, surnamed EUCÆRUS. When war broke out between his and his brother Philip, the governor of Berœa shut him up in his camp, where he was compelled to surrender. Mithridates, king of Parthia, to whom he was sent as a prisoner, treated him liberally. He died in captivity about 86 B.C.—S. D.

DEMETRIUS, CYDONIUS, was born either at Byzantium or in Thessalonica in the fourteenth century. He appears to have been a favourite of the emperor, Joannes Cantazucenus, who conferred high honours upon him, and both entered the same monastery in 1355. He afterwards repaired to Milan and devoted himself to the study of Latin and theology. The year of his death is not known. It must have been after 1384, when Manuel Palæologus ascended the throne of Constantinople. His works consist of epistles, orations, treatises, &c.—S. D.

DEMETRIUS, PHALEREUS, was born at the Demos of Phalerus, 345 B.C., whence he was called Phalereus. He was educated along with the poet Menander in the school of Theophrastus. His talents as an orator soon brought him into notice. After the death of Phocion in 317, Cassander placed him over the administration of Athens, which office he filled for ten years. The Athenians, to mark their gratitude, honoured him with great distinctions. It was only during the latter part of his administration that he became less scrupulous in his conduct. A party was therefore formed against him; and on the approach of Demetrius Poliorcetes to Athens, he had recourse to flight. The fickle people now passed sentence of death upon him. He repaired to Thebes and thence to Ptolemy Lagi at Alexandria, with whom he lived on the most friendly terms. It seems probable that he was librarian in Egypt over that collection of books which became so famous afterwards; and it is reported that he had to do with the origin of the Septuagint version. The successor of Lagi sent him into exile to Upper Egypt, where he is said to have died of the bite of a serpent soon after 283 B.C. The talents of Demetrius were very varied, and his acquirements extensive. Not only was he an orator, but a practical statesman, a philosopher, and a poet. His numerous works have all perished. Diogenes Laertius gives a list of them.—S. D.

DEMIDOFF, a noble Russian family distinguished for their immense wealth, and no less for the useful and benevolent purposes to which it has been applied. The founder of the family was a serf named NITCITA or NIKITA, who lived at Tula about the close of the seventeenth century. He left his native village to avoid being taken as a recruit; and having been originally a blacksmith, became famous for his skill in the manufacture of small arms, and established in 1699 the first foundry in Siberia. His abilities attracted the notice of Peter the Great, who named him imperial commissary, and ultimately granted him letters of nobility.—His son, AKINFI, and his grandson, NIKITA, discovered the celebrated gold and silver mines in the Ural Mountains, but kept their discovery a secret, until they had made sure that they would be allowed by the government to work the mines to their own profit. The Demidoff family have for some time displayed a most praiseworthy liberality in promoting the interests of literature and science.—PAUL DEMIDOFF, who died in 1826, in his eighty-eighth year, formed a rich cabinet of natural history, which he ultimately bestowed on the university of Moscow, and also founded a chair in that seminary. In addition to this he established a botanic garden, and the Demidoff lyceum at Yaroslav.—NIKOLAY NIKITCH DEMIDOFF, nephew of Paul, was distinguished for his taste both in the fine arts and in science. He possessed a valuable gallery of paintings, and formed a cabinet of natural history, which he presented to the university of Moscow. He raised a regiment at his own expense in 1812, and led it in person against the French. He was the author of several treatises, which have been collected into one volume, under the title "Opuscules d'Economie politique et privée." He died at Florence in 1828.—His son, PAUL, who did not long survive him, founded a prize of five thousand rubles a year, to be awarded by the Academy of Sciences to the author of the most important and useful work in Russian literature.—J. T.

DEMIDOFF or DEMIDOV, ANATOL, Count, of the same family as the preceding, was born at Florence about the year 1810. Possessed of immense wealth, he distinguished himself by his profusion and magnificence, and was not wanting in that spirit of active philanthropy which has characterized so many members of his family. His "Voyage dans la Russie Méridionale et la Crimée, par la Hongrie, la Valachie, et la Moldavie," was published at Paris in 1839. An English translation appeared at London in 2 vols., 8vo, in 1853. These volumes, which were partly written by some of the companions of his travels, contain an admirable account of Sebastopol, Kertch, and Eupatoria. In 1840 Demidoff was married to the Princess Matilda de Montfort, daughter of Prince Jerome Bonaparte, and of Princess Catherine of Würtemberg. The discovery of the fact that, in the contract of marriage, it was stipulated that all the children should be educated in the Roman catholic faith, excited much indignation in Russia. Demidoff was summoned to St. Petersburg to answer for himself before the Emperor Nicholas. His explanation allayed the wrath of the czar. The marriage, however, produced no children; and what is termed an incompatibility of disposition, brought about its dissolution by mutual consent in 1845. The Russian emperor, who happened to be in Italy at the time, fixed the princess' allowance at two hundred thousand rubles a year. The Count Anatol Demidoff died 13th July, 1858.—R. M., A.

DEMME, HERMANN CHRISTOPH GOTTFRIED, a distinguished German popular writer, was born at Mühlhausen, 7th September, 1760. In 1801 he was called to the high office of superintendent-general at Altenburg, which he honourably filled till his death on the 26th December, 1822. Under the *nom de plume* of Karl Stille, he wrote a number of popular and religious works, which, according to Wieland, are imbued with the true Socratic spirit. We quote—"Pächter Martin und sein Vater;" "Abendstunden im Kreise gebildeter und guter Menschen;" and "Predigten für häusliche Andacht."—K. E.

DEMOCEDES, a celebrated physician of Crotona, who lived in the sixth century B.C. After wandering from city to city in the practice of his profession, he was seized by the Persian governor of Sardis and carried prisoner to the court of Darius, where he acquired great riches and reputation, having been fortunate enough to cure the king's foot and the breast of the queen, Atossa. But he had a strong desire to return to his native country, and for this end employed a stratagem which was completely successful. He is said by Suidas to have written a work on medecine.—R. M., A.

DEMOCHARES, an Athenian patriot, and son of Demosthenes' sister. After his uncle's death he was one of the chief supporters of the anti-Macedonian party. He fortified Athens at the beginning of the war of 297-294 B.C., and during that stormy period was sent as ambassador to several princes and

states. Demochares especially distinguished himself in the raising and administration of the public finances. The last recorded act of his life was the proposing and carrying of the decree in honour of his great uncle. Only a few fragments of his works remain.—R. M., A.

DEMOCRITUS, the main founder of the atomistic philosophy, was born at Abdera in Thrace, 460 B.C. His father was a citizen of that town, in the possession of a fortune so considerable, that he is said to have entertained the army of Xerxes on its route towards Greece. Democritus inherited this fortune, and consumed the greater portion of it in a long course of extensive travels. The same thirst for knowledge led him in its pursuit over climates and countries as many and various as those traversed about the same period by the historian Herodotus; and, in some of his fragments which have been preserved, he declares *ore rotundo* how much he had seen and known. After visiting Egypt and Asia, and penetrating, according to some accounts, as far as India, he returned, rich in the results of his research, to devote himself in his native land to the study of natural history and philosophy. He had a high character for modesty and simplicity, as well as integrity of life; and seems to have attained a cheerful wisdom and a complacent view of men and things, which won for him the name of the Laughing Philosopher. His countrymen regarded him as a sort of oracle: things happened, they said, as Democritus foretold to them. He died at a great age, leaving no fortune behind him but renown. His love of knowledge remained intense throughout his life; he would rather, he declared, discover one new truth, than rule over all the Persians. His fame in the generation which succeeded him surpassed that of Empedocles or Heraclitus. He was regarded as one of the most learned of philosophers before Aristotle; and the list of his books preserved by Diogenes Laertius, bears testimony to an industry at least equal to that of the Stagyrite. These works were written in Ionic-Greek, in a style which Cicero praises as rivalling that of Plato himself. "Urguentur longa nocte," only a few scattered fragments remain, and we have to form our notions of his philosophy from the reports and adaptations of his successors. The atomistic philosophy, first advanced by Leucippus, adopted and developed by Democritus, formed in after times the theoretical basis of the system of Epicurus. In common with most of the earlier schemes of nature, it originated in a desire to reduce to some primal unity the multiplex phenomena of the universe. A rudimentary analysis of nature showed that a variety of appearances resulted from different combinations of the same elements. The question naturally arose, might not those elements themselves be further reduced? Modern chemistry laboriously seeks for a demonstration of the same proposition which ancient philosophy guessed at and prematurely asserted. Nature is said, is One, a Unity manifesting itself in various forms. The early Ionic philosophers differed as to the nature of this unity. They asserted in turn that all things might be analyzed into water, into air, into fire. The atomists, rejecting these solutions, assumed, as the ground of existence, an infinite number of Primæval Atoms, invisible, impenetrable, and indestructible. To such atoms they assigned certain powers of motion and combination, rendered possible by the postulate of a Void or empty space, in which, revolving and meeting and cohering, they made up the various visible forms of the universe. All apparent varieties of quality, were thus reduced to varieties of quantity and form. Bodies differ according as the atoms composing them are loosely—as in fire and water—or densely packed together, as in stone and metal; or according as those atoms themselves were sharp or blunt, hooked or round. All differences of taste, colour, smell, were referred to the same source of variation. In asserting that mind was merely a fine form of matter, the atomists only followed out consistently the train of thought suggested by the Ionic school. Their reasoning is merely repeated in all systems of materialism. The soul was with them a body within the body, made of more delicate atoms, and endowed with subtler senses. Thought, giving a knowledge more true than ordinary sensation, was itself but a more refined and pure sensation. All force was matter in motion. Democritus disclosed the weak point of his system in meeting the question as to the origin of this motion. He could not, without going beyond his hypothesis, attribute it to the impulse of an ultimate reason acting on the atoms, and had to rest in the final ground of an ultimate Necessity in the atoms themselves, called τύχη in opposition to the νοῦς of Anaxagoras. Infinite particles, floating, at chance directed, in infinite space, and forming infinite worlds was the cosmological conception of the atomists. In this infinity there was no creation, no destruction, but constant change—"Omnia mutantur, nihil interit." Man was a complex agglomeration of particles, having the finer inclosed and protected by the more dense—the soul within the body. His duty was to live so as to gratify the higher and inner nature. The ethics of Democritus inculcated moderation in all things, comparative abstinence from sensual pleasures, and a concentration of the mind on those more properly its own, the acquisition of knowledge, and the contemplation of nature. The crown of life was εὐθυμία, tranquillity, freedom from passion and fear, the joy of a good conscience, and a clear understanding.—J. N.

DEMOCRITUS, the mystagogue, commonly styled Pseudo-Democritus, one of these Greeks of the later empire who tried to attract attention to their wretched sophistries by assuming the names of the great men of a former age. He was probably a contemporary of Zosimus or Olympiodorus. His treatise entitled Φυσικα και Μυστικα is still extant.—R. M., A.

DE-MOIVRE, Abraham, a celebrated English mathematician, born in France in 1667; died in England in 1754. De-Moivre lived at the period of the revival of analysis, just after the discoveries of Newton; he may be said to have succeeded Cotes. His great work is the "Miscellanea analytica de seriebus et quadraturis." He generalized the famous theorems of Cotes, and in other labours greatly advanced the *Doctrine of Chances*. He takes rank among the most eminent of early British analysts. His methods are now superseded by far more comprehensive processes, and his widest theorems are only corollaries from truths that are greatly more extensive. His private life was a quiet one, presenting no point of special interest.—J. P. N.

DEMONAX, a Grecian philosopher of the second century, was born of a good family in Cyprus. Having removed to Athens, he become an imitator of Socrates, connecting himself with the school of the Cynics, but combining with its rigid discipline the more genial spirit of the Cyrenaic philosophy; and the reply which he is said to have given on one occasion, seems to indicate accurately the bent of his mind and character—"Socrates, I worship; Diogenes, I admire; Aristippus, I love." He acquired, according to Lucian's account, great popularity and influence among the Athenians, notwithstanding his stern denunciations of prevalent vices and the little respect paid by him to the worship of the heathen deities. His sagacity and ready wit, associated with the disinterested integrity and kindness of disposition which he displayed, were fitted to make him a favourite. His fellow-citizens vied with each other in bestowing gifts upon him; and when he died at the age of a hundred years, their sorrow and esteem were manifested by a public funeral, which the whole city attended.—W. B.

* DE MORGAN, Augustus, a mathematician and actuary, was born in south India in 1806. Having taken his degree at Cambridge, he entered at Lincoln's-inn, and studied for the bar. He afterwards abandoned his intention of prosecuting the legal profession, and in 1828 accepted the professorship of mathematics in the university of London, which in 1837 had its name changed to University college, when it became only one of the affiliated colleges, associated under the examining board, now enjoying the former designation. He has written largely on mathematical subjects. The work by which his name is more generally known is that on the theory of probabilities. From his profound knowledge of this subject, he occupies the first place among actuaries, though unconnected with any particular office. He has written a work on formal logic, and on this subject his name is associated with that of Sir William Hamilton, the subject having called forth a keen controversial discussion. He contributed largely to the publications of the Society for the Diffusion of Useful Knowledge. In 1831 Mr. De Morgan resigned his chair, but he resumed it in 1836, and still continues to discharge its duties.—W. L., M.

DEMOSTHENES: born in the deme of Pæania, according to the most probable account, in the year 382 B.C., the greatest orator of Athens, was junior by one year to Philip of Macedon, and two years younger than Aristotle. He died at the same date as that philosopher, after having lived through the period of the Theban supremacy, the subversion of Greek independence, and the conquests of Alexander. The main facts of his life arrange themselves naturally in three epochs.

I. The son of Demosthenes, a cabinet and sword manufacturer of wealth and station, and Cleobule, the daughter of an Athenian exile, Demosthenes inherited, on the death of his father B.C. 375, a considerable fortune. For ten years this remained in the hands of three guardians, who were called to account for neglect of trust when the heir, at the age of eighteen, attained his majority. The litigation in which he was then involved first called into action the oratorical powers of the young pleader. But if we may rely on an anecdote of Plutarch, which has a greater air of likelihood than the similar story regarding Thucydides, his ambition to excel in this direction was kindled at an earlier period, when he was admitted as a boy to witness one of the triumphs of Callisthenes, and fired with the applause of the multitude, resolved to devote himself to the study of eloquence. Demosthenes himself contrasts the advantages he received from a systematic education with the mean condition of his rival, Æschines. Various preceptors in the art of rhetoric have been assigned to him, and the desire to link great names together has connected his with the most famous of his own and the preceding age. Among these, that of Aristotle is decidedly out of place, nor have we good reason to suppose that he profited by the oral instruction, though he may have studied the writings, and sometimes emulated the style of Plato. There are passages in some of his speeches which recal the flowing periods of Isocrates, but their prevalent manner was as distinct as their policy, and the allusions of Demosthenes to the elder orator almost preclude the idea of their having ever stood to each other in the relation of teacher and pupil. The account of his being trained by Isæus is more reliable. In the conduct of his private suit he certainly profited by the assistance of that eminent lawyer, and he must have for a considerable period attended his school, if he did not, as is reported, entirely monopolize his tuition. We learn that he made the historian Thucydides his great model in literature—copying his whole work eight times over, till at last he was able to repeat it. On the other hand, he appears to have neglected that part of education which the Greeks called Gymnastic, to the injury of a constitution already delicate. His feeble frame, weak voice, general want of vigour, and awkward delivery, were fatal to his success on his first appearance as a public speaker. He failed, and failed again. His carefully prepared harangues only earned him nicknames and ridicule. Without a little timely encouragement Athens might have lost her greatest orator; but as he was about to retire in despondency, his friend Eunomus and the actor Satyrus succeeded in persuading him that the causes of his failure were such as might be surmounted. The matter of his speeches, they said, was like the speech of Pericles: he only required his power of expression to become his successor. Thus reassured he bent all his mental energies to overcome his physical defects, set to remedy the weakness of his chest by exercise, and strove to attain by sedulous practice a better enunciation, a more graceful action, and greater fluency of speech. The various accounts of the methods he employed to secure this end—talking with pebbles in his mouth, toning his voice by the sea-shore, haranguing daily before a mirror, and living for three months underground, are perhaps exaggerations; but the triumph of his perseverance was conspicuous in the issue, and his fame as an orator came to rest as much on the manner as the matter of his orations. "How much more would you have said had you heard himself deliver it," was the generous remark of Æschines when his pupils in after years applauded the speech of his rival above his own. On again emerging from his self-imposed retirement, Demosthenes won the favour of the people, and rose in their esteem till he surpassed his competitors; but he had still to struggle with opponents whom personal enmity or political differences set in his way. There is an oration extant which was written (353 B.C.) in consequence of his being publicly assaulted, while serving as choregus at the Dionysia, by Meidias, a friend of one of his guardians; but he withdrew the accusation on the receipt of a solatium of thirty minæ. After becoming deeply involved in public affairs, Demosthenes ceased to appear as a pleader in private causes, and only continued his practice as a lawyer by composing, for a fair remuneration, speeches which were probably delivered by other advocates. He held in the course of his career several important offices besides that of choregus. He was a trierarch shortly after his majority. In 354 B.C. he was elected among the *βουλευταί*. In the following year he was appointed chief conductor of the theoria to the Nemean festival. On another occasion he held the post of commissioner for the public works of the city. He served in many of the campaigns, and was employed in most of the important state embassies which were sent out from Athens during his lifetime.

II. At the time when Demosthenes entered upon his career as a statesman, there was a party in Greece, represented in Athens by the orator Isocrates, who, holding by the traditions of a former age, kept still foremost in their fears the power of the Persian court. It was on occasion of a panic excited, 354 B.C., by the warlike preparations of Artaxerxes, that he delivered his first public address, remarkable for the practical wisdom and grasp of mind which it displays; representing that the safety of Greece must depend on the conjoint action of the various states, and advising the Athenians not to provke an attack, which they might be left to resist alone. In the following year he came forward with his advice on a question of inter-Hellenic policy. The Lacedæmonians, desiring to profit by the Phocian war to recover Messene and reverse the organization of Epaminondas in Arcadia, sent envoys to Athens to solicit her support. Demosthenes threw his weight mainly on the side of the question represented by the rival embassy from Megalopolis, but advised the Athenians to substitute their own influence in the Peloponnesus for that of the Thebans. It was not until 352 B.C. that he began to offer that consistent opposition to the encroachments of the Macedonian power to which he consecrated the best years of his life. The disorganized condition of Greece, the decline of her vigour, the substitution in most of the states of mercenaries for citizen soldiers, their mutual jealousies, the want of foresight in their counsels, or of any leader to direct effectively their military resources, afforded an opportunity for the advancement of a young and warlike tribe upon the ruins of the old civilization, which was sure not to be neglected by a prince so enterprising and ambitious as Philip. Commencing his career of aggression by an attack upon some of the border towns and outposts of Hellas, he found an early occasion to interfere in her internal affairs. The seizure of Amphipolis in 558 B.C. (see PHILIP), was followed by the capture of Pydna, Potidæa, Mettrone. He espoused the cause of the Thebans in the Phocian war; and after some vicissitudes, confirmed his influence in central Greece by the victory of 353 B.C. In the same year he completed the conquest of Thessaly, and was preparing to carry the war beyond Thermopylæ, when the Athenians, at last awakened to their danger, sent out an expedition to oppose his passage. The success of this effort served to encourage a fatal confidence The Athenians were no longer the restlessly ambitious and enterprising race which they had been in the days of Pericles. Content to live in peace in the midst of their speculative or mercantile pursuits, to enjoy domestic comforts, and amuse themselves at the public games, they were not easily induced to undergo the hardships of distant service, or even to take the initiative of defence. Most of their leading advisers—some, like Phocion, from a conscientious but mistaken policy, others from more interested motives; some because they were blind to danger, others because they despaired of surmounting it—combined to foster this habit of mind. Demosthenes alone among them saw from the first the full extent of the hazard, conceived the hope of retrieving it, and energetically devoted himself to that end. The object of his first Philippic, delivered 352 B.C., was to arouse the Athenians to a sense of their position, to expose the insufficiency of their half measures, the folly of disunion in the face of a watchful enemy, and to show the necessity of each individually undertaking a portion of the toil and expense of defending themselves. Philip's attack on Olynthus, 350 B.C., and the alliance of that city with Athens, called forth the three Olynthiac orations of Demosthenes, urging the immediate duty of rescuing so important a post. Meanwhile a revolt had broken out in Eubœa. An army was sent out under Phocion, which obtained a victory; a second expedition followed, in which Demosthenes took part, and, in accordance with his advice, part of the theoric fund was devoted to the pay of the soldiers; but the war was still lingering, when news arrived of the fall of Olynthus—an event which completed the ruin of the Chalcidic cities and spread dismay over Greece. Even the orators who had hitherto upheld the cause of Philip, were constrained to denounce him; and, in the spring of 347, Æschines himself was sent to stir up a coalition in the Peloponnesus against the

common enemy. But the Peloponnesians, wholly absorbed in their miserable rivalries, were immovable. Overtures for peace were set on foot, and an embassy was sent out to arrange the basis of an agreement. We have to rely on the authority of Æschines for our information regarding this embassy, which met Philip at Pella early in 346 B.C. According to his account he himself played the foremost part in the negotiations, while his fellow-ambassador Demosthenes, overtaken by an unwonted confusion in presence of the king, broke down in the midst of an oration which he had elaborately prepared. Philip, after some discussion, offered to conclude a peace on the terms of "Uti possidetis." The proceedings at Athens on the return of the envoys are involved in confusion. Amid the contradictory reports that have come down to us, we can only guess at the main facts; two assemblies were held, in which several of the allies of Athens were present; a motion of Philocrates to conclude an alliance between Philip and his allies on one side, Athens and her allies on the other, was carried. No representative of the Phocians was present, and the ambassadors of Philip protested against their being included. Demosthenes shared in the general mistake, and did not at the time protest against their exclusion. The oaths of conformity to the treaty were administered at once in Athens, but they had to be taken by the king; and Demosthenes was again appointed, along with Æschines, to serve in this mission. The ambassadors delayed in starting, loitered on their march, and reached Philip at Pella fifty days after they had set out, when he had completed the conquest of Thrace, and reduced another ally of Athens. Even then they delayed administering the oath for twenty days longer, when he had reached Pheræ, and threatened Thermopylæ. This course adhered to in spite of the incessant remonstrances of Demosthenes, suggests treachery on the part of the other envoys, and the further conduct of Philocrates and Æschines confirms the suspicion. They agreed at Pheræ to exclude the Phocians from all benefit of the treaty. They asserted at Athens, that Philip had occupied Thermopylæ to assist the Phocians against Thebes, and succeeded in deceiving the people till news arrived that he had passed the straits unchallenged, formed an alliance with Thebes, received the surrender of all the Phocian towns, and terminated the sacred war. This coup d'etat filled Athens with dismay, and preparations were made to put the city in a posture of defence; but presently a conciliatory letter arrived from Philip, who was not yet prepared for the final stroke. The Athenians were obliged to accept with a good grace an offer of friendship which they dared neither trust nor reject. At this moment the king's power in the north of Greece was overwhelming. The Thebans, Thessalians, Argeians, Messenians, and Arcadians, deceived by his promises, and jealous of their Greek rivals, were ready to bestow on him the Amphictyonic suffrage, which gave him a legal right to interfere in their affairs. When his envoys arrived to solicit the concurrence of Athens in this vote, Demosthenes did not think it prudent to oppose the demand. He had resisted every step, but one, of that fatal policy which had brought matters into a position in which further resistance would have been folly. The anger of the Athenians expending itself in the condemnation of Philocrates, the immediate author of the peace, Æschines escaped in spite of the attempt of Demosthenes, 343 B.C., in his oration, περὶ παραπρεσβειας, to show his complicity in the whole fraud. The treaty thus concluded, 346 B.C., lasted formally till 340 B.C.; but the intervening period was one of smouldering war—of aggressions on the one side; remonstrances, embassies, and defensive preparations on the other. Philip was stealthily advancing, detaching one by one the limbs of Greece, before he ventured to aim a blow at her heart. His paramount object was to prevent the formation of a Greek confederacy and thwart that united action of the states, which was the turning point of all the exhortations of the orator. Those two great men at this period completely represent the opposite forces of history; the one acts; the other tries to react. Every move of Philip is met by a counter move of his adversary. When the former sends his despatches to foment discord in the Peloponnesus, the latter sets on foot an embassy to organize a league, or arrange a congress. The one accuses; the other defends. In his second Philippic delivered about the end of 344 B.C., Demosthenes renewed his old watchwords with an energy, which called forth a letter from the king charging the orator with calumny. Meanwhile, he had strengthened his navy, and was steadily extending his power along the north of the Ægean. His capture of Halonnesus at one time threatened to bring matters to an issue; but the dispute, after calling forth another speech from Demosthenes, ended in mutual reprisals. An attack on the Chersonese alarmed the Athenians as to the safety of their own supplies, which came for the most part from that region, and led to the oration—περὶ των εν Χερρονησῳ, and a third Philippic, urging an immediate declaration of war. It was through the influence of the orator which gradually gained ground at this period, that an expedition was sent to Eubœa; and the tyrants established through Macedonian influence in some of the cities were deposed. Despatched in the spring of 340 as envoy to Byzantium, which was threatened by the enemy, he succeeded in bringing it into alliance with Athens; and when shortly afterwards Philip attacked Perinthus, hostilities were openly renewed on both sides. The Athenian army under Phocion relieved the siege of that town and of Byzantium, so that Philip met with a decided check, and was driven to conclude a peace, the whole credit of which was given by the inhabitants, as it was due, to the exhortations and energies of Demosthenes. In the same year he succeeded in persuading the people to apply the whole of the theoric fund to military purposes, and passed his law reforming the trierarchy. The next stage of the history begins with a new complexity. Philip, employed in wars with his northern neighbours, had left his emissaries to work for him in Greece. At a meeting of the Amphictyones held in the spring of 340 B.C. at Delphi, Æschines, in the capacity of Pylagoras, got a decree passed to expel the Locrians of Amphissa from certain lands said to be sacred to the god. Their resistance led to a war, which resulted in the appointment of Philip as leader of the Amphictyonic forces. Demosthenes, at every stage of this calamitous affair, foretold the ruin in which it was sure to end, but his words, like those of Cassandra, were doomed to be at once prophetic and fruitless. Philip had got the pretext for intervention which he so much desired, and again passing the straits of Thermopylæ, and turning aside from his march towards Delphi, threw off the mask and seized upon the stronghold of Elatea. When the tidings of this unexpected event reached Athens, the agora was filled with tumult and confusion. Only Demosthenes, who had foreseen the danger, ventured to suggest the means yet remaining to avert it. His advice determined the Athenians to forget their old hostilities, and form an alliance with Thebes; his conduct as ambassador to that city carried the design into execution; and, from this time till the end of the war, he directed all the councils of the allies. In two minor engagements they were successful; their hopes revived. Philip again held out proposals of peace; but Demosthenes, judging rightly that the enemy could only gain by delay, urged on an engagement. The fatal result of Chæronea which, 338 B.C., decided the struggle, was owing more to the want of consummate generalship on the side of the Greeks, than their inferiority in numbers. They were at least overmastered by open force; it was better to fall before the Macedonian phalanx and Alexander's cavalry, than be tricked out of independence by the wiles of diplomacy. What statesmanship could do for liberty had been done by Demosthenes; and Philip is said to have expressed his wonder at the one man, who forced him to risk his whole fortune on the event of one day. The orator himself was engaged in the battle, and was not the last of the fugitives. He lost his shield and ran—a fact which was most unfairly made a handle against him by his enemies. "Cedunt arma togæ" is no more true in the forum than its converse on the field. The Athenians could hardly have thought that Demosthenes had disgraced himself, for they appointed him to pronounce the funeral oration over those who had fallen fighting, and acted under his direction in preparing so vigorously for a defence, that Philip, who had treated the Thebans with great severity, sent proposals to Athens too liberal to be refused. Peace was concluded, and she retained under his patronage a shadow of her old independence.

III. During the two years succeeding this disaster Demosthenes remained at Athens, exposed to the aspersions of his personal and political opponents. Fortunately, he was enabled to refute their vexatious charges, but on Ctesiphon proposing to present him with a crown in token of the admiration and respect of his countrymen, his motion was assailed by Æschines on the ground of illegality, and the settlement of the question was delayed for some years. Meanwhile, in 366 B.C., tidings of

Philip's assassination inspired the Greeks with a renewed hope of recovering their independence. Our modern sentiments are inclined to be shocked at demonstrations of joy on the death of an enemy; but it is the privilege of posterity to be calm spectators of events which call forth the passions, as well as the energies of the actors in them; and we need not wonder that Demosthenes threw off for a time the burden of domestic sorrow to offer thanksgiving on the altars of the gods for the deliverance of his country. Those hopes were doomed to be speedily dissipated. Philip had left a successor who was more than able to maintain his conquests. Alexander suddenly appeared with an army ready to assert his dominion; and the Athenians were obliged to send him an embassy to sue for peace. Demosthenes was appointed one of the ambassadors; but he turned back, when he had gone half way to meet the prince, impelled either by a noble shame or a justifiable apprehension. Alexander's campaign in the north at the close of the year afforded another opportunity for revolt, of which some of the states unfortunately availed themselves. The conqueror soon returned to reconquer; and Thebes, which was foremost in the revolt, was erased from the list of Greek cities. Demosthenes, who saw that the want of prompt execution alone had interfered with the success of his warlike policy in the former reign, was naturally blind to the fact that the time for warlike policy was past. He had encouraged the Thebans, and Alexander was only deterred by the submission and entreaty of his countrymen from insisting upon his surrender. In 330 B.C., two years after the invasion of Persia, the question regarding the crown was revived; and the rival speeches, which have come down to us as masterpieces of ancient eloquence, were delivered before the Athenian people. The "De Corona" in which we admire more the noble sentiment and the high-minded confidence than the art of the speaker, is one of the most magnificent vindications in the annals of oratory. The result was a most triumphant one. Æschines failed to obtain a fifth part of the votes of the assembly, and retired in disgrace from Athens; while Demosthenes acquitted, crowned, and honoured by an overwhelming majority, attained the climax of his reputation. Five years after this his fortune was unexpectedly clouded by his alleged complicity with Harpagus, a revolted officer of Alexander, who had deserted his post at Babylon, and come to Athens to employ the treasures which had been intrusted to him in winning over the leading citizens to join in his rebellion. After some negotiations his overtures were rejected, and his wealth confiscated; but on Antipater's demanding the surrender of his person he was allowed to escape. Some of the talents he confessed to having brought with him were found wanting; and Demosthenes was charged with having shared the spoil. We have, to say the least, no evidence to prove the truth of this charge. If Demosthenes was bribed, he certainly was not bought by Harpagus, for he opposed his admission into the city and supported the proposition for his ejectment. Nevertheless, he was put on his trial before the Areopagus, found guilty, and condemned. Escaping from imprisonment, he left Attica, and dwelling for two years at Trœzen and Ægina, had a daily view of those shores, which he is said to have reproached in a moment of bitterness for nurturing three strange monsters, the owl, the snake, and the people. But if they were ungrateful for his services, the Athenians did not forget his ability; and when, at the death of Alexander, 323 B.C., a chance seemed open for a last effort to throw off the Macedonian yoke, embassies were sent out to consult with Demosthenes, and his recall from exile decreed. The modern reader cannot help comparing the triumph of his return with that which, in a later age, welcomed back Cicero to the walls of Rome. It was the glory of sunset. The Lamian war, after holding out for a time a fair prospect to the Greeks, resulted as disastrously as their other unhappy efforts. Leosthenes had fallen; the decisive battle of Cranon was fought, when Antipater marched against Athens. Demosthenes fled to Calauria; and sentence of death was passed upon him in his absence. Hunted and tracked by the traitor Archias to the temple of Poseidon, where he had taken refuge, and summoned to follow him to Antipater, he asked for a few minutes' respite to write a letter, and bit the end of a quill, in which he had concealed a deadly poison. He was found according to one account dying in the shrine; but others did not hesitate to declare, that not the "sævus exitus" of the satirist, but the god himself had silently rescued the soul of the orator from the rage of his enemies. He was entombed amid national lamentation and national honours. The misfortunes of those who betrayed him were attributed to the divine vengeance. A decree was passed that the eldest of his family should be entertained in the Prytaneum; and a brazen statue, erected over his remains, bore an inscription, expressing the feeling of his own and later generations:—"If his body had been as great as his mind, he would have saved his country."

As an orator Demosthenes stands on a pedestal of his own. His name became a synonym for eloquence among those who had to pronounce upon his fossil speech bereft of the living fire, which, in the estimate of those who beheld him with wonder "torrentem et pleni moderantem frena theatri," was its greatest element of power. His style, less terse than that of Thucydides, surpassed in subtility by that of the dialogues of Plato, was better adapted than either to impress a popular assembly. He was not less remarkable for the skill with which he ordered his arguments, the telling humour and vivacity which gave them point, than for the majesty of his more impassioned appeals. Cicero, Quintilian, Longinus—all the best critics of the ancient world—combine with the foremost poets and orators of modern times to hold him forth as an almost faultless example of excellence. If we consider the total amount and compass of his speeches, we are at a loss whether to wonder more at the industry which made him master of so wide a range of subjects, or the genius which inspired his handling of them all. As a Greek statesman he is second only to Pericles and Epaminondas, who united to equal constancy and sagacity still greater powers of action; and when we place him after these, we must recollect the happier times in which they lived. In contemplating from a distance the game of history, we are wont to exaggerate the merit of the players who win, and underestimate the greatness of those who lose. Success is elevated above the virtues; and failure degraded below the crimes. The unfairness of this view has never been so well exposed as by Demosthenes himself in his own immortal defence; the events of the first part of the struggle justified his boast, that wherever his advice prevailed his country's ruin was averted; he might well confess that he was only responsible for that over which he had control; he had no control over fortune, or the follies of his age. He did what he could to enlighten it; and even if we assume that the great results of history are for the best, and that Greece had reached the natural term of her power, we must remember that the efforts of the brave men who fail, have yet their influence on those great results, and, if undertaken from high motives, their place among the agencies for good. The great orator shared, perhaps, too largely in that infirmity which last besets noble minds, but his policy seems to have been dictated throughout by the purest patriotism. It is in view of his constancy, his devotedness, and the single eye with which he pursued the great purpose of his life, that Neibuhr has called him a saint. He was a hero in no contracted sense, and none the less a martyr, that he died faithful to a cause which had become hopeless.—J. N.

DEMOSTHENES, son of Aleisthenes, a celebrated Athenian general in the Peloponnesian war. In 426 B.C. he rashly invaded Ætolia at the head of a combined force of Athenians, Messenians, and other allies of Athens, but his army was defeated with great loss. Demosthenes sent back the survivors to Athens, and remained behind at Naupactus himself, afraid to encounter the displeasure of his countrymen. He retrieved this failure, however, by his successful defence of Naupactus against a joint attack of the Spartans and Ambraciots, over whom he gained a double victory. In the following year he sailed with the Athenian fleet, though not holding any command, and was allowed by the commanders to fortify Pylos, a rocky promontory on the Lacedæmonian coast overhanging the bay of Navarino, and to garrison it with five ships and a small land force, in order permanently to harass the Lacedæmonians. A powerful land force accompanied by a numerous fleet was speedily sent to expel the Athenians from the Spartan territory, but Demosthenes successfully resisted their most vigorous attacks until relieved by the arrival of the Athenian fleet. The Spartans who, in order to prosecute the siege, had placed a detachment on the neighbouring island of Sphacteria, were now in their turn blockaded and ultimately compelled to surrender. Shortly after Demosthenes concerted a skilful plan for surprising Megara, but it miscarried through an accident, though Nisæa, the harbour of Megara, fell into his

hands. In 413 B.C. Demosthenes was sent to Sicily to succour Nicias, who had suffered a defeat through the imprudence of his colleagues Euthydemus and Menander, and was reduced to considerable distress in the harbour of Syracuse. His arrival at the head of seventy-three triremes and about eight thousand men, saved the Athenian armament from immediate destruction. But a night attack which he made upon the fort of Epipolæ, held by the Syracusans, having been repulsed with great loss, Demosthenes felt persuaded that the enterprise was desperate, and counselled an immediate departure. But by a strange and most culpable fatuity, Nicias violently resisted the proposal until it was too late. Even after he yielded to the pressure of affairs and the representations of his colleague, the retreat of the Athenians was delayed for a month in consequence of an eclipse of the moon, which Nicias regarded as a divine prohibition against the immediate departure of the armament. The consequences were utterly ruinous to the Athenians. The fleet was defeated by the Syracusans in two pitched battles, and great part of their ships destroyed. Demosthenes and Nicias then made a desperate attempt to retreat by land, but after enduring dreadful hardships and losing great numbers of their men by privations, sickness, and the sword, Demosthenes was taken prisoner, and Nicias was compelled to surrender at discretion. The unfortunate generals were ordered to be put to death by a decree of the public assembly, but they escaped the ignominy of the sentence by a voluntary death.—(Thucydides, Books v., vi., and vii.; Plutarch, *Nicias*, chap. xxviii.)—J. T.

DEMOUSTIER, Charles Albert, born at Villers-Coterets in 1760; died in 1801. Educated at the college of Lisieux, he practised as avocat for some time; then abandoned his profession for that of literature. He was an amiable man, greatly loved by his friends; wrote a number of poems which had for a while a run of popularity. He resided in the country, but was a member of several literary societies. Demoustier's "Lettres à Emilie sur la Mythologie" were for a long time popular, and seem to us to have deserved their popularity. They have been translated into Italian and into English, and often reprinted. Several of Demoustier's works still remain in manuscript. Among these are the twelve latter cantos of a romance called "Le Siége de Cythère." A collection of his works was printed in Paris in 1804.—J. A., D.

DEMPSTER, Thomas, a learned Scotchman, and professor of humanity in the university of Bologna, was the son of Thomas Dempster, laird of Muiresk in Aberdeenshire, where he was born on 23rd August, 1579. He was the twenty-fourth out of twenty-nine children by the same father and mother. He was educated first at Aberdeen, then at Pembroke hall, Cambridge, and finally at Paris, Louvain, and Rome. He took the degree of D.C.L., and was made regent in the college of Navarre in the university of Paris at a time when, if his own account may be believed, he was only seventeen years of age. He soon quitted Paris for Toulouse, where he taught humanity. He was subsequently elected professor of eloquence at the protestant college of Nismes, though he adhered to the Romish faith, and he held successively the office of regent in the colleges of Lisieux, Grassins, Du Plessis, and Beauvais. His turbulent temper involved him in continual disputes either with his brother professors or with the students; and in consequence of a quarrel which arose out of his having caused a student who had sent a challenge to one of his companions to be ignominiously flogged, he was obliged to take refuge in England. King James bestowed upon him the title of historiographer royal, with a present of £200, 19th February, 1615. Shortly after he married in London Susanna Waller, a woman of great beauty but of a light and reckless disposition; and finding that, through the remonstrances of the clergy, his hopes of preferment were defeated, he quitted England and returned to Italy. After a brief stay in Rome he repaired to Tuscany, and in 1616 was appointed professor of pandects in the university of Pisa. A new quarrel with an Englishman caused him to leave Pisa in 1619, and he obtained the office of professor of humanity in Bologna, where his reputation attracted pupils of high rank, and the honour of knighthood was conferred upon him by Pope Urban VIII. His tranquillity, however, was of short duration. His wife eloped with one of his pupils; and, after an ineffectual attempt to overtake the fugitives, he was suddenly attacked with fever at Butri, near Bologna, 6th September, 1625, and died after a brief illness in his forty-sixth year. Dempster's intellectual endowments were of a high order, but impaired by serious defects. His learning was extensive rather than accurate. His works are very numerous. A list of fifty of them is given by Dr. Irving in his Lives of Scottish Writers.—J. T.

DENHAM, Dixon, Lieutenant-colonel, an adventurous African explorer, was born in London, of the middle rank, on the 1st January, 1786. Educated at Merchant Taylors', he was placed, "on friendly terms," to fit himself for an agricultural life, with a gentleman having the management of a large property in Wiltshire. In this position, as in his subsequent one in the office of a London solicitor, his gay and easy temper advanced him more in the good graces of his instructors, than in the knowledge and practice either of agriculture or law; and at last, "running a little out of bounds," he, in 1811, volunteered into the army. He served through the ensuing Peninsular campaigns, not obtaining his commission—a lieutenancy in the 23rd fusiliers—until he had "roughed" it for some time in a Portuguese regiment. Present at Waterloo, he was placed on half pay by the peace, and afterwards studied with success in the senior department of the royal military college at Farnham, which he entered in 1819. Seized by a desire to engage in the exploration of Africa, he associated himself with Clapperton and Oudney in the expeditions across the desert to Bornou, in the course of which they discovered Lake Tchad (1822). A sketch of the expedition has been given in the article Clapperton; but it may be mentioned that Denham alone took part in the slave-hunting foray made early in 1823 to the south of Bornou, under the auspices of its sultan, and his party being defeated, he narrowly escaped with his life. Returning to England in 1825, to be fêted as a lion, he published in the following year the well-known "Narrative of Travels and Discoveries in Northern and Central Africa in the years 1822–24," enriched by illustrations from his own drawings, and which has gone through several editions. After the publication of this work he was appointed superintendent or director-general of the liberated African department at Sierra Leone, where he arrived at the commencement of 1827, and entered on the discharge of his functions with spirit and zeal. During a voyage of inspection to Fernando Po, his appointment to the lieutenant-governorship of Sierra Leone reached him from Europe; but three weeks after he had landed again at Free Town to enjoy his new honours, he fell a victim to the fatal fever of the country, dying on the 9th of June, 1829. An interesting memoir of him, described as "from the most authentic source," will be found in the Annual Biography and Obituary for 1831.—F. E.

DENHAM, Sir John, was born in Dublin in 1615. To Ireland he owes somewhat more than his birth—perhaps somewhat of his early dissipation and his lasting genius; for though his father's family were English, yet the baron of the Irish exchequer, Sir John Denham, married the daughter of the Irish baron of Mellefont, Sir Garret More. Two years after the child's birth Sir John was made baron of the exchequer in England, and so the family passed to London, where the son was educated. In Trinity college, Oxford, "he was looked upon," says Wood, "as a slow and dreaming young man, and given more to cards and dice than his study." After taking his degree he entered Lincoln's inn, where he seems to have divided his time between the desk and the dice-box. The result of the former we do not know; the latter eventuated in his being "rooked" sometimes of "all he could wrap or get" by the "unsanctified crew of gamesters" with whom he consorted. From the allurements of this vice, though he abandoned it for a while, he did not finally free himself till he had lost several thousands. To his credit, however, be it said, that he was not addicted to the kindred vice of drunkenness, though some merry frolics are related in which he indulged when he had drunk a little too much. But there were good things in the dreamer and the gambler, and they came out in due time. At this period that school of poetry which Dr. Johnson happily dubbed "The Metaphysical," was in the ascendant. Donne, Ben Jonson, and Cowley, may be considered as its exponents. Amongst those who sought to emancipate poetry from its affectations, the first place must be given to Denham and Waller. In 1642 the former published his tragedy "The Sophy." He took the world by surprise, breaking out, as Waller said, "like the Irish rebellion threescore thousand strong when nobody was aware or in the least suspected it." His next poem was "Cooper's Hill," one of the first successful attempts at "local poetry" which has been since so abundantly cultivated.

It had a great and deserved popularity. Denham wrote a translation of Cato Major and of Virgil, which by no means equals his other compositions, and several smaller pieces. He took a decided part in the politics of the day, being a steadfast supporter of the Stuarts, who frequently intrusted him with missions of trust and delicacy; and in 1648 he conveyed James, duke of York, to France, where he remained, sharing the exile of the royal family, and enlivening their sad state by his verses. Returning to England on the Restoration, he received not only honour, but substantial rewards. The latter was much needed, as the parliament had confiscated the little property that a gay life had left him. In the latter years of his life he seems to have been seriously disposed, and wrote a metrical version of the Psalms. After his second marriage, Denham was for a time disordered in mind, but he appears to have recovered the full vigour of his faculties. He died in March, 1668, at Whitehall, and was interred in Westminster Abbey, near Chaucer and Spenser. As a poet, Denham is deservedly considered one of the fathers of English poetry. He was one of the first who attended to the laws of harmony and gave a melody to verse; and discarding affectation, sought a simpler and truer taste and more natural mode of expression. With this he possessed vigour and occasional loftiness, not undeserving of Pope's appellation of "majestic Denham." Dryden, who followed in his school and improved upon his master, eulogizes, not unjustly, four very fine lines in Denham, to which Dr. Johnson, while praising them, has applied some silly criticism, pointing out as an imperfection what cannot be justly considered so. Denham's fame may well rest on the appreciation of such eminent authorities as Pope, Cowley, Dryden, and Scott.—J. F. W.

DENINA, Giacom-Maria-Carlo, a celebrated Piedmontese historian, was born at Revel in 1731. After studying at Saluzzo he took orders as a priest, and in 1753 was appointed Latin professor at Pignerol. Having eulogized the conduct of the secular priests in the direction of education, as contrasted with that of the monks, he drew upon himself the hatred of the jesuits, and was compelled to leave Pignerol. At Milan, however, in 1756, he received the degree of doctor of theology, and was afterwards nominated extraordinary professor of humanity and rhetoric at the college of Turin. In 1760 he published a "Discours sur les Vicissitudes de la littérature," which was translated into English; and in 1769 appeared the first volume of a "History of Italian Revolutions." The second volume of this work obtained for its author the advancement to the chair of Italian eloquence and Greek at Turin. His enemies, however, on occasion of Denina's printing a pamphlet at Turin, "Dell Impiego delle Persone," took advantage of the law forbidding any Piedmontese to publish in a foreign country without permission of the Turin censors, and procured his dismissal from his chair, together with banishment to Vercelli. The friendship of the archbishop of Turin enabled Denina to return to that city. Subsequently he accepted an invitation to Berlin, given in the name of Frederick II., for the purpose of finishing his history of German revolutions, which appeared at Florence in 1804 in 8 vols. At Mayence Denina met the Emperor Napoleon, who persuaded him to remove to Paris, in the character of imperial librarian. Denina died at Paris in 1813. In addition to the works already named, Denina wrote a eulogy on Peter the Great; an essay on the reign of Frederick II.; considerations on the origin of language, with various guides to French, German, and Italian literature; but his History of Italian Revolutions is by far the most remarkable. Denina also wrote a "History of Piedmont," which only exists in the form of a German translation from the Italian MS.—L. L. P.

* DENIS, Jean Ferdinand, was born in Paris, August, 1798. This gentleman, who fills the honourable post, and the one so agreeable to the scholar, of conservator of the public library of St. Genevieve, is a distinguished Orientalist. His father having held an appointment in the foreign office, had interest enough to have his son attached to diplomatic missions, in the course of which he became acquainted with eastern languages and literature. M. Denis has in his published writings critically traced the influence of Moorish ideas on the literature of Spain and Portugal, especially on the dramas of the former, of which he edited a collection. Having in the course of his peregrinations visited Brazil, he investigated the circumstances of that country as they presented themselves at the time, and gave his information to the world in a work of recognized merit.—J. F. C.

DENIS, Johann Michael Cosmus, a German poet and bibliographer, was born at Schärding on the Inn, 27th September, 1729, and died at Vienna on the 29th September, 1800. He was educated at Passau by the jesuits, into whose order he was himself received in 1747, and for whose literary merits and achievements he always entertained a high regard. In 1759 he was called to a mastership in the Theresianum at Vienna, and in 1791 promoted to the principal librarianship in the imperial library. His numerous bibliographical works are of high value. We mention—"Grundriss der Bibliographie und Bücherkunde;" "Einleitung in die Bücherkunde;" and "Wien's Büchdruckergeschichte bis MDLX." As a poet, Denis first rendered Ossian's poems into German, and wrote some volumes of original odes in the strain of Klopstock, under the anagrammatical name of Sined. His Latin poems were published under the title, "Carmina quædam Denisii," Vienna, 1794.—K. E.

* DENISON, John Evelyn, Speaker of the House of Commons, is the eldest son of the late John Denison, M.P., of Ossington, and was born in 1800. He was educated at Eton college, and took the degree of B.A. at Christ's Church, Oxford, in 1823. When in his twenty-third year he was elected M.P. for Newcastle-under-Lyne, which he continued to represent until 1826, and in December of the same year he was returned for Hastings, which place he represented till 1830. In May, 1827, he was appointed one of the lords of the admiralty, which office he occupied till February, 1828. In 1831–32 he was M.P. for Notts, and in 1833–37 for South Notts. In 1841 he was returned for Malton, which he represented for sixteen years, and in 1857 he was chosen member for North Notts. On the dissolution of parliament in March, 1857, Viscount Eversley resigned the speakership of the house of commons, and on 30th April Mr. Denison was unanimously chosen his successor, an office which he is well qualified to hold, possessing good abilities, a commanding voice, and a dignified bearing. In 1827 Mr. Denison married Charlotte, daughter of the late duke of Portland. He is a magistrate and deputy-lieutenant for Notts. In politics he is a liberal.—W. H. P. G.

* DENISON, Sir William Thomas, K.C.B., brother of the preceding, governor-in-chief and governor-general of all the Australian colonies, was born in the parish of Marylebone, London, in 1804. After the usual course of education at Eton, he prepared at Woolwich for the royal engineers, which corps he entered in March, 1826, and embarked the following year for Canada, where he remained till 1830. He was gazetted second captain in 1841, and in July, 1842, he was ordered to Bermuda, where he remained till the following October, when he returned to England, and was employed on particular service under the admiralty till 27th June, 1846, when he was appointed lieutenant-governor of Van Diemen's Land (now called Tasmania), in succession to Sir J. Eardley Wilmot, receiving the honour of knighthood at the same time, and whilst on his way to the colony, being also gazetted full captain in the royal engineers. He was much beloved and respected whilst in Tasmania, and in September, 1854, succeeded Sir C. A. Fitzroy as governor-in-chief of the Australian colonies, when he removed to Sydney. In the same year he was gazetted lieutenant-colonel, and three years afterwards brevet-colonel in the army. Since his appointment he has been a zealous promoter of everything calculated to advance the interests of the colonies. In 1857 her majesty conferred upon him the honour of K.C.B. In 1838 he was married at Woolwich to Caroline, daughter of Admiral Hornby.—W. H. P. G.

DENMAN, Thomas, a well-known physician, who practised in London in the latter end of the last century. He was born in 1733, and died in 1815. He held a post in the household of George III., and was the father of Lord Denman the celebrated judge, barrister, and chief-justice. Dr. Denman, with an ample independence, chose retirement and comparative obscurity for himself, in order that his fortune might benefit his family at a time when it was most needed by them. His professional career, and his papers on medical subjects, entitle him to a high position as a physician, and his latter days to that of a philosopher and philanthropist.—E. L.

DENMAN, Thomas, first baron, an eminent lawyer and judge, the only son of the preceding, was born in London on the 23rd of February, 1779. He received his earliest education at a school presided over by Mr. and Mrs. Barbauld, and his latest at St. John's college, Cambridge, which he quitted about the beginning of the century. Called to the bar in 1806, two years

after his marriage, he was soon provided with an additional stimulus to exertion, by finding a numerous family growing up around him. Liberal in his politics at a time when even moderate liberalism was in a general way a bar to professional advancement, he found himself eagerly sought for to advocate the claims of free thought and free expression in the many prosecutions of the press, fashionable in those days of arbitrary government. Without rivalling the practice of the Broughams and Scarletts, he acquired an eminent position at the bar; his eloquence, generally dignified, could be impassioned, and he owed to it and the command which it gave him over juries, a success which his purely legal acquirements might never have procured him. In 1818 he entered the house of commons as member for Wareham, a seat which he exchanged at the general election of 1820, for the representation of the more important constituency of Nottingham. By the side of Brougham and Lambton he advocated the cause of reform in general, of legal and criminal reform in particular, and vigorously aided their opposition, in those troubled years, to the repressive measures proposed under the Sidmouth-Castlereagh régime. In 1820 he was appointed solicitor-general to Queen Caroline, his friend Brougham being her attorney-general; and his fearless eloquence procured him the lasting hostility of George IV. and Lord Eldon. It was not until Lord Lyndhurst's chancellorship that, in 1828, consent was wrung from the offended monarch to allow Mr. Denman the ordinary patent of precedence, to which he had been long before entitled. In 1822, however, the city of London, to mark its sense of his merit, had appointed him common serjeant. Absent from the house of commons from 1826 to 1830, he was sent to it in the latter year by his old constituents of Nottingham; and on the formation of Lord Grey's ministry he was made solicitor-general and knighted. In November, 1832, on the death of Lord Tenterden, he was appointed lord-chief-justice of the king's bench, his elevation to the peerage following in 1834; and he retained this eminent judicial position until 1850, when ill health induced him to resign it. As a judge, he was not distinguished by profound legal learning or acumen; but he displayed in his new situation the magnanimous qualities which had marked his early career. In the celebrated case of Stockdale *v.* Hansard in 1834, he vindicated the rights of the subject against the alleged privileges of the house of commons, and that proud assembly, confronted by such a judge, withdrew from the contest. In 1844 he contributed to the reversal of the judgment on O'Connell. As a peer, he was distinguished by his steady opposition to the slave-trade, and one of the last employments of his pen was in the cause which he had advocated throughout life—one, moreover, of which his second son, Captain Denman, was a practical asserter as a naval officer on the African coast. Unblemished in character, private as well as public; consistent in his career; dignified in presence; commanding in speech; fearless in all emergencies, and acting on his convictions at all risks—Lord Denman, without any profound legal accomplishments, grew to be considered the very ideal of an English judge. As such, he is still held in respectful remembrance by his contemporaries and coevals. He died at Stoke Albany, Northamptonshire, on the 22nd of September, 1854.—F. E.

DENNER, Baltasar, a German painter, native of Hamburg, born in 1685; died in 1747. His patience and diligence at work were much greater than his knowledge or taste. Made a cripple by a fall in early youth, he turned his forced sedentary habits to account by the study of art, in which he was assisted by Amama, an indifferent artist from Dantzic. Recommended by the duke of Holstein-Gottorf to Frederick IV., king of Denmark, and by the latter to the English court, and to the emperor of Germany, he was soon in receipt of sums which even now-a-days would be considered enormous. By far the best examples of his productions—we dread to call them art—are the head of an old woman and its companion, the head of an old man; the first of which was purchased for the Emperor Charles VI., at the price of four thousand seven hundred imperial florins. Both are now in the Belvedere gallery of Vienna, where they attract more attention than all the Rubens and Raphaels of that collection! Denner was possessed of a secret in the way of preparing and using lake, which died with him. His finish of the heads was extreme, his colour and expression nature-like to an extraordinary degree. But his drawing was often incorrect or weak; his draperies badly cast; and when attempting subjects with figures, his grouping was generally tasteless and ignoble.—R. M.

DENNER, Johann Christoph, the inventor of the clarionet, was born at Leipzig, 13th August, 1655, and died at Nürnberg, 20th June, 1707. In 1663 his family removed to Munich, and shortly afterwards to Nürnberg, where his father finally established himself as a manufacturer of horns. Young Denner had a musical education, which developed his naturally good organization; and he was not content to adhere to the uniform routine of his father's factory, but diversified this by making flutes. His delicate sense of intonation, and his nice feeling for quality of tone, enabled him to effect such improvements in the instrument, that his flutes were in demand throughout Germany above those of any other maker. He revived and greatly improved two species of bassoon—the stock-fagott and the rakett-fagott—the former being a straight tube, and the latter, one turned in rings like the horn; but these, on account of the difficulty of playing on them, have become obsolete. His great service to music was the invention of the clarionet, which, according to some authorities, he first made in 1700, according to others, ten years earlier. His instrument is a modification of the ancient shawm; it differs from other wood wind-instruments by sounding any note and its twelfth, with the same fingering. It has been immensely improved since the time of Denner, but this acoustical peculiarity, as well as that of its three distinct registers of tone, has always characterized it; and the original principles of its construction have not been changed. It was not for sixty years after its invention that the clarionet was adopted in the orchestra, to which it has now become indispensable. It is now the chief instrument in a military band; the great extent of its compass, and the vocal sweetness of its tone, being both duly prized by composers. Denner was succeeded in his manufactory by his two sons, who for more than fifty years applied themselves with assiduity and ingenuity to the improvement of wind instruments.—G. A. M.

DENNIE, Joseph, an eminent American writer, and one of the first in the United States to make a profession of literature, was born at Boston, August 10, 1768, and graduated at Harvard college in 1790. He studied law, and ostensibly began the practice of it at Walpole, New Hampshire, but soon abandoned the fruitless attempt and became, in 1796 the editor of the *Farmers' Museum*. He wrote for it "The Farrago," and "The Lay Preacher," two series of essays which justly gained for him the appellation of "the American Addison." The style of "The Lay Preacher" which is a succession of short moral and poetic disquisitions based upon texts of scripture, is evidently formed upon that of the great English essayist, and of Goldsmith; and its humour and pathos, together with the exquisite rhythm of its carefully modulated sentences, show that Washington Irving had at least one American predecessor in the field which he has since so successfully cultivated. Dennie's success was not equal to his genius; there was not much encouragement for literature then in America, and his easy temper and convivial habits brought temptations in his way, to which he too often yielded. Yet the circulation of the *Farmers' Museum*, amounting to two thousand copies, an unprecedented number for that period, and for a periodical published in an obscure country town, shows that his merits were not entirely overlooked. He was encouraged to seek a wider field of action, and emigrated to Philadelphia where, in 1800, he began the publication of the *Portfolio* at first a weekly miscellany in quarto, then a monthly in octavo, which he continued to edit till his death, January 7, 1812. Under his management, the *Portfolio* became the principal literary periodical of the country, and numbered among its contributors John Quincy Adams, Gouv. Morris, Royal Tyler, Horace Binney, Judge Hopkinson, Charles Brockden Brown, Nicholas Biddle, and many others. The sermons of the "Lay Preacher" were collected and published in a separate volume, which passed through two editions, 1796 and 1817. Dennie died, January 7, 1812.—F. B.

DENNIE, William Henry, a distinguished British officer, was the son of a barrister, and entered the army in 1800. He obtained by purchase the rank of lieutenant-colonel in 1832. He served in India under Lord Lake in 1805; was present at the capture of the Isle of France in 1810, and distinguished himself so highly during the Burmese war in 1826 that the companionship of the bath was conferred upon him. He held

the temporary rank of brigadier in the army which invaded Affghanistan in 1838, and led the storming party at the capture of Ghuznee, previously considered an impregnable fortress, and was the first man within the walls—an exploit which Sir Robert Peel characterized as the "most brilliant achievement in the history of our arms in Asia." But Colonel Dennie was deprived of the reward to which this gallant exploit justly entitled him, through the paltry jealousy and pique of the commander-in-chief, Sir John, afterwards Lord Keane. On the 18th of September, 1840, Dennie, with a force of less than a thousand men, totally routed the wallee of Khooloom, who had taken the field with an army ten thousand strong, in support of Dost Mahommed. This brilliant victory terminated the campaign, and led to the surrender of the Dost, who was wounded in the battle. On the forcing of the Khoord Cabool Pass in October, 1841, Colonel Dennie took the command of the British troops after Sir Robert Sale was disabled by a wound. They had to cut their way through the hordes of the Affghans who inclosed them on all sides, and at length succeeded in reaching Jellalabad, where for upwards of three months they successfully resisted the desperate assaults of Akbar Khan, son of Dost Mahommed. At the close of the siege Colonel Dennie fell in the battle of the 7th of April, 1842, which terminated in the total defeat of the enemy. The fall of this gallant but ill-used officer was termed by General Sale "a public calamity." (See a series of Colonel Dennie's letters in the twentieth volume of the *Dublin University Magazine*.)—J. T.

DENNIS, John, the son of a saddler of London, was born in that city in 1657. After receiving his education at Harrow and Cambridge, he travelled in France and Italy; and on his return home devoted himself to the support of whig politics, and the cultivation of literary criticism. Having acquired a small fortune by the death of his uncle, he sought the acquaintance of the chief political and literary celebrities of the day, and numbered among his friends Dryden, Congreve, Halifax, and Wycherley. The young critic soon acquired considerable importance, and even Pope is said at first to have regarded his judgment. The professed critic was at that period of English literary history, comparatively a novel character; and hence Dennis occupied the attention of the principal authors of the day more than would be possible for any man of similar endowments in modern times. He was not without ability; but his violent temper, almost approaching insanity, rendered his life far from happy, while the habit of passing judgment upon the first authors cherished his vanity until it became a disease. He constantly quarrelled with his friends, and suspected every acquaintance as a foe. Steele describes him as quick and sudden in his movements, turning on all sides with a suspicion of every object as if he had done or feared some mischief. His criticisms, however, often displayed considerable good sense, as well as erudition. Imagining that some passages in the second and third numbers of the Spectator were personally offensive, he revenged himself upon Addison, who had been his friend, by a criticism on Cato. He wrote a disquisition upon Pope's Essay on Man; and Pope gave him a place in the Dunciad, and also produced, in conjunction with Swift, "The narrative of Dr. R. Norris, concerning the strange and deplorable frenzy of Mr. J. Dennis." A tragedy called "Liberty Asserted," met with some success on account of its violence against the French; and Dennis believed that he was, in consequence, in personal danger from the enmity of the French government. He is said to have besought the duke of Marlborough to get an article inserted in the treaty of Utrecht to protect him from the vengeance of the French king. Marlborough assured him that his case was not so desperate as he imagined. "I think," said the general, "I have done almost as much harm to the French as you have, and yet I have taken no precaution to escape their vengeance." An idea of the personal animosity of the French was indeed a monomania with Dennis. Once he fled from a friend's house, because he thought a vessel he saw approaching was sent to make him prisoner. Having expended his small fortune, the duke of Marlborough procured for him a sinecure at the custom-house, which he soon improvidently sold, reserving only a small annuity for a brief term of years, and had to depend upon his pen for his chief subsistence. He brought out a tragedy, "Appius and Virginia," at Drury Lane, which the actors refused to force on the unwilling town. They retained, however, some excellent thunder which Dennis had introduced, and it rolled one night during the performance of another play, and was applauded, when its inventor was in the pit. Suddenly starting up he cried to the audience with an oath, "They wont act my tragedy, but they steal my thunder." Dennis' thunder is said to be still used at the theatres. In his old age he became blind and very poor, and many of his literary enemies joined his friends in patronizing a benefit play. Pope, to his honour, forgot the critic he had gibbeted in the Dunciad, and only remembering the worn out blind old man, exerted himself on his behalf. Dennis did not long survive the last kindness of a world he blamed for neglecting his merits, and died in 1734.—L. L. P.

DENNISTOUN, James, Esq., of Dennistoun and Colgrain, N.B., the author of several valuable works in biography and the fine arts, was born in 1803, and was the representative of the old knightly house of the Dennistouns of Danzielstoun in Renfrewshire. He was educated for the bar; but having inherited a competent fortune, he devoted himself exclusively to literary and artistic pursuits. He was an amateur of art of no mean accomplishments, and took a deep interest in the Bannatyne and other societies instituted for the collection of materials for illustrating the literature and history of Scotland. He edited Moysie's Memoirs of the Affairs of Scotland from 1577 to 1603; The Cartulary of Lennox; The Lochlomond expedition; a volume of the Colness collections; and other works published by the Bannatyne and Maitland clubs. He was also the author of various interesting papers connected with art, which appeared in the *Edinburgh* and *Quarterly Reviews*. Mr. Dennistoun's most important work, however, was the "Memoirs of the Dukes of Urbino," in 3 vols.—a publication of great value, as illustrating the state of Italy during the fifteenth and sixteenth centuries. His last work, which he just lived to complete, was the interesting "Memoirs of Sir Robert Strange," the famous engraver, and of his brother-in-law, Andrew Lumisden, for many years secretary to the Chevalier de St. George and his son Prince Charles Stewart. Mr. Dennistoun died in 1855, in his fifty-second year.—J. T.

DENNY, Sir Anthony, a favourite courtier of Henry VIII., who made him a privy councillor, conferred on him the offices of gentleman of the bedchamber, and groom of the stole, together with the honour of knighthood. On the dissolution of the monasteries, Sir Anthony obtained the priory of Hertford, and several valuable grants of land. Henry had such confidence in the integrity of his favourite, that he appointed him one of his executors and one of the counsellors of his youthful successor, and left him a legacy of three hundred pounds. It is to the credit of Sir Anthony that he alone had the courage, when the king was on his deathbed, to exhort him to attend to the momentous concerns of his soul. Sir Anthony died in 1550. His virtues were commemorated in a poem by Sir John Cheke.—J. T.

DENON, Dominique Vivant, Baron, was born of a noble family at Châlons-sur-Saône, on the 4th January, 1747. From his earliest years he manifested a decided liking for the arts of design. He was sent, however, to Paris to study law—a profession that had no attractions for him; and accordingly we find that he began to write for the stage, and produced a comedy entitled "Julie, or le bon Père," which was acted with considerable success at the Theatre Française. His taste and judgment in matters of vertu soon became known; and he was employed by Louis XV. to make a collection of antique gems for Madame Pompadour. Denon, who had been already attached to the Russian embassy, found, on the accession of Louis XVI., a valuable patron in the comte de Vergennes, the minister for foreign affairs. That nobleman sent him on a mission to Switzerland, on which occasion he visited Voltaire at Ferney, and drew his portrait. He afterwards spent seven years at Naples, during which he devoted himself zealously to the study of the arts, especially etching and mezzotint engraving. The death of Vergennes in 1787 put a period to his diplomatic career. Henceforth he became an artist by profession. He was elected a member of the Royal Academy of Arts. During a subsequent visit to Switzerland he learned that his property had been sequestrated, and his name enrolled in the list of emigrants. He ventured back to Paris, however, where, but for the kindness of David the painter, he would have been overwhelmed with utter destitution. That celebrated man got his name erased from the list of emigrants, and procured him a government order to design and engrave a set of republican costumes. In this peaceful employment he was engaged during the horrors

of the Revolution. Denon afterwards made the acquaintance of Bonaparte at the house of Madame Beauharnais, that rendezvous of distinguished men. He accompanied the general in his expedition to Egypt, where he alternately wielded the pen and the sword, and it is said with equal dexterity. Two years after his return to France he published his great work on Egypt, "Voyage dans la Basse et la Haute Egypt, pendant les Campagnes du Géneral Bonaparte," 2 vols. folio, 1802. It contains drawings, made by himself, of all the most interesting and striking Egyptian monuments, and is alone sufficient to immortalize his name. Denon was about the time of the publication of this work appointed by Napoleon directeur-géneral des musées. He was a great admirer of Bonaparte, whom he accompanied also in the campaigns of Austria, Spain, and Poland. It was he who directed the imperial spoiler in choosing works of art from the museums and picture-galleries of conquered cities to enrich the collections in the Louvre. Denon is said to have often made his sketches from the most perilous point of the battle-field. At the Restoration he lost the superintendence of the museums. The rest of his life he spent in retirement, occupying himself chiefly with the preparation of a general history of art. This work he did not live to finish. He died at Paris in 1825.—R. M., A.

DENS, Peter, born at Boom, near Antwerp, in 1690, was educated at Mechlin and Louvain for the ecclesiastical state. After being ordained priest in 1715, he was promoted successively to the offices of synodal examiner, and president of the seminary in the archdiocese of Mechlin, and finally to that of archpriest of the cathedral. His exertions as a teacher were incessant. Besides his labours in the seminary, he used to collect around him every Sunday a great crowd of poor persons, whom he instructed in the rudiments of the christian doctrine. He was greatly instrumental in systematizing the study of theology, and was the sole author of two works—one on the "Virtue of Religion," the other on the "Sacrament of Penance." The body of theology which goes by his name is, with the exception of these two treatises, the work of other hands. He died in 1775, at the age of eighty-five.—T. A.

DENTATUS, Manlius Curius, a noble Roman belonging to the gens Curia. Whilst tribune of the people, he signalized himself in the popular interest at the consular elections, by his opposition to the interrex Appius Claudius, the Blind. During his first consulship, 290 B.C., he triumphed twice; once for successfully terminating the Samnite war, and again for his victories over the Sabines. If we may believe Aurelius Victor, he enjoyed an ovation about 285, for success against the Lucanians; two years later we find him prætor. In his second consulship, 275, he vanquished Pyrrhus and drove him from Italy, and in consequence obtained another triumph. Of the rich spoils, he retained but a single wooden vessel for sacrificial purposes; part of them, however, defrayed the expense of the aqueduct from the Anio to the city, built by him during his censorship in 272. Elected a second time consul in 274, he fought with success against the Samnites, Lucanians, and Bruttians, and at the close of the war retired to his Sabine farm. In reward for the varied and eminent services he had rendered to the country, the republic gave him a house and 500 jugera out of the Sabine lands; and after his death, which occurred in 270, the expression of gratitude was continued in a handsome dowery to his daughter.—R. B.

D'ÉON de Beaumont, Charles Genevieve Louis Auguste André Timothée, commonly known as the Chevalier D'Eon, one of the most singular adventurers of the last century, was born at Tonnerre, in what is now the department of the Yonne, 5th October, 1728. Son of an avocat, he was destined for the bar, and pursued his studies at the collège Mazarin with distinguished success, displaying, along with intellectual capacity, a remarkable skill in bodily exercises, especially fencing. Avocat and doctor of law, he had for a time an inclination towards the church, but this soon passed away, and was succeeded by literary activity. He became associated with Fréron in the Année Litteraire. His true bent, however, was towards politics, or what passed for such; and at twenty-five he published two works on finance, which produced some impression, and paved the way for his future advancement. His pushing and intriguing disposition had been, we may suppose, busily at work, when, two years afterwards, we find him despatched on a secret mission to Russia by Louis XV., with whom, until the death of that monarch, he kept up a secret correspondence. D'Eon is said at this period to have borne a feminine appearance very different from the particularly manly and soldierlike one universally ascribed to him in after years. Be this as it may, it would seem that, with the connivance of the French court, he donned female habiliments and became *lectrice* to the Empress Elizabeth of Russia. Almost more wonderful—but all is marvellous in D'Eon's history—he succeeded, if report is to be believed, in changing the whole policy of Russia, and in gaining over the Empress Elizabeth (it was the eve of the Seven Years' war) from her contemplated alliance with Prussia and England to one with France and Austria. During those years of dim negotiation, D'Eon flits to and fro between St. Petersburg, Paris, and Vienna, now a woman—now a man. In 1756 the *lectrice* of the preceding year reappears in St. Petersburg in men's clothes, as French secretary of embassy, and figuring as the brother of his former self! Anon he is an officer of dragoons, fighting and receiving wounds. In the May of 1762 he re-emerges at London as secretary of embassy to the French ambassador, the duke de Nivernois, and deep in the negotiations which preceded the peace of Paris of the following year. For his services in procuring that peace he received the cross of St. Louis, and by and by he was appointed, on the return of the duke de Nivernois to Paris, minister-resident, and then plenipotentiary of France at the court of London. D'Eon had culminated, and henceforward his fortunes begin to wane. According to his own account, madame de Pompadour was jealous of his secret correspondence with Louis XV., and resolved on his destruction. The count de Guerchy was sent as ambassador to London, bearing instructions to D'Eon to act as secretary of embassy under him. D'Eon denied the genuineness of the instructions, and alleged that Guerchy was bent on kidnapping him. In the London courts of law, there were actions by D'Eon against Guerchy for attempts upon his person; and by de Guerchy against D'Eon for libel. In the meantime, doubts were raised in society as to D'Eon's sex, and bets to very large amounts were laid for and against his manhood. Roaming hither and thither, not allowed to re-enter France, D'Eon began to be dangerous to the government of his native country. He published some private and confidential documents which had come into his possession, when he was the accredited agent of France; and both impoverished and in debt, he threatened, if not stopped, the publication of others still more important. On the accession of Louis XVI. Beaumarchais (afterwards of Figaro celebrity) was deputed to proceed to London and negotiate with D'Eon. The latter was to acknowledge himself a woman, don female habiliments, and give up the papers, in return for which he was to receive a consideration. Beaumarchais succeeded, and, shrewd as he was, seems to have been completely duped by D'Eon's assumption of feminity. In less than two years after the signature of the agreement, the question of D'Eon's sex was solemnly tried before Lord Mansfield, 1st July, 1777. The trial was instituted to determine wagers made on the delicate question. Medical and other evidence brought to prove that D'Eon was a woman, was not rebutted by "the other side;" and Lord Mansfield and a jury solemnly pronounced him a female. A month or so afterwards, D'Eon, who had not personally figured in the proceedings before Lord Mansfield, arrived at Versailles, and seems to have remained in France until 1784, when he received permission to return to London for his library and other effects. He was still a resident of the English metropolis, when the Revolution of 1789 broke out; and he remained in England until his death, occasionally appearing at public *assauts d'armes*, and displaying great cunning of fence. In 1791 a catalogue of the books and other property of "Madèmoiselle D'Eon," to be sold in London by auction, was published, with a preliminary explanation of the causes which had led to the step. Up to his death in 1810, he is said to have received a pension from George III., and is known to have been very kindly treated by Father Elisée, the chief surgeon of Louis XVIII. From the autumn of 1777 to his death in London on the 21st May, 1810, he had worn female attire, and represented himself to be a woman; but immediately after his death the deception was detected. A medical examination of his body was made, in the presence of persons of note and position, by Copeland the eminent surgeon, who published a certificate declaring that D'Eon was a male. Numbers of persons visited the chamber of death, and convinced themselves of the imposture which D'Eon had practised. The

motives for the deception on D'Eon's part, and for the anxiety of the French government that he should perpetrate it, still remain obscure. The French ministers may have seen, in a second disguise of sex, an easy mode of escape from the troublesome quarrel with Guerchy, whom D'Eon insisted on punishing; and D'Eon himself may have had a pecuniary interest in the decision of Lord Mansfield and the London jury. Those curious on the subject will find it ably discussed in the chapter devoted to D'Eon by M. de Lomenie in his Beaumarchais et son temps, Paris, 1856. D'Eon's writings, chiefly on political, historical, and financial subjects, were collected and published in thirteen volumes in 1775, under the title of "Les Loisirs du Chevalier D'Eon."—F. E.

DEPARCIEUX, Antoine, an eminent French mathematician, born in 1703, and died in 1768. The son of a poor peasant, a friend of his family sent him to the college of Lyons, whence he removed to Paris for the purpose of further prosecuting his studies. He found there a kind friend in Montcarville, but was notwithstanding in such great poverty that he had to support himself by making sundials. This craft, however, soon placed him in comfortable circumstances. Deparcieux became known also for his ingenious inventions, most of which were designed to simplify the industrial operations of daily life. He was remarkable for his great simplicity of character, being destitute of everything like vanity or ambition. Voltaire has introduced him as one of the speakers in his clever tale entitled L'Homme aux quarante ecus. He published a considerable number of works—amongst others, a volume of astronomical tables and a treatise on trigonometry. He was admitted a member of the Academy of Sciences of Paris in 1746.—R. M., A.

DEPPING, Georg Bernhard, a German and French miscellaneous writer, was born at Münster in 1784, but while still a youth emigrated to Paris, which he never left again. Most of his works are written in the French language; for instance, his "Soirées d'hiver," and his "Merveilles et beautés de la nature en France," both of which to this day enjoy a great popularity in France. For his "Histoire des expeditions maritimes des Normands," 1826, as well as for his "Histoire du commerce entre l'Europe et le Levant," 1828, he was awarded a prize by the French Academy. He also edited a number of French classics, and four volumes of documents relative to the reign of Louis XIV. Among his not less numerous German writings, the "Erinnerungen aus dem Leben eines Deutschen in Paris," 1832, is the most interesting. He died at Paris, September 6, 1853.—K. E.

DEPRÈS, Josquin, the most distinguished musician of the fifteenth century, was born at Hainault probably between 1450 and 1460, and died at Brussels probably about 1530, where a monument in the church of St. Gudule marks the place of his interment. The name of his family is variously given as Desprès, Depret, Dupré, de Prez, a Prato, del Prato, a Pratis, Pratensis, &c., and his forename, as Jusquin, Jossien, Jusquino, Iodocus, Iodoculus, &c.; but it is to be believed that these varieties are all modifications or translations of the original given above. Flanders, Italy, Germany, and France, have all claimed to be the birthplace of this famous contrapuntist. The claim of Italy was founded on the Italian version of his name, which was supposed to refer to the town Del Prato in Tuscany, as the place of his nativity. The French claim was founded on the statement of an early writer, that he was born at Cambray, seven miles from Hainault; but were this the fact, it would not prove Deprès to have been a Frenchman, since, at the period when he lived, Cambray was a Flemish, not a French province. He sang as a boy in the choir of the church of St. Martin, in the town of St. Quentin. He studied counterpoint under Ockeghem, a musician little less noted than himself, who successively filled the offices of first chaplain in the chapel of Charles VII., and treasurer in the church of St. Martin of Tours. He was one of the singers in the pope's chapel during the pontificate of Sixtus IV., who filled the holy see from 1471 till 1484; and after the death of this prelate Deprès passed some time at the court of Ercole d'Este, duke of Ferrara, whence he proceeded to France. It has been falsely stated that he was appointed maitre de chapelle to Louis XII., which is disproved by the fact that this office was not created until the reign of Francis I. Glareanus speaks of him as first singer to Louis XII., and Mersenne as musician to the king; but, since his name does not appear in any of the accounts of the chapel payments during the reign of this sovereign, it may be doubted that he held any appointment under him, and supposed that he lived at Paris independently of the court, save for some occasional engagements. Many anecdotes attest his occupation at the court of Louis, whether occasional or permanent, and the high consideration in which he was held there. An Italian nobleman offered him his interest with the king to procure him an office, but continually procrastinated the fulfilment of his promise. Deprès frequently reminded him of the service he had undertaken, and was so repeatedly answered, "Lascia mi fare" (Let me manage it), that this reply became almost a by-word between them. The musician had to write a mass for an occasion when his pretended patron was to be present; and, according to the custom of the time, of constructing a composition upon one constantly prevalent theme, he punningly chose for his canto fermo the notes La, Sol, Fa, Re, Mi, which, recurring almost ceaselessly throughout the mass, reminded his lordship of his assurances, and shamed him into redeeming them. The king, who was no musician, yet desired to sustain a part in concerted music, commissioned Deprès to compose a piece in which he might sing. In discharging this paradoxical task, the master anticipated the artifice Mendelssohn employed to accommodate an unartistic vocalist in his Heimkehr aus der Fremde; he assigned to the king a single note repeated in uniform rhythm throughout the entire composition, while the other voices made variety of harmony and melody, and this part is defined as "vox regis" in the printed copies. The king was charmed with the device, and rewarded the musician accordingly. Deprès was another time subjected to disappointment by the delayed performance of a patron's promise; Louis had undertaken to grant him a benefice, but one ecclesiastical appointment after another became vacant without his being installed in any. He had to compose a motet for the king, for the words of which he chose a passage from the Psalms, that speaks of remembering a plighted word. The monarch was pleased with the music, but insensible to the implication in the text. Deprès wrote another motet to words still more pertinent to his situation, and he was even more happy with his composition; the king was this time moved by the allusion, and conferred on Deprès a benefice that was just then open, and the musician wrote a third motet upon words in which a grateful servant acknowledges the promised benefit of his lord. The office in question was that of canon in the church of St. Martin at St. Quentin; and Deprès' appointment is recorded in the same register of this establishment, which names him as a singing boy in the choir.

Josquin Deprès is mentioned by all writers on music, of and immediately after his own time, in uniform terms of unqualified eulogium; every one speaks of him as the greatest artist of his age, and the title is commonly accorded to him of Prince of harmony. Numerous incidents are related, showing the extraordinary esteem in which he was held among musicians and in courtly circles; and the many elegiac poems that were written upon his death, with the several settings of these to music, prove how much this event was considered, how deeply it was lamented in the artistic world. Benedict, or Benoit, of Appenzell, and Nicolas Gombert, two of the most highly reputed of his pupils, each set to music a Latin monody on their master; and their compositions form an admirable monument of his teaching. Deprès appears not to have originated anything in his art, but wrote in the forms, and according to the principles of his predecessors; he proved, however, the originality of his genius by the excellence of his productions, which surpassed in fluency and freedom of melody everything that had been written before them. The music of his era consisted almost unexceptionally of fugal and canonical elaboration. Artifices now obsolete were then in constant practice, which limited the course of the composer's ideas, restricted his imagination, and all but annulled his power of expression. Writing with such fetters, the merit of Deprès was not only that he excelled others in the strictness of his observance of the rules then in force, but that there is a grace in his phraseology almost peculiar to himself, which has an interest independent of the ingenuity of contrivance with which the several parts of his score are made to answer and imitate one another. Baini truly remarks on the excessive compass of some of his vocal parts, that they appear to have been written for instruments, and to have had words adapted to them; but this was not a singularity of Deprès, and the practice common to him and some of his contemporaries of

assigning to voices a wider range of notes than any voice of modern times can execute, is inscrutable. It was the custom of the age most frequently to construct an entire composition upon some well-known theme, and when the chants of the church were supposed to be exhausted as subjects for contrapuntal comprecation, secular songs were chosen for canti fermi even in sacred works. Thus the most famous composition of Deprès is the mass called "L'Homme Armé," from its being entirely based upon the national song of this name, at the time extremely popular. Another notable example of that strange perversion of art, in sacrificing its true object to merely technical display, is his mass of "Didadi," which is wrought upon a song in praise of dice. In this, artifice is carried to its utmost limit in the employment of every possible variety of measure (the signs of which, now obsolete, resemble in their arrangement the dots upon the die), so as to exemplify all the varieties of numbers in the game. Deprès wrote very voluminously; many of his works were printed in, and soon after his lifetime, and many more are preserved in the Vatican and other public libraries. Besides the collections of the music of this composer in the British Museum and at Oxford, there are also accessible to the English reader, some interesting specimens in vol. ii. of Hawkins' History; vol. ii. of that of Burney, and vol. i. of that of Busby.—G. A. M.

DE QUINCEY, Thomas: In those autobiographic sketches in which he has woven together, in an attractive web of fact and fiction, the main incidents of his early life, Mr. De Quincey has marked the day, but nowhere the precise year, of his birth. From collateral evidence, we infer that that event must have occurred on the 15th of August, 1785. He was the son of a Manchester merchant, who left a moderate fortune to be divided among a family of six children—a fortune which was, however, much impaired by the mismanagement of the guardians appointed to superintend it. The account he gives of the impression made upon him by the death of his eldest sister in his sixth year, presents the young De Quincey as a remarkably sensitive and precocious child. On his father's death in 1792, the family house at Rusholme was sold, and he went to reside with his mother at Bath. After distinguishing himself as a promising pupil at the grammar school of that city, he concluded the first period of his life as a scholar in a similar seminary at Winkfield in Wiltshire. In 1800 he went to Eton to join a youthful friend, Lord Westport, in an excursion to Ireland. Mr. De Quincey dates at this point his introduction to the world; and the account he has given of his journey indicates a mind prematurely open to lively impressions of men and manners, as well as of natural scenery. In the autumn of the same year he recrossed the channel, and proceeded through Birmingham to Laxton in Northamptonshire, the residence of Lady Carbery, an old friend of the family, who, by her mental energy and accomplishments, appears to have played an important part in stimulating the growth of his intellectual activities. On leaving Laxton he was sent to study for three years at the Manchester grammar-school, with the view of obtaining a bursary which might enable him the more easily to carry on his future studies at the university of Oxford. He has given a vivid description of the depression which weighed upon him, on being thrown back from the society of congenial minds, to mingle with schoolboys and share their drudgery. A nervous illness that overtook him at this period rendered the restraint more oppressive; and at the end of the first year after entering it, he adopted the resolution of suddenly leaving the school. He had quarrelled with his guardians, and, unknown to them, he determined to make for himself a way in the world. After rambling for some time among the Welsh mountains he went to London, and there encountered those romantic adventures which are preserved in the glowing colours of his "Confessions." Rescued by the intervention of some friends from the poverty and misfortune which gathered round him in the great city, he returned to St. John's Priory, near Chester, at that time the residence of his mother and one of his uncles. In 1803 he was entered at Oxford, and studied there intermittently for the space of five years. It was on the occasion of a third visit to London in 1804, that he was first led into the temptation of tasting opium, entering within a bondage which, with its varied pleasures and pains, became a part of his entire after-life. Towards the close of his university career, he made that acquaintance with several of his distinguished contemporaries, which he memorializes in the notices of them he has left to his readers. Coleridge he first saw at Bristol in 1807. In the course of the same year he visited Wordsworth and Southey at their seats in the lake country. In 1808 he himself became for ten or eleven years a permanent resident in the same neighbourhood. In 1832 he came to Scotland, and fixed his head quarters at Edinburgh, near which city he continued to reside till his death, which occurred 8th December, 1860.

Mr. De Quincey became widely known as the author of the "Confessions of an English Opium Eater," originally published in 1821. The peculiarity of the theme, and the deep interest of the narrative, brought it into general notice, and the passionate eloquence by which it is frequently marked attracted universal admiration. In the thirty or forty volumes of similar size which the author has since produced, there are few passages which equal, and none that surpass, the best of those in this earliest publication. A refined scholar, and a keen student of most modern languages, Mr. De Quincey led the way, as a reviewer of German literature, on a field where he was soon after eclipsed by a profounder critic. He executed several translations from Richter and Lessing for *Blackwood* and the *London Magazine*. He availed himself of Carlyle's translation of Wilhelm Meister to make a virulent and somewhat ridiculous attack on its author, which appeared in the latter journal in 1824. During a series of years he contributed to the former a number of miscellaneous, critical, and historical essays. Other articles of his appeared in the *Encyclopædia Britannica*. His autobiographical sketches were contributed at a later period to *Tait's Magazine*. An edition of his collected essays was published several years ago in Boston; but the one now in course of publication by Messrs. Hogg, alone has received the authority of his revisal. It is entitled "Selections Grave and Gay," and has already attained to a thirteenth volume.

Among voluminous writers, few have undertaken to illustrate a greater number of subjects than Mr. De Quincey, but he has carried with him through all the same peculiarities of style and treatment, and whatever theme he handles, gains or loses by his marked excellencies and defects. The two transcendent powers of his mind are imagination and ingenuity. His purely imaginative writings take rank among the highest of their kind, as specimens from the border-land of poetry and prose. They have a claim to this position from their depth of conception, the intensity of realization which they manifest, and from the richness of their expression. De Quincey's best prose will bear comparison with the prose of Milton, Taylor, or Hooker; it has the same gorgeous roll in its music—the same passionate abundance of thought. Among his triumphs in this direction are the first chapters of the "Autobiography;" "The Earlier Suspiria;" "The English Mail Coach;" "The Three Madonnas;" "The Sphinx;" and pieces of criticism on Greek tragedy. He is the master-builder of dreams; the finest section of the "Confessions" is the last, where he recalls and reconstructs, as with an enchanter's wand, the array of fantastic phantoms which passed before him in his opium trances. It has the same mysterious beauty in prose that "Kubla Khan" possesses in verse. Some of the later "Suspiria," as also the conclusion of "Joan of Arc," and other rhapsodies, indicate the decline of this power, where the love of effect is divorced from sincerity of feeling, and the writing tends to degenerate into an artificial mosaic of melodious words. His creative ingenuity is prominent in his account of the "Mar Murders," and in that wonderful piece of imaginary history the "Tartar Revolt." There is a combination of humour with an air of intense reality in the former, which recalls De Foe; while there are scenes in the latter only to be paralleled in the Syracusan chapters of Thucydides. This same faculty appears in a more exclusively analytic form in some of his speculative papers, and in his various criticisms. (See the paper on "Murder as a fine art;" that on "Secret Societies," his theory of the Essenes, and his interpretation of the puzzle regarding Ælius Lamia.) His strength consists in the perfection of those two faculties—imagination and ingenuity; his weakness in their excess; where they require to be corrected by a love of truth, and balanced by an equal mind, he is apt to fail conspicuously. He has neither the candour nor the methodical accuracy which are essential to the just comprehension of history. He is wanting in grasp and power of abstraction—qualities inseparable from a genuine philosopher. Mr. De Quincey has the taint of self-consciousness more deeply perhaps than any other writer of the present day. He never forgets himself in any subject;

the critic, not the thing criticised, is ever foremost in its pages; he adapts, not himself to his theme, but the theme to himself, and often forms and pronounces his judgments in a way more calculated to arrest the attention of the reader than to forward the interests of truth. A love of aggressive paradox mars the integrity of his verdicts, and inclines him to reverse, from the mere spirit of opposition, the general decisions of the world. He has assailed the fame of Cicero, Josephus, Kant, Goethe, and Plato, with the same animus with which he defends the memory of Judas Iscariot. Mere differences of opinion regarding acknowledged facts must rest on individual differences of taste; but Mr. De Quincey cannot, in all the instances of his eager iconoclasm, be cleared from the charge of confounding the facts themselves with his own misinterpretations of them. In the case of an author who travels over so wide a field, with the same pretension of extensive and profound research, it is impossible everywhere to test the accuracy of his statements without an amount of information on all conceivable subjects, which few critics would venture to claim, and which few authors, on examination, are found to possess; but in various instances, where remarkable statements have been made by Mr. De Quincey with more than usual confidence, we have to chose between his own confident assertion and a mass of evidence pointing to conclusions directly the reverse. He has nowhere, for example, substantiated the charges which he has brought against the philosopher Kant; and few who are acquainted with the life and works of that great leader of modern thought, will be disposed to give absolute credit to a mere dogmatic impeachment of his intellectual honesty. Some of the results of Mr. De Quincey's studies in the region of Greek speculation, will meet with still less favour in the eyes of any student of Hellenic literature; nor can his so-called review of Plato's Republic be read by any one who is familiar with the majestic original without a feeling somewhat akin to indignation. It would require a distinct essay to expose the misrepresentations which abound in this paradoxical sketch. The critic seems to have utterly misapprehended the mere ethical purpose of the work. He treats the communistic scheme given in the fifth book, avowedly a digression, as if it were the root and centre of the whole dialogue; and, by ignoring the historical view through which alone it becomes intelligible, he refuses to treat even that section with ordinary equity. It is much to be regretted that this foolish diatribe should have been reprinted in the collected edition of his works, for it wants even that display of ingenuity which, in most of his essays, at least affords amusement to his readers. Our author's justice, or at least his generosity, fails him again in treating of several of his distinguished contemporaries. His open depreciation of Keats and Shelley is less offensive. The cast of his mind is not that which is best fitted to appreciate the former, while his large participation in the *odium theologicum* incapacitates him from dealing fairly with the latter; but the biographical notices of his own familiars and compeers in the struggle of life—Wordsworth, Coleridge, and Southey—which, while professedly reverential, are artfully calculated to lower our reverence for those great writers, leave an impression very far from satisfactory. With regard to others, as Lamb and Landor, and some of our older classics, as Goldsmith, Pope, and Milton, where his judgment is unbiassed by any prejudice or perversity, his natural subtlety and discrimination come into play with remarkable success. His criticisms have always the interest of originality; and, by some new explanation or unexpected illustration, he often throws a light on facts which have eluded and difficulties which have baffled all earlier commentators. In this way he has added to our pleasures by increasing our power of enjoyment, and conferred many obligations on the student of ancient as well as modern history. We have characterized his best style as affording some of the purest specimens of eloquence in the language; the ordinary level of his writing is unusually classic and graceful; apt sometimes to err on the side of over-refinement. It is wanting in directness; his humour constantly runs away with him, and in general he chooses the longest road to his end. His digressions every now and then swallow up his main subject. We pursue an event through his pages and find it involved in "snowy mazes," interminable as those which, in his own anecdote, the elder Coleridge had to unfold. When he promises to tell a story we expect another King of Bohemia and his Seven Castles, and, in following the detail of his reasons for some new conviction, we are driven to forget the main fact of the author's own belief.—With all his defects, Mr. De Quincey is one of the men of his time who will live beyond it. The records of his learning and controversial power may pass with other curiosities of a critical age; but his picture of the outcast Ann on the London streets, the dreams and fantasies he has connected with that whole epoch of his life, the most solemn of his rhapsodies, the simple pathos of his best sketches, and the bright flashes of his humour—are imperishable memorials of an impassioned and peculiar genius.—J. N

DERBY, the title of the Stanleys, an illustrious family which, since the reign of Henry III., has figured conspicuously in English history. THOMAS, the first earl, married the sister of the celebrated earl of Warwick, "the king-maker," and obtained in 1485 the title of Earl of Derby as a reward for his invaluable services at the battle of Bosworth, where, on the field, he placed the crown of Richard III. on the head of the victorious Richmond.—EDWARD, third earl of Derby, was famous for his magnificent hospitality, his "goodly disposition to his tenants," his "liberality to strangers," his "famous housekeeping," and his benevolence to the poor. Camden says that at his death, "the glory of hospitality seemed to fall asleep." "His greatness," quaintly says the biographer Lloyd, "supported his goodness, and his goodness endeared his greatness; his height being looked upon with a double aspect—by himself as an advantage of beneficence, by others as a ground of reverence." But the glory of the house of Stanley was—

JAMES, seventh earl of Derby, whose steadfast loyalty so nobly fulfilled the motto of his family—*sans changer*—and casts such a lustre on their annals. He was the eldest son of William, sixth earl of Derby, by Elizabeth, daughter of Edward Vere, seventeenth earl of Oxford, and of Anne, daughter of the great Lord Burleigh. He was born in 1606. In the course of his travels on the continent, he met at the Hague the lady to whom he was afterwards united—the famous Charlotte de la Tremouille, daughter of Claude, duke of Thouars, and related to the blood-royal of France. Derby was no frequenter of courts, but spent his life in splendid privacy, superintending and improving his extensive estates in Lancashire, and in his little kingdom of the Isle of Man. When the great civil war, however, broke out, he at once abandoned his peaceful pursuits, and was one of the first who joined the king when Charles retired to York in 1642. It was at first intended to raise the royal standard at Warrington, and Derby, whose influence in that district was unbounded, had mustered sixty thousand men in the royal cause, when he was informed that the king had resolved to set up his standard at Nottingham, and was ordered to repair to head-quarters. He obeyed this injunction, and was immediately sent back with orders to attempt to surprise Manchester. When all requisite preparations were made, and even the hour of assault was fixed, he received a summons to join the king without delay. He promptly obeyed this injunction, and on his arrival was deprived of the command of the troops he had raised, and was once more sent back into Lancashire. These repeated insults became known to the parliamentary party, who, in the belief that they must have alienated the earl from the royal cause, endeavoured to gain him over to their side. But "Derby's loyalty was of that exalted, pure, and simple character, which was ready to suffer all things not only for the king, but from the king;" and the offers of the parliamentarians were at once indignantly rejected. Nothing, however, was now left for him to do but to fortify his mansion at Lathom, and to hold it out till better times. At this juncture he learned that his enemies were planning an invasion of the Isle of Man; and leaving his countess to complete the fortification of Lathom, he sailed there in person, and secured the safety of the island. During his absence Fairfax, at the head of a strong force, laid siege to Lathom house, and offered the most liberal terms to the countess if she would surrender that stronghold. But she firmly replied that she was there under a double trust, of faith to her lord and of allegiance to her king, and that she was determined to preserve her honour and obedience, though it should be to her ruin. The courageous heroine animated the garrison both by her words and her example, harrassed the enemy by constant sallies, repeatedly captured their guns, and slew a great number of their men; and at length the besiegers, after the lapse of three months, having lost not less than two thousand men, raised the siege on the approach of Prince Rupert. The mansion sustained a second siege under

Colonel Rawstone after the fatal battle of Marston Moor, and was ultimately abandoned at the express command of the king, having cost the enemy not less than six thousand men. Meanwhile the earl and countess had retired to the Isle of Man, and remained there during the years that followed the final overthrow of the royal cause, holding out their little kingdom in spite both of the threats and the persuasions of the parliament. In 1651, however, when Charles II. entered England at the head of the Scottish army, he summoned Derby to meet him in Lancashire. The earl instantly obeyed the command, and fixed his head-quarters at Wigan, while his emissaries attempted to raise the military array of the county. But while waiting the arrival of his friends, he was suddenly attacked by Colonel Lilburn at the head of an overwhelming force, and after a desperate resistance, his little band were nearly cut to pieces. The earl himself, having had two horses killed under him, escaped almost alone and covered with wounds, and joined Charles at Worcester. On the final overthrow of the royal army, he quitted that city in company with the king, whom he directed to the celebrated retreat of Whiteladies and of Boscobel, and then made for his own country. He was taken prisoner, however, on the borders of Cheshire, and conveyed to Chester, where he was tried by a commission for treason and rebellion, and condemned to die. By a cruel aggravation of his sentence, the execution was appointed to take place in his own town of Bolton. He was beheaded 15th October, 1651. When his body was laid in the coffin, the following lines, referring to his ancestry, were thrown into it by an unknown hand:—

"Wit, bounty, courage: all three here in one lie dead—
A Stanley's hand, Vere's heart, and Cecil's head."

After her husband's death, the countess still held out her domain of Man with unbroken spirit, till at length it fell by treachery into the power of the government. This intrepid woman died in 1652.—J. T.

DERBY, Edward Geoffrey Smith Stanley, fourteenth earl of, for many years chief of the conservative party, was born at Knowsley Park, Lancashire—son of the thirteenth earl—in 1799. He was educated at Eton, and at Christchurch, Oxford, gaining at the latter, in 1819, the Latin verse prize; the subject of it being "Syracuse." In 1822 Mr. Stanley entered the house of commons as member for Stockbridge in Hampshire, one of the boroughs afterwards disfranchised by the reform bill. He seems to have been in no hurry to take a part in the discussions of the house. His maiden speech was not delivered until the 30th of March, 1824, but it is described by the usually uncritical and uncriticising reporter of Hansard as one "of much clearness and ability," though the subject, a Manchester gas bill, was not particularly suggestive. Sir James Mackintosh, who followed the young member for Stockbridge, complimented him on his success, and hailed him as a promising supporter of liberal principles. Mr. Stanley's second parliamentary speech, delivered on the ensuing 6th of May, showed, however, that on one subject his views were not those of ordinary liberalism. It was the very question on which he afterwards seceded from his whig colleagues, the question of the Irish church establishment, which he defended with conservative energy from an assault formally made upon it by Mr. Joseph Hume. During succeeding years, Mr. Stanley was recognized as a skilful debater, and his combination of talent with social position led to his receiving the appointment of under-secretary of state for the colonies in Lord Goderich's ministry of transition. He had become member for Preston in 1826, and his liberalism received, perhaps, a slight check when, at the general election of 1830, he found his former constituents rejecting him in favour of Henry Hunt, the mob orator. Room was made for him at Windsor, and in Lord Grey's ministry he was appointed, with a seat in the cabinet, to the then very important and trying post of chief secretary for Ireland, one which brought him into contact and collision with O'Connell and his followers. He remained Irish secretary until March, 1833, lending his aid to his colleagues in the discussion on the reform bill, founding the system of mixed education in Ireland, and already beginning to make oratorical war upon O'Connell and repeal. In March, 1833, he became secretary of state for the colonies, and had in that capacity to propose and conduct through the house the celebrated act for the emancipation of the slaves. He had brought to a successful issue, about the same time, the church temporalities act; but in the summer of the following year he took umbrage at the further concessions of his colleagues in the direction of reducing the Irish church establishment, and, with Sir James Graham, resigned office—an example speedily followed by the duke of Richmond and the late earl of Ripon. The Melbourne ministry, which succeeded the resignation of Earl Grey, was followed by Sir Robert Peel's short premiership, and one of the first acts of Sir Robert, when called on to form an administration, was to offer high office to Mr. Stanley. The letter in which the offer was made, and that in which it was declined, are published in the second volume of Sir Robert Peel's lately published memoirs, and it will be enough to state that Mr. Stanley, while delicately hinting at the possibility of a future coalition, shrank from it at the moment, on the ground that the new premier had steadily opposed the whole policy of Lord Grey's administration, while he, Mr. Stanley was at issue with his former colleagues on only a single question, the Irish church. From that period onward, however, Mr. Stanley found himself in steady opposition to the whigs, and on the formation of Sir Robert Peel's second administration in 1841, he became once more secretary of state for the colonies. He held this post until December, 1845, when he resigned from an inability to assent to the policy of corn-law repeal. Meanwhile, having represented North Lancashire since 1832, in September, 1844, he had been raised to the upper house, during his father's lifetime, as Lord Stanley, nominally to augment the debating strength of the conservative party in the lords by the addition of his polished, vivid, and trenchant oratory. On the break-up of the conservative party and deposition of Sir Robert Peel, which followed the repeal of the corn laws, Lord Stanley became its acknowledged leader; and, succeeding his father as earl of Derby in 1851, he was called on by the queen to form his first conservative administration in February, 1852, on the resignation of Lord John Russell. It fell in the following December, and for upwards of six years Lord Derby resumed the leadership of the conservative opposition. Once during the interval, on the resignation of Lord Aberdeen's coalition-ministry in February, 1855, he received her majesty's commands to attempt to form a ministry, but resigned the task on finding Lord Palmerston decline his overtures for a coalition. When Lord Palmerston was defeated in February, 1858, on the second reading of the conspiracy bill, Lord Derby, in compliance with the emphatically-expressed wishes of the sovereign, formed his second administration, which was overthrown by a vote of want of confidence passed by the house of commons in June, 1858, in answer to the speech from the throne. In 1866, on the defeat of the reform bill introduced by Mr. Gladstone, he again became prime minister; and in the following year, under the "educating" influence of Mr. Disraeli, passed a more radical measure that granted household suffrage. Soon after this his health gave way before his enemy the gout—the statesman's disease. He resigned the premiership in favour of Disraeli, and made but one more conspicuous appearance in public life, when in 1869 he rose to oppose Mr. Gladstone's bill for the disestablishment of the Irish church. He died at Knowsley on the 23rd October, 1869. In 1854 he was elected lord rector of the Glasgow university, and in 1852 chancellor of that of Oxford. His lordship was the author of a translation of Homer's Iliad, and of a little work, "Conversations on the Parables," which first appeared many years ago.—F. E.

* DERBY, Edward Henry, fifteenth earl of, eldest son of the preceding, was born at his father's seat of Knowsley, July 21, 1826, and was educated first at Rugby under the late Dr. Arnold, then at Trinity college, Cambridge, where he graduated in 1848, taking a first class in classics and other honours, bearing the courtesy title of Lord Stanley. In the same year he contested unsuccessfully the representation of the borough of Lancaster, and started on a transatlantic tour, in the course of which he visited the United States, Canada, and the West India islands. While absent he was elected (September, 1848) member for King's Lynn, succeeding Lord George Bentinck. On his return, he published in May, 1850, a pamphlet in the form of a letter to Mr. Gladstone, entitled "The Claims and Resources of the West India Colonies;" and on the 31st of the same month he delivered his maiden speech in the house of commons. It was in support of a motion of Sir Edward Buxton, asking the house to affirm the injustice of admitting slave-grown sugar to compete with the free-grown sugar of our colonies. His views on the West India question were more fully developed in another letter to Mr. Gladstone, July, 1851,

"Further Facts connected with the West Indies." Soon afterwards Lord Stanley proceeded to the East, to investigate and study the condition of the India question. During his absence his father, the earl of Derby, became prime minister (1852), and appointed Lord Stanley under-secretary of state for foreign affairs, an office the duties of which he returned home to discharge. After the fall of the first Derby ministry, Lord Stanley distinguished himself in parliament and out of it as a social reformer, even associating his name with the support of such measures as the repeal of the newspaper stamp duty, the admission of Jews to parliament, and the exemption of dissenters from church rates. In November, 1855, on the death of the late Sir William Molesworth, he was offered by Lord Palmerston the seals of the colonial office, which, however, he declined. This office he accepted in the second administration of his father, the earl of Derby, in February, 1858; and on the resignation of Lord Ellenborough in the following May, he passed over to the India office, becoming in August of the same year, under the new Anglo-Indian constitution, secretary of state for India and president of its council. In 1866, he accepted the office of secretary of state for foreign affairs, and distinguished himself by his exertions for the settlement of differences between England and the United States. His conduct in assenting to a guarantee of the neutrality of Luxemburg was not so generally approved. In 1868 he retired from office with the rest of Mr. Disraeli's ministry; and not many months afterwards, by the death of his father in 1869, he was removed from the house of commons to the house of lords. That same year he was elected lord rector of Glasgow university. In 1870 Lord Derby married Mary Catherine, daughter of the fifth Earl De la Warr and widow of the second marquis of Salisbury.

DERHAM, Rev. William, D.D., a celebrated English divine and natural philosopher, born at Stenton, near Worcester, in 1657. He received his early education at Blockley, Worcestershire, and was sent to Oxford, where he was admitted a member of Trinity college in 1675. In 1711–14 he was appointed Boyle's lecturer, and preached sermons which he afterwards collected together and published under the name of "Physico-Theology and Astro-Theology," a work devoted to an argument on the being and attributes of God as demonstrated in the works of creation. He also edited several of Ray's works. He found his way to the affections of the people among whom he lived, and was their comforter in trouble, their physician in sickness, and their helper in pecuniary difficulties. He died in 1735.—E. L.

DERING, Edward, a noted Elizabethan puritan, was a native of Kent, and educated at Christ's college, Cambridge, of which he became a fellow in 1568. Entering the church, he received various pieces of preferment, and was patronized by the duke of Norfolk, and at one time by Queen Elizabeth. The position, however, which gave him greatest prominence was his lectureship at St. Paul's, where, being, says Strype, "a preacher of a ready utterance and of great confidence," he gained many and admiring auditors. Adhering to the puritan doctrines and practices of Cartwright (see Thomas Cartwright), Dering drew on himself the displeasure of the authorities, was suspended from his lectureship at St. Paul's in 1573, and died on the 26th of June, 1576.—F. E.

DERING, Sir Edward, an English statesman, a native of Kent, who took a prominent part in public affairs during the troublous times of Charles I. He was elected a member of the Long Parliament, and was at first a zealous adherent of the liberal party. It was he who introduced a bill for the abolition of the English hierarchy, and he brought forward various measures of reform both in church and state. Ultimately, however, he became convinced that the parliamentary party were subverting the constitution of the country. He therefore espoused the cause of the king; and when an appeal was at last made to arms, he repaired to the royal standard with a troop of horse, which he had raised and equipped at his own expense. He underwent severe persecution at the hands of the dominant party, and died before the Restoration. A collection of his speeches in parliament was published in one volume 4to.—J. T.

DERMOD, Macmurragh, King of Leinster, is of political importance in connection with the Anglo-Saxon invasion of Ireland, of which he was the principal instrument. Dermod ascended the throne in 1150. He was cruel, violent, ambitious, and treacherous, and yet not without the influence that attaches to personal bravery, strength, stature, and comeliness. From an early period hostility existed between him and O'Rourc, prince of Brefnie, which was intensified by Dermod's seduction of O'Rourc's beautiful wife, Devorgoil, in 1153. It is said that the mutual attachment of the lovers was of earlier date than the lady's marriage, and that the violence of Dermod, and the resistance of Devorgoil, were but feigned to palliate the guilt of the erring wife. The incident has been the theme of the poet and romancer, and has obtained a greater fame by being put forward as the origin of Dermod's treachery to his country, and the English conquest of Ireland. Truth compels us to reject this assertion. The insult, however, was avenged. O'Rourc induced Turlough O'Connor, king of Ireland, to espouse his cause, who, entering the territories of Dermod with a powerful army, restored Devorgoil to her husband's house, where she is said to have thenceforth lived blamelessly. Dermod meanwhile allied himself to O'Loughlin, who, on the death of O'Connor in 1156, seized on the throne, which he occupied till he was slain in battle. With the accession of Roderic, the son of Turlough, in 1167, the fortunes of Dermod waned again. In his despair he set fire to his palace and town at Ferns upon the approach of the king; and being deserted by his own chieftains, he fled to Bristol, and thence to France, where, throwing himself at the feet of Henry, he proffered his allegiance, on condition of obtaining redress and aid in regaining his kingdom. Henry accepted his offer, and Dermod returned to England with the king's letter; and the offer of his daughter in marriage to Strongbow engaged that noble to promise a descent on Ireland with a large force the following spring: he made alliance also with Maurice Fitzgerald and Robert Fitzstephen. Dermod now returned secretly to Ireland, and concealed himself in the monastery at Ferns; but he was soon discovered, and then acting on the offensive, he retook part of his territories. But he again fled before Roderic and his old enemy O'Rourc, and finally offered abject terms of submission, which were accepted by the monarch. No sooner did Fitzgerald and Fitzstephen effect a landing on the coast of Wexford in May, 1170, than Dermod, in violation of his treaty with Roderic, joined the invaders in their assault on Wexford, which town, after a vigorous resistance, ultimately capitulated, and returned to its allegiance to Dermod. After feasting at Ferns, Dermod marched with his allies into Ossory, which he subdued after a terrible struggle and fearful carnage. Meantime Roderic assembled a large army to expel the invaders; but before the hostile forces came to a deadly encounter, the clergy interfered, and a treaty was mediated, by which Dermod's right to the sovereignty of Leinster was acknowledged, on condition of his giving his allegiance to Roderic as supreme lord. Dermod now attacked Dublin, which submitted upon terms; but his success so inflamed him, that he sought to gratify at once his ambition and vengeance by deposing Roderic, and usurping the sovereignty of Ireland. In furtherance of this object he renewed his overtures to Strongbow, who at length landed on St. Bartholomew's day, 1170, on the coast of Waterford, and was received with great honour by Dermod, who immediately gave him his daughter Eva in marriage. But Dublin began to show symptoms of revolt, and thither Dermod and Strongbow marched. They were intercepted by Roderic with a force of thirty thousand men. The Anglo-Irish army, however, evaded Roderic's troops by crossing the mountains, and ultimately succeeded in taking the city. Dermod thence led his allies into Meath, devastating his native land with fire and sword. To the reproaches of Roderic, Dermod haughtily answered that he would not desist till he became monarch of Ireland. The progress of the Anglo-Irish troops it is not our business to follow, when unconnected with Dermod. Immoderately elated with his successes, he entered the territory of his old foe O'Rourc, and was twice defeated; and he died in May, 1171, at Ferns. The Irish annalists attribute his death to divine retribution for his crimes to his country, and the memory of Dermod is ever associated in the mind of the Irish people with political treachery, baseness, and dishonour.—J. F. W.

DERMODY, Thomas, a poet of great and precocious genius, was the son of Nicholas Dermody, a schoolmaster at Ennis in the county of Clare in Ireland, where the former was born on the 17th of January, 1775. Nicholas was himself a man of considerable ability and learning, but he was unfortunately addicted to drinking; and thus, while he stored the young mind of the boy with classical learning, he afforded him the baleful

example of a vice which was destined to mar the brightest prospects, alienate the steadiest friends, and finally accomplish his untimely ruin. Such was the extraordinary capacity of the boy's intellect, and the avidity with which he acquired knowledge, that at the age of nine years he was an accomplished Greek and Latin scholar, and assisted in his father's school. He had also read much English literature, and had written some pieces of remarkable vigour and beauty. In his tenth year he secretly left his father's house with only two shillings in his pocket, which, however, he shortly after bestowed on a poor widow; and then, penniless, accomplished, not without strange adventures, his journey to Dublin. Here he fell in with the keeper of a book-stall, who supplied his immediate necessities, and through him he got a situation with a small bookseller of the name of Lynch, where he attracted the notice of a literary gentleman, Dr. Houlton, who, amazed at his knowledge and facility of elegant composition, introduced him to others. After residing some weeks with that gentleman, the latter, upon leaving Dublin, gave him a sum of money, which Dermody contrived to waste in a few days, and then, in utter indigence, roved through the streets by day and begged the meanest shelter at night. His next asylum was with a poor scene-painter who worked at the theatre; and here Dermody's marvellous powers excited the wonder of the actors, and obtained him the patronage of Owenson, the father of Lady Morgan, who introduced him to Dr. Young, fellow of Trinity college, afterwards bishop of Dromore, who made arrangements for his entering college. But Dermody frustrated all this benevolence; he would not submit his mind to the drudgery of pupilage, but gave himself up, even thus young, to dissipation. Still Mr. Owenson did not desert him; he introduced the boy to the Rev. Gilbert Austin, a distinguished scholar, who took him into his own house, associated him with his other pupils, prepared for publication a volume of his poems, and opened a subscription for his advancement. He was now in the high road to success and distinction. His progress in learning was rapid and extensive; he was looked on as a prodigy, and obtained the patronage of the most distinguished and influential persons. But his evil genius once more marred all these bright prospects, he was guilty of conduct which irrevocably alienated him from Mr. Austin, who dismissed him for ever, destroyed the poems, and returned the subscriptions. Thus was this boy of ten years old once more thrown penniless on the world, but friends ever sprang up to aid him. Mr. Hamilton the secretary-at-war, and others, assisted him; and he contrived, by writing poems and political articles for the journals, to eke out a scanty subsistence. At this time he was brought under the notice of the dowager-countess of Moira, who conceived a strong regard for one so young, so destitute, and so clever. She undertook his support and placed him under Mr. Boyd, the distinguished translator of Dante. Here he continued two years, exhibiting genius that might have exalted him to the highest position, and, alas! vices that degraded him to the lowest. It is profoundly sad to read some of the compositions which at this time he threw off, full of noble thoughts and the happiest erudition, while he was associating with the meanest and most abandoned in the orgies of a country alehouse —to contrast ribald bacchanalian songs with the scholarly and tasteful essay, "On the genius of Shakspeare and Milton contrasted." During all this time he taxed severely not only the purse but the patience of his noble patroness; the pardon for each fault of vice and extravagance was sure to be followed by a new offence and a new petition for money; till at length, wearied out and offended, she withdrew all further aid and countenance upon Dermody's leaving Mr. Boyd. Once again in Dublin he is soon as destitute as ever, selling his clothes to sustain life. Mr. Owenson again befriends him. Bishop Percy, Grattan, Flood, and Mr. Tighe, succour this marvellous youth, not yet sixteen years old. He writes in journals and periodicals, belles-lettres, criticisms, and politics; but, still depraved in his appetites and profligate in his disposal of means that might have kept him at all events above want, he is constantly a prey to sharpers and starving in a garret. In this state the attorney-general Wolfe, afterwards Lord Kilwarden, found him, and attracted, like all who conversed with him, by his learning and genius, engaged apartments for him in college, and promised him £30 a year to support him during his course; but he rejected the offer, and preferred the freedom which permitted him to be famished and naked, to pass his days in the fields and his nights in the dram-shops. At length Dermody enlisted as a private soldier in the 108th regiment. For a time his conduct was excellent, and by the aid of old friends he was raised to the rank of sergeant, and soon after obtained a second lieutenancy. In foreign service he behaved with bravery, and received several severe wounds, and on the return of his regiment to England he was placed on half-pay. Dermody was now in London, full of good resolutions, and only nineteen years old. He had patrons, opportunities, everything that could insure success; but he soon fell before the temptations of the capital, and in a short time was in the Fleet prison. To trace the life of Dermody henceforth, would be but a recapitulation of opportunities wasted and friends alienated—of bursts of genius amid the darkness of misery and vice. For a considerable time the Literary Fund gave him occasional relief; but he was unable to extricate himself from the wretches who seized every shilling that he did not spend in drunkenness. Let us come to the last scene. It is the night of the 15th July, 1802. In a wretched hovel, more like a den of robbers than the abode of a dying man, he is found crouching over a few embers, seeking to warm his emaciated body. A friend who seldom deserted him seeks to procure him some temporary comforts; but ere his return Dermody is a corpse upon a curtainless truckle, with the wind and the rain beating upon him as it had done during the death-struggle. The great preacher, death, never preached a more impressive homily—Man in his greatness and littleness—the golden head of heavenly genius, the miry feet of grovelling humanity—"half dirt, half deity." The biographer may not pass lightly over the life of such a man, for, like that of Chatterton and Savage, it teems with instruction, warning, exhortation. It teaches that the noblest gifts, unsanctified by virtue, bring but the deeper ruin; as the most precious medicines, wrongly used, are the deadliest poisons.

Dermody must be ranked amongst the greatest geniuses. His early poems are superior in fancy, sentiment, and nature, to those written by Pope or Cowley at a more advanced age; and it is impossible to read his prose essays without being impressed with the purity and elegance of his style, the sobriety and sound judgment of his criticisms, the correctness of his taste, and the extent of his erudition. He has left a considerable mass of writing, and many of his juvenile poems were destroyed. "No one," says Mr. Raymond, "wrote with greater facility; his mind was stored with such a fund of knowledge, gathered from science and from nature, that his thoughts, when wanted, rushed upon him like a torrent, and he could compose with the rapidity with which another could transcribe." His poetical powers were intuitive; his perceptive faculties clear and penetrating; his learning extensive. At fourteen years of age his compositions, which are in every style, display the vigour, polish, and nerve of manhood, with the sparkle and fancy of youth; a marvellous knowledge of shades of character, manners, and passions; and the classical elegance of one who even then had acquired a knowledge of Greek, Latin, French, Italian, and Spanish. Gifts all bestowed in vain—they could not save him from a life of intemperance, and a death of horror.—J. F. W.

DERODON, David, a French protestant theologian and philosopher, was born in 1600, and died in 1664. He taught philosophy at Orange, at Nismes, and at Geneva. Derodon inclined to the doctrines of Gassendi rather than to those of Descartes, with the followers of the latter of whom he had frequent discussions. He had the reputation of being a most accomplished dialectician. Amongst his numerous works may be mentioned, "Dispute de la Messe," "La Lumiére de la raison opposée aux tenébres de l'impieté," "De Existentia Dei," "Logica Restituta," "Le Tombeau de la Messe." This last work procured his banishment from France, upon which he withdrew to Geneva, where he died.—R. M., A.

DERRICK, Samuel, a minor poet of the last century, was born in Dublin in the year 1724. His father, intending to bring him up to trade, placed him with a linen-draper; but he aspired after a more brilliant career, and leaving Ireland in 1751, came up to London and commenced as an author. He once tried his fortune on the stage in the character of Gloucester in Jane Shore, but did not repeat the experiment. He wrote many poems; but we do not intend to disturb the cloud of oblivion which envelopes them: *requiescant in pace.* On his own merits, Derrick would scarcely deserve commemoration, but, like a fly preserved in amber, he may be noticed for the

sake of a faint reflex lustre which the intercourse of years with a great man has shed around his memory. He was well known to Dr. Johnson, and was one of the minor orbs—one, indeed, of the least possible magnitude—which revolved round that great sun of the literary system. He was governor or tutor to Boswell during what the laird of Auchinleck calls his "days of effervescence" in London, about the year 1760. Johnson used to say that he had a kindness for Derrick; but he had sometimes an odd way of showing it. For instance, when asked which in his opinion was the better poet, Derrick or Smart, he replied—"Sir, it is not easy to settle the point of precedency between a louse and a flea." Derrick's flighty careless way of living involved him in continual embarrassments, to which Johnson probably referred when he remarked to Boswell—"Derrick may do very well as long as he can outrun his character; but the moment his character gets up with him, it is all over." When Beau Nash died, Derrick had the good luck to be chosen to succeed him as master of the ceremonies at Bath. In this post he seems to have given satisfaction. He died about the year 1770.—T. A.

DE RUYTER, Michel Adriaanszoon, a celebrated Dutch admiral, was born at Flushing in 1607, the son of a humble burgher, whose wife, however, had pretensions to knightly descent, and conferred her maiden name, De Ruyter, on the future hero. Going to sea, at the age of eleven, as a cabin-boy, he had risen in 1645 to be a rear-admiral in the Dutch navy. His earlier achievements were in the West Indian waters, in aid of the Portuguese at war with the Spaniards, and afterwards in the Mediterranean against the Barbary corsairs. In the Dutch war with England, 1652–54, he served as second in command, under Van Tromp and De Witt, and distinguished himself by very skilful seamanship and personal prowess. During the ensuing ten years he served in the Mediterranean, and when a rupture was at hand between Charles II. and the States of Holland, De Ruyter was sent to the coast of Africa to recapture the Dutch forts which had been seized by the English. Having effected this operation he returned to Europe and mainly commanded the Dutch fleets in the war with England, 1665–67. In the great engagement which lasted several days of the first week of June, 1665, the duke of Albemarle (Monk) and Prince Rupert were pitted against De Ruyter and another Tromp, the son of his former chief. The victory was claimed by both sides; De Ruyter sailed away, but Albemarle and Rupert were in no condition to pursue him. The battle fought a few weeks later was more decisive, and De Ruyter was fairly overmatched. But while the peace of Breda was being negotiated, the Dutch government turned to some account the shameful neglect of the English navy by Charles II., who, in the meantime, had been wasting on his pleasures the sums voted by parliament for the support of the fleet. Within a twelvemonth after his defeat, De Ruyter was in the Thames, not only unopposed, but triumphant. Breaking the chain which had been thrown across the Medway, he got to Chatham on the one side, destroying fortifications and burning first-rates; while another division of the Dutch fleet proceeded up the Thames nearly to Gravesend, and threw London into consternation. This was in the June of 1667, and after a few weeks peace was concluded at Breda. On the breaking out of the Anglo-French war with Holland in 1671, De Ruyter was again in command, and on the 28th of May, 1672, he attacked the combined fleets of France and England in Southwold Bay, when a terrible conflict ensued, the result being if anything slightly in favour of the Dutch. In two great naval engagements, De Ruyter's success was sufficient to weary England of the war, and a separate peace was concluded with Holland in the February of 1674. The war between France and Holland still continuing, De Ruyter was despatched on an expedition against Martinique, and on his return to Europe was sent in 1675 to Messina, which had revolted against Holland's new ally, Spain, and was occupied by French troops. In a naval engagement in the Gulf of Catania, he found pitted against him the celebrated French admiral, Duquesne, and after a severe conflict, in which De Ruyter had one foot and one leg shot away, he gave the order for retreat, and reaching Syracuse, died there of his wounds on the 29th of April, 1676. The admiral's life has been written by his countryman Sebastian Brandt.—F. E.

DERWENTWATER, James Radcliffe, third and last earl of, was born in 1688. He was the representative of an ancient and powerful Northumbrian family which professed the Roman catholic religion, and throughout the troubles of the 17th century uniformly espoused the cause of royalty. Francis, the first earl, married a natural daughter of Charles II., and was raised to the peerage by King James in 1668. His grandson, James, was brought up at St. Germains in France with the son of the exiled king, who was of the same age, and to whom he formed a strong attachment. On the death of his father in 1705 the young nobleman succeeded, in his seventeenth year, to the titles and estates of his family, and by his amiable disposition, judicious management of his extensive property, and kindness to the poor, gained the esteem and affection of men of every rank. On the breaking out of the jacobite rebellion in 1715, the earl of Derwentwater was induced, it is said, by the foolish taunts of his wife, to take up arms in behalf of the exiled Stewarts. On the 6th of October, 1715, a few weeks after the earl of Mar had raised the standard of rebellion in Scotland, about sixty of the Northumbrian jacobites, headed by the earl of Derwentwater and Mr. Foster, M.P. for the county, followed the example of the northern insurgents. The earl possessed no special talents for such an enterprise, and Mr. Foster, who was chosen commander-in-chief, was an exceedingly weak and incompetent person. They marched from place to place, apparently without any definite plan or object, proclaiming James III. in Alnwick, Hexham, and other market towns in Northumberland. They were ultimately joined by a body of jacobites belonging to the south-west of Scotland under Lord Kenmure, and by a detachment of highlanders from Mar's army under Brigadier Mackintosh, and after many keen disputes as to the course they should follow, they entered England on the 1st of November, and marched as far as Preston without meeting any resistance. But there they were attacked by Generals Carpenter and Willis, and after a brief though vigorous resistance, in which the earl of Derwentwater and his brother displayed great bravery, the insurgents, finding their situation desperate, surrendered on the 13th of November, the day after the battle of Sherriffmuir. The prisoners were treated with great severity. Those of most note were conveyed to London, which they entered on the 9th of December in a kind of triumphal procession, amid the shouts and insults of the mob, and were divided among the five principal prisons. The earl of Derwentwater was soon after impeached of high treason, and on the 19th of February, 1716, he was taken to Westminster hall for trial. He pleaded guilty, and threw himself upon the king's mercy. He was, however, condemned to suffer death as a traitor; and was beheaded on Towerhill on the 24th of February, in the twenty-eighth year of his age. The magnificent estates of the Derwentwater family were confiscated, and ultimately conferred upon Greenwich hospital. Their annual value now amounts to £60,000.—The gallant Charles Radcliffe, the brother of the earl, made his escape from Newgate, and found an asylum in France; but he was captured in 1745 on board a French ship of war, and executed upon the old sentence, December 8th, 1746, in the fifty-fourth year of his age.—J. T.

DERZAWINE or DERJARINA, Gabriel Romanowicz, born at Kazan in 1743. It is not generally known that Derzawine, as he is one of the most lyrical, is also one of the most entertaining of the Russian poets, owing to the soldier-like frankness of his manner, the reality of his narrations, and the traits of character, sketched with the force and freshness of life, which abound in his celebrated "Ode to God." His treatise on lyrical poetry is written in the most engaging form that a treatise can assume; nor, excepting the peculiarities which belong to the Russian character, does the reader perceive throughout its pages inferiority to those of the most classical treatises of Germany, England, Italy, and France. Longinus, Pope, Boileau, need not have been ashamed to be the authors of such a production. The "Waterfall," and the "Autumn," two very interesting poems, are worthy of a place in every well furnished library. Derzawine served as an officer in the Russian army in his younger days, and was appointed general treasurer in 1802. At that time he was an ardent poet, and to be so was almost to despair of success and advancement in his profession. He died in 1816.—Ch. T.

DE SACY, Antoine Isaac Silvestre, the celebrated orientalist, was the son of Jacques Abraham Silvestre, notary of Paris, where he was born on the 21st of September, 1758. Having lost his father at the age of seven years, he was brought

up by his mother, a woman of deep piety and many accomplishments. In the time of Louis XVI. he held several offices in the Academy of Inscriptions and Belles-Lettres. He retired into the country during the storm of the Revolution, and occupied himself with studies, the result of which he gave to the world in 1793 in his memoirs on several bas-reliefs, inscriptions, and medals belonging to the dynasty of the Sassanides, kings of Persia. When the French Institute was formed, he was nominated a member, but resigned before that body was inaugurated, because he would not take the oath of hatred to kings. Appointed professor of Arabic in the new school of oriental languages in 1795, he again refused to take the oath; but, as he could not easily be replaced, he was left to continue his lectures. Under the empire he was sent to Genoa in 1806 to search the archives of that city, and shortly after a professorship of Persian was established in his favour in the college of France. In 1814 he adhered to the party that overthrew Napoleon, and took an active share in the political discussions which followed. Created a baron in 1813, in February, 1815, he was appointed rector of the university of Paris; from that time he was at the head of every movement to promote the study of Sanscrit, Chinese, and Hindustani. Our limits do not allow us to give even the titles of his numerous writings. He died in a good old age, full of years and of honours.—T. J.

DESAGULIERS, John Theophilus, was born in France in 1683, but was educated and continued to reside in England till his death in 1749. He contributed some valuable papers in optics, mechanics, &c., to various scientific societies. He published a "Course of Experimental Philosophy," which was much esteemed in its day. The Transactions of the Royal Society contain interesting papers communicated by him.—W. L., M.

DESAIX DE VEYGOUX, Louis Charles Antoine, a French general of division, was born at St. Hilaire d'Ayat, near Riom, August 17, 1768, of an old noble family. Having been educated at the Effiat military school, at fifteen years of age he entered the army, and gained the surname of Sage by his regular habits and his love of study. In the revolutionary fury, an attempt was made by the convention to drive him from the service, but his soldiers assembled in tumult and the order was revoked. He had already been present in many combats, wounded at the battle of Lauterburg, and was general of division under Moreau, whom he assisted in his retreat from the Danube. At Platzburg and Toippstadt he manœuvred with great success. On September 2, 1794, he held the heights of Kaiserslautern against the troops of the prince of Hohenlohe. As one example among many of traits of character which endeared him to his comrades, it is said that when the soldiers were in great straits for provisions, the commissary sent him some dainties and bottles of excellent wine, which he immediately distributed among the sick. In consequence of the treaty of Campo Formio, he attended Bonaparte into Egypt, where he dispersed the Arabs and the irregular forces of Murad Bey and Elphi Bey. He was now nominated commander of Upper Egypt, where he gained the title of the Just Sultan. After the departure of Bonaparte he was chosen by Kleber to act as plenipotentiary in the negotiations with Sir Sydney Smith, with whom he concluded the convention of El Arisch, by which the French lost the country without any compensation. On March 3, 1800, he set sail in a merchant vessel for France, but was taken prisoner by Admiral Keith. On his release he wrote to the first consul, saying—"Order me to join you as general or soldier, it little matters, so that I may only fight by your side: a day spent without serving my country, is a day lost of my life." Shortly after, without visiting his family, he set out for the army of Italy. At Marengo the Austrian general, Melas, deemed the result secure, and had left the field, when Desaix arrived after a toilsome march of thirty miles with a fresh squadron, and decided that memorable battle. In the moment of victory a ball struck him on the breast. He expired in the arms of Colonel le Brun, faltering out—"Go and tell the first consul that I die with regret that I have not done enough to live in the memory of posterity." The same day, and at the same hour, Kleber was assassinated at Cairo, June 14, 1800. The body of Desaix was carried to Milan to be embalmed, and then deposited in the convent of Mont St. Bernard. He had in him something of the spirit of the old Romans. Passionately fond of the fine arts, he employed his leisure in meditating on the great works of antiquity. He was simple in his dress, frugal in his tastes, modest and disinterested. His love for his mother is not the least bright part in his character. We have not narrated a tithe of his exploits.—T. J.

DESARGUES, Gaspard, an eminent French mathematician, was born at Lyons in 1593, and at first sought a military career. He served at the siege of Rochelle where he formed a friendship with Descartes, at that time a brother-soldier. After the peace Desargues quitted the army, and taking up his residence in Paris, devoted himself to mathematics, and enjoyed the friendship of Descartes, Fermat, Pascal, and other distinguished men. The mathematical achievements of Desargues have to be gathered from the notices and praises of his great associates, since his works themselves have with one exception been lost. Their titles appear to have been as follow—"Méthode universelle de mettre en perspective les objects donnés reéllement ou en devis, avec leurs proportions, mesures, éloignement, sans employer aucun point qui soit hors du champ de l'ouvrage," par G. D., Paris, 1636; "Brouillon-projet d'une atteinte aux événements des rencontres du cône avec son plan," 1639; "Brouillon-projet de la coupe des pierres," 1640; "Brouillon-projet des Coniques;" a MS. copy of the latter, made seventeen years after the death of the author, was discovered by M. Chasles in 1845. Descartes frequently alludes to Desargues, and praises him for the philosophical generality of his conceptions, and his profound perception of the metaphysics of geometry. Pascal confessed large obligations to him, and cites from the "Brouillon-projet des Coniques," a proposition which he terms marvellous. Desargues gave great attention to perspective, and elaborated a scale by which every imaginary sketch could be put into a geometrical form and analyzed in all its relationships. He even applied the same method to colouring, and developed a connection between the geometry of form and the geometry of colour, representing mathematically the intensity of different hues. The views of Desargues were accepted by Abraham Bosse, professor of perspective at the Royal Academy of Painting, whose works constitute our chief source of information respecting them. Desargues' method of perspective was taught by Bosse in his academical course; but it provoked great discussion, and was ultimately forbidden at the academy. Desargues quitted Paris in disgust and retired to his native city, where he lived in obscurity, giving gratuitous lessons to the work-people with kindly zeal. He died at Lyons in 1662, and his name was long forgotten until, in the present century, M. de Montabert and M. Poncelet drew attention to his works and fame.—L. L. P.

DESAUGIERS, Marc-Antoine Madeleine, born at Fréjus, 1772; died at Paris, 1827. His education was conducted at first with a view to his becoming an ecclesiastic, but he showed such talent for literature that his father, an eminent musician, encouraged him in adopting it as a profession. His first work was a comedy, produced at the age of seventeen, which had a considerable run. The political distractions of France led the young Desaugiers to leave his country. He for a while resided with a married sister in St. Domingo. The revolt of the blacks now took place; he was made prisoner, but contrived to escape to America, and supported himself by giving lessons on the piano. In 1797 he returned to France, and produced at the Theatre des Variétés numberless comedies, operas, vaudevilles—all successful. But more than all, his songs were admired; they were of all kinds and classes, satirical—but the satire was without gall—bacchanalian, and amorous. In private society his singing of his own songs was felt to be a rich treat. Desaugiers also excelled in parody. It was in the character of president of the "Caveau moderne" that he produced his best and wittiest songs. In 1815 Barré resigned the management of the Vaudeville to Desaugiers, and for five years nothing could be greater than his success; but the caprice of public favour deserted the Vaudeville and patronized other amusements. Desaugiers shrank from any struggle, and gave up the management, which, however, he was in 1825 prevailed upon to resume. His health now broke down, and after undergoing a painful operation for the stone, he sank in his fifty-sixth year. In 1818 he was given the cross of the legion of honour, and a pension on the cassette of the king. His theatrical pieces are very numerous, but his songs form his true claim to distinction. There are several editions; Ladvocat's in three volumes, 1827, is probably the best.—J. A., D.

DESAULT, Pierre-Joseph, a French surgeon, born at Magny-Vernais, a village of Franche-Comté, in 1744, and died at Paris on June 1, 1795. Born of a poor family, and designed at

first for the church, he entered a jesuit college and distinguished himself by his progress in mathematical studies. Quitting his first masters he resolved on being a surgeon, and received his first instruction from a practitioner of his native village, who was at once surgeon and barber. He came to Paris in 1764, and two years afterwards commenced a course of lectures on anatomy. In 1776 he was admitted a member of the corporation of surgeons, appointed chief surgeon of the college hospital, and consulting-surgeon to that of St. Sulpice. Six years later he was appointed surgeon-major of the hôpital de la Charité, and, on the death of Terraud, chief surgeon of the Hotel-Dieu. Desault was denounced in the revolutionary societies in 1792, and suffered a short imprisonment in the Luxembourg. His death, suspected to have been the effect of poison, occurred while he was attending the dauphin in the prison of the temple. Desault's works are not numerous—the "Journal de chirurgie," which extends to four volumes; and "Traité des Maladies chirurgicales." But he contributed greatly by his indefatigable labours to the advancement of anatomical studies in France.—R. M., A.

* DESBŒUFS, ANTOINE, the most celebrated French engraver of gems of modern times, is a pupil of Cartellier. Besides many intaglios and cameos of considerable beauty, Desbœufs has produced several works of sculpture, both busts and statues. Born in 1793 in Paris.—R. M.

DESCAMPS, ALEXANDER GABRIEL. See DECAMPS.

DESCARTES, RENÉ, was born at La Haye in Touraine, on the 31st of March, 1596. He sprang from one of the best families of that province, and inherited a moderate competency, which enabled him, in after life, to follow the philosophic bent of his mind without difficulty or distraction. When about eight years of age, he was sent to the Jesuit's college at La Flèche, where he remained, in all, about eight years longer. During this period of his life he appears to have devoted himself mainly to poetry and mathematics, particularly the latter. He was of course conducted by the professors through the regular course of physics and philosophy; but even at that early age he became deeply impressed with the uncertainty of the premises they laid down, and the conclusions they drew from them, and felt even then the first rising desire to see a totally new reconstruction of all the sciences. Influenced by these doubts which pressed upon him, he returned home and gave up all literary pursuits. His father, after a while, sent him to Paris, to see the world, and acquire the general culture which was considered necessary in a youth of noble origin. Here he gave himself up for a time to pleasure and dissipation; but the silent reproaches of his best friend, Father Mersenne, brought him back before it was too late to his original love both of study and virtue. He hid himself therefore away in some corner of the metropolis, concealed from all his associates, and there devoted his whole time, for above two years, to mathematical and other philosophical pursuits. Emerging once more from his solitude, he yielded to the instances of his friends and family, to take up the military profession; perhaps he also thought that the great problems of human life might appear to him in a new and a clearer light, if he withdrew himself for a time from all theorizing, and entered into more practical and active pursuits. What philosophy failed to teach him, he hoped to acquire in the way of personal experience. For this purpose he first betook himself to Holland, where he served under Prince Maurice as a volunteer; but as there were no active operations in hand, he gave up his commission, and entered the Bavarian service. We find him soon after taking part in the Thirty Years' war, where he witnessed the struggle of arms in Bohemia and Hungary, and bore himself right bravely. In 1622, after nearly five years' experience of military life, he returned home to France, and renounced the profession. He appears to have taken no interest whatever in the political quarrels of the age, and to have used his experience in war merely to study human passions; to see the application of mechanical principles to practical uses; and to extend his knowledge of mathematical and physical science generally. Having now been put in possession of a comfortable income inherited from his mother, Descartes lived quietly for a time at home; making excursions occasionally as far as Switzerland and Italy, and acquiring a steadily increasing fame as a mathematician and a philosopher. The fame which he thus acquired was little to his taste; and the perpetual disturbance to which he was subject at Paris, as it increased more and more widely, determined him to return into Holland, where he spent nearly the whole of the remainder of his life. His motive for taking this step might have been not merely the desire of philosophic repose, but also the consideration that he might, in the course of his future career, find a land of universal toleration, as necessary to his peace as it was agreeable to his temperament. In this retreat, to which he betook himself in his thirty-third year, he composed all his principal works; and only communicated with the great world without, through the intermediate agency of his old and faithful friend Mersenne. A few more lines will finish his biography. In Holland Descartes lived and studied for twenty years, devoting himself to optics, meteorology, anatomy, chemistry, and mechanics, as well as to the reform of philosophy itself. In 1649 he yielded to the pressing invitation of Queen Christina of Sweden, to remove to the court of Stockholm, and become her private tutor. The breaking up of his old habits, combined with the severity of the climate, however, threw him soon upon a bed of sickness; and in 1650 he died in the fifty-third year of his age.

We must now turn from the life of Descartes to his literary labours, and especially those which have exerted a lasting influence upon the progress of human thought. Descartes lived at a period in which a manifest crisis was passing in relation to the entire intellectual condition of Europe. The age of authority was fast drifting to its close. Already the spread of the Reformation had invalidated its claims in regard to religious dogmas; and the genius of Bacon had given a death-blow to the influence of Aristotle, together with that of the whole scholastic edifice, which reared itself upon his philosophy as the foundation. The entire mind of the western world was in a state of fermentation; and every new system which promised to bring harmony into the reigning disorder, while it was feared by a few, was welcomed by the masses as a new and much-needed light to guide them to some sure and certain conclusions. This, then, was the point of view from which Descartes began his whole attempt to renovate the philosophy of the age. To him authority was absolutely worthless; its utterances, in truth, were so discordant that all he could do was to set it wholly on one side, and begin everything anew. Falling back therefore upon himself —upon the light of his own reason, and the evidence presented to his own faculties—he determined to start simply from here; and to see if it were not possible to find some basis of certainty on which to build a superstructure, more or less complete, of lasting and unquestionable truth. The attempts to do this are contained in three small volumes—the "Discours de la Methode," published in the French language in the year 1637; the "Principia Philosophiæ," published at Amsterdam, in 1644; and the "Meditationes de primâ Philosophiâ, in quibus Dei existentia, et animæ immortalitas demonstrantur," published also at Amsterdam in the year 1647. These three works are merely so many successive statements of his fundamental principles; so that, without giving any separate analysis of each, we may attempt to reproduce the general train of argument which runs through the whole. He begins by professing his conviction, that he had held from his very earliest years many false opinions for true ones; and that, consequently, all the conclusions he had built upon them during his whole life, must be quite uncertain. Amongst these false opinions he reckons the infallibility of the senses, and shows that the frequent deceptions they practise upon us entirely destroy all the confidence we are naturally disposed to place in them. The same uncertainty, he goes on to show, attaches to the representations of the memory, and equally so to the conclusions and dictates of our reasoning faculty. In a very lucid and simple style, Descartes thus reproduces the most apposite and striking arguments of scepticism, and at length arrives at the main position which he is all along aiming at—I mean the necessity of *universal doubt* as the only starting-point of all true philosophy. Descartes' doubt, however, is in spirit a very different thing from scepticism properly so called. Scepticism rejoices in negations and uncertainties, and will not be drawn out of them, even by the most lucid evidence; but doubt in the Cartesian sense, is simply the preparatory rejection of all false or unsupported opinions, in order to open the mind to the reception of true ones. Thus it comes very much to the same thing as Bacon's disquisitions on the various "idola," to which the human mind is so liable to offer unreasonable worship. Bacon calls the mind's preparation for truth a silence; Descartes calls it doubt. They both mean, however, the same thing—namely, a freedom

from all prejudice, and a readiness to listen to the still small voice of truth, when once it shall begin to speak in real earnest. But now, having reduced all the knowledge which comes through the ordinary channels of the senses and the faculties, to the condition of doubt and uncertainty, Descartes proceeds next to inquire, whether there is nothing whatever that can rise above it; that is, nothing to which uncertainty absolutely fails and refuses to attach itself. One thing he finds, of which we cannot possibly doubt, and that is thought itself. If I admit a thing to be true, he reasons, I can only do so by means of thinking; if on the other hand I doubt it, still this very act of doubting implies the same fact—the fact that I think. Everything else may be uncertain; even mathematical relations may prove false, because we may, for ought we know, have been so created as to exist under a perpetual delusion concerning them. But it cannot be untrue that thought itself exists. To doubt it, is still to think; so that doubt here destroys itself, and involves its own complete refutation. But thought, when once established as a fact, must imply a thinking being. In other words, the testimony of consciousness to the fact of thought, and to that of our own existence, is simultaneous and irresistible. This is the real force of the famous Cartesian formula—"Cogito, ergo sum." It never was intended by the author of it to hold good as a logical process, but was simply his mode of expressing the fundamental truth, that the moment there are phenomena of any kind in the consciousness, that moment we become cognizant of our own existence. The question was, where are we to find the first ground of certitude? The reply of Descartes is—I, for my part, find it in the veracity of my own consciousness—"Cogito, ergo sum." Having now found his starting-point, Descartes goes on to build up his system step by step. *I think*, is equivalent to saying, I experience ideas. Many of these ideas, we have good reason to know, are delusive. The question therefore next to be decided is—are they all so? or is there any criterion whatever by which we can distinguish the true ones from the false? Supposing we go back once more to the first point which arrested us, namely, the fact that *I think*, what, after all, is the evidence of this? The only ground on which I can affirm it with the most unwavering confidence is—that I have a perfectly clear and distinct consciousness of it. Perfect clearness, therefore, is in this case at least the test of validity. May it not be so in all others? But an objector will say—Do I not find, then, the most perfect clearness attaching to any ordinary sensation or perception? Have I not a perfectly clear idea of yonder chair or table? No, says Descartes; by no means. Consciousness affirms that you have an *idea* of it at present in your mind; but it affirms no more. It says nothing whatever as to its objective reality. This is a conclusion you draw from the idea, and possibly draw quite incorrectly, as is the case, indeed, in dreams and other mental illusions. Well but, the objector may go on to say, you must at least admit that I have a perfectly clear idea of a square, a triangle, a numerical equation, and other mathematical facts. Yes, replies Descartes, you have; and this would be quite decisive of their truth, but for one fatal flaw in the evidence. What if God has so created you that these ideas, although clear, should be after all deceptive? It is evident, from this obstacle to our further progress, that the existence of a God of perfect truth and rectitude must be fairly established, or human knowledge must be henceforth renounced as an impossibility.

Now it is incontestable, argues Descartes, that the idea of an all-perfect Being really exists in our minds, and that this idea is an extremely distinct one. But how could such an idea originate? We do not manufacture ideas out of nothing. We may compound them, indeed, of elements already existing within us; but even then the materials must be derived from something which is objective to ourselves, and which answers fully to the internal mental phenomenon. Now, as it is incontestable that we do actually possess within us the distinct idea of a being infinite, eternal, immutable, independent; and as the elements of such an idea could not come either from our finite selves, or from the finite world without us, we conclude, that it must come from the being himself who perfectly answers to the idea. This is what we may term the psychological proof of the existence of God. Put it into a more modern form, and it simply amounts to this—that the idea of the infinite and the absolute is so manifestly and indelibly impressed upon the human consciousness, and that the want of it would leave such a void in the human mind, that we cannot doubt of its fundamental reality. To this psychological proof, Descartes adds two others, which are not to be regarded as fundamentally different, but as simply presenting the same argument in another form. The second proof is put as follows—I exist, and that not self-caused, but derived from some source out of myself. This source cannot be in any object around me, not even in my parents; for, as I have the idea of all possible perfections within me, I cannot come from any source less perfect than my own ideas; that is, less perfect than God. The third proof attempts to show that the existence of God is as certain as a mathematical axiom or demonstration. Every mathematical property of which I am conscious in connection with any mathematical figure, must really belong to that figure. Thus my reason perceives that the three angles of a triangle are equal to two right angles; and this property I know belongs to the triangle itself, because my reason perceives it in connection with every such figure. Now I have the idea of an all-perfect being; but amongst the properties belonging to this idea, is that which we term existence. Hence existence can be predicated of God with the same rational certainty as the above mathematical property can be predicated of a triangle. The vice in all these demonstrations is, that they all turn upon the mere metaphysical conception of a deity; they do not bring us at all into contact with a divine personality, in which we can trace those moral attributes, which form everything that renders theism a blessing and a joy to the human soul.

The existence of God being proved, and all possible perfection being added to it as a necessary corollary, a tolerably broad platform is laid for erecting the edifice of human knowledge still further. First of all, mathematical truth is secured; for here the ideas are perfectly distinct, and the perfections of the Deity forbid the supposition that we should be the subjects of any systematic deception. Next we can advance by the light now kindled into the region of mind, and gain knowledge of much which it concerns us to know here. The testimony of consciousness being again appealed to, it appears that we can distinguish quite clearly three classes of mental facts—namely, judgments, volitions, and emotions. In this division of mental phenomena, we may remark in passing, there is very clear foreshadowing of the main outlines of our more modern psychology. Looking still further at the first of these divisions, Descartes again separates all our judgments, or what is the same thing, our ideas into three classes; namely, innate ideas, ideas which come from without, and ideas which come from ourselves. The doctrine of innate ideas is one of the main points in the Cartesian philosophy, and has been the arena of the sharpest metaphysical contests. To do our author justice, he does not regard these ideas as ready-made notions constantly present to the mind; he merely affirms that there are certain germs of thought which originally exist; that these germs are unfolded by the force of circumstances; and that, when once unfolded, the mind has the power of reproducing them at any time by an effort of its own will. So far he has clearly apprehended the nature of what we may term the *à priori* element in the human mind. But taken in connection with his views of the divine sovereignty, this whole doctrine of innate ideas becomes stiffened into a dogma as false as it is injurious. As our nature comes from God, so, he affirms, must our ideas. But, as God is supreme, he has the absolute power to change or modify them as he pleases. Hence they do not represent to us any fixed and immutable truth, but only certain points of view with which it may please the will of the Creator to furnish us. Thus the human mind, in all its deeper movements, becomes simply the instrument of the divine will, and the human reason becomes absolutely absorbed in the supremacy of the divine influence. In this thought we have the germ of all the pantheistic speculations of modern philosophy. Starting from the Cartesian doctrine of innate ideas, we may trace its development through Malebranche to Spinoza, and from Spinoza onwards to all the subsequent vagaries of the full-blown idealism of Germany.

Amongst the different classes of ideas to which reference has been made, we turn next to those which come from without. We have the ideas of extension, of substance, of motion, of colour, of smell, &c.—ideas which we are perfectly conscious do not originate from our own will. But why may we not regard them as wrought in us by the direct power of the Deity? and what reason have we to believe in any objective reality answer-



ing to them? True, says Descartes, they might be wrought in us by the will of the Deity—nay, perhaps they are; but, at any rate, we are obliged to believe in the real objects, and to act every moment upon that belief. Such a system of deception we cannot rightly attribute to an all-perfect Creator; and, consequently, on the ground of his veracity, we must have confidence in the reality of the world around us. Here we have another of those fruitful germs of idealism, which afterwards sprang up and bore such a harvest of unwholesome speculation. Consciousness, it is true, appeals primarily to mental facts; but once get beyond the primary fact itself, and if our faculties are worth anything, they do assuredly testify as immediately to the reality of the finite as of the infinite. The whole procedure is, in fact, a vicious circle. The veracity of our faculties is first appealed to, in order to establish the being of a God; and then the authority of God is appealed to, in order to establish the veracity of the faculties. If those faculties, in their direct action, may deceive us at all, they may have deceived us in the first step; and there the whole edifice falls together.

The tendency which we have now pointed out in the Cartesian philosophy to make God the only direct source of action, and to reduce the universe more and more to the idea of a machine whose wheels are kept in motion simply and solely by the divine power, follows our author's speculations throughout all their subsequent details. Thus, in his philosophy of nature he makes everything in creation purely passive. Every single thing in the universe is brought into being by a direct exertion of the divine power and will; but this is not all. It would at any moment fall out of existence if not sustained by the same creative power. Thus the act of creation has to be every moment renewed, or, in other words, the whole universe is but an instrument, through which the Deity operates. As a result of this view, many remarkable conclusions follow. It follows that animals are mere automatons. They have no minds—no consciousness; they are simply machines moved by the divine power to perform a given destiny in the world. It follows, again, that the human body is equally automatic. All the sensations, the emotions, the passions—everything which falls below the direct control of the will, Descartes attributes to the flow of the animal spirits, and places them amongst the ordinary phenomena of nature.

But then, how is it that the mind and body are connected and work in harmony, if this be the case? This is explained by the well-known doctrine of occasional causes. The fact that any external object affects our bodily frame and puts the animal spirits in motion, is made the *occasion* on which the corresponding idea is presented, by an established law of the divine operation, to the consciousness. Thus nature, sense, and passion are all reduced to mechanical operations, under the control of Deity: add to this the doctrine of innate ideas as immediate emanations from the will of God, and we have the finite absolutely swallowed up in the infinite, and all the foundations laid on which a complete system of pantheism must inevitably be erected.

Whilst, however, we cannot but regard these conclusions as false and consequently injurious, yet they do not hinder us from bearing testimony to the vast services of Descartes as the great pioneer of all modern psychology. Bacon had grappled with the scholastic philosophy, and opposed it successfully with the method of analysis—that great engine of all modern science. This method, however, he had applied mainly, if not exclusively, to nature, and the present grandeur of physical science tells us with what results. Descartes was the first to enter the human mind with the torch of analysis in his hand, and though he fell into various errors, as perhaps it was inevitable that he should, yet we may regard the labours of Locke and his successors in England, of Leibnitz and his school in Germany, and of Condillac with all that belonged to his movement in France, as being the inheritance of that philosophic spirit and method which Descartes himself first evoked and founded. The followers of Descartes on the one hand exaggerated, and on the other corrected, his main principles. Thus Geulincx and Malebranche, on their side, completed the doctrine of occasional causes, and prepared the ground for Spinozism and all its results. Leibnitz, on the other side, corrected the doctrine of innate ideas, by substituting for it the far sounder theory of innate faculties; introduced into the notion of substance the element of power, thus bringing the theory of the universe from a mechanical into a dynamical form; and finally, by developing the doctrine of atoms, together with the accompanying admission of secondary causes, reared a barrier against those pantheistic results to which the other half of the Cartesian school was fast drifting. Descartes, as corrected by Leibnitz, may thus be viewed as the real basis on which the more moderate schools of modern psychology —those which stand alike far from the extremes of sensationalism and idealism—really take their stand.

Before we close this notice, it is necessary to allude briefly to the merits of Descartes in the region of mathematics and physics. The principal improvements which he introduced into mathematical science were—1. The use of indices to denote the powers of any given number; 2. The employment of the first letters of the alphabet to designate known, and the last ones to designate unknown, quantities; 3. The method of indeterminate coefficients; 4. The development of the theory of equations, particularly in relation to the possible number of positive and negative roots; and 5. The mode of applying algebra to geometry by means of co-ordinates. The latter point, especially, challenges for him one of the most distinguished places in the history of mathematics. In regard to physics he missed his road, mainly from allowing too great a play to metaphysical ideas, and too subordinate a place to fact and experiment. The famous doctrine, which regarded the heavens as one vast fluid mass revolving like a vortex round the sun, was not, perhaps, an unnatural supposition at that period, and certainly succeeded in explaining many of the most perplexing phenomena. Some of the modern French commentators on Descartes, indeed, claim for his physics a position in the history of science almost as high as the discoveries of Newton. This, of course, they cannot do on the ground of the relative importance of their respective conclusions, but because Descartes is supposed to have assisted Newton to the idea, that the planetary movements might be treated as an ordinary problem in mechanics. This *idea* is, however, after all, a very simple matter in comparison with its development and its proof; and it is hardly likely that any one but a Frenchman would have thought of drawing the comparison at all. Scherk, one of his best German commentators, says, that on these questions of physics his head swam round in one of his own vortices; and that had not his natural genius and powerful understanding hindered it, he would hardly have left behind him, as far as his physical theories went, a single idea that has retained any kind of credit to the present day. His merit here was in bringing all the reigning doctrines of physics into doubt, and demanding a mechanical interpretation of the laws of nature. What he demanded, however, it was Newton alone who found out how to supply.

The first complete edition of Descartes' works was published at Amsterdam, in quarto, between the years 1670 and 1683. An edition was published in 9 volumes in Paris in 1724. In 1825 M. Cousin edited the "Œuvres complètes de Descartes," in 11 vols., 8vo.; in addition to which, portions of his works, chiefly those on philosophy, have been published in French more recently, under the editorship of MM. Garnier and Jules Simon. A very good English translation of the "Meditations," together with selections from the "Principles of Philosophy," was published in 1853; Edinburgh, Sutherland & Knox.—J. D. M.

* DESCHAMPS, Antoine, brother of Emile, born in 1790, a poet of great feeling, grace, and tenderness. His works are not numerous, owing to cerebral attacks to which he is subject, and the approaches of which he is able to recognize and prepare against with a meek fortitude which is as admirable as it is touching. He has made an admirable translation of Dante.—J. F. C.

* DESCHAMPS, Emile, poet, was born at Bourges in 1791. The first publication of this author which attracted public attention was the fruit of a remarkable occasion. Prior to the revolution of 1830, Charles X. reviewed the national guards. On the appearance of his majesty the men expressed their dissatisfaction at the state of public affairs in cries for the removal of ministers, to which the ill-advised monarch replied by an ordinance dissolving the body. M. Deschamps, then a captain on the staff, in some vigorous lines prophesied fatal consequences to the throne, and the result justified the truth of the old saying that poet and prophet are the same. His greatest literary claim consists, however, in the distinguished part he took with an illustrious band of rising young poets in their efforts to introduce Shakspeare to their countrymen without departure from the

original—an effort which, notwithstanding the support of poets of genius, succeeded no farther than in laying the foundation for future success. Since Emile Deschamps published his excellent translation of Macbeth and of Romeo and Juliet, the great English poet has gained considerable ground against the deeply-rooted prejudices created by Voltaire. Emile Deschamps has also made translations from the German.—J. F. C.

DESCHAMPS, Eustache, a French poet, was born about 1320. Having studied at the university of Orleans, he visited Egypt and Syria, where he was cast into prison. After his liberation he served under the kings Charles V. and VI. His writings afford some accounts of the wars for the expulsion of the English, and give curious details regarding that terrible massacre called the Jacquerie.—J. F. C.

DESEINE, Louis Pierre, a self-taught sculptor, born in Paris in 1750. He is renowned for several good monuments, statues, and busts he executed for the Bourbons, and for the attachment he bore to that family, which he allowed no occasion to escape without attesting. Amongst his busts the most remarkable are those of Pius VII., of Portalis, Cardinal Maury, Louis XVI., XVII., and XVIII., Prince Condé, duke of Enghien, Montesquieu, and Talleyrand. He died in 1827.—R. M.

DESFONTAINES, René Louiche, a celebrated French botanist, was born at Tremblay in Brittany about the year 1752, and died at Paris on 16th November, 1833. He prosecuted his early studies in his native town, and was afterwards sent to the college of Rennes. Subsequently he went to Paris to study medicine. There he showed a decided taste for botany, and rather neglected the practical department of medicine. He did not graduate as doctor till 1782. He became acquainted with Lemonnier, the professor of botany in the garden of plants, and to him he was indebted for much of his success in life. In 1783 he was elected a member of the Academy of Sciences of Paris. The same year he made a botanical excursion to the coasts of Barbary. He remained for two years in the kingdoms of Tunis and Algiers, and examined them thoroughly, even to the summits of the Atlas mountains. He returned to Paris in 1785, after making extensive and valuable collections in all departments of natural history, but specially in botany. In 1786 he was appointed professor of botany in the gardin des plantes in the room of Lemonnier, who had resigned. In this situation he prosecuted botany with vigour, and contributed many valuable papers to the Transactions of the Academy. In 1796 he presented to the Institute his celebrated memoir on the structure of monocotyledons, which at once placed him in a high rank among naturalists. In 1798 he published the first number of his "Flora Atlantica." He prepared a catalogue of the specimens in the garden of plants, and he described many new plants in the Annales du Museum. In 1809 he published his history of trees and shrubs which can be cultivated in France in the open air. He married at the age of sixty-three, and had a daughter who survived him, and who contributed much to his comfort in his declining years. His wife became afflicted with mania after childbirth, and this melancholy event threw a gloom over the later years of his life. He now devoted himself to the arrangement of the herbarium of the museum, and to the proper determination of the species. In the memoirs of the museum he gave descriptions and figures of many new genera and species. From 1815 to 1822 he added seventeen marked genera to botanical science. He retained his active powers until he was between seventy and eighty years of age. He became ultimately affected with blindness, and was thus debarred from carrying on his researches. His death was caused by bronchitis.—J. H. B.

DESFORGES, Pierre Jean Baptiste Choudard, born in 1746; died in 1806. Desforges claimed to be the natural son of the celebrated Dr. A. Petit. He was born a poet. At nine years old he wrote two tragedies—"Tantalus and Pelops," and the "Death of Jeremiah." Some love stories gave him a scandalous notoriety a few years after. His reputed father wished him to learn medicine; but the young man was thinking of other things, and said nature intended him for a painter; so he passed his days idly among amateurs, and did nothing. Petit died, and Desforges found himself without anything—without even a right to his father's name. He had learned to copy music, and earned a trifle in this way. Then he became a kind of clerk, or servant of all work, in one of the public offices. Next we find him on the stage—a strolling player—and soon engaged in himself producing plays of his own. He now married. The empress of Russia, Catherine II., was at this time doing what she could to import French manners into her capital, and Desforges and his wife transferred themselves to St. Petersburg. He was given a pension by the empress, and found time to cultivate his talents for literature. In 1782 he returned to France. His works are very numerous. The best is probably a dissolute and discreditable work called "Le Poëte," which is understood to have been drawn from the incidents of his own life.—J. A., D.

DESFOURNEAUX, Edme-Etienne Borne, Count, a French general, was born in 1767. He entered the army as a private soldier in 1787, and by his courage and activity gradually rose in the service until he obtained the rank of lieutenant-colonel in 1792. In that year he was sent to St. Domingo, where he rendered important services to the government, defeating the Spaniards in a sanguinary engagement near St. Michael on the 22nd of August, 1794, and repulsing an attack of an English squadron upon Port-a-Prince. Shortly after he returned to France, but was sent back in command of a new expedition against the English, who in his absence had made rapid progress in the subjugation of St. Domingo. Desfourneaux ultimately compelled them to evacuate the island. In 1791 he was nominated governor of Guadaloupe, and held that office for two years. On his return to France the first consul appointed him to the command of the reinforcements which were about to be sent to Egypt. He embarked in 1801, but the vessel in which he sailed was captured by the British. He was speedily exchanged, and in 1802 was sent to Hayti, and served in the disastrous expedition of General Leclerc. On his return home, Napoleon addressed Desfourneaux in flattering terms, but the general was no courtier, and was left unemployed and in obscurity. In 1815, when the allies besieged Paris, Desfourneaux commanded the troops which occupied the heights of Montmartre. On his retirement in 1818 Louis XVIII. created him a count. He died in 1849.—J. T.

DESGENETTES, Nicolas-René Dufriche, Baron, a distinguished French physician, was born at Alençon in 1762, and died in 1837. After finishing his medical studies he came into possession of a moderate fortune, and travelled for some time in England and Italy. In 1789 he received his degree from the faculty of Montpellier, and was admitted a corresponding member of the Academy of Medicine. He was attached to the army of Italy in 1793, and acquitted himself so well, that Napoleon, before his departure for Egypt, appointed him head-physician of the army of the East. His remarkable abilities and generous devotion were of the highest service in that hazardous expedition. Returning to France towards the end of 1801, Desgenettes was named chief physician to the military hospital of Val-de-Grace. He was present with the French armies in Prussia, Poland, and Spain, and in the disastrous campaign of 1812 was taken prisoner by the Russians. He demanded his liberty from Alexander in return for services rendered to the Russian soldiers, and not only obtained it, but also an escort of honour which conducted him to the advanced guard of the French army. He was with Napoleon at Waterloo, and after the restoration shared the honourable disgrace which overtook Pinel, Dubois, and others. After the accession of Louis Philippe, Baron Desgenettes was appointed mayor of the tenth arrondissement, and medecin en chef des invalides.—R. M., A.

DESHAYES, G. P., a distinguished French naturalist, and member of the Natural History Society of Paris. He is principally known in Europe through his writings on the family of mollusca. To this group of animals he has devoted great attention, and some of the most important monographs on this family during the last quarter of a century have come from his pen. The first work by which he attracted general attention was his "Description of the Fossil Shells found in the neighbourhood of Paris." The work was commenced in 1824 and finished in 1837, and consisted of four volumes quarto, with numerous illustrations. His next work was an "Elementary treatise on Conchology, with especial application to the science of Geognosy." This was published also in parts, and commenced in 1839, and finished in 1841. His papers upon the structure and characters of individual shells are very numerous. He has also published some valuable memoirs on fossil shells and the geological strata in which they occur and which they characterize. The number of his works and papers given in Agassiz' and Strickland's Bibliography of Geology and Zoology is fifty-four. In addition to these papers, M. Deshayes, in conjunction with M. Milne-Edward,

edited the second edition of Lamarck's Invertebrate Animals. He described the mollusca of Algeria in the Scientific Exploration of Algeria, published by the French government. He also contributed many of the articles to the Dictionnaire d'Histoire Naturelle of M. Dorbigny.—E. L.

DESHOULIÈRES, Antoinette du Ligier de la Garde, born at Paris in 1634; died in 1694; daughter of an old chevalier, who was attached to the household of Marie de Medicis and afterwards to that of Anne of Austria. Antoinette was carefully educated—knew Latin, Italian, Spanish; sang, danced, rode; and was thoroughly accomplished. She had ambition, and she wished to be a poet. So she studied prosody under the poet Hesnaut—a great name then. She married at eighteen; but Guillaume de la Fon de Boisguérin, Seigneur Deshoulières, had scarcely given his name and title to her, when the political distractions of the time drove him from France. Antoinette returned to her parents, and consoled herself with the study of the philosophy of Gassendi and the fabrication of poetical structures, which have still a sort of existence. In some short time after she joined her husband at Rocroi, and afterwards at Brussels, where the prince of Condè, to whose fortunes Deshoulières had attached himself, now put up his tent. In the intervals of war the great Condè sought other conquests, and it is recorded by the biographers of the lady, that she victoriously resisted some dangerous approaches of the gallant general. We find her a prisoner at the chateau of Wilvorden; it is said in danger of her life. Her chief grievance under this calamity was that her sole resource, in the way of books, was confined to L'Ecriture Sainte et les peres de l'eglise. Madame Deshoulières lived in relations of friendly intimacy with the most distinguished persons of her time—the Corneilles, the Rochefoucaulds, &c. Her verses were exceedingly admired; but, like all occasional poems, are now known but to few. Voltaire said that, of the French ladies who cultivated poetry, she was the most successful, as more lines of hers were remembered and had passed into the general body of the language, than those of any other poetess. Her idylls are said to be the best in the language. Towards the close of her life she was given by Louis XIV. a pension of two thousand francs. She died of cancer in the breast.—Her daughter, Antoinette Thérèse, who wrote poems, which are published with those of Madame Deshoulières, died of the same disease. With Fontenelle as her competitor, she got the prize of the French Academy.—J. A., D.

DESJARDINS, Jules François, was born in the island of Mauritius in 1799, and died at Paris in 1840. From his youth he devoted himself to natural history, and from time to time sent to Europe the result of his observations on the animals of the Mauritius. He did not confine himself to one family of animals, but his observations embraced insects, mollusca, fishes, reptiles, birds, and mammalia. Through his love of natural history he succeeded in founding the Natural History Society of the Mauritius. It was during a visit to Europe, in order to carry out some plans he had formed for the benefit of his native country, that he was seized with the fatal illness which carried him off in the midst of his career of usefulness.—E. L.

DESLANDES, André François Boureau, a French littérateur, was born at Pondicherry in 1690; and entering the government service, became commissary-general of the navy at Rochefort and Brest. His most elaborate production, "L'Histoire critique de la Philosophie," achieved some success, but has no worth as a history of thought, and owes any interest it possesses to its anecdotes of ancient philosophers. Deslandes pursued very miscellaneous studies. He wrote Latin verses and reflections on the great men who have jested on their deathbeds; travels in England, and an essay on the navy of the ancients; a treatise on moral certainty, and "L'Art de ne point Sennuyer." He died at Paris in 1757.—L. L. P.

DESMAHIS, Joseph François Edouard de Corsembleu, born at Sully-sur-Loire in 1722. Intended by his father, a magistrate, for the profession of the law, the prudent paternal project was spoiled by a visit from the famous Voltaire. The youth, fascinated by the wit and vivacity, and confounded by the presence of the foremost literary man of the time, expressed his feelings in a copy of verses, which being praised by the susceptible philosopher, completed Desmahis' resolution to leave law for poetry. The sacrifice was not very great, for his health was too delicate to allow of his supporting the duties of an arduous profession. His literary works, comprised in a couple of 12mo volumes, although polished and sparkling, are wanting in strength and fervour. He died at Paris in 1761 regretted for his kindly disposition.—J. F. C.

DESMARETS, Anselm-Gaetan, son of Nicolas Desmarets, a distinguished French naturalist and comparative anatomist. He was born at Paris on the 6th of March, 1784, and died on the 4th of June, 1838. He was professor of zoology in the royal veterinary and rural college of Alfort, and a member of the Royal Academy of Medicine of France, and numerous other societies. From the year 1812 up till his death he was one of the most active zoological writers in France. Not only has he published several independent works which are regarded as authorities at the present day, but he was a constant contributor to the natural history journals and societies of Paris. Papers of his are to be found scattered through the pages of the Annales des Sciences Naturelles, the Dictionnaire d'Histoire Naturelle, the Bulletins of the Philomathic Society and of M. de Ferussac, the Revue Encyclopedique, and many other like publications. His principal separate works are—"Considerations on the class Crustacea, with a description of the species which inhabit the rivers and the coasts of France," Paris, 1825; "The Natural History of fossil Crustacea," Strasbourg and Paris, 1822; "Icthyology, or a Description of hitherto unknown species of Fishes from the island of Cuba," Paris, 1823; "Mammalogy, or a Description of the species of Mammifers." This was the article "Mammalogy" in the Encyclopédie Methodique. His various papers were principally devoted to zoology, but like his father his mind had a practical turn, and he was employed by Napoleon I. to draw up a report on the matters admitting of statistical returns. This was published in 1812. He also edited a part of the Suites à Buffon.—His son Eugene, secretary to the Entomological Society of France, and assistant-naturalist in the museum of the jardin des plantes, has published numerous papers on natural history in the dictionnaires and scientific journals of the day.—E. L.

DESMARETS, Jean, Sieur de Saint Sorlin, born at Paris in 1595; died in 1676. Having considerable interest at court, he was early made a member of the French Academy then just created. He was one of the persons deputed by the academy to examine and express a formal opinion on Corneille's Cid. Desmarets' conduct and principles were dissolute in the extreme. Cardinal Richelieu's strange ambition of authorship led him to employ Desmarets, as he had employed others, to throw into verse plots suggested by him. Desmarets, after a youth of dissoluteness, described himself as converted by miracle. He was engaged in the composition of an epic poem, "Clovis ou la France Chretienne." He had come nearly to the close of his poem, when he affirmed that he was assisted by a more than angelic visitant with the final cantos. The poem did not sustain at first hearing the bold claim made for it of direct inspiration, and the author past many a long year in writing critical essays to prove how good it was. He continued to publish verses, now for the most part on religious subjects, and was in point of fact a very troublesome and mischievous lunatic. He seems to have been jealous of another poor madman into whose confidence he insinuated himself. This was Simon Morin, who proclaimed himself to be the Son of man, and God's vicar on earth. This unfortunate wretch was several times imprisoned, and at last, with his wife and son, sentenced to be burned alive. The works of Desmarets are very numerous; his style in prose is praised by Chapelain. Several of his books are devotional. He translated into verse Thomas à Kempis, and versified the Psalms.—J. A., D.

DESMARETS, Nicolas, a distinguished French geologist and physical geographer. He was born at Soulaine, near Bar-sur-Aube, on the 16th of September, 1725, and died in Paris on the 28th of September, 1815. He was a member of the Royal Academy of Sciences, and subsequently of the Institute. He was also a member of the Society of Agriculture, and professor of natural history for the central schools of France. Although eminent as a geologist, and distinguished for his writings on this science, the great bent of his mind was towards the application of scientific principles to the arts. His first work was on the "Art of Papermaking," which was published in the year 1789. In the Encyclopédie Methodique are numerous articles of his writing, more especially on practical subjects. His principal geographical and geological works consist of—"An Encyclopædic Atlas of Ancient, Mediæval Age, and Modern Geography;" "Physico-

Mechanical Conjectures upon the Propagation of the Movements of Earthquakes;" "Dissertation upon the Ancient Junction of England with France;" "Upon the Determination of three great epochs by the products of Volcanoes." His life was one of great activity and usefulness, and he died full of years and honour.—E. L.

DESMICHELS, Louis Alexis, Baron, a French general, was born in 1779. He entered the army in his fifteenth year as a volunteer. He attained the rank of lieutenant in 1802, and a daring feat of arms which he performed in 1805, gained him the rank of captain and officer of the legion of honour. He fought with great distinction at Austerlitz and Jena, and at Eylau, where he was dangerously wounded. He was raised to the rank of colonel in 1811, and made general of brigade in 1813. He joined Napoleon on his return from Elba, and fought at Waterloo. After the Restoration he was unemployed until 1821, when he was created major-general. Louis Philippe in 1833 appointed him to a command in Algeria, raised him to the rank of lieutenant-general, and appointed him military governor of Corsica. General Desmichels died in 1845.—J. T.

DESMOND. A branch of the Geraldines, a noble Anglo-Irish family which, settling in Ireland in the time of Henry II., became ultimately "more Irish than the Irish themselves:"—

Maurice Fitz-Thomas, the first earl, to which dignity he was raised in 1329, became one of the most powerful subjects in that country, and took a leading part in the petty wars that distracted the kingdom. In 1338 the Irish barons took different sides; but Desmond adhered, with others of the greater nobles, to the king, and supported his authority. Edward, however, unfortunately adopted the unjust and shortsighted policy of discouraging the now native English aristocracy, by withdrawing from them his confidence, and delegating the government to English officers. The result was to call into existence two opposing and jealous factions—the old English settlers and the new English. A resistance was at once organized, at the head of which was Desmond; and a convention of the prelates, nobles, and commons was assembled at Kilkenny, in opposition to the parliament summoned by the lord-justice to meet in Dublin. The subject of their remonstrance is given by Leland. The barons urged the injustice of the king's dealing, the misgovernment of those who, without knowledge, experience, or love of Ireland, devoted themselves to repairing their own fortunes by plundering the country. The king sent over Lifford, a man of vigour and talent, who summoned Desmond to attend the parliament in Dublin. Desmond in reply convened a parliament of his own. Lifford interdicted the attendance of the nobles, marched into Munster, and seized the territories of Desmond, whom he compelled to submit. On the death of Lifford in 1346 Desmond went over to England to plead the grievances of his party before the king. He made a favourable impression, was retained in the king's service, whom he attended to France, where he took part in the siege of Calais; and in 1352 his estates, and those of the other barons which had been forfeited, were restored. So highly was he esteemed, that when the rebellion broke out in Ulster, the government of the country was committed to him. Unfortunately he did not live to fulfil the expectations raised by the vigorous commencement of his administration, as he died at Dublin in 1356, leaving the reputation of being "so just a man that he spared not his own relations when they were criminal."

Thomas, the sixth earl, succeeded to the earldom in 1399, when still a boy, and was exposed to the plots of his uncle James, a crafty, ambitious, and unscrupulous man. A romantic incident soon gave the uncle the means of accomplishing his nephew's downfall. While hunting, Thomas took shelter in the house of a dependent named M'Cormick, with whose lovely daughter, Katherine, the young lord fell violently in love. The occasion, if not concerted, was at all events improved by James, and the result was the marriage of lord and vassal. The indignation of relatives and followers was insidiously fomented by James, so that at length the earl had to fly. Again and again he returned to his own territories, but his uncle openly opposed him, and he was at last obliged formally to surrender his title and territories, and retiring to Rouen, died there in 1420.

James, the seventh earl, having thus succeeded, obtained a parliamentary confirmation of his title, and became powerful and popular. He gained the favour of the English sovereigns by his activity and success in quelling disturbances, and was specially favoured by Ormonde. He obtained great wealth and territorial possessions, living in regal splendour and exercising almost kingly power. He died at Youghal in 1462.

Thomas, the eighth earl, was son of the preceding, whom he resembled much in character. When the Ormonde family levied war against the deputy, Sir Rowland Fitz-Eustace, Thomas raised twenty thousand men, and ultimately defeated the insurgents, for which service he was appointed deputy. His administration was oppressive, and his insolence raised up many enemies. Having gone to England, he was favourably received by King Edward; but it is said that he gave mortal offence to Lady Elizabeth Grey, by speaking sneeringly of her as "a taylor's wife." When she became queen, she resolved on revenge, and it is said enlisted the earl of Worcester, when sent as deputy to Ireland, to gratify her resentment. Certain it is Worcester's conduct gave Desmond deep offence, and drove him to rash and outrageous acts, which gave some countenance to the rumour that he aimed at independent sovereignty. Desmond was attainted by act of parliament in 1487, whereupon he repaired to the deputy to justify himself, when he was seized and beheaded.

Maurice, tenth earl, was son of the preceding, and succeeded his brother in 1487. He was a brave man, and a successful warrior, acquiring the cognomen of Bellicosus, though obliged from lameness to be carried in a litter. In 1497 he joined Warbeck and besieged Waterford. Ultimately he submitted to the king, who not only forgave the offence, but granted him privileges and emoluments. He died at Tralee in 1520.

Gerald, sixteenth earl, succeeded in establishing his claim against Thomas, his elder brother, and from his elevation exhibited extravagant ambition, a defiance of England, and a traitorous intercourse with foreign states, that procured him to be noted as "ingens rebellibus exemplar." His first feud was with Ormonde, by whom he was defeated and taken prisoner on 15th February, 1567. Wounded and borne from the field upon a litter, his enemies exclaimed—"Where is now the great earl of Desmond?" "Where," he replied, "but in his proper place—still upon the necks of the Butlers!" Both earls were summoned to London, and forced to enter into recognizances for their future conduct. Commissioners were appointed in Ireland to settle their differences. A part of the award was, that the earls should shake hands. In the chapter-house of St. Patrick's, Dublin, two centuries after, an aperture was shown in an oak door, through which the ceremony was performed, each fearing to be poniarded by the other. To trace the progress of Desmond's outrages and rebellion, would be to write the history of the time in Ireland. He joined his kinsman, James Fitzmaurice, in the great rebellion, which had for its object the subjugation of England by Spain. Finally, after the end of ten years, his adherents were all cut off, his castles reduced, his territories wasted, and himself and a few followers hunted, "like a sort of deer," through the mountains and bogs. He took shelter at last in the mountains of Kerry, with his countess, the companion of all his vicissitudes. The few who remained faithful to him were forced to subsist by seizing on cattle. On one of those occasions they were pursued by the owners, who tracked them to their fastness. All escaped save one, an old man, who lay stretched before the fire. One of the soldiers struck him, when he cried out—"I am the earl of Desmond; save my life." The soldiers carried him for a while, but his followers drawing nigh, they feared they might lose the reward offered by the government; so one Daniel O'Kelly smote off his head, which was brought to Ormonde, sent by him to the queen, and impaled on London bridge. His estates were divided amongst the English "undertakers." With him may be said to have fallen the great house of Desmond. The son of his brother James—known as the "Sugaun" earl—assumed indeed, as was his right, the title; but the queen refused to acknowledge him, or restore the possessions. This drove him into rebellion. After a life full of romantic adventure and suffering, he was captured, and conveyed a prisoner to Cork, whence, on the 14th August, 1601, he was transmitted to the tower of London, where he remained until his death in 1608. Meantime James, the son of Gerald, was recognized by the queen, but being a protestant, the Irish would not acknowledge him; and returning to England, he died, as it is said, by poison.

To one other member of this illustrious family we shall devote a few lines, and thus close the record. John, the brother of

the Sugaun earl, entered the Spanish service, and was created Count Desmond; thence he passed into the service of the emperor, "where, says Sir Bernard Burke, in an interesting memoir just published, "he ended his career as became the last of his dignity; for, being governor of a fortress, he died in 1632 of the privations and sufferings consequent on his valiant and inflexible refusal to surrender to a besieging force."—J. F. W.

DESMOND, CATHERINE, Countess of, one of the most remarkable instances of well-authenticated longevity in post-diluvian times, was the daughter of Sir John Fitzgerald, lord of Decies, and wife of Thomas, twelfth earl of Desmond. The year of her birth is not known; but Sir Walter Raleigh speaks of her as having been married in the reign of Edward IV., and having been alive in 1589 and "many years afterwards, as all the noblemen and gentlemen in Munster can witness." Assuming she was married at fifteen years of age, in the last year of Edward's reign, 1483, she must have been one hundred and twenty-one years old in 1589. Upon her marriage, the lands of Inchequin in the county of Cork were charged with her jointure. The estates being forfeited, they were granted to Raleigh, who still suffered the old countess to retain her jointure; but when the great earl of Cork became possessed of them, the countess was forced to come to court to establish her identity and maintain her right. Horace Walpole says, that on the occasion of her visit, she stated that she had danced with Richard III. before his accession to the throne, and that he was the handsomest man in the room, except his brother Edward, "and very well made." The date of this visit to London is established on good authority to have been 1604, which was probably also the year of her death. "Shee might have lived much longer," says an old chronicle, "hade she not mette with a kind of violent death, for she must needs climb a nutt tree to gather nutts, soe falling down, she hurt her thighe, which brought a fever, and that brought death." Lord Bacon, in his Natural History, says, "They tell a tale of the old countess of Desmond, who lived until she was seven score years old, that she did dentize twice or thrice, casting her old teeth and others coming in their place." A portrait of her, taken when in London in 1604, is still preserved at Muckross Abbey, near Killarney, in Kerry.—J. F. W.

DESMOULINS, ANTOINE, a French physician and naturalist, born at Rouen in 1796, where he died in 1828. He wrote several works on the anatomy and functions of the nervous system. He also successfully cultivated various branches of natural history. Many of his papers appeared in the scientific journals of his time. His works on the nervous system have been published separately; also a work "On the Natural History of the Races of Men which inhabit the north-east of Europe," which was published in 1826.—E. L.

* DESMOULINS, CH., a French naturalist resident at Bourdeaux. He is a member of the Linnæan Society of Bourdeaux, and has contributed numerous papers on various branches of natural history to the Transactions of that society. Amongst others he has written an essay "On the means of preventing corruption in the vessels in which living animals are kept." In this paper he anticipated the modern invention of the aqua-vivariums. He has also published a separate paper on the vegetation of the Peak of Bijone.—E. L.

DESMOULINS, LUCIE-SIMPLICE-CAMILLE-BENOÎT (his one familiar surname being CAMILLE), sprightliest of French revolutionists, was born at Guise in Picardy on the 2nd March, 1760. His father held an official post in Camille's native town; and the family not being very rich, a near relation procured for the promising boy a *bourse* at the college of Louis-le-Grand in Paris, where he had for friend and schoolfellow, Maximilian Robespierre. Brilliant success attended his academic career, but his study of the classics was not merely theoretical. His young head was heated by the glories of ancient republicanism; Vertot's Révolutions Romaines was his constant companion, and the Revolution of 1789 found him an ardent democrat. Ere this he had gone through a course of legal study, and been admitted an advocate in connection with the parliament of Paris, not without being suspected of addiction to dissipation. On the eve of the memorable convulsion he published his first pamphlet, "La Philosophie au peuple Français," and on the morrow, June 1789, his "France Libre," a violent attack on the aristocracy and clergy. Yet now, as always, Camille's violence was irradiated by the brightest wit, and diversified by expert classical allusiveness. Camille stuttered, and could never be a public speaker; but one of his public speeches produced an era in the early history of the Revolution. On the 11th of July, 1789, the day of Necker's dismissal, he harangued the multitude from a table in the Palais Royal, summoned them to arms, gave them "the Bastille" for a watchword, and for badges the green riband, afterwards displaced by the tricolor. He was now a patriot of note. He entered for a short time into familiar relations with Mirabeau, but he naturally gravitated towards his future fellow-victim, the "Mirabeau of the sansculottes," Danton. Dubbing himself "attorney-general of the Lanterne," and founding his successful journal, the *Révolutions de France et de Brabant*, most vehement and most witty of patriots, Camille found time and inclination for the indulgence of the softer affections. After much opposition from her father, a wealthy employé of the department of finance, he succeeded in marrying, on the 29th September, 1790, Lucile Duplessis, beautiful, amiable, and gifted. Opulence and a happy home did not at first modify Camille's revolutionary enthusiasm. No journalist so loud as he against the Girondists. He worked hard to prepare the way for the 10th of August; and, at the time of the September massacres, he became secretaire-general of the new minister of justice, his friend Danton. Elected one of the deputies for Paris in the convention, he wielded his pen and gave his vote for the strongest measures—the death of the king, and the destruction of the Girondists. Yet, after the inauguration of the Reign of Terror, he, along with Danton, began to relent, and at Danton's suggestion he founded his *Vieux Cordelier*, in which the ultras were lashed classically and wittily, and the cause of mercy genially pleaded. This was too much, even for a man of Camille's antecedents. He became one of the "suspects," and was accused, with Danton, of reactionism. Both, under the terrorist régime of Robespierre and Saint Just, were executed in the same batch, on the 5th of April, 1794. His wife, the mother of their one child, followed him a few days later to the guillotine. An admirable monograph of Camille Desmoulins has been published by M. Edmund Fleury, in his series of exact and pleasing Etudes Révolutionnaires.—F. E.

DESNOYER, LOUIS-FRANÇOIS-CHARLES, a French dramatic writer, was born at Amiens in 1806, and died in 1858. He made his *debut* in the double character of actor and author in 1827. Some years after he quitted the stage, and devoted himself to dramatic literature. He wrote under several pseudonyms, in conjunction with several other young authors. Under the management of M. Védel, he was employed at the Théâtre Française in the capacity of régisseur général. He undertook the administration of the Ambigu-comique in 1852. Desnoyer has produced a vast number of pieces for the stage. He has attempted, and is indeed a prolific writer in, every department of the drama. We may mention—"Le Seducteur et son Élève;" "Le Petit Chapeau;" "Le Naufrage de la Méduse;" and "Les Trois Éloges, ou Peuple, Noblesse, Bourgeoisie."—R. M., A.

DESNOYERS, AUGUSTE-GASPARD-LOUIS BOUCHER, Baron, a most distinguished French engraver, was born at Paris in 1779. Destined to a military career, some reverses in the fortunes of his family caused him to turn his studies in drawing to practical account, and he ultimately became an engraver. Early success in this art procured Desnoyers some excellent opportunities of distinguishing himself, which were not lost; and his skill and fame increasing every day, he was enabled to produce a very considerable number of engravings both after the early masters and modern works. He also used the brush, having executed several good copies of subjects by Raphael for the school of fine arts in Paris. He died in 1857.—R. M.

* DESNOYERS, JULES PIERRE FRANÇOIS STANISLAS, geologist and historian, was born at Nogent le Rotrou, October, 1800. Although his early years were devoted to geological studies, yet the great impetus given to historical research under the auspices of M. Guizot, when the latter became minister of public instruction, induced Desnoyers to accept the place of secretary to the commission nominated by the minister for collecting, arranging, and printing the unpublished documents connected with the history of France—a noble undertaking, well executed, and which has rendered invaluable service to the cause of historical science. A course of lectures on the archæology of the middle ages, delivered in 1830, had previously fixed the minister's attention on Desnoyers, and justified so important an appointment. He was allowed to retain, at the same time, the librarianship of the museum of natural history.—J. F. C.

* DESNOYERS, Louis Claude Joseph Florence, a French newspaper writer, was born in 1805. He is one of that bright, racy, pungent school of satirical banterers against which the austere hypocrisy of pretended parental authority, such as despotism feels obliged to assume, could not stand for any length of time. The ruler in France against whom the laugh is turned, must enforce silence, and Desnoyers must console himself with the recollection of those pleasant papers with which his pen once enlivened the *Corsaire* and other periodicals. Under appearances of reckless writing about serious subjects, Desnoyers can exhibit clear, strong sense; on which account the grave republican *Siècle* engaged him in bad times to handle difficult questions with an air of innocence calculated to disarm the jealousies of power.—J. F. C.

DESPERRIERS, Bonaventure, born at Arnay-le-Duc towards the end of the fifteenth century; died in 1544; was valet-de-chambre of Margaret of Navarre, sister of Francis I. Desperiers was a Calvinist, or rather he went beyond the reformers in his opposition to Romanism. He published a work entitled "The Cymbalum Mundi," which first was printed in 1537, was censured by the Sorbonne, and ordered to be burned by the parliament. These incidents could not but secure for it notoriety in its own day; and, at a later period, secured it for a while the distinction of being a rare book, and therefore sought for. Of the original edition it is said that but one copy has been found; it was reprinted in 1538, and frequently afterwards. It purports to be an allegory. Rabelais and Lucian are imitated—Lucian in the cast of the work; Rabelais in the worst features of Rabelais' daring coarsenesses. The book of Destiny is falling to pieces; it requires to be rebound; and Mercury is despatched to Athens, for the purpose of getting this done. By some trick or accident the Pandects are substituted for the book with which Mercury has been intrusted. The letter of the "Cymbalum" is plain enough, but the hidden secrets of the author are the subject of much disputation. A key to the work has been found in the discovery, that some of the words are anagrams of Luther, Bucer, &c. The book was regarded as an attack on revealed religion. The author's purpose, as far as it can be detected, seems rather to have been to assist the Reformation than to preach infidelity. Desperriers was a friend and companion of Clement Marot and others of the reformers. Desperriers translated the Adrian of Terence into French rhyme, and published "Nouvelles Recréations," tales of the same class as the Heptameron of the queen of Navarre. He is stated on doubtful evidence to have committed suicide in an access of fever. A selection of his works, including the "Cymbalum," was published at Paris in 1841.—J. A., D.

DESPORTES, Philippe, born in 1545; died in 1606; became an ecclesiastic in early life; went to Rome in the train of a French bishop, and made himself acquainted with Italian literature. On the accession of Henry III., Desportes was named lecteur au roi, and was given a large pension, and the revenues of one or two abbayes. The nobles of the court were not less generous than the king; and a piece of ecclesiastical preferment is recorded as being the payment for a sonnet. Desportes celebrated several ladies in what he called his "Amours;" and towards the close of his life retired, like the heroines of his verse, into religion. He translated the Psalms into French verse. Desportes, in the flattering language of his day, was called the Tibullus of France.—J. A., D.

DESPREAUX. See Boileau.

DESPREZ, Josquin. See Deprès.

DESSAIX, Joseph Marie, Count, a French general, was born in 1784. He was originally bred to the medical profession, but when the Revolution broke out he obtained notoriety by organizing a society for propagating French principles beyond the Alps, and raising a legion composed of Swiss, Savoyards, and Piedmontese, to assist the French arms. He was raised to the rank of colonel in 1793, and distinguished himself at the capture of St. Laurent, Mouga, and Campredon. He then joined the army of Italy, and rendered important services in the campaign of 1794. He was taken prisoner at Rivoli, but was soon exchanged, and on his return to France was elected a deputy to the council of Five Hundred. In spite of his republican sentiments Dessaix was employed and promoted by Bonaparte, who highly appreciated his military talents. He was nominated general of brigade in 1803, was appointed general of division in 1809, served in the grand army throughout the Russian campaign, and held the office of commandant of Berlin in 1813. During the Hundred Days, he was intrusted with the command of the city of Lyons and of one of the divisions of the army of the Alps. After the Restoration, Dessaix was imprisoned for five months, and on his release retired to Ferney, where he remained until the revolution of 1830. He died in 1834.—J. T.

DESSALINES, Jean-Jacques, first negro emperor of Hayti, was born about 1760, and brought up in slavery. Attaching himself to Toussaint L'Ouverture, he subsequently joined and then deserted the French, forcing their general, Rochambeau, to evacuate the island. After ordering and executing a massacre of the whites, he proclaimed himself emperor of Hayti, in the October of 1804. His cruelty to his subjects provoked a rebellion, to which he fell a victim two years after his coronation, in the October of 1806.—F. E.

* DESSAUER, Joseph, a musician, was born at Prague on 28th May, 1798, or according to another authority in 1794. The son of an opulent family, he received a liberal education preparatory to his establishment in his native city as a merchant; but he borrowed time from his commercial pursuits to spend upon his favourite study of music, and was taught the pianoforte by Thomaschek, and composition by Dionys Weber. During a mercantile visit to Naples in 1821, his musical talents first became known, and were so warmly acknowledged, as to induce him sedulously to cultivate them. In 1831 he again visited Italy, and passed some time at Milan; and he spent the two following years in England and France. He then returned to Prague, and has since removed to Vienna, having always devoted to his favourite art whatever time he could spare from his counting-house. He has written overtures, quartets, trios, and other instrumental pieces of merit; but he is chiefly known by his numerous vocal compositions, which are in the style, if not an imitation, of the Lieder of Schubert. Many of these are extremely popular.—G. A. M.

DE STAEL. See Stael.

DESTOUCHES, Philippe Hericault, born at Tours in 1680; died in 1754. Little is known of Destouches' early life He is said to have been for a while at the college des quatre nations at Paris; to have fallen into irregular habits; to have listed in the army, and made a campaign or two; then to have rambled through France as a strolling player. The first certain view we have of him is as clerk in the bureau of M. de Physieux, the French ambassador at Lausanne. He wrote verse; sent it to Boileau. The great satirist was in good humour; was flattered by the attention; gave some praise to the fluency with which the young aspirant succeeded in expressing religious sentiments. For the next forty years Destouches was an indefatigable writer of tragedy, comedy, farce, historical, pastoral, and everything else that the theatres required or tolerated. Somehow or other, though he persevered to write, the only works of his that had anything like success, were the "Philosophe Marié," the "Glorieux," and the "Irrésolu." Of these the "Glorieux" is the best. The contrasts of society which existed in France under the old régime are very amusingly brought out.—J. A., D.

DESTUTT de Tracy, Antoine Louis Claude, the last great representative of the sensational philosophy in France, was born in the middle of the eighteenth century, and educated for the army. As a member of the constituent assembly he was an eager reformer, and at one time served as major-general under Lafayette. At the fall of the monarchy he retired to Auteuil, where he devoted himself to natural science. Arrested during the Reign of Terror, and thrown into prison at Carmes, he there turned his attention to philosophy; and under the influence of Locke and Condillac studied the great problems of mental science, and displayed a precision of thought and a skill both of generalization and analysis, which have rendered him the metaphysician from whose works the nature of French Idéologie may be most clearly understood. Under the Empire he became a senator, and under the Restoration a peer of France. In 1832 he was called to take part in the reorganization of the philosophical section of the Academy of Sciences. His principal works were—the "Eléments d'Idéologie," comprising the "Traité de la volontè," "la Grammaire générale," "la Logique," and "l'Ideologie," Paris, 1804–24; and a commentary upon the Esprit des Lois, Paris, 1819. In the system of Destutt all thoughts, volitions, feelings, and determinations of the moral sentiment itself, have their origin in sensation. "Penser, c' est sentir," is an aphorism of his school. In the conduct of his analysis he distinguishes, in the first place,

a sensation ordinarily so called, caused by the action of external objects upon the extremities of the nerves. In the second place, there is the impression left by a sensation already experienced, and this explains memory. Thirdly, there is the perception of a relationship between different sensations, and this is the origin of judgment. Lastly, there is the sensation of desire, and hence results volition. To will, is to experience a desire. These four elementary phenomena of sensation, memory, judgment, and desire—all ultimately derived from sensation itself, according to Destutt—explain the mysteries of intellectual and moral life. The resolution of will into desire is strangely at variance with the fact that man possesses a power to control his wishes, and involves the denial of any absolute morality. From this conclusion Destutt did not shrink. Destutt de Tracy died in 1836, and the narrow bigotry that judges a character by an abstract theory may learn a lesson from his tomb. The man who denied the existence of abstract justice, and reduced the rule of conscience into little more than the activity of a sensation, was justly mourned as the faithful advocate of the rights of citizens in trying times of revolution, and an honourable example of public virtue. His eulogy was pronounced by Guizot.—L. L. P.

DEVEREUX. See Essex.

DEVONSHIRE, Dukes of. See Cavendish.

D'EWES, Sir Symonds, an industrious antiquary and collector, was born on the 18th of December, 1602, at Coxden in Dorsetshire, the son of a wealthy lawyer, one of the six clerks of chancery. Educated privately and at Bury, he was sent to King's college, Cambridge, in 1618, where he studied hard, and joined the school of what may be called moderate puritanism, in politics, religion, and social life. Removed to the middle temple, he was called in 1623 to the bar; but his position did not force him to the practice of his profession, and he had ample means for the prosecution of his favourite studies, antiquarian and historical. At eighteen he had formed a design for the composition of a history of Britain from ancient records and MSS.; and most of his extensive collections had more or less bearing on this scheme of his life. While a law student, he spent much of his time poring over the records in the Tower; and after he was called to the bar, he would often, as he has himself recorded, steal away from the courts at Westminster to the near residence of the great antiquary, Sir Robert Cotton, where he was introduced to Selden, and enjoyed access to collections of old MSS. unparalleled in their day, freely communicated and commented on by their learned possessor. Married to a wealthy heiress and knighted in 1626, Sir Symonds completed in 1629, from the original documents, his laborious compilation "The Journal of Queen Elizabeth's Parliaments," first printed in 1682 (more than thirty years after his death) by his nephew, Paul Bowes. Appointed in 1639 high sheriff of Suffolk, he was returned as member for Sudbury to the famous parliament which began its sittings on the 3d of November, 1640. Although made a baronet by Charles I. in 1641, yet the following year he sided with the parliament against the king, and was one of the adherents to the solemn league and covenant on the 3d of February, 1643. His moderate presbyterianism, however, revolted against extreme courses, and he had to submit to "Pride's Purge" on the 6th of December, 1648. During his membership he spoke occasionally, generally on points of order, matters which his studies had fitted him to elucidate. But the chief result of his parliamentary life was his "Diary of the Long Parliament," which, though it still remains in MS., has been pronounced, by competent judges, one of our most important historical documents, with its Boswellian jottings of the sayings and doings of that most celebrated assembly, down to the epoch of his ejection from it. After this event he retired into private life, and occupied himself with collecting MSS., coins, and so forth; dying on the 18th of April, 1650. His MSS. were subsequently purchased by Robert Harley, earl of Oxford, and form part of the Harleian collection now in the British Museum. His "Autobiography," which comes down no farther than 1636, was published by Mr. J. O. Halliwell in 1845, and gives the notion of a well-meaning and laborious, but rather pragmatical, pedantic, and weak-minded person. Some account of his manuscript notes of the Long Parliament, and samples of the valuable contributions furnished by them to the political history and biography of the time, will be found in the paper on "The Grand Remonstrance," which opens vol. i. of the Historical and Biographical Essays (London, 1858) of Mr. John Forster, the biographer of Goldsmith.—F. E.

*DEWEY, Orville, a celebrated American preacher and man of letters, born in Sheffield, Massachusetts, March 28, 1794, graduated with the highest honours at Williams college in 1814. He completed his studies for the ministry at the Andover theological seminary in 1819; was ordained, and preached for a time in the orthodox or Calvinistic denomination; but afterwards adopted the unitarian faith. Since the death of Dr. Channing he has been generally regarded as the most thoughtful and brilliant pulpit orator of his persuasion. He was the colleague of that celebrated man in Boston for two years, and occupied the pulpit alone during most of that time—Dr. Channing being then absent in Europe. Then he took charge of a unitarian parish in New Bedford, Massachusetts, which the failure of his health compelled him to leave at the end of ten years. He sought rest and relief by a year's visit to Europe. On his return, after publishing in 1834 some results of his observation in a volume entitled "The Old World and the New," he was settled over the church of the Messiah in the city of New York, where he continued, though with another interval of two years spent in foreign travel, till 1848. Ill health then again compelled him to quit stated work; and he has since officiated in the pulpit only at intervals. Several volumes of his pulpit discourses have been published—all of which were united and issued at London in 1844, 1 vol. octavo. Few preachers have the power of engaging more fully the attention of their hearers, or repaying it by more profitable instruction.—F. B.

DEWEZ, Louis Dieudonné Joseph, one of the best-known of modern Belgian historians, was born January 4th, 1760, at Namur, and going through the ordinary course of professional education, became teacher about 1781, at the college of Nivelles. He resigned this post at the beginning of the French revolution; and when the troops of the republic had invaded Belgium, he was named commissioner of the directoire at the criminal court of Nivelles, and soon after, transferred in like capacity to the newly-created department of Sambre et Meuse. Finally, he was elevated to the post of sub-prefect of St. Hubert, which he held till 1814. When Belgium was united to the Netherlands, he likewise remained in favour with the new government, which made him inspector of schools and colleges, a charge which he held up to his death. In 1816 Dewez was elected member of the Academy of Brussels, and in 1825 became its perpetual secretary. He died October 28th, 1834. His principal works are—"Histoire Générale de la Belgique," 7 vols., 1705–7; second edit., 1826–28; "Géographie Ancienne du Department du Sambre et Meuse," Namur, 1812; "Histoire particulière des Provinces Belgiques," 3 vols., Brussels, 1816; "Rhetorique extraite de Cicéron," ib.,1818; "Géographie du Royaume des Pays-Bas," ib., 1819; "Histoire du Pays de Liège," ib., 1822; "Abrégé de l'histoire Belgique," 2 vols., ib., 1834. Besides these works, he was the author of numerous memoirs, published by the Academy of Brussels. Considered as a writer, Dewez has no particular merits of his own, his style being heavy and unpicturesque, and his arguments tame. But he is regarded on the whole as a truthful and conscientious historian.—F. M.

DE WITT, John and Cornelius, two men who were not only the noblest of Dutch statesmen, but who take high rank among the great patriots who have adorned human history, were sons of Jacob De Witt, citizen of Dort, and deputy to the states of Holland. Their father attained sufficient eminence to be one of the deputies committed by the stadtholder, William II., to the castle of Löwenstein, and the two brothers were thus by education, as well as natural character, devoted to a free commonwealth, and therefore hostile to the claims of the house of Orange. United in their lives, their histories cannot be divided. John stood forth before the world a born ruler of men, while Cornelius quietly strengthened the pillars of his power in their deep social foundations. Cornelius was as great in the moral attributes of a servant as John De Witt was in those of a master, so that brother was sustained by brother, and the two diverse natures made well-nigh one perfect whole. The history of the younger brother will indicate that of the elder, who ostensibly only held subordinate offices, although really a chief support of his brother's influence in every direction. John De Witt was born at Dodrecht, 25th September, 1625, and was two years younger than Cornelius. He was educated at Leyden, and studied with indefatigable industry, while at the same time cultivating the graceful accomplishments of a gentleman. After receiving a degree he travelled for some time, and when the death

of William II. (2nd October, 1650) gave supremacy to the republican party, became pensionary of Dort; and in 1652, when only twenty-seven years of age, was chosen, at first provisionally, afterwards absolutely, grand-pensionary of Holland. Some friends wished him to decline the office, calling to mind the fate of a predecessor of blinded political sentiments, who had lost his head. "I know not how we can pass through this world," replied De Witt, "without exposing ourselves to much trouble and danger, and since the thing is so, what cause so honourable as that of our country?" For twenty years—1652–1672—John De Witt was virtual chief magistrate of Holland, and his name remains as one of the few who have served no solitary personal end in the discharge of high public office. When De Witt became pensionary the republic was at war with England, and his first efforts were directed towards the establishment of peace. The difficulties were great; but De Witt concluded a peace with Cromwell, and managed the matter so skilfully that a secret article excluding any prince of Orange from the offices of stadtholder and admiral was demanded by the English protector himself. De Witt's perfect singlemindedness and evident freedom from any personal ambitions, enabled him now to render good service in healing internal dissensions. He was chosen arbitrator of the differences between the nobility in various provinces, and happily terminated many disputes. No man believed anything dearer to De Witt's heart than his country, and he seemed to rise above envy itself when, at the conclusion of his second five years of office, he was unanimously re-elected, September 15, 1663. He entered now upon financial reforms, and readjusted a disordered treasury. He lived as an ordinary citizen while wielding a power almost supreme, and often walked without any attendant. He contented himself with a most moderate salary; for the first ten years his office brought him little more than £300, and afterwards £700 per annum. A present of 100,000 gilders was intended for him by the states, but he engaged the deputies of his town of Dort to oppose it, in order to avoid the envy that would have attended such a present, and the vanity that might have been attributed to a formal and public refusal. A skilful diplomatist, he bore witness to the fact that falsehood is unnecessary for diplomatic success. His only artifice was silence. When he did speak he was frank and sincere, but used a quiet silence where meaner natures would have had recourse to falsehood. Another war with England having broken out, De Witt gave a striking proof of that daring capacity which rises to the rank of genius, in himself navigating the fleet from the Texel by a passage professional seamen declared impracticable. During this war the Dutch fleet under Cornelius De Witt entered the Thames and burnt the ships at Chatham. Peace with England having been re-established, De Witt succeeded in obtaining the assent of the states to the *perpetual edict*, abolishing for ever the office of stadtholder. Without this he did not believe the liberty of the states secure from the ambition of the house of Orange. That his opposition to the claims of this family had no personal origin, is nobly evident from the care he took of the young prince (afterwards William III. of England), whose education, as a posthumous child, had devolved upon the states, and was chiefly intrusted to De Witt. The king told Bishop Burnet that De Witt gave him very just notions of everything relating to the states; for he did not know but that some time or other he would be set over them, and therefore he intended to render him fit to govern well. De Witt's foreign policy was next directed towards checking the career of Louis XIV., who had invaded the Spanish Netherlands, and he brought about the triple alliance and the famous treaty of Aix-la-Chapelle. Misfortunes now, however, came thick and fast upon the great republican statesman. The triple alliance was severed, and England and France united against Holland. De Witt found it impossible to get the prompt assent of the different states to furnish proper supplies; the Orange party were fast growing in strength; the Calvinistic clergy became formidable antagonists of the Arminian chief; until at last the perpetual edict was repealed, and William of Orange became stadtholder and admiral. No accusation was too foul for the enemies of De Witt to spread among the people; and ill tongues never paused until they had driven around him an angry mob in the streets of the Hague. His brother Cornelius had been previously cast into prison, and tortured on a false charge of attempting to poison the prince of Orange; and when John visited him, the mob broke into the cell, where they found the pensionary sitting on the bed reading his bible, while his brother was resting his tortured limbs. The two noble brothers were forced into the streets and barbarously murdered, the one in the forty-seventh, the other in the forty-ninth year of his age. John De Witt covered his face with his cloak as he fell, and his last words were—"Well, men! well, citizens!—even thus from age to age have perished the greatest and the best."—L. L. P.

DEWLET, Gherai II., khan of the Crimea, succeeded in 1699 his father Selim Gherai who had rendered himself famous in the wars of the Porte against the Russians. The son acquired a name in the same service, and Charles XII. of Sweden found him a zealous auxiliary in urging the sultan to hostilities with Peter the Great. It was by him that the Swedish monarch was afterwards taken prisoner. He died in 1724, the latter part of his reign being shadowed by misfortunes.—W. B.

DEXTER, Samuel, an eminent American lawyer and statesman, was born at Boston in 1761, and graduated with the highest honours at Harvard college in 1781. His father, a merchant of Boston, and a leading patriot in the revolutionary period, founded a lectureship of biblical criticism at Harvard. The son studied law at Worcester, and began the practice of it at Boston, where he soon attained the highest professional eminence. From a series of triumphs at the state bar his reputation soon carried him to the supreme court at Washington, where he usually spent the winters of each year, being engaged in most of the important causes, and finding few rivals and no superior among all the leaders of the bar from the various states, who were there collected. Earnest in his convictions, and remarkably independent of party influences in his conduct, he was soon deeply engaged in politics. He was a representative in congress in 1793–95, and a senator of the United States in 1799 and 1800. President Adams appointed him secretary of war in 1800; secretary of the treasury in 1801; and for a time he was acting secretary of state. He was also offered, but declined, a foreign embassy. An earnest federalist in the earlier part of his career, he acted strenuously with that party in opposing the commercial and foreign policy of Jefferson's administration; but he refused on conscientious grounds to act with the federalists in many of their movements, and was therefore twice selected by the democrats as their candidate for the governorship of the state. In 1815 President Madison requested him to accept an extraordinary mission to the court of Spain, but he declined the offer. In truth he had always preferred the practice of the law to public office. On his return from Washington in the spring of 1816, he was taken ill at Athens, New York, and died there, May 4, aged fifty-five, leaving a high reputation as a great lawyer, an eloquent advocate, and an independent christian gentleman.—His son Dexter born in 1793; died in 1857—was also a distinguished lawyer, and cultivated both literary and artistic pursuits with remarkable success.—F. B.

DEYLING, Salomon, was born at Weida-in-Voigtland in Saxony, September 14th, 1677. His parents, poor peasants, had not the means of sending him to school; but so eager was the boy to acquire knowledge, that when scarcely eight years old he began walking every day to the grammar school of a town seven miles distant, the master of which kindly gave him lessons in Latin and Greek. In 1699 he went to the university of Wittenberg, where he managed to live by cleaning shoes and running errands for his wealthier fellow-students; and having obtained his degrees with great distinction, he accepted a post as tutor in a family in Silesia. After a few years thus passed he returned to Wittenberg to give public lectures; became next, in 1704, archdeacon of Plauen, then rector of Pegau, and finally, incumbent of the church of St. Nicholas, or "Nicholaikirche," at Leipzig, where he died August 5th, 1755. His chief works are—"Institutiones jurisprudentiæ pastoralis," Leipzig, 1734, three editions; "Observationes sacræ, in quibus multa scripturæ dubia solvuntur," 4 vols. ib., 1708–36, second ed. 1740–48; "Observationes miscellaneæ," ib., 1736; "Observationes exegeticæ," ib., 1732, second ed. 1735.—F. M.

DEYSTER, Louis van, a Flemist artist, born at Bruges in 1656; died in 1711; studied under J. Maes. He travelled a long time in Italy in company with his friend Van der Eckhoute, whose sister he ultimately married. On his return to Bruges he experienced the coldest neglect, but at length succeeded in

obtaining notice, and ultimately reached fame and affluence. In his colour, design, and finish he approaches, and often rivals the great Vandyck. He latterly squandered all his hard-earned fortune, and on several occasions was indebted to a friend for rescue from the brink of starvation.—R. M.

DEZA, DIEGO, a Spanish prelate, born at Toro in Leon in 1444; died in 1522. He early took the habit of the order of St. Dominic; was tutor to Prince John, son of Ferdinand and Isabella, and afterwards became archbishop of Seville. He wrote two works in defence of St. Thomas Aquinas, and also a work on the statutes of the inquisition.—F. M. W.

* DEZOBRY, CHARLES LOUIS, was born at St. Denis in 1798. His reputation rests on his "Rome at the time of Augustus," an attempt to reproduce the state of society as it might be supposed to have existed when luxury and loss of liberty were veiled by the presence of great writers. His object was to supply a *pendant* to the Abbé Barthelemy's picture of Greece, in the fanciful tone of the young Anacharsis; but imitations, however ingeniously executed, seldom succeed in reviving the pleasure excited by originality. The work is, nevertheless, deserving of attention.—J. F. C.

DHAHER, Sheik of Palestine in the beginning of the eighteenth century, was of Arab origin, and inherited, at the death of his father, the rule of a small village near the lake of Tiberias. Not content within the narrow bounds of his patrimony, he sought to enlarge his power by dispossessing some of his neighbours. This brought against him the pacha of Damascus, in 1742; but the death of that officer speedily relieved him of a danger which he could not expect to overcome, and he resumed the series of ambitious schemes which has made his name famous in the modern history of Syria. His first important acquisition was Acre, which he raised into new strength; his repression of outrage and encouragement of industry, along with the politic alliances which he formed, made it the centre of a flourishing principality; and he procured from the Porte confirmation of his authority, with the titles of sheik of Acre and Galilee. The Ottoman government, however, looked upon him with suspicion; disputes arose among his sons; and his confederation with Ali Bey, the rebel mameluke of Egypt, brought a Turkish army against him. Deserted by his Egyptian allies, he shut himself up in Acre, and was assassinated by some of his own partisans in 1775.—W. B.

D'HERBELOT. See HERBELOT.

D'HILLIERS. See BARAGUAY.

* DIABELLI, ANTON, a musician and music-publisher, was born at Mattsee in the district of Salzburg on 6th September, 1781. His father taught him singing, the pianoforte, and the violin; and at seven years old he was admitted as a singer in the church choir of his native place. In 1796 he went to Munich, to pursue his musical studies; but, in 1800, he applied himself more particularly to theological researches, intending to devote himself to the ecclesiastical profession. The temporary suppression of monastic institutions in Bavaria, obliged him to relinquish this design, and he went, therefore, to Vienna, to establish himself as a teacher of music. Michael Hadyn had long been his friend, his instructor, and adviser; and he now gave him an introduction to his brother Joseph, who greatly assisted Diabelli, to make his merits known in the Austrian capital. In 1818 he entered into partnership with Peter Cappi as a music-seller, and since 1824 has carried on the same business by himself; his warehouse is now one of the most important in Vienna. He has produced a prodigious quantity of music in every class of composition; his works for the church, the theatre, and the concert-room are little known; but his multitudinous arrangements and pieces for learners are meritorious, and have served a very considerable purpose.—G. A. M.

DIADUMENIANUS or DIADUMENUS, M. OPELIUS, was born in 208. On the elevation of his father, Macrinus, to the purple, he received the titles of Cæsar, Princeps juventutis, &c. He was betrayed and put to death after the victory of Elagabalus. Diadumenianus was celebrated for his beauty, as we learn from Lampridius, who says that he was beloved by all that looked on him.—R. M., A.

DIAGO, FRANCISCO, a Spanish author, born at Valencia; died in 1615. He was historiographer to Philip III., and author of various works—among others, "Historia de los padres predicatores de la provincia de Arragon;" "Anales del reino de Valencia," &c.—F. M. W.

DIAGORAS OF MELOS, commonly styled the ATHEIST, flourished probably in the latter half of the fifth century before Christ. Diagoras is chiefly known for his opinions concerning the gods; the existence of whom, it is said, he openly denied. For this reason it was that he had to flee from Athens; although Suidas and others attribute the indignation of the Athenians against him to his having divulged the nature of some of their mysteries. This latter circumstance may have given rise to the charge of atheism, as nothing that is known of his writings would lead us to suspect that he had made open avowal of his disbelief in the existence of the gods. Democritus is said to have bought him as a slave.—R. M., A.

DIAMANTE, JUAN BATTISTA, a Spanish dramatic writer, who flourished at the close of the seventeenth century. Two volumes of his works were published in 1670 and 1674. Some of the plays are religious, some historical, many others are founded on the old national traditions. One of his plays, "Honrador de su Padre" (the Son honouring his Father), is based on the quarrel of the Cid with Count Lozano. This is by most writers supposed to have been an imitation of Corneille's Cid; but Schack, the most modern authority, considers that there must have been an earlier edition of Diamante's work, now lost, from which Corneille borrowed. Twelve other plays of Diamante are found in the Comedias Escogidas. He finished his life in seclusion, probably about the end of the century.—F. M. W.

DIANA OF POITIERS, mistress of Henry II. of France, was born on the 3rd of September, 1499, and died on the 22nd of April, 1566. She was the daughter of Jean de Poitiers, seigneur De Saint-Vallier, who was condemned to death while she was still young, for having been accessory to the flight of the constable De Bourbon; and it is recorded that during his imprisonment a violent paroxysm of fear made his hair grow suddenly white. He was saved by the powerful pleading of his daughter. Diana was married at the age of thirteen to Louis de Brézé, count of Maulevrier, who was a grandson of Charles VII. and of Agnes Sorel. He died in 1531, and his widow, it is said, never afterwards put off her mourning attire. This must, however, have been nothing but a whim. She soon won the affections of the dauphin, afterwards Henry II., although she was his elder by at least twenty years. So absolute a conquest had she gained that not even the exquisite beauty of his wife, Catherine de Medici, interfered with his affection for her. The disparity of their ages has indeed been alleged in confirmation of the conjecture, that no other relation than that of a strict friendship subsisted between them; but the evidence on the other side is all but perfectly conclusive. She was in 1548 created duchess of Valentinois. Her power was unbounded, and, like that of most favourites, exercised with great cruelty and caprice. She banished from the court the duchess d'Etampes, who had been mistress of Francis I.; and the measures which were at that time taken against the protestants, are, according to De Thou, traceable to her evil influence. After the death of Henry II. she retired to the château d'Anet, where she died. She was forsaken of all her friends save the constable De Montmorency; but she seems to have foreseen this turn of fortune, and to have borne it with much more courage than might have been expected from the manner of her former life.—R. M., A.

DIANA OF FRANCE, daughter of Henry II., was born in 1538. Her mother was a Piedmontese, although some historians assert that she was the daughter of Diana of Poitiers. She was carefully educated, and having been legitimized, was married first to Orazio Farnèse and afterwards to François, maréchal de Montmorency. She was left a widow a second time in 1579, and did not again marry. Her firmness and prudence gained her great respect, and exercised considerable influence during the civil wars. It was she that effected the reconciliation between Henry III. and Henry of Navarre in 1588. She died in 1619, and had seen seven kings on the throne of France.—R. M., A.

* DIAS, A. GONÇALVEZ, a Brazilian poet, born in 1823 at the small town of Caxias in the province of Maranho. He came to Portugal, and received his education at Lisbon and Coimbra, returning to his native country in 1845. In the following year he published at Rio Janeiro his first volume of poems, "Primieros Cantos," which were favourably received. A second series, "Segundos Cantos," published in 1848, established his reputation. In this work the most naïve ballads are put into the mouth of a Dominican monk. Shortly after the publi-

cation of these poems he was named professor of history in the college of Pedro II. The third series of poems, "Ultimos Cantos," appeared in 1850, and shortly afterwards the author received a scientific mission to visit the countries on the banks of the Amazon. He had previously shown his fitness for such a work by an interesting disquisition on the migration of Indian tribes, prefixed to his edition of Berredo. From the year 1851 he has been attached to the Brazilian ministry of foreign affairs, and in 1855 was despatched to Europe on a scientific mission. Besides the works above named, he is the author of a dramatic poem, "Leonor de Mendonça," and of various memoirs in the Transactions of the Geographical and Historical Institute of Brazil, among others that entitled "Brazil e Oceania." His works have been recently published at Dresden.—F. M. W.

DIAS, Baltasar, a Portuguese poet, born in the island of Madeira in the early part of the sixteenth century. He was blind from his birth, came to Portugal, and probably died at Lisbon in the reign of Don Sebastian. He is chiefly known by his "Autos Sacramentales," corresponding somewhat to our old mystery plays. Among them are—"El rey Salamon;" "La Pasion;" "San Alejo;" "Santa Catalina." Others are of a very different character — such as "Auto da Malicia das Mulheres" (Women's Wickedness); "Conselho para bem cazar" (Advice how to marry well); and a tragedy taken from the old Romancero General, the subject being the marquis of Mantua and the Emperor Charlemagne.—F. M. W.

DIAZ, Bartolomao, a distinguished Portuguese navigator, is said by some biographers to have belonged to a noble family of Algarves, and, early distinguished by his geographical knowledge, to have been a correspondent of Martin Behaim. We find him in 1486 a knight of the household of that enterprising monarch, John II. of Portugal, and despatched in the August of the same year on a voyage of discovery to the African coast. Prester John was the avowed object of his search; and about the same time an expedition was sent to discover, by a land exploration, the locale of the mysterious monarch. Diaz set sail with two caravels of fifty tons each, and a store-ship. Proceeding southwards along the western coast of Africa, he reached at Cape Negro the farthest point attained by any previous voyager, and then dashed boldly forward with his slight craft into the unknown ocean. It was six years before the date of Columbus' first voyage, and ten before Vasco de Gama's voyage round the Cape to India. Steering due south, he found no land, and was equally unsuccessful when his course led him towards the east. At last trying northward, he passed the Cape without knowing it, and despite the murmurs of his crews, proceeded as far as the mouth of the Great Fish River. Compelled most unwillingly to return, he now first discovered the southern headland of the African continent, and reaching it in stormy weather, he bestowed on it the designation of "Cabo Tormentoso," according to some—"Cabo de todos los Tormientos," according to others—a name or names which John II. genially exchanged for that still borne by the famous promontory. Diaz arrived at Lisbon in the December of 1487, after a voyage of a little more than sixteen months. The discoverer of the Cape of Good Hope, though not of Prester John, seems to have been neglected at home, and when he reappears, in connection with Vasco de Gama's first voyage, it is in command of a simple caravel, and with a semi-commercial object; nor did he proceed much farther than the Cape de Verde islands. Four years later, he was appointed to the command of one of the twelve or thirteen ships, which, under Cabral, made the Portuguese discovery of Brazil on their way to the Cape. The voyage from the coast of Brazil to the Cape was a stormy one, and as Cabral neared the Cape, four of his vessels foundered, 20th May, 1500; one of them was that commanded by Diaz, who was never seen or heard of more. Camoens, in his great epic, has put into the mouth of the Genius of the Cape a striking allusion to the fate of Diaz, punished, as it were, for his first and daring passage of it.—F. E.

DIAZ, Francisco, a Dominican friar, was born at Toro in Castile, and went to the Philippines as a missionary in 1632. Thence he went to China, where, for some years, he preached christianity with great success; but his zeal exciting the anger of the population, he was killed by a stone thrown at him in a tumult on the 4th November, 1646. He wrote a catechism of christian doctrine in Chinese, and various other books connected with his missionary work.—F. M. W.

DIAZ, DIEZ, or DIES, Gasparo, surnamed the Portuguese Raphael, a most expressive, careful, and attractive painter of the sixteenth century, is said to have studied under Raphael and Michelangelo in Rome. On his return to Lisbon he was employed by the then King Juan III. to paint for the chapel of St. Roch, and other churches. His countrymen were very proud, and justly so, of his performances, and thought him equal, if not superior, to all the most celebrated artists.—R. M.

DIAS, Gomes, a Portuguese historian, born at Evora in 1536; studied, and for many years taught theology there, and was afterwards prior of the church of Alcochete. He wrote an important work on the history of military orders.—F. M. W

DIAZ, Juan Martin, a native of Spain, who lived in the first half of the sixteenth century. Whilst pursuing his studies at Paris he chanced to light on some of the writings of Luther, the perusal of which brought him over to the reformed faith. After completing his education he visited Calvin at Geneva, and having gone to Neuberg, was followed thither by his brother Alphonsus, who, being a violent catholic, was desirous of recalling him to his first religion. Finding his efforts unavailing, he caused Juan to be assassinated, and soon after died by his own hand.—R. M., A.

DIAS, Manoel, a Portuguese jesuit missionary, who went out to India in 1585, but in the straits of Madagascar the vessel was shipwrecked, and Dias with the bishop of Japan escaped to the coast of Sofala, only to fall into slavery. After the lapse of a year or more they contrived to leave their captivity, and reached the Portuguese settlement of Goa. Here he entered on his missionary work, and subsequently went to China, in furtherance of the same objects, with Father Valignan, and was placed at the head of the college at Macao. He went to Nankin, remained there some time engaged in missionary labours, and died at Macao, 10th July, 1639. We have from his pen a series of letters, 1618–1629, and a letter from Pekin, published at Rome in 1602.—F. M. W.

DIAS, Miguel, a companion and faithful adherent of Columbus, found himself alcade of the citadel of San Domingo when Bobadilla arrived to depose the great admiral. Miguel and another composed the whole garrison, Bobadilla's strenuous assault upon which covered the victorious assailant with ridicule. He was appointed, by Diego Columbus, governor of Porto Rico, was disgraced, and subsequently restored to his functions in 1512, but did not long live to re-enjoy them.—F. E.

DIAS CAMARGO, Antonio, thought to be a Portuguese half-breed, survives as the first explorer of the Brazilian province of Minas.—F. E.

DIAS De Novaes, Paulo, grandson of Bartolomao, had in 1560 been employed by the Portuguese government on political and commercial missions to the western coast of Africa, where it was desirous of extending its relations and possessions. In 1574 he was appointed governor of the Portuguese settlements in Angola, and there he founded St. Paul de Loanda, distinguishing himself by his successful cultivation of the arts both of war and peace. He died in 1589.—F. E.

DIBDIN, Charles, one of the most popular and prolific of English song-writers, was born at Southamptom on the 15th of March, 1745. His parentage was respectable, and he was sent to Winchester to be educated with a view to the church, but the early development of a strong passion for music gave his career a very different direction. He sang anthems at Winchester cathedral, figured among the vocalists at Winchester concerts, and at fifteen gladly accepted an invitation from a sailor-brother (the "Tom Bowling" of his famous song) to repair to London. Very soon after his arrival in the great metropolis, his brother sailed for India, and the young vocalist was thrown upon the world. From tuning harpsichords he proceeded, under the pressure of necessity, to the composition of a few songs, which were successful, and the course of his life was henceforth determined. At sixteen, he had the satisfaction of seeing and hearing performed at Covent Garden, an operatic interlude of which both the words and music were his own—"The Shepherd's Pastoral." Presently he became actor and vocalist as well as composer, appearing in 1768 as the original Mungo of his own "Padlock." Two of his most popular operettas, "The Waterman," and "The Quaker," belong to the decade between 1770 and 1780. Dibdin seems to have been unfortunate in his relations with managers, and not to have realized money in proportion to the great success of many of the compositions which flowed with persistency from his fertile pen. Accordingly, in 1782, the

Circus (now the Surrey) was built for him, and he was appointed manager for life, with a fourth of the profits; but, after three years of bickering, he dissolved the connection. For the next few years his position was precarious. He tried novel-writing and started a periodical. At last resolving to yield to the pressing solicitations of his nautical brother, then in India, and to try his fortune in the east, in 1788 he had actually sailed; but the vessel was driven back by adverse winds to Torbay, and Dibdin abandoned his Indian scheme. It was at Torbay that he gave the first of those musical entertainments, which—continued under various titles and in various places when he returned to London—educed from him some of his most popular songs. The national importance of these, and their effect on the public mind in general and the nautical mind in particular, was recognized by the government, and he received in 1803 a pension of £200 a year, which was revoked, however, by Lord Grenville, during his short-lived premiership. In 1808 Dibdin returned to professional life, and at the same time started a music-shop, but the result of his new efforts was bankruptcy. In 1810, by public subscription, a small annuity was purchased for him, and on this he vegetated until his death on the 25th of July, 1814. The best edition of his songs is that (containing more than a thousand of them) published in 1843 by Mr. George Hogarth, the well-known musical critic. In the memoir which accompanied it Mr. Hogarth gives an interesting personal reminiscence of Dibdin, at one of whose entertainments he had been present when a boy, and he describes Dibdin as "a handsome man of middle size, with an open pleasing countenance, and a very gentlemanlike manner and address." Ample details of Dibdin's biography are furnished in his memoir of himself, published in 1803, with the title of "Professional Life."—F. E.

DIBDIN, Thomas, eldest son of Charles, and, like his father, a prolific composer of plays and songs, was born on the 21st of March, 1771. Garrick was his godfather; and, at four years old, he made his appearance in public as Cupid in the pageant of Shakspeare's jubilee. He received a liberal education, but, strangely enough, was apprenticed to an upholsterer, and at the age of eighteen quitted the uncongenial occupation for the life of an actor and play-wright. Of his innumerable pieces, few keep possession of the stage; among the few are the opera of the "Cabinet," and the farce of "Past Ten o'clock." Thomas Dibdin's dramatic industry was of a very miscellaneous kind. It is recorded in theatrical chronicles, that his pantomime of "Mother Goose" brought £20,000 to the treasury of Covent Garden, and his equestrian piece, the "High-Mettled Racer," £13,000 to that of Astley's. In spite of this, his last years were spent in comparative indigence. He died on the 16th of September, 1841, and was preparing at the time of his decease, by order of the admiralty, a complete edition of his father's sea-songs, which was published in the following year.—F. E.

DIBDIN, Thomas Frognall, D.D., the most enthusiastic of British bibliographers, was born at Calcutta in 1776. He was the nephew of Dibdin the celebrated writer of naval songs, and his father was the "poor Tom Bowling" of Charles' well-known and pathetic ditty. The elder Dibdin, a joyous, restless, fiddle-playing son of the sea, had been an officer in the merchant service, and tried to improve his fortunes in the east. His son describes him as "a rover on the Indian ocean;" but, towards the close of his life, he quitted the mercantile marine for the position, on terra firma, of "master-attendant at Nagore," in the Company's service. Returning to Europe with their little son, the future bibliographer, then a child of four, both parents died before they reached England, and the orphan was taken charge of by a brother of his mother's, a lawyer. Educated at various schools in the neighbourhood of London, he was sent to St. John's college, Oxford, where his reading was more discursive than profound. Two of his favourite books were Boswell's Life of Johnson, and D'Israeli's Curiosities of Literature. He left college without a degree, was entered at Lincoln's inn with a view to the bar, and placed for a time in the chambers of Basil Montague, the editor of Bacon. Instead of practising at the metropolitan bar, he started as a provincial counsel at Worcester, but after a short time exchanged law for the church, and was ordained in the December of 1804. He removed to Kensington, and thenceforth divided his time between the duties of his profession and literature. So early as 1796 he had published a little volume of poems, and had afterwards contributed to periodicals and produced a few compilations, but his first work of any note was in his own department of bibliography —"An Introduction to the knowledge of the rare and valuable editions of the Latin and Greek classics," which appeared in 1803. Compared with some continental manuals of the same kind, this is a very superficial performance; but it supplied, in some degree, a want existing at the time of its publication, and, indeed, it held its ground for many years, a fourth edition appearing in 1827. It was the means too of introducing the author to the notice of the book-collecting Earl Spencer, a connection which proved in more than one way of great importance. Dr. Dibdin's first clerical preferment was the preachership of Archbishop Tenison's chapel, but his mainstay for many years was a preachership at a chapel at Brompton. In 1823 Lord Spencer gave him the living of Exning in Sussex, and through his influence with Lord Liverpool, then premier, procured for him the rectorship of St. Mary's, Bryanstone Square, which he continued to hold till his death. The valuable library at Althorp was also thrown open to him, and to Lord Spencer's patronage Dibdin owed many of his bibliographical opportunities. The "Introduction to the Classics" was a sober, serious, business-like production. The first work in which he treated of bibliography with the semi-earnestness, semi-sportiveness which afterwards made him famous, was a thin octavo, the "Bibliomania," addressed to Mr. Reginald Heber, the well-known book-collector, and published in 1809. Meanwhile he had been lecturing on English literature at the Royal Institution (1806, 1808), editing a work of Quarles in 1807, and a reprint of the first English version of Sir Thomas More's Utopia in 1808. In 1810 appeared the first volume of what ought to have been his *magnum opus*—his edition of Ames' Typographical Antiquities, projected on a vast scale. Herbert's edition had begun to appear in 1785, and from the materials left by Herbert, and afforded by the progress of bibliography, there was ample room for a new and greatly improved edition of Ames' work. By the first volume Dibdin cleared £600. The second volume appeared in 1812, the third in 1816, the fourth not till 1819, by which time the original subscribers were either dead or wearied of the delay. The fourth volume, according to the editor's own confession, fell still-born from the press, and six more would have been required to complete the work on its original scale. The prospect was not encouraging, and the enterprise was dropped. Dibdin's Herbert's Ames remains a fragment, but one which, with all its needless discursiveness and frequent irrelevancy of added matter, constitutes a very important contribution to British bibliography. The year after the publication of the first volume of his edition of Ames, appeared (1811) his expanded and reconstructed edition of the "Bibliomania." The thin volume was now much enlarged in its dimensions, and instead of a letter to Mr. Heber, it announced itself as "A Bibliographical Romance." Its form was that of dialogue. Heber, Douce, George Chalmers, Malone, were introduced under fictitious names, as interlocutors. Bibliography became not merely a science, but a passion, which a certain Shandean humour in the treatment prevented from seeming to be ridiculous. The idea was afterwards carried out more completely in the "Bibliographical Decameron;" but the "Bibliomania" long retained its early popularity, and went through several editions, the latest of them appearing so recently as 1842. The year of the hit made by the publication of the reconstructed "Bibliomania," was also that of Dibdin's first visit to Althorp; 1812 forms another great era in the history of British bibliography and the biography of Dibdin. It was the year of the famous Roxburgh sale, when the marquis of Blandford (afterwards duke of Marlborough) contested the purchase of a Boccaccio with Earl Spencer, the latter only triumphing by bidding the enormous sum of £2260—a scene chronicled in his best manner by Dibdin, in a passage which will be quoted so long as bibliography survives. It was this famous sale that inspired him with the idea of the Roxburgh club, founded in the summer of 1812, the progenitor of numerous similar societies, and the standing toast of which was—"The cause of bibliomania all over the world." Lord Spencer was its first president, and Dibdin its first vice-president. His commune with the treasures of Lord Spencer's library, if it probably interrupted and delayed the publication of his edition of Ames, was not otherwise unfruitful to bibliography. In 1814 appeared his "Bibliotheca Spenceriana," a description of the book rarities in Lord Spencer's collection, and of which his "Ædes Althorpianæ," published in 1822, may be considered a continuation. In 1817

appeared the "Bibliographical Decameron," splendid in its paper, typography, and illustrations, perhaps the most generally appreciated of its author's works. The following year he made a tour on the continent, partly to purchase book-rarities for his patron, Lord Spencer; and the result was his "Bibliographical, Antiquarian, and Picturesque Tour," published in 1821, and got up "regardless of expense," the engravers alone receiving £5000 for their labour on it. He now projected a history of Oxford, but pecuniary cares were beginning to embarrass him; and in spite of Exning and the metropolitan rectory, they tormented him more or less severely until the close of his life. To make money, he published sermons, he contributed to periodicals, he founded and conducted libraries of religious reading, and in an evil hour he hastily put together a "Library Companion"—a work on the selection of books in all departments of reading. It was a subject which he was scarcely fitted to handle, and the treatment which the book received from the reviewers damaged his reputation. As time wore on, the members of his old circle of bibliographical friends dropped off; bibliography was neglected among more exciting interests, and at the era of the reform agitation, the veteran, unable to keep silence, emitted (anonymously) his protest, in the shape of a disquisition, entitled "Bibliophobia, or Remarks on the present depression in the state of literature and the book trade," 1831. Yet even in those evil days he contrived to publish at least two new works (not to dwell on his new edition of the "Bibliomania," already referred to), worthy, in their appearance, of the old times of bibliography triumphant. One was a discursive autobiography —"Reminiscences of a Literary Life," London, 1836—of which we have availed ourselves in the preparation of this sketch; the other a "Bibliographical, Antiquarian, and Picturesque Tour in the northern counties of England and Scotland," London, 1838, —the result of a series of visits in 1836 among the hospitable book-collectors of the north, but inferior in raciness and spirit to his similar record of continental travel. During his later years, paralysis of the brain aggravated the pressure of pecuniary distress, but almost to the last he plied his pen; and when he died, on the 18th of November, 1847, he left behind him the first proof-sheet of a new history of Dover which he had commenced. Dr. Dibdin married early in life, and was appointed by William IV. one of his chaplains-in-ordinary.—F. E.

DIBUTADES OF SYCION, living in the tenth century B.C., by degrees raised the humble, but wide-spread industry of a potter to the importance of high-plastic. This craft, which was already flourishing in Corinth, Ægina, Samos, and Athens, was greatly benefited by the introduction, attributed to Dibutades, of ruddle in different parts of the clay, with the view of producing varied colours in the ornaments; or, if mixed together, giving to clay when baked a more lively appearance. Architecture is said to owe to Dibutades the invention of decorated eave-tiles; and sculpture, the first attempt made in Greece to produce a bas-relief. The circumstances of this last invention are thus detailed by Pliny. Dibutades' daughter, on the eve of her lover's departure for distant countries, wishing to retain a record of his features, succeeded in doing so by tracing lines round his shadow thrown on a wall by means of a lamp held up behind the young man. This naïve contrivance, to which other writers attribute the origin of drawing and painting, Pliny goes on to say, suggested to Dibutades the idea of filling in with clay the space thus circumscribed, and led to his making a portrait in bas-relief of the departing youth, which, dried and baked as other objects of pottery commonly are, was afterwards placed in the Nymphæum of Corinth, where it remained until the destruction of that city by Mummius. Now, that an early work of the kind, either by Dibutades or some other modeller, may have been thus preserved as a wonder is quite probable; but the mode of producing it must have been insufficiently described by Pliny, the production of such a bas-relief as he mentions being impossible except upon a back-ground of clay. To Dibutades is generally attributed the first introduction of reliefs in clay for the decoration of the tympanum of temples (for which groups of statues were afterwards substituted), as well as the ornamental form of their cassoons or lacunaria.—R. M.

DICÆARCHUS, a Greek philosopher, flourished in the beginning of the third century before the christian era. His father's name was Pheidias of Mersance in Sicily. He is said to have enjoyed the personal instructions of Aristotle; at all events, he was an earnest follower of the famous Stagyrite, and added to the lustre of the peripatetic school by his numerous writings in geographical, historical, and political science, as well as in the province of metaphysical philosophy Suidas speaks of him as also an eloquent orator, and accomplished geometrician. He has won the praise of brilliant talents and marvellous learning from so high an authority as Cicero; and his treatise on the republic of Sparta was held in such esteem there, that the ephori ordered it to be read yearly in a public assembly to the young men of the city. His principal metaphysical works were the "Lesbiaca" and the "Corinthiaca," in which he maintained a kind of materialism, ascribing the phenomena of thought to the more refined condition of the bodily organism. Yet he speaks of the mind as acting altogether independently of the body in dreams and prophetic visions. His "Tripoliticus" seems to have been a comparative estimate of the three forms of government—democracy, oligarchy, and monarchy; but his greatest work probably was that which he entitled "The Life of Greece." It was divided into three books, commencing with a geographical description of the country, and a sketch of its previous history, which was followed by a detailed view of its social condition, comprising its philosophy, its religions, its advancement in the arts, its manners, and customs. He composed also a separate treatise on the heights of the Peloponnesian mountains; but it is difficult at this day to enumerate the minor productions of his active and versatile mind, as only a few fragments of his writings remain.—W. B.

DICK, SIR ALEXANDER, a Scottish physician, born in 1703, was third son of Sir W. Cunningham of Caprington, and subsequently took the name of his mother on succeeding to the baronetcy, which she brought into the family as heiress of Sir James Dick of Prestonfield. His studies were commenced at Edinburgh, and completed at Leyden, where he received his medical degree. When he returned home in 1723, the university of St. Andrews conferred upon him a similar honour, and he was admitted to the fellowship of the Royal College of Physicians at Edinburgh. After residing for a time in Italy, he practised his profession in Pembrokeshire, and thence, on succeeding to the baronetcy, he removed to Prestonfield, in the immediate neighbourhood of the Scottish capital, where he won the high esteem of his fellow-citizens by his public spirit as well as by his personal character. He was for seven years president of the Royal College of Physicians, and in 1774 he received a gold medal for his services in connection with the first culture of the rhubarb plant in this country. He died in 1785, at the age of eighty-three.—W. B.

DICK, REV. JOHN, D.D., was born at Aberdeen in 1764, and educated there at the grammar school and afterwards at King's college, where he took his degree of A.M. in 1781. Having determined to continue in connection with the Secession Church, of which his father was a minister, he studied theology under the well-known John Brown of Haddington, and was licensed as a preacher in 1785. In the following year he was ordained minister of a congregation in Slateford, near Edinburgh, where he continued till 1801, when he became minister of Greyfriars congregation, Glasgow. In 1815 he received the degree of doctor of divinity from the college of Princeton, New Jersey, and in 1820 he was appointed professor of theology in the ecclesiastical denomination to which he belonged. He died at Glasgow, after a short illness, on the 25th of January, 1833. Dr. Dick was much esteemed during his lifetime as an able and judicious divine; and his "Lectures on Theology," which have been published since his death, have extended his reputation, and taken a high place as a systematic exposition of scripture doctrine. These, as well as his other writings, namely, an "Essay on Inspiration," a volume of "Sermons," and "Lectures on the Acts of the Apostles," have had a deservedly wide circulation. The work on inspiration is clear and vigorous; and though not fitted to cast much light on the problems connected with the subject which have been enunciated in recent years, it contains an able refutation of that phase of infidelity which prevailed at the period of its publication (1800); and the "Lectures on the Acts" present an excellent specimen of lucid, effective, and popular exposition of the scriptures.—J. B. J.

DICK, THOMAS, LL.D., a writer on popular astronomy, was born in 1772. He started in life as a preacher in the Scotch secession church, but circumstances led him to abandon the clerical profession. He afterwards betook himself to teaching and lecturing; but he ultimately devoted his attention

exclusively to popular works, in which prominence is given to the religious aspects of science He enjoyed no special scientific training, and his works have no pretensions to depth of science. Like Ferguson the astronomer, he was incapable of understanding a geometrical demonstration; still his treatises contain a faithful statement of the results of science, and their wide popularity proves their adaptation to the public taste. Much of the success of his writings is due to the fact that he was one of the earliest writers to give a religious bent to the growing taste for science among the masses. As a recognition of his services in the cause of popular science, he received a small pension from the queen. The works by which he is chiefly known are—"Celestial Scenery;" "The Christian Philosopher;" "Philosophy of Religion;" "Practical Astronomy;" "Sidereal Heavens."—W. L. M.

DICKENS, CHARLES, one of the most popular and remarkable English authors of his time, was born at Landport, near Portsmouth, 7th February, 1812. His father, Mr. John Dickens, held a post in the navy pay office. At the close of the war Mr. John Dickens retired from public service on a pension, and, whilst still young, his son went to London. Acute, observant, genial, brimful of talent of the most versatile and available kind, enjoying life, and loving his fellow-creatures, young Dickens was peculiarly fitted for the life of cities, as well as for achieving success in whatever path of life he might choose to select. Left very much also to his own guidance, no counteracting influences diverted his impulses and genius, and though his father wished him to study law, no parental compulsion enforced the wish, and he plunged free and fearless into the life of a reporter for the public press. He next took an engagement on the *True Sun*, an ultra-liberal paper, from the staff of which he soon after retired, and became a reporter to the *Morning Chronicle*. Here he first appeared publicly as an author; for it was in the evening edition of this paper his "Sketches of English Life and Character" were given. The rich humour and photographic vitality of these sketches attracted immediate attention, and in 1836 they were collected and published with others which appeared in the *Old Monthly Magazine*, in two volumes, under the title of "Sketches by Boz;" this pseudonym being derived from his boyish years, when a younger brother, called by him Moses, from his resemblance to that character in the Vicar of Wakefield, was again *mis*called Boz, by a still younger sister, whose inarticulate utterance could not farther master the name. The freshness and originality of the "Sketches by Boz," insuring their general acceptance with the public, Dickens, at the suggestion of another publisher, commenced the adventures of a party of cockney sportsmen, to be illustrated by the comic pencil of Seymour, and the inimitable "Pickwick Papers" made their appearance. The young author was now fairly afloat on the sea of literature, under the happy star of his own genius. Better and nobler things than the "Pickwick Papers" have unquestionably been written by Dickens, but nothing has delighted the public more. The range of character was of the commonest kind, but it was analyzed and drawn by the hand of a master, and with the geniality and joyousness of a large and good heart. These papers furnished an unceasing delight to the public for many months, and Dickens, no longer concealed under the childish name of Boz, stood forth as the most popular and promising author of the day. But if all were sunshine with Dickens, it was not so with his kindred illustrator Seymour, who, whilst the work was in progress, unfortunately committed suicide, and the illustrations were continued by Mr. Hablot K. Browne, under the name of Phiz. Whilst "Pickwick" was in course of publication, Mr. Dickens married the daughter of Mr. George Hogarth, the well-known musical writer.

The great success of "Pickwick" turned the eager regards of publishers upon the young author, and Dickens produced "Nicholas Nickleby," in twenty monthly numbers, which no less deserved and obtained public favour. The aim of this new work was much higher than that of its predecessor; the object being no longer mere amusement. In it Dickens commenced that onslaught on public and private abuses and oppressions which is one element of his later works. His attack in this romance on the cheap-school system was felt from one end of society to the other; and if it did not produce general reformation, it turned the eyes of the public upon the cruelties and sufferings of those seminaries of disease and death, at which it was directed. "Nicholas Nickleby" was succeeded by "Oliver Twist," published in *Bentley's Miscellany*, which Dickens edited for some time with great success. The field of sympathy with human suffering which Dickens had made his own in "Nicholas Nickleby," was still further opened up in this story of a parish boy; and living in the capital, in the midst of the immense misery and crime which he depicted, he drew every scene to the life. In many respects these works have a resemblance to the fictions of the modern French authors, and in some degree partake also of their strong if not exaggerated colouring; but they excel them far by their earnest purpose, by their deep pathos and tenderness, and by the human love and pity, by which they are throughout pervaded. From the date of this work Dickens was regarded as one of the reformers of the age, and became active in turning the public mind, by his speeches at public meetings and otherwise, upon many social abuses and errors which needed reform; for instance, capital punishment, of which he was ever a strong opponent. "Oliver Twist" was succeeded by "Master Humphrey's Clock," a general title for a collection of stories. In "The Old Curiosity Shop," the first of these stories, Dickens exhibited a new power of tenderness and beauty in the character of little Nell, one of the most lovely and touching pieces of poetical portraiture ever drawn. Indeed he is singularly happy in his sketches of children. Nothing more beautiful in their way than little Nell and the boy, Paul Dombey, were ever conceived. In "Barnaby Rudge," the second story of the same work, Dickens entered a new field, that of the historical romance, and with such success as his great descriptive powers could not fail to give. Despite, however, the vigorous description of the Lord George Gordon riots, and other portions in which the power of the author was exhibited undiminished, "Barnaby Rudge" strikes the reader rather as an experiment than a thorough labour of love. Dickens, now probably feeling conscious that he needed rest, and perhaps a wider and newer sphere of operation, set sail for America with his wife, and on his return in 1842, published his "American Notes for General Circulation," and the following year "Martin Chuzzlewit" was commenced in monthly numbers, in which work he naturally introduced some of his American knowledge, not more to the pleasure of the Americans than had been some of the truths in his "American Notes." In 1844 he and his family went to Italy, where they remained twelve months. On his return he undertook the arduous task of establishing a new liberal morning paper; and, accordingly, in January, 1846, assisted by a staff of distinguished literary men, he issued the first number of the *Daily News*, containing the first part of his "Pictures of Italy." But this was a labour unsuited to any purely literary man. He soon withdrew from the editorship, and resuming his more legitimate character, published in rapid succession, also in monthly numbers, his "Dealings with Dombey and Son," 1847–48, and in 1850 the "Personal History of David Copperfield the Younger," in which many of his own youthful experiences and early struggles are introduced. These two romances are among the best of his works, and in a purely literary point of view perhaps rank higher than those which, with equal rapidity, next succeeded, viz., "Bleak House," "Hard Times," and "Little Doritt." The latter, however, is immortalized by its caustic and most just attack on the abuses of government—its procrastination, formal routine, aristocratic nepotism. The circumlocution office, red-tapism, and the numerous family of the Tite Barnacles, will live as long as government abuses themselves. Amidst all this literary creation, Dickens, with a capacity of work which characterizes the present age, commenced in 1850 the management of a literary journal, "Household Words," which shortly became one of the most popular and successful periodicals of the day. In it appeared from his pen "A Child's History of England," since published in a collected form; also "Hard Times." Besides this long list of original works, Mr. Dickens commenced in 1843 the first of a series of Christmas stories, in which the hard realities of life and fantastic spiritual agencies are made to blend in the best style of winter evening tales. The titles of these tales are—"The Christmas Carol," 1843; "The Chimes," 1844; "The Cricket on the Hearth," 1845; "The Battle of Life," 1846; and "The Haunted Man," 1847. Some of these works furnished their accomplished author with a very novel mode of entertaining and delighting the public. He read them aloud, not only in the capital, but in many provincial towns; and his graphic style of reading and great dramatic power, always

attracted immense audiences. By this means he was able to benefit many public institutions and private individuals, to whose benefit the proceeds were applied. Dickens was equally gifted as an author, an actor, and a public lecturer; he was born with these talents and exhibited them from childhood. As an amateur actor he was well known all over England. His first appearance in public in this character was in 1846, at St. Jamrs' theatre, in association with a number of other gentlemen, when the Elder Brother was acted for the benefit of Miss Kelly. During the years 1851 and 1852 he also, with others, acted a play, written for the purpose by Lord Edward Lytton Bulwer Lytton, not alone in London, but in many principal towns in the provinces, to obtain a fund for the foundation of a guild of literature and art.

A separation having taken place between Dickens and his publishers, Messrs. Bradbury & Evans, the "Household Words," their joint property, was discontinued in 1859, or appeared under the different name of "All the Year Round." In this new publication he commenced a story, called "A Tale of Two Cities," which was succeeded by "Great Expectations," "The Uncommercial Traveller," and "Our Mutual Friend." Only three numbers of his last work, "The Mystery of Edwin Drood," had appeared when he was seized with paralysis, of which he died on the 9th of June, 1870.—M. H.

DICKENSON or DICKINSON, Edmund, an English physician, was born in 1624, and died in 1707. He studied at Oxford, and at a very early age conceived the plan of a book which he afterwards published in 1655, under the title of "Delphi Phaenicizantes." It was reprinted at Frankfort in 1699. The theory contained in this book is sufficiently absurd; it is that the origin of the Grecian mythology is to be found in Old Testament history. The Python slain by Apollo, is, according to Dickenson, Og, king of Bashan, who was overthrown by Joshua. Our author, however, notwithstanding this craze which continued with him till his death, was eminently successful as a medical practitioner. Coming up to London he had the good fortune to cure the earl of Arlington of a dangerous malady, and was in consequence appointed physician-in-ordinary to Charles II. After the Revolution he retired from the court, and gave himself up in his retreat to the prosecution of his favourite theories. At the age of seventy-eight he published a work, in which he attempted to prove that the writings of Moses contained the true principles of cosmogony. It was reprinted in Holland in 1703, and produced a great sensation among the alchemists. Dickenson was the author of several other books now forgotten, particularly one on the Grecian games.—R. M., A.

DICKINSON, John, an American statesman and eminent political writer, born in Maryland in December, 1732. He studied law first at Philadelphia, and afterwards at the Temple inn, London. He began practice in Philadelphia, where he was very successful, and soon became a member of the legislature. In the discussion between the colonies and the mother country which preceded the revolution, he took an active share, being perhaps the ablest and most prominent writer on the American side of the question. He possessed a large fortune, and his position on the eve of the revolution was an influential and conservative one. Though firm in his attitude of resistance, he did not go along with such active patriots as John Adams and Franklin in their advocacy of extreme measures, but always advised a cautious and conciliatory policy. His first elaborate publication, "The late Regulations respecting the British Colonies on the continent of America considered," was printed in Philadelphia in 1765. In the same year, as a delegate from Pennsylvania, he attended the American congress held at New York, usually known as "the stamp act congress," and wrote the firm but moderate "Declaration of the Rights and Grievances of the Colonies," which was adopted by that body. His "Address to the Committee of Correspondence in Barbadoes," printed in 1766, is a temperate but manly defence of the American cause. But by far his most important work appeared the next year—the celebrated "Farmer's Letters to the inhabitants of the British Colonies," which Dr. Franklin reprinted in London, with a preface, in 1768, and which were soon translated into French, and published at Paris. The appearance of these letters formed an epoch in the controversy; they did more than any other single work to unite and confirm the Americans in their opposition to the policy of the ministry, and to make friends to their cause in Europe. In 1774 Mr. Dickinson published an "Essay on the constitutional power of Great Britain over the Colonies in America," originally prepared as a body of instructions from their constituents to the members of the Pennsylvania assembly. Being a delegate to the American congress of that year, he wrote the petition to the king, address to the inhabitants of Canada, and several others of the papers emanating from that body, which were much admired for their grave and dignified character. In the congress of 1775 he wrote the declaration of the united colonies, but afterwards opposed the declaration of independence, thinking that the time had not arrived for a total rupture, though he had accepted the command of a regiment raised in Philadelphia immediately after the battle of Lexington. This lost him his popularity for a time, and he did not return to congress for two years. But during this interval he marched with his regiment to meet the British in the field; and, after resigning his commission, served once again as a volunteer in the ranks. Thus attesting his patriotism, he was restored to congress in 1779, and wrote the address to the states, adopted by that body in May of that year. In 1781 he was chosen president of Delaware by a unanimous vote; and the following year he was elected to the corresponding office in Pennsylvania, which he filled till the return of Dr. Franklin in 1785. He was a member of the convention which formed the federal constitution in 1787, and took a prominent share in its debates; and he also published an excellent series of letters, the next year, under the signature of Fabius, to promote the adoption of the constitution. The same signature he used again in 1797, when he published some letters to advocate friendly feelings towards France, thinking the Revolution in that country was at an end. He was then living at Wilmington in Delaware, where he superintended the collective edition of his political writings, which was published in two vols. 8vo in 1801. During his retirement he lived in elegant style, dividing his time between his books, his guests, and the offices of benevolence. Thin and delicate in appearance, with handsome features, his conversation and manners were peculiarly attractive. He died at Wilmington, Delaware, February 14, 1808, aged seventy-five.—F. B.

DICKINSON, Jonathan, an eminent American theologian, first president of Princeton college, was born in Hatfield, Mass., April 22, 1688, graduated at Yale college in 1706, and was soon settled as a presbyterian clergyman in Elizabethtown, New Jersey, where he continued till his death, October 7, 1747. The theological publications of Dr. Dickinson were numerous and important, and his activity was great. In the discussion about revivals, which deeply interested the church just before the middle of the last century, he took sides with Edwards the metaphysician and Whitefield, asserting the genuineness of the work, and publishing a pamphlet in defence of it. "It may be doubted whether, with the single exception of the elder Edwards, Calvinism has ever found an abler or more efficient champion in this country than Jonathan Dickinson;" and it is reported that Dr. John Erskine of Edinburgh said of him, that "the British isles had produced no such writers on divinity in the eighteenth century as Dickinson and Edwards." His principal works have been published since his death in a collected edition. An octavo volume of them was published at Edinburgh in 1793.—F B.

DICKSON, David, an eminent Scotch divine, was born in 1583, and was educated at the university of Glasgow, his native city, where he took the degree of A.M., and became one of the regents or professors of philosophy. He was ordained minister of Irvine in 1608, and soon became a most zealous supporter of presbyterian principles, and opponent of episcopalian innovations. His opposition to the articles of Perth exposed him to the censure of the archbishop of Glasgow, who deprived him of his benefice, and banished him to Turriff, but ultimately permitted him to return to his parish. In 1639 Mr. Dickson became chaplain of the earl of Loudon's regiment, raised to resist the arbitrary measures of Charles I. and of Laud. In the following year he was appointed professor of divinity in the university of Glasgow, and in 1650 he was removed to Edinburgh, where he occupied a similar office, which he continued to hold until the Restoration, when he was ejected for refusing to take the oath of supremacy. The overthrow of the ecclesiastical establishment to which he was attached, preyed upon his mind and destroyed his health; and he died in 1663. Mr. Dickson was the author of several commentaries and theological treatises. He was an eloquent preacher, and a learned divine, as well as a man of fearless courage and inflexible integrity.—J. T.

DICTYS CRETENSIS, the reputed author of a history of the Trojan war, is said to have composed it at the request of Idomeneus, king of Crete, whom he had accompanied to the ten years' siege of the ancient Ilian city. The story respecting this book is as follows:—It was buried with him in his tomb, and lay there till a great storm in the time of Nero burst open the repository, and cast out the literary treasure, which was found by some shepherds and ultimately came into the hands of the Roman emperor. As it was written in the obsolete Phenician character, he directed a Greek version of it to be prepared, which was done by one Praxis; and from his work a Latin translation was subsequently executed by a writer called Septimus. Such is the traditionary account. Only the Latin work remains, the date of which has been fixed by some as low as the fifteenth century. It cannot claim any historical value, and is interesting only as a curious literary forgery.—W. B.

DICUIL, an Irish monk, was born probably about the year 775. He appears to have been a man of much learning, and applied himself especially to the subject of cosmography. He wrote a work, "De Mensura Orbis Terræ," in 825, which has been frequently quoted by geographers, and was for the first time published by M. Walckenäer, Paris, 1807, from MSS. in the imperial library there. An edition also appeared in 1814, with geographical and critical comments by M. Letronne. Dicuil's work is one rather of antiquarian interest than of utility, as his geographical ideas were necessarily incorrect.—J. F. W.

DIDEROT, Denys, was born at Langres in the province of Champagne, October, 1713. His father was a cutler, of worthy repute for justice and humanity; and Diderot in all his wanderings did not fail in honourable affection for his rural home. He was placed at the jesuit college at Langres, and although impulsively unruly, took prizes of all sorts for composition, for memory, for poetry. From Langres he proceeded to the college d'Harcourt at Paris, where his studies were remarkable for their miscellaneous diversity. He sought familiarity with Latin, Greek, Italian, English; while metaphysics and physics, moral philosophy and geometry, belles-lettres and the mechanical arts, severally occupied his attention. Finding him disinclined for the church, for which he had been originally intended, his father very wisely did not urge it upon him, but placed him with a procureur at Paris, that he might study jurisprudence. Diderot's wide-wandering curiosity, however, could not be chained down to the desk, and he stole every hour possible for literary pursuits, until, upon the complaint of his master, his father interfered and insisted upon the definite choice of a profession. He was called upon to decide whether to be a doctor, procureur, or advocate. Diderot replied that he could not think of killing any body, and therefore would not be a doctor; that the business of a procureur was too difficult for him; and that his repugnance to meddle with other people's business was too great to permit him to be an advocate. "But what *will* you be, then?" asked the procureur. "Nothing; nothing," replied Diderot; "I love study; I am very happy, very content, and want nothing else." Neither would he accept his father's offer to return home. Upon this his allowance was stopped, and Diderot numbered himself among those who lived by their wits in the attics of Paris. No one in that city could have been more wilful in his cleverness, or more sanguinely have defied starvation. He taught mathematics; but if he found a pupil a dunce, did not return to him twice. He held a well-paid tutorship, but deserted it in spite of the offer of salary, food, lodging, according to his pleasure. "Monsieur," said Diderot to his patron, "look at me; a citron is not so yellow as my face. I am making men of your children, but every day I am becoming a child with them. I feel a hundred times too rich and too well off in your house, yet I must leave it; the object of my wishes is not to live better, but to keep from dying." Strange shifts, however, had this philosopher recourse to, to effect his purpose, and keep from dying. That sternest disease of all, hunger, was not far from him; and while sometimes Diderot sold a MS. to a bookseller, sometimes he duped a credulous abbé, and rather dangerously held companionship with those who lived no one exactly knew how. Meanwhile his pen was active, and no object was strange to his unresting mind. He wrote anything and everything; indexes, catalogues, advertisements, sermons for missionaries duly ordered and paid for, and translations from English. At the age of twenty-nine he fell in love with a sempstress, and found in a pretty girl the heart of a noble woman—a higher prize than his subsequent faithlessness deserved. At first she refused to marry him, on account of his father's opposition to the match; but when she learnt that he had fallen sick, that his room was a perfect dog-kennel, that he lay without nourishment, without attendance, wasted and sad, she promised to be his wife. In Diderot's drama, "Le Père de Famille," he has painted from life some incidents of his courtship and marriage. His wife proved affectionately faithful, as capable of self-sacrifice as her lot was ofttimes full of sorrow. But Diderot worshipped the divinity of impulse, and could make a virtue not simply of following the highest, but of yielding to the coarsest. The same man who wrote "L'Essai sur le Merite et la Vertu," could neglect a wife, and write an obscene novel for the sake of paying a mistress with its proceeds. Diderot's first original work was the "Pensées Philosophiques" (1746), and he thereby took rank in that band of philosophers whose existence was a natural reaction against the overstraining of spiritual tyrannies, and whose thoughts soon became burning deeds, devouring the ancient social edifice of France. The publication of the "Lettres sur les Aveugles" for the use of those who see, brought Diderot some months' imprisonment at Vincennes. This, however, increased his personal importance, and he was visited by many eminent friends, including J.-J. Rousseau. Diderot's vast amount of miscellaneous knowledge was equalled by the marvellous readiness of a pen that could write a volume in a few days. In conjunction with D'Alembert he projected a universal encyclopædia, designed to give an intelligent summary of the whole range of human knowledge—to explain the observed results of every science, and the mechanical processes of every trade—as well as to be a means of inculcating those heresies which subsequently bore the fruit of revolution. It was entitled "Encyclopédie ou Dictionnaire Raisonné des Sciences, des Arts et Métiers." Its publication commenced in 1751, and concluded in 1765 with the seventeenth folio volume, in addition to eleven volumes of plates, Diderot being throughout a large part of the time, in consequence of the withdrawal of D'Alembert, sole editor. The labour was enormous, but Diderot had a fresh vivacity of mental constitution which not even the burden of an encyclopædia could oppress. The work was several times stopped by royal authority, but its editor still kept printing on, until the decision was unenforced. His activity was wonderful. He visited workshops and tried his own hand at the loom, that his descriptions might be accurate, and made his own head a living encyclopædia. Meanwhile his study was full of people wanting the help of his pen or purse, or mediation or advice, and it is recorded to his honour that he spared no trouble in assisting others. On one occasion he wrote the dedication of a lampoon against himself, in order to assist a starving author; he arbitrated in law-suits; reconciled enemies; and was not inconsiderably plundered by sharpers who played upon his good nature. The attention of France was given to Diderot, for his encyclopædia was the great literary embodiment of the philosophy of the age—a philosophy dreary and sad, but in itself an inevitable historical result of jesuitism at the altar and irresponsible tyranny upon the throne. Before mind could have been resolved into physical organization, and before morality could have been regarded as an enlightened self-interest by the predominant intellect of a nation, that nation must have had its free life cramped in its natural development. The atheism of Diderot and his compeers will always reappear under similar social conditions. In addition to the encyclopædia, he produced many miscellaneous works. He was intimate with d'Helbach, and is said by Grimm to have written many passages in the Système de la Nature. Grimm affirms, also, that a large part of Abbé Raynal's Histoire Philosophique belongs to Diderot, who was often startled at the boldness with which he made his friend speak. "Who," asked he, "will venture to subscribe this?" "I," replied the Abbé, "I will subscribe it; proceed, I tell you." Diderot's "Essay on Painting" was thought worthy of translation and comment by Goethe, and bears witness that he was gifted with something of the poet's insight into the higher graces of art. His professed faith in nature had its light as well as its shade. On the one hand he sacrificed the spiritual to the material; but on the other he demanded from poet, dramatist, and painter closer attention to the simple laws of natural beauty. Through this artistic sense, that strange skeleton of a materialistic creed which was to Diderot as the universe itself, was sometimes clothed with a passing grace, although it could be redeemed by no art from

ultimate corruption and decay Among Diderot's imaginative productions the first place must be given to "Le Neveu de Rameau." Carlyle pronounces this tale by far the finest of all his compositions, and says that "it resembles Don Quixote rather; of somewhat similar stature, yet of complexion altogether different; through the one looks a sunny Elysium, through the other a sulphurous Erebus; both hold of the infinite." Within certain limits, when he felt no obligation upon him to write gradually and scientifically, Diderot's style was that of good extemporaneous talking. It is significant of his taste that he was a great admirer of Richardson, upon whom he wrote a glowing eulogy; and although in his ambitious efforts he was declamatory and obscure, his best passages in their clearness of expression possess an artistic charm. "He has written fine passages," says Marmontel in his memoirs, "but he never knew how to make a book." In personal disposition he was not without kindly generosity, although irritable and suspicious; and is described by one of his biographers as possessing "more of softness than of true affection, sometimes with the malice and rage of a child, but on the whole an inexhaustible fund of good-natured simplicity." After such fashion, then—with ready pen in a world no ready pen can well describe; more enthusiastic about a sentiment than reverent before a virtue; impulsive, irritable, and wilful, but not without a certain simpleheartedness; coarse and self-indulgent, but not without artistic grace, and capable of being victimized by the needy; of large endowments and clear vision, but confined within a circle of social and materialistic habits of thought and action, which rendered the great world only like a narrow room with closed windows, shutting out any glimpses into immensity, and a few poor candles for stars and wild wits for saints—Diderot studied and wrote, not without lively gaiety, but representing powers and impulses which, dwelling within less mercurial natures, proved torches of destruction.

Diderot did not grow rich by his labours, and in his old age proposed to sell his library. Catherine of Russia hearing of his need purchased the library, but appointed Diderot himself its librarian, and paid down fifty years' salary in advance. Charmed with the liberality of the empress, Diderot went to St. Petersburg to pay his respects in person, and on his return to Paris found himself provided with splendid apartments. He enjoyed his new lodgings, which were his first escape from a garret, only twelve days. He was quite conscious that his end was approaching. The evening before his death he conversed with his friends upon philosophy, and the various means of obtaining it. "The first step towards philosophy," said Diderot, "is incredulity." The next day, 30th July, 1784, Diderot died without a struggle. His last literary production was a life of Seneca. A collection of his chief works was published by Naigeou, 15 vols. 8vo, 1798, reprinted, 22 vols., 1821. The "Mémoirs, Correspondence, et Œuvrages inédits de Diderot" were published in 1831, 4 vols. 8vo. In English literature he has formed the subject of one of Carlyle's noblest and profoundest essays.—L. L. P.

DIDIUS, Julianus, Emperor of Rome for little more than two months, A.D. 193, belonged to a noble family, and had performed his part with some credit in high offices of state at home and in the provinces. He was living at Rome in the fifty-seventh year of his age, when Pertinax was assassinated by the prætorian guards; and, being incited by his friends to become a candidate for the supreme power, he repaired to the prætorian camp, where Sulpicianus, the father-in-law of the murdered emperor, was bargaining with the soldiers for the succession, and secured by a larger offer the vacant dignity. The armed band which then conducted him into the city, obtained his recognition from the senate; but neither force nor suasion could repress the discontent of the people, who insulted the new sovereign wherever he appeared in public, and clamoured for Pescennius Niger, the consul, then commanding in Syria. Septimius Severus, however, who was at the head of the army in Pannonia, within a fortnight's rapid march of Rome, proved a more formidable rival. Hailed by his troops as emperor, he hastened homewards, and had crossed the Apennines before Julianus could adopt measures to oppose his progress. The whole hope of the latter rested upon the prætorians, to whom he owed his elevation, and whose attachment he now sought to confirm by additional bribes. But they had no relish for a conflict with the hardy troops from Pannonia. The easy terms of submission proffered to them by Severus, with the view of preventing bloodshed, were accepted; and he quietly assumed the sovereignty, his unhappy predecessor having been put to death by order of the senate.—W. B.

DIDOT, Firmin, the late head of the great printing and publishing concern of Firmin Didot Brothers, was born in 1764. The first of the family, François Didot, kept a bookshop in Paris in the early part of the last century, which, according to the custom of the times—not yet altogether exploded—bore the good sign of the *Bible d'or*. He left eleven children, of whom François Ambrose Didot, born 1730, was destined to found the reputation of the house. He it was who published that celebrated collection of the classics called the Dauphin edition. Firmin Didot, with his brother Pierre, following the example of old François Ambrose who lived to 1804, so raised the reputation of the concern that the great Franklin, once a printer himself, sent his grandson to take lessons from them. To Firmin is due the credit of having invented the stereotype. Leaving the care of business to his sons Ambrose Firmin and Hyacinth—the one born in 1790, the other in 1794—he in 1829 entered public political life as member for Nogent le Rotrou, enlisting in the ranks of the doctrinaires, under their renowned chief Royer Collard. He was also a man of distinguished literary ability. His son Ambrose, like himself, brought to the execution of his business the mind of an accomplished thinker, for he visited the East, and could boast of discoveries made on the plains of Troy. It is not to be wondered at that men so justly proud of their calling, should have succeeded in raising it to the rank of a liberal profession. Before publishing the "Thesaurus Græco-Linguæ," M. Didot corresponded with the learned men of all countries, in order as regarded correctness of text, as well as beauty of type, to arrive at perfection; and the same principle has been pursued with respect to works in different other languages. Firmin died in 1836. The business is now carried on by Paul and Alfred Didot.—J. F. C.

* DIDRON, Adolphe Napoleon, antiquarian, born at Hautvilliers, Marne, 1806, has devoted his life to mediæval christian art, visiting Gothic churches and monuments, and collecting materials for the proper treatment of this delightful subject. To him was due, not only the establishment of an archæological library in Paris, but a factory for the erection of those "storied panes" which form so beautiful a part of ancient church decoration. His published voluminous lectures and historical writings are worthy the attention of archæologists.—J. F. C.

DIDYMUS, said to have been the son of a dealer in salt fish, was a celebrated Alexandrian grammarian of the time of Cicero and Augustus. He is distinguished from other grammarians of the same name by the surname Χαλκέντερος, which he is said to have received on account of his assiduous application to study. He was also nicknamed Βιβλιόλαθας, because, from the multitude of his writings, he frequently forgot what he had formerly stated, and contradicted himself. Contradictions of this kind are likely to be most numerous in the works of a compiler, which Didymus in a great measure was. He was a follower of the school of Aristarchus, and taught Apion, Heracleides, Ponticus, and other eminent men of the time. The whole number of the works of Didymus is stated by Athenæus to have been three thousand five hundred, and by Seneca four thousand. But in this calculation single books or rolls must have been reckoned as separate works, or we are driven necessarily to the conclusion that many of them were exceedingly trifling. The fruit of his prodigious literary activity has all perished; all, at least, save what the old scholiasts have taken by way of quotation from his commentaries on the Greek poets and tragedians. What now passes under the name of the minor scholia on Homer, was at one time considered one of his separate works; but it is now believed to have been taken from the several works which he wrote upon the great Greek poet. These were probably the most interesting and valuable of all his productions, as the criticism and interpretation of the Homeric poems occupied him above any other of his literary labours. In one of them he entered into the detail of the criticisms of Aristarchus, and revised and corrected the text which the latter had established. His pursuits, however, were not bounded by his Homeric criticism. He produced commentaries on many of the classical poets and prose writers of Greece. The best part of our scholia on Pindar is derived from the commentary of Didymus, and it is the same with regard to that on Sophocles. He commented also on Aristophanes, Euripides, Ion, Phrynichus, Cratinus, Menander, and on the best of the

Greek orators. He wrote, besides, a work on the phraseology of the tragic poets, another on that of the comic poets, a third on words of ambiguous or uncertain meaning, and a fourth on false or corrupt expressions. He likewise published a collection of Greek proverbs in thirteen books, whence was borrowed the greater number of those contained in the collection of Zenobius. Didymus, it has been said, stands at the close of the period in which a comprehensive and independent study of Greek literature prevailed, and he himself must be regarded as the father of the scholiasts, who were satisfied with compiling or abridging the works of their predecessors.—R. M., A.

DIDYMUS, THE BLIND, was born at Alexandria in 308. According to Palladius, he was blind as early as his fourth year. He became one of the most learned men of his day. Such was his reputation for acquaintance with sacred literature, that he became head of the school of theology at Alexandria. After teaching fifty years he died in 395. Though an opponent of the Arians, he did not escape the charge of heresy, particularly that which was called the Origenistic heresy. He was, in truth, a faithful follower of his illustrious predecessor. Accordingly, the second Nicene synod condemned his sentiments. His writings were very numerous, relating for the most part to the interpretation of the scriptures.—S. D.

DIEBITSCH SABALKANSKI, HANS KARL FRIEDRICH ANTON, Count de, a celebrated Russian general, was born in 1785. His father was aid-de-camp to Frederick the Great, and entered his son in the corps of cadets in Berlin in 1797. On the death of Frederick, the elder Diebitsch entered the Russian service, in which he obtained an important command, and procured for his son a commission in the imperial guards. The youth rose rapidly in the army, and distinguished himself by his skill and courage in the campaigns of 1805, 1812, 1813, and 1814. After the battles of Eylau and Friedland, he was nominated captain in 1812; he attained the rank of major-general at Dresden, where he had two horses killed under him; and after the battle of Leipzig he was nominated lieutenant-general by the Emperor Alexander himself. It was in no small degree owing to his recommendation, that the allies continued their march on Paris. In 1820 Diebitsch was appointed head of the staff; and in 1829, when the war took place between Turkey and Russia, the Emperor Nicholas made him commander-in-chief of the Russian army. He gained great renown by the capture of Varna and the passage of the Balkan, and at the close of the campaign was rewarded for his services with the rank of field-marshal, and the title of Count Sabalkanski. In the following year when the Polish revolution broke out, Diebitsch took the field as commander of the Russian forces; but his career was prematurely cut short by the cholera which carried him off, June 10, 1831.—J. T.

DIEDERICHS, JOHANN CHRISTIAN WILHELM, a distinguished oriental scholar, was born at Pyrmont, Germany, in 1650. He studied at Jena and Göttingen, became Dr. Phil. and "privatdocent," or assistant professor, at the latter university, and, finally, went as professor of Oriental languages to Königsberg in Prussia, where he died on the 28th March, 1781. He wrote—"Spicilegium observationum quarumdam Arabico-Syrarum ad loca nonnulla V. T.;" "Hebrew Grammar for Beginners;" "Essays on subjects of the Old Testament;" and "The corporeal Beauty of Christ."—F. M.

* DIEFFENBACH, LORENZ, a German philologist, was born at Ostheim, grand duchy of Hassia, in 1806, and completed his education at the university of Giessen. After many wanderings and various employments, he retired to Frankfort-on-the-Maine, where he exclusively devotes himself to literary labours. Besides his learned works—"Über die romanischen Schriftsprachen;" "Celtica," 1839–42, 3 vols.; "Lexicon comparativum linguarum Indo-germanicarum," 1846–51, 2 vols., &c.—he has written a number of novels, tales, pamphlets in favour of religious reform, and even poetry.—K. E.

DIEGO DE YEPES, a Spanish prelate and historian, born at Yepes, near Toledo, in 1531; died in 1614. He was confessor to Philip II., and wrote a history of the persecutions in England from the year 1570; also a life of St. Theresa.—F. M. W.

DIEL DU PARQUET, JACQUES, governor of the French colonies in America, died at Saint-Pierre in 1658. He was nephew to D'Enambuc, and succeeded him in the government of Martinique. In spite of much unworthy treatment which he received, Diel du Parquet faithfully served the cause of France in the West Indian islands, and may be called the founder of her power in those regions. Engaged in frequent wars with the Caribs, he was one of the first who treated the Indians with moderation, and is in this respect entitled to the admiration of his countrymen.—R. M., A.

DIEMEN, ANTHONIE VAN, ninth governor-general of the Dutch possessions in the East Indies, was born at Kuylenburg in 1595, and educated to commercial pursuits. Starting in business for himself, he failed; and to escape from his creditors, embarked under a false name for the East Indies as a naval cadet, a position in those days little above that of a common sailor. His skill in penmanship and accounts gradually promoted him, and he rose by successive stages to be, in 1631, governor of Batavia. His sagacity and energy restored the drooping trade of Java, and made the name of Holland command new respect in the East. His governorship was marked by the social, as well as political and commercial progress made under it in the Dutch East Indian possessions, and by the promotion of the voyages of discovery which have incidentally immortalized his name. Two regions of Australia—one on the north-eastern coast to the west of the Gulf of Carpentaria; the other the island at its south-western extremity—were named after him by their successive discoverers, Genit Thomas Pool, or rather his lieutenant Pietersen (1636) and Abel Tasman (1642), the name of the latter being sometimes given to the insular Van Diemen's Land, which is also known as Tasmania. Both Pool and Tasman were sent forth on their voyages of discovery by the governor, who wrested Ceylon and Malacca from the Portuguese. Appointed in 1636 governor-general of the Dutch possessions in the East Indies, he undermined his constitution by over-work in that perilous climate, and not long before his death requested leave to resign. The Dutch East India Company entreated him to remain, and, when he declined, paid him the compliment of requesting that he would name his successor. The letter was still on its way when his death took place, but he had prudently anticipated its purport by naming a competent interim-governor. He died on the 19th of April, 1645, and his last words were, "Remember my wife." Holland cherishes his memory as that of one of her most famous worthies.—F. E.

DIEPENBECK, ABRAHAM VAN, a painter of the Flemish school, was born at Bois-le-Duc in 1607; died in 1675 at Antwerp. After working some time as a painter on glass he became a pupil of Rubens, and subsequently studied in Italy. He passed some time in England, where he worked during the reign of Charles I. His style has many of the characteristics of that of Rubens; his grouping is clever, and his colouring is agreeable; but his drawing is often deficient. Many of his works have been engraved.—R. M.

DIES, ALBRECHT, a German landscape painter and engraver, born at Hanover in 1755. His father destined him to a scientific career, but nothing could withstand his inclination for painting and music. After a short apprenticeship under a master of little or no importance, he went to Düsseldorf, and then to Rome, where his delight in the works of Salvator Rosa changed his purpose of becoming a historical painter, and turned his attention to landscape. In this branch of art Dies won in a few years the esteem of all the artistic and cosmopolitan society of Rome. An untoward accident cut short his professional career when he was in his thirty-second year. He swallowed by mistake, while in Italy, a quantity of sugar of lead, from the effects of which, although at first apparently trifling, his constitution never rallied. He died in 1822.—R. M.

DIEST, ADRIAN VAN, a painter of the Dutch school, born at Haarlem in 1655; died in 1740. At the age of seventeen he had the boldness to come over to England, and try his luck here by himself. And, in fact, his talents as a landscape painter met with considerable success, and he was engaged by the duke of Bath to execute a series of views in the west of England, which he eventually completed with very great credit to himself and satisfaction to his employer. But this was Diest's only glimpse of good fortune. Neither here, nor in Holland, where he afterwards returned, did he ever cease for a moment fighting against all odds, and against all difficulties. His works are particularly remarkable for their harmony and transparency of colouring.—R. M.

* DIESTERWEG, FRIEDRICH ADOLF WILHELM, a distinguished German educator, was born at Siegen, October 29, 1790, and studied in the universities of Herborn and Tübingen.

He successively became teacher in various schools, till he was appointed director of the training college for schoolmasters at Berlin in 1832. This was the situation best adapted to his wishes and faculties, and here he began zealously to advocate liberal reforms in the method of instruction, as well as in the administration of schools. His views, founded on the doctrines of Rousseau and Pestalozzi, soon became obnoxious to the Prussian ministry, and after a hard struggle he was removed from office in 1847. His numerous writings evince a comprehensive understanding, a liberal mind, and a manly and independent character. They are therefore widely popular. We note, above all, his *Rheinische Blätter für Erziehung und Unterricht*, a periodical which he has edited since 1827; his "Wegweiser zur Bildung für deutsche Lehrer," 2 vols.; "Lehrbuch der mathematischen Geographie und populären Himmelskunde;" and "Practisches Rechenbuch."—K. E.

DIETERICI, Karl Friedrich Wilhelm, a distinguished German writer on statistics, was born at Berlin, August 23, 1790, and devoted himself to the study of mathematics and political economy in the universities of Königsberg and Berlin. During the wars of 1813 and 1815, he was attached to the head-quarters of Blucher as engineer and geographer. When peace was restored he entered the civil service, and was gradually raised to the directorship of the statistical bureau, as well as to the chair of political economy at Berlin, in 1834. His able works on statistics have done great service to science, and will secure him a lasting reputation. He died in July 30, 1859.—K. E.

DIETRICH, Johann Wilhelm Ernst, one of the most distinguished landscape and genre painters of Germany during the last century, was born at Weimar in 1712, and received his primary artistical education from his father, Johann Georg, also a genre painter, but of limited acquirements. He then entered the school of Alexander Thiele, where his taste for landscape developed itself, and attracted the attention of an intelligent and warm-hearted patron, the Count Von Bruhl. After having executed several works for this highly-gifted nobleman, Dietrich was by him introduced and recommended to the king of Poland, who for a while availed himself of his talents. During a journey which he made to Italy he was generously supported by his kind patron, Von Bruhl, and by the Saxon court; and to the results of the studies he made in that period is to be attributed the celebrity which he attained. Imitating Rembrandt, the Carraccis, and the great Italian landscape painters, without losing his own originality, Dietrich produced a large number of pictures, remarkable above all for fecundity of invention and brilliancy of touch. Amongst the most celebrated are—"Give to Cæsar what is due unto Cæsar," the "Adulteress," "Bathing Nymphs," in London; the "Portrait of an Old Man," "Mercury and Argus," "Simeon and the infant Jesus," the "Soap-bubbles," and several others at Dresden; the "Adoration of the Shepherds," at Vienna; the "Marriage of St. Catherine," at Berlin; the "Poor Lazarus in Heaven," and others, at Munich; another "Adulteress," in Paris, &c.—R. M.

DIEU, Louis de, born in 1570; died at Leyden in 1642. His grandfather, though a protestant, was ennobled by the Emperor Charles V. His father, a clergyman of the reformed church, was a good Hebrew, Greek, and Latin scholar, and preached as occasion required, in French, German, Italian, and English. He educated his son Louis, who became one of the professors at Leyden. He was offered a professorship of theology at Utrecht, which he declined. He published grammars of the Hebrew, Syriac, Chaldee, and Persian. They have been reprinted (Frankfort, 1683) in one volume, entitled "Grammatica Linguarum Orientalium."—J. A., D.

* DIEZ, Friedrich Christian, an eminent German philologist, was born at Giessen, 15th March, 1794, and in the university of his native town devoted himself to the study of antiquity and the classical languages. After having done service in a volunteer corps against Napoleon in 1813, he resumed his studies at Giessen and Göttingen, where he turned aside from the ancient to the modern languages. Several years afterwards he was called to a chair at Bonn. By his *opus magnum*—the "Grammar of the Romance Languages"—he may be justly said to have laid the foundation for the philological study of these languages. Amongst his other works we mention—"Die Poesie der Troubadours," 1826; "Leben und Werke der Troubadours," 1829; and his "Etymological Dictionary."—K. E.

DIGBY, Sir Everard, son of Everard Digby, of Tilton and Drystoke in Rutlandshire, born in 1581, was celebrated for his connection with the gunpowder plot. He lost his father in his childhood, and was a ward of Queen Elizabeth, by whom he was favourably noticed. He obtained a considerable estate by his wife, the heiress of the family of Walshs of Goathurst in Buckinghamshire, whom he married in 1596. He was knighted by James VI. at Belvoir castle, on his journey from Scotland to London; but in spite of the favours he had received from the king, he suffered himself to be drawn by Catesby into the conspiracy against his sovereign and the royal family. He says in one of his examinations, that "upon the first breaking of it to him he showed much dislike;" but it clearly appears that he cordially joined in the plot from religious zeal. He agreed to contribute £1500 towards defraying the expenses of the conspiracy, together with a number of hands and a quantity of arms and ammunition. On the discovery of the plot Sir Everard fled, but was pursued and captured near Dudley. He was brought to trial for treason in January, 1605-6, and pleaded in justification of his conduct that the king had broken the promises which he had made to the Roman catholics, and that he was willing to sacrifice everything dear to him for the sake of restoring the Romish religion in England. When sentence was passed upon him he said—"If I may but hear any of your lordships say you forgive me, I shall go more cheerfully to the gallows." Whereupon the lords said—"God forgive you; we do." On the 30th of January he was hanged, drawn, and quartered at the west end of St. Paul's, London. Sir Everard appears to have been amiable, but weak and bigoted.—J. T.

DIGBY, George, Earl of Bristol, son of the preceding, was born at Madrid in 1612. In 1626 he entered Magdalen college, Oxford, where he acquired a great reputation for ability and learning. He was elected a member of the Long Parliament, became one of the leaders of the popular party, and was nominated a member of the committee appointed to prepare the charges against the earl of Strafford. He strongly disapproved, however, of the resolution to proceed against that nobleman by bill of attainder, and delivered a speech on that subject which was condemned by the commons to be burned, and led to his expulsion from the house in 1641. His letters from Holland to the king and queen subsequently fell into the hands of the parliament, who caused him to be arrested and confined in Hull; but Sir John Hotham, the governor of that town, allowed him to escape, and in 1642 the earl was appointed secretary of state. When the civil war broke out he took an active part on the side of the king, and rendered him important service in Ireland, Jersey, and France. After the execution of Charles the earl was excepted from pardon by the dominant party, and remained in exile until the Restoration. Charles II. restored him to his estates, and made him a knight of the garter. Digby died in 1676. "He was," says Horace Walpole, "a singular man, whose life was one contradiction. He wrote against popery and embraced it; he was a zealous opposer of the court and a sacrifice for it; was conscientiously converted in the midst of his prosecution of Lord Strafford, and was most unconscientiously a prosecutor of Lord Clarendon. With great parts he always hurt himself and his friends; with romantic bravery he was always an unsuccessful commander. He spoke for the test act though a Roman catholic, and addicted himself to astrology on the birthday of true philosophy."—J. T.

DIGBY, Henry, a brave English admiral, who was born in 1770. He entered the navy in 1784, and soon distinguished himself by his courage, activity, and skill. On one occasion while in command of a small frigate called the *Aurora*, on the Lisbon station, he captured a Spanish frigate, a French corvette, a privateer, and several other vessels, carrying in all two hundred and fourteen guns and seven hundred and forty-four men, in addition to forty-eight sail of merchantmen taken, sunk, and destroyed. He commanded the *Africa* of sixty-four guns in the battle of Trafalgar, where his behaviour attracted the notice of Lord Nelson. Captain Digby was nominated a companion, and subsequently a knight commander of the bath, and was appointed commander-in-chief at Sheerness in 1840, and attained the rank of admiral in 1841. He died in 1843.—J. T.

DIGBY, John, Earl of Bristol, an English statesman and writer, was born in 1580, and was descended of a respectable family seated at Coleshill in Warwickshire. He was educated at Magdalen college, Oxford, and after completing his travels, was appointed by King James a gentleman of the privy chamber.

In 1611, and again in 1614, he was sent as ambassador to Spain. In 1617 he was made a peer, with the title of Lord Digby of Sherbourne. In 1620 he was sent ambassador to the Archduke Charles, and next year to the Emperor Ferdinand. He was again sent to Spain in 1622, to negotiate the marriage of Charles, prince of Wales, with the infanta. On his return he was created Earl of Bristol. Through the intrigues of the duke of Buckingham, the unprincipled favourite of James and Charles, Digby was for a short time committed to the Tower, but in the end he succeeded in proving the injustice of the charges brought against him. His resentment at the treatment he had received probably helped to throw him into the ranks of the popular party, in the contest between Charles and the Long Parliament; but alienated by the violence of some of their measures, he ultimately espoused the cause of the king, and was in consequence driven into exile and deprived of his estates. He died at Paris, 21st January, 1653. Digby was the author of some poems, and also translated Du Moulin's Defence of the Catholic Faith contained in the books of King James, against the answer of N. Coeffeteau, 1610.—J. T.

DIGBY, Sir Kenelme, son of Sir Everard, was born on the 11th June, 1603. There are two methods of judging those speculative physical philosophers of the seventeenth century, of whom Digby may be taken as a type. They may be laughed at as childishly ignorant of the boundary between a chemical experiment and a magical incantation; or they may be respectfully studied as the pioneers of modern science—if credulous as children yet still as simple-hearted, and putting to nature questions as necessary for the development of discovery, as the curiosity of the child for the wiser understanding of the man. Nothing could be more strangely absurd to modern investigators than the "chemical secrets" of Digby. He possessed a "sympathetic powder," a solution of which could effect the cure of a wounded man by having dipped into it a rag stained with his blood; he always kept by him another, of which crabs' claws, and crabs' eyes, and dust of pearls, and jelly of skins of vipers were chief ingredients, and which was potent to drive out "by transpiration" all bad humours. He believed that all imperfect metals might be converted into gold by one and the same method, but notwithstanding these and a hundred other fancies, he was one of those students whose simple credulousness was closely linked to that scientific humility which does not reject a fact because it cannot explain a mystery. Digby was educated a protestant, left Oxford with a considerable reputation in 1621, for foreign travel in France, Spain, and Italy. Returning to England he was knighted, and became under Charles I. a gentleman of the bed-chamber, a commissioner of the navy, and a governor of Trinity house. In 1628 he achieved high credit as a gallant soldier and a wise commander, by conducting successfully at his own expense, a naval expedition against the Algerines and Venetians. Returning to France he felt anxious concerning his religion, and was finally reconciled to the Church of Rome. A correspondence with Laud ensued, and the archbishop wrote with unusual gentleness to one whose character he honoured: "Nor can I tell," wrote Laud, "how to press such a man as you to ring the changes in religion. In your power it was not to change; in mine it is not to make you change again. Therefore to the moderation of your own heart, under the grace of God, I must and do now leave you for matter of religion; but retaining still with me entirely, all the love and friendliness which your worth won from me, well knowing that all differences of opinion shake not the foundations of religion." When the civil war broke out, Digby was committed prisoner to Winchester house by the parliament as a royalist. He was, however, treated with respect, and was ultimately permitted to leave England at the special request of the dowager-queen of France. During his imprisonment he wrote observations on the Religio Medici, and on 22nd stanza, 9th book of canto ii. of the Faery Queen. In France he became acquainted with Descartes, whom he advised to study the human body and the means of prolonging life; speculative matters being too uncertain to take up a man's whole thoughts. Digby now published a treatise on the nature of bodies; a treatise on the immortality of the soul; and "Five Books of Peripatetic Institutions." Upon the complete defeat of the royalist party he returned to England, but parliament did not deem it safe for a royalist of his influence and ability to reside in the country, and ordered him away. When Cromwell obtained supreme power, however, he offered no opposition to Digby's return home; and, indeed, appears to have welcomed him with friendship. It is probable that political intrigues may have guided the intercourse between Digby and Cromwell; but it is no less probable that the mighty mind of the protector felt the charm of that strange knowledge which the dawn of physical science brought near unto the world. There appears also to have been some fascination in Cromwell, which made Digby less eager a royalist than when in younger days he fought a duel for the honour of Charles I., or he could hardly have written to Mr. Secretary Thurlow in terms such as these—"I make it my business everywhere to have all the world take notice how highly I esteem myself obliged to his highness, and how passionate I am for his service and for his honour and interests, even to the exposing of my life for them." The remainder of Digby's life was spent partly in France and partly in England, in the society of the learned men of his day. On the first establishment of the Royal Society he was appointed one of the council, and worked very eagerly on behalf of its interests. His last literary work was a discourse concerning the vegetation of plants. With respect to science, as in diviner matters, it may truly be said that "wisdom is justified of all her children." Those who groped for truth in the dim light ere the dawn broke, brought nearer the coming day; and the analytical chemist is the natural descendant of such speculative alchemists as Sir Kenelme Digby. He married Venetia, daughter of Sir E. Stanley, a grandson of the earl of Derby, and endeavoured to preserve the remarkable beauty of his wife by many strange experiments and new cosmetics. Digby died 11th June, 1665, and was buried at Christ church, Newgate. His valuable library had been transported to France at the outbreak of the civil commotions; and, since he was no naturalized French subject, it became, by the droit d'aubain, the property of the French king.—L. L. P.

DIGGES, Sir Dudley, son of Thomas Digges, was born in 1583, and educated at University college, Oxford. After passing some time on the continent, he returned to England, and took to the legal profession. In 1618 he was sent by James I. on an embassy to the Russian court. He served in the third parliament of King James which sat in 1621, and in the first parliament of King Charles in 1626. He took the popular side in politics, and being appointed one of the managers of the impeachment brought by the house of commons against the duke of Buckingham, gave such offence to the king by an expression which he was said to have used, purporting that Charles had been an accomplice with the duke in administering a medicine which had accelerated the late king's death, that by the royal order he was committed to the Tower. But a strong protest from the commons procured his liberation, and he himself solemnly declared that he had made use of no such expression as that imputed to him. Sir Dudley sat again in the short parliament which met in March, 1628. But his opposition to the proceedings of the court was now less uncompromising than it had been; and the king, finding that the panoply of the patriot was not wholly impenetrable, gained him over by the grant of the reversion of the mastership of the rolls. He came into the enjoyment of the office in 1636, and lived only three years afterwards, dying on the 18th March, 1639. He was buried in Chilham church in Kent.—T. A.

DIGGES, Leonard, a mathematician and architect of the sixteenth century, was a member of the ancient family of that name residing at Digges Court in Kent. The date of his birth is unknown. He was, according to old Fuller, "the best architect in that age, for all manner of buildings, for conveniency, pleasure, state, and strength, being excellent at fortifications." He seems to have prospered in the world, for we find him mentioned as "of Wootton Court, Surrey," afterwards the residence of Evelyn. He wrote several works on practical mathematics, all of which are now obsolete. He died, Fuller thinks, early in the reign of Elizabeth.—Another Leonard, son of Thomas Digges, the subject of the next article, was born in 1588, educated at University college, Oxford, and died in 1635. He was much esteemed for his acquaintance with general literature, and was the author of several poems and translations.—(Wood's *Ath.*; Fuller's *Worthies.*)—T. A.

DIGGES, Thomas, son of the first Leonard, was born in Kent, and educated at Oxford. He inherited from his father a capacity and taste for mathematical studies. When Queen Elizabeth sent troops under the command of Leicester to the assistance of the revolted provinces of the Netherlands in 1585,

Digges was appointed muster-master-general to the force. Availing himself of the experience thus gained, he wrote, upon his return to England, several treatises much esteemed in that day, upon various points of military science. A treatise which he wrote, called "Alæ Mathematicæ," was favourably noticed by Tycho Brahe. "He was a person," says Wood, "of great piety, well skilled in matters relating to soldiers and war, and learned to a miracle in mathematical sciences." He died in London in 1595.—T. A.

DILKE, Charles Wentworth, senior, bore a name of note in the history of contemporary British journalism, especially literary journalism. He was born in 1789, and began life as a clerk in a government office. Contributing to reviews and magazines, especially on subjects connected with our early literature, he was led to become proprietor of the *Athenæum* after its second financial failure in the hands of the Rev. Mr. Maurice and his friend the late John Sterling. Under Mr. Dilke, the *Athenæum* became the most successful and authoritative of critical journals published at short intervals. After the successive withdrawals of Mr. Charles Dickens and Mr. John Forster from the editorship of the *Daily News*, Mr. Dilke was offered and in 1846 accepted the post, which, however, he did not long retain. As an author Mr. Dilke courted the anonymous, but he was known to have contributed persistently and extensively to the literature of the Junius question. He died on the 10th August, 1864. His son, Charles Wentworth Dilke, was a prominent member of the executive committee of the Great Exhibition of 1851, and took an active part in several movements for the alliance of industrialism and taste. He died on the 9th May, 1869.—F. E.

DILLEN or DILLENIUS, Johann Jacob, a celebrated German naturalist, was born at Darmstadt in 1687, and died at Oxford on 2nd April, 1747. He prosecuted his studies at the university of Giessen, and devoted much attention to botany. He was early elected a member of the Societas Naturæ Curiosorum; and he presented to that society memoirs on the plants of America naturalized in Europe; on coffee; on the mode of obtaining opium from the papaver somniferum; and on the mode of development of ferns and mosses. In 1727 he published a Flora of Giessen, in which he treated specially of the cryptogamic plants He adopted the system of Ray in preference to those of Tournefort and Rivinus. Sherard, who had been struck with Dillenius' botanical merits, and more particularly with his knowledge of cryptogams, invited him to come to England. Accordingly, in August, 1721, Dillenius reached London, and finally established himself in Oxford, where Sherard and his brother resided. Dillenius soon after this edited an edition of Ray's Synopsis Methodica Stirpium Britannicarum. His fame as a botanist was spread abroad; but he had no appointment in Oxford—being supported entirely by the liberality of the Sherards. In 1728 Dr. Sherard died, and bequeathed to the university a sum of money for the purpose of endowing a professorship of botany, with the proviso that Dillenius should be the first occupant of the chair; thus Dillenius was placed in a botanical situation of eminence. In 1732 he testified his gratitude to his patron by publishing his "Hortus Elthamensis," or an account of the rare plants cultivated in Sherard's garden at Eltham. A few years afterwards he received the degree of doctor of medicine, and gave to the world his "Historia Muscorum"—a book which deservedly placed him in a high position among botanists. Among the mosses, however, he included many plants which are now placed among lichens, confervæ, hepaticæ, and lycopods. His remarks on the reproductive organs of mosses, and on the functions of antheridia and pistillidia, led the way to the subsequent discoveries made in cryptogamic reproduction. Dillenius appears to have had a peculiar temper. He wished to be considered the first botanist of his day, and did not receive Linnæus with proper respect when he visited Oxford. Linnæus dedicated to him the genus Dillenia, which includes beautiful Indian trees, and forms the type of the natural order Dilleniaceæ.—J. H. B.

DILLON, an ancient and honourable Irish family whose descendants made the name famous throughout Europe—

Theobald Dillon, Viscount, of Costello-Gallen, county of Mayo, was the third son of Thomas Dillon, and grandson of James, nicknamed the Prior. When Queen Elizabeth ascended the throne, Ireland was in a state of violent commotion. Munster was distracted by the enmities of the O'Briens, Thomond, Desmond, and Ormond; Connaught was harassed by the feuds of Clanricarde. Among the most zealous supporters of the queen at this critical juncture, Theobald Dillon of Mayo stood foremost. In 1559 we find him commanding an independent troop in the royal cause, and receiving the honour of knighthood on the field of battle. In 1582 he was appointed general collector of the composition money in Connaught and Thomond. James I., observant of his long-tried fidelity and merit, created him Viscount Dillon in March 16, 1621. He died in March 15, 1624, "at so advanced an age," says the pedigree, "that at one time he had the satisfaction of seeing above one hundred of his descendants in his house of Killenfaghny."—W. J. F.

Arthur Dillon, born in 1670, was the third son of Theobald Viscount Dillon, lineal descendant of the first viscount, who, together with his wife, suffered severely from their fidelity to the cause of James II.; Lord Dillon having been outlawed in 1690, and his lady struck dead by the second bomb thrown into Limerick by the Williamite forces, under General Ginkell. Arthur Dillon emigrated to France, and before he was twenty years of age he commanded one of the regiments of the Irish brigade In 1691 we find him besieging Urgel, and relieving Pratz-de-Molto. In June, 1693, he was at the capture of Rosas. On May 27th, 1694, he fought at the overthrow of the Spaniards, under the duke of Escalona, on the river Ter. He also served at the succeeding captures of Palamos, Girona, Ostalric, Castlefollet, &c. In 1695 he routed with a rear-guard several thousand Miquelets. In 1696 he ably conducted some sieges in Spain, under the duke de Vendôme, and defeated the Spanish cavalry under the prince of Hesse-Darmstadt. In 1697 he served at the capture of Barcelona. On the commencement of the war of the Spanish succession, we find him acting in conjunction with the marshal de Villeroy In 1702 he was removed to the army of Italy, fought at Vittoria and Luzzara, and was created brigadier. From 1693 until his last campaign in 1714, he distinguished himself at an immense number of battles and sieges, which may be found carefully enumerated in the History of the Irish Brigades, vol. i., pp. 97–99, and King James' Army List, p. 590. In 1705 he attained the rank of marechal-de-camp, general, and governor of Toulon. His intrepidity was wonderful. In appearance he has been described as possessing great beauty. His soldiers loved him passionately, and followed him with enthusiasm, while all the leading generals of the time eagerly sought his counsel. Notwithstanding the multifarious dangers to which he was exposed from 1691 to 1714, he never received a wound. He married the niece of General Sheldon, and died at St. Germain-en-Laye in 1733.—W. J. F.

James Dillon, son of Arthur Viscount Dillon, rewarded for honourable and distinguished services to the king of France in 1740, by being created a knight of Malta. He was also colonel of Dillon's regiment in the Irish brigade, and fell in the act of leading his troops to victory against the duke of Marlborough's forces at Fontenoy, May 11th, 1745. After the death of James Dillon, his regiment was given to his brother Edward, then aged twenty-five, who was wounded at the victorious battle of Lawfeldt, and died soon after at Maestricht. The king of France, remembering with gratitude the important services rendered to his crown and dignity by the family now under consideration, declared that he would not give the command of that regiment to any person save one who bore the name of Dillon, and had been recommended to his notice by the family. Of the three other sons of Arthur Viscount Dillon, two inherited the family title from their uncle; while Arthur, the youngest, was first made bishop of Evreux, promoted to the archiepiscopal see of Toulouse, and finally to that of Narbonne. Archbishop Dillon was also a commander of the order of the Holy Ghost, primate of the Gauls, and president of the states of Languedoc. The learned antiquarian Mervyn Archdale, writing in 1789, observes—"To this prelate the literati of Ireland confess much obligation. He has manifested a liberality of principle almost hitherto unknown, and through his inquiries and exertions the antiquities of Ireland have been lately much elucidated."—(Lodge's *Peerage of Ireland*, &c.) Since this prelate's death the abbés Roger and Arthur Dillon have acquired some celebrity as writers.—W. J. F.

Théobalde de Dillon, Count, who, as we are reminded by Lord Cloncurry in his Personal Recollections, p. 147, went by the sobriquet of "Le beau Dillon"—was born in Dublin in 1745, appointed colonel-proprietor of the regiment of Dillon, April 13, 1780; brigadier the same year; and marechal-de-camp, June 13, 1783. Having served with distinction under

Dumouriez and Rochambeau in Flanders, the count was brutally and basely butchered by his own men under the following painful circumstances. On the 28th of April, 1792, he received instructions to advance towards the Austrian position at Tournay at the head of his army, but to avoid engaging in battle. Having discovered a large body of the enemy on the hills of Marquain next morning, he commanded a retreat; but the French soldiery, filled with insubordination and distrust of their superior officers, exclaimed—"We are betrayed—aristocrats to the lamp-post!" and ran in great disorder towards Lille. The count endeavoured to rally his men, but insulting jibes and a pistol shot were the only responses. The latter broke his thigh, and he was removed in a cabriolet to Lille. This had no sooner entered the town than a hundred bayonets were driven at the suffering frame of Count Dillon. "He was taken from the carriage," writes an eye-witness, "and thrown into the street, when they trampled upon his body and ran a thousand bayonets through it; a great fire was lighted in the market-place in which his body was thrown. French soldiers danced round the burning body of their general." The national assembly reprobated the act, and punished the perpetrators. Le beau Dillon was the last colonel of the regiment which bore his name. For one hundred and two years it had been commanded by members of this distinguished family. No wonder for Voltaire, in his Siécle de Louis XIV., to eulogize it as "un nom célébre dans les troupes Irlandaises."—W. J. F.

Arthur Dillon, second son of Lord Henry Dillon, was born in Ireland in 1750, and at the age of seventeen entered upon the colonel-proprietorship of the regiment of Dillon. He distinguished himself against the English during the war for the independence of the United States, and powerfully contributed to the conquest of Grenada, St. Eustacia, Tobago, and St. Christopher. Of the latter island he was appointed governor, and proved himself so well qualified for the post, that, upon the restoration of the island to the British in 1783, they confirmed the regulations he had made there. On visiting the court of St. James' subsequently he was officially complimented on his administrative and military ability. In 1780 Dillon was created brigadier, and in 1784 marechal-de-camp. When France was invaded by the forces of Austria and Prussia in 1792 he acted as general of division, successfully opposed the invaders on the plains of Champagne, and among the ambuscades of Argone forest; and, pursuing the retreating column to Verdun, retook that stronghold, which he triumphantly entered at the head of his troops. Soon after this event he attended a national meeting in Paris, at which Lord Edward Fitzgerald was also present, and declared his willingness, when called on, to perform a similar service to his own country. The French reign of anarchy and terror speedily hurried to a crisis. By an order of the sanguinary junto many men to whom France owed an eternal debt of gratitude were dragged to the guillotine; and Arthur Dillon was among the number. Some female victims were likewise sentenced to share his fate, and it is related that one, on mounting the scaffold, shuddered, and turning to Dillon said—"Ah monsieur, will you go first?" to which the general replied, smiling—"Anything to oblige a lady." His last words were "Vive le Roi." Pronounced in as loud a tone as if he were giving the word of command to his regiment, the exclamation resounded from the scaffold through the Place de la Revolution. This murderous execution took place on the 14th April, 1794. General Dillon's daughter became the wife of General Bertrand, who accompanied Napoleon to St. Helena.—W. J. F.

DILLON, Peter, a recent voyager, born about 1785, has connected his name with the fate of the unfortunate La Perouse (q. v.). Captain of a merchantman which was on its way from Valparaiso to New Zealand and Bengal, he touched in the May of 1826 at the Tucopia (or Barwell) island, one of the Santa Cruz or Queen Charlotte's group. Thirteen years before, when mate in a vessel bound from Bengal to New South Wales, he had aided the landing at Tucopia of a German and a Lascar, who had been rescued by him from one of the Feejee islands. On his visit of 1826 he found them still at Tucopia; and from articles in their possession, and other circumstances, he was led to suspect that La Perouse had been wrecked on a neighbouring island, variously called Vanikoro, Mannicolo, Pitt, and Recherche island. Prosecuting his inquiries in the following year on the island itself—under the auspices of the Indian government, which placed a vessel at his disposal—he succeeded in obtaining from the natives in the summer of 1827, not only traditions of the wreck of two vessels at Vanikoro, but a number of articles which had evidently belonged to a French government ship. When he reached Paris early in 1828, some of them were pronounced by a survivor of the expedition to have been on board the ships composing it, and one of them was identified, by its armorial bearings, as the property of Colignon the naturalist, who had accompanied it. Captain Dillon had an interview with Charles X., who made him a chevalier of the legion of honour, and gave him an annual pension of four thousand francs, on which the recipient seems to have vegetated in private life until his death in the February of 1847. Dillon published in 1829, in two rather diffuse volumes, an account of his "Voyages in the South Seas, &c., to ascertain the actual fate of La Perouse's expedition," and they had, naturally, the honour of being translated into French.—F. E.

DILLON, Wentworth. See Roscommon.

DILLWYN, Lewis Weston, distinguished for his knowledge of natural history. He was born on the 21st of August, 1778, and was the son of William Dillwyn of Higham Lodge, Walthamston, Essex. He resided at Burrough's Lodge and Sketty Hall in the county of Glamorganshire, and contributed many papers to the natural history of the neighbourhood of Swansea. In the early part of his life he wrote, in conjunction with the late Mr. Dawson Turner, "The Botanist's Guide through England and Wales." One of his last publications, which was produced on the occasion of the British Association for the Advancement of Science assembling at Swansea in 1848, was "Materials for a Fauna and Flora of Swansea and the neighbourhood." Mr. Dillwyn was a magistrate and deputy-lieutenant for the county of Glamorganshire. He was returned member of parliament for the same county in 1832. He was a fellow of the Royal, Linnæan, and many other scientific societies, and took an active interest in the progress of science till his death, which occurred at Sketty Hall, August 31, 1855.—E. L.

DIMITRIEF or DMITRIEV, Ivan Ivanovitch, a Russian poet, was born in the government of Simbirsk in 1760, where and at Casan he was educated till his twelfth year. When the rebellion of Pougatschef disturbed the district, he went with his father to the capital, where he was placed in the ecole des gardes of Semenof. After seeing some service, and attaining to the rank of colonel under Paul, he left the army, and eventually became state councillor under Alexander, who gave him a pension and the order of St. Vladimir. He died at Moscow, 15th October, 1837. Everything that this illustrious Russian poet has written is excellent. His very admirable Sclavonic translation of La Fontaine's fables is worthy of a high place in Sarmatian literature. His chansons are in a great variety of Sclavonic styles, from the cautious and yet fervent appeals that he made to the emperors, Paul and Alexander, down to the gallant strophes he wrote to court ladies, and the overflowings of his heart to the Sclavonic race. Besides, they are written in remarkably idiomatic Russian, and are rendered interesting from the circumstance, that in each fugitive piece in the celebrated "Jermak," for example, there is a strict observance of such conventional forms as were required by the relative social positions of the poet and his admirers. The names of Dimitrief and Karamsine go together, and their united exertions have not failed to be eminently beneficial to the Russian tongue and its history. Every succeeding memoir in the *Moskovitiana*, a Russian periodical, produced an increasing weight of facts and philological illustrations. The most profound philosophy could not unite in vain with the greatest popularity of the time. The best editions of Dimitrief's works are the first, Moscow, 1795; and the sixth, St. Petersburg, 1823.—(Dimitrief's *Memoirs, published in the Moskovitiana.*)—Ch. T.

DIMSDALE, Thomas, Baron, an eminent physician, was born at Thoydon Garden in Essex in 1712. He belonged to a family of Quakers, his grandfather having been the companion of William Penn in America. Thomas received the rudiments of his medical knowledge from his father, who was a surgeon and apothecary. He afterwards studied at St. Thomas' hospital, and commenced practice at Hertford about 1734. In 1745, shortly after the death of his first wife, he joined the medical staff of the duke of Cumberland's army, then on its way to suppress the Scottish rebellion. In this situation he remained till the surrender of Carlisle, when he returned to Hertford and married a second wife, whose fortune enabled him to retire from practice. His family, however, becoming numerous, he resumed it in 1761.

Dimsdale's celebrity as an inoculator for the small-pox, induced the Empress Catherine to invite him to Russia. Thither he went in 1768, and having successfully inoculated the czarina and her son, was rewarded with the rank of baron of the empire and of counsellor of state. He was, besides, appointed physician to the empress, and in addition to a pension of £500 per annum, received a present of £12,000. His son, who accompanied him, was presented with a gold snuff-box set with diamonds. On his way home he was admitted to a private audience of Frederick III. of Prussia, at Sans Souci. After his return he again resumed practice at Hertford. Dimsdale had in 1766 published his "Thoughts on General and Partial Inoculation," a work which was immediately circulated on the continent, and translated into almost all languages. His "Observations on the Introduction to the Plan of the Dispensary for General Inoculation," involved him in a pamphlet controversy with Dr. Lettsom. He afterwards opened a banking-house in Cornhill, in partnership with his sons and the Barnards; and having in 1780 been elected representative for the burgh of Hertford, declined all practice except for the relief of the poor. He paid another visit to Russia in 1781, when he inoculated the emperor and his brother Constantine. Resigning his seat in parliament in 1790, he passed some winters at Bath, and at length settled finally at Hertford, where he died on the 30th December, 1800.—R. M., A.

* DINDORF, Wilhelm, a German philologist, was born at Leipzig in 1802. In 1828 he was appointed to a professorship in the university of his native town, which he, however, resigned in 1833, in order to devote himself exclusively to his literary labours, especially to the new edition of Stephani Thesaurus Linguæ Græcæ. He has edited a great number of Greek classics, amongst which we must particularly mention his edition of Demosthenes, Oxford, 1846–49, 7 vols.; and his "Poetæ Scenici Græci," Oxford, 1851.—His brother, Ludwig Dindorf, born at Leipzig in 1805, has materially assisted him in the publication of the Thesaurus, and has besides edited several Greek authors.—K. E.

* DINGELSTEDT, Franz, a German poet, was born in 1814 at Halsdorf, electorate of Hassia, and studied at Marburg. Soon after he successively became teacher at the gymnasia of Kassel and Fulda, but in 1841 resigned his office, and travelled in France, England, Holland, and Belgium. In 1843 he was appointed librarian to the king of Wurtemberg, and in 1850 intendant of the Munich theatre. Several years after he was called to Weimar in the same capacity. Among his poems, the "Lieder eines politischen Nachtwächters" had the greatest success. The liberal principles and feelings, however, which were expressed in them, he afterwards renounced in a rather flippant manner. He also wrote a tragedy—"Das Haus des Barneveldt"—novels, and sketches of travel.—K. E.

DINOCRATES, the Greek architect who planned the city of Alexandria in Egypt. Warmly patronized by Alexander, he possessed the genius required to execute the plans of such a comprehensive mind as that of the Macedonian conqueror. The plan of the new town was such a wonder of regularity; it presented such a magnificence of public buildings, and such a comfortable disposition of private dwellings, that it was declared by the ancients to deserve to stand as a model for all future cities. Dinocrates was deemed worthy to restore that wonder of antiquity, the temple of Ephesus, and to erect one in honour of the second Arsinoe. Amongst his gigantic suggestions was the project for transforming Mount Athos into a statue of his great patron. The funeral pile of Hephæstion was designed by Dinocrates, and consisted of pyramidal terraces enriched by all that art could produce. This work, which was only to serve for a momentary display, was suggested, perhaps, by the far-famed tomb of Mausolus, which was then being built, and by other monuments on the same principle. The name of this great architect is often, but wrongly, recorded as Dinochares, Cheirocrates, Stasicrates, Timocrates, and even Diocles. He is supposed to have been a native of Rhegium, and to have flourished between 330 and 278 B.C.—R. M.

DINTER, Gustav Friedrich, a distinguished German educator and catechist, was born at Borna in Saxony on the 29th February, 1760, and died at Königsberg, 29th May, 1831. From 1797 to 1807 he superintended the training college for schoolmasters at Dresden, and in 1816 was called to Königsberg as ecclesiastical councillor and professor of theology. Not only in his official capacity, but still more by his numerous writings, he exercised a wholesome and widely-spread influence on the German parish schools and their masters. His most popular, though perhaps not his most solid work, was his "Schullehrer Bibel" (the Bible adapted to the use of Schoolmasters). His complete works were published after his death, in forty-two volumes, by —— Wilhelm.—K. E.

DIOCLETIANUS, Valerius, Emperor of Rome, was born, near Salona, in Dalmatia in 245. His extraction was mean, according to some accounts even servile. He was originally called Diocles, from the small town of Dioclea, the birthplace of his mother; but on his elevation to the throne he assumed the more aristocratic name of Valerius, and added the Latinized form Diocletianus as a surname. He served for many years in the army, and soon attracted the favourable notice of Aurelian and Probus, by whom he was intrusted with several commands of importance. After holding for a time the office of governor of Mœsia, he was appointed captain of the *domestici*, or body-guards, a rank which he retained during the reign of Carus. On the death of that emperor, and of Numerianus his son, Diocletian was invested with the supreme power by the army in the east; and he immediately marched homewards to meet Carinus, the elder son of Carus, who had shared the imperial dignity with Numerianus, and was recognized in Italy as his successor. The rival armies met near Margus in Mœsia, and a battle ensued, in which the troops of Diocletian had already given way, when Carinus was killed by one of his own followers, and both parties united in recognizing the right of the surviving claimant to the throne of the Cæsars, in 285. Diocletian found the empire in a precarious condition. The northern frontier was subject to continual incursions by the barbarian tribes; the Gallic peasantry were in open insurrection in the west; and in the east the Persians were taking vigorous measures for renewing the war. He could not conduct the defence of the empire in person at all the points which were threatened, and he knew well from the fate of many of his predecessors in office, that it was unsafe for him to invest any subject with the command of an army. In these circumstances he adopted a policy which was afterwards carried out to a more advanced stage. With the view of providing at once for the defence of the empire and the safety of the emperor, he assumed as a colleague Marcus Aurelius Maximianus, one of his most experienced generals, who conducted the war in Europe, while Diocletian himself undertook the defence of the East. In 292 it was found necessary still further to subdivide the sovereign authority. Galerius and Constantius Chlorus were accordingly invested with the purple, and the title of Cæsars was conferred on them, to distinguish them from the senior emperors, who were called Augusti. Each of the four colleagues took upon himself the government of one quarter of the empire; and their united efforts soon re-established the Roman power in all parts of the world. Diocletian chose for himself the command in Egypt and Persia. He was relieved from the necessity of active service in the Persian war by the arrival of his more youthful colleague Galerius, who took his place at the head of the army; but during the whole of the Egyptian war he commanded in person, and brought it to a triumphant issue, capturing the cities of Alexandria, Eusiris, and Coptos. Diocletian entered on the twentieth year of his reign in 303. A festival was held at Rome in honour of the occasion; and the two Augusti celebrated the success of their arms by a splendid triumph, memorable from its being the last that Rome ever witnessed. Diocletian did not remain long in the capital. Early in 304 he set out for Nicomedia; but he had not proceeded far when he was seized with a dangerous illness, which clung to him during the succeeding winter. Finding himself unable to sustain the cares of the empire, he resolved to abdicate the throne, and to pass the remainder of his life in retirement. The ceremony of abdication took place near Nicomedia in the year 305, Maximian resigning the sovereignty on the same day at Milan. Diocletian chose the neighbourhood of Salona as his future residence; and the extension and adornment of the magnificent palace which he had built there, together with the cultivation of a garden, formed his principal occupations till his death in 313. The character of Diocletian is in many points of view worthy of our esteem. The uniform success of his arms leaves no doubt of his ability as a soldier, and the united prudence and vigour of his administration entitle him to a very high rank as a politician. But a stain has been left on his memory by the cruel persecution of the christians carried on during the later years of his reign,

which neither the high reputation that he acquired by the re-establishment of the declining empire of Rome, nor his general moderation of character and love of justice, have been able to wipe out. This persecution, which commenced in the spring of 303, was the most dreadful that the Roman church ever suffered, and in memory of it, the year in which Diocletian was nominated to the empire was for ages known in christian chronology as the era of the martyrs.—W. M.

DIODATI, JEAN, a learned divine, born at Geneva in 1576, of a family originally from Italy, and died in 1649. On the recommendation of Beza he was appointed professor of Hebrew in the university of Geneva, when he was only twenty-one years of age. In 1608 he was made pastor or parish minister, and in 1609 professor of theology. He was a bold and fearless preacher, and suffered no regard to worldly considerations to hamper him in the somewhat difficult duties which were then attached to the Geneva pulpit. Diodati was highly esteemed by the clergy of his native city, who sent him on a mission, first to the reformed churches of France, and afterwards to those of Holland. On the latter occasion he attended the synod of Dort, and was one of the divines appointed to draw up the acts of that assembly. He was besides an industrious writer. He published both an Italian and a French translation of the Bible; "Annotationes in Biblia;" "De Ecclesia;" "De Antichristo;" and a considerable number of other controversial works.—R. M., A.

DIODORUS CHRONUS, flourished about 300 B.C.; a citizen of Iasus in Caria; a friend of Ptolemy Soter, who is reported to have given him his surname on occasion of his hesitation when called upon to solve some of the riddles of Stilpo. His death is attributed to his vexation at his defeat. According to another account, he himself adopted the name of Chronus from that of his teacher Apollonius. Diodorus was one of those philosophers who combined the Eleatic metaphysics (see PARMENIDES) with the dialectics of the Megarean school He himself dealt more with logical forms than the *à priori* principles on which they were founded, and has handed down the results of his speculation in a set of argumentative dicta, which find their common ground and connection in the abstract conception of Absolute Unity. Regarding the universe not as the manifestation of physical relations, but the visible record of the laws of thought, he was led to attribute to it the same rigid necessity which characterizes them. Hence his identification of the real with the possible expressed in the "argumentum dominans." "Nothing," he held, "is possible which neither is nor will be true," because the necessity of the past implies the necessity of the future. Past and future are parts of one scheme. In the same light we must regard his view of the reciprocal connection of the two members of a hypothetical proposition. He maintained that the antecedent depended upon the consequent as much as the consequent on the antecedent, because, in the universe, every event was dependent on every other. He denied the divisibility of space and the reality of motion; making use of Zeno's argument, that at any given moment a body said to be in motion is at rest, and that a succession of rests no more make up motion than a series of points make up a line. The obvious answer to this has been often missed. We only assert motion in time, and time is not made up of a succession of infinitesimal, but of definite moments. Herophilus the surgeon, tried to answer Diodorus in another way less logical but more forcible, when he refused to complete the setting of the philosopher's dislocated shoulder, on the ground that he was convinced by this reasoning that he could not move it. In so far as his speculations assumed a physical form, they approached those of Democritus. While affirming that the universe was one whole, he yet admitted that it was made up of a number of invisible atoms, ruled by unchangeable laws. His great fame was as a logician; Cicero styles him "valens dialecticus," and Sextus praises still more higher his subtlety in argument. He is one of those thinkers whose thought we study as an exercise of our own, and not to learn anything positive from its results.—J. N.

DIODORUS THE SICILIAN, commonly styled DIODORUS SICULUS, a contemporary of Cicero and Augustus, was born in the town of Agyrium in Sicily. Of the history of his life nothing is known except what is to be gathered from his own works. He appears early to have formed the design of writing a universal history from the earliest down to his own times. In accordance with this design, he travelled for some years in Europe and Asia, correcting by local research the accounts of historians and geographers. He lived also a long time at Rome, where he found abundance of valuable materials for his work. He spent in all thirty years upon this great undertaking. It embraced the history of all ages and countries, and so in a manner supplied the place of a whole library; whence he called it Βιβλιοθήκη, or, as Eusebius (Præparatio Evangelica i. 6) says, Βιβλιοθήκη ἱστορική. Scaliger, in his Animadversiones ad Eusebium, renders it highly probable that Diodorus wrote his work after the year 8 B.C., when Augustus corrected the calendar. Diodorus mentions Cæsar's invasion of Britain, and also his death and apotheosis. The Βιβλιοθήκη consists of forty books, and comprehends a period of one thousand one hundred and thirty-eight years, besides the time preceding the Trojan war. There is also another division of the work into three sections. The first comprises the first six books, and contains the history of the mythical times previous to the war with Troy. The following eleven books constitute the second section, and bring the history down to the time of the death of Alexander the Great. The third, consisting of the remaining twenty-three books, closes with the Gallic war and conquest of Britain. Of the forty books of this great history only fifteen have come down to us complete, namely, books i. to v., and xi. to xx. But a considerable number of fragments of the lost books have been gathered together out of writers by whom Diodorus has been quoted. The work is written in the form of annals, the events of each year being related in purely chronological order. Diodorus made diligent use of all sources of information which were accessible to him, and, had he possessed sound critical powers in any considerable degree, might have produced a history of great value But he has only made an extensive compilation. Whatever he found in his authorities he set down in perfect good faith—history, mythus, and fiction are thus frequently jumbled together. He often misunderstands his author, and although he professes to have paid particular attention to chronology, his dates are not seldom obviously incorrect. The Spanish Vives called him a mere trifler, and Bodin accuses him of ignorance and carelessness. He has, however, found defenders amongst eminent critics, and it is unquestionable that we are indebted to him for much important and reliable information which escaped the notice of all other historians. Nor should it be forgotten that probably the most valuable part of his work has been lost. Even by the fragments that remain, many of the errors of Livy have been corrected. Whenever Diodorus speaks from personal observation he may be relied on; it is therefore the more to be regretted that in some instances, as in the account of Egypt, it is impossible to say whether he is speaking as an eye-witness or upon the report of others. His style is on the whole clear and lucid, but characterized by considerable inequalities, as indeed might be expected in the work of a compiler. The dialect in which he wrote is said to hold the middle between the archaic or refined attic, and the vulgar Greek that was spoken in his time. The history of Diodorus was first published in Latin translations. P. Wesseling's edition, which has an extensive and very valuable commentary, was published at Amsterdam in 1746, 2 vols., folio. The best modern edition is that of L. Dindorf, Leipzig, 1828, 6 vols., 8vo. Dindorf also edited in a separate volume the new fragments which had been discovered by A. Mai.—R. M., A.

DIOGENES OF APOLLONIA, though a Cretan by birth, may be called the last philosopher of the Ionic school. Flourishing in the fifth century, he was a contemporary of Anaxagoras, and shared with him, on the occasion of a visit to Athens, the honour or dishonour of rendering himself obnoxious to the defenders of religion in his age. Looking at nature from a point of view partly physical, partly speculative, he revived the doctrine of Anaximenes, that air is the first principle of things. His dim notion of a first cause had not assumed the form of Pure Reason, but was a sort of Corporeal Intelligence, in the conception of which he confused mental and bodily attributes. All things in his view were *one*, made out of one principle; not the abstract *one* of the Eleatics, but something that the plant had in common with the soil, by virtue of which the one grew out of the other. This was *air*—in a higher than the ordinary sense—a purer air than was ever seen by mortals, *largior æther*. Phenomenal forms were self-changing modes of its action. It exhibited various degrees of warmth and density, and adapted itself in different forms to diverse phases of being. According to the cosmogony of Diogenes, the earth, condensed by cold, is fixed in the centre of the world; out of it living creatures are formed. The lighter

sun is carried up into the warmer region; whence, beating on the primal moisture, it evolves the salt sea. He conceived of an inner and outer air, and a necessary equilibrium between the two. The outer moved the blood and bodily functions in man, but he also inhaled the finer air of thought. Air is eternal, composing an infinite number of worlds moving in an infinite void; from it all things have life and soul; without it the intellect fails, the animal dies, and dissolution ensues. Diogenes held, with Heraclitus, that the wisest soul is dry and in a state of light. The perfect intelligence of pure air depended upon its freedom from contact with grosser particles. It is with this as with the rest of the ancient systems which mixed together physical with metaphysical conceptions; we better understand how the confusion arose in the minds of the early speculators, than the precise notions at which they arrived, or how much of their language was metaphorical, how much real. As the mind of man was transferred by Anaxagoras to the mind of the world (*νους*); so the breath of man was transferred by Diogenes to the breath of the world (*anima mundi*).—J. N.

DIOGENES, THE CYNIC, was born at Sinope in Pontus, 412 B.C. Early in life, in consequence of some discreditable transactions in which his family became involved, he left his native town, and went to Athens. After passing some years in the dissipation of the city, he was led by the reaction which often follows on such a course, to become a convert to the ascetic philosophy of Antisthenes, and outstripped his preceptor in the inculcation and practice of a rigid austerity. He resorted to the most extravagant practices to mortify his body—dressed in rags, fed on raw flesh, rolled himself in the summer's sand and the winter's snow, and slept by doorways in the street. The celebrated story of the tub is probably an exaggeration, but it illustrates the common feeling regarding his mode of life. A ship in which he was sailing, bound for Ægina, having been captured by pirates, Diogenes was conveyed to Crete, and sold as a slave. When some one asked the prisoner what he knew, his answer was—"How to command men; sell me to some one who wishes a ruler." He was ultimately bought by Xeniades of Corinth, and passed the rest of his life, consulted and esteemed by his master, and intrusted with the care of his children. His famous interview with Alexander, if anything more than imaginary, must be referred to this period. "I am Alexander," said the king; and "I am Diogenes," replied the philosopher. "Can I do anything for you?" was the gracious rejoinder—met by the surly sentence, "Yes, you can stand out of my light." The ethics of Socrates taught that we must at once make the best of the life around us, and strive to become as far as possible independent of circumstances. The schools which followed him, each taking a partial view of his teaching, developed the two views of the truth into opposite and exclusive exaggerations; Aristippus and the Cyrenaics, on the one side, advocating a crude Epicureanism in abandonment to the enjoyments of the hour; Antisthenes, on the other, preaching a crude Stoicism in his doctrine of isolation and overstrained self-denial. The cynics caricatured at once the more complete philosophy which preceded, and that of the stoics who came after them. Diogenes caricatured the cynics, and his practice approached to a practical illustration of Rousseau's paradox, that the nearer our life is brought to that of the brutes the better. He cannot be said to have had a philosophy. His teaching was purely practical, calling on men to want nothing, not by gratifying their desires, but by having no wants; to despire luxury, and elevate themselves above circumstances by isolation. He ridiculed all speculation which did not result in some tangible good, and constituting himself a sort of universal critic during the time of his sojourn in Athens, was feared and respected as a universal railer. He laughed at many bad and some good developments of his age. Poets, musicians, orators, men of science, alike came under the lash of his indiscriminate and snarling sarcasm. He was of use in perpetually recalling them from their abstractions and artistic refinements to the evils which lay around them, and their daily duty. Half Mentor, half Thersites, Diogenes was a maimed imitation of Socrates; what he added to the ethics of his master detracted from their truth. But he had the merit of consummate consistency; and the records which have come down to us of the purity of his life, help to reconcile us to its eccentricity. When Diogenes knocked at my door, said Xeniades, I knew a good genius was coming into my house. Almost the only speculative doctrine attributed to him is that more properly belonging to his namesake of Apollonia, that minds are made of air variously deteriorated by various proportions of moisture. Diogenes lived ninety years, and his death in 323 B.C. coincided with the arrival of Epicurus at Athens.—J. N.

DIOGENES LAËRTIUS, the biographer of the Greek philosophers, was born at Laërte in Cilicia. By some his surname is derived from a Roman family, one of the members of which is supposed to have been the patron of an ancestor of Diogenes, but it is probable he was called Laërtius from his native town. Ranke (*De Lex. Hesych.*) supposes that his real name was Diogenianus, and identifies him with the Diogenianus of Cyzicus. We know nothing certainly about his life, studies, or age. Plutarch, Sextus Empiricus, and Saturninus are the latest writers he quotes; and it is accordingly supposed that he flourished towards the close of the second century after Christ. Some, however, place him in the time of Severus and his successors, or even as late as the age of Constantine. The work, which alone has brought his name down to posterity, is in MSS. entitled "*Περὶ Βίων, δογματων καὶ αποφθεγμάτων τῶν ἐν φιλοσοφίᾳ ευδόκιμησάντων.*" From some allusions which it contains, it has been conjectured that he wrote it for a lady of rank, who is supposed by some to have been Arria, the philosophical friend of Galen, and by others Julia Domna, the wife of Septimius Severus. It is a crude contribution towards the history of philosophy, containing a brief account of the lives, doctrines, and sayings of most persons who had been called philosophers, and consists of ten books. The author begins with the earliest history of philosophy, and endeavours to refute the opinions of those writers who sought its origin out of Greece. He then divides the philosophy of the Greeks into the Ionic and the Italian. The life and opinions of Epicurus are treated with especial minuteness. This part of his work (the tenth book) is particularly valuable, on account of its possessing some original letters of that philosopher, which comprise a pretty satisfactory epitome of the Epicurean doctrines, and throw great light on the great poem of Lucretius. Diogenes, however, was not equal to the task he undertook. He has shown very little judgment or discrimination, and has in reality produced only a compilation of heterogeneous and often directly contradictory facts and statements. They are jumbled together without plan, criticism, or connection. But as a collection of facts it has proved of incalculable value, most of the modern histories of ancient philosophy being formed upon it. The first part of those of Brucker and Stanley especially are little more than translations from Diogenes. "His work," it has been said, "contains a rich store of living features, which serve to illustrate the private life of the Greeks, and a considerable number of fragments of works which are lost. Montaigne (*Essais* ii. 10), therefore, justly wished that he had a dozen Laërtiuses, or that his work were more complete and better arranged." Besides his history of the Greek philosophers, Diogenes wrote some other works, to which he himself refers with the words "*ὡς ἐν ἄλλοις εἰρήκαμεν.*" He composed also a number of epigrams, many of which are interspersed in his biographies; but his poetical attempts are not of the happiest, and the vanity with which he quotes them gives us an unfavourable notion of his taste. His history was first introduced into western Europe in a Latin translation made by Ambrosius, a pupil of Chrysoloras. The Greek text was, however, soon printed. Of the older editions, the most excellent was by Meibom, Amsterd., 1692; while the best modern one is that by H. G. Hübner, Leipzig, 2 vols. 8vo, 1828.—R. M., A.

DION CASSIUS COCCEIANUS, a celebrated historian of Rome. The gentile name of Cassius was probably derived from some one of his ancestors, who, on becoming a Roman citizen, had been admitted into the gens Cassia. He took the cognomen of Cocceianus from Dion Chrysostom Cocceianus, the orator, who was his grandfather on the mother's side. Dion Cassius was born at Nicæa in Bithynia, about A.D. 155. On the completion of his literary studies, which had been conducted with great care, he accompanied his father to Cilicia, whence, after the death of the latter, he went to Rome. He arrived there either in the last year of the reign of Marcus Aurelius, or in the first of that of Commodus, and was immediately raised to the rank of a Roman senator. Under Commodus he obtained the ædileship and questorship, and the office of prætor in 193, thirteen years after his coming to Rome. During this period, besides pleading frequently in the courts of justice, he was engaged in collecting materials for a history of the Emperor

Commodus, of whose actions he was a constant eye-witness. On the fall of the emperor, Dion voted for the elevation of Pertinax, whose friendship he enjoyed while his brief reign lasted. His hopes were raised to a high pitch when Septimius Severus was elevated to the purple, but they were in great measure doomed to disappointment. Severus, indeed, showed him great favour for some time after his reign commenced; he thanked him in a long letter for the work which he had written on the dreams and prodigies by which his (Severus') elevation had been announced, and paid him many compliments on his literary productions. But Dion, who had expected something more than empty praise, was considerably disappointed at not obtaining some high post in the administration of the empire. It is probable that his work on Commodus had some connection with the causes of this disappointment. The opinions of Severus respecting that famous tyrant had undergone a complete change. Towards the close of his reign he admired him almost as much as he had formerly detested him, and it was hardly, therefore, to be expected that he would look with a very favourable eye upon Dion, whose work on Commodus was the opposite of a panegyric. The historian remained in Italy many years without receiving any new dignity. He had undertaken to write a history of Rome from the earliest times; ten years were accordingly spent in collecting materials, and twelve more in composing the work. During the greater part of the latter period he lived in retirement at Capua. It is supposed that he began collecting his materials in 201, and that the work was completed in 222. After the accession of Caracalla, Dion was chosen one of the number of senators who ordinarily accompanied the emperor in his expeditions and travels. He complains that in this capacity he was forced to squander large sums of money, as well as to witness, if not participate in, the disgraceful conduct of the imperial madman. Under Macrinus he was called to the government of the free cities of Pergamus and Smyrna, which had shortly before revolted. He remained in this office three years, after which he returned to his native town in Bithynia. While there he was raised to the consulship in 219 or 220. About four years later he obtained the proconsulship of Africa, and in 229 was raised to his second consulship by Alexander Severus, who conferred other distinctions upon him. Severus, who was himself his colleague in the consulship, offered to defray Dion's expenses out of his own purse; but the latter, finding himself in an uncomfortable if not dangerous position at Rome, obtained permission to return to his native Nicæa. He employed the rest of his life in finishing his history. The time of his death has not been ascertained, and we have no information respecting his family except a bare mention, in two passages, of his wife and children. It is probable that the Dion Cassius who was consul in 291 was his grandson. Dion Cassius wrote, besides his history of Rome, the work on dreams and prodigies, and the life of Commodus, already mentioned; a "History of Persia;" "Ἐνόδια" (Itineraries); a "Life of Arrian;" "Getica;" and a work on the reign of the Emperor Trajan. His great work, as we have said, was the "History of Rome" (Ῥωμαϊκὴ ἱστορία). It consisted of eighty books, and was also divided, like the Roman History of Livy, into decades. It embraced the whole history of Rome, from the landing of Æneas in Italy till 229. Only a comparatively small portion of it, however, has come down to us. Like most of the ancient historians, Dion Cassius was deficient in critical power and judgment. But his style is generally clear and equal, although we have sometimes to complain that he forgets the historian in the rhetorician. His work is very rich in materials for the later history of the republic, and for a considerable period of the empire. The history of that period during which he himself lived is especially valuable. The most recent, as well, perhaps, as the most perfect edition of Dion Cassius, is that of Sturr, in nine volumes.—R. M., A.

DION CHRYSOSTOMUS, or the GOLDEN-MOUTHED, so called because of his great talents as an orator, was born at Prusa in Bithynia about the middle of the first century of the christian era, and belonged to a distinguished equestrian family. He was educated under the care of his father Pasicrates, and in early life travelled in Egypt, where he happened to be when Vespasian, who had been proclaimed emperor by his own army, came thither. It is said that that prince consulted him on the proper course to be adopted under the circumstances. Dion held for some time important offices in his native place, and employed himself in the composition of speeches and in philosophical speculation. He afterwards abandoned the region of rhetorico-sophistical essays, and endeavoured to apply the doctrines of philosophy to the practical business of life, and more particularly to the administration of public affairs—thinking in this way to bring about a better state of things. He was especially fascinated by the Stoic and Platonic philosophies. In spite of his prosecution of these tranquil pursuits, Dion was looked upon by his neighbours with suspicion and hostility. He was induced by this to go to Rome, where he incurred the marked displeasure of Domitian, an emperor who, it is well known, entertained so uncompromising a hatred towards philosophers that he obtained a decree of the senate by which they were banished from Rome and Italy. Having quitted Rome, Dion on the advice of the Delphic oracle, as it is said, donned the attire of a beggar, and with nothing in his wallet but a copy of Plato's Phædon and of Demosthenes' Oration on the Embassy, travelled through Thrace, Mysia, Scythia, and the country of the Getæ. Everywhere he met with a kindly reception, in consequence of the power and wisdom of his orations. In A.D. 96 occurred the assassination of his enemy Domitian. The legion quartered on the Danube were thereupon about to revolt, when Dion got up upon an altar and harangued them so effectually, that they submitted to the decision of the senate by which Nerva obtained the purple. With this emperor Dion stood in high favour, as also with his successor. Trajan often visited him, and even allowed him to ride by his side in his golden car on the occasion of his triumph after the Dacian victories. Dion, who was thus amply recompensed for his former wrongs, returned to his native Prusa, about A.D. 100. But he there immediately encountered the same petty spirit of jealousy which had first driven him forth into the world. Disgusted with his fellow-citizens he again returned to Rome, where he continued to enjoy the favour of the emperor. He numbered amongst his friends Apollonius of Tyana and Euphrates of Tyre. He was beloved for his kindly disposition, while his oratory was the theme of universal admiration. He died about A.D. 117. Dion Chrysostomus is one of the most eminent of the Greek rhetoricians and sophists. This is the verdict both of ancient and modern critics. Eighty of his orations, chiefly of his later years, are still extant. They are substantially essays, having only the external form of orations. Four are addressed to Trajan on the virtues of a sovereign. Of the rest, some are on slavery and freedom, others on subjects of ethics and practical philosophy. There are, besides, political discourses addressed to various towns, and also orations on mythical subjects, and show-speeches. His style is generally clear, but he was not always successful in avoiding the vices which characterized the Asiatic school of oratory. "He was," says Niebuhr, "an author of uncommon talent, and it is much to be regretted that he belonged to the rhetoricians of that unfortunate age. It makes one sad to see him waste his brilliant oratorical powers on insignificant subjects. He appears in all he wrote as a man of an amiable character, and free from the vanity of the ordinary rhetoricians, though one perceives the silent consciousness of his powers. He was an unaffected Platonic philosopher, and lived with his whole soul in Athens, which was to him a world, and which made him forget Rome, its emperor, and everything else. Whenever he touches upon the actual state of things in which he lived, he shows his master-mind. He was the first writer after Tiberius that greatly contributed towards the revival of Greek literature."—R. M. A.

DION of SYRACUSE, born 408 B.C. was the son of Hipparinus, and brother-in-law to Dionysius the Elder, of whose court he became a prominent and valuable member. It was by his advice that Plato was invited to visit Syracuse; and though the opinions of the philosopher proved extremely unpalatable to the despot, and were on the point of drawing upon him serious consequences, he found an ardent admirer in Dion, who adopted his liberal political principles, but was compelled to avoid the active advocacy of them till after the death of Dionysius. The accession of his son, Dionysius the Younger, placed upon the throne a prince of lively disposition and some literary taste, but with little strength of mind or moral excellence. Dion performed the part of a true friend in tendering to him in the beginning of his reign his wise counsels, as well as his personal support; and by his influence Plato was induced to pay a second visit to Syracuse. The great design of the minister and monitor was to introduce into the character of the young king a higher

tone of virtue, and into his government the stability that arises from free institutions. But the manner of the instruction proved annoying to the royal pupil; and the partisans of the old regime, with the historian Philistus at their head, succeeded in procuring the banishment of Dion, 366 B.C., which was followed in a few years by the departure of Plato. The attempts of the latter to obtain the recall of his friend having proved unsuccessful, and the ill-will of Dionysius having shown itself in insults to the relatives of the exile, Dion mustered a force at Zacynthus, with which he attacked Syracuse in the absence of Dionysius, and took possession of the city. The efforts of the monarch to recover it were unsuccessful, though his partisans continued the struggle from Ortygia and some adjacent fastnesses. Faction, however, arose to disturb the projects of Dion; he was compelled to retire to Leontini, and though he was speedily recalled to the chief power, his delay in granting the free institutions of which he had spoken so much, led to a conspiracy in which he was assassinated 353 B.C.—W. B.

DIONYSIUS THE ELDER, Tyrant of Syracuse, was born in 431 or 430 B.C. Nothing is known of his family. He began life in the capacity of a clerk in a public office, but soon took a prominent part in the troubled politics of Sicily. He sided with Hermocrates, whose daughter he afterwards married, against Diocles. It was the great war between Sicily and Carthage, however, that carried Dionysius to the summit of his ambition. The reduction of Selinus, Himera, and Agrigentum by Hannibal, the son of Gisco, in the second Carthaginian invasion of Sicily, alarmed beyond measure the Syracusans and their allies. Of this general terror Dionysius availed himself for the purpose of inducing the popular assembly to dismiss the existing generals. His intrigue was completely successful. New leaders, of whom he himself was one, were immediately appointed. This was one step towards obtaining supreme authority; the next was to disgrace his colleagues. After his return from Gela, whither he had been sent with a body of auxiliaries, he boldly accused them of corruption and treachery before an assembly of the people. The accusation met with a ready credence in the minds of the citizens; the colleagues of Dionysius were dismissed, and the whole power of the state committed into his hands. He was created general-autocrator, an office less absolute but more permanent than that of Roman dictator, and corresponding to something like a combination of the office of governor-general and commander-in-chief. His appointment to this office may be regarded as the commencement of his tyranny, which lasted for the long period of thirty-eight years. To confirm his newly-acquired power, Dionysius ingratiated himself with the military, by inducing the assembly to double their pay. He assured the people that the revenue of the state could easily afford this augmentation of the soldier's stipend, and it is probable that the original pay was now found insufficient for his comfort. On the ground of an attempt on his life, whether real or pretended is not known, Dionysius also resorted to the invidious protection of a body-guard; a measure which, as might have been expected, was universally reprobated throughout Greece. In the same year in which he became tyrannus, he attacked the Carthaginians at Gela, but was defeated and forced to retire. His adversaries at Syracuse took advantage of this reverse to attempt the overthrow of his power, and his unfortunate wife perished in the tumult before he could return to restore order and peace. A deadly pestilence breaking out in the Carthaginian army, Hamilco concluded a peace with Dionysius, who had now some leisure to strengthen and consolidate his power at home. He placed the marine upon a footing of unprecedented strength and magnificence, surrounded the island of Ortygia, in which he took up his residence, with a lofty wall surmounted with numerous turrets, and strongly fortified both entrances to the Laccian port. He conciliated the favour of the populace, which he wisely reckoned an indispensable element of power, by assigning them lands and houses; and by such means consolidating his authority at home, prepared to extend it abroad. He directed his arms against the Chalcidian cities of Sicily, many of which fell into his power. In 397 B.C., having again declared war against the Carthaginians, he advanced victoriously into the western parts of the island, where there were several Punic settlements. But the conclusion of the struggle proved a second time unfavourable to Dionysius. His brother Leptines lost a great naval battle, and he himself was compelled to retire and shut himself up within the walls of Syracuse, where he was besieged by the Carthaginians both by sea and land. But the pestilence, so common at that time, again ravaged the Carthaginian camp, and reduced it to such a weak condition that the Syracusans on their first sally dispersed the enemy. The war was renewed in 393 B.C., but the Syracusans, who had secured the alliance of Agyris, tyrant of Agyrium, soon obliged the Carthaginians, this time commanded by Mago, to sue for peace. Secure for the time from the attacks of his Punic enemy, Dionysius turned his eye upon the Greek cities in Italy. He had already secured the alliance of the Locrians by his marriage with Doris, the daughter of one of their most influential citizens. But his arms seem to have conquered him no advantage in the peninsula beyond the alliance of several of its free cities. Over these he never possessed any direct dominion. Dionysius had set his heart upon obtaining the sovereignty of the Adriatic. He maintained an enormous fleet, founded colonies, conciliated the friendship of the Lacedæmonians, and by such means raised himself into such power as no Greek before the time of Alexander had ever possessed. During this time the war with Carthage had not been very vigorously prosecuted. Hostilities had, however, broken out in 383 B.C. Two great battles were fought, in the former of which victory remained with Dionysius, and in the latter with the Carthaginians. Arms were again taken up in 368 B.C. Dionysius, who was the aggressor, marched into the extreme west of the island, and laid siege to Lilybæum. But the approach of winter put a period for the time to hostilities, and Dionysius was carried off by death before they could be renewed. He died in 367 B.C. His death has been by some reported to have ensued from a debauch; by others he is said to have been poisoned by his physician, at the instigation of his son. The character of Dionysius has been variously estimated. It cannot be denied that he was an able statesman and a brave soldier. But for the prudence and courage which he displayed in the early years of his reign Sicily would undoubtedly have become a dependency of Carthage. His enterprises were generally successful. The Syracusans, under his administration, attained such a height of power and splendour as excited the admiration of surrounding nations. But he was unscrupulous and vindictive, and, though he preserved the forms of popular government, he undoubtedly made good use of his powerful bands of trained and faithful mercenaries. Dionysius affected the society of learned men. His invitation of Plato to Syracuse, which was soon followed by the philosopher's departure in disgrace, is well known.—R. M., A.

DIONYSIUS THE YOUNGER, Tyrant of Syracuse, son of the preceding by Doris the Locrian, succeeded his father in 367 B.C. His accession was attended with the show of popular election. Dionysius the Younger had not attained his thirtieth year when he became tyrannus. He succeeded to his father's influence in the south of Italy, and for some time pursued his policy in regard to the Adriatic; but he had been suffered to grow up in idleness and luxury, and purposely kept in entire ignorance of affairs. The natural consequence of this wretched training, or rather want of training, soon became apparent. He was dissolute and indolent, and shortly exhausted the slender stock of popularity with which he commenced his reign. The banishment of Dion (See DION of Syracuse) so enraged the Syracusans that when the exile returned during the absence of Dionysius from the city, they rose in insurrection to defend the philosopher and repulse the tyrant. Dionysius, failing in his attempt to quell the disturbance, turned away to Locri, the native city of his mother. He craftily seized the citadel of that place, and for several years ruled over the Locrians as tyrant. They got rid of him when in the tenth year after his expulsion from Syracuse he again became master of that city by treachery. The Syracusans bore his oppressive rule till the arrival of Timoleon in Sicily, when he was obliged to surrender the citadel of Ortygia on condition of being allowed to depart in safety to Corinth. His departure took place in 343 B.C. The remainder of his dissolute and inglorious life was spent at Corinth. Some writers represent him as obliged to support himself by keeping a school; by others he is said to have become one of the mendicant priests attached to the worship of Cybele. These stories are probably exaggerations, as we know that he carried away immense wealth from Syracuse, and that he was admitted to familiar intercourse with Philip of Macedon.—R. M., A.

DIONYSIUS, bishop of Alexandria, surnamed THE GREAT, was a worthy pupil of Origen. In 247 he succeeded Heraclas as bishop of Alexandria. When the Decian persecution broke

out, he attempted to flee, but was seized and carried to Taposiris, whence he escaped. In the persecution under Valerian in 257, he was banished to Cephar in Libya; then to Colluthion in Mareotis. Here he was an exile three years, till Gallienus' edict in favour of the christians gave him his liberty in 260. The rest of his life was spent in theological controversies. In the true spirit of the Alexandrian school he combated millennarianism. In explaining the doctrine of the trinity he held the Origenist view. Against the Sabellian heresy his zeal carried him away, so that he uttered things by no means orthodox; such as, that the Logos was created by the Father, was not equal to him in nature, and began to exist in time. These, however, he explained or retracted in a treatise addressed to Dionysius, bishop of Rome. To the synod at Antioch, which was summoned to condemn the tenets of Paul of Samosata, the infirmities of age did not allow him to go; but he wrote a letter on the subject. He died in 265, having been bishop of Alexandria seventeen years. Dionysius was a right-spirited theologian, possessing much of the temper of his great master Origen. Though he combated prevailing heresies, he generally did so with a moderation which ecclesiastical combatants seldom exhibit. Respecting the baptism of heretics, christian benevolence, the propriety of flight in time of persecution, millennarianism and other subjects, he avoided extreme views. Of his numerous writings, polemical, exegetical, ascetic, and apologetic, only inconsiderable fragments have come down to our day.—S. D.

DIONYSIUS, surnamed THE AREOPAGITE. Little if any thing certain is known of his history, except that he was converted to christianity by the preaching of the apostle Paul at Athens. (Acts xvii. 34.) It is said that he studied first at Athens, then in Egypt; and that when he perceived the eclipse of the sun, which happened at the crucifixion of Christ, he said, "Either God suffers, or sympathizes with one who is suffering." After returning to Athens, he became a member of the court of Areopagus. Dionysius of Corinth states that he was the first bishop of Athens. Tradition represents him as suffering martyrdom. Certain writings are ascribed to him, which have been much discussed and criticized: they are, concerning the heavenly hierarchy; concerning the ecclesiastical hierarchy; concerning divine names; concerning mystical theology; and ten epistles. An eleventh epistle, which was subsequently added, is from another writer. After the time of Le Nourry the Catholic theologian, who strengthened and confirmed Daille's arguments against the authenticity of these works, all learned men united in believing them spurious; nor did Kestner's defence in 1819 avail in the least degree to reverse the sentence. The works of Dionysius contain a mixture of neo-platonism with christianity; and exercised an important influence on the theology of the middle ages. They are highly mystical and speculative. It is impossible to ascertain their author, or the precise century he belonged to. They could hardly have appeared so early as the third century of the christian era, in which Baumgarten-Crusius puts them. They belong rather to the fifth; and therefore to the later period of neo-platonism, whose most eminent representative was Proclus. So Engelhardt judges; and Vogt agrees with him. The best edition is that of Balthasar Corderius, Paris, 1615, which was reprinted various times. The ablest treatises upon them are those of Baumgarten-Crusius and Engelhardt, published in 1822 and 1823; to which may be added Vogt, in Herzog's Encyklopædie, under the word "Dionysius."—S. D.

DIONYSIUS OF COLOPHON, a Greek painter of the period of Polignotus, 450 B.C., whom he vainly attempted to rival. The greatest fault of this otherwise highly-praised artist was the total absence of idealizing power and excess of patient, strict imitation of nature. He was, therefore, nicknamed the Painter of Men, whilst Polignotus was called the Painter of Gods.—R. M.

DIONYSIUS HALICARNASSEUS, received his surname from his birthplace, Halicarnassus, a city of Asia Minor, in the Dorian colony of Caria. Of his early life we have no authentic records; but he seems to have been between thirty and forty years of age, when he removed to Rome, 29 B.C., immediately after the death of Antony had given Augustus the undisputed possession of the empire. The following twenty-two years were spent by him in literary studies and archæological investigations among the savans of the imperial city, with many of whom he was on terms of friendship. Quintilian mentions his name in conjunction with that of the rhetorician Cæcilius; from whom and from the accomplished jurist Tubero, he would derive stimulus and aid in those critical studies which contributed in no small degree to his eminence. His works in this department exhibit an unusually high tone of judgment and literary taste, with a disposition to censure in the severest terms whatever tended to lower the aim of eloquence from the practical and useful to the showy and fallacious. Besides his treatise on the art of rhetoric, and another on the collocation of words in oratory, there are extant, either in whole or in part, six or seven productions of his pen, which are principally occupied with critical essays on the most celebrated orators. Lysias, Isocrates, Isæus, Demosthenes, Æschines, and others, along with some of the historical writers also, are examined and judged with unusual ability; while his account of the life and works of Deinarchus has been justly pronounced a most careful and correct estimate of the last of the great Attic pleaders. Although these critical disquisitions are the most valuable of his writings, he is probably better known as a historian, having spent much time and labour on his "History of Ancient Rome," which he published about seven years before the christian era. Of the twenty books into which it was divided the first half has been preserved, with fragments of the remainder; it brought down the narrative to the beginning of the Punic wars, but the extant portion of it terminates about two hundred years earlier. As it was written with the avowed object of proving to his Grecian countrymen, that their conquerors were not the rude barbarians they supposed, it combines with the narrative of events an analysis of the Roman character and civilization, tracing the influence which the political constitution, religion, and manners of the people, had on the wonderful course of their national progress and triumphs. Niebuhr's estimate of it is high; he says, "The careful use which Dionysius made of his authorities renders him invaluable to us. . . . The longer and the more carefully the work is examined, the more must true criticism acknowledge that it is deserving of all respect, and the more will it be found a storehouse of most solid information." A later writer, Sir G. C. Lewis, though he has formed a more moderate estimate of its value, has felt it due to the author's integrity to say, "There is every reason for believing, that not only for the general outline of the history, but with respect to each successive event, he took for his groundwork the narrative formed by some one of the historians or antiquarian writers who preceded him; and that the nucleus of his facts was in no case drawn from his own imagination. We may reasonably assume that in writing his book he adhered to the pursuit of truth and honesty, which he declared to be his paramount object; and that he showed that regard for veracity in his own book, which he admired in the works of other historians, and prescribed to all." Dionysius apparently died towards the beginning of the christian era.—W. B.

DIONYSIUS PERIEGETES, seems to have lived in the early period of the Roman empire, but the exact date is now uncertain. The place of his birth also is matter of doubt; according to some, Byzantium, and, in the opinion of others, a city near the Persian gulf, was his original residence. He wrote a description of the earth in Greek hexameters; and from its title, "Periegetes," he has received his surname. The book, which extends to nearly 1200 lines, is still extant, and has been carefully edited in Bernhardy's Geographi Græci Minores; but it possesses little or no value, poetic or geographical.—W. B.

DIONYSIUS THRAX, has been supposed to owe his surname to the hoarseness of his voice, but it probably denoted his extraction—his father being of Thrace. His own birthplace is uncertain; some referring it to Alexandria, others naming Byzantium. He was a distinguished grammarian, taught for some time in Rhodes, and subsequently had a school in Rome about eighty years before the christian era. Of the several works written by him, the most noted was a treatise on the art of grammar, which attained great popularity in former times, and continued long in use as a model of elementary academic instruction. He has gained a high reputation also as a critic by his notes on the Iliad. It is not known whether these were published in a separate form; they are now embodied in the Scholia Veterûm, and contribute largely to the value of these ancient commentaries.—W. B.

DIOPHANTUS, a mathematician of Alexandria, who probably belongs to the middle of the fourth century. The only work by which his name is preserved from oblivion is his "Arithmetic," originally consisting of thirteen books, but of which only six

have been recovered. Diophantus has sometimes been spoken of as the father of algebraical analysis, but the probability is that he borrowed it from the East. The Diophantine analysis or problems are certain questions relating to the squares and higher powers of numbers, the properties of which were first discussed in his arithmetic. The symbols used by him are different from those which have been handed down to us from other sources. The sign of subtraction resembles *plus* more than *minus*, and he denotes the square of a number by the contraction of the Greek word for *power*. Hypatia of Alexandria wrote a commentary on the "Arithmetic" in the fifth century, but the work was lost to the world till it was discovered by Regiomontanus in the libraries of Italy. The earliest printed edition is that of Xylander, who followed the manuscript in the university of Wittenberg, and added the book on polygonal numbers, usually but erroneously ascribed to Diophantus. Peter Fermat, son of the great mathematician of that name, published an edition, with the valuable notes his father had written on the margin of a copy of a former edition. It was in these notes that Fermat first indicated his beautiful researches on the theory of numbers. According to an epitaph, given in the form of a problem, and preserved in the Greek Anthology, a sixth part of his life belonged to the period of childhood, and a twelfth to that of youth. After this he spent a seventh part of his life in the married state, without a child, but five years subsequently he had a son, who died after having attained half the age of his father; the latter surviving the former by five years. The solution of the problem gives forty-four as the age at which he died.—W. L. M.

DIOSCORIDES, Pedacius or Pedanius, was the author of a treatise on materia medica. Very little is known of his life. It is commonly believed that he belonged to Anazarba in Cilicia Campestris; and that he was a physician by profession. Whether he lived in the first or second century is uncertain. From the fact of Pliny's not mentioning him, it is supposed that he was somewhat later. He is the author of Περὶ Ὑλης Ἰατρικης in five books, which, judged by the standard and knowledge of the time it appeared in, is a work remarkable for ability, research, knowledge, and erudition. It contains a description of all articles used as medicine, and their virtues. For a long time after it was appealed to as an authority, without much addition being made to it. The part which relates to the plants of Greece has been illustrated in the great work begun by Sibthorp, and since completed by Lindley in ten volumes. In addition to the work on materia medica, Dioscorides is said to have published, on poisons; on poisoned animals; on medicines easily procurable, both simple and compound, &c. An edition of the whole was published by J. A. Saracenus, in Greek and Latin, Frankf., 1598, folio. C. Sprengel has also edited them at Leipzig, 1829–30, 2 vols. 8vo, in two languages. An Arabic translation of the treatise on materia medica is found in MS. in various European libraries.—S. D.

DIOSCORIDES or DIOSCURIDES of Ægea, one of the four great gem engravers of antiquity recorded by Pliny. The other three are Pyrgoteles, Apollonides, and Cronius. Whilst the works of these, as they come down to us, are very few, and often of a doubtful authorship, those of Dioscorides, as well for number as for merit and authenticity, are among the most important relics of antiquity. According to Pliny, the chief claim to celebrity of this renowned artist consists in his having engraved the portrait of Augustus on a stone which was used as a seal, not only by that emperor, but by a number of his successors. The relics of the genius of Dioscorides are to be found scattered among the great European collections. He flourished about the time of Augustus and Tiberius.—R. M.

DIOSCORUS, was set up as an anti-pope upon the election of Boniface II. to succeed Felix III., in the year 530. The occasion of the schism is uncertain, but it was put an end to within a few days by the death of Dioscorus.—T. A.

DIOTISALVI, the Italian architect who designed and erected the baptistery of Pisa; one of the earliest champions of the great Tuscan Rinascimento. He is believed to have been a native of Pisa. The date of the beginning of the stupendous building which has immortalized his name is put down at 1152; this date, as well as the name of the architect, being recorded in an inscription existing in the building itself. His work presents an interesting amalgamation of the ancient or Greco-Roman style, with a great deal which is evidently Lombard or Gothic. Of the life of this architect little is known, and little can be said; of his work much could be said, were this the proper place for it. Quatremère de Quincy, in his lives of celebrated architects, when, comparing this building with the similar one at Florence, built six centuries later, concludes by stating—"The baptistery of Florence is a reminiscence of a lost taste; that of Pisa is the precursor of the good style of architecture, just at its dawn."—R. M.

DIPŒNUS and SCILLIS, the first Greek sculptors who are said to have used marble in their works, were natives of Crete, and lived about 580 B.C.—R. M.

DIPPEL, Johann Conrad, an eccentric German physician who gave himself the name of Christianus Democritus, was born at the castle of Frankenstein, where his father was a Lutheran minister. He studied theology at the university of Giessen, and early in life published two works, the one entitled "Orthodoxia Orthodoxorum," and the other "Axioma veteris Adami detectum et discussum." After this he gave a course of physico-chiromantic lectures at Strasburg, where he led so irregular a life that he was at last forced to quit the city. He then returned to Germany and published his "Papismus Vapulans." This work, in which he attacks the protestants, raised him up many enemies. Dippel now turned his attention to medicine and alchemy, but his irregular habits had plunged him in debt, and a considerable number of his remaining years were spent in travelling from town to town in order to elude the vigilance of his creditors. During this period of anxious vagabondage, he made the acquaintance of the prisons of Berlin, Copenhagen, Frankfort, Leyden, Amsterdam, Altona, and Hamburg. A false report of his death having several times got abroad, he gave the world in 1733 a kind of certificated promise that he would not die till 1808; but the grim king seemed to be in haste to prove the alchemist a false prophet. On the 25th of April of the following year poor Dippel was found lifeless in his bed at the castle of Witgenstein. Dippel invented Prussian blue, and an empyreumatic oil, still called by his name, which he offered as a sort of panacea.—R. M., A.

* DIRICHLET, Peter Gustaf, a celebrated German mathematician, was born at Düren in the Rhine provinces, on the 11th February, 1805. He came early to France, and at the house of General Foy made the acquaintance of several eminent mathematicians. When only twenty years of age he gained a considerable reputation by his dissertation entitled "On the impossibility of some indeterminate equations of the fifth degree." After this he returned to his native country, and graduated at the university of Breslau in 1827. In the following year he became ordinary professor of the mathematical sciences at Berlin, and has filled since 1855 the chair of mathematics in the university of Göttingen. The French Institute, of which he had been a corresponding member since 1833, elected him in 1854 foreign associate on the death of Leopold von Buch. Dirichlet has won for himself the reputation of one of the first geometricians of the time. Many of his papers are to be found in the Dissertations of the Academy of Sciences of Berlin, and in Crelle's Journal of Pure and Applied Mathematics.—R. M., A.

DISNEY, a learned English divine and magistrate, was born at Lincoln in 1677, and died on February 3, 1720. He was educated at a private academy belonging to the protestant dissenters, and, being designed for the profession of law, was for some time a member of the middle temple. He never practised at the bar, but became one of the best magistrates of his time. He was diligent, disinterested, and impartial, and received on more than one occasion the thanks of the judges of the circuit for services rendered to his country. He was particularly active in the suppression of vice and immorality, and acted in concert with those societies which were established during the reign of Queen Anne for promoting reformation of manners. After twenty years' active duty on the bench, Disney conceived the design of becoming a minister in the Church of England, with which he had communicated from the time he had attained to manhood. His desire for holy orders was warmly applauded by Dr. Wake, archbishop of Canterbury, and he was accordingly ordained deacon, and afterwards priest in 1719. He was presented in the same year to the vicarage of Croft and to the rectory of Kirkby-super-Baine, and in the following year was instituted to the vicarage of St. Mary in Nottingham, where he remained till his death. Disney had been at much pains in collecting materials for an extensive work to be entitled "Corpus Legum de Moribus Reformandis," but his comparatively early death prevented its

completion. The proposals were printed at Lincoln in 1713. He published, however, a great many books, of which may be mentioned—"Primitiæ Sacræ, the Reflections of a Devout Solitude, consisting of meditations and poems on divine subjects;" "An Essay on the Execution of the Laws against Immorality and Profaneness;" "A View of the Ancient Laws against Immorality and Profaneness, under the following heads—Lewdness, Cursing, Blaspheming, &c., collected from the Jewish, Roman, Greek, Gothic, Lombard, and other laws, down to the middle of the eleventh century."—R. M., A.

* DISRAELI, Benjamin, the Right Hon., a leading conservative statesman, and contributor to several departments of literature, was born in London on the 21st of December, 1805. He was the eldest of the three sons of Isaac Disraeli, the author of the Curiosities of Literature. (See Disraeli, Isaac.) His early education was strictly private. For two or three years he was at school under the Rev. Dr. Cogan, a Greek scholar of eminence, who had contributed notes to the Æschylus of Bishop Bloomfield, and was himself the editor of the Greek gnomic poets. On leaving the establishment of Dr. Cogan, Mr. Disraeli was placed with a private tutor in Buckinghamshire, his father's adopted county, and his education was severely classical. This circumstance gave shape to his first literary effort—an edition of the Adonisian Eclogue of Theocritus—printed for private circulation. The elder Disraeli, who always lived in seclusion, and during the last thirty years of his life almost uninterruptedly in Bucks, had a powerful friend who offered to provide for his promising son in one of the offices of the court of chancery. The post offered was one, the tenure of which would, in the usual course, have led to some of the highest prizes of the profession. To be admitted as a solicitor was a necessary preliminary, and hence the mythus that Mr. Disraeli was once, as has been often published, "an attorney's clerk." Although the legal life thus commenced was little more than a form, Mr. Disraeli soon relinquished it from a youthful restlessness of head and heart, which then rendered travel absolutely necessary. In due course a younger brother, Mr. Ralph Disraeli, was offered and embraced the same opportunity, and that gentleman has now risen to the post of registrar of the court of chancery, one of responsibility and emolument. While quite a youth, Mr. Disraeli made the acquaintance of the late Mr. Lockhart, the son-in-law and biographer of Sir Walter Scott, and for many years the editor of the *Quarterly Review*. In 1825 Mr. Lockhart undertook, with the countenance of Mr. Canning, to edit the ill-fated *Representative*, a daily newspaper, of which, as of the *Quarterly*, the late John Murray of Albemarle Street was the proprietor. It was fondly hoped that the *Representative* would be to the *Times* what the tory *Quarterly* had become to the whig *Edinburgh*. The experiment signally failed. Started in the January of 1826, the *Representative* expired in the following July; and when schemes for new daily papers were broached in his presence, Mr. Murray, it is said, used to point to the bound volume of the *Representative* in his book-shelves, and say, "There is all that remains of £50,000." The intimacy between Mr. Lockhart and the young Disraeli gave rise to, or encouraged a report perpetuated and popular to this day, that Mr. Disraeli conducted the *Representative;* but we have reason to believe that this is a complete mistake, and that Mr. Disraeli, far from having edited the *Representative*, never wrote a line in that journal, or was even asked to write a line in it. 1826, the year of the foundation of the *Representative*, was, however, certainly that of Mr. Disraeli's first notable appearance as an author. In that year the London world was startled by the appearance of an anonymous novel —"Vivian Grey"—in which the political, social, and literary celebrities of the day were sketched, and sometimes satirized, with remarkable power. The attempt was then a new one, and its combined vigour and novelty made "Vivian Grey," and of course its authorship, one of the chief topics of the day. The secret could not long be kept, and Mr. Disraeli, then only twenty, became a social and literary notability. The second part of "Vivian Grey," which excited less attention than its predecessor, was published in 1827, and followed in 1829 by the "Young Duke," a powerful story of love and catholic emancipation. In the year of the appearance of the "Young Duke," Mr. Disraeli left England for a second time with, for those days, an extensive plan of travel, embracing Egypt, Syria, and Asia Minor generally. It was during this tour that he wrote "Contarini Fleming," which excited the enthusiasm of Heinrich Heine; and the "Wondrous Tale of Alroy," planned and partly composed at Jerusalem; both of them were published during the years 1831–32. Mr. Disraeli was thus absent from England during the crisis of catholic emancipation, and returned to it towards the close of 1831 to find the reform bill the law of the land. His pen, as has been seen, had not been idle in the interval, and the time seemed now come for an entry into the parliamentary arena. At the general election of 1832 he appeared as a candidate for the representation of the borough of High Wycombe, in the immediate neighbourhood of his father's seat of Bradenham, Bucks. The rival candidate was the Hon. Charles Grey, a son of the then premier, Earl Grey. Mr. Disraeli was brought forward under the auspices of the old corporation, and proposed by the tory mayor. The tories were influential men, but constituted a very small minority of the electoral body. Mr. Disraeli effected a coalition between them and the radicals. The leaders of the latter party obtained the famous recommendatory letters of Joseph Hume and Daniel O'Connell, with neither of whom was Mr. Disraeli then personally acquainted. Colonel (now General) Grey was successful, but Mr. Disraeli's candidature excited attention beyond the limits of High Wycombe. The premier put the question—"Who is he?" respecting the opponent of his son; and Mr. Disraeli made the interrogatory the title of a pamphlet, now extremely rare. Immediately after the loss of this election, he was invited to stand for Marylebone, and issued an address; but the matter went no further. Towards the close of 1833 we find him once more addressing the electors of Wycombe, and publishing a pamphlet "The crisis examined." To the same year belong the publication of the "Revolutionary Epic," a quarto volume of blank verse.

In 1835 the contest with Colonel Grey was repeated at High Wycombe, where Mr. Disraeli was supported by the same combination as in 1833. Once more unsuccessful at High Wycombe, he contested in the same year the representation of Taunton with Mr. Labouchere (now Lord Taunton); and in the course of the election he had occasion to attack O'Connell. O'Connell retorted, and during the controversy Mr. Disraeli wrote to the Irish agitator—"We shall meet at Philippi." But some time had to elapse. Mr. Disraeli was defeated at Taunton, and fell back upon his pen. In his second candidature at High Wycombe, he had been encouraged by Sir Robert Peel, and Lord Lyndhurst was now among his intimate friends. Sir Robert Peel's chancellor was "the noble and learned lord," to whom Mr. Disraeli addressed his "Vindication of the English Constitution," published in 1835, in which admiration for Bolingbroke was warmly expressed, and Mr. Disraeli's favourite theory of the "Venetian constitution" emphatically broached. Nor was fiction neglected amid political study and lucubration. The year which witnessed the publication of the "Vindication" ushered into the world the novel of "Venetia," of which Byron and Shelley were the heroes. So too in 1836, "Henrietta Temple," a love story, followed the collective publication of those "Letters of Runnymede," which, appearing in the *Times*, and distinguished by the boldness of their invective against the whigs, were universally ascribed to Mr. Disraeli. "The Letters of Runnymede," in their collective form, were dedicated to Sir Robert Peel.

At last, in 1837, Mr. Disraeli's ambition was gratified. At the general election which followed the death of William IV., he stood as one of the two conservative candidates for Maidstone, who were opposed by Colonel, now General Thompson, of corn-law repeal celebrity. He was successful, and the "meeting at Philippi" took place on the 7th of December, during an adjourned debate on the Irish election petitions. O'Connell had delivered himself of a violent tirade against Sir Francis Burdett, and the house was in a state of great excitement when Mr. Disraeli rose. The occasion, and something perhaps both in his matter and his manner, told against him. The house would not hear him. "I am not at all surprised," were his closing words, "at the reception I have experienced. I have begun several times many things, and I have often succeeded at last. I sit down now, but the time will come when you will hear me." Mr. Disraeli went the right way to work to retrieve his failure. He spoke soon again, but briefly, and was by degrees recognized as somebody. In 1841 he was returned as member for Shrewsbury, which he represented for six years. In the new parliament he was a supporter of Sir Robert Peel; but as the policy of the minister became identified with that of his opponents, Mr. Disraeli fell away from him. As time wore on, there were

malcontents among both the seniors and juniors of the conservative party. It was the juniors that Mr. Disraeli first aspired to lead. Soon after his first parliamentary appearance he had published "The Tragedy of Count Alucios," and since then he seemed to have deserted literature. But in 1844 he gave the views of the newly-formed "young England" party a powerful and fascinating expression in his political, social, and personal novel of "Coningsby," which ran rapidly through many editions, and made Mr. Disraeli one of the notables of his day and generation. It was succeeded in 1845 by "Sybil." The following year came Sir Robert Peel's conversion to corn-law repeal, and Mr. Disraeli secured his position by placing himself at the head of the conservative party in the house of commons, under the nominal leadership of Lord George Bentinck. At the general election of 1847 he was chosen one of the members for the county of Bucks, without a contest, and has since been returned five times for that historical shire. On the death of Lord George Bentinck, to whose memory he devoted "Lord George Bentinck, a political biography," published in 1851, Mr. Disraeli soon became the accepted as well as the virtual leader of the conservatives in the house of commons, and in February, 1852, on the fall of Lord John Russell's ministry, he was appointed chancellor of the exchequer in Lord Derby's first administration, and leader of the house of commons. These two honours devolved upon Mr. Disraeli, without his having held office, an event which had never happened previously, except in the case of Mr. Pitt, when the latter was appointed chancellor of the exchequer in Lord Shelburne's government, and for as short a period. Lord Derby's first ministry fell in the December of 1852, Mr. Disraeli's second budget having been rejected by a small majority, and Lord Aberdeen's coalition ministry followed. Again, in February, 1858, he was appointed chancellor of the exchequer, and held the office until the resignation of Lord Derby's second ministry in June, 1859. Through the illness of Lord Derby, Mr. Disraeli in 1867 succeeded him as premier, and during his tenure of office were passed the new reform bills for England, Scotland, and Ireland. In 1853 the university of Oxford conferred on him the degree of D.C.L. In 1839 he married the only daughter (created Viscountess Beaconsfield in 1868) of the late John Vinay Evans, Esq., of Branceford Park, Devon. With the exception of "Tancred," published in 1848, and "Lothair," in 1870, his principal writings have been already mentioned. "Lothair" had the somewhat curious fate of being belauded by the liberal journals, and severely handled by *Blackwood* and the *Quarterly*.—F. E.

DISRAELI, Isaac, D.C.L. and F.A.S., an eminent English author, was the only child of Benjamin Disraeli, a Venetian merchant, and was born at Enfield, May 12, 1766. His father, who settled in England in the reign of George the Second, was a descendant of one of those Hebrew families whom the inquisition had forced to emigrate from Spain at the end of the fifteenth century, and who found a refuge in the tolerant territories of the Venetian republic. His strong predisposition for literary pursuits developed itself even in childhood, much to the perplexity of his parents, but in due time he was permitted to follow his bent. He was educated in Holland, and travelled extensively on the continent, until the state of affairs in France rendered it expedient to return home. In 1788 an anonymous satire, "On the Abuse of Satire," addressed to Dr. Joseph Warton, which was directed against Peter Pindar, then at the height of his flagrant notoriety, and which produced a considerable sensation, ultimately brought the name of Disraeli into notice, and introduced him into the literary circles of that day. About this time, also, he published anonymously, in a single volume, the "Curiosities of Literature," an experiment whether a taste for literature could be infused into the multitude. Its success was so decided that a second volume was added two years afterwards. For twenty years the brother volumes remained favourites of the public, when, after that long interval, their writer, taking advantage of a popular title, poured forth all the riches of his matured intellect, refined taste, and accumulated knowledge into their pages, and produced what may fairly be described as the most celebrated miscellany of modern literature. With the exception of some works of imagination, most of which were published anonymously, Isaac Disraeli arrived at the mature age of forty-five before his career, as an eminent author influencing opinion, really commenced. From 1802, when he married, to 1812, his life was passed acquiring that store of facts which was the foundation of his future speculations. He was the first among our authors who investigated the manuscript treasures of the British Museum. The next ten years passed entirely in production. The "Calamities of Authors;" his "Memoirs of Literary Controversy," in the manner of Bayle; his "Essay on the Literary Character," the most perfect of his compositions, were all chapters in that "History of English Literature" which he then commenced to meditate, and which it was fated he should never complete. What then retarded this project was the embarrassing success of his juvenile production, the "Curiosities of Literature," and his desire to make this work worthy of the favour it enjoyed.

Having inherited, on the death of his father, an ample fortune, he determined shortly after to settle in Buckinghamshire, a county to which he was much attached, and for the last thirty years of his life he seldom quitted his country seat. Here, after having previously published a "Vindication of the Character of King James the First," "an affair of Literary Conscience," he produced, in five volumes, his "Commentaries on the Life and Reign of Charles the First," a work abounding in sound and novel views, and original research. The university of Oxford conferred on him, in consequence, the degree of D.C.L., a fitting homage, in the language of the great university, *optimi regis optimo vindici*. Notwithstanding he was now approaching his seventieth year, he devoted himself to the composition of the history of our vernacular literature; but towards the end of the year 1839, being still in the full vigour of his health and intellect, he suffered a paralysis of the optic nerve. This closed his literary career, though the fragment of his history, under the title of "Amenities of Literature," was published in three volumes. He died in February, 1848, in the eighty-second year of his age, a widower, but leaving by his wife, Maria, the daughter of G. Basevi, Esq., four children: a daughter deceased; the Right Hon. B. Disraeli, M.P. for the county of Bucks; Ralph, registrar of the high court of chancery; and James, a commissioner of inland revenue. As an English author, Isaac Disraeli has been described by a great authority, as "a writer *sui generis*." In his ample and curious knowledge, love of research, philosophic vein, and impartial summing up of the evidence on controversial points of history and criticism, he chiefly resembles Bayle, though inferior to the great Frenchman in logical precision. He however excels Bayle, and indeed all writers in belles lettres, in his style, which was singularly lively and graceful. A poetical temperament animated his page with picture, and his strong sympathy with his subject made him a delightful and dramatic biographer. No man ever wrote so much about authors, or was more intimately acquainted with the idiosyncracy of the literary character. He was also one of the first writers who opened that vein of historical research among original materials, which has in the present day been carried to so remarkable and advantageous an extent. His series of works largely illustrates the literary and political history of England. Their editions are numerous. Of the "Curiosities of Literature" there have been twenty. Recently there has been an edition of his collected works, edited by his son, to which is prefixed a memoir, of which we have availed ourselves in this notice.

DISSEN, Ludolf, a distinguished German philologist, was born December 17, 1784, at Grossenschneen, near Göttingen, a village of which his father was pastor. From 1804 till 1808 he studied at Göttingen under the most celebrated professors, among others Heyne and Herbart; and in 1809 received a license as Privatdocent, or private lecturer. Three years after he was called to the chair of classic literature at the university of Marburg, which he exchanged soon after, in 1813, for a professorship at Göttingen. At the latter town he died, September 21, 1837. His works, all of them critical and philological, are very numerous. The earliest of these, an "Instruction for Tutors to read the Odyssey with Boys," was published in 1809, and is still in great use; it was followed the year after by the critical essay entitled "De temporibus et modis verbi Græci," and in 1813 by the "Disquisitiones Philologicæ." But he became best known by succeeding annotated editions of Greek and Latin classics, among which are most notable—a new edition of Pindarus in two volumes, Gotha, 1830; of Tibullus, two volumes, Göttingen, 1835; and of Demosthenes' De Corona, 1837. He further edited "Smaller Latin authors, with biographical sketches," which were published after his death by Professors Thiersch, Welcker, and O. Müller, Göttingen, 1839.—F. M.

DITHMAR or DITMAR, a German prelate and chronicler,

was born in 976, and died in 1018 or 1019. He was educated at the conventual school of Quedlinburg, and rose to be bishop of Mersburg in 1018. He was appointed by Henry II. He wrote a Latin chronicle in seven books, containing the history of the German emperors Henry I., Otho I., II., III., and Henry II. It was published under the care of Reiner Reineccius at Frankfort in 1580. Considerable extracts from it are given in the Script. Rerum Franciscarum of D. Bouquet.—R. M., A.

DITTON, Humphrey, an English mathematician, born in 1675, and died in 1715. His father was a small proprietor in Wiltshire. The son, in opposition to the nonconformist wishes of the father, entered the English church, and for several years exercised his clerical functions at Tunbridge, till his health gave way. Yielding to the advice of his mathematical friends, Norris and Whiston, he resolved to pursue a similar career. He engaged the patronage of Newton, and through him was appointed to the mathematical mastership at Christ's hospital. His death is said to have been caused by chagrin, at finding that a plan for determining the longitude at sea had, on trial, entirely failed, though approved of by Newton and devised in concert with Whiston. He contributed various papers to the Philosophical Transactions, and published treatises on the laws of motion, fluxions, algebra, and perspective. He is less known as a theologian, though he published several religious works.—W. L. M.

DIVINI, Eustachio, an Italian optician, was born at San-Severino about 1620; it is not known when he died. Having applied himself early to the making of optical instruments, he at length attained great excellence in his peculiar department. Divini and Campini were the first who brought to anything like perfection the art of grinding telescopic glasses. The telescopes of the former, in particular, were of so superior a description that they were eagerly sought after by astronomers in every country of Europe. He was, however, soon surpassed by Huygens, who brought the telescope to such perfection as enabled him to discern the ring of Saturn. Divini, who became jealous of his rival, controverted the truth of his discovery in a treatise which he published at Rome, entitled "Brevis annotatio in systema Saturninum." Montucla, however, is of opinion that this work is from the pen of a French jesuit of the name of Fabri. Divini had commenced the work in Italian, having but an imperfect acquaintance with the Latin language, but afterwards, it is said, intrusted its execution in the latter tongue to the jesuit father. Huygens immediately put forth a reply, which was met by a rejoinder from Divini in 1661.—R. M., A.

DIVINO, Morales el. See Morales, Luiz.

DIVITIACUS, a prince of the Edui in the time of Cæsar's Gallic wars. He acknowledged the supremacy and sought the friendship of Rome, visiting the imperial city to invite its succour against the German confederacy in which Ariovistus distinguished himself. His heart, however, always beat true to his kindred, and others besides his brother Dumnorix profited by the respect in which Cæsar held him.—W. B.

DIXON, George, an English navigator of last century, is said to have been originally an officer in the navy, and is known to have accompanied Captain Cook in the third of his voyages. Among the other results of these was a stimulus given to the fur trade with the north-west coast of America, and in 1795 the King George's Sound company was formed in London to promote and profit by that traffic. Two ships were despatched by the company in the autumn of the year to the north-west coast of America—one of them, the *Queen Charlotte*, being commanded by Captain Dixon; the other, the *King George*, by Captain Portlock, who also had been a companion of Cook's. In the course of this voyage Dixon minutely explored a great portion of the coast of Oregon, circumnavigating and naming (if he did not discover) Queen Charlotte's Island. Leaving England in the August of 1785, he returned in the June of 1788, having disposed of his American cargo very advantageously in China. The following year, 1789, appeared a quarto account of his voyage round the world, bearing on the title-page the name of Dixon, and generally referred to as his composition. In reality, however, he was only the editor of the work, contributing valuable charts, appendices, &c. Its main contents are letters descriptive of the voyage, written by Mr. William Beresford, the supercargo of the *Queen Charlotte*. Captain Dixon engaged shortly afterwards in a war of pamphlets with a contemporary navigator, Meares, and published in 1791 a "Navigator's Assistant." He died about the beginning of the present century.—F. E.

* DIXON, William Hepworth, author and journalist, born in 1821, in the West Riding of Yorkshire, has worked his way up from a humble social position to the editorship of the *Athenæum*. Coming to London in 1846, he attracted the notice of Douglas Jerrold, and was employed on the weekly newspaper founded about that period by the celebrated humourist. Mr. Dixon also formed a connection with the *Daily News*, among the more notable of his contributions to which were two series of papers, one on "The Literature of the Lower Orders," the other on "London Prisons;" the latter being afterwards republished in a collective form. Becoming one of the staff of the *Athenæum*, he was in 1853, on the withdrawal of Mr. T. K. Hervey, appointed its editor, a post which he still holds. It is by a series of popular biographies that Mr. Dixon is best known to the general public. His lives of John Howard, William Penn, and Robert Blake have met with considerable acceptance, and gone through several editions. As the champion of William Penn, he has had the honour of tilting at Lord Macaulay.—F. E.

DJAMI MOULLA, Nourreddin Abdu'r-Rahman ben-Ahmed, a Persian poet and grammarian, was born in 1414 at Djam in Khorassan. His father was an admirer of that peculiar philosophy which is known as the theological system of the Sophis. Young Djami Moulla devoted himself chiefly to the study of the same theology at Ispahan, where he became an attached disciple and intimate friend of Abou-Saïd. Some able treatises on the Sophis, which he published, procured him the honour of being introduced to Hassein Mirza. He was also honoured with the special notice of Mahomed II., and afterwards of Bajazet II. The pulpit eloquence of Djami had obtained for him the appointment of open-air preacher. For ten years he thundered from the lofty portico of the blue and gold mosque at Herat against the opponents of the Sophis, and excited the surprise and admiration of the fastidious Persian divines, by the purity of both his Arabic and Persian style and accent. He wrote and preached, during the ten years of his appointment, a large number of sermons on the decay of virtue and the vices of the followers of lust. He was himself a model of sanctity and chastity; and in the words of Bajazet, "he was the shepherd and chief of the immaculate." Bossuet, whose immense erudition in Arabic and Persian laws and customs, rendered him the most competent judge of the merits of Djami's celebrated work, "The Breath of the Holy Persons," frequently asserts that the perusal of "The Lives of the six hundred and nineteen Male and thirty-four Female Sophis," written by Djami, made him more than a match for the protestant anti-celibacy partisans, Luther, Calvin, &c. Djami's work, known as "The Seven Splendours," includes seven poems, besides the Straight Line, a political work; the Golden Chain; a Gift to Free Men; the Pious Man's Rosary; on Patience, Beauty, and Truth; the Book of Alexander's Wisdom; Selman and Absel, a love tale; Yousouff and Zoleikha. His "Diwans," an erotic poem, is in high estimation. The Italian translation by Chabert, accompanying this work, is a collection of letters full of that bombastic *enflure*, which makes the Persian and Arabic writers quite unintelligible. Djami's Arabic grammar, printed at Constantinople and Calcutta in 1820, is the most practical of all Semitic grammars, being the only one which exhibits Arabic derivatives. So is "The Linear and Verbal" of the same author, published in Gladwin's Persian Moonshee, London, 1811; this being an esteemed Persian and Arabic homonymy and synonymy. At the bibliotheque imperiale in Paris there exists a collection of manuscripts called "Djami's Kouliet," or totality of Djami's works. The general library at Calcutta boasts also a magnificent "Kouliet;" but both Paris and Calcutta are in the wrong, for a doubt arises in regard to the accuracy of the number of Djami's works, which are said by Gladwin to be ninety-nine, and by De Hammer only forty-five.—Ch. T.

DJÉLAL, Eddin Roumi, a celebrated Persian saint and lyrical poet, was born at Balkh in 1195; died in 1271. His family was ancient and noble, his father, Mohammed Boha Eddin, being grandson to the celebrated Khalif Aboubekr; his mother a scion of the royal family of Khorassan. Young Djélal was educated at the celebrated grammar-school of Balkh, under the tuition of his own father. He soon came under the notice of several eminent scholars, who encouraged him to open a school of his own. Finding that his theological views were misrepresented to his injury at the court of the Sultan Mohammed Kharism Shah, he left Balkh for Mecca, whence he went to Konia, where he took

up his abode, and continued to reside and teach down to the period of his death. Djélal was frequently involved in controversy. His principal protector was the Sultan Aladdin Kaïk Abad; and such was his modesty that at the advanced age of fifty he left off teaching and became a student at the theological school of Konia, at that time under the direction of the Sheiks Salah Eddin Kerkab and Hassan Eddin. Under these celebrated ulemas he prosecuted with considerable zeal his "heavenly studies." The most important of Djélal's writings is the "Metsneri," which is considered as the standard moral and theological poem of Persic and north-western Arabia. It contains five thousand distichs, and proves satisfactorily that Djélal knew how to combine literature and religion, and the graces of the mind, with the higher duties and loftier aspirations of a divine. Some of the prayers are intermixed with benedictions in Arabic, written on long narrow rolls of paper, ornamented with miniatures, which make the "Metsneri" a very great literary curiosity. Djelal and his illustrious teacher, Schems Eddin, were buried at Konia by the side of Beha-Eddin.—Ch. T.

DJEM, commonly called Zizim by the christians, a Turkish prince, born in 1459. He was the second son of Mahomet II., and brother of the famous Bajazet. Djem, instigated by ambition, attempted, on the death of his father, to possess himself of the sovereign authority. He raised an army, against which Bajazet sent an old general called Achmet Gheduc. Upon the complete overthrow of his forces at Yenischehr, Djem abandoned his government of Konia, and began a series of wanderings and adventures of the most romantic description. He roamed for some time in western Asia, then passed over to Rhodes, whence he made his way into France. There he sojourned six years. He embarked from Marseilles in 1488, landed at Civita Vecchia, and was conducted to Rome where he had an interview with the pope. He was poisoned at Terracina in 1495.—R. M. A.

DJEMLAH or JEMLAH, Mohammed, originally a poor boy of Ispahan, acquired immense riches by trading in diamonds. He rose into high favour with the king of Golconda. That potentate, however, soon becoming jealous of him, Djemlah transferred his allegiance to Aurengzebe, whom he induced to invade the territories of his former protector. Aurengzebe made him an emir, and put him into the highest posts. He was charged with the expedition against the Deccan, and while conducting another against Assam he fell sick and died.—R. M., A.

DJERÎR, an Arabian poet, who died about 728; better known under the name of Abou-Harza, and also il Basry, that is, the Bassorian. He was secretary to the Sultan Abdel-Melick during the wars against the Guebres, and kept an interesting diary of the events of the period. Djerir's account of the sultan's latter moments is highly interesting. Abdel-Melick gave him a pension of four thousand drachmas a year, which he lost at the death of the sultan. Djerir was, however, more of a satirist than of a panegyrist. Speaking of the forty-three Bassorian poets, who had spoken of his "Erotic Effusions" as "awkward and gallopped"—"Alas! alas!" says he; "what a pity it is that any production of the human intellect should be described by such ostriches!" Two celebrated poets, Ackaiti and Farazdack, took an opportunity of harassing him, using every weapon that came in their poetical way; but the Bassorian's was not a mind to be crushed by insult, and he steadily pursued his poetical course, regardless alike of blame or praise. In the libraries of Bagdad, Bassora, Ispahan, and Chiraz, there are bags full of Djerir's works completely destroyed by white ants. Even Ackaiti's and Farazdack's rolls have not been spared by those destructive insects. The "Erotic Effusions" of Djerir, forming a sort of second volume, is very scarce. It is an Arabic version explained in Persian, neatly written in Edalick, the words explained being marked in red, and written in Neskhi. —(*Chrestomath. Arabica.*)—Ch. T.

DJERHERY, Ismaïl ben-Hammad, a most celebrated Arabian lexicographer, born in the Marawerama (Transoxanus), about the middle of the tenth century. In his twelfth year he accompanied his father to Egypt and Asia Minor, where he attained a thorough command of the fifteen Arabic dialects; an acquisition which he turned to account in his "Sihah Alloghat, or Pure Language," an Arabic dictionary explained in Turkish, with such Turkish words as occur in Persian and Arabic authors. The circumstances of the death of Djerhery resemble the mythological close of Icarus' flying career. Being anxious to make a philological journey to unknown regions, he had a pair of wings adapted to his shoulders, tried them to take his flight from a lofty tower, fell down, and expired shortly afterwards on the ground. The "Sihah" is an immortal work, which, though unfinished (it stops at the letter *Dha*), is the only original Arabic dictionary to which the scholar and philosopher can refer; all others being mere translations or modifications of the "Sihah."—Ch. T.

DJEZZAR, Ahmed, surnamed the Butcher, Pacha of Acre, was born in Bosnia about 1735, and died at Acre in 1804. He fled from his country at seventeen years old, and being in great misery, sold himself to a slave-dealer at Constantinople from whom he was purchased by Ali-Bey. Ali put him among his mamelukes and employed him to assassinate troublesome persons. On his refusing to dispatch Saleh-Bey he had to flee from Egypt. He then, after some wanderings, entered the service of Syria. He became pasha of Acre, and had also the pashalic of Damascus added to his government. It was during the period of his reign that the famous but unsuccessful siege of Acre by Napoleon took place.—R. M., A.

DJORDANI, Séid-Schéif Zein-ed-din Abou'l-Hassan ben-Mohammed ben-Ali. Few Arabian writers during the first half of the fourteenth century enjoyed a higher degree of fame than Djordani. He was born in 1339 at Edgon, near Atterabad, in the Djordjan; never was ill in his life, and died in 1413, within two days of completing his seventy-fourth year. Djordani was educated at Cairo, and thence went to the hospital of Chiraz in Persia, where he was appointed professor of health by Schah Schodja. Djordani's "Carifat, or Book of Definitions," is a most valuable encyclopedia. The first volume comprises astronomy; music; drawing, with views of the temples at Balbec and Palmyra, mosques and pagodas; philosophical discussions; hunting scenes, &c. The second contains mathematics, and the botany, entomology, and natural history of Persia. The third relates to military operations, field movements of cavalry, military bridges, and the passage of rivers, with the principal battles and sieges of Tamerlane, who, annoyed at so much talk about tents and tent-life, "sent that old gossip in exile to Samarcand, to mind his own business." Djordani's "Doctrina Mystica" of the Sophis has been partly translated into French by Sylvestre de Sacy. The letter *Elif* is the only complete one. Flügel has revised and published the original text.—(*Chrestomath. Arabica.*)—Ch. T.

DLUGLOZ, John (in Latin Longinus), a celebrated Polish historian, was born at Beremita in 1415; died at Cracow in 1480. His father was staroste or governor at Noweguiasto. He studied at Nowi-Kozeczyn college and at the university of Cracow. At the age of seventeen he was introduced to the Polish cardinal, Hignien Olesmicki, who appointed him curate of Klobucks Wisliça, and afterwards canon of Sandomir and Cracow. As a diplomatist, Dlugloz greatly distinguished himself in settling the long and well-known war between John Humgard, governor of Hungary, and Iskra, governor of Bohemia. He signed afterwards two treaties of peace—the first between Casimir IV., king of Poland, and Godiebrad, king of Bohemia; and the second in 1465 between Casimir IV. and the Teutonic knights. He had a great share in the pacific settlement of the affairs of Moldavia and Wallachia, two countries which at that time formed a part of the kingdom of Poland. After his return from Rome, where he had been sent as an ambassador to the Pope Nicolas, he was appointed special teacher to Casimir's two sons, Wladislas, afterwards king of Bohemia, and John Albertus, afterwards king of Poland. Dlugloz's "Historiæ Poloniæ Libri xii." is a very remarkable collection, containing, as it does, exact and reliable information relating to the succession of Polish kings and archbishops of the most interesting period of the history of Poland, and many other parliamentary subjects. It is a singular and curious work, which has thrown much light upon the real state of affairs in Poland. Dlugloz died poor. He is entitled to honour for the philanthropic establishment he created in Warsaw, for the support of jurisconsults, under the name of "Dlugloz's Purse."—Ch. T.

DMOSCHOWSKI, Francis Xavier, a Polish critic and historian, born in Podlagnia in 1762; died at Warsaw in 1808. He studied at Prohiczyn college, where he distinguished himself, and became a member of the Piaristes congregation, and subsequently professor at Lomza, Badon, and Warsaw colleges. He was among the first to move in organizing political associations

throughout Poland. His principal works are—"A History of the Diète Constituante," 1792; and "Insurrectionary Government Gazette," 1794. Dmoschowski was the founder of the Friends of Science Society at Warsaw.—CH. T.

* DOBELL, SYDNEY, a living poet of very remarkable genius, was born in 1824 in the vicinity of London. During his boyhood, his father, who carried on the business of a wine-merchant, removed from London to Cheltenham, where Dobell was privately educated. Several stories are related, by ardent friends, of the supernatural precocity of his genius, such as, that he plunged into metaphysics when only seven years of age, and there are ill-natured critics who aver that he has not yet recovered from the effects of that premature discipline. But setting aside these particular myths, it remains, we believe, a well-accredited fact, that the poetical and intellectual qualities of Dobell's mind early developed themselves, and that he was reading, thinking, and musing at an age when most boys are only capable of bird-nesting. At twelve he became a clerk in his father's office, where he remained till 1850–51, when he published "The Roman," a dramatic poem, the success of which was very great, and immediately elevated its author into the first rank of his poetical contemporaries. The most noticeable features about "The Roman," are its passionate eloquence and the enthusiastic sympathy it displays for the patriotic struggles of the Italians. But if the spirit of the verse was intense, the language was too diffuse, and Mr. Dobell was exhorted to concentrate his faculty of expression. In the meantime he had been enriching his experience of nature by travelling in Switzerland, after which he went to London, and subsequently to Edinburgh. In 1854 appeared "Balder," part i., a work which has been warmly praised and loudly condemned. It is one of those perplexing compositions so common in the present day, that are written to expose the falsehood of a particular theory of life, and readers, therefore, like or dislike it, according to their agreement or disagreement with its doctrines. It may be described as a species of protest against the worship of the intellect, and pourtrays, though not very clearly, the havoc made in a noble nature through the insidious and at last monstrously criminal ravages of egotism. Even viewed apart from its "moral," the poem is in many respects a remarkable one; it contains several striking passages, both reflective and descriptive, and individual lines of singular sweetness and subtlety. Some of the scenes towards the close of the volume evince high dramatic power. In 1855, along with his friend and brother poet, Alexander Smith, he published "Sonnets on the War" in which Britain was then engaged with Russia; and, in the following year, a companion volume entitled "England in the time of War," a collection of lyrics, many of which, in point of tenderness, delicacy, and originality of sentiment and music, are not surpassed by any writer. In the opinion of the most discerning critics, this last volume is Mr. Dobell's finest, and indicates the possession of a lyrical faculty as perfect as that of Shelley or Moore.—J. M. R.

DÖBEREINER, JOHANN WOLFGANG, a celebrated German chemist, was born at Hof, Bavaria, in 1780, and died in 1849. At the age of fifteen he began the study of pharmacy, which he prosecuted with much zeal and success. He also applied himself to the study of philosophy, botany, mineralogy, and chemistry, to the latter of which he gave the preference. In 1803 he established a manufactory for chemical products; but this proving more instructive than profitable, he was obliged to abandon it. He afterwards engaged in practical chemistry with special reference to dyeing, alimentary substances, salts, metals, and agriculture. During the five years he was thus employed, he made several discoveries, particularly in reference to the alkaline chlorides, the extraction of soda from Glauber's salt, the preparation of alum and of sal-ammoniac. He also demonstrated the disinfecting property of charcoal. In 1810 he was appointed professor of chemistry in the university of Jena; and stimulated by the interest taken in his labours by Goethe and the grand duke of Weimar, he made numerous discoveries of the highest importance. He was the first to show that anhydrous oxalic acid contains no hydrogen, and to point out the remarkable fact, that when treated with sulphuric acid, it is decomposed into carbonic acid and carbonic oxide. He was the first to analyze organic substances by means of oxide of copper —a method still in use—and he also investigated successfully the chemical phenomena of fermentation. One of his most curious discoveries is that of the singular property possessed by spongy platinum of igniting hydrogen in contact with air or with oxygen—a property which he applied to the construction of a eudiometer, and of an ingenious piece of apparatus for producing an instantaneous light, well known under the name of the Döbereiner lamp.—F. P.

DOBNER, FELIX JOB, one of the most famous native historians of Bohemia, was born near Prague, May 30, 1719. He became at a very early age a monk of the order of the Piarists, adopting the name of Gelasius St. Catharina, and having passed through his noviciate, began teaching German literature, poetry, and philosophy, at the cloister-schools of Leibnik, Vienna, Nickolsburg, and Schlan. He was nominated in 1765 private tutor to the young count of Mansfeld, son of the prince the of same name, and kept this post till 1775, when the Austrian government appointed him *consultor provinciæ* for Bohemia. He died May 24, 1790. His principal works are—"Wenceslai Hagek a Liboczan: Annales Bohemorum, e Bohemica editione Latine redditi et notis illustrati," &c.; "Monumenta historica Boëmiæ, nusquam antehac edita;" "Examen criticum, quo ostenditur nomen Czechorum repetendum esse," &c., "The Introduction of Christianity in Bohemia." Dobner has always been regarded as one of the founders of historical criticism in Bohemia.—F. M.

DOBREE, PETER PAUL, born 1782; died 1825. Dobree was a native of Guernsey; was educated by Valpy, at Reading; entered Trinity college, Cambridge, in 1800; graduated in 1804. Porson's manuscripts were purchased by Trinity college, and when it was determined to print them, the editorship was intrusted to Dobree. In 1820 he printed Porson's notes on Aristophanes; in 1822 Parson's manuscript transcript of the lexicon of Photius. In 1823 he was appointed regius professor of Greek. In 1825 he died. At the period of his death he was engaged with an edition of Demosthenes. In 1831 his Remains were published by his successor in the chair of Greek at Cambridge.—J. A., D.

DÖBRENTEY, GABOR, a distinguished Hungarian author and poet, was born at Nagyfzöllös in 1786, and educated at the gymnasium of Oldenburg. After having completed his studies at Wittenberg and Leipzig, he returned home, and originated the *Transylvanian Museum*, a periodical which tended greatly to raise the standard of Hungarian literature. In 1822 he was chosen by the palatine a member of the commission appointed to institute a Hungarian academy. This academy made him its secretary, and afterwards intrusted to his hands the publication of the "Monuments of the Old Hungarian Language." After having held several high positions to the benefit and honour of his country, he died at his estate near Ofen in 1851. Among his poetical writings we mention his "A Havas' Violája" (Alpine violets), which were translated into German and Italian; and his "Huzzárdalok" (Songs for hussars), a selection of which was translated into English by Sir John Bowring. He translated several plays of Shakspeare, Schiller, and Moliere, and adapted them to the Hungarian stage.—K E.

DOBRIZHOFFER, MARTIN, a celebrated jesuit missionary, was born at Gratz in 1717, and died at Vienna in 1791. In 1749 he was sent out as a missionary to South America, where he spent eighteen years of zealous labour chiefly among the tribes called Guarinos and Abipones. On the expulsion of the jesuits from the Spanish possessions, he returned to Europe, and took up his residence at Vienna. The Empress Maria Theresa delighted to listen to Dobrizhoffer as he recounted the incidents of his sojourn amongst these savage nations. He was a keen observer, and has left much valuable and interesting information respecting the inhabitants and natural history of that part of South America in which he laboured. Southey has passed a high eulogium on him in the Tale of Paraguay, and an admirable translation, from the pen of Coleridge's daughter, of his principal work, "An account of the Abipones, an equestrian people of Paraguay," appeared at London in 1822.—R. M., A.

DOBROWSKY, JOSEPH, the eminent founder of Sclavonic philology, was born at Gyermet, near Raab, August 17, 1753, and received a careful German education, which he completed at the university of Prague. In 1772 he became a jesuit at Brünn, but the order was some time after dissolved. He then was appointed rector of the seminary at Hradisch, near Olmütz, but this institution was broken up likewise. He now found a refuge in the house of Count Nostitz, in whose family he had

formerly acted as domestic tutor. In order to search the principal libraries for manuscripts relating to the Bohemian language and literature, he undertook travels through Sweden, Russia, Germany, Italy, and Switzerland, and came home with ample materials, when, unfortunately, he became mentally afflicted, and had to be taken to a lunatic asylum. He was restored to sanity in 1803, and continued his literary labours till his death, January 6, 1829. He has published a large number of deeply learned works on the Bohemian language and literature. We quote—"Scriptores Rerum Bohemicarum;" "Geschichte der böhmischen Sprache und ältern Literatur;" "Deutsch-böhmisches Wörterbuch;" "Glagolitica;" "Lehrgebäude der böhmischen Sprache;" "Entwurf zu einem allgemeinen Etymologicon der Slavischen Sprachen;" "Institutiones linguæ Slavonicæ," &c. It is a curious fact, that all these works in honour of the Bohemian language were written either in the German or the Latin language, and that several of them had to be translated into Bohemian. Dobrowsky even thought it preposterous to write in Bohemian.—K. E.

DOBSON, Mrs. Susannah, was the wife of Matthew Dobson, a physician and natural philosopher of the last century. Devoted to the pursuit of literature, Mrs. Dobson was once an authoress of considerable popularity. Her works are chiefly translations from the French. That by which she is best known is "The Life of Petrarch," an interesting, but somewhat sentimental compilation from the voluminous book of the abbé de Sade. We have also from her pen Accounts of the Troubadours and of Ancient Chivalry, translated from the writings of St. Palaye. A translation of Petrarch's View of Human Life appeared in 1791.—R. M., A.

DOBSON, William, an English portrait painter, born in 1610; died in 1647, or, as others say, in 1646. He was apprenticed when young to a picture dealer, in whose employment he had opportunities of studying the works of great masters, and, amongst others, of Vandyck. This great painter having seen some of Dobson's performances, recommended him to the patronage of Charles I., who, at the death of the Flemish artist, named the young man his court painter. In this quality Dobson painted the ill-fated monarch, his family, and many of the first personages of the day. The reverses of Charles I. having left him unprovided for, the sudden change from luxury and extravagance to destitution and want, hastened the decline of a constitution already sapped by consumption. Dobson was an artist of high talents, but for want of better culture than fell to his lot, the utmost he could achieve was a good imitation of Vandyck.—R. M.

DOCAMPO, Florian, born at Zamorain in 1513; died in 1590. He was historiographer to Charles V., and author of the first five books of the Cronica General de España.—F. M. W.

DOD, Charles Roger, journalist and compiler, was born on the 8th of May, 1793, the only son of the Rev. Roger Dod, vicar of Drumlease, county Leitrim. He was educated for the Irish bar, but diverged from law into journalism, and settled eventually in London. Of the thirty-seven years which he spent in London, twenty-three were passed in connection with the *Times*, in which he filled for a long period the responsible and important post of manager of its parliamentary corps. For many years Mr. Dod contributed to the leading journal its necrological articles, often written within three hours of their appearance in type. Telegraphed for to London on the news being received of Lord George Bentinck's death, Mr. Dod is said to have written his elaborate memoir of the conservative statesman in the railway-carriage which brought him from Ramsgate; and, with the mere addition of a few dates, it was printed, the same evening, as received from him. Mr. Dod founded those two most useful and accurate periodical compilations, the "Parliamentary Companion," and the "Peerage, Baronetage, and Knightage of Great Britain and Ireland"—works in which he latterly received the co-operation of their present editor, his son, Captain Robert P. Dod. Among Mr. Dod's other publications, the very curious and instructive "Electoral Facts" deserves mention for its genuine importance as a contribution to the political history of England. He died in 1855.—F. E.

DOD, John, commonly called the Decalogist from his commentary on the commandments, was born at Shotledge in Cheshire in 1547. He was the youngest of seventeen children, and was sent to school at West Chester, whence he removed to Jesus college, Cambridge, in 1561. It is uncertain in what year he took his master's degree; but being appointed to oppose in the philosophy act at the commencement, he exhibited such admirable abilities that he had liberal offers to remove to Oxford. These he declined, but was incorporated M.A. in that university in 1585. Allied in a strict friendship with Drs. Fulke, Chaderton, and Whitaker, he imbibed much of their dislike to many parts of the discipline and ceremonies of the church of England. This did not, however, prevent him from taking orders. He preached a weekly lecture at Ely, until invited by Sir Anthony Cope to be minister of Hanwell in Oxfordshire in 1577. There he remained twenty years, highly popular as a preacher, and distinguished for his generous hospitality. At the end of that period he was suspended by Dr. Bridges, bishop of Oxford, on account of his partial nonconformity. He preached for some time after this at Fenny-Compton in Warwickshire, whence he was called to Cannons-Ashby in the county of Northampton. Here he enjoyed the patronage of Sir Erasmus Dryden, but was again silenced, in consequence of a complaint made by Bishop Neale to the king. He employed the leisure which this second suspension forced upon him in writing a commentary on the Decalogue and on part of the book of Proverbs. These works appeared in 1606; the first entitled "A Plain and Familiar Exposition of the Ten Commandments;" and the second, "A Plain and Familiar Exposition of certain chapters of the Book of Proverbs." The prefaces are signed by Dod and Cleaver, the latter probably another silenced puritan of whom, however, we find no account. By the interest of the family of Knightley in Northamptonshire, Dod was at length in 1624, the king being now dead, presented to the living of Fawesley. He soon became again popular as a preacher, and won the love of the people as before by his charity and hospitality. He went much amongst his parishioners, and a great many of his sayings became almost proverbial. It is said they remained so for above a century, and being frequently printed in a small tract, or on a broad sheet, were to be met with in every cottage of the district in which he laboured. Dod suffered considerably on the commencement of the rebellion. His house was plundered, as the house of a puritan, although he disapproved of the proceedings of the republicans. When the order of bishops was about to be abolished, Dr. Browning sent to him for his opinion. He answered that "he had been scandalized with the proud and tyrannical practices of the Marian bishops; but now after more than sixty years' experience of many protestant bishops that had been worthy preachers, learned and orthodox writers, great champions for the protestant cause, he wished all his friends not to be any impediment to them, and exhorted all men not to take up arms against the king; which was his doctrine, he said, upon the fifth commandment, and he would never depart from it." He died in August, 1645, at the advanced age of ninety-seven, and was buried at Fawesley. "With him," says Thomas Fuller, "the old puritan seemed to expire, and in his grave to be interred. Humble, meek, patient, charitable, as in his censures of, so in his alms to, others. He was a passive nonconformist, not loving any one the worse for difference in judgment about ceremonies, but all the better for their unity of affections in grace and goodness." The celebrated Dr. Wilkins was his grandson, and born in his house at Fawesley in 1614, Dod having probably resided there before he was presented to the living.—R. M., A.

DODART, Denis, a French medical man and botanist, was born at Paris in 1634, and died on 5th November, 1707. He prosecuted the study of medicine, and in 1660 obtained the degree of doctor. He was soon afterwards made physician to the duchess of Longueville and the princess of Conti, and then to Louis XIV. In 1666 he became professor of pharmacy, and in 1673 was elected a member of the Academy of Sciences on account of his botanical acquirements. He made extended experiments on the subject of insensible perspiration, and on the loss of weight which the body sustains by it. At the suggestion of the academy, he also made researches on the formation of the voice. He died of a chest affection. A genus Dodartia was named after him by Tournefort. He published numerous medical and scientific papers.—J. H. B.

DODD, Charles, is the literary pseudonym of a Roman catholic priest, whose real name is variously asserted to be Richard Tootle and Hugh Tootell. He published in 1724 a "Certamen utriusque Ecclesiæ, a list of all the eminent writers of controversy, catholic and protestant, since the Reformation."

Between 1737 and 1742 appeared his well-known work the "Church History of England from 1500 to 1688, chiefly with regard to Catholicks," bearing the imprint of Brussels, but evidently printed with English type. It is written, of course, from a Roman catholic point of view, but is valued by historical students of all creeds for its communication of facts not to be found elsewhere. Of its author, little more is known than that he was long Roman catholic priest at Harvington in Worcestershire, and that the composition of his history, which he copied out three or four times in different forms, was the labour of thirty years. He is supposed to have died about 1745. A Rev. Mr. Tierney commenced in 1839 the publication of a reconstructed edition, with additions, of the "Church History;" the fifth volume appeared in 1843, leaving the work a considerable way from completion.—F. E.

DODD, Ralph, a civil engineer and projector, born in Northumberland in 1756; died on the 11th of April, 1822, at Cheltenham, from injuries received by the bursting of a boiler. He published towards the close of last century various projects for a Thames tunnel, a bridge over the Thames at Vauxhall, &c., &c.—some of which have since been carried out. He contributed, too, towards the development of steam navigation on the Thames, by taking out a patent for a steamboat to ply between London and Gravesend.—F. E.

DODD, Robert, the English marine painter, was born in 1748; died about 1810. His representations of sea-views (often assuming gigantic extent) are exceedingly striking, especially when dealing with a tempest, or a battle, or a fire, or any other subject of this nature. Dodd proved also a good engraver in mezzotinto, but many of his paintings were reproduced in print by other artists.—R. M.

DODD, Rev. William, LL.D., a gifted, and ill-fated ecclesiastic, was born at Bourne in Lincolnshire in 1729, of which his father was for many years vicar. Educated at a private school, he was admitted a sizar of Clare hall, Cambridge, and studied with distinction, taking his bachelor's degree in 1750. While yet an under-graduate he had distinguished himself as an author, by the publication of pieces both grave and gay, light poems, and abridgments of Locke, Clarke, and Grotius. But at the university he appears to have acquired habits of dissipation and expense, which marred all the results of his talents and industry. His first step in life on attaining manhood, was an unfortunate one. The year after he took his bachelor's degree, he married a young person (daughter of the verger of a cathedral) every way below him—"Lord Sandwich's mistress," according to Horace Walpole. He entered the church in 1753, having previously given to the world his well-known "Beauties of Shakspeare," almost the only one of his very numerous publications which still keeps its ground; and the year after there appeared—anonymously, it is true—his prurient novel, "The Sisters," a work of very doubtful morality. Settling in London, with some preferment in the country, he at once took a position as a popular preacher. Two lectureships were conferred on him, one of them that of the Magdalen, where he preached the inaugural sermon at its opening in 1758; and Walpole has described the deep impression produced by him, not only on the unfortunate inmates of the charity, but on the female aristocracy who crowded to hear the young and eloquent preacher. His patron, Dr. Squire, Bishop of St. David's, made him his chaplain in 1763, and in the same year procured his appointment as tutor to the Hon. Philip Stanhope, afterwards earl of Chesterfield, then a boy of twelve. On this matter a strange blunder, it may be noted, has crept into most biographical dictionaries. Dr. Dodd is represented as having been tutor to the celebrated earl of Chesterfield, and the pupil has been reproached with handing over his preceptor to the gallows. Nothing can be more inaccurate. When Dr. Dodd became tutor to young Philip Stanhope, the celebrated earl was in his seventieth year, and his death occurred in 1773, four years before Dr. Dodd's arrest on the capital charge which led to his execution! For nearly twenty years after the commencement of his residence in London, Dr. Dodd (he received in 1766 the degree of LL.D. from his own university) was unweariedly prolific in the pulpit and with his pen. He published numerous sermons, original and translated; he was the author of poems; he edited religious magazines, and produced large commentaries on the bible; finding time meanwhile to write politics in the newspapers of the day. With money procured by a hit in the lottery, he started two chapels on his own account, and conducted them successfully. His income was a large one, but he squandered it in riotous living, and was tempted to have recourse to unscrupulous means for still further augmenting it. In 1772 his character was blasted by himself. The valuable rectory of fashionable St. George's, Hanover Square, became vacant, and in an evil hour Dr. Dodd despatched a letter to Lady Apsley, wife of the lord chancellor (afterwards Lord Bathurst), the patron of the living, offering a bribe of £3000 to procure its bestowal on him. The letter was anonymous, but its authorship was traced. The king struck Dodd off the list of his chaplains. The press took the matter up, and even Foote introduced it on the boards of the Haymarket. Dodd was now a man disgraced, and his subsequent social downfall was rapid. Bankrupt in character, he was soon afterwards bankrupt in purse, and retired for a time to the continent, where, in 1778, he was seen flaunting on the race-course of Sablons in a phaeton and the costume of a French maccaroni. Returning to London, he preached his last sermon at the Magdalen on the 2nd of February, 1777, and two days afterwards he negotiated a bond for £4200, in which he had forged the name of his former pupil, then earl of Chesterfield. Detection and condemnation quickly ensued, but the execution of the sentence (forgery was then a capital offence) was delayed for some time, in consequence of doubts thrown on the legal admissibility of a portion of the evidence on which he was convicted. Dr. Dodd was sentenced at the Old Bailey on the 24th February, 1777; he was not executed at Tyburn until the ensuing 29th of June. The interval was partly spent in attempts to procure a royal pardon, but the king was inexorable. The tender-hearted Samuel Johnson was one of the foremost to exert himself on behalf of the prisoner, composing petitions for a pardon, and, among other pieces, the sermon delivered by Dr. Dodd in the chapel of Newgate, afterwards published as "The Convict's Address to his Unhappy Brethren."—F. E.

DODDRIDGE, Sir John, born in 1555, and died in 1628. Educated at Oxford, from which he passed in 1576 to the middle temple, Doddridge was called early to the bar, and became a laborious and successful lawyer, known for his fondness for antiquarian pursuits. He ran the usual course of a lawyer, whose merit was recognized and rewarded by the public and the crown. He served the office of solicitor-general; was knighted; and finally, in 1613, he was made one of the justices of the king's bench. He published a "History of Wales and Cornwall," and several law books. Some books bearing other names have been ascribed to him—among them Wentworth's Executors, and Shepherd's Touchstone.—J. A., D.

DODDRIDGE, Philip, D.D., an eminent English dissenting minister, born in London on the 26th June, 1702. His father was an oilman in London; but his paternal grandfather was one of the ejected ministers of the church of England, and his maternal a Bohemian of Prague, an exile from his native country for conscience sake; and Doddridge always deemed it a high honour that he could trace his descent from such confessors. He was educated at several private schools, the last of them at St. Albans, where he came under the notice of Mr., afterwards Dr., Samuel Clarke, to whom he attributed, under Providence, the choice of his course in life. At school he was distinguished alike for his piety and for his diligence and progress in learning. He had already conceived the desire of devoting himself to the christian ministry; but he lost both his parents in his youth, and any patrimony he had was soon dissipated by the imprudence of the person into whose hands the care of it fell after his father's death. At this juncture the duchess of Bedford, having been informed of his character and circumstances, offered, if he would renounce his nonconformity, to bear the expense of his education for orders in the English church, and to provide him with a living in that church. This offer he respectfully declined; and soon after, through the generous kindness of Dr. Clarke, arrangements were made by which he was enabled to prosecute his studies with a view to the ministry in the dissenting interest. In 1719 he was placed under the tuition of the Rev. John Jennings, in his academy at Kibworth, Leicestershire. Mr. Jennings died in 1723, and his pupil, now only in the twentieth year of his age, succeeded him as pastor at Hinkley, to which the tutor had removed about a year before. For six years he ministered successively, first at Hinkley, then at Kibworth, and then at Market Harborough, declining several urgent invitations to larger churches in more populous places. He was chosen tutor in 1729,

and in the same year he accepted an invitation to the pastoral charge of a large church in Northampton. He was thus transferred to a more ample and congenial sphere of action for his rare gifts, and for the application of those stores of knowledge and experience which he had hitherto been accumulating. His ministry met with great acceptance in Northampton, and the church under his care was numerous and flourishing. His discourses were models of pulpit eloquence, fitted equally for popular instruction and popular impression; and they derived every advantage from the fervour of his manner, the dignity, sanctity, and loveliness of his character, and the high estimation in which he was held by the wise and good of all ranks and classes. The abundance of his pastoral labours, private as well as public; the catholicity of his spirit; the wisdom with which he devised, and the zeal with which he prosecuted every scheme which promised to advance the welfare of mankind; must likewise be mentioned with honour in any notice of him, however brief. His reputation as a tutor drew large numbers of pupils to his academy. It attracted several ingenuous youths from Scotland and Holland; some of them licentiates of the Scottish church, who resorted to it to perfect their preparation for parochial charges in their native country. The writings of the master of the school contributed, in the meantime, to enhance and extend his fame; and in 1736 the two colleges in the university of Aberdeen conferred on him the honorary degree of doctor in divinity. Dr. Doddridge died on the 26th October, 1751, in the fiftieth year of his age. In travelling to St. Albans in the December of the previous year, to preach the funeral sermon of his friend Dr. Clarke, he caught a severe cold, which ultimately developed itself in fatal pulmonary affection. He died at Lisbon, whither his medical advisers had recommended him to go, in the hope that the voyage and the change of climate might be the means of preserving his valuable life; and was interred in the burying-ground of the British factory there. A handsome monument was erected to his memory in the meeting-house at Northampton, by the church over which he had presided for twenty-one years. The numerous works from Dr. Doddridge's pen are monuments of his genius, learning, and piety. Among the principal of them may be named—"The Family Expositor;" "Theological Lectures;" "The Rise and Progress of Religion in the Soul;" "Sermons on Regeneration;" "Sermons on the Education of Children;" and "The Life of Colonel James Gardiner." Many of them have been often reprinted; their circulation, both at home and abroad, has been great, and their usefulness incalculable. Several of them have been translated into Dutch, German, &c.—W. M.

DÖDERLEIN, JOHANN CHRISTOPH, a German author, was born January 20th, 1745, at Windsheim in Franconia. He studied at Altdorf, was ordained deacon in his twenty-second year, and was soon after named minister of the parish church of Windsheim. He now began his literary activity, which procured for him in 1772 the chair of theology at Altdorf, and ten years after, the same at the university of Jena, at which latter place he died, September 2nd, 1792. He wrote a considerable number of critical and theological works, but the only one for which he is at present known is his "Curæ criticæ et exegeticæ in quædam Veteris Testamenti oracula," Altdorf, 1770, which passed through several editions.—F. M.

DÖDERLEIN, LUDWIG, a distinguished German philologist, was born at Jena, 19th December, 1791, and devoted himself to the study of the classic languages in the universities of Munich, under Thiersch; Heidelberg, under Creuzer and Voss; Erlangen and Berlin, under F. A. Wolf, Bockh, and Buttmann. In 1815 he was appointed professor in the academy of Berne, and in 1819 was called to Erlangen as head-master of the gymnasium and professor of ancient literature. His principal works are his Latin "Synonyms and Etymologies;" his "Handbuch der lateinischen Synonymik;" his "Tacitus;" and his "Homeric Glossary." He died 9th November, 1863.—K. E.

DODINGTON, GEORGE BUBB, Lord Melcombe, survives as the most shamelessly corrupt and venal politician of a corrupt and venal age. He was born in 1692, the son of an apothecary at Carlisle, according to Walpole; of an Irish fortune-hunter, according to others. In any case, his father owed all his social position to a marriage with a Miss Dodington of Dorsetshire, through whom Lord Melcombe inherited an uncle's estate of Eastberry in that county, assuming at the same time the name of Dodington. He entered the house of commons as M.P. for Winchelsea, and was soon afterwards sent as envoy-extraordinary to Spain, signing the treaty of Madrid, and remaining there until 1717. In private he was distinguished by a coarse ostentation, at his magnificent seat of Eastberry, and at his villa of La Trappe at Hammersmith. He patronized Thomson and Young, but at the same time made a favourite of the venal Ralph. Thomson inscribed the first edition of his Summer to the owner of Eastberry, in a dedication so fulsome that the poet was ashamed of it, and it did not appear in subsequent editions. Young inscribed to him one of the satires on the Love of Fame, and a similar honour was done him by Henry Fielding in the case of one of his poetical brochures. But the memory of Dodington could have been kept alive as little by these incidents as by the foppery which made Lord Chesterfield say of him, "With submission to my Lord Rochester, God made Dodington the coxcomb he is—mere human means could never bring it about." It is as a political "rat" that Dodington claims a niche in biography. He deserted Sir Robert Walpole to fawn upon the former enemies of both just at the nick of time; and a poetical epistle which he had addressed to Sir Robert on his birthday was resuscitated many years afterwards, and by a slight change of names, &c., made available in his courtship of Lord Bute! Dodington was one of the early favourites of Frederick, prince of Wales, whom he abandoned for the court, and to whom he returned again only to desert him once more. Stranger even than his political profligacy was his unblushing avowal of it in his well-known "Diary," first published in 1784, which did not appear until after his death, but which he showed with pride to his acquaintances, and which there is every reason to believe he intended for publication. So frank and candid a self-exhibition is almost unparalleled in autobiography, and the work has an intrinsic value from the light which it throws on the secret political history of the age. For this reason it has been frequently reprinted, although its literary merits are inconsiderable, and it has not a trace of the caustic wit which his contemporaries ascribe to its author's conversation. Soon after the accession of George III. Lord Bute rewarded Dodington's flattery and offered services with a peerage conferred in 1761, but the newly-made Lord Melcombe did not long live to enjoy his honour, dying at Hammersmith on the 28th of July, 1762. There is a character of Dodington in the appendix to vol. i. of Horace Walpole's Memoirs of the last Ten Years of George II., London, 1822, and some curious incidental notices of the diarist will be found in Richard Cumberland's Memoirs.—F. E.

DODOENS or DODONÆUS, REMBERT, a Belgian physician and botanist, was born at Malines, near Antwerp, on 29th June, 1518, and died at Leyden on 10th March, 1585. He prosecuted his studies at the university of Louvain, where he acquired his medical title. He afterwards travelled in various parts of Europe, and became physician to the Emperor Maximilian II., as well as to his son Rodolph II. He subsequently became professor of medicine at Leyden. He was an accomplished man, both in literature and science. His most important works were of a botanical nature. Among them may be noticed his "Historia Stirpium."—J. H. B.

DODSLEY, ROBERT, an English poet and publisher, born at Mansfield in 1703; died in September, 1764. His father, a schoolmaster in humble circumstances, could only afford his children a limited education, and Robert was forced at an early period to make way for himself in the world. Prevented by his health from carrying out his first intention of being a hosier, he held the post of valet in several distinguished families. It was while residing with Mr. Lowthers that he composed his first poems, which were published in 1732, under the title of "The Muse in Livery, or the Footman's Miscellany." Their success encouraged the cultivation of his poetic tastes; and in the following three years he wrote "Kitty, a pastoral;" "The Devil is a Dunce," and other humorous pieces. The "Toyshop" having been sent to Pope was, in consequence of his recommendation, represented at Covent Garden in 1735, and attracted great attention. Acting on the advice of his friends, the author opened a bookseller's shop in Pall Mall, and thenceforward became one of the most flourishing publishers of the time. He wrote several other plays which achieved various degrees of success; but his greatest triumph was "Cleone," in the representation of which he had the good fortune to enlist the services of Mrs. Siddons. Dodsley's renown, however, chiefly rests on his association with the celebrated authors of the day, among whom were Horace Walpole, Warton, Campbell, and Johnson. In

1741 he began to issue a series of magazines, such as the *Public Register*, the *Museum*, and the *Preceptor*, together with several of the works of Johnson, Pope, Akenside, and Young. In 1758 he started the *Annual Register*, under the auspices of Edmund Burke. His Select Fables of Æsop appeared in 1760, with a preface by Shenstone. Three years later Dodsley retired on a competency, the reward of his talent, industry, and enterprise. He lived but a short time to enjoy his well-earned repose. Cut off by an attack of gout, he came to the close of a life during which he was beloved for his rectitude, dignity of character, and amiable disposition. His works have been published in three volumes. "The Economy of Human Life," "The Toyshop," "The Blind Beggar of Bethnal Green," and several others, have been translated into French.—A. J. N.

DODSWORTH, Roger, an English historian, born in 1585; died in 1664. This illustrious and indefatigable antiquarian made himself famous by his researches among the cloisters and libraries of England. He was a protegé of Lieutenant Fairfax, to whom we owe the preservation of most of Dodsworth's manuscripts. Under the title of "Monasticum Anglicanum, or the History of the ancient abbeys, monasteries, hospitals, cathedrals, and collegiate churches, with their dependencies in England and Wales," they were published in London in 1655, 1661, and 1673, by Stevens.—A. J. N.

DODWELL, Edward, an English antiquarian and man of letters, was born in 1767, and educated in Trinity college, Cambridge. Being in easy circumstances, he devoted his life to the investigation of the antiquities of Greece; and for that purpose he visited that country, and published his "Classical Tour through Greece during the years 1804, 1805, and 1806," which he subsequently illustrated by a volume of drawings. He resided principally abroad, passing most of his time at Naples and Rome, and died at the latter city on the 14th May, 1832. Mr. Dodwell was an accurate and extensive scholar, and a man of fine taste; and his work attained the deserved honour of being translated into several languages. A posthumous work, illustrating the Cyclopean and Pelasgic remains in Greece and Italy, was published in 1834.—J. F. W.

DODWELL, Henry, born in Dublin in October, 1641; died at Shottsbrook, June 17, 1711. Upon the breaking out of the Irish rebellion, his father lost his property and left that kingdom, settling in York in 1648, at the free school of which he received his education. When he was about twelve years old, his father went to Ireland in the hope of recovering his estate, but did not live to return; and his mother did not long survive. The boy had to struggle through great trials and poverty till a maternal uncle came to his rescue in 1654, and sent him to Trinity college, Dublin, in 1656. Here he distinguished himself by his studious habits and great acquisition of learning, and had the good fortune to recover a part of his patrimony, and to obtain a fellowship. Being under obligation to enter into holy orders, which he was unwilling to do from conscientious scruples, he resigned his fellowship in 1666, and went to reside in Oxford, where he devoted himself to study. Returning to Dublin in 1672, he published a posthumous dissertation of Dr. Stearn, the preface to which by Dodwell was noticed for its great erudition. This was followed by other publications; and on his return to London, he gave himself up to authorship. His acquaintance was sought by the most distinguished persons. He was appointed to the Camden professorship of history in Oxford, but was deprived of his chair in 1691, on refusing to take the oath of allegiance to the new government. When deprived of his professorship, Dodwell retired to the country; first to Cookham, and finally to Shottsbrook, where he married at the age of fifty-two. In his retirement he continued his literary labours, and produced the most important of his works chiefly on the chronology of Roman authors and of history. Dodwell was a man of extraordinary erudition. Gibbon says, "Dodwell's learning was immense. In this part of history, especially, nothing could escape him; and his skill in employing facts is equal to his learning." He was, however, like many other great scholars, not equally gifted with the higher intellectual endowments; his judgment was defective, his reasoning often faulty, and his opinions eccentric. He is, on the whole, to be commended for his great research, and accurate and minute knowledge, rather than for mental power. He met abundance of assailants in the promulgation of his views, which he was not slow to defend by tracts without number. In feeling and conduct Dodwell was upright, conscientious, and sincere, and never sacrificed his principles to avoid a trial, or to secure worldly advancement.—J. F. W.

DOES, Jacob van der, the Elder, was born at Amsterdam in 1620; died in 1673. After having studied under N. Moyaart, and profited by the advice of his friend Dujardin, he visited Italy. He arrived in Rome penniless and almost starving. He was induced to enter the pope's army, when, luckily for art, he met some countrymen of his, who not only relieved his momentary wants, but enabled him to carry on his efforts in painting. From this resolve, however transitory, of becoming a soldier, he was henceforth called il Tambreno (the Drummer). In his studies he affected a peculiar sympathy for Van Laar (the Bamboccio), whose style he strove to imitate.

DOES, Jacob van der, the Younger, brother of Simon, born in 1654, devoted himself to historical painting; studied under C. Dujardin—the friend of his father—G. Netscher, and G. Lairesse. His talents procured him the honour of accompanying a Dutch ambassador to Paris, where unfortunately he lost his life in a duel.—R. M.

DOES, Simon van der, born in 1653, followed the paternal steps and tuition; worked in Holland and in England. On his return home, having contracted an unlucky marriage, he was totally ruined, and confined for three years in a kind of poor-house. He subsequently went to Brussels, where he became eminent both for his landscapes and for his portraits. The representation of sheep, however, was his favourite and most successful branch.

DOES, Peter van der. See Dousa.

DOESBOUKE, John, a printer of Anvers about the beginning of the sixteenth century. He is chiefly remembered on account of having printed three little works on which British bibliomaniacs set an extravagant value. These are—the History of Fredericke; the History of Mary of Nemeyen; and the History of Vergelius. They brought large prices at the duke of Roxburgh's sale in 1812.—R. M., A.

DOGGET, Thomas, was born in Castle Street, Dublin, in the latter half of the 17th century, as we find him on the London boards in 1691. His first essay in his native city not being successful, he entered a strolling company in England, and finding his way to London, was soon a favourite, both at Drury Lane and Lincolns Inn Fields. So highly was he thought of by Congreve, that he wrote the character of Fondlewife in the Old Bachelor, and that of Ben in Love for Love, to suit his particular humour. In 1709 Dogget was associated with Cibber and Wilks in the new patent for Drury Lane; but when Booth was forced upon them Dogget threw up his share, said to be worth £1000 a-year. He had, however, saved enough to retire on an independence before age came upon him. He died at Eltham in Kent, 22d Sept., 1721. He was a man of great originality, humorous without burlesque, and never exaggerated nature. He dressed his characters inimitably, and painted his face to represent any age with such skill, that Sir Godfrey Kneller told him once that he excelled him in his own art—that *he* could only copy nature from the originals before him, while Dogget could vary them at pleasure. Dogget wrote a comedy, "The Country Wake," which was well received, and which he afterwards turned to a farce. He was an ardent politician, and a strong Hanoverian. On the accession of George I., he gave a waterman's coat and silver badge, to be rowed for in honour of the event, and by a bequest left a sum of money to purchase a similar prize, which is contested for on every first of August on the Thames between London and Chelsea.—J. F. W.

DOGIEL, Mathias, a Polish historian, born in Lithuania in 1715; died at Warsaw in 1760. After studying science and literature at Warsaw college, he was admitted a member of the Piaristes' congregation, began to teach at Wilna, and soon was appointed private teacher to the sons of the grand-marshal at the Lithuanian court. He founded the Piariste college at Wilna. His principal work is—"Codex diplomaticus regni Poloniæ et magni ducatûs Lithuaniæ, in quo pacta, fœdera, tractatus pacis, mutuæ amicitiæ, subsidiorum, inductorum, commerciorum, necnon conventiones, pactiones," &c., Wilna, 1758–64. Of this, which contains one thousand diplomatic documents, Talleyrand said it interested not only the natives of Poland, but all who study diplomacy.—Ch. T.

DOHERTY, John, the Right Hon. Chief-Justice of the Common Pleas in Ireland, was born about the year 1783. He

sprung from an ancient Ulster sept, a scion of which, Sir Cahir O'Dogherty, earned no small notoriety as chief director of the sack of Derry in 1608. Mr. Doherty was called to the Irish bar in 1808, but some years elapsed ere he distinguished himself in an arena where Plunket, Saurin, Bushe, O'Connell, Burton, Jebb, Joy, O'Loghlen, and Burrowes, occupied prominent positions. During this period he was perhaps better known in the hall of the four courts, where he hourly delighted groups of merry listeners with fanciful prose embellishments, and still more fanciful verse. Mr. Doherty soon found that this mode of life would never fill his brief-bag or pocket; and he forthwith applied all the powers of his mind to the mastery of a profession for which he possessed many natural qualifications. With a vigorous constitution capable of enduring the vast labour of a legal practitioner, a massive frame of commanding height, a character open and generous, manners manly yet fascinating, a ready eloquence with a readier tact—it is not surprising that Mr. Doherty when once his shoulder had been applied to the wheel, should have rattled on briskly and gaily at his profession. In addition to the qualities we have enumerated, he had an understanding which, without subtlety, was peculiarly adapted for dealing with severely abstract principles. His mind was always clear, his apprehension rapid, while his occasional play of fancy imparted grace, variety, and relief to his more sober characteristics. In family connection he had also great advantages. Some of Canning's blood traversed his veins; he was also related to Charles Kendal Bushe; and in joining the Leinster circuit Mr. Doherty's success received an additional impetus from the local influence of the Bushes of Kilkenny. But his attentions were not confined exclusively to the bar. He accepted the office of commissioner of education, and mixed to a considerable extent in polished society, which enlarged his knowledge of the world, and freed him from that technical mannerism and harshness of professional austerity which dimmed the brilliancy of Saurin, Burrowes, and Holmes. Doherty had, indeed, less of this than any of his contemporaries; and Moore in his Diary has noticed Doherty's buoyant and occasionally almost boyish heartiness of frolic. The year 1826 found Mr. Doherty one of the foremost men of the Irish bar, with a reputation for eloquence and tact so high that Mr. Canning urged him to enter the house of commons, with a view to sustain that great statesman's position against the double difficulty of the Grey-whigs and the Peelites. Mr. Doherty canvassed Kilkenny on the principles of a liberal tory, pledged to support catholic emancipation, but hostile to unlimited reform. A member of the house of Mountgarrett, charged with considerable local interest, opposed him; but after a spirited contest Mr. Doherty was returned triumphant. In the senate he at once made a marked impression. He spoke with beauty, pertinence, and fluency. He took a high tone in discussing the state of Ireland, and Mr. Wilberforce was so much struck by the parliamentary talents of Mr. Doherty that we find the impressions of that great statesman on the subject recorded in his Diary. To this favourable opinion of Doherty's powers Brougham and Manners Sutton also cordially subscribed. On the elevation of Plunket to the bench and the peerage, he was succeeded by Mr. Joy in the attorney-generalship, and the office of solicitor-general was offered, after considerable intrigue and resistance, to Mr. Doherty. The chancellor, Lord Manners, had been a most uncompromising opponent of the catholic claims, and he exerted the utmost of his influence in frustrating Mr. Doherty's just claims to promotion. The lord chancellor was at last overruled, and Mr. Doherty was chosen by the government. His abilities as crown prosecutor were soon called into action. At "the Doneraile conspiracy" in 1829 he encountered O'Connell, who was retained on behalf of the prisoners, and Mr. Doherty received a verbal bastinadoing from the great tribune, under which he very obviously winced. O'Connell followed up his advantage, and for some alleged misconduct on the part of the solicitor-general, he threatened to impeach him before the highest tribunal in the empire. But here Mr. Doherty enjoyed the most luxurious revenge. Notwithstanding O'Connell's proficiency in all the arts of rhetorical attack and denunciation, he was rendered utterly powerless by the coolness and tact of Mr. Doherty. Having challenged O'Connell to adduce his proofs, but none being forthcoming, Doherty compelled his assailant to listen for hours to a flow of parliamentary satire so exquisitely pointed, yet so skilfully compressed within the bounds of order, that it was impossible to put a stop to it, or to fail to regard it as of dazzling brilliancy and force. "So much polite venom was, perhaps, never uttered in parliament," writes D. O. Maddyn; "it was certainly the greatest laceration O'Connell ever received." But the solicitor-general employed no language unbecoming the habits of a gentleman, nor was there any visible heat of manner in his bearing. In 1830, when Lord Grey came into office, the viceroy, Lord Anglesey, sacrificed the extraordinary popularity which he had previously enjoyed among O'Connell's party, by sanctioning Mr. Doherty's appointment as chief-justice of the common pleas. The marquis, in a letter to Lord Cloncurry, dated December 19, 1830, contrasts his popularity in 1829 with his unpopularity in 1830, and adds—"The whole change of sentiment to be upon the plea of one solitary law appointment—amazing!" The career of a judge offers few topics of general interest, and the remaining incidents of Doherty's life may be briefly told. In 1834, when Peel was suddenly recalled from Italy to form a cabinet, there was great anxiety manifested by Sir Robert, as well as by others, to induce Doherty to quit the bench, and again resume his brilliant position in the senate. But the chief declared, that when he ascended the bench, he had severed himself from the political world. The chief-justice had declined in spirits for some years, and the cause was matter of general notoriety. He never fairly rallied from the depression induced by the misfortune to which we allude. Disease of the heart sapped his strength, but he continued to discharge his official duties as before. He dropped from his chair suddenly, surrounded by his family, at Beaumaris, North Wales, on Sunday the 18th September, 1850. In appearance, Mr. Doherty strikingly resembled his kinsman Canning—a circumstance which struck the present earl of Carlisle so forcibly, that when Irish secretary, he addressed some lines to the chief, in which the similitude was gracefully indicated.—W. J. F.

DOHM, Christian Wilhelm von, a distinguished German statesman and historian, was born at Lemgo, December 2, 1751, and devoted himself to the study of classical literature and the legal profession in the universities of Leipzig, Berlin, and Göttingen. He commenced his literary career by his "History of the English and French in the East Indies," 1776, and as one of the originators and editors of the then celebrated *Deutsche Museum*. Some time after he entered the Prussian administrative service, where he gradually rose to the most important situations, and acted a conspicuous part during the Napoleonic wars. In 1797 he was one of the Prussian commissioners at the congress of Rastadt, and in 1807 was appointed by the king of Westphalia ambassador at Dresden. In 1810 he retired into private life, and died at his estate of Pustleben, near Nordhausen, May 29th, 1820. His most important work is his "Denkwürdigkeiten meiner Feit oder Beiträge zur Geschichte von 1778–1806," in 5 vols.—K. E.

DOIG, David, LL.D., was the son of a farmer in Forfarshire, and was born in 1719. During his childhood he was affected with a chronic disease of the eyes, in consequence of which he was prevented from learning to read till he was twelve years old. Such, however, were his diligence and aptitude, that after three years' attendance at school, he competed successfully for a bursary at the university of St. Andrews. His design seems to have been to study for the church; but having conscientious scruples regarding certain articles in the Confession of Faith, he left the university after having passed the curriculum of literature and philosophy, and devoted himself to teaching. Having spent some years as schoolmaster in Fife and Forfarshire, he was appointed rector of the grammar-school of Stirling, where he died in 1800, after having discharged the duties of the rectorship for more than forty years with much ability and success. Dr. Doig had a profound and accurate knowledge of the Greek and Latin languages, and the articles which he wrote for the Encyclopædia Britannica on "Mythology," "Mysteries," and "Philology," as well as his dissertation on the "Ancient Hellenes" published in the Transactions of the Royal Society of Edinburgh, evince his acquaintance also with several Oriental tongues. The most remarkable incident in his literary history was his controversy with Lord Kames; in which he showed with much ingenuity and learning, that history, philosophy, and scripture prove man's original condition to have been one of knowledge and refinement, in opposition to the views set forth in the Essay on Man, which represent the human race as rising gradually from a savage to a civilized state. Lord Kames,

though not converted by his antagonist, was on terms of cordial friendship with him, and united with the rest of Dr. Doig's numerous acquaintance in honouring him for his learning, candour, energy, and kindliness of disposition.—J. B. J.

DOLABELLA, Publius Cornelius, born 70 B.C. He was from early youth of notoriously abandoned habits, some of his youthful excesses nearly entailing on him judicial punishment. In 51 B.C. he was one of the quindecemviri. In the year following he put away his wife Fabia, and married Cicero's daughter, Tullia. His loose habits involving him in debt, to escape the importunity of his creditors he fled in 49 B.C. to Cæsar's camp. During the Spanish campaign of 48 B.C. he commanded Cæsar's fleet in the Adriatic. After the battle of Pharsalia he returned to Rome, got adopted into the plebeian family of Cneius Lentulus, and having thus been made eligible, he was in 47 B.C. chosen tribune of the people. We next find him with Cæsar in Africa, and then in Spain, where he was wounded. On the assassination of his patron, Dolabella seized the consular insignia, and, by seeming to favour the republican party, obtained his recognition as consul. Seeing the prospects of Antony and his friends were brightening, he veered round, and obtained from Antony the government of Syria. He hastened thither with a few troops, extorting money on all hands in his march through Greece and Asia Minor, and treacherously murdering the proconsul C. Trebonius in Smyrna, 43 B.C. Finding on his arrival his forces unable to cope with Cassius, who had come to wrest Syria from him, he shut himself up in Laodicea. Hard pressed in the siege, he caused one of his soldiers to kill him, 43 B.C.—R. B.

DOLCE or DOLCI, Carlo (also called il Dolce), a Florentine painter—born in 1616; died in 1686—ranks amongst the foremost celebrities in art of the seventeenth century. He studied under Jacopo Vignali, but chose his own track independently of that master's tendencies. One of his biographers justly says of him, that he was to the Florentine school what Sassoferrato was to the Roman. Certainly Dolci strove in every way to compete with Salvi in almost all the subjects he undertook; and perhaps the same was done by the Roman artist as regards his Florentine rival. The humility of his character; the sweetness of his temper; the delicate and sensitive feeling which pervaded him—all concurred in fostering his bias for quiet, deeply expressive, eminently christian impersonations. His pictures, whilst they even surpass those of Sassoferrato in religious sentiment, and are therefore more pleasing to religious minds, present, at the same time, such abundance of really artistical merits, as to render them equally satisfactory to those who examine them for the mere sake of art. His suffering madonnas, his dying Christs, his expiring martyrs, are replete with the most delicate grace and most stirring pathos. His paintings were generally small; they were much sought after during his lifetime, and since his death have constantly increased in value. Amongst them are especially noted—the "Magdalen" at Florence; the "Saviour and Madonna" at Rome; the "St. Cecilia" at St. Petersburg; the "Herodias" and the "Christ blessing the bread and wine" at Dresden; several "Holy Families" at Vienna, Munich, Florence, &c. He excelled in portraits, the best specimens of which are at Florence. Many works attributed to this artist are mere copies after subjects by him, or original productions by his daughter Agnese, who, though not reaching the paternal perfection, imitated his style with considerable success.—R. M.

DOLCE, Lodovico, born at Venice in 1508; died in 1568. Dolce belonged to a noble family; his life was passed in indigence, but no details have been preserved. He was a member of one of those fantastic societies in his day so common in Italy. His was called the Pastori frategiani. A smaller knot of six friends, who called themselves Pellegrini, or pilgrims, numbered him among the members. A falcon holding in his talons a diamond was their crest, and their shield was a pilgrim's staff, with cowl, cockle shell, and napkin heraldically disposed. One of their mottoes was "Via tentanda est." Dolce's first adventures in literature were inspired by Carlovingian romance. We have a regularly built epic in ottava rima, entitled "Sacripante Paladino;" another on that Mambrino so irreverently adverted to in Don Quixote. Dolce was one of the many Italian poets who thought to recast Boiardo, but luckily his Innamorato was never printed. He wrote tragedies and comedies; the tragedies were from Euripides and Seneca, the comedies from Plautus. He translated Homer's Odyssey and the Battle of the Frogs and Mice; Ovid, too, and Virgil; adopting the ottava rima as more suited to the genius of Italian poetry, than the loose blank verse which in Italy is almost consecrated to such task-work. He assisted in a Spanish translation of Ariosto. Some historical tracts of his are still looked at. Dolce edited Petrarch, Boccaccio, and Dante. His biographers have neglected to state what ought to make his name remembered, that his edition of Dante in 1555 was the first the title-page of which exhibited the words "La Divina Commedia." Bernardo Tasso's Amadigi was originally published, with a preface, by Dolce in 1560.—J. A., D.

DOLET, Etienne, born at Orleans in 1509; died at Paris in 1546. He is said to have been an illegitimate son of Francis I., and was educated at Paris, then at Padua. In 1530 he went to Venice as secretary to a French ambassador, fell in love with a fine Venetian. Frenzy of another kind came to his rescue, no other than an almost fanatical worship of the style of Cicero, then epidemic. He now went to Toulouse to study law. The students at Toulouse were, according to the constitution of the old universities, divided into nations, each having its orator, and all at war with the civic authorities, from whose jurisdiction they claimed an exemption. Dolet was elected orateur des Français, and, as in duty bound, fell out with the parliament of Toulouse, was imprisoned, and released at the intercession of Dupin, bishop of Rieux. He was, however, banished from the place, and a pig was at the same time carted through the streets with a label on it bearing the name of Dolet. He found refuge in Lyons, where he published at the press of Sebastian Gryphe in 1536–38 his commentaries "De Linguâ Latinâ." Dolet is described as irritable and quarrelsome. While in Lyons he killed a man, in self-defence, he says; he fled to Paris, and succeeded in obtaining a pardon from the king. He dedicated to him his commentaries and obtained unusual privileges, securing him a long copyright in whatever book he might publish. At Paris he met Rabelais and Marot, and among other distinguished foreigners Melancthon, Vida, and Sannazar. On his return to Lyons we find him established as a printer. His first publication was his own poems. Among his publications were the works of Rabelais. In 1534 he was engaged in a pamphlet war on the subject of Ciceronian Latin. In 1541 he printed the New Testament. In 1542 he was imprisoned for heresy in the conciergerie de Paris. Duchâtel, the bishop of Tulle, succeeded in obtaining his release on condition of his recanting his errors. In 1543 the parliament of Paris ordered thirteen of his publications to be burned as blasphemous. He fled to Lyons, was there imprisoned, but escaped through the contrivance of his gaoler; fled to Piedmont, where he wrote a series of epistles in French verse, and which he calls his "second hell," the "first" being his imprisonment in the conciergerie of Paris. Among the letters of his "Deuxiême Enfer" was one to Francis I. In 1545 he was accused of sending heretical books to Paris, and of atheism. His disbelief of the immortality of the soul was inferred from his paraphrase of a passage in a dialogue attributed to Plato. The parliament of Paris condemned him to be burned as a relapsed atheist. The sentence was executed on the 3rd of August, 1546, the feast-day of his patron saint, the protomartyr St. Stephen.—J. A., D.

DOLGOROUKI. The name of a noble Russian family, which has produced a considerable number of generals and statesmen. The most celebrated member of this house is—

Prince Ivân Michaïlovitch Dolgorouki, who was born in 1764, and died in 1823. On completing his education at the university of Moscow he entered the army, and attained the rank of general of brigade. He filled in succession various offices under the Emperor Paul, and from 1802 to 1812 was civil governor of Wladimir. In the midst of his other engagements, he cultivated poetry with such success that his works have run through many editions, and have taken their place among the Russian classics.—J. T.

DOLIEBONO, Giacomo, a worthy pupil of the celebrated architect Bramante, flourished during the early part of the sixteenth century. The work which has procured for him imperishable fame is the beautiful church and cloister of St. Mauritius and St. Lazarus (generally called the Monastero Maggiore) in his native town Milan.—R. M.

DOLLOND, John, a celebrated English optician, born 10th June, 1706; died 30th November, 1761. He was of French extraction. His family being expatriated by the revocation of the edict of Nantes, came to England and settled in Spitalfields, where he was born. He was an illustrious example of the

pursuit of knowledge under difficulties. He was apprenticed as a silk weaver, and spent the earlier years of his life in this trade. His scientific tastes were developed in boyhood, but it was not till he reached his fifteenth year that he read any professedly scientific work. It was his amusement to construct quadrants, draw geometrical figures, and resolve arithmetical problems. He was, however, favourably circumstanced for the development of his genius. The Spitalfields weavers, at that time distinguished for their general intelligence and love of mathematical science, had formed themselves into a learned society, which gained a wide celebrity. Young Dollond shared their enthusiasm, and diligently improved his opportunities. He devoted all his leisure hours to the study of mathematics and the applied sciences, especially optics and astronomy. While this department of knowledge chiefly occupied his attention, he aimed at a general intellectual culture, and studied Latin, Greek, theology, and anatomy. All this was done while he industriously worked at the loom. In 1752 he formed the resolution of abandoning the trade of silk weaving for that of the optician. He at once directed himself to the task of improving the construction of the refracting telescope; opticians having hitherto devoted themselves to the improvement of the reflecting telescope, in consequence of the decision of Newton, that it was hopeless to attempt the perfecting of the former. Newton held that the dispersion of light, or the resolution of the white ray by refraction into its component colours, was an ineradicable defect. Dollond lived to refute this opinion. There were two grand defects in the refracting telescope at his time—spherical and chromatic aberrations; the one arose from the spherical form of the lens, this form being a structural necessity. The defect was met, not by altering the form, but by combining lenses so as to effect a compensation by balancing opposite aberrations. The fame of Dollond, however, rests chiefly on the correction of the chromatic aberration. When a white ray is bent by refraction, it is resolved into its component colours. The white ray may be compared to a closed fan, and refraction to the opening up or dispersion of the rays of the fan. Newton assumed—and it was on this assumption he maintained the hopelessness of the improvement of the refracting telescope—that whatever the refracting medium may be, the dispersion or opening out of the colours must be the same in amount if the angle of refraction be the same. Dollond's grand discovery was, that media might be obtained which refract the white ray equally, and at the same time disperse it unequally. He showed that flint and crown glass fulfilled this condition, and that the property might be so applied as to correct the defect of colour in telescopes. The object glass, instead of being formed of one piece of glass, was now composed of two pieces; one being flint, the other crown glass. This grand discovery formed an era both in optical and astronomical science. The claim to the merit of the discovery has been disputed, but all such claims have only resulted in establishing more firmly the right of the Spitalfields weaver. Dollond died in the midst of his labours and his honours. While reading a memoir of Clairaut on the theory of the moon, he was seized with apoplexy, and survived only a few hours. Though constantly engrossed with mechanic labours, he found time to contribute several valuable papers to the Philosophical Transactions.—W. L. M.

DOLLOND, Peter, son of the preceding, was born in London in 1730. He, like his father, served an apprenticeship as a silk weaver. He learned the trade under the eye of his father, and at the time shared in his scientific studies. It was to gratify the wishes of the son that the father opened a shop as an optician, and so far he may be regarded as the founder of the house. The brother, John, was admitted into the firm in 1766, and at his death in 1804, his nephew, George Huggins, took his place. This latter changed his name to Dollond, and for many years sustained the fame of the firm by executing first-class instruments. Peter Dollond died in 1820, after effecting various improvements in optical and astronomical instruments. He devoted much attention to the mounting of telescopes, and made great improvements in the equatorial stand. He contributed various papers to the Philosophical Transactions.—W. L. M.

DOLMAN. See Parsons, Robert.

DOLOMIEU, Deodat-Guy-Silvain-Tancrède Gratet de, a celebrated French geologist. He was born at Dolomieu, near La Tour-du-Pin, in Dauphiny, on the 24th of June, 1750. He began and ended his scientific career in a prison. When very young he was admitted to the order of Malta. In one of his earliest missions in the service of the order he had a dispute with a brother officer, which ended in his killing him. He returned to Malta and was condemned to death, but his sentence was not carried into effect, and he was imprisoned for life. In the prison he acquired a taste for physical science. Through the interference of Pope Clement XIII. he was discharged from prison. He fled from Malta, and went to Metz for the purpose of studying the physical sciences. In 1775 he published his first work, "Researches upon the Weight of Bodies at different distances from the Centre of the Earth." He also translated into Italian Cronstadt's Mineralogy, and Bergmann's Observations on Volcanic Substances. For these he was made a corresponding member of the Academy of Paris. This decided his scientific career. He travelled, with his bag on his back and his hammer in his pocket, through Portugal, Spain, Sicily, the Pyrenees, and Calabria, after its visitation by earthquake. During these travels he made important observations on the structure of the earth's surface. He wrote several works on the facts he had collected in his travels. In 1783 he published his "Journey to the Isles of Lipari," and in 1784 his "Memoir on the Earthquake of Calabria." He spent the years 1789 and 1790 in travelling in the neighbourhood of Mont Blanc and Mont Rosa, the valley of the Rhone, Mont St. Gothard, and the range of the Apennines He returned to Paris in 1791, and published several papers as the result of his labours. In 1796 he commenced lecturing on geology and mineralogy in the school of mines of Paris, and gathered around him the most brilliant audiences of the day. In 1798 he was appointed one of the famous scientific staff that was attached to the expedition to Egypt. Unfortunately the vessel in which he was, *Le Tonnant*, captured the isle of Malta. The smouldering hatred of his order was rekindled by this event, and on his return from Egypt he was shipwrecked off the Gulf of Tarent, and thus falling into the hands of his enemies, was imprisoned and most cruelly treated. Whilst in prison he was forbidden the use of pens and paper, and he wrote his two last scientific works with pieces of burned wood on the margin of his bible. He was rescued from prison by the French government, and returned in triumph to Paris, but too late; his health was shattered. He sought pure air in the mountains of Savoy, where he lingered some weeks and died at Chateauneuf on the 26th of June, 1801. He was the first to describe the rock thereon as the magnesian limestone, and which is familiarly called after him *dolomite*.—E. L.

DOMAT or DAUMAT, Jean, born at Clermont in Auvergne in 1625, and died at Paris in 1696. Domat was descended by his mother from De Basmaison, a distinguished jurist and antiquarian, known by his Paraphrase sur la coutume d'Auvergne, and a treatise on fiefs and arrière fiefs. His granduncle, Sirmond, who was confessor to Louis XIII., undertook the charge of Domat's education, and brought him to Paris for the purpose. Sirmond was a jesuit, but somehow in his nephew antagonistic feelings were brought strongly into action, and the young advocate—for Domat chose the practice of the bar as his professional occupation—became the intimate friend of Pascal, and the earnest enemy of the jesuits. For thirty years Domat exercised the office of avocat du roi at Clermont. This office was conducted by him with great firmness in times of considerable difficulty. The claims of the noblesse—almost of impunity—while their feuds distracted the kingdom, were fearlessly resisted by Domat, often at the risk of his life, for there was more than one conspiracy to murder him. In 1681 Domat went to reside in Paris, and devote himself to the great work on which his reputation rests—"Les lois civiles dans leur ordre naturel." A pension of two thousand livres was given him. Domat's effort was to teach law as if it were a pure science—an effort which has never perfectly succeeded. The confusion in which the laws—and customs having the force of laws—were through France, led to several attempts to systematize them. Little or nothing was done by the schools of law; and in the seventeenth century the teaching of the schools had ceased to have much effect even in the education of strictly professional students. Whatever was done was effected for the most part by recluse individuals, often unaided, often even discouraged and distrusted. Domat had the jesuits as active enemies. The fact that he was the friend of Pascal, and that, though the father of thirteen children, he did not send any of them for education to the jesuit establishments, was enough to provoke a silent resistance to every effort of an inoffensive man. His work is one of

the best which France has produced on the subject of which it treats. Victor Cousin regards it as having paved the way for, and as being almost a preface to, the Code Napoleon. Domat's first principle, from which he deduces all the relations of society and the obligations of law, is thus expressed by him—"L'homme est fait par Dieu et pour Dieu." Many passages in his work seem inspired by the genius of Pascal. It has been translated into English by Dr. Strahan, who has added, as a supplement, a short book on public law, first published in the original after Domat's death. Strahan's translation has been frequently reprinted.—J. A., D.

DOMBEY, Joseph, a French medical man and botanist, was born at Maçon on 20th February, 1742, and died at Montserrat in May, 1793. His early education was neglected, and it was not until he repaired to Montpellier, and put himself under the tuition of the celebrated Commerson, that he was enabled to cultivate his mental powers. He showed early a taste for botany, and was led to prosecute the study of medicine. In 1768 he acquired the title of doctor. In 1772 he studied botany at Paris under Jussieu and Lemonnier. He became connected with the Paris garden, and was sent to explore Spanish America. In 1777 he went with Ruiz and Pavon to South America, and commenced his herborizations in Peru, where he made valuable observations on cinchona barks. His collections and drawings, however, were seized at different times; and on his return to Paris, he was unable to draw up a full account of his explorations, although urged to do so by Buffon. It was only after the death of Dombey that justice was done to his labours by L'Heritier. Buffon procured a sum of money, and reimbursed Dombey for the losses he had sustained. His various troubles and trials seem to have disgusted him, and he refused to take a natural history appointment when offered to him. He retired to Dauphiny, and then to Lyons. In 1793 he went on a mission to the United States, but was carried to Guadaloupe by a tempest, and there made prisoner. He died of grief and misery in the prison of Montserrat. He was one of the first botanists of the eighteenth century, and enriched the garden of plants, and the museum of natural history at Paris, with many valuable specimens. His herbarium contained upwards of one thousand five hundred plants, amongst which there were at least sixty new genera. The labours of Dombey were of assistance to Ruiz and Pavon in their Flora Peruviana. Cavanilles has called a genus of Byttneriaceæ, Dombeya, after him.—J. H. B.

DOMBROWSKI, John Henry, a celebrated Polish general, was born in 1755. In 1770 he entered the regiment of houlans under Prince Albert of Saxe, and was promoted step by step till he was appointed aid-de-camp to General Bellegarde. In 1792 he distinguished himself in the campaign against the Russians in their invasion of Poland. In 1794, when Kosciusko raised the standard of national independence, Dombrowski was sent into Grand Poland, then under the Prussian yoke, and effected a junction with General Madalinski, who, although the superior officer, pressed the chief command upon his junior. Dombrowski defeated the Prussians at Labiszyn and Bydgoszcz, and was promoted to the rank of lieutenant-general. But the defeat of Kosciusko on the 10th of October, totally changed the aspect of affairs. The massacre of Prague, and the seizure of the capital by Suwaroff followed, and the war was terminated by the capitulation of Radoszyce, 18th November, 1794. Dombrowski was treated with great distinction by the Russian general, and offered a high command in the service of the emperor, which, however, he at once declined. He repaired to Paris in September, 1796, on the invitation of the directory, for the purpose of raising a Polish legion in Italy. Having received suitable instructions, he repaired to Milan with that view, and made a spirit-stirring appeal to his fellow-countrymen, which was attended with complete success. The Polish legion thus formed, fought with the most brilliant courage on the side of the French, throughout the whole Italian campaigns; but when the peace of Amiens was concluded, and the interests of Poland were completly neglected by Bonaparte, Dombrowski entered the service of the Italian republic, and afterwards of the king of Naples. In 1806, when war broke out between Prussia and France, Dombrowski rejoined Napoleon at Berlin, and conjointly with Wibicki, in the course of two months, raised thirty thousand Poles, who did excellent service in the campaign of 1807. At the head of this corps, Dombrowski distinguished himself at Kiew Tczewo, at the siege of Dantzig, and at Friedland, where he was wounded. In the campaign of 1809, in conjunction with Prince Joseph Poniatowski, he expelled from Gallicia forty thousand Austrians, with only half that number of Poles. But once more they were treated with great ingratitude by Napoleon, who, at the peace of Vienna, handed over to the Austrians the conquests made by the Poles. In 1812 Dombrowski commanded a division of the fifth corps of the grand army in the Russian campaign, and rendered important service in covering the retreat of the French. In 1813 he took part in the battle of Leipzig, and after the death of Poniatowski, was appointed to the command of the Polish corps, and led them back into France. On the downfall of Napoleon, the Czar Alexander endeavoured to gain over the Polish troops, by promising important benefits to their country, and Dombrowski was appointed general of the cavalry, nominated a senator, and received the grand cordon of the white eagle. He soon after retired to his estates in the grand duchy of Posen, and died there in 1818.—J. T.

DOMENICHI, Lodovico, born at Piacenza (the date of his birth is unknown); died at Pisa in 1564. He was educated for the profession of the law, which he abandoned for literature. At Florence he fell into some difficulties with the inquisition, and was sentenced to imprisonment for life, but contrived through some interest to escape. Doni, who, like himself, derived some poor support from what was called literature, had a dispute with him, and each accused the other of plagiarism and ignorance. Both were believed. Among Domenichi's works one was an edition of Boiardo's Innamorato, in which the language was altered so as to be more easily understood. The work, like Berni's, was popular enough to supersede the original. It and Berni's Rifacimenti have been often reprinted, the original scarce ever, till in our days by Mr. Panizzi.—J. A., D.

DOMENICHINO. See Zampieri, Domenico.

DOMENICO of Venice, the Italian painter to whom Antonello of Messina, on his return from the studio of Van Eyck, revealed the new method of oil painting. He was the first to introduce it in Florence; and in doing so, having imparted the mystery to his fellow-worker, Castagno, he was assassinated by the latter, who hoped to remain sole possessor of the envied secret. Domenico's pictures at St. Lucia and in the monastery Degli Angeli, at Florence, are visited with twofold interest—to see the first steps of the new mode of painting, and to inspect the traces of the mind of this gentle-hearted but ill-requited man. His death happened about the middle of the fifteenth century, when he was fifty-six years of age.—R. M.

DOMETT, Sir William, an English naval officer, born in 1754, served in the *Invincible* under Admiral Graves, and in the *Barfleur* under Sir Samuel Hood, towards the latter part of the 18th century. Sir George Rodney promoted him to the command of the *Ceres* in 1782; and the same year saw him with the rank of post-captain, in command of Sir Alexander Hood's flag-ship, accompanying the expedition under Earl Howe to Gibraltar. He afterwards commanded the *Royal George*, took a prominent part in the exploits of the Channel fleet under Lord Howe, and gained a high reputation in the service by the proficiency which his crew acquired under his training. At the beginning of the present century he served in the Baltic under Sir Hyde Parker and Lord Nelson, was captain of the Channel fleet under Lord Cornwallis, received the rank of admiral in 1804, and on his return home was placed on the board of admiralty. At a later period he was commander-in-chief at Plymouth; and in 1828 he died, having attained the rank of admiral of the white.—W. B.

DOMINIC, St., founder of the order of Dominicans, and, as some say, of the inquisition, was born at Calahorra in Old Castile in 1170. It has been disputed whether he belonged, as is often stated, to the noble family of the Guzmans. He received his first education from an uncle who was a priest, and at the age of fourteen was sent to the public schools of Palencia, where he became noted for the practice of those austerities which afterwards formed such a prominent feature in his history. After he had taken his degrees, he expounded the scriptures in the schools, teaching principally at Palencia. In 1199 the bishop of Osma made him a presbyter and a canon of his cathedral, and a few years afterwards took him with him on an embassy to the earl of La Marche—a circumstance which in a manner determined the course of his future life. Before the arrival of Dominic and the bishop in Narbonesian Gaul, the

pope, Innocent III., had sent missionaries (Cistercian monks) among the Albigenses, to reclaim them, if possible, by argument, or, if that should fail, by fire and sword. Their mission had utterly failed. The Spanish prelate told them they had failed through pride, and that they ought to lay aside their pomp, and go amongst the heretics attired in, at least, the outward garb of humility. They asked him, probably in scorn, to set the example. The bishop, who had already obtained leave from the pope to preach during two years in France, acceded to their request; but, being soon after summoned to France, he left Dominic, whose whole heart was in the conversion of the dissidents, to carry on the work in conjunction with the Cistercian monks. It seems that success still kept aloof from their efforts; at least we may conclude as much from Innocent's invocation of the secular arm. The crusade, which was commenced ostensibly to avenge the murder of a papal legate, found a zealous preacher in Dominic; and probably there were not two more ferocious men in France than he and the brutal Simon de Montfort who headed the ranks of the orthodox in the frightful massacres that followed. It is probable that Dominic did not formally institute the inquisition, but that he acted the part of an inquisitor, and that in a very bad sense, among the Albigenses, there cannot be the least doubt. Nor should we perhaps be incorrect in tracing the origin of the most fearful weapon ever wielded by the Church of Rome to the influence of the gloomy and ferocious Spanish saint. It is certain that Dominic was the inventor of the rosary. In 1215 he attended the council of the Lateran, and obtained leave to establish a new fraternity which should have for its chief object the repression of heresy. This order, of which Dominic was the first general, was called the Dominican after the name of its founder, though at first its members were styled fratres predicatores (preaching friars), because they devoted themselves chiefly to preaching. He adopted the rule of the canons commonly called St. Augustine's, but afterwards went over to the class of monks, and enjoined upon his followers poverty and contempt for all permanent revenues and possessions. Dominic during the rest of his life resided chiefly at Bologna. He died on the 6th of August, 1221, and was canonized by Gregory IX. in 1234.—R. M., A.

DOMINIS, Marcantonio de, a theologian and mathematician, was born in Arba, an island off the coast of Dalmatia, in 1566, and died in September, 1624. He was of the same family as Gregory X. Educated by the jesuits in their colleges at Loretto and Padua, he ultimately entered their order. For some time he was employed in teaching philosophy and mathematics in Padua and other cities of Italy. After spending twenty years in the Society of Jesus, the prospect of a bishopric induced him to quit it. He was secularized, and immediately appointed bishop of Segni. Two years afterwards he was promoted to the archbishopric of Spalatro. In the latter station he showed himself favourable to reform in the church. This circumstance, together with the liberal character of his discourses, and his taking part with the Venetians who had been placed under an interdict by Paul V., brought upon him the suspicion of protestantism. Upon this he left Spalatro in 1615, and withdrew to Venice, where he was assisted by Bishop Bedell in revising his work "De Republica Ecclesiastica." Finding himself still in danger on account of his innovations, he repaired in the following year to Chur in the Grisons. We find him next in Heidelberg, whence, after a brief sojourn, he came over to England. James I. bestowed on him the deanery of Windsor and other preferments. In 1617 he published the work already mentioned. A second part appeared in 1620. It was replied to by several Romanists, none of whom seems to have been worthy to enter the lists of controversy with this impugner of the church. Dominis, however, returned to his allegiance to the pope. Flattered by the Spanish ambassador with the prospect of a cardinal's hat, he repaired to Rome in 1622, where he solemnly abjured his opinions, and was received back into the bosom of the church. But his recantation appears to have been insincere. He still corresponded with old protestant friends, and some of his letters having been intercepted, he was imprisoned in the castle of St. Angelo where he died. It was by some suspected that he was poisoned. His body was disinterred and burned. He wrote, besides the treatise above-mentioned, "Dominis suæ Profectionis a Venetiis consilium exponit;" "Scogli del Christiano naufragio, quali va scopendo la Santa Chiesa;" "De Radiis Visûs et Lucis in vitiis perspectivis, et iride," &c.—R. M. A.

DOMITIANUS, Titus Flavius Sabinus, Emperor of Rome, was born A.D. 52. He was the younger son of Vespasian and Domitilla, and the brother of Titus. After narrowly escaping from the troops of Vitellius, he was intrusted with the government of Italy during the absence of his father and brother in Palestine; but he so grossly abused the power which had been placed in his hands that Vespasian never afterwards allowed him to take a prominent part in public affairs. The throne became vacant in A.D. 81, by the sudden death of Titus; and Domitian, having secured the support of the prætorian guards, took possession of it without opposition, but not without being strongly suspected of having caused his brother's death. The first few years of his reign were marked by the introduction of several salutary reforms, both social and political; but the fear with which he regarded the higher classes in Rome, together with extreme disappointment at the failure of his own military enterprises, and excessive jealousy of the success of others, soon produced a change in his administration, and converted a reign which had begun more auspiciously than was expected, into a period of the most violent tyranny. An expedition which he undertook against the Chatti in A.D. 84, was attended with a measure of success, and he celebrated a triumph on his return; but several years afterwards he was completely and disgracefully defeated in a war against the Dacians. From that time till the end of his reign, he gave himself up to the habitual practice of the most despotic cruelty. Even the enormous taxes which he imposed, were found inadequate to supply the continual largesses to the army and the populace which were necessary to secure their allegiance; and he did not hesitate to replenish his treasury by seizing the property of the wealthier citizens, whom he accused of imaginary crimes that he might have a pretence for confiscating their goods. Juvenal has drawn a terrible picture of the moral degradation, as well as of the political slavery, that characterized the reign of Domitian; and the sins of the tyrant himself have been recorded by him and by other writers of that period. Perhaps the only redeeming point in his character is his generosity as a patron of literature. He himself executed a paraphrase of the Phenomena of Aratus, which is not without merit. He was assassinated, A.D. 96, by some officers of the household, to whom his wife Domitia had revealed that the emperor was meditating their death as well as her own.—W. M.

DOMNA, Julia, wife of Septimius Severus and mother of Caracalla, was born of obscure parentage at Emesa in Syria. The attention of her future husband is said to have been attracted towards her long before his elevation to the purple, in consequence of an astrological prediction that destined her to be the wife of a sovereign. Already cherishing ambitious designs, and "trusting implicitly to the infallibility of an art in which he possessed no mean skill, Severus, after the death of Marcia, wedded the humble Syrian damsel, with no other dowry than her horoscope." This union took place probably not later than A.D. 175. The marriage couch was spread in the temple of Venus, near the palatium, by the Empress Faustina. Julia being possessed of a powerful intellect, and of a large measure of Syrian cunning, easily acquired an ascendant over the mind of her superstitious husband. She induced him to take up arms against Pescennius Niger and Clodius Albinus, and maintained her influence in its integrity even after the complete fulfilment of the prophecy. Nor did her keen interest in imperial affairs preclude her from following more refined pursuits. She was at one time ardently devoted to philosophy. It was at her instigation that Philostratus undertook to write the life of the celebrated miracle-worker, Apollonius Tyanæus, and she was accustomed to sit whole days in the midst of grammarians, rhetoricians, and sophists. Her private life was notoriously profligate. She is even said to have plotted against the life of her husband. Her political influence became greater after the death of Severus. Caracalla intrusted her with the administration of the most important affairs of state. But she possessed notwithstanding no control over his fierce and violent passions. It is well known that he murdered his own brother, Geta, in her arms. Julia Domna, soon after the successful rebellion of Macrinus, perished through a voluntary abstinence from food in 217. The story of her incestuous connection with Caracalla seems to be not deserving of the slightest credit, the silence of Dion Cassius on the matter being quite conclusive. But it is the fate of the profligate to have their memory burdened with the accusation of fictitious crimes.—R. M. A.

DON, David, an eminent botanist, second son of the celebrated George Don, was born at Forfar in 1800, and died in London on 8th December, 1841. He received part of his education at Edinburgh, where he was patronized by Dr. Patrick Neill. He was employed for some time in Messrs. Dicksons' nurseries. In 1819 he went to London, and became librarian to Mr. Lambert, in whose house he stayed. He took charge of Mr. Lambert's extensive herbarium. He published some notices of rare Scottish plants, and a monograph of the genus saxifraga. These works brought him into notice, and in 1822 he was appointed librarian of the Linnæan Society, on the resignation of Robert Brown. In 1836 he succeeded Burnett as professor of botany in King's college, London. In 1840 a cancerous disease appeared on his lip, which afterwards extended to the neck, and ultimately proved fatal. He was an excellent systematic botanist, and contributed many valuable papers to the Transactions of the Linnæan Society. Among his important publications are "Prodromus Floræ Nepalensis," monograph of the Melastomaceæ, memoirs on Compositæ, and papers on the plants of Peru and Chili.—J. H. B.

DON, George, a zealous Scottish botanist, was born in Dundee about the year 1770, and died at Forfar in January, 1814. After getting his early education at a parish school, he was apprenticed to a clockmaker in Dunblane. When he became a journeyman he removed to Glasgow; here he generally worked five days a week at his business, and devoted the remainder of it to botanizing. Occasionally he made a trip to some of the Highland mountains in quest of alpine plants. After saving a small sum of money, he went with his wife to Forfar, and procured a long lease of a small piece of ground, on which he reared vegetables for sale, and cultivated many interesting native plants, which were arranged after the Linnæan system. Here he spent four years in a very frugal style. The situation of superintendent of the Edinburgh botanic garden having become vacant, Don was appointed to the office by Professor Rutherford. During his residence in Edinburgh Don attended the medical classes. He subsequently resigned his office in the garden and returned to Forfar, where he added the nursery business to that of the botanic garden. He formed an extensive collection of plants, principally hardy, as well as a considerable herbarium, chiefly of British plants. Following the profession of country surgeon, for which he had qualified himself in Edinburgh, his botanical zeal, and his constant alpine trips in search of rare plants, interfered much with his practice. He was celebrated as the discoverer of many of the most interesting alpine plants of Scotland. Some of the plants which he gathered on the mountains, such as Ranunculus alpestris, have not been found by any one since his death. He was a correspondent of Sir James Edward Smith, who, in his English Flora, under "Rosa Doniana," speaks of him as one of the most indefatigable as well as accurate of botanists, who loved the science for its own sake, and braved every difficulty in its service. He was buried in Forfar churchyard.—J. H. B.

DON, George, a Scottish botanist, son of the preceding, was born at Forfar on 17th May, 1798, and died at Campden Hill, Kensington, on 25th February, 1856, in the fifty-eighth year of his age. On the death of his father, he, in conjunction with his younger brother, David, made an attempt to carry on the nursery at Forfar, but they were not successful in this. In 1815 George Don went to Edinburgh; the following year he went to London, and was employed in the Chelsea botanic garden, where he remained as foreman till 1821, and then entered the service of the Horticultural Society. He was sent by the society as their collector to tropical Africa and South America. He sent home valuable collections. The secretary of the society, Mr. Joseph Sabine, published an account of the edible fruits of Sierra Leone drawn up from Don's notes. In 1826 Don read a paper on combretum before the Linnæan Society, and he communicated to the Wernerian Society a paper on the genus allium. From 1828 to 1837 he was engaged in the publication of his general system of gardening and botany, which extended to four quarto volumes, containing a history of dichilamydeous plants. He furnished the botanical articles to the Encyclopædia Metropolitana. He superintended the rearing of the trees and shrubs in Kensington garden and park, and he aided Loudon in his Encyclopædia of Plants. He was a fellow of the Linnæan Society.—J. H. B.

DONALD I., king of Scotland, reigned during the third century, and is said to have been the first christian prince of that country.

DONALD II. succeeded his brother Kenneth, though the latter left both a son and a daughter. This mode of inheritance was common both in the Scottish and Pictish royal families. After a reign of four years, Donald died in 863, and was buried at Iona, or Icolmkill, "the grand storehouse of his progenitors."

DONALD IV., son of Constantine II., in 893 succeeded Grig, on whom monkish writers have conferred the high-sounding title of Gregory the Great. Donald fell in battle near Forteviot in 904, defending his country against the Danish pirates, whose leader he slew.

DONALD BANE was the son of Duncan, whom Macbeth killed, and the brother of Malcolm Canmore, whom in 1073 he succeeded on the throne, to the exclusion of Malcolm's own sons. He fled to the Hebrides on the death of his father, and remained there during the whole of his brother's reign. On Malcolm's decease he hurried to Scotland, and, supported by a powerful party among the Scottish nobles who were hostile to the innovations of Malcolm and his Saxon queen, took possession of the throne apparently with little opposition. His first edict was a sentence of banishment against all foreigners, and he set himself to bring back the country to the savage state of the western isles. After a reign of about a year, however, he was expelled in May, 1094, by Duncan, an illegitimate son of Malcolm Canmore. But in November of that year, Duncan was assassinated by the instigation of Edmund, second son of Malcolm, who agreed to share the throne with Donald. This arrangement lasted only two years. In 1097 Edgar Atheling, along with his nephew Edgar, third son of Malcolm Canmore, raised an army in England, defeated Donald Bane, took him prisoner, and put out his eyes. Donald died at Roscobie in Forfarshire. With him terminated the line of Scottish kings. During the great competition for the crown in the days of Bruce and Baliol, John Comyn, lord of Badenoch, claimed the succession as heir of Donald Bane through the female line.—J. T.

* DONALDSON, Thomas Leverton, a living English architect, born in London in 1795, and known as much for his artistical productions as for the extent of his learned information on everything connected with art. Mr. Donaldson's profound and cosmopolitan studies, the works and illustrations resulting therefrom, and his genial manners, have rendered his name as well known and as much esteemed abroad, as it is a favourite and a respected one in England.—R. M.

DONALDSON, Walter, LL.D., a learned Scotchman, was born at Aberdeen about the year 1575. He was in the retinue of Bishop Cunningham of Aberdeen, and Sir Peter Young, when they were sent, probably in 1594, on an embassy to the king of Denmark and to some of the princes of Germany. After his return from this mission he again went to the continent, and for some time prosecuted his studies at Heidelberg. He delivered there a course of lectures on moral philosophy, a synopsis of which was published by one of his students without his consent or knowledge. Donaldson was afterwards appointed principal of the protestant university of Sedan, and also discharged the duties of professor of Greek and of moral and natural philosophy. The celebrated Andrew Melville was one of his colleagues. After residing at Sedan for sixteen years, he was invited to open a college at Charenton, near Paris, but the attempt was frustrated by the jealousy of the Romish party. The subsequent history of Dr. Donaldson is unknown. He was the author of a work entitled "Synopsis Œconomica," 8vo, Paris, 1620, and of a "Synopsis Locorum Communium" from the writings of Diogenes Laertius.—J. T.

DONATELLO, the name commonly applied to the famous Italian sculptor Donato di Belto di Bardi. He was born of humble parents at Florence in 1383, and under the tuition of Lorenzo Bicci, procured for him by the patronage of the Martelli family, became a proficient prospectician, a clever architect, and rare sculptor. The first production of the Florentine youth—an "Annunciation"—by the simple and original grace of its style, no less than by the wonderful pathos of its design, created quite a sensation among his townsmen. Its merits gained for its author the attention of Cosimo de Medici, who from that time proved his staunch patron. It was to Cosimo that Donatello owed an excellent opportunity of study, in being intrusted with the restoration of many of the ancient marbles belonging to the Medici family. This contact with the dead language of

Roman and Greek art did not, however, in any considerable degree influence the tendency of his own mind, which was more towards sentiment and nature, the characteristics of christian art, than to the ideal and the poetic, the objects of pagan art. In his next work of importance, a wooden crucifix, the young sculptor so little departed from the living model, that his elder brother in art, Brunellesco, declared it ignoble; in fact, called it the true imitation of a peasant. Donatello, struck with the remark, excused himself by mentioning the difficulty inherent in wood-carving, and ended by suggesting to his critical rival to try his skill at something of the kind. Brunellesco did not forget the challenge, and made his experiment; and when this was completed, meeting Donatello in the market, asked him to go to his studio, and partake of some lunch with him. His intention was to take the young sculptor by surprise. Donatello having agreed, Brunellesco bought some provisions, which he intrusted to his friend to take to his place, adding, he would soon follow with more. Thus entrapped, his apron full of the comestibles, young Donatello entered the atelier; the first thing that caught his eye was the crucifix which Brunellesco had just completed. "Lord! what forms! what sublimity!" Poor Donatello, forgetting the apron and its contents, which fall to the ground, clasps his hands together, and stands amazed before the idealized conception of his clever antagonist. The latter arrives, and pretending not to notice what is passing, calls upon Donatello to join in the repast. "Nay! nay!" says the young artist, stung to the heart, "I am not worthy to eat with you; I, the mere portrayer of boors; you, the sculptor of gods." And thus saying, he rushes out of the studio. The effect of the lesson this incident conveyed to the mind of Donatello may be traced in all the works which he subsequently produced. His style, without losing its original naïve simplicity, assumed more and more breadth and grace as he studied incessantly to ennoble his types through the effect of the ideal treatment which he had learned to admire in the work of Brunellesco. In proof of this we refer to the statues of St. John; the figure of Magdalene for the baptistery of Florence; the tomb of Pope Giovanni Coscia, John XXIII.; and the far-famed figure of St. Mark, which is said to have been so admired by Michel Angelo, as to make him ask—"Well! why don't you speak?" And to these masterpieces, we must add the group of Judith and Holofernes for the Logge dei Lanzi; the equestrian statue of Erasmo Gattamelata; the Venetian condottiere at Padua, the finest of the kind produced in the fifteenth century; the St. George executed for the guild of armourers of Florence, which Raphael reproduced in one of his most celebrated drawings; the unparalleled statue of David; the four statues for the belfry of Santa Maria del Fiore, one of which (the portrait of Barduccio Chilirchino, known, on account of his bald head, as the Zuccone) is said to have elicited from its author, whilst at work, the repeated ejaculations of "Speak, friend! speak!"—the same statue, in whose name Donatello was afterwards used to attest his words, by saying, "Sulla fè che io porto al mio Zuccone" (On the faith I have for my bald man). This brief notice would be incomplete were we to omit noticing the bas-reliefs by our artist, especially those in the Medici palace, and those representing the life of St. Anthony the abbot, for the sanctuario of Padua; the gates of the church of St. John at Siena (afterwards removed to Florence); the many works he carried out for his patron Cosimo, whose wife's portrait stands foremost; those he executed at Rome in aid of his brother Simone, who was charged with the preparations for the entry of the German emperor Sigismund, &c. As a sculptor, Donatello deserves to be called the Frà-Bartolommeo of his art. As a man, there are few with whom he can be compared for simplicity and goodness. His liberality knew no bounds. His money was kept in an open basket in his studio, that his friends might use it without hindrance or control. Cosimo di Medici having died, the patronage of the family was continued by Piero, who made gift of a beautiful villa to the aged sculptor. And in that villa the jovial old man closed his days when eighty-three, in 1466, requesting to be after death reunited to his former patron, Cosimo, in the vaults of St. Lorenzo. The merits of the artist and the virtues of the man form one of the noblest pages in the history of Italian art.—R. M.

DONATI, Corso, head of the family whose feuds with the Cerchi disturbed Florence in the close of the 13th century, had acquired by his services an influence among his fellow-citizens, which was counterbalanced by the great wealth of his rival Vieri de Cerchi. The signory having passed sentence of banishment against the factious chiefs, Corso appealed to the pope, who commissioned Charles of Valois to restore concord; but, before the negotiations were finished, the proud Florentine noble broke into the city at the head of his armed partisans, and pillaged for five days the property of his opponents. The papal influence afterwards effected a pacification; but the quarrel soon broke out again, being mixed up with the disputes of the Guelphs and Ghibellines, and with another fierce family feud of that age, the feud of the Neri and the Bianchi. In the hope of composing the strife, the pope in 1305 summoned Donati and eleven others of the leading nobles to Rome; and they returned home in the following year to find the government strengthened and resolved to maintain order. Donati was again sentenced to exile, and on his refusing to submit, was attacked in his barricaded palace by the troops of the signory. Unable to repel them he cut his way out, but was overtaken and slain in 1308.—W. B.

DONATI, Ignazio, a musician, was born at Casale Maggiore, near Cremona, towards the close of the sixteenth century; he died probably at Milan about 1640. He was appointed mæstro di capella in the academy del Santo Spirito at Ferrara in 1619; he filled the same office at Casale in 1624, and removed to Milan in 1633, to discharge the same duties in the cathedral. He composed very extensively for the church, and published also a collection of madrigals.—G. A. M.

DONATI, Vitaliano, an Italian physician and naturalist, was born at Padua in 1713, and died at sea in 1763. He belonged to an illustrious Florentine family. He studied at Padua, and took his degree in medicine there. In prosecuting natural history he travelled in Italy, Sicily, Illyria, and Albania. He was afterwards appointed professor of natural history at Turin, and made a journey to the east, traversing Syria and Egypt, with the view of visiting India. He was robbed, however, of everything, and determined to return to Europe, but was drowned on the passage. He made extensive collections, but unfortunately was cut off before he had an opportunity of publishing the results of his travels. He intended to give an account of all the productions, animal and vegetable, of the Adriatic. A part of his observations is given in a work edited by Carlo Rubbi, entitled "Saggio Della storia Naturale marina dell' Adriatico," a translation of which in English is given in the forty-seventh volume of the Philosophical Transactions. A genus, Donatia, was named by Forster.—J. H. B.

DONATO. See Donatello.

DONATO, Baldassaro, a musician, was born in the first quarter of the sixteenth century, and died at Venice in June, 1603. He was appointed mæstro di capella at the cathedral of St. Mark in that city, 9th March, 1590. Previously to this he published five collections of vocal music, consisting of madrigals and villanellas, besides which, many of his compositions are preserved in manuscript. Burney prints a specimen of his writing, and several others are familiar in our madrigal societies.—G. A. M.

DONATO, Francesco, Doge of Venice, was elected to that office in 1545, having previously rendered himself popular by his wisdom and temper in the administrative councils of the city. He held the supreme power till his death in 1553; cultivating and encouraging literature, adding to the architectural beauties of the city, and directing its political interests with ability during a period which was darkened on the one hand by the encroachments of the Turks, and on the other by the quarrels between France and the empire.—W. B.

DONATO, Leonardo, Doge of Venice from 1606 till 1612, had been one of the political society which met in the house of Morosini to advocate the principles of religious liberty; and his embassy to Rome when Sixtus V. complained of the recognition of Henry IV. by the Venetians, assisted in moderating the measures adopted against the protestant monarch. In his tenure of the chief power in his native city, he stood firmly against the pretensions of Paul V., met the sentence of excommunication with a calm and resolute assertion of civil rights, and insisted on the expulsion of the jesuits, being greatly aided in these struggles by Paul Sarpi, one of his old associates in the Morosini meetings.—W. B.

DONATO, Nicola, Doge of Venice for a few weeks in 1618, was extremely unpopular; his election and installation exposed him to public insults, and aggravated the discontent which proved so troublesome to his successor Priuli.—W. B.

DONATUS: There were two ecclesiastics of this name, contemporaries, and both concerned in the disputes which rent the African church in their day. The one was Donatus of Casæ Nigræ in Numidia; the other Donatus the Great. It is to be regretted that we know scarcely anything of the life of either. The schism in which Donatus Magnus was implicated has absorbed all other circumstances respecting him; while Donatus of Casæ Nigræ had only to do with the dispute in its germ. The cause of the Donatist schism, to which Donatus Magnus has given his name, may be traced up to the adverse relations of the two parties, headed by Mensurius, bishop of Carthage, a prudent man, who was unfriendly to the confessors and the enthusiastic Numidian bishops. On the death of Mensurius, Cæcilian, his archdeacon, was appointed to fill the vacant see. But a party was greatly opposed to him, to which belonged Donatus of Casæ Nigræ, and Lucilla, an opulent lady. Alleging that he allowed himself to be ordained by a traditor, an assembly of seventy Numidian bishops excommunicated Cæcilian, and chose Majorinus in his stead. The Emperor Constantine having declared himself against the party of Majorinus, the latter requested that he would inquire into the nature of the controversy. Accordingly he directed the bishop of Rome and five Gallic bishops to do so. Cæcilian was to appear before them, with ten bishops to defend him, and ten to bring charges. At the head of Cæcilian's accusers was Donatus of Casæ Nigræ; but his charges were declared to be unsupported. The council of Arles in 314 also declared against the party of Majorinus. Delegates of the two parties afterwards appeared before the emperor at Milan in 316, and he again decided for Cæcilian. From this time forward the party of Majorinus were treated as transgressors of the laws, deprived of their churches, and persecuted. After the death of Majorinus in 315, Donatus the Great, his successor, stood at the head of the party. In 321 Constantine granted the Donatists full liberty to act according to their convictions. But they would not return to the bosom of the catholic church. When Constans resorted to forcible measures he exasperated them the more. The most furious persecution began in the year 347, when the principle that church and state should be kept distinct was enunciated by Donatus. Under Julian they enjoyed favour; but their state was worse under succeeding emperors. Augustin tried to heal the division, but in vain. In 411, at Carthage, two hundred and eighty-six catholic and two hundred and seventy-nine Donatist bishops met. The disputation continued three days, Augustin and Aurelius being leaders on the one side; Primian and Petilian on the other. The imperial commissioner declared for the former. In 414 the Donatists lost all civil rights; and in 415 they were forbidden, under pain of death, to hold religious meetings. They continued, however, down till the seventh century; when the whole African church was annihilated by the Saracens. Donatus the Great seems to have been a man of energetic character, who possessed a fiery eloquence fitted to lead a fanatical party. He does not appear to have had much discretion or moderation, else he might have led his followers back into the catholic church. Such rigorous discipline as he inculcated was ill-suited to the minds of the less enlightened. The obstinate zeal of the Donatists was worthy of a better cause; yet it was narrow, intolerant, and fanatical.—S. D.

DONATUS, Ælius, a distinguished grammarian. The dates of his birth and death are uncertain, but he was living at Rome in the middle of the fourth century. St. Jerome was his pupil. His Latin grammar—"De octo partibus orationis"—was everywhere used to such an extent, that Donat became the name of the science of grammar as Euclid of mathematics. It even went further than this, for among Bishop Pecock's works we find one entitled "The Donat on the Christian Religion," and there is a French proverb, "Les diables etoient encore á leur Donat" (the devils were as yet in their grammar). In the Vision of Piers Plowman, and in Chaucer, we have the word Donat in the sense of grammar—

"I drave among drapers my Donat to learne."

Editions of the grammar were printed from wooden blocks before the invention of movable types. Scholia on Terence and Virgil, attributed to Donatus, are preserved, but their authenticity is disputed.—J. A., D.

DONDI (in Latin Dondus or De Dondis), Jacopo, was born at Padua of a patrician family in 1298, and died in 1359. He was skilled in natural philosophy, mathematics, and medicine, but is chiefly famous for the construction of a remarkable clock which was placed in the tower of the palace at Padua in 1344. Dondi wrote "Promptuarium Medicinæ," &c., and another book entitled "De modo conficiendi salis ex aquis calidis Aponensibus et de fluxu et refluxu maris."—R. M., A.

DONDI, Dall' Orologio, Giovanni, son of the preceding, was born in 1318, and died in 1389. Tiraboschi thinks that Giovanni assisted his father in making the celebrated Padua clock. He was the maker of a still more remarkable one which was put up in the library of Galeazzo Visconti at Pavia. From this he and his descendants derived the addition to their surname of Dall' Orologio. Giovanni, who was also a mathematician and physician, wrote an essay on mineral waters, another on the flux and reflux of the sea, and a description of his father's clock. He had the honour to be numbered among the correspondents of the great Petrarch.—R. M., A.

DONEAU or DONELLUS, Hugues, a French jurist of eminence, born at Chalons-sur-Saône in 1527, was professor of law at Bourges when, at the time of the massacre of St. Bartholomew, his Huguenot opinions forced him to fly from his native country. He died in 1591 at Altorf, where he was professor of law. His specialty was his knowledge of the Roman law, his commentaries on which, first published in 1596, have been frequently reprinted. The latest edition is that of Florence, in twelve volumes, 1841–47. The writings of Doneau display high literary ability, as well as knowledge of law.—F. E.

DONGELBERGE, Henri Charles de, a genealogist of some distinction, was born at Brussels, August 18th, 1593, where he died, 3rd April, 1660. He was the illegitimate son of Duke John of Brabant, from whom he received the best education. Studying law, he became in 1625 mayor of his native town, and occupied this post, as well as that of "public treasurer," for several years. In 1657 he was made baron by letters patent from King Philip IV. He wrote several treatises on genealogy; but the work by which he is best known is a Latin poem of about 1600 verses, in celebration of a victory gained in 1288, by a duke of Brabant over a duke of Limburg. It is entitled "Prælium Wæringanum," Brussels, 1641, and has been repeatedly translated into German, Dutch, and Flemish.—F. M.

DONI, Adone, the most renowned painter of Assisi, is supposed to have studied under Perugino, as he executed his most important works in Perugio, whilst Pietro was teaching there. These works are—"The Last Judgment," in the church of St. Francis, and a large fresco in the town-hall. Having returned home, he displayed great activity in adorning churches and convents of that neighbourhood, showing excellency of colour, and freedom from the stiffness of his master, both remarkable. He also left several studies of portraits, stamped with the most extraordinary truthfulness. Flourished about 1560.—R. M.

DONI, Antonio Francesco, was born at Florence about 1513; and died at Venice in 1574. Doni, who was for a while a monk, afterwards became a secular priest. He is described as of unsettled and wandering disposition and habits. He never resided long in any place, but from 1547 Venice was his headquarters. His support was derived chiefly from payments received for occasional religious services, and from the more uncertain fruits of his literary works. These works, like their author, were of the most bizarre and capricious character—serious and burlesque oddly mixed together—didactic prose, interspersed with verse not of a very instructive character. He was a member of the society of Pellegrini, of which some account is given in our memoir of Dolce. He also belonged to the Academy of Piacenza, called the Ortolani, or gardeners. In this academy the members were all called, not by their baptismal names, but by some fanciful appellation taken from some object of vegetable life. There was the leek, the melon, the radish, the carrot, the cucumber. Doni himself was the semenza, or seed. In the Pellegrini his name was Bizzaro. Italian critics complain of the buffoonery of his manner; this is to be overfastidious. Of his numerous publications, the most interesting is the "Lezioni di Academici Fiorentini sopra Dante."—J. A., D.

DONI, Giovanni Battista, a writer on music, was born at Florence in 1593, where he died in 1647. His parentage was noble, and he was designed for the profession of the bar; preparatory to which, he was educated successively at Bologna, Rome, Burgos, and Pisa. He relinquished his original intention,

on the invitation of Cardinal Corsini, to accompany him to Paris, whence he was recalled to Florence by the death of his brother. He was next attached to the service of Cardinal Barberini, with whom he went a second time to Paris. By this patron's recommendation he was appointed secretary to the College of Cardinals at Rome, but resigned the office when the death of two more of his brothers necessitated his presence in his native city. There he was appointed to a public lectureship by the grand duke, Ferdinand II., and was elected a member of the Academy of Florence, and that of La Crusca. Throughout his life he was especially interested in music, and his immense erudition enabled him to make very elaborate researches into the character and condition of this art among the ancients. He wrote very voluminously on his favourite subject of investigation, arguing that the ancient musical system was superior to the modern. He wrote extensively also on the state of music in his own time, and in the century before him; and he is an invaluable authority for the history of the art at this period. Several of his works were printed during his life, but he left a far greater number in manuscript. These were collected for publication by Gori, who, however, died before the edition was issued, and it was brought out by Passeri in 1773 at Florence. Doni invented a kind of lute which he called the Lyra Barberina in compliment to his patron. It was so constructed as to induce the arrangement of the notes according to their order in the Greek modes. A description of this, and of its analogy with ancient instruments, is one of the most curious of his tracts. He constructed also a transposing harpsichord.—G. A. M.

DONIZETTI, GÆTANO, a musician, was born at Bergamo, 25th September, 1798, where he died on 8th April, 1848. His father was opulent, and he designed Gætano for the profession of jurisprudence. His natural impulse, however, was to an artistic career, and drawing, for which he had considerable talent, and which he desired to exercise in the capacity of an architect, was his first object. When he relinquished the wish of his childhood, and entered upon the study of music, he was placed under the instruction of Simone Mayer, who promptly perceived the germ of remarkable power in his young pupil, and accordingly took the greatest interest in his task of tuition. It was against the counsel of this master, that Donizetti was sent to Bologna in 1815, to take a course of lessons of Padre Mattei. Mayer feared a bad effect upon his scholar's genius from the severe style of the ancient Roman school, for which Mattei was famous; but his erring though well-meant advice was disregarded. While at Bologna, Donizetti had also another teacher, Pilotti, under whom probably he practised singing and the pianoforte. At this period he composed some masses, and a large number of smaller pieces for the church, several quartets for string instruments, and some overtures for the orchestra. The father of Donizetti, in conceding his own views to Gætano's artistic predilection, had chosen music for his son's profession, under the idea that the grave character of a composer for the church, bore some analogy with the dignity of the forensic calling to which he had destined him; and it was on this account that he insisted on sending him to study with Mattei. He was greatly enraged, therefore, when the young musician, following the natural bent of his genius, applied himself to dramatic composition. Rendered desperate by the parental anger, Donizetti entered the army; but he was quickly disgusted with the habits and the duties of military life. While in garrison at Venice, he found leisure from the restraint his uncongenial vocation imposed upon him, to write his first opera, "Enrico di Borgogna," which was produced in Venice in 1818; and its great success enabled him to obtain his discharge from his regiment. His fortunate debut as a dramatic composer gained him also an engagement to write a second opera for the same city, "Il Falegname di Livonia," which appeared in 1819. This was followed in 1820 by "Le Nozze in Villa" at Mantua, but the year after he did not come before the public. His brief repose was succeeded by the production of four operas in 1822, "Zoraïde di Granata" at Rome; "La Zingara" and "La Lettera Anonima" at Naples;" and "Chiara e Serafina" at Milan. The same remarkable fecundity was evinced in 1823, when he brought out "Il Fortunato Inganno" and "Aristea" at Naples; and "Una Follia" and "Alfredo il Grande" at Venice. In 1824 Donizetti gave "L'Ajo nell Imbarrazzo" at Rome, and "Emilia" at Naples. His name is not in the theatrical annals of 1825; but in 1826 he visited Sicily, and produced "Alahor in Granata," and "Il Castello degli Invalidi" at Palermo; and, returning to Naples, he there brought out "Elvida." A more lasting success than that of any of his earlier operas was attained by "Oliva e Pasquale," at Rome, and "Il Borgomæstro di Saardam" at Naples, both in 1827; in which year, also, he gave "Le Convenienze Téatrali" and "Otto Mesi in due Ore," at the latter city. There, likewise in 1828, he produced the still popular "Esule di Roma;" and after visiting Genoa, to direct the rehearsals of "La Regina di Golconda," he returned thither to give "Gianni di Calais" and "Giove di Grasso." He had about this period an engagement for some years to Barbaja, the impresario of Naples, to furnish him with two serious and two comic operas every year; in 1829, not only did he fulfil this extensive contract, but he composed also three other operas for the same city. "Il Paria," "Il Castello di Kenilworth," "Il Diluvio Universale," "I Pazzi per progresso," "Francesca di Foix," "Imelda di Lambertazzi," and "La Romanziera," were all fruits of this wonderfully prolific year, an amount of production in so short a period that is scarcely paralleled in the history of the human mind. "Anna Bolena," the work that introduced Donizetti in this country, was first given at Milan in 1830, with Pastor and Rubini in the principal characters; and it was brought out in London in June, 1831, with the same powerful representatives. The success of this opera here at once stamped its composer's reputation, and prepared the public to welcome the many that followed it, including some of those that had been earlier produced. In 1830 "Fausta" was also written, and was first performed at Naples. "Ugo, conte di Parigi," the vivacious, melodious, and characteristic "Elisir d'Amore" (that has entirely eclipsed Le Philtre of Auber, to a translation of the libretto of which this opera is set), and "Sancia di Castiglia," were all produced at Milan in 1832; the preceding year having evoked no composition from the fertile author. In 1833 Donizetti married a lady to whom he was passionately attached, the daughter of a lawyer of Rome. Three very popular operas were brought out in the year of his nuptials, "Il Furioso," at Rome; "Parisina," at Florence; and "Torquato Tasso," at Rome. In 1834 "Lucrezia Borgia" was produced at Milan, with Mad. Meric Lalande as the heroine. This admirable work was not given in London until June, 1839, when Grisi and Mario sustained the characters with which they have become almost identified, by the rare excellence of their personation. The opera was not originally successful, and its first performance here, too, was not received with that favour which has since distinguished the work; but it is now a composition more frequently played than any other of Donizetti, and it is the one by which, as a whole, his genius is perhaps best exemplified. "Rosamonda," given at Florence, and "Maria Stuarda" at Naples, were also productions of 1834. About this time Donizetti was appointed professor of counterpoint in the conservatorio at Naples, an office for which he was better qualified than any Italian musician of his own age, but one which must have been to a great extent honorary, since his long and frequent absences from the city disabled him from any regular discharge of its duties. "Gemma di Vergy" was given at Milan in 1835. Then, for the first time leaving his own country, the composer went to Paris in order to produce "Marino Faliero" at the Italian theatre there; and he returned to Naples, to bring out the immensely popular "Lucia di Lammermoor," which was introduced in London in 1838, with Persiani, Rubini, and Tamburini, in its chief characters. It was in 1835 that Donizetti experienced the severe calamity of the loss of his wife by cholera; she had borne him two children, who both died in infancy; and we may in some degree ascribe to his sufferings from this total family bereavement, the licentiousness of life, which, more even than his excessive labours, induced the mental disease that prematurely closed his career. It would seem that he sought oblivion from his sorrow in the toils of his art. In 1836 he brought out "Belisario" at Venice; he then went to Naples to fulfil another engagement, where, finding one of the small theatres in a bankrupt state, he wrote "Il Campanello," a one act opera, for the benefit of the poor singers, translating the libretto from a French vaudeville for himself, and completing the entire composition, words, and music, directing its rehearsal, and witnessing its first performance, all in the marvellously brief period of a single week. "Betly" of which also he translated the libretto (it being the same subject as Le Chalet of Adam), and "L'Assedio di Calais," were likewise given in the same

year at Naples. In 1837 he produced "Pia di Tolomei" at Venice, and "Roberto Devereux" at Naples; in 1838 "Maria di Rudens" at Venice; and in 1839 "Gianni di Parigi" at Milan. He now went to Paris, to take up his residence; and there proved the great versatility of his talent, in the composition of operas for the French stage, by the felicitous adaptation of his style to the very diverse characteristics of this new field of action from those of the Italian theatre. "La Fille du Regiment" was produced at the Opera Comique, and "Les Martyrs" at the Academie; and they are both as fitted to the locality for which they were written, as though the author had spent his busy life in composing for the two Parisian theatres. The Théatre de Rénaissance mainly supported itself this year by the performance of a French version of Lucia, the success of which prompted the management to engage Donizetti to write a new opera; he composed, accordingly, "L'Ange de Nisida," but the theatre was ruined before the work was ready for production. He wrote "Le Duc d'Albe" for the Academie; but the drama of this opera being disapproved, and a work of Donizetti being much desired at the theatre, he remodelled the "Ange de Nisida," changing the music of "Léonore" originally written for Mad. Thillon's soprano voice, to suit the mezzo-soprano of Mad. Stolz, and adding the fourth act. In this form it was brought out under the name of "La Favorite," with at first but indifferent success, though it soon became and long remained the most attractive opera in the entire repertory of the theatre. Such were the labours of 1840; the following year was less active, being marked by one opera only, "Adelia," which appeared at Rome. In 1842 Donizetti produced "Maria Padilla" at Milan; he was then appointed kapellmeister at the imperial theatre in Vienna, whither he repaired to produce "Linda di Chamouni," as the inaugurative work of his new office. In the recess of the Vienna season he revisited Paris, to bring out "Don Pasquale" at the Théatre Italien, of which Grisi, Mario, Tamburini, and Lablache were the original representatives, who transplanted this brilliant work to London in the spring of the same year, 1843. Donizetti returned to Vienna, and there gave "Maria di Rohan," which he took with him back to Paris in the autumn, for performance by the Italian company. He now wrote "Dom Sebastien" for the Academie, and he was busied at the same time in superintending the rehearsals of this opera at the one theatre, and "Maria di Rohan" at the other. In 1844 he went to Naples, to give "Caterina Cornara," which was the last work he produced in public. He went thence again to Vienna, and in 1845 once more returned to Paris. It was now that his mental malady fell upon him; he was at first attacked by occasional fits of despondency, which in time became so frequent as entirely to absorb his reason, and he declined into a condition of melancholy madness. In January, 1846, when his disease was proved to be beyond momentary relief, he was placed in an asylum at Ivry, where he remained till June, 1847. He was then removed to a like institution in Paris, whence he was taken three months later, in the hope that a return to his native air might act beneficially upon him. He was arrested on his journey by an attack of paralysis at Brussels, from which, however, he rallied sufficiently to be conveyed to Bergamo. The hopes were vain that he might derive relief from the effect of the climate and the scenes of home. Suffering an unknown sorrow, shedding ceaseless tears for an unreal grief, he lingered until a second paralytic stroke dealt him the blow of death. He expired four days after this attack. His interment in the cemetery outside the city was witnessed by a large multitude, who felt one common regret for the loss the lyric drama had sustained. His brothers have erected a monument to his memory in the cathedral of his native city; but his own genius has reared one in every country throughout the world where music is known. Besides the sixty-four operas that have been noticed, Donizetti left one in the possession of the management of the Opéra Comique at Paris, which, like "Le Duc d'Albe," has not been performed. He composed a "Miserere" and many other works for the church, a great quantity of unpublished instrumental music, an immense number of single songs, which have been printed, and a still greater number of pieces for insertion in different operas, which remain in MS. in the hands of the several singers for whom they were written. Beyond all this scarcely credible mass of productions, it is related of him that it was his common custom, in such situations in his operas as he deemed specially important, to make several settings of the text, from which to select the best.

It need not be said of the man who created, in twenty-six years, a number of works that has never been equalled in the same period, that he possessed an almost fabulous facility of invention. Some anecdotes of his immense rapidity of production are so startling, that they can scarcely be repeated with any expectation of credence. His first works, it is not to be wondered, are in the style of Rossini, which was universally in favour, and which almost universally prevailed at the period when they were written; but Donizetti soon emancipated himself from the influence of that popular master, and asserted a decision of character and an originality of thought, which are the questionless marks of true genius. It is one of his great merits, that each of his best works is individualized by some particular colouring appropriate to its subject, and is thus as much distinguished from the others as any one composition of an author can be from the rest of his productions. Many of his countless melodies have obtained the popularity of national songs in widely-severed lands, and are sung by thousands of people, who are made happy by them without ever having heard their composer's name. Donizetti was a man of ardent passions, warm in his friendships, prompt in his kindnesses, of most sensitive tenderness, open-handed and open-hearted; it may be said of him that, in his active life and in his living influence, he was one of the most remarkable men of the present century.—G. A. M.

DONNADIEU, Gabriel, Viscount, a French general, was born in 1777, and died in 1849. He served with distinction in several of the revolutionary campaigns and the wars of the empire, particularly attracting notice in Spain, where he was made general of brigade. The Bourbons, who, on their restoration in 1814, found him in prison on a charge of conspiracy, gave him the military command of the district of Grenoble—a position in which he heightened his credit with the court, by suppressing with great promptitude a formidable insurrection that broke out in 1816 in the region of his command. He afterwards sat in the chamber of deputies, where he attracted attention by his unmeasured abuse of Richelieu.—J. T.

DONNE, John, born in London in the year 1573, was the son of an eminent merchant belonging to an ancient family in Wales, while on the mother's side he was descended from Sir Thomas More. His parents were rigid catholics, and he was educated in that faith. At the early age of eleven he was sent to Oxford, and entered at Hart Hall (since merged in Exeter college), where he remained for three years; but his religion operated as a bar to his taking a degree. For the three succeeding years he studied at Cambridge, whence he came up to London about the age of eighteen, and entered at Lincoln's-inn to read for the bar. While thus engaged he commenced, we are told, a careful examination of the principal matters in dispute between catholics and protestants, which resulted in his embracing the doctrines of the Church of England. About the same time he seems to have written most of his minor poems, many of which are disfigured by the grossest sensuality. This has been called the "current mintage" of the time; yet the poems of Daniel are almost entirely free from it, nor does either Spenser or Shakspeare offend against decency to nearly the same extent as Donne. He tells us that he was diverted from the study of the law by "the worst voluptuousness, an hydroptique immoderate desire of human learning and languages." A simpler cause is mentioned by his biographers, namely, the death of his father shortly before he came of age—an event which put him in possession of property to the amount of £3000, and enabled him to gratify his love of travel and thirst after knowledge. He went abroad about the year 1594, and stayed three years in Spain and Italy, joining the two expeditions of the earl of Essex in 1596 and 1597—one against Cadiz, the other to the Azores. Returning to England after having spent the greater portion of his patrimony, he obtained a situation as secretary to Lord Ellesmere, then lord-keeper of the great seal. He remained in this capacity for five years, and won the entire esteem and confidence of the lord-keeper. But a niece of the lady Ellesmere, who often stayed in the house, captivated his heart, and interfered with the upward course of his ambition. This lady was the daughter of Sir George More, lieutenant of the Tower; and since her father would not consent to their union, Donne persuaded her to enter into a clandestine marriage, in the year 1602. The secret could not long be kept, and in his rage at

the discovery, Sir George prevailed upon the lord-keeper to dismiss Donne from the secretaryship, and actually succeeded in having him committed to prison. He was, however, soon liberated, and then had to engage in a tedious lawsuit in order to recover his wife. Having succeeded in this, he was glad, being now without fixed employment, to accept the invitation of his wife's kinsman, Sir Francis Wooley, to reside with him at his house in Surrey. Here they lived some years, and had several children. Upon the death of Sir Francis, Donne removed, first to Mitcham, and afterwards to London, where he and his family were received into Sir Robert Drury's house in Drury Lane. Poverty, sickness among his children, and that feeling of painful restlessness which besets talented men who have no settled occupation, weighed in these years upon Donne's sensitive spirit. From this unhappy state he was delivered by the interposition of royalty; for James I., having become acquainted with him through Sir R. Drury, and being delighted with a book—"The Pseudo-martyr"—which Donne had written in 1610 at his instigation, pressed him so strongly to take orders, that Donne, who had hitherto scrupled to do so from a consideration of the loose sayings and doings of his youth, could no longer refuse. He, however, exacted a period of three years in order to prepare himself, and was not ordained till 1614. In 1617 his wife died. In 1621 the king presented him to the deanery of St. Paul's. For a collection of profound criticisms on his celebrated sermons —through which there runs a high-church and patristic leaven which placed him in the strongest opposition to the puritan party of his day—the reader is referred to the third volume of Coleridge's Literary Remains. A slow fever carried him off after a lingering illness in 1631. His life has been written at length, but in a loose inaccurate way, by Isaac Walton.—T. A.

DONNEAU, Jean de Vizé, born at Paris in 1640; died in 1710. Intended for an ecclesiastic, love interfered; he married, and there was an end of the church. He wrote for the theatre —not very successfully—and he then began to write reviews of the works of more successful men. Of Corneille's Sophonisbe he wrote a severe review; "then shifting his side, as a critic knows how," he praised it extravagantly. Molière, too, he abused, but in this case he never recanted his errors. A passage in Molière's Mère Coquette he claimed as his thunder, and made such a noise about it that Louis XIV. interfered. The royal voice was for Molière. Donneau set up the *Mercure Gallant*, the earliest journal of its character in France—a monthly newspaper and magazine. In 1690 Thomas Corneille became joint redacteur. Donneau became blind in 1706. He had a pension from Louis XIV., and apartments at the Louvre.—J. A., D.

DONNER, George Raphael, one of the best sculptors of his time, was born at Esslingen in Austria in 1695; died in 1741. It was in the college of Heiligenkreuz that his talents for sculpture began to appear, and there he received whatever instruction Brenner and Giuliani were able to impart to him. Having obtained the patronage of Count Sinzendorf, he was enabled to complete his artistical education; but although he worked assiduously and meritoriously, he never met with great fortune. His best effort is the figures of river-gods of the fountain of the Mehlmarkt of Vienna.—R. M.

* DÖNNIGES, Wilhelm, a distinguished German political economist, was born in the neighbourhood of Stettin in 1814, studied at Bonn and Berlin, and began lecturing in the latter university with marked success. He advocated free-trade and moderate political reform. During 1838–39 he travelled in Italy, and discovered at Turin the statutes of the Emperor Henry VII., which he published after his return, under the title "Acta Henrici VII.," 1839, 2 vols. Soon after he entered the service of the king of Bavaria, and rose to high posts of trust and honour, which he was, however, obliged to resign in 1855. He wrote—"Das Staatsrecht, historisch entwickelt;" "Geschichte des deutschen Kaiserthums im ix Jahrh.;" and translated a selection of old English and Scotch ballads.—K. E.

DONOSO CORTES, Juan, a Spanish journalist and politician, born 6th May, 1809, at El Valle in Estremadura. He studied successively at Salamanca, Caceres, and Seville, and was admitted an advocate in 1833, as soon as he had attained the legal age. Before this, however, at the age of twenty, he had filled for some time with credit the chair of literature in the college recently established at Caceres. The critical state of the kingdom in 1832 first turned his attention to public affairs, and during the illness of Ferdinand VII., he offered his services in maintaining the loyalty of his native province, where his family possessed considerable influence, to the present queen. On the change of ministry which then took place, he addressed to the king a memorial on the state of public affairs, which was not published, being considered too liberal in its tendency. In February, 1833, he entered official life as secretary in the department of "grace and justice," and soon afterwards as one of the secretaries of state. In 1835 he was sent as a royal commissioner to Estremadura, to quell the insurrection in that province. His success was greater than could have been expected, and he received the cross of Charles III. as a reward for his services. In May, 1836, he became secretary to the council of ministers, an office which he shortly after resigned. He was returned for Badajoz in the cortes summoned by Isturiz, which, however, were never assembled; but on the accession of the exaltado party to power, he determined to exchange active political life for more studious and fruitful pursuits. He filled the chair of jurisprudence in the athenæum of Madrid, and nearly at the same time became the director of a periodical entitled *El Porvenir* (The Future). He was returned to the next cortes for Cadiz. On the prorogation of this assembly he became joint-editor with Galiano of the *Piloto* (Pilot), and afterwards was for some time director of the *Revista de Madrid*. The political views of Donoso Cortes may be summed up in a single sentence from his essay on popular sovereignty. "Two flags have floated, ever since the foundation of human society, on the horizon of nations—the banner of national sovereignty and that of divine right. A sea of blood separates them, witnessing what is the destiny of societies which follow them. A new flag, stainless, white, splendid, has appeared on the horizon, its motto is 'Sovereignty of intelligence, sovereignty of justice.' It alone is the banner of liberty—the others of slavery; it alone is the banner of progress—the others of reaction; it alone is the banner of the future—the others of the past; it alone is the banner of humanity—they of parties only." He died in 1853, leaving the reputation of a bold and able journalist. We are indebted for most of the above particulars to the memoir in Ochoa's Apuntes, where may also be found some of his more elaborate writings.—F. M. W.

DONOUGHMORE, John Hely Hutchinson, second earl of, born in 1757; died in 1832; second son of the Right Hon. John Hely Hutchinson, secretary of state for Ireland, and Christiana Nixon, created Baroness of Donoughmore in the Irish peerage in 1783. Educated at Eton and Trinity college, Dublin, in 1774 he was presented with a cornetcy in the eighteenth dragoons. In 1776 he was given a company in the sixty-seventh. In 1777 he sat in the Irish parliament for Cork. In 1794 he obtained the rank of colonel. In the expedition to Egypt he was second in command to Sir Ralph Abercrombie, and on Abercrombie's death succeeded to the command. For his services in the campaign he received the thanks of both houses of parliament, and was raised to the peerage of the United Kingdom by the title of Baron Hutchinson of Alexandria, with a pension of £2000 a year. In 1806 he was employed on a diplomatic mission to the Russian and Prussian armies, and afterwards to the court of St. Petersburg. In 1825 he succeeded to the title of Donoughmore. At his death the barony of Hutchinson became extinct.—J. A., D.

DONOVAN, Edward, an English naturalist, known principally for his voluminous writings. One of his earliest works was "A Natural History of British Insects," which was commenced in 1792, and finished in 1816. It contained figures of British insects, with descriptions, and contributed greatly to extend a knowledge of British insect life. Besides this work, he published many others on the same plan, illustrative of the natural history of the British islands, and other parts of the world. In 1794–1797 he published the "Natural History of British Birds;" in 1798 "An Epitome of the Insects of China;" in 1800 "An Epitome of the Insects of India;" in 1805 "An Epitome of the Insects of Asia," and "An Epitome of the Insects of New Holland." In 1823 he commenced the "Naturalist's Pursuits, or Monthly Miscellany of Exotic Natural History." He has also published several other works, but these are the chief. He was more remarkable for painstaking industry than original talent. Nevertheless, his works did much service to natural history in his day. It is to be regretted that he did not obtain from his labours that amount of remuneration which he felt he ought to have obtained, and in

a "Memorial of my publications of Natural History," he complains that whilst he was ruined, his publishers made great sums by his works. Donovan died 1st February, 1837.—E. L.

* DOO, GEOEGE THOMAS, one of the best English line engravers of the day, is a pupil of Strange and of Sharpe. He has produced several prints after some of the best works of modern English artists, as Lawrence, Newton, Wilkie, Etty, &c., and also several after those by ancient masters, as the Infant Christ, by Raphael; the Ecce homo, by Correggio, &c.—R. M.

DOPPELMAYR, JOHANN GABRIEL, a German mathematician, was born at Nuremberg in 1671, and died in 1750 or 1759. For nearly half a century he was professor of mathematics in the gymnasium of his native town, and published a number of mathematical, geographical, and astronomical works, the most celebrated of which was his "Atlas Cœlestis."—K. E.

DOPPET, FRANÇOIS AMADÈE, was born at Chamberry in 1753, and died at Aix in 1810. For three years he served in a regiment of horse, and then took a degree of medicine at Turin. He is soon after found in Paris in the Jacobin clubs, and conducting democratic journals. The legislative assembly gave him military employment, and after a while he replaced Kellerman as general of the army of the Alps. He was connected with some of the successes of France in the early days of the Revolution. In 1794 he retired from the army from ill health. In 1796 he was one of the council of Five Hundred. He appears free from the stains of blood with which the name of almost every one else connected with the Jacobin clubs is polluted, and in difficult circumstances acted with ordinary humanity. His writings are very numerous—many on subjects of animal magnetism. Another class of his books consists of democratic pamphlets, vindicating his conduct during the Revolution.—J. A., D.

DOPPING, ANTHONY, a distinguished Irish prelate, was born in Dublin on the 28th of March, 1643. His youth was so precocious that he entered Trinity college in his thirteenth year, and obtained a fellowship in his nineteenth. In 1678 he was appointed to the bishopric of Kildare, whence he was translated in 1681 to that of Meath. Dopping's position soon became one of danger and responsibility. When Tyrconnel, the deputy of James, endeavoured to suppress the church of Ireland, Dopping was dismissed from the privy council, but he ably and courageously defended the interests of protestantism, both in parliament and out of it. After the battle of the Boyne, Dopping, in company with his clergy, waited on William with an address. He was restored to his dignities, and died in Dublin in 1697. Dopping was a man of high moral and intellectual endowments; affable and kind, as well as bold and firm.—J. F. W.

* DORAN, JOHN, Ph.D., F.S.A., an accomplished, racy, and industrious writer, was born in 1807. He is of an old Leinster family, and passed a considerable portion of his early life in Paris, where he was chiefly educated. After successfully discharging the functions of private tutor in no less than four of the noblest families in the kingdom, Dr. Doran formed a connection with literature and the press, to which he has since remained faithful. He was for ten years editor of a London weekly paper, and has contributed extensively to leading periodicals. One of his earliest books, a work on the "History and Antiquities of the Town and Borough of Reading," displayed his antiquarian tastes and lore. In 1851 appeared from his pen, "Filia Dolorosa, or Memoirs of the Duchess of Angouleme," a biography which bears Mrs. Romer's name, but of which she had written only a few pages when attacked by her last and fatal illness. In 1854, to Nichol's edition of the poet Young's works, he prefixed a valuable memoir of their author. Since then Dr. Doran's lively pen, indefatigable research, and well-stored memory have produced a series of works among the most popular of their class, and which are to the subjects of which they treat, what the elder D'Israeli's Curiosities were to literary history and biography. "Table Traits," 1854, has been followed by "Habits and Men," published the same year; by "Lives of the Queens of the House of Hanover," 1855; "Knights and their Days," 1856; "Monarchs Retired from Business," 1857; "History of Court Fools," 1858; and "New Pictures and Old Panels," 1859. Dr. Doran has edited the Bentley Ballads, and the Last Journals of Horace Walpole. He has also written "Lives of the Princes of Wales," 1860, and a "Memoir of Queen Adelaide," 1861.—F. E.

DORAT, CLAUDE JOSEPH, born at Paris in 1734; died 1780. Had some small private property, which prevented his thinking of professional studies; wrote verses, and before the age of twenty produced his first dramatic piece "Zulica." Crebillon the Elder undertook to fit it for the stage, and helped it out with a fifth act written by himself. It failed. Another tragedy followed, and failed; and Dorat renounced, as he thought for ever, the higher walks of dramatic art, and gave himself to what are called *vers de societé*. His works were published with expensive plates, which secured the sale of some copies. The Abbé Galatin said, with reference to this in an untranslatable pun—Le poete se sauve du naufrage de *planche* en *planche*. Dorat again tried the stage, and produced "Regulus" and "La feinte par Amour." He filled the house with his friends, for whose tickets he paid, and by this expedient attained what he regarded as success. The words of a successful general, "Another such victory and we are ruined," were applied to him. At the close of life he was dependent on the generosity of madame de Beauharnais. When Dorat was at the point of death, the curé de St. Sulpice attended with the last sacrament. It was a game of dexterity between the curé, who sought a formal recognition of ecclesiastical authority, and the poet, who wished to escape it, and who succeeded. Dorat died in his character of author, correcting a proof sheet for the press. His works were printed in twenty volumes.—J. A., D.

DORAT, JEAN (in Latin Auratus), born at Limoges; died at Paris in 1588. The name is sometimes written Daurat. The date of Jean Dorat's birth has not been recorded. From Limoges, where he received the rudiments of education, he went to Paris and taught French and Latin. His first pupil was the poet Antoine de Baif. He next taught the royal pages in the court of Francis I. We then find him in the army, where he made a campaign or two, but soon returned to his old pursuits. He became president of the college of Coqueret, and had among his pupils Ronsard, and one or two others of that cluster of poets who assumed, or were given, the name of the Pleiad. Dorat married twice; by his first wife he had a son and daughter, both of whom he lived to see writing verses of their own. At the age of seventy-eight he a second time married. This hazardous adventure he called a poetic license. He was a short, fat, merry little man, fond of good cheer, and always in debt. His Greek and Latin poems are said to contain fifty thousand lines; those in French are countless. Among his poems are some amusing anagrams.—J. A., D.

DORCA, FRANCISCO, born at Gerona in 1737. He taught jurisprudence and belles-lettres at the university of Cervera; was afterwards bishop of Santa Cruz de la Sierra in America, and died in 1806. He wrote a history of the martyrs of Gerona; a treatise on the power of popes and bishops; "Reflections on Catholic Truth," and discourses.—F. M. W.

DOREID, IBN, a celebrated Arabian poet, and a noted drunkard, was born at Basrah in 838; died at Bagdad in 933. He left his birthplace for Oman at the period of the invasion of Zendj. The subsequent career of Doreid was one of adventure. He parted from Abdallah and his son, governors of Fares, traversed Iran, part of Khorassan and Mesopotamia, and reached Bassora under the name of Abou Bekr. After much hesitation as to his place of residence he fixed at last upon Bagdad, of which Mostader was then khalif. He here became acquainted with an ulema, who introduced him to the khalif, who bestowed upon him such a fortune as a poet and a votary to Bacchus could not venture to decline. Delirium tremens and palsy interrupted Doreid's happiness. In his cassidehs, or odes of a serious and devout character, in virtue of their dignified pathos, tragic sublimity, and religious fervour, Doreid's best title to praise may be found. In these, and above all in his ode "Al-Cassideh al-Maysoreh," he reached a height beyond that attained by any of his predecessors. Doreid was also an eminent linguist. He introduced in his poems copious idioms and words in use amongst the natives of the islands of the Persian Gulf.—(See Scheidius' *Latin translation of Doreid's Cassidehs.*)—CH. T.

DORFEUILLE, ANTOINE, a French revolutionist, was born in 1750, and died in 1795. Originally a comedian, he rushed into the thick of the Revolution, and played a prominent part in some of the most tragic scenes of the time. He was appointed president of the commission of popular justice, charged with the trial of the Lyonnese after the taking of their city. Supported by Collot d'Herbois and Fouché, he entered heart and soul upon his bloody work. The kennels of the Place des Ferreaux ran red, and mangled corpses rolled down the Rhone. Two hundred and nine men were marched forth over the river, and shot in

mass in the promenade of the Brotteaux—a butchery attended with such horrible circumstances, that even the nationals had to turn away their faces as they fired. Dorfeuille was slaughtered in the reactionary massacres of May, 1795.—R. M., A.

DORIA, Andrea, a Genoese noble, born at Oneglia in 1466, rendered himself one of the most famous men of the age by his exploits as a naval commander, and the important influence which he exerted for half a century on the affairs of Genoa. He learned the art of war in the guards of the pope, and in the service of some other Italian princes; acquired a military reputation in the conquest of Corsica; and had nearly reached his fiftieth year before he received the command of the Genoese fleet. When Francis I. pushed the French arms into Italy, Doria took service under his banner; aided General Lautrec in the occupation of Genoa in 1527; and in the subsequent siege of Naples by that commander, his galleys, under the flag of his nephew Philippino, inflicted on the armament of Monçada a signal defeat, in which the Spanish leader perished. Such services were viewed with jealousy by some of the French officers; their representations, and the free, blunt counsels of the admiral himself, alienated the mind of Francis; neglect, and even indignities, awakened dissatisfaction on the other side. But it was the attempt of the French to reduce the power of Genoa by improving Savona, and transferring thither some branches of the Genoese trade, that brought on a final rupture. The prompt and energetic remonstrances of Doria only drew forth an order for his arrest; but before it could be executed he received notice of it, sailed for the Gulf of Spezzia, resigned his commission and the decorations which he had received from the French monarch, proffered his services to the Emperor Charles V., and signalized his investiture with his former rank under a new banner by compelling Lautrec to abandon the siege of Naples. In the course of the same year, 1528, he planned and executed with complete success a scheme for the expulsion of the French from Genoa, where their rule had become a galling burden to his countrymen. Suddenly entering the harbour with a few galleys, he took possession of the town, and, driving the garrison into the citadel, he compelled it to capitulate. The moderation and public spirit which he then displayed, have won for him a higher glory than all his victories. Instead of seeking his own aggrandizement, when the sovereignty lay at his hand, he summoned an assembly of the citizens, proposed to them the question respecting the form of government to be adopted, and gave his influence cheerfully to the establishment of the republican constitution which they voted, receiving his reward in the esteem which the grateful people embodied in the title bestowed upon him, "Father of his country, and restorer of its liberties." The revolution did not remove him from the service of the emperor, who commissioned him to repress the pirates of the African coast. In this enterprise, and also in occasional conflicts with the Turks, he maintained his reputation as a skilful and successful commander. Tunis was taken in 1535, the Ottoman fleet with difficulty escaped at Corfu in 1538; and though his advice failed to dissuade the emperor from the disastrous expedition to Algiers in 1541, he effected all that human talent and energy could accomplish against the unparalleled tempests by which it was defeated. His co-operation with the marquis del Guasto in compelling the combined Turkish and French fleets to raise the siege of Nice in 1543, was among the last of his exploits abroad; advancing years compelled him to seek comparative retirement; but even to the end of his long life, Genoa had no more zealous and active patriot within her gates than Andrea Doria, prince of Melfi. In 1547, however, the haughty and ambitious spirit of his grandnephew Giannettino, the destined heir of his fortune, though not the inheritor of his moderation and wisdom, imperilled for a time the influence and even the personal safety of the admiral. Fiesco, count of Lavagna—a young noble of great wealth, and popular on account of his personal attractions, under which he concealed an artful and intriguing temper—taking advantage of the disaffection which the conduct of Giannettino caused, formed a conspiracy to assassinate him and his granduncle. With the connivance of the French ambassador at Rome, and the profligate Farnese, duke of Parma, whom the emperor had offended by refusing him investiture, Fiesco, at the head of his associates, suddenly seized the fleet. Giannettino was slain in a hasty effort to recover it; and Doria had time only to mount his horse and flee, before his palace was attacked by a strong party of the conspirators. The count, however, was accidentally drowned in the harbour while engaged in securing his mastery of the fleet; none of his coadjutors had the ability or the hardihood to take his place; and the insurrection melted away almost as rapidly as it had appeared. In a few days the admiral re-entered the city amid the acclamations of the inhabitants, to resume his former position of influence and dignity, enhanced by the moderation which he displayed towards the conspirators. He died in 1560, at the age of ninety-four, honoured and lamented by the city which owed so much to his genius and virtues.

Others of the ancient family to which Doria belonged have received honourable mention in Genoese history. Oberto Doria fought the great naval battle of 1284, which finally broke the rival power of Pisa; and Luchetto Doria was at the head of the land forces, which in the same century carried on the struggle for the dominion of Corsica. In the wars with Venice during the fourteenth century, Lambo Doria and several of his kinsmen held high command in the Genoese fleet; Stephano Doria, in the middle of the sixteenth century, conducted the fierce wars which the republic waged against Sampiero the Corsican patriot; and after that conflict terminated, the rule of the good and the wise Georgio Doria did much to soothe the discontent of the subjugated islanders.—W. B.

DORIGNY, Sir Nicholas, a distinguished French engraver, born in Paris in 1657, was the son of Michel Dorigny, also an engraver of some credit. His brother Louis followed the paternal profession at Rome; and to escape the toils of an uncongenial profession, Nicolas went there, and under the guidance of his brother commenced the study of art. During his long residence in Italy he engraved many of the works of the old masters, and in spite of a certain ruggedness of style, achieved a fame among French historical engravers second only to that of Gerard Audran. Some of his English acquaintances at Rome persuaded him to visit this country for the purporse of engraving the cartoons of Raffaelle. Queen Anne gave him a room in Hampton Court, and he commenced his task in the spring of 1712. In April, 1719, the set of prints was complete, and copies were presented to George I., who conferred knighthood upon the artist, and gave him a purse of one hundred guineas. In 1724 Dorigny returned to Paris, where he died in 1746.—J. S., G.

DÖRING, Georg Christian Wilhelm Asmus, a German novelist, was born at Kassel, 11th December, 1781, and devoted himself to the legal profession at Göttingen. After various employments in different towns, he retired to Frankfort-on-the-Maine, where he died, October 10, 1833. His novels and tales, though not of a high rank, were widely popular in their time, and some of his dramatic pieces met with a fair success.—K. E.

DORIOLE or DORIOLLE, Pierre, Sire de Loire, a French statesman, was born at La Rochelle in 1407, and died in 1485. He became a licentiate in law in 1430, and in 1457 was elected mayor of his native city. Having in 1464 joined the party of seignèurs who formed the league styled the Public Good, Doriole was arrested and placed in the hands of the king. Louis XI. thought it for his own interests to pardon and reinstate him in his office of mayor. Doriole was henceforth a servant of royalty. Louis made him chancellor of France in 1472, and employed him constantly in difficult missions and negotiations. It is believed that Doriole would willingly have acted a straightforward part, if it had been attended with no danger; but the will of Louis XI. proving too powerful for Doriole's courage, the law of the land in his hands was accommodated to the caprice of the sovereign.—R. M., A.

DORISLAUS, Isaac, a learned civilian, a native of Holland, who removed to England during the reign of Charles I., and was appointed lecturer of history at Cambridge, but was silenced on account of his avowing republican principles. He subsequently held the office of judge-advocate in the royal army, but ultimately espoused the parliamentary cause, and on the trial of the king assisted in drawing up the charges against him. In 1649 Cromwell sent him ambassador to Holland, and he was assassinated at the Hague by some violent royalists who are said to have been in the train of the marquis of Montrose.—J. T.

DORLEANS, Louis, was born at Paris in 1542. The date of his death is uncertain. Dorleans practised at the bar as an avocat. He was a violent partisan of the league, and on the occasion of their arresting the royalist members of the parliament, he became their attorney-general. Dorleans defended every

measure of the leaguers, and even went the length of regretting that the prince of Condé and the king of Navarre had not been assassinated. When Henry IV.'s party came into power, several of his books were burned by the public executioner. One of them—"The Banquet of Arète," in which he represents the conversion of Henry as insincere, and argues that his right to the crown has been forfeited by his heresy, produced at the moment considerable effect. On Henry's obtaining possession of Paris, Dorleans was among the proscribed, and he remained in exile for nine years. He returned with some seditious object, was taken and imprisoned, but after three months liberated by the king. Henry's generosity attached Dorleans to his interest, and during the regency of Marie de Medicis, he published a work in her defence, which contains a warm panegyric on Henry. Dorleans is sometimes mentioned as a poet. His chief poem is a translation or imitation of part of the Orlando Furioso.—J. A., D.

DOROW, Wilhelm, a German antiquarian and miscellaneous writer, was born at Königsberg, March 22, 1790, and died at Halle, December 16, 1848. After having seen some service in the war of liberation, he entered upon the diplomatic career, but was dismissed from office after the death of Prince Hardenberg. He then travelled in Italy, where he caused excavations on a large scale to be made in Etruria, and acquired a great number of Etruscan antiquities for the Berlin museum. Amongst his writings may be mentioned—"Opferstätten und Grabhügel der Germanen und Römer am Rhein," 2 vols.; "Denkmäler alter Sprache und Kunst;" "Voyage Archéologique dans l'ancienne Etrurie," 1829; "Erlebtes aus der jahren 1813–20;" and "Denkschriften und Briefe."—K. E.

DORPH, Niels Vinding, born in 1783. From 1809 till 1833 he held various offices in the schools of Denmark, and ultimately became head-master of Horsens. After giving up this post he was, during 1856–57, director of the Theatre Royal, Copenhagen. He died in 1858. Dorph was the author of some physiological works, but is best known by his translation of classical plays for the use of the theatre. His translations of Æschylus, Sophocles, and Aristophanes are rendered with skill and care.—(*Nordisk Con. Lex.*)—M. H.

D'ORSAY, Alfred Guillaume Gabriel, Count, the most brilliant and accomplished of modern dandies, was born on the 4th September, 1801. His mother was a daughter, by a morganatic marriage, of the king of Wurtemberg; his father was a general in the French army, who, after the fall of Napoleon, entered the service of the Bourbons. Clever, handsome, an adept in all athletic exercises—an artist by nature and by education—the young D'Orsay was placed in the army, and became a garde-du-corps of Louis XVIII., or, as we should say, entered the guards. The position was an uncongenial one, less from any indisposition on the young man's part to a military career, than from a dislike of the Bourbons; for his heart was from the first, and remained almost to the last, firmly attached to the Bonapartist cause. Count D'Orsay's first visit to England was paid in the years 1821–22, when he accompanied to London his sister and her husband, the duke de Guiche (now duke de Grammont and French ambassador at Rome), who, in course of the emigration of the noblesse at the time of the French revolution, had been brought when young to England, educated there, and served in an English regiment of dragoons. Such a connection introduced Count D'Orsay at once to the highest fashionable circles of the great metropolis. His gifts and genius did the rest. His success, personal and social, was immense, and metropolitan dandyism did him loyal and voluntary homage. It seems to have been during this visit that he made the acquaintance of Lord and Lady Blessington (see Blessington, Marguerite, countess of) both of whom formed a strong attachment to him, and invited him to accompany them in a continental tour. In the course of it he made (1823) the acquaintance of Lord Byron, who speaks of him as a "cupidon déchainê," and to whose perusal he confided a diary of his residence in England, which impressed the author of Don Juan with a strong sense of admiration for the young Frenchman's knowledge of English society in particular, and of wonder at his premature knowledge of the world in general. Count D'Orsay made a sketch of Lord Byron, and they parted never to meet again. His companionship during this tour strengthened his original hold on Lord Blessington, and, with equal want of judgment and feeling, his lordship insisted that the young Frenchman should marry one or other of his two daughters (it did not matter which); and with her who should become Countess D'Orsay, a magnificent dowry was to be given. Amiable and good-hearted, but thoughtless and inconsiderate, as well as unprovided with any large share of the world's goods, Count D'Orsay, in an evil hour, consented. The lot fell upon the present Countess D'Orsay, the Lady Hainalte Gardiner, then a girl of fifteen. The marriage took place in 1827. Lord Blessington died in 1829; and, a few years afterwards, we find the count and countess D'Orsay separated, and the husband living in close vicinity to Lady Blessington—then beginning to be a leader of London society—at her house in Leamore Place, May Fair. With Lady Blessington's removal to Kensington Gore, Count D'Orsay took up his residence under her roof, and performed all the duties of a host to the brilliant circle which the countess assembled around her. The king of dandies was also the king of good fellows, and the wit and *bonhommie* of Count D'Orsay were perhaps, in their way, elements as indispensable to the social success of Kensington Gore, as were the beauty, fascinations, and talents of the countess of Blessington herself. The present emperor of the French, with Sir Edward Bulwer Lytton and Mr. D'Israeli, were among the staunchest frequenters of Gore House and firmest friends of Count D'Orsay's; and from his influential French connections the count was enabled to be of great political use to the then pretender to the throne of France. But from Kensington Gore there was absent, whatever and whoever else might be present, the one humble deity, who, according to the moralist, brings all others in her train—prudence. The magnificent fortune which Count D'Orsay received with his wife was squandered; and for the last few years of his residence at Kensington Gore he was in constant fear of arrest. It deserves to be remembered, that during this period he endeavoured to provide honourably for some of his wants by the exertion of his talents as a draughtsman and a sculptor. Several of our chief notabilities, the duke of Wellington among the rest, sate to him for statuettes, or for spirited crayon sketches. It is also creditable to him, that in his deepest distress he refused to dispose of, to publishers, that diary descriptive of a long-vanished period of London life, which had elicited the praises of Lord Byron, and for which he might have procured almost any price. At last the crash came. An execution was put into Kensington Gore; and as, in the April of 1849, Count D'Orsay had to fly to Paris, whither he was soon followed by the countess of Blessington. He met with less kindness from his former friend, the prince-president, than from the ex-king, Jerome, and his son. Once more thrown upon himself, he fitted up a large studio, where he painted and modelled, and received the visits of all the celebrities of the French metropolis. At length, in the spring of 1852, he was attacked by the spinal malady which proved fatal to him. His relations with the present emperor of the French seem to have ceased since the coup d'état, of which he had vehemently expressed his disapproval. But yielding to the pressing solicitations of friends, the prince-president bestowed on him at the eleventh hour the post of "directeur des beaux arts." It was too late. The post was scarcely bestowed when it was vacated by the death of its recipient on the 4th of August, 1852, at the comparatively early age of fifty-one. When the news reached him, the prince-president is reported to have said, "I have lost my best friend." No occupant of the throne unfilled since the abdication of Beau Brummel had been so universal and popular a favourite with London society as Alfred Count D'Orsay; and his kindness of heart, his intellectual and artistic gifts, as well as his power of social fascination, lifted him far above the sphere of ordinary, or even of extraordinary dandyism. He has been more than once portrayed in fiction; notably as the Count Mirabel of "Henrietta Temple," which Mr. D'Israeli dedicated to him in 1836. Ample details respecting his career and character are scattered throughout the pages of Mr. R. R. Madden's "Life and Literary Correspondence of the Countess of Blessington," London, 1855.—F. E.

DORSCH, Peder, a clergyman of Fredericia at the time when that place was stormed by Wrangel in October, 1659. Whilst the city was being plundered by the lawless and cruel soldiery, Dorsch stood at the altar of his church in his character of pastor, and being ordered to pray for the king of Sweden, he boldly replied—"I have only one God to pray to, and one king to pray for!" When they threatened to burn his parsonage, he made no attempt at resistance, nor yet at escape, but simply

said—"God's will be done: His will is always the best." His resignation and calmness astonished and overcame the conquerors, and his parsonage remained untouched.—M. H.

DORSET, the title, now extinct, of an ancient and powerful English family seated in Sussex, who trace their origin to Hubrand de Sackville, a follower of William the Conqueror. The most celebrated members of the family were—

Charles Sackville, sixth earl of Dorset, who was born in 1637. In his youth he was the companion of Rochester, Jedley, and other notorious libertines of his day, and equalled them in their wildest excesses. In the midst of his follies and vices, however, his courage, splendid abilities, and amiable disposition made him a general favourite, and his maturer life was distinguished both by public spirit and unbounded generosity. In 1665 he attended the duke of York as a volunteer in the Dutch war, and finished his well-known song, "To all you Ladies now on Land," the night before the sea-fight in which Opdam the Dutch admiral was blown up with all his crew. He was made a gentleman of the bedchamber to Charles II., and was favourably noticed also by James II., but he joined in the opposition to the arbitrary designs of that monarch, and was in consequence deprived of his office of lord-lieutenant of Sussex. Having concurred in the Revolution, Dorset was appointed lord-chamberlain of the household, and received the order of the garter. He was under the painful necessity of removing Dryden from the office of poet-laureate, but with characteristic generosity he assisted the poet liberally out of his own purse. This munificent patron of letters died in 1706, universally regretted. The writers of the day, whig and tory, unite in praising "his graceful manners, his brilliant conversation, his soft heart, and his open hand." He was eulogized by Waller, Pope, and Prior, and almost idolized by Dryden. Pope terms him—

> "Blest courtier, who could king and country please,
> Yet sacred keep his friendships and his ease."

And his taste and judgment in questions of polite learning were regarded by his contemporaries as unimpeachable. Dorset's own compositions are not numerous, and consist of only a few satires and songs, characterized by elegance, sprightliness, and point, rather than by power. Lord Macaulay says—"In the small volume of his works may be found songs which have the easy vigour of Suckling, and little satires which sparkle with wit as splendid as that of Butler."

Edward Sackville, fourth earl of Dorset, grandson of the great earl, was born in 1590. He spent a gay and dissipated youth, and fought several duels, in one of which he killed Edward, Lord Bruce of Kinloss, who had been his friend and companion in his life of pleasure. Clarendon states that on Sackville's part the cause was "unwarrantable." (See Nos. 129 and 133 of the *Guardian*.) Sackville was a great favourite of James I., who appointed him to the command of the forces which he sent to the assistance of his son-in-law, the elector palatine. He enjoyed no less the confidence of Charles I., who appointed him president of the council in 1641. He fought with distinguished courage on the royal side in the great civil war, and died in 1652.

Thomas Sackville, first earl of Dorset, who was born in 1536. He was educated both at Oxford and Cambridge, and afterwards studied law in the inner temple, according to the custom of young men of rank at that period. He was elected a member of the house of commons in 1557, and some time after travelled through France and Italy. He returned home on the death of his father in 1566, and was shortly after elevated to the peerage, with the title of Baron Buckhurst. In 1570 Elizabeth sent him on an embassy to Charles IX. of France. He was one of the commissioners for the trial of Mary, queen of Scots, and was appointed to the miserable office of superintending her execution. In 1587 he was sent as ambassador to the United Provinces, to hear and satisfy their complaints against the earl of Leicester. He discharged this duty faithfully; but, through the influence of that unworthy favourite, he was not only recalled, but closely confined to his own house for nine or ten months. On the death of Leicester, however, he was restored to favour, and made a knight of the garter. In 1591 he was elected chancellor of the university of Oxford, and, on the death of the great Lord Burleigh, was appointed lord high-treasurer of England. He was one of the privy councillors on whom the administration of the kingdom devolved on the death of Queen Elizabeth. His patent for the office of treasurer was confirmed by James before leaving Scotland, and in March, 1604, he was created Earl of Dorset. The earl died suddenly, April, 1608, of water on the brain, while sitting at the council table. Few ministers, as Horace Walpole remarks, have left behind them so untarnished a character. Lord Dorset was distinguished for his poetical genius, as well as for his political sagacity. While a student of the law he wrote the tragedy of "Gorboduc," the earliest regular English drama, which was represented before Queen Elizabeth in 1562 by the members of the inner temple. It is founded on a fabulous British legend, and is full of slaughter and civil broils; but "the characters," says Hallam, "are clearly drawn and consistently sustained, the political maxims grave and profound, the language not glowing or passionate, but vigorous; and, upon the whole, it is evidently the work of a powerful mind." Sackville also contributed an induction or prologue, and one of the stories—that of the first duke of Buckingham—to the second edition of the Mirror of Magistrates, published in 1568. Like Dante, he lays the scene of his story in the infernal regions, and makes his chosen actors relate their history at the gates of Elysium, under the guidance of an allegorical personage named Sorrow. The induction, says Hallam, displays "a fertility of imagination, a vividness of description, and strength of language which not only leave his predecessors far behind, but may fairly be compared with some of the most poetical passages in Spenser." It bears the stamp, however, of a saturnine genius, and is justly likened by Campbell to a gloomy landscape on which the sun never shines.—J.T.

DORVIGNY, Louis, born at Versailles in 1744, and died in 1812, was the reputed son of Louis XV. After the king's death he was left to his own resources, when he began to write for the stage, producing some small pieces which had immense success. His morals were, however, so loose, that for the sake of indulging his low tastes he would sacrifice his productions for any price they would immediately bring, so that although he wrote, as is estimated, some hundreds of pieces, he was ever in want, until he at last died in misery.—J. F. C.

DOSIO, Giovanni Antonio, a distinguished Italian sculptor and architect, born in 1533; died about 1600. He is supposed to have been a native of Tuscany, but was very early in life removed to Rome, and apprenticed there to a silversmith. From the shop he soon passed to the studio, and under Raffaelle de Montelupo he completed his education as a sculptor. Many and important are the specimens he left in the city of the popes, and especially in the Belvedere palace. In later years, having proceeded to Florence, he was employed on the Niccolini chapel at Santa Croce, a work which shows his talent, both as architect and as sculptor, to the greatest advantage.—R. M.

DOSITHEUS, a Samaritan heresiarch who flourished about the commencement of the christian era. He is by some regarded as the preceptor, and by others as the disciple, of Simon Magus. There is little authority for connecting the two in either way, save as in the case of Simon and Menander—similarity of blasphemous pretensions. Dositheus, who boldly claimed for himself the honours of Messiah, had, it is said, some thirty disciples upon whom he impressed the necessity of ascetic practices, and of contempt for their brethren of mankind. When his pretensions were scorned and denounced by the Jews, whom he first attempted to ensnare, he turned to the Samaritans, by whom also the pretended Messiah was disowned. To escape the pursuit of the emissaries of the high-priest, he was ultimately, it is said, obliged to take refuge in a cave, where he died. His career as prophet, which would seem to have been more that of a visionary, and less that of a knave, than the career of Simon Magus, was but short. Some of his disciples, however, appear to have faithfully transmitted his pretensions to later times, and to have obtained for them credit enough to form a party bearing the name of Dositheus; for in Egypt, as late as the sixth century, we find mention of the Dositheans.—J. S., G.

DOSSI, Dosso, the founder of the Ferrarese school of painting, was born in 1474; died in 1558 or 1560; was a pupil of L. Costa. His career would have been obscure, and his merit scarcely recognized, had it not been for the active friendship of Ariosto, who introduced him to the duke, and celebrated his works in the Orlando Furioso. The artist in return painted Ariosto's portrait to such a degree of perfection, that it is difficult to say which of the two is most indebted to the other. In many of his works Dossi had the assistance, often rather troublesome, of his ill-favoured brother Gian Battista. But those which

he painted unaided are considered his masterpieces. Amongst them rank "The Saviour amongst the Doctors," "St. Bartholemew and John," at Rome; "The Murder of the Innocents," at Florence; "The Four Great Doctors of Christianity," at Dresden; the "St. Hieronymus," at Vienna; "The Holy Family," in London; "The Circumcision," in Paris, &c. In spite of his great activity and undoubted merits, Dossi had to combat the most obstinate opposition—an opposition perhaps excited against him by the unbearable character of his brother, who, ugly and proud, had no superior in the art of getting generally detested. Yet Gian Battista was really a good artist, and excelled in landscape; he is believed to have died about 1541.—R. M.

DOST MAHOMED, ruler of Cabul, whose name is to be for ever associated with the sad and glorious war in Affghanistan, was probably born about the beginning of the present century. He was one of the youngest among the many brothers of the celebrated Barukzye Sirdar, Futteh Khan, who procured the early downfall of the ruler of Affghanistan, Shah Soojah, afterwards Lord Auckland's unfortunate *protégé*, and who reigned in his stead as vizier of his feeble successor, Shah Mahmood. Dost Mahomed was the son of Poyndah Khan, an Affghan sirdar, once of note, but whose local celebrity has been thrown into the shade by that of his two sons. The Dost's mother was a woman of inferior rank, and he was accordingly denied the advantages of education, and spent his early years unnoticed and obscure, discharging menial duties in attendance on his powerful and successful brother. A truly oriental incident raised him from this humble position. Futteh Khan, in the presence of his young brother, once carelessly remarked, that he wished some one would kill a certain person of his acquaintance; and the Dost, a youth of seventeen, went forth and slew the wished-for victim in broad daylight, and in the crowded bazaar of Peshawur. He became forthwith the favourite and confidant of his brother; and when Futteh Khan was cruelly murdered by his master, Shah Mahmood, Dost Mahomed was soon elevated above all his brethren, by the energy and courage with which he sought to take vengeance for the great vizier's death. After a series of wars and revolutions, the murder of Futteh Khan was avenged; Affghanistan was parcelled out among the Barukzye brothers, and Dost Mahomed was eventually, in 1826, firmly seated as ruler of Cabul. It was now that he worked upon himself a change which raised him far above the rank and file of successful oriental adventurers. Brave, handsome, dashing, resolute, and able, he had been hitherto acknowledged; but his prominence and pre-eminence were, after all, only those of an unscrupulous, dissolute, and ignorant soldier. The undisputed ruler of Cabul proceeded to fit himself for his high and responsible position. He learned to read and write; he studied the Koran; he foreswore drinking, and made a public acknowledgment of contrition for the past, and a public promise of improvement for the future. During this his culminating period, Dost Mahomed figures as almost an Affghan Alfred. Order was maintained, and justice was strictly done throughout his dominions. The meanest complainant had access to his ruler, and an attentive consideration of his grievance. When a wrong was tolerated, the common people would exclaim—"Is Dost Mahomed dead, that there is no justice?" He had ruled thus for about ten years—engaging in frequent conflicts with his turbulent brothers, and exposed to the occasional attacks of the wily Sikh sovereign, Runjeet Singh—when he and his territory became objects of more than usual interest to the Indian government. The Persians were besieging Herat. There were rumours of Russian intrigue in Central Asia. Affghanistan, it was feared, might become an advanced post of the czar. Dost Mahomed, on the other hand, afraid of Sikh encroachments, applied for aid to the new governor-general, and Lord Auckland sent Burnes (See Sir Alexander Burnes) on a "commercial mission" to Cabul. Burnes' own opinion was always favourable to Dost Mahomed, whom he considered anxious for the friendship of England, and deserving of its bestowal. Lord Auckland thought otherwise; and when, discouraged and brow-beaten by the British, Dost Mahomed showed, or was supposed to show, some faint leanings towards Russia and Russia's puppet, Persia, the famous Simla manifesto (1st October, 1838) was issued. War was declared against Dost Mahomed, and a large Anglo-Indian force was marched into Affghanistan to depose its actual ruler and enthrone Shah Soojah in his place.

The storm of Ghuznee followed the fall of Candahar. Resolute to the last, Dost Mahomed marched his forces to resist the progress of the invaders at Urgundeh; but his army and his chiefs deserted him when the crisis approached. The Ameer had to turn his horse's head, and fly with a few followers to the Hindoo Koosh; and on the 6th of August the "army of the Indus" entered his capital, Cabul, where Shah Soojah assumed the reins of a short-lived sovereignty. The Dost took refuge at Bokhara, where the Khan treated him after the usual fashion, with blandishments at first, and then with a captivity, which would have been terminated by a speedy murder, had not the prisoner contrived to make his escape. After a series of romantic adventures, he reappeared in Affghanistan at the head of a considerable force, but was routed by the brave Dennie in the affair of Bameean on the 18th of September, 1840. The Ameer had again escaped; and the English at Cabul were speculating on his whereabouts, when, the very day after the battle, a solitary horseman approached Sir William M'Naughten, who was taking his usual evening ride; it was the redoubtable Dost come to surrender himself to the British resident. Sent to Peshawur, and thence to Loodiana, he was kindly treated by the Indian government; and there is every reason to believe that he was a perfect stranger to the vengeance taken on the British invaders of Affghanistan by his son, Akbar Khan. When those terrible disasters were retrieved, and a victorious British army had once more occupied Cabul, the new governor-general, Lord Ellenborough, issued, exactly four years after the publication of the Simla manifesto, a proclamation (dated 1st October, 1842), announcing the withdrawal of the British army to the Sutlej, and the resolution of the government to leave the Affghans to choose their own rulers. Four weeks afterwards the liberated Dost was on his way to Cabul, to resume his old sovereignty. The course of a few years more dictated a still more remarkable change of policy towards Affghanistan and its ruler. In 1852 Sir John Lawrence concluded at Herat a treaty of alliance between the Indian government and Dost Mahomed. Again, in 1856, when the Persians were once more besieging Herat, the Indian government, instead of marching an army against Dost Mahomed, was supplying him with money and arms, with which to repel or harass the common foe. At the outbreak of the Indian mutinies much was expected from the amity of Dost Mahomed; but he died too early in the struggle to prove either a powerful friend or a dangerous foe. His last years were, in other respects, unworthy of his prime; and during them he returned, there is reason to believe, to the dissolute courses of his early life. Numerous and sympathetic notices of Dost Mahomed occur in Mr. J. W. Kaye's lively and vigorous History of the War in Affghanistan; and there is extant a biography of him written in English, but in a style truly oriental, the Life of the Ameer Dost Mohammed Khan, London, 1846, by Mohun Lal, a native "political," who was attached, under Shah Soojah, to the English mission in Cabul, and from whom great impartiality was scarcely to be expected.—F. E.

DOUAREN. See Duaren.

DOUBLEDAY, Edward, a distinguished entomologist, who was descended from a respectable family belonging to the Society of Friends. He was born at Epping on the 9th October, 1810, and died, after a long and painful illness, on the 14th December, 1849. For many years he devoted his attention to his favourite pursuit, and travelled in America and other countries for the purpose of enriching his collection of insects, which was a very extensive one. In 1841 he was appointed one of the zoological assistants to the British museum, and here he undertook that department of entomology devoted to the Lepidoptera. In 1848 he commenced the publication of a magnificent work, in conjunction with his friend, Mr. Hewitson, on the "Diurnal Lepidoptera," but he did not live to complete it. The numbers which were published, however, are valuable in themselves. His contributions to the *Annals of Natural History*, the *Entomologist*, *Physiologist*, and other scientific journals, sufficiently testify to the accuracy and extent of his knowledge on his favourite subjects; and the readiness and kindness with which this information was always communicated to others gained for him great esteem. He became a fellow of the Linnæan Society in 1843, and was, during two years, secretary of the Entomological Society.—E. L.

DOUCE, Francis, an industrious antiquary and collector, was born in 1757, the son of one of the six clerks of chancery. He displayed an early taste for books, antiquities, and music, and entering, under his father, the six clerks office, soon quitted

it in disgust, and devoted himself to his favourite pursuits. He was for a time keeper of the manuscripts in the British museum, but his irritable temper could not brook the interference of a superior, and he resigned what must have been otherwise a congenial post. He published, in 1807, his learned and ingenious "Illustrations of Shakspeare," specially remarkable for the curious lore of its disquisition on the old clowns, and for its account of the Gesta Romanorum, one much superior to Warton's. The minute knowledge accumulated in the work was laughed at by some critics, especially the Edinburgh reviewers, as laborious trifling; and the irritated author foreswore publishing, while he went on collecting and note-taking. He deviated so far from his self-imposed abstinence as to publish after a long interval, in 1833, a volume of curious dissertation on the "Dance of Death;" but otherwise he contented himself with occasional contributions to such publications as the Archæologia, and the *Gentleman's Magazine*. He even determined to visit, as he thought, on mankind for several generations the sins of his own, and left in his will the bulk of his materials, available for future works, to the British museum, on condition that the repositories containing them should not be opened until the year 1900! His printed books, illuminated MSS., &c., he left to the Bodleian library, by which a catalogue of them was published in 1840. His paintings and carvings, &c., he bequeathed to Sir Samuel Meyrick, who published an account of them under the title of the Doucean Museum. Mr. Douce died in 1834.—F. E.

DOUELI AL-BASRI, Aboul-Aswed Tzalim ben-Amr ben-Sofiyan-ad-Deli, an Arabian grammarian, and one of the four most celebrated misers in Arabia, born in 606 at Bassora. He used to recommend his children "not to attempt to rival God Almighty in his generous gifts," and himself taking good heed to the precept, attained unexampled notoriety as a miser. Next to the master passion, however, was one which brought him celebrity of another kind—he was the most devoted philologist and grammarian of his time, and as he he is called in Muzuru's book, the "father of the celebrated vowel-points." Young Douli was introduced as an ornamental writer of manuscripts to the Kalif Ali, and the well-known Tabis, pupils of the companions of Mahomet. From Ali, whose northern accent would change the vowel *a* into *i*, and *o* into *e*, he derived his notions of the necessity of isophony in the practice of reading the sacred words of the prophet. There were at that time no fewer than eighty millions of the human family who were either Arabic, speaking Arabic, or who used that language for their religious service. The Koran was strictly forbidden by Mahomet to be translated or read in any other tongue or dialect. In the absence of any isophonic standard (the same vowel having nine different sounds in Arabic, and none of them written in the Arabic manuscripts), some of the Tabis had been employed to interpret the Koran at Mecca. Their performance was most distressing to witness, not merely by the Mahomedans, but also the Christians and the Jews who inhabited Morocco, Algeria, Egypt, Tripoli, Palestine, and Mesopotamia, and used a different vowel, only understood by their own fraternity. A question from one of the Tabis was followed by a five minutes' wrangle between the teacher and the convert. "I am told," says Douli, "that their Arabic has the greatest possible degree of remoteness from resemblance to the prophet's language, and it would puzzle the herd of the heavenly camels to understand the vowels they extract from the pilgrims who have come from Turkey, Persia, Bokhara, Tartary, Circassia, Georgia, Hindostan, and even from parts of China. If the Koran-reading Mecca is to have an extensive intercourse with the world, let the reading of the Koran at Mecca have a pronunciation intelligible to the world." Hence the origin of the Arabic vowel-points, which have fixed and determined, in both sacred and profane manuscripts, the regular sound of the vowels in the eastern languages. Douli's other work is his celebrated chapter on *passive* and *active*, which contains upwards of ten thousand doctrinal and grammatical illustrations, arranged respectively for the use of his four sons; a work highly esteemed amongst the Arabian scholars. He died in 688 at Bassora, at the age of eighty-two. —(*Chrestomath. Arabica.*)—Ch. T.

DOUGLAS, the name of one of the oldest and most illustrious families in Scotland. The founder of the family is believed to have come from Flanders about the year 1147, and to have received from the abbot of Kelso a grant of a tract of land on the water of Douglas in Lanarkshire. He was termed Theobald the Fleming.—William, his son and heir, assumed from his estate the surname of Douglas, which is derived from two Pictish words, *Dhu Glas*, signifying the dark blue stream. The family did not make any particular figure in history until the eventful period of the war of independence.—William, the fifth chief of the house, surnamed the Hardy, espoused the patriotic cause, and was in consequence deprived of his estates by Edward I., and sent a prisoner to England, where he died about the year 1302.—His son—

Sir James Douglas, was the most illustrious man of the family, and one of the most remarkable of the band of heroes who vindicated the independence of Scotland against the English usurper. On the imprisonment of his father he retired to France, where he spent three years. He was then received into the household of Lamberton, bishop of St. Andrews, and was residing there when Robert Bruce took up arms against the enemies of his country in 1305–6. Young Douglas, on receiving intelligence of the revolt, secretly quitted the bishop's palace, not without the knowledge and approbation of the patriotic prelate, and joined the standard of Bruce. He was present at the battles of Methven and Dalry, in which the new king was defeated, and strove to cheer the fugitive band, with the queen and their leaders, in their privations and wanderings amid the mountains of Breadalbane. Barbour says Sir James was peculiarly active in providing for the wants, and promoting the comforts of the ladies, by bringing them venison and pike, salmon and trout, caught in snares wrought by his own hands; and the king himself was often comforted by his wit and cheerfulness. It was he who discovered the small leaky boat in which the remnant of Bruce's army was ferried over Lochlomond. Douglas spent the subsequent winter with the king on the island of Rachrin, and on the approach of spring he made a successful descent on the island of Arran. Shortly after, while Bruce was engaged in wresting his patrimonial domains in Carrick from the English, Sir James repaired secretly into Douglasdale, which was held by Lord Clifford, surprised the English garrison on Palm Sunday (1306–7), took possession of Douglas castle, destroyed all the provisions, put his prisoners to the sword, flung their dead bodies on the pile of goods heaped on the floor of the storeroom, and then set fire to the fortress. This barbarous deed was long commemorated in the traditions of the country by the name of the "Douglas larder." He continued to lurk for some time among the fastnesses of Douglasdale; for "he loved better," he said, "to hear the lark sing, than the mouse squeak." Douglas castle was shortly after rebuilt, the garrison was again surprised by Douglas in 1307, and a third time, in 1308, he took it by stratagem, and levelled its fortifications with the ground. He continued to take a prominent part in the struggles of the patriots to expel the English, and in 1312–13 he captured the important fortress of Roxburgh, and took the garrison prisoners. He commanded the left wing of the Scottish army at the memorable battle of Bannockburn; and his chivalrous behaviour towards Randolph on the evening before the conflict, clearly shows the true nobility of his character. In 1317 he defeated an English army in Jedburgh forest under the earl of Arundel, and in the succeeding year, along with Randolph, he made himself master of Berwick. He made repeated inroads into England, from which his followers returned laden with booty. The last and most successful of these invasions took place in 1327, when he and Randolph entered England at the head of twenty-three thousand men, ravaged the northern counties as far as the Wear, completely baffled the attempts of Edward to intercept their progress, and regained their own country in safety. The result of this expedition contributed not a little to bring about a treaty of peace between the two kingdoms. In 1329, when King Robert was on his deathbed, he requested Sir James, his old friend and companion in arms, to repair with his heart to Jerusalem, and to deposit it in the holy sepulchre. Douglas lost no time in preparing to execute the last commands of his beloved master. He set sail for the Holy Land, attended by a numerous and splendid retinue, but turned aside on his voyage to assist Alphonso, king of Leon and Castile, in a war with the Moorish king of Grenada. He was surrounded by overwhelming numbers, and slain in a battle fought near Theba, on the frontiers of Andalusia, 25th August, 1330. The body of the hero of seventy battles was found next day on the field beside the silver casket which contained the heart of his sovereign, and sorrowfully conveyed by his surviving

friends to Scotland, and interred in the sepulchre of his ancestors at Douglas. The portrait of Douglas has been drawn by the hand of Barbour in very graphic and pleasing terms. He was tall, strong, and well-made, though lean; broad-shouldered and large-boned, and of a swarthy complexion, with black hair. He lisped a little in his speech, but "that set him right wonder weel." He was pleasant and affable in his manners; his countenance had a modest and gentle expression in time of peace, but he had a very different aspect in the day of battle. He was universally beloved by his contemporaries for his kindness and generous courtesy, as well as admired for his bravery and chivalrous exploits, and he is still affectionately remembered among his countrymen as "the good Sir James."—(Barbour, Froissart, Fordun.)

Sir Archibald Douglas, brother of the preceding, was lord of Galloway, and was chosen regent in 1333. He was surnamed Tyneman, in consequence of his defeats, and the ill-success which attended his measures. He undertook an expedition into England, for the purpose of raising the siege of Berwick, then hard pressed by Edward III., and was mortally wounded at the fatal battle of Halidon Hill, 20th July, 1333.

William Douglas, the knight of Liddesdale, known also in history by the title of the Flower of Chivalry, has been supposed by Tytler and other Scottish historians, to have been a natural son of the "good Sir James;" but this is a mistake. He was the lawful son of Sir James Douglas of Loudon, and became possessor of the lands of Liddesdale through his marriage with Margaret, daughter of Sir John Graham of Abercorn. He flourished during the dark days of David Bruce, and took a distinguished part in the expulsion of Baliol and his English partisans from Scotland. In 1333 he was defeated and taken prisoner near Lochmaben, and was kept in close confinement in England for two years. On regaining his liberty he joined the small band of patriots who were struggling against great odds to maintain the liberties of their country, defeated the English and their auxiliaries in several fierce encounters, wrested from them Teviotdale and the other border districts, and by a dexterous stratagem recovered the castle of Edinburgh. He tarnished his fame, however, by his cruel murder of Sir Alexander Ramsay, his friend and companion in arms, whom he cast into a dungeon of his castle of Hermitage and left to perish of hunger, because the king had appointed him keeper of Roxburgh castle and sheriff of Teviotdale—offices which Douglas thought should have been conferred upon himself. Such was the weakness of the government at this time, that the king was obliged not only to pardon the savage murderer, but to bestow upon him the offices which led to the perpetration of the crime. Three years after this Douglas was taken prisoner along with his sovereign at the battle of Neville's Cross, and was induced to purchase his liberty at the expense of his honour, by entering into a secret treaty with the English king. But his treason was speedily discovered by his kinsman, Lord William Douglas, by whom he was shortly after his return from England waylaid and slain as he was hunting in Ettrick forest. This deed was ascribed by contemporary writers either to domestic jealousy, or to revenge for the murder of Sir Alexander Ramsay.

Sir William Douglas, a famous warrior in the reign of Robert II., was the natural son of Sir Archibald Douglas of Galloway. His graceful person and great prowess, combined with a generous disposition and most winning gentleness of manners, gained him the hand of the king's daughter, Egidia, with the lordship of Nithsdale, though, according to Fordun, the princess was sought in marriage by the king of France. Douglas performed a number of brilliant exploits against the English, both in Scotland and Ireland. He joined the Teutonic knights in their crusade against the pagans in Prussia and Lithuania, and was appointed admiral of the fleet. He was murdered at Dantzic about 1390, by a band of assassins hired by a certain Lord Clifford, who had fastened a quarrel on him.—(See Fordun.)

James Douglas, second earl, was the grandson of Sir Archibald, noticed above. He was a distinguished warrior, and closed his brilliant career at the famous battle of Otterburn. The Scottish barons in 1381 resolved, in opposition to the advice of their king, to make an inroad into England. The main body of their army, under the earl of Fife, the king's second son, entered England by Carlisle, while a smaller division, commanded by the earl of Douglas, crossed the eastern marches, pushed rapidly through Northumberland, and ravaged the bishopric of Durham without molestation. On their return homeward a personal encounter took place between Douglas and Sir Henry Percy, the renowned Hotspur, in which the latter lost his pennon. Douglas boasted that he would plant it on the tower of his castle of Dalkeith. "That," said Percy, "shalt thou never do, you shall not even bear it out of Northumberland." "Well," replied Douglas, "your pennon shall this night be placed before my tent; come and win it if you can." The Scots retired to Otterburn, a hamlet situated in Redesdale, about thirty miles from Newcastle; but it was not till the third day that Percy marched against them, at the head of a greatly superior force, and attacked their encampment shortly after sunset. Froissart tells us that the battle was fought on a sweet moonlight evening, clear and bright. It raged for several hours with the utmost fury. Douglas, who wielded a battle-axe with both hands, cut his way into the thickest of the enemy, where, being separated from his men, he was borne to the earth mortally wounded. But this disaster was unknown to either army, and in the end the English gave way on all sides. Hotspur and his brother Sir Ralph were taken prisoners, and scarcely a man of note among the English escaped death or captivity. Froissart says, "Of all the battles that have been described in this history, great and small, this was the best fought and the most severe." It was fought on the 5th of August, 1388. The body of Douglas was carried in sorrowful procession to the abbey of Melrose, and buried in the sepulchre of his fathers. (See Froissart, vol. iii., chap. 129; the ballads of *Chevy Chase* and the *Battle of Otterburn.*)

Archibald Douglas, third earl, lived in the feeble reign of Robert III., and was the most powerful subject in the kingdom. He was surnamed the Grim from his swart complexion and lowering visage. He was distinguished by his courage, firmness, and sagacity, mixed with indomitable pride. His daughter Margery married David, duke of Rothesay, eldest son of Robert III.—(See *Fair Maid of Perth.*) He was taken prisoner at the battle of Poictiers, but effected his escape.

Archibald Douglas, fourth earl, obtained a victory at Linton in East Lothian, over Hotspur and the earl of March, in 1401, but in the following year he was defeated and taken prisoner by Percy at Homildon Hill, near Wooler, where he showed great courage, but was guilty of many grave errors as a general. He was gained over by his captor and his father, the earl of Northumberland, to support them in a conspiracy against Henry IV. of England. His fierce courage at the battle of Shrewsbury has been commemorated by Shakspeare. It more than once placed the life of Henry in danger, and nearly decided the battle. But in the end Hotspur was killed and the insurgents routed, and Douglas was once more wounded and taken prisoner, thus justifying the name of Tyneman, that is, Loseman, generally applied to him by his countrymen. He recovered his liberty on payment of a large ransom, and in 1421 joined the Scottish auxiliaries, who went to the assistance of Charles VII., king of France. He performed some brilliant exploits, and was rewarded for his services with the duchy of Touraine. But he was defeated at Crevant in 1423, mainly in consequence of the same neglect of military tactics which caused the loss of the battle of Homildon. In the following year he fell at the battle of Verneuil (17th August, 1424), along with the greater part of the Scottish knights, and the auxiliary force under their command was almost annihilated.

William Douglas, sixth earl, and third duke of Touraine, inherited the family titles and estates in 1439, when it had risen to a height of power which rivalled that of the crown itself. Their estates in Galloway, Annandale, Douglasdale, and other districts of Scotland, together with the duchy of Touraine and the county of Longueville in France, yielded them revenues probably not inferior to those of the Scottish king; and they could bring into the field an army scarcely less numerous of highly disciplined soldiers. When Earl William rode out he was usually attended by a thousand horse; his household was conducted on a scale of dazzling magnificence; he is said to have assumed almost royal state, and to have dubbed knights with his own hand. His arrogance and contemptuous disregard of the authority of the government at length became intolerable; acts of most grievous oppression were perpetrated by his followers, who, secure in his countenance and protection, filled the country with pillage and bloodshed. The Chancellor Crichton and Livingston, the royal governor, irritated by the constant insults

which Douglas offered to the government, resolved at last to destroy him; and having inveigled the earl into the castle of Edinburgh, they subjected him to a mock trial for treason, and beheaded him along with his brother, November 24, 1440.

William Douglas, eighth earl, was one of the most powerful and tyrannical members of this powerful and imperious family. He was appointed lieutenant-general of the kingdom, and strove by every available means to curtail and humble the royal power, but his treasonable schemes were discovered and thwarted by the wisdom and integrity of Bishop Kennedy of St. Andrews. Finding his power on the wane, Douglas, attended by a splendid retinue, undertook a pilgrimage to Rome. During his absence his retainers behaved in such a turbulent and disorderly manner that the castle of Douglas was demolished by the king's orders. On his return the earl came under submission to his sovereign, and was again received into favour; but he speedily resumed his treasonable designs, and set at defiance both the restraints of law and the authority of the king. He attempted to assassinate Crichton the chancellor; hanged Sir John Herries in contempt of an order of the king, James II. requiring his release; and beheaded Maclellan, tutor of Bomby, in circumstances peculiarly aggravating. He was invited to court by James, for the purpose of trying the effect of a personal remonstrance with him respecting his illegal conduct; but having returned a haughty refusal to the king's entreaty that he would renounce his treasonable league with the earls of Crawford and Ross, James, whose temper was naturally fiery, lost all self-command and stabbed the earl with his dagger. The atrocious murder was completed by the attendant nobles in the castle of Stirling, 13th February, 1452.

James Douglas, ninth earl, brother of the preceding, took up arms to avenge his death. A peace was patched up between the king and his too powerful subject, but it was not of long duration. The earl entered into treasonable negotiations with the Yorkist party in England, and received from them the promise of a supply of money and troops. He then took the field at the head of an army so formidable that the king is said to have hesitated whether he should abide the conflict or retire to France. But through the sagacious policy of Bishop Kennedy, Lord Hamilton and other powerful barons were detached from the Douglas cause, and the earl, deserted by his friends, fled into England; his three brothers were defeated at Arkinholme by the earl of Angus, and one of them was killed and another taken prisoner and executed. The vast estates of the family were forfeited to the crown in June, 1455. The following year the earl made an inroad into Berwickshire at the head of a considerable force, but was defeated by the earl of Angus, and again compelled to take refuge in England, where he remained an exile for nearly thirty years. In 1514, accompanied by the duke of Albany, brother of James III., he made a last attempt to regain his lost power, but was defeated by a body of the border barons at Lochmaben (July 22), and taken prisoner by Kirkpatrick of Kirkmichael. The king, pitying the misfortunes of the aged and once powerful baron, merely commanded him to be confined in the monastery of Lindores in Fife, where he died four years after; and with him expired the principal branch of his great house. The earldom had existed for ninety-eight years, making an average of only eleven years to each possessor of the title. A great part of their estates and influence fell to—

George Douglas, Earl of Angus, the head of a younger branch of the Douglas family, descended from William, first earl of Douglas, by his third wife, Margaret, countess of Angus. The prominent part taken by the earl of Angus in the overthrow of the elder branch of his family, gave rise to a popular saying founded on the different complexion of the two branches of the house of Douglas, "That the Red Douglas had put down the Black." The extensive grants bestowed upon this noble for the important services he had rendered to the crown, rendered the house of Angus nearly as powerful and as formidable as the elder branch of the family had long been to the independence of the crown and the tranquillity of the kingdom. The earl, who had a high military reputation, held the office of lieutenant-general of the kingdom after the death of James II., and died in 1462. His son—

Archibald Douglas, fifth earl of Angus, surnamed Bell-the-Cat, became the most powerful nobleman in Scotland, and was commonly called the Great Earl of Angus. Various anecdotes are told illustrative of his stature, strength, and courage, as well as fierce and turbulent disposition. Spens of Kilspindie, a favourite of James IV., having spoken of him lightly, Angus met him while hawking, and compelling him to single combat, at one blow cut asunder his thighbone, "as wood-knife lops the sapling sprig," and killed him on the spot. The king was exceedingly displeased, and as the price of his pardon for this slaughter, and for his disloyal intrigues with England, compelled the earl to exchange the lordship of Liddesdale and his castle of Hermitage for that of Bothwell. Angus took a prominent part in the various rebellions of the turbulent nobles against James III. He was their ringleader in the seizure of the king, and the murder of Cochrane and other royal favourites at Lauder. And it was his reply to the well-known fable of the mice and the cat, told by Lord Gray at the consultation of the conspirators, that procured for Angus his familiar cognomen of Bell-the-Cat. He was the principal agent employed by the king's brother, the duke of Albany, in his treasonable intrigues with the English government, and he was one of the leaders of the rebel army in the battle of Sauchie, in which James III. was defeated and slain. The administration of James IV. was much more vigorous than that of his unfortunate father, and when the young prince had arrived at the years of discretion, he gradually withdrew his confidence from the faction which had placed him on the throne. Angus resented so highly the coldness with which he was treated, that he withdrew into England and entered into a treasonable treaty with Henry VII. On his return, however, he was committed a prisoner to his own castle of Tantallan, and obliged to submit to a considerable diminution of the family greatness. Under the popular yet energetic rule of James, the turbulent baron was compelled to act the part of a peaceful subject. He attempted to dissuade the king from his impolitic invasion of England, and earnestly remonstrated against the rash and imprudent resolution of James to wait the attack of the English at Flodden. James was so enraged at the remonstrance of the old warrior that he scornfully replied—"Angus, if you are afraid you may go home." The earl burst into tears at this insult, and quitted the camp that night; but his two sons, who remained behind, fell in the battle, together with two hundred gentlemen of the name of Douglas. The aged noble, broken-hearted at the calamities of his house and his country, retired into the abbey of St. Mains in Galloway, where he died about a year after the battle of Flodden, 1514.—(Holinshed, vol. vi.; Pitscottie, vol. ii.)

Archibald Douglas, sixth earl of Angus, grandson of old Bell-the-Cat, was possessed of great personal attractions and showy accomplishments; but these were marred by the characteristic vices of his family, lawless ambition and lust of power. He married with indecent haste in 1514 Margaret, the widow of James IV.; but disappointed in obtaining the regency, which he expected as the result of this alliance, he soon showed himself a careless and unfaithful husband, and Margaret, who was as capricious and high-spirited as he, obtained a divorce in 1525. Angus was the mainstay of the English party among the nobles, and by his violence and ambition distracted the peace of the nation for many years. He was at one time driven into exile, but after the lapse of two years he returned to Scotland, and soon resumed his former course. In 1527 he was appointed lord chancellor of Scotland, and raised the power of his house to such a height as to threaten to destroy both the independence of the crown and the liberties of the people. But the young king, James V., succeeded in escaping out of the hands of the Douglases, who had held him in irksome thraldom, stripped Angus of the authority which he had so grossly abused, and compelled him once more to take refuge in England, where he remained till the death of James. He followed his usual turbulent and selfish course during the minority of Mary; but though at first friendly to the designs of Henry VIII., he was so enraged at the manner in which his estates were ravaged by the English that he took the field against them, and inflicted upon the savage invaders a bloody defeat at Ancrum Moor in February, 1544–45. Margaret Douglas, his daughter by the queen dowager, was the mother of Lord Darnley, husband of Queen Mary.

William Douglas, eleventh earl of Angus, was raised by Charles I. in 1633 to the rank of Marquis of Douglas. He was a Roman catholic, and having espoused the royal cause in the great civil war, attempted to hold out his castle against the covenanters in 1639, but they obtained possession of it by a sudden attack. He was nominated lieutenant of the Borders by

Charles I., and joined Montrose after his victory at Kilsyth in 1645. He was present at the total defeat of Montrose at Philiphaugh, but escaped from the field, and soon after made his peace with the now dominant party In his personal character he appears to have been one of the best of his race. He usually resided at the castle of Douglas, where he kept up the old Scottish hospitality and grandeur, and maintained a more numerous household than any nobleman in the kingdom. He was the father of three peers who bore different titles—viz., ARCHIBALD, his eldest son, who was the second marquis; WILLIAM, who married the heiress of the great family of Hamilton, and became first Duke of Hamilton; and GEORGE, who was created Earl of Dumbarton.

ARCHIBALD DOUGLAS, third marquis, succeeded to the title and estates in 1700, and was created Duke of Douglas in 1703. In the rebellion of 1715 his grace adhered to the royal side, and served as a volunteer in the battle of Sheriffmuir. On his death in 1761, without issue, the ducal title became extinct. The marquisate, which descended through heirs male, went to the direct representative of this famous old house, the duke of Hamilton; and the extensive estates of the family were inherited by Archibald Stewart, son of Sir John Stewart of Grandtully, and of Lady Jane Douglas, only sister of the duke of Douglas. The estates were claimed by the duke of Hamilton on the plea that Mr. Stewart was not the actual child of Lady Jane. The court of session sustained the plea, but their decision was overturned by the house of lords, who finally determined the cause in favour of Mr. Stewart. "The great Douglas cause," as it was termed, was the most important and interesting suit at law ever known in Scotland. The successful claimant was created a British peer in 1790 by the title of Lord Douglas of Castle Douglas. The title became extinct in 1858 on the death of JAMES, fourth baron. The estates of the family devolved upon his niece the countess of Home.—(See Hume of Godscroft's *History of the House of Douglas.*)

GAWAIN DOUGLAS, Bishop of Dunkeld, was the third son of Archibald, fifth earl of Angus, the celebrated Bell-the-Cat. He was born about the year 1474. It is probable that he completed his education on the continent, and having entered into holy orders, he was at an early age presented to the rectory of Hawick in Roxburghshire. Some time before the year 1509 he was appointed by James IV. provost of the collegiate church of St. Giles' in Edinburgh. A few months after the battle of Flodden, in 1513, he was nominated by the queen-dowager archbishop of St. Andrews, in the room of the king's son, Alexander Stewart, who fell with his father in that disastrous conflict. He was fiercely opposed by Hepburn, prior of St. Andrews, who had been elected by the canons, and by Forman, bishop of Moray, who obtained a grant of the benefice from the pope. Douglas withdrew in disgust from the unseemly contest. The other two candidates had recourse to arms in vindication of their claim, and Forman ultimately obtained possession of the primacy. In the following year the see of Dunkeld became vacant, and the queen again nominated Douglas, and obtained a papal bull in his favour. But he was imprisoned for more than a year on the charge of having violated the laws of the realm by procuring bulls from Rome; and when he was at last released, and proceeded to Dunkeld to take possession of his office, a rival candidate, the brother of the earl of Athol, attempted to keep possession of the episcopal palace and cathedral by force of arms. Douglas in the end obtained possession of his see without the effusion of blood, and discharged the duties of the office in the most exemplary manner. He was distinguished also for his acts of charity and munificence, in spite of the debts in which his various contests had involved him. He was unavoidably implicated in the distractions of these troublous times, and especially in the turbulent proceedings of his ambitious nephew, the earl of Angus. He made an unavailing but praiseworthy attempt to mediate between the rival factions of the Douglases and Hamiltons in the famous skirmish of "Clear the Causey," and rescued Archbishop Beaton from the fury of the victorious party. In the end the party of Angus was overthrown, and Bishop Douglas was obliged, along with his nephew, to take refuge at the court of Henry VIII., where the learned prelate was hospitably entertained and enjoyed the society of Polydore Virgil, and other eminent scholars. The dominant party in Scotland on the 21st of February, 1522, denounced the bishop as a traitor, sequestrated the revenues of his cathedral, and even wrote to the pope, beseeching his holiness to beware of nominating Douglas to the archbishopric of St. Andrews, which had again become vacant. The bishop was in consequence cited to appear at Rome; but before he could obey the summons he suddenly died of the plague at London in 1522, in the forty-eighth year of his age, and was interred in the Savoy church. "To splendour of birth," says Buchanan, "and a handsome and dignified person, he united a mind abundantly stored with the learning of the age, such as it then existed. His temperance and moderation were very remarkable; and living in turbulent times and surrounded by factions at bitter enmity with each other, such was the general opinion of his honesty and uprightness of mind that he possessed a high influence with all parties." Bishop Douglas left behind him various poems of no common merit. His chief original work is an elaborate and quaint allegory entitled "King Hart," intended to represent the progress of human life. It is ingenious and intricate, but somewhat heavy and full of alliteration. The longest of his original compositions is "The Palace of Honour," a complete allegory, displaying much learning and versatility of fancy, but frequently marred by incongruous passages and tedious and confused descriptions. His translation of Virgil's Æneid was produced before there was an English version of any of the classics, and has on the whole been executed with great felicity. The original pieces styled "prologues," which are affixed to each book, are among the poet's happiest pieces. His description of winter in the prologue to the seventh book has been pronounced equal to anything of the kind to be found in the whole range of ancient Scottish poetry. He also translated Ovid, De Remedio Amoris. Bishop Douglas possessed an exuberant imagination and great descriptive powers, but his descriptions are often prolix, and his imagery is tediously profuse.—J. T.

JAMES DOUGLAS. See MORTON.

DOUGLAS, DAVID, a zealous Scottish botanical collector, was born at Scone, near Perth, in 1799, and was killed in the Sandwich islands on the 12th of July, 1834. He was sent to school, first at Scone, and then at Kinnoul. At ten or twelve years of age he was employed in the nursery ground at Scone palace, where he served a seven years' apprenticeship. He commenced botanical excursions on the summer evenings, and made collections of plants. In 1818 he became gardener at Valleyfield, near Culross. Here he prosecuted his botanical studies with vigour, and was allowed to have access to the botanical works in the library of Sir R. Preston. After two years' employment at Valleyfield, he went to the botanic garden at Glasgow, where, under Mr. Stewart Murray the curator, he had every facility of becoming well acquainted with plants. He also attended the lectures of Professor Hooker, and accompanied him in some of his distant excursions, where "his great activity, undaunted courage, singular abstemiousness, and energetic zeal, at once pointed him out as an individual eminently calculated to do himself credit as a scientific traveller." He was recommended to Mr. Joseph Sabine, secretary of the Horticultural Society, as a collector, and he went to London in 1823. He was sent first to the United States, where he procured many fine plants, and greatly increased the society's collection of fruit trees. During the years 1824–27 he explored the north-western part of the continent of North America, visiting the Columbia river and North California, and thence going to Hudson's Bay. His journey extended from the Pacific to the source of the Columbia river, and thence to the Atlantic ocean. He returned to Britain, and in 1829 he was sent a second time to the Columbia river and California; and he also visited the Sandwich islands, especially Hawaii. Here it was that in 1834, while crossing Mauna Loa, on the north side, he met with an untimely fate by falling into a pit, excavated for the purpose of taking wild cattle, and being gored to death by a bullock which had previously been snared in the pit. His death was a great loss to botanical science. He sent many ornamental plants to Britain, which are now common in every flower garden. He introduced fifty-three new woods, and one hundred and forty-five new herbaceous plants of a hardy nature, including specimens of pentstemon, lupinus, œnothera, gilia, and collomia. A monument has been erected to him in the cemetery at Honolulu in Hawaii by Mr. Julius L. Brenchley.—J. H. B.

DOUGLAS, SIR HOWARD, Bart., a distinguished English officer, was born in 1776. He was the second son of admiral Sir Charles Douglas, for whom the merit of originating the

manœuvre of breaking the enemy's line has been claimed. Sir Howard Douglas made choice of the military profession at an early age; took part in the disastrous Walcheren expedition, was present at the battle of Corunna, and served under Wellington during the greater part of the Peninsular war. In 1823 he was appointed governor of New Brunswick, an office which he held for six years. He was lord high-commissioner of the Ionian Islands from 1835 to 1840, and from 1842 to 1847 represented Liverpool in parliament. He attained the rank of general in 1851, and was appointed colonel of the 15th regiment of foot. Sir Howard was the author of several important works connected with his profession. In 1816 he published an "Essay on the Principles and Construction of Military Bridges, and the Passage of Rivers in Military Operations." He was also the author of a "Treatise on Naval Gunnery," 4th edition, 1895; "Observations on Carnot's Fortification;" "Considerations on the Value and Importance of the British and North American Provinces;" "Naval Evolutions," and a vindication of his father's claim to the manœuvre above referred to. He died November, 1861.—J. T.

DOUGLAS, John, Bishop of Salisbury, born at Pittenweem in Fifeshire in 1721, was educated at the parish school of Dunbar; and at the age of fifteen became a commoner of St. Mary's hall, Oxford. After being ordained deacon, he joined, as chaplain, a regiment in active service in Flanders, with which he was present at the battle of Fontenoy, 1745. Returning to Oxford shortly afterwards, he took priest's orders, and was presented to the curacy of Tilehurst, near Reading, which he subsequently exchanged for that of Dunster in Oxfordshire. In 1749, the earl of Bath, in whose family he had been tutor, presented him to the chapelry of Eaton-Constantine and the donative of Uppington in Shropshire, and afterwards the vicarage of High Ercal. In 1750 he came before the public as the defender of Milton against the aspersions of Lauder, whose attempt to prove the great epic poet a mere plagiarist was then exciting attention to a degree quite proportioned to its boldness, but ridiculously beyond the literary merits of the essay in which the charge was developed. Douglas' rejoinder to this vapid performance was the work of a man of taste, scholarship, and logical acumen; it was entitled "Milton no Plagiary, or a Detection of the forgeries in Lauder's essay." In 1754 he published his "Criterion, or Miracles examined," an essay in which he powerfully and compendiously answered the objections of Hume. This was followed by two pamphlets against the Hutchinsonians, and by four tracts against Bower's History of the Popes, which, according to his showing, was a despicable translation from a popish history. In 1760 he was appointed one of the king's chaplains, and two years afterwards dean of Windsor. In 1787 he was raised to the see of Carlisle, and in 1791 transferred to that of Salisbury. His death occurred in 1807. Besides the publications above mentioned, Bishop Douglas left a great number of miscellaneous works, a selection from which, with a memoir of the author, was published by the Rev. W. Macdonald in 1820.—J. S., G.

DOUGLAS, Robert, a distinguished Scottish clergyman of the true national type, who lived during the seventeenth century. He was for a considerable time chaplain to the Scottish brigade in the army of Gustavus Adolphus during the Thirty Years' war, and was held in high esteem by that monarch for his wisdom and courage. In 1641 he was appointed one of the ministers of Edinburgh, and frequently preached before the parliament during the civil war. He was moderator of the general assembly in 1649, and was usually a member of the standing committee of that body. He officiated at the coronation of Charles II., January 1, 1651, and became the leader of the resolutioners, or moderate party in the church. At the Restoration, when the court had resolved upon the overthrow of the presbyterian system in Scotland, it is said that a bishopric was pressed upon Douglas, but indignantly refused by him. Kirkton says that Sharp, on his return from London, where he had betrayed the presbyterian cause, affected to have no desire for the archbishopric of St. Andrews, and pressed the acceptance of the office upon Douglas, who answered, he would have nothing to do with it. Sharp insisted, and urged him. Douglas repeated his refusal, on which Sharp arose to take his leave. Douglas accompanied him to the door. "James," said he, "I perceive you are clear. I see you will engage—you will be bishop of St. Andrews. Take it;" and laying his hand upon Sharp's shoulder, he added, "and the curse of God with it." "The subject," says Sir Walter Scott, "might suit a painter."—J. T.

DOULETSCHAH, Ben Ala ad Doulet ben Baktischah al Gazias Samarkandi, a Persian biographer, was born about the middle of the fifteenth century at Ispahan, and was left early an orphan. He studied life under an eminently "social" point of view—having a strong desire to do nothing. A beggar's life was, in his opinion, too much work, and "he thought it infinitely more troublesome to be a thief than an honest man." After much reflection, he decided in favour of contemplative philosophy. He dearly loved "meditation," and his greatest pleasure in the world was stargazing. Unfortunately the "Diogenes of the East" found himself one fine day, in the midst of his meditations, in great danger of starvation. His scientific acquirements, however, at last obtained him admittance to the court of the shah, and his later years were spent in ease and comfort. His principal work is the "Redzkiret Al Schodras," being a series of original memoirs of one hundred and forty Persian, and six Arabian poets; translated into Latin by Vullers, and into Turkish in the Ship of Poets.—Ch. T.

DOURIS of Samos was born about 340 B.C., and died about 270 B.C. Douris' family were natives of Samos. His father and grandfather were of military rank. The inhabitants of Samos were dispossessed by Athenian settlers in the year 352 B.C., and allowed to return, by a decree of Alexander the Great, in 324 B.C. In the interval Douris was born. Before Alexander's decree he had succeeded in obtaining a prize at the Olympic games. He and his father attended at Athens the classes of Theophrastus. On his return to Samos we find him sovereign of the island. He wrote some works of criticism and of history. Fragments of a historical work relating to the affairs of Greece, from 370 to 281 B.C. have been preserved. He is now and then cited by Plutarch, who, however, seldom mentions him without expressing doubts of his veracity. His work was published by Halleman, Utrecht, 1841, and by C. Müller, in Didot's Historicorum Græcorum Fragmenta.—J. A., D.

DOUSA: the Latinized name of a family, the following members of which figured in the political and literary history of the Netherlands:—

Dousa, Janus, or Jan Van der Does, Lord of Noordwyck, a celebrated Dutch scholar and statesman, was born at the village of Noordwyck in 1545, and died there in 1604. He lost his parents when very young. On his return in 1565 from Paris, whither he had gone to complete his education, he married, and immediately took part in the stirring scenes which were then beginning to be enacted. His name stands in the list of those who in that year banded themselves together, for the purpose of throwing off the Spanish yoke. He was one of the deputation whom the Dutch patriots sent to request the aid of Elizabeth of England, and behaved himself so well at the siege of Leyden in 1574, that the prince of Orange made him governor of that city. He was also the first curator of the university founded there by William, an office for which he was peculiarly well fitted on account of his prodigious learning and other conspicuous excellencies. After the assassination of William, 10th July, 1584, Dousa came over to England in a private manner to solicit aid in behalf of the popular cause, and in the following year was employed in a public mission for the same end. He was appointed keeper of the archives of Holland in 1585. During the oppressive administration of Leicester his wisdom and moderation were very conspicuous. On his being appointed a member of the sovereign council in 1591, he removed his residence to the Hague, leaving his eldest son in charge of the public library at Leyden. Dousa made a very considerable figure in the republic of letters. He composed the annals of his country both in prose and verse, for which the states presented him with a golden chain. He also wrote critical notes on Horace, Sallust, Plautus, Catullus, Tibullus, &c. As a man he was modest, humane, affable, and benevolent, and is well worthy of being remembered amongst the noble band of patriots who achieved the liberties of the Netherlands. His funeral oration was pronounced by the celebrated Daniel Heinsius.—(*Hein. Orat.* xxx.).

Dousa, Jan, the younger, eldest son of the preceding, was born either at Noordwyck or at Leyden in 1571. He was appointed tutor to her son, Frederic Henry, by the widow of William I., and obtained the office of librarian to the university of Leyden in 1591. He died in 1596. J. J. Scaliger wrote an affectionate epicedium on him. The best edition of his poems, Greek, Latin, and Dutch, is that of Rabus, Rotterdam, 1704.

DOUSA, GEORGE, second son of Jan Dousa the elder, was born in 1574. George was also a learned man. He travelled some time in Germany, and afterwards visited Constantinople; attracted thither by the interest which the work of Cedrenus on that city had excited in him. After his return he published his "De Itinere suo Constantinopolitano Epistola." He perished in the expedition of his kinsman, Admiral Peter Van der Does.

DOUSA, FRANCIS, fourth son of the lord of Noordwyck, was born in 1577. He was educated by Scaliger and Lipsius, and in 1601 was made canon of Utrecht. He edited the epistles and orations of J. C. Scaliger in 1600.

DOUSA, DIDERICK, a younger brother of the former, was born in 1580. He was, like the rest of his family, an accomplished scholar. He settled at Utrecht, where he held several honourable offices. He died in 1663. It was Diderick who inherited his father's library.—R. M., A.

DOUVEN, JOHN FRANCIS, was born at Ruremonde in 1655, and died at Düsseldorf in 1727. G. Lambertin was his first teacher; but his progress under this master was but slow compared with that which he made after he had the good fortune to be permitted to study a select collection of pictures by the best Italian masters possessed by a patron of his, a Spanish nobleman in the service of the king of Spain. Having studied and copied these masterpieces, he was called to Düsseldorf by the duke of Nuremberg, who created him his court painter. Both merit and fortune rendered his career an easy one. From Düsseldorf he passed with his patron to Vienna, and there, meeting with equal success, he became the portrayer of emperors, empresses, kings and queens, princes and princesses, and of crowds of courtiers and private personages. But Douven, feeling loth altogether to abandon his former patron, at last declined further employment from that court; and, after a short journey to Denmark and to Modena (others say to Florence) to execute some more likenesses of princes and kings, he retired to Düsseldorf, where, amidst a circle of distinguished artists gathered together by his excellent patron, he happily spent the remainder of his days. Amongst his works are noted—"The Education of the Virgin," and the portrait of the princess Anna Maria of Medicis, at Florence; "Susan and the Elders," and "A Holy Family," at Paris; the equestrian portrait of the Elector Johann Wilhelm, at Munich. The characteristics of his style were a fine and noble expression, good colouring, and perfect resemblance.—R. M.

DOUVRE, THOMAS DE, first of the Norman archbishops of York, was born at Bayeux about 1027, and educated at the school of its cathedral church. He was a laborious student; and in his search after knowledge, visited, when a young man, Germany and Spain. On his return home, having taken holy orders, he secured the favour of Odo, bishop of Bayeux, and was appointed by its chapter their treasurer. It is said that he contributed large sums of money to aid William the Conqueror in his great expedition; and having accompanied Odo to England as the invader's chaplain, he was rewarded by the archbishopric of York. All accounts represent him as a lovable and earnest prelate, who rebuilt the ruined cathedral of York, and did his utmost for the restoration of the shattered ecclesiastical economy of the great archiepiscopal see of the north. He withstood the attempts of Lanfranc to claim supremacy for the see of Canterbury, but had to succumb. After living to crown Henry I., he died at Ripon on the 18th November, 1100, and was buried at York. The date given in Le Neue's Fasti for the appointment to the archbishopric of York, is the 23rd May, 1070.—THOMAS, nephew of the foregoing, succeeded as archbishop of York, Girard, the immediate successor of the first Thomas, and died on the 24th February, 1114.—F. E.

DOVER, LORD. See ELLIS, G. J. W. A.

DOW, or DOUW, GERHARD, a celebrated Dutch painter, was born at Leyden in 1613 or 1615, and died in 1680. His chief characteristic is an extraordinary perfection in the minute finishing of every one of his works. Perhaps he owed this to the instruction he received in art, which was first from Bart. Dolendo, an engraver, and then from Peter Kouwhoorn, a painter on glass. Having afterwards studied under Rembrandt, he acquired both strength of colouring and power of chiaroscuro. Nevertheless, although much improved by such tuition, he continued spending enormous time on all his works. Thus he admitted having spent five days painting a hand, and three days painting a broomstick. He bestowed the greatest care on the preparation of his colours, in the manufacture, generally his own, of the brushes, and in keeping his works free from dust. His subjects are constantly taken from the every-day occupations of common life, or are portraits. What is most remarkable about this painter is, that, in spite of this finical minuteness, his works do not show the least trace of stiffness or labour. The colour is wonderfully well impasted, and exquisitely fresh. Yet in design and composition Dow was greatly deficient. At thirty years of age the microscopic style of his works had entirely spoiled his sight. From that time he was obliged to use spectacles. He was fond of introducing in his pictures, always, as we have said, exceedingly small, an infinity of minute episodes, which he treated with the same importance as the chief parts of his paintings. The pettiness of his overtinting tendency makes one regret that such a clever artist should have wasted so much of his life in doing that which was beneath his talents and his acquirements. The most famous pictures amongst the many by this artist are the following—"The Dentist," for which he received fourteen thousand florins, and which when sent to Russia was lost in the wreck of the vessel taking it there; "the Dropsical Woman," in Paris, considered by some his masterpiece, and in which even the composition is more interesting and expressive than in the generality of his works; "The Village Grocer;" "The Dutch Cook;" and another "Dentist," also in Paris. At Amsterdam there are a school represented at night, and by candle-light (quite a masterpiece); another effect of light representing a young woman before a window; portraits of a knight and of a lady in a landscape by Berghem; a woman with a child in a cradle, and another before a lamp, are at the Hague. Besides these, some other of Dow's best paintings are to be seen in the collections of London, Florence, Vienna, Brussels, Berlin, Munich, &c.—R. M.

DOWDALL, GEORGE, Archbishop of Armagh, and Primate of all Ireland during a very eventful period, sprung from a family who had, throughout several centuries, produced eminent ecclesiastics. In 1321 Nicholas Dowdall was the learned prebendary of Clonmethan; and in 1417 we find Abbot Lucas Dowdall sustaining Lord Furnival in his difficulties. The passion of the family for erudition may be inferred from the fact, that in 1475 Prebendary Dowdall solicited and received a license, for eight years, to master some extra studies at Oxford. George Dowdall was a native of Louth, but the date of his birth is not known. On the death of Primate Cromer in 1542, Henry VIII., who had not at this time renounced his fealty to the Roman see, thought favourably of Dowdall, and, having exerted the royal influence with the deputy St. Leger, Dowdall, then vicar-general of Armagh and prebendary of Saggard, was appointed to the vacant mitre. But a short experience proved to the king that in the new archbishop he had no pliant instrument to deal with. Among the foremost in opposing the Reformation was Primate Dowdall. The deputy, St. Leger, finding that Dowdall and other prelates were disposed to resist the great ecclesiastical revolution, caused writs to be formally addressed to them, in pursuance of which they were summoned to appear before him. The assembly took place at the council chamber in Dublin; but no sooner had St. Leger read the proclamation than Dowdall arose, and in energetic language protested against it as a daring innovation. The primate withdrew from the room accompanied by the entire body of the clergy who were present, with the exception of Browne, archbishop of Dublin; Staples, bishop of Meath; and John Bale, a Carmelite friar, who was shortly after inducted to the see of Ossory. Sir James Crofts succeeded St. Leger as lord-deputy, and anxious to secure, if possible, the co-operation of one who held the highest station in the Irish church, he proposed that an episcopal conference should be held at the residence of Dowdall. The request was acceded to; and Staples, bishop of Meath, advocated the principles of the Reformation, while the primate zealously maintained those of the Roman catholic church. Polemical discussions are seldom attended with any satisfactory result, and the present case was no exception to the general rule. The controversy was marked by great learning and much asperity; and after several days had been consumed in the argument, both parties retired more firmly devoted than ever to their previous professions, and each vehemently claiming the victory. Brennan, the Roman catholic ecclesiastical historian, declares that Staples met with "a signal defeat," and that so intense

was the chagrin of the reformers that "it was apprehended an attempt would have been made on the life of Dowdall;" but statements equally strong have been advanced on the other side in the *Harleian Miscellany*, by Usher, Leland, and others. In January, 1547, on the accession of Edward, the see of Armagh was handed over to Hugh Goodacre, and Dowdall lived in exile until, by the accession of Mary, he was recalled, and restored to the archbishopric and primacy. Mary intrusted to him the task of deposing all the married bishops in Ireland, and, having convened a national synod at Drogheda, with one stroke of his pen he hurled all the protestant prelates from their sees. Dowdall did not long survive his restoration to ecclesiastical power. He proceeded shortly after on primatial business to London where he died on August 15, 1551. "He was," writes Ware, "a man of gravity and learning, and a very assiduous preacher."—(Ware's *Bishops;* Rymer, tom. xv.; *Hist. Cath.* tom. ii.; Ware's *Annals;* Brennan's *Ecclesiastical History;* the *Harleian Miscellany;* Dalton's *Archbishops of Dublin*, &c.)—W. J. F.

DOWLAND, JOHN, the friend of Shakspeare, the companion of the greatest poets, and "the rarest musician that the age ever beheld," was born in the city of Westminster in the year 1562, where, says Fuller, "he had his longest life and best livelihood." His first musical instructor is not known. At the age of twenty-two he visited the chief parts of France and Germany. At the latter place he was kindly entertained by Henry Julio, duke of Brunswick, and the learned Maurice, landgrave of Hessen, the same whom Henry Peacham commends as an excellent musician. Here he became acquainted with Alessandro Orologio, a musician of great eminence in the service of the Landgrave Maurice, and, with George Howet, lutenist to the duke of Brunswick. Having spent some months in Germany, he passed over the Alps into Italy, and saw Venice, Padua, Genoa, Ferrara, Florence, and many other places. At Venice he became acquainted with the celebrated Giovanni Croce, who was at that time vice-master of the chapel of St. Mark. The exact time of his return to England is not known, but it is assumed to have been before the year 1588, as in that year the university of Oxford conferred on him the degree of bachelor in music. In 1592 Dowland was engaged, in conjunction with some of the principal musicians of the day, to harmonize the psalm-tunes in four parts, which were published by Thomas Este in that year; and in 1597 he produced his first work, a collection of "Songs or Ayres of Foure Parts, with Tablature for the Lute." This work was favourably received, and a second edition was called for in 1600. In this latter year he also produced his second book of "Songs or Ayres." Dowland was then residing in Denmark, where he enjoyed the post of lutenist to the king. Fuller tells us that Christian IV., coming over into England, requested him of King James, who "unwillingly willing parted with him." The work is dedicated to the celebrated Lucy Countess of Bedford, and dated from "Helsingnoure in Denmark, the 1st of June, 1600." In 1603 he was still in Denmark, when he printed his third book of songs. In the epistle to the reader he says—"My first two books of ayres speed so well that they have produced a third, which they have fetched far from home, and brought even through the most perilous seas, where, having escaped so many sharp rocks, I hope they shall not be wrecked on land by curious and biting censures." In 1605 he visited England, and published his "Lachrymæ, or Seven Teares, figured in Seven Passionate Pavans, &c., set forth for the Lute, Viols or Violins, in five Parts." This work is dedicated to Anne, the queen of James I., and sister to Christian IV., king of Denmark. In the epistle the author tells us, that, hastening his return to her brother and his master, he was by contrary winds and frost forced back again, and compelled to winter in England, during his stay wherein, he had presumed to dedicate to her hands a work that was begun where she was born, and ended where she reigned. The first pavan in this book was the celebrated one known, and so often alluded to, by Ben Jonson, Fletcher, Middleton, Massinger, and the other great dramatists of the Elizabethan era. In 1609 Dowland published a translation of the Micrologus of Andreas Ornithoparcus, and it appears had then quitted the service of the king of Denmark; for he styles himself "lutenist, lute-player, and bachelor of music in both universities," and dates the preface from his "house in Fetter-lane, this 10th of April, 1609." In the following year he printed his "Observations on Lute-Playing," prefixed to his son Robert Dowland's Varietie of Lessons; and concluded his publications with an appropriate one, under the title of "A Pilgrime's Solace, wherein is contained musical Harmony of three, four, and five parts, to be sung and played with Lute and Viols." On the title-page he styles himself, "Lutenist to the Lord Walden." In the preface to the work he says that he had "received a kingly entertainment in a foreign climate, though he could not attaine to any, though never so mean, place at home." He says, that "some part of his poor labours had been printed in eight most famous cities beyond the seas, viz., Paris, Antwerpe, Collein, Nuremburg, Frankfort, Leipzig, Amsterdam, and Hamburge;" but that, notwithstanding, he had found strange entertainment since his return by the opposition of two sorts of people—the first, simple cantors, or vocal singers; the second, young men, professors of the lute, against whom he vindicates himself. He adds, that he is entered into the fiftieth year of his age; and because he wants both means, leisure, and encouragement, recommends to the "learneder sort of musicians, who labour under no such difficulties," the defence of their lute profession. Dowland's complaint of want of patronage at home, which is corroborated by the evidence of Henry Peacham, does not accord with the statement handed down to us by Anthony Wood or by Fuller, who tell us that he was a gentleman of the chapel-royal to Queen Elizabeth and King James. According to Fuller, "he was the rarest musician that his age did behold. Having travailed beyond the seas, and compounded English with foreign skill in that faculty, it is questionable whether he excelled in vocal or instrumental musick." Fuller and Wood suppose Dowland to have died in Denmark, and Sir John Hawkins tells us that the event took place in 1615; but we have evidence to show that he was alive in 1625, and in the service of the English court. A privy seal, preserved in the chapter-house, Westminster, exempting the musicians in the service of the king from the payment of subsidies, includes among the "musicians for the lutes" the names of "Nick Laniere, Rob. Johnson, Timothy Collins, Maurice Webster, John Dowland, and Tho. Warwick." In the British museum (Addit. MS., No. 5750) is preserved a warrant, appointing Robert Dowland to succeed his father as one of his majesty's musicians. The document is dated April 26, 1626, from which it may be inferred that Dowland died at the end of 1625, or early in the following year. From the praise of the poets who were his contemporaries, it appears that Dowland was chiefly famous for his vocal abilities, and for his performance on the lute. Nevertheless, he was a charming writer of part songs, and perhaps it would be difficult to point out three more pleasing specimens of Elizabethan music in this kind than "Now, O now! I needs must part;" "Go, crystal tears;" and "Awake, sweet love!"—E. F. R.

DOWNING, ANDREW JACKSON, an American horticulturist, was born at Newburgh, New York, October 30, 1815. He received only a common school education, and at the age of sixteen joined his brother in the management of a nursery. He had a fine natural taste, and enough of scientific knowledge to turn what he knew to practical uses. No one ever had a finer appreciation than he of what would add to the comforts and embellishments of rural life, and no one contributed more effectually to elevate and direct the public taste in these respects. His writings had an immense circulation, and may be said to have formed the style of landscape gardening and rural architecture which now prevails in the United States. He was a good writer, easy and perspicuous in his style, and not without some of the higher graces of composition. He began by writing descriptions of some of the fine country seats on the banks of the Hudson, and the beautiful scenery around them, for some of the New York journals. In 1841 he published a treatise on the "Theory and Practice of Landscape Gardening adapted to North America, with Remarks on Rural Architecture." It was very popular, and was followed four years afterwards by a practical work, a thick volume, on "The Fruits and Fruit-trees of America." In 1846 he became the editor of the *Horticulturist*, a monthly magazine, and wrote for it to the end of his life. In 1849 he caused Wightwick's Hints to Young Architects to be reprinted at New York, and prefixed to it additional notes and hints to persons about building in this country. The next year he visited England to obtain aid in his architectural pursuits, and also to visit some of the splendid country seats in that country, from which he derived much pleasure and instruction. On his return he published his "Architecture of Country Houses, including designs, &c.," one of his ablest and most useful

works. In 1851 he was commissioned by the president of the United States to lay out the public grounds at Washington lying around the capitol, the president's house, and the Smithsonian institute. He began this work with great zeal and interest, but his superintendence of it and his life were suddenly cut short. On the 27th of July he was a passenger on board the *Henry Clay* steamer, when she was burnt on the Hudson river; and while endeavouring to save others, he perished either in the water or the flames.—F. B.

DOYLE, Sir Charles William, an eminent British officer, was a native of Ireland, and died in 1843. Entering the army in 1793 as lieutenant in the fourteenth foot, he remained in active service during the long period of thirty-seven years. He served in Holland and Flanders, as well as in the Mediterranean, West Indies, and Egypt; but it was in the Peninsular war that he especially distinguished himself. He was sent into Spain in 1808 in the capacity of a military commissioner, and soon after had conferred on him the rank of major-general in the Spanish armies. A standing memorial of his conduct in the affair of Olite was raised in the regiment, which was then formed and styled the "Triadores of Doyle." He won high favour with the Spaniards, who made him a knight of the order of Charles III., and introduced him to the special notice of the British government. They also struck a medal in honour of his heroic exploit of taking by assault the town and battery of Bagur, and of the great assistance which he rendered in the capture of the castle of Palamos. Wellington meanwhile recommended him to be appointed colonel of a regiment to be raised in Catalonia; and, soon after, his defence of Tarragona procured him the additional honour of the cross of distinction, while his services in Arragon, Catalonia, and Valencia were rewarded with the rank of lieutenant-general in the Spanish armies. Doyle subsequently had the chief command of the army of reserve which was raised at Cadiz during the siege. Besides other honours which we need not mention, he was in 1819 created a knight-commander of the Guelph for his services in the Hanoverian army at Valenciennes and Lannois, and a grand cross in 1839.—R. M., A.

DOYLE, James, R.C. Bishop of Kildare and Leighlin, whose polemic and political writings under the signature of J. K. L. exercised in their day an extensive influence, was born near New Ross, county of Wexford, in 1787. His father was a small farmer, and belonged to a family once locally influential. For a year or two young Doyle went daily to a village school, at which Roman catholics and protestants sat and studied side by side; but from his twelfth year he resided at an academy kept by a zealous Roman catholic priest named Crane; and as soon as he had attained the canonical age, he entered at Grantstown the noviciate of the hermits of St. Augustine. In the prosecution of his studies, James Doyle proceeded to the university of Coimbra in Portugal during the spring of 1806, where he studied with extraordinary industry, and highly distinguished himself; but his honours were soon interrupted by the invasion of Portugal under Napoleon. The royal house of Braganza fled to Brazil; all was excitement and confusion—in the midst of which the duke of Wellington, then Sir A. Wellesley, arrived in Mondego Bay. His army was soon joined by a volunteer force, chiefly comprised of the Coimbra students, foremost among whom stood James Doyle, who had substituted a cuirass and helmet for his collegiate gown and cap. The battles of Rolica, Vimiera, and other sanguinary engagements followed. The French invaders were expelled, and the royal house of Braganza was reinstated. But Mr. Doyle distinguished himself still more at the council board than in the field: tempting proposals were made to him, as we learn from a pastoral charge which he addressed to his flock in 1823—"We have at an early period of our life rejected the favours of the great, and fled even from the smiles of a court, that we might in our native land, from which we had become an exile to procure an education, labour in the most humble department of the sacred ministry." The sceptical opinions of Voltaire and Rousseau then furiously swept the continent; and the university of Coimbra was not exempt from the visitation. Doyle was naturally of a speculative and inquiring turn of mind; and we learn from one of his letters on the state of Ireland, that he paced the halls of the college, debating with himself whether he would be a christian or an unbeliever. "I recollect," he writes, "and always with fear and trembling, the danger to which I exposed the gifts of faith and christian morality which I had received from a bounteous God; and since I became a man, and was enabled to think like a man, I have not ceased to give thanks to the Father of mercies, who did not deliver me over to the pride and presumption of my own heart. But even then, when all things which could have influence on a youthful mind combined to induce me to shake off the yoke of Christ, I was arrested by the majesty of religion; her innate dignity, her grandeur and solemnity, as well as her sweet influence upon the heart, filled me with awe and veneration. I found her presiding in every place, glorified by her votaries, and respected or feared by her enemies. I looked into antiquity, and found her worshipped by Moses; and not only by Moses, but that Numa and Plato, though in darkness and error, were amongst the most ardent of her votaries. I read attentively the history of the ancient philosophers as well as law-givers, and discovered that all of them paid their homage to her as to the best emanation of the one supreme, invisible, and omnipotent God. I concluded that religion sprung from the Author of our being, and that it conducted man to his last end. I examined the systems of religion prevailing in the East; I read the Koran with attention; I perused the Jewish history, and the history of Christ, of his disciples, and of his church, with an intense interest, and I did not hesitate to continue attached to the religion of our Redeemer, as alone worthy of God." In 1809 Doyle returned to Ireland, was ordained, and taught theology at the Augustinian seminary at Ross until 1813, when he removed to Carlow college. Here he filled first the chair of rhetoric, then of humanity, and finally of theology; and, on the death of Bishop Corcoran in 1819, Doyle, then aged thirty-three only, was elected by the clergy as their episcopal pastor. The reformatory arrangements which he at once grasped and mastered were of vast importance; but it was not until 1822 that he made his debut as a public writer. In that year Magee, archbishop of Dublin, uttered the celebrated antithesis that the catholics had a church without a religion; and the dissenters a religion without a church. Dr. Doyle at once retorted. Affecting the greatest humility, he displayed extensive erudition; and, in a masterly letter in which all the subtleties of dogmatic theology were clothed in the most powerful and argumentative language, he took a review of the Reformation, tithes, pluralities, the appropriation of church property, and finally denounced the church itself as an usurpation and the bishops as usurpers; maintaining that the apostolical right of succession could never be transferred from the catholic church to the protestant. In the following year Dr. Doyle published his eloquent and powerful "Vindication of the Religious and Civil Principles of the Irish Catholics." This work was soon followed by twelve elaborate "Letters on the State of Ireland," which at once became an authority, and were repeatedly quoted in parliament. Their great celebrity led to a decision on the part of the senate, in 1825, to summon Dr. Doyle to give evidence before a select committee of that body on the state of Ireland. This he delivered with such perspicuity and irresistible powers of persuasion, that at least a dozen of the leading members of parliament, who had previously opposed the catholic claims, announced themselves converted by the evidence of Dr. Doyle. During the previous year he laboured with much ability, as Bossuet had done before him, to effect a union of the catholic and protestant churches. He considered that the points on which they differed were few, while those on which they agreed were many; and that a few matters of discipline on the catholic side (which were perfectly optional to alter or abrogate) were the chief stumbling-block to protestants. Dr. Doyle's labours to promote education for the people were unflagging and powerful. He regarded popular ignorance as the source of almost all their crimes; and he constantly inculcated the necessity of early culture, spiritual and general. He established schools in every parish; he personally visited the districts disturbed by Ribbonism and Whitefeet; and it was no unusual sight to see the bishop, with crosier grasped, standing on the side of a steep hill in a remote county, addressing and converting vast crowds of the disaffected people. The immense number of letters, tracts, and essays on education, public morality, poor laws, tithes, and the catholic claims, which Dr. Doyle threw off, it would be tedious to enumerate. The activity of his mind wore out his body, and for several years before his death his health was most precarious; but he did not spare himself in consequence. On the subject of poor laws he differed

with O'Connell. O'Connell avowed himself at four distinct periods in their favour, and on five or six occasions against them; whereupon Dr. Doyle made his celebrated declaration that anything which vacillates must be weak—that a man who changes his mind so often was not an authority to be followed—and that, in short, he was unfit to be the leader of the Irish people. Until the concession of emancipation of 1829, Dr. Doyle and O'Connell cordially co-operated, but after that period they differed; Dr. Doyle regarding the repeal agitation as a mere phantom, and a waste of that popular energy which the bishop would have preferred to see concentrated on other vexed questions. Dr. Doyle's death was most touching. For three hours during his agony he uttered, in language of surpassing and extempore eloquence, the most lively expressions of faith, hope, and charity. His couch was surrounded by several prelates and priests. He ordered them to lift his body from the bed, and place it on the hard and uncarpeted floor, in order that his death might resemble as closely as possible that of the Master whom he had so worthily served. On Sunday morning, June 16, 1834, Dr. Doyle at the age of forty-eight passed tranquilly into eternity. In the stately cathedral of Carlow his remains repose, surmounted by one of the finest pieces of statuary from Hogan's chisel. Mr. W. J. Fitzpatrick, is preparing for publication the life and correspondence of Dr. Doyle.—W. J. F.

DOYLE, Sir John M., a British officer, born in Dublin in 1756, entered the army at a very early age, and had not reached manhood when he embarked for America to support the royal cause in the insurgent colonies. He had active employment there till the peace of Versailles, being present in all the principal engagements of the war, and winning by his services his promotion to the rank of major, and the office of adjutant-general. On his return home he entered the Irish parliament, and acquired new distinction as an earnest advocate of the rights of his native country. But the events of 1793 called him again into the field. Having raised a regiment he led it to the continent, with the rank of lieutenant-colonel; fought at its head under Earl Moira and the duke of York; and was dangerously wounded at Alost. After his recovery he conducted an expedition to the Texel; and at a later period he took office under Lord Rawdon, as secretary-at-war in Ireland. In 1799 he accompanied Sir R. Abercromby, with the rank of general of brigade, in the expedition to the Mediterranean and Egypt, where he had a share in the operations by which the schemes of the French were baffled, and specially distinguished himself by leaving a sickbed to take part in the repulse of Menon's attack on Alexandria. Being compelled to leave active service for the re-establishment of his health, he spent some time in Italy, and was subsequently appointed governor of Guernsey, where his administration was commemorated by the erection of a public monument in 1815. He died in 1834, having been created a knight of the bath and a baronet.—W. B.

* DOYLE, Richard, for many years the cleverest and most original contributor to the illustrations of *Punch*, was born in London in 1826, ranks, by the fertility of his imagination, and the apropos of his artistical witticisms, amongst the highest champions of popular and spiritual art. His caricatures have often, if not always, proved of greater benefit, not amusement merely, to society at large, than many and many of the insipid euletic daubs which pretentiously crowd the perennial exhibitions. Having, out of respect for his coreligional connections with the Roman catholic clergy, abandoned *Punch*, he has since contributed to illustrate many of the most attractive Christmas books, and, on two or three occasions, the writings of some of the leading novelists of the day. His "Continental Tour of Brown, Jones, and Robinson" is deservedly considered one of his best works.—R. M.

D'OYLY, George, D.D., a theological writer and commentator on the bible, was born in London on the 31st October, 1778—the fourth son of the archdeacon of Lewes. His alma mater was Cambridge, and his college Benét, where he highly distinguished himself, and of which he was chosen a fellow. He became afterwards moderator of the university, and christian advocate. One of his earliest polemical performances was a reply to the observations of Sir William Drummond on the Old Testament, in that almost forgotten sceptic's "Œdipus Judaicus." Appointed in 1810 chaplain-in-ordinary to George III., and in 1813 domestic-chaplain to Dr. Manners Sutton, archbishop of Canterbury, he became eventually rector of Lambeth, Surrey, and of Sundridge, Kent; and while holding these preferments he died on the 8th January, 1846. He was an industrious ecclesiastic, busy with his pen, and in connection with the religious societies and movements. In theological literature, his chief feat was his joint-editorship with Bishop Mant, of the well-known "D'Oyly's and Mant's Bible"—an edition of the scriptures, with copious and laborious commentaries, projected for the Christian Knowledge Society, completed in the year 1814, and which has had a great success, and gone through several editions. He is also to be had in remembrance as the person who, in a published letter addressed to the late Sir Robert Peel, first suggested the idea of King's college, London, where religion is combined with secular education, in opposition to the then popular scheme of London University college, where, it was proposed, secular instruction should alone be imparted. Of his miscellaneous writings, his "Life of Archbishop Sancroft," which was published in 1821, and came to a second, edition was the most striking. A volume of his sermons, with a prefatory memoir, was published by his son in 1847, the year after his death.—F. E.

* DOZY, Reinier, one of the most learned Oriental scholars of the present day, was born, February 21, 1820, at Leyden in Holland. He is descended from a family of respectable French emigrants, who left their native country in consequence of the edict of Nantes. Evincing almost from his infancy a great inclination for the study of languages, he was early placed under the charge of eminent professors, and at the age of seventeen entered the university of Leyden. Gaining the degree of doctor in 1844, he was nominated at once librarian of the collection of Oriental manuscripts of the university, and in 1850 was called to the chair of history which he still occupies. Besides many able articles in various periodicals, and chiefly the *Journal Asiatique*, he has published—"Dictionnaire detaillé des noms des vêtements chez les Arabes," Amsterdam, 1845; "Recherches sur l'histoire politique et littéraire de l'Espagne pendant le moyen Age," Leyden, 1849; "Historia Abbaditarum," 2 vols., Leyden, 1846–52, and several translations.—F. M.

DRABICIUS, Nicholas, a notorious Moravian fanatic, was born at Stransnitz about the year 1587. He exercised the functions of a protestant minister at Drakotutz from 1616 till 1629, when he was forced to take refuge in Hungary in consequence of the edict of the emperor against the communion to which he belonged. He then engaged in the trade of a woollen draper at Leidnitz. His suspension from the office of the ministry for his notorious drunkenness produced an amendment in his behaviour; but his dissipated habits having unhinged his mind, he became an incurable enthusiast and believed himself endowed with the gift of prophecy. In 1638 he began to fancy that he was divinely chosen to denounce the vengeance of heaven against the house of Austria, and to assure his brethren of the dispersion of a speedy restoration to their own country by means of armies which were to come from the north and the east. He announced Ragotski, prince of Transylvania, as the leader of the latter. His visions and prophecies, which soon became numerous, were treated with the neglect which they deserved; but his zeal suffered no abatement, and was at length rewarded by the conversion of Comenius. He visited the camp of Ragotski for the purpose of notifying to that prince, that it was the will of heaven that he (Ragotski) should prove the ruin of the pope and of the house of Austria. To this communication he appended a threatening to the effect, that if these punishments did not speedily find their proper destination, they would inevitably descend upon the house of the Transylvanian prince. The prophecies of Drabicius were constantly falsified by the event; but his craze had become incurable, and he went on till the day of his death denouncing wrath and judgment against the pope and the house of Austria. He was confirmed in his delusions by the adherence of his fellow-enthusiast Comenius, whom he commanded, in the name of heaven, to make his visions known to all the nations of the earth, and especially to the Turks and Tartars. Comenius accordingly published them in 1657, along with those of Christopher Kotlerus and Christina Poniatovia, under the title of Lux in Tenebris. The book was reprinted, with additions, in 1666. The fate of Drabicius is involved in uncertainty. Some affirm that the court of Vienna at length got him in its clutches, and had him burned as an impostor and false prophet; by others he is said to have died in Turkey. Strange to say, he had been restored to the exercise of the ministry in 1654.—R. M., A.

DRACO, a famous Athenian legislator, who succeeded Triptolemus about the thirty-ninth Olympiad, 621 B.C. Though his name occurs frequently in the writings of the ancients, yet we nowhere find so much as ten lines together concerning him and his institutions. We are informed by Suidas that he was an old man when he brought forward his celebrated code of laws. Draco may be considered as the first legislator of the Athenians, the laws of Triptolemus having been little more than precepts—"Honour your parents—worship the gods—hurt not animals." The extreme rigour of the written laws which he introduced, has been proverbial in all ages. Death is said to have been the penalty of every kind of offence; in vindication of which severity he alleged that small faults seemed to him deserving of capital punishment, and that he could find no greater for the worst crimes. Hence Demades remarked that he wrote his laws, not with ink, but with blood. It appears, however, that there were some offences which he did not punish with death; for we learn from a passage in Demosthenes that the loss of civil rights was the punishment of an attempt to alter one of his laws. The story of his having ordered prosecutions to be instituted against inanimate objects which had been instrumental in taking away life, is an absurdity which was probably invented in accordance with his well-known abhorrence of the crime of murder. The laws were for some time enforced; but the severity of their penalties gradually placed them in abeyance, and they were abolished *in toto* by Solon. (See Plutarch, under *Solon.*) The legislator was at length obliged to retire to the island of Ægina, where he died, having been suffocated, it is said, at the public theatre amidst the applauses of the people. Aristotle says (*Polit. ii.*) that Draco adapted his laws to the condition of the existing constitution, and that there was nothing peculiar in them beyond the severity of their penalties.—R. M., A.

* DRAEXLER-MANFRED, KARL FERDINAND, a German poet and novelist, was born at Lemberg, 17th June, 1806, and completed his education at Prague and Vienna. He began early to write for the press, and led an unsettled life at Frankfort-on-the-Maine, Meiningen, Cologne, and Darmstadt, at which latter place he was appointed editor of the *Official Gazette*, and dramaturg of the grand-ducal theatre. He has written some volumes of poetry, and a number of novels, tales, and sketches.—K. E.

DRAGHI, GIOVANNI BATTISTA, was an Italian by birth, and is supposed to have been one of those musicians who came into England with Mary d'Este, the princess of Modena, and consort of King James II. He was a fine performer on the harpsichord, and composed and published in England many lessons for that instrument. He joined with Matthew Locke in composing the music to Shadwell's English opera of Psyche, performed in 1674; and on the decease of Locke in 1677, succeeded him in the place of organist to the queen. Although Draghi was an Italian, and many of his compositions are entirely in the Italian style, yet, during his long residence in England, he seems in a remarkable degree to have assimilated his music to that of the old English masters. This is particularly apparent in his anthem, "This is the day that the Lord hath made," and in many of the ballad airs and dance tunes composed by him. The melodies of some of the latter are singularly elegant. During the reigns of Charles II. and James, Draghi was the favourite court musician, and is supposed to have been the musical preceptor to Queen Anne. Towards the latter end of his life, he composed the music to a whimsical opera, written by Tom D'Urfey, entitled the Wonders in the Sun, or the kingdom of Birds, performed in 1706. Some of the music of this opera is deserving of the highest credit, but the piece proved unsuccessful. Pepys, in his Diary, under date of February 12, 1667, mentions having heard Draghi (at Lord Brouncker's house) sing through an act of an Italian opera, which he had written and composed at the instance of Thomas Killegrew, who had an intention of occasionally introducing such entertainments at the theatres. "I confess," says Pepys, "I was mightily pleased with the musique." It is not known whether this opera was ever produced. He also composed the original music to Dryden's celebrated Ode to St. Cecilia—from Harmony, which was performed in 1687. In the printed collections of songs published towards the latter end of the seventeenth century, we meet with many that have the name of Signor Baptist to them. This uniformly means Baptist Draghi, and not Baptist Lully, as some writers have supposed. The dates of Draghi's birth and decease are unknown.—E. F. R.

DRAGONETTI, DOMINICO, the doublebass player, was born in Venice in 1771, and died in London in 1846. His father Pietro lived by playing the doublebass at dances, and by giving lessons on the guitar; he had no technical knowledge of music, and played both these instruments by ear. At nine years old Dominico, whose love for music was ardent, was allowed to practise on his father's guitar; but, discontented with the limited capacity of this instrument, he persuaded a shoemaker to teach him the rudiments of music, and then began, without a master, to study the doublebass. He was afterwards placed under the instruction of Berini, who, when he had given young Dragonetti eleven lessons, dismissed him, saying he had learnt all he could teach him; and this was the only tuition on his instrument that the world-renowned artist ever received. Dragonetti made the friendship of Mestrino (a violinist who afterwards obtained some celebrity), and the two aspirants studied much together—each profiting by the other's counsel. When but thirteen years old this remarkable boy filled the responsible office of principal doublebass at the opera Buffa in his native city; and but one year later he was appointed to the same post at the opera Seria. In 1789 he was offered an engagement as principal doublebass at the chapel of S. Marco, which he declined in consideration of Berini, who held the appointment; but his old master went to him, acknowledged his superior merit, and persuaded him to accept the post which he resigned in his favour; and the veteran receiving a pecuniary indemnification, the stripling virtuoso took his place. He was no less noted for his solo performances than for his orchestra playing; and finding no music for the doublebass of sufficient difficulty to exhibit his powers, he frequently executed concertos written for other instruments, and he wrote pieces to display his own peculiarities. While fulfilling a temporary engagement at Vicenza, he obtained a doublebass which had belonged to the convent of S. Pietro, the manufacture of Gasparo di Salo, master of Andrea Amati. This singularly fine instrument was always after his favourite for performance, and it became widely famous while in his hands. In 1795 he obtained leave of absence from the chapel of S. Marco to visit London; but his success here was such as to induce him to resign his appointment in Venice, and remain in England for the rest of his long life. His solo playing was here admired by all who heard him, and was wondered at by those who understood the difficulties of his unwieldy instrument; but, for many years before his death, he discontinued the performance of those feats of agility in which, as a young man, he defied all emulation. On his arrival in London he was engaged as chief doublebass at the King's theatre, where he played out of the book with Linley, the violoncellist; and these two remained at the same post, and appeared also together at the Philharmonic concerts, and at every other musical performance of highest pretensions throughout the country, until a very short time before Dragonetti's death, when the infirmities of age compelled him to rest from his labours. Dragonetti bequeathed a valuable collection of classical Italian music to the British museum. It is generally understood that we owe to the example of Dragonetti, which, on account of his transcendent merit, is followed by all doublebass players in England—the restriction of the doublebass in this country to the Italian compass of three strings, omitting the fourth string used in Germany, and thus we lose an effect of depth and sonority in the orchestra which nothing can replace. It is said also that the common practice with indifferent players of jerking the prominent notes of passages, is an exaggerated imitation of the mannerism of this master. If these two current creeds be correct, the present generation pays a costly price for our fathers' enjoyment of the talent of a great artist.—G. A. M.

DRAGUT, a famous Turkish corsair, born, it is said, of christian parents in Natolia, but the date of his birth is uncertain. At an early age he was distinguished for his courage and skill in the use of arms; and having entered the service of the sultan, he was speedily promoted to the rank of captain, and obtained the command of a squadron of twelve ships. He rendered himself so formidable by ravaging the coasts of Italy and the islands that the Genoese sent a fleet against him in 1548, and he was captured along with all his vessels on the coast of Corsica by the celebrated Andrea Doria. Dragut was conveyed to Genoa and cast into prison, where he was kept for four years until ransomed by the famous Barbarossa his rival. On regaining his liberty Dragut was reinstated in his command. Dragut performed several brilliant exploits on the coasts of Italy

and of Africa, and took the island of Djerbeo and various other places from the Spaniards. On one occasion he was blockaded in this island by the combined forces of Doria and Toledo, a general in the service of the Emperor Charles V., and narrowly escaped falling into their hands. On the death of Barbarossa Dragut was nominated to succeed him in the command of the Barbary corsairs, and was also appointed to the government of Tripoli although it seems to be thought that his services were not duly appreciated and rewarded by the sultan. In 1565 he joined Solyman at the memorable siege of Malta, and while leading an attack upon Fort St. Elmo was mortally wounded in the head by a splinter of a stone ball.—J. T.

DRAKE, Sir Francis, a renowned English sailor, was born near Tawstock in Devonshire in 1546. His father was a poor yeoman, and Francis was the eldest of twelve sons. Francis Russell, afterwards the first earl of Bedford, was his godfather; and the expense of his school education was defrayed by John Hawkins the navigator. His father, who was a zealous protestant, was obliged to take refuge in Kent during the Marian persecution. Under Elizabeth he obtained an appointment among the seamen in the royal navy to read prayers to them, and appears to have been employed as a preacher, but without any regular benefice. Young Drake was thus brought up among sailors, and at an early age was apprenticed to the master of a bark who carried on a coasting trade, and sometimes made voyages to Zealand and France. At his death he bequeathed to Drake the bark and its equipments, with which he continued to carry on the coasting trade, and acquired some money. But when he had reached the age of twenty-two, the exploits of his kinsman, Sir John Hawkins, so inflamed his imagination, that he sold his ship and joined that navigator in his last expedition to the Spanish main. The adventure, however, was unfortunate, and Drake lost all the money he had made. A chaplain belonging to the fleet assured him that he had a right to repair his losses upon the king of Spain, whenever and wherever he could. "The case was clear in sea divinity," says Thomas Fuller; "and few are such infidels as not to believe doctrines which make for their profit." Drake, accordingly, determined to repair his shattered fortunes by reprisals upon the Spaniards, and made several voyages to the West Indies, in which "he got some store of money by playing the seaman and the pirate." In 1572, having obtained a commission from Elizabeth, he set sail with two small ships, named the *Pasha* and the *Swan*, manned by only seventy-three persons, and with this small force he took and plundered the town of Nombre di Dios, on the Isthmus of Darien. He subsequently captured Vera Cruz, and in addition to the booty obtained in these places, he fell in with fifty mules laden with silver. He returned to England in August, 1573, with his ships laden with plunder. His success in this marauding expedition gained him high reputation as well as wealth; and he raised himself still higher in public esteem by serving with great distinction in Ireland under the earl of Essex, with three frigates fitted out at his own expense. On his return to England he was introduced to the queen by Sir Christopher Hatton, and obtained permission to undertake a voyage into the South Seas, through the Straits of Magellan, on which his heart had long been set. Having collected for this purpose a fleet of only five small vessels, manned by no more than one hundred and sixty-four men, he set sail from Falmouth on the 13th of December, 1577. On the 29th of May he reached Port St. Julian, where he remained two months, in order to refit and lay in a stock of provisions. He entered the Straits of Magellan on the 20th of August, and having by this time parted company with the other vessels, he sailed in his own ship along the coasts of Chili and Peru, attacking and plundering the Spaniards. He then continued his voyage along the shores of California and North America, as far as the forty-eighth degree, in the hope of being able to discover a passage into the Atlantic. Having failed in this attempt, he landed and took possession in the queen's name of the country which he named New Albion. Setting sail from this place on the 29th of September, 1579, he reached the Molucca islands on the 4th of November, and landed at Ternate, where he was well received by the reigning sovereign. He thence proceeded to Java, which he reached on the 16th of March, and resolving to return home, he doubled the Cape of Good Hope on the 15th of June, and arrived at Plymouth on the 3rd November, 1580, having completed his voyage round the world in two years and about ten months. The Spanish ambassador made loud complaints against Drake, denounced his expedition as piratical, and demanded the restoration of his plunder; but Elizabeth, after considerable hesitation, gave her sanction to his conduct by dining on board his ship at Deptford, conferring upon him the honour of knighthood, and declaring at the same time her entire approbation of all he had done. She also ordered his ship to be preserved as a monument of his country's glory, and of the daring and skill of her adventurous captain. In 1585 an open rupture between England and Spain having now taken place, Drake was sent with a fleet of twenty sail, having on board twenty-three hundred soldiers and marines, to attack the Spanish settlements in the West Indies. He captured the cities of St. Jago in Cuba, St. Domingo, Carthagena, and St. Augustine. In 1587 he sailed with a fleet of thirty ships to the coast of Spain, burnt upwards of 10,000 tons of shipping in the harbour of Cadiz, intended to form part of the great armada, and took and destroyed also upwards of a hundred vessels between Cadiz and Cape St Vincent, besides four castles on the shore. This feat he jocularly termed "singeing the king of Spain's beard." Before returning home he captured a rich carrack near Terceira, to the great satisfaction of the London merchants, who had assisted in fitting out the expedition. He employed a portion of the wealth he had thus acquired in bringing water into the town of Plymouth, from a spring distant nearly fifteen miles. In 1588, when the Spanish armada was about to invade England, Sir Francis was appointed vice-admiral, under Lord Howard of Effingham, and by his courage and professional skill contributed not a little to the overthrow of that vaunted enterprise. Drake himself, in the conflict with the Spanish fleet, captured a very large galleon, commanded by Don Pedro de Valdez, the reputed projector of the invasion, who surrendered at once through the mere terror of his name. The following year Sir Francis Drake commanded the fleet sent to support Don Antonio in his pretensions to the throne of Portugal. The land forces were under the orders of Sir John Norris, but the attempt proved abortive, mainly owing to the differences of opinion between the commanders. In 1595 another expedition, under Drake and Hawkins, was fitted out against the Spanish settlements in the West Indies. The fleet consisted in all of twenty-six vessels, partly furnished by the queen, partly fitted out by Drake and his friends. A powerful body of soldiers was embarked in the fleet, under the command of Sir Thomas Baskerville and Sir Nicholas Clifford. The expedition sailed from Plymouth in the month of August. Its main object was to capture and destroy Nombre de Dios, and to seize the treasure lying at Panama. But the commanders disagreed about the plan of operations, and the result was most disastrous. Their first attempt was made upon the Canaries, but it failed, and valuable time was then lost in refitting at Dominica. One of their vessels was captured by the Spaniards, who thus obtained a knowledge of their plans, and conveyed away their galleons from Porto Rico. Hawkins died of a disease brought on by vexation and disappointment; and a desperate attack made by Drake upon the port and shipping of Porto Rico proved unsuccessful, as did an attempt upon Panama, made overland by Sir Thomas Baskerville. Immense damage was inflicted upon the Spaniards. Rio de la Hacha, Nombre de Dios, and many other towns and villages were taken and burnt, together with a great number of vessels. But the expedition failed in accomplishing the end for which it had been fitted out, or in effecting anything of much importance. This disappointment preyed upon the mind of Drake, and aided by the unhealthy climate, threw him into a fever, of which he died 28th January, 1596.—J. T.

DRAKE, Francis, a surgeon and antiquary. He practised in York, and died in 1770. In 1736 he published, in a splendid octavo volume, "Eboracum, or the History and Antiquities of the City of York." Drake was a member of the Royal Society, and also of the Society of Antiquaries, and is said by Cole to have been one of the compilers of the Parliamentary History of England, in 24 vols., 8vo, 1751.—R. M., A.

DRAKE, James, a celebrated political writer and physician, was born at Cambridge in 1667. On going up to London in 1693, he turned his attention to medicine, and received his degree from the College of Physicians in 1696. Soon after he was elected a member of that body, and fellow of the Royal Society. About this time, also, for what reason is not known, he commenced writing for the booksellers. The first publication in which he was concerned, was a pamphlet



entitled "Commendatory Verses upon the Author of Prince Arthur and King Arthur;" but his first considerable work was "The History of the Last Parliament begun at Westminster, February 10, in the twelfth year of King William, A.D. 1700." It was published in 1702, and brought him into trouble; for the house of lords, thinking that his reflections on the memory of the king were of an unjustifiable description, ordered him to be prosecuted by the attorney-general. Drake was acquitted, however, in the following year. The rejection in 1704 of the bill to prevent occasional conformity, again induced him to appear before the public as an author; it being at this time that he published, in conjunction with Mr. Poley, member of parliament for Ipswich, the "Memorial of the Church of England, humbly offered to the consideration of all true lovers of our Church and Constitution," 8vo. This publication so highly enraged the treasurer Godolphin, and the other whigs who were then at the helm of affairs, that they represented it to the queen as injurious to her honour, inasmuch as it conveyed an evident intimation that the church was in danger under her administration. Her majesty adverted to it in her speech at the opening of the ensuing parliament, October 27, 1705, and received addresses from both houses. The commons afterwards petitioned her to issue a proclamation for discovering the author of the "Memorial." The secret, however, remained untouched. But to show the great excitement which the book produced, we may add, that the grand jury of the city of London prosecuted it at the sessions as a "false, scandalous, and traitorous libel," whereupon it was immediately burnt in presence of the court then sitting, and afterwards by the hands of the common hangman before the Royal Exchange. Drake was prosecuted in the queen's bench in 1706 for some passages in his newspaper, *Mercurius Politicus*. A flaw being found in the information, the trial was adjourned; but an acquittal followed in November of the same year. This prosecution is thought to have brought on the fever which carried him off, March 2, 1707. Drake's political writings are now forgotten; but his "System of Anatomy" is of considerable value.—R. M., A.

* DRAKE, Frederick, one of the best German sculptors, born in 1805, and a pupil of the celebrated Rauch, is especially known in this country on account of the figured pedestal from the monument of Frederic I. in the public garden at Berlin, which he exhibited in 1851 in Hyde Park, and again, under the form of a vase, at the crystal palace of Sydenham. Like his master, he couples in his style the worship of nature with the study of the ennobling ideal of ancient art. Besides more important works, he has produced several statuettes which have become as household gods—amongst them we may note with especial commendation those of Rauch, Goethe, Schinkel, Humboldt, Schiller, &c.—R. M.

DRAKE, Nathan, M.D, a noted British essayist was born at York in 1766. He studied medicine at the university of Edinburgh, and in 1792 settled as a practitioner at Hadleigh in Suffolk, where he died in 1836. He was a copious contributor to the critical and imaginative literature of his day, expending the resources of a genial fancy and a well-stored memory in writing poems, tales, and essays, in editing the works of British essayists, and in illustrating from original sources the life and times of Shakspeare. Dr. Drake was highly esteemed in his profession both for skill and courtesy, and in the refined society to which his literary labours introduced him, he was no less esteemed for the kindness of his heart than for his varied accomplishments.—J. S., G.

DRAKENBERG, Christian Jacobsen, a Norwegian, celebrated on account of the extreme old age to which he attained. He was born at Stravenger in Norway in 1624, and died at Aarrhuys in 1770 aged one hundred and forty-six. He is said to have been characterized by great modesty and good sense, and on this account stood in high favour with the numerous distinguished persons whom the circumstance of his remarkable longevity induced to visit him.—R. M., A.

DRAKENBORCH, Arnold, a distinguished philologist, was born at Utrecht, 1st January, 1684, became professor in the university of his native town in 1716, and died on the 16th of March, 1748. By his editions of Livius and Silius Italicus, he has earned a lasting reputation.—K. E.

DRAPER, Elizabeth, was the wife of Daniel Draper, counsellor at Bombay. She was by birth an East Indian, but her delicate health induced her to come to England, where she became acquainted with Sterne. A friendship of the closest nature sprang up between them, the purity of which may well be doubted. It was said at the time that the latter part of her life would not bear inspection. She was the Eliza to whom the ten celebrated letters of Yorick were addressed.—R. M., A.

DRAPER, Sir William, son of Ingleby Draper, Esq., of the custom's service at Bristol, was born there in 1721. After studying at Eton and Cambridge he entered the army, and served with credit in the East Indies, particularly at the taking of Madras in 1758. Having received his colonelcy two years later, he commanded a brigade at the capture of Belleisle, and afterwards accompanied the expedition to the Manillas under Admiral Cornish. On his return home, he was honoured with the knighthood of the bath, but fell under the lash of Junius, in consequence of his attempt to defend the marquis of Granby from the charges brought against him by the anonymous censor. He was subsequently lieutenant-governor of Minorca under General Murray, against whom he laid accusations which he failed to substantiate. He died at Bath in 1787.—W. B.

DRAYTON, Michael, an English poet of the Elizabethan age, born in 1563 at Harsull in Warwickshire; he was senior to Shakspeare by a year, and died in 1631, fifteen years after the death of the great dramatist. We have few details of Drayton's early life. His childhood was marked by a peculiar sweetness of temper, and early indications of the genius which subsequently developed itself in his works. "What sort of creatures are those poets? of all things make me one"—was a question which his tutor afterwards remembered and handed down as a memorial of his promising pupil. At the age of ten Drayton served as a page to some person of distinction, whose name has not been transmitted to us. We hear of him again as an Oxford student, and later in life as holding a post in Queen Elizabeth's army. In neither of these capacities does he appear to have acquired much distinction, and we may believe that his contemplative tastes withdrew his energies from the studies of the college and the activities of the camp. The elaborate description of the woodland scenery of England in the "Poly-olbion" shows the intensity of the author's passion for nature. Drayton made his first appearance as an author in 1593 by the publication of a small volume of pastorals, followed at no long interval by the "Baron's Wars." The first part of the "Poly-olbion" was issued in 1613, the year in which Shakspeare retired to Stratford; the second part of the same poem appeared in 1622. Four years later its author was created poet-laureate, and held the office till his death. Drayton wrote odes, elegies, fables, epistles, sonnets; but amid his voluminous mass of writing the "Poly-olbion" and the "Nymphidia" alone are inseparably associated with his memory—two works contrasted in their manner as in their purpose. The former described by the author himself as "a strange herculean toil," is an attempt to register in verse the topography and antiquities of England. The verse, a sort of broken Alexandrine, is remarkable for nervous strength, and the poem abounds in beauties of imagery and illustration; but as a whole it is somewhat cumbrous. It wants the grace and melody essential to relieve the tedium of the subject. Antiquarians have referred to the "Poly-olbion" as a high authority; it endures still as a monument of learning, ingenuity, and research; but its historical is greater than its literary value, and mere lovers of poetry shrink from the "herculean toil" of reading it. The "Nymphidia" on the other hand teems with exuberant and playful fancy. A faery poem about faery land, it recalls the Midsummer Night's Dream, on which it is founded. The author has entered fully into the spirit of his subject; and his verse trips along with an aery cadence which perfectly suits the tone of this triumph of grotesque. Drayton names his sonnets "Ideas;" and the full and rounded thought of each separate piece, shows that he was as successful in his illustration as correct in his conception of that species of poetry. Some of his lighter pieces display remarkable force and fire, with an easy flow of expression. He sweeps with a free hand a lyre of many strings. Drayton's remains repose in Westminster abbey among the other "sacri vates" of the land, beneath a noble epitaph, the device of Ben Jonson or Quarles. The judgment of posterity, to which it appeals, awards him a safe and distinguished place in the second rank of English poets.—J N.

DREBBEL, Cornelius van, a famous Dutch physician, born at Alkmaar in 1572; died in London in 1634. He shares with Santorio the honour of being considered the inventor of the

thermometer, which is said to have been first used in Germany about the year 1621. The instrument used by Drebbel consisted of a tube of glass containing water, and connected with a bulb containing air, according to the expansion or contraction of which, and the consequent rise and fall of the water, the variations of temperature were measured on a scale similar to that of the thermometers now in use. Several other notable inventions are ascribed to Drebbel, particularly the microscope and the telescope; but it is probable the ignorance of the age in which he lived allowed him to borrow extensively the honours of preceding discoverers, and among others those of the inventors of these instruments. He is accredited on good authority, however, with the discovery of the means of producing a bright scarlet dye for woollens and silks, which was afterwards introduced into France, particularly at the Gobelines manufactories, where great advantage was derived from the employment of the process. Drebbel was in great favour with the Austrian court; Rudolph II. gave him a pension, and Ferdinand II. made him tutor to his son. It was well for him, however, that his fame travelled beyond the limits of the emperor's dominions; for, having been cast into prison in Austria, he was indebted for life and liberty to the interference of James I. of England. On an invitation from James he came over to England, and settling in this country continued to prosecute his favourite studies. He presented his royal patron, it is said, with a glass globe which exhibited a variety of terrestrial and celestial phenomena—thunder, rain, and the tides, the sun, and planets in perpetual motion; and he contrived, according to the dubious authority of some contemporaries, a boat which could be rowed under water, and in which the submarine crew could read without artificial light. His reputation did not, however, rest exclusively on his inventions, but was partly based upon alchemy. Drebbel was in fact accredited with a perfect knowledge of that science, and all that it had ever promised was anticipated from his hands. He left two works in Latin and Dutch, respectively entitled "The Nature of the Elements," and the "Quintessence."—J. S., G.

DRELINCOURT, Charles, a celebrated protestant minister, was born at Sedan in 1595. He studied polite literature and theology at his native town, and afterwards went to Saumur to go through a course of philosophy under Professor Duncan. He was ordained to the ministry of the French protestant church in 1618, and for some time officiated in the neighbourhood of Langres. Two years aftewards he was called to be pastor of the church at Charenton, Paris. Drelincourt was a most efficient minister. As a preacher he was popular and instructive, and in his pastoral visits he won the hearts of his people by the tenderness and assiduity with which he administered the consolations of the gospel. It is said also that he managed the affairs of the church with such judgment that he never failed of being consulted on every important occasion. Drelincourt married in 1625 the only daughter of a rich merchant of Paris, by whom he had sixteen children. His first publication was a "Treatise on Preparation for the Lord's Supper." This work, his "Catechism," the "Short View of Controversies," and his "Consolations against the fears of Death," have of all his writings been the most frequently reprinted. The last especially has always been exceedingly popular, and has from time to time appeared in the German, Flemish, Italian, and English languages. His controversial works, which refer chiefly to the points in dispute between the reformed and popish churches are very numerous. We may mention—"The Jubilee;" "The Roman Combat;" 'The Jesuit's Owl;" "Disputes with the Bishop of Bellai concerning the honour due to the Holy Virgin;" "Dialogues against the Missionaries;" "The Pretended Nullities of the Reformation," &c. He published, besides, "Charitable Visits," in five volumes, and three volumes of sermons. Bayle informs us that his writings against the Church of Rome had an unparalleled influence in the way of confirming the protestants in their adherence to the reformed faith. He was regarded as the scourge of the papists, but was, nevertheless, like that other eminent minister of the reformed church, M. Claude, much esteemed and even beloved by them. He had an easy access to some of the highest functionaries in the kingdom, and availed himself of his interest with them to assist the afflicted churches. Drelincourt was also a great favourite with the great persons belonging to his own communion—with the Marshals Chatillon, Gascon, Turenne—with the duke de la Force, the duchess of Tremouille, and many others. He died, leaving behind him an unstained memory, on the 3rd of November, 1669.—R. M., A.

DRELINCOURT, Charles, third son of the preceding, was born at Paris in 1633, and died at Leyden in 1697. After studying at Saumur he removed to Montpellier, where he finished his medical curriculum, and took his doctor's degree. He was soon after appointed first physician to the French armies in Flanders under the command of Marshal Turenne, in which responsible situation he displayed abilities of a very high order. In 1668 he was chosen to succeed Van der Linden as professor of medicine at Leyden. He had already been appointed one of the physicians to Louis XIV., but received permission to accept the offer of the Leyden professorship. Two years afterwards he was promoted to the chair of anatomy in the same university. So great was his fame that William and Mary, prince and princess of Orange, chose him for their physician, as did most of the persons of distinction at the court of the Hague. As rector of the university of Leyden he pronounced the congratulatory oration to William and Mary on their accession to the English throne. Drelincourt gave universal satisfaction as a professor, and continued to lecture till the time of his death. He was a very learned and voluminous writer. The best edition of his works, which for some time were much read, is that which appeared at the Hague in 1727. Drelincourt in his orations defended the medical profession from the charges usually brought against it. He was opposed, as was also his countryman, Guy Patin, to the introduction of chemical preparations into medicine, and, like many of the physicians of his time, was distinguished for his knowledge and appreciation of polite letters. Bayle describes him as a pious and benevolent man, an elegant scholar, a skilful anatomist, and an original and inimitable author.—R. M., A.

DRENNAN, William, M.D., was born in Belfast, Ireland, in 1754, and died there in 1820. In 1771 he took the degree of A.M. at Glasgow, and that of M.D., in 1778, at Edinburgh. He practised medicine at Belfast and Newry till 1789, when he removed to Dublin. Drennan was, from an early period, convinced of the necessity of catholic emancipation and parliamentary reform, and with this view originated the idea of the political society of United Irishmen, the actual organization of which body was chiefly the work of time. Drennan wrote many of the addresses of the society, and was the author of some political tracts, entitled "Letters of Orellana, an Irish Helot." In 1794 he was prosecuted for libel and acquitted. Drennan separated from the United Irishmen long before the Irish rebellion. In 1807 he changed his residence from Dublin to Belfast. In conjunction with a friend he edited the *Belfast Magazine*, and was one of the founders of the Belfast Academical Institution. Dr. Drennan was fond of writing verse. His "Wake of William Orr" is, in its way, one of the most striking poems in the language. A few phrases, first used by him, have passed into the language. He first called the potato "the lazy root." He, too, was the first to give Ireland the name, with which we have become familiar in songs and speeches, of the "Emerald isle." To the second edition of his poems (1859) are added some of great beauty by his sons, Dr. John S. Drennan of Belfast, and William Drennan of Dublin, barrister-at-law.—J. A., D.

DREUX-BREZE, the name of a noble French family who are said to deduce their origin from John de Dreux, the elder son of Robert III. The best known member of the family is—Henri Everard, Marquis de Dreux and de Breze. He was nominated at the age of sixteen grandmaster of the ceremonies, and discharged the duties of his office in trying circumstances with great firmness, prudence, and tact. He was mixed up with the excitement which took place at the meeting of the states-general in 1789. It was he who, when the commons retained their seats at the opening of the session, reminded the president that the king had commanded them to withdraw; and it was to him that Mirabeau addressed the famous declaration—"The commons are here by the voice of the people, and force alone shall compel them to withdraw." He was ultimately obliged to leave the kingdom. On the return of the Bourbons he was restored to his office, and died in 1829.—J. T.

DREVET, Pierre, an eminent French engraver, born in Dauphiné in 1664; died at Paris in 1739. He was a pupil of Germain Audran, and worked almost exclusively with the graver. His excellence as an engraver of portraits, to which he principally devoted himself, was acknowledged in 1707 by his being nominated a member of the Academy of Arts. He was

equally careful of effect in producing an exact likeness, and in giving to his work an air of elegance and perfect finish.—R. M.

DREVET, Pierre, son of the preceding, also distinguished as an engraver, was born at Paris in 1697, and died in 1739. He surpassed his father, who was his only instructor, in the very qualities on which the elder Drevet had built his fame, being even more successful in imparting an air of elegance and exquisite finish to his portraits. In the historical subjects which he occasionally attempted, he exhibited a boldness and vigour of style, which ranked him with the first masters of his art. His portrait of Bossuet is regarded as one of the finest specimens of careful and beautiful engraving.—R. M.

DREW, Samuel, an able writer upon philosophical and theological subjects, who began life as a shoemaker in Cornwall, was born in 1765, and died in 1833. Till his twenty-first year, when he commenced business on his own account in his native place, St. Austell, he was a freethinker; but about that period his attention was turned to religious subjects by the preaching of Dr. Clarke, and in course of time, coming round to the views of the methodist body, he joined their communion. With a determination and energy which carried him through the greatest difficulties, he now applied himself to the cultivation of his mental powers, beginning with the study of astronomy; then turning to history; and finally finding his tastes completely gratified in the discussion of philosophical and theological questions. He published successively a "Refutation of Paine's Age of Reason;" an "Essay on the Immateriality and Immortality of the Soul;" and a "Treatise on the Being and Attributes of God." In 1819, becoming editor of the *Imperial Magazine*, he quitted business, removed to Liverpool, and afterwards to London. The "Essay on the Soul," a treatise of great merit, and, considered as the production of an artisan, one of the most remarkable books in the language, has been translated into French.—J. S., G.

DREWSON, Johan Christian, a Danish paper manufacturer and agriculturist, born on the 23rd of December, 1777, at Strandmöllen, a paper-mill near Copenhagen, to which place his ancestors had been brought by the queen of Christian V. for the management of the paper works there, and which in consequence became the family property. After having from 1801 to 1808 served as lieutenant in his country's militia, Drewson entered in 1810 upon the management of the paper-mills, on the death of his father. In order practically to understand, and thus be able to avail himself of the improvements which other nations had made in the manufacture of paper, as well as in agriculture in which he was deeply interested, he spent several years in travel. By this means he enabled himself to produce paper in Denmark of a quality superior to what had hitherto been known there, and at the same time introduced equal improvements as a practical agriculturist. His first experiments in the improved modes of agriculture, were on a farm of his own a few miles from Strandmöllen, and here he exemplified by his own practice the utility of those important changes which he was so desirous of introducing. Without going into any detail of his useful labours, we will simply enumerate some of the many works by which he promulgated his valuable knowledge. In 1813 he published "Nogle Erfaringer angaaende Vexeldrift, forenet med Brakfrugtavl og Sommerstaldfodring," for which he received the silver medal from the Danish Society of Rural Economy. From 1807 to 1813 he contributed to Olussen's *Oekonomiske Annaler*. In connection with pastor Rönne, and consul F. de Coninck, Drewson published in 1814 "Landoekonomiske Tidender," and in 1818 and 1819 continued the work himself, publishing the eighth and ninth volumes; and under the title of "Nye landoekonomiske Tidender," continued it in connection with conferentsraad J Collin until 1830. After 1831 the same work was published under the title of "Tidskrift for Landoekonomie." Many valuable works, bearing also on the same subject, were translated by him, whilst he brought out every year, from 1816 to 1836, a farmer's almanac, and in association with the equally indefatigable Collin established in 1818 a Society for the Encouragement of Agriculture in the district of Copenhagen, which in 1824 became merged with its capital of four thousand rix-dollars in the Society of Rural Economy (Landhuusholdnings-selskab), of which society Drewson had been a member many years, and president eleven. But in a brief memoir of this kind it is impossible to enumerate the active services of this patriotic and enlightened man. In 1845 his health began to fail, and the following year he was obliged to resign some of his public duties. Still he laboured on, and at the close of 1848 became a member of the Grundlovgivende Forsamling, and at the commencement of 1850 took his place in the folkething; but it was merely to do so, and died at Copenhagen on August 25, 1851.—*Nordisk Con. Lex.*—M. H.

DRIESCHE, John van den, a distinguished linguist, commonly known under the nom de plume of Drusius, was born at Oudenarde, Holland, June 28th, 1550. His parents, zealous protestants, gave him an excellent education, intending to prepare him for the church; owing to religious persecutions, however, they had to fly their native country in 1567, and to seek a refuge in England. Here the young man got a living as teacher of Hebrew, and as such soon became so renowned that he was called upon, when scarcely twenty-two years old, to fill the chair of professor of Oriental languages at Oxford. He accepted this post, remained four years at the university, and then returned by official invitation to the Netherlands, where he died February 12th, 1616. He wrote numerous philological works, the most important of which, together with a life of the author, have been collected under the title—"Critici Sacri, sive annotata doctissimorum virorum in Vetus et Novum Testamentum," 10 vols., folio, London, 1660, republished, 9 vols., folio, Amsterdam, 1698.—F. M.

DROGHEDA, Charles Moore, second viscount, a distinguished soldier, was born at Mellefont in Ireland in 1603. His family came over to that country from England in the reign of Elizabeth, and distinguished themselves by their services to the crown, founding the noble families of Charleville and of Drogheda. When Drogheda was besieged by Sir Phelim O'Neil in 1641, Lord Drogheda took upon him to repair the fortifications, and defend the town. His castle of Mellefont was invested by the rebels in great numbers, and vigorously defended by twenty-four musketeers and fifteen dragoons, till their ammunition failing, the latter charged through the enemy, and made their way to Drogheda. Lord Drogheda's own tenants joined against him outside the walls. Their outraged lord attacked and routed them, and thus raised the siege. In consideration of this and other great services, he was made governor of the county Louth. The same year he assaulted and took the strong castle of Sheddam, in conjunction with Sir John Borlace. He next forced O'Neil to raise the siege of Athboy, and give him battle. Lord Drogheda commanded an attack; and as he stood on a rising ground directing the assault, he was struck by a ball, which caused his death on the 12th September, 1643.—J. F. W.

DROSTE-HÜLSHOFF, Annette Elisabeth Freün von, a distinguished German poetess, was born of a noble catholic family, January 12, 1798, on the family estate of Hülshoff, near Münster, where she received an excellent education in almost entire seclusion from the world. In 1825 she stayed some time at Cologne and Bonn, but soon retired to her mother's seat again. Delicate health induced her to seek a milder climate; and from 1842 she lived as a valetudinarian on the banks of the Bodensee, where she died, May 24, 1848. Her poems, many of which have been rendered into English, combine great elegance and novelty of form with deep poetical feeling, a minute knowledge of nature, and a truly feminine taste and piety. She wrote "Gedichte" in 1844, and "Das geistliche fahr nebst einem Anhang religiöser Gedichte" in 1851.—K. E.

DROUET, Jean-Baptiste, celebrated for the part which he played in the arrest of Louis XVI. at Varennes, was born on the 8th January, 1763, at Sainte-Menehould, and died at Mâçon on the 11th April, 1824. After serving seven years as a private soldier in a dragoon regiment under Condé, he returned to his native village and succeeded his father in the office of postmaster. The 21st of June, 1791, made Drouet famous. When the "Korff berline," with poor, fugitive royalty inside, came lumbering into Sainte-Menehould, Drouet, who was on the alert, remarked the likeness of one of the ladies in the carriage to her majesty; and the grosse-tête in round hat and peruke, who from time to time looked out of the window, bore, he perceived, an unmistakable likeness to the picture of the king on the printed assignats. Drouet communicates his suspicions to his friend Guillaume, clerk of the directoire, and the two, saddling their fleetest horses, mount and bound eastward in pursuit. They reach the small village of Varennes before the slow lumbering berline with its eleven horses, knock up the landlord of the

Bras d'Or, and having blocked the bridge with whatever waggons, tumbrils, barrels, and barrows they can lay hands on, take their station, with two more "patriot" companions, hard by under an archway, and suddenly put a period to the royal progress. On the morrow the royal berline takes its way back towards the capital, accompanied by sixty thousand national guards. Drouet received thirty thousand francs as a reward of his ride on that "night of spurs," as Carlyle has styled it. He was charged with keeping guard over the prison of the temple, where Louis and his family were confined. His subsequent conduct towards the unfortunate monarch corresponded with its beginning. Afterwards taken prisoner by the Austrians at Maubeuge, he was exchanged for one of the king's daughters. He was a member of the convention, and secretary to the council of Five Hundred; became strongly attached to Napoleon, and being excepted from the amnesty granted on the downfall of the empire, withdrew to Germany, but afterwards returned and lived in concealment till the time of his death.—R. M., A.

DROUET, Jean-Baptiste, Comte d'Erlon, marshal of France, was born at Rheims, Marne, in 1765, and died at Paris in 1844. He served as a common soldier in the regiment of Beaujolais in 1782, and became aid-de-camp to General Lefévre in 1794. Three years afterwards, while serving under Hoche, he blockaded Ehrenbreitstein and forced it to capitulate. Named general of brigade in 1799, and soon after general of division, he fought at Ulm, Hohenlinden, and Steyer; was wounded at the battle of Friedland; and being honoured with the cross of the légion d'honneur, received also the title of Comte d'Erlon, with a revenue of twenty-five thousand francs from the domain of Danneberg in Hanover. He enjoyed a moment's favour after the first restoration, and was reproached by Napoleon for the inaction in which he remained with his twenty thousand men during the battle of Waterloo. Drouet cast the blame of this on contradictory orders. He then withdrew to Germany; but accepting the amnesty granted on the coronation of Charles X., he returned to France and lived in retirement till the revolution of 1830, when he was named commander of the twelfth military division. In 1834 he was appointed governor-general of the French possessions in the north of Africa, and marshal of France in 1843.—R. M., A.

DROUINEAU, Gustave, born at Lodeve, February, 1800, first attracted the attention of the public by some dramatic pieces, which were played with success. The revolution of July, 1830, seems to have diverted his mind to the consideration of political subjects, for he quitted the theatre in order to devote himself to the science of legislation and of political economy. His investigations led him to think that the system of education directed by the council of the university of France in connection with the government, was radically vicious; inasmuch as by subjecting all to the same routine course, it allowed no play to various dispositions and faculties, and cramped original tendencies by the application of one common mould. As if adopting these views, the present imperial government of France has changed the old university system, but without producing corresponding advantages, and the problem of combining freedom with authority has in this, as well as in other matters, yet to be solved. He died in 1835, of disease of the brain, brought on by overwork.—J. F. C.

DROUOT, Antoine, Count, a French general surnamed by Napoleon "le sage de la grand armée," was born of poor parents at Nancy on the 11th of January, 1774, and died on the 24th of March, 1847. In 1793, a month after he had been admitted into the school of artillery, he was nominated second lieutenant in the first regiment of artillery, and afterwards rose through the different ranks to that of general of division, to which he was promoted on the 3rd of September, 1813. He was nominated member of the legion of honour on the 5th of August, 1804; officer of the legion at Wagram, and commander of the legion at Moskowa; grand officer on the 23rd March, 1814; grand cross on the 18th October, 1830; baron of the empire on the 14th March, 1810; count of the empire on the 24th of October, 1813; peer of France on the 2nd June, 1815; and again peer of France by royal ordinance on the 19th November, 1831. This last honour, however, the state of his health did not permit him to accept. Drouot was one of the most remarkable of those eminent men who attached themselves to Napoleon, and rendered him as commander of the artillery of the guard—the most terrible weapon of the *grande armée*—perhaps greater services than any other of his generals. He was never ordered to advance except to the most critical point of the field, and at the most hazardous moment of the day; and he and his cannoniers often decided the fate of a well-fought field. Their fifty or sixty guns described by an eye-witness as seeming to be actually discharged as they galloped along, scarcely ever failed to sweep away the last relics of "Russian obstinacy or Austrian chivalry, and terminate the carnage of the day." Before going into action Drouot invariably dressed himself in a certain old uniform, in the luck of which he was more than half a believer; dismounted and advanced on foot in the midst of his guns; and, strange to say, in all the bloody and frightful combats in which he fought, neither he nor his horse was ever wounded. He was a simple-minded, modest, thoroughly faithful and enthusiastic soldier. Possessed, moreover, of an unfeignedly religious character, he always carried his bible with him, and scrupled not to avow that to read in it was his chief delight. When reverses at length came, and the emperor's creatures basely abandoned him, Drouot, along with Macdonald and a few others, attended that last levee at Fontainebleau, and followed his dethroned master to Elba with an entire devotion of heart. Napoleon made him governor of that island, took him with him to France, and had him at his side on the fatal day of Waterloo. Included in the ordinance of proscription of the 24th of July, 1815, he was, however, immediately set at liberty; whereupon he set off for his native town, where he "gave himself up to the charms of a quiet private life."—R. M., A.

DROUYN DE LHUYS. See De Lhuys.

* DROYSEN, Johann Gustav, a distinguished German historian, was born at Treptow, Pomerania, 6th July, 1808, and studied at Berlin, where he began lecturing, and was appointed professor extraordinary. Some years after, however, he accepted the chair of history at Kiel. Here he embraced the national cause of the duchies with such warmth and energy that, in 1848, the provisional government sent him to Frankfort as their representative. As a member of the national assembly he joined the constitutional party under H. von Gagern, and zealously advocated the re-establishment of a German empire. Obnoxious as he had now become to the Danish government, he was happy enough in being offered a professorship at Jena, whence he has recently been called to Berlin again. In the beginning of his literary career Professor Droysen's studies were confined to Greek literature and history; he translated Æschylus in 1832, and Aristophanes in 1835–38, and wrote a history of Alexander the Great in 1833, and "Geschichte des Hellenismus" in 1836–43. In later years he was chiefly attracted by the study of modern history, and on this field has produced the ripest fruits of his pen; amongst them his "Life of Field-marshal Graf York von Wartenburg" takes the first rank. His lectures on the war of liberation enjoy no less popularity.—K. E.

DROZ, François-Xavier-Joseph, born at Besançon, 31st October, 1773; died in November, 1850. This eminent Frenchman evinced his taste for literature at an early age by the publication of a tragedy, while he was still at college. In 1792 he was elected captain of one of the voluntary regiments then forming throughout the country, and served three years in the army of the Rhine under Scherer and Desaix, by the former of whom he was afterwards sent on an embassy to Paris. During his residence in the city he was deeply affected by the excesses of the people; but the crimes committed in her name failed to shake his love of liberty, or damp his energy in combating in her behalf. In 1796 ill health induced him to apply for his discharge, and henceforward he devoted himself to more peaceful avocations. Soon after being elected professor of literature in the central school of Besançon, he published two essays, "Sur l'art Oratoire," and "Observations sur les maîtrises, sur les règlements, les priviléges et les prohibitions." Subsequently he removed to Paris, and gathered round him a select circle of friends. It was Cabanis who counselled him to enlist the ears of the public in favour of a philosophical work by the publication of a romance; and, in accordance with this advice, "Lina" appeared to pave the way for his essay, "Sur l'art d'être heureux." Fortune had been kind to Droz. His nature was too tranquil to permit him to sympathize with the passions which agitate the mass of mankind; and his attempt to communicate his serenity by laying down rules for attaining it, was neither wise in itself nor fortunate in its reception. In 1815 Droz published "Études sur le Beau dans les Arts;" and in 1823, along with Picard, "Les Memoires de Jacques Fauvel"

—a work characterized by Mignet as a Gil-Blas less witty, but more moral than Le Sage's. In the following year Droz obtained the Montyon prize for his treatise, "De la Philosophie morale," and in 1832 became a member of the French Academy. In 1839 he wrote his "Histoire du Règne de Louis XVI.," the third volume of which did not appear till 1842. The fame of this work, which may be justly considered Droz's masterpiece, set his name in the front ranks of literature. We are more inclined to admire the writer than to adopt his views; the quiet cast of his mind was ill-adapted to comprehend the greatness of that stormy epoch; we judge the works more as a reflection of the man than of the times on which they were engaged. His last moments were marked by the serenity which was so prominent a feature of his life. He took, Mignet tells us, a tender leave of his friends—

"They thought him dying when he slept,
And sleeping when he died."

In addition to the works already mentioned, he has left us "Discours sur le droit public;" "L'Economie politique;" and "Pensées sur le christianisme, preuves de sa vérité."—A. J. N.

DROZ, Henri Louis Jacquet, born at Neufchâtel in 1752; died in 1791. Son of Pierre Jacquet, inheriting his talents and profiting by his instruction, he spent his life in similar pursuits, and had the satisfaction of being of even more practical use to his fellow-men. His greatest invention was that of artificial limbs, the lasting benefit of which can hardly be overestimated. The son of the famous General La Reynière was the first to profit by it. Droz also constructed two wonderful automatons —one of which was a skeleton, the other a pianist. With his father's talents, more than his delicacy had descended to Droz; and in 1784 a threatening of consumption forced him to seek rest at Geneva. While there he married, and during the same year was elected member of the Society for the Encouragement of Art. The warm climate afforded but temporary relief. Shortly after he removed to Naples, where he died.—A. J. N.

DROZ, Pierre-Jacquet, was born at Neufchâtel in 1721, and died at Bienne in 1790. This celebrated mechanic had gone through a course of study at Bâle, with a view to entering the church; when, on visiting his home, he became so much interested in his sister's occupation of watch-making, that he resolved to abandon his first chosen profession, and devote himself entirely to mechanics. He soon gained distinction by his valuable improvements in the art of clock-making, and his various ingenious inventions won for him the patronage of Philip V. of Spain. His chef-d'œuvre was a writing automaton, which was so perfectly formed, that the finger-joints were visible, and the characters it traced quite clear. Droz suffered from weak health, but laboured indefatigably till the last.—A. J. N.

DROZ, Pierre Jean, a Swiss mechanic and engraver for the mint, was born at Neufchâtel in 1746, and died in 1823. Being related to Jacquet Droz, he spent much time in his workshop in Paris, when he went there at the age of twenty, and owed somewhat of his future success in mechanics to the help and encouragement received from the celebrated inventor. His talent soon developed itself, especially in one direction; and in 1786 he presented Calonne, who was then occupied with reform in the coinage, with a scheme for simplifying the stamping of money. In 1789 he employed himself in perfecting the steam-engine, and in the following year invented a method of printing coins with equal precision and speed. Political events prevented Calonne from immediately carrying out his projects, so Watt and Boulton easily obtained from him permission to invite Droz to England. He accepted the invitation, and remained for some time at the head of their association for printing coins. During the republic Droz returned to Paris, and in September, 1802, was again engaged in his favourite pursuits. The jury awarded him the great golden medal, and thus expressed their satisfaction—"The machines which this artist has invented, and those which he has perfected, have met with a success we should refuse to believe, had we not seen it." In 1803 he was confirmed in his situation as director of the administration of the coinage by the emperor, with the title of protector of the financial museum. It is impossible to enumerate more than a few of Droz's works. His labours were extensive; his ardour unquenchable. To him we owe that beautiful coin the Napoleon, and the execution of many fine medallions. The best of these are "General Bonaparte," "Bonaparte as Emperor," and "Lord Elliot." In private life Droz was much beloved.—A. J. N.

* DRUMANN, Karl Wilhelm, a German historian, was born at Danstedt, near Halberstadt, 11th June, 1786. Though intended for the church by his father, he clung to the study of history and ancient literature; and after having lectured for some years, was called to the chair of history at Königsberg in 1817. His principal works are—"Ideen zur Geschichte des Verfalls der grichischen Staaten;" "Die Inschrift von Rosette;" "Geschichte Roms in seinem Übergange von der republikanischen zur monarchischen Verfassung," 6 vols.; "Grundriss der Kulturgeschichte," and "Geschichte Bonifacius VIII.," 2 vols.—K. E.

DRUMMOND, the name of a noble Scottish family descended from Maurice, a Hungarian, who accompanied Edgar Atheling and his two sisters to Scotland in 1068. Margaret, the elder of these two princesses, married Malcolm Canmore, and through her favour Maurice acquired large possessions in his adopted country. One of his descendants, Annabella, daughter of Sir John Drummond of Stobhall, became the queen of Robert III., and mother of the accomplished monarch, James I. of Scotland. Margaret, daughter of the first Lord Drummond, was the mistress of James IV., who, it is said, was affianced to her, and meant to make her his queen, when she suddenly died, along with her two sisters, with symptoms exciting a strong suspicion of poison. It was generally believed that the unfortunate lady fell a victim to the jealousy of some of the Scottish nobles. James, fourth Lord Drummond, was created Earl of Perth in 1605. His grandson, the third earl, was appointed justice-general of Scotland by the duke of York in 1682, and gained the confidence of that weak and hard-hearted bigot by the cruelty with which he persecuted the covenanters. It was he or his brother, General Drummond, another notorious persecutor, who brought into use the steel thumbscrew, which inflicted the most exquisite torment on the unhappy prisoners, from whom it was sought to wring confession by torture. In 1684 he was appointed chancellor in the room of the earl of Aberdeen, who was dismissed from office for resisting the proposal that husbands should be held responsible and punished for the absence of their wives from church. Two years later, in order to supplant Queensberry the treasurer in the royal favour, Perth and his brother, Lord Melfort, apostatized from the protestant religion, declaring that their conversion to the Romish faith was owing to the papers found in the strong box of Charles II. On the expulsion of the Stewarts, Perth fled from his residence in abject terror, and took refuge on board a vessel which lay in the Frith of Forth. But he was pursued, discovered in the hold of the ship disguised in woman's clothes, and dragged on shore and committed to jail amid the mingled execrations and threats of the mob. He was afterwards allowed to retire to the continent, and terminated his miserable life in exile. His brother John, Lord Melfort, one of the most unprincipled and rapacious favourites of James VII., followed his master in his flight, was for a considerable time confidential minister at St. Germains, and contributed not a little to the total ruin of the Stewart cause. James showed his appreciation of the services of the earl of Perth by conferring upon him after his flight the title of duke, which however, was not recognized by the British government. The grandson of the titular duke, along with his brother Lord John Drummond, joined Prince Charles Stewart in his attempt to regain the throne of his ancestors, and commanded the right wing of the jacobite army at the battle of Prestonpans. On the march into England the duke was named general, but speedily resigned the appointment, in consequence of a misunderstanding which sprung up between him and Lord George Murray. After the ruin of Charles' cause the duke, along with his brother and other leading jacobites, embarked on board a French vessel for the continent; but he had long been in bad health, and died on the voyage.

Another branch of the Drummond family is descended from James, younger son of the second Lord Drummond, who in 1609 was advanced to the peerage with the title of Baron Maderty. His grandson William, fourth baron, was created Viscount Strathallan in 1686. He adopted a military career, and held a high command in the Scottish army which marched into England in 1648, for the rescue of King Charles I. After the failure of that expedition he passed over to Ireland, and joined the marquis of Ormond then in arms for the king. He took up arms in behalf of Charles II., and commanded a regiment at the battle of Worcester, where he was taken prisoner. He effected his escape, however, and continued for some time in arms in the

Highlands. He afterwards entered the Russian army, and attained the rank of lieutenant-general. On the Restoration he returned home, and was appointed commander of the forces in Scotland, and a lord of the treasury. He died in the year of the Revolution. WILLIAM, fourth Viscount Strathallan, joined Prince Charles in 1745, and was slain at the battle of Culloden. The forfeited honours of the family were restored by act of parliament in 1824. ANDREW DRUMMOND, founder of the famous banking-house in London which still bears his name, belonged to the Strathallan branch of the Drummond family.—J. T.

WILLIAM DRUMMOND, an eminent Scottish poet, was born in 1585. His father, Sir John Drummond of Hawthornden, was descended from the Drummonds of Carnock, a branch of the illustrious house of Stobhall, which gave a queen to Scotland in the person of Annabella Drummond, wife of Robert III. William Drummond was educated at the high school and the university of Edinburgh, and afterwards studied civil law at Bourges in France. After an absence of four years he returned to Scotland, on the death of his father in 1610; and taking up his residence at his ancestral seat of Hawthornden, situated in a most romantic position on the river Esk, he devoted himself to literature. His earliest production was a work in prose entitled "The Cypress Grove," containing reflections upon death, written after his recovery from a severe illness. This was followed by "Flowers of Zion, or Spiritual Poems." The sudden death of a young lady of the name of Cunningham, to whom he was betrothed, so overwhelmed him with grief that he abandoned his home, and spent eight years on the continent, visiting the principal cities and universities, cultivating the society of learned men, and forming a collection of valuable books and manuscripts, which he presented to the university of Edinburgh. On his return to Scotland, he found the kingdom distracted by the political and ecclesiastical contentions which ultimately issued in the great civil war. He retired to the seat of his brother-in-law, Sir John Scot of Scotstarvet in Fife, where he wrote his "History of Scotland, from the year 1423 until 1542," a work of very little value. In 1632 he married Elizabeth Logan, granddaughter of Sir Robert Logan of Restalrig, in whom he traced a resemblance to his former mistress; and took up his residence again in the family mansion of Hawthornden. When the civil war broke out, Drummond, whose principles led him to embrace the cause of Charles I., wrote a number of pieces in behalf of the royal claims, and in consequence was exposed to frequent annoyances from the covenanters, who compelled him, according to the tenure by which he held his estate, to furnish his quota of men and arms to support the party to which he was opposed. He died 4th December, 1649, his decease having been hastened, it is said, though on questionable authority, by grief for the tragical fate of his sovereign. Drummond was an accomplished scholar, and was familiarly acquainted with the modern as well as with the classical languages. He was a proficient in music, and devoted a considerable portion of his time to the invention or improvement of various instruments and machines. He cultivated the friendship of the leading authors of the day. Ben Jonson entertained for him so strong a regard, that in the year 1619 he travelled from London on foot, for the express purpose of paying him a visit. Drummond committed to writing some memoranda of Jonson's conversation during the three or four weeks he spent at Hawthornden, together with his own impressions of his guest's character. These were never meant for publication; but many years after Drummond's death they were brought to light and published, and the poet's memory has in consequence been most absurdly attacked, as if he had been guilty of a breach of faith. Drummond's poems are characterized by delicate sensibility, warmth of fancy, and purity of language, combined with great skill in versification; but they are frequently disfigured by Italian conceits. He was one of the best sonneteers of his age, and his sonnets are polished and elegant, with fewer conceits and more elevation of sentiment than in his other poems.—J. T.

DRUMMOND, HENRY, long M.P. for West Surrey, was the eldest son of the late Henry Drummond, the London banker, by the daughter of Henry Dundas, the first Viscount Melville. He was born in 1786, and entered parliament early in the present century. One of his first attempts in authorship was a pamphlet, published in 1822—"Observations on the Circulation of the Apocrypha," which he followed up by numerous publications on every possible subject, from the currency and the poor man's beer to the most subtle questions of theology and politics. When the late Edward Irving broached his most extraordinary theories, he found a willing and helpful disciple in Mr. Drummond, who kept open house at Albury in Surrey, for the expositors of, and believers in, the new doctrine. Although a man of the world, and mixing freely in general society, Mr. Drummond contributed most liberally, with pen and purse, to the Catholic Apostolic church, of which he was a leading office-bearer. In the house of commons, Mr. Drummond was distinguished by an outspokenness and caustic trenchancy, which seldom failed to procure for him an attentive audience. He represented West Surrey since 1847. His death occurred on the 20th February, 1860.—F. E.

DRUMMOND, THOMAS, Captain, inventor or adapter of the light which bears his name, was born in Edinburgh in the October of 1797, and educated at the famous high school of the Modern Athens. Entering, at sixteen, as a cadet the royal military academy at Woolwich, he distinguished himself by his mathematical and scientific proficiency, and in due time was drafted into the engineer corps. From Chatham, he was removed to Edinburgh, when there was little scope for the display of his abilities; and at one time, while stationed in the metropolis of the north, he was on the point of quitting military service for the bar, and actually entered himself at one of the London inns of court. At this crisis in his career, he became acquainted with Colonel Colby, who invited him to take part in the trigonometrical survey; and, satisfied as he became with the interesting and scientific duties of this new employment, "arms," did not yield to the "gown." His winters were now spent in London, and there, as everywhere, he was a hard student, devoting himself with a special attachment to chemistry. The mention in one of the chemical lectures which he attended, of the incandescence of lime, fixed his attention instantaneously on his substitute for the Argand lamp, to be used for rendering visible distant stations during the survey. To quote the words of one of his biographers, "It afforded the advantages of concentrating the light as nearly as possible into the focal point of the parabolic mirror, by which the whole light would be available for reflection in a pencil of parallel rays; whereas, of the Argand lamp, only the small portion of rays near the focus was so reflected." About the time of this theory, and the experiments which followed its origination, the trigonometrical survey of Ireland was decided on, and intrusted to Colonel Colby, who immediately associated with himself in the necessary operations, his young friend, Lieutenant Drummond. In the misty climate of Ireland the new light would be particularly valuable; it was tried and found surprisingly successful and most useful. To the same period belongs Captain Drummond's invention of and improvement on that most valuable apparatus, the heliostat. In 1831, with the reform bill movement, Captain Drummond was recommended by his friend, Mr. Bellenden Ker, to Lord Brougham, then chancellor, as a proper person to head the boundary commission appointed to settle the parliamentary limits of boroughs. In this new department of activity, Captain Drummond laboured with the utmost zeal and success; but his intense industry then, as formerly and afterwards, impaired a constitution which had to support the shocks of continuous exposure to the weather in the course of the trigonometrical survey. His discharge of his new functions recommended him to Lord Althorp, afterwards Earl Spencer, and he became the private secretary of the whig chancellor of the exchequer. On the expulsion of his friends from office in 1834, he received, as a reward for his exertions, a pension of three hundred pounds a year On their return to Downing Street, he was sent to Dublin as under-secretary of the viceroy, Lord Mulgrave, now marquis of Normanby. In this arduous and responsible office, he distinguished himself as in every position which he had filled. His most famous achievement was in connection with the Irish railway commission, of which he was appointed the chief in 1838; and the elaborate report drawn up by him survives as a memorial of his practical genius. The labours of his Irish office gave the last blow to his health, which began to fail fast. A tour to the continent sent him back to Dublin, a worn and wasted man. Illness followed illness, and he sank to rise no more on the 15th of April, 1840. Dublin mourned him as a public loss, and his numerous friends regretted the departure of an amiable, upright, and gifted man. Captain Drummond contributed various statements of his theories and accounts of his inventions to the Philosophical Transactions. There is an

excellent memoir of him (which has served as a basis for all extant biographies) by his brother-officer, Captain Larcom, published in the semi-official Papers on subjects connected with the duties of the Royal Engineers, vol. iv., 1840.—F. E.

DRUMMOND, Sir William, of Logiealmond, an eminent scholar and archæologist. He appears to have been devoted to study from his boyhood; and the extraordinary extent and diversity of his attainments are best shown by the variety of the subjects which he has adorned with his pen. His first work, which appeared in 1794, was entitled "A Review of the Governments of Sparta and Athens;" and in 1798 he published a metrical translation of the Satires of Persius, which is possessed of decided merit, though it has been in a great measure superseded by the well-known version of Mr. Gifford. But the works by which Sir William Drummond is best known as an author are his "Academical Questions," 1805; "Herculanensia," 1810; and "Origines, or Remarks on the Origin of several Empires, States, and Cities," 1824–26. "Herculanensia" was published by him in conjunction with Robert Walpole. It contains archæological dissertations of great value, together with a copy of a manuscript found among the ruins of the city of Herculaneum. The "Origines" is devoted to investigations connected with the history and antiquities of the Babylonians, Assyrians, Persians, Egyptians, Phenicians, and Arabs; and by the amount of information collected from all available sources which has been brought to bear on these subjects, some of the most intricate passages of ancient history have been successfully explained. All Sir William Drummond's works exhibit marks of profound erudition and diligent research; while some of them, such as the "Academic Questions," display much bold and masterly philosophical speculation. They are also characterized by great logical ingenuity and remarkable purity of style. Sir William occupied a seat in parliament for several years after the commencement of his literary career. He represented the borough of St. Mawes in 1795, and afterwards sat for Lostwithiel. He also held the appointment of British ambassador to the Ottoman Porte, and of envoy-extraordinary to the court of Naples. He was a knight of the Turkish order of the crescent, and a fellow of the Royal Societies of London and Edinburgh. He died at Rome in March, 1828.—W. M.

DRURY, Joseph, a learned divine and scholar, was born at London in 1750. He received his first education at Westminster school, from which he was sent in 1768 to Trinity college, Cambridge. There he had for tutor the eminent Dr. Watson, afterwards bishop of Llandaff, who recommended him as an assistant to Dr. Sumner, head master of Harrow, before he had completed his twentieth year. Drury became head master of that school in 1785, on the removal of Dr. Heath to Eton. He resigned his office in 1805, and retired to Cockwood in the parish of Dawlish in Devonshire, where he applied himself to agricultural improvements. He still held the prebendal stall of Dultingcot in the cathedral of Wells. His death took place in January, 1834. A cenotaph was erected to his memory in the church of Harrow. At Harrow, Drury had Lord Byron for one of his pupils, and it is thus that the noble poet wrote respecting him—"If ever this imperfect record of my feelings should reach his eyes, let it remind him of one who never thinks upon him but with gratitude and veneration—of one who would more gladly boast of having been his pupil, if, by more closely following his injunctions, he could reflect any honour on his instructor." Byron refers to him again in the notes to Childe Harold—"The Rev. Dr. Joseph Drury was the best and worthiest friend I ever possessed; whose warnings I have remembered but too well, though too late, when I have erred; and whose counsels I have but followed, when I have done well or wisely."—R. M., A.

DRURY, Robert, an adventurous English mariner, a native of Leicestershire, whose memory has been preserved by his account of Madagascar, on which he was shipwrecked in the *Degrave* East Indiaman in 1702. He was then a boy, and lived on the island as a slave for fifteen years. His narrative is very curious, and its truth was corroborated by the journal kept by John Benbow, son of the famous admiral, who was second mate of the *Degrave* at the time of her shipwreck. Drury's work was first published in 1729, and has since been frequently reprinted. The date of his death is unknown.—J. T.

DRUSILLA, daughter of Herod Agrippa I., king of the Jews, and sister of the second Herod Agrippa, was born about A.D. 38. She had been promised in marriage to Epiphanes, son of Antiochus; but the latter refusing to embrace the Jewish religion, the union did not take place. She was afterwards married to Azozus, king of Emesa in Syria, whom she soon divorced. She then became the wife of Felix, governor of Judea, by whom she had a son called Agrippa. Drusilla was present on that memorable occasion when her husband trembled, "as Paul reasoned of righteousness, temperance, and judgment to come." Acts xxiv. 24.—R. M., A.

DRUSIUS or DRIESCHE. See Driesche.

DRUSUS, the name of a Roman family, several members of which are distinguished in history:—

Drusus, Marcus Livius, son of that Caius Livius Drusus who held the consulship 147 B.C., was tribune along with the celebrated Caius Gracchus, twenty-five years later; and being a staunch supporter of the aristocracy, was of special service in thwarting the schemes of his colleague. The policy which he adopted for this purpose was not of an honourable character. Throwing the veto and other hindrances in the way of the liberal measures proposed by the popular leader, he unblushingly adopted some of the legislative schemes which he had defeated, and carrying them into law, secured for his party the favour and gratitude of the populace. His enactments for enlarging the privileges of the Latins, for removing the tax on lands distributed to the poor, and for the founding of twelve colonies, each containing three thousand Roman citizens, were thus the fruits of a desire to strengthen the influence of the nobility, rather than the results of a disposition to promote the interests of the common people. But the latter were deceived, and the power of Gracchus waned; his efforts to obtain his re-election to the tribuneship the following year, 121 B.C., were unsuccessful; and he perished with his friend Flaccus in the tumult that ensued soon afterwards. Drusus held the consulship 112 B.C., with Macedonia for his province, where he had to repel the inroads of the wild Thracian Scordisci, who had been for some time harassing that part of the Roman frontier. The chastisement which he inflicted on them compelled them to retreat across the Danube, and he received a conqueror's welcome, with probably the honours of a triumph, on his return to Rome. He seems to have been censor with Scaurus, 109 B.C., and to have died in office.

Drusus, Marcus Livius, son of the preceding, inherited, along with his large fortune, his aristocratic principles and his desire to occupy the front rank in fighting the battles of the senatorial order against the popular party. Bayle, following the testimony of Velleius Paterculus, has styled him "a man of great parts, eloquence, wit, and courage." He certainly displayed in the course of his political career much ability and energy; but he was at the same time of a haughty ambitious spirit, and unscrupulous in the means which he employed for his own aggrandisement and the triumph of the party to which he had attached himself. He was one of those who rallied to the side of Marius, in the struggle which closed the career of the infamous demagogue Saturninus. His ædileship was signalized by the magnificence of his gifts to the people, and he is said to have refused to wear the insignia of his office, when he was quæstor in Asia, because he arrogantly reckoned himself too great to need them. But it was in the tribunate, which he held, 91 B.C., that he exercised his principal political influence. He adopted his father's policy of bestowing a gift where he struck a blow; but probably he had his own interested purposes in view, rather than the advancement of his party, when he proposed to enlarge the privileges of the Italic provincials, and procured the adoption of a law readmitting the senators to the judicial offices which had been wholly transferred to the equites, and calling three hundred of the equites into the senate. But he had a formidable rival in his brother-in-law Cæpio, and a still more dangerous opponent in the consul Philippus, who attacked him in the senate as a traitor to its interests, and ultimately prevailed upon that body to rescind the laws which he had carried. Driven thus to the alternative of resigning his hope of power, or venturing a higher stake for it, Drusus chose the latter course. By intrigue and bribery he induced a number of his fellow-citizens to join him in a conspiracy, which ere long began to show itself in public discontent and threatenings of civil strife. Energetic measures were adopted on the other side, and in the course of the preparations Drusus fell by the dagger of an assassin. Paterculus says that he died with the following words upon his lips—"When shall Rome have a citizen like me?" Although the perpetrator of the crime was not discovered, the suspicion which naturally arose in the

circumstances aggravated the disaffection of the Italians, and helped to bring on the social war, which raged for two years with bitter violence, and cost the commonwealth, according to the writer quoted above, three hundred thousand of her most active citizens.

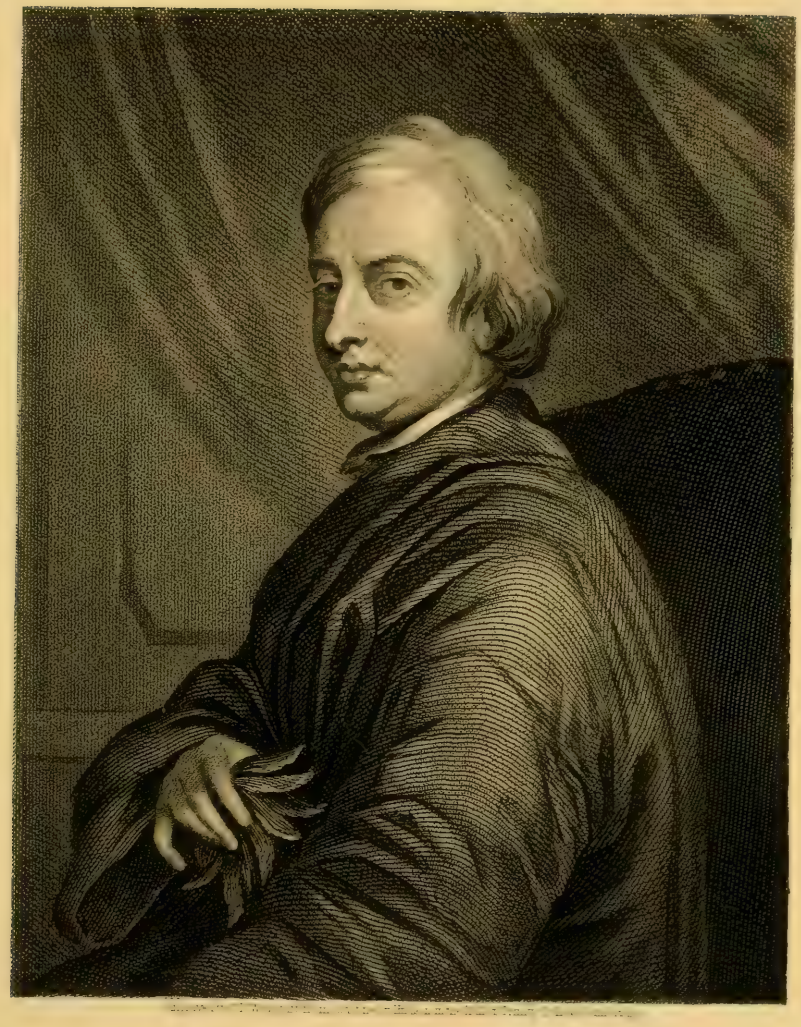
Drusus Cæsar, is sometimes called Drusus Junior, to distinguish him from the stepson of Augustus, was the only son of the Emperor Tiberius by his wife Vipsania, the daughter of Agrippa. He took part with his father in pronouncing the funeral orations of Augustus in A.D. 14. In the following year he held the consulship, and was sent to quell the discontent of the legionaries in Pannonia. He afterwards commanded in Illyricum, and received an ovation for his services there. Other offices with which he was intrusted gave him additional opportunities of distinguishing himself, and after the death of his cousin Germanicus, his path to the throne appeared open. But the ambition of Sejanus and the intrigue of that unprincipled favourite with his wife, issued in their administering poison to him, from the effects of which he died, A.D. 23.

Drusus, son of that Germanicus whom the Emperor Tiberius adopted, became, like Drusus Cæsar, an object of jealousy to the ambitious Sejanus, and the dissolute character of the prince rendered him an easy prey. After his mother Agrippina and his brother Nero were banished, A.D. 29, he was thrown into the dungeons of the palace, where, after several years of suffering, he died by starvation, A.D. 33.

Drusus, Tiberius Claudius, nephew of the Emperor Tiberius and uncle of Caligula, succeeded the latter on the imperial throne. His father Drusus, the younger of the stepsons of Augustus, had married Antonia, the daughter of the triumvir, and their son Claudius was born at Lyons, 10 B.C. He had a feeble constitution, and his mind also was in some respects deficient; but the neglect with which he was treated drove him to literary studies, and, though he never acquired wisdom and energy of character, he displayed an amount of intellectual activity which ought to have escaped the insults to which he was subjected at the court of Caligula. He wrote an account of the ancient Etrurians and Carthaginians, a history of the empire, and memoirs of his own times; none of which are extant. When his nephew fell by the hands of the conspirators, Claudius was found concealed in the palace and proclaimed emperor, A.D. 41, by the prætorians, who had sufficient power to establish him on the throne, notwithstanding the efforts of a party to restore the republican form of government. The amnesty which he at once published for all but the murderers of Caligula, disarmed opposition; and he subsequently acquired considerable popularity by the mild and liberal policy which he followed. The respect paid by him to the senate, the consuls, and other magistrates; his sparing assumption of high honours, and the subjection of his personal property to the common taxes; the revival of the privy council which had disappeared in the two preceding reigns, and the repeal of some of the more oppressive laws and imposts—these measures, and the execution of such useful works as the completion of the Claudian aqueduct, the formation of a new harbour at the mouth of the Tiber, and the draining of the Fucine lake, gave his reign an honourable place in history. Among the military operations in which he engaged, the principal was the expedition to Britain, which the emperor for a time commanded in person, against the celebrated Caractacus. The dark shadows on the picture were his sensual excesses, and the facility with which he allowed his wives and favourites to practise on his constitutional timidity, and lead him into acts of cruel injustice. The banishment of Julia the daughter of Germanicus, and of the philosopher Seneca; the severe laws against the Jews and Christians; the execution of his son-in-law Pompeius and the virtuous Valerius Asiaticus—were dictated by the malice of the infamous Messalina his third consort. His subsequent marriage with his niece Agrippina, introduced into his palace another series of intrigues and crimes, which brought disgrace upon his name, and eventuated in his destruction. He was poisoned by her directions with the view of securing the sovereignty to her son Nero, A.D. 54.—W. B.

DRYANDER, Jonas, a Swedish naturalist, was born in 1748, and died in London in 1811. He studied at Lund, and, on taking his degree, he published a thesis on Fungi. He afterwards sent memoirs to the Academy of Sciences of Stockholm. Sir Joseph Banks employed him to take charge of his scientific collections in London. While occupying this situation, he contributed papers to the Royal and Linnæan Societies. He published a catalogue of the library of Banks.—J. H. B.

DRYDEN, John, one of the great names in the literature of England, and the founder of the critical school of English poetry, was born in Northamptonshire on the 9th August, 1631. The honour of his birthplace is disputed by two adjacent parishes called Aldwincle or Oldwincle—one distinguished as All Saints, the other as St. Peters. The family of Driden appears to have been originally of Cumberland, and came to Northamptonshire in the time of the poet's great-grandfather, John, who, by his marriage with the daughter of Sir John Cope of Canons Ashby, acquired that property which is still the family seat. The poet's father, Erasmus, himself a younger son, married Mary Pickering, the daughter of a puritan minister, and John was the eldest of their fourteen children. At Tichmarsh certainly, and probably at Oundle also, he received his early education. He entered Westminster as a king's scholar, and soon attracted the attention of Dr. Busby. In 1650 he was elected a scholar of Trinity college, Cambridge, where he took the degree of bachelor of arts in 1653. It is said he suffered some slight disgraces there, which may possibly account for the preference which he afterwards accorded to Oxford. Upon the death of his father in 1654 he took possession of his small patrimony, which, during his mother's life, was but £40 a year, and he prudently resolved to apply himself to study. The residue of his time at Cambridge is marked by nothing eventful, if we except a transitory passion for his fair cousin, Honor Driden. The lady refused his suit, but it is said that she was not really indifferent to his merits, and in after life regretted her rejection of the great poet. In 1657 Dryden left the university for the metropolis to make his way in the world. The friends to whom family ties attached him, were not such as were likely to promote his success in literature. His uncle Sir John, Honor's father, and his cousin "Fiery Pickering," as Sir Gilbert was called, were staunch puritans. To the latter he became secretary, and thus had the advantage of frequently seeing the protector in consultation with his lord-chamberlain, and obtaining a knowledge of that extraordinary man, which two years after he turned to account in the first poem which he gave to the world. In this he had as rivals the panegyrics of Waller, whose fame was well established, and of Sprat, afterwards bishop of Rochester. With the Restoration all his hopes from the puritan party vanished, and Dryden, with many others, transferred his allegiance from a hopeless protectorate to a monarchy that they deemed needful for the repose of the nation; and so he celebrated the return of Charles to the throne of his fathers by his poem of "Astræa Redux." Family ties were thus broken, and Dryden, left to his own resources, went to lodge with Herringham, a bookseller of some note in the New Exchange. What his position with his host was is not accurately known. His enemies charged him with being a literary fag for him. At all events the connection introduced him to the wits and literary men of the day, who all frequented the house, and amongst them Sir Robert Howard, son of the earl of Berkshire, a poetic trifler who had just published a volume of verses. With him he visited the earl's seat of Charlton; assisted him in the production of a tragedy, the Indian Queen; and made love to his sister, Lady Elizabeth, whom he married in 1663, a union which was productive of no happiness. Meantime he was rising in estimation; he had added to his loyal professions a poem on the coronation, a panegyric addressed to Chancellor Hyde, and a satire on the Dutch, and attained to the honour of membership in the Royal Society in 1662. Dryden's position now demanded the active exercise of his talents, and he cast about him to discover the path that was most likely to lead him to wealth and to fame. The return of Charles was the signal for the revival of theatrical representations. The playhouses reopened, the playwrights reappeared, and set to work with increased ardour and a licentiousness all the greater for its long repression. Dryden had already seen the popular movement towards the drama, and had produced a comedy, "The Wild Gallant," a dead failure, though it had the congenial support of the notorious duchess of Cleveland. He saw at once his genius lay not in that direction, and he tried his hand at a tragi-comedy, "The Rival Ladies." It was well received, but it is principally notable for the defence of rhymed plays in the dedication to the earl of Orrery, leading to a controversy between the poet and his brother-in-law, Sir Robert Howard, that pro-



duced subsequently the celebrated "Essay on Dramatic Poetry," and ended in a disruption of their friendship. Dryden now published his first heroic drama, "The Indian Emperor," which, Scott says, was probably the first of his performances which drew upon him in an eminent degree the attention of the public. Then followed the comedy of "Secret Love," when his reputation as a dramatist was so established that he entered into an advantageous arrangement with Tom Killigrew to furnish him with three plays a year. Dryden was not very scrupulous in the observance of this contract, for he not only failed to produce the required number for Killigrew, but he wrote for the rival house conducted by Sir William Davenant. Though busily employed on the drama, he found time to give to the world his "Annus Mirabilis" in 1667, which was his first poem of consideration, and the first step towards accomplishing the revolution in the poetry of his country, which he so largely aided in working. This felicitous celebration, in a stately and harmonious verse and with fine descriptive power, of the war with the Dutch and the great fire of London, brought him, no doubt, under the favourable notice of the king and the duke of York. The death of Davenant in 1668, left the office of laureate vacant—who was to fill it? Milton, Butler, and Waller alone remained to be placed in competition with the rising poet. The last of these was too much of a fine gentleman to trouble himself about the matter, and would have preferred the fame of keeping the best table to wearing the greenest bays. Butler was too cynical to be a favourite; and the greatest of them all—aged, sightless, and infirm—had withdrawn himself in proud though poor independence and the dignity of uncompromising principles, and had given for £20 to British literature a jewel that was yet to be one of the brightest in its crown, and to place upon his brows laurels which no king could bestow and no time shall wither. And so the man who had already written the most remarkable and elaborate criticism on the canons of poetry, the best heroic poem on the passing history of the day, the most successful dramas, and the largest number of occasional dissertations, was rightly deemed the fittest person to represent the various literary tendencies of his time, and to superintend and direct the tone of English literature. To the laureateship conferred upon him in 1670 was added the post of royal historiographer, the two having an income of £200 a year assigned to them, though not very regularly paid. This, with his wife's means and his own, added to his profits from a share in the theatre and his dramas, gave him an annual income of about £500, though Scott rates it between £600 and £700. Dryden was now at the height of prosperity and popularity. The first dramatic writer of his day, he had raised the French exotic of rhyming heroic tragedy to the highest state of luxuriance that cultivation could force it to, the ablest critic, the most vigorous prose writer, a favourite at court, the companion of wits, the autocrat of "Wills," he from whose snuff-box to have been presented a pinch was a graduation in literature to young authors. But his elevation brought its perils; and as he who stands in the sunshine will cast a shadow, so envy and jealousy were the shades that attended him. Small witlings were perpetually discharging their puny missiles. A greater attack was now organized. Buckingham, the malignest wit of his day, and Butler, the most caustic, determined to assail Dryden in his very pride of place, the heroic drama; other coadjutors are mentioned, such as Sprat and Clifford, who possibly assisted. The result was the celebrated farce of the Rehearsal. The object was at once to assail the rhyming tragedy and its great champion, Dryden, with all the force of wit, ridicule, and burlesque exaggeration. The poet, under the name of Bayes, was exhibited by a humorous and unmistakable travestie of all his personal peculiarities of speech and deportment, while his style, as well as the most striking passages of his dramas, were parodied with the most dexterous and withering ridicule. And so it was put on the stage, and night after night the town thronged to the rival theatre during the winter of 1671, convulsed with merriment at the expense of the laureate. This farce no doubt gave the death-blow to rhyming tragedy, though the ability of Dryden prolonged its existence for a time, till even he saw his error and abandoned it. Meantime he had the discretion to conceal his anger, and wisely abstained from aggravating the annoyance by taking any public notice of it. But, like Loredano, he put down the duke in his tablets, and at the fitting time he did not fail to make the account balance. As long as the "Absalom and Achitophel" shall be read, the character of Zimri, as a delineation of the offender, will remain a monument of the terrible vengeance which has hung him up "to fester in the infamy of years." Whether the Rehearsal exercised any present influence upon his views, certain it is that his next play, a tragi-comedy, "Marriage a la Mode," was written partly in blank verse and partly in prose. A comedy was his next production, followed by "Amboyna," a tragedy, written for the purpose of increasing popular odium against the Dutch, after which, upon the death of Milton, he accomplished the strange feat of transmuting Paradise Lost into an opera, which he called "The State of Innocence, and the Fall of Man," a more monstrous incongruity than which one can scarcely imagine, and which can only be accounted for by the fact that Dryden did not yet comprehend the grandeur of the epic which he thus desecrated. We do not propose to detail the several dramatic compositions of Dryden during the succeeding years that he wrote for the theatres; the best of them is pronounced to be "All for Love" and "The Spanish Friar;" the former, too, is remarkable as being the first-fruits of his conversion to the belief that blank verse, and not rhyme, is the true vehicle for the heroic drama. It was now that Rochester set up Elkanah Settle, in an evil hour for the poor fellow, as a rival to Dryden. Settle's play—the Emperor of Morocco—was acted, puffed, and applauded. Dryden forgot himself so much as to notice the performance, which he demolished in a savage criticism. When Settle was disposed of, other rivals were encouraged by Rochester. A poem now appeared, entitled "An Essay on Satire," which there is some reason to believe was partly written by Dryden: at all events, Rochester, who was most severely handled, attributed it to the laureate, and he took the ignoble and cowardly vengeance of having the poet waylaid and beaten at night on his way home.

A new field now opened for Dryden, and one for which he seemed especially suited. The country was deeply agitated by political controversy, and old party feelings broke out with renewed acrimony. The principal subject of antagonism was the succession to the throne; the tories and catholics supporting the rights of the duke of York, the whigs and protestants favouring the pretensions of the duke of Monmouth, while the king himself had lost much of his popularity on all hands. Literature was of course enlisted in the contention, and most of the writers of the day were ranged on the one side or the other. Dryden's position naturally attached him to the court party, and at the instigation of the king he threw himself into the arena. The result was the publication in November, 1681, of the celebrated satirical poem, "Absalom and Achitophel." A composition of singular power, full of vigorous satire, forcible delineation, and life-like sketches, and withal managed with masterly skill—its effect on the popular mind was instantaneous and powerful. It was in the hands of every one, and went through four editions within the year. "There is no need," says Dr. Johnson, "to inquire why those verses were read which, to all the attractions of wit, elegance, and harmony, added the co-operation of all the factious passions, and filled every mind with the triumph of resentment." The controversy now raged fiercer than ever, and Dryden was furiously assailed, especially by his old enemy Settle. Again Dryden came to the support of the royal cause by the publication of "The Medal, a Satire against Sedition." Again Settle retorted, and Dryden finally disposed of him in the second part of "Absalom and Achitophel." One other there was who earned a castigation, and received it at the hands of this terrible satirist. Shadwell, the poet of the whigs was speedily pilloried in the mock heroics of the famous "M'Flecknoe." For the same political purposes Dryden wrote, in 1682, the tragedy of "The Duke of Guise," the second part of "Absalom and Achitophel," and the "Religio Laici." Notwithstanding all these services rendered to the king, Dryden received but scant requital. His salary was nominally raised to £300 a year; but it was so ill paid that on the death of Charles four years of it were in arrear, and he appears to have been so straitened as to be forced to constant literary toil. On the accession of James, that monarch showed his gratitude to the author of the "Annus Mirabilis" and the "Absalom and Achitophel" by ignoring his brother's addition of £100 a year, and stopping the laureate's butt of wine. A change, however, took place alike in the religion of the poet and the liberality o the monarch. Dryden renounced protestantism and professed the faith of James, who had shortly before restored the pension

to its former amount. The sincerity of this change will ever remain a question. Dr. Johnson, in his own sententious way, more than insinuates his suspicion, while he admits that "as truth and interest are not by any fatal necessity at variance, one may by accident introduce the other." Macaulay more than insinuates his belief in the corrupt influence of mammon. Scott with ingenious charity elaborately argues, that the conversion was the refuge of a sceptic from doubts that were even apparent in the "Religio Laici;" and it must not be forgotten in the consideration of this question, that Dryden brought up his children in this faith, to which his wife also conformed, and that he continued faithful to Romanism even when it would be manifestly for his worldly interest to have renounced it. Be that as it may, the convert was not slow in manifesting his zeal for his new faith, and accordingly in 1687 appeared his singular polemical allegory, "The Hind and the Panther," insisting on the superiority of Romanism, typified by the hind, over all other forms of christianity—a strange work from the pen of him who a few years before had written the "Religio Laici." It was not to be expected that the poem or its author should remain unassailed, and the severest attack came from two personal friends, Prior and Montague, who wrote the clever parody of the Country and the City Mouse. For some time Dryden had done little in general poetical literature, having only translated portions of some classical authors and written a few critical dissertations; but this year he made amends by giving the world the first "Ode to St. Cecilia," and one to the memory of Mrs. Ann Killigrew, and the following year "The Britannia Rediviva." The Revolution came; Dryden was deposed from the laureateship, which was conferred on his rival Shadwell, and he had once more to work hard for his bread. Again he wrote for the stage, producing, amongst other dramas, "Don Sebastian," perhaps the best he had written; and in 1697, after three years' labour, he produced his translation of Virgil—a work worthy of him, and which Pope declares "is the most noble and spirited which I know in any language." Immediately after came "Alexander's Feast," which, Hallam observes, "every one places among the first of its class, and many allow it no rival." Dryden projected many other works, and wrote modern versions of some of the tales of Chaucer and Boccaccio. His health was for some time failing, though his mind was vigorous and clear, and he died of mortification of the leg on the 1st of May, 1700. He was so poor that he was buried by subscription, yet with that state that was due to so great a poet, and laid in Westminster abbey between Chaucer and Cowley. His wife died fourteen years after. In early life Dryden is said to have been handsome; but he grew corpulent and florid, which caused Rochester to give him the name of Poet Squab. His disposition, if we credit his friends, and indeed his correspondence confirms their statement, was amiable. Scott, on the authority of Congreve, says he was modest. Bashfulness is perhaps the fitter name. He carried his adulation of the great to a length that must be called meanness, and yet he does not seem ever to have asked favours directly, and never courted William or the whig party. Whatever may have been the morality of his private life, his dramas were as immoral as those of any writer in that most immoral age.

As a writer Dryden takes his place in the front rank of English literature. Chaucer, Shakspeare, Milton, and perhaps Spenser alone precede him. If in imaginative genius he is of less account than these and even others, in vigour of intellect, force of reasoning, power of satire, critical acumen, and harmony of versification, he is scarce surpassed by any. "He represents," as Professor David Masson justly observes, "the literary activity of the reigns of Charles and James, and of the greater part of that of King William." His industry was surprising, his subjects were various, and few men have left a greater mass of writing after them. Much of this is now little read; of his dramas but one or two, and it is to be regretted that they are licentious in the extreme. Dramatic excellence he cannot be said to have ever attained. Indeed he wanted many of the qualities that make a great dramatist, and only took to the drama because it was the field whose cultivation promised the best return; but his strength lay "in the metrical utterance of mighty sentences, in the metrical conduct of an argument, in vehement satirical invective, and in such passages of lyrical passion as depended for their effect on rolling grandeur of sound." Yet Dryden is rarely sublime, rarely pathetic, and more rarely still conversant with the imagery of nature. His style is described by Mr. Gilfillan with much truth and felicity as "a masculine, clear, elastic, and varied diction, fitted to express all feelings save the deepest; all fancies save the subtlest; all passions save the loftiest; all moods of mind save the most disinterested and rapt—to represent incidents however strange; characters however contradictory to each other; shades of meaning however evasive: and to do all this as if it were doing nothing in point of ease, as if it were doing everything in point of felt and rejoicing energy. No poetic style since can in such respects be compared to Dryden's. Pope's to his is feeble, and Byron's forced." The best edition of his collected works is that by Sir Walter Scott in 17 vols., 8vo. An excellent selection has been made by Mr. Bell in his annotated edition of the British Poets; and later still, two very elegant volumes, containing the best of his poems, have been published in Mr. Nichol's series of the poets, with a biographical memoir, and a clever critical dissertation by the Rev. George Gilfillan.—J. F. W.

DUAREN or DOUAREN (in Latin Duarenus), François, a French jurisconsult, born in 1509 at Montcontour, and died at Bourges in 1559. He studied law under Alciat, and soon after went to Paris, where he expounded the Pandects. In 1538 he obtained a chair of law at Bourges, which he quitted ten years afterwards, for the purpose of practising at the Parisian bar. Disgusted with the chicanery of the profession, he returned, on the invitation of Marguerite de France, duchesse de Berry, to his chair at Bourges. It is said that he was envious of the fame of Baudouin, and of the celebrated Cujas, who were both younger than himself. Duaren was a voluminous writer, chiefly on subjects connected with his profession. His works were published at Lyons, 1559. A more complete edition appeared in 1579.—R. M., A.

* DUBEUX, Louis, an eminent oriental scholar, born at Lisbon of French parents in 1795. At the age of twenty-one he was appointed to a subordinate post in the bibliothéque royale of Paris, and afterwards (1835) was appointed joint-librarian. In 1848 he became professor of Turkish at the school of Oriental languages. Among his works may be enumerated two, which form part of the collection entitled l'Univers Pittoresque: one on "Persia," 1841; the other on "Tartary, Belouchistan, and Nepaul," 1848. He has also published a first portion of the Chronicle of Abou Djafar Mohammed Tabari, which appeared in 1836, but has not been completed. M. Dubeux is also the author of a Turkish grammar.—F. M. W.

DUBHTHACH, an Irish poet and druid who lived in the fifth century. He was a man of great learning, and was one of the famous committee of nine appointed to revise the ancient records of the nation, and the compiler of the body of records afterwards called the "Seanchas mor." He was converted to christianity by Saint Patrick, after which he composed a very elegant hymn, which is yet extant. Some other poems ascribed to him are still preserved.—J. F. W.

* DÜBNER, Friedrich, a German philologist, was born at Hörselgaw, Saxe Gotha, December 21, 1802. After completing his studies at Göttingen, he was appointed professor in the gymnasium of Gotha, but resigned this office in 1831, when he accepted an offer from Firmin Didot to co-operate in the publication of Stephen's Thesaurus. He therefore settled at Paris, where he has since published a great number of valuable editions, especially for the use of colleges—Justinus; Plutarchi Moralia; and Augustinus de civitate Dei.—K. E.

DUBOIS, Antoine, Baron, a celebrated French surgeon, was born of a poor family at Gramat in 1756, and died in 1837 at Paris. Poor and unbefriended, he came up to Paris at twenty years of age, and supported himself while pursuing his studies by teaching reading and writing, and by copying law-deeds. He studied medicine under Desault, whose friendship proved the beginning of his good fortune. He was soon made professor royal in the school of surgery, and esteemed one of the first physicians of Europe. As professor of clinical surgery and midwifery, Dubois, during a period of thirty years, rendered the most valuable services to medical science. The maison d'accouchement in which he succeeded the famous Baudelocque, and in which he was himself succeeded by his own son, sent forth into every part of France skilful accoucheures, imbued with his principles, and trained under his eyes. He was a great favourite with Napoleon I., and had the honour to deliver the empress of that child on whom were founded the hopes of

the empire. Dubois contributed several remarkable articles to the Dictionnaire des Sciences médicales.—R. M., A.

DUBOIS, Edward, an English magazine and general writer of some ability, first appeared as an author in 1799, when he published a volume entitled "the Wreath." In 1802 he produced "Old Nick," a satirical novel in three volumes; and in the following year appeared a fine edition of the Decameron of Boccaccio in English, of which Mr. Dubois was the editor. In 1807 he brought out a new and attractive edition of Francis' Horace, and at a later period appeared "My Pocket-Book," a pungent satire on Sir John Carr, the tourist. Dubois associated with the most eminent wits and litterateurs of his time; and if his correspondence with Theodore Hook were published it would prove a rich treat to the reading public. Dubois died January 10, 1850.—W. J. F.

DUBOIS, Guillaume, a French cardinal and statesman, was born on the 6th September, 1656, at Brives-la-Gaillarde, and died at Versailles on the 10th August, 1723. Born of a poor family, he came to Paris at twelve years of age, and studied at the college of Pompadour or St. Michael, at the same time that he had to support himself by acting as valet to the principal. He afterwards obtained employment as tutor in private families, and at length was recommended to M. de Saint-Laurent, governor to the young duke of Chartres, who subsequently became duke of Orleans and regent. Saint-Laurent employed him in a subordinate position in the education of the duke; but, on the death of that gentleman, Dubois was intrusted with the full charge of the royal pupil. He brought him well forward in his studies, and on this account gave great satisfaction at court. But he permitted him, and that most likely for the sake of gaining an ascendency over him, to indulge to the utmost those licentious habits into which he had so early fallen. He accompanied the duke in his campaigns in Flanders, and had gained so great an influence over him that he was employed to induce him to marry the king's natural daughter, madame de Blois. He was rewarded with the abbacy of St. Just for his success in this delicate matter. When the duke was intrusted with the regency in 1715, Dubois became councillor of state, and, two years afterwards was sent as ambassador-plenipotentiary to England, where he signed that triple alliance which, after the accession of Philip V., became the quadruple alliance. He was made minister and secretary of state for foreign affairs on his return, and, notwithstanding his notorious incapacity for so sacred an office, promoted to the archbishopric of Cambray. The year following, the scandal was aggravated by his elevation to the cardinalate. Innocent XIII. made a long but ineffectual resistance; and it is said that his forced compliance hastened his death. Cardinal Dubois was in 1722 admitted a member of the council of regency, and soon after raised to the dignity of first minister of state. This unscrupulous man, who brought disgrace upon France by fostering that shameless profligacy which characterized the Orleans administration, died in the year 1723, shortly after the French clergy had chosen him their first president.—R. M., A.

DUBOIS, Jean, a French sculptor, born at Dijon in 1626; died in 1694. He worked especially for his native place, which still retains some of his fine productions in the churches of Notre-Dame, St. Michel, and St. Benigne. His bust of Chancellor Boucheret is particularly noted by his chroniclers as having procured him an invitation to remove to, and establish himself in the capital, which, out of love for his family and for quiet life, he prudently and modestly declined.—R. M.

DUBOIS, Jean-Antoine, a French missionary, and one of the directors of the seminary of foreign missions, was born at Saint-Remèze in 1765, and died at Paris in 1848. In 1791 he went to India as a missionary, and made Pettah, near Seringapatam, the centre of his labours. In spite of the many admirable qualities which he possessed, his thirty-two years of zealous efforts amongst the Hindoos proved utterly unfruitful. He returned to Europe, and published at London "Letters on the State of Christianity in India," in which he states that, in the actual circumstances of that country, the conversion of its inhabitants seems something like an impossibility. Dubois has also published some other books relating to India.—R. M., A.

DUBOIS de Jancigny, Adolphe Phillibert, born in Burgundy, May, 1735, became professor of international law at Warsaw through the favour of Stanislaus Poniatowski; but finding himself unable to live away from Paris, he abandoned the professorship and royal favour with the less regret, as Malesherbes, afterwards renowned for his advocacy of Louis XVI., took him into his house and confided his grandson to his care. Dubois narrowly escaped the fate of the virtuous and heroic Malesherbes, with whom he was imprisoned. Napoleon appointed him prefect of the department of the Gard, a post the more grateful as it enabled him to take measures for the preservation of the Roman remains at Nismes. He died in 1808.—J. F. C.

* DUBOIS, Paul François, an eminent French journalist, born at Rennes in 1795. At an early age he was employed as a teacher of mathematics, then as professor of Greek, and afterwards of rhetoric. He was the most active of the band of clever and enthusiastic journalists who established the *Globe* newspaper, and as principal editor he paid the price of his hostility to the government of 1830 in fines and imprisonment. In the following year he was elected to the chamber of deputies, in which he sat till 1848. During this period, besides filling for several sessions the post of secretary to the chamber, he took an active share in the deliberations of the council of public instruction, and occupied in succession various academic offices. He withdrew from public life in 1852.—J. S., G.

DUBOS, Jean Baptiste, born at Beauvais in 1670. Originally educated for the priesthood, he abandoned theological study for that of public law, and receiving a situation in the foreign office, was fortunate enough to attract the attention of the minister de Torcy, who employed him on various diplomatic missions. He even took part in the famous treaties of Utrecht and Rastadt. The address which he displayed recommended him to the regent duc d'Orleans, and his minister, Cardinal Dubois, who rewarded him in a way not unusual with this pair of profligates, by the bestowal of rich ecclesiastical benefices. Dubos, true to his character of sceptic and diplomatist—as understood at least by his countrymen—thought it philosophical to meet death with pointed epigrams about the few things to be regretted, and the pleasant reflection that he would be relieved from the necessity of having anything more to do. Amongst his works appeared a distinct prophecy of the revolt of the American colonies against Great Britain. Without any knowledge of painting, and without poetical genius, he yet wrote critical reflections on both arts, marked by singular discrimination; but when he turned to history, which would seem to be more in accordance with his habitual employments, he fell into absurd paradox. His attempt to prove that the Franks never had recourse to arms for the conquest of the Gauls, but entered by friendly invitation, brought on his head a critical castigation by Montesquieu. The French Academy deemed him worthy to be their secretary during his lifetime. He died in 1742.—J. F. C.

DUBRAW, John, a Bohemian historian, was born at Pilsen in the fifteenth century; died in 1553. His family name was Skale. By letters-patent of nobility, the not assuming name of Skale was changed into the acknowledged title of Dubrawski (in Latin Dubrarius). He was soon appointed assessor of the supreme council of Olmütz under the presidency of the bishop Stanislas; and in 1531 he became himself bishop of the same diocese. Both a pious clergyman and a diplomatist, he acquired a great reputation in his embassy to Silesia, where he had been sent by Ferdinand I. He finally was appointed president of the high court of justice of Smalkade in the celebrated rebellion-trial in 1542. Dubraw's principal work is a "History of Bohemia," in twenty-three books or divisions, Prostau, 1550. It is very difficult to obtain it complete. A new edition was published at Basle, 1575, in folio. He is author of various MS. works on the scriptures; "Commentarium in Psalmum v. Davidis;" "De Piscinis," &c.—Ch. T.

DUC, Fronton du (in Latin Ducæus), a French theologian, was born at Bordeaux in 1558, and died at Paris in 1624. He entered the Society of Jesus, and, after teaching in several colleges of his order, became in 1604 librarian to the college of Clermont at Paris. The elder Casaubon having inspired Henry IV. with the design of printing the manuscripts belonging to the bibliotheque royale, the French clergy intrusted the jesuits with the editing of the Greek Fathers. Fronton was the first chosen for this important task, to which he devoted all the rest of his life. He published "L'histoire tragique de la Pucelle de Domremy, autrement d'Orleans, nouvellement départie par actes, et representée par personnages, avec chœur des enfants et filles de France et un avant-jeu en vers," &c. (in this work there is

a dissertation by M. le Docteur du Haldat, a descendant of one of the brothers of Joan); "Sancti Gregorii, episcopi Nysseni, Opuscula;" "S. Joannis Chrysostomi opera omnia, nunc primum Græce et Latine edita," &c.; "Bibliotheca Veterum Patrum," &c.; "Nicephori Callisti Ecclesiasticæ Historiæ libri xviii., Græce nunc primum editi," &c. The last of these did not appear till after Fronton's death.—R. M., A.

* DUBUFE, Claude-Marie, a French historical and portrait painter, born in 1793, at Paris, where he studied under the great David. Since 1810 he has produced numerous pictures shown at the different French exhibitions. Having secured the favour of fashion by means of a certain affectedly refined style displayed in his works, he executed a vast number of portraits in which he gave more satisfaction to the sitters, than earned glory to himself. His two subjects of "Souvenirs" and "Regrets" have taken a certain *world* by storm, and were multiplied by all means of reproduction. Yet these performances will never rank with many masterpieces of the modern schools, which the same world scarcely notices or comprehends.—R. M.

DUCA, Giacomo del, a native of Palermo, who lived in the sixteenth century, and learned sculpture and architecture under Michael Angelo, of whose he appropriated only the most objectionable features, without being able to redeem his mistakes as a copyist by any original excellence. He disfigured the church of our lady of Loretto at Rome (a fine specimen of San Gallo's architecture) by various contrivances which we cannot call architectural, inasmuch as they were only blunders. The only work by Giacomo, as an architect, which really defies criticism, is the little Palace Strozzi at Rome. As a sculptor he produced little that has come down to us. The tomb of Elena Savelli in St. Giovanni Laterano is perhaps the only work we know of with something like certainty, and it does not confer much fame on its author. Having returned to his native country, he was there elected military architect; but soon afterwards he was despatched by the hand of an assassin, supposed to be a displaced rival.—R. M.

DUCANAL, Charles Pierre, dramatic writer, born at Beauvais in 1766. Like many generous and ardent spirits, he hailed the revolution of 1789 as the advent of a new era; but shrinking from the enormities perpetrated during the Reign of Terror, he allowed his sentiments to overmaster his reason, until he drifted into the opposite extreme of attachment to arbitrary government. A satirical comedy, produced under the directory, in which he held up the old revolutionary committees to ridicule and scorn, met with great success. Although marked out for favour by successive governments, yet such was the boldness of his criticism that he could not retain place, and was obliged to support himself by his pen. He wrote several comedies and political pamphlets. His death took place in 1835.—J. F. C.

DUCANGE, Charles Dufresne, a historian of great learning and prodigious industry, was born at Amiens in 1610, where he studied at the Jesuits' college. In order that he might reside in the capital for the sake of more easy access to libraries and intercourse with the learned, he resigned the lucrative post of treasurer to which he had been appointed, and in 1668 took up his abode in Paris. His "Glossarium mediæ et infimæ Latinitatis," which appeared in 1768, was not at first appreciated by the learned, who treated with contempt the barbarous Latin of the monks of the middle ages. Upon reflection it was seen that Ducange's glossary was the first serious attempt made by any modern historian to bring to light the middle ages in true characteristic features. His next attempt was in favour of the Greek writings of the same period, by the glossary which he published in 1688. The example thus set was followed up by the Benedictines with the patient assiduity and critical acumen which have conferred so much deserved renown upon that learned order; so that there now exists a complete history of those interesting middle ages, which with dubious propriety used to be stigmatized as dark. It was Ducange who also, at the suggestion of the great minister Colbert, began that collection of the long line of French historians, from Geoffry de ville Hardouin and the Sieur de Joinville, which, also followed up by the Benedictines, has been patronized by successive governments even to the present day. Besides a "History of Constantinople under the French Emperors," Ducange compiled a "History of France in Seven Epochs," told in abridged facts, such as he delighted to set in order. The number of extracts, with criticisms upon them, which are preserved in MSS. in public libraries, exhibit amazing proof of his industry and powers of research; and yet he was no cold bookworm, but a cheerful, accessible little man, fond of society, and as much beloved as admired. He died in 1688, after he had finished his Greek glossary. Louis XIV. bestowed a pension on his four children.—J. F. C.

DUCANGE, Victor Henri Brahain, French dramatist and novelist, the son of a secretary of embassy at the Hague, was born at the latter place, November 25th, 1783. He studied at Paris, and obtained a subordinate employment under the minister of commerce, from which, however, he was discharged at the restoration of the Bourbons in 1815. He then took to writing plays for the little theatre of L'Ambigu-Comique, Paris, and soon obtained a considerable success, which induced him to come forward also as a novelist. But in this capacity he was less fortunate, one of his first works, entitled "Valentine, ou le Pasteur d'Uzès," bringing him into contact with the criminal tribunal, which condemned him to 1000 francs damages and six months' imprisonment for what was called "provocation to civil war." He suffered his punishment, and having gained by this affair some little political renown, started in 1822 as editor of a small journal, called *Le Diable rose*. This and another novel, "Thélène, ou l'Amour et la Guerre," brought again diverse inflictions of imprisonment on him, from which, however, he escaped by flight into Belgium. Returning in 1825, he began writing for the theatre of the Porte St. Martin, and after producing several smaller pieces, brought out his "Trente Ans, ou la Vie d'un Joueur" (Thirty Years, or the Life of a Gambler), which became at once eminently successful, having a run of several hundred nights, and being honoured by translation into the principal languages of Europe. After having written various other plays and novels, amounting on the whole to more than fifty separate works, the author died on October 13, 1833. His acknowledged best production, besides the drama just mentioned, is a novel entitled "La Luthérienne, ou la famille morave," 6 vols. Paris, 1825.—F. M.

DUCAREL, Andrew Coltée, English antiquary, born in 1713, was descended from an ancient Norman family settled at Caen. His father came to England shortly before or shortly after the birth of his son, and took up his abode at Greenwich. Educated at Eton, where the young Frenchman met with an accident, which deprived him of the sight of one of his eyes, and was for some time under the care of Sir Hans Sloane, he entered St. John's college, Oxford, obtained the degree of LL.D. in 1742, and became a member of the College of Doctors' Commons in 1743. In 1755, a year memorable to the cultivators of archæological science as the date of the incorporation of the Society of Antiquaries, Dr. Ducarel was elected a fellow, and in the same year he was appointed commissary of the peculiar and exempt jurisdiction of the collegiate church of St. Katharine, near the Tower, the history of which structure, from its foundation in 1273, he afterwards compiled for the use of Queen Charlotte. In 1758 Archbishop Herring appointed him commissary of the city and diocese of Canterbury, and in 1776 Secker preferred him to some subdeaneries in Sussex. With this last the list of his preferments closed; but, although never obtaining high ecclesiastical dignity, he was no obscure person in the society of churchmen, his antiquarian labours, and his post of librarian at Lambeth, to which he was appointed in 1757, bringing him acquainted with many eminent prelates. In 1762 he was elected a fellow of the Royal Society. It was his custom for many years to pass the month of August exploring, in company with his friend Samuel Gale, the haunts of the author of the Britannia, who was to this simple-hearted and industrious man, "guide, philosopher, and friend." He died somewhat suddenly at South Lambeth in 1793. His works are all antiquarian or topographical. The following are the most important—"A Tour through Normandy," 1754; republished, 1767; Twelve letters addressed to the Society of Antiquaries of London, illustrating a series of Anglo-Gallic coins of the ancient kings of England; "Some account of the town, church, &c., of Croydon," 1783, in the Bibliotheca Topographica Britannica; and in the same work, "The History and Antiquities of the Archiepiscopal Palace of Lambeth," 1785.—J. S., G.

DUCAS, Michael (Μιχαηλ ὁ Δουκας). The precise dates of his birth and death are unknown; he flourished towards the middle of the fifteenth century. After the taking of Constantinople he found a refuge at Lesbos, and was employed by the prince of that island in several diplomatic missions. In 1462 the island

was united to the Ottoman empire. Ducas went to Italy, and wrote a historical work which commences with the creation, and ends with the taking of Lesbos in 1462. The history is of value for the reigns of John Paleologus and of his successors, Manuel, John, and Constantine. In the edition published at Bonn of the Byzantine historians, the orginal has been revised by Bekker, and an Italian translation of early date found at Venice by Ranke is added. Cousin has translated his work into French.—J. A., D.

DUCCIO dì Buoninsegna, a Sienese painter and architect of the thirteenth century, the author of a large picture or board, painted on both sides, representing the Virgin and several saints, treated with all the characteristics of Byzantine art. He also made the designs for many pavements in mosaic, in which he displayed great skill in representing different animals. As an architect, it is recorded that he gave the plan for the façade of the late church of St. Paul at Sienna, now transformed into a club.—R. M.

DUCHANGE, Gaspard, a French etcher and engraver, born in 1662; died in 1756. He attained celebrity as an engraver of portraits and historical subjects. His works are exceedingly numerous, for he continued to labour almost till the close of his patriarchal career. In representing female flesh he is reputed to have excelled all preceding engravers.—R. M.

DUCHAT, Jacob Le, born at Metz in 1658; died at Berlin in 1735. Duchat studied law at Strasburg, and practised as an avocat till the revocation of the edict of Nantz. In 1701 he went to Berlin, where he held a judicial office. Duchat was fond of the literature of the sixteenth century, and published several works illustrative of the history and manners of that period. He edited the Satyre Ménippée, and the works of Rabelais. He gave Bayle a great number of notes for his dictionary.—J. A., D.

DU CHATEL, Tanguy, a French warrior, was born of an ancient noble family of Leon in Brittany. His elder brother, Guillaume, met his death in an attack upon Dartmouth, whereupon Tanguy, who had already distinguished himself by his prowess, headed an expedition against that town, and delivered it up to fire and sword. Upon the assassination of the duke of Orleans, into whose service he had entered, he put himself under the banner of the duke of Anjou, Louis II., whom he followed into Italy and back again to France. He became provost of Paris during the period of the terrible contests between the Burgundians and the Armagnacs, of the latter of whom he was for some time the declared leader. When at length both parties had become wearied with their long strife, Tanguy brought about a conciliatory interview in 1419 between his master and the duke of Burgundy. A second meeting was appointed to take place at the Pont de Montereau. At this meeting the duke was assassinated, and the Burgundian historians assert that it was instigated by Du Châtel, if, in truth, he did not himself participate in the barbarous deed. The evidence against him, however, is not absolutely conclusive. After 1425 he retired from the court and took up his residence at Beaucaire. He retained the title of provost, with the pensions, and a guard of fifteen archers appointed by the king. He died in the ninetieth year of his age.—R. M., A.

DU CHATEL, Tanguy, nephew of the preceding, vicomte de la Bellière by his marriage with Jeanne, vicomtesse de la Bellière, chevalier de l'ordre du roi, &c., was the younger son of Olivier and of Jeanne de Plœuc, and died in 1477. He succeeded to his uncle's interest in the favour of Charles VII., and, at the death of that king, was the only one of the courtiers who did not basely forsake his corpse to welcome, after their fashion, the new monarch. The court's brutal neglect of his dead master entailed upon Du Châtel the care and expense of his decent burial. After a while Louis XI. was glad to attach to his interests so faithful and noble a man; and Tanguy accordingly was employed in the most difficult embassies, and promoted to high place. Strange to say, however, he died poor, and in his last moments had to depend upon the king, by whom he was deeply lamented, for the providing for his daughters and the payment of his debts.—R. M. A.

DUCHATEL (in Latin Castellanus), Pierre, a French prelate, was born at Arc in Barrois, and died in 1552. Having early lost his parents he found a protector in Pierre Turrel of the college at Dijon. After this he went to Basle, where Erasmus procured him employment as a corrector of the press with the famous printer Frobenius. He left that city on the suppression of the Romish worship; and, after much wandering, was recommended to Francis I., who attached him to his person. He was made bishop of Tulle in 1539; of Mâcon in 1544; and in 1551 of Orleans. He deserves to be remembered for using his great influence on the side of toleration in that most intolerant age. He arrested for some time the calamities hanging over the Vaudois, opposed himself to the punishing of the Huguenots, and lent his protection to Robert Stephen, the celebrated printer, when harassed by the Sorbonne.—R. M., A.

DU CHATELET, Gabrielle Emilie, Marquise, born in Paris, December, 1706. At an early age she began to study Latin, English, Italian, mathematics, and the physical sciences, exhibiting an ardent thirst for knowledge, which to the last hour of her life remained unabated; and yet her love of enjoyment was no less than that of women of the world devoting their time to mere pleasure. While yet a young girl she married the marquis du Chatelet, and their residence became the resort of the most distinguished wits and philosophers of the time. Voltaire for years took up his abode in their country seat at Cirey, where he assisted the learned lady to translate the Principia of Newton. She wrote under his eye the "Institutions de Physique," with an analysis of the philosophy of Leibnitz. A prize having been offered by the Academy of Sciences for the best essay on the nature of fire, the marquise entered the lists; and although she did not prove the successful competitor, the majority of voices in her rival's favour was very small. Her death in 1747 is attributed to exposure after childbirth, incurred by imprudent resumption of her studies. Her son, born in 1727, was executed during the Reign of Terror; and her grandson, a general, after being wounded in battle, was arrested as a Girondist, and to escape the scaffold died by his own hand.—J. F. C.

DUCHÉ DE VANCY, Joseph François, born at Paris in 1668; died in 1704. At an early age, having shown some talents for verse, and produced some successful operas, he became member of the Academy of Inscriptions. The duc de Noailles took him to Spain as his secretary. While there he composed a piece which was acted at Surignan. On his return Madame Maintenon procured him a pension, and employed him in writing devotional dialogues to be recited at St. Cyr; De Vancy had a good voice and talents, which if cultivated would have made him a good actor.—J. A., D.

DUCHESNE, André, on whom has been bestowed the name of father of French history, was born in Touraine in 1584. The famous Cardinal Richelieu, who was ambitious of being looked upon as the great patron of learning and science, took Duchesne under his protection, and conferred on him the post of king's geographer and historian. His works are still regarded as precious historical fragments. He wrote on the antiquities of France, with accounts of the greatness of her kings; also, on the antiquities of towns, cities, castles, &c. He made a collection of French historians; gave a history of the kings and dukes of Burgundy, and edited the works of Abelard, of Alain Chartier, and Etienne Pasquier. Nor did he confine his attention to the history and literature of his own country, for he wrote a history of England and a history of the popes. His whole life was passed in historical research, and of the amount of his labours some idea may be formed by the fact, that besides his printed works, there exist a hundred folio volumes of extracts written with his own hand. It is melancholy to think that the death of such a man should have been caused by his being knocked down, and run over by a horse and cart, as he was strolling along a country road in a state of abstraction, not uncommon to the thinker and student. The event took place in 1640.—J. F. C.

DUCHESNE, Jean-Baptiste-Joseph, born at Gisors in France in 1770, a clever miniature and enamel painter, patronized by the courts of Napoleon I., Louis XVIII., Charles X., and Louis Philippe. He is said to have improved enamel painting, which is a great praise, since he came in the footsteps of the great Petitot. Amongst his remarkable productions, there is a portrait of Queen Victoria after the miniature of Sir W. Ross. He died 25th March, 1856.—R. M.

DUCIS, Jean François, dramatic poet, born at Versailles in 1733. Although belonging to a family poor in circumstances, he became at an early age secretary to the marshal de Belle-Isle, and was, through the same high interest, appointed to a place in the war-office. The same proud spirit of independence which afterwards made him reject the proffered favours of the Emperor Napoleon, led him to throw up his appointment, that

he might indulge without restraint his love of meditation and study. It was the reading of Shakspeare which first inspired his genius, for his early efforts were not marked with success. He neither translated nor, properly speaking, did he imitate Hamlet, Romeo and Juliet, King Lear, Macbeth, and Othello, notwithstanding that he retained the names, followed the outline of the plots, and even preserved whole scenes. What he seems to have done was to have thoroughly imbued his mind with the original, and to have then endeavoured to communicate the spirit of his mighty model, as well as could be effected through the frigid forms consecrated by Corneille, Racine, and Voltaire, and which no poet at the time dared to depart from. He, in fact, treated Shakspeare as others, without incurring blame, have treated the fathers of Greek tragedy, when they brought Clytemnestra on the stage, or pursued Œdipus with the Furies. He did not seek to improve Shakspeare, as has been falsely imputed to him, but to improve his own soul, by study of an author whose works he alone of his contemporaries was able to appreciate. Ducis in the same way imitated Euripides and Sophocles. That he was capable of independent effort is proved by his original tragedy of "Abufar," which was played with great success. Whatever question may be as to the genius of the man, there can be no doubt as to his character, which was simple and noble. Although living in most stirring times, he never took any part in politics. He died in 1816.—J. F. C.

DUCIS, Louis, a French historical painter, born in Paris in 1775; died in 1847. He was the nephew of Ducis the poet, who constantly assisted him with the soundest advices and suggestions. After a short military career, he entered David's studio, and from thence repaired to Italy, where he not only perfected himself, but also produced some of his best works—"The Sappho," and the "Pyramus and Thisbe," for instance. Many are the pictures he executed on his return to France, and several of them are to be found in the palaces of the Luxembourg, St. Cloud, and Versailles. Ducis' paintings are remarkable for good composition, freshness, and brightness of colour, but, above all, for carefulness of execution. The greater number of them have been engraved.—R. M.

DUCK, Arthur, an English civilian, was born at Heavytree, near Exeter, in 1580. He was entered of Exeter college, Oxford, at the age of fifteen; from that he removed to Hart Hall, and afterwards was elected fellow of All Souls. But finding that his inclinations led him to the study of civil law, he took his degree of doctor in that faculty. After returning from his travels, he was made chancellor of the diocese of Bath and Wells, afterwards chancellor of London, and at length master of the requests. He was chosen burgess for Minehead in Somersetshire in 1640, and when the civil war broke out became a great sufferer in the royal cause. Duck, at the request of the king, repaired to the Isle of Wight to assist in the treaty with the parliamentary commissioners. But the treaty could not be negotiated, and the lawyer went back to his residence at Chiswick, where he died in 1649. He wrote among other things an interesting book entitled "De Usu et Auctoritate Juris Civilis Romanorum in Dominiis Principum Christianorum." Dr. G. Langbaine greatly assisted him in this work.—R. M., A.

DUCK, Stephen, was born at Charlton in Wiltshire, and died in 1756. At the age of fourteen he was removed from a school where he had learned to read and write, to pursue the ordinary business of an agricultural labourer. He married early. A few books fell in his way, among them some odd volumes of the Spectator, of Shakspeare, and, what he treasured more than all, the Paradise Lost. Duck caught up a love of verse, and began himself to string rhymes together. His own occupations furnished the subject of one poem, which contains some not unpleasing passages—"The Thrasher's Labour." The clergyman of the parish in which he lived was pleased, and found the means for him of printing his poems. The volume was dedicated to the queen, who made the thrasher yeoman of the guards, and gave him a pension of thirty or of fifty pounds a year. The poor man's good luck provoked the spleen of Swift, who amused himself in ridiculing him in rhymes, which still preserve the thrasher's name. Among Duck's poems are imitations of Horace and Claudian. These were regarded as proving that he had Latin enough to enable him to take orders without any violation of clerical proprieties. He was given the living of Byfleet in Surrey, a benefice of considerable value. He was also appointed keeper of the queen's library at Richmond, and apartments given him, which were continued to a daughter of his after his death. In 1751 he was preacher at Kew chapel. Duck was a popular preacher. He finally became insane, and in a fit of mental depression drowned himself. His poems were published with a life of him by Spence, the author of Polymetis.—J. A., D.

DUCKWORTH, Sir John Thomas, Bart., a distinguished English admiral, was the son of the rector of Fulmer in Bucks, and was born in 1747. He entered the navy in 1759, and attained the rank of lieutenant in 1770. He served in the *Princess Royal*, the flagship of Admiral Byron, during his cruise in the West Indies, and his encounter with the French, under count d'Estaing. He was nominated post-captain in 1780. On the breaking out of hostilities with France in 1793, Captain Duckworth was appointed first to the *Orion*, of seventy-four guns, and then to the *Queen*, a ship of the same force, which joined the channel fleet under Lord Howe. He distinguished himself by his skill and bravery in the famous battle in 1794, which lasted three days, and terminated in the total defeat of the French fleet. Captain Duckworth was one of the officers who received the thanks of parliament for their share in this splendid victory. He served afterwards in the West Indies in 1795, and greatly distinguished himself under Lord St. Vincent at the capture of Minorca in 1798. In the following year he was promoted to the rank of rear-admiral; and in 1800 he took the Swedish and Danish settlements in the West Indies, and was rewarded with the order of the bath. He was shortly after appointed to the Jamaica station, and in 1804 became vice-admiral of the blue. In 1806 he defeated the French fleet sent to succour St. Domingo, and captured four of their ships. For this brilliant success he received a vote of thanks from both houses of parliament; the freedom of the city of London, with a sword valued at two hundred guineas; and a similar gift from the assembly of Jamaica, which cost one thousand guineas. In 1807 he was despatched to the Mediterranean to watch the movements of the Turks, whom it was the object of the British government to draw into hostilities with France. The admiral passed the straits of the Dardanelles with a squadron of seven sail of the line, exclusive of frigates and bombs, and anchored within eight miles of Constantinople, which he threatened to burn if his demands were not complied with. He wasted precious time, however, in useless negotiations, and the Turks, aided by the French, employed the interval thus unwisely afforded them in strengthening the formidable batteries of the Dardanelles. Admiral Duckworth's position soon became perilous, and he was obliged to withdraw. He suffered considerable loss in repassing the straits, and the mainmast of the *Windsor Castle* was cut in two by a granite ball, weighing eight hundred pounds, which was fired from one of the castles. In 1810 Admiral Duckworth was appointed to the Newfoundland station, where he remained four years. In 1812 he was chosen to represent New Romney in parliament. In the following year he was created a baronet, and in 1816 was appointed to the Plymouth station. He died in 1817.—J. T.

DUCLERQ, Jacques, born in 1420; died some time after 1467. He was, by the accident of his marriage with the daughter of a squire of the duke of Orleans, and his own relationship with some persons in the interest of Charles VII., favourably circumstanced to write a narrative of his own times. He inherited from his father some property; and having fixed his abode in the city of Arras, he there wrote his "Chronicle." It begins with the year 1448, and reaches to the death of Philippe le Bon, duke of Burgundy, in July, 1467. The "Chronicle" contains many facts, not found elsewhere, but the style is dry, hard, and colourless. The first edition of the entire work was Reiffenberg's, Brussels, 1823. It is printed also in the Pantheon litteraire.—J. A., D.

DUCLOS, Charles Pineau, born in 1704 at Dinan in Brittany. He died in 1772. Like many other eminent persons, he owed to a remarkable mother his literary eminence. His father dying when he was only two years old, his mother who kept a shop resolved upon giving the boy a good education, calculated to develop the talents she was shrewd enough to discover. The aristocracy of the place saw with astonishment the audacity of the poor widow, who dared to educate her son like a gentleman—a very shocking liberty, as it was then regarded. While at college in the capital, Duclos proved himself worthy of keeping company with the sons of nobles, by defying the sober rules of propriety; but, getting into scrapes

which might have entailed serious consequences on one who could not stand on family privileges, he was obliged to return home. As soon as his wild deeds were forgotten, he went back to Paris, and haunted the cafes frequented by literary wits, where he rendered himself conspicuous by his animal spirits and roystering manners. His first works were light stories, which, being graphic pictures of manners, obtained considerable popularity. Duclos afterwards published his "History of the Reign of Louis XI.," by which he gave proof, that under external levity, he possessed solid qualities. This was followed by other historical pieces, chiefly dealing with the secret memoirs of the reigns of Louis XIV. and XV. He became historiographer to the king, and perpetual secretary of the Academy.—J. F. C.

* DUCLOS, P. L., a French naturalist, well known for his writings on the mollusca. His papers are principally published in the Annales de Science Naturelle, and in the *Magazin de Zoologie*. He has devoted much attention to the species of the genus Purpura, which yield the Tyrian purple.—E. L.

DUCQ, Jan le, a Dutch painter, pupil and successful imitator of Paul Potter, to whom Ducq's works are often erroneously attributed. He was born at the Hague in 1636. After having reached a certain proficiency in his art, he entered military service and became a captain; but having given undoubted and sufficient proofs of his valour as a soldier, he returned to painting once more, and is even said to have become director of the academy of his native city. He is supposed to have died about 1695.—R. M.

DUCQ, Joseph François, a distinguished Belgian painter of modern times, born at Ledeghem in 1792; died at Bruges in 1829. Son of a village barber, he rose to honour, wealth, and fame by means of his indefatigable studies and exquisite taste. Ducq was painter to the king of Holland, director of the academy of his native town, and a member of many others.—R. M.

DUCROS, Pierre, a Swiss artist, born at Lausanne in 1745. Having dedicated himself especially to engravings, he joined Volpato in the publication of some views of Rome and its environs. The success of this work was followed by that of many more of the same kind, chiefly published in Italy. Died in 1810.—R. M.

* DUDEVANT, Amantine Aurore, Baronne, better known by her *nom de plume*, George Sand, was born in 1804. This eloquent lady has written so much about herself, that the particulars of her singular life ought apparently to render the biographer's duty very easy. Besides some ten volumes of personal memoirs, there are little books of travel, and souvenirs, and anecdotes, and scenes innumerable in her many novels, all illustrative of her life, adventures, and character. It is an *embarras de richesses*. A great warrior or statesman, traveller or diplomatist, even if gifted with equal powers of description, could hardly find materials for the twenty and odd volumes of matter which this lady thinks necessary for the explanation, vindication, and assertion of irregularities, which, if quite innocent of deformity, had no need of such foldings and twistings of dazzling drapery, more gorgeous, however, than graceful. The history of George Sand begins with no vulgar heading of birth and education. Without going back so far as the flood, it yet dates from a period very much prior to the time chosen by Tristram Shandy, and with the same view too, that of accounting for eccentricities by circumstances over which the author could not possibly have had any control. If her maternal ancestry—from the lady who took the left hand of Augustus, king of Poland, as her daughter did that of Marshal Saxe, and so on, down to her immediate progenitors—did practically carry out those free matrimonial principles which it is George Sand's mission to enforce, the loose genealogical tree is only held up in philosophic explanation of the latest and richest production of fruit. What could unions of heroes with fascinating artists produce, if not a heroine with an artist's impassioned taste? Twenty volumes are hardly too much to devote to so important a theorem, considering the entertainment afforded by the variety of pleasant illustrations. Brought up in the château of Nohant in Berri, the future George Sand acquired at fifteen those accomplishments which, at a later period, enabled her to adopt male habits and the costume of a man; that is to say, she learned to handle sword and gun, as well as to dance and ride. At the same time she devoured all the books that came in her way. Her mind, there can be no doubt, was open to all immediate impressions, and, under proper guidance, might have been the finest intellect of the age. When sent to the English convent she proved her keen sensibility to higher objects by becoming intensely devout. Hastened too soon away, she was given in marriage to the Baron Dudevant, a person described to be of harsh manners. Her own fortune was very considerable, amounting, in English money, to £20,000. After two children were born, a son and daughter, the parents quarrelled. The husband believed he had good grounds for jealousy; certain it is that the lady, after they parted, took up her abode in Paris with a young law student, and adopted, partly perhaps for the sake of baffling pursuit, the costume of a man. She at first tried to support herself as an artist, having some turn for painting; for at this period she does not seem even to have suspected the profusion of literary powers which were soon to astonish and delight the world. It was at the suggestion of a newspaper editor, who was struck by some articles of criticism, that she wrote "Indiana," which was at once hailed as a *chef d'œuvre*. This was rapidly followed by "Valentine" and by "Lelia." Success certainly wrought no moral miracle. The popular author seemed rather to think that genius had a right to claim exemption from ordinary rules. So fine a mind and so exquisitely organized a nature could not rest satisfied with a questionable position. People of more capacity than conduct generally invent principles to suit their behaviour, while they fancy they blind the world into the belief that their conduct is the result of regulating rules. George Sand's motives for reviling the institution of marriage were, however, too transparent to deceive anybody, and that they do not deceive herself may be proved by her twenty volumes of apology. In 1836 Madame Dudevant instituted proceedings against her husband for the recovery of her dowry, and, gaining her suit, became sole mistress of the château of Nohant, which formed part of her marriage portion. The troubles of a law-suit did not for a moment impede her literary labours, for between 1835 and 1837 she gave to the world "Leone-Leoni;" "Jacques;" "Simon;" "Mauprat;" "La Dernière Aldini;" "Les Maitres Mosaïtes;" "Pauline;" and "Un Hiver à Majorque." In 1840 she threw herself into the revolution, taking part with the red republicans. To her pen is attributed the most startling of those circulars which bore the signature of Ledru Rollin. Since that unhappy period Madame Dudevant has passed her life chiefly in her country abode; and here again comes another convincing proof of how much the thoughts and conduct of this extraordinary woman have been dependent on immediate circumstances. There have issued from this abode stories descriptive of the peasantry, their habits and manners, of a purity, sweetness, and tenderness almost inconceivable from the hand that could have penned "Leone-Leoni." Her daily habits too are in perfect keeping with these incomparable idylls, for she is the Lady Bountiful of the neighbourhood. Even as regards the objectionable productions of former times, the style is of almost unrivalled beauty; scenes the most impassioned and sensual, and of inherent coarseness, are described in words the most clear and limpid. Her exaggerations are never those of language.—J. F. C.

DUDITH, Andrew, a celebrated Hungarian prelate, was born at Buda in 1533. Out of respect to his uncle, the bishop of Veitzen, by whom he was educated, he took the name of Sbardellet. After travelling in England and Holland he was admitted a member of the council of the Emperor Ferdinand II., who also raised him to the bishopric of Tina. Deputed to the council of Trent in the name of the emperor and of all the Hungarian clergy, he spoke with great eloquence against the abuses of the papal court, pleaded for granting the cup to the laity, and reasoned powerfully against the celibacy of the clergy and the non-residence of bishops. For this he was, at the request of the pope, recalled by Ferdinand, who, however, rewarded him for his conduct with the bishopric of Chonat, and afterwards with that of the Five Churches. On the death of Ferdinand he was sent by Maximilian II. into Poland, where he was privately married to Reyna Strazzi, maid of honour to the queen. Upon this he resigned his bishopric, and was excommunicated, and even condemned to the flames as a heretic, by the pope. Dudith at length openly professed the reformed faith, and settled at Breslau in Silesia, where he died in 1589. Modern Socinians have claimed him as a convert to their doctrines, but not, it would seem, upon sufficient grounds. He was a voluminous writer.—R. M., A.

DUDLEY, archbishop of Armagh in the eleventh century. He was held in high estimation for piety and learning, and wrote the "Annals of Ireland" to his own time, which are quoted by the Ulster Annals and by the four Masters.—J. F. W.

DUDLEY, AMBROSE, son of John, duke of Northumberland, was born about 1530. On the attainder and execution of his father, he too was attainted and received sentence of death along with his three brothers. He was confined in the Tower until October, 1554, when the queen pardoned him, and permitted him to come to court. Having been patronized by Philip, Mary's consort, he joined the Spanish army in the Low Countries in 1557, and took part in the famous battle of St. Quentin. His younger brother, Henry, was slain during the siege of that place. About the close of 1557, as a reward for his services, Ambrose Dudley and his brother Robert, afterwards earl of Leicester, were restored in blood. On the accession of Elizabeth he obtained a grant of royal estates in Leicestershire, was made master-general of the ordnance, and was soon after created first Baron De Lisle, and then Earl of Warwick. When Havre was given up to Elizabeth by the Huguenots the earl was appointed to the command, with the title of queen's lieutenant in Normandy. He defended the place to the last extremity against a powerful French army; but, after suffering horrible hardships, was obliged to surrender in the autumn of 1563. During the treaty he was treacherously wounded in the leg with a poisoned bullet, and never completely recovered from its effects. He received numerous honours from the queen, but kept himself aloof from the factions and intrigues of the court, and passed the remainder of his life for the most part in retirement. He was a nobleman of unblemished character and great sweetness of temper, and his usual appellation was "the good earl of Warwick." He died without issue in 1589.—J. T.

DUDLEY, EDMUND, a lawyer and statesman who has acquired an unenviable notoriety in English history, was born in 1462. His father was the second son of John, baron of Dudley. He was educated at Oxford, and studied law at Gray's inn. His ability and profound legal knowledge attracted the attention of Henry VII., who took him into his service, and made him a privy councillor at an unusually early age. He recommended himself to the favour of that rapacious monarch, along with Richard Empson, another lawyer of the same stamp, by his arbitrary prosecutions on old penal statutes; and by means of fines and all kinds of exactions filled the royal coffer, and increased his own patrimony at the expense of the people. In 1504 he was made speaker of the house of commons. The death of Henry, however, at once put an end to the oppressive sway of Dudley and Empson; and one of the first acts of his successor, Henry VIII., was to imprison the obnoxious favourites of his father. They were shortly after attainted of high treason by the parliament, but the king was unwilling to inflict on them the extreme penalties of the law. The people, however, became so clamorous for their punishment, that Henry ordered them for execution, and they were accordingly beheaded on Tower Hill on the 18th of August, 1510. During his imprisonment, Dudley composed a work which he dedicated to the king—"The Tree of the Commonwealth;" but it is still in manuscript.—J. T.

DUDLEY, JOHN, son of the preceding, and ultimately duke of Northumberland, was born in 1502. His mother was a coheiress of the Grays, Viscounts Lisle; and the powerful friends of the family obtained from parliament the reversal of his father's attainder, the year after his execution. Young Dudley was introduced at court in 1523, and soon after he attended the royal favourite, Charles Brandon, duke of Suffolk, in his expedition into France, and was knighted for his gallant conduct there. He attracted the notice of Wolsey, whom he accompanied in his embassy to Paris in 1528; and after the downfall of that minister, attached himself to Cromwell, and through the powerful influence of these two ministers, obtained several offices at court. His handsome person and skill in military exercises, recommended him to the favour of Henry VIII., who created him Viscount Lisle in 1542, and soon after bestowed on him the order of the garter, and the office of high-admiral of England for life. He acquired great distinction by the defeat of the French fleet in 1545, with a greatly inferior force, and his successful attack on the coast of Normandy. Dudley was appointed by Henry one of his executors and guardians of his successor, Edward VI. The earl of Hertford, however, the young king's uncle, prevailed on the other guardians to appoint him protector, and he immediately conferred upon his brother, Thomas, the office of high-admiral, which Lord Lisle was compelled to resign. By way of compensation he was created Earl of Warwick, and made chamberlain of England; but his dissatisfaction with this arrangement led to permanent estrangement between Dudley and the protector—now duke of Somerset. For a time, however, they acted together with apparent cordiality, and Dudley accompanied the protector in his Scottish expedition, in the character of his lieutenant-general, and signalized himself by his conduct and courage at the battle of Pinkie. In 1549 he was sent to suppress the insurrection which had broken out among the commons in Norfolk, under Robert Kett. He defeated them in a general engagement, and prevailed on them to give up their leaders, and to lay down their arms. The administration of the protector had by this time become exceedingly unpopular; dissensions had broken out between him and his brother, the admiral, which led to the execution of the latter (see SEYMOUR). Somerset himself was committed to the Tower, and Dudley was restored to his former office of lord high-admiral. An apparent reconciliation took place betweeen the two powerful rivals, and a marriage was effected between Warwick's eldest son and Somerset's daughter, 3rd June, 1550. In the following year Dudley was appointed earl-marshal of England, lord-warden of the northern marches, and finally created Duke of Northumberland. The arrest and execution of Somerset speedily followed (22nd February, 1552); and on the downfall of his rival, to which he mainly contributed, Northumberland rose to supreme power in the kingdom, and gained complete ascendancy over the young king. The health of Edward, however, began to decline, and the duke, anxious to perpetuate his authority, conceived the rash project of raising to the throne Lady Jane Gray, whom he hastily married to his sixth son, Lord Guildford Dudley, in May, 1553, about two months before Edward died. When that event took place, he caused Jane to be proclaimed queen, in accordance with the will of Edward, and conveyed her for security to the Tower. But this step was exceedingly unpopular throughout the country. An insurrection in favour of the Princess Mary broke out in Suffolk, which speedily became so formidable that Northumberland marched in person to suppress it. But his army gradually melted away; his courage and presence of mind seemed to have deserted him, and hearing that Mary had been proclaimed at London, he caused the same ceremony to be repeated at Cambridge, and throwing his cap into the air, exclaimed, "God save Queen Mary." In spite of this pretended loyalty, he was arrested next day, brought to London, and, on the 18th of August, 1553, arraigned for treason, condemned, and executed on the 21st. Before his death he heard mass; and though he had throughout his life professed great zeal for the protestant religion, he declared himself on the scaffold a member of the Romish church. The truth seems to be that he had no great regard for any mode of faith.—J. T.

DUDLEY, REV. SIR HENRY BATE, born at Fenny Compton in 1745; died in 1824. His father was a beneficed clergyman in Cambridgeshire. The son was educated for the church, graduated at Cambridge, and took orders. He got into habits of expense, to which his means were inadequate, and threw himself upon literature for support. He is said to have originated the *Morning Post* in 1775, and the *Morning Herald* in 1780; the *English Chronicle*, and a French paper, the *Courier de la l'Europe*, were set agoing by him. He was the author of several popular dramas, among others the "Flitch of Bacon." He met at Garrick's the Rev. James Townley, the author of "High Life Below Stairs," rector of a living in Middlesex; became his curate, and continued to write for the theatre. He had become in one way or other possessed of money, and in 1781 the living of Bradwell in Essex was purchased in trust for him, subject to the life of the then incumbent. He took the name of Dudley, and became curate of the living, the reversion of which he had purchased. He laid out on the church and for the parish generally about £28,000. Some of his improvements obtained for him from the Agricultural Society a gold medal. In 1797 the incumbent died. The bishop of London refused to induct Dudley on the ground of simony. During the delay and squabble about the matter the presentation lapsed to the crown, who appointed another. A good deal of talk took place in the house of commons as to the injustice done to Dudley. Sheridan's indignant virtue was awakened in his defence. It was felt that nothing could be done at the time for Dudley in England, and he was shifted to

Ireland; recommended to Lord Hardwicke, then lord-lieutenant; received some immediate preferment, and from time to time, as opportunity offered—it was a day of pluralities—he held more than one valuable living. He was chancellor of the diocese of Ferns. In 1812 he gave up his Irish preferments and was presented to the rectory of Willingham in Cambridgeshire. Dudley was felt to have done some service in Ireland. When he ceased to write farces he turned political pamphleteer, and had his projects for the improvement of Ireland, one of which was a plan for the extinction of tithes, and the purchase of landed estates for the clergy. He earned the doubtful praise of an active magistrate, and was rewarded with a baronetcy. In 1816 he was given a stall in the cathedral of Ely.—J. A., D.

DUDLEY, Sir Robert, who, on the continent, styled himself Earl of Warwick and Duke of Northumberland, was born at Sheen in Surrey in 1573, the son of Robert, the celebrated earl of Leicester, by his illicit connection with the Lady Douglas Sheffield. His father loved him, had him carefully educated, and left him the reversion of Kenilworth and the bulk of his estates. Very handsome, very learned, "especially in the mathematics," very expert in all manly exercises, the young Dudley, when he came to years of maturity, was regarded as the ideal of an English gentleman, and made a great impression at court. His adventurous disposition prevented him from sinking into a mere courtier. At a very early age he fitted out at his own expense, and commanded in person, an expedition to the Spanish main, to Trinidad, and the river Orinoco. He had married the sister of the great voyager, Cavendish, whose laurels he burned to emulate; and his account of his expedition, which comprised gallant fights with the Spaniards, is to be found in Hakluyt's Collection. After his return home, he endeavoured to prove his legitimacy and his claims to the earldoms of Warwick and Leicester—attempts which were defeated by his father's widow, the well-known Lettice, countess of Leicester. Withdrawing in disgust to the continent, he settled at Florence, at the court of the grand duke of Tuscany, where he was made chamberlain to the grand duchess, and by the emperor of Germany created a duke of the holy German empire, on which he assumed his grandfather's title of duke of Northumberland. It is to this Englishman, that Italy owes the improvement of the harbour of Leghorn, its erection into a free port, and the early efflux to it of English merchants. To the literature of navigation and nautical theory, Sir Robert Dudley contributed a now extremely scarce work—"Del Arcano del Mare," Florence, 1630, 1646. In medicine, he is remembered as the inventor of "The Earl of Warwick's Powder," one much in vogue so late as the middle of last century. Anthony Wood claims for him the honour of having "been the first person who broke setting-dogs." He lived magnificently in a palace of his own building at Florence, where he appears to have died in the September of 1649. There is a copious and interesting biography of him in the second and enlarged edition of the Biographia Britannica.—F. E.

DUDLEY, Lady Jane. See Gray.

DUDLEY, Robert. See Leicester.

DUDLEY. See Ward.

DUFAU, Fortune, a native of St. Domingo, brought to Paris by a benefactor believed by some to have been his father. He studied painting under David until obliged to enter the military service, in which he was soon made a prisoner and taken to Hungary, where he resided until peace was concluded. On his return to France, Dufau resumed his former career. He had already produced several good pictures, when he died suddenly of disease of the heart in 1821. No relative or friend presenting himself at his death to claim his inheritance, his goods and chattels passed to government; and amongst them is to be found the best of his works, the "Philosopher in Contemplation."—R. M.

DU FAY, Charles François, a celebrated French savan, whose name has been rendered immortal by his discovery of the twofold nature of electricity, was born at Paris on the 14th September, 1698; died 16th July, 1739. At an early age he obtained a lieutenancy in the army, but devoted himself chiefly to science, and was already known by his researches in chemistry and physics, when he accompanied the cardinal de Rohan to Rome, where he imbibed a strong taste for antiquarian studies. In 1733 he was admitted a member of the chemical section of the Academy of Sciences; and quitting the army, he devoted himself exclusively to scientific pursuits, embracing not only chemistry, but anatomy, botany, geometry, and mechanics; in short, all the branches of physical knowledge that were then cultivated. Latterly, however, his attention was concentrated on electricity, in which a powerful interest was at that time excited by the recent remarkable discoveries of the English philosopher, Mr. Gray. Dufay, in repeating Mr. Gray's experiments, observed that a light body, which was repelled by excited or electrized glass, was attracted by an excited stick of sealing-wax, and *vice versâ*. From this he inferred the existence of two kinds of electricity, similar yet opposite in their nature—vitreous, or that which is produced by rubbing a variety of bodies, of which glass is the type; and resinous, or that which is obtained from sealing-wax, sulphur, &c. This theory, though subsequently abandoned by Dufay himself, is now very generally adopted, with some important modifications which were afterwards introduced by Symmer. Du Fay, in his later years, held under government the office of superintendent of the Jardin des Plantes, which he found in a state of waste and neglect, but left in a flourishing condition; and on his death-bed he recommended as his successor Buffon, the future eminent naturalist, but then unknown to science.—G. BL.

DUFAY, DU FAY, or DUFAIS, Guillaume, more commonly Latinized as Gulielmus, a musician of the fourteenth century. Baini proves his being engaged as a tenor singer in the pontifical chapel in 1380; and since he must have been at least twenty-five years of age to fill that post, we may infer that he was born in 1355 or 1350. He died in 1432. A musical treatise of the beginning of the sixteenth century states him to have been a native of Chimay in Hainault, with such definite preciseness, that its authority may be regarded as decisive of the disputes of historians on the subject of Dufay's nationality. He appears to have visited France, Flanders, and the court of Burgundy, and at the last to have met with the not less famous Egide Binchois, being mentioned with him in a contemporary poem of Martin-le-Franc. Dufay is classed, together with Binchois and our own John of Dunstable, as one of the founders of the art of counterpoint; but the practice of writing in parts prevailed before the time of these musicians. Dufay is said to have been the first to employ suspended discords, and to him is also attributed the extension of the gamut of Guido d'Arezzo, by the addition of some notes above and below it. Some masses of his composition, constructed according to the custom of his age upon favourite secular songs, are preserved in the pope's chapel.—G. A. M.

* DUFF, Alexander, D.D., whose name must ever be honourably associated with the evangelization of India, is a native of Pitlochrie, a small village in the parish of Moulin, Perthshire, where he was born in the year 1802. His father became an earnest christian during the time of the Moulin revival, which took place at the close of the last century during the ministry of Dr. Stewart; and the son appears to have devoted himself from an early period to the work of the ministry. His collegiate life was spent in St. Andrews, where he formed one of the most enthusiastic students and admirers of Dr. Chalmers, whose lectures on moral philosophy he attended (during session 1824–25), although he had previously entered the theological classes. He was known among his class-fellows as a distinguished student, and had taken a leading part in forming a college missionary association; so that when, on the motion of the late Dr. Inglis of Edinburgh, the church of Scotland resolved to establish a mission in India, and a person of approved piety and talents was sought for to organize its plan and commence its operations, the choice fell on Alexander Duff. Unlike most other missionaries, he was left untrammelled by injunctions as to any specific line of operations. Dr. Duff sailed for India by the *Lady Holland* in October, 1829; but the vessel was shipwrecked about thirty miles off the Cape, and Duff lost all his books and papers with the exception of Baxter's Polyglott Bible. Having re-embarked in another vessel, he again nearly suffered shipwreck, the vessel in which he sailed having been drifted ashore on the banks of the river Hoogly. Having arrived at Calcutta, and taken time to survey carefully the field before him, the plan which presented itself to him as best adapted to the state of India, was one that should partake largely of the educational element; the primary object of which should be to give a well-grounded and liberal education to the youth of India, but with this at every stage combining instruction in the truths and literature of the bible. He was led more especially to the adoption of such a plan, from the conviction that the proper

education of the Hindoo mind necessarily carried along with it the subversion of the native superstitions; and also in the hope that he might thus most surely and speedily raise up a native agency, capable of preaching the gospel to their countrymen with advantages which no European could possess. The full exposition of his plan, with the grounds on which it proceeded, was first given by himself in a speech before the general assembly of the Church of Scotland in 1835, which for the clearness of its reasoning, the comprehensiveness of its views, and the singular pathos of some of its descriptions and appeals, has seldom been surpassed, and produced on his audience an extraordinary impression. Many other speeches and addresses have since been delivered by him, scarcely less distinguished for their deep insight into the religious state of India, their practical sagacity, and fervid eloquence. At the disruption of the Church of Scotland in 1843 Dr. Duff joined the Free Church, and founded another institution in Calcutta on the same principles as that over which he originally presided. The principles embodied in these institutions, coupled with the high mental powers associated with them in the person of their founder, and their ascertained results, seem destined to exercise an important influence on missionary operations generally in the East.—P. F.

* DUFFERIN, Frederick Temple Blackwood, fourth baron, born June, 1826. He is the only issue of the late baron and Selina, Lady Dufferin, and succeeded to the title July 21, 1841. He perpetuates the talents which distinguished his maternal ancestry, and has published "Letters in High Latitudes," being an account of a yacht voyage to Iceland in 1856, which display ability and powers of observation.—W. J. F.

* DUFFERIN, Selina, Lady, is the daughter of the late Thomas Sheridan, Esq., and married, July 4th, 1825, the Hon. Price Blackwood, then a captain in the royal navy, and subsequently third Baron Dufferin. We do not often find talent perpetuated throughout successive generations; but in the family from which Lady Dufferin lineally descends it is impossible not to be forcibly struck by the singularly unfailing hereditary transmission of mental power. Lady Dufferin is the sister of the Hon. Mrs. Norton, and both are the granddaughters of Richard Brinsley Sheridan, who was himself the third or fourth illustration of the proverbial talent of his family. The Irish ballads and lyrics of Lady Dufferin appeal powerfully to the heart; they are sometimes exceedingly beautiful, and always racy of the soil. The most effective are probably "Terence's Farewell," and "The Irish Emigrant's Lament." Like Moore, she sings her own songs with exquisite taste and feeling, and Mr. Lover thinks that Moore alluded to her when he wrote—

> "Beauty may boast of her eyes and her cheeks,
> But love from the lip his true archery wings;
> And she who but feathers the shaft when she speaks,
> At once sends it home to the heart when she sings."
>
> —W. J. F.

DUFOUR, Leon, a distinguished French entomologist. He was at one time physician to the third corps of the French army in Spain. Has was a member of the Natural History Society of Paris, and a corresponding member of the Institute. For many years he devoted himself entirely to the subject of entomology, and his numerous papers appeared in the Annales des Sciences Naturelles, and in the Transactions of the Entomological Society of France. The titles of eighty-nine of these papers are given in Agassiz and Strickland's Bibliography of Zoology published by the Ray Society. He published, in 1833, "Anatomical and Physiological Researches upon the Hemiptera, accompanied by considerations relative to the natural history and classification of these insects." It was accompanied with nineteen illustrative plates. He died in 1865.—E. L.

DUFRENOY, Adelaide, a French poetess, born at Nantes in 1765; died in 1825. Married to a wealthy official, both were reduced to misery by the great Revolution. Obliged to accept a small place at Alexandria in Piedmont, M. Dufrenoy became blind, and his accomplished wife resigned her Latin and English studies to copy law papers, which it was her husband's duty to register. During leisure hours she relieved her sorrow by writing elegies, which, having their source in true feeling, and conveyed in beautiful language, excited sympathy and admiration. Napoleon conferred on her a pension, and enabled her to return to Paris, where some of the most eminent persons of the time courted her society. Besides her elegies, she published prose tales and educational books. Out of gratitude to the emperor, she followed Maria Louisa to Cherbourg on the eve of her husband's abdication.—J. F. C.

* DUFRENOY, Pierre Armand, a distinguished French geologist and mineralogist, was born at Sevran in France in 1792. His early studies were carried on at the lycée imperial, and in 1811 he was admitted a pupil of the école polytechnique. In 1813 he entered the corps of mining engineers, In this department he had an opportunity of indulging his taste for the study of geology and mineralogy. One of the most important labours of his life has been the production, in conjunction with M. Elie de Beaumont, of a general geological map of France. This work was many years in preparation, and was published in 1841. It was accompanied by an explanation in three volumes quarto. The eastern districts of France, with Savoy and Piedmont, were surveyed by M. Elie de Beaumont, whilst M. Dufrenoy performed all the work of the western districts. In 1837 M. Dufrenoy visited England, charged by the government with a mission to visit and report upon the hot-blast furnaces. On his return he published a report on the metallurgical industry of England. He has also devoted considerable attention to the volcanic strata of France, and has published a work on the relation of the tertiary to the volcanic strata of Auvergne. He has also investigated with great care the geology of the Pyrenees, and published several papers thereon. His contributions to other departments of geology are very numerous and important. He is a member of the Academy of Sciences, director of the school of mines, commander of the legion of honour, and professor of mineralogy at the imperial school of mines, and also professor of geology in the école des ponts et chaussées.—E. L.

DUFRESNE. See Du Cange.

DUFRESNY, Charles Riviere, comic writer, was born in Paris in 1648, and died in 1724. He was descended from La Belle Jardiniere, the mistress of Henry IV., and was appointed, out of deference to his royal blood, valet de chambre to Louis XIV., whose own illegitimate children were graced with the highest titles of nobility. His love of pleasure was such that he would make any sacrifice for ready money. The king granted him a monopoly of glass manufacture, which authorized him to levy a handsome annuity on the glassmakers; but they got rid of the exaction by a round sum, not to be resisted. Finding that his washer-woman possessed some savings, he married her, and spent the money. His fame as an author rests chiefly on his connection with the highly-talented comic writer Regnard, in some of whose popular pieces he shared. Montesquieu is said to have taken the hint of his Persian Letters from a pleasant little work of Dufresny.—J. F. C.

DUGARD, William, a learned schoolmaster, was born at Bromsgrove in Worcestershire in 1605. He was removed from a school in Worcester to Sidney college, Cambridge, where in 1626 he took the degree of B.A., and in 1630 that of M.A. Appointed master of Stamford school in Lincolnshire, he was after a few years placed at the head of the free-school at Colchester. This situation he resigned in 1643, and in the following year became head master of Merchant Taylors' school. Here his talents as a teacher gained him great popularity; but his successful career was terminated in 1650, when, for showing too great an affection to the royal cause, and especially for printing an edition of Salmasius' Defence of Charles I. at a press in his own house, he was deprived of his school and sent to Newgate. After regaining his liberty he opened a private school, but was soon afterwards restored to his former position by the same council of state which had sent him to prison. It is said that this council, along with Milton, took advantage of his unhappy circumstances to force him into their employment. Among other things, they made him print Milton's Answer to Salmasius. Dugard continued at the head of Merchant Taylors' school till about 1662, when he was again dismissed. Upon this he opened a school in Coleman Street, but death in a short time put a period to his labours and sorrows. Dugard published a lexicon of the Greek Testament; "Rhetorices Compendium;" "Lucani Samosatensis Dialogorum Selectorum libri duo, cum Interpretatione," &c.; and a Greek grammar.—R. M., A.

DUGAS, Montbel, born at St. Chamond in 1776; died in 1834. Educated at Lyons. For a while in the army. His family were engaged in commerce, and he left the army to join them in business. He had to visit Paris occasionally, and thus formed an intercourse with literary men. He produced a vaude-

ville which had great success. In 1803 he became member of the Academy of Lyons. He now began to study Greek, and in 1815 published a translation of Homer, said to be the best French translation, and to have preserved the simplicity, grace, and splendour of the original. He has, we regret to say, fallen into the heresy of Vico and Wolff, and contends against the true faith of one only Homer. For the last four years of his life Dugas was representative of Lyons, and was very useful on all commercial questions. He died in 1834, bequeathing his library to his birthplace, with funds for its maintenance.—J. A., D.

DUGDALE, Sir William, Knight Garter King of Arms, a very celebrated antiquary and genealogist, was born at Shustock, near Coleshill, county Warwick, September 12, 1605. His father was John Dugdale, gentleman of that place, M.A. of St. John's college, Oxford; and his mother Elizabeth, daughter of Arthur Swynfen of Dunchurch, a younger son of William Swynfen, Esq., of Swynfen, county Stafford. The family of Dugdale had long resided in Lancashire, and were established at Clitheroe in that county. When young Dugdale was about seven years of age, he received his first instruction in "gramér learning" from Mr. Thomas Sibley, curate of Nether Whitacre, a town at no great distance from Shustock. From this place he was removed at the age of ten to the free school of Coventry, then under the superintendence of Mr. James Crauford, with whom he remained until he had attained the age of fifteen, when he returned home to his father, and read with him Littleton's Tenures, and some other law books and history. In two years after, his father growing old, and being anxious to see his son settled in life, the future antiquary married Margery, second daughter of John Huntback of Seawall in Staffordshire. This event took place on the 17th March, 1622, and he then left his home to "table with his wife's father, taking upon him some petit employment." Upon the death of his own parent, July 4, 1624, he set up housekeeping at Fillongley, near Shustock, where he had inherited a small estate called Hollow Oak house. But in 1625 he parted with it, having bought Blythe hall in the same neighbourhood, which still remains the seat of his descendant. Here it was that he composed or planned most of his books, particularly the "Antiquities of Warwickshire," one of the earliest and the best of our county histories. As his fame became more diffused, so did the circle of his antiquarian acquaintance. By Burton, the historian of Leicestershire, he was introduced to Sir Simon Archer of Tamworth, a great Warwickshire collector, who assisted him with the materials he had got together, and brought him acquainted with most of the gentlemen of the county, "who, being desirous, through Sir Simon's incitation, to preserve the honour of their families by some such public work as Mr. Burton had done by those in Leicestershire, did willingly afford him the sight of their old deeds and evidences." Again the antiquarian circle widened. Sir Simon having persuaded Dugdale to accompany him to London, introduced him to the celebrated Spelman, who was then fourscore years of age, and who, being much struck by the young antiquary's knowledge, recommended him to Thomas, earl of Arundel, earl marshal, and thus secured his admission to the college of arms. Nor did the kindness of Sir Henry Spelman rest here, for soon afterwards he made Dugdale acquainted with Roger Dodsworth, a Yorkshire gentleman, who had accumulated an immense body of material touching the ancient monasteries. To this fortunate introduction, the world is indebted for Dugdale's greatest work, the "Monasticon Anglicanum;" for had not these treasures been intrusted to his able hands, it is probable that they would long have remained a mere *indigesta moles*—an accumulation valuable indeed, but without light and without order—a mass of stone hewn and shaped from the quarry, but wanting the skill of the architect to fashion it into a regular and perfect building. His industry, however, was not confined to working on the labours of others. The tempest of civil war began to be heard, rolling nearer and nearer, and he determined to employ the brief interval of quiet yet left to him, in searching and transcribing every document and record that might be useful in carrying out the works that he had more or less forward in conception. This he did in St. Paul's cathedral, Westminster abbey, Peterboro', Ely, Norwich, Lincoln, Beverley, York, Chester, Lichfield, and, in fact, in almost all those cathedrals and churches wherein any tombs or inscriptions were to be found. When, at length, the great civil war broke out, King Charles commanded Dugdale's attendance as pursuivant of arms, and in that capacity he followed the royal army, and made proclamation on several memorable occasions. He summoned the castles of Banbury and Warwick to surrender, and at one time we find him acting as a guide to a party of soldiers sent, under Sir Richard Willis, to fetch off the garrison of Kenilworth castle; his knowledge of the county peculiarly qualifying him for such an office. They effected their object with much expedition, yet not so fast but that they were set upon by a body of parliamentarians on their way back. These they had the good fortune to rout, making a few prisoners; and Dugdale, the pursuivant, was despatched to the king at Nottingham with the glad tidings. Oxford was now made the chief abode of the king and his court; in fact, it was the stronghold of the royal party; and Dugdale, taking advantage of the occasion, was admitted master of arts. Here he remained for four years, his estate being sequestered, and here he was created Chester herald, April 16, 1644. Yet all these various cares and avocations were not sufficient to fill up the time of one whose industry was so indomitable. He found leisure to continue his researches for his "History of Warwickshire," to ransack the Bodleian for information for the "Monasticon," and to keep a minute diary, not only of what passed in the city in which he was sojourning, but also of the many stirring events that were daily and hourly occurring in other parts of the kingdom. The surrender of Oxford made another change in the fortunes of Dugdale; or rather, we should say, restored him to that private life which was more congenial to his habits. The result was the production under great difficulties and outlay of the first volume of the "Monasticon" (eventually completed in three volumes), and of the "Antiquities of Warwickshire." Better times were now about to dawn upon our antiquary. The people had grown weary of their fanatical masters; and Charles II. was about to be restored to the throne of his ancestors, when, to prevent the importunity of others, Sir Edward Hyde, then lord chancellor, petitioned the king on behalf of Dugdale for the office of norroy king of arms, which had become vacant by the death of Henry St. George. This was readily granted, when the new heraldic king hastened at once by his energy and diligence to show himself worthy of his new honours, as the books of his visitations of the several counties remaining in the office of arms sufficiently make manifest. In the year following, 1661, appeared the second volume of the "Monasticon;" and we next find him engaged upon a work that might have been imagined *alienum a Scævolæ negotiis*, a historical work on "Embanking and Draining the Fenns and Marshes of the Kingdom." Then followed his famous "Origines Judiciales;" and not long after, his great work on the "Baronage of England," which, though far from faultless, exhibits an extraordinary spirit of research, and a conscientious exactness that was seldom if ever satisfied with anything short of the evidence of his own eyes. As illustrating the history of the peerage families of England, this work is unrivalled; it is still the first authority on the subject—the text-book of genealogists. A writer so truly honest and learned might well be thought entitled to the highest rewards usual to his profession; and in this same year, 1677, he was created garter king of arms, receiving also the honour of knighthood at Whitehall. After a few years' enjoyment of this last dignified office, Sir William Dugdale died at Blythe hall on the 10th February, 1685; and his body, being conveyed to the parochial church of Shustock, was there deposited in a stone-coffin in a little vault, which he had some time before caused to be made under the north side of the edifice. Over the vault is a large tomb of freestone in form of an altar, with his arms, impaling his wife's, carved on the side; and above it is a mural tablet of white marble with an inscription to his memory. His best epitaph, however, is to be found in his numerous works, and the repute his writings are held in even unto this day. Not many years since a splendid edition of the "Monasticon" was produced under the auspices of Sir Henry Ellis and Dr. Badinel. Dugdale's only son, Sir John Dugdale, became norroy king of arms.—B. B.

DUGES, Antoine Louis, a celebrated French accoucheur, physiologist, and naturalist. This extraordinary man was born at Mézières, Ardennes, on the 19th of December, 1797, and died at Montpellier on the 1st of May, 1838. He was descended from a long line of medical ancestors, and commenced the study of medicine in Paris in 1816. In 1817 he was made an interne in one of the hospitals, and was appointed prosector of anatomy

in 1820. He graduated with honours in 1821, and in 1823 he was appointed, after a brilliant concours, to the chair of midwifery in the faculty of medicine at Montpellier. He also filled the chairs of pathological anatomy and operative surgery. During his short but brilliant career, he published many substantial works, and above forty articles in the Dictionnaire de Medecine et de Chirurgie Pratiques. His works are as follow—"Researches upon the Diseases of new-born Infants," Paris, 1821; "Physiologico-Pathological Essay upon the nature of Fever and Inflammation," Paris, 1823; "Manual of Obstetrics," 1826; "Discourse upon the Causes and Treatment of Rickets," 1827; "Researches upon the Osteology and Myology of the Batrachian Reptiles, at their different ages," 1834—this work obtained a prize from the Institute of France; "Treatise on Comparative Physiology," 1838, in three volumes. These works are all excellent in their way, and have given to M. Duges an imperishable name amongst the cultivators of medical and physiological science.—E. L.

DUGOMMIER, Jean François Coquille, a French general, was born at Guadaloupe in 1736. After serving many years in the colonial army, he had resigned his commission, and was living in comparative retirement on his large estates in Martinique, when the first throes of the Revolution shook the distant dependencies of the empire. He joined the popular party; and being elected to the command of the national guards in the island in 1789, he nobly sustained a long struggle against the superior forces of the royalists. On the cessation of hostilities there he crossed to France, tendered his services to the republican government, and was appointed to the army of Italy with the rank of general. His principal exploit there was the capture of Toulon from the English in 1793; Napoleon, who served under him as commandant of artillery at that time, called him "un officier de cinquante ans de service, couvert de blessures, et brave comme son epée." He subsequently commanded in the eastern Pyrenees, where, after wresting Collioure, Bellegarde, and several other places, out of the hands of the Spaniards, he was killed in attacking their entrenched camp near Figueras in 1794.—W. B.

DUGUET. See Poussin.

DUHALDE, Jean Baptiste, an eminent jesuit compiler, born at Paris on the 1st of February, 1674, was selected, on the occurrence of a vacancy, to adapt for publication the letters and reports received from the missionaries of the order in various parts of the world. Of the well-known Lettres Édifiantes et Curieuses, the 9th to the 26th Recueils (inclusive) are his handiwork. Deriving his materials from the same source, he published in 4 vols. at Paris in 1735, his elaborate "Description Géographique, Historique, &c., de la Chine," which was long the standard work of reference on the subject of the Celestial empire, and versions of which have appeared in several languages—English among the rest. Perè Duhalde is described as a mild and amiable man, as well as an industrious painstaking compiler, who bore the severe illness of his latest years with fortitude and patience. He died in 1743.—F. E.

DUHAMEL, Jean Baptiste, a distinguished French philosopher, born at Vire in Normandy in 1624, and died in 1706. He in early life displayed great aptitude for mathematical studies. At the age of eighteen he wrote a treatise on the Spherics of Theodosius, which at once gained for him a position in the scientific world. He claims a place in the annals of science, not so much from any distinct contribution to scientific discovery, as from the benefits he conferred by his rational and systematic treatment of physical science. Previous to his time there were no text-books from which the student could obtain a satisfactory knowledge of the actual state of science. Alchemy and astrology still exercised a dominion, and the general facts of science were mixed up and confounded with the wildest aberrations of the human intellect. Duhamel arose to rectify this state of things, and his first attempt was to divest astronomy of the superstitions of astrology. This he accomplished in his "Astronomica Physica." He was the first secretary of the Academy of Sciences founded in 1666. This office he held till the close of his life, and he was therefore favourably circumstanced to be the historian of the progress of science in his day. In his history of the Academy of Sciences, we have a very valuable repertory of the discussions which marked the advance of science down to the period at which he wrote. He visited various countries, and in a diplomatic capacity he resided for some time in England. He subsequently published the observations made in the course of his travels. He wrote a hand-book of modern and ancient philosophy for the use of the students of the college of Burgundy. This long retained its reputation as a standard work. He is still better known as the author of a voluminous work on speculative and practical theology, which long maintained its place in the schools. In his wide range of study physiology was embraced, and he published a work on the subject, which, though now obsolete, bears the stamp of an ingenious and scientific mind. Amongst his multitudinous labours, he was assiduous in his attendance at the academy with which his name was so many years associated; and when death came he was found in the midst of his labours, and with many new projects before him. As secretary of the academy he had a wide circle of acquaintances, by whom he was much esteemed and loved for his profound knowledge and kind conciliating spirit.—W. L. M.

DUHAMEL, Jean-Pierre-François Guillot, a celebrated French metallurgist, was born at Nicorps, near Coutances, in 1730, and died in 1816. After receiving a sort of irregular education he came to Paris, and entered the école des ponts et chaussées, founded by M. de Trudaine. There his rapid progress and excellent abilities attracted the notice of that gentleman, who sent him, along with M. de Jars, to study the science of mining in Saxony, Hungary, and Austria. The Voyages Métallurgiques, which bear the name of Jars, but which are the result of their common labours, showed with how much zeal and intelligence they had applied themselves to their new studies. A change in the administration of the finances having cheated Duhamel of the reward to which he was so justly entitled, he obtained a situation as manager of a large foundry. Under his skilful management the expenses of the foundry diminished to the extent of one half, at the same time that a double quantity of metal was produced. A new science was, in fact, introduced into France. In 1775 Duhamel was appointed commissaire of council for the inspection of forges and furnaces; and his valuable services in that and other capacities procured for him a place in the academy, and a chair in the school of mining established at Paris. His most important work is "Géométrie souterraine élémentaire, theorique et pratiquè."—R. M., A.

DUHAMEL DU MONCEAU, Henri Louis, a celebrated French botanist, was born at Paris in 1700, and died in that city on the 23rd of August, 1782. He was educated in the college d'Harcourt in the first instance. Natural science became his favourite pursuit, and he studied in the garden of plants under Dufay and Bernard de Jussieu. He had a private fortune, and was enabled to devote his time and attention to botany and arboriculture, both in Paris and on his private estate. He was inspector of the navy, a member of the Academy of Sciences of Paris, and a fellow of the Royal Society of London. He did his utmost to advance knowledge in relation to agriculture, commerce, and the mechanical arts. He performed many important experiments in vegetable physiology, more particularly in regard to the formation of wood. These are included in his work entitled "La Physique des Arbres." His writings are very extensive. He wrote elements of agriculture, treatises on fruit trees, on the trees and shrubs of France, on madder, on the transport of trees, on the culture of the vine, on saffron, on the preservation of seeds, and on various mechanical arts. He contributed also numerous papers to the Memoires de l'Académie des Sciences.—J. H. B.

DUIGENAN, Patrick, LL.D., was born in 1735 in the county of Leitrim in Ireland. His parents were said to be Roman catholic peasants; and that a protestant schoolmaster and clergyman, seeing the boy's ability, educated and converted him to his own faith. He entered Trinity college as a sizar, and subsequently obtained a scholarship, and eventually became a fellow, and was called to the bar, filling afterwards the chair of civil law in the university. In 1785 he was appointed king's advocate and judge of the prerogative court, and entered the Irish parliament in 1790. From this period he took a leading part in the politics of the times, especially in the question of the repeal of the union, of which he was from the first a warm advocate, and attacked Grattan with great violence on many occasions. He was made a privy councillor, and died in 1816. Duigenan was all his life strongly opposed to the popular party in Ireland; and hence it is that the notices which we have of him coming from his enemies are unfavourable, and should be accepted with caution. True it is he was coarse in his language,

and even fierce in his political warfare; but he was vigorous, earnest, and candid, well informed and sagacious, and he possessed a sound intellect and no small amount of strong common sense. He indulged freely in satire, which he gave vent to both in conversation and in squibs and pamphlets; and it is recorded of him that on one occasion, when challenged, he took the field with a loaded blunderbuss to the astonishment and confusion of his adversary. "He is charged," says a candid annalist, "with a fierce animosity to the members of the Church of Rome, of which there appears no proof but the opposition which he gave to their claims in parliament; while the fact that he married a lady of that persuasion, and kept a chaplain in his own house for her, affords a very striking indication of unprejudiced temper, and of affections disengaged from such feelings."—J. F. W.

DUILIUS, Caius, a celebrated Roman admiral. He commanded the first fleet that the Romans ever fitted out, and sailed with it against the Carthaginians, 260 B.C. Aware of the superiority of the enemy in the art of managing their ships to advantage during an engagement, Duilius caused the Roman vessels to be fitted with grappling irons, by means of which they could force their opponents to come at once to close quarters, and to depend on personal courage alone for victory. The fleets met near the Liparian Islands, and after a severe struggle the Romans gained their first great naval victory. Duilius obtained a splendid triumph on his return, and other extraordinary privileges were conferred on him as rewards for his distinguished services. He spent the remainder of his life at Rome, highly esteemed by his fellow-citizens of every class.—W. M.

* DUJARDIN, Felix, a distinguished French naturalist. He was born at Tours on the 5th of April, 1801. From early life he was attached generally to natural history pursuits. In 1827 he was charged by the municipality of Tours to deliver lectures on geometry and chemistry applied to the arts. In 1833 he published a "Flora of Indre-et-Loire." In 1834 he came to Paris, where he was engaged by M. Dutrochet to assist him in some zoological researches. He visited the shores of the Mediterranean, and in 1835 published his researches upon the Rhizopoda, to which he was the first to refer the family of the Foraminifera. In 1841 he published the "Natural History of Infusorial Animalcules," in which he opposed many of the conclusions of the celebrated Ehrenberg. In 1843 he published a "Manual of the Microscope." He has been a most successful cultivator of this instrument, and has added largely to the store of facts which it reveals. In 1839 he was made professor of geology and mineralogy at Toulouse, but has since accepted the chair of zoology at Reims.—E. L.

DUKER, Karl Andreas, a celebrated Dutch philologist, born at Unna in 1670. He made his studies at Hamm in Westphalia, and at Franeker, under the tuition of the famed Jacob Perizonius, and in 1701 became professor of history at Herborn, from whence he removed in the same capacity to the university of Utrecht in 1816. In 1734 he resigned on account of ill health, and died on November 5, 1752, at Meyderich, near Duisburg on the Rhine, after having suffered from total blindness during the last years of his life. He is the author of some much-valued editions of the Greek and Roman classics; amongst others of Florus, published at Leyden in 1722, and in a second edition in 1742; of Thucydides, Amsterdam, 1744, folio; of Titus Livius, in Drakenborch's Collection, Amsterdam, 1738–46; and of Aristophanes, Amsterdam, 1747.—F. M.

DU LIS, Charles, born at Paris about 1560. His death occurred between 1631 and 1635. The family of the Maid of Orleans was ennobled, and bore the name of Du Lis or De Lys from the lily emblazoned in the arms then granted them. The monument erected to Jeanne Darc on the bridge of Orleans had been destroyed in 1570. On its restoration in 1575 a controversy respecting her arose, which led Charles, who claimed descent from one of her brothers, to come forward with family memorials and traditions. This introduced him favourably to the most distinguished literary men of France. Charles had been known as a practising avocat. In the time of the league he had supported Henry IV.; and when the king triumphed over his enemies, he shared the fruits of the victory, and held high place in the magistracy. Du Lis published several works connected with his history of Jeanne Darc. Some manuscripts of his own on legal antiquities still rest at Carpentras.—J. A., D.

DULLAERT, Heyman, a Dutch painter, born at Rotterdam, 1636; died, 1684. Placed by his father, a picture-dealer, under the tuition of Rembrandt, he so identified himself with the style of his master that instances happened, after his death, in which some of his works passed for being by the hand of that great artist. It is particularly related of his subject of "Mars in Armour," that it was bought at a public sale at Amsterdam in 1696, as an undoubted painting by Rembrandt.—R. M.

DULONG, Pierre-Louis, a celebrated chemist, was born at Rouen in 1782, and died at Paris in 1838. In his sixteenth year he entered the polytechnic school, and afterwards applied himself to the study of medicine, and practised for some time as a surgeon in one of the poorest quarters of Paris. Attracted by the brilliant discoveries of Davy, he then devoted himself to chemistry, and was fortunate in being appointed a pupil-assistant in Berthollet's laboratory. His progress was such that in a few years he made a variety of important discoveries, not the least interesting of which was that extraordinary compound, the chloride of nitrogen. In operating with this substance, his first knowledge of its nature was obtained from a frightful explosion, which destroyed almost all his apparatus, and deprived him of the use of an eye and two fingers. This unfortunate accident did not abate his philosophical ardour. In 1815 he demonstrated by decisive experiments the true nature of nitrous acid, and he extended from two to four the number of the acids formed by phosphorus. In conjunction with Petit, he wrote an important memoir on the laws of the cooling of bodies, which was crowned by the Academy of Sciences at its sitting of 16th March, 1818, and has been justly regarded as one of the most perfect productions of experimental philosophy. After the death of Petit, Dulong undertook, in conjunction with Berzelius, a new analysis of water, which resulted in establishing beyond doubt the true proportion of its elements. He took also an important part in the researches made by order of government on the elastic force of steam at high temperatures, and verified the law of Mariotte up to twenty-seven atmospheres. Dulong was admitted a member of the Academy of Sciences in 1823. He succeeded Petit as professor of natural philosophy in the polytechnic school.—G. BL.

DUMARESQ, Henry, one of the bravest of the brave, was born in 1792. At the early age of sixteen he entered the British army, and served in no less than eight campaigns. Of these six were in Portugal and Spain, one in Canada, and the last, that of 1815, in the Low Countries. He was present at the sieges of Badajos and Burgos, and the assault of the forts of Salamanca. Besides minor affairs, he took part in no less than thirteen battles, including Waterloo, for which medals were given. He was a staff-officer for nearly nineteen years, and twice fearfully wounded before he attained the rank of lieutenant-colonel. He was subsequently appointed chief commissioner of the Australian Agricultural Company in New South Wales, but deserved a better reward of his country.—J. T.

DUMAREST, Rambert, a distinguished French die-sinker and medallist, born at St. Etienne in 1750; died in Paris, 1806. He worked for a long time at Birmingham.

DUMARSAIS, Cæsar-Chesneau, an eminent grammarian and logician, born at Marseilles in 1676. He entered when young the congregation of the oratory; but disliking the restraint it imposed, he soon left it, and going to Paris began practising as an advocate. He, however, married unhappily, and domestic broils drove him to abandon his profession; after which he acted as tutor in several families, including that of the marquis de Beaufremont. He then opened a boarding-school, but being suspected of indifference to religion, his success in that project was small, and to eke out a livelihood he took to private lecturing. He also, about this time, wrote several articles for the Encyclopédie—amongst them the one on grammar—which, besides displaying a high degree of learning, are characterized by great depth and enlargement of view. They were printed separately in 1722. His chief works are—"Exposition d'une methode raisonnée pour apprendre la langue Latine," 1722; "Traité des tropes," 1730; "Logique, ou Reflexions sur les operations de l'Esprit;" and "Exposition de la doctrine de l'Eglise Gallicane," &c.—the last a posthumous publication. All these works are of high excellence. Dumarsais spent his latter years in the enjoyment of a pension, which admiration of his talents induced the count de Lauragais to grant him. He died in 1756.—J. D.

* DUMAS, Alexandre Davy, a celebrated writer of romance and dramatic author, was born at Villers Cotterets, 24th July, 1803. Although descended from the marquis de la Pailleterie, yet his grandmother was a negress. He himself bears such

unmistakable marks of his origin, that he is understood to have abandoned on sound advice the desire he once cherished of visiting the birthplace of Washington and Franklin, and the land of republican equality. Such a resolution is to be deplored, as the world would have rung with indignation at insults being offered to a man of genius on account of his colour, and a case of prejudiced outrage so extreme might probably have produced a salutary reaction. However, M. Dumas although passionately fond of travelling, and a man of uncommon bodily strength and courage, shrunk from presenting himself in a country where his works are read with delight. His father a thorough negro in appearance, rose under Napoleon to the rank of general; but notwithstanding his valorous deeds he seemed to have been unable to overcome the repugnance with which the first consul, probably on account of the disgrace of his arms in St. Domingo, regarded black heroes. Like Toussaint L'Ouverture, General Dumas died in prison, leaving his son, the future writer, at four years old to the care of a mother too poor to bestow on him the advantages of a regular education. Nor does it appear that he evinced any strong disposition for books; his great animal spirits tempting him rather to feats of agility and strength. At fifteen he was bound apprentice to a notary, fulfilling the term of five years; his only apparent acquisition being that of fine penmanship. On the occasion of a royal visit to a first night representation of one of his plays, the author presented to the late duchess of Orleans a copy of the piece in his own handwriting, which was regarded as a choice specimen of calligraphy. To his handwriting Dumas owed his first step in the way of advancement. Arriving almost destitute in Paris when twenty years of age, he presented himself to the minister of war, pleading his father's services. The minister finding that the only qualification he possessed was that of good penmanship, recommended him as a simple copying clerk to the duke of Orleans. Once in the literary atmosphere of Paris the genius of the youth began to stir. He made some attempts at poetry and plays, which, as is not uncommon, proved spiritless imitations of familiar examples. Towards the fall of the old Bourbon dynasty, a revolution was brewing in the world of letters as great as in the circle of politics, and which was completely determined by the appearance of Mr. Macready and an English company. Amongst the first converts to Romantique principles, as opposed to the old Classique school, rose Alexandre Dumas. The image of Voltaire was thrown down, and that of Shakspeare enthroned in its place. In imitation or supposed imitation of the English school, Dumas produced in 1828 his romantic drama of "Henri III.," which took the town by storm. What the author did was to present an exact picture of the time in every possible respect. Scenery, costume, language were imitated with fidelity, according to the pictures and memoirs found in libraries and galleries of art. Yet this was only the outside, or, as the Germans would say, objective part of the great English model. Perhaps it was enough for a beginning. At all events it was as much as Dumas could give. Other plays followed, and if they were considered to mark increasing power, we fear it was because they chimed in more and more with the growing disregard for decorum, which, with the extravagant tendencies of all violent reaction, was denounced as a dull and frigid chain upon the free rights of fancy. "Antony," which to the critics of the year 1831 seemed a *chef d'œuvre*, was in fact an outrage upon modesty, and "Don Juan de Marana," which in 1837 reached the current notions of the sublime, was a monstrous parady of all that christians hold as most sacred. In this play the Virgin is represented surrounded by adoring angels, and the soul of one lately departed is *seen* to ascend. Dumas did not intend any deliberate profanation of sacred subjects. He merely followed the impulse of the day, for his fancy is quite unrestrained by reflective qualities of any kind or degree. He seeks for effect, and is quite indifferent as to means. Edmund Kean was about the same period made the hero of a drama, with the view of teaching the vulgar and unsound doctrine that genius ought to be free from moral restraint. The comedies of Dumas, although successful, were not so much admired as the tragic dramas. Like the latter they were full of incident, but deficient in delicacy and refinement. In 1839 appeared the "Impressions de Voyage," which exhibited the writer in the aspect of a brilliant and lively narrator; but it was the publication of the "Trois Mousquetaires" in 1845 which in reality crowned, if it did not actually make, the wide-world reputation of Alexandre Dumas as a romance writer of untiring nerve and exhaustless invention. "Monte Christo," which followed, excited no less astonishment and delight. As these stories appeared in daily newspapers, and as the *Roman-feuilleton* had become the most attractive portion of the journal, and as Dumas was the most attractive of novel writers, the demands on his pen increased and multiplied to such a degree, that our author, determined not to allow the golden opportunity to pass, set up a sort of literary workshop, in which a number of clever handicraftsmen were employed to fill up outlines, paint in accessary parts, and even to finish principal figures, on the condition that they took payment quietly and held their tongues. When the troubles of 1848 stopped this mercantile-literary firm, the principal turned his hand to political writing, and, as might have been expected, failed egregiously. Having no capital stock of political knowledge or principle to support the concern, *La Liberte* and *Le Mois* died out one after another; and Dumas, availing himself of the popularity of his "Mousquetaires," set up a lively little publication under a name borrowed from this romance, which continues to do well. Exhaustless invention and boundless animal spirits give to the writings of Dumas an exhilarating character; and if there be questionable passages, he must be acquitted of any studied attacks on feelings or opinions, following, as he ever does, the impulses of the moment, without any thought of consequences beyond amusement. His rapidity of composition is marvellous. A few years ago, being called on by the Theatre Français for a play, he undertook to produce a five-act piece within as many days, and kept his word. The subject being the youthful days of the licentious Louis XV., the imperial censor forbade the performance. Within a week Dumas, to prevent disappointment, presented a second play of equal length. The censor again interfered with a decree against irreverent intrusion on royal peccadilloes, and like an offended soldier who breaks his sword, Dumas flung away his dramatic pen. He has written his own "Memoirs," but they partake rather of the colouring of his lively romances than of sober reality.—J. F. C.

* DUMAS, Alexandre, son of the preceding, was born on the 28th July, 1824. Following at a very early age in the footsteps of his renowned father, he wrote some tales, which failed to attract particular notice until he made one of them the groundwork of a drama, called the "Dame aux Camelias." The heroine, an abandoned woman, remarkable for her fondness for the flower from which she derives her qualification, dies of consumption on the stage; and the affecting incidents of the performance are mainly drawn from her pitiful exhibitions of physical suffering. The morbid interest with which the French public followed the long-protracted agonies of this novel sort of heroine, certainly marked no improvement of popular taste. Young Dumas has enjoyed the satisfaction of finding himself the founder of a new school; for imitators rapidly succeeded, without, however, being able to disturb his supremacy in this new line of art. "Diane de Lys," another questionable heroine of a neglected novel, has sustained a dramatic reputation, which has been further increased by the "Demi-Monde," a piece of the same class. The literary claims of Dumas fils are not all of a spurious character. He has the art of constructing a telling story, and his dialogue is well turned and pointed, displaying much shrewd observation of character.—J. F. C.

DUMAS, Charles-Louis, a celebrated French physician, was born at Lyons in 1765, and died at Montpellier in 1813. He studied medicine at Montpellier, and received his doctor's degree in 1785. After a sojourn in Paris he returned to Montpellier, when he delivered a course of lectures on physiology. He became physician to the hospital de la charite, and in 1791 was appointed vice-professor by the university. Dumas, being physician to the Hôtel Dieu at Lyons at the time when that city was besieged by the army of the convention, had the opportunity of making some valuable observations on intermittent fever. He was afterwards attached to the army of Italy; and, when the reorganization of the medical schools took place, became professor of anatomy and physiology at Montpellier. On the death of M. René, he was thought a proper person to succeed him, and was accordingly, on the incorporation of the college into the université impériale, chosen rector. Dumas was a member of the legion of honour, a corresponding member of the Institute, &c. He wrote "Essais sur la Vie, ou analyse raisonnée des facultés vitales;" "Principes de Physiologie, ou introduction à la science expérimentale, philosophique et médicale de l'homme vivant;" and a considerable number of other works.—R. M., A.

* DUMAS, Jean Baptiste, an eminent French chemist, member of the institute, and senator, was born at Alais, department of Gard, in July, 1800. Like Scheele, Davy, and many other illustrious chemists, he commenced with the study of pharmacy, which he began when very young in his native village, and in 1814 was articled to an apothecary in Geneva. Here he devoted himself with so much ardour to the study of botany and medicine as to attract the notice of the celebrated De Candolle, who kindly encouraged him with his counsels, and gave the young student free access to his library and herbarium. He formed also the acquaintance of Prevost, first as pupil, and afterwards as scientific associate of that distinguished man, in concert with whom he published several papers on the blood, the secretions, the spermatic animalcules, and other physiological and pathological subjects; and when in 1821 he removed to Paris, his reception afforded a flattering proof that his reputation had preceded him, and that his name was already known in scientific circles. It was, therefore, with general approval that in 1823 he was appointed demonstrator of chemistry at the polytechnic school, and professor of chemistry at the Athénée, from which period he abandoned the special study of medicine, and devoted himself exclusively to chemical science. About this time, also, he married the daughter of the celebrated chemist, Alexandre Brogniart. He now commenced a series of researches and publications, which soon obtained for him the highest rank, not only as a skilful experimentalist, but as an original thinker. His early physiological pursuits had particularly prepared him for the study of organic chemistry, which was still in its infancy, and was encumbered with an infinite number of ill-defined bodies, which no one had yet been able to group methodically. His labours and investigations inaugurated a new era in this department of science; and his researches on the ethers and isomeric bodies, his exact determinations of several atomic weights, and particularly his doctrine of *substitutions*, have placed him in the front rank of chemists. On the latter subject he sustained a successful controversy with Berzelius, a man of whom it has been said, that "of all the philosophers of Europe, he could least endure contradiction." It was in 1815 that Dr. Prout announced anonymously his celebrated doctrine, that the atomic weights of all bodies, solid as well as gaseous, are multiples of the atomic weight of hydrogen. The late Dr. Thomas Thomson of Glasgow, who was the first to acknowledge the truth and appreciate the importance of this theory, published in 1818 a revised table of atomic weights, which strongly supported it, and the results of which were further confirmed by a series of systematic researches into the atomic constitution of bodies, which were published by the same chemist in 1825. Even with these illustrations in its favour, Berzelius refused to accept the doctrine of Prout, and actually charged Dr. Thomson with assuming or adapting the numbers to agree with the theory. But Dumas, in a series of carefully-conducted experiments, obtained similar results; and it is chiefly in consequence of his powerful advocacy that Prout's theory is now recognized as the expression of a fundamental law that is all but established. At the same time there are few chemists who are quite prepared to follow Dumas to his extreme inference, that all the simple bodies are merely hydrogen in different degrees of condensation —a theory which would bring us back to the ancient idea of a *first principle*, and the absolute unity of matter.

In 1828 Dumas commenced his great work—a "Treatise on Chemistry applied to the Arts"—which appeared in successive portions, and was completed in 1845 in eight volumes 8vo. This work embodies his prelections at the central school of arts and manufactures, of which he was one of the founders in 1829, and in which he officiated as one of the teachers of chemistry. In 1832 he was elected a member of the Academy of Sciences, and in 1834 a member of the Academy of Medicine, which led to his appointment, after a brilliant concours, to the chair of organic chemistry in the école de medicine. In 1845 he was elected president of the Society for the Encouragement of Industry; and at different times he was named on government commissions charged with the preparation of projects of law on subjects of national importance, such as the imposts on salt and sugars, the ventilation of hospitals and prisons, the new coinage, &c. It was not, however, until 1849 that he appeared on the political arena as member of the legislative assembly for the department of the Nord; and towards the close of the same year he was intrusted with the porte-feuille of agriculture and commerce, which he held till his resignation of office in January, 1851. As one of the ministry, he presented several important projects of law, chiefly with reference to the establishment of institutions for the social and sanitary amelioration of the working classes, and for the improvement of agriculture. It was also during his tenure of office, and under his zealous and enlightened superintendence, that preparations were so extensively and successfully made in France for the Great Exhibition in London, of which he acted as one of the vice-presidents. After the coup d'etat of December 2, he became one of the consultative commission, and was named a member of the senate, and vice-president of the superior council of public instruction.

In the midst of these active employments, and his various engagements as a professor, Dumas has found time to be a voluminous writer: and to enumerate even the titles of his various contributions to chemical science published in different journals, would exceed the limits necessarily assigned to these memoirs. In addition to his early physiological papers, written in conjunction with Prevost, and his great work on applied chemistry, which will ever remain an enduring monument of his industry and extensive research, we may mention the admirable work on "Chemical Statics," in which he was associated in his researches with M. Boussingault, and a volume entitled "Memoires de Chimie," which was published in 1843, containing papers on chemical types, the atomic weight of carbon, the composition of water, &c. The reader is referred also to the *Annales de Physique et de Chimie*, vols. xxxi. to lviii., for several important memoirs on some new chemical compounds, on the atomic theory, isomerism, the nature of indigo, the ethers, wood-spirit, the combination of hydrogen with carbon, and various other subjects. He likewise contributed several important articles to the *Annales de l'industrie française et etrangère*, a periodical which was founded by himself in 1828; also to the *Annales des Sciences Naturelles*, and the *Journal de Chimie Medicale;* and, lastly, a great number of his reports and communications are contained in the *Comptes-Rendus de l'Academie des Sciences.*

Dumas is one of those men who reflect honour on France by showing that in that country the highest political offices are open to men of eminent talent, especially when solid attainment and profound knowledge are combined, as in the case of this philosopher, with a graceful simplicity of style and a copious fluency of diction. These qualifications, added to a boldness in philosophical speculation—which has sometimes been imputed to him as a fault, but which is ever united in his works with a tendency to practical application—and a spirit of patient research which shrinks not from the minutest details, have justly raised him to the highest position in the philosophical world, and have enabled him to exert an important influence in moulding the opinions of his contemporaries.—G. BL.

DUMAS, Matthew, Count, was born of a good family at Montpellier, September 23, 1753. In his fifteenth year he entered the regiment of Medoc as sub-lieutenant. When France armed itself in favour of the revolted American colonies, Dumas, now a captain, was appointed aid-de-camp to the marquis of Puy Sègur, charged to make a descent upon England. That foolish project being abandoned, he took part in the American war. Major in 1784, he was sent, on his return to France, to Constantinople and the Black Sea. In 1791 he organized at Metz the first company of horse artillery formed in France. The department of Seine et Oise nominated him member of the legislative assembly in the same year; of which he became the president the year after in the room of Condorcet. In this office he showed the highest moderation. In 1795 he was appointed a member of the council of ancients, when he made a remarkable oration, offering a crown of oak to Generals Bonaparte and Berthier. He now fled to Hamburg, disgusted with public affairs. Recalled to France in March, 1800, Bonaparte set him to organize the army of reserve at Dijon. In the campaign of 1801 he saved the artillery of the vanguard, engaged during four days at Splugen. To the success of this war he contributed by his zeal, prudence, and activity; and at its close, being nominated councillor of state, he proposed in the name of the government the creation of the legion of honour. Attached to the suite of Joseph Bonaparte, in 1805 he became minister of war at Naples. In 1809 he took part in the passage of the Danube and the battle of Wagram. In 1812 he was intendant-general of the army during the Russian expedition, followed

Napoleon into Saxony, and was made prisoner in the celebrated fight of the nations at Leipzig. He did not return to France till the restoration of Louis XVIII., who greatly trusted him; but having accepted, during the Hundred Days, the direction of the national guard, he was sent into retirement, after forty-five years of active service and twenty-three campaigns. He afterwards was restored to favour, and took part in several important projects connected with the administration of the army. His historical and military publications are numerous. He died in a good old age, much esteemed.—T. J.

DUMÉRIL, André-Marie-Constant, a celebrated French physician and naturalist. He was born at Amiens on the 1st of January, 1774. He studied medicine in Paris, and in 1793 was appointed, after a concours, demonstrator in the anatomical school of Rouen. In 1794 he was appointed prosector in Paris. In 1801 he was elected at the concours professor of anatomy to the Faculty of Medicine of Paris. He was subsequently appointed assistant to Lacepede in the museum of natural history, as professor of herpetology and ichthyology; and, on the death of the latter in 1825, he alone occupied the chair. He was also appointed physician to the maison royale de sante. These important posts he occupied for many years, combining the functions of the physician and the naturalist with distinguished success. He changed his professorship of anatomy in the Faculty of Medicine in 1822 for that of physiology, and in 1830 for that of medical pathology, which he still held in 1856. He published numerous works both in medicine and natural history. He was one of the early editors of Cuvier's immortal Leçons d'Anatomie Comparée. His greatest work is his "Natural History of Reptiles," which was published in conjunction with M. Bibron. This great work occupies nine volumes, and contains one hundred and twenty plates. He was the author of an "Elementary Treatise on Natural History," published by order of the government; "Elements of the Natural Sciences;" and "Analytical Zoology, or a natural method of the classification of animals." He also wrote several medical works, and contributed articles to the dictionaries of natural history.—E. L.

DUMESNIL, Marie-Françoise, the most celebrated French tragedienne of the eighteenth century, was born on the 7th of October, 1711. Her father, a gentleman without fortune, occupied a modest manor-house in the forest of Écouves, near Alençon, and obtained, on account of the severity of his temper, the surname of Tete de Bronze. It might be this excessive strictness, combined with a taste which she had early acquired for the dramatic writers, that tempted her to forsake the paternal hearth. At any rate we find her, between the years 1733 and 1736, engaged with different companies of comedians; first at Strasbourg, and afterwards at Compiegne. In 1737 she made her first appearance on the French stage, in the character of Clytemnestra in Iphigenia in Aulis. Her success was from almost the first moment beyond question. It was evident that an actress of rare originality and power had arisen to delight the nation. As a proof of the strength of this opinion, she was immediately made a member of the society, contrary to the custom which required a certain period of probation. Mlle. Dumesnil owed more to nature than education. She trusted much to the inspiration of the moment, and was naturally most successful in the expression of violent, overmastering passion. It is said that in some of her most tragic representations, the house actually recoiled with fear. When Garrick visited Paris, he went to see Mlles. Clairon and Dumesnil; and being asked what he thought of them, said that a more perfect actress than Mlle. Clairon could not be found, but that when Mlle. Dumesnil appeared on the stage you no longer thought of actresses and acting—it was Agrippina, and Semiramis, and Athalie, that you saw. She retired to private life in 1776, and died probably about the year 1803. The publication entitled, Mémoires de M. F. Dumesnil, ou réponse a ceux d'Hippolyte Clairon, is from the pen of Coste d'Arnobat, and is of little value.—R. M., A.

DUMONT, François, a French sculptor, born in Paris, 1688; died at Lille, 1726; studied under his father, and soon distinguished himself with his figure of David, and that of a Titan; executed several monuments and works for churches; and died in consequence of a fall, which happened whilst erecting the tomb of the duke of Melun. His son Edme, a pupil of Bouchardon, is the author of the well-known statue of Milon of Crotona essaying his strength, now in the Louvre. Edme died in 1775.—R. M.

DUMONT, Jacques Edme, the son of Edme, followed the paternal career and studied under Pajon. His statue of "Liberty" stood for a long time in the church of the Invalides. He executed several busts and tombs of the heroes and great men of his time, as also a few ideal or mythologic subjects. His son, Augustin Alexandre, who to the tuition of his father added that of Cartellier, continues to hold up the fame of this distinguished family of sculptors, and has produced, amongst many and very valuable works, the following—"The Genius on the July-Column;" "Francis I.;" "Louis Prince of Conde;" and "Louis Philippe," for the museum at Versailles; "The statues of Buffon, and of the two marshals, Bugeaud and Sucket," &c.—R. M.

DUMONT, Jean, called the Roman, a French historical painter, who was born about 1700. Having learned the principles of art in Paris, he proceeded, without means and on foot, to Rome, there to complete his artistical education. He took Michel Angelo as his type, but exaggerated all he imitated, besides too often abusing of the effect of foreshortening. Died a rector of the French Academy.—R. M.

DUMONT, Pierre Etienne Louis, born at Geneva in 1759; died at Milan in 1829. His father died early, leaving a widow with five children. She kept a small school for their support. Etienne was educated at the college of Geneva, with the view of his becoming a minister in the reformed church. In 1781 he was ordained, and, we learn from Sismondi and Romilly, a much admired preacher. In the following year he left Geneva for St. Petersburg, where he had three married sisters, and became the pastor of the French church there. In 1785 he left St. Petersburg for England, and there undertook the superintendence of the education of the children of Lord Shelburne. He now formed the acquaintance of Sheridan, &c. A sinecure office was made out for him, which gave him £500 a year. In 1788 he and Romilly visited Paris together. Mirabeau was at the time in his fullest strength. He was conducting the *Courrier de Provence*. The redaction of this journal fell into hands less fully employed; and Duroberg, ex-attorney-general of Geneva, was in fact the editor. With him Dumont became associated. In this journal were published Mirabeau's letters to his constituents, the last of which, described as one of the most eloquent compositions in the French language, is said to have been altogether Dumont's. The address of the assembly to the king, adopted on Mirabeau's motion the moment it was proposed, Romilly says, was altogether Dumont's. Dumont quitted France in 1791 before the death of Mirabeau, which occurred in the April of that year. On leaving Paris he went to pass a year with his brother at Geneva; and some time in 1792 went to England, where he resided chiefly at Bowood. In 1788 Romilly had sent him some of Bentham's writings. They were in French, not "French of Paris, but of Stratford-le-Bow." Dumont offered to rewrite portions. Through Mirabeau and the *Courrier de Provence* Dumont made Bentham's name and opinions known; and in 1792, on his coming to reside in England, commenced that more serious co-operation with Bentham, to which Bentham owes his reputation altogether on the continent, and very much in England. Of the "Traités de Legislation civile et penale," published by Dumont in 1802, three thousand copies were printed, and at once dispersed over the continent. Spain took off about three hundred, while less than one hundred was thought a sufficient number for England. In 1811 Dumont produced the "Theorie des peines et des recompenses." The manuscripts on which his work is founded had been in Bentham's desk since 1775. For more than twenty years kindly intercourse between Bentham and Dumont continued: but alas for human friendship! Bentham had heard that Dumont spoke of the shabbiness of his dinners, as compared with those of Lansdowne house. "In April, 1827," says Sir John Bowring, "Dumont called on Bentham, who would not see him." I took the message. "How he is changed," said Dumont, "he won't listen to a word from me!" Bentham refused to come down. He loudly called out that it was hard that Dumont's intrusion should prevent his taking a walk in his own library. "He does not understand a word of my meaning," he repeated more than once. Bentham's notion, that the interpreter through whom he had obtained a hearing from every jurist in Europe did not understand his meaning, is amusing enough. The extent of his debt to Dumont is not ascertainable. Dumont, in a preface in 1811, says that it is impossible to designate by

a distinctive mark, the parts properly belonging to himself. His participation he describes "as a species of imperceptible infusion, if I may so speak, which it is scarcely possible for the individual himself to remember." In 1813 we find Dumont with Romilly at Tamhurst. In 1814 he returned to Geneva, threw off his clerical gown, and became a member of the representative council. To him many practical improvements in the administration of justice and of prison discipline at Geneva owe their origin. Dumont was fond of travelling. His death occurred, while on a tour of pleasure through Italy, at Milan. He was never married. He left fifty-three nephews and nieces—each of whom he particularized in his will. His manuscripts were left to M. Duval, who published from them in 1831, "Souvenirs sur Mirabeau et sur le deux premières assemblées legislatives." Romilly had often urged on Dumont to write his recollections of the French revolution. Dumont indolently delayed till the incidents had in some degree faded from his memory. This has thrown some discredit on the accuracy of the work.—J. A., D.

DUMONT D'URVILLE, Jules Sebastien Cesar, a celebrated French navigator and naturalist, was born at Condé-sur-Noireau in Normandy on the 23rd May, 1790, and died on the 8th May, 1842. He studied at the lyceum of Caen, and afterwards entered the navy, where he displayed great ability. Accordingly he gained promotion, and was enabled to devote much time to study. Entomology and botany became favourite objects of pursuit. Along with Commander Duperrey, he was afterwards employed in circumnavigating the globe, and in searching for La Perouse. The corvette *La Coquille*, in which they sailed, left Toulon on the 11th August, 1822, and returned to Marseilles on the 24th April, 1825, after a thirty-two months' voyage, during which they crossed the equator seven times, and traversed twenty-four thousand eight hundred and ninety-four leagues, without losing a man or experiencing any severe accident. They made important geographical discoveries, and brought home a large collection of objects of natural history for the Parisian museum. They also traced out the fate of La Perouse. Dumont d'Urville brought eleven hundred species of insects—many of them new—and nearly three thousand species of plants, of which about four hundred were new. On the 3rd November, 1825, he was promoted to the rank of captain of a frigate, and immediately afterwards he was appointed to a new expedition in the corvette *Coquille*, which now received the name of *L'Astrolabe*. He left Toulon on the 25th April, 1826, touched at Teneriffe, and then proceeded to Australia, New Zealand, the Friendly Islands, New Caledonia, and numerous islands in the Pacific, New Guinea, Marian and Caroline islands, and finally, on the 25th March, 1829, returned to Marseilles. By this voyage important additions were made to science. The results were published at the expense of the government. On the 7th September, 1837, the *Astrolabe* again departed from Toulon, along with the corvette *La Zelée*, on an expedition to the south pole, under the command of Dumont d'Urville. Valuable observations were made in various departments of science, and d'Urville was promoted on his return. He proceeded to publish the results of his voyage, and in 1842 had finished the second volume, when his life was cut short by a railway accident between Versailles and Paris, on which occasion his wife and son were also killed. Among his works may be noticed—"Enumeration of Plants of the Grecian Archipelago and the Euxine;" "Flora of the Malouine Islands;" "Expedition to the South Pole and Oceania in the corvettes *L'Astrolabe* and *La Zelée;*" "Geology of the Island of Santorin;" and "Voyage of Discovery Round the World." A genus of Algæ has been named Durvillea after him.—J. H. B.

DUMOULIN, Charles, born in 1500, and died in 1566. He wrote the name Du Molin, and in Latin Molinæus. Dumoulin studied law at Paris and at Poitiers, and became avocat in 1522. He devoted himself to the study of French customary law, and endeavoured to trace the varying customs of the different provinces to something of fixed principles. His book on fiefs was for a long time an authority. He opposed the institution of the order of jesuits, and the reception of a publication of the council of Trent. His works were prohibited by the court of Rome, and put in the index. What was of more moment, his house was attacked and pillaged, and he himself obliged to fly to Germany. When he was permitted again to return to France, he delivered lectures on law at Dôle, and there giving opinions on cases submitted to him, commenced his written opinions with this pompous formula—"Ego, qui nemini cedo, et a nemine doceri possum." Dumoulin's books were of too much moment not to be referred to, although prohibited, when questions arose on the subjects which he had discussed; and they were, by the consent of jurisconsults and advocates, cited by the pseudonym of Gaspar Caballinus, under which name some of them were reprinted.—J. A., D.

DUMOURIEZ, Charles François, a distinguished French general, was born at Cambray in 1739. His father was a commissary in the French army, and wrote "Rechardit," a poem in two vols., 8vo. Young Dumouriez received a part of his education at the college of Louis le Grand at Paris. He entered the army at an early age, and served with distinction in Germany during the Seven Years' war. On the return of peace, he was employed by the French government in a subordinate situation on a secret mission; and in 1768 was appointed quarter-master-general to the French expedition sent against Corsica. Two years later he was despatched by the duke de Choiseul on a confidential mission to Poland, for the purpose of counteracting the intrigues of Catherine II. He was next sent to Sweden, in connection with a scheme of the French government, against Gustavus III. He was arrested at Hamburg, however, in 1771, as the agent of a pretended intrigue of the duke de Choiseul, and sent back to Paris, where he was thrown into the Bastile. After the death of Louis XV. he was released by his successor, and in 1778 was made governor of Cherbourg. He was subsequently promoted to the rank of major-general. When the Revolution broke out Dumouriez joined the Girondins, and was by their influence appointed minister for foreign affairs. But in three months he resigned his office on the dismissal of his colleagues, and immediately joined the army on the northern frontier. After the desertion of Lafayette he was appointed commander-in-chief of the army opposed to the greatly superior Prussian force under the duke of Brunswick. Longway and Verdun surrendered to the invaders, and Paris seemed open to their assault. The greatest consternation prevailed; but Dumouriez resolutely set himself to retard the march of the enemy till the arrival of the forces under Kellerman and Bournonville. By his determined stand in the forest of Argonne he gave time to these reinforcements to come up; and in the end the invaders were defeated at Valmy, 20th September, 1792, and compelled to retreat. Dumouriez was thus left at liberty to execute a project he had long meditated of invading the Low Countries, and rescuing them from the Austrian dominion. He crossed the frontier at the head of an army of 100,000 men flushed with victory. On the 5th and 6th of November he defeated the Austrians at Gemappes after a stubborn conflict, and this decisive victory led to the capture of Mons, Brussels, Antwerp, and other fortified towns, and to the speedy conquest of the whole of the Austrian Netherlands. The execution of Louis XVI. alienated Dumouriez from the revolutionary party; and he determined to employ his influence for the re-establishment of monarchy in the person of Louis's son. He proceeded, however, in compliance with the orders of the convention to attack Holland, and took Breda and some other towns. But here the tide turned. The French were defeated by the Austrians in several engagements, and compelled to retreat. An agreement was made between Dumouriez and Prince Cobourg that his retreat should not be seriously molested; and it was agreed that he should march to Paris, dissolve the convention, and restore constitutional monarchy. But suspicions were entertained at Paris of his fidelity; and the convention despatched four commissioners, along with the minister-of-war, to supersede and arrest Dumouriez. The army were at first indignant at the attempt to seize their general, and Dumouriez sent the commissioners as prisoners to the Austrian headquarters at Tournay. But the troops positively refused to join him in his designs against the government; and he was compelled to take refuge with the Austrian general, Clairfayt, in April, 1793, accompanied by only eight hundred infantry and seven hundred cavalry. Dumouriez spent the remainder of his life in exile, sojourning successively in Brussels, Cologne, England, Switzerland, Germany, Denmark, and St. Petersburg. He finally took up his residence in England in 1804, and subsisted on a liberal pension granted him by the British government. Some French writers have absurdly claimed for him the credit of originating the tactics followed by the duke of Wellington in the peninsular war. Dumouriez died at Turville park, near Henley-on-

Thames, 14th March, 1823, at the age of eighty-four. His memoirs, written by himself, were published at Hamburg in 1794. He also wrote a number of pamphlets and political treatises.—J. T.

DUN, Sir Patrick, M.D., M.P., was born in Aberdeen in 1642, and early settled as a physician in Dublin, where he filled the office of president of the College of Physicians in 1681, 1690, and 1693. He was one of the founders of the Dublin Philosophical Society of 1683. He filled the office of state physician for many years, and, on the 29th January, 1696, he received the honour of knighthood. He sat in the Irish parliament as member for Killyleagh in the county of Down; having been returned, at the same election, both for that borough and for Mullingar in the county of Westmeath. Sir Patrick died without issue in 1714, and was interred in St. Michan's church in Dublin. By his will he devised the residue of his estates for the establishment of one or two professorships of physic in the college of physicians in Dublin, and to this bequest are due, the estates having increased in value, the foundation of the school of physic in Ireland, and the erection and endowment of the hospital of Sir Patrick Dun in Dublin.—W. D. M.

DUN. See Erskine.

DUNBAR, George, Professor of Greek literature in the university of Edinburgh, was born of humble parentage in 1773, and died in 1857. He was designed by his parents for the lowly occupation of a gardener, but early in life received a serious injury from a fall from a tree, which incapacitated him for bodily labour. He was fortunate, however, in attracting the notice of a neighbouring gentleman, by whose generous aid he succeeded in obtaining a liberal education. Dunbar was elected professor of Greek in the university of Edinburgh when only thirty years of age. He continued through life a diligent student, and produced a great number of books bearing on the study of the Greek language. Of these we may mention—"Prosodia Græca;" "An Inquiry into the Structure and Affinity of the Greek and Latin Languages." But his greatest work was his "Greek Lexicon;" on which he was engaged eight years.—R. M., A.

DUNBAR, William, the greatest of the old Scottish poets, was a native of Lothian, and was born about the middle of the fifteenth century. He was related to the earl of March, and was in all probability either the son or nephew of William, son of Sir Patrick Dunbar of Beill. In the year 1475 the poet was sent to the university of St. Andrews, and in 1479 took the degree of M.A. There is reason to suppose that he studied also in the university of Oxford. At an early period of his life he was a novitiate of the order of St. Francis, and in that character travelled over England and a part of the continent. It is probable that he frequently accompanied as "ane clerk" the embassies which James IV. was in the habit of sending to the continental courts. In the register of the privy seal, 15th August, 1500, mention is made of a grant by that monarch to Dunbar of an annual pension of ten pounds, "for all the days of his life," or until he should be presented by the king to a benefice of the yearly value of forty pounds or upwards. From this period the poet became an attendant upon the royal court. He visited England in 1501 when the marriage of James IV. and the Princess Margaret was negotiated, and received as "the rhymer of Scotland" two payments of money from Henry VII., father of the bride. Dunbar celebrated the auspicious alliance between the royal families, in his fine poem "The Thistle and the Rose," which has been pronounced "one of the most beautiful and certainly the noblest of all prothalamia." Professor Wilson says "it is as perfect as anything in Spenser." Dunbar evidently lived on terms of great familiarity with the Scottish king, who was a liberal patron of literature, and shared in the royal bounty and in the sports and amusements of the court. The accounts of the king's treasurer show that, besides his pension, the poet received occasional donations of money from the royal purse. In 1507 his pension was raised to £20, and three years after to £80 a year. But, poet-like, his income appears always to have been insufficient to supply his wants, for the emptiness of his purse is the frequent subject of complaint in his poems. In one of his "addresses to the king" he says pathetically—

"My purse is made of sic ane skin,
There will na crosses (money) bide it within,
Strait as fra the fiend they flee,
Wha ever tyne (lose) wha ever win;
My painful purse so prickells me."

The great object of Dunbar's ambition, however, was preferment in the church. The constant burden of his song was a benefice, and he addresses continual and importunate petitions to his royal patron on this subject, varied with most amusing ingenuity. Some men, he says have seven benefices while he has not one, though he will be contented with "a kirk scant covered with heather." Ignorant and unprincipled parasites monopolized the church livings, while he, the scholar and the poet, "ane simple vicar can nocht be." James, however, evidently loved and admired the poet, and therefore turned a deaf ear to his importunities for preferment, which must have deprived him of the society of a delightful associate. After the disastrous battle of Flodden, in which the Scottish monarch perished with nearly all his chivalry, the name of Dunbar disappears from the royal accounts. He appears to have lived to an advanced age, and to have survived all his tuneful brethren. It is probable that he died about the year 1520, but the circumstances of his death and the place of his burial are entirely unknown. Dunbar excelled both in serious and comic poetry. With a vivid imagination and high descriptive powers, he combined great strength of satire and richness of humour, which, however, not unfrequently degenerates into coarseness both of language and of sentiment—one of the most glaring faults of his age. He excelled also in allegorical imagery and expressive personation. His allegorical poem entitled "The Golden Targe" displays high creative power and is wonderfully vivid in conception; but the execution is imperfect and wearisome. Some of his minor poems contain a fine mixture of satire, sadness, and pathos, while his "Meditation in Winter," and "No treasure avails without gladness," display a beautiful combination of christian philosophy, with touching melancholy under the pressure of age and disappointment. Some of his short moral pieces have been reckoned only inferior to those of Horace, in terseness, elegance, and force. Warton indeed is of opinion, that the natural complexion of Dunbar's genius is of the moral and didactic cast. Dunbar's most ingenious and original poem is the "Dance of the Seven Deadly Sins," in which each sin is personified, and figured before the eye by a few fearless strokes which at once invest him with his most hateful attributes. The "Justis between the Tailyzour and Soutar," "The Flyting" of Dunbar and Kennedy, and several other poems, are written in a style of the broadest farce, and are filled with coarse and indecorous images which completely destroy their force of humour. The "Friars of Berwick," however, which is ascribed to Dunbar on highly probable grounds, is entirely free from this defect, while it abounds in playful satire, quiet comic humour, and great skill in the delineation of human character. Dunbar has frequently been compared with Chaucer, and Sir Walter Scott declares it as his opinion that "in brilliancy of fancy, in force of description, in the power of conveying moral precepts with terseness, and marking lessons of life with conciseness and energy, in quickness of satire and poignancy of humour, the northern makar may boldly aspire to rival the bard of Woodstock."—J. T.

DUNCAN, King of Scotland, the "gracious Duncan" of Shakspeare, ascended the throne in 1033. He was the grandson of Malcolm II., whom he succeeded, by Beatrice or Bethoc, one of his daughters. Every reader must be familiar with the story of his death as told by our great dramatist, in what has been justly termed "the most striking tale of ambition and remorse that ever struck into a human bosom." The legend of Macbeth was found by Shakspeare in the Scottish Chronicles of Hollinshed, but it differs in almost every particular from the records of history. Macbeth was the maormor of the district of Ross, and it is alleged that his title to the throne, according to the old rule of Scottish succession, was better than that of Duncan. Lady Macbeth, whose real name was Gruoch, was the granddaughter of Kenneth IV. who was dethroned and killed by King Malcolm. Her brother was assassinated, and her first husband, Gilcomgain, the maormor of Moray, burned in his castle with fifty of his friends, while she herself had to fly for her life along with her infant son. Macbeth's father also had been slain by Malcolm, so that both he and his wife had deadly injuries to avenge; and, instigated both by ambition and revenge, he attacked and slew Duncan in battle, at a place called Bothgowan, or the Smith's House, near Elgin, in 1039.—J. T.

DUNCAN, Adam, Viscount, a naval officer of distinction, born in 1731, was the second son of Alexander Duncan, Esq., of Lundie, Forfarshire. He appears to have been destined from his youth for the naval service; and after receiving a prelimi-

nary education in the town of Dundee, he was sent on board the *Shoreham* frigate, for the purpose of prosecuting his naval studies under Captain Haldane. Three years afterwards he joined the Mediterranean fleet as midshipman in the *Centurion;* and in 1755 he was promoted to the rank of lieutenant, and transferred to the *Norwich*, which was then under orders to accompany the transports with the division of General Braddock to America. On his return he obtained the second-lieutenancy of the *Torbay*, seventy-four; and took part with that vessel in the attack on Goree, where he received a slight wound. Soon afterwards he was promoted to the first-lieutenancy of the *Torbay*, and in 1761 he attained the rank of post-captain, and joined the expedition against Belleisle; after which he sailed to Havannah, and distinguished himself greatly in the siege of that town. In 1780 Duncan was appointed to the command of the *Monarch*, of seventy-four guns, under Admiral Rodney, and contributed greatly to the victory over the Spanish fleet under Admiral Langara. He also distinguished himself in the engagement with the combined fleets of France and Spain off the entrance to the Straits of Gibraltar. His reputation as an officer was now firmly established, and he was rapidly promoted from one rank to another; but he was unable to obtain active employment till 1795, when he was appointed commander-in-chief of the North Sea fleet. During the first two years of his command no event of importance occurred. He was occupied chiefly in maintaining a strict blockade of the Dutch ports, with the view of destroying their trade, and in watching the movements of the hostile fleet in the harbour of Texel. It was not till towards the close of the year 1797 that an opportunity of attacking the Dutch fleet presented itself; but on October 12th of that year an important engagement took place near Camperdown, in which the Dutch under Admiral de Winter suffered a total defeat. Admiral Duncan was rewarded for his distinguished services with the titles of Lord Viscount Duncan of Camperdown and Baron Lundie; and he received a pension of two thousand pounds per annum. Soon after his return to England he retired from public life. The excellence of his private character was not less remarkable than the success of his professional career. He is said to have been peculiarly gentle and unobtrusive in disposition, simple in habits, and sincere in piety. He died in 1804.—W. M.

DUNCAN, Daniel, a distinguished physician, was born at Montauban in 1649. He was the son of Dr. Peter Duncan, professor of medicine in that city, and grandson to William Duncan, an English gentleman of Scottish origin who crossed over from London to the south of France about the beginning of the eighteenth century. He lost both his parents while still an infant, and owed his careful education to the attention of his maternal uncle, Daniel Paul, a learned counsellor of Toulouse. This man was a staunch protestant, and had his nephew well instructed in the doctrines of the reformed faith. After a course of eight years' study at Montpellier, he took his doctor's degree at the age of twenty-four. After this he resided seven years in Paris, and in 1679 visited London, partly on business, and partly also to inquire into the effects of the plague. His return to France two years afterwards was caused by the declining health of his friend and patron Colbert, on whose death he retired to Montauban, with the intention of selling his property and settling in London. He remained, however, in his native town till the severe measures against the protestants drove him to Geneva, from which he soon afterwards removed to Berne, where he became professor of anatomy. Nine years afterwards he accepted an invitation from Philip, landgrave of Hesse, to become his domestic physician. It was while there that he wrote his popular treatise on the abuse of hot liquors—particularly tea, coffee, and chocolate—which his friend Boerhaave afterwards persuaded him to publish. While at Cassel he showed an admirable generosity in assisting the poor French refugees who passed that way to Brandenburg. He himself afterwards went to Prussia, on the invitation of the king, but neither did he settle there. After a twelve years' residence at the Hague, he went to London in 1714, and died in that city, April 30, 1735. He was the author, among other things, of "La Chimie Naturelle, ou explication de la nourriture de l'animal."—R. M., A.

DUNCAN, Mark, a learned physician and professor of philosophy, who lived in the seventeenth century. He was a native of Scotland, and was the son of Thomas Duncan, laird of Maxpoffle in Roxburghshire. The exact date of his birth is unknown. He was appointed professor of philosophy in the university of Saumur, the chief seminary of the French protestants; he and other distinguished pupils, was the instructor of the learned Daillé. Professor Duncan also turned his attention to the study of medicine, obtained the degree of M.D., and acquired such high reputation for medical skill, that James I. invited him to England, and sent him a patent appointing him his own physician. But he declined the office in consequence of the reluctance of his wife, who was a French lady, to quit her native country. He was subsequently promoted to the office of principal of the college. He wrote a work entitled "Institutio Logica," which greatly extended his reputation; and he had the sagacity to detect, and the courage to expose, the disgraceful imposture of the pretended possession of the Ursuline nuns of Loudon, who brought Urbain Grandier to the stake on the charge of sorcery. Duncan's exposure of this infamous conspiracy would have drawn upon him the vengeance of the priestly party, but for the protection of marshal de Breze, to whose wife he was physician. Principal Duncan died in 1650. His eldest son assumed the name of Cerisantes.—J. T.

DUNCAN, William, a writer of considerable erudition, and for several years professor of philosophy in the Marischal college of Aberdeen, was born within a stone-throw of that alma mater in 1717. He was educated with a view to the church, and graduated as a master of arts in 1737. He, however, preferred the press to the pulpit, and pens to psalms, and repaired to London, where he devoted himself with much ardour and success to literature. In 1752 George II. appointed him professor of philosophy, and soon after he published his "Elements of Logic," which has since held its ground as a work of high authority, perspicuity, and utility. As an introduction to the study of philosophy no work has since surpassed it. It was originally designed to form a part of Dodsley's Preceptor. As a translator Mr. Duncan was equally happy. His select orations of Cicero, as they occur in the ordinary dauphin edition, are effectively done; and the explanatory notes appended to them are judicious and erudite. He also produced a faithful and vigorous version of Cæsar's Commentaries, the value of which is much enhanced by a learned disquisition on the Roman art of war prefixed to it. He also contributed anonymously to the public press a number of papers and fugitive pieces. He died in 1760.—W. J. F.

* DUNCKER, Maximilian Wolfgang, a German historian, was born at Berlin in 1812. Whilst pursuing his studies at Bonn, he became embroiled in the proceedings against the so-called Burschenschaft, of which he had been a member, and was sentenced to six years' imprisonment, but released after six months. Since 1839 he has lectured at Halle, where he was appointed professor extraordinary. During the revolution of 1848–49 he acted a prominent part as a member of the national assembly, and as a writer on the politics of the day. In 1857 he was called to the chair of history at Tubingen. Amongst other writings he published "Origines Germanicæ;" "Die Krisis der Reformation;" "Zur Geschichte der deutschen Reichsversammlung;" "Vier Monate auswärtiger Politik." His most important work is his "History of Antiquity."—K. E.

DUNCOMBE, Thomas Slingsby, long M.P. for Finsbury, and a noticeable ultra-liberal polltician, was born about the beginning of the present century, the eldest son of Thomas Duncombe, Esq., of Copgrove, Boroughbridge. By the father's side, Mr. Duncombe was a nephew of the first Lord Feversham, and by the mother a grandson of a bishop. With these connections, Mr. Duncombe was gladly accepted as one of its leaders, some forty years ago, by the ultra-liberal party, and onward from the era of the reform bill, "Tommy" Duncombe, as he was familiarly called, combined the apparently not very harmonious positions of a man of pleasure and fashion and a tribune of the people. Mr. Duncombe's liberalism did not subside with the reform bill. He patronized the people's charter, and though latterly his voice was not heard so frequently as of yore in the house of commons, he was ever ready to be the parliamentary mouth-piece of a popular grievance, and to state it to an assembly where his consistency, wit, and tact always secured him attention. For a number of years Mr. Duncombe occupied the post of president of a large trade organization, which has a central committee in London to watch over the interests of the working classes. Mr. Duncombe sat for Hertford from 1824 to 1832, and from that year till his death in 1861 he uninterruptedly represented the populous metropolitan borough of Finsbury.—F. E.

DUNDAS, Sir David, a British officer, who was born near Edinburgh about the year 1735. He belonged to the family of Dundas of Dundas, the head of the name in Scotland. He was at first intended for the medical profession; but in 1752 he entered the army under the auspices of his uncle, General Watson. He was appointed a lieutenant in 1756. Three years later, he acted as aid-de-camp in Germany to Colonel Elliot, afterwards Lord Heathfield; and in 1762 he accompanied that gallant officer in the expedition against the Spanish colonies in the West Indies. In 1770 Dundas was promoted to the majority of the fifteenth dragoons. He was soon after appointed lieutenant-colonel of the second regiment of horse and quarter-master-general in Ireland. In 1781 he obtained the rank of colonel. He attended the grand review of the whole military force of Prussia, held at Potsdam in 1783 by Frederick the Great, and there laid the foundation of that system of tactics which he afterwards embodied in his work published in 1788, and entitled "Principles of Military Movements chiefly applicable to Infantry." George III., to whom this work was dedicated, expressed his approbation of it, and in June, 1792, ordered its regulations to be adopted by the army. "The Rules and Regulations for the Cavalry" were also drawn up by General Dundas. This system of military tactics had considerable reputation in its day, but has long ago been exploded. Sir Walter Scott terms it a "confused hash of regulations, which, for the matter of principle, might be reduced to a dozen," and relates old Sir William Erskine's speech to General Dundas, when all was in utter confusion at the retreat from before Dunkirk, and Sir William came down to protect the rear. In passing Sir David, the tough old veteran exclaimed, "Davie, ye donnert idiot, where's a' your *peevioys* (pivots) the day." In 1793 General Dundas commanded a body of troops at Toulon. Soon after his return to England, he was sent to Holland to serve under the duke of York, and greatly distinguished himself in the brilliant action of the 10th of May at Tournay, and at the capture of Tuyt. When the British army were obliged to evacuate Holland, the command devolved upon him, on the return of General Harcourt to England; and after wintering at Bremen he brought home the remnant of the forces in the spring of 1795. Sir David took part in the still more unfortunate expedition to Holland in 1799 under the duke of York, and distinguished himself in various actions, particularly at Bergen and Alkmaar. He was successively governor of Languard Fort, and of Forts George and Augustus, and was for some time quarter-master-general of the British army. In 1803 he received the order of the bath, and in 1804 was appointed governor of Chelsea hospital. In 1809 he succeeded the duke of York as commander-in-chief, and was made a privy councillor. He held in succession the colonelcy of several regiments, the last of these being the first dragoon guards. Sir David died in 1820.—J. T.

DUNDAS, Sir James Whitley Deans, G.C.B., English admiral, was a son of the late James Deans, Esq., M.D., of Calcutta; his mother was a daughter of T. Dundas, Esq., M.P., of Fingask, whose name he eventually assumed. He was born in Scotland in 1785, and was educated at the high school of Edinburgh. He entered the royal navy in 1799, on board the *Kent*, 74, Captain W. J. Hope, bearing the flags, in succession, of Lord Duncan and Sir R. Bickerton. He took part in the expedition to Holland in that year, and in that to Egypt and Alexandria in 1800. Having seen some active service in the Mediterranean, he became lieutenant in 1805, and served on the North American station. In 1806–7 we find him in attendance on the ambassador to the king of Sweden, pending the siege of Stralsund, and injured on that occasion by the bursting of a shell at Copenhagen, just after the surrender of that city to Lords Cathcart and Gambier. Having obtained post rank in 1807, and after passing through the immediate grades of promotion and serving on various stations, he went on half-pay in November, 1841, immediately on obtaining his promotion to flag-rank. He was one of the naval aides-de-camp to King William IV., and acted as one of the lords of the admiralty under the whig administration in 1841, and from 1846 to 1852, when he was appointed to the command of the Mediterranean fleet. His services there and before Sebastopol were ably seconded by the late Lord Lyons; but ill health forced him to give up his command, and on his retirement at the beginning of 1855 he was created a grand cross of the bath: he also received the grand cross of the legion of honour from the emperor of the French in 1857, and in the same year became a full admiral. Sir J. W. Deans Dundas sat as M.P. for Devizes, in the liberal interest, from 1836 to 1837, and for Greenwich from 1832 to the close of 1834, and from 1841 to 1852. He was a magistrate and deputy-lieutenant for Berkshire. He married firstly, in 1708, his cousin, the only daughter and heir of Charles, late Lord Amesbury; and secondly, in 1847, a daughter of the late Earl Ducie. He died on the 3rd of October, 1862.—E. W.

DUNDAS, The Hon. Sir Richard Saunders, K.C.B., is the second son of the late Viscount Melville, many years first lord of the admiralty, by Anne, daughter and coheir of R. H. Saunders, Esq., M.D. He was born in 1802, and, having received his education at Harrow, and at the royal naval college, he embarked in 1817 as a volunteer on board the *Ganymede*, in which ship he served in the Mediterranean and South American stations. He became lieutenant in 1821, and two years later was advanced to the command of the *Sparrowhawk*, and was posted in July, 1824. In 1827 he circumnavigated the globe in the *Warspite*, 76, the first vessel of that class which ever accomplished that feat. He first saw active service in China in 1841, where he obtained the thanks of Sir Gordon Bremer for his conduct at the capture of Ty-cock-tow, and subsequently bore a gallant part in the action which preceded the capture of the forts at the Boca Tigris. He was nominated a C.B. for his services in China. From January, 1845, to January, 1846, he was private secretary to the late earl of Haddington, then first lord of the admiralty. In 1851–52 he acted as superintendent of the dockyard at Deptford, and as a lord of the admiralty from December, 1852, to February, 1855, when he was appointed commander-in-chief of the Baltic fleet, in which capacity he was intrusted with the superintendence of the operations off Sveaborg, at Bomarsund, &c. He was made a K.C.B. at the close of the Russian war in 1856 for his Baltic services, and, at the same time, created an honorary D.C.L. of Oxford. In 1857 he was again appointed a lord of the admiralty. He became a rear-admiral of the red in 1857. Sir Richard is unmarried, and is heir-presumptive to his elder brother's title.—E. W.

DUNDAS. See Melville.

DUNDONALD, Thomas Cochrane, tenth earl of, better known as Lord Cochrane, eldest son of Archibald Cochrane, was born 14th December, 1775. At an early age he entered the naval service under the auspices of his uncle, Admiral Cochrane, and acquired a world-wide celebrity by his gallant naval exploits, only a few of which our space will permit us to enumerate. In 1801, in the sloop *Speedy*, of fourteen guns and fifty-four men, he carried by boarding, off Barcelona, the Spanish frigate *El Gamo*, of thirty-two guns and three hundred and nineteen men, fitted out expressly and avowedly for his capture. In 1808, with only fifty seamen, thirty marines, and eighty Spaniards, he held out for a fortnight Fort Trinidad against a combined French and Italian force amounting to several thousand men, inflicting upon them a very severe loss, while only three of his own men were killed and seven wounded. Again in 1809 he attacked the French fleet in the Basque Roads, bursting the boom with which they were defended by help of a fire-ship which he piloted himself, at the imminent risk of his life, and driving them ashore in helpless confusion—one of the most daring and successful exploits in the naval history of Great Britain, and effected, like all his lordship's other successes, with exceedingly trifling loss of life; for with all his spirit of adventure, no officer was ever more chary than Lord Cochrane of the lives of his men.

Lord Cochrane had previously been elected member of parliament for Westminster, and on his return to England after these brilliant exploits, he took an active part in opposition to Lord Castlereagh and the government of the day, and made himself prominent as a naval reformer, though he must have been well aware that such a position at that time involved professional martyrdom. He unfortunately became involved in some speculations in the funds, and, along with two persons named Beranger and Butt, was brought to trial on a charge of conspiracy to defraud the members of the stock exchange by circulating a false report of the death of Napoleon. They were all found guilty, and Lord Cochrane was sentenced to imprisonment, a heavy fine, and exposure in the pillory. The trial was very unfairly conducted by Lord Ellenborough, the presiding judge, and a violent political partisan. Public opinion ran strongly in

favour of Lord Cochrane. A subscription was entered into for the purpose of paying his fine, and when he was expelled the house of commons, he was immediately re-elected by the electors of Westminster. It is now known that Lord Cochrane was entirely innocent of the crime of which he was found guilty, and that it was his chivalrous refusal to give up his uncle, the real culprit, that alone gave any colour to the charge brought against him. (See Lord Brougham's *Statesmen of the Time of George III.*, vol. ii., p. 193.)

As his name had been struck off the list of British naval officers, he was compelled to seek abroad the employment which was denied him at home; and when the South American provinces revolted against the Spanish crown, Lord Cochrane accepted an invitation from the Chilian government to take the command of their navy. He arrived at Chili in November, 1818, and many English officers and seamen, attracted by the celebrity of his name, eagerly enlisted under his command. In the course of a few months he was ready for action, and in February, and afterwards in September, 1819, he made several gallant attacks on the batteries and shipping at Callao, and surprised and captured a number of valuable Spanish ships at Guayaquil. He then sailed for Valdivia—an important and strongly-fortified Spanish town, with a noble harbour protected by fifteen forts. On the 2nd of February, 1820, he attacked this place, and, by a remarkable combination of cool judgment and daring, obtained possession of all the enemy's batteries, and subsequently of the town and province. His own remark on this success is worthy of special notice—"The enterprise was a desperate one; nevertheless, I was not about to do anything desperate, having resolved that unless fully satisfied as to its practicability I would not attempt it. Rashness, though often imputed to me, forms no part of my composition. There is a rashness without calculation of consequences; but with that calculation well founded, it is no longer rashness."

After this splendid achievement Lord Cochrane returned to Valparaiso, where he devoted himself with unremitting assiduity to the equipment of a fleet destined to accompany an expedition to Peru under General San Martin. But he was sadly hindered by the petty jealousies and incapacity of the wretched government which he served. The seamen became mutinous for the want of their pay and prize money; and it was only by pledging his personal faith that Lord Cochrane contrived to get a squadron manned for this new expedition. His little fleet set sail on the 20th of August, and after some annoying delays reached Callao, the seaport of Lima, and anchored in the outer roads. In the inner harbour lay the *Esmeralda*, a large forty-gun frigate, and two sloops of war moored under the guns of the castle, defended by three hundred pieces of artillery on shore, by a strong boom with chain moorings, and by armed blockships; the whole being surrounded by twenty-seven gunboats. Lord Cochrane resolved to undertake the apparently desperate enterprise of cutting out this frigate from under the fortifications, and led the attack in person. The Spaniards, though at first taken by surprise, made a gallant resistance; but in a quarter of an hour they were completely overpowered, and the captured ship was steered triumphantly out of the harbour under the fire of the batteries on the north side of the castle. Lord Cochrane himself was severely wounded in the affray; but he had only eleven men killed and thirty wounded, while the enemy lost upwards of one hundred and twenty. The Spaniards, who had nicknamed Lord Cochrane "El Diabolo," were so terror-stricken by this astonishing enterprise, that their vessels "never afterwards ventured to show themselves, but left his lordship undisputed master of the coast." In consequence of the base ingratitude and dishonesty of San Martin and the other members of the Chilian government, Lord Cochrane hauled down his flag in 1823, and accepted the invitation of Don Pedro, first regent, and then emperor of Brazil, to take the command of his fleet against a Portuguese squadron which blockaded his northern provinces. His lordship performed this service with his accustomed gallantry and success, in spite of the obstacles thrown in his way by stupid and unprincipled officials. His services were in the end miserably requited, and the Brazilian government, like the Chilian, remained under heavy pecuniary obligations to him.

On his return to England in 1825 Lord Cochrane was received with the distinction which his brilliant exploits deserved. Inaction, however, was most distasteful to his ardent and energetic character, and he was easily induced to assist the Greeks in their struggle to throw off the Turkish yoke. In 1827 he was nominated by the national assembly, admiral of the Greek fleet, and set himself with characteristic zeal to discipline and encourage the sailors, and to reconcile the various factions whose selfish contentions had brought their cause to the brink of ruin. But the fleet was badly equipped and ill-disciplined, and his lordship's efforts were so constantly thwarted by the government that he found it impossible to undertake any enterprise of importance. His return to his own country in 1828 was a scene of unchequered triumph. On the death of his father in 1831 he succeeded to the earldom of Dundonald. In the following year he was restored to his former rank in the British navy. In 1842 he was promoted to the rank of vice-admiral, and was created a knight grand cross of the order of the bath. In 1847 he was appointed commander-in-chief of the British fleet on the North American and West Indian stations. On his return home in 1851 he published a work entitled "Notes on the Mineralogy, Government, and Condition of the British West India Islands." In 1859 he published a "Narrative of Services in the Liberation of Chili, Peru, and Brazil from Spanish and Portuguese Domination," by Thomas, Earl of Dundonald, G.C.B., admiral of the red, rear admiral of the fleet, 2 vols. This work, which saw the light on the eighty-third birthday of its gallant author, gives a deeply interesting account of the singularly brilliant yet chequered career of one who has been justly pronounced "the first seaman of his class, the last seaman of his school," and who was undoubtedly one of the greatest naval heroes this country has ever produced. His death occurred 30th October, 1860.—J. T.

DUNFERMLINE. See ABERCROMBY.

DUNI, EGIDIO ROMOALDO, a musician, was born at Matera in the kingdom of Naples, 9th February, 1709, and died at Paris, 11th June, 1775. He was the eldest of nine children of a maestro di capella, whose salary scarcely sufficed for their support; and though he had little inclination for music his father obliged him to study it, since he was unable to make any other provision for him. In 1718 he entered the conservatorio degli poveri di Gesu Cristo, of which Durante had just been appointed director. In 1735 this famous teacher procured him an engagement to write an opera for Rome, which, under the name of "Nerone," was produced in rivalry with the Olimpiade of his fellow-pupil Pergolese. Duni was sent from the papal city to Vienna, on some secret ecclesiastical mission, and there he produced some works with success. He returned to Naples, and was appointed maestro di capella at the church of S. Nicolo in Bari. In the hope of being cured of a long settled hypochondria, he visited Paris in 1643, came to London the year after, and went thence to Holland, where he was greatly benefited; but on his journey back to Italy he was attacked by robbers, and the nervous excitement consequent upon this misfortune brought back his disease. He was very successful as a composer at Genoa, and was there engaged by the Infanta Don Philip to teach his daughter; and he accordingly resided for some time at the court of Parma. While there, the French language being in great fashion, Duni set some French operas, which were so much admired as to induce him to go to Paris in 1755 or 1757 to reproduce them. In this city a new career was open to him, and he was till the time of his death one of the most popular composers of the French capital.—G. A. M.

DUNKIN, REV. WILLIAM, D.D., the fast friend of Swift and Delany, was educated gratuitously at Trinity college, Dublin, in grateful acknowledgment of an estate, which had been bequeathed to the university by a relative of Dunkin's. The board afterwards awarded him an annuity of eighty, and at a subsequent period one hundred pounds. Dr. Bolton, archbishop of Cashel, entertained strong prejudices against "the unhappy genius" of Dunkin—as his Grace in a letter dated April 7, 1735, expresses it—but owing to the warm interference of Swift in his friend's behalf, the prelate's scruples gave way; and in the same year Dunkin was invested with holy orders. But Dunkin proved fonder of literature than of liturgies; and in Swift's poetical controversy with Bettesworth we find Dunkin in 1735 taking an active and a warm interest, even to the extent of literary participation. Swift was not forgetful of Dunkin's obliging aid; and, in a letter from the dean to Alderman Barber of London, dated January 17, 1737, he insists upon the appointment of Dunkin to an English living. "He is a gentleman of much wit," writes the dean, "and the best English as well as Latin poet in this kingdom. He is a pious

regular man, highly esteemed." Dunkin does not seem to have obtained the living in England; for in 1746 we find him placed by the viceroy, Chesterfield, over the endowed school of Enniskillen. In 1741 a volume of epistles from Dunkin's pen was published at Dublin, and in 1774 his poetical works and epistles in two volumes 4to appeared. Of his English poems that entitled "Carberry Rocks" has, perhaps, been the most generally admired. Dunkin's close intimacy with Swift seems to have provoked the envy of various minor and malignant minstrels with which Dublin society then teemed. There are many contemporary broadsides in existence, which mercilessly lash the good-humoured doctor of divinity. Dunkin continued to associate constantly with Swift, whose will he witnessed, and he followed him quickly to the grave.—W. J. F.

DUNN, Samuel, a teacher of mathematics, who was born at Crediton in Devonshire, but of whose birth and death the dates are not known. He kept a school, first at his native place, and afterwards at Chelsea. Dunn was ultimately appointed mathematical examiner of the candidates for the East India Company's service. He contributed several scientific papers to the Philosophical Transactions. He bequeathed an estate of about £30 sterling a year to establish a mathematical school at Crediton, the first master of which was appointed in 1793.—R. M., A.

DUNNING, John, Baron Ashburton, born at Ashburton in 1731, and died in 1783. Dunning was the son of an eminent attorney, and educated in his father's office for that profession. He was called to the bar in 1756, and went the western circuit for some years without a single brief. The disputes between the English and Dutch East India Companies gave him his first distinction. Lord Bute called on the English company to answer some memorial of the Dutch company, and Dunning was employed to do so. His defence of the English company was regarded as perfect. Dunning received a fee of five hundred guineas. We trace his name occasionally in the law reports of the period. A compliment from Lord Mansfield to him in one case is preserved, where he said that he argued the matter he had to discuss "like a lawyer, and had not uttered a word too much or too little." His practice rapidly increased, and in 1763 was worth about £1000 a year. In the discussions which arose out of Wilkes' publications, he was employed by Wilkes throughout the prolonged litigation. On the 18th of June, 1765, he delivered his great speech against the validity of general warrants. In 1766 he was chosen recorder of Bristol; and we find him in 1767 solicitor-general. In 1768 he was returned by Lord Shelburne for the borough of Calne, for which he again sat in the parliaments of 1774 and 1780. In 1770 Thurlow succeeded him as solicitor, and he returned to the bar. Dunning, in his parliamentary career, acted with Lord Shelburne, to whom he owed his seat. In 1780 he brought forward a motion, that "the influence of the crown had increased, was increasing, and ought to be diminished;" and in a few days after, a motion asking for returns of what sums, in the shape of pensions or salaries, were received by members of the house of commons. On the first motion he had a majority of eighteen; on the second of but two. A third motion was hazarded by him and lost. In the next session Lord North resigned. On the change of administration Dunning snatched at a coronet, and became within a week chancellor of the duchy of Lancaster, thus securing a seat in the cabinet. This same chancellorship was one of those sinecures which a few months before he insisted ought to be abolished. The Rockingham administration was soon succeeded by that of Lord Shelburne, and Dunning now obtained a pension of £4000 a year. This seemed a strange inconsistency in a very rich man who had so lately spoken with great strength against such pensions. Dunning had purchased landed property to a large amount, and had besides saved £180,000. His learning was great, and his acquirements very remarkable, particularly when it is remembered that his "only university was his father's office." He required but a few hours to learn a book of Virgil by heart. He was fond of mathematics. When but ten years of age he had gone through the first book of Euclid. In after years he used to say he owed all his success to Euclid and Newton. When Dunning was in the receipt of £10,000 a year by his practice, he was asked how he got through his business. His reply was—"Some did itself; some he did; and some remained undone." Sir William Jones speaks of Dunning's wit; Bentham of his closeness in argumentation. Lord Shelburne, for one of whose boroughs he sat, and whose views he supported in parliament, said "he never seemed to do anything *con amore*, but when *wrong* was on his side." Dunning had great natural disadvantages to contend with, and overcame them all. His stature was very small; his limbs almost deformed—there was some bandiness and an unusual protrusion of the shin-bones in front. He had a short crooked nose; his voice was bad, and obstructed by what seemed a perpetual cold; and the shaking of his head was like one afflicted with the palsy. The rapidity of his utterance was such that it was often difficult to catch his words, and he had a Devonshire accent; yet no man had such power of exciting and rivetting attention. His power was the same with juries, with judges, and in parliament. Dunning's friends appear to have been greatly attached to him; Johnson speaks of him with praise; Horne Tooke addressed to him the remarkable letter on philology, which was afterwards expanded into the Diversions of Purley. Dunning was fond of his club, a petit souper, and a bottle. On Saturdays he would take a few friends to his house at Fulham, from which they returned on the following Monday. His parents survived to witness his great prosperity.—J. A., D.

DUNOIS, Jean, called the Bastard of Orleans, Count of Dunois and Longueville, one of the most famous heroes of France, was born about 1403. He was the illegitimate son of Louis, duke of Orleans, second son of Charles V., and was educated in his father's palace. France was at this time reduced to the lowest extremity, and was nearly brought into complete subjection to England. Dunois took up arms in defence of his country, and at the head of one thousand men compelled the earl of Warwick to raise the siege of Montargis in 1427. But this success, though it showed that the English were not invincible, did not check their triumphant progress. They soon after laid siege to Orleans, the last resource of the French king. Dunois threw himself into the city and defended it with indomitable resolution; but at last the state of affairs became so desperate that he thought of setting the city on fire, and attempting to cut his way through the enemy. At this crisis Joan of Arc undertook to raise the siege, and Dunois cordially seconded her heroic efforts for the liberation of their country. He supported her project for crowning Charles VII. at Rheims, and his banner floated along with hers over the altar where that ceremony was performed. After the capture and death of Joan, Dunois continued with unabated courage and zeal to press the expulsion of the English from the country. He captured Chartres, raised the siege of Lagny, defeated the enemy at Patay in 1429, and assisted in the reduction of the capital, which he entered in triumph on the 13th of April, 1436. The provinces of Normandy and Guienne were all that now remained to the English, and Dunois having been invested with the office of lieutenant-general by the king, invaded Normandy in 1449 at the head of a powerful army. Town after town opened its gates almost without resistance, and the whole province was soon in the hands of the French. The invasion of Guienne by Dunois followed, and was attended with equal success; and in little more than a year, Calais alone remained to the English of all the conquests on which they had lavished so much blood and treasure. After these brilliant achievements the French king legitimated Dunois, bestowed upon him the county of Longueville and other lands, with the office of great chamberlain, as an acknowledgment of his invaluable services to the crown. His great renown and influence, however, rendered him obnoxious to the successor of Charles VII., the crafty and treacherous Louis XI., who deprived him of his office of lieutenant-general, of the government of Normandy, and other dignities. Dunois, disgusted with this unjust and ungrateful treatment, joined the insurrection called the "League for the public good;" but after the treaty of Conflans he was restored to his dignities and estates, and was placed at the head of the council then instituted for the regulation of the police and other affairs of the kingdom. He died in 1468. Dunois received an education greatly superior to that of the other nobles of his age. Jean Chartres says he was one of the best speakers of the French language.—J. T.

DUNS SCOTUS, a scholastic divine, born about 1265. According to some he was born at Dunstance in the parish of Embleton, near Alnwick, in Northumberland. Others affirm that he was a Scotchman, a native of Dunse in Berwickshire. Others again say that he was an Irishman. Camden quotes, in favour of his English birthplace, an inscription at the end of a MS. copy of Duns' works in the library of Merton college, Oxford,

which, however, is no valid proof. When a youth he joined the minorite friars of Newcastle, who sent him to Oxford, where he was admitted to Merton college. His proficiency as a student must have been great. He is said to have been eminent for knowledge in the civil and canon law, in logic, natural philosophy, metaphysics, mathematics, and astronomy. On the removal of William Varron to Paris, Duns was chosen to supply his place in the theological chair at Oxford. Among the apocryphal stories told of him there is one, that thirty thousand scholars came to be his hearers. He removed to Paris probably in 1301, was chosen regent of the monks of his order at a meeting at Toulouse, and about the same time took the presidency of the theological school at Paris. Here he first inculcated the doctrine of the immaculate conception against the dominicans, refuting two hundred objections, and supporting it by many arguments. In consequence of his representations the members of the university embraced his opinion, and instituted the feast of the immaculate conception. On this occasion the title of the "Subtle Doctor" was first conferred upon him. In 1308 he was commanded by Gonsalvo, the general of the minorites, to go to Cologne to dispute against the Beghards. It is reported that the citizens met him in solemn pomp and conducted him into the city. Soon after he was seized with apoplexy, and died on 8th November, 1308, in the forty-third year of his age. Jovius' account of his death is legendary. According to it he fell down of apoplexy, and was immediately interred as dead; but afterwards coming to his senses, he languished in his coffin, beating his head and hands against its sides till he expired. In 1474 the English franciscans printed several of his works. At length the "speculativa" of them were collected by Luke Wadding, an Irishman, and illustrated with notes, to which a life of the author was prefixed. This edition was published at Lyons in 1639, 12 vols., folio. The "positiva" works were intended for a future publication, which never appeared. Wadding's life is interlarded with legendary matter. It was reprinted at Mons, 12mo, 1644. Another life was written by John Colgan of the Irish minorites of Padua, 12mo, Antwerp, 1655. The best of Duns Scotus' works consist of questions or commentaries on the Sentences of Peter Lombard, and on the physical, logical, and metaphysical writings of Aristotle. In a more enlightened age such abilities as he possessed might have done great and lasting good; but the subtleties of the age were unpractical things. Duns found scholasticism in its full development; and he built up his philosophical and religious system in opposition to Anselm and Richard St. Victor, but particularly against Thomas Aquinas and his immediate disciples. The two rival parties among the schoolmen were the Scotists and Thomists. The leading tenet of the former was the immaculate conception of Mary. In philosophy the Scotists were opposed to the Occamists. The former maintained that general terms are expressive of real existences. The latter held them to be nothing more than names. Thus, the one party was called realists; the other nominalists. Theology was set above philosophy by Duns Scotus; it is only the former, according to him, which is the right knowledge of all that is knowable. Hence he denies to philosophers a true knowledge of theological matters. There are no proofs, he says, for the existence of God; because God is not known to us in himself. He opposes, therefore, Anselm's ontological proof. In like manner he denies the possibility of a natural proof of the Trinity. It is only the believer who perceives a trace of it in history. Man attains to redemption by the love of God. The means of happiness are adventitious; God might have chosen others than the incarnation of Christ. God has manifested himself as the unchangable object of man's will; and it is only the means which lead to this object which depend on his own choice. Duns recognized man as an individual created by the Holy Ghost, and therefore pure and free in his original condition. He held predestination in the strictest sense; though he softened it by requiring us to think of it in its relation to the will of the creatures, not as a thing which preceded that will in time. In opposition to Aquinas he denied the dependence of the will on the understanding; because nothing but the will itself can be the total cause of the will. Like all the schoolmen, he distinguished moral and theological virtues, and three classes of good works—good works in general; good works arising out of moral impulses and love to the divine laws; good works occasioned by grace and grounded in love to God himself. The first two classes have no claim to merit and reward. The third only, *i.e.*, theological virtue, has such claim. In the sacraments he assumes a supernatural power, but one which is incomplete. His ideas of immortality and the resurrection of the body are the same as those commonly held by christians; but they are based in his own way. Thus the metaphysical idea of the body lies at the basis of his doctrine of the resurrection. He attaches, of course, great importance to the church. Indeed he takes up his position there, making the credibility of the scriptures themselves depend upon the authority of the church. All true divine intuition, all right knowledge, life, and the forgiveness of sin, are found there only. Those who wish to study Duns Scotus will be greatly assisted by the Summa theologica ex Scoti operibus, published by the franciscan Jerome de Fortino, in 6 vols., folio; and by Albergoni's Resolutio doctrinæ Scoticæ, Lugdun., 1643, 8vo. The Spanish franciscan, De Rada, drew up a summary of the theological points in debate between Scotus and Aquinas—Controversiæ theologicæ inter S. Thomam et Scotum, &c., Venet., 1599, 4to. On the theology of Scotus, the best treatise is Baumgarten's De Theologia Scoti, Jena, 1826, 4to. The best account of his philosophy is given by Ritter, in the eighth volume of his Geschichte der Philosophie.—S. D.

DUNSTABLE, DUNSTAPLE, DONSTABLE, or DONSTABUS, John of, a musician, died in 1458; the date of his birth is uncertain. He was born at the town in Bedfordshire from which he takes his name, and was buried in the church of St. Stephen Walbrook. An epitaph from his gravestone is preserved in Weever's Funeral Monuments, and another epitaph upon him, the composition of John Whethamsted, abbot of St. Albans, is also given in Fuller's Worthies, both of which speak in unmeasured terms of his merit. According to the first of these, he was no less eminent as a mathematician and an astronomer, than as a musician; and a further proof of his scientific attainments is a geographical tract of his writing, in MS., in the Bodleian library. Ravenscroft, Franchinus, and other early writers quote a tract by this author entitled "De Mensurabilis Musica," which appears to have been a work of remarkable erudition for its time, but founded rather upon researches in the treatises of earlier writers than upon original discovery. Franchinus attributes to John of Dunstable the first employment of passing-notes in music, and there is no reason to question this authority; but Tinctor, who lived immediately after Dunstable, falsely ascribes to him the origination of counterpoint; unmindful that Adam de la Hale had, many years earlier, composed music for several voices, and that the art of writing in parts, though in a very crude state, had long been practised before the period when Dunstable lived. Tinctor is followed in his error by Sebald Haiden, and the mistake has derived an appearance of authenticity, from the confusion of the musician's name with that of St. Dunstan, abbot of Canterbury, in the latter part of the tenth century, who was famed for his skill in music, and who is falsely supposed to have introduced the organ into this country. The fact is that Dunstable did much in his practice to advance the art of counterpoint, but his music had less merit than that of Dufay or Binchois, who were his contemporaries. The only specimen of his composition that is known to exist is a "Veni Sancte Spiritus," printed by Franchinus. Whatever his qualities of musicianship, the fact of the high esteem in which these were held in this country and on the continent, in and immediately after his own time, proves that music must have been assiduously cultivated in England at the period, and its practitioners warmly encouraged.—G. A. M.

DUNSTAN, Archbishop of Canterbury, was born in the neighbourhood of Glastonbury about 925. He received his first education in that far-famed abbey, where his abilities excited general attention, so that he was called to court by Athelstan. Here his talents made him the object of envy and persecution. By the advice of his relation Ælfheag, bishop of Winchester, he now renounced the world, and entered Glastonbury as a monk. Here he subjected himself to the severest discipline of the monastery. After Edmund became king he summoned Dunstan to court, giving him a place among the nobles of the empire. But he was again driven from his honourable position. The king, repenting of the injustice, made him subsequently abbot of Glastonbury. Edred respected him quite as much as Edmund. It was under Edred that he set himself with vigour to the work of reformation. The best instrument for carrying out his plans appeared to be the rule of St. Benedict,

which he accordingly introduced into Glastonbury. At the same time he became the monarch's confidential counsellor. But he was deprived of his friend and patron by a premature death; and the young King Edwy became his bitter enemy, from a step taken by Dunstan, along with the bishop of Lichfield, at the time of the coronation. After continuing in his position for a time, he was obliged to fly the country. In Flanders he was honourably received by Earl Arnulf, who gave him a residence in the monastery of St. Peter's at Ghent. His removal from Glastonbury was the signal for the long-suppressed hatred of the clergy to the Benedictine rule to break forth. The Benedictines were banished, and their monasteries plundered. On the elevation of Edgar, Edwy's younger brother, to the throne, Dunstan was recalled from exile. When the wittenagemote assembled, he opened it with a discourse, and was consecrated bishop at their unanimous request. Soon after he was appointed successor to the bishop of Worcester, and was thence transferred to London. In 959 he became archbishop of Canterbury, an office which he retained for nearly thirty years. During Edgar's reign Dunstan continued to employ his great influence in church and state for the reformation of the monks, and the amendment of morals among clergy and laity. He raised the monastic establishments from their ruins; reformed the dioceses of Winchester and Worcester, where the canons were displaced by monks; and laboured for the universal practice of celibacy among ecclesiastics. After the death of Edgar, Dunstan's opponents wished to put the younger son, Ethelred, a boy of seven years old, on the throne, that they might obtain paramount influence; but they were disappointed. Yet they took up arms in Mercia, and expelled the Benedictines, who found defenders in East Anglia and Kent. In order to avoid a new rent in the kingdom, a general meeting of the wittenagemote was held at Winchester, and afterwards at Calne in Wiltshire in 977, where Dunstan proved the right of Edward. Ethelred was only ten years old when he succeeded to the throne; but the opponents of Dunstan were not able to annihilate his powerful influence in the government. He died on 19th May, 988, and was buried in the cathedral of Canterbury. Dunstan was a man of great abilities and culture for his day. His will was strong and inflexible. He was a rigid disciplinarian, sparing neither high nor low. His plans were followed out recklessly; for he was neither mild, humble, nor scrupulous; yet his life was morally irreproachable. Love of power, ambition, rigidity of determination in all that he undertook, were leading characteristics of his disposition. That he wished to subordinate the civil to the spiritual power, and had extravagant notions of the pope's supremacy, need not surprise any one who considers the time he lived in. Yet he effected a great deal for the church of his day; and his influence in the secular government was salutary.—S. D.

DUNTON, John, an eccentric bookseller and author, was born on the 4th of May, 1659, at Graffham in Huntingdonshire, son of the rector of his native place. Receiving a good education, he was apprenticed at fifteen to a London bookseller, and became a zealous and active whig and dissenter, at a time when the opinions of the "London prentices," as a body, could make themselves be felt at a crisis. In 1685 he started in business for himself as a bookseller and publisher, and married a sister of Samuel Wesley, the father of the founder of methodism. He took advantage of a lull in business, after the duke of Monmouth's rebellion, to visit New England with a cargo of books; and of this visit there is a not uninteresting account in his autobiographical "Life and Errors." He returned to England in 1686, and, after a life of many vicissitudes, died in 1733. Of the innumerable writings of this busy and prolific author, publisher, and bookseller, his "Life and Errors" alone is now read. It is interesting not only for its frank and naïve self-portraiture of an eccentric man, but as a really valuable contribution to the history of English publishing and bookselling. His *Athenian Mercury*, 1690–96—a selection from which was afterwards published, with the title of the *Athenian Oracle*—is a very curious periodical, conveying an immense mass of fact, speculation, and advice, suitable for the ordinary reader. Due allowance being made for the difference of the times, the contents of the *Athenian Mercury* may be compared with the multifarious "answers to correspondents," which bulk so largely in the columns of some of the penny weekly publications of the present day.—F. E.

* DÜNTZER, Johann Heinrich Joseph, a prolific German philologist and litterateur, was born at Cologne, July 11, 1813. Soon after completing his studies, he began his literary career by his works on Latin etymology. For his memoir of the life and writings of J. A. de Thou in 1837, he was awarded a prize. Being frustrated in his ardent wish for a chair in the university of Bonn, he accepted a librarianship in his native town. Besides his valuable contributions to classical learning he has published a long series of commentaries on Göthe's life and poems, and is indeed the most indefatigable living interpreter and critic of this great poet's works. We mention Göthe's Faust, Frauenbilder aus Göthe's Fugendzeit, Freundesbilder aus Göthe's Leben, Göthe's Tasso, &c.—K. E.

DUPATY, Charles-Marguerite-Jean-Baptiste Mercier, an eminent French lawyer, was born at Rochelle in 1746, and died at Paris in 1788. In 1768 he became advocate-general to the parliament of Bordeaux, and afterwards president-a-mortier. He distinguished himself greatly by his firmness and eloquence at the revolution of the magistracy which took place in 1771. He was sent to prison for his bold defence of the privileges of the parliaments; but the voice of the country soon forced the government to set him at liberty. Dupaty was long occupied in promoting a reform in the criminal laws, and published in 1788 "Réflexions historiques sur le Droit criminel." As a man of letters he was known by his academical discourses and "Lettres sur l'Italie."—R. M., A.

DUPATY, Charles Mercier, son of President Dupaty, the great law reformer. He was born at Bordeaux in 1771, and died in Paris in 1825. His father destined him, against his inclination, for the legal career; but, after having taken degrees in 1790, young Dupaty could not resist his bent for art, to which he turned with great alacrity, choosing the branch of landscape. But he was to be once more thwarted. The conscription claimed and retained him until 1795, when he was at last allowed to resume and continue his artistical career. This, however, he did by entirely renouncing painting, and exclusively cultivating sculpture. The first works he produced in this art are rather overdone, and partaking of the convulsed *vococo* style of the preceding period. The remarks passed upon some of these productions by contemporary artists, drove him once more to study, which he did at Rome. From Italy he continued sending home new and every time more praiseworthy efforts, which secured him a wide-spread and merited fame. Amongst these works are the "Venus Genitrix," and the "Ajax," both bought for government and paid for respectively 10,000 and 15,000 francs (very high figures at that time). They are now one at the jardin des plantes; the other in the palais royal. In course of time Dupaty acquired greater freedom from mere academical tenets and from the dictates of fashion; so much so, that his last productions were even more admired than the early ones.

DUPÉRAC, Etienne, a French artist, flourishing during the last years of the sixteenth century, was born at Bordeaux, and studied in Rome. The result of his long stay in Italy was made evident by the publication of the ancient relics of that metropolis, designed and engraved by him—a work of great precision, and which, unfortunately, is now very rare. On his return to France, Henry IV. named him his architect, and intrusted him with the direction of the works then going on at Fontainebleau. Dupérac profited by the occasion to execute several pictures for that palace. Died in 1601.

DUPERRÉ, Victor Guy, Baron, a celebrated French seaman, was born at Rochelle, February 20, 1775. He was first employed in the merchant service, but afterwards joined the royal navy. In 1795 he was taken a prisoner to England. Being exchanged in 1799, he was appointed to the command of a brig, and a few years afterwards became captain of the frigate *La Sirene*. In the *Bellona* he had the rare good fortune to take an English corvette and some merchant vessels, and escaped with his prizes into the harbour of the Isle of France. Returning to France at the commencement of 1811, the emperor created him a baron. In the same year he was nominated admiral, and commanded the French marine forces, such as they were, in the Mediterranean. His conduct towards the men under his command in the difficult circumstances that followed the fall of Napoleon, proved him equally able and considerate. In 1818 he was sent to the Antilles, and bravely pursued the pirates who infested the neighbouring seas; for this campaign he received the cordon of grand officier of the legion of honour. In 1823 during the war with Spain, he led the squadron which besieged Cadiz; he

bombarded that city, and compelled the cortes to surrender it. He died November 2, 1846.—T. J.

DUPERREY, Louis Isidore, an eminent French navigator, chevalier of Saint Louis, and of the legion of honour, was born at Paris on the 22nd of October, 1786. He entered the navy at the age of sixteen, having previously studied mathematics under the celebrated La Croix. After various adventures he set sail from Toulon in the corvette *Coquille*, on the 11th of August, 1822; returning to France the 24th of April, 1825, having made a voyage round the world without the loss of a single man, and having collected valuable materials in the natural history of the many countries which he visited. Duperrey died in 1865.—T. J.

DUPERRON, Jacques Davy, a French cardinal, born at Saint-Lô in Normandy in 1556, and died at Paris in 1618. He was educated in the protestant religion, but early in life embraced catholicism, on the advice of Philippe Desportes the poet. Introduced into court life, he was named reader to Henry III., and, though a layman, was appointed to preach at the convent of Vincennes before the king and court. The success of his sermon, "Sur l'Amour de Dieu," and his "Oraison funèbre de Ronsard" induced him to enter into holy orders. He still kept his post of reader to the king, and continued to preach before the court. Towards the close of the reign of Henry III. he attached himself to the cardinal de Bourbon, but afterwards courted the favour of the king of Navarre, who made him bishop of Evreux in 1591. Duperron had, ostensibly at least, a chief share in the conversion of Henry IV. He was employed in numerous missions, and received the cardinal's hat in reward of valuable services rendered to the church. He was, moreover, named archbishop of Sens, grand-almoner, and commander of the order of the Holy Spirit. Duperron was a voluminous writer.—R. M., A.

DUPIÉ, Guillaume, a French artist at the beginning of the seventeenth century; the sculptor of the statue of Henry IV. on the Pont-Neuf at Paris, destroyed at the time of the Revolution, and the relics of which are now in the Louvre.

DUPIN, André Marie Jean Jacques, known as Dupin Aîné, born at Varsi, Nivernais, in 1783. The father of André Dupin, one of three distinguished brothers, was a member of the legislative council, and educated him for the profession of avocat. In 1800 he was received as avocat, and on the re-establishment of the schools of law by Bonaparte he was among the first to take the degree of doctor. In 1810 he was a candidate for a law professorship at Paris. He failed to obtain it, and was forced upon the active duties of the bar. He published a text-book of Roman law, consisting of selected extracts from the Digest and the Code. Another book of his was suppressed, because in something he had said of Germanicus and Tiberius the police thought there was a reference to the fate of the duc d'Enghien. In 1811 he was one of a commission to classify the laws, and in 1813 was appointed secretary of the commission. Early in 1815 he was a member of the chamber of representatives, but after the second restoration of the Bourbons his constituents did not re-elect him. On the abdication of Bonaparte he voted against the proposal of recognizing his son as emperor. In 1815, when the Bourbons had returned, and were proceeding against those accused of aiding Bonaparte during the Hundred Days, the government journals represented the advocates of the accused as participators in the crimes of those whom they defended. Dupin published a pamphlet entitled "Libre Defense des accusés." He was engaged for the defence in the most important political trials of the period—Ney, 1815; Hutchinson, Bruce, and Wilson, 1816; Beranger, 1828. His most splendid effort was in defence of the *Journal des Debâts*, prosecuted for the remarkable article, "Malheureux roi! Malheureuse France!" In 1819 Dupin refused the office of secretaire général du ministére de la justice. In 1829 the advocates of Paris elected him batonnier of the order. Dupin was from the year 1817 connected in the relation of confidential adviser with the house of Orleans, and when Louis Philippe died he was one of his executors. Dupin was elected to the chamber of deputies in 1826, and continued a member of it till 1832. In July, 1830, when consulted on the subject of the fatal ordinances which upset the elder branch of the Bourbons, he stated distinctly their illegality, counselled resistance to the uttermost, and threw himself earnestly into the movements which placed Louis Philippe on the throne. When it was proposed to have Louis Philippe take the title of Philip VII., Dupin protested against it, using the memorable phrase—"Le duc d'Orleans est appellé au trone, non parce qu'il est Bourbon mais quoique Bourbon." On the accession of Louis Philippe Dupin was called upon to draw up the address to the king, and the charter of the people's rights. On the evening of the same day, within two hours, documents were prepared by him remarkable for a felicity of language which expressed everything required and nothing more. He was now appointed procureur général of the court of cassation. In 1831 his house was attacked by a furious mob, and his person rescued with difficulty by the national guard. In 1832 we find him president of the chamber of deputies. Good sense, and prudence equal to any emergency that may arise, were Dupin's characteristics. On Louis Philippe's abdication, instead of resigning his office of procureur général, he got the court of cassation to pass a vote directing that in future justice should be administered in the name of the French people; and he continued to hold his office till the decrees of 1852 declared the property of the house of Orleans to belong to the crown of France. After his resignation he amused himself with agriculture, and with revising and repolishing some tracts of his on legal subjects. In 1857 he surprised every one by reappearing in his old character of procureur général, saying, "J'ai toujours appertenu a la France, jamais aux parties." On his mother's tomb he inscribed the words "Ci git la mère des trois Dupin." Among his other honours was that of the cross of the legion of honour, given him in 1837. He died on the 10th of December, 1865.—J. A., D.

DUPIN, Charles, Baron, a celebrated mathematician and statistician of France, brother of Dupin Aîné, was born in 1784. After displaying rare talent for mathematical analysis at the école polytechnique he joined the corps of marine engineers, and was successively employed in the fortifications of Antwerp, Genoa, and Toulon. In the course of his professional duty he had occasion to visit Corfu, and to reside for a considerable time in that island. During his residence he founded the Ionian academy, and delivered lectures on mechanics and physics. On his return to France about the year 1812, he presented to the Institute various papers on naval architecture and marine engineering, which gained him much distinction. He was early led to inquire into the causes of England's greatness, and his sympathy with her liberal institutions led him into trouble with his own government. He first visited England merely as an engineer, and with the purpose of ascertaining the strength of her naval defences; but his inquiries afterwards extended to her political institutions and commercial prosperity. The first part of his great work on England appeared under the title of "Force Militaire." It was at first suppressed by the government, on account of his too ardent admiration of English institutions. The increasing estimation in which Dupin was held, led, however, to a reversal of the sentence, and the book was not only permitted to be circulated, but honours were heaped upon the author. On his fifth visit to England he was much flattered by the attention of Mr. Huskisson, then at the head of the board of trade. The English minister admitted him to the government offices, and supplied him with documents bearing on the international commerce of France and England. While visiting Glasgow his attention was drawn to the mechanics' institutions, of which that city afforded the earliest examples. On his return to France he published his "Memoires sur la Marine et les Ponts et Chaussées de la France et de l'Angleterre," in which he gives an account of the Glasgow institutions, and expresses his desire that similar ones should be introduced into France. To facilitate this object he wrote several valuable works on the sciences as applied to the arts. He was the first to raise statistics to the rank of a science in France. He embodied most of his valuable researches in his great work "Sur les Forces Productives et Commerciales de la France." After the revolution of 1830 he took a leading part in the chamber of deputies. On the discussion of the corn-law question in 1831, he gained a triumph by convincing the chamber that a sliding scale, as adopted by England, was the right basis of legislation. It was only in 1837, on his return after his seventh visit to England, that he completed his work on the commercial resources of Great Britain. In 1838 he was elevated to the peerage. In the various revolutions through which France passed, Dupin threw his influence into the scale of law and order, and more than once saved his country from disaster by

enforcing sound commercial principles. At the coup d'etat of 1851, he scrupled for a time to take his place at the admiralty. When, however, the universal suffrage of the people legitimatized, in his judgment, the presidency, and afterwards the empire, he felt constrained to give to his country the benefits of his experience and his counsels. In 1851 he was appointed president of the jury sent by the French minister of commerce to the great London exhibition of that year, and in that capacity he superintended the drawing up of very valuable reports on various departments of industry.—W. L. M.

DUPIN, Louis Ellies, born at Paris in 1657; died in 1719. Dupin was descended from an old Norman family. He was educated at Harcourt, took orders, and became doctor of the Sorbonne in 1684. In 1686 the first volume of his "Bibliothèque univèrselle des auteurs ecclesiastiques" appeared. Bossuet and the French clergy were scandalized at the unreserve with which he expressed himself; and, fearing that the publication of the work might be interfered with, he, at Racine's suggestion, sought to appease the storm by a retractation of the matter that gave most offence. Its publication was permitted with some change of the title. The work, with its supplements, runs to sixty-one volumes. Dupin was a man whose whole life was given to study, and who seemed to find time for everything. He held the chair of philosophy at the royal college. He saw every friend who called on him; aided every author engaged in the preparation of any ecclesiastical work in his researches; and lived a peaceful and happy life, when the bull *Unigenitus* was published, and he was banished to Chatelherault as a jesuit. On expressing his submission, however, he was permitted to return to Paris, but not to resume his professorship. Clement XI. wrote to thank Louis XIV. for thus punishing him. During the regency Dupin did not fare better. He was in correspondence with Wake, the archbishop of Canterbury, with the object of seeing whether the churches of France and England could not be united. Dubois, who was then looking for a cardinal's hat, had Dupin's papers seized. It was found that, among other arrangements, Dupin said there would be little difficulty in France consenting to the marriage of the clergy, and thus gave rise to a story that Dupin was himself married. When Peter the Great was in France, Dupin was in communication with him, for the purpose of seeing whether there might not be a union of the Greek church with that of France. Dupin for many years edited the *Journal des Savants*, and supplied many notices to Moreri's Biographical Dictionary.—J. A., D.

DUPLEIX, Joseph, Governor-general of the French possessions in Hindostan, was born towards the close of the seventeenth century, the son of a wealthy ex-director of the French East India company. After a youth spent in study, followed by commercial adventure, Dupleix was appointed a member of council at Pondicherry, and ten years later he was promoted to be chief superintendent of the French settlement at Chandernagore. Under his care, Chandernagore attained to great commercial prosperity; and, in 1742, he was rewarded by being transferred to Pondicherry, as governor-general of France's Indian possessions. He had enriched himself by his private commercial speculations, and he now began to form vast schemes for the extension of French authority and influence in Hindostan. In 1746, when war broke out between France and England, the English government sent a squadron to the East Indies, whither, too, La Bourdonnais, the able and energetic governor of the Mauritius, was despatched by the French with a naval and military force. He took Madras from the English, but Dupleix quarrelled with him respecting the terms of surrender, and English interests in India were preserved from the combined hostility of these two men, who, if they had been united, would have proved very formidable foes. Dupleix's energy and skill were elements in the miscarriage of the attempt subsequently made by the English under Admiral Boscawen to take Pondicherry. A year afterwards, the treaty of Aix-la-chapelle was signed (November, 1748), and the contest between England and France for influence in India had to be waged, under cover of support given by the representatives of the two companies to rival native princes. By skilful campaigning and skilful diplomacy, Dupleix had succeeded in 1751 in securing for a protégé the vice-royalty of the Deccan itself, when he was checked by the appearance on the scene of the great Lord Clive, then a young and obscure adventurer. What was more, he received no encouragement from the authorities at home. The French government did not enter into his vast schemes of aggrandizement, and the French East India company grumbled at the expense of the war. Similarly unambitious and pacific sentiments animated the authorities in England, and, in fact, the two governments were both displeased, that while at peace in Europe, they should be virtually at war in India. A conference was held in London; a convention between France and England was signed; Dupleix was sacrificed and recalled. On his return to France, he vainly pleaded his claims as a creditor of the India company; and impoverished, as well as dispirited, he died about 1768, of a broken heart.—F. E.

DUPLEIX, Scipion, born at Condom in 1569; died in 1661. Dupleix came to Paris in 1605 in the suite of Margaret, wife of Henry IV. She appointed him mâitre des requests de son hôtel. He was made historiographer of France. He soon got weary of court life and retired to the country, choosing for his residence the place of his birth, and bearing with him the title of conseiller d'état. He wrote a book on the Gallican liberties, which he was not only not permitted to print, but compelled to burn. The vexation is said to have cost him his life. His historical works—and he wrote several—seem to have deserved higher praise than they obtained, if Langlet Dufresnoy's report of them is to be regarded as more than a jest—"Dupleix," says he "has composed many bad books; c'etait son plus grand talent." Dupleix in his historical works has the great merit of always referring distinctly to his authorities; the neglect of this renders narratives more easily read than those of Dupleix of but little value for any useful purpose.—J. A., D.

DUPLESSIS, Joseph S., a distinguished French painter, born at Carpentras in 1725. He studied under his father, under the Carthusian monk Imbeit, and ultimately at Rome. He excelled in portraits, and amongst those he executed are noted —that of Gluck, now at Vienna; those of Franklin, Marmontel, Bossuet, Necker, &c. Having lost his fortune through the Revolution, he accepted the place of keeper of the museum of Versailles, where he died in 1802.

DUPLESSIS-MORNAY. See Mornay.

DU PONCEAU or DUPONCEAU, Peter S., was born on the 3d of June, 1760, at St. Martin's in the isle of Re, on the western coast of France. At an early age he showed a strong taste for the study of language, which was developed by excellent instruction. His father held a military command on the island, and caused his son to study, with some educated recruits whose drilling he superintended, various branches connected with military engineering. Young Duponceau's shortsightedness, however, obliged the father to forego all plans of military life for his son. In 1773, therefore, Peter was sent to a college of Benedictine monks at St. Jean Angely. Here he was very successful, and his fondness for English studies and literature obtained him the nickname of "L'Anglais." After he had spent eighteen months here his father died, and he, yielding to the wishes of his mother and family, "took the tonsure," to use his own words, and, by influence of the bishop of Rochelle, was sent as regent to the episcopal college at Bressiere in Poitou, where, though only fifteen years old, he taught Latin. Jealousy from his compeers and annoyances from the boys rendered him so uncomfortable, that on Christmas-day, 1775, he started for Paris, where he supported himself by translating English books, by writing foreign commercial letters, and teaching French and English. Count de Genlis told him that the duke of Orleans wished an English and French vocabulary of hunting words and phrases. Duponceau with much labour prepared one so well, that it was splendidly bound and placed on the prince's shelves. When he asked the promised reward, however, he received the answer—"Les princes ne donnent rien." Count de Gebelin, the well-known philologist, employed him as secretary, and valued his services so highly, that to retain them he even offered to put his name on the title-page of his own great work, "Le Monde Primitif." At the house of Beaumarchais, however, Duponceau had met Baron Steuben, who wanted a secretary who could write and speak English, to accompany him to America. Duponceau gladly accepted Steuben's offer, and all the more readily as he did not agree with Gebelin's scientific opinions. Steuben and he sailed for America from Marseilles, and landed at Portsmouth, New Hampshire, on 1st December, 1777. On 18th February, 1778, Duponceau received, at the request of Steuben, the brevet appointment of captain in the United States army. After serving with Baron Steuben for more than two years, pulmonary disease forced him to abandon military life for a time,

and soon after entirely. Leaving the army, he became in July, 1781, a citizen of Pennsylvania, and in October was appointed secretary to R. R. Livingston, the head of the department of foreign affairs. After twenty months, Duponceau began the study of law, and was admitted to practice as attorney in 1785. In 1788 he married, and in 1791 was appointed sworn interpreter of foreign languages. During the rest of his days he led a retired life, attending to his professional duties. He soon rose to eminence as a lawyer, and was offered the important office of chief justice of Louisiana by President Jefferson. He translated a number of valuable foreign law books, and wrote on professional subjects. As chairman of the committee of history, moral science, and general literature, established by the American Philosophical Society, Duponceau presented a report on the "Structure of the Indian Languages," which gained him much reputation, the degree of LL.D., and an election, as corresponding member of the French Institute in the academy of inscriptions. In May, 1835, Count de Volney's prize of Linguistique was awarded by the same body to his "Memoir on the Indian Languages of North America," published in Paris. He also became interested in the Chinese language, strenuously maintaining that the written character is wholly lexigraphic, not ideographic —a representation merely of sound, not of a distinct idea. His dissertation on the Chinese language, published in 1838, when he was already seventy-eight years old, was the last of his philological productions. He belonged to more than forty different literary and scientific bodies, and published about the same number of works, from the size of a discourse before a society to a law-book in two volumes octavo. He died in 1844.—F. B.

* DUPONCHEL, P. A. J., a distinguished French entomologist. He was formerly head of the department of war in France. He is a chevalier of the legion of honour, and member of many of the learned societies of Paris. He has published many papers on insects in the Transactions of the Entomological Society of France, in the *Revue Zoologique*, and other scientific periodicals. In conjunction with M. Godart, he is the author of a great work "On the Natural History of the Butterflies of Europe," accompanied with figures by M. Delarue, in thirteen volumes octavo. He has also published a supplement to the same work in forty volumes, and an illustrated work on the "Caterpillars of the Butterflies of France;" also an arranged "Catalogue of the Butterflies of Europe," to serve as a complement and rectification of the first work.—E. L.

* DUPONT, Pierre, poet, born at Lyons in 1821. Left an orphan while yet an infant, he was placed by an old friend of the family, a priest, in the seminary of Argentiere; and when old enough, was appointed to a little situation in a banking-house. Having drawn an unlucky number for the conscription, he would have been obliged to serve as a soldier, had he not written a poem of sufficient merit to satisfy the fastidious taste of an academician. Through the efforts of M. Pierre Lebrun the poem, "Les Deux Anges," brought a sufficient sum to purchase a substitute; and the poet was provided with a small but congenial employment in the academy itself. Dupont first attracted public attention by a collection of rustic songs, which had the prime merit of being truthfully characteristic. Encouraged by his success in rendering the natural sentiments of Breton peasants in their rough and racy sweetness, the poet resolved upon giving a musical tongue to the complaints and aspirations of the denizens of the workshop. Although his early association with the city of Lyons, as famous for its republican outbreaks as for its silk manufacture, would seem to have fitted him for the desired transformation from a Bloomfield into a "corn-law rhymer," yet would it have been better for his reputation had he not quitted the field for the angry atmosphere of the loom. It must be admitted notwithstanding, that, by the momentarily triumphant reds of 1848, Pierre Dupont was hailed with enthusiasm. The republic had more than enough of philosophers, but it wanted a poetic voice to turn its doctrines and sentiments into household words; and Dupont appeared at the right moment, and without a rival. Some of his songs were for a time chaunted in chorus throughout the workshops of the Faubourgs. They were circulated by thousands so long as the republic lived even in name. After its overthrow they disappeared through some mysterious agency from every bookstall, and were no more heard than the Marseillaise. Still it may be doubted whether, under any circumstances, they could have maintained the popularity more legitimately due to his rustic melodies; for Dupont's characteristics are rather sensibility, tenderness, and grace than indignation and reckless resolution, such as he has only artificially exhibited in his socialist compositions. His poetry, irrespectively of political considerations, is regarded with favour by excellent literary critics.—J. F. C.

DUPONT DE L'ÉTANG, Pierre, Count, a distinguished French general, was born at Chabannais in 1765, and died in 1838. In early life he saw a good deal of active service, particularly in the Netherlands. Already named general of brigade in 1793, he fought at Hondscoote and Menin, where he forced a battalion of grenadiers under Prince Hohenlohe to lay down their arms. Dupont, after the Reign of Terror, attached himself to Napoleon, and distinguished himself greatly at the battle of Marengo. He was made governor of Piedmont, held high command in the army of Italy, and proved his bravery and skill in many of the great battles which signalized the consulate and empire. He was afterwards disgraced by the emperor. On the first restoration he was made a peer of France, and for a very short time held the office of minister of war. He was admitted a member of the privy council after the Hundred Days. Dupont published some poems.—R. M., A.

DUPONT DE L'EURE, Jacques-Charles, a French statesman, was born at Neubourg in 1767, and died in 1855. He was an advocate in the parliament of Normandy, and eagerly embraced the principles of the Revolution. He held various posts under the republic and empire, and was called to the corps législatif in 1813. Vice-president of the chamber during the Hundred Days, he distinguished himself by his firmness, and by the part which he took in the negotiations with the allied sovereigns. During a long parliamentary career from 1817 till the revolution of 1848, he uniformly opposed whatever measures he deemed of a retrograde or anti-liberal tendency. In the latter year he was chosen president of the provisional government; but not being re-elected a representative in 1849, he retired into private life. His countrymen regard him as one of the most honourable and consistent statesmen of the difficult times in which he lived.—R. M., A.

DUPONT DE NEMOURS, Pierre-Samuel, a French political economist, was born at Paris in 1739, and died in 1817. Dupont was a follower of Quesnay, whose opinions and principles he advocated and popularized in the *Journal de l'Agriculture, du Commerce et des Finances*, and in the *Ephémérides du Citoyen*. After a sojourn in Poland, whither he had gone on the invitation of the king, Stanislas Poniatowski, he returned to France, when his friend Turgot was placed at the head of affairs in 1774. He followed that minister into retirement; and having settled at Gâbinais, near the town of Nemours, divided his time between agriculture and letters. He there wrote his "Memoires sur la vie de Turgot," and occupied his leisure hours in translating the Orlando Furioso into French verse. He was recalled to active political life by Vergennes; was admitted a member of the council of state, and named commissaire général of commerce. His life being troublous, and occasionally in danger during the earlier stages of the republic, he went to America, but returned in 1802, when he refused several political posts offered him by Napoleon. He was secretary to the provisional government in 1814, and at the Restoration was appointed councillor of state; but, on the return of Napoleon in 1815, he withdrew from France, disgusted with change and revolution, and eventually sailed for America, where he rejoined his sons, and two years afterwards found a grave. He was a very voluminous author.—R. M., A.

DUPORT, James, an English philologist, was born at Cambridge in 1606, and died in July, 1679. Son of the master of Jesus college, he was elected to the Greek chair in the same university in 1632. He was deprived of this office during Cromwell's protectorate, but being reinstated at the Restoration, was soon afterwards appointed dean of Peterborough and chaplain to Charles II. The following are among his chief works— "Tres libri Salomonis, scilicet Proverbia, Ecclesiastes, Cantica, Græco carmine donati," Cambridge, 1646; "Gnomologia Homeri, cum duplici parallelismo ex sacra scriptura, et gentium scriptoribus," 1660; "Metaphrasis libri Psalmorum versibus Græcis contexta, cum versione Latina," 1666; "Musæ Subsecivæ, seu Poetica stromata," 1676.—A. J. N.

DUPPA, or also, according to Anthony Wood, DE UPHAUGH, Brian, bishop successively of Chichester, Salisbury, and Winchester, was born at Lewisham on the 10th of March, 1588. He was educated at Westminster and Christ Church,

Oxford, rising, through his talents and character, to be vice-chancellor of his alma mater. About the year 1634, he was appointed tutor to Prince Charles, afterwards Charles II.; in 1638 he was nominated to the see of Chichester, and in 1641 to that of Salisbury. In the troubles which followed, he withdrew to Oxford, and was with Charles I. up to that monarch's last days. During the commonwealth he lived in great retirement at Richmond, a place which he loved; and where, when he died, he was founding an alms-house. At the Restoration he was translated to Winchester, and appointed lord-almoner. He died in 1662, and was buried in Westminster abbey. Charles II. is said to have knelt by his death-bed, and to have implored the blessing of his former tutor. Bishop Duppa published a few sermons and devotional pieces, and is said to have assisted Charles I. in the composition of the Eikon Basilike. Anthony Wood is enthusiastic in his praises of this prelate's "excellent parts," and that "comeliness of his person and gracefulness of his deportment, which rendered him worthy the service of a court, and every way fit to stand before princes."—F. E.

DUPPA, Richard, a miscellaneous writer, was born towards the close of last century, and died in 1831. He was educated at Trinity college, Oxford, and took his degree of LL.B. at Trinity hall, Cambridge, in 1814. Duppa was called to the bar, but appears to have devoted most of his time and labour to literary pursuits. Of his numerous works we may mention—"A Selection of Twelve Heads from the Last Judgment of Michel Angelo," 1801, imp. fol.; "Heads from the Fresco Pictures of Raffaelle in the Vatican," 1803, fol.; "The Life and Literary Works of Michel Angelo Buonarotti, with his Poetry and Letters," 1806, 4to; "Elements of Botany," 1809, 3 vols. 8vo; "Life of Raffaelle," 1816; and in the same year, "Dr. Johnson's Diary of a Journey into North Wales in 1774, with illustrative notes;" "Travels on the Continent, Sicily and the Lipari Islands," 1829.—R. M., A.

DUPRAT, Antoine, Chancellor of France, and afterwards archbishop of Sens, was descended from a noble family of Issoire. The duchess d'Angoulême first brought him into notice by employing him as her solicitor, and he so ingratiated himself into her good favour, that she placed her son (afterwards Francis I. of France) under his tuition. He was appointed attorney-general at the parliament of Toulouse, and in 1507 president of the parliament of Paris; and when Francis I. came to the throne in 1515, he was created Chancellor of France. Francis, being continually in want of funds to prosecute the numerous wars in which he had engaged, applied to Duprat for advice, and he recommended that monarch to sell for the highest sums all the offices of the judicature; he suggested that the king should increase the taxes without the sanction of parliament, and advised the creation of a new chamber, which was called La Tournelle, and was composed of twenty counsellors; indeed he was all-powerful by authority of the king's mother, and was the means to a certain extent, of rendering the royal authority almost absolute, for Francis I. was the first monarch of France who appended to his edicts "for such is our good pleasure." When Francis went into Italy on account of the Milanese war, Duprat accompanied him by the wish of the duchess d'Angoulême, and advised the abolition of the "Pragmatic sanction," which had been promulgated sixty years before under Charles VII., and had never been recognized by the court of Rome. This the king did by his celebrated "Concordat," by which the pope bestowed upon Francis the right of nominating the French bishops without the election of the clergy, and the king granted to the pope the annates of the grand benefices on the footing of current revenue. Duprat was not unmindful of his own interests in recommending the king to act thus, for shortly afterwards he embraced the ecclesiastical profession; and having a friend in the pope, and a patron in Francis, he was speedily raised to the bishoprics of Meaux, Albi, Valence, and Gap; then to the archbishopric of Sens; and in 1527 to the purple. It was Duprat who crowned Eleanor, queen of Austria. Sadolet speaks highly of the doctrine of Duprat, and the efforts he made to attach the bishop of Carpentras to the king's service, show that he had considerable literary merit. At the Hôtel-Dieu in Paris, he built the hall called the Legate's Hall; which the king said "would be much larger if it could contain all the poor he has made." He died at the chateau de Nantouillet on July 9th, 1535.—W. H. P. G.

DUPUIS, Charles—born in 1685; died in 1742—and his brother, Nicholas Gabriel—born in 1695; died in 1771—celebrated French engravers, pupils of Duchange, who reproduced with great softness and delicacy many works of their time.—R.M.

DUPUIS, Charles-François, a distinguished savan, born at Frie-le-Château, 1742; died at Dijon, 1809. He received the first elements of education under his father, who was the teacher of his native village. It was intended that he should pursue a career similar to that of his father, but a simple circumstance altered his prospects. While the young Dupuis was attempting to measure the height of a tower by geometrical means, the duke of Rochefoucauld came up, and entering into conversation with him, was struck with his intelligent answers. This nobleman having generously promised to provide for his education, he was sent to the college of Harcourt, where he soon distinguished himself by his brilliant talents. At the age of twenty-four he was appointed professor of rhetoric at the college of Lisieux, having previously passed at the university as a licentiate of theology. He laid aside the ecclesiastical garb, and married in 1775. Astronomical study occupied much of his time, and intimate acquaintance with Lalande fostered this taste. It was his astronomical tastes, combined with his theological training, that induced him to undertake the great work by which his name is chiefly known, namely, "l'Origine de tous les cultes, ou la religion universelle." His object was to discover some common principle, which would explain the forms of belief and worship among all nations. Polytheism presents the widest diversity of rites and ceremonies, which appear to have no bond of connection. Various attempts had been made to discover some such bond; but it was reserved for Dupuis to attempt an astronomical solution, which, notwithstanding its ingenuity and the great learning displayed in it, is better calculated to amuse than convince. He started from the fundamental fact, that in ancient planispheres, the configuration of the constellations bore no resemblance to the things from which they received their names, and he concluded that it was not on account of any such resemblance the names were given. He also proceeded on the assumption, that some principle must have determined the invariable connection of certain figures with certain constellations; it being incredible that this should be a matter of whim or chance. His solution of the enigma is, that in reference to the zodiac at least, the constellations, with the figures with which they are adorned, served as a kind of almanac for agricultural operations. According to this view, each constellation represented a particular season of the year, and such figures were drawn over it as would suggest the agricultural operations that ought to be attended to. His next object was to determine the country in which the relative positions of the constellations, in reference to the horizon, would correspond with the representation of the zodiacs. He concluded that upper Egypt satisfied all the conditions, and that there was an entire correspondence between the signs and the things signified, about fifteen thousand years ago. The inference was, that the signs in question were the invention of the Egyptians. This formed the basis of his ingenious theory of the mythologies of the world. The sky was found to offer a solution of all the superstitions which have appeared in the history of the human race. Frederick the Great, who had become acquainted with the speculations of Dupuis, offered his patronage, and promised a vacant professorship of literature at Berlin; but the death of the monarch prevented the fulfilment of the promise. The distractions of the French revolution for a time arrested his philosophical labours, but at the first breathing-time he gave the final touches to his work "l'Origine des cultes." He found that the period was one when the wildest religious speculation would be tolerated, and it was published in 1795. The success of the work did not meet his expectations. The scientific details and the dryness of the style repelled the general reader, so that its circulation was very limited. This led him to publish an abridgment, which was read with avidity, and did much to precipitate the irreligious crisis of the Revolution. His daring speculations gained for him much notoriety, and he was elevated to various positions of political and literary honour. In 1806 he published in the *Revue Philosophique* an exposition of the zodiac of Denderah, in which he found a confirmation of his former speculations. Having resigned his political functions, he retired in 1809 to a country seat which he had purchased in the neighbourhood of Dijon. He did not, however, live to enjoy the repose which he coveted. A few days after his arrival he was seized with a fatal fever, which carried him off in the sixty-seventh year of

his age. While his great work has ever been regarded as an insult to christianity and all the religious convictions of man, his attractive manners and profound learning gained for him the love and admiration of his contemporaries.—W. L. M.

DUPUIS, Thomas Saunders, Mus. Doc.,was in 1733 born in England, though his parents were natives of France. His father held some situation at court under George II., and this probably was the reason why his son was placed in the chapel royal. The first rudiments of his education were received from Bernard Gates. He afterwards became a pupil of Travers, at that time organist of the king's chapel, and for whom in the early part of his life he officiated as deputy. On the death of Dr. Boyce in 1779, Dupuis was appointed organist and composer to the chapel royal; and it is probable, says one of his biographers, "that the bishop of London (South) never exercised his taste and judgment more properly than by appointing so worthy a man to so respectable a situation." In 1784 he was nominated one of the assistant-directors of the commemoration of Handel; and in 1790 was admitted to the degree of doctor in music by the university of Oxford. He died, in consequence of taking an excessive dose of opium, at his house in Park Lane on the 17th of June, 1796. Dr. Dupuis published several compositions, among which his "Organ Pieces" and two "Sets of Chants" are the most valuable; but his reputation is more permanently based on his services and anthems, written for the use of the king's chapel—a selection of which was printed after his death, in two handsome volumes, by his pupil and friend, John Spencer, Esq., son-in-law and nephew to the late duke of Marlborough. Great knowledge and taste are more conspicuous in Dr. Dupuis' compositions than any great brilliancy of genius; but they are by no means deficient in invention, though this was curbed by his devotedness to the school of music in which he had been educated, and of which he was to the last a most uncompromising defender.—E. F. R.

DUPUYTREN, Guillaume, Baron, a celebrated French surgeon, was born at Pierre Buffière in Limousin on the 6th of October, 1777. His parents were in very humble circumstances, and his early education was not only much neglected, but was of a kind to account for the defects in this otherwise great man's character. Neither his father nor mother seemed to have exerted any influence on the self-willed and imperious character of the boy. As a child his very appearance attracted attention; and when he was only three years old, whilst playing in the streets of his native village, he was stolen by a lady of rank who was travelling past, but eventually recovered at Toulouse. His early studies were pursued at the college of Magnac-Laval. Another street encounter had a more decided influence on his career. When twelve years old a captain of cavalry, named Keffer, accidentally saw him in the streets, and was so struck with his appearance and charmed with his conversation, that he offered to take him to Paris, and place him in the college de la Marche, of which his brother was principal. Here young Dupuytren made a very splendid career, carrying off all the prizes. He left Paris in 1793, travelling to Limoges, where his parents now lived, on foot, with his knapsack on his back. He wished to be a soldier, but his father thought he saw in him a qualification for surgery, and sent him back to Paris without a sous to make his way to fortune in the road he had marked out. At first he lived as a kind of pensioner in the college de la Marche; but when he became more independent, he shared a room with a fellow-student, the furniture of which consisted of three chairs, a table, and one bed, on which the fellow-students alternately refreshed themselves. For many months they lived on nothing but bread and water. During this time he studied surgery in the wards of La Charitè, anatomy under Boyer, and chemistry under Vauquelin and Bouillon Lagrange. The period was an exciting one in Paris, and the humblest felt the stimulating influence of a clear stage and no favour. Dupuytren felt he had the ability, and determined that no effort on his part should be wanting to rise to the top of his profession. His purpose was firm, his labours incessant, and in due time he became not only the first surgeon in Paris but in Europe, and amassed perhaps the largest fortune ever attained by a medical man in the practice of his profession. In the month Trimaire of the year 3 (1794) of the republic of France, a new school of medicine was founded under the direction of the celebrated Fourcroy. The offices were filled up by concours, and Dupuytren became a candidate for the post of prosector. This he obtained against six competitors. He was subsequently unsuccessful when contending for the office of chef des travaux anatomique, which was obtained by Dumeril. The latter, however, was soon after appointed to the professorship of anatomy, and the post was given to Dupuytren. His position was now made, and all that was required was to avail himself of the opportunities afforded by his position of gaining further knowledge. He soon saw the direction in which most was to be done. Morbid anatomy had only been cultivated by a few great observers, and had yet to be made the basis of medical and surgical teaching. He devoted himself to pathological anatomy, more especially in connection with surgery, and it was in this field that he gained his great reputation as a pathologist, and that profound knowledge of diseased conditions, which made him the most accomplished surgeon of the age. Dupuytren was never a great writer. Ever busily engaged in observation, he left it to his pupils to make known his views, as he enunciated them in his oral discourses. Thus, the work of M. Marandel, on Irritation, published in 1809, contains a resumé of his pathological views at that time. In the same way, at a subsequent period, a society of young medical men in Paris united together to publish the famous "Leçons Orales," which appeared in four volumes in 1832. On the occasion of his graduation in 1803, he wrote a thesis on some points of anatomy, physiology, chemistry, and pathology, which is a remarkable indication of the advanced views he held at a very early period of his career. He also published many papers in the *Bulletin de la Faculté de Médecine de Paris* from 1804 to 1821. He was made assistant-surgeon to the Hotel Dieu in 1803 after concours, and obtained the professorship of operative surgery, after the death of Sabbatier in 1811, in the same manner. In 1815 he was appointed to the chair of clinical surgery, which he held till his death. The assiduity with which he performed the duties of his public offices, was as remarkable as his early perseverance amidst unusual difficulties. He visited his patients every morning at the Hotel Dieu at five o'clock. Here he remained till nine o'clock, making post mortem examinations, and delivering his early morning clinical lecture. In the evening he again returned at six o'clock, visiting the worst cases and performing any necessary operations. These duties he never omitted winter or summer, in sickness or in health. This he did at the moment he had the largest private practice in Europe. The iron resolution with which he performed these duties astonished all who came in contact with him. But even his well-knit frame gave way. On the 5th of November, 1833, he was seized with apoplexy, which left behind it a slight paralysis. He visited Naples, and returned to his duties in May, 1834. He struggled on, but with diminished power, till the 8th of February, 1835, when he died from exhaustion. His intellectual faculties were clear to his end; and the night before he died, aware of his approaching end, he requested that the medical journals might be read to him, in order "that he might carry the latest news of disease to the next world." The influence of Dupuytren cannot be indicated by high discoveries or inventions. His views of disease were in advance, and all his treatment partook of this character, so that all surgery felt his influence. His cases and clinical lectures were published in France, England, Germany, Italy, wherever there were intelligent men to appreciate his views. Students flocked to his clinique by hundreds, for in him they saw the type of the surgeon. Although he said but little at the bedside, his method of examining his patients, his look, and manner were significant, and when operations had to be performed, he possessed all those qualifications of coolness, manual dexterity, ready resource in difficulty, which perhaps in no human position are seen to so great advantage as in the difficult operations of the surgeon.—E. L.

DUQUESNE, Abraham, a naval officer, distinguished in the history of France, was born at Dieppe in 1610. His father, who was a shipmaster, gave him the advantages of a careful training in his profession, and the spirit of the young sailor laid the foundation of his future eminence by diligently improving them. The war with Spain presenting opportunity of distinction, and the death of his father, who fell in an encounter with the Spaniards, inflaming him with a keen and inextinguishable hatred to that nation, he plunged into the conflict with an ardour which speedily brought his courage and abilities into notice. He commanded the vessel which attacked the ship of the Spanish admiral in the engagement near Gattari in 1639; led the vanguard of the French fleet in the expedition to Corunna; distin-

guished himself in the battle of Tarragona in 1641; and two years later was wounded off Cape da Gata, fighting under the flag of the duke de Brézé. The death of Richelieu and the minority of Louis XIV. causing the war to languish, Duquesne, impatient of inaction, sought service with the king of Sweden, and receiving from him the rank of vice-admiral, won for him the naval engagement with the Danish fleet near Gottenburg, which raised the siege of that city. The Danes returned to the encounter with augmented forces under the command of King Christiern in person, and an obstinate struggle ensued; but victory again crowned the efforts of Duquesne, whose flag-ship attacked and captured that of the Danish admiral. Returning to France in 1650, he found opportunity of renewing his feud with the Spaniards, who were assisting the revolted inhabitants of Bordeaux. Collecting a squadron, he sailed for that quarter, blockaded the mouth of the Gironde, and compelled the city to capitulate, for which service he was rewarded by the regent, Anne of Austria, with a gift of the castle and isle of Indret, near Nantes, and raised to the rank of commodore. At a later period, being sent to assist Messina against the combined fleets of Spain and Holland, he had an opportunity of measuring his strength with the famous Admiral De Ruyter. After several less important actions, a decisive battle was fought near Catania, which resulted in a signal victory to the French; the Dutch admiral being mortally wounded, and compelled to retreat to Syracuse. The closing years of Duquesne's life were full of honour, though his protestant principles hindered his preferment. He died in 1688, grieving over the revocation of the edict of Nantes.—W. B.

DURAM or DURAO, Francisco Jose de Santa Preta, born in Brazil in 1737; died at Lisbon in 1783. Having early taken the habit of the Augustinian order, he came to Portugal and obtained some reputation as a preacher. Going into Spain he was for some reason imprisoned, but liberated in 1763. He then went to Rome, and lived for some time in intimacy with Alfieri, Cesarotti, and others. On his return to Portugal, he assisted in the revival of the university of Coimbra. He fixed his residence on the banks of the river Mondego, and here dictated to a mulatto who had followed his wanderings, an epic poem on the conquest of Brazil. The poem is not even now forgotten in his native country.—F. M. W.

DURAMANO, Francesco, a Venetian painter, flourishing at Brescia towards the middle of the eighteenth century, excelled in flowers, which he treated in the style of Lopez, but, if possible, with greater mannerism.—R. M.

DURAMEAU, Louis, a French historical painter, born in Paris in 1733; died in 1796. By his success he attained the honour of a professorship at the academy; was named painter to the king, and keeper of the pictures of the crown. These distinctions sadly interfered with his labours, which, in the latter part of his career, were contemptible both in respect of number and merit.

* DURAN, Augustin, one of the most successful of modern Spanish critics, born at Madrid, 1793. His father was physician to some members of the royal family. He lost his mother at an early age, and seems to have been compelled by a weakly constitution to devote himself to literature rather than to more active life; his early friendship with Quintana, no doubt, had also a great influence in directing his choice. He studied at Salamanca until 1817, when he went to pursue a course of law and philosophy at Seville, and distinguished himself among the pupils of the celebrated Lista. As soon as he was called to the bar, he returned to his paternal home to prosecute his studies, and in 1821 was appointed director-general of studies at Madrid. From this time he devoted a large part of his fortune and energies to the task of completing a collection of the best works of the old Spanish theatre. Deprived of his official functions by the political events of 1823, he continued his labours, and in 1828 published anonymously a discourse on the influence of modern criticism on the decline of the Spanish stage. In the same year appeared his "Romancero," a collection of Moorish romances, followed by other portions of the same work down to the eighteenth century. Various articles, generally of a conservative tendency, were contributed by him at this time to the periodicals of the day. In 1834 he was appointed inspector of libraries, and principal librarian of the national library. He commenced in this year the publication of the old Spanish dramas, but the undertaking was not carried out. Some interesting articles in the *Revista de Madrid* on popular poetry, "Lope de Vega," as well as several poems on events of the day, are from his pen. There is reason to hope that important works, including a history of the Spanish drama, will shortly be published by this author.—F. M. W.

DURAND, a learned French Benedictine, born about 1012 at Neubourg, and died in 1089. At a very early age he entered the monastery of Mount Saint Catherine of Rouen. He devoted himself to philosophy, music, and theology, and soon acquired a great reputation. From Mount Saint Catherine he passed to Saint Vandrille, but William the Bastard soon placed him at the head of the Abbaye de Saint Martin de Troarn, in the diocese of Bayeux. Here he signalized his zeal to maintain ecclesiastical discipline, and was very influential in spreading among the monasteries a taste for music. He himself possessed a fine voice and considerable skill as a composer. Despite of his habitual austerities he lived to an old age, and died in the monastery which he had ruled for the long period of thirty years. Of Durand's works the only one extant is his dogmatic treatise entitled "Of the Body and Blood of Jesus Christ, against Berenger and his followers." It preceded by several years the refutation of Berenger by Lanfranc and Guitmond.—R. M., A.

DURAND, Charles Etienne, a French architect of modern times, who, besides many public works in the environs of Nismes, successfully conducted the restoration of the celebrated "Maison carrée," thus preserved from ruin. Died at Nismes in 1840.

DURAND, Guillaume, born at Puymisson in 1230; died at Rome in 1296; studied canonical law at Bologna, and upon receiving his degree entered upon a course of teaching, first in that university, and subsequently at Modena. In 1265 he went to Rome, and was appointed assistant chaplain to Clement IV., to whom he was also indebted for two canonries—that of Beauvais and of Narbonne. Durand repaid these favours by the services he rendered his patron at the council of Lyons, and had the good fortune at the same time to ingratiate himself into the confidence of the cardinals. His hopes, however, of becoming one of them were ruined by the death, in 1276, of his friend Gervois Ottoboni de Frisque, to whom he had dedicated his "Speculum Judiciale," and who enjoyed the title of Adrian V. only a few weeks. In 1280 we find Durand again employed by the prelates, in some negotiation concerning the Princess Clemence, daughter of the Emperor Rudolf, and a short time afterwards in lending all his influence to secure for the pope his authority in Romagna and the March of Ancona. His friendship with his holiness unavoidably involved him in the contest then raging between the Guelphs and Ghibellines. He seems to have striven to reconcile both parties, but shared the opinions of his patrons, and took rank among the defenders of the papacy. In 1284 he was appointed chief governor of Romagna, the pacification of which has been attributed mainly to the exercise of his great military and administrative powers. In 1285 he was created bishop of Mende—by taking possession of it by proxy he remained in Italy until 1291—and a few years later he refused the bishopric of Ravenna, offered him by Boniface VIII. He had now enough distinction, and longed for a few years' quiet enjoyment of the land in which he had laboured so energetically. During his residence in Massa-Trabaria he built a palace in the plains near the old fort of Ripe, and derived much pleasure from superintending its progress. It was known long afterwards as Castel Durante. Durand was succeeded in his governorship by Maxime Pipirno in September, 1296, and retired to Rome, where, a few weeks after, he closed his brilliant career. He was interred with much pomp in the church Santa Maria della Minerva. The most celebrated of his works are—"Miroir du Droit;" "Rationale divinorum officiorum;" "Speculum Judiciale;" "Repertorium juris canonici;" "Commentarium in sacro-sanctum Lugdunense concilium secundum."—A. J. N.

DURAND, Jacques, a French historical painter, born at Nancy in 1699; died in 1767; pupil of Leopold Durand and of Nattier. He completed his studies at Rome, where he resided eight years, supported and patronized by the duke of Lorraine. His style of composition is easy, his design correct, and his colouring pleasing. His works were much sought after.

DURAND, Jean Nicholas Louis, French professor of architecture, born at Paris in 1760, was the son of a shoemaker in very poor circumstances, and was indebted for his education to the kindness of a gentleman who had had opportunity to remark the boy's cleverness. This benevolent patron placed him at the College Montaigne, where he pursued classical studies with much

energy and success. After leaving college he was for some time in the studio of a sculptor; but his studies in architecture gradually absorbing his attention, he was released from his engagement, and, through the interest of his first benefactor, placed under the care of Panseron, the architect. Two years afterwards he was appointed draftsman to Boulee, the king's architect, who spared no effort to retain him in his employment, and eventually settled upon him an annuity. His studies were not limited to the requirements of his position; he attended the courses of lectures at the royal academy of architecture, and in 1780 obtained from that institution the great prize of the year. When the national convention in 1793 offered prizes for designs for various public buildings, Durand, in conjunction with his friend Thibaut, produced eleven, four of which were successful. The whole eleven are reproduced in Detournelle's collection of "Les grands Prix." When Durand was appointed, shortly after this, to the professorship of architecture at the central school of public works — afterwards the famous école polytechnique—he renounced the business of a draughtsman, and devoted himself to the preparation of works of instruction for his pupils. His "Recueil et Parallèle des Edifices de tous Genres" appeared in 1800; it consisted of eighty-six plates, double folio size. The plan of the publication is somewhat meagre, being limited to the most celebrated buildings, and giving only a general plan and elevation of each. It has been reprinted lately, however, with additions from the works of other eminent architects. The principal publications of Durand, besides the "Recueil," were his "Precis des leçons d'Architecture," a valuable work, notwithstanding some of its rules have been objected to as enforcing a mechanical treatment of the subjects of the art; and "Precis graphique des Cours d'Architecture." Durand died at Thiais, near Paris, in 1834.—R. M.

DURANTE, Francesco, a musician, was born at Grumo, near Naples, in 1693, and died at Naples in 1755. He entered the conservatorio di S. Onofrio in 1700, and was placed under the instruction of Alessandro Scarlatti. He quitted the institution in 1710, when he went to Rome to study counterpoint under Pasquini, and singing under Pittoni. Returning to Naples in 1715, he was appointed professor of accompaniment in the seminary where he had first been educated, and in 1718, young as he was, he was placed at the head of the conservatorio degli poveri di Gesu Cristo. While in this office, he produced as pupils Pergolese, Jomelli, Vinci, Duni, and other musicians little less renowned; but the abolition of the establishment, over which he presided, in 1740, closed for a time his valuable labours. He is said now to have suffered great privation, and is stated to have spent some time in Germany. He was again in Naples in 1745, when, on the death of Leo, he was chosen to succeed this master in the direction of the conservatorio di S. Onofrio, which appointment he held till his death. Piccini, Sachini, Guglielmi, and Paesiello were his pupils at this period, and they give lasting lustre to his name as a teacher. The Neapolitans still boast of Durante as the founder of their classical school of composition; but as he taught orally and left no written code of principles, his eminently efficient system of instruction has only been preserved by tradition, and has doubtless been much corrupted in its transmission through more than a hundred years. He wrote very extensively for the church, and is classed as the greatest Italian ecclesiastical composer since Palestrina; his music being extolled for the melodiousness of all the parts, and for the purity and vigour of the counterpoint. His chamber vocal duets also were long held in the highest esteem; and, if only as vocal exercises, they do not merit the comparative forgetfulness into which they have fallen.—G. A. M.

DURANTI, Jean Etienne, a French magistrate, was born at Toulouse in 1534. He was the son of a counsellor of the parliament of that city, and while still young was well esteemed of for his pleadings at the bar. He was chosen to pronounce an oration in the presence of Charles IX., when that king visited Toulouse. Duranti became advocate-general and was chosen first president of the parliament by Henry III. in 1581. The famous *ligue* was at this time at its height. Duranti set himself firmly to oppose it, but in vain. He thus became as it were a marked man. His life was in danger, and after escaping more than once, he was killed at Toulouse by a musket ball, in the midst of an infuriated rabble, on the 10th of February, 1589. His lifeless body was treated with the foulest indignities by the brutal populace, and this although he had a short time before exerted himself to the utmost to save them from the horrors of the pestilence. Duranti founded the college de l'Esquille, and was the author of the celebrated book, erroneously attributed to Pierre Danés, "De Ritibus Ecclesiæ." The pope, Sixtus V., ordered it to be printed at Rome in 1591, fol.—R. M., A.

DUREAU DE LA MALLE, Adolphe Jules Cesar Auguste, son of Jean Baptiste, born in 1772, may be said to have inherited his father's love of classical learning; for he also distinguished himself by works of translation, besides being an artist, a geographer, and a poet. His love of art led him at one time into a strange and very nearly fatal adventure. It was while he was engaged in sketching the romantic scenery of the coasts of Normandy and Brittany in 1792, that he was arrested as a spy, and narrowly escaped the death of an imputed traitor. The Revolution had seriously affected his father's property, and he had recourse to painting for sustenance until the return of better days. When enabled to apply his mind to congenial subjects, he published the physical geography of the Black Sea, of Africa, and of the Mediterranean; wrote an essay on the modes of attack and defence of fortified places before the invention of gunpowder; traced the origin of various domestic animals; wrote a history of Carthage and of Roman invasion in France; and made the Chevalier Bayard the subject of a poem.—J. F. C.

DUREAU DE LA MALLE, Jean Baptiste Joseph René, was born at St. Domingo in 1742, and died in Paris in 1807. Although possessed of a brilliant fortune, he devoted himself entirely to letters. His grandfather had been governor of St. Domingo, where, at seven years old, he was left an orphan. His guardian resolved upon having him brought to France, in order that he might receive an education suitable to his position. The ship-of-war in which he was conveyed not only encountered a storm, but the still more exciting event of a combat, out of which she escaped without serious damage. The youth, whose imagination was excited by such scenes, gave vent to his feelings in a play, of which the hero was the famous French admiral, Tourville, and the scene of action a ship's deck. A more serious view of his powers was taken when he was found to carry off the prizes of eloquence and of Latin poetry from two competitors, who rose, each in his way, to the highest literary position; namely, La Harpe and Delille. It was, however, to the translation of Tacitus, Sallust, Titus Livius, and other classic authors, that he devoted his life. He sat in the corps legislatif in 1802, and was elected a member of the academy in 1804.—J. F. C.

DUREL, David, a biblical critic, born in Jersey in 1728, probably of the same family as the preceding. He took the degree of M.A. at Pembroke college, Oxford, in 1753, became fellow of Hertford college, and, on the resignation of Dr. Sharpe in 1757, principal. In 1764 he took the degree of D.D., previously to which he had published "The Hebrew Texts of the Parallel Prophecies of Jacob and Moses relating to the Twelve Tribes, with a translation and notes," &c. This work at once placed him in the first rank of biblical critics, the soundness of his judgment being no less commended than the extent of his acquaintance with oriental literature. In 1767 he was appointed a prebend in the metropolitan church of Canterbury, and shortly afterwards to the vicarage of Tycehurst in Sussex. His "Critical Remarks on the books of Job, Psalms, Ecclesiastes, and Canticles," published in 1772, confirmed the theological world in the favourable opinion of Durel's erudition, judgment, and candour, which had been formed from his former work. Unfortunately it was the last he was to complete. While preparing a work on the prophetic writings, Durel died in 1775, in the forty-eighth year of his age.—J. S., G.

DUREL, John, a learned divine of the Church of England, born at St. Helier's in the isle of Jersey in 1626, entered Merton college, Oxford, in 1640, and on the breaking out of the civil war retired to France. He studied for some time at the college of Caen in Normandy, and took his degree there in 1644. Subsequently he studied theology at Saumur, under the celebrated Moses Amyrault. Returning to his native country in 1647, he took an active part in the measures which were adopted to preserve the island of Jersey for the king, so that, on its reduction by the parliamentary forces in 1651, he was obliged to withdraw to France. Having received ordination at the hands of the bishop of Galloway, who was then in Paris, he thought of settling in that city, but not obtaining any professional engagement, he took his departure for Caen, where he was invited to preach in the reformed church during the absence of Bochart, then in

Sweden. This invitation, and another of a similar character, he declined, in order to attend the duke de la Force as chaplain; and in this position he remained eight years. At the Restoration he returned to England, and engaged in the arduous work of establishing the new episcopal French church at the Savoy, London, where he preached for a number of years with great acceptability. In 1663 he obtained a prebendal stall in the cathedral of Salisbury, and the following year a canonry of Windsor. Honours and preferments rapidly followed. The fourth prebend of Durham, the deanery of Windsor, and the living of Witney were successively bestowed upon him; and in 1669-70 he was created D.D. by the university of Oxford, the chancellor warmly commending the new doctor's loyalty, fidelity, and services to the king. It is probable, as Anthony Wood affirms, that if Durel had lived a few years longer he would have been raised to a bishopric. He died in 1683. Durel's learning was respectable; it was wholly devoted to the defence of episcopacy, which in his time had many learned and acrimonious assailants. Although commended for his civility by one of his opponents, Du Moulin, Durel was not deficient in acrimony. He attacked the puritans with their own weapons; answering contempt with scorn, in a way which provoked on the side of these opponents a very different estimate of his disposition from that formed by Du Moulin. A list of his works will be found in the Biog. Brit.—J. S., G.

DURER (Dürer) Albrecht, the greatest genius in art of German origin, was at the same time a painter, an engraver, an architect, and a sculptor. Descended from a Hungarian family of Eytas, near Jula, he was born at Nuremberg in 1471, and was the third son of a family of eighteen. His father being a goldsmith, and as such, in those times, intimately connected with art, had watched with anxious attention the progressive development of the child that was to become the pet and stay of the family. He had with more than paternal affection guided the unsteady hand of the future great master, until it could trace by itself the wished-for-line; then, with praiseworthy self-denial, he is said to have put Albrecht under Martin Schön at Colmar, as better able to give him tuition; and ultimately he so well supported and fostered, with that aid which only a father can give, every small attempt on the part of the young man, that the latter, although not quite inclined for the limited paternal career, succeeded, when only sixteen, in completing his far-famed silver "Via Crucis." But, in the very triumph of this work, however satisfactory and sweet to his heart, Albrecht's father was obliged to read that his son was not destined to remain a goldsmith for life. It was sad to part from such a son, but art willed it; and Albrecht was sent to Michel Wohlgeumth to be made a painter. After little more than three years of hard and assiduous work, and in spite of the constant annoyances from his school-fellows, Dürer came out from Michel's studio a complete artist, ready to start into the wide world and try his fortunes in the highest branches of his profession. It was then that he travelled through Germany, the Netherlands, and Italy, painting portraits and other pictures at various places on his route, which were greatly admired. On his return home in 1494, his father introduced him to the society of a neighbour's daughter, who very shortly after became the painter's wife. It was an ill-starred union, for Agnes Durer was as remarkable for the shrewishness of her temper as the loveliness of her person. While Dürer—himself as fine a specimen of his race as can be imagined; of a commanding figure, noble, courteous in manners; his fine blue eye harmonizing with the rich, fair hair; his language and voice equally sweet—possessed a mild, gentle character; a delicate and almost morbid sensibility; his spouse was covetous, mean, restless, haughty, and violent, in a degree seldom witnessed, and certainly seldom brooked with any measure of patience. She allowed her husband no rest from work; his kind qualities she had made use of to make him her slave; in short, she became the bane of his life. Yet no spirit of revenge or impatience rose in Dürer's heart. He suffered in silence. But he who wants to fathom what effect such companionship was working upon his mind, must inspect the engraving of the allegory of "Melancholy," which he at that time produced. One would rather call it despair, although the artist strives to avoid in it the expression of his inward bitterness. Art was his great comforter; but he had also some solace in the sympathy of a real friend, Willibald Pirkheimer, who having married not a woman, but an angel, was a competent judge of the happiness which was denied to Albrecht. A short relief from the thraldom of his home was allowed to Dürer in 1506, when he revisited Venice alone. During his stay of eight months in that city, and his short trips to Bologna and other towns of North Italy, he had occasion to show his engravings, both on copper and on wood, to his future piratical imitator, Marc Antonio Raimondi, and to exchange tokens of esteem with no less a man than Raphael himself. Lanzi returned his own portrait for that of Dürer, which the latter had sent him, together with drawings and engravings. No more can be said than they were both worthy of each other's regard; and the candour of their intercourse ought to be an example to the artists of all ages. Of the fac-similes of thirty-seven subjects from Dürer's life and passion of Christ, which Raimondi executed, we shall speak when treating of him. Suffice it to say that all the skill and ingenuity of the first engraver of Italy was here required to imitate the work of the German artist; and that, although as intended copies, they almost defy discovery, yet to this only is their merit limited; whilst to Dürer alone, besides the beauty and originality of the method in the execution, all credit for composition and design is entirely due. Yet when afterwards the poor German artist applied to the Venitian tribunals for compensation for the wrong done him, the only verdict he could obtain was an order upon Marcantonio, prohibiting him from making any further use of Dürer's mark. Reverting to the stay of our artist at Venice during 1506, we must here add how his house had become a centre of attraction for all whose esteem was worth having; how, amongst the crowds of admirers that flocked to him, the German artist had the happiness of meeting and becoming intimately attached to a kindred artist the already old honest Gian Bellini; how another painter, equally worthy of such a friendship, claimed it; and how Dürer, in answer to the kind offer, was on his way to Mantua to meet that brother in art, when he heard that death had removed him from the strife of the world—that Andrea Mantegna was no more. Thus was his visit to Italy brought to an end. On his return to Germany, he was compelled to go to the Netherlands, and his wife accompanied him. From thence he was recalled in 1524 by the Emperor Maximilian, who highly esteemed him, and by whom he was raised to the nobility of the empire. Charles V. and Ferdinand of Bohemia continued him the same favour. All these princes were greatly fond of him, and interested by his conversation. Versed as he was in mathematics, as well as in architecture, it is reported that Dürer proved of great benefit to those monarchs by his advices on the subject of fortifications and artillery. It is also related that, on some occasion in which Dürer was painting so large a subject as to require steps to reach it, Maximilian, then present, requested a nobleman of his suite to steady it for the artist. This, of course, the nobleman declined to do; seeing which the emperor himself attended the painter, and turning round to his ill-advised courtier, thus apostrophized him—"Sir, understand that I can make Albrecht a noble like and above you; but neither I nor any one else on earth can make an artist like him." It is said that it was on that occasion, that Dürer was knighted. It must not be supposed that the success and the honours which Dürer had attained, had the least effect in soothing the temper of his pretty wife.. As remarked above, she was now following her husband everywhere he went; and as the returns for his works were not always commensurate to the labour they entailed (especially when it was employed by princes, kings, and emperors), she took it into her head to fear something like starvation, and on this score would allow the overtasked artist no moment of rest. Durer was in the meanwhile striving to improve himself. During his stay in the Netherlands his style underwent a great change. Instead of the petty details, often very superfluous, of his earlier works, he now introduced the far more telling simplicity and harmony of conception, which is so strikingly shown in "the Apostles," now at Munich. But the misery of his domestic circumstances reached its climax. His house, his studio—where should have reigned that peace and quiet so dear and so necessary to artists, and where the poetic influences of love should have surrounded the overworked victim—was instead the scene in which ill-humour, defiance, and anger, were constantly let loose. His insane spouse, tormented by her avaricious apprehensions, kept constant watch on him and his work, embittering every minute with the reitera-

tion of her plaints and reproaches. The friends who could have supported the artist through such an ordeal, were driven away, as causing loss of time and distraction by their conversation; art itself was no more to have its meed, as he must only attend to speed; so that, worn out by this perpetual struggling, tired of life, poor Dürer, half out of his senses at times, finished by losing all his energy, and died most wretchedly in 1528, when only fifty-seven years of age. And yet this Agnes was beautiful! Her image lives for ever in those mild, charming representations of the Virgin, which the inexhaustible artist has produced by scores; there she appears all that is sweetest and most engaging in womanhood.

Dürer is justly called the father of German painting. The comprehensiveness of his mind allowed him to extend his attention to almost all the branches of art, and to excel in all. German above all, his very faults are those of a refined, metaphysical, painstaking artist. His later works especially make one regret his early death. It is evident that he had arrived at a period when the primitive, fantastic, lugubrious, allegoric forms were giving place to the simplicity of sweet, well-selected nature, such as seen by Mantegna, Bellini, and Raphael; and when the charms of Flemish colouring were more and more becoming his own. Dürer's genuine paintings are fewer in number than those which bear his name. The most celebrated are the following—"The Descent from the Cross," at Aix; "Young Christ in the Temple, and a Madonna," two masterpieces; "The Saviour," at Dresden; "Adam and Eve," at Florence; "The Apostles," at Munich; "The Ecce Homo," at Venice; besides several other specimens to be seen in his native town and at Vienna. Works of sculpture in wood or stone, from the studio of Dürer, are preserved at Munich, Vienna, and Stuttgart. The British museum contains one of his bas-reliefs in gritstone, representing the nativity of St. John. The drawings, engravings, etchings, and woodcuts which he executed in the course of his career, cannot be enumerated in a work like ours. For complete information we refer our readers to his life written by Joseph Heller, and also to Nagler's *Künstler-Lexicon*.—R. M.

DURET, Francisque, a French sculptor, born in 1805. His works are distinguished by great purity of design, bordering sometimes on harshness. He is deservedly considered as one of the champions of French sculpture. His "Neapolitan Fisherman dancing" and his "Improvisatore" have acquired such a world-wide fame that the mere mention of them will realize to the reader the extent of Duret's merit. Duret died in 1865.

DURFEE, Job, LL.D., an eminent American judge, was born at Tiverton, Rhode Island, September 20, 1790, and graduated at Brown university in 1813. He studied law, and, settling in his native town, soon acquired a high reputation at the bar of the state. He was frequently elected a member of the state legislature, and in 1821 was chosen to the congress of the United States, where, as a representative from Rhode Island, he served for two terms till 1825; when, failing of a second re-election, he returned to the practice of his profession and to literary studies, in which he had always delighted. He devoted much attention to the traditions and mythology of the American Indians, and also to the history of his native state, and in 1832 he published a historical poem, in nine cantos, entitled "What Cheer? or Roger Williams in banishment," which was favourably received by the American public, and attracted considerable attention in Great Britain. From these pursuits, for which his predilections were very strong, he was, however, recalled by his appointment as one of the justices of the supreme court of Rhode Island in 1833. In 1835 he was promoted to the post of chief justice of the supreme court, and in the discharge of its responsible duties he passed the remaining years of his life. He was not remarkable for his technical knowledge of law so much as for his sense of justice, and his thorough views as to the nature of civil society, and the obligations and rights it involves. In 1842, when the state was threatened with a rebellion, he prepared a lecture on the fundamental principles of society and the institutions of the state, which he delivered to the people in many of the towns. His firmness and integrity as a judge, also, did much to allay the excited passions of the period. He was the author of two or three literary and historical discourses which hold a high place in this species of literature, and also of a metaphysical work of much acutenesss, styled "Panidea, or an Omnipresent Reason considered as the creative and sustaining Logos." These and others of his writings have been published together in a volume since his death. He died in July 1847, aged fifty-seven years.—F. B.

D'URFEY, Thomas, or, as he was invariably called, Tom, was born in Exeter, but in what year is not known. Hawkins says shortly after the Restoration, and Addison speaks of him in 1713, as "in a blooming old age." His family were originally French; and his parents came to England in the time of Louis XIII., about 1628. Thomas was designed for the law which, says Hawkins, "he forsook under a persuasion which some poets and even players have been very ready to entertain as an excuse for idleness and an indisposition to sober reflection, viz., that law is a study so dull that no man of genius can submit to it" (a taste which seems to have been in the family, for he has translated a poem of "Uncle D'Urfey's"). He had some talent for poetry, was a capital boon companion; wrote a good song, and could sing it well; and so he took to writing for the stage and living a merry life, and became a celebrity in the licentious and joyous circles which moved round Charles II. In the dedication of a volume of songs and odes to Lord Carlisle, he tells him, "For my own part I have lately taken up a new way of diversion, viz., by making of songs and odes to the hardest and most taking tunes." Some of these compositions are happy enough, but most of them are so gross that one wonders how such men as Blow and Purcell would have set them to music, or any female could have been got to sing them to public audiences. Many of them, too, are headed, "Sung to the king at Windsor," which may account for their grossness. With that monarch, indeed, he seems to have been a favourite. "I myself remember," says Addison, "King Charles II. leaning on Tom D'Urfey's shoulder more than once, and humming over a song with him." Tom was a thorough "no popery" man and a great enemy of the whigs, to whom Addison says he gave such a blow by his ode, "Joy to Great Cæsar," as they were not able to recover that reign. If so we must say, looking at that composition to-day, their recuperative powers must have been very feeble. Like most men who give themselves up to such a life, Tom found himself after the death of Charles in very straitened circumstances. Those who furnished him with the necessaries of life were unreasonable enough to decline receiving payment in a song; and so, to avoid their importunities, his friends had to get up a benefit for him by performing his play of "The Plotting Sisters." D'Urfey died on the 26th of February, 1723, being then probably not much under eighty years old, and was buried at St. James', Westminster. D'Urfey wrote a large quantity of dramas, songs, and odes—he said himself more odes than Horace, and about four times as many comedies as Terence. The number of the latter is ascertained to be thirty-two. His songs have been collected in 3 vols. under the title of "Laugh and be Fat, or Pills to purge Melancholy." We are happy to say the work is very rare, but an odd volume of songs and plays is still to be met with, which will not repay perusal. "He made the world merry" for a while, but of all his dramas not one was on the acting list of a theatre within thirty years of his death; the very qualities which recommended them to the vicious age of Charles II. having, by a just retribution, banished them in the more decorous times of William III.—J. F. W.

DURHAM, James, a popular Scotch divine, was born in 1622. He was the proprietor of the estate of Easter Powrie in Angus, and was educated at the university of St. Andrews. In the civil war between Charles I. and the parliament Durham joined the popular party, and held the rank of captain in their army. But, in compliance with the advice of the celebrated David Dickson, he quitted the military service in order to devote himself to the work of the ministry. He accordingly went to Glasgow college, where he resumed his studies and took his degree; and in 1647 was licensed to preach by the presbytery of Irvine. He was soon after ordained minister of Blackfriars' church in Glasgow, and speedily acquired a great reputation as a popular preacher. In 1650 he was chosen to succeed Mr. Dickson as professor of divinity in the college of Glasgow; but before he could be admitted to that office, he was appointed by the assembly chaplain to the young king, Charles II. He discharged the duties of this office "with great gravity and faithfulness," but more to the satisfaction of the church than of the sovereign and his associates. After the battle of Worcester Durham returned to his ministerial duties in Glasgow, and was chosen minister of the inner High Church, having for his colleague, his brother-in-

law, John Carstairs, father of the celebrated Principal Carstairs. When the English parliamentary army visited that city in 1651, Cromwell went unexpectedly to the outer Church, and heard, says Principal Baillie, "Mr. Durham preach graciously and well to the time," no doubt giving what the learned writer terms "a fair enough testimony against the sectaries." Cromwell sent for the preacher, and remonstrated with him against this "meddling with matters of public concern in his sermons," but apparently without effect. Durham's health gave way under the pressure of severe study, and he died in 1658 at the age of thirty-six. He was the author of a "Commentary on the Revelations," of two vols. of sermons, a treatise "On Scandal," and an "Exposition of the Commandments." His works were long highly popular in Scotland; but they are now in great measure forgotten. When Dr. Johnson, during his visit to Scotland, challenged Boswell's father to point out any theological works of merit written by Scotch divines, the old judge kept the doctor at bay, by boldly citing the "excellent commentary" of Mr. Durham, which Johnson was obliged to confess he had never read.—J. T.

DURHAM, John George Lambton, first earl of, the aristocratic hope, while he lived, of the ultra-liberal party, was born on the 13th of April, 1792, of a family which had enjoyed possession of its originally small domains in uninterrupted male descent from the twelfth century. His mother was a Villiers of the Jersey branch; his father was Mr. William Henry Lambton of Lambton castle, M.P. for Durham city—a stirring radical in his day and generation; and it is noticed as a curious coincidence, that Lord Durham was born the very day after the formation of the once-celebrated society of the Friends of the People, of which Mr. Lambton was chairman. He was educated at Eton; served in the rifle brigade; married at twenty; and by the death of his father came, at an early age, into the possession of large estates. On attaining his majority he stood for Durham county, and succeeded through his father's influence, and despite the toryism of the constituency, in gaining a seat in the house of commons. In this assembly he at once joined the forlorn hope of liberalism, and gave no silent opposition to the corn bill of the late Lord Ripon—"Prosperity Robinson." His connection with the liberal party was strengthened by a second marriage, contracted in 1816, with a daughter of the late Earl Grey, of reform-bill celebrity. In ensuing years Mr. Lambton figured as a bold opponent of the repressive system in vogue under the Castlereagh-Sidmouth régime, and in 1821 he moved for a committee of the whole house to consider the state of the representation, in a speech which advocated neither more nor less than the establishment of equal electoral districts. In 1827 Mr. Lambton supported Canning's ministry, and after the dissolution of Lord Goderich's administration in 1828, he was raised to the peerage as Baron Durham. On the formation of Earl Grey's reform ministry, he was appointed lord privy-seal, and was one of the committee of the cabinet selected to draw up the new reform bill—a measure which is understood to have owed much to his liberal tendencies. Then, as afterwards, he spoke but rarely in the house of peers; and the death of a favourite son contributed to keep him silent. This affliction was aggravated by constant ill health, and in the March of 1833 he resigned his ministerial office, and was raised to the dignity of earl. In the summer of the same year, however, he consented to go to St. Petersburg, on a special mission to the emperor of Russia, from which he returned the following year; and at the great Grey dinner in Edinburgh in 1834, he made a reply to Lord Brougham, which excited the utmost hopes among the advanced liberals, that they had now a leader who might one day be premier. In the summer of 1837 he returned as ambassador to St. Petersburg; and in 1838 he was sent with extraordinary powers, as governor-general, to Canada, then the seat of a formidable rebellion. Not considering himself sufficiently supported by the ministers at home, he resigned his post in the year of its acceptance, and returned to England. After this apparent breach with his former colleagues, he was more than ever regarded by the advanced liberals as the politician who was to lead them to victory, but he was not allowed time either to fulfil or to disappoint their expectations. On his way to the continent in search of health, in the summer of 1840, he felt so ill that at Dover he diverged to the Isle of Wight, and died at Cowes on the 28th of July, 1840. He was able, courageous, and consistent, but somewhat irritable and arrogant.—F. E.

* DÜRINGSFELD, Ida von, a German poetess and novelist, was born, November 12, 1815, at Militsch in Silesia, and in 1845 was married to Otto Freiherr von Reinsberg, with whom she resided for several years in Switzerland and Italy, and then settled at Breslau. Even after her marriage she continued writing under her paternal name. Both as a writer of poetry and a novelist, she displays a lively and elegant style; and her productions are deservedly popular.—K. E.

DUROC, Geraud-Christophe-Michel, Duc de Friuli, a distinguished French general, was born at Pont-a-Mousson in 1772. He was educated at the military school of his native place, and entered the army at an early age as sous-lieutenant of artillery. He obtained the rank of captain in 1797. His courage and activity attracted the attention of General Bonaparte, who appointed him one of his aid-de-camps. He served with great distinction in the Italian campaigns of 1796–97, accompanied the French expedition to Egypt in 1798, and was severely wounded at the battle of Aboukir. He returned to France along with Bonaparte, whose confidence he had completely gained, and was soon after made his first aid-de-camp, then general of brigade in 1800, and governor of the Tuileries. After the battle of Marengo, in which he took part, Duroc was sent on important diplomatic missions to Berlin, Stockholm, Vienna, and St. Petersburg, and was intrusted with various delicate negotiations connected with the king of Prussia, the elector of Saxony, the confederation of the Rhine, and the cession to Napoleon of the Spanish crown. His imperial master loaded him with favours; created him duke of Friuli in 1808; and in 1813 elevated him to the dignity of a senator. Duroc was mortally wounded at the battle of Wurtzen, 22nd May, 1813, by the same cannon shot which killed General Kirgener. Napoleon displayed deep grief at the loss of his trustworthy and attached follower.—J. T.

* DURUY, Victor, a French historian, born at Paris in 1811. After filling the chair of history for a short time at Reims, he was appointed to the same chair in the college of Henry IV. in Paris in 1833. Since that period he has been incessantly occupied in the production of historical and geographical works of an elementary kind, which, by their admirable method and research, have achieved an extraordinary popularity.

DURY or DURÆUS, John, was born about the end of the sixteenth or beginning of the seventeenth century. It is probable that he was by birth a Scotsman, but there is very little certainly known regarding his parentage and early history. In 1624 he was residing at Oxford, having been induced to take up his abode there by the facilities afforded by the public library for the prosecution of certain literary undertakings on which he was engaged. Soon after he was known in England, and in many parts of the continent of Europe, as a learned and zealous divine who had specially directed his efforts to compose the differences of the various sects of protestants, and to discover a basis for their mutual affection and co-operation, or as he himself says, "for making and settling a protestant union, and peace in the churches beyond seas." He published his scheme of union in 1634; and having obtained a dispensation of non-residence on his living, and the approval and assistance of several eminent churchmen—Archbishop Laud and Bishop Hall, for example—he travelled in prosecution of his plans over a large portion of the continent, and conducted an extensive correspondence with the political and ecclesiastical leaders of such countries as he could not personally visit. On the breaking out of the civil war, Dury embraced the side of the parliament, and had afterwards the honour of being appointed to preach before the house of commons, and to sit as a member of the Westminster assembly of divines. In 1658 there was published in London a letter from Dury to Peter du Moulin, which contains much curious information regarding the state of the churches in Scotland, England, and Ireland; and in 1661 Dury published at Amsterdam his work entitled "Irenicorum Tractatuum Prodromus, in quo præliminares continetur tractatus de (1.), pacis ecclesiasticæ remoris e medio tollendis; (2.) concordiæ evangelicæ fundamentis sufficienter jactis," &c., in which his arguments for an evangelical alliance are fully set forth. As there is no proof of Dury's having conformed, or of his being ejected along with the nonconformists on the 24th of August, 1662, England's "black Bartholomew day;" it seems likely, that previous to the Restoration he had discontinued his stated ministerial labours, in order to further that union among protestants which had been the great object of his life. His

labours in behalf of this object were assiduous and persevering, but they were productive of no important practical results. Disheartened by his want of success, Dury, apparently about the year 1674, widened his basis, and attempted the reunion of all christians, Roman catholics as well as protestants, by means of a new interpretation of the Apocalypse; and for this he laboured diligently during the rest of his life. The second project proved, as might have been anticipated, more abortive than the first, and excited against its author very general feelings of distrust and aversion. He was regarded by many rather as a person of loose and latitudinarian views than of enlarged christian sympathies. The date of his death is unknown; but it is certain that for some years he lived in Hesse, on a pension which had been bestowed upon him by Hedwige Sophia, the wife of the landgrave. Though enthusiastic and somewhat impracticable, there is evidence in the writings of Dury, as well as in the testimony of his contemporaries—such as Mede, Baxter, Bishop Hall, and Robert Boyle—that he was a person of extensive learning, great benevolence, unyielding perseverance, and moral worth.—J. B. J.

DU RYER, André, an oriental scholar, born at Marcigny in Burgundy in 1580. Appointed consul at Alexandria, he devoted himself to the study of oriental literature. He published a grammar of the Turkish language, and translated the Koran and other curious works. The year of his death is not certain, but he lived to a good old age.—J. F. C.

DU RYER, Pierre, poet, born in Paris in 1606. Although secretary to a prince of the blood, and appointed historiographer to the king, he did not benefit much by patronage, for his life was one of continued poverty. Nor could his misfortunes be attributable to ill conduct, for he was of domestic habits, and a kind family man. His poor wife and himself passed their days, it was said, in mutual admiration; he regarding her as the best of household managers, and she lauding him as the greatest of poets. His tragedies—and he wrote several—were of no common order, and there are scenes which have been thought worthy of comparison with some written by Corneille. Yet in order to eke out existence, he was obliged to work at translations from the Latin for booksellers, who paid him badly. He died in 1658.—J. F. C.

DUSART, Cornelius, a Dutch painter, born at Harlem in 1665, was one of the best pupils of Van Ostade, to whose style and choice of subjects he faithfully adhered. His paintings contain many figures, and display a great power of rendering the different stages of passions and feelings. Amongst his works are noted "A Fishmarket, and Sundry Scenes in the Tap at Amsterdam;" "A Village-Fête at Vienna;" "A Fight of Boors at Dresden." He died in 1704.—R. M.

DUSAULCHOY DE BERGEMONT, Joseph François Nicholas, was born at Toul in 1761, and died in 1835. Before the great revolution, French writers, who could not obtain permission from the censor for publication at home, usually repaired to Holland, where the press was free. Amsterdam became one of the chief centres of publicity, and there it was that Dusaulchoy settled, in order to superintend the printing of French books, while he conducted a newspaper devoted to literature and politics. On the outbreak of the French revolution he repaired to Paris, where he became associated with Camille Desmoulins. Feeling shocked at the excesses of the jacobins, he separated from the party, and dared to advocate more moderate opinions, for which he was imprisoned, and only escaped the guillotine through the change which overthrew Robespierre. Employed under Napoleon, and dismissed for his independence, he, on the restoration of constitutional government, set the example of reporting the debates of the chambers. In his old age a small pension was conferred on him, which enabled him to retire to the environs, and dignify his leisure with the composition of verses far above mediocrity.—J. F. C.

DUSCH, Johann Jacob, a German poet and miscellaneous writer, was born at Celle, February 12, 1725, and died, December 18, 1787, at Altona, where since 1766 he had held a professorship. He especially wrote didactic poems, "Der Tempel der Liebe," "Die Wissenschaften," &c. Among his prose works his "Briefe zur Bildung des Geschmacks," and "Der Verlobte zweier Bräute," had the greatest run.—K. E.

DUSSAULX, Jean, born in 1728; died in 1799. Educated in Paris at the college of Louis le Grand; went into the army; gambled, and wrote a book against gambling. At Luneville became acquainted with King Stanislaus; was made a member of the Academie de Nancy. In 1770 published a translation of Juvenal. In 1776 was secretary to the duc d'Orleans. In 1789 the old man threw himself with vehemence into the Revolution; made speeches of congratulation on the taking of the bastile, and published pamphlets. In the convention he voted against the death of Louis; was himself imprisoned and released by the death of Robespierre. Soon after he moved that the nation should erect an expiatory altar for the blood unjustly shed. He published an interesting pamphlet on Rousseau, between whom and him there had been some relations of temporary friendship.—J. A., D.

DUSSEK, Johann Ludwig or Ladislaus, the pianist and composer, was born at Czaslau or Haslau in Bohemia, 9th February, 1761, and died at Paris in March, 1812. His father, Johann Joseph, was organist of the collegiate church in the town where Dussek was born, and held the office of principal teacher there; both of which appointments were conferred upon him at the very early age of twenty, in consequence of his rare abilities. He was born at Wlazowicz in 1739; he married Veronica, daughter of the judge of Haslau, in 1760; fulfilled his public functions until 1808, and died in 1811. He composed some pieces of merit for his own church, and was very greatly respected. He is said to have spelled his name Dussik, the orthography of which was altered by his sons.

The first fruit of a marriage of love, Johann Ludwig, was the object of his parents' special care; and the circumstances of the household in which he was reared were as favourable to the development of his natural musical talent as to the nurture of his kindly disposition. His father gave him lessons in his art during his very early years, and he played the pianoforte in public at the age of six, and accompanied the service on the organ at the age of nine. The advantages of his first instructions were followed up by his being placed as a singing boy in the choir at Iglau, the master of which, Padre Ladislaus Spenar, taught him counterpoint. A mass, written by him when thirteen years old, and several small oratorios to German words, preserved in his father's church, prove his early proficiency in the art of composition. On the breaking of his voice, he became a student in the jesuits' college; thence he went to Kuttenberg as organist to the church of St. Barbara, where he continued his course of reading; and he completed his literary studies at the university of Prague, at which he remained for two years and a half, and where he took a bachelor's degree in philosophy. It is said that he received great assistance in his musical pursuits while resident in the Bohemian capital from a Benedictine monk; and it is certain that, whatever his application to letters, he never neglected to exercise himself in his art. He quitted the university in 1779, when Count Männer, a captain in the imperial artillery who had taken great interest in his talent, procured him an engagement as organist at the church of St. Rombaut in Malines. He did not long remain at this place, but went to Bergen-op-Zoom, where he appeared as a pianist with such success as encouraged him to proceed to Amsterdam, and there he much increased his reputation. This became so great, and was so deserved, that the stadtholder engaged Dussek to teach his children, and he accordingly resided for a twelvemonth at the Hague. It was there that he published his first three works, consisting of a set of three concertos and two sets of six sonatas for the pianoforte, with accompaniments, and thus made a characteristic commencement of his remarkably prolific career. It would seem that this fact of publication made him dissatisfied with his productions; for shortly after these pieces appeared in print, Dussek went to Hamburg to place himself under the tuition of Emanuel Bach, by which he always professed himself to have profited. He next visited Berlin, where he obtained great distinction as a pianist, and was little less admired for his playing on the harmonica (a modification of the musical glasses, invented by Benjamin Franklin); nay, some critics pretend to trace to his skill upon this instrument many of his specialities of style both as a pianist and composer, assuming that his sensitiveness to quality of tone, and his love of harmonic refinement, were developed, if not originated, by his practice upon what musicians can but regard as an ingenious plaything. Dussek now formed the resolution of visiting Petersburg, but, it appears, never reached that city. Meeting, on the way thither, Prince Carl Radziwil, he accepted the liberal proposals of this enlightened dilletante, and spent two years in Lithuania in his service. In 1786 he gave up his engagement to

his noble patron and went to Paris, where his customary success attended him, and where he was especially noticed by Marie Antoinette. He went thence to Milan, where his brother was staying, and was received by the Italians with an enthusiasm that is the more notable on account of their national indifference to instrumental music. His return to Paris was welcomed by the queen; but the horrors of the Revolution drove him from the French capital, and he came to London in the latter part of 1789. As a player, as a teacher, and as a composer, he found here general acknowledgment, for the eminent talents of Clementi, in the same branch of art, had well prepared the lovers of music in this country to appreciate the excellence of the new comer. Dussek married in 1792 the daughter of Dominico Corri, who, then but seventeen years of age, was already distinguished as a singer, a harpist, and a pianist. He composed several pieces for this lady, and often played with her in public, duets for two pianofortes, and also for pianoforte and harp. The great demand for his music induced him to open a warehouse in the Haymarket, in partnership with Montague Corri, his wife's uncle; and, that he might derive every advantage from this establishment, he wrote a great number of pieces for the sole purpose of sale, which illustrate no point of his artistic character but his fluency of production. Dussek, however, was no man of business; his habitual failing was to be unpunctual, and to have no regularity; and the music shop did not prosper with him. In the course of a few years he became so involved by the non-success of his commercial undertaking that, notwithstanding his large income from his profession, he was unable to meet his creditors' demands, and fled the country to escape their urgency, in the year 1800, leaving his wife with his daughter Olivier scarcely a year old. He took refuge at Hamburg, where his talents attracted the attention of a lady of princely family, and his manners won her affection, and he lived in retirement with her for two years at a retreat upon the frontiers of Denmark. In 1802 he revisited his native town for the first time since he went to the university, twenty-five years before, to lay at his father's feet the European honours he had won since he quitted the parental home, and to prove to his first instructor, what fruit the seed had yielded which he had implanted. Passing through Madgeburg when he left Haslau, Dussek was there introduced to Prince Louis Ferdinand of Prussia, with whom he formed a friendship, which, brief as was its duration, was one of the most remarkable that ever existed between a musician and a patron. Few, if any royal princes, have had such innate musical capacity as Prince Louis Ferdinand, and no one has so matured his natural talent by cultivation. This may in some degree explain his regard for Dussek, amounting to affection; and the elegant scholarship of the musician, and his gentle and refined manners, served to strengthen the bond of union. The prince attached his artist friend to his household, and studied continually, under his direction, both composition and pianoforte playing. This interesting intimacy was cut short by the death of the prince at the battle of Saalfeld in 1806; but Dussek has immortalized it in his "Harmonic Elegy," the passionate beauty of which tells, with all the intensity music can embody, the grief he felt for the loss of his friend. Prince Ysenburg now became Dussek's patron, and in the appointment of court musician retained him in his service for three years. In 1809 Prince Talleyrand gave the pianist a similar engagement, to fulfil which Dussek went to Paris. There his playing created a still greater effect than it had done at any place on any previous occasion, and his public concerts were widely renowned, as the most interesting musical entertainments of the time. It was now that he wrote and published his sonata "Rétour à Paris," which was reprinted by his admirers in England as a rival to the Ne Plus Ultra of Wölf that had just appeared; and in reply to the assumptive title of this work, they gave Dussek's sonata the name of "Plus Ultra." A natural tendency to corpulency had for some years so greatly increased upon Dussek that, though it did not affect his playing, it rendered every other personal exercise extremely irksome to him, and in the indolence thus induced, he now passed nearly all his time in bed, when he was not required to appear before the prince or the public. He could only rouse himself from the lethargy consequent on this habit of life, by the excitement of wine or ardent spirits, under the effects of which his constitution gave way, and he died when his creative and executive powers were at the highest. He was interred at St. Germain-en-Laye.

The immense amount of Dussek's compositions for the pianoforte have by no means equal merit; many of them were written for the mere object of sale, still more for the purpose of tuition, and some with the design of executive display. Of those which were produced, however, in the true spirit of art, expressing the composer's feelings in his own unrestrained ideas, there exist quite enough to stamp him one of the first composers for his instrument; and while these are indispenable in the complete library of the pianist, they are above value to the student in the development of his mechanism and the formation of his style. A strong characteristic of the composer is his almost redundant profusion of ideas; but his rich fecundity of invention is greatly counterbalanced by diffuseness of design, resulting from the want of that power of condensation, by means of which, greater interest is often given to less beautiful matter. Excess of modulation is no equivalent for contrapuntal fluency, and thus the works of this master would form a bad model for one who possessed not his exquisite sentiment and his exhaustless treasures of melody. Some of the best of his works are the concerto in G minor, the sonatas dedicated to Haydn, the quintet, the quartet, and, above all, the sonatas entitled "The Invocation," "The Farewell," "Plus Ultra," and "The Harmonic Elegy."

Dussek had a brother, FRANZ BENEDICT, who was born in 1766, was a proficient on the violoncello and violin, went to Italy in the suite of the Countess Lutzow, where he composed and produced several operas, and in 1790 finally settled at Leybach as organist of the cathedral. He had also a sister, VERONICA, who was born in 1779, was distinguished as a pianist, and came to London in 1797 by her brother's invitation, where her talent was highly considered. She married here an Italian named Cianchettini, and her son Pio, who was born in 1799, became a respectable professor of the pianoforte.—G. A. M.

DU SOMMERARD, ALEXANDRE, born at Bar-sur-Aube in 1799; died, August 19, 1842. The great work which entitles Du Sommerard to the regards of his countrymen, as well as of all persons of taste and lovers of antiquities who visit Paris, is the hotel de Cluny. The building itself associated with middle age history, is the more precious because connected with the remains of Roman baths, erected by the Emperor Julian. Du Sommerard, who had served in the republican army in 1796, declared for the Bourbons on their return, but appears, as soon as government became settled, to have devoted himself to the collection of those curious objects which made the delight of his life. He travelled over Italy, as well as through the old towns of France, in search of whatever he found calculated to illustrate manners and customs. In 1832 he purchased the hotel de Cluny, and on his death, which took place in 1842, the government liberally resolved on preserving for the nation so valuable a collection. The writings of Du Sommerard are confined to treatises on archæological subjects, of his competency to deal with which there can be no doubt.—J. F. C.

DUSTON, HANNAH, an American woman, noted for her escape from the Indians. She was the wife of Thomas Duston (or Dunstan), who lived on the outskirts of Haverhill in Massachusetts. On March 16, 1697, a band of about twenty Indians attacked their house. Mrs. Duston, having given birth to her eighth child only a week before, was unable to leave her bed; while Mr. Duston, by the greatest skill and courage, was barely able to save by flight the seven older children, whose ages ranged from two to seventeen years. Mary Neff, a widow who was nursing Mrs. Duston, was also captured. The Indians forced the sick woman from the bed, pillaged the house, and set it on fire. Setting out on the march, though night was coming on, they travelled about twelve miles before encamping, and Mrs. Duston was forced to go with them on foot, after seeing her infant's brains dashed out against a tree. In the few succeeding days she walked nearly a hundred and fifty miles. At length the captives were divided. Mrs. Duston, Mrs. Neff, and a boy named Samuel Leonardson, fell to the lot of an Indian family, consisting of two men, three women, and seven children, who then all started for their place of destination, an Indian village two hundred and fifty miles from Haverhill, where the captives were to run the gauntlet. On reaching a small island at the mouth of the Contoocook, six miles above Concord on the Merrimack, the prisoners resolved to attempt an escape. The boy, by Mrs. Duston's direction, learned from one of the Indians, without rousing suspicion, how to scalp. On March 31, at midnight, the three rose, and used the newly-learned art upon the sleeping

Indians. Allotting the number to each, and seizing their masters' tomahawks, they used them so effectively that only one woman and a boy escaped alive. Mrs. Duston killed her master, and Leonardson himself scalped his teacher. Scuttling all the boats but one, and armed and provisioned from the Indian stores, they started at dawn in the remaining boat, and, floating down the Merrimack, they reached home without trouble. The ten scalps and the Indian arms proved the truth of their story, and the general court gave them £50 as a reward, which was increased by many gifts from other quarters.—F. B.

DUTENS, Joseph Michel, political economist, born at Tours, October, 1765, where his father carried on the business of a merchant, dignifying his pursuits by love of the fine arts. His liberally-educated and thoughtful son turned his attention to political economy, of the principles of which he published an analysis in 1804. The time, however, was not favourable to such studies. After the termination of the reign of Napoleon, and upon the restoration of the Bourbons, men who, like Dutens, showed themselves capable of pointing the way to national recovery from the exhaustion of long wars, became objects of government favour. In 1818 Dutens was sent on a mission to England, to study the public works, the result of which he gave in a report recommending the erection of canals according to the Bridgewater system. Following up his views on the subject with ardent tenacity, he in 1829 supported his advocacy of an extended system of internal navigation by a work filled with statistical details of the wealth of the country in every sort of production. His economical doctrines seem, however, to have undergone a change from their early liberal and progressive character to one of an opposite kind, which brought him into controversy with the few enlightened free-traders, who were at the time engaged in a struggle against that monopolizing spirit which even yet predominates in France. The Academy of Sciences, to show its sympathies with protectionist principles, elected Dutens a member of their body. Laying his doctrines aside, his works remain valuable for their vast amount of statistical information. His work on the revenue of France from 1815 to 1835 contains a mass of details, and is a standard book of reference. He died in August, 1848.—J. F. C.

DUTENS, Louis, born at Tours in 1729; died in London in 1812. Dutens was of a French protestant family; took orders in the Church of England, and was engaged in the education of several persons of rank, with whom he used to make what was called the grand tour. In 1758 he was appointed chaplain and secretary to Stuart M'Kenzie, envoy extraordinary to the court of Turin. In 1762 he obtained a pension from Lord Bute's administration. He was sent to Turin as chargé des affairès at Turin; and while there planned an edition of Leibnitz's works, which was afterwards published at Geneva. In 1766 the duke of Northumberland gave him the living of Elsdon worth £800 a year, and the king made him a present of £1000. His patron M'Kenzie now died, leaving him £15,000. He passed the rest of his life in study. He published works on numismatics, and on such subjects of social interest as his earlier life of travel was calculated to suggest.—J. A., D.

DUTROCHET, Rene-Joachim-Henri, a distinguished French physiologist and natural philosopher. His family was noble and very rich, and he was born on the family estate at the chateau de Neon in Poitou on the 14th of November, 1776. His father was an officer in one of the regiments attached to the king, and having emigrated his estates were confiscated, and young Dutrochet was obliged to choose a profession. He first joined a regiment of marines at Rochefort, but afterwards deserted and joined the army of Vendee. On the pacification of the disturbed provinces in 1802, he repaired to Paris, and there commenced the study of medicine. In 1808 he was named physician to Joseph Bonaparte, king of Spain. In 1809 he retired with his family to Chateau-Renault, where he gave himself up to the study of the natural sciences. He made extensive observations upon the functions and structure of plants and animals, and is best known in Europe for his essay "On Endosmosis and Exosmosis." His papers on various departments of natural science are very numerous. The most important of his researches were republished in his "Memoires pour servir a l'histoire anatomique et physiologique des vegetaux et des animaux," produced in 1837, with an epigraph to the effect that he regarded all he had published before and not republished in this volume as of no value. He was a member of the Royal Academy of Sciences of Paris, of the Royal Academy of Medicine, and of many other French and foreign societies. He died at Paris on the 4th of February, 1847.—E. L.

DUVAL, Alexander Vincent, dramatic poet, born at Rennes in 1767. Early in life he entered the navy and served under admiral de Grasse, in support of the American colonists against England, was subsequently soldier, engineer, painter, and actor, fought as volunteer against the invaders of France in 1792, and suffered imprisonment under the Reign of Terror. So good an education for a dramatic career was not thrown away; for when Duval wrote for the stage his plays were characterized chiefly by his stirring plots, which he admirably managed. His first piece, "Edward in Scotland," produced in 1802, had immense success, which excited the suspicion of the police that there were covert allusions to the politics of the times calculated to tickle the audience, and so they would have laid hands on the author, had he not escaped to Russia. On his return a year after, he took the Odeon theatre, and acquired much reputation by his plays, which are very numerous. He died in 1842.—J. F. C.

DUVAL, Amaury, antiquarian, born at Rennes in 1760, was originally connected with diplomacy, having filled the office of secretary of legation at Rome in 1793, when the ambassador, Basseville, was killed in a popular movement. Appointed to Malta, the grandmaster refused to admit an agent of the French republic, on which Duval returned home and devoted himself to letters. He wrote treatises on the sepulture of the ancients; on ancient monuments, and other subjects of a like nature; besides a continuation of the literary history of France, after the benedictines, to which he had for collaborateur M. Danou. He died in 1838.—J. F. C.

DUVAL, George Louis Jacques, born at Valogne, October, 1772. Intended originally for the church, his career was stopped by the Revolution, when, after struggling hard with adverse circumstances, he commenced his career as a dramatic writer by his piece of "Clement Marot," which was followed by several others, now forgotten. He has left an interesting account of his imprisonment during the Reign of Terror, with souvenirs of that terrible period. He died in 1853.—J. F. C.

DUVAL, Valentin Jameray, antiquarian, born at Arthonnay in 1695 of parents so wretchedly poor, that, at ten years old, the little fellow was glad to earn a crust by following the lowest kind of employment in a farmer's yard, where he looked after the pigs and fowl. For some childish folly he was turned off a beggar on the high road, when a good priest took him by the hand and lodged him in a clerical establishment. Here the boy taught himself the ordinary branches of a school education from books lent to him by an honest bookseller of Nancy. An English gentleman, hearing of the lad's capacity, love of study, and poverty, made him a liberal present of money. His good fortune in meeting with generous friends did not end here; for the Duke Leopold of Lorraine seeing him one day, as he was returning from hunting, made inquiries, the result of which so satisfied him that he ordered Duval to be taken to the jesuit's college at Pont-a-Mousson. The duke's son Francis, upon his father Leopold's death, continued the parent's favours. Upon his becoming grand duke of Tuscany, he appointed Duval librarian at Florence; and when subsequently, by his marriage with Marie Theresa, he rose to be emperor of Germany, he transferred his protegé from the library at Florence to that of Vienna. As soon as Duval found himself in a position to choose his course of study, he directed his mind to antiquarian researches, more particularly with relation to ancient medals and coins, regarding which he has left some valuable treatises. As lively as profound he indulged in lighter works of fiction, of which the best known is "Les Aventures de L' Etourderie." He died at Vienna in 1775.—J. F. C.

DUVAUCEL, Alfred, a well-known French traveller and naturalist, born in 1793; died at Madras in 1824. He was a soldier during the last ten years of the empire, and earned such distinction at the siege of Anvers as to be named an officer of artillery. At the Restoration he quitted the army, and under the guidance of Buffon, who had married his mother, commenced the study of natural history. In 1817 he was appointed naturalist to the king, and shortly afterwards was offered a scientific mission to India, which he gladly accepted. At Calcutta he found his countryman Diard, also an enthusiastic naturalist, and with him commenced to form a large museum, and to transmit specimens to his native country. The two friends made exten-

sive journeys in Bengal, and explored a number of islands in the Indian seas, braving all dangers and surmounting all difficulties, with an intrepidity and perseverance which insured the complete success of their mission; but which unfortunately overtaxed the hearty, joyous energies of Duvaucel, and brought him prematurely to the grave. The communications which he addressed to the various learned societies in Europe with which he corresponded, contain descriptive passages of singular felicity. Their scientific merit was cordially acknowledged in the notices of him which appeared in the Memoirs of the Academy of Sciences, in the Philosophical Transactions, and in the Memoirs of the Royal Society.—J. S., G.

DUVERGIER DE HAURANNE, Abbé de Saint-Cyran, a celebrated jansenist, was born of a noble family at Bayonne in 1581. He received his first education at his native place, and went afterwards to study theology at Louvain. There he met with Jansenius, a circumstance which determined in a great measure the course of his future life. The two young men were most diligent students, and commenced a careful examination of the fathers, particularly of St. Augustine. Jansenius became bishop of Ypres, and Duvergier, by the generosity of La Roche-Pozay, bishop of Poitiers, was made abbot of Saint-Cyran. The latter, however, who was not destitute of ambition, went to Paris, where his reputation for sanctity and his austere and gloomy religion procured for him an ascendency over an extensive class of minds. Penitents from all quarters flocked to him for direction. He was joined also in a strict friendship with the celebrated Arnauld family, and possessed great influence in the female convent of Port-Royal des Champs, which was under the direction of Angélique Arnauld. He was in fact the idol of the jansenists, and took an active part in the great controversy which was then raging between them and the jesuits. On the pretext that some of his doctrines were of a dangerous political tendency, he was thrown into prison by Richelieu, who had at first tried to moderate his jansenist ardour with the offer of place. On his enlargement he returned to his house at Paris, and recommenced the war with the jesuits; but six months afterwards his pen suddenly dropt from his hand, and the din of controversy was heard by him no more. He died of apoplexy, October 11, 1643.—R. M., A.

DUVERNOY, George Louis, a celebrated French anatomist and zoologist. His father practised as a physician in the principality of Montbelliard, where his son was born on the 6th of August, 1777. He commenced his studies under the direction of his father, and was afterwards sent to Stuttgard, but on pain of being regarded as an *emigré* he repaired to Strasburg, where he chose medicine as his profession. He afterwards studied in Paris, and in 1799 was appointed pharmacien of the third class in the army of the Alps. In 1800 he returned to Paris and graduated in medicine, giving as his thesis a treatise on hysteria. In 1802 he became associated with Cuvier, and assisted Duméril in the publication of the Leçons d'Anatomie Comparée. He afterwards married, and returned to Montbelliard to practise medicine, but was recalled to Paris in 1809, and named assistant professor of zoology to the Faculty of Sciences. Again he returned to his native country; but having lost his wife and children, he was induced to undertake the chair of natural history in Strasburg in 1827. He now wrote extensively on natural history, and became known for his writings on comparative anatomy and palæontology. On the death of Cuvier in 1837, he was appointed to the chair of natural history in the college of France, and in 1850 he succeeded De Blainville in the chair of comparative anatomy till his death in 1855. He was an accurate observer and extensive writer, and was one of a number of remarkable men in France who, educated for the medical profession, pursued at the same time natural history, and made the epoch in which they lived remarkable for the advancement of natural science.—E. L.

DUVIVIER, Franciade-Fleurus, a French general, born at Rouen in 1794, and died at Paris in 1848. His father being a soldier, Duvivier was educated in military notions. He obtained the rank of lieutenant of artillery in 1814. On the breaking out of the Algerine war he passed over to Africa, and highly distinguished himself in the long series of irregular conflicts which characterized that disgraceful conquest. He returned to France in 1841, and published an exposure of the military errors which had been committed under his own eyes. He was named general of division at the revolution of 1848, but fell in one of the bloody struggles which inaugurated the short-lived republic. Duvivier was a voluminous and able writer. We may mention his "Observations sur la guerre de la succession d'Espagne;" "Recherches sur les inscriptions pheniciennes et libyques." He had also in hand when he died a great work on the origin of the Phenician language.—R. M., A.

DWIGHT, Timothy, LL.D., was born at Northampton in Hampshire, Massachusetts, North America, in 1752. His father, who was a merchant and farmer, was a man of good education, excellent character, and considerable wealth; and his mother, who was a daughter of the celebrated Jonathan Edwards, was a woman of great native vigour of mind and of rare acquirements. Under the care of his mother, Timothy received the rudiments of education; and from his earliest years he displayed great love for learning and remarkable facility in the acquisition of knowledge. His acquaintance with history and geography was extensive and familiar, yet it is said he obtained by far the greater part of his information on these subjects before he was twelve years of age. In 1765 he entered Yale college, and remained there as a student for four years. During the first two years of his attendance at college he was idle and dissipated, spending much of his time at the gaming-table and other scenes of amusement; during the second two years he studied with an intensity of application which undermined his constitution, and affected his health for the remainder of his life. After an absence from his college of two years, during which time he was occupied in teaching, he returned and acted for several years with great success in the capacity of college tutor. Shortly after the breaking out of the American war, Dwight, who had been licensed as a preacher, was appointed one of the military chaplains, and joined the army of the United States at West Point. He remained in the army a little more than a year, endearing himself to the soldiers by the affectionate and diligent manner in which he discharged his duties; and left it on hearing of his father's death, in order to reside near his mother, and assist her in the management of her property and the education of the younger children of the family. During the five years after 1778, Dwight was diligently engaged in preaching and teaching in various places, and he also took a decided and somewhat prominent part in the exciting political movements of the period. In 1783 he was ordained as pastor of a congregation at Greenfield in Connecticut, where he continued till 1795, when he was appointed president of Yale college, at which he had been educated. Under his presidency the number of students in attendance rose from one hundred and ten to three hundred and thirteen—a fact which has been ascribed to his zeal and wisdom as a professor and educational superintendent. In this important situation he continued till the close of his life, exercising a very extensive and beneficial influence by his lectures to the students, his numerous and varied publications, and his active promotion of pious and benevolent enterprises. After a long, and at times an excessively painful illness, which was borne with extraordinary patience and fortitude, he died in January, 1817, aged sixty-five. Dwight wrote much both in prose and verse; but he is best known in this country by his system of theology, which has been several times printed in Britain, and which takes rank with the works of Boston, Ridgley, Watson, Dick, Hill, and Wardlaw.—J. B. J.

DYCE, Alexander, Rev., an accomplished author, critic, and commentator, was born at Edinburgh in 1798, the son of a general officer in what was the East India company's service. He was educated at Edinburgh high school, and at Exeter college, Oxford; and entering the church, filled for a time more than one rural curacy. He settled in London, and devoted himself to literature as a profession, in 1827, the year of his publication of his "Specimens of the British Poetesses." He contributed a number of accurate and excellent memoirs to the Aldine edition of the British poets; and most of the greater Elizabethan dramatists owe to him the reappearance of their works in modern type, carefully edited, and with careful memoirs of the authors. His Marlowe (1831) was among the earliest of these editions, which include the works of Peele, Webster, Greene, Beaumont and Fletcher, &c. The minute knowledge of Elizabethan literature thus gained contributed to make Mr. Dyce an able editor of Shakspeare, of whom he completed a new edition in 1857. In 1844 he published a volume of plain-spoken "Remarks on Collier's and Knight's Shakspeares;" in 1853, "A few Notes on Shakspeare;" and in 1859, some extremely

frank "Strictures on Mr. Collier's new edition of Shakspeare." Mr. Dyce edited the works of Richard Bentley, as well as various publications for learned societies, of one of which (the Percy) he was founder. In 1856 appeared his very popular "Recollections of the Table Talk of Samuel Rogers;" and he was also the author of a versified translation of Athenæus. He died in May, 1869, bequeathing to the South Kensington Museum his library, abounding in editions of Shakspeare, on condition that a suitable room be provided for it.—F. E.

DYCE, William, R.A., a historical and genre painter, was born in Scotland in 1806. He studied at the university of Aberdeen, where he took the degree of M.A., and received his education in art at the Scottish Academy. He made his first public appearance as a painter of classical subjects at the academy's exhibition in 1827; and a few years afterwards he appeared as a contributor to the Royal Academy, London, but without attracting much notice. Gradually, however, he made his way as a painter, his successive productions exhibiting a manifest aspiration towards the higher walks of the art; and when it was proposed to remodel the new School of Design at Somerset House, Mr. Dyce was selected as the head-master—an office which he retained about three years. In this short period he had not been able to effect much towards the improvement of the institution; but on returning to the undivided pursuit of his profession, he showed, by the style of his new productions, that the interval had been well employed in his own improvement. This was particularly illustrated in his contribution to the exhibition of 1844—"Joash Shooting the Arrow of Deliverance"—a work which was much admired for its purity of design and vigour of composition, and which immediately secured for Mr. Dyce the honour and title of associate of the Royal Academy. At the fresco exhibition, in the course of the same year, he exhibited some beautiful specimens of fresco painting, which showed that he had been assiduously cultivating that department, and which attracted so much notice as to obtain for him a commission from Prince Albert to paint in fresco one of the compartments of his summer house at Buckingham Palace. He was subsequently engaged to execute some fresco paintings at Osborne and in the new houses of parliament. One of his frescoes in the house of lords, the "Baptism of Ethelbert," was so much admired that he was employed some years in adorning the walls of that structure. On subjects connected with ecclesiastical antiquities he also contributed to periodicals, and in 1843–44 edited an edition of the Book of Common Prayer, accompanied with its ancient canto fermo, and a disquisition on the nature of that music and its suitableness to English words. He died 14th February, 1864.—G. BL.

DYCK. See Van Dyck.

DYER, Sir Edward, a poet and diplomatist of the age of Elizabeth, born, it is supposed, about 1540, was educated at Oxford, where he exhibited at an early age, poetical taste and talent, but was otherwise, it would appear, an undistinguished student. He left the university without taking a degree, and went abroad to improve himself by travel. On his return he was taken into the service of the court; Elizabeth entertaining so high an opinion of his abilities as to intrust him with various embassies. He was sent to Denmark in 1589, and on his return received the honour of knighthood. Sir Edward contributed pastoral odes and madrigals to the English Helicon, and by these obtained great repute among the poets of the time. He was one of the many dupes of the astrologers, Dee and Kelly, and he studied chemistry under Rosicrusian teaching. Some of his poetical compositions are still in MS. He died some years after the accession of James I.—J. S., G.

DYER, George, poet and litterateur, was born of humble parentage at London, March 15th, 1755, and died March 2, 1841. He had the good fortune to be placed on the foundation of Christ's hospital at seven years old, and it is said that at a younger age than any former pupil he reached the head of the school. The celebrated Dr. Askew, physician to Christ's, was his first friend and patron. He took the young scholar to his house, where he was introduced to many distinguished men of his day. Dyer removed to Emanuel college, Cambridge, in 1774. There an acquaintance with men of a philosophical cast of mind tended to confirm his discontent with the doctrine and discipline of the Church of England; but he seems to have deferred to authority, having taken his degree of B.A. in 1778. For some time after this he was engaged in public and private tuition. Returning to Cambridge he entered the family of his friend Mr. Robinson, the dissenting minister of St. Andrew's, "not merely as tutor, but with the view of profiting by his doctrine and learned conversation." His next change of residence was to Oxford, where he officiated as a dissenting minister; but he subsequently, after a brief sojourn at Cambridge, took up his abode at the village of Swansea in Cambridgeshire, and pursued his various studies with great ardour and success. He settled finally in London in 1792. There he enjoyed the friendship of Priestley, Wakefield, and other famous men. His means of support were private tuition and literary labour. Dyer was an indefatigable student, and possessed a most extensive knowledge of books. At one period of his life he visited a great number of private libraries both in England and Scotland to collect materials for a great bibliographical work. He was a good classical scholar, and had the chief share in the production of Valpy's edition of the classics in 141 vols. He lost his sight soon after the completion of this great undertaking in 1830, having been engaged on it eleven years. But though he had married late in life, his latter years appear to have been remarkably happy. Dyer was a most excellent man, simple-minded, and benevolent in no ordinary degree. He was particularly beloved by Charles Lamb, who said that to George "a poem was a poem, his own as good as anybody's, and, God bless him! anybody's as good as his own." He published—"An Inquiry into the nature of subscription to the Thirty-Nine Articles," 1792; "Poems," 1792; "Poems," 2 vols., 1803; "Four Letters on the English Constitution," 1813; "History of the University and Colleges of Cambridge," &c., 1814; "The Privileges of the University of Cambridge," &c., 1824"—R. M., A.

DYER, Sir James, was born in Somersetshire in 1511, and died in 1581. He was the second son of Sir William Dyer of Wymaulton. The name is variously spelled Deyer and Dier. Dyer was educated at Oxford, and passed from his college, Broadgate Hall, to the middle temple—was called to the bar, and was appointed summer reader of his inn in the sixth year of Edward VI.; in 1552 serjeant-at-law and speaker of the house of commons. He obtained the honour of knighthood, and was recorder of Cambridge; and in 1556 one of the judges of the common pleas. He remained during Mary's reign a puisne judge, but soon after Elizabeth's accession was made chief-justice of the common pleas. In state trials, when acting for the crown as one of its law officers, he showed some courtesy and consideration for the persons on trial. After his death, a volume of law reports by him was published, which is praised by Sir Edward Coke, who tells us quaintly of "the summary and fruitful observations of that famous and most reverend judge and sage of his time, Sir James Dyer, knight," &c. Camden, among his other distinctions as a judge, speaks of the serenity of his temper. Dyer left no children. Lands, which he purchased in Huntingdonshire, were left by him to a nephew, whose son or grandson was made a baronet. The title is extinct. His reports form a necessary part of the furniture of a lawyer's library.—J. A., D.

DYER, John, a minor poet of the last century, was the son of a Welsh solicitor, and was born at a small village in Carmarthenshire in the year 1700. He was placed by his father, who designed him to follow his own profession, at Westminster school; but after having remained there for some years, he was enabled by his father's death to follow the bent of his own inclination, which made him ambitious to cultivate the fine arts. He studied painting under Richardson, the well-known author of Clarissa Harlowe. He soon commenced itinerant painter, and roamed about the country on his own account. What the artistic result of his rambles may have been we are not informed, but they led to the production of the descriptive poem called "Grongar Hill," the metre of which is evidently taken from Milton's l'Allegro, and parts of which contain pleasing sketches of the scenery of the Wye and the vale of Towy. To improve himself as a painter, Dyer next travelled to Italy, and after his return in 1740 published a didactic poem in blank verse entitled "The Ruins of Rome." "The title," as Dr. Johnson remarks, "raises greater expectation than the performance gratifies," particularly as it suggests comparison with the noble stanzas of Spenser which bear the same name. Tired, it would seem, of a roving, aimless life, Dyer about this time settled down in England upon his little patrimony, married a Miss Ensor, and, that he might have some fixed employment, took orders in the church of England. His preferment was slow, but comprised in the end two or three small benefices in Leicestershire and Lincoln-

shire. In 1757 he published his longest poem—"The Fleece." This absurd poem is in blank verse, and consists of three books. Its subject is British *wool;* considered with reference to its qualities, production, and manufacture:—

> "The care of sheep, the labours of the loom,
> And arts of trade I sing—"

such is the *arma virumque cano* of this lumbering pastoral. Dyer died the following year, leaving four children.—T. A.

DYMOND, JONATHAN, author of an essay on the principles of morality, was born at Exeter in 1796. His father, who was a linen-draper in that city, and belonged to the Society of the Friends, taught his son the paternal business and the paternal creed; and this was the only teaching, beyond what he obtained in an elementary school, young Dymond ever received. By assiduous culture of his mental powers, however, during his leisure hours—principally those his habit of early rising rescued from sleep—he prepared himself for becoming the advocate of the views of the Society. In 1823 he published an "Inquiry into the accordancy of War with the Principles of Christianity." Three years afterwards he was attacked by pulmonary disease, but continued notwithstanding to labour on in his philanthropic studies; and in 1828, the year of his death, had prepared for publication his "Essay on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind." It was published in 1829, and was reviewed at great length by Southey in the *Quarterly Review.* The editor of an American edition of the work, thus speaks of Dymond and his work—"Whether we regard the soundness of his reasonings, the temper, candour, and wisdom of his conclusions, the elegance of his style, the felicity of his illustrations, or the singularly excellent spirit which pervades the whole, it is entitled to rank high in the highest class of ethical productions."—J. S., G.

DZATI, AÏWAS, a Turkish poet, was born at Carasia, Mysia, in 891; died in 950. His father was a respectable shoemaker, but very poor. Bajazet II., who was one evening returning from the chase, having had that day the double fortune to kill a tiger and to ruin a christian, had the unusual fancy to do a good action; he ordered his attendants to bring to his august feet the poor cobbler's son, Aïwas. From that evening Dzati saw the dream of his youth gradually realized. A little more than a menial, a little less than a major domo, he became the confidant of the sultan, who extracted the principal part of his poetical talent for his use. Bajazet, who had acutely guessed that this genius was greedy in his nature, only asked for his diwans or erotic effusions in exchange for money, furs, and rich stuffs—and truly Dzati was well qualified to be a party to the bargain. The Sultan Selim I., in exchange for some "cassidehs" or odes, gave him the freehold of two villages, the rent of which amounted to 11,500 asjores. The confiscation of his estates almost ruined him, and he became by turns sexton, juggler, apothecary's boy, and a general poet to the public, which he supplied with a regular retail of songs and love effusions, adapted to every condition in life. Dzati's principal work is his "Diwan," containing one thousand six hundred ghaseles or erotic effusions, and four hundred cassidehs or odes, 2 vols., Constantinople, 1841.—Dzati's younger and latter days were embittered by delirium tremens and palsy, the result of intemperance.—CH. T.

DZEHEBI, SCHEMS ED-DIN ABOU ABD ALLAH MOHAMED BEN AHMED BEN OSMAN AL MISRI AL A TURKEMAN AD, a celebrated Arabian historian and biographer, was born at Damascus in 1275, and died there in 1347. The name of Dzehebi stands high among the explorers of eastern educational establishments. He visited the schools of Damascus, Baalbec, Neapolis, Aleppo, Cairo, Mecca, Medina, Jerusalem, and Tripoli in Syria. He was appointed chief of the hafiz, that is, of the readers of the Koran at Damascus; and the opportunities which he enjoyed in this position, of acquainting himself with the most eminent theologians of his time, gave to his biographical productions an original value. His principal works are—"Jarikh al Islam" (Annals of Islamism); "Dowel al Islam" (Dynasties of Islamism); "Al Iber fi Khaber minaber" (Memoirs of the illustrious dead); "Jhabacat al hoffatz classes des haffitz" (Biographies of those who know the Koran by heart); "Jhabacat al Koran" (Biographies of the Koran readers); "Jedjirid fi Ismal Sonabet" (Names of the companions of Mahomet); "Mizam," &c., (Biography of those who have transmitted the acts and words of Mahomet); "Al Djenan" (The garden obituary of illustrious men).—CH. T.

E

EACHARD, JOHN, a divine of the Church of England, was born about 1636, and died in 1697. He was educated at Cambridge, and in 1670 published his first work, entitled "The Grounds and Reasons of the Contempt of the Clergy and Religion Enquired into, in a letter to R. L." This book, like most of Eachard's, was characterized by an exquisite facetiousness, and acquired an immediate popularity. It called forth several answers, one of which was by the celebrated John Owen. To the first of these Eachard replied in "a second letter to R. L." In 1671 appeared the first of his two dialogues on Hobbes' theory on the "state of nature"—a subject which few will deny to have been excellently well suited to his admirable powers of raillery and humour. It has, however, been remarked by Swift, who seems to have studied his works, that he signally failed in serious writing. On the death of the learned Lightfoot, Eachard was chosen master of Catherine hall, Cambridge.—R. M., A.

EACHARD. See ECHARD.

* EADIE, JOHN, D.D., LL.D., an eminent biblical critic, born at Alva in Stirlingshire in 1814. He manifested, under the care of his first preceptor, Rev. Mr. Browning of Tillicoultry, those extraordinary powers of acquiring knowledge, which, with his superior gifts as a preacher and a writer, have rendered his whole career in an eminent degree prosperous and useful. After completing his curriculum at the university of Glasgow, he prepared for the ministry in the divinity hall of the Secession Church (now united with the Relief under the name of the United Presbyterian Church), and in 1835 at the early age of twenty-one was appointed pastor of the congregation in Glasgow, among whom he still labours. In 1843 he was nominated, in succession to one of his own teachers (Dr. Mitchell), professor of biblical literature in the divinity hall of the United Presbyterian Church; the synod of that denomination marking in this striking way their appreciation of the talents and scholarship of the young preacher. In 1844 he was made LL.D. of Glasgow, and in 1850 D.D. of St. Andrews. Twice, during this period, he was offered an important charge in Edinburgh. His merits as a professor are attested by the unbounded popularity which he enjoys among the young men who have attended his lectures; and his faithfulness and talents as a preacher, by the flourishing condition of his congregation, and the frequency with which he is requested to further the interests of the church by preaching at the opening of churches in rural districts. Dr. Eadie's works are of two classes—popular and scientific. Of the former class the best known are "Cruden's Concordance," "Biblical Cyclopædia," "Early Oriental History," "Divine Love," "Paul the Preacher," "Life of Dr. Kitto." In the latter class rank his commentaries on Ephesians, Colossians, and Philippians. His style as a commentator unites, in a high degree, the patient research and laborious criticism of the German school, with the weighty practical wisdom and ample range of argument of a school, at the head of which are the old divines of the Church of England whom Dr. Eadie has so profoundly and reverently studied. Dr. Eadie has enriched the pages of this Dictionary with numerous contributions of high merit; and the theological department of the work has had the benefit throughout of his careful supervision.—J. B.

EADMER or EDMER, monk of Canterbury, probably a native of England, and born about the middle of the eleventh century, but we have no precise information respecting his birth or parentage. He was appointed by the pope spiritual director to Anselm, who had been raised to the see of Canterbury in 1093, and he was the friend, disciple, and biographer of that distinguished prelate. In 1120 Eadmer was appointed archbishop of St. Andrews at the desire of Alexander I. of Scotland; but a misunderstanding having occurred between him and the king relative to his consecration, he resigned his preferment, and returned to the monastery of Canterbury, where he died, according to Wharton, in 1124. The published works of Eadmer are "A History of his own Times," lives of St. Anselm, St. Wilfrid, St. Oswald, St. Dunstan; and tracts on the "Excellency of the Virgin Mary," and on the "Happiness of the Heavenly Country." They are written in Latin, and have been highly commended by no less competent a judge than Selden, who edited the history. There are several unpublished manuscripts of Eadmer in Corpus Christi college, Cambridge. He was a man of learning, and deeply imbued with the liberal christian spirit of Anselm.—J. B. J.

EAGLES, JOHN, the Rev., the well-known author of the "Sketcher" in *Blackwood's Magazine*, was the son of Thomas Eagles, Esq., comptroller of the customs at Bristol, where he was born in 1784. He received his early education at Sayer's school at Bristol, whence he was removed first to Winchester, and afterwards to Wadham college, Oxford, where he took his degree of B.A. in 1812. Soon afterwards he was ordained by the bishop of Salisbury to a Wiltshire curacy. Having had for a time the lectureship of St. Nicholas, Bristol, in 1819 he accepted the curacy of Hatherton in Devonshire, which he retained under Sydney Smith till 1834, from which year till 1838 he was curate of Winford, near Bristol. In the latter year he accepted the rectory of Kennersley, Herefordshire, but resigned that preferment in 1842. From that date till his death he was a constant contributor to the best of periodical literature. He was a graceful, easy, and pointed writer, and when local politics ran high, his epigrammatic pen was frequently employed in the war of parties, though his wit was always tempered with good-nature and good taste. He was an accomplished artist himself, as well as a critic on art; and dividing his time between his studies and his books, he continued down to his death to be a constant contributor to the pages of *Blackwood*. His papers entitled the "Sketcher," have recently been collected and republished in a separate form. He died at Clifton, near Bristol, November 9, 1855.—E. W.

EAGLESFIELD. See EGGLESFIELD.

EALRED. See AILRED.

EAMES, JOHN, F.R.S., was a native of London, where he received his education at Merchant Taylors' school. He afterwards studied for the ministry among the dissenters; but a defect in his utterance, combined with extreme diffidence, prevented his ever entering on that work. He became classical and mathematical tutor in a dissenting college in London, and devoted his spare time to scientific pursuits. He was intimate with Sir Isaac Newton, and sometimes worked for him. The Royal Society employed him, along with another, to draw up an abridgment of their Transactions, which appeared in 1719–33, in two vols. 4to. He died in 1744. Dr. Watts calls him the most learned man he ever knew.—W. L. A.

EARLE, JOHN, was born at York, it is supposed about the year 1601. He went to Oxford, and was first a commoner at Christ church, and afterwards in 1620 entered as a fellow of Merton college. He took the degrees of master of arts and doctor in divinity respectively in 1624 and 1642. Through the influence of Philip, earl of Pembroke, he was advanced to be chaplain and tutor to Prince Charles, and chancellor of Salisbury cathedral; but on the breaking out of the civil wars he was stripped of his preferments, and when the battle of Worcester sent Charles II. back to his exile, Earle fled also, and became his chaplain at Rouen. When the wheel of fortune turned once more, he came in the king's train to England, and was immediately made dean of Westminster, then bishop of Worcester, and in 1662 he was translated to the see of Salisbury. We

have it on the high authority of Baxter that, though a firm cavalier and a determined high churchman, Earle was of a moderate and kindly temperament. When the plague burst upon London, scattering the terrified people, he accompanied the court to Oxford, and there he died on 17th November, 1665. He is author of a work entitled "Microcosmography, or a Piece of the World Discovered in Essays and Characters," of which an eleventh edition, by Dr. Bliss, was published in 1811. It is good in itself as being a true and popular picture of the manners of his day, and it is remarkable as being the germ from which were developed the Spectator, and other periodicals. He also published a Latin translation of the "Eikon Basilike," and several minor pieces less known.—J. B. J.

EARLOM, Richard, the engraver of Claude's Liber Veritatis, was the most distinguished of the English artists in mezzotinto at the close of the last century. He is said to have been a native of Somersetshire. The year of his birth is not known, but he died at an advanced age in 1822. The dates on his works range from about 1760 to 1795. Some of his prints, which embrace all subjects and various styles of execution, are among the triumphs of the art of engraving in England. Among his masterpieces of the higher class is his "Lord Heathfield," after Reynolds; and some fruit and flower pieces, after Van Os and Van Huysum, are of exquisite beauty of effect. Earlom was almost exclusively employed by Boydell. A list of his principal works is given in Bryan's Dictionary.—R. N. W.

EARNULPH. See Arnulf.

EAST, Sir Edward Hyde, son of Edward East, Esq., of Jamacia, by his first wife, Amy, daughter of James Hall, Esq., of Hyde Hall in the same island (a descendant of Robert Hyde, uncle of Edward Hyde, lord chancellor of England), was born in 1764. He was called to the bar, and in early life he sat in parliament for the disfranchised borough of Great Bedwin, and in conjunction with the late Mr. Durnford, he was the author of the celebrated "Term Reports," and of "East's Reports," as well as of another legal work entitled "Pleas of the Crown." He received the honour of knighthood in 1813, upon the occasion of his being appointed chief justice of the supreme court of judicature at Calcutta, and held that post until his return from India, in or about 1822. In that year he was elected M.P. for Winchester, which he continued to represent in parliament, down to his final retirement from public life in 1830. In India his name will be long remembered and respected as the founder of the Hindoo college at Calcutta. He died January 8, 1847. The noted *Hortus Eastensis*, of which Bryan Edwards gives a catalogue in his history of Jamaica, was founded by a member of the East family, and was purchased from Sir E. H. East by the assembly of Jamaica for a public horticultural institution.—E. W.

EASTLAKE, Sir Charles Lock, P.R.A., was born at Plymouth in 1793; his father was solicitor to the admiralty there. He was educated at Plymouth and Plympton grammar-schools, and studied also for a short time at the Charter-house, London. He early decided upon following painting as his profession, partly through the example and influence of his fellow-townsman, Haydon, then, in 1808, engaged at his picture of Dentatus; and after working a few years at the Royal Academy, when Fuseli was keeper, he visited Paris, in order to make some copies in the Louvre. The return of Napoleon from Elba caused the young painter to leave Paris, and he returned to his native town, and there commenced practising as a portrait painter. When the *Bellerophon* visited Plymouth, with Napoleon on board, Mr. Eastlake made some careful sketches of the emperor, as he stood at the gangway of the ship, and from these painted the last portrait of Napoleon that was executed in Europe. In 1817 Mr. Eastlake went to Italy; he was one of the first English artists to visit Rome after the peace. In 1819 he visited Greece, then returned to Rome by way of Sicily the following year. From this time he took up his residence at Rome for many years, and painted a series of characteristic pictures from the life of the Greek and Italian peasantry, and occasionally poetical and historical subjects: his favourite pictures, however, were banditti scenes. He appeared as an exhibitor in London, in the British institution, as early as 1820, and at the Royal Academy in 1823, where he exhibited three views in Rome. The first picture by which he attracted much public notice was "The Spartan Isidas," a large and ambitious work, exhibited at the Royal Academy in 1827, and at Paris in 1855, for which the painter was elected an associate of the academy; this was followed the next year by the well-known beautiful picture of an Italian scene in the Anno Santo, "Pilgrims Arriving in Sight of Rome and St. Peter's: Evening," repeated in 1835 and 1836, with some variations; and in 1829 by "Lord Byron's Dream," a poetical landscape. In December of this year Mr. Eastlake was elected a full member of the academy. In 1833 was exhibited "Greek Fugitives; an English ship sending its boats to rescue them;" in 1834, "The Escape of Francesco di Carrara, last Lord of Padua, and Taddea d'Este, his wife, from Galeazzo Visconti, duke of Milan," of which there is a repetition in the Vernon collection; in 1837, "An Arab Chief Selling Captives, monks endeavouring to ransom them;" in 1838, "Gaston de Foix before the Battle of Ravenna," in which he was killed. In 1839 Mr. Eastlake commenced a series of religious subjects. In this year's exhibition was the picture of "Christ Blessing Little Children;" in 1841, "Christ Weeping over Jerusalem," of which a repetition is now in the Vernon collection; and in 1843 the exquisite composition of "Hagar and Ishmael," one of the masterpieces of the English school of painting. From this time Sir Charles Eastlake's name appeared rarely in the exhibition catalogues. He was much occupied by the royal commission for decorating the new palace of Westminster, to which he was appointed secretary in 1841, but resigned the office in 1847; and he was engaged also in considerable literary labours. He contributed a few articles to the *Penny Cyclopædia*, and in 1840 published a translation of Göthe's Theory of Colours; and in 1842 he edited a translation of Kügler's Italian Schools of Painting, by a lady. The papers or appendices accompanying the reports of the commissioners on the fine arts, collected, or written and edited by the secretary, are most valuable contributions to the practical literature of art; though Sir Charles Eastlake's chief labour for this commission is the very learned work on the "Materials for a History of Oil Painting," 8vo, 1847, dedicated to the late Sir Robert Peel, and which, perhaps, exhausts the subject of vehicles and methods of painting, more particularly as regards the Flemish schools. In 1843, on the death of the original keeper of the National Gallery, Mr. Seguier, Sir Robert Peel gave the appointment to Mr. Eastlake, which, however, he resigned after a troubled tenure of the office for four years only. An exceeding outcry was made about the purchase of a spurious Holbein; but during this short time, though the government was little disposed to spend funds over this institution, four of the most valuable pictures in the collection were added—the Doge Loredano by Bellini; the Judgment of Paris by Rubens; the Boar Hunt by Velazquez; and the Vision of a Knight by Raphael. And for the first time an elaborate catalogue of the collection was prepared—Descriptive and Historical Catalogue of the Pictures in the National Gallery; with Biographical Notices of the Painters, by Ralph N. Wornum: Revised by C. L. Eastlake, R.A., 8vo, 1847.

In 1850 Mr. Eastlake succeeded Sir Martin Archer Shee as president of the Royal Academy, and he was then, as is usual on that occasion, knighted by the queen. In 1855, on the reorganization of the National Gallery management, Sir Charles Eastlake accepted the post of director, an office giving greater responsibility and far greater power than the previous office of keeper; and, as the government now provides a liberal fund for the growth of the collection, the opportunities of increase are limited only by the market of fine works. Since the period mentioned, in consequence of these powers and advantages, the additions to the gallery have far exceeded the whole previous purchases from its foundation in 1824. Of the purchases so added, chiefly of the earlier Italian schools, many are among the best and most renowned pictures in Europe—as the Mantegna, Benozzo Gozzoli, Perugino, Pollajuolo, Filippino Lippi, Paul Veronese, Ghirlandajo, Romanino, Orcagna, Paolo Uccello, Fra Filippo Lippi, Marco Basaiti, Zoppo, Girolamo da Treviso, Giulio Romano, Moretto, Borgognone, and two Ruysdaels. In 1849 Sir Charles Eastlake married the daughter of the late Dr. Rigby of Norwich. In 1853 he received the degree of D.C.L. from Oxford, was made knight of the legion of honour in 1855, and was a member of several foreign academies. He died at Florence on the 23rd December, 1865. His remains were interred in Kensal Green cemetery; the Royal Academy taking upon themselves the conduct of the funeral, as a mark of the high esteem in which they held him.

* EASTWICK, Edward Backhouse, a member of a family long and honourably connected with India, was born in the early

part of the present century. His name is well known as an oriental scholar of considerable attainments. He is the author of a copious grammar of the Hindustani language, published in 1847, and of an admirable guide to India, and has translated Francis Bopp's (see, BOPP F.) elaborate work—A Comparative Grammar of the Sanscrit and Indo-European Languages, edited by Professor Wilson.—E. W.

EATON, JOHN, an English divine, was born in Kent in 1575, and died in 1641. He studied at Trinity college, Oxford, and after serving a curacy for several years, became "minister and preacher" at Wickham-Market in Suffolk. He was the author of two works—"The Discovery of a most Dangerous Dead Faith," and "The Honeycomb of Free Justification"—for the latter of which he was imprisoned in the Gate House, Westminster. He seems to have held extreme views in the article of free grace, and is by some regarded as the founder of antinomianism, which, however, existed prior to his times.—R. M., A.

EBBO, Archbishop of Rheims, was librarian to Louis le Debonnaire. Commissioned by Pope Paschal I., he became a missionary to the Danes, and preached among them with much success. He was raised to the see of Rheims in 816. When Lothaire and Pepin, sons of Louis, revolted against their father in 830, Ebbo joined in the revolt and was deposed in consequence; but at the council of Ingelsheim he was restored. He was again driven away with Lothaire, when the latter was overpowered by his brothers in 834. There are some remains of the writings of Ebbo in D'Achery's "Spicilegium Scriptorum Galliæ," and "Canisii Lectiones Antiquæ."—J. B. J.

EBDON, JOHN, was appointed organist of the cathedral of Durham in 1763, in which situation he remained until the period of his death in 1811. He published two volumes of "Sacred Music for the use of the Choir of Durham," and has long enjoyed the reputation of being the composer of a double chant in C, which chant, however, has recently been found in a rare volume of anthems and chants by Dr. Richard Woodward, organist of St. Patrick's cathedral, Dublin, published in 1767, when Ebdon was four years old.—E. F., R.

EBED-JESU, a Syrian bishop and writer, surnamed BAR BRICHA, born of Chaldean parentage; died in 1318. He was for some years bishop of Sigara and Arabia, and became in 1290 metropolitan of Soba and Armenia. He left fourteen works, some of which have of late years occupied the attention of distinguished European scholars. His "Collection of the Canons of Councils," translated by one of the Assemanis, has been published by Maï in his Scriptorum Veterum Nova Collectio, 1825–38. A catalogue of ecclesiastical writers in Syriac verse; a poem, "The Paradise of Eden;" and a dogmatical work entitled "The Book of the Pearl," also bear the name of Ebed-Jesu.—J. S., G.

EBED-JESU, a Syrian bishop and writer of the sixteenth century, successively bishop of Djezirat and patriarch of the Chaldeans, *i.e.* Nestorian christians, who had returned to the communion of the Church of Rome. He had his election to the latter dignity ratified at Rome in 1562. He was a man of remarkable erudition. He wrote a poem on his journey to Rome, and one in praise of Pius IV. His profession of faith was read at one of the Trentine councils.—J. S., G.

EBEL, JOHANN GOTTFRIED, a distinguished German writer on geology. He was born at Züllichau in Neumark, on the 6th of October, 1764. He commenced the study of medicine at Frankfort-on-the-Oder, and afterwards proceeded to Vienna and Switzerland. In 1792 he proceeded to Frankfort-on-the-Main, where he settled as a medical practitioner; and in 1796 he went to Paris, and became acquainted with the Abbe Sieyes and many of the men of the Revolution in France, and translated the abbe's works into German. Wearied with the political turmoil of France, he retreated to Zurich in Switzerland, in 1801, having obtained the citizenship of the Helvetian republic. He now devoted himself to his favourite science of geology, and wrote several works explanatory of the geology of Switzerland and its natural products. He wrote a work on "The People of Switzerland." He is most popularly known by his "Guide to Travellers in Switzerland." He died at Zurich on the 8th of October, 1830.—E. L.

EBELING, CHRISTOPH DANIEL, born at Garmissen, near Hildesheim, in 1741; studied theology at Göttingen; was fond of the study of languages; learned English, and set up a commercial school at Hamburg; wrote reviews of musical works in the Hamburg and Hanoverian journals; translated Chastellaux's Essay on the Union of Poetry and Music, and Burney's Travels; in conjunction with Klopstock brought out a translation of Handel's Messiah in 1782; in 1784 obtained a professorship of history and Greek at Hamburg, and was appointed librarian of the stadtbibliothek. Ebeling was a man of great erudition and unceasing industry. Of his numerous contributions to literature the "Geography and History of the United States of North America" is the most important. He received a vote of thanks for it from congress. He died outworn with literary work in 1817. He was for the last ten years of his life quite deaf.—J. A. D.

EBELMEN, JACQUES JOSEPH, an eminent French chemist, born at Beaume-les-Dames in 1814; died in 1852. In the ecole des mines which he entered in 1833, after going through a preparatory course of study at the colleges Henri IV. and Besançon, and the ecole polytechnique, he very soon attracted attention as a youth of great promise; in 1840 he was appointed assistant, and in 1845 chief professor of analysis in this institution, and in 1847 was nominated to the office of director of the manufacture royale of Sevres, with which his name and fame were thenceforth to be most closely connected. To the duties of this responsible situation M. Ebelmen brought, not only scientific resources of the most remarkable kind, but also rare abilities in the way of managing a large number of workmen, and of systematizing a multitude of dissimilar, but connected operations. He was a member of the commission sent by the French government to the Great Exhibition, London. He died a few days after his appointment to the post of engineer-in-chief of mines. The principal part of his contributions, which were numerous, to the scientific journals of Paris have been collected in 2 vols., 8vo., Paris, 1825.—J. S., G.

EBERHARD, CHRISTIAN AUGUST GOTTLOB, a prolific German writer, was born in 1769 at Belzig, near Brandenburg, and died at Dresden, May 13, 1845. Among the great number of his tales, sketches, essays, and poems, only his graceful epic, "Hannchen und die Küchlein," deserves to be mentioned, which will bring its author down to posterity, and has been translated into English by James Cochrane: Edinburgh, 1854.—K. E.

EBERHARD, CONRAD, and his brother FRANZ, natives of Hindelang in Algau, two celebrated German artists. Conrad was born in 1768, but the date of his death is not verified. Franz, his elder brother, died of cholera in 1836. They were both painters and sculptors, and studied first at Munich, then at Rome, under the patronage of Clement Wenzel, elector of Treves. They generally worked together, so that it is difficult to say to whom is due the credit of the different productions bearing their name. Amongst them are noted—in painting, the "Development," and the "Triumph of Christianity;" in sculpture, a "Muse," a "Faun," a "Leda," and a "Diana"—some of which are now in the Munich glyptotheka; and several monuments, the two in the cathedral of Regensburg especially. Conrad was also a proficient engraver in aquafortis, and from 1816 held the office of professor in the academy of Munich.—R. M.

EBERHARD, JOHANN AUGUST, a voluminous philosophical writer, born in 1739. He studied at the university of Halle, which he left for Berlin on being appointed tutor in the family of Baron von der Horst. While thus employed he prosecuted with ardour the study of theology, and adopting the views of Semler, speedily became involved in controversy with Calvinistic churchmen. In reply to one of his opponents who had asserted that the virtues of the heathen were only splendid vices, Eberhard published at Berlin in 1772 his "Apology for Socrates; or an examination respecting the doctrine relating to the salvation of the heathen." This work gave him a high reputation among philosophers, but it hindered his advancement in the church, and gave rise to a controversy in which Ernesti and Lessing took part against the author. A second part of the "Apology," which appeared in 1778, still further embittered his relations with the Calvinistic party; and in the same year his connection with the ministry, much to his relief, was severed by his being appointed to the chair of philosophy in the university of Halle. His philosophical works are very numerous, and, considered with reference to the object he had in view, viz., to popularize the science of mind, and to apply its principles to the illustration of history and religion, are all remarkable and brilliant productions. Among the most important of them are his "Theorie des Denkens und Empfindens," 1786; "Kurzer Abriss der Metaphysik," 1794; and "Sittenlehre der Ver-

nunft," 1786. His "Dictionary of Synonyms of the German Language," to which Guizot has directed the attention of many readers, and his "Amyntor," are also well-known works. Eberhard, a staunch supporter of Leibnitz, wrote much and warmly against the doctrines of Kant.—J. S., G.

EBERHARD DE BETHUNE. This writer's name is variously spelled—Ebrard and Everard. The dates of his birth and death are unknown. He was born at the town of Bethune in Artois. He taught grammar, as all polite literature was then called, at Rotterdam, and published a Latin grammar in hexameter verses. Arnold of Rotterdam thought he was communicating to all after ages the date at which Eberhard flourished, but unluckily the lines intended to commemorate the information are of doubtful interpretation, and may be translated so as to express either the year 1124 or 1212. His Latin grammar he called Græcismus, his object being to exhibit the resemblances between the Greek and Latin languages. Other books have been ascribed to him, of which one entitled "Antihæresis" attracted some attention. Some works of his are said to exist in manuscript.—J. A. D.

EBERLIN, Daniel, a musician, was born at Nürnberg about 1630, and died at Cassel in 1691. He went to Rome to study his art, and there enlisted in the army of the pope, in which he served during a war against the Turks. Quitting his military occupation, he returned to Nürnberg, where he obtained an appointment as librarian. This he resigned, to accept the office of kapellmeister at Cassel, which also he soon relinquished; and he went to Eisenach, to fill successively the functions of master of the pages, kapellmeister, private secretary, and inspector of the mint. His versatile career took him next to Hamburg, where he spent some years as a banker; but returned to Cassel to resume his musical appointment, and to fill also that of captain of the local militia. Eberlin had considerable fame as a violinist, and published some compositions of merit, besides writing much which is preserved in MS. in different libraries.—G. A. M.

EBERSTEIN, Wilhelm Ludwig, Baron von, a German philosopher, born at Mohrangen in 1762; died in 1805. He wrote several works upon the history of logic and philosophy which gained him considerable reputation, not only in Germany, but generally on the continent, and also in England.—J. S., G.

EBERT, Friedrich Adolf, an eminent German bibliographer, was born at Taucha, near Leipzig, 9th July, 1791, and died at Dresden, November 13, 1834. In 1814 he was appointed secretary to the royal library at Dresden, whence in 1823 he was called to Wolfenbuttel, but returned two years after to Dresden in the capacity of principal librarian. His General Bibliographical Dictionary stands first among his works. His catalogue of the Greek and Latin manuscripts in the Wolfenbuttel library, and his "History and Description of the Dresden Library," also take a high rank in bibliographical literature.—K. E.

EBERT, Johann Arnold, a German poet and translator, was born at Hamburg, February 8, 1723, and died at Brunswick, as professor in the Carolinum and canon of St. Cyriacus, March 19, 1795. He was a friend of Klopstock, Gellert, and other poets of his time. His original poetry—"Epistles and miscellaneous poems"—have little merit; but his translations from the English bear the true classical stamp. We note the translations of Glover's Leonidas, and Young's Night Thoughts.—K. E.

*EBERT, Karl Egon, a German poet, born at Prague in 1801, was for a long time librarian to the prince of Furstenberg. Besides some volumes of lyrics, he has written several epics and plays, mostly on Bohemian subjects.—K. E.

EBERUS, Paul, an eminent German reformer, and closely associated with Luther and Melancthon, was born at Kitzingen in Franconia in 1511. In 1526 he was sent to the new gymnasium of Nürnberg, where he enjoyed the instruction of the celebrated masters Eoban, Hess, and Joachim Camerarius. His proficiency was so promising, that the senate of that city and one of its highest families joined in supporting him at the university of Wittemberg, to which he repaired in 1532. Attaching himself there with peculiar affection to the person and teaching of Melancthon, he made rapid progress in classical and philosophical studies, and was admitted as an academic teacher into the philosophical faculty as early as 1537. In 1541 he married, Melancthon having a hand in making up the match. In 1554 he was made professor of Latin literature. After the death of John Forster in 1536, he was appointed preacher in the church attached to the electoral castle of Wittemberg, and professor of Hebrew in the university; and upon the death of Bugenhagen in 1559, he was made rector of the city church, and general superintendent of the principality of electoral Saxony, without, however, ceasing to take an active share in the business of the theological faculty. In these highly important offices, in all of which he displayed a high degree of talent and fidelity, he continued till his death on the 10th December, 1569. He took a prominent part in the controversies raised by the Leipzig Interim, and shared largely in the odium which the strict Lutherans cast upon Melancthon and his adherents in the course of the adiaphoristic and crypto-Calvinistic disputes. During Melancthon's life, Eberus was often jocularly called Repertorium Phillippi, as Melancthon never did anything without first consulting him; and he continued till the end of his career to be the faithful representative of his great master's spirit and views. His writings, both in philosophy and theology, were numerous, but need not be here enumerated, as they are no longer of importance. He was also the author of several excellent hymns, some of which are still sung in the churches of Germany, and breathe a warm and lively spirit of faith.—P. L.

EBION is popularly supposed to have been the founder of the Ebionites, a heretical sect which arose in the first century. The whole question, however, touching the origin of this sect, is involved in an obscurity which will probably never be cleared up. It is at least still an unsolved historical problem whether such a person as Ebion ever existed, or whether that name may not have belonged to Cerinthus. By some the term Ebion is reckoned equivalent to the Hebrew word signifying *poor people*; but amongst those who hold this opinion, it is not a settled point why these early heretics were so designated. They regarded Jesus Christ as a mere man, and formed a sort of jumble of Christian and Jewish practices. Mosheim maintains that they took their origin in the second century.—R. M., A.

EBKO, ECCO, or EYKE DE REPKOW, a Saxon nobleman and native of Anhault. He lived in the first half of the thirteenth century, and employed himself in the useful labour of collecting the Saxon laws. His collection, which was called "Sachsenspiegel, or the Mirror of the Saxons," was adopted by the northern Germans, and by several of the Slavonian nations. It has been very frequently printed, and is extremely valuable to students of mediæval history. Ebko was also the author of the "Saxon Feudal Law" which was published at Strasburg in 1696, and of a short chronicle of universal history.—R. M., A.

EBLÉ, Jean Baptiste, a French officer of artillery, was born in Lorraine in 1758. His father being in the army, he was familiarized with military service from his earliest years; and at the age of twenty-seven accompanied Pommereul to Naples, to discipline the artillery of that kingdom on the French model. He was then a lieutenant; but he rose rapidly under Pichegru and Jourdan, attaining the rank of brigadier-general in 1793. He fought in the army of the Rhine under Moreau, distinguished himself by the defence of Kehl against the Archduke Charles, and after the peace of Luneville served in Holland and in Hanover. Latterly he held a command under Napoleon in the expedition to Russia, and died at Königsberg, worn out by the toils of the disastrous retreat.—W. B.

EBLES I., Count of Poitou, succeeded his brother Ranulph II., about the year 890. He claimed also the dukedom of Guienne, in opposition to Aymar, the nominee of Eudes, and held in addition several ecclesiastical lordships; but his tenure of these dignities was brief. He died in 893, when besieging the castle of Brillac.—W. B.

EBLES II., nephew and heir of the preceding, was the only son of Ranulph II. Being a child at his father's death in 890, he was educated by his cousin, the count d'Auvergne, who held in his name the duchy of Guienne. He distinguished himself in the struggles of Charles the Simple against the Normans, and at the death of Aymar, the protege of Eudes, he obtained his heritage as count of Poitou, having previously succeeded Auvergne and Guienne. He was married to a daughter of the Anglo-Saxon king, Edward I., and died in 935.—W. B.

EBOLI, Anne de Mendoza y la Cerda, Princess of, born in 1540 (though most authorities say 1535), was the daughter of Diego Hurtado de Mendoza, viceroy of Peru, and was married in 1553 to Ruy Gomez de Silva, first prince of Eboli, minister of Philip II., and tutor of the unhappy Don Carlos. Her beauty, and still more her genius for intrigue, gave her an ascendancy,

which only partially declined on the marriage of the king in 1559 with Elizabeth of Valois. It seems probable that she became the mistress of Philip, but finding her influence with him not sufficient to satisfy her ambition, she attempted to open an intrigue with the prince. Being unsuccessful, she entered into a plot with Don Juan of Austria (a natural son of Charles V.), the duke of Alva, and, later, Antonio Perez, the king's private secretary. The suspicions of the king were directed to an intrigue, which seems to have been wholly imaginary, between the prince and the queen, who had been betrothed to each other before Elizabeth's marriage with the king. One result of this combination was, that the Princess Eboli became the first lady-in-waiting on the queen. Another consequence was that alienation of the king's mind from his son, which, in all probability, would have brought the latter to the scaffold, had not his mysterious death anticipated the fate reserved for him. The death of the prince and the queen left the intriguers to follow out other designs, in which Escovedo, the secretary of Don Juan of Austria, who was now stadtholder of the Netherlands, was involved. There seems little doubt (although Ranke questions the fact) that a criminal connection subsisted between the princess and Perez, and that Escovedo had become aware of it. According to one account, he revealed what he knew to the king, who resolved to rid himself of the two men he had most reason to fear, by inducing Perez to cause the assassination of Escovedo. Another is, that the king was urged on to sanction the crime, which he undoubtedly did, by the princess and Perez, in order that Escovedo might not reveal their secret. Perez was arrested, and remained long in prison on the charge of murder. The princess was also implicated in the charge, and though she obtained her liberty, she fell into such complete contempt that the time of her death is unknown. The princess is, perhaps, best known to ordinary readers by Schiller's Don Carlos, and although she there serves only as a foil to the character of his hero, yet the portraiture is in the main quite as historical as any we possess. A monogram by M. Mignet—Antonio Perez et Philippe II.—is the most accessible source for all the facts relating to the later events of her life.—F. M. W.

* EBRARD, JOHANN HEINRICH AUGUST, an eminent theologian of the reformed branch of the protestant church of Germany. His present position is that of first preacher and member of the consistory of Speier, in Rhenish Bavaria; but before 1853, when he was appointed to this post, he had been eleven years engaged as a professor of theology in several universities. He speaks of the late Professor Olshausen of Königsberg as his master, and several of his latest exegetical writings have been undertaken with the view of completing, along with similar contributions from Wiesinger, the excellent commentary on the New Testament of that lamented author. His first professorship was at Zurich, upon which he entered in October, 1844, on which occasion he delivered an inaugural lecture, which was published, in which he announced his conviction that the idea, peculiar to christianity, of the union of the divine and the human—of God and man—is the key to the solution of the most important problems of modern theology. In 1847 he removed to Erlangen in Bavaria, where the theological faculty, properly so-called, is exclusively Lutheran, the chair provided for "Reformed" theology being *extra facultatem*. Here he found himself associated with colleagues of much eminence—Höfling, Thomasius, Hofmann, and Delitzsch—all of them men of kindred christian spirit to his own, though differing from him on the few points which separate the Lutheran from the German Reformed or Melancthonian church. His principal works are "Wissenschaftliche Kritik der Evangelischen Geschichte," a work on the gospels, intended to counteract the infidelity of Strauss' Leben Jesu, and which has obtained much success among the young theologians of Germany; "Das Dogma von Heiligen Abendmahl und seine Geschichte," an important contribution to the history of doctrines, especially of the sacramentarian controversy; "Christliche Dogmatik;" "Vorlesungen über Praktische Theologie," a course of lectures delivered at Erlangen; besides extensive commentaries on the epistle to the Hebrews, the Apocalypse, and the epistles of John. Ebrard, in the judgment of his countryman, Professor Schaff, "is one of the most gifted, learned, and zealous of the younger theologians of Germany. In an authorship of such uncommon productiveness, it was almost unavoidable that there should be many instances of hasty and immature judgment. But his works are by no means on that account to be thought slight and superficial. On the contrary they all contain evidence of well-directed studies and restless intellectual life and activity, and they are almost always of a stimulating and instructive character." If he seems to have written in too many departments of theology, Ebrard excuses himself in his latest work—his commentary on the epistles of John—on the plea that his duties at Zurich and Erlangen did not suffer him to confine himself to one or two branches; and that science has something to gain from the more comprehensive view which a theologian is thus enabled to take of the whole field of theological knowledge.—P. L.

EBREMAR or EVERMER, third patriarch of Jerusalem, lived in the thirteenth century. He was educated by Lambert, bishop of Arras, accompanied the first crusade, and on the deposition of Daimbert was raised to the patriarchate of Jerusalem. He showed much courage and vigour during the invasion of the caliph of Egypt. On his return from a journey to Rome, for the purpose of having his election confirmed by the pope, Pascal II., he found Baldwin, too, amongst the number of his opponents, and had to content himself with the see of Cæsarea.—R. M., A.

EBRÖIN or EBERWEIN, mayor of the Neustrian palace under Clotaire III. in the seventh century, was compelled to restrain his restless ambitious temper as long as the queen-mother, Bathilda, administered the kingdom. He attempted, on the death of Clotaire, to place his youngest brother, Theodoric III., on the throne, but was baffled by the partisans of Childeric II., and forced to seek the shelter of a monastery. When Theodoric at length obtained the Neustrian crown, Ebröin became his mayor of the palace, and formed designs on Austrasia. He was opposed by Pepin of Heristal, and in the course of the struggle was assassinated in 681 by Hermenfried, steward of the household, whom he had made his enemy.—W. B.

ECCARD. ECHARD.

ECCHELLENSIS, ABRAHAM, a learned Maronite of the seventeenth century. He studied at Rome, whence he went to Paris to fill the chair of Syriac and Arabic in the royal college, and to assist Le Jay in preparing his polyglott bible. His biblical labours brought upon him the censures of Flavigny—a consequent dispute with whom caused his return to Rome, where he died in 1664. He was the author of several learned works; amongst others of "Eutychius Vindicatus, sive Responsio ad Seldeni Origines."—R. M., A.

ECCLES, JOHN, a musician, was the son of Solomon Eccles, a performer on the violin, and the composer of some pieces printed in Playford's Division Violin, 1693. He was instructed by his father in music, and became a composer of some repute for the theatre. Amongst his theatrical compositions we may enumerate the music, consisting of incidental songs, act-tunes and dance-tunes to the following plays—The Mad Lover; the Fair Penitent; the Lancashire Witches; the City Lady; the Spanish Friar; Justice Busy; the Chances; the Way of the World; the Provoked Wife; the Richmond Heiress; Love for Love; &c. He also wrote the music to a tragedy called Rinaldo and Armida, and to Congreve's Ode on St. Cecilia's Day, performed in 1701; and was one of the successful competitors for the prize given by "several of the nobility," for the best music to Congreve's masque of the Judgment of Paris. The names of Congreve and Eccles so frequently appear in conjunction as poet and composer, as to lead to the supposition of a close intimacy between them. Eccles was appointed "master of her majestie's (Queen Anne's) musick," which situation he held to the period of his death, the date of which is not known. A good idea of Eccles' melodious style of composition may be gleaned from a perusal of his "Collection of Songs for one, two, and three voices," published at the beginning of the last century, and dedicated to his royal mistress.—E. F., R.

ECHARD, JACQUES, a learned dominican monk, was born at Rouen in 1644, and died in 1724. He was admitted amongst the followers of St. Dominic in 1660. Echard is the author of a work entitled "S. Thomæ Summa suo auctori vindicata," 1708; and of another on the writers belonging to his own order—"Scriptores ordinis Predicatorum recensiti," 1719. Part of the latter work, which is in many places too eulogistic, was written by Jacques Quetif.—R. M., A.

ECHARD, LAWRENCE, an English divine and historian, born in Suffolk, probably in 1671. He was educated for the church at Christ's college, Cambridge; was presented to the livings of Welton and Elkinton in Lincolnshire; in 1712 became arch-

deacon of Stowe, and in 1722 received from George II. several livings in Suffolk. He died in 1730. He wrote much, and in his time with much credit; but the best of his historical works, as well as the worst of his translations from the classics, are now all but completely forgotten. His "History of Rome to the settlement by Augustus," passed through a considerable number of editions in the author's lifetime. It was followed by the "History of Rome, from the settlement by Augustus to the removal of the Imperial Seat of Constantine the Great. "A General Ecclesiastical History to A.D. 313," by Echard, was published in 1702. This work was very highly commended by Bishop Watson, and pronounced by Prideaux to be the best of the kind in the English tongue. The "History of England, from the time of Julius Cæsar to the Revolution of 1688," obtained a large circulation, the methodical and sprightly character of the work attracting many readers, on whose credulity, as Calamy and Oldmixon averred, the historian drew largely in some divisions of the narrative, without being at much pains to insure the accuracy of the remainder. In this work we find Lindsey's story of the conference and compact between Cromwell and the devil on the morning of the battle of Worcester, dismissed with the remark—"How far Lindsey is to be believed, and how far the story is to be accounted credible, is left to the reader's faith and judgment, and not to any determination of our own." Besides these works, a classical gazetteer, and some other educational works, Echard published a translation of three plays of Plautus and a translation of Terence, both exceedingly vapid performances.—J. S., G.

ECHION, a celebrated Greek painter, the contemporary of Alexander the Great, and classed by Pliny with the sculptor Polycletus. Pliny's description of a "Bride," by this painter, as "remarkable for her expression of modesty," has led some to assume that the celebrated ancient wall-painting now in the Vatican, known as the "Aldobrandini Marriage," may be a copy of the "Bride" of Echion. The bride is seated on a bed with another female, who is addressing her, and her manner certainly expresses great modesty. The bridegroom, crowned with ivy, is seated on a stool at the foot of the bed, looking towards his bride. On one side are attendants preparing a bath, and on the other musicians, singing the epithalamium, or wedding song—in all a composition of ten small figures, slightly executed, and grouped much after the style of a bas-relief. (There is a print of it by P. S. Bartoli.) It was discovered at Rome on a ruined wall, near the arch of Gallienus, in the time of Clement VIII., and preserved in the Aldobrandini villa, whence its name. Pius VII. purchased it for the Vatican museum in 1818, for the large sum of 10,000 scudi, above 2000 guineas.—R. N. W.

ECHIUS. See ECKIUS.

ECK, JOHN, the celebrated antagonist of Luther, was born 13th November, 1486, in the village of Eck in Suabia. His family name was MAIER. He commenced his studies in Heidelberg, and took his master's degree at Tübingen, where he enjoyed the instructions of Reuchlin and Agricola. He then applied himself to theology, which he boasts of having studied under nine different professors in Tübingen, Cologne, and Freiburg. He was early distinguished by his skill in disputation upon questions of scholastic theology, and to this he owed his appointment by Duke William of Bavaria to a theological chair in the university of Ingoldstadt, where he began to teach in 1510. From this time his publications became numerous in theology, morals, logic, and physics; but were of little value. His only aim was to attract admiration by the variety of his knowledge, and to promote the ends of his ambition—not to add anything original to the stock of science. When Luther published his Theses in 1517, Eck was the first man of mark to attack them, which he did in his "Obelisci," which were at first only circulated in manuscript, but were intended, under a show of moderation, to bring Luther under suspicion of heresy and of diffusing "the Bohemian poison." Luther devolved upon Carlstadt the task of answering the "Obelisci," who came out in May, 1518, with four hundred and twenty theses, in which he defended from the charge of heresy the "biblical," as distinguished from the "Romish" orthodoxy of the Wittenberg professors; and in which Carlstadt also declared his readiness to hold a public disputation with Eck, whom he styles that "disputator," or rather "clamator inexpugnabilis." Eck eagerly accepted the challenge, and it was announced that the disputation should take place at Leipzig in the following year. Before that time, however, Luther became directly involved in the controversy himself; and when the disputation took place in 1519—it began on the 27th June—Luther and Carlstadt stood side by side on the field of conflict against Eck. After a contest of three weeks, both parties claimed the victory, and Eck had at least the majority of voices in his favour, whatever might be thought of the worth of his arguments. The disputation only served to increase the hatred of Eck against the reformers, and to stir him up to measures of the greatest violence. First he wrote to the Elector Frederick of Saxony, to excite him against Luther, as a heretic, and to obtain from him an order that his writings should be publicly burned. Failing in this he attempted to get them burnt in the market-place of Ingolstadt, but was thwarted by Reuchlin. Then he applied to the universities of Cologne and Louvain, and succeeded in procuring from both a solemn condemnation of the reformer's writings; and finally, setting off to Rome in January, 1520, he succeeded in obtaining from the papal chancery the celebrated bull of 15th June, 1520, in which forty-one articles of Luther's writings were condemned as "heretical, erroneous, seductive, offensive, and intolerable to christian ears." It was Eck also who first applied the party name of Lutheranism to the new opinions. After these successes Eck was regarded throughout Germany as one of the chief pillars of the Church of Rome, and he continued to take a very prominent part against the Reformation till his death. At Augsburg in 1530, and in the theological conferences of Worms in 1540, and Ratisbon in 1541, he took a leading part. His polemical pieces against the Lutherans were very numerous; but even in his own church they were never regarded as of any permanent value. His knowledge of Greek and Hebrew was small, his Latin style bad, and his theology, the scholasticism of the sixteenth century, without any of the intellectual power of the earlier scholastics. He published, along with Emser, a German translation of the scriptures, as a rival antidote to that of Luther, but it was a total failure. He died at Ingoldstadt in 1543. He is now known merely as a persistent antagonist to the Reformation.—P. L.

ECKARTSHAUSEN, KARL VON, natural son of the Count Karl von Haimbhausen, was born in 1752, and died in 1803. He was keeper of the archives of the electoral house of Bavaria, and one of the most popular authors of his time. His work entitled "God is the Purest Love," which, under a thin veil of christian doctrine conceals purely deistic sentiments, attained an eminent popularity. Germany alone has absorbed sixty editions, and it has been translated into many languages.—R. M., A.

ECKERMANN, JOHANN PETER, a German litterateur, was born at Winsen, Hanover, in 1792, and died at Weimar on 3rd December, 1854. In 1823 he became secretary to Göthe, whom he materially assisted in the publication of his complete works, and whose son he accompanied to Italy. After the death of Göthe, he was appointed librarian to the grand duchess of Weimar. He is widely known by his "Gespraeche mit Göthe," which have been translated into English by Fuller, Boston, 1839; and by Oxenford, London, 1850.—K. E.

ECKERSBERG, CHRISTOPH WILHELM, a celebrated Danish painter, born on January 2, 1783, in the neighbourhood of Aabenraa. He came to Copenhagen in 1803, studied in the academy, and won the lesser and large gold metal. In 1810 he went to Paris, where, under the influence of the school of David, he greatly improved. He spent about seven years in Italy, studying the antique, and producing many fine pictures, which, being sent to Denmark, increased his reputation and honours. On his return in 1821 he devoted himself to the painting of sea-pieces, and thus became the greatest marine painter of his time. He was very industrious in his profession, so that the number of his pictures is unusually large. Besides historical and sea-pictures, he painted genre pictures, landscapes, and battle-pieces from the war of 1807-14, some of which were engraved by Lahde. His distinguishing characteristic is the accuracy with which he represents nature. High as he stands as a painter, he conferred no less benefit on art as a teacher; so that the whole race of artists from his time, however dissimilar their paths in art, are more or less indebted to him. A great number of his pictures painted by royal command are contained in the gallery of Christiansborg. He was twice married to daughters of Juel the painter. He died of cholera on July 22, 1853.—M. H.

ECKHARD, JOHN, commonly called Meister Eckhard, was one of the most distinguished pantheistical thinkers of the middle ages. He belonged to the fourteenth century; but both the

year and the place of his birth are unknown. He first appeared in Paris as a dominican, and academic teacher in the college of St. Jacques. He afterwards obtained the degree of doctor of theology in Rome, and was elected provincial of his order for Saxony. Three years later he was appointed by a chapter of the order, assembled at Strasburg, vicar-general of Bohemia, with full powers to reform the dominican convents of that country. Soon after he appears again in Strasburg preaching in the convents of the nuns, and then in Frankfort-on-the-Maine as prior of the Blackfriars of that city. But his doctrines had now aroused against him a suspicion of heresy; and he was accused of being in communication and sympathy with "The Brethren of the Free Spirit." At a chapter held in Venice in 1325, Gervasius, prior of Angers, was commissioned to inquire into these accusations; and in the following year, at a chapter assembled in Paris, Eckhard was deposed from his office and dignity as provincial prior of Germany. His doctrines having spread widely among the German dominicans, and especially among those of the diocese of Cologne, Henry, the archbishop of that see, brought an accusation of heresy against the whole order, and summoned Eckhard to appear before the inquisition on the 14th January, 1327. Eckhard, believing that he had taught nothing contrary to the doctrines of the church, submitted himself to the tribunal, and declared himself ready to recall whatever in his opinions should be proved heretical. The inquisitors, however, demanded from him an unlimited recantation, and failing in this, he was condemned as a heretic. He appealed to the pope, and was cited to appear at Avignon, where out of twenty-eight articles alleged against him out of his writings, seventeen were pronounced heretical, and the rest were condemned as suspicious. The bull of condemnation was published 27th March, 1329; but before its publication Eckhard had died. This censure, however, did not prevent his opinions from being propagated after his death by many zealous disciples. They spread widely through the convents of Germany, Switzerland, Tyrol, and Bohemia, and required to be condemned a second time, in 1430, by the university of Heidelberg. His system, so far as ascertained, was a combination of pantheistic speculation with mystical asceticism, and presents many points of resemblance, or even identity, to the pantheistic philosophy of modern Germany. This has occasioned a revival of interest in Meister Eckhard's long-forgotten writings; and Professor Franz Pfeiffer, author of the German Mystics of the Fourteenth Century, has been successful in bringing together a large collection of his pieces, including many never before printed. The second volume of that work contains one hundred and ten sermons, of Eckhard, eighteen tracts, seventy single sayings, and his "Liber Positionum." What the exact principles of his system were, is still under discussion, and he is claimed by speculative philosophers and orthodox theologians, by protestants and Roman catholics.—P. L.

ECKHARD, M. Tobias, the Younger, a member of a German family distinguished for their literary attainments, was born at Jüterbock on the 1st of November, 1662. After studying for a time at Halle, he went to Wittenberg, where he completed his education. He distinguished himself in general literature, theology, and logic, and was finally appointed rector of the university there. While here he published his work "On the Immutability of God." It was not, however, till after his removal to the rectorship of the university at Quedlinburg that he undertook his principal works. They are chiefly upon theology, logic, and philosophy, besides several in biography and history. He died on the 13th December, 1737.—J. F. W.

ECKHART, Johann Georg von, born at Duingen, 1674; died 1730. He wrote verses, and for a while made out life as a corrector of the press at Leipzig; became secretary to Field-marshal Fleming, with whom he went to Poland; fell in with Leibnitz, through whose recommendation he obtained a professorship of history at Helmstadt in 1706. In 1713 he was appointed historiographer of Hanover, and succeeded Leibnitz as librarian. Eckhart was perpetually in difficulties, and having turned Roman catholic, he lived for a while among the Benedictines at the abbey of Corvey. We next meet with him as a pensioner of the bishop of Wartzburg. He published several volumes of German antiquities and mediæval history.—J. A. D.

ECKHEL, Joseph Hilary, a German antiquary and numismatist, was born at Entzersfield in Austria in 1737, and died in 1798. He studied in the Jesuits' college, Vienna, and there, at an early age, exhibited those antiquarian tastes which were to enrich the literature of the period with many learned works. The superiors of the college found out the predilection of the young jesuit, and made him keeper of their collection of medals and coins. After a visit to Italy in 1772, for the purpose of arranging the antiquarian collection of the grand duke of Tuscany, Eckhel became director of the imperial cabinet of medals and professor of antiquities at Vienna. He had published in his younger years an ode or two and an oration, but it was not till 1775 that any work connected with his favourite studies appeared from his pen. The first was entitled "Nummi veteres anecdoti, ex museis Cæsareo Vindobonensi, Florentino magni ducis Etruscíæ," &c. In the year following, there appeared "Catalogus musæ Cæsarei Vindobonensis nummorum veterum," &c. In 1786 the indefatigable antiquary published two important works —"Sylloge I. nummorum anecdotorum thesauri Cæsarei;" and "Descriptio nummorum Antiochiæ Syriæ, sive specimen artis criticæ nummariæ." In 1787 he compiled a small work on coins, for the use of schools; and the following year published "Choix de pierres gravées du cabinet imperial des antiques." In 1792 appeared the first volume of the work which established the fame of Eckhel as the first writer of his time upon the subject of numismatics—viz., his "Doctrina nummorum veterum." The eighth and last volume of this work was published in 1798. A supplement to it appeared in 1826.—J. S., G.

ECKIUS, Leonard, a famous lawyer of the sixteenth century. During his lifetime and for some time after his death, his reputation was prodigious. Nothing—so it was popularly affirmed—could be well settled without the advice of Eckius. He enjoyed the confidence of the Emperor Charles V., and was on several occasions employed by him in the settlement of difficult questions. His death occurred in 1550.—R. M., A.

ECKIUS. See Eck, John.

* ECKSTEIN, Ferdinand, Baron of, born either at Copenhagen or Altona in 1790; embraced the catholic faith during a residence in Rome in his seventeenth year. He served in Lützow's free corps against France in 1813–14, after which he entered the Dutch service, and held military and civil power in Ghent, when Louis XVIII., during the Hundred Days, sought refuge there. His attention to the fugitive monarch led to his receiving, on his reinstatement, various appointments, and finally he became minister of foreign affairs. After the revolution of 1830 he devoted himself exclusively to literature. In a great variety of articles and treatises, as well as in his periodical, *Le Catholique*, and his work, "De l'Espagne," he advocates catholicism in its ultramontane character. He is deeply read in oriental literature, and is said to be engaged on a history of mankind.—M. H.

ECLUSE. See Clusius.

EDEBALY, a Mahometan sage, was born in Caramania in 1210, and died in 1326. He was principal of a monastery which he had himself founded, and enjoyed an unrivalled reputation for piety throughout the Mahometan world. It was during one of his frequent visits to Edebaly that Othman his son-in-law, and the founder of the Turkish empire, dreamed the well-known dream which the sage interpreted as betokening his future greatness.—R. M., A.

EDELCRANTZ, Abraham Niklas, a Swedish man of letters, born in 1754. In 1778, as adjunct of philosophy at the university of Abo, he attracted the attention of Gustav III., who appointed him director of the theatre, and his private secretary; in 1805 he was made superintendent of the museum, and president of the college of commerce; and in 1815 he was raised to the rank of the nobility as Friherre. He was employed on various foreign missions, both public and on the king's private business, and thus became member of many foreign academies and societies. He was a great promoter and supporter of the natural sciences and the progress of industry. He introduced into Sweden the English steam-engine, and was the manager for many years of the Swedish telegraphs, and the inventor of a corn-drying machine, &c. Amidst all his varied activity he found time for literature. He produced three plays, and translated into Swedish and Finnish the English national anthem of God save the King. He died in 1821.—M. H.

EDELINCK, Gerard, the reformer of the art of engraving, was born at Antwerp in 1640, and died in Paris in 1707. It is impossible to do justice in writing to the immense improvement which this artist succeeded in introducing. All the stiffness inherent in the then existing style of line-engraving, was by his

appliance of the diagonal line entirely removed. It is justly said that Edelinck was the first to reproduce in print the colour, as well as the form, of a picture. He learned his art first under Galle, then in Paris under Poilly. By his print of a "Holy Family," by Raphael, he secured universal attention. The generous friendship of Le Brun provided him with ample scope for exertion, obtaining for him numerous and important orders from Louis XIV. Edelinck, who was as kind a relative as he was a great artist, taught his art to his brothers Jean and Gaspard, and gave them a share of his engagements. The number of his works surpasses four hundred. Amongst them he valued most the portrait of the painter, Philip de Champagne. Those held in greatest esteem now-a-days are, besides the above-named "Holy Family," the portrait of Bogaert the sculptor; the "Visit of Alexander the Great to the Family of Darius;" the "Magdalene;" and the "Christ"—all three after Le Brun; the "Combat of the Four Horsemen," after Leonardo Da Vinci; the portraits of Louis XIV., Colbert, Hozier, Blanchard, Crispin, Mignard, &c. His "Madonna," after Guido, is also much admired. Edelinck was knighted, and made a professor of the academy of the Gobelins in Paris.—R. M.

EDELMANN, Johann Christian, a noted controversial writer of Germany, was born at Weissenfels in 1698, and died in 1767. After studying at Altenburg and Jena, he commenced preaching; but with that inconstancy of character which made him afterwards take up all sorts of opinions, and adhere to none, he now and again exchanged the clerical functions for those of chamberlain, tutor, or some other lay personage. He joined the Herrnhütters, a sect of the Moravian Brothers, headed by the famous Zinzendorf. He separated from them, and published his "Christus und Belial," in which they and their principles were mercilessly reprobated. He was for some time a leading member of a theological coterie at Berlenburg, presided over by Johann Friedrich Haug. The members of this society he castigated in two works, one of which promised in the title hard knocks ("Breite Schlæge auf des Narren Rücken"), and amply redeemed the promise in the text. With every change of opinion, Edelmann changed the place of his abode, until, finding his way to Berlin, he was introduced to Steinburg, who gave him a shelter for his old age, on condition that, while he stayed with him, he should write no more books.—J. S., G.

EDELMAN, Johann Friedrich, a pianist and composer for his instrument, was born at Strasburg in 1749, and died there in 1794. He was educated in the family of the mayor Dieterich, and formed a close intimacy with the son of his patron. With him he went to Paris, where he obtained considerable artistic distinction, and besides publishing many light compositions for the pianoforte, produced some small dramatic works with success. On the death of the mayor, his son returned to Strasburg to succeed him in his office; and thither Edelman went with his friend, where he increased the reputation he had made at Paris. On the breaking out of the Revolution, he entered actively into public affairs, joined the party of the jacobins, and basely betrayed his constant friend, the son of his foster-father. The vicissitudes of that eventful period brought him in turn under the power of the despots of the moment, and he expiated his ingratitude by the guillotine.—G. A. M.

EDEMA, Gerard, a Dutch painter, supposed to have been born in Friesland about the year 1652. Like his master, Everdingen, he painted landscapes, abounding in rocks and waterfalls. He especially delighted in the rugged scenes of Norway and Newfoundland; and his pictures of this kind he sold to advantage in London, which he visited in 1670. He died in 1700.—R. M.

EDEN, Sir Frederick Morton, an able statist, whose work—"The State of the Poor, or an History of the Labouring Classes in England from the Conquest to the Present Period, 1797," is pronounced by M'Culloch to be the "grand storehouse of information" on the subject. He was director of the Globe Insurance Company, and wrote on the subject of granting insurance charters; on friendly societies; and on the maritime rights of Great Britain.—J. S., G.

EDEN, George, Earl of Auckland, governor-general of India under Lord Melbourne's second premiership, was born at Eden farm, near Beckenham, Kent, on the 20th August, 1784. He was the second son of the first Baron Auckland (who had received a peerage for his diplomatic services) by a sister of the first earl of Minto—the latter fact partly accounting for his subsequent official elevations. He was educated with a view to the bar, taking his degree at Christ Church, Oxford, and in 1809 he was admitted a member of Lincoln's inn. Next year, however, he became, by the death of his elder brother, heir-apparent to the peerage, and in 1814, on the decease of his father, he took his seat in the house of peers as Baron Auckland. He had sat for a year or two previously as member for Woodstock in the house of commons; but neither there nor in the upper house did he shine as a speaker or legislator, though much esteemed and respected for the amiability and probity of his disposition. In politics he was a sound and consistent whig. On the formation of Earl Grey's first ministry, he was appointed accordingly president of the board of trade and master of the mint, with a seat in the cabinet; and on the resignation of Sir James Graham in 1834, he became first lord of the admiralty in his place. Soon afterwards the whig ministry was dismissed by William IV., but returned to office after a brief interval; and then Lord Auckland was appointed governor-general of India. India was at peace, and Lord Auckland's disposition was thought to be peculiarly fitted for a *régime* of general conciliation, and mild, social, and educational reform. He quitted England in July, 1834. Three years only had elapsed, when the Anglo-Indian government was entangled in the Affghan war, and the famous Simlah manifesto (1st October, 1838) was issued by the pacific governor-general. It is difficult to adjust the burden of responsibility for that unhappy contest between the home authorities and the governor-general; but Lord Auckland's share in it must be pronounced by history to have been considerable, although mitigated by the circumstance that he was incited to the invasion of Affghanistan, by public opinion both at home and in India, alarmed at the progress of Russia in the east, and by the influence of rash advisers. When the terrible news of the outbreak in Cabul in November, 1841, and afterwards of the sad retreat of the British army in Affghanistan in January, 1842, reached the governor-general in Calcutta, he was approaching the term of his power; for in the autumn of 1841 Sir Robert Peel had become premier, and Lord Ellenborough was nominated to India. Disappointment, regret, the fear of fettering his successor, and the irresolution of a nature never meant to cope with a great disaster, made Lord Auckland's policy by no means worthy of the crisis. In February, 1842, Lord Ellenborough arrived in Calcutta, and Lord Auckland was on his way home. He returned to the house of lords, and steadily supported his party with his vote, speaking seldom. On the reaccession of the whigs to power, after the repeal of the corn-laws, Lord Auckland was reappointed first lord of the admiralty, an office which he retained until his sudden death on the 1st of January, 1849, the result of a paralytic stroke. After the successful occupation of Cabul in 1839, Lord Auckland had been created an earl. He never married, and was succeeded by his brother Robert, bishop of Sodor and Man.—F. E.

EDEN, Richard, author of several valuable works relating to maritime discovery. He was the first Englishman who attempted to give an account of the numerous maritime enterprises that followed the discovery of America—his "Treatise of the New India, translated from the Latin of Sebastian Munster" having been published in the year (1553) in which, according to most accounts, the more celebrated Hakluyt was born. Eden was not a mere compiler, but in several treatises gave evidence of original research, and in all his works exhibited great learning, accuracy, and integrity. Two of his works treat of the art of navigation; the rest, including the work above noted, are histories of voyages and travels.—J. S., G.

EDGAR the Peaceable was the younger son of the Anglo-Saxon king, Edmund I., and succeeded his brother Edwy in 959. He had previously governed the northern provinces of the kingdom, first as viceroy, and then as an independent sovereign, the Mercians and Northumbrians having risen in revolt at the instigation of the primate Odo, on account of the quarrel between Dunstan and Edwy. The latter had been compelled to give up all the country beyond the Thames to his brother, whom the insurgents proclaimed king; and on the death of Edwy the divided sovereignty was reunited in Edgar. Ecclesiastical affairs engaged his immediate attention, and his zealous support of the Benedictines forms the principal feature of his reign. Dunstan was made bishop of Worcester, then transferred to the see of London, and ere long invested with the primacy, although the preceding monarch, at the death of Odo, had given this dignity to the humble and pious Byrhtelm, whose

virtues ought to have shielded him from the insult of a compulsory abdication. Oswald and Ethelwold, two subservient friends of the new primate, shared his prosperity, the former being appointed bishop of Worcester, while the latter was promoted to the see of Winchester; and with their assistance the extension of the Benedictine system was vigorously prosecuted under the royal patronage. At a public synod the king himself made a speech in its favour; the married clergy were everywhere deprived of their preferments; not fewer than forty or fifty new monasteries were established, in all of which there was a rigid enforcement of celibacy, and the stern discipline of the monks of Monte Casino. An ecclesiastical reformation was certainly needed, and though the changes introduced by Edgar did not strike at the roots of the existing evils, it cannot be denied that they drew the church into more beneficial contact with the cause of literature, education, and industry. "Whoever will consult the Historia Rei Literariæ Ordinis S. Benedicti," says a recent essayist, "may rapidly accumulate conclusive proofs that by their order were either laid or preserved the foundations of all the eminent schools of learning in modern Europe." It is to be feared, however, that selfish ends had their influence on the primate, who bore the less vigorous character of the king into the religious movement; and in all likelihood the able administration of the state by the former, did more than the amiable dispositions of the latter to give his reign the reputation commemorated in his surname. At all events Edgar was guilty of actions which showed little of the peaceful and pious temper. The provocation received by him from Athelwold, one of his nobles, who had married the beautiful Elfrida, after his false report respecting her attractions, cannot excuse the monarch who caused him to be assassinated, and united himself to the widow during the lifetime of his first queen. Other profligacies, to which he had no provocation but the impulse of his own passions, are related of him in the Chronicle of Malmesbury; and the same record mentions that Kenneth of Scotland and seven other princes, who met him at Chester to honour him with their homage, were compelled to seat themselves at the oars of his barge and row him in state down the river Dee. Dunstan is said to have inflicted on the royal delinquent no severe penances; but meanwhile the affairs of the kingdom were vigorously administered, and many of the measures adopted were promotive of its prosperity. The improvement of the coinage, the exaction of three hundred wolves' heads as the tribute from Wales, the regular visitation of the provinces, the encouragement of the foreign trade, and the maintenance of a large fleet for the defence of the coasts, had the effect of producing a period of tranquillity, which one of the monastic historians lauds as a kind of golden age, in which the sky assumed a more serene aspect, the sea a calmer flow, and the earth a more abundant fruitfulness. Edgar died in 975, leaving the throne to Edward, his eldest son by his first wife Elfleda.—W. B.

EDGAR, King of Scotland, was one of the sons of Malcolm Canmore. When his father and his eldest brother fell at Alnwick, he was compelled to take refuge in England, till his uncle, Edgar Atheling, succeeded, with the help of an English army, in placing him upon the throne, by the overthrow of the usurper, Donald Bane, in 1097. He reigned twenty years, undisturbed by foreign invasion or intestine quarrel; but his life furnishes little material for history, and when he died he left the reputation of a good-hearted man and a benignant ruler.—W. B.

EDGAR ATHELING received his surname, which signifies prince royal, from the circumstance that he was heir to the Anglo-Saxon throne at the death of Edward the Confessor. Edmund Ironside, the elder brother of the Confessor, had a son named Edward, who was sent by the usurper, Canute, into Sweden to be put to death; but the Swedish monarch spared his life and sent him to the Hungarian court, where he was educated. He subsequently married Agatha, a relative of the Emperor Henry, and from that union sprang Edgar Atheling and two daughters, with whom the Outlaw returned to England at the invitation of Edward the Confessor. This monarch died in 1066; and Edgar, whose father had died some years earlier, stood next in descent and in the rights of inheritance. His youth, however, and the delicacy of his constitution, combined with a weakness of character which frequently results from the want of physical energy, induced two rival claimants to come forward, Harold, the son of Earl Godwin, and William, duke of Normandy, both of whom were distantly related to the deceased monarch. Harold, being in England at the time, immediately possessed himself of the crown; but in the course of the same year lost it and his life at the battle of Hastings. Edgar, to whom he had given the earldom of Oxford, was then proclaimed king by the city of London, and some of the barons made preparations to support him. But the influence of Rome, and the success of the Norman arms, bore down all opposition, and before the year closed William was crowned in Westminster abbey. The Saxon prince tendered his submission; and the conqueror, with a policy which was as generous as wise, not only spared his life but confirmed him in his earldom, kept him near his own person, and included him in the train of nobles with which he proceeded to visit his dominions in Normandy. In 1068 some of the discontented northern barons accompanied or carried off Edgar to Scotland, along with his mother and his sister Margaret. The latter became the wife of Malcolm Canmore; and in the course of the following year the refugees invaded England, stormed the castle of York, and again proclaimed Edgar; but he was speedily compelled to retreat beyond the border. Another attempt in 1073, undertaken at the suggestion of the French king, had no better issue; the small fleet with which Edgar set sail was overtaken by a storm, and he was shipwrecked on the Northumbrian coast, whence he effected his escape into Scotland, though not without difficulty. His schemes being thus a second time baffled, hope deserted the unfortunate prince, and by the advice of Malcolm he again tendered his submission to William, who frankly accepted it, assigning him a residence and a pension at the English court. When William Rufus succeeded the Conqueror Edgar was in Normandy, whence he once more passed into Scotland; and in 1091, when the English and Scottish armies had met for battle, an amicable adjustment of the quarrel was effected, and the descendant of the Saxon kings, having cordially promoted the pacification, became again a resident and a pensioner in the palace of the Norman. At a later period he crossed to the continent with the disappointed and discontented Duke Robert; but after the death of Malcolm Canmore, and his eldest son Edward at the siege of Alnwick, he was permitted to raise a body of troops in England, with which he established his nephew and namesake Edgar on the Scottish throne. Afterwards he accompanied Robert of Normandy to the Holy Land, took part with him in his invasion of England against Henry I., and was taken prisoner at the battle of Tinchebrai. Little is known of his subsequent life, but he seems to have been kindly treated by Henry, who married his niece Matilda of Scotland; and as Edgar died without issue, she carried into England an important element of union between the Saxon and Norman races.—W. B.

EDGEWORTH, Maria, a celebrated writer, was the eldest child of Richard Lovell Edgeworth, and Anna Maria Elers, born January 1, 1767, at Black Bourton in Oxfordshire. Her father's family, which was established in the county of Longford, Ireland, during the reign of Elizabeth, was one of the most powerful in the district, and had its full share in the perils and vicissitudes of that stormy period which ended with the victories of William III. Mr. Edgeworth's love of practical science induced him to undertake the direction of some hydraulic works at Lyons, which detained him in France for several years; during which Maria was left in the charge of her maternal relations, who, however, seem to have done little to cultivate her mind, or form her character. After her father's return, when at nine years of age she was sent to a school at Derby, she had to learn the common rudiments of education; and neither there, nor when after three years she was removed to a London establishment of higher pretensions, did she attract the special notice of her teachers, or give any sign of superior abilities. She duly learned her appointed tasks, but had no taste for the showy accomplishments which then, even more than now, were the chief part of female education; yet she excelled in needle work. Her appearance too was not striking, and for a time it was feared she would lose her sight. She was of course of small account; yet it may be believed that this retarded development of her mind, and her self-training, were far better than the system of premature, but superficial instruction, which crowds the memory of the child with knowledge that belongs rather to the understanding of the man. Even then she felt conscious of her powers, for several of her schoolfellows long afterwards remembered the stories with which she charmed them; and she told in after life how her mind was wakened and excited when her holidays were spent in the house of Mr Day, the author of Sandford and Merton; eccentric, but a scholar, and of rare eloquence and genius. At last her failing

health made it necessary to remove her from school, and she was brought to Edgeworthstown in 1782 by her father, from whom she was inseparable for the rest of his life. It was like coming to a new world, for the Ireland of that day resembled nothing of which she had heard, and she seems to have scanned it keenly. The habits, the feelings, the follies of the gentry of that day, now live only in her works; those of the peasantry are less changed, and them she studied with peculiar interest. Her father, whose views of the relation between landlord and tenant were far in advance of his time, was his own agent; and availing himself of this to train her to accurate habits of business and a knowledge of the people among whom she was to live, he made her assist him in his office and keep his accounts. Thus brought into contact with his numerous tenantry, she became familiar with their modes of expression, their impulses, their craft, their wit, and learned to feel and value their good qualities, while not blind to their evil ones. Her father alone understood her; their neighbours considered her shy and reserved. She did not come forward in company, and read much. At this time, however, she wrote the "Letters for Literary Ladies," though they were not published for several years, and she formed the plan of that delightful set of stories which, beginning with the "Parent's Assistant," and continued by "Early Lessons," concluded with "Harry and Lucy,"—stories which delight the old as well as the young. In "Castle Rackrent," which appeared without her name at the beginning of the nineteenth century, she was still more successful; its delineations are as sharp and true as photographs, and as carefully worked as a highly finished picture; so that, like Defoe's Plague or Scott's Waverley, it may almost claim to be a work of history rather than fiction. To its author, the best reward was its immediate effect in reforming the miserable state of society which it exposed; for love of Ireland, and intense desire for its improvement and happiness, were ruling principles of her life. The two series of moral and popular tales which followed it, may fairly rank with it as unrivalled in their kind, and her novels, from "Belinda" to "Helen," did not diminish the fame she had acquired. Of two others this can scarcely be asserted. The first—the "Essay on Practical Education"—treats of a subject which ranges far beyond her experience, or indeed that of any one person; even still it is the most difficult question of the day. The work is, however, full of instructive matter, and may be studied with advantage. The other, the "Memoirs" of her father, would not have been written by her, but at his express request. A child, especially one so devoted as she was, is not a fit biographer of a parent; restrained from doing full justice to his virtues by the dread of exaggeration, from bringing to light his faults or errors by filial duty and affection. The difficulty is increased when, as in the present instance, the subject of the narrative is himself the writer of its most eventful and interesting portion, for in this case the editor is precluded from applying to it the severe criticism which he would exert on his own work.

Mr. Edgeworth's death in 1817 broke up for a time the happy course of her existence; she felt his loss intensely, and during a few years, found it painful to resume her pursuits in which he had taken so deep an interest. Those years were passed in the society of friends whom her worth had won in England, Scotland, and France; among whom were many illustrious from intellect, many high in rank. Among the former may be named, not only Scott, Joanna Baillie, Rogers, Moore, and Dumont, but also such as Davy, Wollaston, Herschel, Playfair, Biot, Cuvier; for one of her remarkable characteristics was her love of science, and the sagacity and precision with which she caught up its results. The literary labours which even during this period she had never totally neglected, were fully resumed in 1823; but in the course of a few years they were again interrupted and disturbed by domestic cares and sorrows. Of these it is only possible to say, that they brought out in full light her noblest qualities, clear judgment, sound common sense, and devotion to duties, unclouded by any shadow of selfishness. Besides what she published, she had designed, and in some cases far advanced other works which, unfinished as they were, gave high promise; but in compliance with her wish, they were destroyed after her death. At the same time all her correspondence was returned to its authors, for she regarded as a breach of trust the practice which is now too general of publishing letters written in confiding friendship and open heart. Her health was always feeble, and more so with advancing years; but her conversation was as attractive as ever, and her mind as bright, till she was called away, May 22, 1849.

In the brief limits of this notice it is impossible to enter on any critical examination of her works, and they are too well known to make it necessary; but there are two points on which a few words may be permitted. It has been supposed that some of her characters are portraits of individuals; this is not the case, and she considered such a practice unfair and mischievous. The peculiar traits were collected from real life; but the form on which they were grouped was *always* imaginary. It may be added that the incidents in her tales which have been most sharply censured as improbable, are those which had a real existence. She has been severely arraigned for not introducing into her stories religious sentiments and phraseology, and it has even been inferred from this that she was not a christian. The last *the writer knows to be untrue.* She was a christian, if to believe in the divinity of Christ, to hope in him, and to regulate life according to his commands, give a title to that name. But she thought it irreverent and unseemly to make christianity the staple of a work of fiction; and she felt that the way in which our highest hopes and holiest aspirations are exhibited in religious novels, is far more likely to excite disgust or affectation than real piety. In this, no doubt, those who patronize such works will think she was mistaken; but this is certain, that while hundreds have acknowledged that they were turned from idleness and vice by her writings, not one instance can be produced where they even tended to evil.—T. R. R.

EDGEWORTH, Richard Lovell, was born in Bath in 1744. He was educated at Warwick, and entered Dublin university; but in 1761 left it for Oxford. He was a good classical scholar, but the bent of his mind was towards mechanics; to which was added educational science, when, after his father's death in 1770, he devoted himself to the improvement of his tenantry, and saw the gross deficiencies of the great mass of his countrymen. During a long life he was conspicuous as an admirable landlord, a just and fearless magistrate, ever active for the true interests of Ireland, but regarding with contempt the mock patriotism that looks only to popularity. He was four times married, and died on June 13, 1817. Mr. Edgeworth was a remarkable personage, excelling in all the accomplishments which belonged to a gentleman of the eighteenth century, but possessing with them the unusual gifts of a refined literary taste, and great mechanical talent. If not a "century" of his inventions, it would not be difficult to reckon decades of them; and some of them are in frequent use, though their origin is almost forgotten. We shall notice only a few of his inventions. 1. He not merely contrived, but worked a telegraph in 1767, long before the French. His instrument and his system of denoting words by numbers, and these by signs, was not improved on till electricity came into play. (*Trans. R. I. Acad.*, vi., 1795.) 2. The "Cotton Counter," wheels of one hundred and one hundred and one driven by the same screw; contrived to record an aerial way-wiser, shown by his son to Dr. Wollaston, to whom it is often attributed. 3. An odometer, which *steps* the distance instead of rolling over it. (*Society of Arts*, 1768.) 4. A carriage which transports and lays its own way; he used it in reclaiming bog, and it would have been as successful in ordinary travelling had the locomotive then existed. 5. Measuring the resistance of air to different solids by attaching them to a revolving arm. (*Phil. Trans.* 1783.) 6. A door lock of remarkable simplicity and free action, in which sliding action is replaced by that of centres. 7. A clock whose train is a single wheel. In that of his observatory the scapement acted once a minute, in a turret clock every seven and a half minutes; both went extremely well and with scarcely any friction. 8. A dynamometer for carriages and ploughs. (*Soc. Arts*, 1771.) 9. An integrating one, which gives the *mean* effect of a variable draught; it has connected with the spring a small sluice which delivers water under a constant head. The quantity gives the mean aperture, 1816. 10. A cheap church spire, put together in the tower, then raised to its place. To these may be added his discovery of the power of springs to ease the draught of carriages. This was a favourite object of investigation through his whole life; and its prevalence now is owing to his writings and experiments. Besides various essays in scientific periodicals, and those works in which his daughter Maria shared, he published "Poetry Explained;" "Readings in Poetry and Primer;" "Professional Education;" "Application des Ressorts aux Charettes;" "Roads and Wheel Carriages."—T. R. R.

EDGEWORTH, Roger, residentiary and chancellor of Wells, was born at Holtcastle towards the end of the fifteenth century. Educated at Oxford, he afterwards took orders, and was in considerable repute as a preacher, both in the university and elsewhere. After the accession of Queen Mary he threw off the mask of moderation which he had formerly worn, and appeared in his true colours as an intolerant Romanist. He published a volume of sermons, some curious extracts from which are to be found in Dibdin. His "Resolutions concerning the Sacrament," &c., are inserted amongst the records which Burnet has printed in his History of the Reformation.—R. M., A.

EDGEWORTH DE FIRMONT, Henry Essex, l'Abbé, was born at Edgeworthstown in 1745. His father became a convert to Romanism, and removed to Toulouse, where the son was placed under the care of the jesuits, and completed his education at the Sorbonne. In time he became the confessor of the Princess Elizabeth; and he must have given proofs of courage and ability, for, when the archbishop of Paris fled from the Reign of Terror, he intrusted the abbé with the charge of his diocese. This was a service of no common peril, and he had many narrow escapes; but the peril did not prevent him from obtaining access to Louis XVI. in his prison, and from attending him to the scaffold. In his manuscript account of this event (now in the British museum), he makes no mention of his celebrated exclamation. He became now doubly odious to the Terrorists, and was eagerly pursued, so that he was not able to escape from France till 1796. In London he was received with honour and offered a pension, but he preferred to join the exiled Bourbons at Blankenburg, and then at Mittau, where, in 1807, he died from fever caught in attending French prisoners. To him at least Louis XVIII. was not ungrateful, revering and cherishing him while living, and writing his epitaph when dead. —(*Memoir of Abbé Edgeworth* by C. S. Edgeworth.)—T. R. R.

EDGIVA, EDGIVE, or OGIVE, one of the numerous offspring left by Edward, son of Alfred the Great, was married in the year 920 to Charles the Simple, king of France. Three years after the marriage, Charles being worsted in a struggle with some of his vassals, was seized and imprisoned by Heribert, count of Vermandois; but Edgiva escaped, and with her infant son, Louis, sought refuge at the court of her father Edward. After an exile of thirteen years, the young prince and his mother were recalled to France. Athelstan had succeeded his father Edward, and through his influence with the great French vassals, an august embassy, headed by the archbishop of Sens, crossed the channel in 936, and demanded from the English king the rightful descendant of Charlemagne. Edgiva accompanied Louis, surnamed D'Outremer, from his long sojourn beyond sea, to France, and for some time bore a distinguished part in his councils. But in the maturity of her life she became enamoured of the count of Meaux, the son of the man who had imprisoned her husband, and suffered him to carry her off and marry her. Louis, indignant at her conduct, caused her to be arrested, and committed her to the custody of his queen Herberge. She died shortly after.—T. A.

EDITH, Saint, was the daughter of King Edgar, who died in 975. She passed nearly the whole of her life in the nunnery of Wilton. When reproved one day by Bishop Ethelwold for wearing more costly apparel than the other nuns, she replied with great quickness—"Pride may exist even under the garb of wretchedness; and I think that a mind may be as pure beneath these vestments as beneath your tattered furs." The bishop owned the force and aptness of the rejoinder. Her early death, at the age of twenty-three, is said to have been foretold by St. Dunstan. She was buried at Wilton.—T. A.

EDITH, Queen of England, daughter of the powerful Earl Godwin, was the wife of Edward the Confessor, to whom she was married in 1044. According to contemporary writers, Edith's person was beautiful, her manners graceful, and her disposition cheerful. She was modest, pious, prudent, and generous, without any taint of the pride and arrogance of her father and brother. Ingulphus, the monk of Croyland, says she sprung from Earl Godwin as the rose springs from the thorn. Her mental attainments were greatly in advance of her age, and she was possessed of every accomplishment fitted to render her esteemed and beloved. But Edward had strong antipathies to her family, and his monkish piety led him to treat his beautiful queen with neglect. When Earl Godwin quarrelled with the king, and was obliged to take refuge in Flanders, Edward wreaked his vengeance on his virgin wife, seized her dower, took from her the whole of her jewels and money, and confined her in the monastery of Wherwell, of which one of her sisters was lady abbess. A reconciliation afterwards took place between her husband and her father, on which Edith was released from her monastic prison, and restored to all her honours as queen. Her name disappears from history after the death of Edward.—J. T.

EDMER. See Eadmer.

EDMONDS, Sir Clement, was born in 1566, and died in 1622. He was educated at Oxford, and held some posts about court. He wrote several volumes of "Observations" on the Commentaries of Cæsar.—J. T.

EDMONDS, Sir Thomas, a distinguished English diplomatist, was born at Plymouth in 1563, and was the youngest son of Thomas Edmonds, customer of that port and of Fowey in Cornwall. He was a protege of Sir Francis Walsingham, from whom he received the rudiments of his political education. In 1592 he was sent by Queen Elizabeth as ambassador to the court of Henry IV. In 1596 he was appointed by Elizabeth her secretary for the French tongue. In 1600 he was nominated English resident at Brussels, and a commissioner at the treaty of Boulogne. In 1601 he was appointed one of the clerks of the privy council, and was directed to arrange the terms of a treaty with the Archduke Albert, governor of the Low Countries. He was knighted by James I. in 1603, and in the following year was sent ambassador to the emperor, and assisted to bring about an accommodation between the king of Spain and the states general of Holland. In 1610, after the assassination of Henry IV., he was again sent ambassador to the French court, and took an active part in the negotiations respecting the marriage of Prince Charles to Henrietta, the sister of Louis XIII. In 1616 he was appointed comptroller, and two years later, treasurer of the royal household. He was for some time member for the borough of Wilton, and represented the university of Oxford in the first parliament of Charles I. In 1629 he was sent for the last time to Paris to exchange the ratifications of the treaty of peace between the two countries. On his return home he retired from public life, and died in 1639, having acquired great reputation as an able diplomatist. His letters and papers in twelve volumes folio were successively in the possession of Thurloe, Somers, and the duke of Buckingham.—J. T.

EDMONDSON, Joseph, a heraldic artist and writer on heraldry, died at London in 1786. He obtained the post of Mowbray herald-extraordinary in 1764. He was the author of several works, the most famous of which is his "Complete Body of Heraldry," London, 1780, 2 vols. fol.—R. M., A.

EDMUND, King of the East Angles, saint and martyr, was born in 840, of royal Saxon descent, and having approved himself in his boyhood extremely wise and pious, was chosen as his successor by Offa, king of the East Angles, when this monarch laid down his crown and retired to penitential privacy at Rome. The youth of fifteen proved an excellent king in all religious, and most secular respects; but his lot was cast in times too stormy for one more adapted to be a martyr than a warrior. There appears to be no truth in the striking historical novellette which Matthew of Westminster has inserted in his history, and which connects with King Edmund indirectly the death of the terrible viking Ragnar Lodbrog, of warlike and lyrical memory. But wherever and however Ragnar died, King Edmund was one of the victims sacrificed to the vengeance of the ruthless sea-king's ruthless sons. In their devastating march southwards they entered King Edmund's dominions, and proposed to him to divide with him his treasures, and to become a pagan. He refused; but partly from religious scruples, partly from the fear of bringing calamities on his subjects, he seems to have wavered in a course of active and martial resistance. He was taken prisoner near the present Hoxne on the Waveney, and subjected to horrible tortures; finally his head was cut off, and thrown into the wood where he had been discovered. The head was found, and over it was erected a rude church of logs and mud, which in the course of years grew to be one of the stateliest of English abbeys—the famous monastery of St Edmundsbury, or Bury St. Edmunds. King Edmund's life was written by Abbo of Fleury, and he relates that he had the details from St. Dunstan himself, who was wont to narrate them with tears; and had, moreover, heard the story of Edmund's tortures and death from the lips of an eye-witness a veteran soldier of the martyr's.—F. E.

EDMUND I., ATHELING, succeeded his brother Athelstan in the year 941, being then about eighteen years of age. Emboldened by hearing of the death of the great Athelstan, the savage, half-pagan Northumbrians threw off their allegiance, and brought over from Ireland their native prince Anlaf or Olave to be their king. Landing in the Humber, the Dane led the Northumbrian forces without delay into Mercia, and assaulted and took Tamworth. Edmund, who had just been crowned at Kingston-upon-Thames, advanced to meet him. The details of the campaign which followed are obscurely related by the chroniclers; but the terms of the treaty by which it was ended leave no doubt that its advantages remained chiefly with Anlaf. Edmund agreed to cede to Anlaf all the country north of Watling Street, and that the survivor of the two should succeed to the undisturbed possession of the territories of the other. It is true that Edmund was much the younger of the two; but to contemplate even the possibility of a Danish barbarian occupying the throne of Athelstan involved a great humiliation. However, after Anlaf's death, Edmund proceeded with great tact and ability to repossess himself of the northern kingdom. From the "five burghs" of Mercia—Leicester, Derby, Nottingham, Stamford, and Lincoln—which, being occupied by Danes, could not be depended upon during an invasion of the country by their brethren of the north, he expelled the Danish inhabitants, and repeopled them with English colonists. Then marching northwards, he easily made himself master of Northumbria, receiving the submission of two petty kings. Turning westward, he chastised the restless turbulence of the Britons of Cumbria or Cumberland, whose king, Dunmail, had been the constant ally of his enemies. The British army was overthrown while defending the picturesque pass, or raise, which divides Westmoreland from Cumberland. Dunmail fell in the battle; and the traveller from Ambleside to Keswick may still gaze at the grey, moss-grown

"heap of stones,
That covers o'er King Dunmail's bones."

Edmund bestowed Cumbria on Malcolm the Scottish king, on condition that he should become his vassal and co-operator both by sea and land. In the sixth year of his reign, Edmund met with an untimely death. While celebrating at Pucklekirk, in Gloucestershire, the festival of St. Augustin the apostle of the Anglo-Saxons, the king saw one Leof, a noted outlaw, enter the hall. Indignant at his audacity, Edmund, who was flushed with wine, strode up to him, and while attempting to turn him out by force, received a mortal wound in the breast from a dagger which the outlaw had concealed under his clothes. He expired almost immediately. The murderer was cut in pieces by the royal attendants. By his wife, Elfgiva, Edmund left two young children, Edwy and Edgar. He was buried in the monastery of Glastonbury, for whose abbot, St. Dunstan, he had a singular regard, and to which he had by charter granted very ample privileges.—T. A.

EDMUND II., commonly called EDMUND IRONSIDE, was the eldest son of Ethelred the Unready, by his first wife Elfleda. No particulars are recorded of his early life. We first hear of him after the treacherous assassination of the Danish chieftains, Sigeferth and Morcar, by the contrivance of Ethelred in 1015. Edmund, who was then about twenty-seven years of age, demanded from his father the possessions of the two earls. Ethelred refused, whereupon Edmund went to Malmesbury, where Algiva the widow of Sigeferth was confined, and induced her to marry him; then passing into Northumbria, he succeeded through her influence in prevailing upon the subjects of her late husband to receive him as their chieftain. Towards the close of the year, Canute, who claimed the crown in right of his father Sweyne, landed at Sandwich in Kent, and led his army into Wessex. Edmund raised an army in the north to oppose him. Early in the following year, both armies went through the country in all directions, plundering and destroying. Canute, after reducing a great part of Northumbria, returned before Easter to his ships which were lying in the Severn. He at once set sail, intending to besiege London. Ethelred, who, after being prostrated by a lingering illness at Corsham in Wiltshire, had lately been removed to London, died on the 23d of April, shortly before the Danish fleet entered the Thames. Edmund, who was in London at the time, was immediately proclaimed king by the citizens. A better choice could not have been made; and if the courage and energy of an individual could have prevented the subjugation of England, that catastrophe would have been averted by the exertions of Edmund. Canute, with a fleet of three hundred and forty sail, soon appeared on the Thames, and laid siege to London. The fortifications of the bridge at first arrested the progress of his vessels; but the indefatigable Dane caused a canal to be cut on the Surrey side, through which his ships were dragged, and launched on the river above the bridge, thus cutting off all communication between the city and the country. Perceiving that the only chance of saving London was by a diversion from without, Edmund with his brother escaped by night through the Danish lines, and hastened to Wessex. He had no difficulty in raising an army, with which he defeated a Danish force, probably a party of marauders, in Gillingham forest in Dorsetshire. Canute was forced to turn the siege of London into a blockade, and lead the bulk of his army against Edmund. At Sherston in Wiltshire the armies met. The traitor Edrie, ealdorman of Mercia, who was serving under Canute, cut off the head of a fallen thane in the heat of the battle, and holding it up, cried, "The head of Edmund! fly, English, fly!" Edmund, who perceived the act, hurled his spear at the traitor, and uncovering his face dispelled the panic which had begun to spread among his troops. After a desperate contest, the advantage remained with the English. Canute retreated towards London, followed by Edmund, who was again victorious in two sharp rencontres, at Oxford, and at Brentford. After concentrating his forces at the isle of Sheppey, Canute passed over to Essex. At Assington took place the final struggle, which resulted in the complete defeat of Edmund, the chief of the Saxon nobility being left among the slain. After in vain challenging his crafty opponent to decide their rival claims by single combat, Edmund consented to a pacification, by which he retained possession of the southern districts; Mercia and Northumbria being assigned to Canute. Within a month afterwards, on St. Andrew's day, Edmund died, and was buried at Glastonbury. Canute then took undisputed possession of the whole kingdom.—T. A.

EDMUND, SAINT, Archbishop of Canterbury, was born in the latter half of the twelfth century, the son of a tradesman of Abingdon. He commenced his studies at Oxford, and finished them at Paris, and his piety was of so ascetic a kind that, we are told, "for thirty years he never undressed himself to sleep." After teaching the arts and mathematics at Paris, and becoming a doctor of theology, he returned to England, and is said to have been the first person who taught Aristotle's logic at Oxford, where he remained from 1219 to 1226. He preached here and there extensively, and was made a canon and treasurer of the cathedral of Salisbury. At the bidding of the pope, he preached the crusade against the Saracens, and, more difficult task, he converted from the error of his ways that undevout nobleman William Longspear, earl of Salisbury. On the death of Richard Weathershed, archbishop of Canterbury, in 1231, the primacy remained vacant for several years, the king, the pope, and the monks of Canterbury never agreeing as to a suitable successor. At last, in 1233, much against his will, the future saint was selected with the approbation of all three, and consecrated archbishop of Canterbury in the April of 1234. He was a very strict and just archbishop; his archiepiscopal "Constitutions in thirty-six canons," for the reformation of abuses, are to be found in several collections. At last he fell into a controversy with the king, on that frequent subject of quarrel between the early Norman monarchs and their ecclesiastics—the appointment to vacant benefices. Henry III. wished to keep them in his own hands and enjoy their revenues; the primate insisted that they should be filled within six months after they had become vacant, and procured a bull from the pope to that effect. Eventually the pope gave way, but St. Edmund would not. He retired into France, where he was well received by St. Louis, and died in 1242 at the convent of Soissac, on the 16th of November, the day consecrated to his memory in the calendars. His life was written by his brother Robert.—F. E.

EDMUND DE LANGLEY, fourth son of Edward III., duke of York and earl of Cambridge, administered, in concert with his brother the duke of Lancaster, the government of the kingdom during the minority of his nephew, Richard II. In 1399, while Richard was absent in Ireland, the duke, afterwards Henry IV., invaded England, and Edmund de Langley, as regent, mustered considerable forces in opposition to this invasion. He finally espoused the cause which it was his duty to resist, and so the duke's party prevailed. He died in 1402.—T. J.

EDMUND PLANTAGENET or WOODSTOCK, Earl of

Kent, was one of the weak-minded princes whom Edward I. left as a trouble to the realm of England. He was engaged by his sister-in-law, Isabella, the wife of Edward II., and by Charles le Bel, her brother, king of France, to assist in the invasion of England, believing that the sole object of the expedition was the overthrow of the Despensers, the friends and advisers of Edward of Caernarvon. In company with John of Hainault and two thousand adventurers, who were led by the enterprising but unscrupulous Roger Mortimer, he landed on the Orwell in Suffolk, September 24th, 1326, and pursued Edward II., who fled to Bristol with a few retainers. After the horrible death of Edward in Berkeley castle, Mortimer, jealous of the earl of Kent, who detested his insolent ambition and his criminal intrigue with the queen, artfully persuaded that prince that Edward had not been murdered, but was alive in Corfe Castle. He fell into the snare; set up the standard of his brother; was convicted of a curious crime, that of plotting to place a dead man on the throne; was carried to a spot outside Winchester; and after waiting four hours at the block, because no one could be found to slay the son of the great Edward, was beheaded by a felon, March 11th, 1330.—T. J.

EDRED, one of the Anglo-Saxon kings, succeeded to the throne in 946, on the death of his brother, Edmund I., whose sons were still in their childhood. The new monarch was of a feeble and unhealthy constitution, but he displayed notwithstanding great energy against the turbulent Eric of Northumbria, whose frequent piracies called for a stern chastisement. Edred twice invaded his territory, and the struggle was brought to a close by a fiercely-contested battle, in which Eric fell. Northumbria was then incorporated with the Anglo-Saxon kingdom. Edred died in 955.—W. B.

EDRIC, Duke of Mercia, was of obscure birth, and won his way, by his crafty, insinuating address, to the wealth and influence which he enjoyed at the court of the Anglo-Saxon king, Ethelred II. Being employed as envoy to the Danish invader Sweyne, he incurred suspicions of treachery, and in the subsequent struggle with Canute deserted to the enemy. After the death of Ethelred in 1016, he fought under the Danish standard against his successor, Edmund Ironside, and has been charged with the assassination of this prince. Not long afterwards, Canute caused him to be put to death.—W. B.

EDRIS, or IDRIS I., an Arab sovereign of the district of Africa called the Maghreb (comprising Morocco, Algeria, Tunis, Tripoli, &c.), reigned from 789 to 792. Driven out of the territory of the Caliph El Hadi, by whom he was defeated in a battle fought near Mecca, he went into Egypt, and thence into Africa, where he rapidly acquired sovereign power among the Berbers, and, at the point of the sword, propagated the Islam faith among the surrounding peoples. He was assassinated by an agent of the caliph who succeeded El Hadi.—J. S., G.

EDRIS or IDRIS II., son of the preceding, was proclaimed sovereign of the Berbers in 804, and died in 828-29. His reign was disturbed by frequent conspiracies, arising out of the hatred of his subjects to foreign domination; but, through the loyal attachment of one of the tribes, he was enabled to maintain his authority, and even to extend his dominions.—J. S., G.

EDRISI or ABU-ABDALLAH MOHAMMED BEN MOHAMMED BEN ABDALLAH BEN EDRIS, an Arabian writer on geography who flourished about the middle of the twelfth century. The descendants of the Edrisides, who for upwards of a century ruled over Northern Africa, had been settled in Sicily for upwards of two centuries, and there Edrisi, who, as his name betokens, belonged to this regal family, was born about the commencement of the twelfth century. Edrisi's great work, the famous "Nuzhat al-mishtâk fi iktirâk al-âfâk," was completed, according to the preface, in the year 1153–54, and was designed to illustrate a large terrestrial globe which had been constructed for his sovereign, Roger II. of Sicily. There are at least four MS. copies of this work extant, viz., two in the royal library at Paris, and two in the Bodleian at Oxford. A Latin translation of an abridgment of it, executed by G. Sionita and J. Hesronita, was published in 1619, and contained the curious intimation, that the author, whose name the translator did not know, was a native of Nubia. Geographus Nubiensis was the name, in consequence of this, by which for a long time Edrisi was universally known. Sionita and his fellow-translator had been misled, by the only MS. in their possession, into a false reading of a passage referring to the Nile. Besides this translation of an abridgment of Edrisi's great work, the student of ancient geography now possesses a French version of it by M. Amedee Jaubert, which appeared under the auspices of the French Geographical Society, forming the fifth and sixth volumes of the Recueil de Voyages et de Memoires. M. Jaubert's work has also been issued separately in 4to, Paris, 1836, 1840. Edrisi, it would appear from his work, had travelled both in Spain and Italy. His description of the former of these countries was translated into Spanish, and annotated by Don J. A. Conde, Madrid, 1799. The globe which the Arabian geographer illustrated in his treatise has been lost, a subject of deep regret, when it is considered that for three centuries it was the original of all the representations of the earth's surface constructed by geographers. Edrisi, like all the other Arabian geographers, distributed the known world into seven climates, and seventy regions. Hence the translation of Sionita and Hesronita bears the title "Geographia Nubiensis, id est, accuratissima totius orbis in septem climata divisi descriptio." Edrisi is said to have studied at Cordova, and to have been well versed in cosmography, philosophy, medicine, and astrology.—J. S., G.

EDRYCUS, GEORGE. See ETHEREGE.

EDWARD (I.), the son of Alfred, succeeded to the throne in 901, and proved himself not unworthy to inherit the name and power of the greatest of the Anglo-Saxons. The early part of his reign was disturbed by his cousin Ethelwold, who belonged to an elder branch of the royal family. With the assistance of the Danes, the latter prolonged the contest, till his death in battle, in 906, confirmed the sceptre in the hand of Edward. No better fortune attended a subsequent attempt of the Danish Northumbrians on Mercia, which was then under the government of Ethelfleda, widow of Earl Ethelred, and sister to the king. The invaders were defeated at Wodensfield with great loss; two of their princes, sons of Ragnar Lodbrog, being slain in the battle. As the disaffected and turbulent spirit of the northern provinces was checked rather than quelled by these victories, Edward proceeded to secure the frontiers with a chain of strong fortresses, among which Bridgenorth, Stafford, Manchester, Warwick, Tamworth, and others, have been enumerated by the chroniclers to the number of twenty-one. His sister zealously seconded his efforts; and, at her death in 920, Mercia was incorporated with his other dominions. Latterly he pushed his arms so vigorously among the remaining tribes who still maintained their independence, that not only the East-Anglians and Northumbrians, but the Britons of Wales and Strathclwyd acknowledged his supremacy; and he was the first to assume the title of King of England. Another trait of his father's spirit appears in the careful education which he gave not only to his sons but to his daughters; three of the former occupied the throne in succession, and several of the latter were married to continental princes. His death occurred in 924.—W. B.

EDWARD (II.), surnamed THE MARTYR, great-grandson of the preceding, inherited the Anglo-Saxon throne at the death of his father Edgar in 975. His stepmother Elfrida, Edgar's second wife, attempted to place her son Ethelred in the sovereignty; but the influence of Dunstan, added to Edward's superior claim, triumphed. The disappointed dowager retired to Corfe Castle, to take her revenge in thwarting the schemes of the prelate; and she ultimately accomplished the destruction of the king, causing him to be assassinated in 978 at the gate of her residence, where he had stopped to ask refreshment during the chace.—W. B.

EDWARD (III.), surnamed THE CONFESSOR, ascended the Anglo-Saxon throne at the death of Hardicanute in 1042. He was the only surviving son of King Ethelred, by Emma, daughter of Richard, duke of Normandy. She took refuge there at the death of her husband, and there Edward continued to reside after her marriage with the usurper Canute. He was invited to return to his native country by Hardicanute; and on the death of the latter the affection of the people for the line of their former sovereigns secured the crown to him. The powerful Earl Godwin, though stained with the blood of his younger brother Alfred, promoted his accession, and the king was married to the earl's daughter Edith. A rival claimant of the throne appeared in Magnus, king of Norway; but, in the course of the same year, his pretensions were extinguished by his death, and by the friendly disposition of his successor, Harold Hardrada, against whom Godwin in vain counselled an armed intervention in favour of the Danish monarch, Sweyne, a competitor for the Norwegian sovereignty. The kindliness of Edward's disposition, his reputa-

tion for piety, and the cordial recognition of his rights throughout the country, gave promise of a peaceful and prosperous reign; nor was the hope thus awakened altogether disappointed. Though the king's deficiency in strength of character unfitted him for great enterprises, and the turbulent Welsh were but feebly checked in their incursions, the period was one of improvement. A digest of the laws was prepared; the remission of the tax called Danegelt removed a heavy burden from the community; there was no foreign war, except the honourable and successful expedition of the renowned Northumbrian, Earl Siward, into Scotland, for the support of Malcolm Canmore against Macbeth; and the frequent intercourse with Normandy, whose ruler, Duke William, on one occasion, paid a friendly visit to the English court, infused more refinement into the national customs and manners. The only serious interruption to tranquillity and progress arose out of the rebellion of Godwin. The favour shown to the Normans, who repaired in considerable numbers to Edward's court, was rankling in his bosom, when the count of Boulogne, on landing at Dover, came to blows with the citizens; and, after a furious assault, in which many of them were slain, took refuge with the king at Gloucester. Godwin and his two sons immediately raised a large force, and marched into Gloucestershire, demanding the surrender of the count, who was married to the king's sister. But meanwhile Siward and the wise Leofric, earl of Mercia, had been summoned to the aid of their sovereign; and Godwin consented to have the case referred to the witenagemote or national council; its decision was adverse to him, and he deemed it prudent to retire with his family to Flanders. It was at this time, in 1051, that William of Normandy paid his visit to England; but, in the following year, the sons of Godwin invaded the country with a strong band of Irish rovers; and the earl himself speedily followed at the head of a force collected on the continent. The impending struggle was likely to be fierce; and the resources of the sovereign at that period were not such as to exclude uncertainty respecting its issue. Accordingly, Stigand, the primate, counselled a compromise, which was accepted on both sides: a decree was passed for the banishment of the Normans, and the insurgent earl was reinstated in his former dignities. He died, however, in the following year, having been struck down by some sudden and fatal malady at the royal table, where the conversation had turned on the murder of Prince Alfred. His son Sweyne, stained with the blood of his cousin Beorn, sought relief in a pilgrimage to Jerusalem, from which he never returned; and the family influence fell to Harold and Tostig. Their subsequent quarrels with the rival house of Leofric troubled the country for many years, occasioning battle and bloodshed in Northumbria and on the Welsh borders. But these feudal conflicts, while they indicated the weakness of the government, were not directly adverse to the stability of Edward's throne; and he died in peace in 1066, with that reputation for temperance and devotion which procured his canonization and his surname of the Confessor.—W. B.

EDWARD I., King of England, born in 1238, was the eldest son of Henry III., and of Eleanor his queen. He gave early indications of the great ability and energy by which he was characterized; and during the war between his father and the barons, headed by the famous Simon Montfort, earl of Leicester, Prince Edward was the life and soul of the royal party; but his impetuosity in attacking the Londoners at the great battle of Lewes (14th May, 1264), and his eagerness in pursuing them when they fled from the field, contributed mainly to the total defeat of the royalists, and the capture of the king and his brother and of the prince himself. In the following year, however, Edward by a stratagem regained his liberty, and raised a powerful army with which he attacked and defeated Leicester at Evesham, and completely broke the power of the barons' party. The prince followed up his victory with great energy, but so desperate was the resistance of the defeated party, that, after the lapse of two years, he was fain to relax the severity of his first measures, and to make peace with them on moderate terms. As soon as the country was tranquillized, Prince Edward took the cross, and, with his wife and a powerful train of barons and knights, set out for the Holy Land in July, 1270. Louis IV. of France, who had preceded him in the crusade, instead of sailing for Syria, had turned aside to attack the bey of Tunis, and Edward resolved to join his forces to those of the French monarch. But on his arrival he found that Louis, along with half of his army, had already perished from the heat of the climate, the scarcity of provisions, and the pestilential atmosphere of the place. Undiscouraged by this disaster, the prince, after passing the winter in Sicily, proceeded to the Holy Land, where he signalized himself by many gallant feats of arms, but tarnished his glory by the cruel massacre of the Turks when Nazareth was taken by storm. His valour rendered him so formidable to the enemy, that the emir of Jaffa employed an assassin to murder him; but, though wounded with a poisoned dagger, the prince ultimately recovered through the skill of his physician, assisted by the grand master of the Templars. There appears to be no truth, however, in the common story that his wife, Eleanor, sucked the poison from her husband's wound. Meanwhile his presence was urgently required in England, where, under the feeble rule of his father, disorders of every kind prevailed. Feeling himself totally unequal to the burden of public affairs, Henry entreated his son to return home, and Edward, apparently tired of waging a profitless war, gladly accepted the proposals of peace made at this juncture by the sultan. A truce was concluded for two years, and the prince quitted Palestine for Sicily, where he first received the news of his father's death. He remained, however, for some time in Italy, and visited Rome, Milan, and other towns, where his reputation as the champion of the cross obtained for him an enthusiastic welcome. He then crossed the Alps, and spent nearly a year in France. It was not until the 2nd August, 1274, that he at length landed at Dover, after an absence of more than four years, and was welcomed with the most joyful acclamations. On the 19th of the same month he was crowned at Westminster abbey along with his queen. The new king immediately set himself to remedy the disorders which during his absence had crept into the various departments of government, and to protect the people from the oppression of the great barons. His measures, however, were not unfrequently both cruel and unjust, and his treatment of the Jews, especially, is a deep stain on his memory.

Not content with robbing and banishing the Jews, Edward sought to improve his resources by a strict inquiry into the value of escheated forfeitures and wardships, and by attempting to remove what he chose to regard as encroachments upon the royal domains; but on questioning the titles by which some of the great barons held their estates, he roused a spirit of resistance which compelled him to desist. The powerful Earl Warrene, on being asked to show his titles, drew his sword, and said—"By this instrument do I hold my lands, and by the same do I intend to defend them." The activity and ambition of Edward now took a new direction. A mutual jealousy had long existed between the king of England and the princes of Wales; and Llewellyn, the reigning sovereign of the principality, had been a firm supporter of Simon de Montfort and the barons, in their struggles with the crown. Edward, who had long meditated the subjugation of Wales, intrigued with the subjects of Llewellyn seized and detained his bride, the daughter of the deceased earl of Leicester, and having by these measures excited the suspicion and wrath of the Welsh prince, required him to come to the English court and do homage for his crown. Llewellyn, asked for hostages and for the previous liberation of his bride. His demands were of course refused, and Edward having thus obtained a plausible pretext for the step he had previously resolved to take, invaded Wales at the head of a powerful army in the summer of 1277. The Welsh prince took refuge in the fastnesses of his native mountains, where, on the approach of winter, he was ultimately compelled by famine to submit to the terms of the invader. The insolence and oppression of the conquerors, however, roused the indignation of the Welsh, and in spite of their inferiority in numbers and resources, they again flew to arms. The struggle lasted longer than might have been expected from the disparity of force on the part of the combatants. The Welsh fought with the utmost desperation, and worsted their enemies in several encounters; but in the end Llewellyn was surprised and slain by the earl of Mortimer, along with two thousand of his followers. His brother David, who continued the hopeless contest for several months longer, was chased from one place of refuge to another, and at length betrayed into the hands of his enemies. He was tried at Shrewsbury in September, 1283, before the peers of England, and condemned to be hanged, drawn, and quartered, as a traitor; and the sentence was executed to the letter. The principality of Wales was then annexed to the English crown, and thenceforth conferred upon the king's eldest son.

After the subjugation of Wales, Edward proceeded to the continent, where he remained upwards of three years, and acted as umpire in a dispute which had arisen between Alphonso, king of Arragon, and Philip the Fair of France, respecting the island of Sicily. On his return home he found that the affairs of his own kingdom had fallen into confusion, and that corrupt judges had taken advantage of his absence to poison the fountains of justice. He had scarcely remedied these evils when his ambition led him to intermeddle with the affairs of Scotland, with the view of adding that country to his hereditary dominions. The greater part of the measures which he adopted were as nefarious as the end was unjust. He first proposed a marriage between the princess Margaret, the infant heir to the Scottish throne, and his son Edward, prince of Wales. When that project was frustrated by the death of the princess, he succeeded in inducing the competitors for the crown, and a large proportion of the Scottish nobility, to accept of his mediation, and to acknowledge his claim to give judgment in the character of feudal superior of Scotland—a claim which both he and they knew to be utterly untenable upon any ground of truth or justice. His award in favour of John Baliol, and the mode in which he speedily contrived to quarrel with his vassal king and to goad him into resistance, have already been noticed in the life of BALIOL. On the surrender of the kingdom by that well-meaning but weak-minded monarch, Edward placed garrisons in the fortresses, received the submission of the Scottish barons and prelates, and concluded what he deemed the complete conquest of Scotland, by removing to Westminster the Scottish crown and sceptre, together with the famous stone on which the kings of Scotland from time immemorial had been crowned.

But Scotland, though cast down, was not destroyed. The great body of the nobility had in the most base and selfish manner submitted to the usurpation of the English monarch, but the middle and lower classes, animated by an ardent spirit of patriotism, burned with impatience to throw off the English yoke, and led on by the illustrious William Wallace, flew to arms in the defence of the liberty and independence of their country. For a time the efforts of this noble patriot were attended with success. (See WALLACE, SIR WILLIAM.) The English were speedily expelled from the country, and the victorious Scotsmen ventured to cross the border, and laid waste Northumberland and Cumberland. Edward, in the meanwhile, was absent in Flanders, but on hearing of these disasters he hurried home, and once more invaded Scotland at the head of eighty thousand infantry and seven thousand cavalry. The battle of Falkirk—in which fifteen hundred Scots fell—the betrayal and death of Wallace, and the submission of nearly the whole country rapidly ensued.

Believing that the conquest of Scotland was at length completed, Edward proceeded to frame a system of government for the country, which, as he fondly hoped, was now indissolubly united with the English crown, and revised the laws and statutes of the kingdom so as to secure the complete control of all its affairs. But while he was flattering himself that he was at length about to reap the fruit of fifteen years' incessant labours, the system which he had reared at a vast expense of blood and treasure was entirely overthrown by a new insurrection of the Scottish nation led on by Robert Bruce.—(See ROBERT BRUCE.) Enraged at the defeat of his forces under Pembroke, whom he had in all haste despatched into Scotland, Edward resolved to march in person against the Scots, and to take signal vengeance upon them for their insubordination. He was detained, however, at Lanercost and Carlisle during the whole winter and spring by the wasting effects of a dysentery; but, flattering himself that the virulence of his malady was abated, he proceeded towards Scotland, though he was so weak that he required to be supported on the saddle. On reaching the small village of Burgh-upon-Sands, on the shores of the Solway Frith, he expired on the 7th of July, 1307, in the sixty-ninth year of his age, and the thirty-fifth of his reign. In his last moments his thoughts were entirely occupied with the subjugation of Scotland; and his dying injunctions to his son were, that he should prosecute the war without truce or breathing-space, and that his bones should be carried at the head of the invading army, and never be committed to the tomb till Scotland was entirely subdued. His son, however, carried his body to London, and interred it in Westminster abbey, where his tomb is still to be seen, bearing the appropriate inscription in Latin—"HERE LIES EDWARD THE FIRST, THE HAMMER OF THE SCOTTISH NATION."

Edward I. was twice married. By his first wife, Eleanor, daughter of Ferdinand III, king of Castile and Leon, he had four sons and nine daughters. His second wife, Margaret, daughter of Philip, king of France, bore him two sons. Edward was undoubtedly one of the ablest sovereigns who have occupied the English throne. He possessed a sound judgment, vigour, decision, industry, and great military talents. But he was, irascible, vindictive, cruel, and unprincipled. His ambition was insatiable, and his treatment of the Welsh prince and his chieftains, his crusade against the liberties and independence of Scotland, and the shocking cruelties which he inflicted upon Wallace and his fellow-patriots, have left an indelible blot upon his memory.—J. T.

EDWARD II., King of England, was the only surviving son of Edward I., and Eleanor of Castile, his queen. He was born at Caernarvon, shortly after his father had completed the subjugation of Wales, and was immediately invested in the principality. But the death of his eldest brother, Alphonso, soon after made Edward the heir of the English throne, and the principality of Wales was henceforth annexed to the crown. Edward ascended the throne in 1307, in his twenty-third year; and his prepossessing appearance and mild and amiable disposition made him at first a universal favourite. But the feebleness of his character, his aversion to business, his fondness for frivolous amusements, and his proneness to favouritism, speedily lost him the confidence and affection of his subjects. Even in his father's lifetime he had betrayed these weaknesses; and one of his associates, Piers Gaveston, the son of a Gascon knight, had obtained such an ascendancy over the youthful prince, that the stern old king had banished the favourite from the kingdom, and on his deathbed had made his son promise never to recall him. But Edward paid no regard whatever to his father's injunctions or to his own promises. He withdrew ingloriously from the Scottish war, and not only recalled Gaveston, but conferred upon him the earldom of Cornwall, with other honours and estates; appointed him lord chamberlain; and married him to his own niece, sister of the earl of Gloucester. He even bestowed upon him the money which his father had set apart for a new crusade, and nothing was done by the king without the advice and consent of his favourite. In January, 1308, Edward sailed for France, in order to espouse the Princess Isabella, to whom he had long been affianced. He appointed Gaveston regent of the kingdom during his absence, with unusually extensive powers. On his return with his bride, the infatuated monarch exhibited his attachment to his favourite in such an open and disgraceful manner as to give mortal offence to his queen, who was of an imperious and intriguing spirit, and could ill-brook the ascendancy of the royal minion. A combination of the nobles under the earl of Lancaster was formed against the insolent stranger, and they compelled the king to banish his favourite, and imposed on him an oath never to return. Edward, however, merely appointed the exile lord-lieutenant of Ireland, and, unable to endure his absence, recalled him in little more than a year. By making important concessions to the leading barons, and bestowing upon them various offices and grants, he succeeded in obtaining their formal consent in parliament to Gaveston's continued residence in England. But the king and his favourite were alike incapable of learning wisdom from experience. New causes of offence speedily arose. The barons finding the arrogant behaviour of the favourite intolerable, and that no confidence could be put in the king's promises of redress, assembled in arms at the meeting of parliament in 1311, decreed the banishment of Gaveston on pain of death in case of return, and imposed several important restrictions on the royal authority. They compelled the king to give his sanction to certain ordinances, which declared that the great officers of the crown and all the military governors should be chosen by the baronage in parliament, or, with their advice and assent; authorized the nobility to appoint a regent during the royal absence; revoked all the late grants of the crown; and ordained that the king should "hold a parliament once a year, or twice if need be." Gaveston on this retired to Flanders; but in less than two months he again joined his royal master at York, and received from him a new grant of his estates and honours. The barons on this took up arms, and besieged Scarborough castle, in which the favourite had taken refuge. He surrendered, 19th May, 1312; but, in defiance of a solemn capitulation, he was put to death after a hurried trial at War-

wick castle. After the lapse of a few months a reconciliation took place between the king and his insurgent nobles; and an amnesty was granted to them for all their offences, on their publicly asking pardon on their knees. Meanwhile the brilliant successes of Robert Bruce in driving the English from Scotland, at length roused Edward from his lethargy, and at the head of the most powerful army that had ever crossed the Scottish border, he advanced towards Stirling. Robert Bruce had posted his forces in a well-chosen position at Bannockburn, about two miles from that town, and here the hostile armies joined battle on the 23rd of June, 1314. After a bloody contest the English were defeated with prodigious slaughter. Edward with difficulty escaped from the field to Dunbar castle escorted by a small body of horse, and ultimately found his way to Berwick in a fishing-skiff.—(See ROBERT BRUCE.)

Although all hope of subjugating Scotland was now at an end, Edward was not yet willing to renounce his claims on that country, and a desultory war was carried on between the two kingdoms. The Scots made repeated incursions into England, burning and laying waste the northern counties, and returned home laden with plunder. The interference of the pope was solicited by Edward, but the Scots, in spite of the pontiff's threats, proceeded to wrest from the English the town of Berwick, the key of the eastern marches. An attempt made by Edward, in the summer of 1319, to retake this important fortress, failed of success. The Scots carried their destructive arms as far as Mitton in Yorkshire, and there inflicted a severe defeat on a large but ill-assorted force under the archbishop of York. At this juncture Edward was compelled to desist from his attempts upon Scotland, in consequence of the critical position of his own kingdom. He could not live without a favourite, and Hugh le Despenser, a young Englishman of noble birth, succeeded to the place which Gaveston had held in Edward's confidence, and by his insolent and rapacious conduct rendered himself the object of universal dislike. Fresh dissensions in consequence broke out between the king and the barons, and continued for several years to disturb and enfeeble the kingdom. Both parties had recourse to arms. At one time the barons seized and plundered the estates of the favourite and his father, and extracted from the king a sentence of banishment against the Despensers, and an indemnity for their own proceedings. In the following year (1321) the king, having gained the ascendancy, recalled his ministers, and seized the castles and imprisoned the persons of some of the leading malcontents. At length the great earls of Lancaster and Hereford entered into a treaty of alliance with the Scots, and concerted with them an invasion of England. This treasonable alliance, however, having become known, Edward promptly took the field at the head of a powerful force, and the earl of Lancaster retreated to the north in the hope of receiving assistance from the Scots, but was totally defeated at Boroughbridge (16th March, 1321) by Sir Andrew Hartcla, warden of the western marches. The earl of Hereford and many other barons were slain, and the earl of Lancaster himself was soon after executed for treason.

Elated by this transient gleam of success, Edward on the following year undertook a new invasion of Scotland at the head of an army of one hundred thousand men, but was completely foiled in his enterprise by the sagacious policy of Bruce, and compelled to retreat without having seen an enemy. The English had scarcely regained their own country when Bruce crossed the border, and by a rapid march surprised and totally routed the English army, near Malton in Yorkshire. Edward himself with difficulty escaped to York, leaving many prisoners and an immense booty in the hands of the victors. Meanwhile the dissensions between Edward and his barons still continued; his queen, too, was deeply offended by the ascendancy of the Despensers, and was alienated from her husband, as she alleged, by his unworthy behaviour. She therefore sought an opportunity of escaping from his authority. In 1324 she went to Paris for the purpose of adjusting a dispute which had arisen between her husband and her brother, the king of France, respecting the province of Guienne. The disputed territory was resigned to the young prince of Wales, who joined his mother for the ostensible purpose of doing homage for it to the French king. A great number of the malcontent barons immediately flocked to Paris, and among the rest young Roger Mortimer, a powerful Welsh baron, who made his escape from the Tower, to which he had been condemned for life. Finding herself thus strongly supported, Isabella concocted a plot for the destruction of her husband, as well as of his favourites, and landed in England 22d September, 1326, for the sole purpose, as she averred, of freeing the king and kingdom from the tyranny of the Despensers. She was everywhere welcomed with open arms. The unhappy king, deserted by all his friends, took to flight, and having failed in an attempt to escape to Ireland, endeavoured to conceal himself in the mountains of Wales, but was discovered and delivered up to his enemies. The Despensers were put to death without trial, and Edward was conducted to London and consigned to the Tower. His deposition was voted by parliament (January, 1327), on the charges of his incapacity for government, his indolence, his love of frivolous amusements, and his accessibility to evil counsel. His son Edward was placed on the throne, and the queen was nominated regent. The hapless monarch did not long survive his deposition. Mortimer, who was now universally regarded as the paramour of the queen, seems to have dreaded a reaction in the king's favour, and secretly gave orders that he should be put to death. Edward had been lodged in Berkeley castle, and intrusted to the charge of Lord Berkeley and Sir John Maltravers. The latter treated the fallen monarch with every species of indignity, and at length, during the absence of Lord Berkeley, by the orders of Mortimer delivered Edward to the custody of two ruffians named Gournay and Ogle, who put him to death (September, 1327) by thrusting a red-hot iron into his bowels through a tin pipe, in order that there might be no outward marks of violence on his body. Edward was murdered in the forty-third year of his age, and the nineteenth of his reign.—J. T.

EDWARD III., son of the preceding, was born on the 13th November, 1312. He was only fourteen years of age when he was proclaimed king, but a council of regency, consisting of five bishops and seven lay peers, was appointed by the parliament to conduct the government, and the earl of Lancaster was nominated guardian of the young king's person. Mortimer did not claim a seat in the council, but he secretly guided all their deliberations, and monopolized almost the whole power of the government. The young king soon displayed a strong desire for military fame, and Mortimer, who was probably not unwilling to turn his energies in that direction, placed him at the head of the powerful army which he now levied for the purpose of repelling a formidable invasion of the Scots, under Sir James Douglas and Randolph, earl of Moray.—(See ROBERT BRUCE.) The "first ride of young Edward against the Scots," as Froissart terms it, proved a total failure. The veteran Scottish leaders baffled the English, and returned to their own country laden with plunder. Soon after this inglorious campaign, a treaty of peace was concluded between the two countries, by which on payment of thirty thousand marks by Robert Bruce, all claims of superiority on the part of England were for ever renounced.

Meanwhile Philippa of Hainault, to whom Edward had been contracted by his mother during a visit to the continent, was brought to England by her uncle, and married to the young king at York, 24th January, 1328. The whole power of the government was now openly wielded by Mortimer, who was created Earl of March, and became odious alike to the king and to the people. With the connivance of Edward he was arrested at midnight in the castle of Nottingham, brought to trial for the murder of the late king, and various other crimes, and hanged on the 29th of November, 1330. The queen-dowager was at the same time stripped of her enormous jointure and of all her power, and confined for life to the castle of Risings. Edward was now his own master, and soon began to display both his ambition and his great military talents. His first efforts were directed against Scotland, and, in spite both of a solemn treaty and of his near relationship to David Bruce, he endeavoured to place Edward Baliol on the Scottish throne, and subsequently renewed, in the most unprincipled manner, the pretensions of England to feudal superiority over the northern kingdom. But all his efforts terminated in total failure.—(See DAVID BRUCE.) He invaded Scotland no less than five times, inflicted several bloody defeats upon the Scotch armies, wasted the country with fire and sword, and reduced many portions of it to a desert; but he was unable to make any permanent impression upon the nation. Fortunately, however, for the cause of Scottish independence, Edward's unbridled ambition led him to make pretensions to the crown of France, as the heir of his mother Isabella, daughter of the French king, Philip the Fair. This new scheme of aggrandizement diverted his attention from the conquest of Scotland, and caused him to

waste the blood and treasure of his people in a vain attempt to unite the kingdom of France to his patrimonial inheritance. His first campaign, which was undertaken in 1339, was altogether fruitless; but in the second, with an inferior force, he defeated a powerful French fleet (22d June, 1340), with the loss of two hundred and thirty ships, and thirty thousand men. He then laid siege to Tournay, at the head of one hundred thousand men, but was ultimately compelled to retreat, having failed to induce the French king to risk a battle. Edward at length consented to conclude a truce with Philip for five months, and returned hastily to his own country deeply involved in debt. He found the exchequer empty and the people discontented, and vented his ill-humour on his ministers, displacing and imprisoning the chancellor, treasurer, master of the rolls, privy seal, and chief-justice. He also dismissed the most of the officers employed in the collection of the revenue. But Archbishop Stratford, who had charge of the levying of the taxes, boldly appealed to the protection of the law in behalf of himself and his colleagues, and fulminated a sentence of excommunication against all who violated the provisions of the great charter, by inflicting arbitrary imprisonment or illegal fines. The king was at last obliged to abandon his unconstitutional proceedings, and to make several important concessions as the condition of a grant of money. He ratified in full parliament a statute which redressed various grievances, and exacted a guarantee against future violations of Magna Charta; but he was guilty of the shameful dishonesty of protesting in secret that, as soon as his convenience permitted, he would revoke what had been extorted from him.

A third invasion of France, productive of no important event, terminated in a truce, which was concluded in 1343, for three years, through the mediation of the papal legates. Edward soon found a pretext for renewing the war, and once more invaded France, about midsummer, 1346. While Henry, earl of Derby, was carrying on operations in Guienne, Edward marched into the interior of the country, and even reached the capital. But the French king, at the head of a greatly superior force, watched his movements, cut off his supplies, harassed his march, and compelled him, with considerable risk, to retrace his steps to the sea-coast. On approaching the Flemish frontier, Edward succeeded in passing the Somme at low water, in the face of a strong body of French troops, and thus escaped from a most imminent peril; while Philip, who was close on his traces, arriving after the tide had turned, was unable to follow, and had to retrace his steps to the bridge of Abbeville. The English king then took up an advantageous position near the village of Crecy, and resolved there to wait the attack of the enemy, who were eight times as numerous as his small army. The battle took place on the 26th of August, 1346, and terminated in the total overthrow of the French, who lost upwards of thirty thousand men, including many of the principal nobility of France, with the dukes of Lorraine and Bourbon, and the kings of Bohemia and Majorca. In this memorable conflict, EDWARD THE BLACK PRINCE, eldest son of the English king, though only sixteen years of age, greatly distinguished himself by his remarkable bravery and skill. The crest of the king of Bohemia—three ostrich feathers, with the motto "Ich dien" (I serve)—was adopted by young Edward on this victory, and has ever since been borne by the princes of Wales.

On the 31st of August Edward commenced the siege of Calais, which, after an obstinate defence, that lasted nearly a year, was compelled to surrender. Edward was not remarkable at any time for his clemency, but there is reason to believe that there is no truth in the story which is told by Froissart, to the effect that, enraged at the protracted resistance of the garrison, he insisted that six of the most considerable citizens should be given up to his will, and that he was with great difficulty induced to spare their lives by the urgent petitions of his queen. On taking possession of Calais, Edward ordered the inhabitants to evacuate the town, and peopled it anew with English. Shortly after a truce for three years was concluded between the two kingdoms, through the mediation of the papal legates.

During this cessation of arms Philip, king of France, died, and was succeeded by his son John. The truce was ill observed on both sides, and on its expiry the Black Prince again invaded France in 1355, burned the towns and villages of Languedoc, and retired laden with plunder to Guienne, while his father made a simultaneous movement in the north of France, which, however, proved a failure. On returning to Calais, Edward learned that the Scots had captured Berwick, and invaded the north of England. He therefore hurried home with all speed, and collecting the military array of his kingdom, resolved to effect the final conquest of Scotland. This inroad, though it inflicted great misery upon the Scottish people, proved, like all the rest, utterly abortive, and provoked a dreadful retaliation as soon as his army was disbanded. Meanwhile the Black Prince, encouraged by the success of his former campaign, took the field at the head of twelve thousand men, and, marching from Bourdeaux, penetrated into the province of Berri, the very heart of France, plundering and destroying the country on all sides. He then turned towards the south-west, and marched for Poictiers, where, on the 17th of September, he came unexpectedly on the rear of an army of sixty thousand men, which the king of France had collected to intercept him. In this emergency the young prince behaved with great coolness and courage, and quartered his men for the night in a very strong position. Next day when the two armies were drawn up in order of battle, the papal legate, Cardinal Talleyrand, endeavoured to mediate between them; but though the prince was willing to give up all the conquests he had made in this expedition, to relieve all his prisoners, and to swear that he would not serve against France for the next seven years, the French king, confident of victory, rejected these offers, and demanded that the prince and a hundred of his best knights should surrender themselves prisoners as the price of a safe retreat to the English army. These humiliating terms were at once rejected by the prince, and both sides prepared for battle. The conflict took place on the 19th of September, at a place called Maupertuis, near Poictiers. Owing to the masterly dispositions and manœuvres of the prince, and the valour and skill of his bowmen, the English gained a complete victory; the French king, who fought with indomitable courage, was in the end taken prisoner, with his youngest son Philip; while the constable of France, and many other nobles, were slain, and the army completely dispersed. The victorious prince lost no time in continuing his march to Bourdeaux, where he safely lodged his prisoners, and after concluding a truce for two years with the dauphin, he returned to England in the spring of 1357, taking King John and his son with him. He made his triumphant entry into London in plain attire, riding on a small black palfrey, while the French king was clad in royal apparel, and mounted on a richly caparisoned white charger, remarkable for its size and beauty. His whole treatment, indeed, of the captive monarch was marked by the most refined courtesy and generosity, and was a striking display of his own chivalrous character. The king of Scots, who was taken prisoner at the battle of Neville's Cross (see DAVID BRUCE), had now been eleven years a captive in England, and it was a strange chance of war which thus placed in the hands of Edward his two rival potentates at the same time.

On the expiry of the truce in 1359, Edward set sail for France with a fleet of one hundred ships, having on board the most numerous army he had ever employed on the continent. He marched without resistance as far as the gates of Paris, laying waste the country, but unable to bring the enemy to a battle, and was at last obliged to retreat amidst great privations, without accomplishing anything of importance. At length in October, 1360, peace was concluded on condition that the French king should pay for his ransom three millions of crowns of gold, and that Edward should retain Guienne and Poictou, with their dependencies in the south, and the county of Ponthieu in the north-west, along with Calais and Guisnes. King John was immediately set at liberty, but finding that he was unable to fulfil the stipulations of the treaty, owing to the impoverished state of the country and the opposition of his nobles, he honourably returned to England, and put himself again into the hands of Edward, by whom he was received with affection.

The seat of war was now transferred to Spain. A civil contest had broken out in Castile between Pedro the Cruel and his natural brother, Henry of Transtamare. The latter relied on the assistance of France, while Pedro, who was the ally of England, craved the protection of the Black Prince. This was readily granted, and a battle took place at Navarete, 3rd April, 1367, between the rival factions, aided by their respective allies. The French, though vastly superior in numbers, were totally defeated, and Don Pedro reascended the throne. But the ungrateful tyrant violated his engagements, and refused the stipulated pay to his benefactors, and the Black Prince finding that his soldiers were daily perishing and that his own health was

impaired by the climate, returned with all haste to Guienne, July, 1367. The French king had been watching the progress of events, and waiting for a favourable opportunity to renew the war with England. Such a juncture seemed now to have arrived. The expedition to Castile had involved the Black Prince in debt, and obliged him to impose a new tax upon his subjects in Guienne—a step which excited great dissatisfaction. King Edward was now old and infirm; and his son was sinking into a premature grave. Charles resolved to avail himself of these favourable circumstances to recover the territories, which the English victories had wrested from him; fortress after fortress fell into his hands, and cautiously avoiding a general action in the field, he gradually but steadily cleared the country of the enemy. Misfortunes gathered thick around the head of the English king. His second son, the duke of Lancaster, laid claim to the throne of Castile in right of his wife, daughter of Don Pedro. The earl of Pembroke, who was sent with reinforcements to the assistance of the duke, was defeated at sea by the Spaniards, and taken prisoner with his whole army; and Sir Robert Knolles at the head of thirty thousand men was defeated by the celebrated Du Guesclin, constable of France. To crown all, the Black Prince died, 8th June, 1376, and "the good fortune of England," says a contemporary historian, "as if it had been adherent in his person, flourished in his health, languished in his sickness, and expired in his death." The old monarch did not long survive his famous son. He died 21st June, 1377, in the sixty-fifth year of his age, and the fifty-first of his reign. His excellent wife, Philippa, had died seven years before; and he had latterly fallen completely under the influence of a lady of the bed-chamber, named Alice Perrers, who is said first to have plundered and then abandoned him in his dying moments. By his queen he had seven sons and four daughters. Edward III. bore a striking resemblance to his grandfather both in his virtues and his vices, and his reign is generally considered the most illustrious period of the ancient annals of England.—J. T.

EDWARD IV., King of England, was born at Rouen on the 29th of March, 1441, or, as some say, in September, 1442. He was the son of Richard, duke of York, who, as the descendant, by his father, of Edmund the fifth son of Edward III., and by his mother, of Lionel the third son of the same monarch, united in himself the claims both of Clarence and York in the contest for the crown, known as the war of the Roses. At the time of the birth of Edward, his father held the office of regent of France, in the name of Henry VI., from which he was recalled in 1447. The weakness of Henry, who was both mentally and bodily imbecile, and the unpopularity of his queen, Margaret of Anjou, who was arrogant and violent, inflamed the ambition of the duke of York; but it was not till the birth of the prince of Wales, seven years after the marriage of Henry, that his designs were declared, and active preparations made for asserting his claim to the throne. He left the court along with his confederates, and in May, 1455, he defeated Henry at St. Albans and took him prisoner. The king was soon released, but the contest raged for several years with varying fortune. At Drayton in September, 1459, the royal troops sustained a severe defeat; while in October of the same year, at Ludlow, the army of Richard deserted *en masse*, and he was obliged to save himself by flight. In a few months afterwards, however, Richard landed from Ireland, and his powerful adherent the earl of Warwick landed from France about the same time. His friends in England speedily rallied around him, and in June, 1460, the royal forces were signally defeated by Edward (son of Richard, duke of York) who had assumed the title of Earl of March. Arrangements were now entered into by parliament, in virtue of which Richard was declared heir-apparent to the crown—the prince of Wales being passed over in silence—and proclaimed as protector of the realm; but his dignity was short-lived, for the queen, soon collected an army, and meeting the Yorkists at Wakefield in the West Riding of Yorkshire on the 31st of December, 1460, defeated them with much slaughter. The duke and one of his sons were slain, and many of the nobles and gentlemen who had espoused his cause were taken captive and afterwards executed. At the time of his father's death Edward, now duke of York, was at Gloucester, with a considerable body of troops under his command, but closely watched by an army of Lancastrians under the earls of Pembroke and Ormond. Having attacked and defeated these, he proceeded to London, where, on March 4, 1461, he was proclaimed by the name of Edward IV. As many of the powerful nobles were warmly attached to the house of Lancaster, and as queen Margaret by the aid of France and Scotland was soon enabled to collect troops, Edward was for several years after his accession to the throne, occupied in prosecuting the contest in which his father had fallen; but the war may be said to have terminated with the battle of Hexham in 1464, in which the Yorkists under Lord Montagu gained a signal victory. The Lancastrians were in consequence dispersed; Henry was given up to his enemies and sent to the Tower, and Margaret and her son escaped to the continent.

About this time Edward married privately Elizabeth, daughter of Sir Richard Woodville, an act which led him into new troubles. It put an end to negotiations which had been carried on for some time with a view to his marriage with the Princess Bonne of Savoy, who was nearly related to the French king, Louis XI.; and it alienated from him the earl of Warwick, who had, with the consent and by the authority of Edward, been actively engaged in promoting the proposed alliance. Accordingly, in 1469, Warwick, having opened negotiations with Queen Margaret, declared war against Edward; and after sustaining several defeats, the king was obliged to leave England and seek refuge in Holland. Henry was now released from the Tower, and again invested with royal dignity by Warwick, who thus earned the name of "king-maker," by which he is known in history. But Edward having collected forces in the Low Countries, landed in the Humber in March, 1471, and marching to London was received by the people with enthusiasm. He soon obtained possession of the person of Henry, whom he again sent to the Tower, and attacking the Lancastrians under Warwick at Barnet, on the 14th of April, he routed them—the earl of Warwick and his brother, Lord Montagu, being amongst the slain. A month afterwards, Edward gained another victory at Tewkesbury, and Margaret and her son Prince Edward fell into the hands of their enemies. Margaret was sent to the Tower, and was kept there till 1475, when she was released by the treaty of Pecquigny. Her son was brutally murdered in the presence of King Edward by his brothers, the dukes of Clarence and Gloucester, and the Lords Dorset and Hastings, on the day after the battle of Tewkesbury. King Henry's death took place three weeks afterwards. In January, 1478, the duke of Clarence, who had married a daughter of the earl of Warwick, and had to some extent taken part with the earl against Edward, was attainted and put to death. The other events in Edward's reign are unimportant. By the treaty of Pecquigny, he contracted his daughter Elizabeth to the dauphin of France, and Louis agreed to pay him an annuity of 50,000 crowns during the period of their joint lives. To this agreement the French king did not adhere, and Edward prepared to invade France, but he was suddenly cut off by fever on the 9th of April, 1483. Edward's private character was not estimable. He was impulsive and brave, and the handsomest man of his time; but he was grossly selfish and licentious, and he had recourse to the meanest shifts, in order to maintain his wasteful debaucheries. In his public character, he is said to have been firm and impartial in the administration of justice. It is to be recollected, however, that our knowledge of the period from documentary evidence is scanty, for it stands between the time when men wrote the annals in Latin, and the period when the English began to write freely in their native tongue. During Edward's reign, and the few years previous to his accession to the throne, the country was subjected to frequent and terrible devastation. "Eighty princes of the blood royal of England perished in these convulsions," says Philip de Comines. But the miseries consequent on these civil commotions, prepared the way for the great social and political changes of the sixteenth and seventeenth centuries. The reign of Edward is illustrious as that in which the art of printing was introduced into England. A brilliant, and on the whole an accurate account, of the manners and of many of the transactions in Edward's reign, has been given by Sir E. B. Lytton in his tale, the Last of the Barons.—J. B. J.

EDWARD V., King of England, son of Edward IV by his queen, Elizabeth Woodville, was born on the 4th of November, 1470, in the sanctuary of Westminster abbey, to which Elizabeth had betaken herself when her husband sought refuge on the continent At the time of the death of his father, on the 9th of April, 1483, Edward V., being then a boy of thirteen, was at Ludlow in Shropshire, but shortly thereafter he set out for London, under the protection of his mother's brother, Anthony Woodville, Earl Rivers. At Northampton he passed into the hands of his

paternal uncle, Richard, duke of Gloucester. On the 4th of May, the day first fixed for his coronation, which had, however, been postponed till the 22nd of June, the young prince was led by his uncle into the capital. At Hornsey Park they were met by the lord mayor, aldermen, and a large body of the citizens. Richard, with his head bare, rode before his nephew, and pointed him out for the acclamations of the people. Edward lodged in the palace of the bishop, and received the homage and fealty of the bishops, lords, and commoners who were present. In the course of the month, Richard was declared "protector of the king and of the kingdom" at a great council, and got possession of the person of the duke of York, the king's younger brother, who, along with his mother and sister, had taken refuge in Westminster abbey. The two boys were conveyed to the Tower of London, under the pretence of being kept there in safety till the coronation; but, on the 26th of June, 1483, Richard proceeded to Westminster hall, and there formally declared himself king. Edward and his brother were murdered about this time, as has been generally believed, by their uncle's orders. Sir Thomas More, who was born some years before the death of Edward IV., and whose testimony may therefore be regarded as that of a contemporary, speaks of the murder of these two boys as a matter regarding which he had no doubt. See his unfinished tract—A History of the Pitiful Life and Unfortunate Death of Edward V. and the Duke of York, his brother, with the Troublesome and Tyrannical Government of the Usurpation of Richard III., and his Miserable End. More's account is, that Richard sent a message to Sir Robert Brackenbury, the constable of the Tower, desiring him to put the children to death. Brackenbury refused to comply with Richard's expressed wish, but agreed, on receiving a second message, to what was little, if at all, less infamous—he gave the keys of the Tower for twenty-four hours to Sir James Tyrrell, under whose directions the children were put to death by suffocation. The assassins were Miles Forrest one of the keepers, and John Dighton one of Tyrrell's servants. Several writers, particularly Sir George Buck, in his Life and Reign of Richard III.; Horace Walpole, in his Historic Doubts; and Laing, in his Dissertation appended to Henry's History of Great Britain, have attempted to bring discredit on More's story of the murder of the children of Edward IV.; but the controversy is much more like an exercise of paradoxical ingenuity than a discussion, with a view to elicit truth, of points regarding which there is real uncertainty. The accuracy of More's statement has been accepted by Mackintosh, and has been confirmed through the industry and skill of Lingard by a remarkable array of proof. Buck, Walpole, and others lay much stress on the circumstance that the bodies of the princes were not found, though much search was professedly made for them. It is remarkable that in 1674, when some alterations were made in the Tower, the labourers discovered a quantity of human bones, which on examination were found to be those of two boys of the ages of the princes. These bones were by order of Charles II. deposited in Westminster abbey, and an inscription was placed over them, expressive of the belief that they were the remains of the murdered sons of Edward IV. The public events of the reign of Edward V., who was king for a few weeks only, and king in nothing but the name, will be found narrated under RICHARD III.—J. B. J.

EDWARD VI., King of England, was born on the 12th of October, 1537, at Hampton court, the son of Henry VIII. and his third wife, Jane Seymour. To the Seymour family the newborn prince seemed destined from his cradle to be fatal—his birth cost his mother her life. From his earliest infancy a considerable establishment was devoted to him by his father; and at eighteen months old he was painted by Holbein "in a linen cap." "Until he was six years old," he has said of himself in his diary, "he continued to be brought up among the women." Then he was placed under several masters, the most famous of them being Sir John Cheke the Grecian, and Roger Ascham, who instructed him in caligraphy. All accounts agree as to his early amiability and piety, and the almost precocious quickness of his parts. "He would often," Roger Ascham has recorded, "gently promise me one day to do me good." He learned to speak and read Latin well, to have a fair knowledge of Greek, to be a good French scholar, and to play upon the lute. Nor were athletic exercises forgotten, and in many passages of his diary he has chronicled his fondness for the games of the high-born juveniles of his time. He was not ten years old when Henry VIII. died, and the possession of supreme power under the boy-king became and continued the object of intrigue among his guardians. In the council of regency nominated by Henry, no one had any priority over his colleagues; but the majority favoured the pretensions of one of the king's uncles, Edward, earl of Hertford, who was accordingly appointed protector, and made duke of Somerset. Another maternal uncle, Sir Thomas Seymour, was created Lord Seymour of Sudeley, and appointed high-admiral of the kingdom. Forthwith the two brothers began to aim at each other's downfall. Scarcely was Henry cold in his grave, when Lord Seymour married his widow, Catherine Parr; and when, after a brief interval, she too died, the admiral was no despised wooer of the Princess Elizabeth, afterwards queen. He provided his royal nephew lavishly with money, and sought to supplant the protector in his good graces. Somerset had inaugurated his rule by an expedition against the Scots, to compel the execution of treaties for the marriage of their infant sovereign to the child-king of England; but in the midst of a brilliant, though brief campaign, he suddenly withdrew, to check it was supposed the intrigues of his younger brother. It soon became apparent that one or other of the two brothers must fall. It was Somerset who triumphed. Lord Seymour was accused of high treason, as having conspired to change the form of government. He was condemned by the summary process of a bill of attainder, and expiated his ambition on the block, being beheaded on Tower Hill, on the 20th of March, 1549. Edward easily abandoned to his fate the uncle who had petted him, and no entry in his diary records the slightest emotion at the execution of Lord Seymour of Sudeley. Indeed, throughout his brief reign, he was the merest puppet in the hands of others, so far as merely secular government was concerned, and nothing purely and simply political seems to have elicited from him a spark of the Tudor fire. In what is perhaps the most remarkable of his writings, his treatise on government, entitled "Discourse on the Reformation of Abuses," and the authorship of which is referred to 1551, when he was fourteen, it is curious to observe how little of the personal element enters into his royal meditations. The encroachments of the mercantile classes upon the aristocracy, the monopolizing tendencies of landowners, the universal lust of gain, and similar topics, are dwelt on with emphasis and gravity; but it is the work of a youthful philosopher much more than of a youthful king, eager for the day when he shall wield the sceptre uncontrolled. Edward's, moreover, was an isolated position. He was an orphan, and by the death of Catherine Parr he lost the only person who could have supplied the place of a mother. His sisters, Mary and Elizabeth, had separate establishments, and his intercourse with them was infrequent. Of mild disposition, he surrendered himself to those who were in authority; and while on all public occasions he bore himself with dignity, he appears to have been but repeating a lesson taught him by others. He fell back upon study and religion. Of his zeal for the latter, as for the former, there is no doubt. He was an earnest protestant, with leanings towards something very like puritanism. His reproofs to his sister Mary for her countenance of the mass, bear the stamp of strong conviction overriding personal affection; and it was no wonder that he became the hope, not only in England, but through Europe, of the protestant leaders, who loved to call him the English Josiah. An anti-protestant rising in Devonshire in 1549 was accompanied by the more formidable insurrection known as Kett's rebellion, which combined anti-aristocratic with anti-protestant appeals to the passions of the multitude. It devolved on the earl of Warwick to suppress this dangerous movement, and his success at once marked him as the rival and competitor of Somerset. The fall of the latter was hastened by a war with France, provoked, against his wishes, by the policy of a majority of his colleagues, but the early disasters of which were ascribed to his incapacity. Early in the October of 1549, Warwick put himself at the head of a movement which had the deposition of Somerset for its object. Towards the middle of the month, the once-powerful protector, abandoned by the council, was committed to the Tower. Warwick, afterwards created Duke of Northumberland and lord high-admiral, reigned in his stead, without, however, the title of Protector. The opinions of the new premier, so to speak, were known to lean towards the old religion, and with his elevation the friends of protestantism began to fear for the prospects of their cause, and the fate of their champion Somerset. But here very probably, as it seems to us, the personal

influence of the king, so weak in political matters, came into play, and prevented at that epoch the check given to the English Reformation during the reign of his sister and successor, Mary. In any case the fears of the protestant leaders were, in one respect, not realized. Warwick gave in his adhesion to the Reformation, and left Cranmer's hands tolerably free to deal both with the party which clung to the ancient faith, and with the broachers of rival doctrines, regarded by protestants as heretical. Somerset himself was not only released from imprisonment, but after a time readmitted to the council, and appointed to an office in the household. One of Somerset's daughters was even married to Warwick's eldest son. The reconciliation thus inaugurated was, however, but of brief duration. Somerset plotted, but he was no match for Warwick, or, as we may now call him, Northumberland. On the 16th October, 1551, the ex-protector was once more in the Tower. In the following November he was tried by his peers for high treason, and, although acquitted on that charge, was found guilty of the capital offence of having conspired to seize and imprison the earl of Warwick, a privy councillor. The king signed his death-warrant, and on the 22nd January, 1552, the duke of Somerset was executed on Tower Hill, amid the grief of the populace, who looked up to him as their champion. The whole record of the event in King Edward's diary is the following calm entry, *sub dato*:—"The duke of Somerset had his head cut off upon Tower Hill between eight and nine o'clock in the morning." Thus coolly did Ewdard surrender to the block another uncle, the guardian of his early boyhood. It was only when his religious zeal was aroused, that Edward resisted those who happened to be his councillors at the time. When the emperor of Germany threatened England with war, if the Lady Mary were forbidden to hear mass, it was with difficulty that the king could be dissuaded from not accepting the contest, rather than tolerate in his sister what he deemed idolatrous worship. And when one Joan Boucher of Kent was condemned to be burnt for maintaining heretical doctrines respecting the incarnation, Cranmer had to wait for a year before he could obtain Edward's signature to the death-warrant. The king argued, not that the punishment was too great, but that to deprive her of life while she held her erroneous faith, was to condemn her to eternal misery. It was only "with tears" that at last he signed the sentence. A year or so after the execution of Somerset, the king was attacked both by measles and small-pox. Later in the year, when heated by a game at tennis, he is said to have imprudently drank freely of a cold liquid, and soon after to have been seized by a consumptive cough. Early in June, 1553, it was evident that the king was dying. Anxious to exclude his anti-protestant sister Mary from the throne, he sketched the well-known will, which, interpolated by Northumberland, determined the succession in favour of Lady Jane Grey. Here again, when his religious sentiments were excited, he behaved resolutely and with spirit, sternly rebuking, from what was to be his deathbed, the judges who hesitated to draw up an instrument altering the succession without the authority of an act of parliament. In the interval between this discussion and his death, the young king, it is said, was committed to the charge of a female pretender to medical skill, who instead of working his cure hastened his death, a consummation, it has been insinuated, which the duke of Northumberland was not anxious to avert. On the 6th of July, 1553, after prayer and pious ejaculations, Edward breathed his last. He wanted three months of attaining the age of sixteen, and he had reigned a little more than four years. Various admirable portraits of him, at different ages, by Holbein, survive. Cardan, who saw him not long before his death, describes him as "of stature below the usual size, his complexion fair, his eyes grey, his gesture and general aspect sedate and becoming." Of his works, by far the best edition is that of Mr. John Gough Nichols—"Literary remains of King Edward VI.," edited from his autograph manuscripts, with historical notes and a biographical memoir—two handsome quartos, printed for the Roxburgh Club in 1857.—F. E.

EDWARD THE BLACK PRINCE. See EDWARD III.

EDWARD PLANTAGENET, the last of the name, was the son of George, duke of Clarence, by Isabella Neville, daughter of the great earl of Warwick, and was born in the year 1475. After his father's execution in 1478, the child was created Earl of Warwick by Edward IV., who, from political considerations, would not let him assume the title of a prince of the blood. Similar motives induced Richard III., upon his accession, to place the unfortunate boy, then only ten years old, in confinement at a castle in Yorkshire; and the remaining fourteen years of his sad life were passed in prison. Immediately after the victory of Bosworth, Henry VII. caused him to be removed to the Tower. In 1486, the impostor Simnel—a report having first been circulated of Edward's death—passed himself off for the real earl of Warwick, and was proclaimed king in Ireland, by the title of Edward VI. On this occasion, the real earl was led in a procession from the Tower to St. Paul's, and then taken to the palace at Shene, in order that the public mind might be satisfied as to his identity. In 1499, Perkin Warbeck was the hero of a still more formidable plot, the nominal design of which was to place him on the throne, as being the duke of York, who, it was supposed, had been murdered in the Tower. It is probable that the secret intention of the framers of both these plots, had either of them succeeded, was to place the young earl of Warwick on the throne, the impostor being made use of in either case merely as a blind. After Perkin was seized, he became the fellow-prisoner of Edward in the Tower. A plot which they formed together was discovered, and the young earl was brought before the house of lords, charged with conspiring against the king. He was condemnd by that obsequious body, and executed by Henry's orders on the 20th December, 1499.—T. A.

* EDWARDES, HERBERT BENJAMIN, Colonel, a distinguished Anglo-Indian officer and official, was born in January, 1820, at Frodesley in Shropshire, son of its rector. Educated at King's college, London, he was nominated to a cadetship, and landed in India in January, 1841. We find him in 1845 appointed aid-de-camp to Lord Gough, and in that capacity receiving a wound at the battle of Moodkee, the earliest of the victories which decided in favour of the British the first Sikh war. At its conclusion, the young officer was appointed third assistant to the commissioners of the Trans-Sutlej territory, and subsequently first assistant to Sir Henry Lawrence, the resident at Lahore. In the following year, 1848, began the series of operations and adventures which first made Colonel Edwardes famous. Moolraj, the hereditary Sikh ruler of Mooltan, affecting to be discontented with the new system of British protection, offered to resign his government into the hands of the Anglo-Indian authorities, and two English officials, Mr. Vans Agnew and Lieutenant Anderson, were despatched to Mooltan to receive the fortress. Both were cruelly and treacherously murdered by the Mooltanees, and the Sikh government, when appealed to, avowed its inability to punish the crime. With promptitude and intrepidity Edwardes commenced the task of chastising Moolraj. He raised troops, which he supported by levying contributions on the territories of Moolraj, and he prevented the subjects of the latter from swelling the army of the Sikhs in their second war against the British. On the 18th of June, 1848, with three thousand irregulars and no guns, he crossed the Indus and kept an army of ten thousand Sikhs, with two thousand cavalry and ample artillery, at bay for seven hours, until Cortlandt brought cannon and reinforcements over the river to aid him, when the Sikhs were routed and forced to retire to Mooltan. On the 1st of July, Edwardes arrived before Mooltan, and defeating Moolraj, in at least one signal engagement, kept his ground until the advent of General Whish with a siege train in the middle of August. His part in the subsequent operations of the siege, though a prominent and brilliant one, was that of a subordinate. For his services he was raised to the local rank of major, and created a C.B. At the termination of the second Sikh war he came to England, where he was feted as a hero, married, and in 1851 published his dashing and interesting work, "A Year on the Punjaub frontier." Subsequently appointed a commissioner at Peshawur, he did good service at the outbreak of the Indian mutinies, by calling on the native chiefs to rally round him, and send him levies of horse and foot; an appeal to which they promptly responded. "Events here," he was enabled to write at the beginning of July, 1857, "have taken a wonderful turn. During peace Peshawur was an incessant anxiety. Now it is the strongest point in India," and the change was in no small measure due to Major Edwardes' alertness, and to the faith in himself with which he had inspired the population of the district. Since then he has returned to England a colonel, and made a striking and effective speech at the ceremonial of inaugurating a monument to the memory of the great Lord Clive, at Shrewsbury in January, 1860.—F. E.

EDWARDS, Bryan, the historian of the West Indies, was born at Westbury in Wiltshire, on the 21st of May, 1743. He was adopted by a rich uncle in Jamaica, who bestowed on him a classical education, and whom he succeeded in business. He returned to England an opulent man, and sat in parliament for the borough of Grampound until his death in 1800. He published several pamphlets and speeches; but his chief work was his well-known authentic and elegantly-written "History, Civil and Commercial, of the British Colonies in the West Indies," which appeared at London in 1793. It has gone through several editions, in some of which the history is continued by another hand to a later date than in the original; and there is inserted an interesting autobiographical sketch of the author's earlier life. One edition incorporates his history of St. Domingo, which island he had visited in 1793.—F. E.

EDWARDS, George, an English naturalist, born at West Ham, on the 3d of April, 1693. He was originally intended for business, but accident led him to the study of science and the art of painting. Having formed an anxious wish to travel, he proceeded to Holland in 1716, and afterwards visited Norway and Sweden. He then went to Paris, where he spent much time in studying the natural history collections of that city. He also resided at Versailles, studying the royal menagerie there. In 1732 he was appointed librarian to the Royal College of Physicians of London, and here he was enabled to commence the publication of some of the materials he had collected together. He sent a number of papers to the Royal Society, which were published in the Philosophical Transactions. He is best known for his independent works—"A Natural History of uncommon Birds, Insects," &c., published in London in 1743 to 1751, in four volumes, with coloured figures; and his "Natural History of Birds, most of which have not been figured or described," London, 1802. He died in London on the 23d of July, 1773. His drawings of birds were valuable contributions to the ornithology of the day, and he has recorded many useful facts in the history of the animal kingdom.—E. L.

EDWARDS, Edward, an English draughtsman and painter, who enjoyed in his time great reputation. He was born in London in 1738, and was the son of a chairmaker and carver. Having shown an inclination for artistical pursuits, he was permitted to draw in the gallery of the duke of Richmond. The use which he made of this opportunity, procured him admission into the Academy in 1761. Three years later he carried off a prize from the Society of Arts, and in 1771 made his first exhibition at the Academy, of which body he was elected an associate in 1773. Feeling, however, that his artistical education was yet incomplete, he resolved upon visiting Italy, where he spent some time in 1775. He returned an accomplished and inexhaustible draughtsman. Yet in painting his theories were better than his practice. In 1781 he gave himself up entirely to landscape painting and to perspective. In 1788 he was appointed teacher of perspective at the Royal Academy. Edwards wrote a supplement to Walpole's Anecdotes of Painters, &c., 4to, 1808. He died in London in 1806.—R. M.

EDWARDS, John, D.D., the son of Thomas Edwards, author of the Gangræna, was born at Hertford, February 26, 1637. He received his education at Merchant Taylors' school, London, whence he went to Cambridge, and was entered of St. John's college in 1653. He took his degree of M.A. in 1661, and soon after was ordained by Bishop Sanderson. In 1664 he became preacher at Trinity College church, in which capacity he was much esteemed, especially by the members of the university. He became B.D. in 1668, and officiated successively as lecturer at St. Edmundsbury, and as minister of St. Sepulchre's, Cambridge. After enjoying several places of preferment, he retired from public duty, and devoted himself to writing for the press. He died at Cambridge on the 16th of April, 1716, in the seventy-ninth year of his age. His writings are very numerous. The principal are his "Discourse concerning the Authority, Style, and Perfection of the Books of the Old and New Testaments," three vols., 8vo, London, 1693–96, and his "Theologia Reformata," three vols. folio, London, 1713–26. Though a voluminous and learned writer, his own library consisted of only a few lexicons and grammars.—W. L. A.

EDWARDS, Jonathan, D.D., an English divine, was born at Wrexham in 1629. He entered Christ Church, Oxford, as servitor in 1655. He was admitted B.A. and ordained in 1659, elected fellow of Jesus college in 1662, passed B.D. in 1669, and was successively rector of Winnington in Oxfordshire, and Hinton in Hampshire. He became principal of Jesus college in November, 1686, and treasurer of Llandaff in 1687. He took his degree of D.D. immediately after he became principal, and he officiated as vice-chancellor of the university from 1689 to 1691, besides enjoying other preferments. He died on the 20th of July, 1712, and was buried in the chapel of his college. His principal work is "A Preservative against Socinianism," in four parts, 4to, Oxford, 1698–1703.—W. L. A.

EDWARDS, Jonathan, M.A., president of New Jersey college, a most able metaphysician and divine, was born at Windsor, Connecticut, United States, October 5, 1703. While yet a lad, he graduated at Yale college in 1720, and there spent two years longer studying theology, mental and moral science, and kindred subjects. In 1722 he visited New York, at the request of some English presbyterians, and there preached for some months. In 1724 he became tutor at Yale college, where he continued till 1726, when he was invited to visit Northampton, Massachusetts. Here he was ordained as colleague with his grandfather, and here he remained till 1750, when he was dismissed by an ecclesiastical council, on the ground chiefly of his uncompromising maintenance of discipline in the church. During his life at Northampton occurred some of the most remarkable facts of his ministry. It was here he formed the acquaintance, and helped to mould the character, of Joseph Bellamy, whose theological writings exercised such influence fifty years ago, both in America and in England. Here Samuel Hopkins studied under Edwards' roof, and began to frame that system of theology, which, under the name of Hopkinsonianism, was destined to occupy so prominent a place in the history of New England. Here Whitfield, one of the most ardent men, associated with Edwards, one of the acutest; and here Brainerd, the Indian apostle, was soothed and nurtured during his last illness by the fostering, gentle hand of the Northampton pastor. No house in England or America has supplied a home to more remarkable men, in their own department, than Edwards' manse in Massachusetts. It was during the labours of Edwards in Northampton that those revivals of religion commenced, which were soon to spread thence through various parts of America and Great Britain. Edwards himself was a cool, profound metaphysician, feeble in voice, verbose and awkward in style, except on metaphysical questions, and altogether unlikely, humanly speaking, to take an active part in religious excitements. He had, however, a deep conviction of the importance of spiritual religion; like Wilberforce, under different circumstances, strongly rebuked the professionalism of his times, encouraged meetings for prayer, and preached some plain, pointed, stirring sermons on human depravity, the necessity of an inward change, and on Christ's work. This was between 1735 and 1737. The results were most remarkable. Hundreds became converted and gave such evidence of a divine change as satisfied the inquiries of men like Dr. Watts, Dr. Colman, Dr. Guyse, none of them predisposed to judge too favourably of such a work. In 1740–42, there was a second great revival, the influence of which was widely felt, especially in Scotland. Those revivals, and abuses to which they sometimes led, originated one of Edwards' most remarkable works—his treatise "On Religious Affections."

On being dismissed from Northampton, friends in Scotland contributed a considerable sum for the maintenance of his family; and in 1751 he became a missionary, in the spirit of his friend Brainerd, to the Indians. Among these he laboured for six years, and as he found much leisure, he prosecuted his theological and metaphysical speculations, and produced volumes which rendered his name illustrious through Europe. His is not the first or last case in which the church of Christ has owed precious treatises to the short-sighted bitterness of persecution. In 1758 he reluctantly relinquished his Indian labours, and accepted the presidency of the college of New Jersey. He had scarcely entered upon his office, however, before the prevalence of small-pox induced him to be inoculated, and the disease caused his death on the 22nd March, 1758, in the fifty-fifth year of his age. As his friends stood around his dying bed, and were lamenting the loss which the church of Christ was about to sustain—"Trust in God," said he, "and you need not fear." This was his last utterance, and soon after he gently fell asleep.

President Edwards was distinguished alike by studious tastes, vigour and penetration of mind, and by eminent virtue. Like Baxter, he was of delicate constitution, of abstemious habits, and

of unceasing application. He studied thirteen hours a day, and left behind him fourteen hundred miscellaneous writings, all numbered, paged, and indexed by his own hand. His "Resolutions," his "Life of Brainerd," and his treatises on practical and experimental theology, are among the most instructive books ever printed, while they leave an indelible impression of his deep conscientiousness and piety. It is, however, as a metaphysician, or as a metaphysico-theologian, that he claims a first place among English writers. Mackintosh, Stewart, Hall, Chalmers, Hamilton, all agree to do him homage; and though they differ from him in one or other of his favourite speculations, and some of them even dread parts of his theology, there is but one opinion on the force of intellect and simplicity of purpose with which he has defended his creed. *Religiously* or theologically, Edwards is known as the advocate of Calvinism; still more, of a spiritual, earnest religion, which religious men of all parties approve. His treatise on "the Affections," on "Original Sin," and most of his sermons, are full of sublime thoughts; "his dullest and most tedious pages glittering," as has been said, "like the sands of the Pactolus, with scattered gold." *Ethically*, he maintains that virtue consists essentially in holy feeling; that love of excellence, as excellence, is the chief element in it; and that God, who is at once the source and the model of all virtue, loves himself supremely, and seeks ever his own glory, chiefly because that glory is the gratifying of his nature, and that nature is purity, holiness, and love. By his disciples, Bellamy and Hopkins, and especially by the former, this doctrine was carried to an extreme. The advocates ended by practically denying the name of virtue to any act, however conformed to law, which was not done from a distinct feeling of that love of excellence which is the essence of holiness. As the doctrine was held by Edwards, and apart from the objectionable scholastic phraseology he employed, it seems to us, not all the truth indeed, but still essentially true. Edwards' views on these questions may be seen in his treatise "On the Nature of true Virtue," and "On God's Chief End in Creation." *Metaphysically*, he is best known as the champion of philosophic necessity, especially of that doctrine as consistent with the freedom of the will, rightly defined, and human responsibility. That the will is influenced by motives; that the force of motives depends much on character; that a self-determining power in the will, independent of motives, is either absurd or vicious, inconceivable or wrong; that men are biassed in favour of evil, and still responsible; that men are necessary agents, and yet moral—he strenuously maintains. Whether we hold that the will has the mysterious power of forming its decisions not only against what ought to be motives, but against what are such, as many of Edwards' opponents held—or whether we hold, as Sir W. Hamilton seems disposed to hold, that the doctrine of causation does not apply to the human soul, and therefore Edwards' reasoning, though irrefragable on his own supposition, is entirely beside the mark and inapplicable to the case—it is impossible to withhold from Edwards' treatise the praise of being the standard book on his side, and one of the acutest arguments ever framed. Euclid's elements contain nothing terser or more conclusive than some of his demonstrations, while for a kind of logical wit, if such a contradictory expression be allowed, there is nothing more startling or pleasurable in the happiest combinations of Lamb or Smith. There is, in truth, no finer book of mental discipline to be found in the English tongue. An edition of his works was published in octavo at Leeds in 1811; another in 8 vols., by Dr. Austin, in 1809; another by his descendant, S. E. Dwight, in 10 vols., in 1830; besides the edition in two volumes, edited by Henry Rogers, and published in 1834. It is among the curiosities of biography that his son and namesake, Dr. Jonathan Edwards, was, like his father, tutor in the college where he had been educated, was dismissed from his subsequent pastorate on account of his fidelity and strictness, settled again in a retired position, was elected president of a college, and died soon after entering upon his office, and at about the same age.—J. A. L.

EDWARDS, Richard, a musician and poet, was born in Somersetshire about 1523, and died in 1566. He is said by Wood to have been a scholar of Corpus Christi college in Oxford, but in his early years he was employed in some department about the court. This circumstance appears from one of his poems in the Paradise of Dainty Devises, a miscellany, which contains many of his poetical effusions. He was at one time a senior student of Christ Church in Oxford, then newly founded. In the British museum there is a small set of manuscript poems signed with his initials, addressed to some of the beauties of the courts of Queen Mary and Queen Elizabeth. Hence we may conjecture he did not remain long at the university. Having first been a member of Lincoln's inn, he was, in the year 1561, constituted a gentleman of the royal chapel by Queen Elizabeth, and master of the singing boys there. He had received his musical education while at Oxford, under George Etheridge. Edwards is the author of two dramas which have descended to posterity, and in all probability of others which have perished. His first known production, "Damon and Pythias," would appear to have been acted in 1564, but it had probably been composed long before. Both with queen and nobles, with court and university, it was evidently a favourite. Another performance, "Palemon and Arcyte," which was made to entertain Elizabeth at Christ Church, Oxford, about two months before the author's death, was still more admired. When the performance was concluded, the queen sent for him, spoke warmly of the gratification which the piece had given her, and promised him more substantial marks of her favour. Twine designates Edwards—

"The flower of our realme
And phœnix of our age,"

and refers to his plays as

"Full fit for princes' ears."

Puttenham, in like manner, gives the palm to Edwards for comedy and interlude, the term interlude being here of wide extent; for Edwards, besides that he was a writer of regular dramas, appears to have been a contriver of masques, and a composer of music and poetry for pageantry. "In a word," says Warton, "he united all those arts and accomplishments which minister to popular pleasantry. He was the first fiddle, the most fashionable sonnetier, the readiest rhymer, and the most facetious mimic of the court; and his popularity seems to have arisen from those pleasing talents of which no specimens could be transmitted to posterity, but which eminently influenced his partial contemporaries in his favour." Edwards' musical abilities are favourably known to the public by the charming part-song—miscalled a madrigal in modern programmes—"In Going to my Lonely Bed." Many others of his part-song and anthems are preserved in the music-book of Thomas Mulliner, an inedited MS. in the possession of the writer.—E. F., R.

EDWARDS, Thomas, an English presbyterian of the seventeenth century, and author of the celebrated work entitled "Gangræna," was a student of Trinity college, Cambridge, where he graduated in 1605 and 1609. He afterwards took orders; and though, according to his own account, a puritan at heart, he continued in the Church of England till the rupture between Charles I. and the parliament, when he openly professed himself a presbyterian. He had at first written and spoken in favour of the popular cause; but when the independents began to acquire a power that might one day become supreme, he turned all his energies against that party, and attacked it in a succession of highly vituperative writings. The most celebrated of these is that entitled "Gangræna," the three parts of which appeared at three separate times. In this work he exposes the errors of the independents and of the sectaries, after a manner which must be pronounced perfectly unsuited to religious controversy. His invective indeed rises to such a pitch of fury as to make one question the truthfulness of his allegations. He was obliged to take refuge in Holland from the resentment of his adversaries. There he died, August 24, 1647. He has described himself as "a plain, open-hearted man, who hated tricks, reserves, and designs;" but it is extremely difficult to reconcile that degree of rancour and abuse which we find in his works with a sincere love of truth.—R. M., A.

EDWARDS, Thomas, poet and critic, was born in or near the city of London in 1699. He was bred to the law, but soon turned from legal to literary pursuits. His reputation as a critic is intimately associated with the works of Shakspeare, of whom he was an enthusiastic admirer. His first publication was "A Letter to the Author of a late Epistolary Dedication, addressed to Mr. Warburton." This pamphlet was followed in 1747 by a "Supplement to Mr. Warburton's Edition of Shakspeare," of which a third edition appeared in the following year, entitled "The Canons of Criticism, and a Glossary, being a Supplement to Mr. Warburton's edition of Shakspeare, collected from the notes in that celebrated work, and proper to be bound

up with it." This sarcastic book proved a successful attack on Warburton's edition of our great poet, and could not, therefore, be allowed to pass. Accordingly that irascible annotator, in the next edition of the Dunciad, came down with his merciless lash on the shoulders of poor Edwards. The latter replied both in prose and verse, but the ignominy of being associated with the heroes of the Dunciad was not easily forgotten. Edwards, however, enjoyed the friendship of many of the most famous persons of his time—his best answer to the ferocious attack of Warburton. He died in 1757.—R. M., A.

EDWARDS, THOMAS, an English divine, was born in 1729. He was educated at Cambridge, and, soon after taking orders, made himself a name in biblical literature by his "New English Translation of the Psalms from the Original Hebrew, reduced to metre by the late Bishop Hare, with notes," &c. Another publication, with a similar purpose, appeared in 1762, entitled "Prolegomena in Libros Veteris Testamenti Poeticos; sive dissertatio," &c. This book, which contained an attack on Dr. Lowth's Metricæ Harianæ brevis Confutatio, engaged Edwards in a controversy with that celebrated scholar, who, it was allowed, had the best of the argument. Edwards published several other works, both in Latin and English, some of which are said to be of considerable value. He was promoted in 1770 to the vicarage of Nuneaton, where he died in 1785.—R. M., A.

EDWARDS, WILLIAM, a self-taught architect, whose name is associated with some ingenious experiments, and with at least one noble work in the history of bridge-building, was born in 1719, in the parish of Eglwysilan, Glamorganshire, where his father occupied a small farm. In his youth he was employed in repairing the stone fences in his native district, and, before commencing those architectural labours which have made him celebrated, had been engaged in superintending the building of houses, mills, forges, &c. It was after he completed his eighteenth year that he acquired the first rudiments of knowledge. In 1746 he was engaged to build a bridge over the Taff, a river running in a deep vale, and receiving from the surrounding mountains several streams. He accomplished the undertaking in a manner highly creditable both to his ingenuity and taste, the three arches of which the bridge consisted being finished in a style of uncommon elegance; but, unfortunately, a flood of unusual height swept the entire masonry away, and, being bound to uphold his work for seven years, Edwards had to begin a new bridge at his own expense. This disaster proved in the long run an advantage to his fame. He conceived the splendid idea of replacing his three arches by a single arch—spanning one hundred and forty feet and rising to an altitude of thirty-five. This project was all but completed, when the pressure of the ponderous work over the haunches caused the arch to spring up in the middle, so as to force out the keystones. Three cylindrical apertures in the masonry above the haunches were sufficient to remedy this disastrous occurrence, and now the bridge over the Taff, finished in 1755, challenges the admiration of all beholders. After this success Edwards, of course, did not lack employment; but although some of his subsequent labours were equally creditable to his genius and useful to the public, he executed none which require special notice. He died in 1789.—J. S., G.

* EDWARDS, WILLIAM FREDERIC, a distinguished physiologist. His father was an English physician, who settled in the West Indies, where the subject of the present notice was born. He is the elder brother of Henry Milne Edwards, professor of natural history in Paris, who is better known under the name of Milne-Edwards. The latter was born at Bruges (see MILNE-EDWARDS), and the elder brother pursued his medical studies in Paris, and became known for his studies and experiments on the influence exerted by physical agents on life. In 1824 he published a work on this subject in Paris, entitled "De l'Influence des agens physiques sur la Vie." This work was translated into English by Dr. Hodgkin and Dr. Fisher, and published with an appendix by Dr. Edwards in 1834. Dr. Edwards also published scientific papers and a book on the physiological character of the human races.—E. L

EDWARDS. See MILNE-EDWARDS.

EDWIN, one of the most powerful monarchs of the Anglo-Saxon heptarchy, was the son of Aella, the founder of the kingdom of Deira, and was born in 586. He was only three years of age when the death of his father rendered the throne of Deira vacant, and the sovereignty was usurped by Ethelfrith, king of Bernicia, his sister's husband. Edwin's friends were forced to seek an asylum for him at the court of Cadvan in North Wales; and a war ensued between Ethelfrith and the Welsh, which terminated in the defeat of the latter, near Chester. After wandering in disguise for many years, Edwin at length obtained the protection of Redwald, king of the East Angles, who was at that time bretwalda, or supreme ruler of England. Ethelfrith, being informed of this, demanded that Edwin should be delivered into his hands, and, on the refusal of Redwald, prepared to enforce his demand by arms; but he was defeated and killed in a battle fought in Nottinghamshire in 617. Edwin succeeded to his father's throne in Deira, and by the assistance of Redwald, he soon added Bernicia also to his dominions, and formed the kingdom of Northumbria. His reign was long and prosperous. In 624 he succeeded Redwald in the dignity of bretwalda, and in the course of a few years he compelled all the Anglo-Saxon kingdoms to acknowledge his supremacy, with the single exception of Kent. On the death of his wife, Cwenburghe, daughter of the king of Mercia, he allied himself to the royal house of Kent by contracting a marriage with Tata Edilberga, the daughter of Ethelbert. To her influence, and to the exertions of her friend and counsellor Paulinus, a Roman priest, is to be attributed one of the most important events that marked the reign of Edwin—the introduction of christianity into Northumbria. After prolonged deliberation on the subject, the king, his chief nobles, and even the priesthood of Odin, united in formally renouncing their idols, and embracing the religion of Christ, 629. Eanfled, the king's daughter, was the first to be baptized; the king and his nobles afterwards submitted to the rite, and the whole population of the kingdom soon followed their example. The archiepiscopal see of York was established, Paulinus being appointed the first archbishop. Not many years after these events, the ambition of Edwin precipitated him into a war with his early benefactors, the Welsh; and though success attended his arms for a time, he was ultimately defeated and killed in a battle fought against their king Cadwallo, and Penda the king of Mercia, in 633.—D. M.

EDWY THE FAIR, one of the Anglo-Saxon kings—called also Eadwig and Edwin in the old chronicles of the period—was son and heir to Edmund I.; but in consequence of his tender age at his father's death, 946, the sceptre then passed into the hands of his uncle Edred, whom he succeeded in 955. Odo who held the primacy at this time, was a zealous patron of the Benedictines; and Dunstan, abbot of Glastonbury, a still more enthusiastic and able advocate of their principles, had risen to great influence at the court and in the kingdom. The latter, presuming on the power which he had exercised over Edred, was guilty of an act towards Eadwig which cannot be more easily reconciled with the spirit of religion than with the duty of the subject. On the day of the coronation, and in the course of a festive entertainment, attended by the chief nobles and ecclesiastical dignitaries of the land, the young sovereign had risen from the table and retired to the apartments of his wife Elgiva, whom the monastic writers call his mistress, as she was within the forbidden degrees of affinity. Dunstan, being commissioned to request his return, intruded on his privacy, and not without violence of word and act, dragged him back to his place among the revellers. But the spirit of Edwy was above submission to such indignity. The insolent abbot was deprived of his offices, and a sentence of banishment compelled him to take refuge in Flanders. His friends, however, were numerous and powerful, being headed by Odo, and countenanced also by the aged chancellor, Turketul, who had retired into the monastery of Croyland. The prelate seized Elgiva, and inflicted on her a series of tortures, which ere long carried her to the grave; and not content with striking at the king through his conjugal affections, he instigated, or at all events countenanced, a revolt of the Mercians and Northumbrians. They proclaimed Edwy's younger brother, Edgar, and forced the former to cede to him the whole territory north of the Thames. In the following year Edwy died, 958.—W. B.

EECKHOUT, ANTON VAN DEN, a Flemish painter of flowers and fruit, born at Bruges in 1656. He is supposed to have learned from his brother-in-law, Louis de Deyster, the principles of his art; a supposition borne out by the perfect similarity of colour and tones to be found in the works of the two artists. Eeckhout generally limited himself to ornamenting with flowers and fruits the pictures of which Deyster painted the figures. Each assisting the other in this way, the two friends travelled abroad, and visited Italy, where they resided for a length of time.

On his return to Bruges, Eeckhout had scarcely settled down, and begun to secure to himself both fame and competency by the production and disposal of numerous works, when he again resolved upon new travels. This time it was to Lisbon that he took his works and himself. Both had an extraordinary success; the pictures sold well, and he married a young lady of a noble and rich family. That, however, which he expected would secure his future happiness, proved instead fatal to him. He was murdered, a short time after the nuptials, by an unknown hand, supposed to be that of a rival in love, in 1695. Most of his pictures are to be found in Italy.—R. M.

EECKHOUT, GERBRANT VAN DEN, one of the best pupils of Rembrandt, was born at Amsterdam in 1621, and died in 1674. Few Dutch painters have treated historical subjects on a large scale; but this was done by Eeckhout, who also executed many full-sized portraits. He was a favourite with his master, whom he most affectionately loved. He adopted, not only the beauties of Rembrandt's manner, but also its faults. Amongst his best works are noticed—the "Guest expelled for not Wearing the Nuptial Dress," and the "Infant Christ in the Arms of Simeon," at Amsterdam; the "Adoration of the Magi," "Abraham repudiating Hagar," the "Continence of Scipio," and a "Woman catching the Fleas off her Dog," at the Hague; "Mercury and Argus," and another "Presentation of the Infant Christ," at Berlin; a "Young Christ amongst the Doctors," at Munich, &c. Several of these pictures might almost be attributed to Rembrandt.—R. M.

EFFEN, JUSTUS VAN, a Dutch essayist and translator, fellow of the Royal Society of London, was born at Utrecht in 1684, and died at Bois-le-Duc in 1735. His father, a military officer, died poor, leaving to Justus, his only son, the care of supporting the family. In 1711 he commenced the publication of a weekly periodical, in the French language, entitled the *Misanthrope*, in which he happily caught the general temper, but missed the humour and elegance of his model, the Spectator. He also edited or contributed to various literary journals, and executed some good translations from the English.—J. S., G.

EFFIAT, ANTOINE COIFFIER DE RUZE, Marquis d', born in 1581; educated by his maternal great-uncle, Martin Rusé de Beaulieu, he adopted his name and arms. Cardinal Richelieu employed him in politics, diplomacy, and war. Having filled many prominent offices, in 1624 he was sent to London as ambassador to negotiate the marriage of Charles I. and Henrietta Maria of France. On his return he was appointed superintendent of the finances, and in that capacity, in 1626, he presented to the assembly of the notables a statement of the finances of the kingdom, which he afterwards published in 1630. Effiat served with distinction in Piedmont, especially at the capture of Saluces; was made marshal of France, January 1, 1631; and in 1632 commanded the army in Alsace. He died of fever at Luzellstein in Lorraine, July 27, 1632, aged fifty-one. He founded a church, hospital, and college, which only ceased to exist at the French revolution. Effiat left four children—Martin; Henri, marquis of Cinq Mars, decapitated in the twenty-second year of his age; Charles, abbé d'Effiat, connected with Ninon d'Enclos; and a daughter. He wrote several treatises. Lord Bacon was so much attached to him, that he bequeathed him a legacy.—T. J.

EGAZ MORIZ, one of the earliest Portuguese poets, who flourished in the reign of Alfonso I., 1139-1185. His works are chiefly popular lyric songs in short trochaic verses. The language is now hardly intelligible, but the form is worthy of notice, as being the earliest specimen of that which became prevalent in the Spanish and Portuguese ballads of later centuries. Their chief characteristic is the vivid portraiture of human passion. Egaz Moriz is said to have survived only a short time the poetic expression of his grief at the infidelity of his beloved Violante.—F. M. W.

EGBERT, King of Wessex, commonly called EGBERT THE GREAT, was the son of Alcmund or Ethelmund, and traced his descent through a long line of the kings of Wessex up to Cerdic, the founder of that monarchy. A claim to the crown of Wessex was made in his behalf in 784. It was unsuccessful, and the jealousy of Brihtric, the fortunate competitor, made it necessary for Egbert to seek safety in flight. He first directed his steps to the court of Mercia, but Offa, influenced by Brihtric's advances for the hand of his daughter Eadburga, declined to receive the young exile. This apparent misfortune was really one of the most fortunate events in Egbert's history. It led him to visit the continent, and to connect himself with the celebrated Charlemagne, who was then in the midst of his splendid career In the wars of Charlemagne, between the years 787 and 800, Egbert had ample opportunity for extensively observing the manners of the continental nations, as well as for improving his knowledge of military affairs; and the internal economy of the French kingdom furnished him with many useful lessons in the art of government. When placed on the throne of Wessex in 800 by the unanimous vote of the witenagemot, he applied all the knowledge and experience which he had acquired during his exile to the development of the resources of an already powerful kingdom. At the time of his accession, the heptarchy had in all but name become a triarchy, the only states which retained their independence being Wessex, Mercia, and Northumbria. Though Egbert appears to have early formed the design of increasing his dominions by conquest, many years elapsed before he found himself in a position to assume the offensive with the prospect of certain success. It was in 813 that he reduced Devonshire and Cornwall. In 819 the death of Kenwulf, king of Mercia, greatly weakened the government of that kingdom, so that when Beornwulf imprudently commenced hostilities with Egbert in 823, the Mercians suffered a severe defeat. The crafty policy of Egbert led him to refrain from immediately attempting to annex Mercia to his own kingdom. He seized Kent and Essex, but Mercia was not deprived of her independence till 827, when a continued series of wars with the East Angles had rendered her an easy prey. In the same year Northumbria submitted to the victorious king of Wessex, and in 828 he penetrated into the remotest provinces of Wales. All the Anglo-Saxon kingdoms had now acknowledged his supremacy. He was appointed bretwalda, but it does not seem probable that he was formally crowned king of England, or that he was the founder of the English monarchy, as tradition asserts. In the later years of his reign he found a formidable enemy in the Danish sea-kings, who made repeated descents on his coasts. He was defeated by them at Charmouth in 833, but he afterwards obtained an important victory over them at Hengston Hill in 835. He died in 836.—D. M.

EGBERT or EEGBERT, Archbishop of York, was born about 678. He was the brother of Eadbert, king of Northumberland, and was elevated to the see of York in the early part of the eighth century. He enjoyed considerable reputation as a scholar during his life, and it is probable that his learning was in advance of the time in which he lived. He was the author of several ecclesiastical works, the most important of which are his "Constitutiones Ecclesiasticæ," and his "Dialogus de Ecclesiastica Institutione," the latter of which has been repeatedly published, and was edited by Wharton in 1693. He collected a celebrated library at York, which contained several valuable works in classical literature, with the writings of several philosophers and christian fathers. Alcuin, who was a pupil of Egbert's, composed a catalogue of the books in the form of a Latin poem. He also speaks of them in one of his letters as the "flowers of Britain." The library was destroyed by fire during the siege of York in 1069. Egbert died in 767.—D. M.

EGEDE, HANS, an eminent christian missionary, who laboured during many years for the conversion of the Greenlanders. He was a native of Denmark, and born in 1686; and after completing his theological studies he became a clergyman in Norway. While in this remote and obscure situation his mind was directed to the history of Greenland, and to the fate of the colony of northmen which once flourished there, and of which no account had been received since the twelfth century, when all intercourse between the colony and the mother country had ceased. With the project of rediscovering the lost colony, he formed that of converting the Esquimaux. He now applied to the Danish government to assist him in his enterprise; but, notwithstanding his perseverance, he could not obtain any encouragement from the Danish government, which was then engaged in a war with Sweden. Not discouraged, he collected money and resigned his charge in Norway; and, when peace was concluded, he obtained a small pension, and ships were appointed to open a trade with Greenland. Egede embarked for Greenland in 1721, accompanied by three ships, one of which was lost during the voyage. A small settlement was made in this desolate region but after enduring great misery, and no conversions being made among the natives, both Egede and his companions resolved to

return to Denmark. This intention was not carried out, owing to the firmness and constancy of his wife, and their distress was soon afterwards relieved by the arrival of two vessels with provisions. As he made but slow progress in the acquisition of the Esquimaux language, he endeavoured to teach the natives by means of paintings representing events recorded in the scriptures, and went with his son to live among the natives and share in their hardships. By this means his son Paul soon acquired the language, and, after this indispensable preliminary, he was sent to Denmark to complete his education, so that he might take charge of the mission. After a residence of fifteen years Egede returned to Denmark, where he died in 1758. He is the author of a work on the natural history of Greenland, and in this his example has been followed by his successors, who have done much to augment our knowledge of the physical history of this remote country.—His eldest son, Povel or Paul, was born in 1709, and went along with his parents from Bergen to Greenland in 1721. He was very useful to his father, first by making sketches of scripture incidents, and afterwards by acquiring the language so as to converse freely with the natives. He was sent home to Denmark to prosecute his studies, but returned to Greenland in 1734. He continued in the country a few years after the departure of his father, and enjoyed to a great extent the affection and confidence of the people. Returning to Denmark in 1740, he succeeded his father as superintendent of the seminary for the Greenland mission, which had been instituted at Copenhagen. In 1750 he published a Greenland grammar and dictionary, with explanations of the words in Danish and Latin. He also translated the New Testament into the Greenland vernacular, and published an interesting work called "Information on Greenland." He died in 1789.—Niels, another son of Hans Egede, went from Denmark to Greenland in 1738, intending to spend his life there, but the state of his health compelled his return a few years afterwards. He founded the settlement of Egedesminde in remembrance of his father.—A grandson of Paul Egede, named Hans Egede Saabye, followed in the footsteps of his ancestry, and by his disinterested labours in Greenland, not only improved the moral condition of the natives, but in an eminent degree contributed to their material prosperity. He was still alive in 1818.—J. B. J.

EGERTON, Francis Henry, eighth earl of Bridgewater, an eccentric peer, and originator of the Bridgewater treatises, was born on the 11th November, 1756, the second son of John, bishop of Durham. He was educated at Eton and Oxford, and taking orders, was appointed a prebendary of Durham by his father, and subsequently to two rectories in Shropshire by his cousin, the duke of Bridgewater, of canal-constructing celebrity. In 1823 he succeeded, on the death of his brother, to the earldom of Bridgewater. He passed his life chiefly at Paris, where his eccentricities formed a fertile theme of conversation. His house was filled with dogs and cats, and a certain number of the former were admitted to the honours of the table, and even provided with a fine carriage in which to take the air. He died at Paris in the April of 1829. From his youth upwards he was an author, and, in his own odd way, did a good deal to illustrate the history of the Egerton family. His chief claim to remembrance, however, rests on the provision in his will, by which he left a sum of £8000 to be placed at the disposal of the president of the Royal Society (assisted by the archbishop of Canterbury and the bishop of London), and to be expended in procuring and publishing literary disquisitions on the power wisdom, and goodness of God, as manifested in the creation. The Bridgewater Treatises were the result of this bequest.—F. E.

EGERTON, John, Bishop of Durham, a descendant of the lord chancellor, was born in London in 1721. He was educated at Eton school and Oriel college, Oxford, and was ordained priest in 1745. The son of a prelate, Henry Egerton, bishop of Hereford, and by the mother's side grandson of an earl, he rapidly obtained preferment in the church. In 1749, the year after his marriage to a daughter of Henry de Grey, duke of Kent, he was nominated chaplain to the king; in 1750 was promoted to the deanery of Hereford; and in 1756 became bishop of Bangor. This see he exchanged in 1768 for that of Lichfield and Coventry, and in 1771 was translated to Durham. His administration of this latter diocese was such as to render the name of Bishop Egerton one of the most popular and venerated in the church. He conciliated the favour of all parties in the palatinate by his munificence, sound judgment, and genial manners; while to the clergy of his diocese he was endeared by the paternal interest which he took in their welfare, and the heartiness with which he encouraged them in their labours.—J. S., G.

* EGERTON, Sir Philip de Malpas Grey, Bart., a distinguished geologist. He has more especially devoted his attention to the study of fossil fishes. The more important of his papers on this subject will be found in the proceedings and transactions of the Geological Society. The titles of some of these papers are as follows—"On the occurrence of Triassic Fishes in British water;" "On some new Ganoid Fishes;" "On some new species of fossil Chimæroid Fishes;" "On the remains of Fishes found in the Pondicherry beds;" "On a fossil Ray from Mount Lebanon;" "On some new species of fossil fish from the Oxford Clay;" "On the nomenclature of the Fossil Chimæroid Fishes," "Palicthyologic Notes." In the Bibliography of Zoology and Geology of Agassiz, published by the Ray Society, is given a list of twenty-one papers on geology, written by Sir Philip Egerton, and published principally in the proceedings of the Geological Society.—E. L.

EGERTON, Francis. See Bridgewater.

EGERTON, Francis. See Ellesmere.

EGG, Augustus Leopold, A.R.A., one among the distinguished English painters of his day, was a native of London, where he was born in 1816. His first exhibition at the Royal Academy in 1838, gave hopes which his subsequent career completely confirmed. Egg was a spirited painter of humoristic subjects, and a worthy interpreter of Shaksperian humour. His specimens in the Vernon gallery illustrate his tendencies; they are "Gil Blas exchanging his ring with that of Camilla." and a scene from "The Diable boiteux." In 1848 he was elected associate by the Royal Academy of London. Amongst the works he exhibited since that time, his "Peter the Great sees Catherine, his future empress, for the first time;" and "Queen Elizabeth discovering the Progressing of her Age" —are both subjects commanding attention and interest. His later works, as the "Night before Naseby," exhibited in 1859, display some of the strange tendencies of the preraphaelite school. He died 26th March, 1863.—R. M.

* EGGER, Emile, a French classical scholar, born in Paris in 1813, of a family originally from Germany, but long settled in France. He has held since 1833 various academic situations to the duties of which he has brought great judgment, taste, and learning. In 1855 he was elected professor of Greek literature to the faculty of letters of Paris. He has edited various classical authors, and written much in a scholarly manner upon the subjects with which he is professionally occupied.—J. S., G.

EGGERS, Jakob, a Swedish officer and man of science, born in 1704 at Dorpat; entered the French service in 1725, and afterwards the Polish and Saxon. He travelled much in the south of Europe, and being recalled, received a colonel's commission, and was created a baron by Gustavus III. He died in 1773. He translated La Chenaye's Dictionnaire militaire.—M. H.

EGGLESFIELD, EAGLESFIELD, or EGLESFELD, Robert, the munificent founder of Queen's college, Oxford, sprang from an ancient family in the county of Cumberland. He was the confessor of Philippa, queen of Edward III., who, during the absence of her husband in France, fought the decisive battle of Neville's Cross. The confidence which she reposed in her good chaplain's plans, continued after his death in 1349. She became the patroness of the college he had founded, and obtained for it from the king several valuable advowsons.—T. J.

EGIDIUS or ÆGIDIUS, a Gallic Roman soldier, died about the year 464. One of the chief events in his life was his being chosen by the Franks as a sort of chief or military leader after the flight of Childeric. Childeric, however, soon took advantage of his rival's contest with the Visigoths to recover his dignity by force of arms. After a short war he succeeded in re-establishing himself. Egidius died the year after.—R. M., A.

EGIDIUS or ST. GILES, a saint of the Roman calendar, who died, it is said, on the 1st September, 550, and whose memorial is celebrated on that day. The Bollandists tell us that he was a native of Athens, and of noble family. Having turned eremite, he withdrew into solitude in the neighbourhood of Marseilles, where there is still a town called St. Giles, and a forest on the opposite side of the Rhine called the forest of St. Giles. King Childebert is said to have founded for him an abbey, of which he made him abbot. He became famous for his sanctity through all France and Italy; and when he died his body was

buried in the church of St. Gronin in Toulouse. Among many other places, he became in after ages the patron saint of the capital of Scotland—where the 1st of September was set apart to his honour. The church of St. Giles, which for generations was the sole parish church of Edinburgh, was considered highly favoured in having possession of an armbone of the saint, which was displayed every year, in a setting of silver, in the procession of the 1st September. Sir David Lindsay in his Monarchies, written in 1554, made a fervent attack upon the idolatrous worship paid to the image of St. Giles by the burghers of Edinburgh on this annual occasion. And his expostulations were not without effect, for only two years later "the idol" was seized and carried out of the church, and ignominiously drowned in the North Loch; and in 1557 when the priests—having obtained another idol called "young St. Giles," from the Greyfriars—insisted on making their procession as usual, the bearers of the image were mobbed in the High Street, and the head of young St. Giles was "dadded" on the causeway. Knox's account of this affair in his History of the Reformation is highly graphic and humorous.—P. L.

EGILSSON, SVENBJORN, a distinguished Icelandic antiquarian and lexicographer, was born 12th March, 1791, in Iceland. He was the originator of the Northern Antiquarian Society established in 1825, and took part in the establishment of the Icelandic Literary Society, of which he was vice-president. He produced—"Ordbog i det gamle nordiske Digtersprog (Lexicon poeticum linguæ septentrionialis);" a Latin translation of the Norwegian Kongesagaer (Scripta Historica Islandorum), and an Icelandic translation of Homer. He was deeply versed in the Scaldic language of the north. He died in Iceland, 1852.—M. H.

EGINHARD, a native of East France, was a pupil of Flaccus Albinus Alcuinus, who was the friend and adviser of Charlemagne, and the most learned man of his age. Through the advice and influence of his teacher, Eginhard was introduced to the emperor who appointed him his secretary, and afterwards superintendent of buildings. He married a lady named Emma, who is supposed by some to have been an illegitimate daughter of Charlemagne, but this supposition rests on no satisfactory evidence. After the death of Charlemagne, Eginhard continued for a while in the court of his successor, Louis the Pious, and was tutor to his son Lotharius; but some time after, under the influence of strong religious impressions, he and his wife separated by mutual consent, and while Emma retired to a nunnery, Eginhard resigned his offices under Louis, and entered the monastery of Fontenelle of which he subsequently became abbot. He was afterwards abbot of Selignstadt in the diocese of Mentz. Even after his formal retirement from the court, he seems to have been often consulted by Louis in cases of difficulty, and was of service to the monarch in the disasters that arose out of the revolt of Pepin and Lotharius. He died about 840. His principal works are a "Life of Charlemagne;" "Account of the Miracles of Saints Martin, Cellinus, and Peter;" and Annals from 741 to 829.—J. B. J.

EGIZIO, MATTEO, a Neapolitan archæologist, born in 1674; died in 1745. His father, though poor, gave him a liberal education, and in his early youth Matteo applied himself to mathematics, medicine, and law, until, led by a natural disposition, he devoted his leisure to the study of antiquity, to which he owes his fame. His "Senatus-consulti de Bacchanalibus, sive æneæ vetustæ tabulæ Musæi Cæsarei Vindobonensis explicatio" was much valued by the learned world, and inserted by Poleni in the collection of Grævius. Besides this and other interpretations of ancient monuments, he wrote some literary essays in Italian and in Latin, in which he shows himself familiar with both Greek and Roman classics. His Latin epistles to several learned men in Italy and abroad, may be consulted with interest as regards the history of literature in those days. He attempted also a few poetical compositions in Italian, but with little success. A complete catalogue of his works is contained in the series of his "Opuscoli volgari e Latini," Napoli, 1751. He supported himself at his first starting into life by private employments in noble families, but his social position rose with his reputation. Having been secretary to the municipality of Naples for some time, in which office he deserved well of his country, he went subsequently in 1735 to Paris, as attaché to the Neapolitan ambassador, the prince of Torella; and there became a favourite with Louis XV. On his return to Naples he was much honoured by Charles of Bourbon, who appointed him librarian to the biblioteca reale, and bestowed on him a title of nobility.—See, for further particulars, the biographical notice in the above quoted collection of his pamphlets.—A. S., O.

EGLANTINE. See FABRE.

EGLINTON, ARCHIBALD WILLIAM MONTGOMERIE, fifteenth earl of, a prominent conservative peer, was born at Palermo in 1812, and succeeded to the title on the death of his grandfather in 1819. To the general public he first became known by his resuscitation of a mediæval pageant—the famous Eglinton tournament given at his ancestral seat of Eglinton castle in 1839, and which attracted spectators from all parts of Europe. In 1841 he married a wealthy widow, Mrs. Cockerell; and having adhered to the section of conservatism opposed to the free-trade policy of the late Sir Robert Peel, he was appointed lord-lieutenant of Ireland, on Lord Derby's first accession to power in the December of 1852. His courtesy and hospitality made him extremely popular with all classes and parties in Ireland; and he was naturally reappointed to the Irish vice-royalty when Lord Derby became a second time premier, in the February of 1858. Just before he became for the first time lord-lieutenant of Ireland, he was elected, in the November of 1852, lord-rector of Glasgow university; and, in the year of his last occupancy of the vice-regal office, he married a second time the only daughter of the sixth earl of Essex; his former countess having died in the year 1853. Lord Eglinton died suddenly of apoplexy, during a visit to St. Andrews, on the 4th October, 1861.—F. E.

EGLISHAM, EGLISEMMIUS, or EGLISEM, GEORGE, M.D., a Scotch physician, who enjoyed the distinction of attending James II. "for above ten years," and who coveted that of being a better poet than George Buchanan. He translated some of the Psalms, and with so much satisfaction to himself that he appealed to the university of Paris, to have it declared that Buchanan's translations were much inferior. This is the history of the work by which alone he is now known, viz., the poetic duel with Buchanan.—J. S., G.

EGLOFFSTEIN, CARL AUGUST, a German general, who made himself conspicuous in the service of Napoleon, was born in 1771, and died in 1834. After seeing some service in the Polish wars of 1793-94, he joined, as first lieutenant, the contingent furnished by the duke of Saxe-Weimar to the army of the Rhine; fought bravely at Jena; and entered Berlin in 1807 at the head of the duke's forces. He afterwards fought gloriously in Spain, and on his return to Germany was promoted to the command of a brigade, at the head of which he went through the campaign of 1812. At the period of the retreat from Moscow he was in Poland, and so active in his efforts to retrieve the disasters of the time, that Napoleon gave him the cross of the legion of honour. In 1815 he was in France in command of a brigade. He was latterly made inspector-general of the military service in Saxe-Weimar, and a councillor of state.—J. S., G.

EGMONT, COUNTS OF: the title of a noble Dutch family in North Holland, one branch of which were for some time princes of Gavre and dukes of Guelder; another counts of Buren. The most distinguished members of the former were—

JOHN II., who became lord of Egmont in 1409. His marriage with the niece of Renaud, duke of Guelder, led him to refuse his assistance to the count of Holland, William VI., his feudal superior, in a war with the duke and John d'Arkel. He and his brother formed a plot to betray the court into the hands of the duke. The design, however, was discovered, and excited strong indignation against the two Egmonts. The council declared them guilty of treason, their possessions were confiscated, and they were condemned to be beheaded. They took refuge in the castle of Ysselstein, but in the end agreed to quit the country on the promise of a pension from the count. After the death of William, the Egmonts took up arms against his daughter, but it was not until 1421 that they were re-established in their patrimonial inheritance, through the influence of John of Bavaria. In 1423 ARNOLD, son of John of Egmont, was recognized by the states of Guelder and Zutphen, on the death of the duke, as their sovereign, and John himself was appointed guardian of the duchy during his son's minority. In the following year John was raised to the rank of count by the Emperor Sigismund. He died in 1452.—CHARLES, duke of Guelder, son of Duke Adolphus, was born in 1467. He was taken prisoner at Nimeguen in 1473 by Charles the Bold of Burgundy, and was educated by him at Ghent, his aunt meanwhile governing Guelder in his absence. Charles made his first essay in arms in his seventeenth year, under Engilbert of Nassau.

It was not until 1492, however, that he was recognized by the states of Guelder as their sovereign. The Emperor Maximilian made repeated attempts to obtain possession of the duchy by force of arms, but all his efforts were foiled by Egmont. The war lasted until 1499, when a truce of twelve years was concluded between the belligerents, though the mediation of Louis XII. of France. The war was renewed by the archduke Philip but with no better success; and on the death of Philip in 1506, Egmont invaded Brabant, took many of the towns, and enriched his soldiers with their pillage. A powerful league, composed of the archduchess Margaret of Austria, the emperor of Germany, and the kings of Arragon and England, was formed against Charles, but by the aid of France he maintained his ground against this formidable combination. In the end he was compelled by Charles V. in 1528 to acknowledge himself a vassal of the empire. His hatred of the house of Austria, however, induced him to make an effort to persuade the states of Guelder to unite the duchy to France, but they were so much displeased with the proposal that they compelled the duke to abdicate in 1538 in favour of William, duke of Cleves, Berg, and Juliers. Charles died a few months after of chagrin.

LAMORAL, Prince of Gavre, Baron de Fiennes, the celebrated patriot, was born in 1522. He accompanied Charles V. in his African expedition in 1544, and two years after was made a knight of the order of the golden fleece. He served with great distinction as commander of the cavalry in the war between France and Spain, and his impetuous valour mainly contributed to the victories gained by the Spaniards at St. Quentin in 1557, and at Gravelines in 1558. His great military talents and distinguished services, and his frank, generous, and disinterested character, combined with his large hereditary estates and his marriage with the heiress of the great house of Luxemburg-Fiennes, gave him immense influence in the Low Countries, and he was almost adored by the inhabitants of Flanders and Artois, of which provinces he was governor. He was a staunch Roman catholic himself, but the known liberality of his sentiments rendered him obnoxious to the narrow-minded and bigoted Spanish monarch and his counsellors. He was, however, chosen a member of the council appointed to assist the duchess of Parma, who then governed the Low Countries, and exerted himself to mediate between her and the people, who were in a state of great excitement. When the cruel and despotic duke of Alva was sent to supersede the duchess in the government, he at first caressed the count and the other leaders of the popular party, but was at the same time making secret preparations for their destruction. Egmont was in vain warned by the prince of Orange that his life was in danger. He and his friend, Count Horn, were treacherously arrested at a meeting of the council, carried to Brussels, and consigned to separate dungeons. On the 4th of June Count Egmont was condemned to death. In spite of the most urgent representations in his behalf from the emperor, the free towns of Austria, and many other influential quarters, the sentence was carried into effect on the 5th of June. The count submitted to his fate with great courage and composure. He was universally regarded as a martyr to the cause of liberty and patriotism, and many of the spectators dipped their handkerchiefs in his blood. His judicial murder was the signal for a general revolt against the government, which, after a sanguinary war of thirty years, ended in the emancipation of the United Provinces from the Spanish yoke.—PHILIP, son of Count Lamoral, a son wholly unworthy of such a sire, adhered to Philip II., and fought for him in the wars of the league in France.—J. T.

EGNAZIO (in Latin, Egnatius), the name adopted by GIOVANNI BATTISTA CIPELLI, a learned Venetian, who was born about the year 1473. He was a pupil of the celebrated Politian, and in the school of this master made the acquaintance of the future Leo X. At the age of eighteen he commenced lecturing on belles-lettres in his native city, and with such success as to provoke the jealousy of older professors, especially of Sabellico, with whom Egnazio carried on a long and vituperative controversy. Having entered the church he obtained some preferment, and in 1515 was sent by the Venetian council to Milan to compliment Francis I. He continued his labours as a professor until he had entered on his eightieth year. He died in 1553. Besides orations and epistles, he left "De Romanis Principibus vel Cæsaribus," &c., and "De Exemplis Virorum Illustrium."—J. S., G.

EGUAL, MARIA, a Spanish poetess, born 1698, at Castellon de la Plancha in Valencia, and married to Don Cristoval Peris, marquis of Castelfort. Her poems are numerous, though but few of them were ever published; she also wrote a romance on the adoration of the magi. She died in 1735.—F. M. W.

EHINGEN, GEORG VON, a German traveller, born of noble parentage in 1435. His parents were one of five couples who married in the same district at the same time, and had in all one hundred children. Georg von Ehingen had three brothers and fifteen sisters. At an early age he was introduced as a page at the court of Sigismund of Austria, count of Tyrol, and afterwards he became chamberlain to Albert of Austria, duke of Carinthia. He soon wearied of the life of a courtier, and while yet a lad, his heart burned at the recital of martial adventures. Having learned that the knights of St. John were meditating a campaign against the Turks, he joined the suite of one of the commanders of that famous order, and repaired to Venice, where he took ship for Rhodes. The enterprise of the knights having been postponed, he remained in Rhodes twelve months; and when it was altogether abandoned he embarked for Syria, with the view of making the tour of the Holy Land. He visited Tyre, Neapolis, Nazareth, and Jerusalem, and had made preparations for extending his travels to Babylon, when he was robbed by a party of Arabs, and compelled to make the best of his way to Alexandria. He returned to Germany in 1454, but it was only to delight his father with the recital of his adventures and be gone again. The following year, in company with Georg von Rampsiden, and attended by a small retinue, he resumed his travels, taking this time a westerly direction. The little band of adventurers, in the course of their journey, paid court first to Charles VII. of France, then to René of Sicily, then to one of the rival kings of Navarre, and then to Alfonso V. of Portugal, who was at the moment engaged in war with the Saracens, and therefore willing to give martial visitors a warm reception. Ehingen, who was made a captain in the Portuguese service, and his trusty companions, shared the dangers of a campaign which lasted seven months, and which was concluded by an encounter of two champions; Ehingen standing forth for the Portuguese, and after a hard fight bearing down his Mussulman opponent. Loaded with honours by Alfonso, the German knights then took the road for Castile, and after seeing some service against the Moors of Grenada returned to Portugal, traversed the north of Spain, and embarking at a French port, sailed for Britain, where they visited the courts of the English and Scottish kings. They returned to Germany in 1457. Ehingen left an account of his travels, published in Germany under the title of "Itinerarium, das ist historische Beschreibung weiland," &c. An abridged French version was published at Paris in 1855.—J. S., G.

* EHRENBERG, CHRISTIAN GODFRIED, a celebrated German naturalist, distinguished for his extensive employment of the miscroscope. He was born on the 19th of April, 1795, at Delitsch in Prussian Saxony. He commenced the study of medicine at Leipzig in 1815. In 1817 he went to Berlin, where he made the acquaintance of Hemprich, the traveller, and accompanied him in his journey to the East. His first studies in natural history were more especially directed to plants, but those that required the microscope for their investigation were preferred. His first published scientific paper was "On the structure and classification of the Fungi." On the occasion of his taking the degree of doctor of medicine, he took for the subject of his inaugural thesis, "The Fungi of the neighbourhood of Berlin." He subsequently published several papers on Cryptogamic Botany. Having graduated at Berlin he embarked on his travels with Hemprich in 1820, and after having travelled through Egypt and visited Alexandria, Cairo, Sinai, and made excursions into Syria and Arabia, he returned to Berlin in 1826. He came back from this expedition loaded with treasures, the most important of which were his drawings from microscopic specimens. On his return he was appointed one of the professors of the university of Berlin, and immediately commenced publishing the results of his observations made during his travels. These consisted of important papers on various departments of natural history, but more especially of a work giving an account of his travels. In 1829, Ehrenberg again set out on his travels, accompanied on this occasion by the distinguished Humboldt. They travelled through the Ural and Altai mountains, and during this journey Ehrenberg's attention was particularly directed to observations made with the microscope. From this

time his life has been devoted to the use of this instrument, and his publications on the subject of microscopic observations are amongst the most important published during the present century. His great work was his "Infusionsthierchen," published at Leipzig in 1838. This work was the result of extensive observation on the group of minute organisms of which it treated. A vast amount of new information on the structure and habits of these organisms was contained in this volume, and a large number of new forms hitherto unknown were described. Few books in the history of science have produced a more profound impression on the minds of scientific men. A new world was opened, more extensive than any that had hitherto been discovered; and a rush of investigators took place into the new fields of research. If some of Ehrenberg's observations were found to be imperfect, if some of his conclusions were premature, it was not more than was naturally to be expected from an observer and writer who had entered on a field so new as the investigation, at that time, of the forms of microscopic life. Ehrenberg must always have the credit of reviving the use of an instrument that had fallen into discredit, and having perceived the value of minute research, not only in the discrimination of minute organism, but in unravelling the structure of the tissues of the higher organisms. Ehrenberg's researches have not been confined to living organisms. He has directed successfully his attention to fossil infusoria, and his great work on "Micro-Geology" contain his researches on this department of inquiry. In Agassiz's Bibliography, containing a list of his works and papers up to 1850, the names of upwards of eighty are given. These are probably not more than half he has published. He still holds his chair at Berlin, and is a very constant contributor to the scientific literature of the day.—E. L.

EHRENMALM, Arvid, a Swedish voyager of the eighteenth century. In 1741 the government sent him to explore the province of Ahsele-Lappmark, in the extreme north of the province of Nordland. He was accompanied by the Baron Cederhielm, in conjunction with whom he prepared in the following year an interesting account of their explorations of those dreary regions of perpetual snow and ice. Their book, which has been translated into French and German, was published at Stockholm in 1742.—R. M., A.

EHRENSCHILD, Conrad Bierman, a Danish statesman was born in 1629, and died in 1698. After serving in subordinate political offices, he was made foreign secretary by Frederick III., and afterwards secretary of state. He was employed in various missions, and acquired great power in the government of his country, being an able and honest diplomatist.—R. M., A.

EHRENSKJÖLD, Nils, a Swedish rear-admiral, born at Abo in 1674. In 1714 he received command of the Swedish fleet, and the following year encountered in Hangôfjörd, a greatly superior Russian fleet; and after three hours' fight the admiral's ship, the *Elephant*, being boarded by the Czar Peter, who himself acted as rear-admiral, he and his ships were taken captive to St. Petersburg. Ehrenskjöld died in 1728, being at that time director of the admiralty.—M. H.

EHRENSTED or BONONIUS, Edward Philipszon, a Swedish statesman, born in 1620, and died in 1686. He entered political life under the patronage of Admiral Ake-Hanson Ulfsparre; accompanied John Oxenstierna into Germany in 1655; and towards the close of the same year was summoned to Poland to act in the capacity of secretary to Charles Gustavus. After conducting many embassies and negotiations, he returned to Stockholm in 1675. He left an autobiography, written in a vein of piety not a little remarkable in one who had been so long conversant with the corruptions and entanglements of political life.—R. M., A.

EHRENSTRALE, David, was born in Malmö on 14th July, 1695. He studied jurisprudence in Lund, and, after extensive travels, was appointed in 1721 professor of jurisprudence in the same university. By his lectures and writings he raised the study of law to a much higher position than it had ever before held in Sweden. His principal works are—"Inledning till then Svenska Jurisprudentiam Civilem;" "Inledning till then Svenska Processum Civilem;" "Föreläsningar öfver Giftermals-Balken;" "Föreläsningar ofver Arfda-Balken;" and "Inledning till then Svenska Jurisprudentiam Criminalem."—M. H.

EHRENSVARD, August, a Swedish officer, born in 1710 of military parentage. He served in 1741 in the war of Finland, also with the Prussian army in Bohemia. He was the originator of the fortifications of Sveaborg, and also of the coasting fleet. He died as count and field-marshal on 4th October, 1764, at Oberstboligen Saris in Finland.—M. H.

EHRENSVARD, Carl August, son of the above, born on 5th May, 1745. He was early destined by his father to arms, and served under him in Pomerania, and also in the building of Sveaborg, and in the coasting fleet. At the commencement of the Finnish war in 1788, he was appointed admiral and admiral-general of the whole fleet in 1792. But a military life was not to his taste; and abandoning it, he devoted himself to art. In 1780 he went to Italy for the study of antique art, and on his return published his journey, with copper-plate illustrations by himself, he also being skilful in engraving; and his philosophy of the fine arts—"De fria konsternas Philosophi," 1786. His views were kindred to those of Winkelman, and opposed to all established opinion in Sweden; nor was it till Atterbom in his Phosphorus in 1813 became the exponent of a higher æsthetic culture, that they were treated with any regard: after which Hammarskjöld, von Beskow, and others brought them into repute. His drawings are highly valued by collectors. He died at Orebro on 21st May, 1800.—M. H.

EHRET, George Denis, a German painter of plants, was born at Baden in 1710, and died in England in 1770. He was the son of the prince of Baden Dourlach's gardener, and early showed a taste for drawing and painting flowers. While yet a young man, he painted five hundred plants with such accuracy, that the celebrated Dr. Trew of Nürnberg purchased the whole collection for double the price at which the modest artist valued them. He afterwards resided some time at Montpellier in France, where he taught his art to a rich lady, who, on his wish to remove, defrayed his expenses to Lyons and Paris. Here he became known to Jussieu. Having visited London, he returned to the continent, and in 1736 was employed in the garden of Mr. Clifford, where Linnæus found him, and gave him some instruction. His skill was displayed in the figures of the Hortus Cliffortianus. In 1740 he returned to England, where he painted many hundred plants. Sir Hans Sloane and Dr. Fothergill were his patrons. Engravings were made from his paintings for Dr. Trew's Plantæ Selectæ and Brown's History of Jamaica. He was made F.R.S. in 1757.—T. J.

EHRHART, Balthasar, a German physician and botanist, who died about the year 1756. He devoted attention specially to botanical science, and published, amongst other works on the subject, a "History of Economical Plants;" a treatise "On useful Plants and Trees," and an elementary work on the study of botany, and on the importance of herbaria.—J. H. B.

EHRHART, Friedrich, a Swiss botanist, was born at Holderbank in the canton of Berne in 1742, and died in 1795. He was the son of a protestant minister. His ardent pursuit of natural history attracted the attention of Haller. In 1765 he studied pharmacy at Nürenberg, and subsequently at Erlangen, Hannover, Stockholm, and Upsal. In the last-mentioned city he studied under Linnæus and Bergmann. He was employed to examine the Hanoverian flora, and was elected director of the botanic garden at Herrnhausen. From 1787 to 1792 he continued to publish decads of dried plants, illustrating the flora of Hanover, as well as medicinal species.—J. H. B.

EHRMANN, Frederic Louis, a French physician, the inventor of inflammable air lamps; born at Strasburg in 1740; died at the same place in 1800. He was professor of chemistry. Amongst other works he wrote "Elements of Physics."—W. H. P. G.

EHRMANN, Marianne, a Swiss lady, who wrote in German several works relating to the education of women, which obtained considerable success, was born at Rapperschweil in 1755, and died in 1795. Her maiden name was Brentano. She was twice married; first to a person who, in a short while, dissipated her entire fortune; and secondly to the geographer Ehrmann, who had sustained such losses in business shortly after their marriage as to make Madame Ehrmann dependent upon literature for the rest of her life.—J. S., G.

EICHENDORFF, Joseph, Freiherr von, a distinguished German poet, was born of an old Roman catholic family on 10th December, 1788, on his father's estate of Lubowitz, Upper Silesia. He received his education in the catholic gymnasium of Breslau, and the universities of Halle and Heidelberg. In 1813 he joined the Prussian army against Napoleon, and after the restoration of peace, was successively raised to high administrative offices, which he, however, resigned in 1843. As a poet

he belongs to the romantic school, and in his novels and lyric poems has evinced high poetical powers. Among the former, his "Aus dem Leben eines Taugenichts," is a masterpiece of its kind, and deservedly popular. His tragedies and comedies, though full of lyrical beauty, are deficient in dramatic life and well-conducted plots. He translated Calderon's Geistliche Schauspiele, and published some valuable works on literary history. He died at Neisse, November 26, 1857.—K. E.

* EICHHOFF, Frederic Gustave, born at Havre in 1799, where his father, originally from Hamburg, was settled as a merchant. Appointed on account of his great knowledge of languages to an inspectorship over the lyceums of France, M. Eichhoff justified the favour of the government by various publications of a philological character. He has given to the world a parallel between European and Indian languages; histories of Sclavonian literature and of the Scandinavian mythology; the latter of which particularly, as well as his "Tableau de la literature du Nord au moyen age," hold a high place in the estimation of the learned.—J. F. C.

EICHHORN, Johann Gottfried, one of the greatest and most indefatigable German scholars, was born at Dörenzimmern, in the then principality of Hohenlohe-Ohringen, October 16, 1752, and devoted himself to the study of theology and oriental languages at Göttingen. Soon after he was nominated headmaster of a small grammar-school at Ohrdruff, Saxe-Gotha, and in 1775 became professor of oriental languages at Jena. Here he at once took a high standing in the literary world by his researches in the field of oriental literature, which were published in his "History of East Indian Commerce before Mahomet," 1775; his Latin "Survey of the Oldest Documents of Arabian History," 1775; and in his "Treatise on the Oldest Coins of the Arabs," 1776. From Jena he removed in 1788, in the same capacity, to Göttingen, where he was successively raised to several high dignities, and became one of the greatest ornaments of his alma mater. His whole life was passed in the most assiduous and energetic literary pursuits, both in the field of theological literature and literary history. The works of the former class exhibit high biblical scholarship, and have greatly contributed towards a better and more critical understanding of the sacred texts, as he brought a thorough knowledge of eastern languages and scriptural antiquities to the task. The most extensive of his theological works are his "Allgemeine Bibliothek der Biblischen Literatur," 10 vols.; his "Repertorium für biblische und morgenländische Literatur," 10 vols.; his "Introductions to the Old and New Testaments," 10 vols.; "Introduction to the Apocrypha;" his "Commentarius in Apocalypsin Joannis," 2 vols.; and his "Primæval History," 2 vols. He exhibited the same indefatigable energy in the history of polite literature. He projected a universal history of modern arts and sciences on the largest scale. "Each single province," to use the words of Hallam, "was deemed sufficient for the labours of one man; among others, Bouterwek undertook poetry and polite letters; Buhl, speculative philosophy; Kästner, the mathematical sciences; Sprengel, anatomy and medicine; Heeren, classical philology. The general survey of the whole was assigned to Eichhorn. So vast a scheme was not fully executed; but we owe to it some standard works." Eichhorn himself wrote a "General History of the Civilization and Literature of Modern Europe," 2 vols., intended as an introduction to this gigantic cyclopædia, and followed by his celebrated "History of Literature," 6 vols. Hallam, in the preface to his Literary History, gives a very true estimate of the merits of this work, to which he confesses himself considerably indebted. Eichhorn, however, turned from literary to political history, and published, in 1797, "A Survey of the French Revolution," 2 vols. By his "History of the World," 5 vols., he intended to lead the student to the investigation of the sources, and therefore accompanied it with his "Antiqua Historia ex ipsis veterum scriptorum narrationibus contexta," 5 vols., and "Antiqua Historia ex ipsis veterum scriptorum Græcorum narrationibus contexta," 2 vols. Similar collections for the middle ages and modern times, which he had in view, were, however, never executed, as he was less conversant with modern history and literature than with antiquity. His "History of the Last Three Centuries," 6 vols., though not free from errors, is nevertheless valuable for the rich bibliographical and literary information contained in it. The last great production of his pen was the "Urgeschichte des erlauchten Hauses der Welfen," 1817. We need hardly mention that, besides this almost incredible number of books, Eichhorn wrote a great many smaller treatises and reviews for the *Göttinger Gelehrten Anzeigen*, of which he was the editor from 1812 till the time of his death, 28th June, 1827.—K. E.

EICHHORN, Karl Friedrich, son of Johann Gottfried, an eminent German historian and jurisconsult, was born at Jena, 20th November, 1781, and died at Cologne, 4th July, 1854. He studied law at Göttingen, where he soon after began lecturing. After successively filling several public offices in different towns, he was appointed, in 1811, professor of jurisprudence in the newly-founded university of Berlin, whence, in 1817, he was called in the same capacity to Göttingen. Precarious health obliged him to resign, and to retire into private life for some years. In 1832, however, he was again appointed professor at Berlin, and in a short time raised to the highest administrative offices. The principal object of his studies was the history of the German states and German law, and the fruits of his research were chiefly published in his "Deutsche Staats und Rechtsgeschichte," Gött., 4 vols. At Berlin he originated, with Savigny, the "Zeitschrift für geschichtliche Rechtswissenschaft." His "Einleitung in das deutsche Privatrecht," and "Grundsätze des Kirchenrechts," 2 vols, are of no less importance, and the former has been repeatedly reprinted.—K. E.

EICHSTAEDT, Heinrich Karl Abraham, a celebrated German philologist, was born at Oschatz, August 8, 1772, and died at Jena, March 4, 1848. Appointed in 1803 to a professorship in the university of Jena, he distinguished himself as a Latin scholar, as director of the Latin Society, and as editor of the *Jenaische Literaturzeitung*. He wrote a number of deeply-learned Latin treatises, published some valuable editions of classical authors, and translated Mitford's History of Greece and works on classical philology.—K. E.

* EICHWALD, Edward, an eminent Russian naturalist, was born at Mittau in Lithuania in 1795, and after preparatory studies in the gymnasium of that town, went to Berlin to prosecute the sciences in which he has attained so much distinction. During the years 1817–19 he travelled extensively on the continent, and paid a visit to England, and in the latter year took up his quarters at Wilna, where he began his labours as a teacher of natural history. After holding for a short while a chair in the university of this place, and a similar one in that of Dorpat, he became professor of zoology and midwifery at Casan. From this town he set out in 1825 to explore the confines of the Caspian sea, the Caucasus, and certain districts of Persia; and on his return in 1827 he was appointed to the chair of zoology and comparative anatomy in the university of Wilna. While holding this post, he made another excursion to the western provinces of Russia, in which he collected materials for more than one useful treatise. On the suppression of the university of Wilna Eichwald did not change his residence, but, as secretary of the Medico-chirurgical Society, remained in this place till 1838, when he was appointed professor of mineralogy and zoology in the academy of St. Petersburg. Since the date of this last appointment he has traversed, with a view to geological and palæontological research, Esthonia, Finland, the government of St. Petersburg, and the Scandinavian provinces, and in 1846 Italy, Sicily, and Algeria. In 1851 he retired from public life, carrying with him to his retreat a larger share of honours than has fallen to the lot of any Russian naturalist since Pallas. Eichwald has written much, and in various languages—French, German, and Latin. His works are all the fruit of his professional occupations and of his numerous and extensive journeys, and their titles need not be given.—J. S., G.

EINARSSON, Gissur, the first protestant bishop of Iceland, born of peasant parentage in Iceland in 1508. Losing his father, his aunt, the abbess of Kirkebai-kloster, took charge of him. At the age of sixteen he was adopted by the bishop of Skalholt, and by him sent into Germany to complete his education. Here he became acquainted with and adopted the doctrines of Luther. In 1533 he returned to Iceland, but was rejected by his former patron on account of his new religious opinions. He therefore returned to his mother, with whom he lived three years, occupying himself in teaching and study. The old bishop was now blind, and knowing no one who could better aid him than his adopted son, recalled him, and shortly afterwards made him dean, and sent him on a mission to the archbishop in Norway. In 1539, the blind bishop being dead, he was ordained in his place, and thus became the first protestant bishop of

Iceland. He found much opposition in introducing the reformed religion into his bishopric, but succeeded by his wisdom and moderation, aided by the royal support. He died in 1548.—M. H.

EINARSSON, Halfdan, a learned Icelander, born on the 20th of June, 1732; rector of Holum. He has left many works behind him, amongst which may be especially mentioned his literary history of Iceland, "Sciagraphia Historiæ Literariæ Islandiæ." He died, 1st February, 1785.—M. H.

EINARSSON, Oddur, was born in Iceland in 1559. His father, Einar Sigurdsson, was a well-known parish priest and poet. Einarsson was educated at Holum, and afterwards in Copenhagen, where, amongst other studies, he devoted himself to mathematics and astronomy under Tycho Brahe, and became one of his favourite pupils. On his return to Iceland, he was first rector of the high school at Holum, and afterwards, in 1588, bishop of Skalholt, where he died, 28th December, 1630. He was the most learned man in Iceland. Nearly all his writings, however, were consumed by fire during the latter years of his life. His published works are but few.—M. H.

EIOUB-ENSARI, Abou, one of the followers of Mahomet. He was standard-bearer to the prophet, and also to the caliph, Mouwiah I. He fell in the first attack on Constantinople by the Mahometans, and, a short time before his death, predicted, as it is said, that a Mussulman prince should conquer the Christian city, and pay honour to his grave. This prophecy which belongs probably to the *ex post facto* description, is held to have been fulfilled in both its particulars by Mahomet II.—R. M., A.

EISELEN, Johann Friedrich Gottfried, a German writer on political economy, was born in 1785 at Rothenburg, near Halle; and after having studied theology at Erlangen, served as a volunteer in the war of liberation. In 1821 he was appointed professor of political economy at Breslau, and in 1829 translated in the same capacity to Halle. His principal works are—"Grundzüge der Staatswissenschaft;" "Handbuch des Systems der Staatswissenschaften;" and "Die Lehre von der Volkswirthschaft," 1843.—K. E.

EISEN VON SCHWARZENBERG, Johann Georg, a German physician, born at Bolsingen in 1717; died in 1779. He studied for the ministry at the university of Jena, and was appointed pastor at Torma. As his emoluments were small, however, and not regularly paid, he spent most of his time in extra-clerical pursuits, dabbling in chemistry and medicine, and vending a certain *tinctura dulcis*, to which he attributed remedial properties of a marvellous kind. At the same time he gave much attention to political economy, and wrote some pieces upon the evils of the feudal system and the miseries of northern serfdom, which attracted the notice of the enlightened czar, Peter III., who was in communication with their author respecting the abolition of serfdom in Russia, when he was murdered in 1762. Although disappointed in this quarter, however, Eisen had the gratification of witnessing the emancipation of the slave population of Livonia, and of calling it his own work, 1767. In the same province he earned another title to the public esteem, by the introduction of vaccination.—J. S., G.

* EISENMANN, Gottfried, a German physician, who has been conspicuously concerned in most of the great political movements of the present century in Germany, was born at Wurtzburg in 1795. In 1813, when he had acquired, along with some knowledge of law which was his first study, unbounded ardour in matters of politics, he became connected with the secret societies which then sprung up everywhere in Germany to intimidate the various governments into constitutional action. From that year till 1849, although a physician of some repute, and the author of some respectable professional works, he was almost incessantly engaged in the strife of politics—a period of nine years excepted, during which he was a prisoner in the castle of Passau.—J. S., G.

EISENMENGER, Johann Andreas, was born at Mannheim in 1654. Having finished his education, which was conducted partly in Holland and England, he was sent by Karl Ludwig, the reigning elector, to travel in the East. On his return, which was hastened by the death of his patron, he settled at Amsterdam, where he vigorously prosecuted his oriental studies. The attacks of a certain Rabbi Lida on christianity, and the fact that three christians had been converted to judaism, roused him to devote himself to this controversy. Retiring to Heidelberg, and afterwards to Frankfort, he gave the labour of nineteen years to the production of his great work, "Entdecktes Judenthum" (Judaism Disclosed), the design of which is to collect and confute all the cavils and objections of the Jews against christianity, historical, exegetical, and doctrinal. So thoroughly is this done, that the work remains to this day unrivalled as a storehouse of material on this subject. In 1700 he was appointed professor of oriental languages at Heidelberg, where he died, December 20, 1704. The Jews sought to prevent the publication of his work, and succeeded in keeping back the edition printed by him for nearly forty years after his death. The work was published, however, in the meantime by Frederick I. of Prussia in 1711, at Königsberg.—W. L. A.

EKEBERG, Carl Gustaf, a Swedish sea-captain, born in 1716, and died in 1784. In his youth he studied medicine, and made himself something of a proficient in mathematical and mechanical science. He was afterwards employed by the Swedish East India Company, and made many voyages to the East in their service. Ekeberg, however, had a mind alive to more interests than those of the company. His "Easy method of Inoculating for the Small-Pox" proved an invaluable blessing to his own and the other northern countries. He wrote a considerable number of other works—some of them designed to facilitate the acquisition of christian knowledge.—R. M., A.

EKEBERG, Gustav Andreas, a Swedish chemist, was born in Stockholm, January 16, 1767. He was educated first at Kalmar, and afterwards at Upsala. His first chemical achievement was an inaugural dissertation on the vegetable fixed oils. In 1794 he obtained the appointment of assistant professor (magister docens) of chemistry at Upsala—a situation which he held till his death in 1813. His researches were turned mainly to the important though unobtrusive department of chemical analysis. The great Berzelius was one of his pupils.—J. W. S.

EKELAND, Jakob, born in 1790; died in 1841 in Stockholm, where he lived partly in holy orders, partly as a teacher of youth. He is known as the translator of Sakuntala and Sir Walter Scott's romances, but principally for his historical reading books, which are universally used in the Swedish schools.—M. H.

* EKSTRÖMER, Carl Johan af, one of the most celebrated physicians of Stockholm, and the greatest Swedish surgeon of the present day. Born on the 3rd October, 1793, at Rådenfors Brug in Dalsland, he became in 1813 army surgeon, and in this capacity attended the movements of the army in Germany and Norway in 1816. From 1819 to 1821 he travelled as royal stipendiary, and on his return home, though only twenty-eight years of age, received the honour of being appointed royal physician, and superintending surgeon of the Seraphine hospital. Afterwards he was nominated director-general of the Swedish hospitals, and medicinalraad. He has twice been member of the diet. He edited for some time the *Medicinsk Tidning*, and has produced many scientific pamphlets.—M. H.

ELAGABALUS, Emperor of Rome in 218–22, was born at Emesa in 205. He was the son of Sextus Valerius Marcellus by Julia Sœmias (one of the daughters of Julia Mæsa), whose sister, Julia Domna, was the wife of Septimius Severus, and the mother of Caracalla. The name Elagabalus was given him because in his youth he was a priest of the Syro-Phœnician sun-god of that name; but he was originally called Varius Avitus Bassianus, and on assuming the purple, he took the title of Marcus Aurelius Antoninus. He owed his elevation entirely to the intrigues of his grandmother Mæsa. The death of Caracalla had rendered it necessary for her to retire from the imperial court; but even in her Syrian place of exile she was able to keep herself well acquainted with the state of affairs in Rome, and she eagerly looked for an opportunity of regaining the influence of which the accession of Macrinus had deprived her. Such an opportunity soon presented itself. The unsuccessful issue of the Parthian war, together with the parsimonious habits of the new emperor, and the rigid discipline which he enforced, excited great discontent among a soldiery accustomed under former rulers to laxity of discipline and rapacious habits. Mæsa employed all her skill in increasing this disaffection; and by circulating a report that the young Bassianus, her grandson, was in reality a son of Caracalla, and not, as was generally believed, of her daughter's husband, Marcellus, she succeeded in creating a revolt in his favour among a large body of the imperial troops, at that time stationed near Emesa. Many of the other parties of soldiers in the neighbourhood of Emesa joined in the insurrection, and even the army sent by Macrinus against the insurgents was prevailed upon to support the claims of Elagabalus; so that when Macri-

nus advanced in person to meet his rival, he suffered a signal defeat in the battle of Antioch in 218. Elagabalus ascended the imperial throne without experiencing further opposition either from the senate or the people, and immediately published a declaration, in which he stated his intention of following the example of his great predecessor Augustus in all matters connected with government. How much importance he attached to this public profession of his intended policy, the sequel of his history will show. The folly and extravagance which characterized his reign were only equalled by the disgusting profligacy which he introduced from the East, and by the refinement of cruelty which it was his delight to practise. Mæsa endeavoured in vain to restrain him in his vicious career. With much difficulty she succeeded in persuading him, for the sake of his own safety, to propitiate the enraged populace by elevating his cousin Alexianus, afterwards the Emperor Alexander Severus, to the rank of Cæsar; but after he had yielded to her advice he sought to annul his own act, by attempting the life of Alexianus, in 222. The consequence of this attempt was a revolt of the prætorians, with whom Alexianus was deservedly a favourite; and Elagabalus, with his mother Sœmias, was killed in the tumult. His body was dragged through the streets of the city, and thrown into the Tiber; from which circumstance he was afterwards known by the nickname of Tiberinus.—D. M.

ELBÉE, Gigot d', one of the leaders in the Vendean war, was born at Dresden in 1752. He, however, became a French subject, and served for some time in the army. When the war of La Vendee broke out he put himself, by their own request, at the head of the peasantry of his neighbourhood (Beaupréau), and exhibited a bravery of the most resolute description. He succeeded Cathelineau as general-in-chief, and after leading his army in several encounters was mortally wounded at Chollet. Removed to Noirmontier, he fell into the hands of his enemies, who shot him in the public square.—R. M., A.

ELBEUF, the title of a ducal house in France:—

Charles, created, from marquis, Duke of Elbeuf in 1582, was born in the year 1556. He was of the great Guise family. Though of a weak and indolent character, and more of a glutton than a politician, his high birth caused him to be thought formidable, and in the troubled reign of Henry III. he was imprisoned for many years in the castle of Loches. He died in 1605.

Charles, second duke, son of the preceding, was born in 1596. Engaging with the party opposed to Richelieu, he wrecked his fortunes against the superior genius of the great minister, and was attainted and lost the ducal estates in 1631. He was afterwards, however, made governor of Picardy. He died in 1657.

Emmanuel Maurice, third duke, grandson of the foregoing, was born in 1677. Entering the service of the Emperor of Germany, he received a cavalry command at Naples. Here he married the heiress of the house of Salza. While repairing and embellishing a villa at Portici, obtained through this marriage, he discovered some ancient marbles; further excavations were then made, and resulted in the discovery of the ruins of Herculaneum. Having been restored to his title and estates in 1719, he died without issue in 1763.—T. A.

* ELCHO, Francis Wemyss-Charteris, Lord, was born in the year 1818 at Edinburgh, and is the eldest son of the eighth earl of Wemyss and March. After spending four years at the Edinburgh academy, he removed to Eton, and when he had travelled two years in Germany and Switzerland, he returned to Christ church, Oxford, where he took the degree of B.A. He came into parliament in 1841, on protection interests, as member for East Gloucestershire, but resigned his seat in 1846, when he became a supporter of Sir Robert Peel's free trade policy. In 1847 he was elected M.P. for Haddingtonshire, for which he has sat up to the present time. From 1852–55 he was Scotch lord of the treasury during the earl of Aberdeen's administration, and whilst holding that appointment he brought in a bill and passed it, for registering births, deaths, and marriages in Scotland. In 1855 he was sent to the Paris Exhibition by the Board of Trade, where he was chosen vice-president of the international jury on painting; and for his services in that capacity, he was made a commander of the legion of honour by the emperor. In 1858 he had the honorary degree of LL.D. of the Edinburgh university conferred upon him, for his exertions on behalf of medical reform. His lordship has always taken an active part in all matters relating to the fine arts, and opposed the removal of the National Gallery to Kensington. His lordship will ever be remembered with gratitude by the British nation for the deep interest he has taken in the volunteer rifle movement, which he has endeavoured to make a permanent institution of the country. He energetically promoted the formation of the London Scottish Volunteers, of which corps he was gazetted lieutenant-colonel in February, 1860. He acted as chairman of the committee appointed by the war authorities to inquire into the best kind of uniform to be adopted by volunteers in general; he has promoted the preliminary drill at schools in connection with that movement; and he has been instrumental in forming a rifle association for the awarding of prizes. In 1843 he married Anne Frederica, daughter of the first earl of Lichfield. He is a deputy-lieutenant of Haddingtonshire.—W. H. P. G.

ELDAD the Danite, a Jewish traveller of the ninth century, who set out from some part of Arabia (not particularly described in the account of his journeys), with a view to visiting the dispersed of the ten tribes in Asia and Africa. On his way to Egypt he suffered shipwreck; and while his companion, who was of a different tribe and more savoury to behold, was devoured by the cannibals on whose coast they were driven, a meagre and hungry look saved him, and he was allowed to pursue his journey. Eldad eventually made his way to China; and, returning, traversed Persia, Media, and Babylonia. He appears to have died at Cordova in Spain. The account of his journeys, written in Hebrew, and consisting of six chapters, has been frequently translated.—J. S., G.

ELDON, John Scott, Earl of, a remarkable instance of the power of a well-cultivated intellect, diligently employed, to elevate its possessor from a comparatively humble to an eminently exalted position. John Scott was the son of Mr. Scott, a respectable coal-fitter or factor in Newcastle, where he was born on 4th June, 1751. When of sufficient age, he was about to be bound apprentice, like his father before him, to the staple trade of his native town. This was, however, overruled by a letter from his brother William, then at Oxford, who advised that John might do better by being sent there. Accordingly, on the 15th May, 1766, he was entered a commoner of University college. On the 11th July, 1767, he was elected to a fellowship, and on the 20th February, 1770, he took his bachelor's degree. In 1771 he gained the chancellor's prize for an English prose essay, on "The Advantages and Disadvantages of Foreign Travel;" but an early attachment which he still cherished for Miss Elizabeth Surties, daughter of Aubone Surties, banker, Newcastle, resulted in an elopement with her on the 18th November, 1772, whereby he forfeited his fellowship, and drew upon himself the anger of the young lady's father. A reconciliation was effected; the banker agreed to give his daughter a portion of £1000—Mr. Scott making over an equal amount to his son. It has been affirmed that a partnership with a grocer in Newcastle was seriously contemplated as a means of providing for the young couple, but that his elder brother William again interposed; and it was determined that he should take holy orders, if a living became vacant during the twelve months' grace pending which he was allowed to hold his forfeited fellowship. No such vacancy occurred, and he reluctantly embraced the legal profession. In January, 1773, he entered himself a student of the middle temple. He took the degree of master of arts on the 13th February in the same year. He applied himself vigorously to the study of the law; and it is not too trifling an incident to mention that his habit was to rise at four o'clock, to devote little time to his abstemious meals, and to study till late hours of the night, cooling his head with a wet towel to avert drowsiness. Though his health suffered, he did not relax in his energetic pursuit of that knowledge, without which he told his physician he must starve. He was called to the bar on 9th February, 1776, and joined the northern circuit. He had to bide his time for an opportunity of distinction; and his prospects of success in London were so inauspicious that he had resolved to settle in his native place as a provincial counsel, when the fortunate event which superseded this determination presented itself. He was retained in the cause of Ackroyd *v.* Smithson (1 Bro. c. c. 503) in July, 1780; and the ability he displayed on this occasion established his reputation as an accomplished lawyer and astute reasoner. His pecuniary resources were so scanty that he had been unable in that same year to go the circuit; but his fortune was thenceforth insured, and increasing prosperity attended him. In 1783 he was called

within the bar, and made a bencher of his inn. He was returned to parliament in the tory interest for the borough of Weobly, which place he represented through several successive parliaments until 1796, when he was returned with Sir Francis Burdett for Boroughbridge. In 1788 he was appointed solicitor-general, and held the office five years; when, in 1793, he became attorney-general, and so continued until made chief-justice of the court of common pleas in 1799, taking his seat in the house of lords, with the title of Baron Eldon, the name of a manor in Durham which he had bought about five years before. Whilst he was attorney-general, Muir, Palmer, Skirving, Margarott, and Gerald were prosecuted for sedition in Scotland, convicted, and transported for fourteen years. Hardy, Horne Tooke, Thelwall, and others, were indicted by him for high treason. The three named only were tried, but acquitted. He conducted these trials with becoming moderation and good temper, but did not escape odium. Had he indicted them for misdemeanor, the result might have been a conviction, and his popularity have suffered less. He discharged his duty conscientiously, and in the firm belief that the offence was high treason or nothing, which opinion he ever afterwards maintained. During the last thirteen years that he practised at the bar, his income from fees was considerable. In 1785 it was above £6000, and it attained by tolerably regular progression to more than £12,000 in 1796. In the two following years, from some cause or other, he experienced a falling off of nearly £2000 a year, probably arising to some extent from the bad odour in which his state prosecutions involved him, contrasting so unfavourably with the growing popularity of his brilliant rival Erskine. All authorities concur in opinion that the lord chief-justice Eldon was a most accomplished and excellent judge. The despatch required for the discharge of the functions of that office counteracted the disposition to hesitation and delay which he afterwards exhibited, when promoted to the woolsack. He was called upon to take the office of lord chancellor on 14th April, 1801, and was installed on the 22nd. He held the chancellorship until 7th February, 1806, when, on the accession of the whig ministry of Mr. Fox and Lord Grenville, he was succeeded by Lord Erskine, but resumed the office April 1, 1807, on the return of his party to power. In 1821 he was raised to the dignities of Viscount Encombe and Earl of Eldon; and, on the 30th April, 1827, he finally resigned his seat on the woolsack, when Mr. Canning became prime minister, and Lord Lyndhurst accepted the great seal. As a lawyer Lord Eldon is entitled to unqualified praise. He was painstaking and anxious to do justice. His dilatory habits, though they tended to bring the court of chancery into disfavour, arose not from indifference or indolence, but from an earnest desire to consider well before pronouncing judgment; and to this extreme care and attention probably the high value and authority attached to his decisions may be attributed, although it is said that when circumstances demanded greater promptitude, his judgments were equally sound and unimpeachable. Lord Eldon was unquestionably a great man, though his long career is not marked by any important measure the credit of which is ascribed to him. It was, however, a period of peculiar difficulty to the holders of responsible offices under the crown. The wayward temper of the king arising from the distressing malady which afflicted him, the wide differences which existed between political parties, and the perplexing questions which were rife during the regency of the prince of Wales, as well as the unsettled state of European affairs, tended greatly to embarrass the government of which he was so active a member, and which he supported with consummate skill. Although a staunch and uncompromising defender of high church and extreme tory principles, Lord Eldon was both sincere and consistent in his character and his prejudices. He died on the 13th January, 1838, and was buried at Kingston on the 26th of that month. A handsome monument to his memory there, adorned by his likeness from the chisel of Chantrey, sets forth all the honours to which he was so deservedly promoted. He was succeeded in his title by his grandson, whose father, John, had died in 1805.—F. J. H.

ELEANOR OF ARRAGON, Queen of Portugal, daughter of Ferdinand I., king of Arragon, was married in 1428 to the infanta of Portugal, who in 1433 became Edward I., and died in 1438, leaving Eleanor the guardian of his son, Alfonso V., and regent of the kingdom. The late king's brother, the infanta Don John, however, contrived to transfer the regency to another brother, Don Pedro, duke of Coimbra—the queen retaining only the education of her son, then four years old. Her first step was to defy the decree of the states, and continue to exercise the sovereign power; and she so far succeeded, that Don Pedro was forced to leave the court, but he was recalled by a popular insurrection, and the queen was obliged to yield to him the custody of her sons. She retired to the strongholds on the domains of the prior of Crato, and raised a formidable insurrection against the regent. Driven from thence she fled to Castile, and endeavoured to persuade the king, John II., to declare war against Portugal, but his good offices were limited to a fruitless embassy. She rejected the offers of the regent to betroth his daughter to the young king, and to grant the queen a liberal pension. Leaving the court of Castile, she betook herself to Toledo, where she enjoyed the protection of a powerful family. Here she died, February 18, 1445, not without suspicions that she had been poisoned by order of Alvarez de Luna, the constable of Castile, who dreaded her influence over the mind of his sovereign.—F. M. W.

ELEANOR OF ARRAGON, Queen of Navarre, died at Tudela in 1479. She was the daughter of Juan II. of Arragon, and of Blanche, queen of Navarre, and was in 1436 married to Gaston IV., count of Foix. Her father, passing over his two eldest children, made over to Eleanor the inheritance of the crown; to which, in spite of the reclamation of the rightful heirs, and after several very dark transactions, she succeeded on the death of Juan II. in 1479. The crown, however, which she had so much coveted, was only worn by her for the short space of one month.—R. M., A.

ELEANOR OF AUSTRIA, second queen of Francis I., was born at Louvain in 1498. She was the eldest sister of Charles V., and was eight years old when Philip of Austria, her father, died. She became attached in 1515 to Frederic II., brother of the elector palatine; but in 1519 she was married against her will to Emmanuel, king of Portugal, who expired December 15, 1521, leaving her with two children. Claude, queen of Francis I., having just died, she was married to that prince under a stipulation in the treaty of Cambria, July 4, 1530. On the death of Francis in 1547 without children by her, she retired first to the Low Countries, and then in 1556 to Spain. She died at Talavera, February 18, 1558, and was buried at the Escurial.—T. J.

ELEANOR OF CASTILE, Queen of Navarre, daughter of Henry II., was married in 1375 to Charles III., king of Navarre, surnamed the Noble. Her conduct was loose. She quarrelled with her husband, and retired to her native country. Having conspired against her nephew, Henry III. of Castile, she was besieged by him in the castle of Roa, and forced to succumb. To her great disgust she was sent back to her husband, who received her at Tudela in 1395, and treated her with much kindness. When in 1403 he went to France, he appointed her regent. Having borne him eight children, she died at Pampeluna in 1416.—T. J.

ELEANOR OF GUIENNE, Queen of England, was the elder daughter of William X., count of Poitou, and granddaughter of William IX. of Poitou, who, after his marriage with Philippa, duchess of Guienne, assumed the title of Duke of Aquitaine. Hence she is also known as Eleanor of Aquitaine. Her father's death took place during her childhood, and left her sole heiress to the extensive dominions of her grandfather, who abdicated in her favour in 1137, on her marriage with Louis le Jeune, the heir-apparent to the French crown. Louis VI., the king of France, did not long survive the marriage of his son; and a few months after their union, the youthful duke and duchess of Aquitaine sat together on the throne of France. But Eleanor, who had accustomed herself to the gay and luxurious customs of Provence, found the austere and monkish solemnity of the French court exceedingly distasteful; and as she retained uncontrolled power over her hereditary dominions, she contrived frequently to relieve herself of the disagreeable restraint imposed on her in France, by periodical visits to Aquitaine, where she was greatly beloved. She accompanied Louis to Palestine in the crusade in 1147, taking with her an armed female body-guard, composed of the ladies of the court. The levity of her conduct during this expedition excited the jealousy of the king, who caused her to be narrowly watched after her return to Paris. She obtained a divorce from Louis, March 18, 1152, and six weeks afterwards she was married to Henry Plantagenet, earl of Anjou, who in 1154 ascended the throne of England. From this time till 1173

she was actively employed, sometimes as regent in England, sometimes in directing the affairs of her own duchy of Aquitaine. In 1173 she was thrown into prison by Henry, on a charge of encouraging her sons in rebellion; and she remained in almost constant confinement in Winchester palace for sixteen years. The accession of her son, Richard I., once more set her at liberty; and the power which fell into her hands was exercised with a degree of justice and benevolence which contrasts favourably with the careless levity of her younger days. She afterwards arranged Richard's marriage with Berengaria of Navarre, and released him when imprisoned in Germany, by travelling thither in person with his ransom. On his death, she supported the claims of Prince John to the English throne against those of her grandson Arthur. In 1202 she retired to the convent of Fontevrault, where she died in 1204.—D. M.

ELEANOR OF PROVENCE, who acquired the title of Saint on account of her piety, was the daughter of Berenger, fifth count of Provence. She was married to Henry III., king of England, in the year 1236. She was the mother of Edward I., whose character, it is not too much to say, owed something of its grandeur to his early training. Upon the death of her husband, she retired to the nunnery at Ambresbury, where she died in 1292. Miracles were said to follow her prayers.—T. J.

ELEANOR TELLEZ DE MENDESES, Queen of Portugal, the daughter of Martin Alfonso Tellez, born in 1350, was married at the age of sixteen to a distinguished Portuguese gentleman, João Lourenço da Cunha. Ferdinand I., king of Portugal, seeing her at court, became so enamoured of her beauty and coquetry, that he found means to annul her marriage, broke off his own engagement to the infanta of Castile, and brought Eleanor to Lisbon as his queen. The king's elder brother, Dionysius, who refused to acknowledge her, was banished from the court; and though no slight popular discontent was at first manifested, the new queen had sufficient address to conciliate the good-will of her subjects. The king's illegitimate brother, Don John, was married to a sister of Eleanor, Doña Maria de Souza. Eleanor, either having resolved to marry the prince to her daughter Beatrix, or with a view to marry him herself in case of the king's death, accused her sister of infidelity to her husband, who stabbed the supposed culprit to the heart, and then fled the kingdom. Eleanor at first craved vengeance for the death of her sister, but by her influence the murderer was soon afterwards allowed to return to court. The king died in 1383, leaving the crown to his daughter Beatrix, who was married to John I., king of Castile, but nominating Eleanor as regent. The king's brother, Don John, incensed at the ascendancy which the queen's paramour, Andeiro, had gained, assassinated him in the palace, and a popular revolution transferred the regency to the hands of the prince. Eleanor upon this fled to the king of Castile, who made an attempt to assert the rights of his wife, but the nation ultimately recognized the prince under the title of João I. in 1385. Disappointed in all her schemes, Eleanor began to plot against the life of her son-in-law, who was obliged to confine her in the convent of Tordesillas, where she died in 1405.—F. M. W.

ELEANOR DE GUZMAN. See GUZMAN.

ELEAZAR, the name of several distinguished Jews, the most notable of whom follow in chronological order:—

ELEAZAR, high-priest of the Jews in the third century, B.C., succeeded his brother Simon. He was the son of Oniaz. Ptolemy Philadelphus, by mistake, and Ptolemy Soter, on doubtful authority, is said to have written to this Eleazar, requesting a number of Jews to be sent to him at Alexandria, to execute a translation of the scriptures for the royal library; and, in obedience to this request, the high-priest is said to have sent into Egypt seventy-two of the ablest and most learned of his countrymen. Although circumstantially given by Josephus, the account of this transaction with the king of Egypt has been regarded by many critics as of doubtful authenticity. Eleazar, in reply to some questions which were addressed to him by learned men of Egypt, gave expositions of certain passages of scripture which would seem to be the first instances on record of allegorical or mystical interpretation.

ELEAZAR MACCABEUS, fifth son of Mattathias, distinguished in the wars of his countrymen with the kings of Syria. In an engagement with Antiochus Eupator, 163 B.C., he was crushed under an elephant, which, having taken it by mistake for the king's, he had crouched under and slain.

ELEAZAR, one of the most illustrious victims of the persecution of the Jews by Antiochus Epiphanes, was put to death in 167 B.C. He was a leading man among the scribes; and his crime was the resistance which he made to the emissaries of the tyrant, when they would have forced him to eat meats forbidden by the law.

ELEAZAR, son of Ananias, a leader of one of the factions of the Jews during the years 35–70 A.D. While John of Giscala, his rival, occupied the lower part of the Holy Mount, Eleazar, with his numerous followers, held the upper part; and, in this close proximity, the two leaders engaged in a struggle for superiority which was kept up even after the arrival of Titus before the walls of the city in 70 A.D. Eleazar eventually succumbed to his more energetic rival.

ELEAZAR, a Jew of the family of Judas the Galilean, who, after the destruction of Jerusalem, was attacked by Flavius Sylva in the fortress of Masada, on the borders of the Dead Sea, to which, along with a considerable number of persons, he had fled from the city. Sylva reduced this place only after a long siege; and, on effecting entrance, he found that, preferring death to slavery, the garrison had fallen upon their own swords.

ELEAZAR, a priest who, during the unpopular administration of Florus, was active in urging his countrymen into revolt, and who gave the signal for the innumerable atrocities to be found recorded in the pages of Josephus, by treacherously slaughtering the Roman garrisons, who, on the promise of life and liberty, surrendered the strongholds of Jerusalem.—J. S., G.

ELEUTHERIUS, Bishop of Rome, was born of Greek parentage in Nicopolis in the earlier part of the second century. He was elevated to the Roman see about 177, and died in 192, leaving behind him the character of a good bishop. It was to him that the martyrs of Lyons addressed those letters in which they recommended a mild and conciliatory treatment of the Montanists.—R. M., A.

ELGIN, JAMES BRUCE, eighth earl of, a distinguished statesman and diplomatist, traced his ancestry to the royal Scottish family of Bruce, and was the son of the nobleman who has given a name to the celebrated Elgin marbles. Born in London in the July of 1811, his lordship received his later education at Christ Church, Oxford, where he highly distinguished himself, taking first-class honours in classics in 1832. At the general election of 1841 he was chosen M.P. for Southampton, but did not long remain in the lower house, succeeding to the earldom in the same year. The late Sir Robert Peel had formed a high opinion of the young nobleman's abilities; and in the March of 1842 he was appointed governor-general of Jamaica—a post which he filled to the satisfaction both of the colonists and of the authorities at home. From Jamaica, he was promoted in 1846 to the governor-generalship of Canada, where he remained for seven years; and his tenure of office was marked by the extinction of political discontent, and the negotiation of an important treaty of commercial reciprocity between Canada and the United States. During his governor-generalship of Canada in 1849, he received a British peerage as a testimony of her majesty's approval of his conduct; and on his return to England in 1854 he was made the hero of a great public banquet attended by political notabilities of all parties. In the autumn of the year he was appointed lord-lieutenant of Fifeshire; and his entry into the cabinet was considered by his friends and the public merely a question of time. The first ministry of Lord Palmerston did not include Lord Elgin; but when an opportunity arrived for the employment of his abilities in a diplomatic mission of the greatest importance, they were eagerly sought for. The Chinese complication, arising out of the affair of the *Arrow*, required a diplomatic as well as a martial solution; and in the March of 1857 Lord Elgin was despatched as special plenipotentiary to the Celestial Empire. Before, however, Lord Elgin arrived at Hong Kong, he heard enough of the progress of the Indian mutinies to convince him that the quarrel with China was one of minor importance in face of the terrible crisis in Hindostan. With prompt and judicious daring he took upon himself the responsibility of diverting the Chinese expeditionary force from its original destination to India. He himself hastened from Hong Kong to Calcutta, where his presence was welcomed. As soon, however, as events permitted he returned to China. Canton was bombarded and captured. On the 1st of January, 1858, the ambassadors formally took possession of the city. By a bold ascent of the Pei-ho, the court of Pekin was induced to yield, and on the 26th of June, 1858, was

signed the treaty of Tientsin, which forms a *point of departure in the relations* between Europe and China. The treaty of Tientsin signed, Lord Elgin proceeded to Japan, where, by an admirable mixture of firmness and conciliation, he negotiated a treaty which promises to open up that great country to European commerce. It was expected, when Lord Palmerston formed his second administration, that Lord Elgin would have entered it as colonial-secretary; but he accepted the postmaster-generalship, with a seat in the cabinet. In 1859 he was elected lord-rector of Glasgow university; and, on the occasion of his inauguration, he delivered an address which proved that, to the qualities of an eminent diplomatist and statesman, he added a large share of purely-intellectual endowments and of scholarly accomplishment. Having been subsequently appointed governor-general, he went to India, where he died, 20th November, 1863. Lord Elgin was twice married; first, in 1841, to the daughter of Mr. C. Lennox Cumming Bruce, M.P., who died in 1843; second, in 1846, to the fourth daughter of the late earl of Durham.—F. E.

ELGIN, Thomas Bruce, seventh earl of Elgin, and of Kincardine in the peerage of Scotland, was born in 1766. After spending some years at Harrow and Westminster, he entered the university of St. Andrews, and afterwards prosecuted the study of international law and military science in different parts of the continent. Having entered the army, he attained the rank of general; but his public life was spent almost exclusively in the diplomatic service. He was envoy at Brussels in 1792, and envoy-extraordinary at Berlin in 1795, and at Constantinople in 1799. His chief claim to historical interest arises from his connection with that noble collection of sculptured figures, known as the "Elgin Marbles," which are now deposited in the British Museum. These are mostly basso-relievos and fragments of statuary which formerly adorned the Parthenon at Athens. The history of their acquisition, which in one form at least is well known to all readers of Childe Harold, may be shortly stated. About the time that Lord Elgin was appointed ambassador at Constantinople, it was suggested to him that the remains of Grecian art could be of essential service to artists in the different parts of the world, only by their being actually represented in correct drawings and casts. Impressed with the truth and importance of this suggestion, he communicated with the British government on the subject; but in consequence of the exciting military transactions in which the nation was engaged at the time, the matter was not proceeded with. Encouraged, however, by the favourable opinion and co-operation of Sir William Hamilton, Lord Elgin resolved to carry out his scheme at his own expense and risk. He accordingly engaged two architects, two modellers, and two painters, of whom one was Signor Lusieri, an artist of distinguished reputation in the service of the king of the Two Sicilies. When these persons reached Athens in the summer of 1800, they found that the Turks, instead of affording facilities, did everything to thwart the object which Lord Elgin had in view. After the expulsion of the French from Egypt, however, a favourable change speedily took place, and in 1801 warrants were issued by the Turkish government to the chief authorities of Athens in favour of Lord Elgin, in which it was stated, "that he might view, draw, and model the ancient temples of the idols and the sculptures upon them, and make excavations, and *take away any stones* that might appear interesting to him." As the Turks showed indifference about the preservation of the ancient sculptures, and indeed often wantonly destroyed them, Lord Elgin resolved to remove as many of them as his means and opportunities would allow, and he actually secured and brought to England a large number. In 1816 the collection was purchased for the nation, on the recommendation of a select committee of the house of commons, at a cost of £35,000. The latter part of the life of Lord Elgin was spent in private at his seat Broomhall, near Dunfermline, and he died at Paris in 1841.—J. B. J.

ELIAS, the name of three patriarchs of Jerusalem—

ELIAS I., who died in 518, occupied the patriarchate in 494–95, but was deposed by decree of the council of Sidon.

ELIAS II., who died in 797, was patriarch from 760, or perhaps an earlier date, till his death. He had two representatives at the council of Nicæa in 787.

ELIAS III., who addressed a letter to Charles le Gros in 881, a Latin translation of which is preserved in D'Achery's Spicilegium, died in 907.—J. S., G.

ELIAS LEVITA, the most distinguished Jewish rabbi of the fifteenth century. Considerable uncertainty exists respecting the date and place of his birth, but it appears probable that he was born of a family of German origin at Venice in 1472. He passed the greater part of his life in Rome and Venice, in both of which cities his unrivalled reputation as a teacher of Hebrew procured him the friendship of many celebrated men, who thought it an honour to be reckoned among his pupils. No modern works in the Hebrew language have been so widely studied or so generally admired as were those of Elias Levita in the century in which they first appeared. He was not only the first philologist and critic among the Hebrews of his time, but a poet of high mark, and a man of such excellence of judgment and character as never to lose one of the brilliant and varied friendships which his reputation gained him. The best account of his life is that which is obtained by piecing together the brief autobiographical notices contained in his works. He wrote several grammatical treatises, which, both in the original and in Munster's Latin translations, were extensively circulated; a work called "Masored Ammasored" which, both on account of its value as a repertory of biblical criticism, and as embodying the author's theory regarding the vowel points, the invention of which he referred to the sixth century, attracted much attention; a lexicon of Chaldee; a treatise on the Hebrew letters, and one on the accents, and various other works of a similar kind, highly valuable in their day. Elias died at Venice in 1549.—J. S., G.

ELICHMANN, Johann, a German orientalist, famous for his knowledge of Persian; in respect of which, according to Salmasius, who edited one of his works, he was unrivalled among European scholars. He was born in Silesia, and died at Leyden in 1639. He propounded a theory, or rather revived one long before advanced by Justus Lipsus, which went to show that the German and Persian languages had one common origin.—J. S., G.

*ELIE DE BEAUMONT, Jean-Baptiste-Armand-Louis-Leonce, a celebrated French geologist. He was youngest son of Jean-Baptiste-Jacques Elie de Beaumont, a noted writer on jurisprudence. His mother was authoress of anecdotes of the court and reign of Edward II., king of England. He was born at Calvado on the 25th of September, 1798. He received his early education at the Lycee Henri IV.; and, having received the first prize for mathematics and physics, he became a pupil of the ecole polytechnique. From hence he went to the school of mines, where, having remained two years, he began that series of studies and labours, which have made his name so widely known. In 1823, in company with M. Dufrenoy, he visited England and Scotland, for the purpose of making observations on the geology of the British islands. On their return they were employed in making a geological map of France. In 1829 he was appointed to deliver the course of lectures on geology at the school of mines; and in 1832 he was appointed professor of geology in the college of France. In 1833 he was appointed engineer-in-chief of mines in France, and was afterwards elected a member of the Academy of Berlin, of the Academy of Sciences in France, and of the Royal Society of London. In 1852 he was appointed by a presidential decree to a seat in the senate. On the death of Arago he was made secretary to the Academy of Sciences. His works and papers are very numerous. In 1850, according to Agassiz's Bibliography, they amounted in all to forty. One of his principal works is his treatise entitled "Theorie des Soulèvements et de la direction des chaines de montagnes." He also published his lectures on geology in three volumes in 1845. Many of his most important works and papers have been published in conjunction with Dufrenoy, his friend and collaborateur.—E. L.

ELIEZER Ben Hircan, surnamed the Great, a rabbi who is supposed to have lived in the latter half of the first century of our era, and at the commencement of the second, and who is still held in high esteem by the Jews as the author of one of their most ancient post-biblical books, the "Pirke rabbi Eliezer" (Chapters of rabbi Eliezer). Morin's conjecture respecting the date of this work, which he refers to the seventh century, seems altogether unfounded. Although related on the father's side to Gammaliel, Eliezer was thirty years of age before he was permitted to indulge his inclination towards the study of the law. Once introduced to that study, however, his progress was amazing. In point of reputation as a doctor in the law he was soon without a rival. He was on terms of intimacy with that Rabbi Joshua whom his own merit and the favour of Trajan rendered famous in the first century.—J. S., G.

ELIGIUS. See ELOI.

ELIO, FRANCISCO XAVIER, a Spanish general, born 4th March, 1769, at Pampelona, where his father was commandant. He entered the army at an early age, and, after having served in Africa, was sent in 1805 to Buenos Ayres, where he succeeded in compelling the British troops to retreat. Recalled in 1808 by a false despatch, purporting to emanate from the junta of Cadiz, Elio was for about two months in command of a division under General Blake, but was sent back as commander-in-chief to the province of Rio de la Plata in 1811. Here he had to struggle with a revolution already far advanced; he was besieged in Monte Video by General Rondeau, and in return he bombarded Buenos Ayres with terrible effect. The result was a treaty of peace, but within a month Elio was again besieged in Monte Video, whence he was released by General Vigodet. In 1812 he returned to Spain, and was intrusted with the command of the army of the island of Leon, near Cadiz, and afterwards with that of the army destined for Catalonia and Valencia, and fought with distinction against the French army. In the campaign of 1813, in conjunction with the English, he succeeded in driving from the frontier the army of Suchet, already beaten at Castalla and Ordal. On the restoration of Ferdinand VII., he became as active in his cause as he had been on the side of the cortes, and it was mainly in dependence on his support that the king ventured to violate the compact under which he had been restored. His administration in Valencia, of which province he was appointed captain-general, was vigorous, and many important local improvements were promoted by him. But his unflinching severity against the members of the revolutionary party, and his repression of all liberty of thought—proscribing even the works of Hume and Gibbon—weighed heavily on the people, and a conspiracy was formed in 1819 to assassinate him, and proclaim the constitution. The sanguinary punishment of this plot was disastrous to the fame of Elio; and when the insurrection of 1820 broke out, though he hastened to proclaim the constitution, he was seized at Valencia and forced to take refuge in the citadel. Though a court-martial refused to condemn him, he was not set at liberty, and on the 30th May, 1822, a body of artillery in the citadel mutinied, and proclaimed Elio their leader, though he had, it is said, concealed himself to escape the dangerous pre-eminence which they intended for him. The fury of the soldiers and of the populace was irrepressible; Elio was tried by court-martial, and suffered death by the garotte, September 7th, 1822, on the public promenade with which he himself had adorned the city of Valencia. His judges were excepted from the amnesty declared after the counter-revolution of 1823, and those who could be reached suffered death. Ferdinand VII. continued to the widow and children of Elio his pay as a general, and created his eldest son Marquis de la Fealtad.—F. M. W

ELIOT. See ELYOT.

ELIOT, JOHN, who has gained for himself the honourable designation of "the apostle of the Indians," was born in 1604 in England, but the particular place is unknown. He was educated at Cambridge, and distinguished himself both in classics and theology. Having embraced the religious principles of the puritans, he was compelled, along with many others, by the arbitrary measures of Charles I., to emigrate, and he arrived at Boston, New England, in 1631. He was soon after settled as pastor of a congregation at Roxbury, in the neighbourhood of Boston. Having acquired a knowledge of the Indian language, he went in October, 1646, along with a few friends, to a place some miles distant from his home, where he met a company of Indians by appointment, and delivered to them a discourse in which were comprehended the most important articles of natural and revealed religion. At that time, and on several other occasions when Mr. Eliot visited the Indians, they listened with much attention, and were apparently deeply affected by his statements. Encouraged by these auspicious circumstances, he applied to the general court of Massachusetts, and obtained a grant of land on which the Indians might build a town where they might live together, cultivate the arts of civilized life, and enjoy the benefits of religious instruction. In a short time several Indian towns arose; and in 1674 there were no fewer than fourteen of these settlements, to all of which Mr. Eliot extended his labours. He retained the pastoral charge of the congregation at Roxbury; but he made frequent journeys through Massachusetts, in the course of which he subjected himself to extraordinary toil and danger. Many of the chiefs were opposed to christianity, and the missionary was in consequence often in imminent peril; and as his way frequently lay through forests and swamps, he suffered much from fatigue and exposure. "I have not been dry, night nor day, from Tuesday to Saturday," says he in one of his letters, "but have travelled from place to place in that condition; and at night I pull off my boots, and wring my stockings, and put them on again, and so continue." In 1660 the Indians at Natick were formed into a church, and had the Lord's supper administered to them. Shortly after this Mr. Eliot published a translation of the New Testament—a work on which he had been long engaged; and about three years afterwards, there was printed a translation by him of the Old Testament. It is interesting to notice that this was the first bible printed in America. Mr. Eliot instituted schools, and trained schoolmasters for the Indian settlements; and besides translating several works on practical religion—for example, Baxter's Call to the Unconverted, and Shepard's Sound Believer—he prepared primers, catechisms, and a grammar. At the end of the Indian grammar he wrote, "Prayers and pains through faith in Jesus Christ will do anything." He died in 1690, in the eighty-sixth year of his age, closing a long life laboriously spent in the propagation of christianity, with these memorable words—"Welcome Joy." He was a man of earnest piety, humility, disinterestedness, and zeal.—J. B. J.

ELIOT, SIR JOHN, one of the most eminent English statesmen in the reign of Charles I., was born 20th April, 1590. He was descended from an ancient Devonshire family which settled at St. Germains in Cornwall early in the sixteenth century. He entered Exeter college, Oxford, in 1607, and continued there about three years. After leaving the university he went to one of the inns of court, with the view of obtaining some acquaintance with the common law of England, which was at that time considered a necessary accomplishment of a member of parliament. He then completed his education by a visit to the continent, where he became acquainted with young George Villiers, afterwards the notorious duke of Buckingham. It was no doubt in consequence of the intimacy which thus sprung up between them, that when Villiers was promoted to the office of lord high-admiral, Eliot was made vice-admiral of Devonshire, and soon after received the honour of knighthood. Towards the close of 1623 Sir John Eliot was returned member of parliament for the borough of Newport in Cornwall. He at once took a prominent part in the discussions of the parliament, and was received as a leader of the popular party. His ardent disposition, powerful eloquence, and close attention to business, soon rendered him one of the most formidable opponents of the court, and drew down upon him the indignation of the king and his unworthy favourite. Shortly after the death of James, a new parliament was summoned to meet in June, 1625, and Eliot was again returned for Newport. The commons insisted on redress of their grievances before granting supplies. They were therefore dissolved, and money was raised by other expedients. A new parliament was summoned in 1626, to which Eliot was returned by the county of Cornwall. A violent struggle immediately took place between the commons and the young king, and Sir John was once more found in the front ranks of the opposition. Buckingham was impeached mainly at his instigation, and he denounced the obnoxious favourite in a speech remarkable both for its daring invective and its powerful declamation. He had likened the duke to Sejanus, and the king, burning with rage, exclaimed—"He must, intend me for Tiberius;" and committed the plain-spoken patriot a close prisoner to the Tower; but he was obliged, in the course of a week, to sign a warrant for his release. The parliament was soon after dissolved; and money was raised by a general forced loan. Like his friend Hampden, Eliot refused to lend a farthing, and was in consequence committed to prison. Charles was compelled to summon a new parliament, and Sir John, with the other patriots who had refused to comply with the illegal demands of the king, was set at liberty, and was again triumphantly returned for Cornwall. The parliament met in 1628, and prevailed on Charles, after many delays and equivocations, to give, in return for five subsidies, his assent to the famous Petition of Right. But after the parliament was prorogued, the king, in shameless violation of his solemn engagement, continued to raise tonnage and poundage, and in various other ways to infringe upon the rights of the people. When the parliament again met in 1629, the commons took into serious consideration these

arbitrary proceedings, and on the 2nd of March Sir John Eliot proposed a remonstrance against unconstitutional impositions. The speaker said the king had forbidden him to put such a question to the vote. A violent outburst of feeling took place. The door was locked, the speaker was held down in his chair by main force, while Holles read Eliot's motion and declared it carried amid the loudest acclamations. The house then adjourned, and was immediately dissolved by the king. Two days after, Sir John Eliot and several other leading patriots were committed to prison. His fellow-prisoners one after the other made their submission and obtained their release; but Eliot refused to purchase his liberty by recognizing the lawfulness of the authority which had imprisoned him. He was ultimately committed to the Tower, and treated with great harshness. His health broke down under the severity of his confinement, and his friends used every effort to obtain his release, but without effect. The king was inexorable, and at length, after an imprisonment of four years, the indomitable patriot breathed his last on the 27th of November, 1632, and was buried in the Tower church; Charles having with mean and despicable cruelty refused the petition of his son to be permitted to carry the body of his father into Cornwall. Sir John Eliot was one of the ablest and best of the patriotic band who at this crisis stood up in defence of their country's rights. His eloquence was of a very high order, and he exhibited a rare capacity for the office of a popular leader. His temperament was somewhat ardent and impetuous; but his integrity was unimpeachable and his life blameless. He solaced his last imprisonment by the composition of a philosophical treatise, entitled "The Monarchy of Man," which contains specimens of thought and style worthy of the best prose writers of that age.—J. T.

ELIPANDUS, Archbishop of Toledo, a divine belonging to the eighth century. He was a haughty, passionate man, easily led away by dogmatic zeal. In the disputes respecting *adoptionism*, he and his preceptor Felix were the prominent persons on one side. This term which has given rise to a whole system, seems to have been employed by Elipand and Felix to denote that Christ was the son of God in his human nature only by adoption and, consequently, that there could be no proper bond of union between his divine and human attributes. Elipandus lived under the protection of the Saracens, and therefore escaped the fate of Felix, who died in exile on account of his supposed heresy.—S. D.

ELISAEUS (Eghische), the historian of Armenia, was born at about the commencement of the fifth century, and died in 480. The illustrious teachers under whose care he passed his youth, St. Isaac and St. Mesrob, sent him to study the science and literature of the Greeks at Athens, Alexandria, and Constantinople. On his return to his native country he was raised to episcopal rank in the province of Ararat, and in 459 figured at the national council of Artachad. As was to be anticipated from a churchman who had been obliged to seek his own teachers in foreign countries, Elisæus anxiously laboured to increase the number and the efficiency of the public schools; and in this matter his exertions were attended with remarkable success. Perhaps, however, his best service to the cause of education was the publication of his "History of the war of Vartan and of the Armenians"—a work equally commendable for the exactitude of its details, and the elegance of its style. This work has been frequently reprinted; the edition published at Venice in 1823 being considered the best. It has been translated into English, French, and Italian. The period of Armenian history which it embraces, 439–63, was the memorable one of the persecution of the christians by the Persians, who sought to impose upon Armenia the faith of Zoroaster.—J. S., G.

ELITOS. See Elyot.

ELIZABETH, Queen of England as consort of Henry VII., was the daughter of Edward IV. by his queen Elizabeth Woodville. She was born, according to the inscription on her tomb in Westminster abbey, on the 11th of February, 1466. After the death of her brothers, who were murdered in the Tower by order of Richard III., she was the heiress of the rights of the house of York, and it was this circumstance that led those opposed to Richard to offer the crown to Henry Tudor of the house of Lancaster, on condition that he would espouse the Princess Elizabeth. The marriage was solemnized on the 18th of January, 1486. Elizabeth died in 1503, a few days after having given birth to a daughter—her eighth child. Through one of her children, namely, the Princess Margaret who was married to the king of Scotland, came, after the lapse of a century, the union of the Scottish and English crowns, with its important political results.—J. B. J.

ELIZABETH, Queen of England, the daughter of Henry VIII., by his queen, Anne Boleyn, was born at Greenwich on the 7th of September, 1533. Elizabeth was not three years old when a convocation of peers, assembled in the Tower, declared her mother guilty of adultery and incest. The sentence was, "that she should be burnt or beheaded," as should please the king. An act was passed which declared both Mary and Elizabeth illegitimate. The birth of a son by Jane Seymour, seemed to fix the succession in that direction. But, before the death of Henry, it was provided by statute, that, in the failure of issue from Prince Edward, Mary should be accounted as first in succession, and Elizabeth next. In virtue of this enactment, on the death of Edward VI., Mary became queen. Elizabeth was now in the twentieth year of her age. By this time she had shown that her religious leanings were on the side of protestantism; that her capacity was much above the ordinary standard; and that she had imbibed a sincere love of letters. Her contemporaries describe her as a person "of a modest gravity, excellent wit, royal soul, happy memory, and indefatigably given to the study of learning, insomuch as before she was seventeen years of age she understood well the Latin, French, and Italian tongues, and had an indifferent knowledge of Greek. Neither did she neglect music, so far as became a princess, being able to sing sweetly and play handsomely on the lute. With Roger Ascham, who was her tutor, she read over Melancthon's Commonplaces, all Tully, a great part of the histories of Titus Livius, certain select orations of Isocrates (whereof two she turned into Latin), Sophocles' Tragedies, and the New Testament in Greek, by which means she framed her tongue to a pure and elegant way of speaking, and informed her mind with apt documents and instructions; daily applying herself to the study of good letters, not for pomp and ostentation, but in order to use in her life and the practice of virtue; insomuch as she was a kind of miracle and admiration for her learning among the princes of her times."

On the death of Edward VI., Dudley, earl of Northumberland, took exception to the title both of Mary and Elizabeth, and urged the claims of Lady Jane Grey, to whom he had married his son, and who was granddaughter to the second sister of Henry VIII. Northumberland would have induced Elizabeth to resign her pretensions to the succession, on condition of receiving a large pecuniary equivalent. But Elizabeth recognized the right of Mary to the throne, and when her sister came to London, demonstrated her loyalty by going thither to meet her at the head of five hundred horsemen. The Reformation was now checked. Much of the ground that had been recently gained was retraced. But it was not until the second year after her accession, nor until the new distributions of ecclesiastical property which had recently taken place were secured against disturbance, that Mary and her coadjutor, Cardinal Pole, succeeded in restoring the papal authority in England. Wyatt's insurrection came as a reaction against these proceedings. In the new council there were men who were intent on disposing of Elizabeth in some way or other; her known sympathy with protestantism being viewed as rendering all the changes in favour of Romanism insecure. But the majority, and the queen herself, were said to have been averse to the use of foul means for the accomplishment of that object. Wyatt's insurrection, however, gave the enemies of Elizabeth a pretext for subjecting her to close examination, and to much severe treatment. On the first news of this conspiracy, Mary called upon her sister to leave her residence at Ashbridge, and to come forthwith to court. Elizabeth was ill, and pleaded her inability. But certain members of the privy council were sent to insure her removal and safe custody. These gentlemen presented themselves at her bedside after ten o'clock at night, and insisted on her leaving that place in a litter the next morning. They lodged her in the Tower. Her imprisonment there and at Woodstock extended over nearly two years, and beyond that time she was under guard even in her own house—scarcely any one in whom she could confide being allowed to be near her. Had it been possible to convict Elizabeth of being privy to the Wyatt conspiracy, she would have been so convicted; and it is easy to see what the issue would have been. It was now insisted that she should conform to the Romish worship; and, under the influence of the reasoning or of the threats of Pole, she consented so to do. But neither the cardinal, nor the

queen, nor the party adhering to them, placed any confidence in the compliance thus extorted. Had the question concerning the life of Elizabeth been simply a domestic question, she would probably have ceased to be a ground of apprehension to the party in ascendancy. But happily there was a phase of international policy with which her fate had become associated. "The English Romanists wished she were away. But this grated on the ears of Philip, Queen Mary's husband, and the Spaniards, who were more favourable to the Lady Elizabeth, not so much from pitying the condition of the afflicted maiden princess, as from regarding their own interest; for they foresaw that if once the Lady Elizabeth were made away, the kingdom of England, Ireland, and Scotland, might, by Mary Queen of Scots, next heir to the crown of England, and already espoused to the dauphin of France, be united to the French sceptre, than which nothing could be more dreadful to the Spanish grandeur, then in continual wars with the French." All other expedients failing, an attempt was made to send the obnoxious princess into exile by marrying her to the duke of Savoy. But this Elizabeth resisted strongly, though Mary never forgave her for so doing. The fall of Calais, and the conduct of her husband, contributed to shorten the reign of Mary Tudor. On her decease in 1558 Elizabeth became her successor.

Elizabeth was nearly twenty-five years of age on coming to the throne. Not the least valuable part of her education had consisted in the adversities through which she had passed. Her first council consisted of twenty-one members—fourteen of whom were Romanists, who had been in office under the late queen; the other seven were protestants who had no place in the former government. Of this latter number was William Cecil, the future Lord Burghley, and Sir Nicholas Bacon, the father of the great Lord Bacon. Of the ministers of Elizabeth generally, Bishop Aylmer says—"She picked out such counsellors to serve her, as were neither of common wit nor common experience; of whom some by travel in strange countries, some by learning, some by practice and like authority in other rulers' days, some by affliction either one way or other, for their gifts and graces which they had received at God's hand—were men meet to be called to such rooms." As Elizabeth was determined to restore the reformed religion, it became her to mould her council as soon as possible according to this conception. One feature in Elizabeth's policy in this respect is observable—her ministers were not ecclesiastics. Her trusted men were all laymen. In English history everything in the civil, as well as in the ecclesiastical administration, had long been in the hands of the great churchmen. The lord-chancellor especially had always been a man of that order. The first attempt to innovate on this usage was made by the national party, as opposed to the priest party in the time of Edward III., when the leaders of the movement were John Wycliffe and John of Gaunt. But the reaction of the government in favour of the church on the accession of Henry IV. impeded that course of events. The ministers of Henry VII. were chiefly ecclesiastics —men eminently conservative, and without one really English idea in their heads, either as to the authority of parliaments or the liberty of the subject. The cabinet of Henry VIII. on the fall of Wolsey consisted, with but one exception, of laymen. In that fact there was a sign of the times. Sir Thomas More was the first lay chancellor. Elizabeth was to carry out the better part of her father's policy with better temper, with greater thoroughness, greater wisdom, and greater success. Her Cecils, Bacons, and Walsinghams were not men indifferent to religion, but grave men, prepared, in common with their mistress, to restrict the action of the ministers of religion to its proper sphere.

But the contemplated measures of the queen, so full of change, were adopted with reservation and caution. Philip lost no time in seeking the hand of Elizabeth, in the hope of perpetuating the existing friendly relations between England and Spain, and of still using this country against France. Elizabeth entertained this proposal long enough to ascertain the feelings of her subjects in relation to it, and to mature her own plans.

The new queen had to remember that she was not at peace with France, and that in carrying out her policy, the probable effect would be a loud explosion of the thunder of the Vatican, hostility on the part of Spain, the Netherlands, and Scotland, and a large amount of disaffection among her own subjects, both in England and Ireland. For the reform of religion necessarily involved, according to the custom of the times, the introduction of new tests, and the displacement of a large number of persons from important civil and ecclesiastical offices. All such persons were to be watched as parties disposed to encourage disturbance.

But the die was cast. The liturgy, as revised under Edward VI., was revised anew by a committee of prelates and eminent laymen. The Lord's Prayer, the Ten Commandments, the Creed, the Litany, and the Epistles and Gospels, were to be read in the mother tongue. Other matters were to remain as they had been until parliament should assemble, when the affairs of the English church for the future should be duly considered and determined. In the meanwhile, there was to be no preaching on controversial subjects, and the queen continued to conform to the ritual of the Romish church, in many things which the more advanced protestants had learnt to denounce as superstitious. The lord-keeper, Sir Nicholas Bacon, in his address to the first parliament under Elizabeth, indicated very clearly the course which the queen was desirous of taking, and from which, in fact, she was not to be moved. "She earnestly requires you," said the speaker, "to spare no pains for establishing that which, after your utmost inquiry, shall be judged most serviceable; that in managing this debate, no considerations of power, interest, or pleasure, or contest for victory, may prevail amongst you. To this purpose her majesty expects that you will decline squabbling, heat of disputation, and scholastic inquiry; that no party language, no terms of reproach, no provoking distinctions, be kept up in the kingdom; that the names of heretic, schismatic, papist, and such like, be laid aside and forgotten; that, on the one hand, there must be a guard against unlawful worship and superstition; and, on the other, things must not be left under such a loose regulation as to occasion indifferency in religion, a contempt of holy things."

The effect of pursuing the middle course thus marked out was, that the Church of England was established on a basis which, while it insured to her the bulk and strength of the nation, left her exposed to a formidable antagonism on her right and left; on the one hand from a diminishing body of Romanists, who were slow to believe that the day of their power in England had passed for ever; and, on the other hand, from an ever-increasing body of advanced protestants, who, from their insisting on a more thorough purification of the church from the ideas and customs which had grown up with the papacy, were to become known under the name of puritans. The ecclesiastical history of England under Elizabeth consists in the history of the struggle between these three parties. The queen at the head of the Anglicans held the balance between them. She required all ecclesiastical persons, all judges, magistrates, mayors, and public officers, to take the oath of allegiance and supremacy, and all persons whatsoever to be so far conformists, as to attend their parish church on the Lord's day. She at the same time prohibited the slightest innovation, under any plea of greater light or liberty, upon the scheme of doctrine, discipline, and worship which had been set forth by authority. There was to be no divided allegiance in the case of papist or puritan. The plea from her sovereignty to the sovereignty supposed to belong to the pope, and from her judgments to the right supposed to belong to private judgment, were alike repudiated. Even on religious questions, the authority of the state was ultimate; and, if not infallible, it ought to have been so from the position assigned to it.

It was of great importance to the future power of Elizabeth, that the first ten or eleven years of her reign were years of comparative tranquillity. Heavy as were the clouds which seemed to hang on all parts of the horizon at her accession, they rolled away without a storm. Since the origin of the rupture between Henry VIII. and the papal see, such had been the confusions of opinion and the conflicts of parties, that the block, the gallows, and the stake had been in frightful requisition, and the darkness in this respect had become the blackness of darkness under Mary When the crown passed to Elizabeth, men began to breathe again. The sun seemed to shine once more. The people became growingly attached to the sway of their maiden queen, whose influence they felt to be upon the whole so benignant. England, in this interval, became settled and strong, and capable of taking the place which Providence had assigned to her as the head of the great protestant interest.

On the continent, the great division which was ultimately to take place between Romanists and protestants was in process. The protestantism of Geneva made a much greater progress in France than the character of the people, or the nature of the

government, had rendered probable. But the governing power in France was not to be on the side of the reformed faith. Francis I., though he had once threatened to separate his dominions from the papacy, and to set up an independent patriarchate, lived to commit himself, for purely political reasons, to atrocious schemes of persecution. His son, Henry II., followed his example. His grandson, Francis II., continued the same policy. In the train of these tendencies came the reign of Charles IX. and the Bartholomew massacre. On the other hand, the Spanish Netherlands threw off the yoke of Philip, and declared themselves protestants. The foreign policy of Elizabeth was to assist these struggling communities by influence, by counsel, by treasure, and by other means, according to circumstances. The same course was taken towards Scotland. The reformers in that country found a wise and steady ally in the English queen.

How far this policy was the result of a true sympathy with the free spirit of protestantism; and how far it sprang from knowing that the enemies of her crown, intent upon wresting it from her under any pretext, were the enemies of protestantism—are questions we cannot answer. But that the latter feeling had much to do with it, can hardly be doubted. Elizabeth's great danger in this form came from Mary Queen of Scots. Mary was descended from Margaret, queen of Scotland, eldest sister to Henry VIII. From five years old she was resident in France, where she became the wife of Francis II. The father of Francis, Henry II., had insisted from the time of Mary Tudor's decease, that Mary of Scotland had a better claim to the throne of England than Elizabeth; and, on all public occasions, Mary and Francis assumed the arms of England along with those of France. But Mary soon became a widow. Ceasing to be queen in France, she returned to Scotland, where she was entitled to that rank. But in Scotland she found herself exposed to the resolute temper and proceedings of the reformers. Her marriage with Darnley, and then with Bothwell who had murdered him, led to her imprisonment by her subjects; and her escape from her prison ended in the defeat of her followers at Langside, and placed her as a captive in the hands of Elizabeth. This happened in 1568; and during the next eighteen years the Scottish queen was the centre, consciously or unconsciously, of a succession of conspiracies, intended to secure her liberation and her elevation to the throne of Elizabeth.

In 1571, Pius V. in his communications with Charles IX. and the court of France, urged by every influence within his power the utter extermination of the protestants of that kingdom. His holiness was at the same time most earnestly engaged in stimulating a formidable conspiracy in Great Britain and Ireland against Elizabeth, and in favour of the queen of Scots. He issued a bull which denounced the queen of England as a depraved woman, deprived her of the rights of sovereignty, absolved her subjects from their allegiance, and pronounced all persons who should abet her power excommunicated. Pius, according to the report of one of his warm friends and admirers, thinking on the one hand to succour and liberate the Scottish queen, and on the other to restore the catholic faith in England, and, at some moment, to take off Elizabeth—that foul source of so many evils—deputed parties in this kingdom to give him an account of the proceedings of the heretics and of the catholics, and to encourage the latter in efforts to replace their worship in this country. Ridolfi, an Italian agent, disguised as a merchant, pursued his machinations so effectually in England, that the greatest part of the nobles entered into a confederacy, and chose the duke of Norfolk for their leader, to whom they promised the queen of Scots in marriage. It is certain that Mary was privy to these proceedings, was a party to them, and was prepared to become the wife of Norfolk if the conspiracy should prove successful. During many years the lives of Elizabeth and her ministers could not be said to be safe for an hour. Jesuit emissaries filled the land with their machinations. But the life so precious to England and to protestant Christendom was not to be shortened by their means. Mary, who had been so evidently a party to the great conspiracy of 1572, was as clearly implicated in the Babington conspiracy of 1586. Her life, justly or unjustly, was the forfeiture of this last experiment.

The national apprehension, lest the Scottish queen should succeed Elizabeth, and the horrors which had marked the reign of the first Mary should be renewed under a second, had scarcely subsided, when rumours came of hostile preparations in Spain, and England had to put herself in order, to deal with the memorable Spanish armada. For three years past, Spain had been employed in giving vastness and the highest possible efficiency to this armament. No such force had been brought together against England since the day on which William the Norman embarked at the mouth of the Dive to effect his landing at Pevensey. But this second grand scheme of conquest was not to be successful. The heart of the English nation was sound and loyal. The skill and courage of British seamen were favoured by a merciful Providence. Caution, stratagem, and bravery combined to send confusion and disaster into the most compact forces of the enemy, and the elements completed what had been thus commenced. The corpses of the foe only were seen upon our shores. Not a man was allowed to pollute the soil with his footprint. It was left to a shattered remnant of that great navy to pursue their flight homewards, there to tell the tale of losses never to be repaired, and of a shame never to be forgotten.

The later years of the reign of Queen Elizabeth, in common with the earlier, were years of tranquillity. Her enemies, for more than a generation past, had done their worst, and had failed. Her position among the sovereigns in English history is prominent and commanding. Mary was the first female who had wielded the sceptre of this country, and her sister was to supply a model of female supremacy which it would be hard for another of her sex to surpass. The person of Elizabeth was stately and commanding. Her features, if not handsome, possessed attraction, as bespeaking intelligence and other high qualities. Her manner on public occasions was dignified and queenly, though she could sometimes blend the familiar and the playful even with state ceremonies. Her temper was at times high, haughty, and resentful, but it rarely became such without a reason. Though a woman, she had to rule a great nation, to rule it alone, and she seemed disposed to make it felt that her hand was strong—equal to that high function. She was many times solicited to marry, and her subjects, looking to the probabilities of the future, might well be desirous to see her take that step. But she was to die the "virgin queen." Nevertheless, her woman's heart found its charms in the society of the other sex. Men of rank and accomplishments were always about her, and such as were in her favour were allowed to address her in language of admiration, such as discreet lovers are wont to address to their mistresses. This foible of womanhood has been costly to her reputation. Her Romanist calumniators have founded all kinds of foul charges or insinuations upon it. No protestant of intelligence and candour attaches the slightest weight to these; but among catholics, especially on the continent, they have been widely credited. The traducers have followed her even to her last hours, and have made these such as they wished them to have been, or imagined they should have been. Her literary tastes, which she had cultivated amidst the troubles of her early life, were not abandoned when her thoughts became occupied with the rule of a kingdom. She never ceased to take pleasure in reading "the best and wisest histories." When beyond middle life she made translations from Boethius, Sallust, Horace, and Tacitus. When sixty-five years of age she translated some of Plutarch's Lives into English. Of course her example greatly influenced the literature of her age. A Polish ambassador, addressing her in Latin, used expressions which excited her displeasure, and Elizabeth extemporized a reply in the same language, rebuking him for his fault. Like her father, Elizabeth was vain of the loyalty of her subjects. She had a sound English heart, and was proud in the feeling that her throne was made stable by the affections of such hearts. This feeling, though it did not prevent some appearances of harshness in her administration, did much to check tendencies of that nature. The position taken by the Anglican church after the accession of Elizabeth, a position so much more mediæval and erastian than had been retained by the protestant churches on the continent, rendered it inevitable that there should be a grand schism ere long among English protestants—the schism which separated between Anglicans and puritans, and which has raged on with such fluctuating results from that day to the present. The English church is substantially what she was as moulded by Elizabeth, but the English nation has not been thus stationary.

Elizabeth could school her house of commons upon occasion, as she could school everybody else; but, on the whole, she was on good terms with her parliaments. Her habits were economical, and her wise ministers encouraged her disposition not to make any demand on the resources of her people that should not

be felt to be reasonable. During the nearly half century of her reign, she never called for a single "benevolence." Only in two instances did she obtain a voluntary loan, and both were obtained under special circumstances, and were honourably repaid. To avoid such applications to her people, Elizabeth was known to give twelve and even fifteen per cent. for loans on her own responsibility. It was, indeed, a misfortune in the case of Elizabeth, as in the case of Henry VIII., that the life of the sovereign, and the stability of the throne as so occupied, were felt to be of such moment, that the wisest and most patriotic men were prepared to submit to much arbitrary action on the part of the crown, rather than set the dangerous example of resistance. That Elizabeth did not stretch her prerogative much further is greatly to her honour, for, had she done so, the best part of the nation would have borne it rather than take any course that might have endangered her authority. But what the English constitution was, in the judgment of sober Englishmen in the time of Elizabeth, we hear from the language of one of Elizabeth's bishops. "The regiment of England," says Aylmer, "is not a mere monarchy, as some for lack of consideration think, nor a mere oligarchy, nor democratie, but a mixed rule of all these—*wherein each one of these have, or should have, like authority.* The image whereof, and not the image but the thing indeed, is to be seen in the parliament house: wherein ye shall find these three estates, the king or queen, which represents the monarchy; the nobleman, which be the aristocratie; and the burgesses and knights the democratie. If the parliament use their privileges, the king can ordain nothing without them; if he do, it is his fault in usurping it, and their folly in permitting it." The good bishop adds, that on this ground, the men who, "in King Henry's days would not grant him that proclamations should have the force of a statute, were good fathers of the country, and worthy of commendation in defending their liberty.

The following passage from Castelnau, the French ambassador, who knew Elizabeth and England well, may be accepted as an impartial testimony to her character and reign:—"She has prospered in all her affairs, and continues to do so. Not from possessing great wealth, or from granting large donations, for she has always been a great economist, but without exacting from her subjects in the manner of her predecessors. Her great desire has been the repose of her people. Hence the nation has become exceedingly rich during her reign. But however unusual her ability, she has never undertaken great affairs on her own judgment, but has always conferred with her council. Careful to keep out of wars, she has thrown them upon her neighbours rather than drawn them upon herself. She has been taxed with avarice, but unjustly, and because she has refused to be free in her gifts. She discharged all the debts of her predecessors, put her own finances into good order, and amassed great riches without imposing any new tax upon her people. She has reigned eight years together without asking for a single subsidy, though her predecessors required one every three years; and in 1570, when her subjects offered her money, she thanked them, but declined it, and assured them that no levy of that kind should ever be made on them, except as the necessity of the state might demand it." Among the weaknesses of her later years we must reckon the favour shown to the earl of Leicester, and one of her latest sorrows was for the death of the earl of Essex. Elizabeth died on the 24th of March, 1603.—R. V.

ELIZABETH, Queen of Charles Robert of Hungary, was born in 1301. Her brother Casimir, subsequently king of Poland, having seduced Clara Zach, one of her maids of honour, the infuriated father of the victim, Count Felician, rushed upon the queen, and wounded her in the presence of the king in 1330. The savage revenge taken by Charles Robert on the family of Zach is one of the darkest spots in the history of Hungary. Elizabeth's son, King Louis of Hungary, having been elected king of Poland in 1370, she was sent by him to Cracow as regent. In order to establish the succession of the royal house of Hungary, Elizabeth allowed great political liberties to the Polish aristocracy. The historians trace, therefore, the beginning of Polish constitutional life to her weak and turbulent administration. She died in 1381 at the ripe age of eighty.—F. P., L.

ELIZABETH, sister of Louis XVI., daughter of Louis the dauphin of France and Marie Josephine de Saxe, was born in 1764. Her education was intrusted to the countess de Marsan, who seems to have shown herself well worthy of the charge. A country life, and a tranquil retirement spent among friends and books, formed the highest ambition of Madame Elizabeth; and this lot she enjoyed for some years at her villa of Montreuil previous to the outbreak of the Revolution. When the storm broke upon the heads of the royal family, Elizabeth met it piously but firmly, like a true daughter of France. She early saw through the whole weakness and irresolution of the king's character, and thence divined the hopelessness of the royal cause. After the return from the flight to Varennes, she wrote to a friend that all was lost. Yet, having resolved to cast in her lot with that of those she loved, she resisted all the persuasions of Louis to take refuge with her sister Clotilde at the court of Turin. In 1792 she was, with the king and queen, imprisoned in the Temple, and had to endure the agony of seeing each of them, in turn, led forth to execution. In May, 1794, she was brought before the revolutionary tribunal on the charge of keeping up a treasonable correspondence with her exiled brothers. She was condemned to the guillotine, and the sentence was executed the same day.—T. A.

ELIZABETH OF AUSTRIA, daughter of the Emperor Maximilian II., was born 5th June, 1554, and married November 26, 1570, to Charles IX., king of France. Her goodness and beauty were alike conspicuous. The queen-mother, Catherine de Medicis, treated her with cruel indifference. Such was the influence of that clever and bad woman over her son, that Elizabeth was not allowed to take any part in public events. During the night of the massacre of St. Bartholomew, she was kept ignorant of the slaughter which was destroying so many of her best subjects, lest she should remonstrate with the weak-minded king. Her household occupied her chief attention. During her husband's indisposition she attended on him personally, praying for his recovery when she was not so employed. His respect for her was equal to his affection, and he boasted that he had the most gentle and patient, discreet and virtuous wife, not only in France, but the world. Elizabeth ranks among royal authoresses. She wrote a book on the Word of God, and another on the principal events that occurred during her residence in France. Retiring to Vienna, the home of her family, after the death of the French king, she died at the age of thirty-eight, in 1592, in the convent of St. Clair, which she had herself founded. She had only one child, a daughter, who died in infancy.—T. J.

ELIZABETH OF BOHEMIA, daughter of Elizabeth Stewart, princess palatine and queen of Bohemia, was born in 1618. From an early age she manifested a peculiar fondness and aptitude for study, and attained to great proficiency both in science and in the languages. She became a pupil of the celebrated Descartes, whom she induced to take up his residence at Leyden for that purpose. He gave her instructions both in the most abstruse problems of geometry and the most profound metaphysical speculations. He dedicated to her his Principia, and declared that she was the only person he had met with who thoroughly understood his works. Her hand was sought by Wladislas IV., king of Poland; but she declined the offer, in order that she might devote herself wholly to study. She ultimately retired to the Lutheran abbey of Hervorden, where she gathered around her a number of literary persons of both sexes, Roman catholics as well as protestants, who were united by the common tie of the love of letters. This remarkable woman died there in 1680.—J. T.

ELIZABETH OF THURINGIA, Saint, daughter of King Andreas II. of Hungary, was born in 1207; betrothed in 1211 to Louis the son of Hermann, landgrave of Thuringia; was brought up at the court of her future father-in-law, the great protector of poetry. She became renowned all over Germany by her devout care for the sick and her boundless liberality to the poor. After the death of the landgrave, her husband, in 1227, she was persecuted by his brother, Henry Raspe, who, however, soon reinstated her in her rights. She lived henceforth at Marburg under the direction of her confessor, the Dominican Conrad of Strasburg, who, under her protection, tried to introduce the inquisition in Germany. Elizabeth died in 1231, and was canonized in 1235.—F. P., L.

ELIZABETH OF VALOIS, daughter of Henry II. of France, was betrothed to the ill-fated Don Carlos, son of Philip II. of Spain. But shortly after the death of Mary of England, Philip's first wife, Elizabeth became the wife of the king himself. The loss of his affianced bride—a woman possessed of the noblest qualities—was one source of those dissensions between

the prince and his father, which terminated only with the mysterious death of the former in 1568. After Elizabeth's death, Philip married another princess who had been betrothed to his son, the Archduchess Ann of Austria.—F. M. W.

ELIZABETH ALEXIEONA, Empress of Russia, and daughter of the grand duke of Baden, was born January 24, 1779. In 1793 she was sent for by Catherine, grandmother of Alexander, to St. Petersburg. Having entered the Greek church, she changed her name of Louisa Maria Augusta to that of Elizabeth Alexieona, and was married to Alexander in October of the same year. Amiable and benevolent, she gave away all her income to the poor, except ten thousand roubles. She had two daughters who died young. She founded an institution for the education of orphans. Graceful in person, at the same time she possessed much firmness, which she displayed during the French invasion of Russia in 1812. Having been advised by her physicians to try a warmer climate, she went to Taganrog in the south of Russia. She felt herself dying; but wishing to see once more her mother-in-law, she set out to meet her, and expired on the road at the village of Beleff, May 4–16, 1826.—T. J.

ELIZABETH-CHRISTINA OF BRUNSWICK-BEVERN, Queen of Prussia, daughter of Ferdinand-Albert, duke of Brunswick-Wolfenbüttel, and wife of Frederick the Great, was born in 1715. She was married to Frederick in 1732, while he was crown-prince; but as the alliance was forced upon Frederick by his father, he ultimately lived separate from her. Though she was not possessed of either beauty or talent in a great degree, her amiable and benevolent character secured for her the esteem and affection of her people, and Frederick always professed to entertain the greatest respect for her virtues. He visited her regularly once a year, and at his death he ordered that she should receive annually fifty thousand crowns, half of which she is said to have devoted to charitable purposes. She died in 1797.—D. M.

ELIZABETH FARNESE, born in 1692, daughter of the then reigning duke of Parma, became the wife of Philip V. of Spain, shortly after the death of his first queen, Maria Louisa, in 1714. The marriage was brought about by the influence of Cardinal Alberoni, and of the Princess Orsini, the governess of the king's children. Elizabeth immediately found means to rid herself of the latter, perhaps with the willing consent of the king, over whose weak mind she gained a complete ascendancy, seldom leaving him for more than a few minutes in the day. The great objects of this ambitious woman seem to have been to obtain the reversion of the French crown, which Philip had solemnly renounced, and to gain for her son an independent sovereignty in Italy. In the countless intrigues undertaken with this object, she found an able coadjutor in Alberoni; whom, however, she abandoned to his fate when he incurred the king's displeasure. Elizabeth shared her husband's seclusion at San Ildefonso, when in 1724 he abdicated in favour of his son Louis. When, on the death of the latter, eight months afterwards, Philip resumed his authority, the queen became virtually regent of the kingdom during the long illnesses of the king. At his death in 1746 she retired into obscurity, being unwilling to repair to the court of her son, the king of the Two Sicilies.—F. M. W.

ELIZABETH PETROWNA, Empress of Russia, was born 5th September, 1709. She was the daughter of Peter the Great and Catherine I. Their successor was Peter II., and on his death the crown was conferred upon Anne, duchess of Courland and niece of Peter the Great, though her eldest sister was still alive. Anne died in 1740, and by her will Ivan the son of her niece Anne, duchess of Brunswick, succeeded to the throne. Biron, the favourite of the late empress, was appointed guardian of the young czar, who was only two years old; but on his arrest and banishment Anne caused herself to be proclaimed regent during the minority of her son. Her administration, however, and that of her husband was extremely unpopular amongst the Russians, and was distasteful to the other powers of Europe. Meanwhile the Princess Elizabeth was living at court, apparently without taking any interest in public affairs. A negotiation for her marriage with Louis XV. of France had taken place during the lifetime of her father, and after his death her hand was sought by Charles Augustus, duke of Schleswig-Holstein, and by the margrave of Anspach, but their offers were not accepted. Her physician and favourite, a German named Lestocq, urged her to assert her claim to the throne, but she was deterred, partly by superstition, partly by her fears, until the suspicions of the regent were aroused, and Lestocq induced Elizabeth to believe that her choice lay between a crown and the scaffold. The marquis de la Chetardie, the French ambassador, favoured the intrigue, and furnished the money necessary to gain over the royal guards. Elizabeth was at length induced to make the long meditated attempt, and on the night of the 6th of December, 1741, attended by Lestocq and Woronzoff, the only Russian of distinction who favoured her claims, she entered the barracks of the Preobrajenski guards, made them a rousing address, and promised, if they would give her their support, that she would expel the foreigners who now usurped the highest and most lucrative posts. Only a single company declared in her favour; but, having received their oaths of fidelity, she immediately proceeded to the palace, and made prisoners of the regent, her husband, and their son. This unhappy family was banished to an island at the mouth of the Dvina, in the White Sea, where the princess Anne died of childbed in 1747. Her husband survived till 1755, and at last ended his miserable career in prison. The new empress, having thus quietly obtained possession of her father's throne, occupied herself with annulling the measures adopted during the regency, and re-establishing the institutions which the Czar Peter had originated. She brought to trial the Counts Osterman, Munnich, and other distinguished foreigners, confiscated their possessions, and banished them to Siberia. She carried on for some time a war with Sweden, which was terminated by the peace of Abo. She was induced by the persuasion of her favourites, combined with her indignation at some sarcastic remarks of Frederick the Great of Prussia respecting her personal appearance, to take part in the war against that monarch, which was virtually brought to a close by her death, and thus saved him from imminent peril. Elizabeth was indolent, extremely licentious, and at the same time superstitious. She was for the most part governed by her favourites; but she was, notwithstanding, beloved by her subjects, who gave her the name of the Clement. She founded the university of Moscow, and the academy of fine arts at St. Petersburg. She died in 1761, and was succeeded by her nephew, Peter III.—J. T.

ELIZABETH STEWART, Princess palatine and Queen of Bohemia, was the eldest daughter of James I. of England, and was born in 1596. She was married in 1613 to Frederick, then elector palatine. In 1619 the states of Bohemia, having taken up arms in defence of the protestant religion, made an offer of their crown to Frederick, who unfortunately for himself hastily accepted the offer (counting probably upon the assistance of his father-in-law), without considering his inability to resist the united power of the emperor and of the Roman catholics in Bohemia. This rash step was taken by the urgent advice of his princess, who is said to have declared that she would rather live on bread at the table of a king, than enjoy the greatest luxury at that of an elector. Frederick accordingly hastened with his family to Prague, and was crowned on the 4th of November, 1619. His possession of the crown, however, was of very short duration. He was defeated by the imperialists and the Spaniards in the decisive battle of Prague, 8th November, 1620, and was deprived, not only of Bohemia, but of his hereditary possessions. He fled first to Breslau, and afterwards took refuge in Holland. Elizabeth accompanied him in all his wanderings, and shared in his poverty and privations. The unfortunate elector died in 1632. At the peace of Westphalia his son, Charles Louis, was restored to a part of his hereditary dominions; and Elizabeth once more took up her residence in the palatinate. At the Restoration in 1660 she accompanied her nephew, Charles II., to England, where she died in 1662, and was buried in Westminster abbey. From her beauty and fascinating manners Elizabeth was styled the Queen of Hearts. Her sons, the princes Rupert and Maurice, took a prominent part in the great civil war between Charles I. and the parliament. Sophia, one of her daughters, was married to Ernest Augustus, elector of Hanover, and was the mother of George I., so that the descendant of Elizabeth now sits on the throne of Great Britain.—J. T.

ELIZABETH WOODVILLE, Queen of England, as consort of Edward IV., was the daughter of Jacquetta of Luxembourg, duchess-dowager of Bedford, by her second husband, Sir Richard Woodville, who was, after his daughter's marriage with the king, created Earl Rivers. At an early age Elizabeth became the wife of Sir John Gray, who fell fighting on the side of the Lancastrians, at one of the numerous battles in the war of the Roses. During her widowhood she was seen incidentally by Edward IV., who was hunting in the forest of Grafton, near

Stony-Stratford, and her attractions of person and manner instantly captivated his affections. It is said, and the known profligacy of Edward renders the report probable, that he tried various means of seduction; but the lady having steadily resisted all proposals of illicit union, he privately married her on the 1st of May, 1464, and in the following year she was acknowledged and crowned. The marriage involved the king in difficulties. (See EDWARD IV.) Elizabeth died in 1492.—J. B. J.

ELLENBOROUGH, EDWARD LAW, Baron, an eminent English judge, was born on the 16th of November, 1750, at the Cumberland parsonage of Salkeld, of which his father, afterwards bishop of Carlisle, was then rector. After various changes of school and residence he was placed at the Charterhouse, where he displayed the same vigour of character and mixture of hauteur and good-humour which afterwards distinguished him at the bar and on the bench. At eighteen, he was sent to Cambridge, and entered at Peterhouse, of which his father was then master; and he scarcely gained the honours which his industry and ability led his friends to expect for him. He was senior medallist, but only third wrangler. Following the bent of his own disposition, and against the wishes of his father, who strongly desired that he should take holy orders, he entered himself at Lincoln's inn, with a view to the bar; but he first, however, secured his possible retreat by obtaining a fellowship at Trinity college. He was not called to the bar until 1780, having spent the previous five years, as what is called "a special pleader under the bar." He joined the northern circuit, and after seven years, had fought his way to a conspicuous but merely provincial position. In 1787, he emerged at once from metropolitan obscurity to fame. Partly through the recommendation of a brother-in-law, he received a general retainer for Warren Hastings, and entered the lists against the parliamentary managers of the famous impeachment—men such as Burke, Sheridan, and Fox. He conducted the defence with great energy; and in the ninth year of the trial he had the satisfaction of finding his client acquitted by a majority of the peers. This was in 1795, and meanwhile the rising lawyer had given up his early whiggism, in consequence of the "horrors of the French revolution," and ranged himself on the side of Mr. Pitt. On Mr. Pitt's withdrawal from the premiership in 1801, there was a fresh arrangement of legal offices, and the new minister, Mr. Addington, appointed Law attorney-general. He entered, of course, the house of commons; and his voice was always heard loudly in defence of all coercive and repressive measures proposed by the government. In 1802 he succeeded Lord Kenyon as chief-justice of the king's bench, and was raised to the peerage. Though not without faults, he proved a good judge in the main, especially in the department of mercantile law. On the formation of the ministry of "all the talents" in 1806, Lord Ellenborough was offered the great seal, and declined it, but accepted an invitation to enter the cabinet. On the trial of Lord Melville, he sacrificed party to principle, and with great independence recorded an emphatic verdict of "guilty." It devolved upon Lord Ellenborough to preside at the trial of Peltier for a libel upon the first consul, of Leigh Hunt for writing against flogging in the army, of Dr. Watson for high treason, and of Hone for blasphemy. His summings-up were always strongly against persons accused of political or religious heterodoxy, and the acquittal of Hone in 1817 is said to have hastened Lord Ellenborough's death. His health and faculties had been failing for some time, when he resigned, in the September of 1818, the chief-justiceship. He died on the 13th of December following. As a judge and as a legislator Lord Ellenborough belonged to the old school, and steadily resisted every legal and judicial improvement. There is a candid and interesting sketch of him in Lord Campbell's Lives of the Chief Justices.—F. E.

* ELLENBOROUGH, EDWARD LAW, first earl of, son and successor of the preceding, born in 1790, was educated at Eton and St. John's college, Cambridge. Lord privy seal in the Duke of Wellington's administration of 1828, his lordship was appointed president of the board of control in Sir Robert Peel's short-lived ministry of 1834, and reappointed to the post on Sir Robert's reaccession to power in September, 1841. The following month he was nominated governor-general of India in the place of Lord Auckland; and he arrived at Calcutta in the March of 1842, at one of the gloomiest periods of the Affghan war. Lord Ellenborough's first tendency was to recommend the evacuation of Affghanistan, but thanks to the firmness and intrepidity of Generals Pollock and Nott, that step was not taken until the honour of the British arms had been retrieved. The final evacuation of Affghanistan was then announced in a grandiloquent proclamation which was very keenly criticised and commented on at the time. Lord Ellenborough, like his predecessor, Lord Auckland, had gone to India with peace upon his lips. The close of the Affghan war was, however, followed by the annexation of Scinde, and by hostilities with Gwalior, which reduced it from an independent to a protected state. Lord Ellenborough had been governor-general for two years when he was recalled by the court of directors, dissatisfied with his conduct of affairs, and full of alarm at his future policy. The ministry which had sent him to India was, however, opposed to the step taken by the court of directors; and on his return to England he was created an earl, and shortly afterwards appointed by Sir Robert Peel first lord of the admiralty. In Lord Derby's second administration Lord Ellenborough found himself once more at the board of control. But the publication of a despatch from him to the governor-general, severely blaming Lord Canning's policy towards Oude, excited so much indignation in the ranks of the opposition that his retention of office would probably have proved fatal to the government of which he was a member, and accordingly he transmitted his resignation to her majesty. Lord Ellenborough is one of the most impressive orators in the house of peers.—F. E.

* ELLENRIEDER, MARIA, a German lady, born in 1791, at Constance, studied painting and engraving first in her native city, and then at Rome, where she acquired a great proficiency in design. On her return to Germany she was called to execute some works at Carlsruhe, which she so well accomplished as to be named painter to that court. After another trip to Rome she at last settled in Munich, where she executed numerous charming works. So much grace was displayed in her pictures as to justify the saying of an artist, that "when she was at work she must have been surrounded by angels."—R. M.

ELLER, JOHANN THEODOR, a German chemist and anatomist, was born at Pletzkan in 1689. He studied at the universities of Jena, Halle, and Leyden, where he enjoyed the tuition of Boerhaave. He afterwards visited the mines and smelting works of Bohemia and the Hartz, and studied metallurgy with great care. We next find him in Paris, where he worked in the laboratories of Homberg and Lemery. He was afterwards called to Berlin, where he became dean of the medical faculty, chief physician to the king and the army, and director of the Berlin Academy. He died in 1760. Eller's chemical papers, inserted in the Transactions of the Berlin Academy, are numerous. He was a phlogistian, and may serve for a good type of the apothecary-like chemists of the last century—a period when the science had lost the visionary grandeur of the middle ages, and not yet reached the philosophic dignity of the present day.—J. W. S.

ELLESMERE, FRANCIS EGERTON, first earl of Ellesmere, the second son of the first duke of Sutherland, by his marriage with Elizabeth (in her own right), countess of Sutherland, was born in London on the 1st of January, 1800. Educated at Eton and Christ Church, Oxford, he entered the house of commons as member for the small borough of Bletchingly, which he afterwards exchanged for the county seats of Sutherland and South Lancashire successively. He was a lord of the treasury in 1827, chief secretary for Ireland in 1828–30, and secretary-at-war for a few months in 1830. In 1833, on the death of his father, he inherited the Bridgewater estates; and dropping his patronymic, Lord Francis Leveson Gower, was known as Lord Francis Egerton until in 1848 he was raised to the peerage as Earl of Ellesmere. Lord Ellesmere's first distinctions were gained in the field of authorship, to which as Lord Francis Leveson Gower, and at a time when German literature was just beginning to be studied in England, he contributed the first tolerable English translation of Faust. He published several original poems and translations in prose and verse, chiefly from the German and French. He was also a rather extensive contributor to the *Quarterly Review*, in which he was the first to make known the value and interest of modern Dutch accounts of Japan; and where, in an excellent paper on aqueducts and canals, he gave the first complete and authentic sketch of the duke of Bridgewater, the employer of Brindley, and whose productive property he had inherited. The duke's picture-gallery at Bridgewater house was largely augmented by Lord Ellesmere,

who through life was a munificent patron of art and literature. In politics a liberal conservative and follower of the late Sir Robert Peel, he was a free-trader long before that statesman accepted free trade. Lord Ellesmere died on the 18th of February, 1857; and in the following year his contributions to the *Quarterly* were collected and republished.—F. E.

ELLESMERE, Thomas Egerton, Lord, was the natural son of Sir Richard Egerton of Doddlestone Hall, Cheshire, by the beautiful Mary Sparks, and was born at Doddlestone in 1540. He was carefully reared and well educated by his father, and entered Brazenose college, Oxford, in his sixteenth year. He remained there three years, took his bachelor's degree, and then removed to Lincoln's inn. He devoted himself earnestly to his legal studies, and showed an early aptitude for his vocation. A favourite story, of which various versions have been given by different writers of romance, and which figures in Roger's Italy as "the bag of gold," is said not only to have really occurred in London, but to owe its point to the astuteness of Thomas Egerton. Three cattle-dealers deposited with an old woman in Smithfield a sum of money, on her undertaking not to give it up until claimed by all three. She was cajoled by one of them to give it to him; whereupon the other two sued her at Westminster. The court was about to give judgment against her, when Egerton suggested, as *amicus curiæ*, that there could be no breach of contract on her part, until she refused the money on the demand of all three, whereas as yet only two appeared. This timely interposition saved the poor woman from ruin; and the embryo-barrister earned his first laurels before he had obtained his wig and gown. After his call to the bar he displayed such skill in a cause against the crown that Queen Elizabeth, to avoid his being again employed against her, conferred on him a silk gown, and gave him precedence over other barristers. He maintained his high character as a lawyer, and in 1581 he was appointed solicitor-general. On the 2nd June, 1592, he was made attorney-general; the celebrated Sir Edward Coke becoming his colleague as solicitor-general. He was knighted the following year, and, on the 10th April, 1594, was made master of the rolls, having been previously appointed to the high and honourable office of chamberlain of the county palatine of Chester. On the 30th April, 1596, the queen made him lord-keeper of the privy seal, in conjunction with which office he still retained that of master of the rolls; and he proved himself to be a most consummate judge. He was an enemy to absurd prolixity, and on one occasion condemned Richard Mylward, a long-winded pleader, to the degrading penance of walking round Westminster Hall, and into the courts then sitting, with his bare head thrust through a hole in a ridiculously amplified replication which he had prepared, the long folds of parchment trailing on each side of him. In August, 1598, he was deputed to negotiate a treaty with the Dutch, which he did to the great advantage of the queen and the coffers of the state. In 1601 he performed a like duty with Denmark, by which he secured an ally, and materially strengthened the protestant interest in Europe. He did himself great credit by his disinterested conduct in behalf of the royal favourite, the earl of Essex, when smarting under the indignity of a box on the ear bestowed by his royal mistress with the queenly admonition—"Begone and be hanged." The lord-keeper not only induced the fiery young nobleman to submit on this occasion, but, on several subsequent outbreaks, acted with unequalled candour and kindness towards the rebellious subject. In 1602 the queen honoured her lord-keeper with a visit at his house in Harefield, near Uxbridge, where he entertained the royal visitor with befitting hospitality. There is, however, nothing on record which redounds more to the honour of this distinguished lawyer than his successful efforts to mitigate the severity of the penal code. The reign of Henry VIII. had been disgraced by no less than seventy-two thousand executions, and notwithstanding the great improvement in manners, and the precautions adopted for the prevention of crime during Elizabeth's reign, the number of persons brought to the scaffold was appalling. The law, with few exceptional cases, had been allowed to take its course; but the lord-keeper, with other commissioners, were now authorized to reprieve in cases of felony, and to substitute where they thought fit service in the queen's galleys for periods commensurate with the offences. He was also tolerant in spirit towards the Roman catholics; and though he introduced measures apparently hostile, his object was to bring them under a less severe tribunal. He improved the court of chancery and corrected many abuses. James, on his accession to the throne, declared that Elizabeth's seal should be still used, and remain in the hands of the same lord-keeper; but, on the 19th July, 1603, the old great seal was broken up, and a new one substituted and delivered to Egerton as lord-chancellor of England, who was at the same time created a peer, with the title of Baron Ellesmere. He then resigned the office of master of the rolls; but unfortunately the king appointed his favourite, Edward Bruce, Lord Kinlosse, who was incompetent to the office, the duties of which the lord-chancellor therefore continued to perform; the royal favourite merely attending to the account of the fees and emoluments of his sinecure office. Lord Ellesmere was instrumental in averting the execution, and procuring the pardon of the conspirators, Lords Cobham and Grey de Wilton. Suspicion, however, attaches to his conduct with reference to the murder of Sir Thomas Overbury, and the clemency which was extended to the earl and countess of Somerset, upon whom he passed sentence, but took upon himself the merit of procuring a pardon, which the king was desirous of giving lest, as it was suspected, severity should provoke disclosures which James was anxious to conceal. In 1616 Lord Ellesmere tendered his resignation, which the king, however, refused, and shortly afterwards made him Viscount Brackley; but in March of the following year being then bedridden, the king paid him a visit at York House, and accepted his resignation, with many thanks for his services. Four days afterwards, 7th March, the great seal was given to Sir Francis Bacon; and Lord Ellesmere died on the 15th at the age of seventy-seven, and was buried at Doddlestone. He was unquestionably a great man. He did much to improve the course of legal business and remove abuses, although it must be confessed that he was too unscrupulous a defender of perversions of the royal prerogative, in which he had a formidable opponent in the person of the eminent Sir Edward Coke, whose animosity pursued the Lord-chancellor Ellesmere to the last.—F. J. H.

* ELLET, Mrs. Elizabeth Fries, an American authoress, born at Sodus Point on Lake Ontario, New York, in 1818. Her father, Dr. W. N. Lummis, was a physician, highly respected, both for his professional abilities and for his enterprise and liberality as a citizen. She was educated at a private seminary in the state of New York, and at an early age was married to Dr. W. H. Ellet, professor of chemistry. In 1835 she published a volume of verses, which she wrote with great facility and elegance almost from childhood. About the same time a tragedy, "Teresa Contarini," appeared from her pen, and the young authoress had the pleasure of seeing it represented on the stage. Her subsequent labours have made her name familiar in this country as well as in America. We note as the most important—"The Women of the American Revolution;" "The Domestic History of the Revolution;" "The Pioneer Women of the West;" "Evenings at Woodlawn."—J. S., G.

* ELLICOT, Charles J., B.D., is a distinguished exegetical divine of the Church of England, till lately a fellow of St. John's, Cambridge, and now professor of divinity in King's college, London, was born at Whitwell rectory, near Stamford, in 1819. His first publication was a "Dissertation on the History and Obligation of the Sabbath," which obtained the Hulsean prize in 1843. In 1855 he contributed a paper on the apocryphal gospels to the Cambridge Essays; and in 1858 he published "The Destiny of the Creature, and other Sermons, preached before the University of Cambridge." But his principal work is a series of commentaries on the epistles of St. Paul, of which have appeared, the Epistle to Galatians, 1854; second edition, 1859; Ephesians, 1855; second edition, 1859; Pastoral Epistles, 1856; Philippians, Colossians, and Hebrews, 1857; first and second Thessalonians, 1858. These works may be considered as marking the rise of a new school of scripture exegesis in England, the result of a determination to turn to account the later labours of the German divines in the same field, and the great improvements which have recently been effected in Germany in the grammar and the lexicography of New Testament Greek. Mr. Ellicot frankly acknowledges his many obligations to the writings of De Wette, Meyer, Winer, and other German expositors and grammarians, while freely maintaining the independence of his own exegetic judgment, and presenting many excellent results of his own original studies in the same field. In the first two volumes of the series his commentary was almost exclusively of a grammatical and critical character, but in the later volumes he has intermingled much more of the dogmatic

element—along with many useful references on points of doctrine to the writings of the best divines of the Church of England. He also makes great use of the ancient versions, which he regards as "invaluable guides." As a scientific, not a practical commentary, his work is a great advance upon its predecessors, and will no doubt lead on to still greater improvements in this fundamental department of divinity.—P. L.

ELLIGER, Ottomar, a painter of some repute, born at Göttenburg in 1633. He studied at Antwerp under Daniel Segers, and became celebrated as a painter of fruits and flowers. He died in 1686 at Berlin.—R. M.

ELLIGER, Ottomar, son of the preceding, born at Hamburg in 1666, was a pupil of Michael van Muscher, and afterwards of Gerard Lairesse. He followed closely the style of the latter master, painting chiefly historical pictures. He was remarkably careful of propriety in costume, and introduced architectural views into several of his pictures with great judgment and effect. His principal works are at Amsterdam. He died in 1732.—R. M.

ELLIOT, the name of a Border clan, renowned in the Scotch and English wars. It has produced a number of distinguished warriors and statesmen. The chief of the clan is Elliot of Stobbs in Roxburghshire, but the most distinguished branch is the Elliots, earls of Minto, the founder of which was—

Gilbert Elliot, grandson of the first baronet of Stobbs. He was bred to the bar, was made one of the lords of session in Scotland, was subsequently appointed lord justice-clerk, and created a baronet of Nova Scotia in 1700. He acted as counsel for the Rev. Mr. Veitch the covenanter, in 1679, and was in consequence himself denounced by the Scottish privy council. He contrived, however, to make his escape to Holland. He took part in the Argyll invasion, and was in his absence condemned and forfeited for treason; at the Revolution the act of forfeiture was rescinded, and he was appointed clerk to the privy council. His son also held the office of justice-clerk.—Sir Gilbert, the third baronet, filled several high official situations, and was possessed both of considerable political and poetical abilities. He was the author of the well-known song—"My sheep I neglected, I lost my sheep-hook."—His daughter, Jane Elliot, wrote the exquisitely beautiful and pathetic song entitled "The Flowers of the Forest," in imitation of an older version to the same tune. Miss Elliot is described by one who knew her well as "a remarkably agreeable old maiden lady, with a prodigious fund of Scottish anecdote." Her brother—

Sir Gilbert Elliot, fourth baronet and first earl of Minto, a distinguished statesman, was born in 1751. He was educated at Oxford; and having chosen the law, the hereditary profession of his family, was in due time called to the English bar. He subsequently made a tour of the continent, and while at Paris, frequented the society of madame du Deffand, who praises him highly in her correspondence. In 1774 Mr. Elliot entered parliament as member for Morpeth, and speedily showed that he was possessed of excellent talents both as a debater and a man of business. He at first supported the government in the contest with the American colonies; but, towards the close of the war, he attached himself to the party of Mr. Fox, supported the coalition ministry, and took a distinguished part in advocating the measures proposed by the whigs throughout that exciting period. He was held in such high estimation by his party that he was twice proposed as speaker, and on one occasion nearly carried his election against the government. At the breaking out of the French revolution, however, Sir Gilbert abandoned the policy advocated by Mr. Fox, and, along with Burke, Lord Fitzwilliam, and other "old whigs," gave his cordial support to the ministry. In 1793 he was sent to Toulon, along with Lord Hood and General O'Hara at the head of a naval and military force to assist the French royalists. In the following year he was appointed viceroy of Corsica, and discharged the duties of that office with such prudence and energy, that, on his return home in 1796, when the island was abandoned by the British, Sir Gilbert was raised to the peerage under the title of Baron Minto. In 1799 he was appointed envoy extraordinary and minister plenipotentiary to the court of Vienna—an office which he held till the end of the year 1801. In 1806, on the accession to office of "all the talents," Lord Minto was appointed president of the board of control. But, a few months after, he was nominated governor-general of India, and embarked for that country in February, 1807. Lord Minto's administration was distinguished for its mingled prudence and firmness, and to him belongs the credit of the well-concerted and successful expeditions against the isles of France and Bourbon in 1810, and that of Java in 1811. For these services his lordship received the thanks of both houses of parliament, and in February, 1813, was promoted to an earldom. He returned home in the following year, and died 21st June. Another cadet of the Elliot clan was—

George Augustus Elliot, Baron Heathfield, a distinguished military officer, who was born in 1718, and was the son of Sir Gilbert Elliot of Stobbs in Roxburghshire. He studied first at the university of Leyden, and afterwards at the military school of La Fere in France, which was conducted by Vauban, the celebrated engineer, and was at that time the most celebrated institution of the kind in Europe. He afterwards made a military tour on the continent for the purpose of inspecting the most important fortified places, and served for some time in the Prussian army. In his seventeenth year he joined as a volunteer the twenty-third regiment of foot, or Welsh Fusiliers. He was then transferred to the engineer corps at Woolwich, and was subsequently named adjutant of the second troop of horse grenadiers, with which he served in Germany, and was wounded at the battle of Dettingen. On his return home, with a high reputation for courage and military skill, he was appointed to raise a regiment of light horse, which bore his name, and was brought by his exertions to such perfection in regard to discipline and equipments as to be regarded as a pattern regiment. He acted as brigadier-general in the expedition to the coast of France and in the campaign in Germany, and was second in command in the memorable expedition against the Havannah in 1762. In 1775 he replaced General A'Court in the command of the forces in Ireland; but he speedily quitted this post, and was appointed to the command of Gibraltar. In 1779 the combined land and sea forces of France and Spain commenced the famous siege of this fortress, and exhausted all the resources of military science in the fruitless attempt to regain possession of it, which was continued until the general pacification, February 2d, 1783. The eyes of all Europe were fixed upon the gallant conduct of the governor, and it was universally acknowledged that the military skill and courage which he displayed throughout this memorable siege, entitled him to a place in the foremost rank of British soldiers. General Elliot was singularly abstemious in his habits, never using either animal food or wine, and he seldom slept more than four hours at a time. His example, therefore, had a powerful influence in inducing his soldiers to submit to the strictest rules of discipline, and to endure cheerfully the hardships and privations to which they were subjected by the protracted siege. On his return home General Elliot received the thanks of both houses of parliament, and was made a knight of the bath. In 1787 he was elevated to the peerage, with the title of Lord Heathfield and Baron Gibraltar. He died 9th July, 1790, at Aix-la-Chapelle, on his way to Gibraltar, of which place he had once more been appointed governor. On the death of his only son without issue, in 1813, the title became extinct.—J. T.

ELLIOT, George, the Honourable, admiral in the royal navy, was born in 1784, and entered the navy in 1794, and took part in the action of August 1, 1798. He was afterwards present at Copenhagen, under Captain (afterwards Sir Thomas) Hardy, and served on the Mediterranean and East Indian stations. In 1808, whilst in command of the *Modeste*, he gained some distinction by recapturing *La Jena*, a French national corvette. He superintended the landing of the troops at the reduction of Java in August, 1811; and in 1813 took part in several successful attacks on the pirates on the coast of Borneo. His next appointment was the command of the guardship *Victory* at Portsmouth in 1827; and in 1837 (shortly after attaining flag-rank) he was nominated commander-in-chief at the Cape of Good Hope. In February, 1840, he was transferred to the chief command in the East Indies, and sailed for China, where, in the additional capacity of joint plenipotentiary with Captain (now Sir) Charles Elliot, he superintended the earlier operations of the war, but returned home invalided in the November following He filled the office of secretary to the admiralty in 1834–35; and held a seat at the admiralty as one of the naval lords on the reconstruction of the Melbourne cabinet in 1835. He was for several years a naval A.D.C. to King William IV., and also holds the post of general of the mint in Scotland. He was M P. for the county of Roxburgh in the first reformed parliament. He died in June, 1863.—E. W.

ELLIOT, Sir Henry Meiers, K.C.B., son of John Elliot, Esq., of Pimlico, was educated at Winchester, from whence it was intended he should proceed to New college, Oxford. An opportunity occurring, changed his destination to the East, and in 1827 he repaired to Bengal in the civil service of the East India Company. After passing through the usual junior grades to offices of responsibility, he became foreign secretary to the government of India, and accompanied the governor-general, Lord Dalhousie, to the Punjaub, where he was employed to negotiate the treaty with the Sikh chiefs, by which the territory of Ranjit Sing was annexed finally to the British possessions. On this occasion his services were rewarded by the honour of the knighthood of the civil order of the bath. In the midst of his public and political avocations, Sir Henry retained the tone of literature which he had imbibed from his Wykhamite studies; and at an early period of his career set on foot and conducted with success a magazine published at Meerut, containing many able and interesting articles on social life in India, and the revenue and political administration of the government. In 1845 he published what he modestly designated a "Supplement to the Glossary," intending thereby a contribution to a glossary of Indian judicial and revenue terms, to be compiled under the orders of the court of directors, and subsequently completed and published by Professor H. H. Wilson. The supplement, which is alphabetically arranged, extends only to the letter J, but so far is replete with curious and valuable information, especially as regards the tribes and clans of Brahmans and Rajaputs. Sir Henry's last and most important work was a bibliographical index to the Mohammedan historians of India, in which it was his purpose to have given a careful analysis of the contents, and a critical estimate of the merits of no fewer than two hundred and thirty-one historical writers in Arabic and Persian, upon the subject of the history of India from the earliest period to the present day. The work was originally calculated to occupy four volumes, of which the first only, containing the epitome of the general histories, was published, and is a mine of novel and important information. Materials not only for the completion of the work, as originally designed, but its very great extension, were collected by Sir Henry; but his failing health suspended his labours, and obliged him to make a voyage to the Cape of Good Hope, where he died at the early age of forty-five. The materials he had accumulated are in the possession of Lady Elliot, and arrangements have been made for the publication of such as are sufficiently advanced.—H. H. W.

ELLIOT, William, a distinguished English engraver, born at Hampton court in 1727, and died in 1766 in London. He reproduced several works by Rubens, Cuyp, Van Goyen, the Smiths of Chichester, and others. He was particularly noted for the print of a landscape of his own composition, which obtained a prize from the Society of Arts.—R. M.

ELLIOTT, Ebenezer, the corn-law rhymer, was born at Masboro' in the parish of Rotheram, Yorkshire, 17th March, 1781, his father being engaged in an iron-foundry at that place. If ever there was a man who knew not fear, writes the poet, that man was the father of the corn-law rhymer; he delighted to declaim on the virtues of slandered Cromwell and of Washington the rebel; or shaking his sides with laughter, explained "the glorious victory of his majesty's forces over the rebels at Bunker's Hill." Elliott inherited from his father his sturdy independence and intense power alike of loving and hating; while he derived from his mother, whose life was a disease—"one long sigh"—his nervous awkwardness and proneness to anticipate the catastrophes of life. As a lad he lived among mingled visions of the horrible and the beautiful. Wild faces of the dead and dying haunted him, while he collected wild flowers, noted the king-fisher shooting along the Don, and formed a friendship with a beautiful green snake, which he believed kept appointments with him. At school he advanced from class to class without learning anything, until he experienced the misery of struggling with the rule of three, without having mastered numeration, and attempting to read without being able to spell; and finally was put to work at the foundry by way of punishing his idleness. So far from the work at the foundry proving a punishment, it relieved him from the sense of inferiority which had long depressed him, for he found himself not less clever there than others; and this discovery so increased his energies that he set himself manfully and successfully to the work of self-instruction. The sight of a number of Sowerby's Botany made such an impression that it lifted him "above the inmates of the alehouse at least a foot in mental stature." Elliott describes himself as always taking the shortest road to an object. This tendency led to some errors, but was a principal cause of his ultimate success as an author. He never could read a feeble book through, and hence read masterpieces only—the best thoughts of the highest minds. After Milton—Shakspeare, Swift, Schiller, Burger, Gibbon, Tasso, Dante, De Stael, Schlegel, Hazlitt, were the favourite authors of the young foundryman. At twelve years old he knew the bible almost by heart, and in his sixteenth year could repeat without missing a word, the first, second, and sixth books of Paradise Lost. Another element in the training of the poet was his close and constant contact with human vice and woe. His feelings, he says, were hammered until they became cold, short, and were apt to snap and fly off in sarcasms. Never could his heart divest itself of its intense consciousness of human suffering—"These beautiful birds are singing," exclaimed Elliott, walking in a quiet valley, "as though there were no sorrow in the world. Ye break my heart, ye little birds." Thus engaged in hard practical work, with very tangible realities; inheriting both sturdy republican independence and nervous sensibility; through natural constitution intensely moved alike by the lovely and the terrible; owing little to any companions; laboriously forming his mind on the highest models; his sympathies, not simply touched, but overwhelmed by those miseries of life with which he came in daily contact in the homes of struggling poverty; mixing with men and women whose hard-working lot intensified their vices and virtues, joys and woes—Ebenezer Elliott became a poet of the people in the deepest, sternest, truest sense. The most blessed sight upon earth to Elliott was the home of taste, where the workman could sit like a king, reading a noble book after gaining honest wage; the saddest, a home where poverty marred every joy and fostered wild passion. From his sixteenth to his twenty-third year Elliott worked for his father, without wages, except a few shillings for pocket-money. His first published poem was entitled "The Vernal Walk," written in his seventeenth year; and he apologizes for including it in his collected works, by saying, that as the idiot of the family is sometimes a favourite, so this poem is endeared to him by its critical persecution. This was followed by some metrical legends and tales; "Love;" the famous "Corn-Law Rhymes;" "The Village Patriarch;" "The Splendid Village;" and "Corn-Law Hymns." In these poems there is no metaphysical subtilty, but a genuine sincerity. There is little realization of the ideal, or idealization of the real; but there is the poetry of reality itself in its pathos and power. His dramatic sketches, if we except the startling picture of the exiled Bothwell, are comparative failures. He cannot go out of himself, but sings what he has seen with his own eyes, and felt with his own heart. There is no deep and sweet repose in his writings, because he had seen starvation and agony, and could not free himself from the burden of life's darker mysteries. In Elliott's political poetry, there is not the equable calmness of a balanced judgment, because he had watched tyranny bringing forth iniquity, and had beheld in the bitter tears of the poor the fruit of unjust laws. "If my composition smell of the workshop," he says, "I cannot help it; soot is soot; and he who lives in a chimney will do well to take the air when he can, and ruralize now and then, even in imagination." Although Elliott cursed iniquity, so far from having a fierce and bitter character, his gentle pathos was of the sweetest and tenderest. He hated because he loved; and the intensity of his scorn was but the index of the warmth of his heart. Unto his own true soul the storm had beauty as the lily hath; the very weeds their silent anthems raised; and his aspiration was, that his poesy should be like the child "gathering daisies from the lap of May, with prattle sweeter than the bloomy wild." Carlyle speaks of the rhapsody of Enoch Wray, in the "Village Patriarch," as, in its nature and unconscious history, epic; a whole world lies shadowed in it. Rudiments of an epic we say; and of the true epic of our time. After various struggles in business, Elliott managed to achieve a moderate fortune. His warehouse is characteristically described as a dingy place, piled all round with bars of iron, having a bust of Shakspeare in the centre of it; and his country house contained casts of Achilles, Ajax, and Napoleon. In appearance, so far from being the burly ironmonger, with stern muscular frame, such as visitors anticipated from his works, he was a small man,

of nervous temperament, weak in body. Retiring from business, he built a house in a quiet unfrequented district at Hargate Hill, near Barnsley, and rested in peace with his large and genial family. The successful agitation against the corn laws, to which he attributed the greatest woes of the country, added to his happiness. "These," said he to a friend, pointing to the flowers, and birds, and trees, "are my companions; from them I derive consolation and hope; for nature is all harmony and beauty, and man will one day be like her; and the war of castes and the war for bread will be no more." In one of his last letters he remarks that it was a real distinction to the corn-law rhymer, that in his grey hairs, and in the land of palaces and work-houses, he was not yet either a pauper or a pensioner. Tired and comparatively poor, but self-sustained, like one who after hard labour reaches his home and rests, he sits on his own hill-top. Elliott was troubled with a painful disease during the last year of his life, but watched the approach of death quietly and bravely, and finally passed away, December 1, 1849. His last verses were dedicated to his favourite bird the robin, which sang beneath his window as he lay upon his death-bed.—L. L. P.

ELLIOTSON, John, a distinguished English physician. He was born in London towards the close of the eighteenth century, and studied medicine in Edinburgh and Cambridge, where he graduated. He was admitted a fellow of the College of Physicians in London in 1824. He had previously been appointed assistant-physician to St. Thomas' hospital in 1817, and full physician in 1822. In 1831 he was appointed professor of practice of physic at University college; and in 1834 he resigned his appointment at St. Thomas' hospital, and was appointed physician to the hospital in connection with University college, then called North London hospital. He held this position till 1838, when he resigned, in consequence of his having adopted the practice of mesmerism in his treatment of cases against the wishes of the council of the college. In 1849 he was appointed physician to the Mesmeric hospital. He also held several other medical appointments; was for some time president of the Medico-chirurgical Society of London, of the Phrenological Society, and of the Royal Medical Society of Edinburgh; and was a fellow of the Royal Society. In 1817 he published a translation of Blumenbach's Institutiones Physiologicæ. This work was accompanied with copious notes; and, after passing through several editions, it was at last published, with the title of "Human Physiology, with which is incorporated much of the elementary part of the Institutiones Physiologicæ of J. S. Blumenbach." He was the first to introduce the system of clinical teaching in the London hospitals, and the lectures he delivered were published in the medical journals. These brought him into great notice, and he had one of the largest consulting practices in London. His "Lectures on the Practice of Medicine" were afterwards published in one of the medical journals, and subsequently appeared in an independent form. In 1830 he published the Lumleyan lectures on "Diseases of the Heart," delivered before the Royal College of Physicians of London. Besides these larger works, he also published many shorter papers in the medical journals, and the Transactions of the Medico-chirurgical Society. These papers display great power of observation, and a fearless determination to follow his own convictions of the truth. The science of medicine is indebted to him for the advocacy of the use of prussic acid, of iron in large doses, of creosote in nausea and vomiting, and of the use of auscultation in diseases of the chest. Having been impressed with the importance of the facts elicited by the practice of mesmerism, he endeavoured to introduce it into the treatment of disease, and wrote many papers on this subject in the pages of the *Zoist*. He was also a warm advocate of the principles of phrenology, and their curative application in the treatment of disease. He died in April, 1868.—E. L.

ELLIS, Clement, an English divine, was born near Penrith in 1630, and died in 1700. His father, who was steward to Porter, bishop of Carlisle, having been plundered by the republicans, young Ellis entered Queen's college, Oxford, as a servitor, and owed his subsistence for some time chiefly to presents from unknown benefactors. These turned out to be Drs. Jeremy Taylor and Hammond. Ellis was afterwards presented to the rectory of Kirkby in Nottinghamshire; and in 1693 received an acknowledgment of his merits in his being appointed a prebendary in the collegiate church of Southwell. His writings deserve more attention than they have received.—R. M., A.

ELLIS, Francis, a member of the civil service of Madras; nominated in 1796; died in 1819. Besides holding various important public appointments, Mr. Ellis distinguished himself as a Sanskrit and Tamil scholar, when such attainments were rare; he was also familiar with the other languages of the south of India, and has left three valuable dissertations on the Tamil, Telugn, and Malayaline languages. He also partly translated the Kural, a celebrated Tamil work on ethics, and published a valuable treatise on Mirasi, or hereditary tenures. One of his more interesting publications is contained in the fourteenth volume of the Calcutta Asiatic Researches, being an account of a large collection of Sanskrit manuscripts found at Pondicherry, which turned out to be the composition of the jesuit missionaries of the propaganda, who had embodied the doctrines of christianity according to the Romish church, and a quantity of legendary fiction, in very classical Sanskrit verse, and had given them the native designation of the Vedas, to palm them upon the natives of the Dakhin as the composition of those writers, the Rishis and Munis, whom they regard as the inspired authors of their scriptures.—H. H. W.

ELLIS, George, F.R.S., F.S.A., author of "Specimens of Early English Poetry;" and of "Specimens of Early English Romances in Metre"—two works which have exercised a most salutary influence upon the poetical literature of the nineteenth century—was born in 1753, and died in 1815. He began his career as an author by contributing to the "Rolliad," which owed to his pen several satirical and humorous pieces, not the least piquant of the collection. After the Rolliad came the "Probationary Odes" and the "Anti-Jacobin," and to the two latter publications, as well as to the first, Ellis, who had a keen relish both for politics and literature, contributed largely. He was hardly a match, in either arena, for the statesman who wrote the Needy Knifegrinder, and, both in grace of diction and frolic humour, was perhaps inferior to Frere; but after these two, he was the most piquant and versatile, and at the same time the most genial, of the contributors to the Anti-Jacobin. While Canning soon drew off almost entirely from pursuits which he had wit and talent enough to turn into sport, his friend Ellis chose to make literature the serious business of his life. It is a proof of the superior tastes with which he was naturally gifted, or which he had acquired in the society of the authors of the Anti-Jacobin, that he devoted himself with ardour to the study of the neglected early English poets, and that he steadfastly adhered to the task which he early imposed upon himself, of rendering that study easy and interesting to others. He might have continued to write sparkling verse, and obtained a temporary reputation of much greater lustre than he enjoyed at any time; but he preferred to pass the better part of his life in illustrating and recommending the beauties of forgotten ballads and romances, though it was at the cost of being generally taken for an antiquary, rather than a man of taste and fine poetical discernment. In this way, however, he had the honour of interpreting largely to such men as Scott and Wordsworth, the spirit of the early times of English poetry; an honour, that fortunately for himself and for the literary world, he knew how to rate at its proper value. Ellis was a delightful companion, racy, social, and full of anecdote; and accordingly he was a great favourite with Scott, who dedicated to him a canto of Marmion. Ellis was a resident for many years of the parish of Sunning Hill, Berks, and in the church of that place a monument was erected to his memory, bearing a fine inscription from the pen of Canning.—J. S., G.

ELLIS, George James Wellbore Agar, Baron Dover, was born on the 14th January, 1797, and completed his education at Christ Church, Oxford. At the age of twenty-one he entered the house of commons, where in 1824 he warmly promoted the grant for the establishment of the national gallery. In 1830 he was for a short time chief commissioner of woods and forests—a post which delicate health prevented him from long retaining. He was a generous patron of art, especially of the English school of painting, and published several works of interest and merit—among them an inquiry into "The True History of the State Prisoner commonly called the Iron Mask;" "Historical Inquiries respecting the Character of Edward Hyde, Earl of Clarendon;" and a "Life of Frederick the Great." He also edited the Ellis Correspondence, and not long before his death, Horace Walpole's letters to Sir Horace Mann. He was raised to the peerage in 1831, and died at Dover House, London, on the 10th of July, 1833.—F. E.

* ELLIS, Sir Henry, K.H., many years principal librarian of the British museum, is the descendant of an old respectable Yorkshire family. Born in London in 1777, and educated at Merchant Taylor's school, he graduated at St. John's college, Oxford; and, having held the sub-librarianship of the Bodleian library at Oxford for a few months in 1827, was appointed in that year to the chief librarianship of the British museum, which he resigned in 1856. Sir Henry was many years joint secretary of the Society of Antiquaries, of which he is now director. His contributions to literature include several volumes in the Library of Entertaining Knowledge, on the "Elgin and Townley Marbles;" "Letters Illustrative of English History;" besides indexes and an introduction to the Doomsday Survey, and to the last edition of Dugdale's Monasticon.—E. W.

ELLIS, Henry, M.R.S.L., was an English navigator of the eighteenth century. He accompanied as agent of committee, Captains Moor and Smith, in an expedition which sailed from Gravesend in 1746. The object was to explore the northern seas with a view to discovering the north-west passage. Ellis's commission instructed him to direct his attention chiefly to the geography and natural history of the latitudes visited by the expedition. The ships, two in number, had been absent little more than a year, when accumulating hardships determined the commanders, contrary to the agent's advice, to return to England. Whatever success attended the attempt was due entirely to Ellis. This consisted in limiting and defining rather than extending the geographical knowledge of the time. In his published narrative of the expedition, he explains his reasons for still believing that the sought-for passage existed. In return for his services, he was appointed governor of New York, and afterwards of Georgia; but the failure of his health brought him again to Europe. He spent the latter years of his life on the continent, where he seems to have died during the first decade of the present century.—D. M.

ELLIS, John, an English poet, was born in London, on the 22nd March, 1698. He got little education but what he picked up casually, and in early life was apprenticed to a scrivener, to whose business he eventually succeeded. This, however, did not prevent him from paying much attention to literary pursuits, or from enjoying the society of the literary men of his day. Dr. Samuel Johnson was his intimate friend. He wrote many poems, and, what is more remarkable, showed no strong desire to publish them. In 1791, at a very advanced age, he died, leaving behind him numerous manuscripts, and some printed poems in Dodsley's Collection, such as the "Cheat's Apology," which was set to music and sung at Vauxhall; "Tartana, or the Pladdie;" and some others.—J. B. J.

ELLIS, John, a distinguished English naturalist, who lived in the eighteenth century. He was born in 1710, and died in London on the 5th of October, 1776. Although engaged in business as a merchant, he found time to devote himself to the study of the lower forms of marine animals, and in his "Essay towards a Natural History of Corallines," has not only raised an imperishable monument to his genius and industry, but has shown the world that a life of devotion to business is not incompatible with the profoundest scientific researches. It was Ellis who first demonstrated the true nature of that group of animals, now called zoophytes; and to him we owe a number of other valuable contributions to science which appeared in the Philosophical Transactions of the last century. He also made observations on plants, and wrote a paper on the curious Venus' fly-trap (*Dionæa muscipula*), on the history of the coffee plant, and on the method of bringing seeds from a distance.—E. L.

* ELLIS, William, was born in the suburbs of London in 1800. His father was a merchant, and he engaged in the same line of life, with such success that at the age of twenty-six he was appointed manager of the marine insurance office, a situation he still retains, and whose duties he has discharged so well as to mark it out as one of the best-conducted establishments of the kind in London. To this practical tact in the management of business, Mr. Ellis has united a spirit of philosophical inquiry with regard to the principles on which alone it can be soundly based. His study of political economy was further stimulated by his copying for Mr. Tooke the manuscript of his work on Prices. The accumulation of facts contained in that book might have tended rather to increase than solve the difficulties of a young student like Mr. Ellis, had it not been that he was fortunate enough to number among his friends the late James Mills, whose luminous views powerfully assisted him in these early inquiries. Neither books nor authorities of any kind, however, in the opinion of Mr. Ellis, were sufficient to supersede personal investigation, and his position, as actually engaged in commercial life, gave him great advantages for treating political economy as strictly an experimental science. In successive commercial panics he watched the working of parliamentary enactments regarding banking and the currency, and with the same interest he observed the effect of all the great strikes of workmen, who, ignorant of the first principles of the science which he was studying, vainly sought by such means to improve their condition. Feeling deeply the misery to which such ignorance led, Mr. Ellis was induced to endeavour to remove it, both by personal instruction, and by publishing a work on the subject, entitled "Progressive Lessons." By placing the subject in a life-like form before his pupils, to try his power of drawing out their minds in its investigation, he succeeded in thoroughly interesting them, as well as in satisfying himself that the principles of social science might be made attractive even to the young. Acting upon this conviction, he established schools, in which it was one of the main branches taught. With the exception of the one in the London Mechanics' Institute, the Birbeck schools were all established, and the largest one erected, solely at his own expense. Besides, by his instruction of teachers and his published works, he has given an impetus to the study of political economy throughout the country; many of the most distinguished promoters of education concurring in his views. His principal works, in addition to the one already mentioned, are—"The Outlines of Social Economy;" "Introduction to the Study of the Social Sciences;" "Outlines of the History and Formation of the Understanding;" "Questions and Answers suggested by a Consideration of some of the Arrangements of Social Life;" "The Phenomena of Industrial Life;" and "Progressive Lessons in Social Science." Besides these, he has written some pamphlets and contributed various articles to the *Westminster*.—J. B. J.

* ELLIS, Rev. William, is widely and favourably known as a zealous and successful missionary. In 1815, having become an agent of the London Missionary Society, he sailed for the scene of his future labours—the South Sea Islands. Before leaving, he united himself in marriage to Miss Mary Mercy, a young lady whose whole heart was in the work to which her husband had devoted himself. They embarked at Portsmouth, and on January 22d, 1816, sailed from Spithead, and were thirteen months at sea before they reached their destination, having on their way called at New South Wales, New Zealand, and Tahiti. After labouring for some years in these islands, they removed to the principal one of the Sandwich group, called Hawaii or Owhyhee. The remarkable change that has passed over the barbarous people of the great southern archipelago is the best evidence of the value of the labours of Mr. Ellis and his fellow-missionaries. At length Mr. and Mrs. Ellis were compelled to turn their faces homewards, on account of the failing health of the latter. An American vessel took them on board in October, 1824, and landed them free of all charge at New Bedford, Massachusetts, in March of the following year. The American people showed them much attention, and public meetings were held to advocate the missionary cause. They reached England in August, 1825, when Mr. Ellis was employed in the home business of the London Missionary Society. On the 18th January, 1835, Mrs. Ellis died, when her husband published a deeply interesting memoir of her. Mr. Ellis afterwards married Miss Sarah Stickney, a lady who, both under her maiden name and that of Mrs. Ellis, is known as the author of many useful and entertaining works, such as—"Pictures of Private Life;" "Family Secrets, or Hints to those who would make home happy;" "The Women of England;" "The Mothers of England;" "The Daughters of England;" "A Voice from the Vintage;" and "Summer and Winter in the Pyrenees"—which last was the fruit of a visit to Pau, made by Mr. and Mrs. Ellis, to recruit the health of the former. They now reside at Hoddesdon, Hertfordshire, where Mrs. Ellis superintends a school for young ladies. The educational and other training which is there given, and the manner in which it is given, she has fully and clearly explained under the form of letters to a friend in a small pamphlet entitled "Rawdon House." Mr. Ellis recently visited Madagascar, having been sent thither by the London Missionary Society on a tour of observation. He has published several valuable and interesting works, among which are his "Polynesian

Researches," 1831; "History of Madagascar," 1839; "Narrative of a Tour through Owhyhee," 1826; "A Vindication of the South Sea Missions from the misrepresentations of M. Von Kotzebue;" "History of the London Missionary Society," 1831; and "Village Lectures on Popery," 1851.—J. B. J.

* ELLISSEN, Adolf, a German miscellaneous writer, was born at Gartow, near Luneburg, March 14, 1815, and completed his education at the university of Göttingen. In 1837–38 he travelled in Greece, and after his return settled again at Göttingen, where in 1847 he was appointed assistant-keeper of the library. Since 1849 he has repeatedly been elected deputy to the Hanoverian diet. He has published translations of Montesquieu's Esprit des Lois; of several works of Voltaire; of Chinese and modern Greek poems, as well as a number of literary essays and treatises.—K. E.

ELLISTON, Robert William, an eminent actor, was born in London, 7th April, 1774; his father, the second of three brothers, being a respectable watchmaker and jeweller. His uncle William was a graduate of St. John's college, Cambridge, where he took a high degree, and was afterwards elected master of Sidney Sussex college, 1760. Another uncle was an officer in the navy, and served under Admiral Boscawen. Destined for the church from his earliest years, he was placed in St. Paul's school, London, from which it was intended he should be removed after a time to Sidney college; but an early predilection for dramatic art probably, in the first instance, fostered by the introduction of plays and speeches into the annual exhibitions of the school, caused him to regard the vocation marked out for him with much indifference, and in an impulsive moment he left school, and started for Bath, where, having obtained an introduction to the manager of the theatre, he entered upon an engagement, and made his first appearance on the stage, 21st April, 1792, in the character of *Tressell* in Richard III. So successful were his efforts during the course of this engagement, that he speedily became the leader of the circuit, and after a very limited period, made his appearance before a London audience in the Haymarket theatre, in the part of *Octavian* in the Mountaineers. His reception was of the most flattering description. In addition to a remarkably elegant figure and good features, he possessed a voice of great mellowness and sweetness, nature having, as it were, endowed him for the stage. As an actor his versatility of talent was remarkable; and although his forte was comedy—in many characters of which he has never been excelled—his efforts in tragedy were of such merit as to rank him among the most eminent in that department of his art. Shortly after his appearance in London he became manager and lessee of Drury Lane theatre, the interior of which was entirely rebuilt under his direction; and this he held, in conjunction with other theatres in the country, for several consecutive seasons. Mr. Elliston married at Bath, in 1796, the beautiful and accomplished Miss Rundall, and left a large family. He died ten years after his wife, on Friday, July 8th, 1831, and was buried in St. John's church, Waterloo Road, London, where a tablet to his memory is erected in the chancel.—E.

ELLWOOD, Thomas, was born at Crowell in Oxfordshire in 1639. His father, who became a justice of the peace, taking the parliament side in the civil war which had then commenced, removed with his family to London for safety, in which city they formed an intimacy with Lady Springett, afterwards the wife of Isaac Pennington. This intercourse with the Penningtons was instrumental to young Ellwood's joining the society of Friends, and afterwards to his becoming the pupil and friend of the poet Milton. In 1661 he was invited by Milton, then blind and residing in Jewin Street, to read to him works in the Latin tongue—an offer which he gladly accepted. This privilege, however, he did not long enjoy, having been lodged in Newgate for attending a prayer meeting. After his release he made a visit to his quondam master, then removed to Giles Chalfont. Milton called for a manuscript, and putting it into the hand of his intelligent young friend, bade him take it home and read it at his leisure. "When I came home," says Ellwood, "and had set myself to read it, I found it was that excellent poem, Paradise Lost. After I had, with the best attention, read it through, I made him another visit and returned him his book, with due acknowledgment of the favour he had done me by communicating it to me. He asked me what I thought of it; which I modestly but freely told him; and after some further discourse about it, I pleasantly said to him—'Thou hast said much here of *Paradise lost;* but what hast thou to say of *Paradise found?*' He made no answer, but sat some time in a muse, then broke off that discourse and fell upon another subject. After the sickness was over—the plague in London—and the city had become safely habitable again, he returned thither; and when afterwards I went to wait on him there (which I seldom failed of doing whenever my occasions drew me to London), he showed me his second poem called Paradise Regained, and in a pleasant tone said to me—'This is owing to you; for you put it into my head by the question you put to me at Chalfont, which before I had not thought of.'" The autobiography of Ellwood, from which the above passage is extracted, is an animated narrative of great interest, pourtraying in a lively manner the sentiments and habits of the people of that day. It is a record also of the sufferings and early history of that religious body to which from conscientious convictions he attached himself in early life, and of which he remained a faithful and honoured member till his death in 1713. Among his publications was an epitome of the Bible entitled "Sacred History," in 3 vols.—S. F.

ELLYS, Anthony, a learned prelate, was born in 1693, and died in 1761. He graduated at Clare hall, Cambridge, and having taken orders shortly afterwards, was presented to one or two good livings, which, towards the end of his career in 1752, he was to exchange for the bishopric of St. David's. In the last-mentioned year he published a "Reply to Hume's Essay concerning Miracles;" and after his death there appeared two volumes of a work, on which he was understood to have been engaged the greater part of his life. "Tracts on the Liberty, Spiritual and Temporal, of Protestants in England," was the title of the first volume, and "Tracts, &c., of Subjects in England," of the second.—J. S., G.

ELLYS, Sir Richard, Bart., eminent as a biblical critic and as a patron of men of learning, was the descendant of a wealthy family settled in Lincolnshire. His mother was a granddaughter of Hampden. It is probable that he was educated at Oxford, and that he spent some time at several Dutch universities. He sat some years in parliament. His benefactions to authors were repaid by dedications, through which his name is now best known. He wrote "Fortuita Sacra," a critical work, in which he attempted the elucidation of twenty-four difficult passages of scripture, illustrations of which had occurred to him in the course of his extensive reading. He died in 1742.—J. S., G.

ELMER. See Aylmer.

ELMES, Harvey Lonsdale, son of James Elmes, one of the most distinguished of the English architects of our century, was born in 1815. He was educated in his father's office, and served some time in the offices of other architects and surveyors. When still quite young, he was attracted by an advertisement in the *Times* for designs for a new town-hall at Liverpool. He felt disposed to try his skill, and Haydon the painter encouraged him to do so. He won the £500 premium, and in 1841 had the satisfaction to commence his great work, St. George's hall. But now Elmes' troubles commenced, and his health was a victim to his enthusiasm and excitement. He was attacked by a disease of the lungs, and finally died at Jamaica on the 26th of November, 1847, in his thirty-third year only, leaving a wife and child unprovided for. His remuneration for this great work was insufficient. The architect's commission was limited to a sum not exceeding £90,000—little more than half the cost of the building; and as the work also proceeded slowly, while adorning Liverpool with one of the noblest architectural structures of modern times, Elmes acquired for himself only a bare subsistence. The remuneration, with all expenses, is said to have averaged only £450 per annum. This great building, now being completed, was continued by Mr. R. Rawlinson and by Mr. Cockerell. It is of the classical *renaissance*, in which the Greek elements chiefly abound. It is Corinthian, and its great feature is a vast vaulted hall in the centre.—R. N. W.

* ELMES, James, an architect and writer upon architecture, born in London in 1782. Having learned building under his father, and architecture under Mr. George Gibson, he entered upon his career as an architect at an early age, and offered designs for numerous public and private buildings in London, which were successful in keeping his hands full of business. In 1804 he gained the silver medal at the Royal Academy. He was for some time surveyor and civil engineer to the port of London; but this post, as well as that of vice-president of a society for the diffusion of the knowledge of the fine arts among

the people, he was obliged to resign on account of temporary blindness. Mr. Elmes has contributed largely to the literature of his art. The following are his most important works—"Life and Works of Sir C. Wren," 1823; "Sir C. Wren; his life and times;" "General Bibliographical Dictionary of the Fine Arts;" "Elmes' Quarterly Review;" "The Annals of the Fine Arts;" "Thomas Clarkson," a monograph, 1854.—J. S., G.

* ELMORE, Alfred, a distinguished English painter, born at Clonakilty, near Cork, June 18, 1815. His first exhibition goes as far back as 1834: it was remarkably successful. The "Martyrdom of A'Becket," exhibited in 1840, confirmed the expectations which had been formed of him from his first appearance as an exhibitor. In 1844 he proceeded to Italy, and the beneficial results of his tour are evident in his after works. Many of his pictures were bought by holders of prizes from the Art Union. The success of his "Origin of the dissension amongst Guelphs and Ghibelines" brought about his nomination, in 1845, as associate of the Royal Academy. The works which Elmore has been exhibiting ever since have constantly increased his fame, and rendered him a favourite with the visitors to the annual exhibition of the academy. Everybody recollects with pleasure his—"Fainting of Hero;" his "Much ado about nothing;" the "Invention of the Power Loom;" the "Death of Robert of Naples;" his "Wise and Good;" "Griselda," &c. In 1857 Mr. Elmore became R.A.—R. M.

ELMSLEY, Peter, born in 1773, and educated at Westminster school, entered Merton college, Oxford, and took the degree of M.A. in 1797. In 1798 he was presented to the chapelry of Little Hawksley in Essex. By the death of his uncle, Peter Elmsley the bookseller, he obtained a considerable fortune, and devoted himself entirely to literature. He resided for some time in Edinburgh, and was one of the earliest contributors to the *Edinburgh Review*. The articles on Wittenbach's Plutarch, Schweighauser's Athenæus, Bloomfield's Æschylus, Porson's Hecuba, and Heyne's Homer, are understood to have been written by him. On leaving Edinburgh he came to London, but retired in 1807 to St. Mary's Cray in Kent. In 1804 he superintended an edition of Herodotus, of which it was complained that, so great was his love of Atticisms, he introduced into the text the Attic forms of the tenses in spite of all the manuscripts. In 1816 he visited Italy, collated many manuscripts, and returning in 1817, took up his abode at Oxford. The winter of 1818 he spent in the Laurentian library at Florence. In the spring of 1819 he was appointed by the government to assist Sir Humphrey Davy in deciphering the papyri at Herculaneum. This attempt was unsuccessful, and while making it he caught a fever, from the effects of which he never recovered. On his return to Oxford he devoted himself to study, and was appointed principal of St. Alban's hall, and Camden professor in 1823. He died of a disease of the heart, on the 8th of March, 1825. He was one of the best ecclesiastical critics of his time. His brilliant paper on Markland's Euripides, in the seventh volume of the *Quarterly Review*, is well known to scholars. He published the Acharnians of Aristophanes in 1809; the Œdipus Tyrannus of Sophocles in 1811; the Heracleidæ, Bacchæ, and Medea of Euripides in 1815, 1818, and 1821; and the Œdipus Coloneus in 1823. His transcript of the Florentine Scholia of Sophocles was a posthumous work. He was the worthiest representative of the critical school of Porson. Too fond, perhaps, of generalization, he sometimes introduced unnecessary emendations, but his candour and fairness in acknowledging an error were not less conspicuous than his erudition.—T. J.

ELOI or ELIGIUS was born at Limoges in 588. His parents, Eucherius and Terrigia, were in good circumstances, and he was the friend of Dagobert, king of France, by whom he was sent on a mission into Brittany. For some time Eloi was engaged in commercial pursuits as a goldsmith and jeweller, and was possessed of wealth, a large part of which he devoted to ecclesiastical purposes. He afterwards became a priest, and was at length raised to the bishopric of Noyon. He died in 659. Several works are attributed to Eloi, the chief of which is a collection of sixteen homilies; but it is doubtful if he is the author. There are statements in them respecting transubstantiation and the perpetual virginity of Mary, which seem to mark them as the productions of a later age.—J. B. J.

ELORZA CHURRUCA, Cosmo Damian de, a Spanish navigator and man of science, was born in 1761 at Motrico in Guipuzcoa. His earliest adventure was with a scientific expedition to the Straits of Magellan, of which he published a diary. He was afterwards appointed to the observatory at Cadiz, and subsequently made another scientific voyage to the West Indies, the result of which was a valuable addition to geographical knowledge. In 1802 he was appointed to the *Conquistador*, a Spanish man-of-war, and was in command of the squadron which opposed the blockade of Cadiz. Subsequently he commanded the *Principe de Asturias* and the *San Juan*. In the latter ship, while fighting with distinguished gallantry, he received a wound of which he died in a few hours.—F. M. W.

ELOY, a musician, was born (probably in France) in the latter half of the fourteenth century. A mass of his composition is preserved in the papal chapel, and Kiesewetter has published a "Kyrie" and an "Agnus" by him, which are interesting specimens of the art in its primitive state.—G. A. M.

ELOY, Nicolas François Joseph, a Belgian physician, was born at Mons in 1714, and died in 1788. He studied medicine at Louvain and in Paris, and on his return to his native town was appointed principal physician. In 1754 he was named physician to the governor of the Low Countries. His principal work, "Dictionnaire Historique de la medecine ancienne et moderne," was translated into Italian.—J. S., G.

ELPHINSTONE, Arthur, sixth Lord Balmerino, was born in 1688. The first peer was the youngest son of Robert, third Baron Elphinstone, and held successively the offices of a lord of session in 1586; of one of the eight commissioners of the treasury, called Octavians, in 1595; and of secretary of state in 1598. His ill-fated descendant was an officer in Lord Shannon's regiment in the reign of Queen Anne; but on the accession of King George joined the earl of Mar, and fought at Sheriffmuir. He afterwards held a commission in the French army, but returned home in 1733. In 1745 he joined the standard of Prince Charles Stewart, who appointed him captain of his second troop of lifeguards. He was taken prisoner at the battle of Culloden, and committed to the Tower. On the 29th of July, 1746, he was brought to trial in Westminster hall, along with the earls of Kilmarnock and Cromarty. He was found guilty, and ordered for execution on Tower Hill on the 18th of August. Throughout his trial and on the scaffold the intrepid old peer behaved with the greatest composure and courage; and as he laid his head on the block he said firmly—"If I had a thousand lives I would lay them all down here in the same cause."—J. T.

ELPHINSTONE, James, a miscellaneous writer, was born at Edinburgh in 1721, and was the son of the Rev. William Elphinstone, an episcopal minister. He was first a private tutor in several distinguished families; but, about 1752, set up a boarding-school at Kensington, from which he retired in 1776 with a competency. While resident in Edinburgh he took charge of an edition of the Rambler, each number of which was published in Edinburgh as soon as it could be obtained from London. To this reprint Elphinstone supplied English translations of the classical writers, of which Dr. Johnson highly approved. Elphinstone afterwards published a poetical version of the younger Racine's poem of Religion, a grammar of the English language, in 2 vols.; a poem entitled "Education;" and a translation of Martial. He also projected a new plan of orthography, the principal feature of which was the spelling of words according to their sound. His translation of Martial was much ridiculed at the time on account of its absurdity, and is now forgotten. Dr. Johnson, who highly esteemed the author, said of this work, "There are in these verses too much folly for madness, and too much madness for folly;" and Garrick declared, "His translation was more difficult to understand than the original." Mr. Elphinstone died in 1809.—J. T.

ELPHINSTONE, John, a distinguished naval officer of the eighteenth century, was a descendant of the attainted family of Arthur Elphinstone, Lord Balmerino. He was born about the year 1730. In 1761, whilst captain of the *Richmond* (thirty-two guns) he captured and destroyed the French frigate *La Felicite*, of superior force, on the coast of Holland. In the following year, in the same ship, he piloted the British fleet through the old Straits of Bahama to the Savannah. He afterwards held a commission in the Russian service under Catherine II., and acted as admiral of the Russian fleet in the war between that country and Turkey in 1768–74, in which the Russian fleet appeared for the first time in the Mediterranean, and took the chief part in the destruction of the Turkish navy at Tchesme.

He died in Broad Street, Carnaby Market, London, February 28, 1785.—E. W.

ELPHINSTONE, The Hon. Mountstuart, a younger son of John, eleventh Lord Elphinstone in the peerage of Scotland, was born in 1779. At the age of eighteen he entered the civil service of the East India Company on the Bengal establishment, and shortly afterwards became attaché to the political resident at the court of the Peishwah. When the duke of Wellington visited that court early in the present century, he noticed the ability of young Elphinstone, and appointed him his aid-de-camp, in which capacity he was present at the battle of Assaye. He afterwards became resident at Nagpore (1806), and was subsequently sent as envoy to Cabul. The story of his mission in this capacity is told by him in a volume of which it has been truly said by a recent historian, that after the lapse of forty years, it is "still the delight of Anglo-Indian readers, and that future generations of writers and cadets will turn to its pages with undiminished interest." Having negotiated an alliance with Shah Soojah, Elphinstone returned to Calcutta, and shortly afterwards was appointed resident at the court of the Peishwah, who then held dominion as the chief of the Mahratta confederacy at Poonah. Towards the close of 1817, that treacherous potentate, whose allegiance had long been doubtful, threw off the mask and appeared in arms as the enemy of the British rule. The crisis was one well calculated to try the abilities and resources of the resident to the uttermost. The Mahratta troops attacked and burnt down the residency. Elphinstone, who had served in arms at Assaye, was not slow to order the British troops to march down and to attack the Mahrattas; and as the general in command was seized with a sudden fit during the action, the civilian fought the battle of Kirkee, and won and wore the medal for that action. The Peishwah fled, and after a few more blows, was forced to yield; his territories were declared to be forfeited, and Elphinstone was appointed by Lord Hastings to administer them on their annexation to the British empire. In this capacity he showed a remarkable ability and address, and administrative talents of the highest order; and in spite of their hostility to the British name, he won the love and respect of all the inhabitants of the conquered country. He governed and administered it for its interests, not for his own; he upheld the aristocracy in their possessions, and confirmed the titles of private landholders whom he found in possession, and pensioned such as had claims on his compassion, by reason of their sufferings and losses. Having thus proved himself an Indian statesman of the first class, he was preferred to several of his seniors, and, in one sense, more distinguished contemporaries, when the government of Bombay became vacant in 1820. The seven years during which he held this post were years of comparative peace, and he devoted them to the codification of the law. To quote the words of a contemporary writer—"The Elphinstone code, which now became law, might well be compared, for its brevity, completeness, clearness, and its enlightened provisions, to the code Napoleon," in imitation of which its leaves were coloured. The education of the upper classes was commenced, and the just administration of the law enforced. In 1827 he resigned the governorship of Bombay into the hands of his friend and successor, the late Sir John Malcolm; retired from the service upon a pension; and returned to England, where he spent the remainder of his life in literary labour, in dignified ease and retirement, between his chambers in the Albany and his country seat under the Surrey hills. Not long after his return to England he gave to the world his "History of India"—2 vols., 8vo, Murray—a work which treats elaborately of the Mahometan period, and is the standard book of reference on all subjects connected with that era. Twice the governor-generalship of India was offered to his acceptance, together with a peerage, a seat in the privy council, and other civil honours; but he declined them one and all. He was created an honorary D.C.L. of Oxford in 1833; but he never even sought to enter parliament, nor did he stoop to the ordinary means by which even men of note contrive to keep their names before the world. Himself a scholar, and one of no ordinary kind, at his retired country house he kept up the acquaintance of the learned men of the age, and enjoyed with equal relish the pleasures of European and of Eastern literature. Statesmen of every school were glad to have an opportunity of conversing with him there, and of taking counsel from his lips, as the highest of authorities on Indian questions; so that though he was for many years lost to the public view, he was still silently and secretly influencing the course of events. He was the last of that little knot of Indian statesmen whose names are associated in history with those of the two Wellesleys. If he had not the robust energy of Malcolm, or the resolute ambition of Metcalfe, he had a mind of a higher order than either of them. He combined in an extraordinary manner the finest literary taste with a capacity for public business, which would easily have raised him to the highest position if he had chosen to give it full scope for exercise. Satisfied, however, with a moderate instalment of both fame and fortune, he retired from public life in the full vigour of his years, and contented himself with watching from a distance the progress of events in which, had it pleased him, he might have taken the foremost part. He died at his country seat in Limpsfield, Surrey, on the 21st of November, 1859, at the ripe age of eighty years. He lived and died unmarried. It is not a little singular that his nephew, Lord Elphinstone, who died at the age of fifty-three in 1860, held also for a long period the governorship of Bombay.—E. W.

ELPHINSTONE, William, a celebrated Scottish prelate and statesman, was born in Glasgow in 1431, and was connected with the noble family whose name he bore. He was educated at the grammar-school and university of his native city, and at the age of twenty obtained the degree of A.M. Having entered into holy orders, he officiated as priest of St. Michael's church, in St. Enoch's Gate (now Trongate) for four years. He then repaired to Paris, where he devoted himself so zealously to the study of civil and canon law, that he was appointed professor of that branch of learning, first at Paris, and afterwards at Orleans. After remaining nine years in France, he was persuaded to return home by Bishop Muirhead, who appointed him parson of Glasgow and official of the diocese. In the same year Elphinstone was chosen rector of the university. He was then nominated official of Lothian by Schevez, bishop of St. Andrews, and subsequently was summoned to parliament, and appointed by James III. one of the lords of his privy council. In this situation his great talents and address speedily attracted notice, and he was sent as a member of an embassy to France, where he was loaded with presents by Louis XI. as a mark of his esteem and confidence. On his return to Scotland in 1479 he was made archdeacon of Argyle, and was soon after elected bishop of Ross. In 1483 he was promoted to the see of Aberdeen, and in the following year he was nominated, along with a number of the leading nobles, to meet with commissioners from England for the purpose of settling some dispute between the two countries. Their conferences led to the conclusion of a peace which was to last for three years from September, 1484, to September, 1487. He was subsequently sent on various similar missions to England, and proved himself a most skilful negotiator. In the disputes which arose between James III. and his nobles, Bishop Elphinstone steadfastly adhered to the cause of his sovereign, and was rewarded for his loyalty and faithful services by his appointment to the office of lord high-chancellor of Scotland. On the death of the unfortunate James at the battle of Sauchie, Elphinstone retired to his diocese, and zealously devoted himself to the discharge of his episcopal duties. He reformed various abuses which had sprung up among his clergy, and composed a book of canons for their use. In 1488 he was sent on an embassy to the Emperor Maximilian, to ask his daughter Margaret in marriage for the young king. His mission was unsuccessful, as, before he could reach the imperial court, the lady had been promised in marriage to the heir of the Spanish throne. But on his way home the bishop concluded an advantageous treaty of peace between Scotland and the States of Holland. In 1492 he was appointed lord privy seal in the room of Bishop Hepburn. The country being now at peace, the public-sprited prelate availed himself of the favourable juncture to promote the progress of learning among his countrymen. He persuaded the king to solicit from Pope Alexander authority for the erection of a university in Aberdeen. The bishop's influence with the pope procured a ready compliance with this request, and a bull to that effect was sent in 1494. It was not, however, till the year 1506 that the college (now called King's college) was erected on the models of Paris and Bologna. By the united efforts of the king and the bishop, an ample endowment was provided for both professors and students. Bishop Elphinstone also contributed to the erection and embellishment of the cathedral of his diocese, erected at his own expense a stone bridge over the Dee, and

assisted in various other public and useful undertakings. He wrote the lives of the Scottish saints, which are now lost, and a history of Scotland from the origin of the nation down to his own time, which is preserved among the Fairfax MSS. in the Bodleian library. The death of this liberal and patriotic prelate, which took place 25th October, 1514, in his 83d year, is said to have been caused by grief at the death of his sovereign and the greater part of his nobles in the battle of Flodden.—J. T.

ELPHINSTONE, George Keith. See Keith.

ELRINGTON, Thomas, D.D., was born near Dublin in 1760. To his widowed mother, a woman of great worth, sense, and education, he was indebted for instruction in his earlier years, and his affection and respect for her induced him to forego the passion of his youth—a life at sea. At fourteen he entered Trinity college, Dublin, where he soon highly distinguished himself, especially in natural philosophy; in which when little more than sixteen he obtained an "optime," a mark of such high merit that it has, we believe, been only three times conferred in the college. When only twenty years of age he sat for a fellowship, which he obtained with no less distinction. In 1792 Dr. Elrington engaged in a controversy arising out of a charge of Dr. Troy, the eminent Roman catholic archbishop of Dublin, which he carried on at intervals till 1804 with great vigour and ability. In 1795 he became a senior fellow and obtained the chair of mathematics; and about the same time he published a series of lectures on miracles, which were not as extensively known as they deserved to be. The chair of natural philosophy being vacant in 1799, Elrington was promoted to it after a severe contest. For a time his connection with the university was severed by his acceptance of the living of Ardtrea, and he devoted himself to the zealous support of the Irish clergy, whose temporalities were then assailed. From his pastoral duties he was recalled in 1811 to fill the highest place in the university, being elected provost in the room of Dr. Hall, a post which at the period required a man of great judgment and firmness, to check and regulate a strong spirit of political excess and insubordination then prevalent amongst the students. Notwithstanding a violent opposition he repressed this spirit, and maintained the loyalty and discipline of the university. In 1820 Dr. Elrington was promoted to the see of Limerick, and two years after was translated to that of Ferns, and died of paralysis at Liverpool on the 12th of July, 1835. As a bishop he was strict in his discipline, yet munificent, hospitable, and kind, and was respected and esteemed by all.—J. F. W.

ELSASSER, Friedrich August, a Prussian landscape painter, was born at Berlin in 1810; died at Rome in 1845. His laborious and exemplary career makes one all the more regret his early death. Of his works, the most remarkable are —the "Campo Santo of Pisa by moonlight;" a "View of the city of Palermo;" and the "Grotto of the Syrens" at Tivoli. He was member of the Berlin Academy, and was in receipt of a pension from the king of Prussia, who had also decorated Elsasser with the order of the red eagle.—R. M

ELSHEIMER. See Elzheimer.

* ELSHOLTZ, Franz von, a German comic dramatist and miscellaneous writer, was born at Berlin, October 1, 1791. He served against Napoleon, travelled for several years in England, Holland, and Italy, and was appointed managing director of the Gotha theatre, and afterwards representative of the duke of Saxe Gotha at Munich. In 1851 he retired from public life to his villa near Tegernsee. His comedies, though not of lasting merit, are distinguished by sprightliness, and highly successful.—K. E.

ELSHOLZ, Johann Sigismund, a German medical man and botanist, was born at Frankfort-on-the-Oder in 1623, and died on 28th February, 1688. His early studies were prosecuted at Frankfort. He afterwards repaired to the universities of Wittemberg and Königsberg, with the view of carrying on his scientific studies. Subsequently he visited Holland, France, and Italy, and took the degree of doctor of medicine at Padua. On his return to Germany in 1656, he became physician and botanist to Frederick William, elector of Brandenburg, and was chosen director of the Berlin botanic garden. He published an account of the plants in the Brandenburg gardens; also a work on applied horticulture, as well as dissertations on dietetics, phosphorus, and other medical and chemical subjects.—J. H. B.

ELSNER, Jacob, D.D., was born in 1692 at Saalfeld in Prussia. He successively filled the offices of conrector at Königsberg from 1715 to 1720, of professor of theology in the gymnasium at Lingen from 1720 to 1722, and of rector of the Joachimstall gymnasium at Berlin from 1722 to 1730. In 1730 he was appointed first reformed court preacher at Berlin, and was dignified with the post of consistorialrath. He died on the 8th of October, 1750. His works are chiefly philological. His "Observ. Sacræ in Novi Fœderis Libros" brings much classical learning to bear on the illustration of the sacred page, and the same may be said of his "Comment. in Evan. Matt. et Marci," but he wants penetration.—W. L. A.

* ELSNER, Johann Gottfried, a noted German agriculturist, especially famous for his efforts to improve the system of sheep-farming, was born at Göttesberg in Silesia in 1784, and studied at various universities. With a view to noting agricultural improvements, he has travelled in most of the countries of Europe, and has given his observations to the public in several works, which have obtained a large circulation in Germany. Those upon sheep-farming are especially valuable.— J. S., G.

ELSNER, Joseph, a musician, was born at Grodgrau in Silesia on the 1st of June, 1769; he died most probably at Warsaw. His father, a carpenter by trade, was an ingenious mechanic, who, being fond of music, spent his leisure in making a pianoforte, and some other musical instruments. Young Elsner's disposition for the art was early awakened by his watching these fabrications, but received little encouragement. He was sent in 1781 to the Latin school at Breslau, preparatory to his entering on the study of medicine; and his musical talent might have been suppressed, but that he was admitted as a singer in the Dominican church of that city, where he soon found opportunity to prove it. He obtained an engagement as violinist at the theatre, where he won the good opinion of Förster, the music director, who gave him lessons in harmony, the only instruction to qualify him for composition that he ever received. He immediately began to write, trifles at first, but soon more ambitiously; and his love for the pursuit so grew with its practice, that when he went to Vienna to complete his clinical course, he neglected his study which was to qualify him for a profession, and finally abandoned it in favour of music. His merit quickly gained acknowledgment, and in 1791 he went to Brünn in Moravia, to fulfil an engagement as violinist. He wrote there very extensively, and gained such repute by one composition in particular, that he was offered the appointment of kapellmeister at Lemberg, which he eagerly accepted. There he remained from 1792 till 1799, during which time he produced several operas. He then went in the same capacity to Warsaw, and there entered upon an active career of composition, and obtained great distinction by writing operas in the Polish language. He made a short visit to Paris, where he wrote one of the many odes in honour of Napoleon. In 1815 Elsner established a society in Warsaw for the advancement of music throughout Poland, in the management of which he was much assisted by Countess Zamoiska. In 1820 he relinquished his appointment at the theatre, but did not remit his exertions for the promotion of his art, busying himself in the organization of the conservatory at Warsaw, which was founded upon his former society, and which was opened under his directorship in 1821. His efficient services in the conduct of this institution were rewarded, in 1825, by his being decorated with the order of St. Stanislaus. His music is of the light Italian character, which accounts for its rapid and ephemeral popularity. It fulfilled an important purpose in stimulating a taste for the art in the country where most of it was produced, and where he is greatly esteemed both for his zeal and talent.—G. A. M.

ELSTOB, Elizabeth, sister of William Elstob, was born in 1683, and died in 1756. She was a very learned woman, and perhaps the only one of her sex who has ever figured as a Saxon scholar. She accompanied her brother's edition of the Saxon homily on St. Gregory's day with an English translation, and in various other ways shared his learned labours. Dr. Hickes encouraged her to undertake a Saxon Homilarium, with an English translation, notes, &c. Some of the homilies were printed, but the failure of her resources prevented the completion of her design. After the death of her brother, with whom she had lived, Mrs. Elstob was forced to resort to the keeping of a small school. Queen Caroline, however, shortly after this granted her a pension, and her latter years were spent comfortably in the family of the duchess dowager of Portland.—R. M., A.

ELSTOB, William, an English divine and celebrated Saxon scholar, was born in 1673, and died in 1714. He was educated

at Cambridge and Oxford, and in 1702 was appointed rector of the united parishes of St. Swithin and St. Mary Botham, London. In the previous year he had translated into Latin the Saxon homily of Lupus, and he seems to have prosecuted his researches respecting the Saxon tongue till the time of his death. He also busied himself with various other philological matters; but the most extensive of his undertakings was an annotated edition of the Saxon laws. His premature death interrupted this valuable labour when it was little more than well begun. It was completed, however, by Dr. David Wilkins. Elstob published some sermons, and had collected materials for a history of Newcastle, his native town.—R. M., A.

ELSYNGE, Henry, was born at Battersea, Surrey, in 1598. He was educated at Westminster school, and took his degree of master of arts at Christ church, Oxford, in June, 1625. He then travelled abroad for seven years, and on his return held the place of clerk of the house of commons, in which position his discretion and prudence commanded much respect. This office he resigned in December, 1648, when he saw how matters were to go against the king. He died at his house at Hounslow in 1654. He was the author of a work entitled "The Ancient Method and Manner of Holding Parliaments in England."—J. B. J.

*ELVEY, George James, Mus. Doc., organist of St. George's chapel, Windsor, was born at Canterbury on the 27th of March, 1816. He entered the cathedral choir of his native town in 1825, in which he remained as a chorister until the time of the breaking of his voice. After this he continued the study of music under the instruction of his brother, Dr. Stephen Elvey, at present organist of New college, St. John's college, and of the University church, Oxford. At the early age of nineteen George Elvey was appointed to the office he efficiently fills in the Chapel Royal at Windsor. In 1838 he obtained a bachelor's degree in music at Oxford, for a short oratorio called "The Resurrection and Ascension," which has been successfully performed in London; and in 1840, having received a dispensation from the delay of five years, then required by the university statute between the two degrees, he was created doctor, his exercise being the anthem, "The ways of Zion." The situation he holds has given him opportunity to produce several compositions for the church.—G. A. M.

ELVIUS, Peter, commonly styled the Younger, son of Peter Elvius the Elder, was born in 1710, and died in 1749. He was of a mechanical turn, and was employed in designing and constructing various works of public utility. Elvius verified several of the observations of Tycho-Brahe, among the ruins of that astronomer's famous Uranienborg. He was a member of the Academy of Upsala.—R. M., A.

ELWES, John, was a very remarkable miser. At the age of forty he succeeded to the property of his uncle, Sir Harvey Elwes, estimated at two hundred and fifty thousand pounds; and he also succeeded to his painfully penurious habits and worship of gold. His nephew, Colonel Timms, on a certain occasion visited him at one of his mansions, and a heavy fall of rain occurring during the night, he was soon wet through. He rose and pushed his bed into a different position, went round the room in this fashion till he got into a dry corner, and when he met his uncle at breakfast, he told him how he had spent the night. "Ay, ay," said the old man; "I don't mind it myself, but to those who do, that's a fine corner in the rain." He died in 1789, at the age of seventy-seven, leaving five hundred thousand pounds, besides entailed estates.—J. B. J.

ELWOOD. See Ellwood.

ELYOT, Sir Thomas, author of "The Governor," and many other learned works, was educated at St. Mary's hall, Oxford, and after spending some years in foreign travel, was introduced at the court of Henry VIII., by whom he was held in great estimation, both for his diplomatic talents and for his extensive learning. Sir Thomas was employed by Henry on several important embassies. He was the admiration of all the learned of his time, and particularly of Leland and Sir Thomas More, for the integrity of his life and the variety of his accomplishments. He died in 1546. Besides the work above mentioned and some translations from the Greek, Sir Thomas left "The Castle of Health," 1541; "Of the Education of Children;" "The Banquet of Science;" "De Rebus memorabilibus Angliæ;" "A Defence or Apology for Good Women;" and "Bibliothecæ Eliotæ" (Elyot's Library or Dictionary), 1541.—J. S., G.

ELZEVIR, the name of a celebrated family of printers, who flourished in Holland in the seventeenth century, and were renowned throughout Europe for the beauty and accuracy of their typography. The family was of good descent, and removed from Louvain into Holland on account of its attachment to the protestant faith. No fewer than fourteen of its members followed the profession of booksellers and printers, and their useful activity in these pursuits extended over a period of a hundred and thirty years. Louis Elzevir, the first of the name, was born at Louvain in 1540, and died in 1617. He established himself in Leyden in 1580, and from 1583 became known as a bookseller. In 1592 he began to print, and from that year to his death he issued from the press as many as one hundred and fifty different works.—His son, Bonaventure Elzevir, was born at Leyden in 1583, and commenced to figure as a printer in 1608. In 1626 he took his nephew, Matthew Elzevir, son of his brother Matthew, into partnership; a connection which continued for twenty-six years, and was marked by eminent intelligence, activity, and success. The *Officina Elzeviriana* was established at Leyden, and acquired great celebrity by the extreme neatness and accuracy of its publications; many of which were regarded as *chefs d'œuvre* of typographic art. Both the partners died in 1652. Abraham had two brothers, Jacob and Isaac, who carried on business at the Hague and in Leyden, but did not attain to any importance. The honours of the family were next sustained by Louis Elzevir, the third of that name, who was the son of the second Louis, and who, born at Utrecht in 1604, became the founder of the *Officina Elzeviriana* of Amsterdam. Between 1638 and 1654 he sent forth from his presses as many as one hundred and eighty-nine different works, many of them of great merit. In 1654 he associated with him in the business his cousin, Daniel Elzevir, the son of Bonaventure, and after a partnership of ten years retired. He died in 1670. During this partnership the Elzevirian typography attained its highest degree of excellence and splendour. The mechanical execution of its productions might not be quite so careful as that of the smaller works of Bonaventure and Abraham Elzevir, but the works themselves were of greater importance and value. The two partners published in all one hundred and eighteen works, including a series of classics, 8vo, "cum notis variorum;" a Cicero, 4to; the Etymologicum Linguæ Latinæ; the magnificent Corpus Juris Civilis in fol., 2 vols., 1663; and the New Testament of 1658, remarkable for its extreme beauty and accuracy. The Elzevirian editions of the Greek Testament became famous through all Christendom; and the text which they contained became everywhere the *textus receptus*; the value of this last, however, being typographical only, not critical. From 1664, when Louis retired, to 1680, when Daniel died, the latter continued to display the greatest activity in his profession and undiminished excellence in his productions. No fewer than one hundred and fifty-two works issued from his presses during these years, in spite of the civil war which then raged in the country, and which occasioned him serious interruptions and heavy losses. After Daniel's death the productivity and fame of the Elzevir presses rapidly declined. Abraham the second, who was the university printer of Leyden, and who died in 1712, closed the long series of printers and booksellers produced by this remarkable family. The total number of works bearing the names of the Elzevirs—as estimated by M. Charles Pieters, in his Annales de l'imprimerie Elzevirienne—amounted to one thousand two hundred and thirteen, of which, nine hundred and sixty-eight were in Latin, forty-four in Greek, one hundred and twenty-six in French, thirty-two in Flemish, twenty-two in Oriental languages, eleven in German, and ten in Italian. Of the elegant duodecimos of the Leyden office, the Pliny of 1635, the Virgil of 1636, and the Imitation of Christ, hold the highest rank for their beauty. The Livy and Tacitus of 1634, the Julius Cæsar of 1635, and the Cicero of 1642, are also highly valued by collectors. Good copies of these, bound in morocco, have sometimes sold in France for as much as one hundred francs a volume. Unbound copies, preserving all their original breadth of margin, are esteemed by bibliomaniacs as morceaux of extreme luxury, and have been sold as high as five hundred and thirty francs a volume. Many works, however, were put forth as Elzevirs which were the productions of inferior Dutch printers.—P. L.

ELZHEIMER, Adam, also called Adam of Frankfort, one of the greatest landscape painters of Germany, was born at Frankfort-on-the-Maine in 1574, and studied under Offenbach. Having given early tokens of his genius, he left for Italy, where he sojourned for a considerable time. The series

of sketches he there executed obtained for him the esteem of the Italian artists, with whom he was a favourite, and prepared ample stock for his future exertions. Returning to Germany, he settled down in his native place, and produced a vast number of works distinguished for grace and character, if not for ideality and purity of design. Amongst the many subjects of this artist are especially noted—The "Flight into Egypt," and the "Good Samaritan," both in Paris; "A Witch metamorphosing a Youth into a Lizard," in London; "Ceres in search of her Daughter," at Berlin; "The burning of Troy;" a moonlight landscape, and others, at Munich; "Ceres in the house of Hecuba," at Madrid. Elzheimer executed several etchings highly esteemed. He was the master of the celebrated Dutch painter Poelemburg. He died at Frankfort in 1620.—R. M.

EMAD-ED-DIN or EMAD FAKIH KERMANI, a celebrated Persian poet, who died at Kerman in 1390. So great was his celebrity both as a poet and as a doctor of law, that crowds of people came from distant parts to Kerman to visit him in his retreat. He left a collection of verses, and several works on subjects connected with theology and philosophy. His poetical works are still held in unrivalled estimation by his countrymen.—J. S., G.

EMANUEL BEN SALOMON, a famous Hebrew poet and commentator, born at Rome, flourished towards the middle of the thirteenth century. He wrote commentaries on most of the books of the Old Testament, and a series of poetical compositions—"Mechabberoth." He has been called by some biographers the Voltaire of the Hebrews; but no serious parallel can be instituted between the Jewish rabbi and the patriarch of Ferney.—J. S., G.

* EMBURY, Mrs. Emma Catherine, an American authoress, daughter of Dr. James Manley, a physician of New York, was married in 1828 to Mr. Daniel Embury of Brooklyn. She was long favourably known to the readers of American periodical literature under the name of *Ianthe*, and most of the contributions, in prose and verse, which she published in magazines with that signature, have been reprinted with success in a collected form. Of late years Mrs. Embury has been chiefly known as a prose writer. She has published numerous tales which, like her poetry, have attracted many readers who find in them much beauty and genuine pathos.—J. S., G.

EMERIAU, Maurice-Julien, Comte, a celebrated French admiral. He commanded the *Spartiate* at the battle of Aboukir. After his ship struck, Nelson restored to him his sword, with the compliment that such an act was only due to so brave an officer. Bonaparte also, when he heard that Emeriau had been wounded in this famous sea-fight, wrote to him, expressing his sorrow. He was made a peer of France on Napoleon's return from Elba, and had the same honour conferred on him after the revolution of 1830.—R. M., A.

EMERIC-DAVID, Toussaint Bernard, a French archæologist and writer upon art, born at Aix in Provence in 1755; died in 1839. He studied law, and with various interruptions pursued it as a profession; but the tastes for archæological and artistic matters which he acquired during a short residence in Italy, chiefly ruled his laborious career, and upon these subjects he wrote copiously, and with great learning and judgment. In the year 1800 a memoir which he sent to the Institut on the subject of ancient statuary attracted much attention; it was printed in 1805. He was for six years a member of the legislative chamber. In 1816 he was elected a member of the Institut. For this learned body he wrote several works upon ancient art and upon Greek mythology, respecting which he propounded an ingenious hypothesis, which, however, enjoyed but a brief popularity. He was one of the continuators of the Histoire Litteraire. At the age of eighty-four, still engaged in his labours, he was suddenly cut off by apoplexy.—J. S., G.

* EMERSON, Ralph Waldo, the most subtile and original thinker America has produced, was born at Boston in 1803, graduated at Harvard college, Cambridge, and was subsequently ordained minister of a Unitarian congregation in his native city. An alteration in his views respecting the sacrament, however, induced him to relinquish his pulpit, and he retired to a farm in the village of Concord, where he still resides. There, amid the quietudes of nature, he has devoted himself to those profound meditations concerning the spiritual mysteries of existence which have won him a place among the greatest of their interpreters. Although Emerson has been ingeniously characterized as possessing a Greek head upon Yankee shoulders, or a kind of Plotinus-Montaigne, uniting the shrewd wit of the Gascon with the golden dreams of the Egyptian, he yet must chiefly be estimated as an American, whose works are natural growths from the soil of a new world, springing into life with native grace and power, and not predetermined either in form or substance by the fashion of ancient conventionalities. The peculiar position of America, where civilization and barbarism meet upon the boundaries of realms unconquered by man, naturally favours the growth of a genius like Emerson's, which raises again those fundamental problems of human thought which struck the first denizens of earth; and, while questioning the universe with the childlike simplicity of the earlier sages, at the same time meditates, balances, and judges with tact and shrewdness learnt from the ways of a world no longer in its infancy. The comparison usually drawn between Emerson and Carlyle, entirely overlooks these peculiar native characteristics of his genius. Living in the same era, and both demanding a return from its outward shows to eternal realities; both despising the marshalling of free minds into regiments, and the converting of education into a mere platoon exercise of accustomed movements; both overwhelmed with intense consciousness of the mysteries bounding all human knowledge, and standing face to face with the same infinite problems—there must necessarily be various points of contact between the free lines of their independent thoughts. But Emerson is not an American Carlyle. The music of the winds sweeping through his native forests is heard in his works. As a citizen of a new republic, he stands like an inhabitant of the elder world, nearer the portals of the dawn of time, while Carlyle is more oppressed with the weight of forms established by the authority of centuries. The poet Lowell broadly indicates the difference between the two men as that between Fuseli and Flaxman—the one paints bundles of muscles and thews, the other draws lines straight and severe, a colourless outline. The generalities of Carlyle, notes the same poet, require to be seen in the mass—the specialities of Emerson gain by enlargement. The one sits in a mystery and looks round him with a sharp common sense, the other views common-sense things with mystical hues; the one is more burly, the other rapid and slim; the one is two-thirds Norseman, the other half Greek.

Emerson's works consist chiefly of orations and essays. In 1840 he published his "Nature." In 1841 his first series of essays appeared in England, with a preface by Thomas Carlyle, followed by a second series in 1845. In 1848–49 he visited England and delivered the lectures subsequently published in the volume "Representative Men." This was succeeded by a work upon "English traits," in which the general characteristics of the nation are more aptly and correctly given than the special accounts of individual notabilities. He has also published a volume of poems, which, while constantly defying every ordinary rule laid down by the discoursers on poetic art, have a wild spiritual melody of their own, like the voluntaries of a great musician. Emerson's prose often rises to a grandeur of expression seldom attained when his thoughts are clad in a more formal metrical garb. His works generally cannot be catalogued as belonging to any special school; neither are they a confused assemblage of detached thoughts. He is a thinker in the same sense in which Beethoven was a musician. It is evident, on the first glance, that Emerson seeks to solve the riddle of the universe for himself, and is content with no traditionary answer. Why should not we enjoy, he asks, an original relation to the universe? Embosomed for a season in nature, whose floods of life stream around us and through us, why should we grope among the dry bones of the past, or put the living generation in masquerade out of its faded wardrobe? He insists on man's individuality, and protests against the merging our separate beings into indolent conformity with a majority. Let a man know his worth, and keep things under his feet. Let him not peep, or steal, or skulk up and down with the air of an interloper in the world which exists for him. Beneath opinions, habits, customs, he seeks the spirit of the man. The one thing in the world of value is the soul—free, sovereign, active. The history of the world can only be understood as it is lived through in our own spiritual experience. "I can find," writes Emerson, "Greece, Palestine, Italy, Spain, and the Islands—the genius and active principle of each and of all eras—in my own mind." A man must sit at home and not suffer himself to be bullied by

kings or empires, but know that he is greater than all the geography and all the government of the world. Starting from this duty of developing a free individuality, he seeks to be true to himself, let the world say what it will; nay, judging from the treatment given to the great and good, he decides that to be great is to be misunderstood. Believing every man to possess his own greatness, Emerson seeks to show the present age its own divinity. True genius will find beauty and holiness in new and necessary facts, in the shop and mill. Proceeding from a religious heart it will raise to a divine use the railroad, the insurance office, our law, our commerce, the galvanic battery, the electric jar, the prism, and the chemist's retort, in which we now seek only an economical use. The end and aim of life is not to assert ourselves, but by individual faithfulness to become fit recipients for the surges of the universal mind, so as to live in thoughts and act with energies which are immortal. The greatest philosopher is but the listener of simplest faithfulness; and the loftiest wisdom is gained when self is forgotten in commune with the Universal Spirit. Such is, in brief, the general direction taken by the teachings of Emerson.

While leading a farmer's life of quiet simplicity and unostentatious purity, and following out the subtile and reverent speculations in which he most delights, Emerson preserves a noble interest in the practical affairs of the world. It is no slight sign of the greatness of the thinker, that he can leave the amenities of the study and the quietudes of the forest, to stand upon the antislavery platform. The subordination of the pursuit of a thought to the love of a duty, thus manifested, may be accepted as the crowning lesson from the life and works of Emerson—a lesson nobly stated in his own words: "Let man then learn the revelation of all nature and all thought to his heart; this, viz., that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty be there."—L. L. P.

EMERSON, William, an eminent English mathematician, born at Hurworth, near Darlington, in 1701; died in 1782. He received his education entirely at home, acquiring early proficiency in mathematical studies under the care of his father, who was schoolmaster of Hurworth, and obtaining a respectable acquaintance with the Greek and Roman classics through the assistance of the curate of the place, who lodged in his father's house. Emerson, on the death of his father, attempted to continue the school, but it did not flourish under his management, and he soon reverted to an uninterrupted pursuit of his mathematical studies, contenting himself on the score of income with the small inheritance left him by his father. He went up to London at short intervals with a contribution to a mathematical journal, or a treatise on some branch of his favourite study, which he had most studiously elaborated in his retirement at Hurworth, and which, as the sheets came from the press, he most laboriously corrected in some obscure lodging in the metropolis. Though completely absorbed in the science of his predilection, however, he was not without certain traits of character and features of mind which marked him out in society as a sturdy eccentric Englishman. His manners were as gruff as his clothes were coarse, and yet in his better moods he was a delightful companion, racy in his talk, and of a speculative humour which seemed very foreign both to his character and pursuits. He was a keen angler, a good practical mechanic, and although an indifferent musician, boasted a most profound acquaintance with the construction and properties of musical instruments, ancient and modern. He is now best known by his "Mechanics," although this work by no means so well represents the range and accuracy of his attainments as his "Method of Increments," his "Doctrine of Fluxions," and some others of his numerous, valuable, but now neglected contributions to the mathematical sciences.—J. S., G.

EMERY, Jacques-André, a French jesuit, was born in 1732, and died in 1811. He lived through the stormy period of the Revolution, escaping with an imprisonment of eighteen months. He was a devoted abettor of the interests of his order. For some time after Napoleon came into power, he held aloof on account of the concordat; but, after suffering an arrest, he gave in, and was enrolled amongst the clergy of Paris. He was a voluminous writer, chiefly on subjects of a quasi-theological nature.—R. M., A.

EMILIUS, Paulus (in Italian, Paolo Emili), was born about the year 1460. He had embraced the clerical profession, and was living at Rome, engaged in classical pursuits, when he was invited to Paris by Bishop Etienne Poucher, and on the recommendation of that prelate, employed by Louis XII. to write the history of France. A canonry in the cathedral having been conferred upon him for his support, he took up his quarters in the college of Navarre, and commenced the task which, after the labour of thirty years, he was to leave unfinished. When he died in 1529, he had brought the history down from the earliest times to the fifth year of Charles VIII. (1488). The work was entitled "De Gestis Francorum," and consisted of ten books. It was continued by Arnoldus Feronius, who published nine supplementary books in 1650. Emilius, although a most accomplished scholar and a most fastidious writer, has not satisfied all critics in the matter of his style; but he is generally allowed the praise of careful research and studied impartiality.—J. S., G.

EMLYN, Thomas, an English presbyterian minister of the Arian persuasion, was born at Stamford in Lincolnshire in 1663. Having been educated for the ministry, partly at Emmanuel college, Cambridge, partly at the dissenting academies of Mr. Shuttleworth and Mr. Doolittle, he became a preacher in 1682, and soon after accepted the office of chaplain to the countess of Donegal, whom he followed to Belfast, and with whom he remained, after her marriage to Sir William Franklin, for several years. In 1688 he returned to London, and in the following year became pastor of a dissenting congregation at Lowestoft in Suffolk. Whilst there his mind became troubled about the doctrine of the Trinity, which he had hitherto held according to the orthodox formula; but as he had not resolved to abandon as yet his early views, he accepted an invitation to a charge in Dublin, on which he entered in 1691. Whilst there his views decidedly assumed the character of arianism, and, as he avowed them when challenged, he became the object of a persecution so violent, that in the present day it seems almost incredible. Not only was he summarily expelled from the society of his brethren and his charge, but on his return to Dublin, after a short absence in England, he was seized, imprisoned, tried on a charge of blasphemy, and sentenced to suffer a year's imprisonment; to pay a fine of one thousand pounds to the queen, and to lie in prison till it was paid; and to find security for his good behaviour during life. He remained in prison for two years, when his fine was reduced to seventy pounds, and twenty to the archbishop of Armagh, who, as queen's almoner, had a claim for fifty, being at the rate of a shilling in the pound on the original fine. On his escape Mr. Emlyn hastened to London, where he spent the remainder of his life, chiefly in literary pursuits, and occasionally in preaching to a few of like views with himself. He died on the 30th of July, 1743, in the seventy-ninth year of his age. His writings are chiefly controversial. The only one that has any beyond a mere historical interest now, is his "Inquiry into the original authority of the text 1 John v. 7," and the tracts which followed in defence of this.—W. L. A.

EMMA, who became queen of England by her marriage with Ethelred the Unready in 1002, belonged to the ducal house of Normandy, and at her husband's death took refuge with her brother, Duke Richard. She returned in 1017, to become the wife of Canute, to whom she bore Hardicanute, who ascended the throne after Harold I. Of her two sons by her union with Ethelred, the elder succeeded Hardicanute, and is known in history as Edward the Confessor. She has been accused, but without good grounds, of conniving at the death of her second son Alfred, who was cruelly murdered by Harold.—W. B.

EMMANUELE FILIBERTO of Savoy, son of Charles III., duke of Savoy, and Beatrice of Portugal, born in 1528. He was so weak when a child, that he was considered unfit for manly exercises. But nature had gifted him with indomitable energies of mind, and his spirit, as he grew up into manhood, seemed to breathe a new life into his sickly frame. Eager to retrieve the fallen fortunes of his house, whose states north and south of the Alps had been laid waste by French invaders, he trained himself to military exploits, first in Germany in 1546–47, then in the wars of Charles V. and Philip II. against the house of Valois; till, at the head of the Spanish army, he broke the power of France in the celebrated battle of St. Quintin in 1557. There ended his military career; and when, through that great victory and the subsequent negotiations at Château-Cambresis, he had won back to Savoy the greater part of its domains, he reconciled himself with France, married Margaret of Valois, sister to King Henry II., and turned from a general into a legislator. His sojourn in the Netherlands—then the most flourishing country in Europe—had taught him the arts of civilization;

and he applied them to the restoration of his states. His father had died in 1553, leaving these in a condition of utter dissolution. Everything was to be built up again. Emmanuele Filiberto succeeded in establishing his sway over his subjects by governing them according to their interests, although he contemned their old franchises, and allowed them to fall into oblivion. Having secured to Piedmont an independent position between the rival ambitions of France and Spain, he reconstructed the whole administration of the state, improved the finances, organized the army, and followed out to the end of his reign a skilful and self-relying policy towards his powerful neighbours. His attention was particularly directed to the development of public instruction, of which the country stood in great need after a long period of war and desolation. The universities of Turin and Mondovi rose to efficiency and renown under his patronage. He died in 1580, and was succeeded by his son, Carlo Emmanuele.—(See CHARLES EMMANUEL.)—There is an interesting biography of Emmanuele Filiberto written soon after his death by a conporary, Giovanni Tosi.—(*Ed. Mediol*, 1601.)—A. S., O.

EMMET, CHRISTOPHER TEMPLE, an Irish barrister of great oratorical power, born at Cork in 1761, was the son of Dr. Robert Emmet, an eminent physician, and maternally descended from Sir John Temple. He entered Trinity college in 1775, and was called to the bar in Trinity term, 1781. During the period which immediately preceded this event, he seems to have studied with great application; for Grattan in the life of his father tells us—"Temple Emmet, before he came to the bar, knew more law than any of the judges upon the bench; and if he had been placed on one side, and the whole bench opposed to him, he could have been examined against them, and would have surpassed them all. He would have answered better, both in law and divinity, than any judge or any bishop in the land." Allowing for the exaggeration of this estimate, we may take it as evidence of great acquirements. The tenacity of his memory was also very remarkable. On one occasion, when the books of the Historical Society, of which he was a distinguished member, happened to be mislaid, and it was thought that no examination could have taken place, Emmet, who had read the course, recollected the entire, and with astonishing power examined the society in every part of it. But his whole academic career was equally brilliant. Charles Phillips tells us that Temple Emmet passed through the university with such success that the examiners changed in his case the usual approbation of *valde bene*, into the more laudatory one of *O quam bene!* In 1784 Emmet doubly linked his connection with the Temple family by marrying a young widow named Western, the daughter of Robert Temple, Esq. His matrimonial happiness was of even shorter duration than his short-lived brilliancy and success at the bar. He fell a victim to decline in 1788, leaving one child, a daughter, who died unmarried. "During his short professional career," observes Dr. Madden, "his brilliant talents and eminent legal attainments obtained for him a character that in the same brief space was probably never gained at the Irish bar." Temple Emmet's oratory teemed too much with gorgeous and poetic imagery to be at the present day eminently successful. His speeches abound with those flowers of rhetoric which may be said to have withered out of fashion with the death of Sheil. It is satisfactory to know, however, that John Philpot Curran entertained an enthusiastic admiration of the eloquence of Temple Emmet. Of this fact we have been assured by Mr. P—— (Emmet's brother-in-law), who has also told us that Temple Emmet never wrote with greater brilliancy and beauty, than when considerable noise and miscellaneous sources of distraction existed around him. While throwing off the most effective written composition, he constantly maintained at the same time sparkling conversations. Temple Emmet was the author of several poetical pieces, which were published after his death. "The Decree," addressed to Lord Buckinghamshire, abounds in beautiful imagery and musical rhythm.—W. J. F.

EMMET, ROBERT, youngest son of Dr. Emmet, who had filled the office of state physician, was born in Molesworth Street, Dublin, during the spring of 1778. Attending mathematical instruction, he was placed under the preceptorial care of Samuel Whyte, who had already numbered amongst his pupils Richard Brinsley Sheridan and Arthur Wellesley, the subsequently great duke of Wellington. Here Emmet became the schoolfellow of Thomas Moore, who, forty years afterwards, wrote a brilliant eulogium on Emmet's pure moral worth and intellectual power. Emmet was indeed wholly free from the frailties and follies of youth, though how capable he was of the most devoted passion, his attachment to Sarah Curran proved. Mr. Quinlan, the last surviving pupil of Samuel Whyte, has furnished the writer of this paper with some interesting reminiscences of Robert Emmet. "Even then," he observes, "Emmet had a striking taste for declamation. I well remember him procuring the coachman's coat, enveloping his slight person in its ample folds like a toga, and, having mounted to the summit of a deal kitchen table, giving full vent to a flood of oratory." "I speak from youthful impressions," writes Moore, "but I have heard little since that appeared to me of a loftier or, what is far more rare in Irish eloquence, purer character." With such Demosthenic tendencies, it is not surprising that Emmet should have joined the Historical Society, which at that time formed such a brilliant feature in the university of Dublin. Emmet spoke frequently; his eloquence was always fervid; and the effects which it produced were such as to arouse the serious vigilance of the academic heads. In February, 1798, a visitation was held by the Lord-chancellor Clare, and Emmet was, among other students, expelled. After the removal of the Irish state prisoners to Fort-George, Emmet visited his brother there, and immediately after started for the continent, where we find him associating with Allen, Dowdall, Macnevin, and other men whose minds had been tinged by the fashionable treasons of the day. A speedy rupture of the amicable relations between England and France, seemed in 1802 inevitable. Extensive naval preparations for the invasion of England, were being made by the first consul. Robert Emmet communicated with him, and the result was a determination on Emmet's part to co-operate with Napoleon by raising an insurrection in Ireland. Emmet set out for his native country in October, 1802, and at once placed himself in communication, not only with several of the leaders who had acted a prominent part in the former rebellion, but with some very influential persons who encouraged the movement behind the scenes. When too late it became fatally evident that Emmet had been deceived by many of his pseudo-friends, but more from apathy than from treachery. Full of ardour and enthusiasm, Emmet had no misgivings as to the result. Any one who differed from him he laughed to derision. Confident to insanity, he entered into the wildest and most perilous plans. He established a depot in Patrick Street and filled it with ammunition; but with such carelessness was it superintended, that on the 18th July, 1803, the combustibles exploded, and the roof was blown off. After this alarm the leaders found it necessary to remain in concealment for a few days; but the government soon relapsed into apathy, and Emmet into his fool-hardy confidence. Indeed, so utterly unprepared was the government, that, as we are assured by Charles Phillips, a single ball did not exist in the chief arsenal which would fit the artillery. Emmet now purchased a second depot in Marshalsea Lane, and another at Irishtown, stocked them with pikes, blunderbusses, ball-cartridges, grenades, and exploding beams; despatched emissaries through the counties of Wicklow, Wexford, Meath, and Dublin, and implicitly believed their inflated reports and assurances. He resided entirely at the depot; lay at night upon a mattress, surrounded by all his various implements of death; and spent his days in devising plans of attack. His projects were visionary; his pecuniary means scanty; and many of his colleagues false. Bonaparte also, it became evident, had deceived him. Yet he resolved to make an immediate effort, lest further postponement should lead to discovery and death. The morning of the 23rd July, 1803, arrived, and found the leaders divided in their councils. Treachery, moreover, was at work. Portion after portion of his original plan was defeated by, as he thought, accident, ignorance, or neglect. The Wicklow men under Dwyer—on whom great dependence was placed—had not arrived; the man who was charged with the order to him from Emmet never delivered it. The Kildare men came into Dublin, and, having been informed by a false agent that Emmet had postponed his attempt, went back to Kildare. Three hundred men from Wexford repaired to Dublin, but no order or communication reached them from Emmet. A large body of men were assembled at the Broadstone, awaiting the discharge of a rocket to act; but no such signal was made. Emmet counted to the last on large help, and about nine o'clock on the evening of the 23rd July, 1803, full of sanguine hope, he sallied forth, dressed in green

and gold, at the head of about one hundred and twenty men, and proceeded in the direction of Dublin castle, which it was his intention, if possible, to capture, and at the same time to seize the viceroy and members of the privy council. Many of his men were under the influence of liquor. Emmet in vain endeavoured to maintain order among them; acts of pillage and riotous assault were committed, and Lord Kilwarden was the first to fall a victim. When Emmet beheld these outrages he was filled with disgust and despair, and, accompanied by a few minor leaders, abandoned his project and his followers. Colonel Browne and two or three soldiers were killed in the *melee*. Emmet fled to Butterfield Lane, Rathfarnham, and from thence to the Wicklow mountains, where he forbade Dwyer to attempt any renewed effort, which could only lead, he said, to the effusion of blood. His friends urged him to adopt measures for immediate escape, but he resolutely resisted the advice, having determined to make an effort to see a young lady to whom he had been betrothed—Sarah Curran, daughter of the distinguished Irish orator. Emmet repaired to Haroldscross with this object, but speedily fell into the hands of Major Sirr. Some person unknown received £1000 for pointing out his retreat. Emmet's trial promptly followed. His speech in reply to "what had he to say why sentence of death should not be passed upon him?" is a masterpiece of impassioned oratory, and for some years subsequently used to be recited occasionally on the stage. On September 20th, 1803, Emmet was executed in Thomas Street on a temporary scaffold of boards placed lengthwise across some barrels, beneath which, as an eye-witness, Mrs. Macready, said, she saw dogs lapping up his blood. The fate of Emmet excited a deep and lasting sympathy, not in Ireland only, but in England, America, and on the continent. His ardour, intrepidity, wondrous eloquence, and tragic death, have long been a prolific source of inspiration to the national poets of Ireland; and the pen of Southey has been employed on the same theme. Dr. Madden in Ireland, and the countess de Haussenville in France, have done much to embalm the memory of Emmet.—W. J. F.

EMMET, Thomas Addis, younger brother of Christopher T., was born in Cork, April 24, 1764. He entered Trinity college, Dublin, in 1778; but, like his countrymen Goldsmith and Sheridan, his academic career was not marked by any peculiar brilliancy. If, however, he possessed less imaginative power than Temple and Robert Emmet, he surpassed them in calmness and solidity of judgment. Being designed for the medical profession, Thomas Addis Emmet was sent to Edinburgh in 1783 to prosecute his studies; and there he became acquainted with Mitchell, the natural historian Rogers, and Sir James Mackintosh, whose opinion of Emmet's talents is recorded in the Life of Mackintosh by his son. Emmet laboured arduously at his studies; and his medical books, now in the possession of Dr. Madden, are so studded with minute marginal notes, that the MS. contents of each work is sufficient to fill a small volume. His amiability of disposition endeared him so closely to his fellow-students, that he was elected president of five medical, scientific, and literary societies. In 1788 Temple Emmet died—an event which completely changed the destiny of his brother. Mackintosh advised him to devote his attention to legal studies, and Emmet readily embraced the advice. He accordingly went to London, read two years in the Temple, returned to Dublin, and was called to the Irish bar in 1790. Immediately after he married Miss Patten, an accomplished lady, whose brother is still living, and to whom we are indebted for some of these details. The earliest notice of T. A. Emmet as a barrister occurs in June, 1792, in the singular case of Napper Tandy against the viceroy, the lord chancellor, the Right Hon. John Foster, and Arthur Wolfe, afterwards Lord Kilwarden. The United Irishmen's oath at this time pledged the person who took it to use all his influence and abilities in the attainment of a representation of the Irish nation in parliament, and to promote, with that view, "a brotherhood of affection, an identity of interests, and a union of power among Irishmen of all religious persuasions." To administer this oath was an indictable offence: several persons were prosecuted; and Emmet, on a motion in arrest of judgment, after exhausting his learning and ingenuity, astonished his hearers with—"And now, my lords, here in the presence of this legal court, this crowded auditory—in the presence of the Being that witnesses and directs this judicial tribunal—even here, my lords, I, Thomas Addis Emmet, declare I take the oath!" and to the amazement of bar, bench, and auditory, he absolutely kissed the book! The prisoners received a lenient sentence, and no steps were taken against the newly-sworn United Irishman. It was on rare occasions only that Emmet acted as counsel for the seditious leaders of 1797 and 1798; but as chamber lawyer to their committees he was constantly busy. Wolfe Tone, in a letter written at this period, referring to Emmet, says—"He is a man of great and comprehensive mind, of the warmest and sincerest affection for his friends, and of a firm and steady adherence to his principles, to which he has sacrificed much, as I know, and would, I am sure, if necessary sacrifice his life." But time has since proved that Emmet belonged to the more moderate section of the Society of United Irishmen. His labours were devoted to the furtherance of parliamentary reform and catholic emancipation, rather than to treason and separation. Emmet wrote much in the *Press*—the organ of the United Irishmen—and Moore has especially indicated the articles signed "Montanus" as possessing some pith and power. On March 12, 1798, the members composing the United Irish directory were arrested at Oliver Bond's. Emmet and M'Nevin do not seem to have been amongst them, for on the same evening they underwent capture at their own houses, were brought to the castle, examined, and committed to Newgate. "Against Emmet," writes Dr. Madden, "there was no specific charge—no overt act of treason brought against him." It was considered prudent, however, to detain the chamber lawyer of the United Irishmen; and for more than a year afterwards he was confined in a cell twelve feet square, to which his wife, unknown to the authorities, contrived to obtain access. Attempts were made to expel her, but all to no effect—she who had been accustomed to all the comforts of a happy home shared, for upwards of twelve months, the dungeon of her husband. Emmet having been examined before the secret committee, was removed April 9, 1799, to Fort-George prison in Scotland. Here he underwent incarceration for three years, after the expiration of which period several of the political prisoners were liberated; but no order for the enlargement of Emmet arrived. Mr. Stewart, the governor, had become warmly attached to Emmet, and expressed much regret in consequence. He turned to Emmet, saying—"You shall go to-morrow: I will take all responsibility, and stand between you and the government." Emmet accordingly embarked with the other state prisoners, and landed at Holland on July 4, 1802. In the recently-published Cornwallis Correspondence, Emmet is accused of "ingratitude," and it would seem with some show of reason; for General Byrne, a United Irish refugee in the French service, mentions, in a letter addressed to Mr. W. J. Fitzpatrick, that Emmet was in Paris during the autumn of 1803 negotiating with Napoleon on the subject of a projected invasion of Ireland. It was on this occasion that Emmet pronounced Napoleon to be "the worst foe that England ever had." With a view to the palliation of Emmet's act, however, it may be added that a letter exists dated December 14, 1801, addressed by Emmet to his friend the lord-advocate of Scotland, in which he proves that the English government broke an express compact with him. In 1804 we find Emmet a resident of America. He arrived in the new world with a broken fortune, impaired health, and the incumbrances of a young and uneducated family. For some time he doubted whether he would adopt the profession of law or medicine; but he finally selected the former. He rose rapidly. Mr. Haines, an American lawyer of eminence, in a contemporary memoir of Emmet, writes—"He possesses an imagination boundless as the world of light in its grandeur and beauty. Its flights are bold—its pictures soft, magnificent, or awful, as the subject may require." Mr. Haines also eulogizes Emmet's readiness at retort, and tells us that he confined himself to study and business for more than twelve hours a day. His success aroused the envy of a portion of the local bar; they refused to hold briefs with him; but Emmet confronted and crushed the jealous confederacy. The expatriated Irishman at length became attorney-general of New York—an elevation earned not by servility, but by sterling talent and stern independence. But this dignity was not worn long. On November 14, 1827, while discharging the duties of counsel in court, he fell in an apoplectic fit and died. The court was instantly adjourned: a meeting of the bar was held. His funeral was attended by the entire bar, students at law, and a crowd of influential citizens. A cenotaph, thirty-three feet high, has been erected to Emmet's memory in Broadway. It is inscribed on three sides in three different languages, and bears

evidence to the strength of his integrity, learning, eloquence, and imagination. Emmet's eldest son, ROBERT, is now a judge in America. The second son, THOMAS, married the daughter of Dr. M'Nevin. In the Miscellaneous Writings of Justice Storey, pp. 804-7, is an elaborate portrait of Emmet.—W. J. F.

EMMIUS, UBBO, born at Greith in 1547; died at Groningen, in 1626. In 1574 he visited Geneva, and became acquainted with Beza and other Calvinists which led to adopting their religious tenets. In 1594 he was attached to the college of Liers in East Frisia, and remained there as professor of Greek and of history till his death. He published several books on chronology, and some on historical and antiquarian subjects. Voltaire praises his historical works, but complains of his not citing his authorities—a complaint which Robertson makes of Voltaire himself. His greatest work is, "Vetus Grecia Illustrata," praised for the extent of its information on the social and political condition of the ancient Grecian states.—J. A. D.

EMO, ANGELO, a Venetian admiral of some reputation in the last century. During the hostilities between the Russians and the Turks in 1744, he was sent with a fleet to protect the commercial interests of Venice in the East. Later, when the republic sought to punish the insolence of the Mahometan regencies on the coasts of Africa (Tripoli, Tunis, Algiers), he advised the senate to restore the navy, and waged war with Tunis, but with little success, owing to the declining condition of Venice. He was the last representative of her ancient traditions.—A. S., O.

EMPECINADO. See DIAZ, JUAN MARTIN.

EMPEDOCLES, flourished in the 84th Ol., and was a high priest in his native city, Agrigentum. At once philosopher, lawgiver, physician, and poet, Empedocles was revered as a prophet during his life, and afterwards worshipped like a god. His career was embellished by reputed miracles, and marvellous legends cluster round his death. Lucretius speaks of him as the greatest among the wonders of Sicily—"clarum et venerabile nomen." He is said to have travelled in Italy and visited Athens. Various accounts connect him with the Pythagoreans, the Eleatics, and Anaxagoras. There are points in the system of Empedocles which have affinity to each of the three; but his philosophic eclecticism was confined to an attempted fusion of the Heraclitean and Eleatic views. His fundamental conception was the unity of the universe; and connected with it his idea of God as the one true force, pervading all, and, from the centre, ruling all. Man is a part of this whole, a procession from the Divine, which he can know but imperfectly. Only divine knowledge is real; that of man is tainted by the imperfections of those senses through which he has to attain it. With the Eleatics, Empedocles denied that anything could become which had not before been, or having been, ever cease to be; but he did not carry out this principle to the absolute denial of diversity. He admitted in a sense the existence of motion, and consequently of space and time. Empedocles arrived, by a rude analysis, at the notion of the *four elements*. A piece of wood when burnt sent forth *flame* and *smoke;* it left a residue of *ashes* and *moisture*. *Fire*, *air*, *earth*, and *water* corresponding to these, were, in his phraseology, the four roots of all things. Fire was the noble element, the essence of life, having most affinity to mind; and the other three might be classed together as the basis of matter. This view connects Empedocles to some extent with the Ionic philosophers, but he differed from them in ascribing to the elements an immutable essence; they were capable only of relative change. This was the foundation of a theory of nature necessarily mechanical, and not dynamical. Another feature of the philosophy of Empedocles was his notion of the *two powers*. *Love* was with him, as with Parmenides, the principle of unity, almost identical with God, at the centre of the sphere, binding the universe together. He invented another principle, *Hate*—νεικος, εχθος, κοτος—the strife of Heraclitus, to account for motion, change, separation, and the phenomenal world generally. Ethically, the powers were opposed as *good* and *evil;* physically, as *attraction* and *repulsion;* numerically, as the roots of *one* and *many*. We have here a dualism, which connects his system at once with the previous natural philosophy and the Pythagoreans. There is a great similarity in most of the ancient cosmogonies. In his system of the world, Empedocles again recalls Anaximander. The sun, the air, the sea, and the earth were original formations of love. Out of those elements, in an ascending scale, the different organisms were evolved; animals followed plants, and man crowned the whole. He arose by the action of fire on the moist earth out of undeveloped shapes, "τυποι ουλοφυεις," which, after a series of futile conjunctions, came together in the frame of a man with voice and motion. It was the work of Love to superintend the right mixture of the elements; it gave the impulse to perpetuate life, "Alma Venus genetrix." The system of Empedocles has neither the consistency nor the gloom of the Eleatic school. He neither surrenders everything to the merely phenomenal, nor entirely merges the phenomenal in the one. He places them side by side, and only subordinates one to the other. The world in which we are is imperfect by reason of strife and hate; it is separated from the world of the sphere—the world of truth, perfection, unity, and rest, that is peopled with purer spirits—

> "Ουδ' τις ην ξεινοισιν Αρης Θεος, ουδε Κυδοιμος,
> ουδε Ζευς Βασιλευς, ουδε Κρονος, ουδε Ποσειδων
> αλλα Κυπρις Βασιλεια"—

Poetry which again brings us back to the mythological epoch of philosophy. Empedocles reconciled the conditions of the two worlds by a purely theological view when he spoke of the lapse by guilt from a higher life; the doom under which man had fallen, "τρις μυριας ωρας απο μακαρων αλαλησθαι, and the expiations—καθαρμοι—by which he might hope for reunion with the divine. Empedocles held that the elements constituting our body may have, in the fluctuation of things, made up many other bodies; and thus his view of the migration of souls arose, more closely allied to physical speculations than the corresponding theory of Pythagoras. He had a notion of the purification and ultimate absorption of all things in the pure element of fire when the times of strife were passed. To deliver man from his exile and wandering, he advocated an ascetic mode of life, abstinence from blood, and other Pythagorean rules. The style of Empedocles is more flowing than that of the other early philosophers who delivered their oracles in verse; but he lost in force of argument what he gained in art, and the objection of Aristotle that he gave no proof of his opinions, seems to have been not without foundation.—J. N.

EMPOLI, JACOPO CHIMENTI DA, surnamed so from the place of his birth, was born in 1554, and died in 1640. He received his first lessons in art from Tommaso da San Friano, and perfected himself by studying Andrea del Sarto. His style, especially in its second phase, is graceful and soft; his colour excellent; his design accurate. He was often employed by the court of Florence to decorate triumphs and fetes. He painted also in fresco, but a fall from a scaffold disgusted him with that branch of art. He treated with equal success historical subjects and portraits, and often even still life and genre. Of the numerous works scattered through the churches and galleries of Florence, we note—the "S. Ivo," his master-piece; the "Creation of Adam;" the "Sacrifice of Abraham;" the "Noah," and the "St. Matthew."—R. M.

EMPSON, WILLIAM, professor of law in the East India college, Haileybury, was born about the year 1790. He was educated at Winchester school, and at Trinity college, Cambridge, where he graduated in 1812. He is known chiefly as the author of numerous articles embracing a widely varied range of legal, ethical, and literary topics, which appeared in the *Edinburgh Review* between 1823 and 1849; as the editor for a few years of that influential periodical, having succeeded Mr. Macvey Napier in that position; and as the son-in-law of Lord Jeffrey, whose only daughter Mr. Empson married in 1838. To Mr. and Mrs. Empson and their children Jeffrey was very tenderly attached, and his letters to them given in Cockburn's Life display, more than any other portion of the correspondence, the critic's vivacity and affectionateness. Mr. Empson died in December, 1852.—J. B. J.

EMSER, HIERONYMUS, the well-known antagonist of Luther, was born at Ulm in 1477, of a good family, and studied at the universities of Tübingen and Basle. In 1504 he delivered lectures at Erfurt on Reuchlin's comedy of Sergius, sive Capitis Caput, which Luther is said to have attended. In 1505 he lectured at Leipzig upon humanistic studies, and used to boast later in life that he was one of the first men in Germany to bring such studies into public favour. He acted for several years as private secretary to Duke George of Saxony; and having taken priest's orders, was appointed by his patron to two prebends in Meissen and Dresden. He was for some time on friendly terms with Luther, even after the publication of the Theses in 1517; but at the Leipzig disputation he sided with

Eck, and soon after published a tract, containing some account of the disputation, which brought him into violent conflict with the reformer. Luther replied to him in 1519, in a letter addressed Ad Ægocerotem Emseranum, in which he dubbed him the "Goat of Leipzig," an allusion to the goat's head in Emser's family shield, which the latter was fond of displaying upon the titlepage of his writings. Emser's rejoinder was entitled "A Venatione Ægocerotis Assertio," in which he described Luther's theology as *nova et cynica*, and attacked his person and character with abusive violence. It was Emser who first published the false accusation, that the sole reason of Luther's attack upon Tetzel and the traffic in indulgences, was the annoyance of the German Augustinians at the traffic being put into the hands of the Dominicans. In 1521 and 1522 Emser published no fewer than eight different pieces, all marked by violent personality against Luther and the other reformers of Saxony and Switzerland; and the strife continued with unabated fury till Emser's death, which took place in 1527. He was associated with Eck in preparing a German translation of the New Testament, intended to counteract the influence of Luther's version; but he borrowed largely from the work which he condemned, his learning being unequal to the task of translating from the Greek original.—P. L.

ENAMBUC, Pierre Vandrosque Diel d', a French voyager of the seventeenth century, was descended from a noble family. He died in 1636. He took early to the sea, and had the good fortune to attract the notice of Richelieu. Enambuc's chief exploits took place in the West Indies. It was he that began the colonization of the islands of St. Christophers and Martinique. He acted for some time, from mutual hostility against the Spaniards, in concert with the English captain, Warner, with whom, however, he afterwards quarrelled. The beginnings of the French settlement in these islands were full of difficulties and misfortunes, which Enambuc, who was both a brave soldier and a skilful governor, did his best to overcome. Enambuc died in St. Christophers.—R. M., A.

ENCINA, Juan de. See Enzina.

ENCINAS, Francisco, called also Dryander, an eminent Spanish reformer, was a native of Burgos. Nothing is known of his early life; but in 1541 he was living in Louvaine, where his attachment to Lutheranism drew upon him much hatred, which induced him in that year to exchange what he called a "captivitas Babylonica" for the freer and more congenial air of Wittenberg. During his residence there he enjoyed the cordial esteem and friendship of Luther and Melancthon, and occupied himself in executing a translation of the New Testament into his native tongue. When the work was ready for the press, he returned to the Netherlands to get it printed and published. The printing was finished at Antwerp in 1543, but having resolved not to publish without the license of Charles V., he waited till the emperor came to Brussels. Having obtained an audience through the influence of a friendly bishop, his work was graciously received by Charles, who handed it to a Spanish monk, Peter à Soto, for his judgment upon it; which proving hostile, the publication was not only prohibited, but Encinas was treacherously seized and cast into prison. This occurred in December, 1543, and he continued in bondage till February 1, 1545, when, observing the prison door standing open, he seized the opportunity to make his escape. After his flight, he was cited to appear before the tribunal, and was condemned to perpetual banishment from the Spanish dominions. Having returned to Wittenberg, he remained there for some time with Melancthon, and was afterwards resident in Basle, in England, and in Strasburg. Melancthon recommended him to Edward VI., for a chair in one of the English universities, and during his sojourn in England, in 1548 and 1549, he experienced much kindness from the king and Cranmer, but he failed of obtaining any settled appointment. He died 21st December, 1552. He drew up a history of his imprisonment and escape, which was printed at Antwerp in 1545, and the substance of which was incorporated with the reformation histories of the period. As a separate piece, it is extremely rare. His brother John was also a Lutheran, and brought over John Diaz and many other of his countrymen to the same faith. He was bold enough to avow his opinions even in Rome, where he was apprehended and burnt as a heretic in 1546, after having made a fearless confession in presence of the cardinals and many other leading men of Rome.—P. L.

ENCISO, Diego Ximenez de, a Spanish dramatic writer, in the first half of the seventeenth century. Some of his works appear in the collection entitled "Comedias escogidas;" the bulk of them are now of small interest, but a few are noteworthy, both from their dramatic portraiture of character, and from the light they throw on some events in Spanish history. In "El Principe Don Carlos," we find a very different view of that prince, and of his father Philip II., from that which is familiar to the readers of Schiller, and possibly one more conformable to the facts of history. Other works are "La Mayor hazaña de Carlos V., and "El gran duque de Florencia Juan Latino."—F. M. W.

ENCKE, Johann Franz, the astronomer, son of a clergyman of Hamburg, was born there, September 23, 1791. He studied at the university of Göttingen principally under the celebrated Professor Gauss. In the year 1813–14 his studies were interrupted by his being enrolled for active service in the force raised by the Hanseatic towns, and by his attaining the rank of lieutenant of artillery in the army of Prussia. While thus employed, he made the acquaintance of Lindenau, who, on his becoming minister of state after the conclusion of the war, appointed the young lieutenant to a situation in the observatory of Seeberg, near Gotha. Of this institution he became assistant-director in 1825, and shortly afterwards he was called to Berlin to assume the duties of director of the royal observatory, and of secretary of the Academy of Sciences. In the discharge of these duties he earned an almost unrivalled reputation among modern German astronomers. One of the most important of his contributions to astronomical science is the work which he first published, "Die Entfernung der Sonne," being a masterly discussion of the totality of the observations of the transits of Venus of 1761 and 1769. He has also the merit of having established the periodicity of the comet discovered by Pons in 1818, which he showed to be identical with comets observed in the years 1786, 1795, and 1805. It is now known as Encke's comet. On every occasion of the return of this comet to the perihelion subsequent to its appearance in 1818, he calculated beforehand the elements of its orbit, taking into account the effect of planetary perturbation. Having found during the early period of his researches that the passage of the comet through the perihelion took place a little in anticipation of the time assigned by the theory of gravitation, he was led to suspect the existence of a resisting medium. His subsequent calculations of the comet's motion have been based upon this hypothesis, and from the close agreement of its results with those of observation there can hardly be any doubt respecting its correctness. His researches on this subject are to be found in the volumes of the Berlin Academy for 1829, 1831, 1833, 1836, 1842, 1844, 1851, and 1854; in Nos. 210–11, of the Astronomische Nachrichten, and in the volumes of the Berlin Jahrbuch for 1822, 1823, and 1858. Upon his removal to Berlin he assumed the editorship of the Astronomisches Jahrbuch. In the appendices to the successive volumes of this publication the reader will find a multitude of profound papers by Encke, on various subjects of physical astronomy. Among them is one containing the exposition of a method for calculating the perturbations of the minor planets. Encke died on the 2nd September, 1865.—R. G.

ENCONTRE, Daniel, a French writer upon mathematics and botany, was born at Nimes in 1762, and died at Montpellier in 1818. He was educated in Switzerland, where his father was a minister of the reformed church; but in early manhood he went to Paris, and forsaking theological studies for a time, gave himself to the pursuit of philological and scientific knowledge. He was for some time a pastor in Languedoc, and in 1808 became professor in the academy of Montpellier. In 1814 he removed to Montauban, to occupy a chair of theology. His writings were of a very miscellaneous description, but only those relating to mathematics or botany were much valued.—J. S., G.

ENDER, Johann and Thomas, twin brothers, painters, born at Vienna in 1793. Johann gave himself to history and portraits, and Thomas to landscape and perspective. The former followed Count Szechenyi to Greece, afterwards studied in Rome and in Florence, and ultimately settled at Vienna, where he became a professor of the imperial academy of St. Anna. Besides portraits, which were much admired, Johann exhibited in 1824 a "Judith," which produced a great sensation. Thomas studied in Vienna, then paid a visit to the Tyrolese Alps, and afterwards travelled to Brazil from whence he brought home a large number of interesting drawings—nine hundred. After this excursion he followed Metternich into Italy and to Paris, meeting everywhere with esteem and honours.—R. M.

ENDLICHER, Stephen Ladislas, a botanist and philologist, born in 1804, and died in 1849. After finishing his literary education, he entered a religious seminary with the intention of becoming a priest; but he was induced by the wishes of his family to relinquish his choice of the clerical profession. Subsequently he was appointed librarian to the imperial library at Vienna, and afterwards to the curatorship of the museum of natural history of the same city. The last situation which he filled was that of professor of botany. On the outbreak of the great political storm in 1848, he took so active a part in the movement as to lose his reason, and at last put an end to his days. His writings are very numerous and varied, comprehending botany, history, and philosophy.—J. S.

ENFANTIN, Barthelemy Prosper, born at Paris, 1796. This gentleman, one of the early followers of Saint Simon, began soon after the death of that mystical socialist to preach to the sect called Saint Simonians. It was Saint Simon who first laid down the famous dogma, that wages should be according to the workman's wants. This is not the place to speak of Saint Simon and his doctrines; yet a few words of reference become necessary in order to explain the conduct of Enfantin. Saint Simon, like Mahomet, was liberal enough to recognize Moses and Christ, assigning to himself the mission of completing the Saviour's doctrine, and very much in Mahomet's fashion, by blending the sensual with the spiritual in certain proportions to be regulated by a new priesthood, whose business it would be to interfere in all the relations of life. The first priest was Enfantin, who in 1828 assumed the title of Père or Father, allowed his beard to grow, put on a fantastical dress, founded a journal, preached to a congregation, and announced the coming of an inspired prophetess, who should place woman in a different position from any she had ever before held. It may be sufficient to say that, under pretence of respecting the individual, easy ways were to be opened through the Saint Simonian confessor for indulging allowable fickleness of affection and taste. As the high priest called himself the incarnate or living law, there could be no questioning of his decrees. Some reserve was observed by the sect, until the revolution of 1830 seemed to open a new era of liberty. Then the *Globe* newspaper recorded the proceedings of the Saint Simonians, who began openly to organize their system of communism. The government interfered. Enfantin was brought to trial on charges the most serious, of which was one accusing him of violating public morality. In vindication of his innocence he called on two ladies to plead in his defence, but the court refused to listen to the new Portia and Jessica, and on the 28th August, 1832, Enfantin was condemned to a year's imprisonment. His life, after his liberation, was prosaic enough. Having successively filled the offices of postmaster at Lyons, and a railway director in 1848, he was so far cured of fanciful methods of regenerating society that he founded a journal called the *Credit*, with objects as plain as its name. Even the government of Louis Philippe thought well enough of his shrewdness and integrity, to appoint him one of a commission of inquiry into the condition of Algeria. He died 1st September, 1864.—J. F. C.

ENFIELD, William, LL.D., a voluminous writer and compiler was born at Sudbury in Suffolk in March, 1741. From an early age he displayed great eagerness in the acquisition of knowledge; and in his seventeenth year he entered the dissenters' academy at Daventry, where he continued five years. He afterwards became minister of a congregation in Liverpool, where he continued several years, and left on being appointed tutor in the dissenters' academy at Warrington. In 1785 Dr. Enfield removed to Norwich, where he continued till his death, which happened after a short but painful illness in November, 1797. During his whole life he was diligently occupied in literary projects, contributing frequently to the *Monthly Review*, the *Analytical Review*, &c., and publishing numerous translations and compilations on educational and scientific subjects, besides several volumes of sermons. His "Speaker," and his abridgment of Brucker's History of Philosophy, were long in great demand for educational purposes. Enfield was a man of amiable character. His religious opinions were Socinian.—J. B. J.

ENGEL, Johann Jacob, a distinguished German author, was born at Parchim, Mecklenburg, September 11, 1741, and died whilst on a visit in his native town, June 28, 1802. His first step in life was a professorship in the Joachimsthal gymnasium at Berlin. Some years after he was appointed tutor of the crown prince, afterwards King Frederick William III., a situation with which the management of the royal theatre was not found incompatible. The latter office he, however, resigned in 1794. At the same time he was a prominent member of the Royal Berlin Academy, and, by his writings, exercised a widely-spread and deep-going influence on the public mind. His "Anfangsgründe einer Theorie der Dichtungsarten," 1783; his "Eulogy of Frederick II.;" his "Ideen zu einer Mimik," and his "Fürstenspiegel," were all classic performances, full of sound morals and strong reasoning, and written in an unexceptionable style. His "Lorenz Stark," 1795, is to this day held in high esteem. Complete works in 12 vols.—His brother, Karl Christian, born in 1752; died in 1801; practised for some time as a physician, but latterly adopted literature as a profession. He wrote successfully for the stage.—K. E.

ENGELBERGE or ENGELBERDE, an empress of Germany, who died in 890. She was the daughter of one of the dukes of Spoleto, and married in 856 Louis II., emperor of Germany. A conspiracy was formed by her husband's courtiers against the empress. The counts of Anhalt and Mansfeld accused her of unfaithfulness to her marriage vow, and contrived to give an appearance of truth to the charge. Engelberge was required to prove her innocence by the ordeal of fire or water; but only two days before the time fixed for the trial, Bison, count of Arles, offered himself as the champion of the empress, overthrew her accusers one by one in single combat, and compelled them to acknowledge the falsehood of their charges. He was rewarded for his valour with the hand of Ermengarde, the emperor's daughter. After the death of Louis, in 875, without male issue, a contest took place for the imperial crown between his uncles, Charles the Bold and Louis le Germanique. Engelberge on this retired to a convent, but Charles seized upon her in her retreat and carried her a prisoner into Germany, where she died.—J. T.

ENGELBERT, son of Engelbert I., count of Berg, was raised to the archbishopric of Cologne in 1216. The emperor, Frederick II., appointed him tutor to his son Henry, king of the Romans. Engelbert figured often in the feudal strifes of that unquiet time, and was at length, in 1225, assassinated at the instigation of a cousin of his own, whose excesses had necessitated the interference of his ecclesiastical authority.—R. M., A.

ENGELBRECHTSEN, Cornelius, the son of an engraver on wood, was born in 1468 at Leyden, and died there in 1533. He is considered one of the greatest painters of the Dutch school, and was one of the first to use oil colours, as invented by the Van Eycks. Nor was his imitation of the Flemish artists limited to the mere adoption of the new materials. Engelbrechtsen followed their peculiar style, and transmitted it to his pupil, Lucas of Leyden. Many of his works have perished through the bigoted wantonness of fanatic iconoclasts. Among the few that have escaped are noted the "Descent from the Cross," and the "Sacrifice of Abraham;" both of which are in oils, and at present in Paris. His masterpiece, "The Lamb of the Apocalypse," is at Utrecht; a "Madonna and Child" at Vienna; a "Crucifixion" at Munich.—R. M.

ENGELBRETH, Wolf Frederik, a learned Swedish divine, born on the 11th of April, 1771, at Körsör. He travelled from 1791 to 1795, residing a considerable time in Rome, where he studied the Coptic tongue under the erudite Zoega. On his return he became parish priest of Lyderslev and Frösley, and in 1798 dean. In 1845, on the fiftieth anniversary of his official life, he received a diploma of honour from the university of Copenhagen, as doctor of theology. Amongst his works may be mentioned—"Fragmenta Basmurico-coptica Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur latine vertit," &c., W. F. E., Copenhagen, 1811. He resigned his duties as priest in 1859.—M. H.

ENGELBRICHTSSON, Engelbricht, the William Tell of Sweden, was born near the copper mines of Fahlun in Dalarna, of a noble but poor family. At the head of the brave Dalmen, he asserted and maintained the rights and liberties of the Swedish peasantry against the tyrannous oppressions of Erik XIII. and his avaricious stewards. In 1432 he undertook to present the wrongs of the people to the king; but the king refusing to hear him, they chose him for their leader, and set out the following autumn to expel Jösse Erikson, the tyrannous and cruel royal steward of Dalarna and Westmanland, who fled to Denmark, and the king threatened them with yet harder taskmasters. For the third time they rose, in the autumn of 1434, being now joined by the whole country, great numbers of

noblemen being also with them, and many strongholds were soon in their possession. Advancing to Wadstena, where the bishops and senators were assembled, Engelbrichtsson compelled them to sign a letter renouncing their allegiance to the king, which was forwarded to him in Denmark. The insurgent army again possessed the whole country, conducting themselves, however, so well, that violence was nowhere committed. At the close of 1435 the king came to Stockholm, and in the following January assembled a diet, and Engelbrichtsson and his army posted themselves on the islands round Stockholm, which they fortified, and a truce was concluded which lasted about a year. Many nobles, however, among the insurgents, jealous of Engelbricht's power, and afraid of the peasantry, went over to the king. The king returned to Denmark, and Engelbricht was chosen administrator during the truce. In September, the king being once more in Sweden, a meeting took place, and a long list of heavy grievances was laid before him. In the end a peace was concluded. But old oppression and misrule soon returned, with even increased outrage and atrocity, and again the country rose in general insurrection, with Engelbricht at their head; the king meantime having fled to Pomerania. The whole country was again in the hands of the insurgents, when, whilst besieging the castle of Axevalla in West Gothland, Engelbrichtsson was taken so ill, that it was with difficulty he could be removed to his own castle of Örebro. In the spring Engelbrichtsson was summoned to Stockholm; but, too ill to ride on horseback, he went by sea, and landed for a night's rest on an island near Göksholm, now called Engelbrichtsholmen. Here he was cruelly murdered, 27th of April, 1436, by Mons Bengtson, the son of Bengt Stensson, who had come to him on pretence of a friendly message from his father, carrying back with him Engelbricht's wife and children as prisoners.—M. H.

ENGELHARDT, Karl August, a German miscellaneous writer, born at Dresden in 1768; died in 1834. He studied at Wittenberg, and, after being employed in the public library of his native city, became successively archivist and secretary to the Saxon war council. His principal works are illustrations of the geography and history of Saxony. He left a volume of poems and a biography of Boetgger, the inventor of porcelain.—J. S., G.

ENGELMANN, Gottfried, an artist of Germany, one of the inventors of lithography, was born in 1788, and died in 1839. Rejecting the paternal counsels, which would have persuaded him to follow commercial pursuits, he studied painting; and having married the daughter of a manufacturer of indiennes in his native place, Mulhouse, he was taken into the concern as designer. While thus employed, his attention was directed to lithography. He went to Munich to study the art, then in a very rudimentary state—and returning to Mulhouse, set up a printing establishment, in which he practised it with great success. Shortly afterwards he removed to Paris, and there surmounting, one by one, the difficulties of the lithographic art—such as Sennefelder had left it—he brought out many works, which may be said to have been the first to mark the range and to prove the utility of the art. Chromolithography is an invention of the same ingenious mind, which so much improved the simpler art. Engelmann wrote several works descriptive of his inventions.—J. S., G.

* ENGELSTOFT, Christian Thorning, a learned Danish bishop, was born 8th August, 1805. After passing through his studies with distinguished honours, he became professor of theology in the university of Copenhagen, and two years later doctor of the same. In 1851 he was appointed bishop of Funen. Engelstoft is most known by his works on church history, principally with reference to the Reformation in Denmark. In connection with C. E. Scharling, he undertook the "Theologisk Tidskrift," and "Nyt Theologisk Tidskrift."—M. H.

ENGELSTOFT, Lauritz, a Danish historian, was born 2nd December, 1774, at Eislun, where his father was pastor. After passing through his studies with great honour, he became, in 1803, professor of history and geography in the university of Copenhagen, which post he held till his death in March, 1857. His works are numerous and much esteemed.—M. H.

ENGELSTRÖM, Lawrence, Count d', a noted Swedish diplomatist, was born at Stockholm in 1751, and died in 1826. He entered the public service at an early age, and rapidly rose from a subordinate situation in the royal chancellory to the position of an ambassador of the first rank. He represented his sovereign at the courts of Austria, Poland, England, and Prussia successively, and throughout his diplomatic career, enjoyed the esteem of all with whom his duties brought him into contact.—J. S., G.

ENGESTRÖM, Johan, a learned Swede and bishop of Lund, was born in 1699, and died in 1777. He possessed great knowledge of Hebrew and Chaldaic, and was well acquainted with most of the oriental languages.—M. H.

ENGHIEN, Louis-Henri de Bourbon, Duc d', was born at Chantilly, August 2, 1772. His father was Louis-Henri-Joseph, duke of Bourbon, and his mother Louise-Maria Thérése-Bathilde d'Orléans. After having manifested brilliant qualities in his youth, the duc d'Enghien accompanied the prince de Condé to Turin in July, 1789, where he espoused the cause of absolute government, and opposed the tendency of the times. In 1792 he distinguished himself at the lines of Weissenburg, and in the combat of Bersheim. Here he displayed the humanity of his character by rescuing from death the soldiers of the French republic, who had been taken prisoners by the royalist troops. In 1796 he commanded the advanced guard of the united Austrian and French royalist armies. The treaty of Campo Formio having detached Austria from the coalition against France, the prince de Condé joined the remains of his forces to those of Russia. They were divided into two parts—one of infantry and one of dragoons, of which latter the duke became colonel. In this position he fought with Suwarrow and the Russian troops on the plains of Lombardy and in the defiles of Switzerland. But Massena having compelled the Russians to abandon the French territory, with their departure hostilities ceased. The duke now fixed his residence at the castle of Ettenheim, four leagues from Strasburg on the right bank of the Rhine, belonging to the elector of Baden. He chose this spot, because in or near it lived the princess de Rohan-Rochefort, to whom he was tenderly attached. Meanwhile a conspiracy broke out in France against Bonaparte, then first consul; and it was affirmed that one of the conspirators frequently received the visits of a mysterious personage whose portrait resembled the duke. Bonaparte, on the 20th March, 1804, sent orders to carry off the duke, Dumouriez, an English colonel, and four others that were with them, and to bring them by way of Strasburg to the fortress of Vincennes. The duke arrived at Paris on the night of the 20th of the same month, and was almost immediately brought before a military commission, who unanimously condemned him to death. The sentence was forthwith carried into effect. He was led to a trench of the fortress, and shot by a detachment of gens d'armes, commanded by the unscrupulous Savary. His remains were buried in a ditch at four o'clock on the same afternoon. The horrible precipitation of these events excited the deepest detestation against Bonaparte. The violation of a neutral territory, the total disregard of the rules of ordinary tribunals, and the absence of any reliable evidence against this unfortunate prince, have fixed upon Bonaparte the indelible charge of a cowardly assassination. There is reason to believe that the first consul shut his eyes to the innocence of his prisoner, desiring to strike his opponents with terror, and dreading the courage and enterprise of the Bourbon prince.—T. J.

ENGLAND, John, D.D., R.C. bishop of Carolina and Georgia, was born at Cork in 1786. He received his education chiefly at Carlow college, where he afterwards became co-professor with Dr. Doyle. While engaged as a missionary priest in the county of Cork, Mr. England particularly distinguished himself for his vigilant and efficient hostility to illegal societies. His exertions in the cause of civil and religious liberty were also unflagging. He zealously toiled by pen and voice to promote catholic emancipation, while his urbane manners and amiable disposition conciliated all. He was appointed to the see of Carolina in 1822. Shortly after assuming the government of his diocese, Dr. England delivered an eloquent discourse before the Hibernian Society of Savannah, which is ably noticed in the *North American Review*, vol. xix., p. 470. But Dr. England's "Letters on Slavery," of which many appeared, were probably the most generally admired of his voluminous essays. Dr. England died at Charlestown, April 11, 1842, aged fifty-six. His deathbed is described as a very touching spectacle. Bishop Reynolds, his successor, has edited Dr. England's works, with a memoir of his life.—W. J. F.

* ENGLAND, Sir Richard, G.C.B., a lieutenant-general in the army, is a son of the late Lieutenant-general Richard England, an officer of Irish birth, who served with distinction in the American war of 1775–81; he is maternally descended from the

house of O'Brien. He was born in Canada in 1793, and having received his early education at Winchester, entered the army in 1808; in 1809 he served at the siege of Flushing, and subsequently on the staff in Sicily and in France. Having held the command of the 75th regiment for several years, in 1832 he was appointed to the command of Caffraria, which he held for little more than a year. In 1835 he saw some active service in the Caffre war. In 1842 he was sent to India to command the Bombay troops, with the local rank of major-general, and served with great distinction throughout the Affghan campaigns. He commanded a division of infantry in the Crimea in 1854–55, and was present at the battles of the Alma, Inkermann, &c. Sir Richard is a knight grand cross of the order of the bath and of the Hanoverian Guelphic order, and colonel of the 50th regiment of foot. He has been twice married.—E. W.

ENGLEFIELD, Sir Henry Charles, occupies a considerable position among the natural philosophers of the last and present century. He was born in 1752, and succeeded his father in the baronetage in 1780. The Transactions of the Royal Society, and the publications of the Society of Antiquaries contain many important communications, which he sent as fellow of both. He also wrote "Tables of the Apparent Places of the Comet in 1661," 4to; "On the Determination of the Orbits of Comets," 4to; "A Walk through Southampton," 8vo; "A Description of the Beauties and Geological Phenomena of the Isle of Wight," folio. Sir Henry was a zealous member of the Roman catholic communion, and stoutly defended its claims against the numerous charges urged by its protestant opponents. In succession to the marquis of Townshend, he filled for some time the post of president of the Antiquarian Society. He died in 1822.—T. J.

ENNEMOSER, Joseph, one of the most distinguished exponents of the doctrines of the new magnetic school of medicine, was born in 1787 in the Tyrolese Alps, where he followed in his early youth the humble occupation of a goat-herd. The surprising progress which he made at the village school, encouraged his parents to exert themselves to enable him to prosecute his studies with a view to the medical profession, first at Trent, and afterwards at Innspruck and Vienna; but he was often in great difficulties to obtain the means of subsistence. When in 1812 the war with Russia broke out, Ennemoser was sent with some of his countrymen to England, to solicit support for the Tyrolese revolt against the rule of Napoleon. When intelligence arrived of the sudden and unexpected issue of the Russian campaign, he hastened to return through Sweden to Prussia, but suffered shipwreck in the Baltic; and it was only after a series of the most surprising adventures and hair-breadth escapes that he ultimately reached his destination. In the war of 1813 and 1814, he fought and frequently distinguished himself as an officer in the Prussian service at the head of a free corps of his own countrymen, which he had been chiefly instrumental in organizing. After the peace of Paris he took his leave of the military profession, and returned to Berlin, where he completed his studies, and in 1816 became doctor of medicine. He then visited England, Holland, and some of the German watering-places. It was under Professor Wolfart that he laid deep in his mind the foundations of the new doctrines of medical magnetism. In 1819 he was appointed to the chair of medicine in the new university of Bonn, where he acquired universal esteem as a lecturer on pathology and medico-philosophical subjects. In 1837, wishing to return to his native soil, he relinquished the professorship at Bonn, and settled at Innspruck as a physician; but, finding in that place a great want of literary accommodation, he removed in 1841 to Munich, where, in the course of an extensive practice, he is said to have effected several remarkable cures by the magnetic system. Among his principal works may be mentioned—"Magnetism in its Historical Developments," Leipzig, 1819—a second edition of which, under the title "History of Magnetism," was published in 1844, and consists in its first part of a "History of Magic" (translated into English by W. Howitt); "Historico-psychological Inquiries into the Origin and Nature of the Human Soul," Bonn, 1824, of which a second edition was published at Stuttgard in 1851; "Anthropological Views for the better knowledge of Man," Bonn, 1828; "Magnetism in its Relations to Nature and Religion," Stuttgard, 1842; "The Spirit of Man in Nature," Stuttgard, 1849; "What is the Cholera?" second edition, Stuttgard, 1850; "Guide to Mesmeric Practice," Stuttgard, 1852.—G. BL.

ENNIUS, Quintus, one of the first Italian poets known to history, was born B.C. 239 at Rudiæ, a Calabrian town in the south-east corner of Italy. Of the circumstances of his life only an uncertain and broken account remains. He is said to have served in the Roman army; to have accompanied M. Fulvius in his expedition into Ætolia, and to have drawn upon the general the censure of M. Cato for "taking poets with him into his province;" to have obtained the rare distinction of Roman citizenship by the influence of the son of M. Fulvius; to have earned a meagre livelihood in Rome by teaching Greek; and to have been conspicuous for the contentment with which he bore up against poverty and old age. He died B.C. 168. He was the friend of many of the nobles; and so revered was he by Scipio Africanus, that by his wish he was buried among the Scipios, and his image was placed among the images of their house. His native tongue was Oscan; he boasted that he had three minds, because he was master of three languages—Oscan, Greek, and Latin. Greek he probably learnt in Magna Græcia, on the confines of which he was born; and with the language he was imbued with the philosophy of Pythagoras. He took up the fancy that the soul of Homer lived again in him; and in one of his poems, probably the "Epicharmus," he told how the old poet had appeared to him and unfolded the constitution of the universe. His remains unhappily are of the scantiest; only one fragment is of the length of twenty lines; generally there are only single lines or bits of lines. The language is remarkable for its force and picturesqueness, contrasting strongly with the elegant indirectness which prevailed in the Augustan age. Excepting a few archaic words and forms, there is little to distinguish it from the language of Juvenal. If we pass over lyrical and elegiac poetry, Ennius cultivated every kind of poetical composition that ever flourished in Rome. He translated many Greek plays, and, so far as the remains show, with great spirit; he wrote satires, from which we still have a "blast" against diviners; he anticipated Lucretius by his philosophical poem "Epicharmus;" and he wrote, if not an epic, at least a history of Rome in epic verse. This was his greatest work; it was in eighteen books; he left out the first Punic war, and devoted the last twelve books to the second. Niebuhr has conjectured that Livy borrowed largely from the "Annals" of Ennius in his earlier history. There is much to indicate that later poets were indebted to him, not only for occasional lines as Virgil was, but for whole scenes. Lastly, he translated the rationalized mythology of Evemerus into prose; probably the first set composition in prose that ever appeared in Latin. In the epitaph which he composed for himself he forbids his countrymen to weep for him, "because I live on the lips of men." His hope was fulfilled; no poet was ever more fondly regarded by his countrymen. Cicero is never weary of quoting him, and never quotes him without some name of endearment. It is sometimes said of him, that he settled the Latin language and moulded the Latin literature. But this praise is hardly his due. He was younger than Plautus, one of the purest and most vigorous of Latin writers. And excepting "Epicharmus," all his works were preceded by works, similar in style and matter, of Nævius and Livius. Without doubt, however, his masculine genius left a deep mark on Roman intellect and literature. He fixed the Hellenizing tendency which had begun to throw the old Italian poetry into the shade, and to transfer the "worship of the Camenæ to the Musæ."—G. R. L.

ENNODIUS, Magnus Felix, belonged to an illustrious family in Gaul, and was born in Italy about the year 473. By the death of his parents, while he was yet a child, he was reduced to poverty; but he was taken charge of by a relative who afforded him the means of education, in which he made great and rapid progress. This relative died when Ennodius was about sixteen years of age, and he was again reduced to great straits; but, after a short period of privation, he retrieved his fortune, and was placed in affluence by marrying a lady possessed of much wealth. He enjoyed for a while the pleasures and advantages of his position; but, resolving to enter into ecclesiastical orders, he and his wife parted by mutual consent, and he was ordained deacon by Epiphanius of Pavia. He had soon an opportunity given him of displaying his ability; and having panegyrized Theodoric, king of the Ostro-Goths, and presented in 503 an apology to the synod of Rome for the council which absolved Pope Symmachus in the preceding year—that known in history as "concilium Palmare"—he obtained preferment, and

about the year 511 was appointed bishop of Pavia. Along with Fortunatus, bishop of Catanæa, he visited Constantinople in the year 515, with a view to promote a union between the Eastern and Western churches; and with the same object he again went to Constantinople in 517 along with Peregrinus, bishop of Misenum. He failed in accomplishing his design; but he displayed skill and courage in the negotiations, and resisted the efforts that were made to corrupt him by the Emperor Anastasius. He died at Padua in August, 521. There are extant several works by Ennodius, such as his apology for the council of 502, to which we have referred above; lives of Anthony and Epiphanius, &c.; but they are not of much value. His talents were not of the highest order; his conscience seems to have been considerably elastic; and his style and manner of reasoning warranted Earnulf's pun "Totum quod loquitur exquisita quadam intricatione complicat et innodat, ut rectius Innodius quam Ennodius debeat appellari."—J. B. J.

ENRIQUEZ GOMEZ, Antonio, a Spanish writer, of Portuguese-Jewish extraction; the place of his birth is variously stated; educated in Castile. He renounced christianity about 1638, and fled to France, where he was burnt in effigy by the inquisition in 1660. His chief work—"The Pythagoric Age," Rouen, 1644—is one of the most remarkable of that series of picaresque tales of which Gil Blas is the most familiar type. Incorporated with the work, which, under the guise of a series of transmigrations, depicts the most prominent phases of life in his day, is "The Life of Don Gregorio Guadana," a prose tale more directly resembling the earlier and coarser attempts of Quevedo and Aleman. Enriquez Gomez is also the author of some plays; of a heroic poem, "Sanson Nazareno;" and another—half lyrical, half narrative—"The Sin of the First Pilgrim."—F. M. W.

ENSOR, George, an Irish writer of much ability, was born in Dublin during the year 1769. His first publication appeared in 1801, under the title of "The Principles of Morality." This was followed by "The Independent Man; an Essay on the formation and development of those principles and faculties of the human mind which constitute moral and intellectual excellence," 2 vols. In 1810 appeared his work on "National Government" in 2 vols.; and in 1811 a book of similar dimensions on "National Education" appeared. This was followed by an elaborate treatise "On the Defects of English Laws and Tribunals;" "Observations on the present state of Ireland," 1814; "On the State of Europe," 1816; "An Inquiry concerning the Population of Nations—a Refutation of Mr. Malthus' Statements," 1818; besides an immense number of pamphlets on catholic emancipation, securities, poor laws, and other political questions of the time. Mr. Ensor also contributed, throughout a long period, many very able letters to the newspaper press of his native country. A posthumous work on property was published in 1844. Mr. Ensor died in the year 1843.—W. J. F.

ENT, Sir George, an English physician, born at Sandwich in Kent in 1604; died at London in 1689. He studied at Cambridge and at Padua, where he took his degree; became president of the college of physicians, and was knighted by Charles II. He was intimate with Harvey, whom he defended in his treatise, "Apologia pro Circulatione Sanguinis contra Æmilium Parisanum," 1641. His whole works were published at Leyden in 1687.—J. S., G.

ENTICK, John, an English divine of considerable reputation for learning. He is known as an author, having published a "History of the War which ended in 1763," five vols.; an English and Latin Dictionary; a "History of London," and some minor works. He died in 1780.—J. B. J.

ENTRECASTEAUX, Joseph-Antoine Bruni d', a French admiral, was born in 1739, and died in 1793. He entered the naval service at an early age, and took part in the Seven Years' war. In 1778 he was appointed to the command of a frigate of thirty-two guns, despatched to the Mediterranean for the purpose of protecting the French commerce in that quarter. In 1786 he was nominated commander of the station in the Indian ocean, and on the expiry of his period of service, was made governor of the isles of France and Bourbon. The French government having resolved, in 1788, to send out an expedition in search of the unfortunate navigator La Perouse, two vessels, *La Recherche* and *L'Esperance*, were fitted out, having on board a number of *savans*, who were to explore the countries the expedition was to visit; and D'Entrecasteaux was raised to the rank of vice-admiral, and appointed to the chief command. They set sail in September, 1791, and spent two years in exploring the coasts of New Holland, Van Diemen's Land, New Guinea, the Admiralty, and the Friendly Isles, but without finding any traces of their unfortunate fellow-countryman. The issue of the expedition was most disastrous. Huon de Kermadec, the captain of *L'Esperance*, died on the 6th of May, 1793, and D'Entrecasteaux himself, of scurvy, on the 19th of August. On their voyage homeward the survivors were captured off the coast of Scotland by a British frigate; but the objects of natural history collected during the voyage, were afterwards restored to the French government, through the influence of Sir Joseph Banks.—J. T.

ENVALLSON, Carl, was the most fertile of those authors called forth by the attempts of Gustav III. to form a Swedish national theatre. During twenty-one years he produced no less than eighty theatrical pieces, mostly of a comic character, but few of which now retain their place on the stage. Amongst these few, however, are his inimitable comedy, "Iphigenia den Andra," and his opera, "Slätterölet" or "Kronfogdarne." He became blind, and died in abject circumstances.—M. H.

ENZINA or ENCINA, Juan de, the founder of the Spanish secular drama, lived in the age of Ferdinand and Isabella, his first plays being acted in the year of the discovery of America (1492). He was born, probably at the village whose name he bears, about 1468, and educated at the university of Salamanca. At the age of twenty-five we find him at court in the household of the first duke of Alva, and while in this position his "Representaciones" were acted before the sovereigns and the court; some of them being styled "Eclogues," and others (it is hard to say why), "Autos," or sacred dramas. These eclogues partake strangely of the nature of the old religious representations (corresponding to our "mystery plays"), which had been popular in Spain from the earliest time, and not a little, also, of the coarse humour of the "Celestina," then in vogue. Six of the eleven eclogues in the first edition of his works are on subjects adapted to the church festivals at Easter and Lent. The other five are on wholly secular subjects. The plots are slight, but the lyrical poetry interspersed throughout all these works is sometimes of a high order. Not to enumerate the titles of all his works, we name only "The Squire turned Shepherd," and "The Shepherd turned Courtier," affording fine material for lyrical efforts, and for pungent remarks on life in those days. Soon after the publication of his works in 1496, Enzina went to Rome, where he became a priest, and the head of the chapel of Leo X. In 1519 he made a pilgrimage to the Holy Land, and published a poetical account of his travels, of no great merit. His other works are descriptive poems—one of which treats of the glories of Ferdinand and Isabella—and some shorter pieces, written for special occasions. In his later years he received a priory in Leon, and returned to Salamanca, where he died in 1534. His monument may still be seen there. Six editions of his works were published between 1496 and 1516. An analysis and criticism of them may be found in Ticknor's Spanish Literature. The best Spanish life of Enzina is in Gonzalez de Avila's History of Salamanca, and a still more complete one by Wolf, in the Allgemeine Encyclopædie.—F. M. W.

ENZINAS. See Encinas.

EOBANUS HESSUS, Helius, born at Bockendorff, Hesse, in 1488; died in 1540; studied at Gemund, passed to the university of Erfurt, then set out in the manner of German tradesmen on his wanderings. In Prussia he became secretary to a bishop, but left this service for Leipzig. There he called himself a law student. Unluckily he had contracted in his wanderings the cacoethes of verse. Having also a taste for drink, he sold his law books and took to polite literature. He then went to the Low Countries on a visit to Erasmus, who received him coldly. He returned to Erfurt and had great success as a lecturer; but the plague visited Erfurt, and scattered his pupils. Through Melancthon's interest he was appointed professor of belles-lettres at Nürnberg. This did not do, and he returned and lectured again at Erfurt, but not with his former success. At last he found a place of refuge, if not of rest, at Marburg, the schools of which place were supported by Philip, landgrave of Hesse. His principal works were metrical translations into Latin from the Greek poets.—J. A., D.

EON, Chevalier D'. See D'Eon.

EOSANDER, Johann Friedrich, a Swede by origin, who lived a long time in Germany, and died in 1729 at Dresden. He was attached to the court of the elector of Brandenburg,

who procured him the means of studying architecture both in Italy and France. He attained a great proficiency in that art —witness the palaces of Schönhausen and of Charlottenburg, the first of which he entirely designed and constructed; the second, only completed. He had also a chance of showing his talents on the occasion of the coronation of Friedrich I., who invested him with the military title of quartermaster-general. Eosander was twice employed on diplomatic missions to Charles XII. of Sweden; and on the death of his Prussian patron he entered the service of that king as major-general. In 1715 he was employed at the defence of Stralsund, on the fall of which fortress he was made a prisoner of war, but soon after released on parole. He retired then to Frankfort-on-the-Maine, where he wasted all his fortune in alchemical experiments. He ultimately entered the service of Saxony, in which he obtained the degree of lieutenant-general.—R. M.

* EÖTVÖS, JOSEPH DE VÁSÁROS NAMÉNY, Baron, the brilliant and versatile Hungarian poet, novel-writer, editor, and statesman, was born on September 3, 1813, at Buda in Hungary. Though his father and grandfather held high offices under the Austrian government, he, from the outset of his career, joined the fortunes of the opposition. Having graduated at the university of Pesth, he travelled extensively in Europe, and, at his return in 1837, became soon popular by his few but beautiful lyrics, though his dramatic attempts were failures. In 1838 he wrote first an excellent essay on "Prison Reform;" then a novel, "The Carthusian," which had great success. His noble conduct in 1841—when his father, at that time imperial president of the stadtholderate of Hungary, had failed in consequence of extensive land speculations—made the young author still more popular. About the same time Count Széchenyi, the great political economist, made a savage attack upon Kossuth just freed from prison, and editing his celebrated paper, the *Pesti Hirlap*. The liberal party in Hungary became now divided in two sections, and Baron Eötvös took Kossuth's defence upon himself in a masterly pamphlet against Count Széchenyi. Shortly afterwards, however, he broke loose from both factions of the opposition, and tried to establish a third party upon the French principles of centralization. In 1848, when all the talents of Hungary were united in the administration of Count Louis Bathyanyi, he became minister of public worship and education, but proved unequal to his task. Frightened by the serious turn of events, he resigned his office, and fled from Hungary at the approach of Ban Jellachich. He remained for two years at Munich in Bavaria, taking no part in the struggle for independence. After his return he was appointed vice-president of the Hungarian Academy by the Austrian government. His novels are very popular in Hungary—one of these, "The Village Notary," has been translated into English: Longman, 1850; his later political publications had less success in his own country, where he is considered a trimmer, than in Germany. The most important is his essay "On the Influence of the Ideas of the Nineteenth Century on the State and on Society."—F. P., L.

EPAMINONDAS, the great soldier and statesman of Thebes, lived from the latter part of the fifth century B.C. to near the middle of the fourth. The son of Polymnis, of a poor but ancient family, which claimed kindred with the race that sprung from the dragon's teeth, he was long loved and honoured by the best and bravest of his countrymen before his powers were evoked in the public service. Like Pericles, assiduous in self-cultivation, he was distinguished among his contemporaries by the splendour and variety of his accomplishments. Thebes was hardly behind Sparta in the devotion of its citizens to the exercises of the gymnasium; and these, with flute-playing, were considered the essentials of a good education. To a narrow discipline, suited to the most unintellectual people in Greece, Epaminondas added the high intellectual training which had been almost the peculiar boast of Athens. Two of the disciples of Socrates, Simmias and Spintharus, are named among his teachers. It was his connection with Lysis, a Pythagorean exile of Tarentum, whose old age he tended with filial affection, that exercised the most lasting influence upon him. Unlike the great men of the great age of Athens, he stood almost alone. Even Pelopidas and his closest friends were men who confined themselves to the dull round of Theban drilling. In his passion for philosophy, Epaminondas was almost as singular as in his liberality, in his moderation and humanity, and in his massive and novel political conceptions. "I never knew a man," said his master Spintharus, "who understood so much and talked so little." This unobtrusiveness is eminently characteristic. "A strong, still man," averse from display, he remained a private citizen, in spite of the solicitation and reproaches of his friends, till he was forced into fame, after he had reached middle age, by the revolution of 379 B.C., which delivered Thebes from Spartan occupation. One of the leaders was Pelopidas, a rich young citizen, the dearest friend of Epaminondas. But he himself refused to take part in a plot which involved assassination and bloodshed. After its accomplishment, he appears for a short while as the organizing spirit of Thebes, saving it from the vengeance of Sparta. We next meet him in 371, pleading the cause of Thebes with boldness and ability in the assembly of the Athenian confederates, and afterwards in the peace-congress at Sparta. From that date to his death on the field of Mantinea, nine years later, he towers predominant over Greece; and the history of the period, so far as it is important or instructive, is little else than his biography. In the peace-congress at Sparta, the base of negotiations was the same as at the peace of Antalcidas—the dissolution of the confederacies, the withdrawal of garrisons of occupation, the perfect independence of the several states. It was agreed that each commissioner should sign only for his own people. When Agesilaus insisted that the Thebans should not sign for Bœotia, Epaminondas rejoined that the Spartans should not sign for Laconia.

It is said that the Theban envoys returned home in dejection; and their prospects were such as made dejection not unreasonable. No doubt was felt through Greece of the imminent destruction of Thebes; and the passionate hatred of Sparta against it promised a terrible overthrow. The face of things was changed when three weeks had passed away. The strength of Sparta was crushed beyond recovery by the genius of Epaminondas, The army of Cleombrotus was ruined at Leuctra by the Theban phalanx, and the king himself slain. The most fatal loss was three hundred citizens of Sparta. "Its numbers were so small," says Aristotle, "that it sunk under one blow." Before many days the strong fabric of its empire was dissolved, hardly leaving traces "indistinct as water is in water." Cnidus had ruined its empire by sea; Leuctra ruined its empire on land. The awe with which her power had filled Greece changed in an instant into contempt for her weakness. "Epaminondas fancies himself an Agamemnon," said Meneclides bitterly, when the general was urging the expedition to Asia. "Agamemnon," replied Epaminondas, "with Sparta and all Greece to aid him, was ten years in taking Troy; with the forces of Thebes alone I destroyed Sparta in one day." For some months Epaminondas remained in Bœotia, drilling his soldiers, and consolidating the Theban power. Thespiæ was reduced to the state of Platæa. By the wise humanity of their leader the Thebans received Orchomenus uninjured into the restored confederary of Bœotia. He watched with anxiety the motions of Jason of Thessaly, whose vaulting ambition aspired even to the overthrow of the Persian empire. The assassination of the tyrant in 370 left Epaminondas free to turn his mind to the affairs of the Peloponnesus. The Arcadians were attempting to organize a common government and invited him to cross the isthmus. When he arrived they urged him to invade Laconia and attack Sparta. He complied unwillingly; but, except as deepening the humiliation of Sparta, this expedition was without effect. On his return he proceeded to carry out two grand measures for the perpetual depression of Sparta, by planting the Messenians in the fertile lands of western Laconia, and by completing the organization of the Arcadians. The new city of Megalopolis (Great city) was created in Arcadia to allay the jealousy of Tegea and Mantinea, neither of which would yield place to the other. And Messene was erected on Mount Ithomè to be the capital of Messenia.

In the next year Epaminondas was again in the Peloponnesus for a short while, and garrisoned Sicyon. In 368 he was called thither a third time by the "tearless victory" of Archidamus over the Arcadians. He confined himself chiefly to Achaia, which he brought into alliance with Thebes without disturbing the oligarchical constitutions in the cities. The Arcadians and a party in Achaia itself, complained that he had left the power with the friends of Sparta. It may have added force to these complaints that he had humanely dismissed some Bœotian exiles, who fell into his hands. At any rate his arrangements were at once overthrown; and his countrymen showed their displeasure against him by not re-electing him Bœotarch. It is said that

the great statesman and general with magnanimous humility acted as a street-magistrate, and served as a private soldier. The folly of his judges was shown at once by a revolution which tore Achaia from Thebes; and the army despatched into Thessaly to rescue Pelopidas, was only saved from destruction by the presence of Epaminondas in the ranks. He was sent back at the head of a second army, and delivered his friend.

The relations of the Arcadians with Thebes were growing unsatisfactory. Epaminondas went to try to regain their obedience. His mission failed, and they made alliance with Athens. Soon after, the northern states of the Peloponnesus made a treaty with Thebes. They had sent proposals to Sparta; but Sparta would ally herself with none who acknowledged the existence of Messenia, and was now therefore bare of allies. Two years after this, in 364, Epaminondas entered Thebes on a novel experiment. He hated Athens, and resolved to humble her. The Athenian Æschines avers that he had vowed to transfer the Propylæa from the Acropolis to the Cadmea; but this saying probably had its birth in the fear, hatred, and jealousy of the Athenians themselves. We are not surprised to hear that he met with opposition when he proposed to equip a fleet, and it is hard to see what permanent hopes he could have rested on it. In a cruise of a year on the coast of Asia and the Bosporus, he effected little except, perhaps, unsettling the dependencies of Athens. On his return he was shocked to hear of the bloody vengeance taken in his absence on the Orchomenians, whose lives and freedom had been saved some years before by his humanity. His grief was deepened by the death of his faithful friend Pelopidas in Thessaly.

A slight incident soon after precipitated the rupture of the Arcadians with Thebes. They sent to demand the death of the Theban governor of Tegea, who had insulted them by arresting their representatives, who had met there to conclude peace with Elis. "His mistake," replied Epaminondas severely, "was not in arresting, but in releasing them. You have been unmindful of your benefactors. I will come shortly, and bring you to reason." Ere long he entered the Peloponnesus for the fourth and last time. He met his allies at Tegea, for two hundred years the staunch friend of Sparta, now the great stronghold of Thebes. On a sudden he appeared before Sparta; and had not old Agesilaus, who had gone to join the Arcadian army, received intelligence and rapidly returned, he would have destroyed it "like a nest of young birds." He marched back to Tegea, and no sooner had he reached that city than he despatched his wearied cavalry to surprise Mantinea. This attempt also was balked; a troop of Athenian horse had arrived in the town shortly before. But it shows the devotion of the soldiers to Epaminondas, that after the first failure, they should have consented to go on such a service. Nothing was left but to decide the contest by a pitched battle. The enemy had mustered at Mantinea, and Epaminondas moved forward in that direction. Disunited, without head or common counsel, the allies suffered themselves to be almost surprised. After an obstinate resistance the terrible phalanx of Epaminondas again prevailed, and the enemy's ranks were broken. But they had gained more than if they had conquered, for Epaminondas was dead. He was carried out of the fight mortally wounded; and his victorious army was instantaneously paralyzed. He asked for his shield; he inquired the event of the battle, and the fate of his two subordinates. When he heard that both of these officers were dead, he said mournfully—"Thebes must make peace." The spearhead was then drawn from the wound, and he expired. The eagerness with which the honour of slaying him was contested, marks the importance attached to his death. His death, like that of Mirabeau, drew much with it. "He shook old Greece from its base." When he died, there was no state that could head a confederacy, none that would submit to a superior. The battle of Leuctra had destroyed the power of Sparta; the disintegration which ensued on the battle of Mantinea placed Greek independence in the power of Macedon.—G. R. L.

EPÉE, Charles Michael de l', born at Versailles, November 25th, 1712, was the son of an architect. Early in life he became an ecclesiastic, but for some time was unable to give his assent to the necessary formularies. Meanwhile he went to the bar, and was enrolled as an advocate at Paris; but Bossuet, the bishop of Troyes, drew him to his diocese, ordained him priest, and made him canon of the cathedral. He soon displayed a want of conformity, which exposed him to the censure of the archbishop of Paris, who placed him under an interdict, and even refused him permission to confess his pupils. He had a considerable fortune, which he consecrated entirely to the education of the deaf and dumb. Not content with giving his pupils careful instruction, he paid all the expenses of their maintenance. The liberality of the duc de Penthiévre and other charitable persons helped him in this noble undertaking. The abbé de l'Epée was like a father in the midst of his children. Sometimes, in pressing emergencies, he anticipated his future revenue, a circumstance which caused a quarrel with his brother. His zeal for the unfortunate involved him in romantic enterprises. In one case he fancied that he had discovered the heir to an opulent family. This affair furnished to Bouilly the subject of a comedy. De l'Epée was never able to persuade the French government to take up his work, though it excited the admiration of Europe. Full of his labours of love, and surrounded by his pupils, he expired, December 23rd, 1789. De l'Epée published several works on the treatment and instruction of deaf and dumb persons.—T. J.

EPHORUS, a distinguished Greek historian, lived in the earlier part of the fourth century B.C. He was born at Cumæ in Asia Minor, and was educated at Chios, where the celebrated rhetorician, Isocrates, had opened his school. He was at first unsuccessful, but by earnest study he became one of the sophist's most eminent pupils. Among his fellow-scholars was Theopompus. It is said that Ephorus was accused of having conspired against the life of Alexander, but cleared himself of the charge. The great work of his life was his "History of Greece." The names of several other treatises are mentioned, but they may all have been merely excerpts from this large work. It was in thirty books, every one of which was complete in itself, and headed by a special preface. Only a few fragments of it have come down to us. It began by one account with the siege of Troy, and it came down to 341 B.C., the year of the siege of Perinthus. One peculiarity of it was, that it did not confine itself to Greek history, but included also that of the barbarians. Before Ephorus no systematic attempt at a universal history had been made. So far as can now be ascertained, the value of his history was much impaired by the absence of critical judgment. He displayed almost as little discretion in admitting mythical stories as in endeavouring to rationalize them. Even where he had Thucydides and Herodotus to guide him, he gave a different version of facts from them, in a way that makes him an uncertain authority. He is much praised for his knowledge of maritime warfare, and Strabo passes commendation on the geographical part of his work, the fragments of which still extant contain fine descriptions.—G. R. L.

EPHRAEM, Saint, commonly called Ephraem the Syrian, the most distinguished teacher and writer of the Syrian church, flourished in the fourth century. He was a native of Mesopotamia, and Nisibis is said to have been his birthplace. His father was a heathen priest, who is said to have cast out his son, because he found him holding intercourse with the christians. Jacob, the bishop of Nisibis, received the outcast into his house, and brought him up in learning and piety. On the death of his patron Ephraem retired to Edessa, and became a monk in one of the monasteries there; hence he is sometimes called the Edessan. Here he gave himself to the study of sacred things, especially the scriptures, and gradually acquired such reputation as a preacher, that many attempts were made to remove him to more public spheres of labour. Having paid a visit to Basil the Great at Cæsarea, he had been by him ordained deacon somewhat against his own will. At Edessa he devoted himself to the refutation of those gnostic heresies which had crept in among the Syrian christians, especially those taught by Bardesanes. For this purpose he employed, not only orations, but hymns, following in this respect the example of his antagonist, and thus became the source from which the hymnology of the ancient Syrian church was chiefly derived. Whether he founded any school may be doubted; but it is certain that many came from different parts to receive his instructions. Fearing that the episcopate would be forced upon him, it is said that he feigned madness to escape that dignity. He died during the reign of the Emperor Valens; but in what year is doubtful. Such was his reputation in the church generally, that his writings were read even in the Greek churches after the reading of the scriptures (Hieron. Catal. c. 115). Of these writings many have come down to us; some in the original Syriac; others in an early

Greek translation. They consist chiefly of commentaries on scripture, homilies, and hymns. His collected works have been edited by the Brothers Assemanni, in six folio volumes, Romæ, 1732–46. A volume of his select works translated into English by the Rev. J. B. Morris, appeared in 1847; and two volumes of translations from his poetical works have been published by Dr. Henry Burgess, London, 1853.—W. L. A.

EPHRAEM, Patriarch of Antioch from the year 526 or 527 till 546. Before his elevation to the patriarchate he had held the office under Justin I. of count of the East. Ephraem was equally remarkable for his liberality to the poor and his zeal against heretics. He left several works—none of which have come down to us. An account of two of them will be found in the Bibliotheca of Photius.—J. S., G.

EPICHARMUS, the greatest of Dorian comic poets, was born at Cos, 540 B.C. A physician of the family of Æsculapius, he came to Megara in Sicily with Cadmus, who had voluntarily abdicated the sovereignty of Cos; and on the destruction of Megara by Gelon, 484 B.C., he removed to Syracuse, where he lived till his death, thirty-four years later, in the society of Xenophanes and Simonides, Æschylus and Pindar, and the other distinguished men whom Hiero attracted to his court. "Epicharmus is the prince of comedians," says Plato, "as Homer is the prince of tragedians." Even if the comedy of Susarion had found its way from continental Megara to Sicily, it was rude, full of broad jokes, without purpose or plan. Epicharmus treated of definite subjects, with a regular plot. The titles of thirty-five of his plays are extant; more than half of them connected with mythology. In these he seems to have travestied the legends about the gods and heroes: in the "Hephæstus" not scrupling to exhibit the deities of Olympus as a company of quarrelsome, brawling drunkards. In his other comedies, such as "The Countryman," "Hope or Wealth," he appears to have taken up human character and real life, partly from a contemplative, partly from a satirical point of view. His position precluded him from the free allusion to politics which marks the old comedy of Athens. The parasite and drunkard, afterwards so familiar on the stage, were brought in by Epicharmus. He is said to have been the chief model of Plautus. His comedies had one remarkable feature—there ran through them a large element of moral reflection and scientific theory. Fragments are still extant of a translation by Ennius of his "Physical Theory of the World."—G. R. L.

EPICTETUS, the philosopher, was born at Hierapolis in Phrygia, and must have flourished towards the close of the first century though no fixed date in his life has been ascertained. The freedman of a freedman, poor and lame, living, they say, in a doorless hut, with no furniture but a lamp; he attained a reputation as a stoic philosopher which lasted even into the early christian centuries. He left Rome when Domitian banished the philosophers, and withdrew to Nicopolis (Prevesa) in Epirus, where he probably spent the remainder of his life; though a statement that he enjoyed the friendship of Adrian has led some to suppose that he may have been recalled to Rome. Though he left no writings, he was fortunately provided with a Boswell in the person of the historian Arrian, his devoted pupil, who edited his lectures and wrote several works upon his life and doctrines. Of these, four books of the lectures, and the Manual, an epitome of the system of Epictetus, still survive. His whole philosophy was practical; he seems to have regarded himself as a preacher of righteousness, and that in no sourly-ascetic sense; for he cultivated gracefulness of manner, avoided admonition out of season, and enjoined on his pupils attention to their dress and to the elegancies of life. He divided things into—Things in our power, such as our conceptions and our desires; and things out of our power, such as our bodies and our possessions; our whole attention is to be concentrated on the former class, the latter concerns us not, and is wholly in the hands of that Providence which manifestly governs the world. Our great duty is to choose right conceptions, *i. e.* those which are in accordance with nature; to them we are guided by "reason," which is in harmony with the good, and with God who is the supreme reason. Our "opinions" are aids given us by nature towards the attainment of truth, which we must not, like the sceptics, reject. The philosopher must deliberately determine what it is that he means to do; he must desire the appropriate, and strive after the good; then is he truly free, holding loosely to the attractions of the world, "like a sailor on shore, half of whose attention is employed in listening for the signal to go to his ship" (*Manual*, c. xii.); self-sufficient as far as things in his power are concerned, but not absolutely, for circumstances are in the hands of God. The self-reliance, "the life according to nature," in Epictetus is all stoical. He differs from the older stoics in allowing room for the *social* nature of man, in his greater gentleness, in being less philosophical, more religious. He, as well as his master Epaphroditus, a captain of the horse of Nero has been claimed as a christian. But even apart from his supposed allusion to the christians, where he speaks of the "stupidity or frenzy of the Galileans in their readiness to die"—(i. 4—7)—the conjecture is baseless. He partakes rather of the interest which gathers round several of the minor philosophic names of those times, from their attitude towards the new religion. With so much in common with it, both of thought and language, their path ran paralled to it without mixing with it—unsympathetic and unappreciating.—T. E. H.

EPICURUS, Athenian philosopher, was born at Samos (whither his father Neocles, a teacher of grammar, had gone out as kleruch), according to the circumstantial account of Apollodorus (Chron. ap. Diog. Laert. x. 14.), in January, 341 B.C., seven years after the death of Plato. At eighteen years of age he came to Athens, but on the expulsion of the Athenians from Samos by Perdiccas, returned to Asia Minor, and taught with much success at Colophon, Lampsacus, and Mitylene. When thirty-seven years old he returned to Athens, where he purchased the famous "garden," in which most of his time was passed till his death by a painful disease, borne with cheerful fortitude, in the seventy-third year of his age, 270 B.C. Many sources have been assigned to his philosophy. Cicero gives the names of several who were said to have been his masters—Xenocrates and Pamphilus, Platonists, and Nausiphanes a Democritean. Most authorities concur in representing him as a man of little cultivation. The popular notions of his extreme profligacy may be seen in Alciphron's imaginary letter about him from the Hetæra Leontium; they are emphatically contradicted by all we know of his manner of living. But these, as well as most other details of his life, are involved in the utmost obscurity, from the party spirit in which they have been treated by his admirers and opponents respectively. There are, however, several traits of character which seem to be authentic; for instance, that he used to repudiate his undeniably great debt to former schools, and claimed to be "self-taught" (though we have the testimony of his disciple Leontius that he did sometimes warmly acknowledge his obligations to Democritus); that he wrote voluminously; that he made his pupils learn his system by heart; that his personal friends were very numerous. From these we get the impression of a genial, confident, one-sided man, a little spoiled by popularity into too great conceit of originality. Of the wreck of his writings but few pieces have come down to modern times. There are some fragments in Sextus Empiricus, and a few in Plutarch. Diogenes Laertius, whose whole tenth book is devoted to Epicurus, has there preserved his will, together with three letters containing an epitome of his system, and forty-four *κύριαι δοξαι*. These the critics, with some exceptions, allow to be genuine, though corrupt and hardly distinguishable from Diogenes' own remarks. Parts of the treatise *περὶ φύσεως* were discovered at Herculaneum, and were published by Corsini, and subsequently by Orelli, Leipzig, 8vo, 1818. Cicero (*De Nat. Deor.*) is not more happy than usual in his estimate of Epicurus. From the above sources we will give a very brief outline of his philosophy.

Philosophy he defined as "an activity, bringing about by argument and discussions the happy life."—(Sext. Emp. adv. math. xii. 169.) Naturally, therefore, the first and most important of the three parts into which he divided it was—*Ethics*. The second, *Physics*, was only valuable to him as subservient to the first. "If forebodings about natural phenomena, and about death, did not stand in our way, . . . we should not need physiology."—(κ. δ. xi.) The third, *Canonic*, or logic, was useful only as an instrument for the knowledge of physics, under which head it is accordingly sometimes included. To begin with the lowest grade. In the *Canonic* he taught—Sense, being irrational, and neither adding to nor substracting from its objects, is never in error; thus even impressions in dreams are true. One sense cannot criticise another, for their objects are dissimilar; nor can reason criticise sense, for it is dependent on sensation. We must carefully keep the

truths of sensation free from mixture with the fallible products of the understanding; προλήψεις, general conceptions gained from sense (not, as Cicero absurdly makes them, "innate ideas"), are always true. Δοξαι or ὑπολήψεις, conceptions applied to the non-evident, from the known to the unknown (as we should say, "hypotheses"), are true if confirmed or are not contradicted by sensation; false if contradicted. For example, atoms and vacuum are believed in by a true δοξα though they are not sensible; the hypothesis suits the phenomena. The real nature of things is unimportant, we are concerned only with appearances. Definitions are useless; we need only attend to the primary signification of words.

Physics: here, as Cicero observes, "totus est alienus." He follows Democritus. "The universe is material, as sense testifies." Bodies are not infinitely divisible or they would be dissipated, but are infinite in number, and in an infinite space; they are separated by a vacuum. He differs from his master in giving the atoms a slightly diagonal course, in order to account for free-will and chance, of which he is a strenuous supporter. "Better," said he, "follow the myth about gods, than be a slave to the 'fate' of the physicists."—(Ap. D. L. x. 134; Cic. *De Natura Deorum*; et Laert. ii. 216.) The world, containing earth, sun, and stars, is an extent of space cut off from the infinite, in which are many worlds. The soul is a subtle sort of matter; if the soul were immaterial it would be a vacuum, which cannot do or suffer, but only allows passage to motion. It is composed of four kinds of particles, and is dispersed at death. Perception takes place by "types of the same figure as their originals" (D. L. x. 46.), which he calls "images," which flow from the surface of objects, where they are replaced by new particles. The gods dwell in the interspaces of worlds. They exist; but "he who denies the gods in whom the many believe is not the impious man, but rather he who gives them such attributes as the many do." The gods have bodies, which yet are but quasi-bodies, whence the "images" which give rise to the universal belief in them. They are "careless of mankind;" their nature is—

"Semota ab nostris rebus, sejunctaque longe."

Having thus—by showing the non-intervention of the gods, and that natural phenomena, being regulated by a sort of mechanical chance, are void of all special significance—removed those superstitious terrors which oppress the mind, he had cleared the way for his highest grade of philosophy—*Ethics*. "For to this end do we all do all our acts—to be free from pains and free from fears. His views here were almost entirely those of the Cyrenaics, making pleasure and pain the criterion of good and evil; but he differed from them—in aiming not at "a moment of pleasure," but at a "whole life of pleasure;" in teaching a pleasure in quiescence as well as in motion; and in placing mental above bodily pleasures. But if we believe on the testimony of Clemens Alex. (*Strom.* II. 1. 417), which is confirmed by Diogenes (x. 337), that he said "all pleasure of the soul is from past pleasure of the flesh;" it would seem that his "pleasure of the soul" was merely the anticipation or remembrance of pleasure of the body, from which it would differ only in comprehensiveness of view. It is probably in this sense that he declared that "the wise man even upon the rack is happy," though in his book περὶ τέλους (quoted by Athenæus, vii. 279 f.) he says, "the pleasures of sight, of touch, &c., being taken away, happiness cannot remain." The necessary pleasures only are indispensable to happiness:—"With barley-bread and water I would rival Zeus in happiness" (ap. *Stob. serm.* xvii. 30, and compare the inscription over the gate of the garden, as given by Seneca); "death is not terrible, for while we live it is not present, when it is present we no longer exist;" good sense is the best virtue guiding our choice of pleasures, and showing things in their true light—all which considerations lead us to ἀταραξία, "a passionless calm," as the highest good. Justice and law are the result of convention and concession. Friendship is the best possession. Public life is to be avoided, κάθε Βιώσας. Such was the philosophy of Epicurus, a refined and guarded Cyrenaicism. We can here do no more than allude to its antagonism to the old religion; to its perpetual opposition not only to the severe fatalism of the stoics, but also to the over-subtleties of the academy; to its magnificent exposition by Lucretius; to its resuscitation at the *renaissance* of philosophy in modern times, and influence upon Hobbes and upon Bentham. The principles of Epicurus might doubtless be enforced as a system with greater consistency than was displayed by their propounder, but the principles themselves, the tendency of thought, will never be superseded as long as human nature remains what it is. As long as the mind of man contemplates both a within and a without, so long must metaphysics oscillate between idealism and sensationalism—so long must ethics be alternately stoical and epicurean.—T. E. H.

EPIMENIDES OF CRETE, was one of the most famous of the mystical sages, who flourished at the opening of the sixth century B.C. He was said to have fallen asleep in a cave when he was a boy, and to have slept for fifty-seven years; and tradition gave him a hundred and fifty or even three hundred years of life. Purification of the guilty or polluted by peculiar sacrifices and observances was the great office of the priestly sages and the Orphici, with whom Epimenides is classed. An incipient or affected science was in them mixed up with religion, and Epimenides was believed to be learned in the virtues of herbs. He comes prominently into history in 596 B.C., when he was sent for by the Athenians to purify their city from the guilt of the murder of Cylon's followers, and to remove a pestilence which was believed to be caused by that. So successful was he, at least in appeasing their fears, that they wished to give him rich rewards, but he asked only for an alliance between Athens and his adopted home, Cnossus. Even in later times, when soothsayers and purifiers had fallen into disrepute, Plato and Cicero speak of Epimenides as possessed of superhuman powers. He was a poet as well as a priest; and long poems on epic and religious subjects, such as the Argonauts and Oracles, were attributed to him, probably without reasen.—G. R. L.

EPINAY, LOUISE FLORENCE PETRONILLE DE LA LIVE D'. The date of this lady's birth is not fixed, but it is placed about 1725. She died in 1783. She was the daughter of a brigadier of infantry, who died, as she tells us, in the service of the king. She married at nineteen, was guilty of conjugal infidelities with more than one favoured lover, but in every case her stars and her husband were, she said, to blame. She wrote the history of her life as a romance, giving a description of her many admirers under feigned names. Grimm was one of her heroes, and Rousseau also was the object of an insane passion. She built for him the far-famed "Hermitage." She is attacked in Rousseau's Confessions. When Grimm left Paris, she continued the literary correspondence which he had so long conducted. The romance in which she told the story of her life was abridged by Burnet the librarian, and converted into a memoir, the real names being given by him.—J. A. D.

EPIPHANES. See ANTIOCHUS.

EPIPHANIUS, Bishop of Constantia, was born at a Palestinian village near Eleutheropolis, at the beginning of the fourth century, about 310. From early youth he was instructed by Palestinian, and subsequently Egyptian monks. In Egypt he became acquainted with St. Anthony, and was nearly seduced from orthodoxy by Gnostic women. Returning to his native land about 330, he became a disciple of Hilarius; and established a monastery near his birthplace, over which he was appointed presbyter. In 367 he was made archbishop of Constantia in Cyprus. He was a member of the synod held at Antioch in 376 on the Apollinarian heresy. A few years after, 382, he was called to Rome respecting the Meletian schism. His passionate zeal against Origenism brought him into collision with John, bishop of Jerusalem. After this he became an instrument in the hands of Theophilus, bishop of Alexandria, a man equally fierce against the alleged errors of Origen. Epiphanius followed some expelled bishops of Egypt to Constantinople in 402, intending to have them condemned by Chrysostom. But the true-hearted patriarch refused. Thus the undertaking failed; and the old zealot died on his return in 403, upwards of ninety years of age. Epiphanius is the model of a monkish saint, ignorant, credulous, passionate for purity of doctrine, and possessed with an insatiable hatred of heresy and heretics. He was a poor judge of theological truth. Doubtless he was upright and pious, yet his piety was sullied by many faults. His principal work is the "Πανάριον," against eighty heresies, in three books, which contains a mass of historical knowledge ill-digested, and not free from mistakes and misrepresentations.—S. D.

EPIPHANIUS SCHOLASTICUS, a native of Italy, lived about 510, the friend of Cassiodorus, at whose instigation he translated into Latin the ecclesiastical historians, Socrates, Sozomen,

and Theodoret, which were condensed by Cassiodorus, and published as the celebrated Historia Tripartita, in twelve books. He also translated Epiphanius' (of Cyprus) commentary on Solomon's Song, Didymus on the Proverbs and Catholic Epistles, and especially the Codex Encyclicus, a collection of synodal letters to the Emperor Leo I., in defence of the synod of Chalcedon. His version of the three historians is lost.—S. D.

EPISCOPIUS, Simon, properly Bischop, a celebrated Arminian theologian, was born at Amsterdam in 1583 of pious parents, and repaired in 1600 to the university of Leyden, where he took his degree in arts in 1606. In theology his two principal teachers were James Arminius, and his determined opponent Francis Gomarus, and he took the side of the former with decision in opposition to the Calvinistic system of the national church of Holland. This attachment to the new doctrines stood in the way of his advancement for several years. At Leyden, at Amsterdam, and at Franeker, he felt the effects of the hostility of the orthodox party, and it was not till 1610 that he obtained a settlement in the church, as pastor of Bleyzwick, a village near Rotterdam. In 1611 he was one of six remonstrants who took part in the fruitless conference of the Hague with five of the orthodox divines, and from the activity and talent which he displayed on that occasion his name became one of the most famous and feared of the new school. When Gomarus soon after resigned his chair at Leyden, Episcopius was named his successor, and for some time, notwithstanding the Calvinistic views of his colleague Polyander, he was allowed to enjoy considerable repose in this influential office. But such a man in such a position was a dangerous enemy to the orthodoxy of the church, and his troubles kept pace with the growth of his influence and the spread of the hated doctrines, of which, since the death of Arminius in 1609, he had become the foremost champion. At the synod of Dort in 1618 he appeared at the head of twelve other Arminian divines to plead in defence of the new opinions; but all his eloquence and ability could not avert the solemn condemnation of the synod, or prevent sentence of banishment being passed upon him and the other twelve. From this time till 1626 he remained in exile, sometimes in Brabant, and sometimes in France, and occupied himself with the preparation of several works, the chief of which were the "Confessio seu declaratio sententiæ pastorum qui in fœderato Belgio Remonstrantes vocantur, super præcipuis articulis religionis Christianæ"—which was published in 1622, in name of all the divines of the Arminian party—and the "Paraphrasis et observationes in viii. ix. x. et xi. capita epistolæ ad Romanos." In 1626 he returned home, and settled for several years as pastor of a remonstrant congregation at Rotterdam. In 1634 he was appointed professor of the Arminian college of Amsterdam, and there he continued till his death in 1643. It was in this last office that he prepared his two most important works, those in which the principles of Arminianism attained their fullest development, and assumed their final form as a dogmatic system—namely, his "Institutiones Theologicæ," and his "Responsio ad quæstiones theologicas lxiv. ipsi a discipulis in privato disputationum collegio Amstelodami propositas." The former work was left unfinished, but the latter serves as a supplement to it. In these works Arminianism is carried far beyond the point originally reached by Arminius himself. It had ceased to be a mere modification of Calvinism, and had become an entirely distinct and independent system of rationalizing theology, a sort of middle term between the evangelical doctrine of the reformers, and the anti-evangelical Rationalism of later times. The collected works of Episcopius were published by Stephen Curcellæus and Arnold Polenbrugh, 1650–65, and his life by Philip Limborch was published in Latin in 1701.—P. L.

EPPENDORF, Heinrich von. The date of his birth is not recorded; he died in 1553. We first find him at Strasburg studying law. From Strasburg he went to Basle, where he had a squabble with Erasmus, to which accident is to be ascribed his being mentioned in literary history. He accused Erasmus of injuring his reputation with the duke of Saxony. A reconciliation was proposed, and one of the terms insisted on by Eppendorf was, that Erasmus should dedicate to him a book which he was then publishing, and should write to the duke to remove the unfavourable impressions he had created. Erasmus said he would write to the duke's chancellor. Eppendorf dissented, and the old wound bled anew. Eppendorf returned to Strasburg, where he employed himself in publishing tracts against Erasmus, and executing translations for the booksellers.—J. A., D.

EPPONINA, a celebrated Gallic woman, died in A.D. 78. Her husband, Julius Sabinus, having gained over the Ligones to his purpose, attempted to deliver Gaul from the Roman yoke. After sustaining a signal defeat, he hid himself with two domestics in a subterraneous retreat, where he remained nine years. The frequent visits of Epponina to the cave discovered his place of concealment, and they were both dragged before the Emperor Vespasian, who, in spite of the most pathetic appeals, condemned them to death.—R. M., A.

ERARD, Sebastian, the eminent pianoforte-maker, was born at Strasburg, April 4, 1752, and was the eldest of the four children of an upholsterer. At the age of eight years he commenced the study of architecture, perspective, linear design, and practical geometry, in the schools of his native city; and his mind, fertile in invention, was continually suggesting to him new problems, and devising its own means of resolving them. Erard himself confessed, that it was to his early acquaintance with drawing and the principles of mechanics that he owed his success. His father, having married very late in life, was surprised by death before his children reached an age at which they could be useful to their mother, or support themselves. Sebastian Erard became the head of a family at the age of sixteen As his native town did not afford him the scope of which he felt the need, he set off courageously for Paris. He arrived there in 1768, and obtained employment with a harpsichord-maker, whose chief workman he soon became, and whose jealousy he as quickly aroused by the superiority of his workmanship. His master, wearied by Erard's constant inquiries respecting the principles upon which instruments were constructed, and, in fact, unable to furnish the information sought for, first reproached him with wanting to know everything, and concluded by dismissing him from his service. Another celebrated manufacturer of harpsichords being called upon to make an instrument which demanded something beyond his mere every-day routine, and finding himself not a little puzzled how to answer the unusual demand, sought out young Erard, whose reputation was already budding, and proposed to him to undertake the construction of the instrument for a certain sum of money, allowing the person of whom it had been originally bespoke to affix his name to it. Erard consented, and the instrument was completed; but when it was delivered, the purchaser, who probably had no very great confidence in the ability of the manufacturer he had employed, demanded some explanation of the mechanism. The nominal maker was forced to refer to his assistant. This anecdote soon circulated among the musical circles of Paris, and drew attention towards the rising artist, who shortly after made himself still further known by his mechanical harpsichord, a masterpiece of invention and workmanship, which produced a most lively sensation among the professors and amateurs. Sebastian Erard was hardly twenty-five years old when his reputation was so fully established, that whoever wished to have any new ideas carried into execution applied to no one but him. He was sought out by the most distinguished men, and introduced to the duchess of Villeroi, a lover of the arts, a protectress of artists, and, above all, passionately fond of, and having a highly cultivated taste for, music. The duchess wished Erard to remain in her employ, and offered him an advantageous engagement; but preferring independence, and having besides already conceived the idea of a visit to England, he declined the offer, consenting, however, to stay with the duchess till he had executed some plans of her invention; occupying during that time an apartment in the hotel Villeroi, but with perfect liberty and command of his own movements. In his old age he still delighted to recall to mind the goodness of Madame Villeroi, and express the gratitude with which she had inspired him.

It was in the hotel Villeroi that Erard made his first piano. This instrument had been known for many years in England and Germany, but was still little used in France; and the few instruments that were to be found in Paris were imported from Augsburg, Ratisbon, and London. It was the fashion in some great houses to have these foreign instruments. Madame Villeroi asked Erard whether he could construct a piano. He had already conceived the idea of making one, and his answer was prompt and decided in the affirmative. He set immediately to work, and his first, like everything else he made, showed that it came from the hands of a man of taste and invention. It was heard in the saloon of Madame Villeroi by all the distinguished artists and amateurs of Paris. Numerous

applications were made to him by the nobility for similar instruments; but, finding it impossible to execute their orders, he sent for his brother Jean Baptiste to come to Paris and help him. Quitting the hotel de Villeroi, he founded his house in the Rue de Bourbon, in the Faubourg St. Germain—an establishment which the efforts of the two brothers eventually rendered one of the finest in Europe. Incessantly occupied with new inventions and improvements, the genius of Sebastian Erard embraced a vast variety of subjects. He invented the organized pianoforte with two key-boards, one for the piano and the other for the organ. The success of this instrument was considerable. The queen commanded one to be made for her own use, and in the construction of it Erard introduced several novel contrivances, which, at that time, awakened much interest. The queen's voice was of limited compass, and almost every piece was too high for her. Erard rendered the key-board of his new instrument movable, so that by changing its position with relation to the strings, a composition might be played a semitone, whole tone, or even a minor-third lower or higher, without tasking the player's ability to transpose. It was on the organ part of this instrument that he also made the first attempt to produce a *crescendo* and *diminuendo* by the mere pressure of the finger on the key; and this he afterwards carried into effect, on a large scale, in the organ built for the king's chapel. Gretry, in his Essais sur la Musique, particularly pointed out this invention to the notice of professors and to the attention of government.

The Revolution now broke out in France, and Sebastian Erard determined on removing to England; not with any intention of finally abandoning his native country, to which, on the contrary, he always meant to return, but with a view of opening new channels for the sale of his instruments. In London, as in Paris, Erard filled his manufactory with instruments of his own invention. In 1794 he took out his patent for improvements in harps and pianofortes, and his instruments soon became fashionable. In 1796 he availed himself of the altered state of affairs in France to return to Paris, and at this period made his first horizontal grand pianos in the shape of harpsichords, after the English fashion. These instruments were the first of the kind, with escapements, that had been seen in Paris; they had the defect that formerly accompanied all similar instruments—a slowness of action in the levers and hammers. The Parisian pianoforte-players, accustomed to the easy touch of the small pianos without escapements, disliked the new invention; and it was for this reason, that, after much study and many experiments, Erard brought out, in 1808, another new species of piano of reduced dimensions, and so more suited to the general size of Parisian rooms, and the mechanism of which acted with greater freedom and ease. In 1808 Erard returned to London, and there crowned his reputation as a manufacturer of musical instruments, and still more as a professed master of mechanics, by the invention of the double-movement harp. The success of this new harp was immense; which induced Erard to neglect the manufacture of pianos in London, and confine himself to that of harps alone. Nevertheless, in all the patents he took out in England, improvements in the piano, which he meant to carry into effect in France, are mixed with those of the harp. At every exhibition his works received the prize; thrice he obtained the gold medal; and for one of his last exhibitions the cross of the legion of honour was decreed him; in short he received every honorary reward that could be bestowed on the talents of a first-rate manufacturer. The model of his grand pianoforte with double escapement was exhibited in 1823; the mechanism was most ingenious. The point to be achieved was to unite in the same instrument all the nice shades of touch which can be produced by the simple mechanism without escapement, and at the same time all the precision in the stroke of the hammer which is the effect of the escapement. Erard's constitution, robust as it originally was, could hardly endure his continued exertions. For many years he suffered by disease, and at length breathed his last at his country-house, La Muette, near Passey, on the 5th of August, 1831. His funeral was attended by some of the most distinguished artists in Paris.—E. F. R.

ERASISTRATUS, a physician of the fourth century B.C. He was the most distinguished disciple of Chrysippus, and soon acquired an immense reputation. He was patronized by Seleucus Nicanor, king of Syria, and by some of the Ptolemies. Erasistratus and Herophilus, his contemporary, may be regarded as the true founders of the science of anatomy, inasmuch as before their time no physician had ventured on dissecting the human body. The former examined minutely the brain and heart, and made some discoveries which, considering the state of science at the time, were of great importance. Like his master Chrysippus, he made use of simple remedies. His works have all perished, with the exception of a few fragments preserved in Galen and Cælius Aurelianus. He is said to have put a period to his advanced years by a dose of hemlock.—R. M., A.

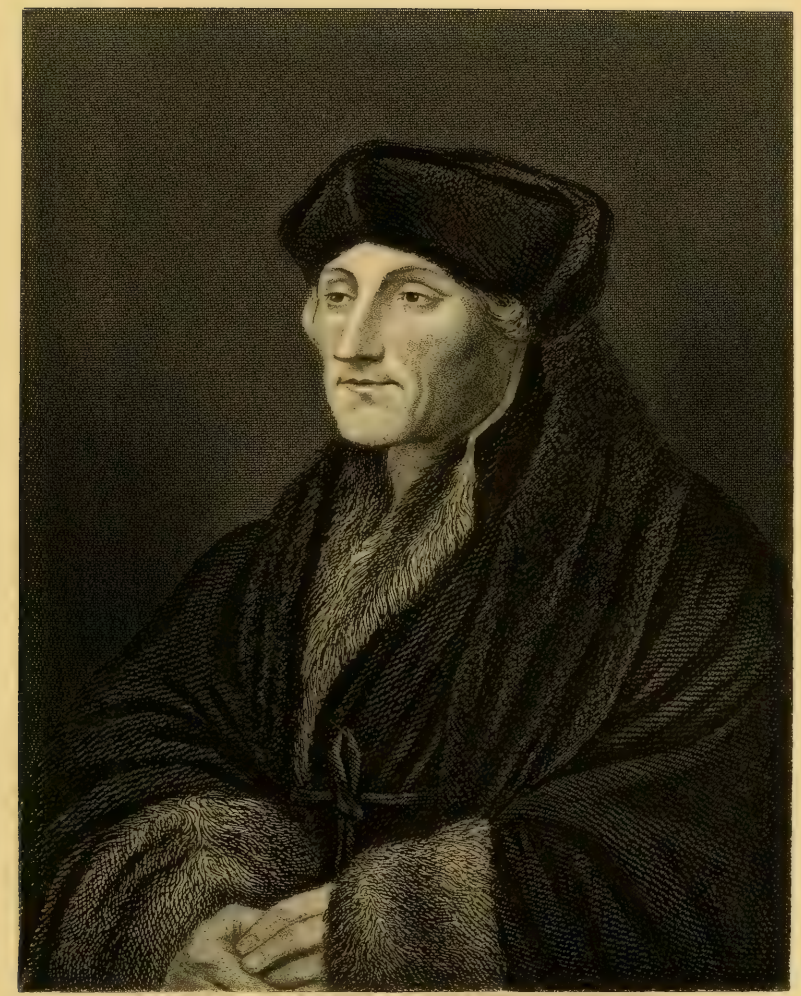
ERASMUS, Desiderius, was born at Rotterdam on 28th October, 1467. His father Gerard was a native of Tergau (Gouda); and his mother Margaret was the daughter of a physician of Sivenbergen. His parents were never married. Gerard being destined to a monastic life by his brothers that they might share his patrimony, rebelled at first from love to Margaret, but in vain, and retired to Rome. On being falsely told that she was dead, he sullenly took the vows, and was soon surprised and mortified by the discovery that the object of his affections still lived. Erasmus appears to have been the second son of this inauspicious union, and was thus subjected to the taunt of illegitimacy. The youth was sent to school at Gouda when he was only four years of age, and his musical voice gained him a place among the choristers in the cathedral of Utrecht. At the age of nine he was removed—but still accompanied by his fond mother—to a school at Deventer, kept by a religious order, Alexander Hegius, pupil of Rudolph Agricola, being master, and one of his fellow-pupils being Adrianus Florentius, afterwards Pope Adrian VI. According to his own account, he went through a course of scholastic study in this place, and was also, as a young man of no little promise, plied hard to enter the monastic service. Here, when he was about thirteen, his mother died of the plague, and his father soon sank under the bereavement. His father leaving sufficient property for his support and education, put it under trust of three guardians, who at once proved themselves unjust and rapacious; for, in order to divide the spoil among them, they forced him into the convent of Bois-le-Duc (Herzogenbusch) in Brabant. Here he spent, or, as himself records, lost three years of his life. The frigid mechanical life of the convent disgusted him, and corporeal flagellation tended to break his spirits and injure his health. Every means was tried to induce him to become a friar; but menace and bribe were alike in vain: the resistance of his quiet and firm nature could neither be cajoled nor terrified. At length he was taken to Gouda, then placed in the monastery of Sion near Delft, and finally at the monastery of Stein he was so wrought upon and won over, that he entered on his year of probation, and it was made as pleasant to him as his cunning inveiglers could contrive. But when the year expired he resisted further progress, pleading want of health and of inward vocation. His soul, however, was subdued and wearied out, and he passively took the vows of an Augustinian monk. As might be expected, an immediate recoil took place. His eyes were opened, but too late; and his morals did not escape the monastic contagion. He left the monastery in 1490, and entered, as a private secretary, the household of Henry de Bergis, bishop of Cambray, in whose company he hoped to visit Italy; but his hopes were not at this period realized. Two years afterwards he formally entered into holy orders—"the glory of the priesthood and the shame." Soon after he went to Paris, and joined the college of Montaigu; but his patron the bishop's promises were not kept, so that, thrown upon his own resources, his food and lodging were so bad that he confesses that he brought away little save an enfeebled constitution and plenty of vermin. Here he made the acquaintance of Hector Boece, the principal afterwards of King's college, Aberdeen, and the dawn of future celebrity began to break upon him. His wit and learning asserted their eminence among his contemporaries, and the generous aspiring youth drawn to the French capital from all the countries of Europe. Lord Mountjoy became one of his pupils, ever after cherished a warm friendship for his preceptor, and settled on him for life a pension of a hundred crowns. Driven from Paris by the plague in 1497, he spent some time with the marchioness of Vere, in the castle of Tornhoens, where he composed for her son his tract "De Arte conscribendi epistolas." He next journeyed to Orleans, and thence again to his native Holland, which he unfilially calls "Beer and Butterland."

Erasmus came first to England probably in 1498, where he formed an intimacy with Colet, "his singular friend," and with

other illustrious scholars—Linacre, Grocyn, William Latimer, and Thomas More—all of whom he highly eulogizes. In his correspondence he praises everything about England, its climate and its scholarship, and in a passage of a letter to Andrelini—a passage in which Bayle luxuriates—he flies into raptures at the easy manners and frequent salutes of the ladies—"Mos nunquam satis laudatus. Sive quo venias, omnium osculis exciperis, sive discedas aliquo osculis dimitteris; redis, redduntur suavia," &c. Erasmus made great progress in Greek under Grocyn and others at Oxford. What he learned at Oxford he afterwards taught at Cambridge. On leaving the country he was subjected to pillage, and the gold in his purse taken from him; for Henry VII. had sternly prohibited the exportation of coined moneys. His reputation as a man of letters now rapidly rose, and was second only to that of Reuchlin and Budæus. In 1500 his "Adagia" had been printed in Paris, and its immense and varied learning astonished the literary world. The "Adagia" is a strange repository of wit and learning, showing hearty humour and multifarious erudition. Hosts of proverbial sayings found in the classics are traced and expounded, and the author's own opinions very cunningly interwoven in the commentary. The texts or adages are arranged alphabetically, and neither research nor causticity is spared. The abuses of the church are severely lashed under the head "Simulatio et Dissimulatio," and the ignorance of the monks under the tart proverb, "Monacho indoctior." What keen strokes, too, under "Sileni Alcibiadis," or "Dulce bellum inexpertis." The book, in short, contains the opinions of the author on men and things, reigning vices and follies, the humours and pursuits of the age, the mischiefs of ambition and ignorance, the weaknesses and iniquities of kings and clergy—all told in a trenchant style, gay and grave alternately, one page laden with ancient wisdom, another groaning under satirical bitterness, and a third sparkling with themes of merriment and ridicule. Two editions were soon published at Strasburg, and it was, in 1508, republished at Venice by Erasmus himself, in a fuller and more accurate form. Several of his smaller tracts had been published, too, by this time; but his income was so precarious that he was forced, in a variety of ways more or less delicate, to solicit funds from friends and patrons. His "Enchiridion Militis Christiani," which had been begun in 1494, was also published, and soon translated into English and printed by Winken de Worde. The work provoked immediate discussion, he for whom it was intended sneeringly saying that there was "more holiness in it than in its author;" Charles V. reading it, and Loyola slighting it. It was the first skirmish of a long polemical campaign. He appears to have been in Paris in 1504, and two years later he again visited England, and was for a brief season at Cambridge under the introduction of Fisher, bishop of Rochester. Next year he left Paris for Italy—the great hope and vision of his life—paused at Turin, and received the degree of doctor of divinity from its university; passed on to Bologna, and leaving it with Pope Julius blockading it, arrived at Florence, and saw at Rome the holy father's martial ovation. Removing to Venice he published, as we have said, a new edition of the "Adagia" at the press of Aldus, and was for a period a corrector in the same distinguished house. At Padua he met a natural son of James IV., king of Scotland, and was much attached to him as his tutor at Sienna. This youth of twenty was devoted to liberal studies, and Erasmus highly praises him in his "Adages."

Erasmus then re-entered Rome as if for life. Pope Julius and several of the cardinals—among them cardinal de Medicis—afterwards Leo X.—paid him some flattering attentions. The pope released him from his monastic vows, and he cheerfully put on the black dress of the seculars. But he could not find a home in the ecclesiastical metropolis, and he left for England. Henry VIII. was now upon the throne, and as prince of Wales he had the previous year sent a Latin invitation to the illustrious scholar. Mountjoy also urged him, and promised him the patronage of Warham, archbishop of Canterbury. On his arrival in 1510, he rested at Canterbury, and visited the shrine of à Becket, then took up his abode in the Augustinian convent, and composed or concluded in More's house his popular satire "Morias Encomium" (Praise of Folly). It had been his meditation in his journey from Rome over the Alps and down the Rhine; and he took bitter revenge upon the usage he got at the Italian capital, by describing the scenes he saw, the conversation he heard, and the society into which he happened to be thrown as a stray waif. This work echoes with sarcastic laughter, and Folly herself describes the follies of men without partiality certainly, but sometimes, it must be confessed, without discrimination. His raillery occasionally confounds the seeming and the real; and to make a jest of all pursuits and all the aspects of life, was not the best way of exposing hypocrisy and holding integrity up to admiration. Tragedy often lies beneath scenes which, on the surface, have a comic aspect, and sorrow crouches behind laughter. This tractate was also translated into English. It was dedicated to More, who possessed a kindred humour, and the chancellor defended the scholar against some of his assailants, who were moved to great wrath by his pictures of ecclesiastical manners and absurdities. During his stay in England, King Henry showed Erasmus some attentions, and Erasmus loyally returned the compliment by some dedications. Wolsey made him empty promises; but through the influence of Fisher, chancellor of the university of Cambridge, he was appointed Margaret professor of divinity, and afterwards professor of Greek, and had lodgings in Queen's college. His success was not great—at least, his emoluments were small; and he complains of the malt liquor and bad wine as inducing or exacerbating fits of gravel. Warham's liberality was now bestowed upon him, and Erasmus has made a long, elaborate, and hearty eulogy on his patron, to be found in his note upon 1 Thess. ii. 7. The archbishop gave him the living of Adlington, near Ashford in Kent; and he was collated March 22, 1511. But he soon resigned—"he could not feign to feed a flock whose tongue he knew not." He appreciated and enjoyed the friendship of Sir Thomas More and Colet—men of kindred pursuits and sympathies. Dean Colet had the benefit of his advice in founding his famous school of St. Paul's, and he composed for this institution his "De Copiâ Verborum." Erasmus quitted England in 1514, and repaired to Brabant, to the court of Charles, archduke of Austria, from whom he received the title of honorary counsellor, with an annual salary of two hundred florins, and a canonry at Courtray, which he soon resigned on a pension secured from its funds. A bishopric in Italy was also promised him; but he never got it, as the patronage lay with the pope, and not with the Austrian archduke. The canons of Stein invited him to resettle among them; but Servatius their prior received a rebuff not easily forgotten—reprimanding their secularity and hollowness, their formality and Jewish punctiliousness.

At Basle, his head-quarters for many years, Erasmus busied himself with the preparation of his New Testament, which appeared from the press of Froben in 1516. It was the earliest published New Testament, for though the Complutensian text was printed in 1514, it did not appear till 1522. He seems to have had only five manuscripts, and he even translated into Greek six verses of the last chapter of Revelation from the Latin version, his manuscripts being deficient. The work was done in about nine months, certainly most undue haste. A second edition appeared in 1519, and a third in 1522, in which appeared for the first time the famous disputed clauses about the three witnesses, 1 John v. 7; a fourth edition came out in 1527, and a fifth in 1535, all from the press of Froben. The Received Text, or that of the Elzevirs, was founded upon Stephens and Beza; Beza following largely Stephens' third edition, and it being derived to a great extent from the fifth of Erasmus. Two other excursions he seems to have made to England in 1515 and 1517. He had no home, nor ties of kindred, but could travel wherever curiosity, or health, or literary friendships, or the hope of collating MSS. invited him. Francis I. asked him to fix his residence in France. Budæus his rival also pressed him; but he respectfully declined. In 1524 appeared the "Colloquies," dedicated to his godson, young Froben. These dialogues are free conversations on many peculiarities of the Romish church, assailing fasts and indulgences, celibacy and scholasticism, images and saintworship, and holding them up to ridicule. The sensation created was immense, the book sold by thousands, and was not only in many schools, but in everybody's hands. It raised many enemies to its author, enemies not slow in attack, nor sparing in vengeful vituperation. In 1528 was published the "Ciceronianus," written against some Italian scholars, including even Sadolet and Bembo, who scrupled to use a Latin word or phrase unless it had been sanctioned by the usage of Cicero. These purists and pedants richly deserved the castigation which they received. Julius



Scaliger, it may be mentioned, retorted on Erasmus in very bitter terms, plying him with sharp invective, but not certainly in a very Ciceronian style. In the matter of pronunciation, Erasmus had already entered the lists against Reuchlin, and specially against Itacism, which that great scholar had vindicated, having being taught it by the Greeks that fled over to Europe after the capture of Constantinople.

But a crisis had been hastening on in Germany, and Erasmus was both by constitution and training unprepared to take a side. He abhorred persecution, detested war, and had written powerfully and bitterly against it. He had no love for the monks, and no veneration for a large portion of the popish ceremonial; but he shrank from such a sweeping revolution in creed, discipline, and government as followed upon the appearance of Luther. It took him by surprise; it shocked him and disappointed all his dreams of a peaceful reform, which, while it corrected glaring abuses and pruned the monasteries, would leave the Church of Rome in its power and splendour. Any reformation achieved by him would have been like putting the new wine into old bottles, or sewing the piece of new cloth on the old garment. His notion seems to have been that the revival of literature would secure the revival of a pure and free christianity—that the Romish church would of itself, in some auspicious hour, serenely accomplish a gradual and blessed change; as if the passion for prerogative would yield to a gentle murmur against it, and the love of ease be smitten with repentance because soft regrets were whispered about it. No: it needed a leonine nature, an audacious tongue, a fearless pen, and a strong arm to do the work. The air must not be wooed with a zephyr, but fiercely driven and purified by a thunderstorm. Erasmus for a season spoke of Luther and his progress with caution. He had himself been attacked by puny scribblers and fanatics like Lee and Stunica, his orthodoxy had been suspected, he had been called heresiarch and forger, and his enmity to the monastic orders was subjecting him to repeated fulminations. For some time, in fact, he was more keenly assailed than Luther. But he paused, when Luther advanced. He admitted the truth of many of the Lutheran assaults, and protested against the swift proscription of Luther's opinions at Rome, and the judicial burning of his books. But he could not sympathize with the bolder and rougher nature of the reformer, and he exhorted him to gentleness and compromise. Then, after several misunderstandings, had come the quarrel with Ulrich Von Hutten, the chief author of those unsparing, witty, and defiant satires in the Epistolæ Obscurorum Virorum, addressed to Ortuinus the opponent of Reuchlin. The Expostulatio of Hutten, with all its declamatory and furious scurrility, was equalled, if not outdone in the same qualities, by the answer of Erasmus in his "Sponge." The plot was thickening around him, and the timid and somewhat selfish neutrality of Erasmus could be no longer preserved. Cajoled by one party and taunted by the other, he was greatly distracted, and he had by the expression of his two-sided opinions put himself into that ambiguous position in which neither party trusted him; esteemed, as he says, a Lutheran at Rome, and an anti-Lutheran in Germany; branded by either section as a cold, sneaking hypocrite, who would risk nothing either for the party to which he professedly belonged, or for that which had embodied so many of the opinions which he expressed and published.

But he slowly made up his mind to attack Luther, and in 1525 appeared his book "De Libero Arbitrio." The question discussed is a deep if not an insoluble one, and might seem to be remote from the Lutheran quarrel. But Luther at once saw the directness of the attack; it went at once to the throat (ipsum jugulum) of the new doctrine, as he says in the conclusion of his De Servo Arbitrio. Luther's doctrine was a partial revival of Augustine's, and comes closer to man's spiritual experiences and struggles than that of his antagonist, who learned it in the semipelagianism of the Greek church. The style of Erasmus in this book is not that of a man in earnest about a matter of life and death; it has a frosty elegance about it, as if he were playing with his theme. Erasmus also replied to Luther in 1526–27 in two books ("Hyperaspistes"), in which his temper sometimes breaks out not to the advantage of his argument; nay, he stooped to write to the elector of Saxony, asking him to punish Luther—at least to censure and restrain him. To illustrate the spirit of the age, it may be mentioned, that at the instigation of Noel Bedon (Beda), Berquin, one of the disciples of Erasmus, was seized at Paris, and after three years of respite, tortured and burnt at the stake. The Reformation was at length established and the mass abolished in Basle, which had been for years the resting-place of Erasmus. The senate demanded of him a confession of faith, and he published his "Consilium Senatui." At length, in 1529, he left that city and retired to Freiburg in the Brisgau, having bought himself a house. But though he lived on good terms with the Franciscans near him, he did not get beyond the reach of annoyance, as his "Epistola contra quosdam qui se falso jactant evangelicos" testifies. The diet of Augsburg met the following year, and he was invited, but refused on the score of age and growing infirmities. He wrote, however, to Cardinal Campegius, pressing him to dissuade the emperor from a religious war. At Freiburg he dedicated his "Christian Widow" to Mary, queen-dowager of Hungary. Three years afterwards he published a treatise on "Ecclesiastical Concord," which was met by the Lutheran Quatenus Expediat, &c., (Why peace till truth be vindicated?) In August, 1535, he returned to Basle to superintend the printing of his "Ecclesiastes," and he was engaged also on an edition of Origen. An attack of gout confined him for months to the house, and he employed his leisure in writing a commentary on the fifteenth psalm, "De Puritate Tabernaculi." Disease grew rapidly upon him, but he maintained his wit and serenity to the last. Dysentery seized him, and, feeling that his end was at hand, he sought no confessor, no sacerdotal absolution, but repeatedly commended his soul to Christ. With the words "Lieber Gott" on his lips, he died, 12th July, 1536, at the age of seventy, and was buried with great pomp in the cathedral, the senate of the university joining in the funeral procession. A monument to his memory was erected in the church by his friends and executors, Amerbachius, Froben, and Episcopius. A statue of wood was erected in his native city of Rotterdam in 1549, and another of bronze in 1622. His portrait by Holbein is in the museum of the Louvre. A cardinal's hat had been expected for him not long before he died. Erasmus, according to his own description, was short in stature, with a delicate complexion, fair hair, and grey eyes, but possessed a graceful and well-shaped figure, "corpusculo satis compacto et eleganti." His signet had on it a figure of the god Terminus, with the motto, "Cedo Nulli," referring not to himself, as his enemies alleged, but to the invincibility of the "last enemy." His original name which was Gerhard Gerhardi, he changed or translated into the double Latin and Greek form, Desiderius Erasmus (Beloved-Désiré). Erasmus would have been the proper form, and, indeed, he gave the word in this shape to young Froben his nameson.

The labours of Erasmus were wonderful in their number, and of great importance in their place. His was the earliest edition of the Greek New Testament, unsealing the book of books to thousands. What MSS. he had he seems diligently to have used. In an age when the authority of the Vulgate was paramount, the publication of the inspired original did immense service to spiritual freedom. By his notes and paraphrases, he opened up the way to a simple, honest, and grammatical exposition, alike removed from scholastic subtleties, and the traditional dictates of ecclesiastical authority. It was ordained by statute in 1547, that a copy of his annotations should be placed in every parish church in England, and so placed upon a desk that every one might read it. He wished the scriptures to be in the hands of everybody, and "to be read and understood not only by the Scotch and Irish, but even by the Turks and Saracens;" the antithesis showing that he regarded the Scotch and Irish as being close on the extreme of barbarism. Not a few of the fathers also were first edited by him—Jerome, Cyprian, Hilary, Irenæus, Ambrose, Augustine, with portions of Chrysostom, Athanasius, and Basil. Origen was in the press at his death. These editions were enough to have filled the lifetime of a student, without the broken health and continuous wanderings of Erasmus. To him classical literature also is deeply indebted. He edited Seneca, Suetonius, Livy, Terence, Quintus Curtius, Pliny, and portions of Cicero, with Aristotle and Demosthenes; translating into Latin also the larger portion of Lucian and Plutarch, with several dramas of Euripides and orations of Libanius. No one north of the Alps gave such an impulse to the revival of classical literature as did the laborious and vagrant scholar of Rotterdam. From the beginning of his celebrity he seems to have been pecuniarily in comfortable circumstances. His dedications brought him money, and he very often tells in his

letters what presents he was getting—crowns, and pieces of silver-plate; yet his income was somewhat precarious, and he seems to have sent out his secretary occasionally on what might be almost called a begging excursion. His correspondence was immense, as his remaining epistles to all classes of persons and upon all subjects, abundantly testify. All these extraordinary labours pioneered or helped on the cause of protestantism, which was identical with the emancipation of northern Europe. The contemporaries of Erasmus used to say, that he laid the egg and Luther hatched it. The power of the press aided in no small degree the progress of the new faith, and the study of the classics and the Fathers helped to take off the stone from the well's mouth, that all nations might have access to the living stream.

And yet with all his merits as a scholar of varied erudition and pungent humour, and a reformer who sneered at dominant follies, and oftener laughed at them as weaknesses than scourged them as sins, he must be accused not of a want of sincerity, but of want of decision and singleness of aim. That Luther and he should not have agreed is not wonderful, for they were men of very opposite temperaments. Nor do we wonder that he should have been exasperated at Luther, who at first had all but fawned upon him as a "brother in Christ," and then in the bitterness of disappointment attacked and vilified him. Still, the great crisis was claiming co-operation, whatever faults might belong to the great agitator. But in vain did restless and expectant thousands turn for sympathy and encouragement to Erasmus. He liked fame, but disliked to suffer. He would not commit himself heart and soul to a cause, if life or liberty was put to risk. His passionless mind would state its preferences, but shrink from a cordial embodiment of them in action. His opinions did not deepen into convictions; he was a stranger to such impulses and beliefs as make a man a martyr. He never manifested a thorough and unselfish identification with the cause of religious truth and liberty, nay, was so timid as to imagine that his going to the diet at Augsburg might endanger his life. He was content with being a spectator, and coldly drew back from being an actor. One of the most venturesome things he did was writing at Rome his "Querela Pacis," under the pontificate of the warlike Julius II. No one lashed the monks more severely or constantly than he, yet he satirized the marriages of the reformers. "Œcolampadius has taken a pretty wife; he means, I suppose, to mortify the flesh. Some call Lutheranism a tragedy; I call it a comedy, when the distress usually ends in a marriage." Nay, he seems for a while to have believed that Luther's first child was baptized within a few days of his marriage, and he did not think it quite improbable that antichrist might be the offspring of an unfrocked monk and a renegade nun.—Ep. xviii. 22. Anxious for free and open preaching, he yet says—"I abhor the evangelicals; we have been long enough stunned with the cry of gospel." He clung to the dogma of transubstantiation, but would have believed certain reformed doctrines, if they had not wanted the consent of the church, and yet in his "Inquisition concerning faith," he asserts that belief in the apostle's creed is all that is requisite for salvation. While writing against Beda, "in whom were three thousand monks," and arguing against the crime of punishing religious opinion with death, he yet admits that certain forms of error may be visited with a capital sentence. Admitting the necessity of much that the reformers had done, he predicted that their party would soon be dissipated. Into the inner life of the Reformation he never penetrated, saying that Luther's great fault had been in attacking the crown of the pope and the belly of the monks. The spirit of compromise created such doubts about his true position that some swore by his orthodoxy, and some by his heresy; some held that he belonged to the church, and some Socinians claimed him as one of themselves. Perhaps the key to his character is found in these sentences—"Let others affect the glory of martyrdom, I do not think myself worthy of that honour. . . . . It was never my design to maintain truth at the danger of my life." But, apart from these weaknesses, Erasmus was one of the brightest phenomena of his age. His industry was unceasing, and his only passion was his love of literature. His Latinity was generally pure; indeed he used no language but Latin; French, Italian, English, and even the Dutch, his mother-tongue, were not understood by him. His wit was refined and incessant, and his fund of anecdote inexhaustible. The best edition of his works is in eleven folio volumes; Leyden. The earliest edition published at Basle was in nine volumes. Prefixed to the Leyden edition is a life by Le Clerc, the editor, and his life, written by Beatus Rhenanus, is prefixed to the Basle edition. He wrote himself a short autobiography. (Bayle, Art. *Erasmus Desiderius, Erasmi vita*, 1615; Jortin, *Life of Erasmus*, London, 1758; Knight, *Life of Erasmus*, London, 1726; Burigny, *Vie d'Erasme*, 1757; Hess, *Erasmus von Rotterdam*, Zürich, 1790; Müller, *Leben der Erasmus*, 1828; Nizard, *Erasme sa vie et ses œuvres*, Paris, 1855.)—J. E.

ERASO Y BENITO, a Spanish guerilla chief, born at Barreznim in Navarre in 1789; died in 1835. He was in active service against the French in the years 1809–14; in 1821, having been elected a member of the junta of Navarre, he got together a troop of eight hundred men, and the following year organized the volunteer horsemen of Navarre, who afterwards formed the most faithful and efficient corps in the service of the king. In 1833, on the death of Ferdinand, Eraso who had only twenty carabineers under his command, proclaimed Charles V. king of Spain, and for this audacious loyalty was successively promoted by Don Carlos to the rank of brigadier, major-general, and general. He was commandant of Navarre, when a fall from his horse put a period to his career.—J. S., G.

ERASTUS, Thomas, from whom the principles of Erastianism take their name, was born in 1524, either at Auggen, near Mullheim, in the duchy of Baden, or at Baden in Switzerland. His family name was Liebler or Lieber, which he exchanged, according to the custom of the age, into the classical equivalent Erastus, when he was a student at Basle. After finishing his theological studies at that university he repaired to Italy, where he devoted nine years to the study of philosophy and medicine in the universities of Padua and Bologna. In 1558 he was made court-physician to Otto Henry, elector of the Palatinate, and professor of medicine in the university of Heidelberg. As a philosopher he was honourably distinguished for his enlightened views of science, and was one of the first German writers to oppose himself to the superstitious studies of astrology, alchemy, and magic, as practised by Paracelsus and others. Unable, however, in all points to rise above the errors and superstitions of his age, he wrote a tract in 1577 in defence of the lawfulness of putting witches to death. Continuing all his life to take a deep interest in theology and ecclesiastical affairs, and having imbibed at Basle a strong attachment to the doctrines of Zwingle, he employed his great influence at Heidelberg with the court and the university, on the side of the Reformed as distinguished from the Lutheran views. He offered a dignified opposition to the encroachments of the zealous Lutheran superintendent, Professor Hesshus, and after the accession in 1559 of the Elector Frederick III., he assisted in bringing to Heidelberg the famous reformed theologians, Olevianus and Ursinus, who were both disciples of Calvin. He was nominated by the elector a member of the ecclesiastical consistory, and assisted in that capacity at the theological conferences of Heidelberg and Maulbronn in 1560 and 1564. He defended the Zwinglian view of the Lord's supper in a tract against the Lutheran Dr. John Marbach of Strasburg, published in 1565, and though preferring the Calvinistic type of the Reformation to the Lutheran, he continued steadfastly attached to the end of his life to the principles of Zwingle, in regard both to the sacraments and to church discipline and government, as distinguished from those of Geneva. When Olevianus and Ursinus urged upon the pious elector the introduction into the church of the palatinate of the presbyterian platform and discipline, Erastus joined with several other lay professors of the university in opposing the measure. He declared that such a proposal came sixty years too late; church censures were a tyranny, the power of presbyteries a Spanish inquisition. All that he and the rest could effect was some modification of the stringency of the Genevan rules, presbyteries being introduced by an edict of the elector in 1570. This obstinate opposition cost him the loss of the elector's favour, and exposed him to unjust suspicions on the part of the theologians and their supporters. He was ere long accused of leaning to the Socinian heresies of Poland and Transylvania, with the teachers of which he was alleged to be in friendly correspondence—a charge which he always steadfastly denied, but which was considered to be sufficiently established to warrant a sentence of excommunication against him, which, though irregular and unjust, was not again removed till the year 1575. In 1580 he left Heidelberg for Basle where he was made professor of moral philosophy, and where he survived till January 1, 1583. It is a curious fact that he never published anything himself on the subject of

those ecclesiastical principles which have become connected with his name under the long-familiar designation of Erastianism. But there was found among his papers after his death an essay entitled "Explicatio gravissimæ quæstionis, utrum excommunicatio mandato nitatur divino, an excogitata sit ab hominibus," which was published by Castelvetro who had married his widow. This tract was confuted by Beza in his tracts De Presbyteris and De Excommunicatione, and thus became known to the divines of Britain. The English Erastians formed a considerable party in the ecclesiastical contests and troubles of the seventeenth century, and the name of the Heidelberg physician and professor is still, as we all know, applied to the views of those who deny and oppose the autonomy of the church, and would subject her discipline and government to the control of the state.—P. L.

ERATOSTHENES, successor of Aristarchus in the school of Alexandria, was born at Cyrene, 276 B.C. He has claims to be regarded as the father of astronomy and geography. Considerable advances had been made previous to his time; but to him is due the credit of elevating them to the rank of exact science. He was called by Ptolemy Euergetes to take charge of the Alexandrian library, and he continued in his office till the reign of Ptolemy Epiphanes. The former monarch, having discovered his love for astronomical science, engaged him to construct improved instruments for the observatory. The armillary sphere was now executed with a degree of accuracy which had not hitherto been attained. Eratosthenes, indeed, has been usually cited as the inventor of this instrument. This, however, is not correct, as it was well known, long previous to his time, both to the Chinese and the Arabs. He had, however, the merit of perfecting the instrument, and obtaining from it far more accurate results than any previous astronomer could boast of. There is some doubt as to the precision with which observations could be made by the sphere. Proclus gives us the size of the circle used at the Alexandrian observatory; but he uses a measure the exact value of which cannot be determined at the present day. Flamsteed, however, on a full investigation of the subject, arrived at the conclusion that the circle could not be less than three feet in diameter. On the line of such a circle a graduation down to 5′ would be distinguishable. It is of much importance, in reference to the astronomy of the present day, that some notion should be formed of the degree of exactness attained by the Alexandrian instruments; for some of the nicer problems depend on the change of astronomical elements that has since taken place. It may be a question whether the difference between his observations and those of more modern times is due merely to the error of instruments, or to a real change in the astronomical elements. It is the most probable conclusion that the Alexandrian instruments attained a very reliable degree of accuracy, though of course not to be compared to the instruments of modern time, which by the aid of the telescope have attained an incalculably greater precision. It might be thought that by enlarging the graduated circle, the Alexandrian observers might have attained much greater accuracy, as the limb of the instrument might have a graduation much more minute. Ptolemy, however, understood the fallacy of this, and guarded against too cumbrous circles. He knew that minute graduations would only give a fallacious accuracy, while the powers of vision were limited to larger spaces in the heavens. The name of Eratosthenes will ever be associated with the precise determination of the obliquity of the ecliptic—one of the most important astronomical elements. By astronomers before his time the obliquity was roughly estimated at 24°. Eratosthenes, however, saw the importance of a precise determination, and, by measuring the distance between the summer and the winter solstice, he arrived at the result that the precise obliquity was 23° 51′ 15″. Though he understood the importance of the determination, he could not foresee its bearing on gravitation, and the striking confirmation it was to give to the most recondite results of theory. It was found that modern determinations of the obliquity did not at all coincide with the observations of Eratosthenes, and that the difference was so great that instrumental errors could not well explain them. Intermediate observations suggested the explanation that the obliquity might be diminishing, and for a long time the subject was keenly contested amongst astronomers. The theory of gravitation at last gave a full solution of the difficulty. It was shown to be a necessary result of theory, that the obliquity should slowly diminish to a certain extent, and then increase. It was at first thought that the ecliptic would at last coincide with the equator, so that we would have perpetual spring. It was, however, shown that the ecliptic oscillated between narrow limits. Eratosthenes gained still greater fame by his determination of the magnitude of the earth. In the case of the ecliptic his credit was merely that of the observer; in the case of the earth's measure he displayed the originality of genius. It was a problem the method of solving which was altogether unknown, and he has not only the credit of devising the method, but of carrying out the determination with consummate skill. His method is precisely the method adopted at the present day. He measured a degree on the earth's surface, and having found the length of one degree, the length of three hundred and sixty degrees, or the earth's circumference, was at once determined. Considering the great difficulty of the operation, it is matter of surprise that his approximation is so close. Having thus discovered the circumference, and therefore the diameter of the earth, he was the first to apply a measuring wand to the solar system to ascertain its actual dimensions. Formerly only proportions were known in reference to the distances of the bodies of the solar system; now absolute dimensions were determined. Eratosthenes was also great as a geographer. He constructed maps, with parallels to mark the position of places. He anticipated modern geologists by liberally employing physical convulsions to explain the appearances on the earth's surface. His genius was almost universal. He was not only great in the physical sciences, but he enjoyed high distinction as a poet and philosopher. Only fragments of his works have come down to us. He died about the year 196 B.C.—W. L. M.

ERBA, GEORGIO, a violinist, lived at Rome in 1730, and is supposed to have been born in Milan. He published "Sonate da Camera a violino solo e basso" at Amsterdam in 1736, which is the only trace that remains of his talent. The name of this insignificant musician has lately been dragged into notice by the attempt of some critics to father upon him the Magnificat, from which several pieces are appropriated in the oratorio of Israel in Egypt—an attempt founded on the accident of a copy of the work (once the only one known) in the possession of the Sacred Harmonic Society, being superscribed "dal Signor Erba;" an accident probably arising from the MS. having once belonged to some person so named. This supposition is disproved, however, by the discovery of the original copy of the Magnificat in Handel's writing, and the author of the violin sonatas may now return to his long obscurity.—G. A. M.

ERCHINOALD, Mayor of Neustria, flourished in the first half of the seventh century. He was a relative of Haldetrude, the first wife of Clotaire II. and mother of Dagobert I. He was elected mayor of the palace in Neustria in 640 to Clovis II., whom he married in 649 to Bathilda, a Saxon slave purchased by him from some English pirates. On the death of Clovis in 656, Erchinoald, in conjunction with Bathilda, assumed the guardianship of Clotaire, Childeric, and Thierry, the sons of the deceased monarch. He died in 660, after having held the reins of government for twenty years.—J. T.

ERCILLA Y ZUNEGA, ALONSO DE, born at Bermeo, 1533, the son of a learned jurisconsult, was made page to the Infanta Philip, son of Charles V., and accompanied his royal master on a tour through the greater part of Europe. In 1554, being then only twenty-one years old, he came to England in the suite of Philip, on the occasion of his marriage with Queen Mary. While in this country, intelligence reached him of the rebellion which had broken out in the diminutive province of Arauco, on the coast of Chili; and he was one of the adventurers who followed in the train of Garcia de Mendoza, son of the viceroy of Peru. Ercilla fought in seven battles, and on one occasion escaped death still more narrowly, having been condemned, and actually brought on the scaffold, for some breach of discipline arising out of a tournament. The chief feature of interest, however, for us is the poem entitled "La Araucana," which he composed during his wanderings—the only poem of that eventful time which has gained for its author an enduring reputation. Written in the intervals of an adventurous life, often on such scraps of leather as might be at hand, this poem is a true epic; and if it does not deserve the indiscriminate praise of Voltaire, has yet many of the highest qualities that mark literary excellence. It is historically and geographically accurate, and gives a vivid picture of the life of those early conquerors. The speeches put into the mouths of

the various characters are remarkably appropriate, and the whole is pervaded by a manly heroism, which marks what is noblest in the Spanish character. In the latter part of the work, various episodes are introduced, and many moral reflections on the caprices of fortune, of which the author had experienced his full share. Ercilla returned to Europe at the age of twenty-nine, a disappointed man, for Philip seems never afterwards to have regarded him with favour. He travelled in various parts of Europe, and was made gentleman of the bedchamber to Randolph II., emperor of Germany. From 1580 to 1595, Ercilla lived at Madrid, but the only honour he received was being made a knight of the order of St. Iago. A short erotic poem—in Sedano's Parnaso Español—and an unpublished work on the family of Santa Cruz, with which he was connected by marriage, are his only other productions. His widow founded, after his death in 1595, a Carmelite convent at Ocaña, which still exists.—F. M.W.

ERCKERN, Lazarus, a German metallurgist who flourished at Guttenberg towards the end of the sixteenth century, and held during three successive reigns the post of superintendent of the imperial mines in Transylvania and Hungary. He published a correct and luminous account of all the mining and metallurgical processes then in use, without attempting any improvement, or going into the *rationale* of any operation. Of this work a bad English version was brought out in 1683 by Sir H. Pettus, under the title Heta Minor. Erckern was a vulgar, conceited routineer, and steadfastly set his face against all improvement, and all improvers.—J. W. S.

ERCOLE DA FERRARA. See Grandi.

ERCRAN. See Aileran.

ERDELYI, John, Professor at Saros Patak in Hungary, was born in 1814. His lyrics have no lasting merit, but his collection of Hungarian popular poetry and folkslore, published in 1846–47, established his reputation. Compromised in the war of independence in 1849, he was placed by the Austrians under the superinspection of the police; but when the terrorism abated, the protestant college of Saros Patak, where he had got his education, elected him professor of philosophy. His critical essays are highly esteemed.—F. P., L.

* ERDINAN, Axel, the most profound mineralogist of the present time in Sweden, was born 12th August, 1814, in Stockholm. He was formerly teacher in the mining-school of Fahlun, and is now member of the Academy of Sciences in Stockholm. He is at present occupied in endeavouring to describe the geological structure of Sweden. The result of some of his important labours may be found in the proceedings of the Swedish Academy of Sciences, *Vitensk. Ak. Handlingar*, 1848–58; and others in his "Lärabok i Mineralogien," 1853, and "Vagledning till bergarternas kännedom," 1855.—M. H.

* ERDMANN, Johann Eduard, a German philosopher, professor in the university of Halle, was born in Livonia in 1805. He studied theology at Dorpat, and philosophy at Berlin, under Schleiermacher and Hegel. He was for some time pastor of a congregation in his native province, and after a short residence at Berlin, was appointed to the chair of philosophy in the university of Halle. He has published a number of works, the most important of which are—"Versuch einer wissenschaftlichen Darstellung der Geschichte der neueurn Philosophie;" "Natur und Schöpfung;" "Grundriss der Psychologie;" "Grundriss der Logik und Metaphysik."—J. S., G.

ERHARD, Heinrich August, was born at Erfurt in Upper Saxony in 1793. He received his education at Göttingen, and took his degree of medicine in his native town in 1812. Attaching himself to the army, he accompanied the troops to France in 1815, but returned home the year following, and retired from his profession to pursue the more congenial studies of archæology and belles-lettres. His reputation was sufficient to procure him the post of librarian at Erfurt in 1821, and he was subsequently keeper of the archives at Magdeburg in 1824, and at Münster in 1831. He was a diligent antiquarian and historian, and many valuable works in both these departments of literature were the result of his labours. He died at Erfurt on the 22nd of June, 1851.—J. F. W.

ERIC the Red—so known from his surname of Rauda, or Red-head—the son of Thorwald a Norwegian noble, fills an important place in the chronicles of Scandinavian voyages. His achievements form one of the links in the chain of evidence which proves the fact of the discovery of America by the northmen of the tenth and eleventh centuries. The northmen first visited Iceland about 861, and that island became, a few years later, the seat of a Norwegian colony. In 982 Eric emigrated to Iceland with his father, who had been obliged to fly from Norway on account of a deadly feud in which he was concerned. Shortly afterwards he was himself compelled to leave Iceland for a like reason; and, proceeding on a voyage of discovery to the westward, he formed a settlement on the coast of Greenland, near its southern extremity, beside an estuary, which hence acquired the name of Ericsfiord. This settlement continued to hold intercourse with the parent country, Norway, down to as late a period as 1448, when it disappears from history.—Lief Ericson, that is, Lief, the son of Eric the Red, followed up in the year 1000 the discoveries made, in a direction to the south-west of Greenland, by Biarne, the son of one of the followers of Eric. He first came to the land which Biarne had already seen, and bestowed on it the name of Helluland; thence he proceeded to a country which he called Markland (Woodland), from its abundant forests, and afterwards visited a region which he called Vinland, from the abundance of wild vines. Here he and his companions wintered. The regions visited in succession by the Scandinavian adventurer correspond to the Newfoundland, Nova Scotia, and New England, of modern geography.—Thorwald Ericson, the brother of Lief Ericson, pursued yet further the course of discovery above indicated. In 1002 he sailed to Vinland, and fixed his residence at Liefsbooths, as the dwelling-places built by Lief and his companions were called. He thence explored the adjacent country in various directions, ultimately losing his life in an encounter with the native Skrelligs or Esquimaux. His followers returned to Greenland in 1005. —A third son of Eric, named Thorstein, is mentioned in connection with the same curious traces of early adventure and discovery. Intercourse between the Greenland colony and the newly-discovered Vinland was maintained down to at least as late a date as 1121.—W. H.

ERICEYRA de Menezes, Francisco Xavier, Conde da, a Portuguese poet, chiefly notable as having been the first to introduce the French taste into the literature of his country. Born in 1673, he was elected, in his twentieth year, president of one of the academies founded in Lisbon on the model of those in Italy, and soon afterwards translated Boileau's Art of Poetry into Portuguese. He made several campaigns in the Spanish war of succession, and attained the rank of major-general, but literature was through life his chief pursuit. In 1714 he became rector of the Portuguese academy, and in 1721 codirector of the new academy of history. His chief work (begun in 1738, published in 1741) is the "Henriqueida," of which Henry of Burgundy, the founder of the Portuguese monarchy, is the hero. It is wanting in the rude poetic vigour of earlier writers, without the polish of a classical style; but the descriptive portions evince no slight talent, and the work as a whole tended to give an impetus to Portuguese literature. Ericeyra died in 1743. A list of his numerous poems may be found in Barbosa Machado, and detailed criticisms in Bouterwek's Portuguese Literature.—F. M. W.

* ERICHSEN, John, a distinguished English surgeon. He was educated at University college, London, and is now professor of surgery in that institution, and surgeon to the hospital connected with its medical school. He has especially distinguished himself by his researches on asphyxia, for which he was awarded the Fothergillian gold medal by the Royal Humane Society in 1844. He has written a valuable work on surgery, with the title "The Science and Art of Surgery." He has also published many papers in the medical journals, and the Transactions of the Royal Medico-chirurgical Society.—E. L.

* ERICHSON, W. F., a distinguished German entomologist. His papers on the subject of insects and crustacea are very numerous in the German scientific journals. He is best known in England from his reports on the progress of entomology and its allied sciences, which have from time to time been translated and published in the reports of the Ray Society. Dr. Erichson has also conducted for some time the *Archiv of Natural History*, formerly published by Wiegmann.—E. L.

ERICKSON, Jön, Danish conferentsraad, was born in Iceland. He held for twelve years the office of first professor of law at the academy of Sorö, was appointed in January, 1764, tutor to the hereditary prince, Frederik, and in 1771 was called to take his place in the newly-erected Norwegian chamber; and from 1773 to 1781 he held many posts under government in the department of toll and trade, when he became conferentsraad,

and the following year royal librarian. In 1785 he was appointed member of the commission for the improved administration of universities and high schools, and of a second commission to inquire into the state of Iceland; and the following year, of a third for the same purpose, as regarded the peasantry of Denmark. Of Erickson it may be said, that few writings bearing upon the subject of the antiquities of the north, or having reference to the history or economical state of Denmark, Norway, or Iceland, and very few improvements have taken place in these countries, in which he, either as originator or administrator, has not had more or less part.—M. H.

ERIGENA, JOHANNES SCOTUS, one of the most remarkable men, both for extent of learning, subtlety of intellect, vigour of mind, and boldness of speculative philosophy, that has appeared in any age. Bearing in mind the age in which he lived, its condition in point of letters, religion, and philosophy, he is all the more remarkable. Erigena, as this appellative unequivocally imports, if indeed that of Scotus could admit now-a-days of a doubt, was an Irishman, a native of that country whose sons, says Mosheim, "were lovers of learning, and distinguished themselves in these times of ignorance by the culture of the sciences beyond all the European nations; the first teachers of the scholastic theology in Europe, and who, so early as the eighth century, illustrated the doctrines of religion by the principles of philosophy." The exact date or place of Erigena's birth is not recorded, but he must have been born early in the ninth century. Like many of his distinguished fellow-countrymen, he travelled through Europe disseminating knowledge, and we have reason to believe that he visited France previous to the year 847. Such a man could not fail to attract the attention of Charles the Bald, whose love of learning made his court the great resort of all the scholars of Europe. The sagacious monarch soon attached to him the subtle, witty, and agreeable Irishman, who became the constant companion of his closet, and the familiar guest at his table. At this period the scholastic mode of considering religious questions was prevalent through Europe. All of religion that was not superstition was the dry and barren chaff of dialectics; philosophy had no place in the exposition or the discussion of theology. John was no cleric—"nullis ecclesiasticæ dignitatis gradibus insignatum," was the pitiful sneer with which a bishop met his reasoning when he had no better answer to it; but he was something more than most of the continental clergy of his day—a dialectician, a philosopher, and an eminent Greek scholar, and so, probably at the desire of his patron, he threw himself into the controversies which then prevailed. One of these was on the subject of predestination. On this point he entered the arena against Godescalchus, a monk who supported views similar to those of St. Augustine and Calvin, and was his most formidable antagonist. This is not the place to discuss this question. We will only say that both parties fell into error—an inevitable result of man's circumscribed intellect attempting to sound and measure the depths of God's inscrutable counsels and illimitable grace. Another theological controversy shortly after set the seminaries of Europe in a blaze of disputation. Pascasius Radbert broached the doctrine of the real presence *carnally* in the eucharist. Charles requested John to compose a treatise on the subject, which he accordingly did. It is to be regretted this work has been lost; but there is good reason to believe that he differed altogether from the doctrine of Radbert, and maintained views very similar to those of the reformed church of England. Charles also imposed upon his friend the task of translating from Greek into Latin the works attributed to Dionysius the Areopagite. In the execution of his task he became a convert to the mystic theology upon which they were founded, and which was so long popular in the Greek church. The scholastic doctor now applied his bold and capacious intellect to mould and reconcile his former views with the transcendental heights and depths of this captivating mysticism, and thus he introduced a new element into the theology of the Western church, and a new spirit into the philosophy of the age. The translation was received with ardour, and read everywhere with avidity. Having been published without the pontifical license, Nicholas I. commanded Charles to send the book and its author to Rome. To save his patron from the consequences of a refusal, John withdrew from Paris. Whither he went cannot now be ascertained, and the ignorance upon this point probably may arise from the expediency of his concealing his abode from the pope. The story of his going to England and visiting the court of Alfred, though adopted by Leland, wants confirmation, and is now generally discredited. The period of his death is involved in equal obscurity. Ware would seem to make it to occur soon after his retreat from the court of Charles, but this may be doubted. It is, however, reasonable to infer that he died before 875, from the manner in which he is referred to in a letter of that date, though this is only inferential from the form of expression. The great work of Erigena—"De Divisione Naturæ," Oxford, 1681—is the best exposition of his tenets. But while it attests the subtlety and power of his mind, it adds one more humiliating proof to the many that exist, how human intellect must ever fail to measure "the deep things of God;" how the endeavour to make religion and philosophy the alternate exponent, the one of the other, must ever lead to absurdity and disappointment; that the apothegm of Erigena, "veram philosophiam esse veram religionem, conversimque veram religionem esse veram philosophiam," though true in the eyes of omniscience, is to man, who can never do more than "know in part," a truth which, as he cannot apply in all cases, will be sure to be to him what partial truth is always—a fallacy—leading him, as it did Erigena, to the confines of pantheism and materialism. The treatise "De Divina Predestinatione," which arose out of the controversy on that subject already alluded to, sets up the same dogma, and recognizes no authority which is not confirmed by reason. That Erigena was a devout and a holy man, as well as a learned, we have contemporary testimony to warrant us in believing, and it may safely be affirmed that he left the impress of his great intellect upon the theology of his own and of after times. He appears in fine, to adopt the language which with pardonable national vanity is used by Moore, "to have been in the whole assemblage of his qualities, intellectual and social, a perfect representative of the genuine Irish character in all its versatile combinations. Combining humour and imagination with powers of shrewd and deep reasoning—the sparkle upon the surface, as well as the mine beneath—he yet lavished both these gifts imprudently, exhibiting on all subjects every power but that of discretion. His life in its social relations seems to have been marked by the same characteristic anomalies—for while the simplicity of his mind and manner, and the festive play of his wit, endeared him to private friends, the daring heterodoxy of his written opinions alarmed and alienated the public mind, and rendered him at least as much feared as admired."—J. F. W.

ERIK, a name, common in the north in the old times and during the middle ages; also the name of a long line of monarchs in the three Scandinavian kingdoms of Denmark, Norway, and Sweden. Swedish history contains fourteen kings of this name, the first seven of whom belong to the sagas or legendary history of the country.

ERIK IX., or ST. ERIK, was elected king of Ostgothland in 1155, and by common consent king of Sweden. In character he was mild, pious, and brave. He lived abstemiously, and was beloved by his people. He built many churches, and used to travel through the country, adjusting wrongs and reconciling enemies. He protected the poor against the rich, and had so little love of money as to refuse increased taxes, when offered by his grateful subjects. He had the honour of introducing christianity into Finland, which, however, was done by the sword, the king weeping over the slain Finns, because they died before baptism. Returning home, he employed himself in bringing the Swedish code of laws into harmony with the spirit of the gospel. Whilst thus employed, Magnus Henriksson, a Danish prince, who had been chosen king of West Gothland, sailed secretly in 1160 to Upsala, and fell upon the good king immediately after mass, took him prisoner, and beheaded him; tradition relating that where his head fell, a fountain of clear water sprang forth, called to this day Erik's spring. His remains were interred in Old Upsala, and in 1273 removed to the cathedral, where his bones are still contained in a silver chest. Erik's messe, or Ersmesse, was celebrated in the Roman catholic times throughout the country with great solemnity; and from king to peasant, it is a common oath, "So help me God and St. Erik, king." He had two sons, Knut and Philip.

ERIK X., KNUTSON, King of Sweden, and grandson of the above, who, after a long war with the rival kings of Ostgothland, was left in quiet possession of the throne. Of him Fryxell says, he reigned only six years, and all that is to be told of him

is, that he was the first king in Sweden who was crowned (1210). He died a natural death in 1216.

Erik XI., Eriksson, son of the preceding, and born after his father's death, was elected king in 1222, in his seventh year. He both lisped and was lame, but with these defects he was wise and prudent. During his minority the powerful family of the Folkungar held the reins of government, and afterwards rebelled against him, making in 1229 Knut, one of their relatives, king. Five years afterwards Erik returning from Denmark, whither he had fled with an army, a battle was fought in 1234 at Sparrsätra, where Knut was slain, though peace was not restored till Holmgeir, his son, was taken prisoner. The priests during this reign were forbidden to marry, and the pope claimed the right of nominating bishops. This king died, as was believed, by poison, in 1250, and the Erik dynasty, in the male line, expired in him; but from his sister Martha are descended the noble families of Sparre and Oxenstjerna.

Erik XII., eldest son of Magnus Smek, king of Sweden, and Blanch of Namur. Owing to his father's misgovernment, the power and privileges which he had heaped upon an unworthy favourite, and the evil lives of himself and his ambitious queen, Prince Erik was nominated at Skenninge in 1342, and received homage as his father's successor and co-regent. Erik, though young, endeavoured to fulfil the wishes of the nation, and drove the favourite Bengt Algotsson from the kingdom. He was twice in arms against his father; but peace being established between them in 1359, Queen Blanch invited him and his young queen to spend the Christmas with her, when he, his wife, and child, all died suddenly, some said of the plague, which had ravaged Sweden the preceding year; but Erik himself declared on his death-bed of poison given by his mother.

Erik XIII., commonly called Erik of Pomerania, king of the three northern kingdoms of Denmark, Norway, and Sweden, was son of Duke Wratislav of Pomerania and Marie of Mecklenburg, and nephew of Queen Margaret, who had united the three kingdoms. He was born about 1382. After the death of her son, King Oluf, Queen Margaret already, in 1389, appointed Erik her successor in Norway, taking upon herself the charge of his education. In 1396 he was elected king of Denmark and Sweden, and on Trinity Sunday, June 17th, of the following year, crowned by the archbishop. In 1412 Queen Margaret died of the plague, and King Erik began his reign, having two years before married Philippa, daughter of Henry IV. of England. A few good enactments marked the commencement of his reign, but his incapacity and capricious and tyrannical government soon alienated the affections of his Swedish subjects, who saw the Danes favoured and advanced at their expense; whilst, also, they and the people of Norway were burdened with heavy taxes, on account of his wars with the dukes of Holstein and the Hanseatic towns. These taxes, pressing heavily on the peasantry and the poorer classes of the nobility, roused a spirit of disaffection, the king not only turning a deaf ear to all the remonstrances of his people, but placing over them land-stewards, who treated them with the utmost cruelty. King Erik was also singularly unfortunate. The plague ravaged his dominions for some years; Stockholm was nearly burned down by lightning, and many hundred lives were lost in consequence; storms pursued him by sea; he suffered shipwreck; and when on a pilgrimage to Jerusalem, was taken prisoner by the Turks, and only ransomed at great cost. During his absence from the kingdom, his queen carried on the war, and ruled with wisdom and justice; but on his return he treated her with great severity, and she soon afterwards died broken-hearted. Owing to the oppressions and misgovernment of his reign, the brave Dalmen or Dalicarlians rose in open revolt, headed by Engelbrecht Engelbrechtsson (see Engelbrechtsson). But nothing could teach Erik wisdom. His misgovernment even in Denmark alienated that people, and the two nations united to dethrone him. Erik fled with the archives and treasures of the kingdom, accompanied by his mistress, to the island of Gothland, when the offended Danes elected Duke Christopher of Bavaria, the son of his sister, for their king. The Swedes also withdrew their allegiance in 1439. Erik made no attempt to regain his kingdoms, and after a long life of indolence and dishonour in the island of Gothland, died in 1459.

Erik XIV., King of Sweden, eldest son of Gustavus Wasa, was born in Stockholm, December 13, 1535, and ascended the throne in 1560. Gifted by nature with great abilities, well educated, eloquent and handsome, a lover and promoter of the fine arts, Erik commenced his reign by many excellent ordinances. He opened high-roads through the country, and the first regular highway inns were founded by him. He established in Stockholm a superior justiciary court; he founded armouries and docks and powder-mills for his army and navy; and by the creation of the dignity of count and baron, he gave to Sweden a higher order of nobility. But the suspicious disposition and violent temper, amounting almost to madness, in which he indulged, and which strengthened as he advanced in years, led him to many acts of cruelty of which he afterwards bitterly repented, and, together with his superstition and astrological tendency, betrayed him into actions which cost him both his crown and his life. His confidence in the chancellor, Göran Person, made him hated by the nobles, and his unfortunate war with Denmark, by his people. At length his brothers, John (whom he had twice imprisoned) and Charles, conspired against him, and in 1568 possessed themselves of Stockholm. John ascended the throne, and the unfortunate Erik was, in his turn, imprisoned. He suffered a cruel captivity, and finally died by poison in 1577. The judgment passed upon him by posterity has undergone great change. His immediate successors regarded him as a bloody tyrant. Gustav III. honoured him as a martyr, and erected over his tomb a magnificent monument in the cathedral of Wisteräs, removing the crown and sceptre from John's tomb in Upsala and placing them on his. Fryxell and Giejer have done justice to both. Amongst his other peculiarities, Erik was a general lover of the queens and princesses of his time. He was a suitor of our Queen Elizabeth, of Mary Queen of Scots, and a princess of Hesse, and, singularly enough, carried on two, if not all three of these love-suits at the same time. In the heart of the people, however, he lives as the faithful lover and husband of Catherine, or Karin Mänsdotter, the daughter of a corporal, and raised by him to be queen. The story of Erik and Karin Mänsdotter is a strange and melancholy romance, and is enshrined in the ballads and legends of their country. Erik was also a good poet, and his ballad to Karin, with its "thousand good nights," will live as long as the ballad poetry of his country. He also wrote hymns during his imprisonment, two of which are included in the Swedish national hymn-book; one of these, a most touching, heart-felt confession of penitence and faith in God, is appointed to be sung in Sweden as a penitentiary hymn at the execution of criminals.

Erik, Oric, or Horic, father and son, kings of Jylland in the heathen period. Erik the Old, and Erik the Young, lived about the middle of the ninth century, contemporary with Angarius, the apostle of the north, and known by their connection with him. By him, under the countenance of the king, the first christian church was founded in Hedeby or Sleswig. Erik gave him a letter of recommendation to King Oluf of Sweden, and whilst he was absent on this mission Erik was slain. Erik the Young, though at first persuaded to close the church, soon became friendly to the cause; the church was opened, a bell placed in it to summon the people to worship, and soon after a second church was built at Ribe. He also sent presents to Pope Nicolas I., and received a written acknowledgment with thanks, the first letter ever written by a pope to a Danish king.

Erik Eigod, or the Benign, King of Denmark from 1095 to 1103, son of Svend Estridson, and the fourth of five brothers, all of whom reigned in succession. Erik Eigod was an excellent king, and a friend of christianity, and the country flourished under him. He possessed great advantages both of body and mind, was eloquent at the Thing, and kind and just to all men, so that he obtained the beautiful surname which distinguishes him in history. In the year 1098 he undertook a journey to Rome, for the double purpose of having his murdered brother canonized, and to obtain for his country the right of choosing its own archbishop, both of which he accomplished. In the spring of 1103 he set out on a pilgrimage to Jerusalem with his wife, Queen Bothilde, and his eldest son. On their way they visited the Emperor Alexis Comnenus, but he never reached the Holy City, for he died of the plague at Cyprus, 10th July, 1103. His queen died a few months afterwards.

Erik, Emun, natural son of the foregoing, began his reign in 1134. He was of a cruel and ferocious character, the very opposite of his father. His reign, which lasted but three years, was a series of bloodshed, and he himself was murdered, 18th September, 1137, by a gentleman of Jutland, whose father had

been killed by him. His queen was a Russian princess, the widow of a king of Norway, by whom he had no descendants, though his illegitimate son Svend afterwards reigned.

ERIK, LAM, nephew and successor of the above, reigned from 1137 to 1147. He was the son of an illegitimate daughter of Erik Eigod; and the three princes who had hereditary claim and afterwards succeeded to the crown, being, on the death of Erik Emun, minors, he was elected king. He was a man of weak character, and his expeditions against the Wendes, or Vandals, who during his reign made constant ravages on the Danish coast, excited only ridicule, because he had no plan of operation. At length, wearied of government, he retired to St. Olaf's monastery at Odense, and shortly afterwards died, 1147. His death was the signal for a ten years' war amongst the three princes, who were all elected king. By his queen, Lutgard, he had no child, but his natural son Magnus was afterwards distinguished in the rebellion against King Waldemar the Great.

ERIK, PLOVPENNING, King of Denmark, 1241, eldest son of King Waldemar Seier, was born in 1216. In the spring of 1249 he made a journey into Esthonia, and imposed a tax on the plough, which obtained for him his surname. On his return he visited his brother Abel in Slesvig, with whom he had been at variance, hoping that all animosity was over, and by him was murdered on the morning of the 10th of August, 1250. He was beheaded and his body sunk into the sea, but afterwards found by fishermen. He was handsome in person and amiable in character, and his melancholy end, together with the fate which, like a judgment of God, befel his murderers, caused him to be regarded as a martyr by the people, and many guilds were founded in his honour. Oehlenschlager, the great dramatist of Denmark, has celebrated this king in his drama of Erik and Abel.

ERIK, GLIPPING, or THE WINKING, son of King Christopher I., and nephew of the foregoing, was born in 1249, and became king of Denmark on Christmas-day, 1259, under the guardianship of his mother. His reign was a continued combat with the church and the nobles, so much so that he was compelled by the diet at Nyborg, 1282, although he had established more municipal and general law than any of his predecessors, to sign an act, the first signed by any Danish king, binding himself to rule according to the laws of King Waldemar. But this did not bring about peace. He was cruelly murdered on the night of St. Cecilia, 22nd of November, 1286, by the Duke Waldemar of Sönderjylland, disguised as a monk, and his body was buried in the cathedral of Viborg. Many circumstances of his life, combined with his cruel death at so early an age, cast a veil over his faults, and have enshrined his memory in the hearts and poetry of the people. He married the beautiful Agnes of Brandenburg, with whom he fell in love whilst imprisoned in that duchy, by the duke of Sönderjylland.

ERIK, MENVED, son of the foregoing, succeeded his father, 1286, under the guardianship of his mother. War with Norway raged for many years, in consequence of the powerful murderers of the late king having taken refuge there, and, with the archbishop of Lund, who was made primate of the kingdom against the will of the young king and his mother; and in 1294 Erik and his brother Christopher were taken prisoners by the archbishop, and confined in Söborg castle, from which Erik escaped and fled to Rome, to lay his grievances before Pope Boniface VIII. With Sweden also he was at war, and again with his restless nobles. Erik owed his surname to an oath—"ved (hellige) mœnd"—which he was accustomed to use. In character he was a maintainer of order, upright, and faithful to his word. He died childless, 13th November, 1319.

ERIK OF POMERANIA, King of the three northern kingdoms; the same as Erik XIII. of Sweden.

ERIK was also the name of several dukes of Sönderjylland and Langland, also kings of Norway, 933–1299.—M. H.

* ERIKSSON, NIELS and JOHAN, two Swedish brothers, who have acquired great reputation as engineers, not only within, but beyond their own country. When quite young, they both entered the engineer corps as pupils.—NIELS was born in 1802; he became first an officer in the engineer corps, but afterwards changed into the navy mechanic corps, in which he held considerable rank. In 1854 he was raised to the rank of the nobility, when he dropped an *s* in his name, and is at the present time engaged as head of the government iron-works. Amongst the works which have been executed under his management are the new locks on the Trollhättan canal, the new peculiar lock at Stockholm, as well as the Saima canal in Finland.—JOHAN was born 31st July, 1803. At the time that he served in the army—which he entered in 1819, and soon was promoted to a captaincy—he studied mechanics assiduously, for which, even as a child, he had exhibited unusual talent, and hence was suggested the idea of applying heated air as the propelling power in the place of steam. For this purpose he came to England in 1826, where he made himself well acquainted with the steam-engine, as well as with the application of the screw-propeller to the movement of the steam-vessel. Finding here, however, no opportunity for the realization of his favourite idea, he went to America, where he at length was enabled to test publicly the principle of his discovery, although not with complete success.—M. H.

ERINNA, a Greek poetess, lived about the end of the seventh century B.C. She was a friend of Sappho. She cultivated chiefly epic poetry; and though she died at the age of nineteen, her poems are said to have been ranked with those of Homer. Her great poem was called "The Distaff." Only four lines of it remain, with a few epigrams, the genuineness of some of which, however, is doubtful. Several epigrams are extant upon her early death, in which much praise is bestowed on her. More than one statue of her is mentioned. She wrote a mixed dialect, compounded of Doric and Æolic. The place of her birth is uncertain.—G. R. L.

ERIZZO, FRANCESCO, elected doge of Venice in 1632. He had commanded the Venetian army during the war for the succession of Mantua in 1629, when the republic countenanced France and the duke of Nevers against Spain. His magistracy was chiefly devoted to internal administration. His last days, however, were marked by the most stirring events. The Sultan Ibrahim, on the pretence of having received some injury from the knights of Malta, challenged christianity to war, and attacked the island of Candia—the only important colony remaining to Venice in the East. The Italian republic, left by the European powers almost alone in the struggle, called forth all its energy to prepare for the defence. Its venerable doge, then eighty-four years of age (1645), was chosen to command the expedition. When his election was announced to him, not without hesitation in regard to his great age, the veteran patriot answered cheerfully, that he felt his heart renovated at the thought of being still able to render some service to the republic. His aspirations, however, were not fulfilled; and, at the moment of setting sail, natural death prevented him from leading an enterprise in which he would have willingly encountered a nobler end.—A. S., O.

ERIZZO, SEBASTIANO, a Venetian antiquary of the sixteenth century, born of a noble family in 1530; died in 1585. Both he and his contemporary Enea Vico were the first in Italy to apply method and learning to numismatics. His "Discorso sopra le Medaglie degli Antichi," &c., was considered in his days a standard book. He translated also some dialogues of Plato, wrote an "Essay on the Inventive Powers of the Ancients," and a comment on the three canzoni of Petrarch—"Sugli occhi di Madonna Laura." But the work in which he is still distinguished as an Italian writer, is "Le sei Giornate"—a series of tales, in which, unlike his predecessors and his contemporaries in the same branch of literature, he combined a moral scope with purity of taste and elegance of diction.—A. S., O.

ERLACH, JOHANN LUDWIG VON, a soldier of fortune, was born at Berne in 1595. He was successively in the service of the princes of Anhalt and Nassau, and of Gustavus Adolphus, who appointed him lieutenant-colonel of his guards. In 1632 he was nominated a counsellor by Duke Bernard of Saxe-Weimer, and put at the head of the troops which were appointed to take charge of the Swiss frontier. The duke placed the greatest confidence in him, sent him on a mission to Paris, and appointed him governor of Brisach after the capture of that city. He subsequently entered the French service, was nominated commander of Brisgau, and obtained letters of naturalization in France. He held the rank of lieutenant-general in the French army, and greatly distinguished himself in the war in Germany, which was terminated by the peace of Westphalia. He adhered to the government during the French civil war, and on 20th January, 1650, three days before his death, was created a marshal of France.—J. T.

ERLACH, RUDOLPH VON, a Swiss patriot, the representative of an ancient and honourable family, distinguished for his gallant defence of Berne against the partisans of the Emperor Louis of Bavaria. When his native district was menaced in

1339 by the chivalry of Burgundy and Suabia, he was elected to the supreme military command, and readily undertook the task of marching forth to encounter the enemy at Laupen. This town has been rendered famous by the victory which ensued 21st July, 1339. Rudolph had received permission from the count of Nydau, his feudal superior, to take part in the struggle of the Bernese, and after the victory of Laupen, he was intrusted with the care of the count's family. Resuming the occupation of an agriculturist after his brief but glorious career as a soldier, he took up his abode at Reichenbach, where he was assassinated by his son-in-law in 1360.—J. S., G.

* ERMAN, GEORG ADOLF, born at Berlin in 1806; studied at Berlin, Königsberg, and Munich. From 1828 to 1830 he undertook, at his own expense, a voyage round the world, for the purpose of making magnetic observations in different latitudes. He first joined the magnetic expedition of Haustein, accompanied him as far as Irkutsk, then travelled alone through northern Asia; went by sea to the Russian colonies, passed along California, doubled Cape Horn, then by Rio Janeiro, and returned by St. Petersburg and Berlin. He published his observations in a work entitled "Reise um die Erdedurch Nord Asien und die beiden Oceane." On Erman's observations Gauss's theory of terrestrial magnetism rests, and the Royal Society of London have given him their medal. Since 1841 Erman has edited the *Archiv fur Wissenschaftliche Kunde von Russland.* This journal gives a full account of everything relative to the geography, geology, and ethnology of Russia, and contains a review of Russian publications.—J. A., D.

ERMENGARDE, Queen of Provence, was born in 865. She was the only daughter of the Emperor Louis II., and married in 877 Bison, governor of Lombardy, who is said to have poisoned his first wife to make room for the princess. He was in consequence expelled from Italy by his brother-in-law, Carloman, king of Bavaria; but Charles the Bold bestowed on him the government of Provence. Ermengarde induced her husband to assume the title of king, and to make pretensions to the kingdom of Italy. His claims, though supported by Pope John VIII., did not meet with success. The restless ambition of Ermengarde involved her husband in a disastrous war with Louis III. of France and his brother Carloman, which terminated in her capture and imprisonment for several years. On the death of her husband in 888 she regained her liberty, and was nominated guardian to her son Louis. She administered ably the affairs of his kingdom, but when Louis attained his majority Ermengarde abandoned the reins of government, and retired to a convent in Placentia, where she died.—J. T.

ERNEST, of Bavaria, Archbishop of Cologne, was the son of Albert V., duke of Bavaria, and of Anne of Austria. He was born in 1554, and died in 1612. His ecclesiastical promotion was very rapid; he was nominated archbishop of Cologne in his twenty-ninth year. His predecessor, however, who had been deposed, made a stout resistance, and it was not without a desperate struggle, and much shedding of blood, that Ernest obtained possession of this dignity. Nor, indeed, did he afterwards show himself worthy of it. He was dissolute, factious, and an oppressor; and it was only by his severity against the protestants that he reconciled himself to the pope, who had been justly indignant at his excesses.—R. M., A.

ERNEST I., of Zell, Duke of Brunswick-Luneburg, born in 1497, was educated at the university of Wittenberg, where he enjoyed the instructions of Spalatin, and embraced the principles of Luther. When his father, Duke Henry I., was laid under the ban of the empire, he and his brother Otto obtained the administration of the duchy, which they continued to hold after the removal of Henry's attainder in 1527. Having substituted the protestant for the catholic worship among their subjects, they formed alliance with the elector of Saxony and other adherents of the Reformation, and appended their names to the celebrated protest against the decision of the diet of Spires. Ernest sat also in the diet of Augsburg, and joined the league of Smalkalden. From that period till his death in 1546 he took a prominent part in the measures of the protestant princes, particularly in the overthrow of the Munster Anabaptists, and in the defeat of the catholic duke of Brunswick-Wolfenbuttel.—W. B.

ERNEST-AUGUSTUS, sixth duke of Brunswick-Luneburg, born in 1629, was educated for the church, and passed through several subordinate ecclesiastical offices into the dignity of bishop of Osnabruck. After the death of his eldest brother, his mediation restored a good understanding between the two who still preceded him in the rights of seniority; and in 1668 he joined the elder of them, who had inherited the duchy, in sending succour to the Venetians under the count of Waldeck. Having subsequently joined the coalition of Germany, Spain, and Holland against France, he took part in the battle of Consarbruck in 1675; captured Marshal de Crequi in Treves towards the close of the same campaign; and, in the course of the three following years, distinguished himself in the field at Maestricht, Charleroi, and St. Denis. After succeeding to his higher political position, he assisted in opposing the Turks in Hungary, and again contributed to the succour of the Venetians. The services which he rendered also to the Emperor Leopold and his allies, against Louis XIV. of France, in Suabia and the Netherlands, procured his nomination to the electorate of Hanover. Notwithstanding the opposition which this imperial decree encountered, and its consequent suspension, he continued to give his active support to the allies till the peace of Ryswick in 1697. In the following year he died, leaving his Hanoverian sovereignty to his eldest son, GEORGE, who subsequently succeeded to the English throne. His daughter SOPHIA married Frederick of Brandenburg, and became queen of Prussia.—W. B.

ERNEST I., surnamed THE PIOUS, Duke of Saxe-Gotha, was born in 1601, and bore arms in the Thirty Years' war. He subsequently ruled the duchy of Franconia, by appointment of his brother, Bernard of Weimar, commander of the Swedish forces. After the peace of Prague he married Elizabeth Sophia, only daughter of the duke of Altenburg, in whose right he afterwards inherited that dukedom. His accession to the sovereignty of Saxe-Gotha in 1640 gave that country a prudent and able ruler; and the interest which he took in its religious condition procured for him his honourable surname.—W. B.

ERNEST II., Duke of Saxe-Gotha, born in 1745, was a wise and beneficent prince. His administration of the duchy, which extended from 1772 to 1804, repaired the evil effects of the Seven Years' war, and gave birth to many important charitable institutions. He was also a patron of science, and the founder of the observatory at Seeberg.—W. B.

ERNEST AUGUSTUS, King of Hanover and Duke of Cumberland, was the fifth son of George III., king of Great Britain, and was born June 5, 1771. He studied for some time at Göttingen, along with his brothers, the dukes of Sussex and Cambridge; entered the army in 1793; and ultimately attained the rank of field-marshal. In 1815 the duke of Cumberland married, at Strelitz, the Princess Frederica of Mecklenburg-Strelitz, and widow, first of Prince Frederick Louis of Prussia, and secondly of Prince Frederick William of Solms Braunfels. This marriage was so obnoxious to Queen Charlotte, the duke's mother, that the duchess was forbidden the court; and this circumstance, together with the refusal of the house of commons to increase his allowance, caused the duke to leave England and to take up his residence for some years in Berlin. He was a violent politician, and, on his return to this country, took a prominent part in resisting the claims of the Roman catholics, put himself at the head of the Brunswick clubs, and assisted in organizing Orange lodges in the army. He succeeded to the throne of Hanover on the death of his brother, William IV., in 1837, and, true to his arbitrary principles, immediately abolished the constitution. But he was compelled, during the revolution of 1848, to make some concessions to public opinion. He died in 1851, and was succeeded by his son, George V.—J. T.

ERNESTI, AUGUST WILHELM, nephew of Johann August—born November 26, 1733; died July 20, 1801—was professor in the university of Leipzig. His reputation chiefly depends on his valuable editions of Livius, 1769, and of Ammianus Marcellinus, 1773.—K. E.

ERNESTI, JOHANN AUGUST, a distinguished German theologian and philologist, was born at Tennstadt, Thuringia, August 4, 1707, and died, September 11, 1781. He studied theology in the universities of Wittenberg and Leipzig. His appointment to a mastership in the Thomas-schule at Leipzig induced him, however, to turn to the study of the classical languages with no less ardour and perseverance than he had done to his theological pursuits. In 1756 he was raised to the chair of eloquence in the university, and three years later to a chair of theology. He was the first who brought the philological method and criticism to bear upon the explanation of the scriptures, and by this means paved the road to a solid and liberal knowledge of the

Bible. For a series of years he published the *Neue und Neueste Theologische Bibliothek*, and a number of theological treatises, which were collected under the title of "Opuscula Theologica." As a philologist, he chiefly excelled by his mastery of the Latin idiom and his restoration of true eloquence, which won for him the surname of the German Cicero. Among his numerous editions that of Cicero takes the first rank. His Memorabilia of Socrates, Homer, Tacitus, and Suetonius, passed through several editions; and his "Initia Doctrinæ Solidioris," "Anti-Muratorius," and "Initia Rhetorica," were not less deservedly popular.—K. E.

ERNESTI, JOHN CHRISTIAN THEOPHILUS, a German classical scholar, nephew and pupil of the preceding, was born at Arnstadt in 1756, and died in 1802. He succeeded his cousin August Wilhelm in the chair of eloquence at Leipzig. Besides technicological lexicons of Greek and Roman rhetoric, he published the Greek text of Æsop, parts of Suidas, Hesychius, and Phavorinus, and the works of Silius Italicus.—J. S., G.

ERNOUF, JEAN AUGUSTIN, Baron, a French general, born at Alençon in 1753; died in 1827. An officer of volunteers of his native district, he joined the army of the north in 1793 as aid-de-camp on the staff of Barthel, and, in consequence of his aptitude in the matter of defences, speedily obtained promotion. The fortification of the camp of Cassel, and the raising of the sieges of Bergues and Maubeuge carried him to the rank of general, which was conferred upon him before the conclusion of the first year of his service. Along with Joubert he was accused by the committee of public safety of inaction after this latter achievement, but most unfairly, and without prejudice to his reputation. In 1794 he served with great distinction in the army of the Sambre et Meuse; in 1797 was appointed head of the commissariat; in the following year joined the army of the Danube, which he commanded till the arrival of Massena; and, after a short but brilliant term of service in Italy, was despatched to Guadaloupe with the title of captain-general. Ernouf, in this unhealthy island, with signal bravery and skill foiled insurrections of the native population and attacks of the English, till 1810, when he was made prisoner and sent to England. On his release from captivity in 1811 he went to Paris. There failure had been recorded against him as a crime, and he was exiled from the city. After the Restoration Ernouf obtained well merited honours.—J. S., G.

ERNST, HEINRICH WILHELM, a violinist, was born at Brünn in Moravia in 1814. He is said to have been the pupil of Mayseder, but he spoke of Joseph Böhm as the instructor to whom he was chiefly indebted for the principles upon which his great playing is founded. While practising the violin under this eminent master at Vienna, he applied himself assiduously also to the study of composition, in which he was assisted by the lessons of Simon Sechter. Early in his public career, Ernst went to Paris, where he spent some time in intimate association with Stephen Heller; conjointly with whom he wrote the "Pensées Fugitive" for the violin and pianoforte, a series of compositions that links the names of these two friends in the esteem of those who can discover beauty in trifles. His first visit to London was at the close of the season of 1843, too late to make his remarkable talent known beyond a limited circle; but he returned in 1844, when his playing excited the warmest enthusiasm. In 1846, 1849, and 1850, he was again among us—remaining this last time through the winter and the following season. He reappeared in this country in 1854, when his stay was again prolonged until late in the next year, and he was also in England during the two following seasons. The intervals of his several sojourns in this country were spent in Paris, or in different parts of Germany, and his rare powers commanded acknowledgment wherever he appeared. He had for many years suffered extremely from a neuralgic disease, which latterly increased to such an extent as to threaten his life, and to disable him for some time from touching his instrument. His playing was remarkable for evincing a prodigious power of execution, a grandeur of conception of the works of the great masters, and an intensity of passion in expressing the deep and various sentiment by which these are characterized, that cannot be surpassed. The only occasions on which his performance did not reach the transcendent excellence his known ability led us always to expect, have been when the paroxysms of his disease for the time overcame his artistic powers. So acute these sufferings sometimes were as to cause him to swoon in the course of a piece of music, when he was borne senseless from before the public. Almost on a parallel with his pre-eminent talent was his personal kindness to fellow-artists, in whose service this talent was ever willingly exercised, and for whose assistance his hand was ever freely opened. His bravura compositions are most brilliant and effective, and they serve as a record to those who have not heard him play them, of the many original peculiarities of his executive powers. He died on the 8th of October, 1865.—G. A. M.

ERNST, SIMON PIERRE, born at Aubel, duchy of Limburg, in 1744; died at Afden, near Aix-la-Chapelle, in 1817; studied at Louvain, took orders, failed as a preacher, instructed divinity students, and wrote on subjects of ecclesiastical literature and the mediæval antiquities of the Low Countries.—J. A. D.

ERNULF. See ARNULF.

ERPEN, THOMAS VAN (in Latin Erpenius), born at Gorkum in 1584; died at Leyden in 1624. He studied theology at Leyden, and there applied himself to the Oriental languages. This led to his travelling through France, England, Italy, and Germany. At Paris Casaubon placed at his disposal his books and his Eastern manuscripts. At Venice he learned Persian, Turkish, and Ethiopian. In 1612 he returned to Leyden, was appointed professor of Arabic, and afterwards of Hebrew. He held the office of interpreter of Eastern languages to the states-general, a position which the extensive commerce of Holland rendered of great moment. At Leyden he set up a press for the publication of Oriental works, and published several philological works, in their day of great value. He was about printing the Koran in the original, with a translation, when he was seized by the plague, of which he died.—J. A., D.

ERRARD, CHARLES, a distinguished French painter and architect, was born at Nantes in 1606, and died at Rome in 1689. He was the son and pupil of Charles Errard, who had filled the office of painter in ordinary to the king. By desire of Marie de Medicis, his father brought him to Rome and intrusted him to the patronage of the French ambassador. On his return home he was again despatched to that metropolis of art, by the intendant of royal buildings, M. Sublet des Noyers, who charged him with the carrying on of several studies in connection with his office. During this artistical trip, Errard was fortunate enough to gain the friendship of Poussin, whose sage and affectionate counsels proved of immense advantage to him. Once more returning to France, his ingenuity was speedily tested, both in the building of palaces, and in several important compositions and pictures. In 1648, Errard, along with eleven other artists, resolved upon founding the French academy of painting and sculpture at Paris; and of this institution he was elected, in course of time, treasurer and rector. From 1653 to 1666 he was successively engaged in decorating the royal palaces of the Louvre, Tuileries, Versailles, St. Germain-en-Laye, and Fontainebleau. In 1666 he was again despatched by Colbert to Rome, there to establish another French academy, which he eventually did, organizing it on the same basis as the one successfully founded in Paris, and becoming its director. In 1673, Errard was for the moment superseded by Coypel; but in 1675 he resumed his office, which he retained until 1683, when he amalgamated the new academy with the older one of St. Luke, and became president of both. He was, at the same time, elected director of that of Paris. At eighty-two years of age he sought a formal release from his onerous duties, but although this was granted, he continued to conduct the school until his death. Errard contributed several publications to the literature of art.—R. M.

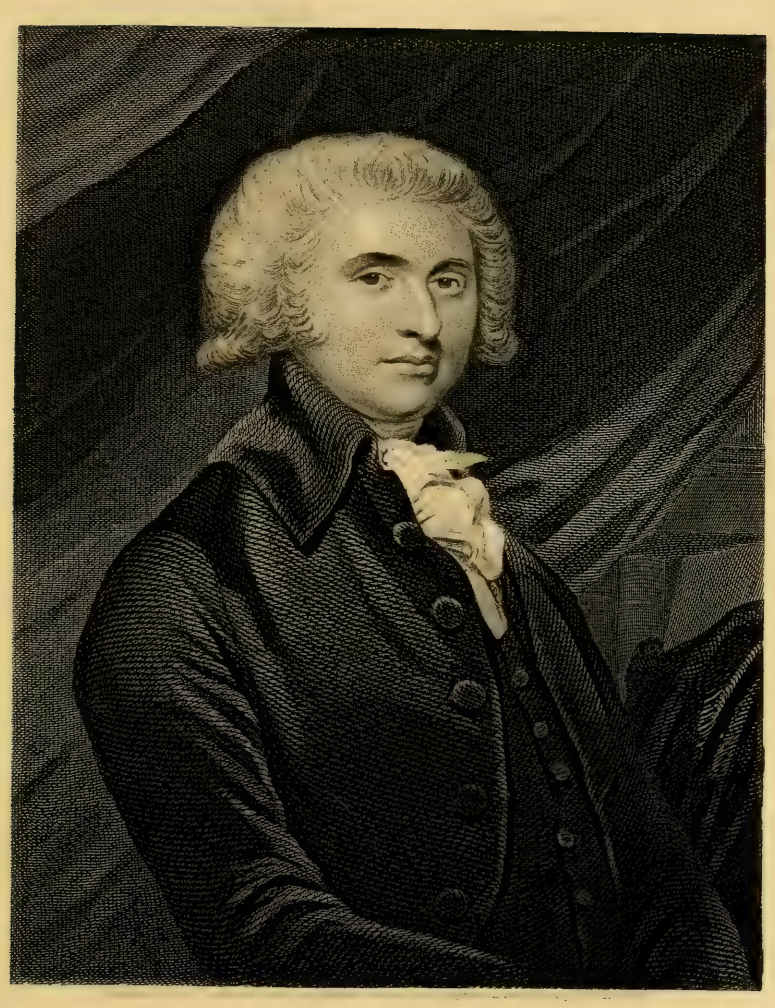
ERSCH, JOHANN SAMUEL, a distinguished German man of letters, was born at Glogau, June 23, 1766, and died at Halle, January 16, 1828. Originally intended for the church, he soon forsook this career for the more congenial pursuits of literary history and geography. In 1786 he settled at Jena, where he edited the *Allgemeine Politische Zeitung für alle Stände*, and published his "Repertorium der Allgemeinen deutschen Journale," and his "Allgemeines Repertorium der Literatur," 1793, 8 vols. From 1795 to 1800 he lived at Hamburg, as editor of the *Neue Hamburger Zeitung*, and a fertile contributor to the periodicals of the day. At the same time he brought out "La France Litéraire," 3 vols. In 1800 he was appointed librarian to the university of Jena, and some years later professor and principal librarian at Halle. Here he completed his excellent "Handbuch der deutschen Literatur," 4 vols., and, conjointly with Professor Gruber, started the renowned "Encyclopædie der

Wissenschaften und Künste," the most important and comprehensive work of its kind.—K. E.

ERSKINE, the name of a noble Scottish family, which has probably produced as many men of talent as any other in Scotland. It traces its descent from HENRY DE ERSKINE, who possessed the barony of that name on the Clyde in the thirteenth century. The sixth in descent from him, SIR ROBERT ERSKINE, was great chamberlain of Scotland in the reign of David Bruce, and mainly contributed to secure the succession of the house of Stewart to the throne. The three principal fortresses of the kingdom—Edinburgh, Stirling, and Dumbarton—were committed to his care; and it was probably in consequence of their privilege as hereditary keepers of these important strongholds, that the Erskines were successively honoured for several generations with the duty of keeping the heirs apparent to the throne. —SIR THOMAS ERSKINE, the great-grandson of the royal chamberlain, was elevated to the peerage in 1467, under the title of Lord Erskine. From him descended the Erskines of Dun, noticed below.—His son ALEXANDER, the second lord, had the custody of James, prince of Scotland, afterwards James IV., whose favour he retained through life.—JOHN, the fourth lord, had the keeping of James V. during his minority, and after his tragic death afforded for some time a refuge to his infant daughter, the unfortunate Mary, in Stirling castle, of which he was governor. His eldest son, who fell at the battle of Pinkie during his father's lifetime, was the ancestor, by an illegitimate son, of the Erskines of Sheilfield, near Dryburgh, from whom sprung the famous brothers, Ebenezer and Ralph Erskine, the founders of the Secession Church. A daughter of the same noble was mother by James V. of the celebrated Regent Moray. The family attained its highest lustre in the next generation.—JOHN, fifth Lord Erskine, who succeeded to the family dignity and estates in 1552, was one of the most powerful noblemen in the country, and was intrusted with the care of James VI. immediately after his birth. In 1665 he became Earl of Mar (see that title), and was chosen regent in 1571.—His brother, SIR ALEXANDER ERSKINE, was ancestor of the Kellie branch of the family (see KELLIE, Earls of). The son of the regent, the famous Jock o' Sclaits (slates), was the youthful companion of James VI., and held the office of treasurer of Scotland from 1615 to 1630. A younger son of this nobleman was the progenitor of by far the most celebrated branch of the Erskine family, that which bears the double peerage of Buchan and Cardross.—DAVID, second Lord Cardross, was one of an honourable minority of seven Scottish peers, who protested against the surrender of Charles I. to the English parliament.—His eldest son, HENRY, third Lord Cardross, who was born about 1650, was a distinguished patriot and presbyterian. On entering public life, he became a strenuous opponent of the infamous Lauderdale administration, and underwent severe persecution for the sake of his principles. In 1674 he was fined in £5000, because his wife had heard worship performed in his own house by a covenanting chaplain. After paying the sum of £1000, he was imprisoned for four years in Edinburgh castle on account of his inability to pay the remainder of his fine. Soldiers were quartered in his mansion for eight years, and his estates were wantonly despoiled. A second fine of £3000 was imposed upon him while he was still in prison, because Lady Cardross had without his knowledge caused one of her children to be baptized by a covenanting minister. He was released from confinement in July, 1679; and finding that there was no hope of redress or safety in Scotland, he joined a body of his countrymen who settled on Charlestown Neck in South Carolina. Driven from this plantation a few years afterwards by the Spaniards, who killed a number of the colonists, and destroyed their effects, Lord Cardross returned to Europe, and took up his residence at the Hague. He accompanied the prince of Orange in his expedition to England, and rendered important service in promoting the Revolution settlement. He was restored to his estates, and appointed a privy councillor. But his health had been seriously impaired by his long imprisonment, and the hardships he had endured in America, and he died in 1693 in the forty-fourth year of his age. His lordship's brother, Colonel Erskine of Carnock, was the father of the well-known author of "The Institutes of the Law of Scotland."—DAVID, fourth Lord Cardross, inherited the earldom of Buchan from his cousin.—HENRY, fifth Lord Cardross and tenth earl of Buchan, was a man of moderate talents, though of great good nature and polite manners. But the genius of the family burst forth with transcendent lustre in his famous sons. The eldest of these—

DAVID STEWART ERSKINE, Earl of Buchan, was born in 1742. He was educated at the university of Glasgow; was for a short time in the army; then tried the diplomatic profession, and in 1766 was appointed secretary to the British embassy in Spain. But in the following year, on the death of his father, he returned home, and devoted the remainder of his life to the cultivation of literature and of art. He had considerable natural talents and extensive acquirements; but they were marred by his numerous eccentricities, and by his parsimony and immense vanity, which, Scott says, bordered upon insanity. "His imagination," Sir Walter adds, "was so fertile that he seemed really to believe the extraordinary fictions which he delighted in telling. His economy, most laudable in the early period of his life, when it enabled him, from a small income, to pay his father's debts, for which he was not legally responsible, became a miserable habit, and led him to do mean things." Lord Buchan was fond of acting the part of a Mæcenas, and not unfrequently attempted to patronize literary men (among others, Burns and Scott) in a way that drew down upon him public ridicule. He had a restless propensity for getting up puerile fetes, for one of which—the inauguration of a temple built to Thomson the poet—Burns wrote a poetical address. The earl was the founder of the Society of Scottish Antiquaries, and contributed a number of discourses to the first volume of their Transactions. He was the author also of numerous papers on historical, literary, and antiquarian subjects—a portion of which he collected and published in 1812, under the title of "The Anonymous and Fugitive Essays of the Earl of Buchan." Like his two celebrated brothers, the earl was witty; but his wit, unlike theirs, was crackbrained, and sometimes caustic. Lord Buchan died in 1829.—J. T.

ERSKINE, HENRY, the younger brother of the above, an eminent Scottish lawyer, was born in 1746. He received his education at three of the Scottish colleges, namely, St. Andrews, Edinburgh, and Glasgow, and was called to the bar in 1768. He speedily attracted attention by his legal knowledge, the variety and extent of his accomplishments, his eloquence, his wit, and his animated and graceful manner; and in no long time became the acknowledged leader of the Scottish bar. Like his brothers, David and Thomas, Henry Erskine early embraced liberal principles, and steadfastly adhered to them through good report and through bad report. He held the office of lord-advocate during the coalition administration, and a second time in 1806, under the ministry of Lord Grenville and Mr. Fox, and was for a short time member for the Dumfries district of burghs. The greater part of his career, however, was passed in "the cold shade of opposition;" and there can be no doubt that his professional prospects were seriously impaired by his steady adherence to the whig party. As he was undoubtedly the foremost man of his profession in Scotland, he was for eight successive years chosen by the advocates for their dean, or official head, but on the 12th of January, 1796, he was deprived of this office by a majority of a hundred and twenty-three against thirty-eight, in consequence of his having presided at a public meeting in Edinburgh to petition against the war with France. This step excited a bitter feeling of resentment among the liberal party throughout the country, and gave rise to a sarcastic poem from the pen of Burns. One or two of Mr. Erskine's rivals at the bar surpassed him in deep and exact legal knowledge; but he surpassed them all in the variety and extent of his accomplishments and of his general practice. His sagacity, intuitive quickness of perception, and great argumentative powers were recommended by the playfulness of his fancy, the copiousness and impressiveness of his language, and by the charms of his tall elegant figure, his handsome intellectual countenance, his clear sweet voice, and his polished and graceful manners. Add to all this his genial wit, delightful temper, and benevolent disposition, his private worth and his unsullied public honour, and it will be no matter of surprise that this eminent barrister and highly-gifted man was universally beloved and esteemed. Mr. Erskine was pre-eminently the advocate of the people, and his name was a terror to the oppressor and a tower of strength to the oppressed throughout Scotland. The feeling with which he was regarded by the common people was well expressed by a poor man in a remote



district of the country, who, on being threatened by his landlord with a ruinous lawsuit for the purpose of compelling him to submit to some unjust demand, instantly replied, with flashing eyes, "Ye dinna ken what ye're saying, maister; there's no a puir man in a' Scotland need to want a friend or fear an enemy sae lang as Harry Erskine is to the fore" (survives). Many of Mr. Erskine's *bon mots*, "seria commixta jocis," have been preserved, and show that his wit was as kindly as it was pointed. "Henry Erskine was the best-natured man I ever knew," says Sir Walter Scott; "thoroughly a gentleman, and with but one fault—he could not say *no*. His wit was of the very kindest, best-humoured, and gayest sort that ever cheered society." Mr. Erskine died 8th October, 1817, in his seventy-first year. His eldest son succeeded in 1829 to the earldom of Buchan.—J. T.

Erskine, Thomas, Lord, younger brother of the above, was born at Edinburgh, 10th January, 1750. His parents though not wealthy gave him the best education in their power; first as a day-scholar of the High School of Edinburgh, and afterwards at the university of St. Andrews. He displayed considerable talent, being a youth of quick perception, possessing a retentive memory, and not lacking application. Cheerful, and addicted to fun and frolic, he was naturally a favourite with both master and playmates. He early showed a strong predilection for the learned professions, and burned with a laudable desire for a path of distinction. But his father's finances, already severely taxed for the education of his elder brothers, were not sufficient to enable him to indulge the bent of his son's inclination, and Thomas had to enter the navy as a midshipman in 1764. A few year's service did not, however, reconcile him to that profession, and, on attaining his eighteenth year, he resolved, as the bar appeared to be beyond his reach, to go into the army. In September, 1768, he obtained a commission in the first regiment of foot. In 1770 he married Frances, the daughter of Daniel Moore, M.P. for Marlow, and soon afterwards went abroad with his regiment. His passion for literature continued unabated, and on his return home, the sprightliness of his manners and the agreeable use he made of the knowledge he had acquired, aided by remarkable conversational powers, stamped him at once as a man calculated to shine in the legal profession. After some hesitation, he commenced the study of the law, and entered Lincoln's inn. He became also a commoner of Trinity college, Cambridge, and placed himself as a pupil under Mr. (afterwards Justice) Buller, and next under Mr. (afterwards Baron) Wood. During the period thus devoted to his preparation for and call to the bar, his pecuniary condition was deplorable, sometimes little removed from abject poverty. He was called to the bar of Lincoln's inn, 3d July, 1778. In Michaelmas term of that year he received his first brief, and made his debut as an advocate. An accidental circumstance threw that brief and a guinea into his hands, as the junior of five counsel retained by Captain Baillie, lieutenant-governor of Greenwich hospital, then under prosecution for libel, at the instigation of Lord Sandwich, the first lord of the admiralty. A rule to show cause why a criminal information should not be filed against Baillie had been obtained; and it was for his counsel to get that rule discharged. Erskine's seniors were of course heard first, and nothing was looked for from the obscure and unknown junior in the back row; but on the solicitor-general rising to reply, in the full expectation of success, he was interrupted by the young barrister, who, having modestly claimed his right to be heard, immediately proceeded to address the court in a strain of matchless eloquence and unflinching independence, which captivated the court, and carried every auditor along with him. He did not hesitate to denounce the prosecution as a disgrace to its authors, nor spare the most cutting invectives; even against Lord Sandwich himself, whilst he contrasted with the dastardly conduct of the prosecutors the frank integrity and the honourable motives of the alleged libeller, and not only justified the libel itself, but boldly claimed for it the merit of an act of public duty, manfully and laudably discharged. The impetuosity of Erskine's indignation against Lord Sandwich appeared only to be increased by the interference of the court, and he proceeded with redoubled vigour in his denunciation of the prosecution and its abettors. The appeal was irresistible, and his success complete. By this first forensic effort Erskine sprang at one bound from penury to prosperity. Briefs poured in on every side, and his fortune was made from that auspicious moment, thirty retainers having been put into his hands before he left the court. After only five years' experience at the bar, he obtained in 1783 a patent of precedence on the suggestion of Lord Mansfield, received the appointment of attorney-general to the prince of Wales, and was returned to parliament for Portsmouth, in the interest of Mr. Fox. He was not, however, so successful in the house of commons as at the bar. He had there to contend with a consummately powerful antagonist in the person of Mr. Pitt, who, with equal talent and more practical experience as a debater, threw the brilliant forensic orator into the shade. In the meantime, however, Erskine maintained unimpaired his high reputation as a legal advocate. Amongst his masterly efforts may be mentioned his remarkable speech in defence of Lieutenant Browne, R.N., when under prosecution for challenging his commanding officer, Admiral Sir James Wallace; and also his triumphantly successful defence of Lord George Gordon in 1781, when that misguided partisan was charged with the crime of high treason. Nor should his manly assertion of the independence of the bar be overlooked, of which the course he took on the trial of the dean of St. Asaph for libel, at the Salop assizes in 1784, furnishes a memorable example. The presiding judge, Mr. Justice Buller, sought to daunt him in the exercise of his vocation, by an order to "sit down and remember his duty," accompanying the injunction with a threat. This extorted the memorable and effective reply, "Your lordship may proceed as you think fit; I know my duty as well as your lordship knows yours, and shall not alter my conduct." In 1792, in opposition to all advice from friends, in defiance of all remonstrances from men high in authority and power, despite the earnest injunctions of the prince of Wales, and regardless of the unmitigated abuse heaped upon him by the public press, Erskine accepted a retainer to defend Tom Paine, when indicted for the publication of the Rights of Man, and persevered with determined obstinacy in the course he had adopted, from a firm sense of duty; contending that where an advocate is permitted to say that he would or would not stand between the crown and the subject arraigned in the court where he practises, the liberties of England are destroyed. He argued that it was not for the advocate to assume the province of the judge, nor just, upon his own premature impression of the case, to prejudice the client by refusing to act. He defended Paine, but failed to procure an acquittal, and, to the disgrace of his enemies, was deprived of his office of attorney-general to the prince of Wales. But probably nothing more powerfully illustrates the astuteness of counsel, and the telling eloquence of the advocate, than Erskine's defence of Hardy, Horne Took, and Thelwall, in 1794, for high treason. The laboured exertions and persevering industry of the attorney-general, Sir John Scott, afterwards Lord Eldon, to secure a conviction, proved utterly abortive when Erskine got the ear of the jury, and by the fire of his unrivalled address carried them irresistibly along with him. By a curious turn of events the defender of Tom Paine's Rights of Man in 1792, became counsel in 1797 for the prosecution of Williams, the publisher of Paine's Age of Reason, in which he displayed his great talents by his powerful denunciation of the blasphemous character of the work, and by his arguments in support of the truths of christianity, as illustrated by the prophecies and their fulfilment, particularly with reference to the Jews. He obtained a verdict. In 1802 the prince regent made to Erskine tardy amends for the loss of his attorney-generalship by conferring upon him the office of chancellor of the duchy of Cornwall, which he retained until appointed lord-chancellor on the formation of the Grenville ministry in 1806, when he was raised to the peerage, as Baron Erskine of Restormel castle, Cornwall. He retained his seat on the woolsack only for a brief period, the ministry in connection with which he had taken the office being dissolved in 1807, when he retired from public life. Although Lord Erskine did not shine in the capacity of chancellor, as he had done at the bar, none of his decrees were reversed, and one only was appealed against. He was the earnest, though individually unsuccessful pioneer, of humane legislation in favour of the brute creation. In 1809 he brought in a bill for the prevention of cruelty to animals, which was defeated, but subsequently resumed and carried by other parties in the following year. He took a warm interest in the cause of Queen Caroline, but with this and a few minor exceptions, he did little to distinguish himself in the upper house. In the latter part of his life, from ill-advised speculations, he suffered great pecuniary embarrassment, and the misery of his declining years was not a little augmented by an

ill-assorted second marriage. He died on the 17th November, 1823, in his seventy-third year, on his road to Scotland. His remains were borne to Uphall in the county of Linlithgow, and there interred, without ceremony. No marble monument marks the lonely spot, but the fame of the great orator will ever live in those masterpieces of eloquence with which he captivated the understandings, aroused the passions, and enlisted the sympathies of his hearers. Though the persons and circumstances that invoked his forensic genius have passed away, their historical interest only having survived the flight of time, Lord Erskine's fervid harangues, stamped as they are by unrivalled elegance of diction, vigour of conception, and rhetorical brilliancy, but above all, by the uncompromising spirit of truth and justice which characterized the man, will ever command, by their intrinsic excellence, the admiration of every ardent devotee of the sublime and beautiful in literary composition.—F. J. H.

ERSKINE, David, usually designated Lord Dun, an eminent Scotch lawyer, was born in 1655. He was educated at St. Andrews and at Paris, and was called to the bar in 1696. Though his ancestors were staunch supporters of the presbyterian cause, David Erskine was a zealous jacobite and episcopalian. He was a member of the last Scottish parliament, and a strenuous opponent of the union with England. He was appointed one of the judges of the court of session in 1711, and two years later became also a commissioner of the court of justiciary. He retired from office in 1750, and in 1754 published a volume of moral and political reflections, entitled "Lord Dun's Advices."—He died in 1770, in the eighty-fifth year of his age.—J. T.

ERSKINE, Ebenezer, the Father of the Secession Church in Scotland, was born on the 22nd of June, 1680. It is supposed that Dryburgh was his birth-place, as his parents are known to have lived in that village during a part of the year in which he was born. The statement, often made, that he was born on the Bass Rock, may be easily proved by a comparison of dates, and otherwise, to be without foundation. Mr. Erskine's father was the Reverend Henry Erskine, of whom a short account is given below (see Erskine, Ralph), and his mother was Margaret Halcro, a native of Orkney, said by some, though not on very satisfactory evidence, to have been a descendant of James V. of Scotland. At an early age Ebenezer was under deep religious impressions, and having received a preparatory education at a public school in Berwickshire, he entered the university of Edinburgh in November, 1693, with a view to study for the ministry. He took his degree of A.M. in June, 1697, and soon after we find him acting as chaplain and tutor in the family of the earl of Rothes. In 1703 Mr. Erskine was licensed as a preacher by the presbytery of Kirkaldy, and a few months after he was ordained minister of the parish of Portmoak in the county of Kinross, where he laboured with great fidelity and acceptance for twenty-eight years. During this period he was one of the most popular preachers in Scotland, and when the Lord's supper was observed in the church at Portmoak immense crowds came from the adjoining parishes, and even from distant parts of the country. Various attempts were made to have Mr. Erskine removed to a more important sphere, but it was not till 1731 that he left Portmoak, when he was translated to Stirling, where, in what was called the West church, he preached with much ability and success till the year 1740, when his connection with the established church of Scotland was terminated in consequence of an act passed in 1732 which Mr. Erskine and some others looked on as intended and fitted to encourage and increase what they considered errors of discipline and doctrine. Being prevented from recording his opposition to this act in the minutes of the assembly, he denounced it and some other decisions in his public ministrations; and in particular he embraced the opportunity, when he was called to preach at the opening of the synod of Perth and Stirling, to speak in strong terms of the "great defections." His conduct was deemed so offensive that he was censured, and after much angry discussion in the various church courts, he, along with seven other ministers, was deposed. Their deposition took place in May, 1740, but during several years previously they had been virtually in a state of secession. Being ejected from the West church, those of Mr. Erskine's congregation who adhered to him built another place of worship, and here he ministered to them till his death, which happened on June 2, 1754. When the controversy arose in the Secession Church regarding the "Burgess Oath," Mr. Erskine was among the number of those who did not regard the taking of the oath as sinful, and when the division among the seceders on this point took place, he was made professor of theology to that section to which he adhered. He was a man of ardent religious feeling and active benevolence, and he presented a rare union of candour and moderation with undaunted courage and true public spirit. His manner of preaching was impressive and dignified, and competent judges speak of his pulpit exhibitions as characterized by great majesty and power. The Secession Church of which Ebenezer Erskine was the founder, comprises more than five hundred congregations, and has contributed largely during the period of its existence to the intelligence, freedom, and piety, of the people of Scotland.—J. B. J.

ERSKINE, Sir John, of Dun, one of the most zealous supporters of the Reformation in Scotland, was born about the year 1508. He was descended from a very old family, which afterwards obtained the earldom of Mar. After receiving his education at the university of Aberdeen, he spent some time on the continent, and, on his return in 1534, brought with him a Frenchman who was acquainted with Greek, and established him in Montrose as a teacher of that language, which had been hitherto almost unknown in Scotland. At an early period John Erskine embraced the protestant faith; and his house at Dun became a place of resort for John Knox and the other preachers of the Reformation. Erskine was one of the few influential laymen who signed the first covenant in 1557. In the following year he was one of the commissioners sent to France, on the occasion of the marriage of Queen Mary to the dauphin. In 1560 Erskine was appointed by the estates superintendent of Angus and Mearns—an office somewhat resembling that of a bishop, and was installed by Knox in 1562. He was present at the memorable interview between Mary and the stern reformer, and tried to soothe the feelings of the indignant princess. Mary spoke of him with great respect as "a mild and sweet-natured man, with true honesty and uprightness." Erskine was five times elected moderator of the general assembly. He took part in compiling the Second Book of Discipline, and wrote two letters to the Regent Mar respecting the rights of the church, which are highly commended by the learned Dr. M'Crie. Sir John Erskine died at an advanced age in 1591. In the words of Archbishop Spottiswoode—"He was a man famous for the services performed to his prince and country, and worthy to be remembered for his travails in the church—a baron he was of good rank, true, learned, liberal, and of singular courage."—J. T.

ERSKINE, John, Professor of Scots law in the university of Edinburgh, was born in 1695. His father, Colonel John Erskine, was a brother of Henry Erskine, third Lord Cardross. In the year 1719 Mr. Erskine was admitted a member of the Faculty of Advocates, and practised at the bar for several years without gaining much reputation as a lawyer, except among his professional brethren, who showed their knowledge and appreciation of his legal acquirements by procuring his appointment, in 1737, to the chair of Scots law in Edinburgh university. The zeal with which Mr. Erskine discharged his academic duties, and the rapid increase in the number of students attending the class, soon evinced his fitness for the situation. In the year 1754 he published his "Principles of the Law of Scotland"—a work which, though originally designed as a text-book for his students, has gone through many editions, and is highly valued by the legal profession for its accuracy and conciseness. Mr. Erskine resigned his professorship in 1765, after having taught the Scots law class with much ability for twenty-eight years, and devoted the remainder of his life to the preparation of his great work, "The Institutes of the Law of Scotland." This work was not published till after the death of the author, which took place at Cardross on the 1st of March, 1768. Though not entirely free from the defects which usually mark posthumous publications, it has been, and is, a book of the highest authority in Scots law, being often quoted in the courts, and forming the groundwork of many subordinate treatises that have been written since. Some portions of the work have been rendered incomplete by the great increase of commerce and manufactures; but, on the feudal tenures of Scotland and kindred topics, it is likely to be long held in the highest esteem for the extent and accuracy of its information.—J. B. J.

ERSKINE, John, D.D., the eldest son of the author of the "Institutes of the Law of Scotland," was born on the 2nd of

June, 1721. After passing through the curriculum of arts in the university of Edinburgh, he entered on the study of theology in opposition to the wishes of his family and friends, who were desirous that he should devote himself to the study of law in which his father had become so distinguished, and who thought the office of the ministry in the Church of Scotland would afford neither adequate scope nor remuneration for the abilities and attainments which they knew him to possess. In the year 1744 he became minister of Kirkintilloch, from which he was translated in 1753 to Culross, and thence removed in 1758 to the parish of New Greyfriars, Edinburgh. Some years afterwards he became one of the ministers of Old Greyfriars, being associated in the pastoral charge of that parish with Principal Robertson the historian, who had been his classfellow at college. For many years Dr. Erskine was the acknowledged leader of the popular or evangelical party in the Church of Scotland; and while his learning, courage, sagacity, and moral worth gained him the respect and confidence of his friends, his candour and kindliness of disposition secured the esteem of his opponents. He was much interested in the progress of religion in different parts of the world, and conducted an extensive correspondence with distinguished theologians in England, America, and on the continent of Europe. He published also many excellent volumes on doctrinal and practical divinity. He died at Edinburgh after a short illness in 1803. Sir Walter Scott has given, in Guy Mannering, an accurate and striking picture of Dr. Erskine.—J. B. J.

ERSKINE, JOHN. See MAR, Earl of.

ERSKINE, RALPH, the brother of Ebenezer, was born at Branxton, Northumberland, on the 18th of March, 1685. He became minister of Dunfermline in 1711, and died there in November, 1752, in the sixty-eighth year of his age. Sympathizing with his brother in his views of christian doctrine and ecclesiastical discipline, he took a deep interest in those movements in the Church of Scotland which resulted in the Secession; and having formally joined the seceders in 1737 he was, along with his brother, deposed by the general assembly in 1740. Ralph, though principally known from his connection with Ebenezer, was in some respects an abler man than his brother. His "Gospel Sonnets," with all their roughnesses and odd conceits, have many beautiful, ingenious, and striking thoughts in them, and his works, "Faith no Fancy," and "Fancy no Faith," give evidence of much metaphysical acuteness.

The father of these remarkable men—Rev. HENRY ERSKINE—was connected with the noble family of Mar. He was minister at Cornhill in North Durham, and was ejected in 1662 by the act of uniformity, and lived several years at Dryburgh. In 1682 he was seized by a company of soldiers and had the honour of testifying at Edinburgh before the "bluidy Mackenzie" and a committee of the privy council. He was condemned as one who preached at "conventicles," and sentenced to fine and imprisonment; but through the kindness of friends his penalty was commuted to banishment from the kingdom of Scotland. In 1685 he was imprisoned at Newcastle for conscience sake; and after King James' proclamation of indulgence, he became minister in the neighbourhood of Berwick-on-Tweed. After the Revolution he was appointed to the parish of Chirnside, where he laboured till his death, which took place in 1696.—J. B. J.

ERSKINE, THOMAS, LL.D., of Linlethan, Forfarshire, became a member of the Scottish bar in 1810; but it is as a theologian, and not as a lawyer, that he is entitled to notice. A few years after his admission to the faculty of advocates, he published a little book entitled "Remarks on the Internal Evidence of the Truth of Revealed Religion," which is distinguished by the acuteness of the reasoning and the untechnical character of the illustrations. M. Villemain erroneously ascribes this work to Lord Erskine. He subsequently published an "Essay on Faith;" "Three Essays on the Unconditional Freeness of the Gospel;" "the Brazen Serpent, or Life coming through Death," &c.—in all of which there is much that is worthy of the careful attention of the student. In 1866 the University of Edinburgh conferred on Mr. Erskine the degree of LL.D. He was a person of amiable character and excellent attainments, and the intimate friend of some of the most eminent literary men of the day, such as Thomas Carlyle and the Rev. F. D. Maurice. He died in March, 1870.—J. B. J.

ERSKINE, WILLIAM, was born in Edinburgh in November, 1773, and was educated at the high school and university of that city, being intended for the legal profession. His literary tastes, however, fostered by association with the eminent individuals with whom his academical career was partly contemporary—Brougham, Brown, Leyden—impaired his predilection for professional details; and when Sir James Mackintosh was appointed recorder of Bombay, he gladly accepted an offer to accompany him as his secretary. Of the satisfactory nature of this connection Sir James has recorded his testimony, observing, "It was my good fortune to bring out with me a young Scotch gentleman, who is one of the most amiable, ingenious, and accurately-informed men in the world." This connection continued during the residence of the parties in India, and was drawn still closer by Mr. Erskine's becoming the son-in-law of Sir James. Having been appointed one of the magistrates of Bombay, Mr. Erskine devoted his leisure hours to the assiduous cultivation of the Persian language and Oriental literature in general. He took an active part in the foundation of the Literary Society of Bombay, of which he was from the first the secretary, and latterly the vice-president, and to the pages of whose Transactions he contributed some of the most valuable articles, especially his memoirs on the cave temples of Elephanta, on the sacred books and religion of the Parsis, on the authenticity of the Desatir and Dabistan, and on the remains of the Buddhists in India. The work, however, by which he established a European reputation was the autobiography of the Emperor Baber, translated from the Chagatai Turki, and published in 1826, which had been commenced by another distinguished Oriental scholar, Dr. John Leyden; but his premature death arrested the work almost at the outset, and Mr. Erskine was induced by the interest of the subject, and a wish to carry out the undertaking of his friend, to complete the translation, acquiring for that purpose the language of the original. He also elucidated the memoirs by investigations into the history of the Turk and Usbek tribes, and the geography of the countries, still little known to us, which were the scene of Baber's remarkable vicissitudes, until he became the founder of a dynasty of sovereigns over India. The work was received with cordial commendation by critics of the first though diversified qualifications; and Jeffrey and De Sacy were emulous in its praise. Mr. Erskine quitted India in 1823, and thenceforth divided his residence between Edinburgh and the continent, where he continued to pursue his researches in Oriental history, especially in regard to the house of Timur, which he intended to have brought down to a late period—the end of the reign Aurungzebe. Ill health, and perhaps too scrupulous an attention to perfectness and accuracy of detail, retarded his labours; and it was not until after his demise in May, 1852, that the labours of many of his past years were given to the public. The "History of India under the Emperors Baber and Humayun," in two octavo volumes, was published in 1854, and forms a permanent record of Mr. Erskine's reputation, and a standard authority for all who may hereafter trace the descent of that dynasty, of which we have so recently beheld the merited extinction.—H. H. W.

* ERSLEV, THOMAS HANSEN, a Danish man of letters, born at Randers, 10th November, 1803; became student in 1821; lived on his own property some years in Jylland, and returned to Copenhagen in 1836. In 1847 he was employed in the chancellor's archive-office, and since 1849 has been at the head of the archives of the ecclesiastical department. He has rendered great service to the history of Danish literature by his "Almindeligt Forfatter-lexicon for Kongeriget Danmark med tilhörende Bilande," from 1814 to 1840, published at Copenhagen, 1841–53; to which he has added a supplement, though not yet complete, which brings down the information from 1853 to the present time. This work has been carried out with such unabated industry, that both as regards personal and bibliographical history, it is distinguished by a combination of accuracy and fulness of detail which are seldom to be met with in works of the kind.—M. H.

ERXLEBEN, DOROTHY CHRISTINA, born in 1715; died in 1768. This remarkable lady was the daughter of a German physician, and displayed in her youth such a taste for the profession that her father bestowed on her a medical education. After her marriage she took the degree of doctor of medicine in Hallé. She became a medical practitioner, and published on professional topics.—J. S.

ERXLEBEN, JOHANN CHRISTIAN POLYCARP, born at

Quedlinburg in 1744; died in 1777; a German naturalist, and son of the preceding. After studying medicine, he took his degree at the university of Göttingen. He then commenced his career by giving lectures on natural history and veterinary medicine, and was subsequently appointed professor of philosophy. Erxleben was the author of many publications on natural history; but by far the best, and the only one which retains a value, is his "Systema Regni Animalis, per classes, ordines, genera, species, varietates, cum synonymiâ et historiâ animalium:" Leipsic, 1777. Of this work, however, only one volume was published.—J. S.

ESAIAS OF EGYPT, a monk of that country, who lived in the latter half of the fourth century. He left a great number of writings, some of which have been published. His κεφάλαια περὶ ἀσκήσεως καὶ ἡσυχίας, is to be found in the Thesaurus Asceticus of Pierre Pössin, Paris, 1684; and his Precepts in the Codex Regularum Monasticarum of Lucas Holstenius. Some of his orations have also appeared. Esaias wrote in Greek; and Assemanni, who quotes him in Arabic and also in Syriac, must either have translated himself or cited translations.—R. M., A.

ESCALANTE, JUAN ANTONIO, a historical and genre painter, born at Cordova in 1630; died at Madrid in 1670. He was a pupil of F. Ricci, but in common with most of the other Spanish painters of his time, neglected every other study for that of the Venetian masters in general, and Tintoretto in particular. His illustrations of the life of St. Gerard, painted for the cloister of the barefooted Carmelites, when he was only twenty-four years of age, procured him considerable fame. His composition was rich and varied, but the expression of his heads was frequently weak.—R. M.

ESCHASSERIAUX, JOSEPH, Baron, was born near Saintes in 1753, and died in 1823. He had occupied civil offices of importance at Bordeaux, when the Revolution spread over the country. Commander of the national guard of his native place in 1789, departmental governor of Charente Inferieure in the following year, member of the legislative assembly in 1791, and of the convention in 1792, he became a prominent partisan of the Mountain, and subsequently sat in the committee of public safety. In the council of Five Hundred he prepared a number of measures on the social and financial interests of the republic; and in 1796 that assembly elected him to the office of secretary. At a later period he was employed in several diplomatic missions, and published several works literary and political.—W. B.

ESCHASSERIAUX, RENÉ, a younger brother of the preceding, born in 1754, was deputy from Charente-Inferieure to the national convention, of which he was chosen secretary in 1794. In the following year the electors of Saintes placed him in the council of Five Hundred, where he was intrusted with the custody and registration of the documents pertaining to the committee of legislation. The ability which he displayed, particularly in his remarkable "Report" on the necessity of adopting measures to supply horses for the cavalry, afterwards gave him a seat in the corps legislatif, and in other administrative councils, till his failing health compelled him to retire into private life. He died in 1831.—W. B.

ESCHENBACH, WOLFRAM VON, the most eminent of the German minnesingers, was born in the second half of the twelfth century, of a noble family at Eschenbach, near Ansbach. He passed his life in chivalric pursuits, and for several years belonged to the court of the Landgrave Hermann of Thuringia, and took a prominent part in the celebrated Wartburg-krieg. He died about 1220, and was buried in Eschenbach cathedral. His epic poems, though partly imitated from French and Provençal originals, are distinguished by novelty and eleganee of language, deep pathos, and a wide grasp of thought. His greatest works are —"Parcival"—composed at the Wartburg in 1254—"William of Orange," and "Titurel." They were translated into modern German by Simrock and San Marte (Schulz). The best edition is by Lachmann, Berlin, 1833.—K. E.

ESCHENBURG, JOHANN JOACHIM, a German man of letters, was born December 1, 1743, at Hamburg, and died February 29, 1820, at Brunswick, where since 1773 he had held the professorship of polite literature in the Carolinum. He enriched German literature with several translations from the English, especially in the field of æsthetics. His principal translation, however, was that of Shakspeare, which, though written in prose, was a decided improvement upon that of Wieland, and greatly contributed to popularize the great bard in Germany. Among Eschenburg's original productions, his "Theorie und Literatur der schönen Wissenschaften," his "Lehrbuch der Wissenchaftskunde," and his "Handbook of Classical Literature," are the most favourably known, and have been repeatedly reprinted. Eschenburg also edited the works of several old and modern German poets.—K. E.

ESCHENMAYER, KARL ADOLF, a German philosopher, born at Neuenburg (Wurtemberg) in 1768; died in 1854. He studied successively at Stuttgart and at Tübingen, where he took the degree of M.D. At the university of the latter place he taught philosophy and medicine from 1812 till 1836, when he retired to Kircheim to pass the remainder of his life in privacy. In his earlier works he followed in the footsteps of Schelling, but he soon fell into mysticism. His principal works are—"Die Philosophie in ihrem Uebergange zur Nichtphilosophie;" "System der Moralphilosophie;" "Psychologie in drei Theilen, &c.;" "Religionsphilosophie."—J. S., G.

* ESCHER, JOHANN HEINRICH ALFRED, a Swiss statesman, was born at Zurich in 1819, and was educated successively in his native town, at Berlin, and at Bonn. On his return to his native country he took a prominent part in political movements, and was one of those who brought about the expulsion of the jesuits in 1845, and the introduction of a liberal policy into the canton of Zurich. He was elected vice-president of the grand council in 1846, and president in 1847, and member of the council of regency in 1848. After the adoption of the new federal constitution, Escher was appointed vice-president of the assembly, and in 1849 he was elected president of the national council. He has taken an active part in promoting national education and other social improvements.—J. T.

ESCHINES. See ÆSCHINES.

* ESCHRICHT, DANIEL FREDERIK, professor of physiology in the university of Copenhagen, was born in that city, 18th March, 1798. During 1821–22 he studied medicine at Frederick's hospital, and passed his medical and surgical examination. He has spent many years abroad at various times, and is member of many learned societies. He has held various offices in the medical university and hospital of Copenhagen. In 1830 he became professor extraordinary; 1831 member of the college of health; 1836, professor ordinarius; and 1853, statsraad. He has devoted great attention to comparative anatomy; has enriched the collections of the university; and, by his popular style, has succeeded in awakening an interest in the minds of his countrymen for many subjects in the realm of physiology. In 1833, in connection with J. F. Schouw and J. Collin, he succeeded in establishing the Danish Natural History Society. His published works are numerous and valuable. He has also contributed to the works of the Natural History Society.—M. H.

ESCHSCHOLTZ, JOHANN FRIEDRICH, a distinguished German naturalist and traveller. He was born at Dorpat on the 1st of November, 1793. He studied medicine in the university of his native city; and in 1815 he was appointed, in conjunction with Chamisso, naturalist to the voyage of discovery under Otto von Kotzebue. In this voyage he made many valuable observations on the formation of the coral islands of the South Seas, and upon the structure of the lower forms of creatures inhabiting the ocean. He made a large collection of minerals, which are deposited in the museum of the university of Dorpat. He again accompanied Kotzebue on a second voyage in 1823. He gave an account of this expedition in his work entitled a "Voyage round the World," published in 1830. He was made professor of medicine in the university of Dorpat in 1818. Besides the work above mentioned, he published many papers. He died in 1831. The genus Eschscholzia, plants well known in British gardens, was named after him.—E. L.

ESCHYLUS. See ÆSCHYLUS.

ESCLAVA, ANTONIO DE, a Spanish author, born at Sanguesa, Arragon, about 1570. A tale of chivalry, entitled "The loves of Melan de Aglante with Bertha, and the birth of Roldan," is his principal work. There is also a collection of similar tales by him, entitled "Winter Evenings."—F. M. W.

ESCOBAR Y MENDOZA, ANTONIO DE, a learned Spaniard, was born in 1589, and became a jesuit in his fifteenth year. He is said to have preached every Easter for fifty successive years. His first work, published at the age of nineteen, was a history of the Virgin, afterwards published in 1625, entitled "Nueva Jerusalem Maria," in which the life of the Virgin is divided according to the twelve precious stones that form the foundation

of the New Jerusalem (Revelations ch. xxii). "The stanzas," says Ticknor, "are not always without merit, though they generally have very little." Escobar's second work was a heroic poem on St. Ignatius (Loyola), published in 1613.—F. M. W.

ESCOIQUIZ, Juan, a Spanish statesman, born in Navarre in 1762. He was one of the pages of Charles III., and was appointed by Charles IV. tutor to the prince of Asturias, afterwards Ferdinand VII. In this position he was engaged in incessant intrigues against Godoy (Prince of Peace), and took the part of his pupil against the efforts which were made to alienate his parents from him. In 1796 the tutor succumbed to the power of the favourite, and was consigned to honourable exile at Toledo. In his exile he found means to aid the prince of Asturias in his secret correspondence with Napoleon. When these intrigues came to light Escoiquiz was exiled to a convent; but the abdication of Charles IV. in 1808, in which he seems to have had no part, led to his recal by the new king, and, although the facts remain shrouded in mystery, it seems established that he was one of the advisers of Ferdinand's ill-fated journey to Bayonne. It was Escoiquiz too, who counselled the abdication of the king, and prepared the terms of the capitulation (27th April, 1808). He accompanied the king to Valençay, and signed the declaration of allegiance to Joseph I. After this he was for some time in Paris, endeavouring to forward the interests of his master; but, for some reason connected with Napoleon's policy at that moment, he was banished to Burgos, where he remained four years and a half. In 1813 he was recalled to Valençay, and took no unimportant part in the negotiations by which Ferdinand was restored in 1814. In December of the same year he found it necessary to quit the king whom he had so well served, and, though recalled, he never regained his ascendancy. He was at last banished to Ronda in Andalusia, where he died in 1820. In his retirement he devoted himself not unsuccessfully to literature. He translated Milton's Paradise Lost and Young's Night Thoughts, and left behind him several educational works. The details of the career of Escoiquiz may be found in a memoir by Bruand, prefixed to the *Exposé des Motifs*, relating to the affair of Bayonne.—F. M. W.

* ESCOSURA, Patricio de la, a Spanish politician and author, born at Madrid, 5th November, 1807. His father was then serving in Portugal, in the army of Castaños, and his early days were passed in that country. After spending some time at Valladolid, he returned at the age of thirteen to Madrid, where he became a pupil of the celebrated Lista. In common with many youths of high promise—among them the poet Espronceda—he became mixed up with a secret society entitled the Numantinos, and at the age of seventeen was obliged to make his escape to Paris, whence he came to London. On his return to Spain in 1826, he served in the army, but continued to devote his attention both to literature and politics. He was exiled as a Carlist in 1834; but in the following year he became aid-de-camp and secretary to General Cordova, and retired from the army at the same time as that officer, in 1836. Two years afterwards he was appointed political chief of the city of Guadalaxara, which he defended in 1840 in the interest of Queen Christina. On the accession of Espartero to the regency, Escosura retired to France. In 1843 he became secretary of state in the Narvaez ministry, and on its fall in 1846, retired into private life. In 1854 he became a member of the Cortes, which were called together on Espartero's accession to power; he was one of those who proposed a resolution declaring the constitutional throne of Isabel II. one of the fundamental bases of the social edifice. He was afterwards one of the committee for remodelling the constitution, minister of the interior, and Spanish minister at Lisbon. As an author, Escosura is perhaps more distinguished than as a politician. He has written two historical romances, the "Conde de Candespina," and "Ni rey ni roque" (a phrase equivalent to "Not a Soul") and a political romance entitled "The Patriarch of the Valley," treating of the events of the recent Spanish revolutions. Of his dramas we can only give the titles:—"La corte del buen retiro;" "Barbara Blomberg;" "Don Jaime el Conquistador;" "La Aurora de Colon;" "El Higuamota;" "Las Mocedades de Hernan Córtes;" "Roger de Flor;" "Cada cosa en su tiempo;" and "El Tio Marcello." He has also written some poems, a manual of mythology, and the descriptive part of a work on "Spain, historical and monumental;" and edited more than one Spanish periodical while in Paris.—F. M. W.

ESCULAPIUS, a mythological personage, who figures in the Homeric poems. He was the son of Apollo by Coronis, or as others fable by Larissa. Esculapius was physician to the Argonauts. By restoring many persons to life he incurred the resentment of Pluto, at whose request Jupiter struck him with thunder. After his death he was worshipped as a god. A temple was built to him at Rome A.U.C. 462.—R. M., A.

ESMARK, Jens, a Danish geologist, born in Jylland in 1763. He studied medicine, but afterwards devoted himself to geology. He travelled much and studied in various countries; in Freiberg under the celebrated Werner, to whose system he adhered. He held government appointments in Norway, first as lector at the mining school at Kongsberg, and after 1814 as professor of mineralogy at the university of Christiania. His industry was unwearied, and his vast accumulation of facts may be found in various periodical works, as the *Skandinavisk Museum*, *Topographisk Journal*, *Magazin för Naturvidenskap*, &c. He died at Copenhagen, 26th January, 1839. His sons are—* Esmark, Hans M. Th. G., born in 1801, parish priest of Remnes, who has distinguished himself by the discovery of various new minerals—radyolit, five kinds of trilobite, thorit, edmannit, esmarkit, &c.; and also by his discovery of powder manure.—* Esmark, Lauritz M. G., born in 1806, lector of zoology at the university of Christiania. He has for many years made annual journeys either in Norway or elsewhere; in 1849–50, to the countries bordering on the Mediterranean; and he also accompanied a Norwegian government expedition. By these means he has been able to form a very complete collection of Norwegian birds, reptiles, fish, and insects—many of which were hitherto unknown, and which are described by him, in *Nyt Magazin for Naturvidenskap*, and the *Forhundlingerne ved de skandinaviske naturförskereres mödei Christiania*. Esmark has presented his collection to the museum of Christiania.—M. H.

ESMENARD, Jean Baptiste, brother of Joseph Alphonse, was born at Pelissane in 1772. Like his brother, he quitted France on the breaking out of the Revolution, and being a decided royalist, joined the emigrés and subsequently served in Spain against Murat, to whom, however, he went over as soon as victory seemed to have declared in his favour. Still his attachment to the Bourbons caused such suspicions that, although Marshal Ney confided to him an important mission, he was, on his arrival in Paris, thrown into prison, where he remained until liberated by the Bourbons in 1814. After this he entered the service of the Columbian republic, and on his return became a writer in the government journals, zealously supporting the court in whose cause he had so long suffered, until his death which took place in 1842.—J. F. C.

ESMENARD, Joseph Alphonse, poet, born at Pelissane in 1769. From his early youth he evinced a decided love for travel, which, on the breaking out of the Revolution, when his native country was no longer a safe residence, he resolved to indulge. Having visited several countries he returned home in 1797, but on account of his royalist sentiments was banished by the directory. When Bonaparte sent that expedition to St. Domingo which proved so disastrous, Esmenard was taken out by General Leclerc as his private secretary. In 1805 appeared his poem "Navigation," inspired by his adventures at sea. The emperor consoled the poet for the indifference of the public by making him censor of the theatres as well as of the press, which he repaid by compositions marked by slavish adulation. Having written an attack on the Emperor Alexander at a moment when Napoleon was secretly making pacific overtures to Russia, the imprudent journalist was banished. War being resolved on, he was recalled; but as he was leaving Naples he was thrown from his carriage and killed on the 25th June, 1811.—J. F. C.

ESOP. See Æsopus.

ESPAGNAC, Jean Baptiste Joseph de Sahuguet Damarzil, Baron d', a French writer on military affairs, was born in 1713, and died in 1783. He served under Marshal Saxe, and in 1766 was put at the head of the hotel des invalides. His books on the science and operations of war, and on particular campaigns, were much valued.—R. M., A.

ESPAGNE, Charles d', Constable of France, younger brother of Louis d'Espagne. On the accession of John II. he was made constable in room of the count de Guines, and by his chivalrous character and his devotion to the throne, gained an ascendancy at court, which provoked the jealousy of several nobles and the bitter enmity of Charles of Navarre, who had

often to bear the expense of the favours which were heaped upon the constable. By his marriage with the daughter of Charles de Blois, the constable came into possession of the town of L'Aigle, and having inadvertently taken up his residence at that place in 1354, he was set upon in the night by a band of assassins hired by Navarre, who murdered him in bed. His death was signally avenged by the king.—J. S., G.

ESPAGNE, Jean d', a French protestant theologian, born in Dauphiné in 1591; died in London in 1659. After officiating for some time as a protestant pastor in Holland, he came over to England and became minister of the French church in London. He left numerous works, which had great success in their day, both in England and in Germany, but are now forgotten, with the exception of "Popular Errors in the Knowledge of Religion," 1639.—J. S., G.

ESPAGNE, Louis d', or DE LA CERDA, grandson of Ferdinand de la Cerda (see that name). His father Alfonso, after Sancho's usurpation of the throne of Castille, took up his abode in France, where Louis and his brother Charles (see preceding article) were born about the commencement of the fourteenth century. Louis became admiral of France in 1341. He took part in the war of the succession in Brittany, on the side of Charles de Blois; but after reducing a few strongholds and pillaging a few towns he was completely routed at Quimperlé by Gauthier de Mauny, only two hundred of his army of seven thousand men escaping with their lives. In 1344 Louis d'Espagne was proclaimed king of the Canaries by Clement VI., who only stipulated for the conversion of the inhabitants; but the fleet that was to convey the new sovereign to his dominions, although handsomely offered by the dauphin of the Viennois, never was equipped. There is no further trace of Louis in history.—J. S., G.

ESPAGNET, Jean d', President of the parliament of Bourdeaux, a man of great talents and learning, who had the boldness to publish, in 1623, a work entitled "Enchyridion physicæ restitutæ," in which he asserted a pre-Aristotelian system of physics, and was the first of his countrymen who gave battle to the followers of the Stagyrite. It was published anonymously, but the two devices which it contained were anagrams of his name, and upon other grounds the authorship of it was charged upon him by his friends. Subjoined to this remarkable work, which has been several times reprinted, is a treatise entitled "Arcanum Hermeticæ philosophiæ opus."—J. S., G.

ESPAÑA. See Mendoza.

ESPAÑA, Don Carlos, Count of, was born in France in 1775, and died in 1839. He entered the Spanish service in 1806, and took a brilliant part in the war of independence. He assisted Beresford at the siege of Badajos, and fought at Albuera and Salamanca. His services brought him many honours, besides the post of captain-general of Arragon. On the death of Ferdinand VII. he espoused the cause of Don Carlos, and after many adventures, was, through the jealousy of the insurgent junta, assassinated by the escort which should have conducted him across the French frontier.—R. M., A.

* ESPARTERO, Joaquin Baldomero, Duque de la Victoria, Conde de Lucana, and ex-regent of Spain, was born February 27, 1793, in the old Spanish province of La Mancha (now Ciudad Real). He was the youngest of nine children of an honest coach-builder, and being of delicate constitution, was destined for the priesthood. His elder brother, who was curé of a neighbouring parish, assisted in his education, and he studied from 1806 till 1808 at the university of Almagro. In the latter year at the first rumour of a French invasion, young Baldomero volunteered into the infantry regiment of his native province, and in the following year joined the "Sacred Battalion," consisting chiefly of students in the university of Toledo. After some short experience of actual service, Espartero (through the interest of a noble family to whom his brother was chaplain) entered the military school then established at the Isla de Leon, near Cadiz. In 1814 he left this establishment, with the rank of sub-lieutenant, and in February, 1815, volunteered into the expedition under General Murillo, against the insurgents in South America headed by Bolivar. Engaged in seventeen successful battles, and three times wounded, Espartero rapidly rose through the various grades of his profession, becoming brigadier in 1822. In 1824 he was sent on a special mission to Spain, and thus escaped taking a part in the capitulation of Ayacucho, which established the independence of the American colonies of Spain. Espartero on his return to America found that his old companions had left, and was thrown into prison by Bolivar, but escaped on board a French vessel, and reached Spain in 1825, his health impaired by the severity of his imprisonment. During this the last stage of his military career, Espartero had been thrown into close contact with several men whom he was destined to meet in subsequent years—Narvaez, Maroto, Lascerna, and others, who were known by the soubriquet of *Ayacuchos*, from the scene of the disastrous close of their campaign. Soon after his return, being in quarters with his regiment at Logroño, Espartero gained the heart of the daughter of a rich landowner, Doña Jacinta Sicilia de Santa Cruz, to whom he was married in 1827. He was stationed for a short time in the island of Majorca; but in 1833, on the breaking out of the civil war in the Basque provinces after the death of Ferdinand VII., he obtained permission to lead his regiment into the north, in defence of the throne of the young queen against the pretensions of Don Carlos. In September, 1835, he became commander-in-chief of the army of the north; in 1836 he co-operated with Sir De Lacy Evans in the relief of Bilbao; and in 1837 he repulsed the army of Don Carlos, which was advancing on Madrid, and drove it back over the Ebro. On 31st August, 1839, he signed with Don Raphael Maroto, lieutenant-general of the army of Don Carlos (an old Ayacucho), the convention of Vergara, which virtually terminated the Carlist war, and was followed by the retirement of the pretender to France. The political life of Espartero may be said to date from a period somewhat earlier than this. When in command of the army at Madrid in 1837, he was a member of the "constituent cortes," and by refusing to suppress a political manifesto from some of his officers, caused the downfall of the Calatrava ministry. He refused to take part in the ministry which succeeded, although the portfolio of war was held by his intimate friend, General Alaix. In 1839 his services were urgently needed to tread out the last embers of the Carlist insurrection under Cabrera, and at this moment his secretary and friend, Sinage, was allowed to publish a letter disapproving of the conduct of the Narvaez ministry in dissolving the cortes. The ministry resenting this attack, Espartero retaliated by demanding a general's commission for Sinage. The military exigencies of the moment were too strong; Sinage obtained his promotion and the cabinet was broken up. The remaining ministers, thinking to strike a blow at the party of which Espartero was the virtual chief, proposed to abrogate the old liberties of the ayuntamientos, or municipal corporations, and the Queen-regent Christina signed the decree. Espartero returned in triumph from his victories over Cabrera, just as the popular excitement against her was at its height; and finally, no course remained open to her but to send for the victorious general to Valencia, and intrust to him the formation of a ministry with absolute powers. This step was immediately followed on 10th October, 1840, by the queen's abdication and retirement to France, and on the 8th May, 1841, the assembled cortes committed to Espartero the regency of the kingdom during the minority of the queen, which was to expire on the 10th November, 1844. Espartero's first administration was, perhaps, unfortunate rather than faulty. He had to struggle not only against the ambition of military and political rivals, but against that wide-spread ignorance and lawlessness which are the necessary fruits of despotism. Thrice, during his short reign, was he compelled to quench in blood insurrections in Barcelona; and before he was finally established in his post, he had to contend against the insurrection at Pampeluna, headed by O'Donnell, and other military outbreaks. In the commencement of 1843, the progresista (or radical) party combined with the partisans of the ex-queen to force on the government an amnesty in favour of some of the latter body. It was, however, the commercial policy which Espartero attempted to introduce, which was the immediate cause of his downfall, and especially a convention which he was reported to have signed with England. Catalonia, Andalusia, Arragon, and other provinces, rose in revolt; insurrection again broke out at Barcelona; a provincial government composed of Lopez, Caballero, and Serruno, declared Espartero a traitor and deprived of all his dignities. Narvaez entered Madrid on the 22nd July, and the regent, deserted by his troops, embarked at Cadiz for England on the 30th of the same month. In this country he was received with the respect due to his achievements and his misfortunes. In 1847 the decrees depriving him of his titles and honours having been repealed, he returned to Spain;

but after taking his place in the senate he retired to Logrono, and here it was that the events of 1854 found him. The Queen Christina had returned to Spain; the Sartorius ministry had succeeded that of Narvaez. Among many schemes afloat at that period, was one for a union of Spain with Portugal, under a prince of the house of Braganza. Several military men who were suspected of favouring these designs, among them O'Donnell and Ros de Olanos, were deprived of their dignities and ordered under arrest. A military outbreak at Saragossa on the 20th February, 1854, was followed by a more serious revolt at Madrid, headed by O'Donnell, Dulce, and others. The combat of Vicalvaro, on the 30th June, led to no decisive success on either side; but meanwhile the provinces had risen, and Espartero placed himself at the head of the insurrection in Saragossa. A popular outbreak in Madrid obliged the ministry to yield, and on the 19th July the provisional power was intrusted to General San Miguel, with a view to allow time for recalling Espartero, as the only man capable of directing the national affairs. He did not hasten to accept the proffered dignity; but at length, 28th July, he entered Madrid, and a cabinet was formed; Espartero being president, and O'Donnell minister-of-war. The constituent cortes met on the 8th of November, special reservation of the rights of the sovereign being made; and a constitution similar in spirit to that of 1837 was once more established. The practical work of the new government was impeded by the jealousies of the two principal members. The departure of the Queen Christina, which the government was compelled to connive at, was the first step in an unpopular career, and the discussions on railway concessions and church property contributed to weaken the administration. An intrigue prompted, it was openly asserted, if not from the Tuileries, at least from Paris, brought matters to a crisis. The minister of the interior, Escosura, having made certain reports unfavourable to O'Donnell, the latter demanded his dismissal. A "crisis" ensued, Espartero and all the ministers resigned, and O'Donnell was commissioned to form a cabinet. The cortes, with one dissentient, voted want of confidence in the new ministry. Madrid rose in insurrection, but the cortes and the populace were alike put down by the soldiery—the loss on both sides being estimated at a thousand—and the whole kingdom was placed in a state of siege. Espartero, after lying *perdu* for some time, retired into privacy; and his public career may be regarded as closed. That he has deserved well of his country few will deny; and if he has erred, it has not been in the direction usual with military rulers, but rather from an irresolution which has sometimes been characterized as sluggishness, and which has been accounted for by physical incapacity for severe exertion. There is a large work on Espartero's life by Florez (Madrid, 1843); and a memoir in the third volume of the Galerie des contemporains Illustres. Among other pamphlets we may cite one by M. A. Principe—Espartero—see Pasado, &c., Madrid, 1847; another, Espartero, pagmas contemporanes escritas por el mismo, Madrid, 1846; and a more recent one, Espartero, y la Revolucion, 1854.—F. M. W.

ESPEJO, Antonio, a Spanish traveller, settled in Mexico, where he acquired considerable wealth. In 1582 he undertook an expedition in search of the mission which had started two years before, under Agustin Ruiz, into the unknown territories north of Mexico. Finding, on his arrival at Poala, that Ruiz and his companions had perished, Espejo pursued his course, and in the country of Civola found the cross which Coronado had planted there in 1542. This shows that Espejo was not, as some have stated, the discoverer of New Mexico. His investigations, however, as to the remaining civilization of the Indian tribes, as they are related in Hayburgh's Voyages and in Mendoza's History of China, possess considerable value, and are confirmed by later travellers. On reaching the territory of the Tamas, they refused to receive him, or to supply him with the means of life, and he returned to the valley of St. Bartolomeo in 1583.—F. M. W.

ESPEN, Zeger Bernard von, an eminent canonist, author of "Jus Ecclesiasticum Universum," was born at Louvain in 1646, and died at Amersfort in 1728. He occupied for a number of years a chair in the college of Adrian VI., but spent the greater part of his life in retirement. His works were collected at Paris in 1753, 4 vols. folio.—J. S., G.

ESPER, Eugen Johann Christoph, born in 1742; died in 1810. He was professor of philosophy at Erlangen, but is only known as a naturalist. Esper is chiefly known by his works on the "Lepidoptera of Europe," and a treatise on the "Zoophytes," which is still of value.—J. S.

ESPER, Johann Friedrich, a German philosopher and naturalist, born in 1732; died in 1781. He studied for the protestant ministry, and rose to a high position in the church, but he is best known by his labours as a naturalist. One of the bone caverns in the neighbourhood of Muggendorf, which furnished him with materials for some of his publications, now bears his name.—J. S., G.

ESPERIENTE, P. C. See Callimachus.

ESPERNON, Jean Louis de Nogaret, Duc d', born in 1554, was of an old family in Languedoc, and took a prominent part in the affairs of France, till the middle of the following century. He was at the siege of Rochelle before he had reached the age of twenty, distinguished himself in other military actions, and commanded at La Fere in 1580. These services and the special favour of Henry III. procured for him his peerage, and the estates from which he took his title. Other gifts followed—provincial governorships, the colonelcy-in-chief of the infantry, and the rank of admiral—which aggravated the discontent with which the nobility saw a dukedom of such recent creation take precedence next to the princes of the blood. At length the representations of the duc de Guise induced the monarch to recall the appointments which he had bestowed upon the favourite, and D'Espernon withdrew into Angoulême. A formal surrender of the places which he held as governor being afterwards demanded of him, he raised a considerable force, charged Guise and his party with attempts on the crown, and by the aid which he furnished to the alarmed monarch, recovered his former position and influence. Henry IV. made him governor of Provence, which, however, he failed to bring into due subjection. Several important towns successfully resisted his arms, and the severity of his rule led to the recall of his commission; but he again refused to submit, and it was not till he had been more than once worsted in the field, that he consented to take the government of Limousin instead of Provence. He recovered ere long the favour of Henry IV., and was in attendance on him when he was assassinated. In the consequent disputes respecting the regency, he supported Marie de Medicis the queen, and was rewarded with further preferment at her court. Having returned again into Angoulême, he received her when Louis XIII. banished her from Blois, and acted as her confidant in her treaty with the king and Richelieu. He subsequently held the governorship of Guienne, but involved himself in troubles which seriously affected his health. He died in 1642.—W. B.

ESPINASSE, Esprit Charles Marie, a French general, born in 1815, studied at St. Cyr, served with distinction in Algeria, and after taking part in the Roman campaign of 1848, obtained a colonelcy. In the following year he was rewarded for his services in connection with the coup d'etat by the rank of general of brigade, and aid-de-camp to the emperor. On the outbreak of the Russian war, he assumed the command of a brigade in the Crimea, and distinguished himself at the battle of the Tchernaya and at the taking of the Malakoff. He returned to France with the rank of general of division, and in 1858 was appointed to the post of minister of the interior, which he held for a few months. This gallant general fell at the battle of Magenta in 1859.—J. S., G.

ESPINEL, Vicente, a Spanish poet, born at Ronda in Grenada, in 1544. He obtained ecclesiastical preferment, but was more celebrated as a professor of poetry. The other facts known about him are—that he was for some time a soldier in Flanders; that he had a quarrel with Cervantes; that he was kind to Lope de Vega in his younger days, and is accordingly praised in the Laurel de Apolo; and that he died at Madrid in great poverty at the age of ninety. As a musician he attained some fame, and is said to have added the fifth string to the guitar. As a poet, one of his claims to notice is the invention of the décimas—a measure consisting of ten verses of eight syllables each—sometimes called after him Espinelas. His works are a translation of the Ars Poetica; a poem, "Casa de las Memorias" (the House of Recollections); and several biographical memoirs, chiefly of Andalusian poets. The work, however, by which he is chiefly known is entitled "Vida del Escudero Marcus de Obregon," of which it is enough to say that it suggested many parts of Gil Blas, although it is not true, as Voltaire states, that Le Sage borrowed his whole work from Espinel. There is a good English translation of Marcus de Obregon, by Langston, 1816,

and Tieck thought it worth his while to publish a free German version, with an interesting preface, 1827.—F. M. W.

ESPINOSA, Diego de (sometimes erroneously called Spinosa), a Spanish cardinal, born in 1502. He distinguished himself in the university of Salamanca, obtained the post of auditor of Seville, and afterwards that of president of the council of Castille, in which latter office the keen-sighted Philip II. did not fail to perceive the qualities which fitted him to be the prime minister of his despotic power. Becoming grand inquisitor in 1568, the name and the austere character of Espinosa became a terror even to the princes of the blood who surrounded the king. The contest between the party in the cabinet who advocated conciliation of the rising discontent, and the adherents of the duke of Alba, who would have suppressed all rebellion with a strong hand, threw the king entirely into the hands of the acute and implacable cardinal, to whom perhaps, more than to any other man, it was owing that Spain took no part in the great religious movement of the age. The fate of the unhappy Don Carlos is by some believed to have been hastened by his connivance; certain it is, that a deadly enmity had grown up between them, and during the funeral of the prince the cardinal contrived to withdraw, under pretence of indisposition. In his internal administration Espinosa was relentless and able, but in his foreign policy he failed to maintain that *prestige* which Spain had hitherto enjoyed. His arrogance, even towards the king himself, was long endured by the irresolute monarch; but at length, becoming alive to the errors of his foreign policy, he resolved to humble an arrogance which no Spanish subject had ever before dared to display. One day in the council, Espinosa, hastening as usual to give his opinion, was checked by the words—"I am president." The rebuff proved fatal; Espinosa died of a slight fever a few days afterwards, September 5th, 1572. It is said, that such haste was made with the embalmment of the body, that the surgeons discovered a slight palpitation of the heart, and that the terror of seeing the cardinal restored to life proved fatal to the operator. The king, looking at the tomb of Espinosa many years afterwards, remarked—"Here lies the best minister I ever had."—F. M. W.

ESPRÉMESNIL, Jean Jacques Duval d', a notable figure in the prologue to the French revolutionary drama, was born at Pondicherry in 1746. The son of an official of high rank in the service of the French East India Company and who had married a daughter of Dupleix, D'Esprémesnil went to the French bar, and became a counsellor of the parliament of Paris. His ardent temperament first distinguished itself by his enthusiastic devotion to the arch-quack Cagliostro, and his energetic hostility to Marie Antoinette, one of whose chief opponents he was in the affair of the diamond necklace. In the long and bitter quarrel between the parliament of Paris and the king, which ushered in the French revolution, D'Esprémesnil was the most conspicuous spokesman of the body to which he belonged; and in the final triumph of the parliament on the 27th September, 1788, he was the applauded and worshipped hero of the public ovation. But with the French revolution, which he had helped to produce, the *rôle* of D'Esprémesnil was transformed. Sent as a deputy to the states-general by the Paris noblesse, and a member of the constituent assembly, he became one of the warmest defenders of the authority and privileges, not only of the old parliaments, but of the king. So great was his revulsion of political sentiment, that he once expressed in the assembly the opinion that, if the king had done justice to the opposition of the parliaments in the pre-revolutionary period, their members would have been hanged. At the epoch of the 10th of August, and the ensuing September massacre, he was saved from destruction by the intervention of Pétion, to whom he then addressed the well-known exclamation—"Four years ago I was the idol of this people, as you are to-day." He withdrew to an estate which he possessed in the neighbourhood of Havre, and lived in quiet and obscurity, from which, however, he was dragged during the Reign of Terror to Paris, where he was guillotined in the spring of 1794. During the closing scenes of his life, he behaved with a calmness which presented as strong a contrast to his former impetuosity, as was afforded by the political convictions to which he died a martyr, when compared with those which had made him six years before the idol of the populace.—F. E.

ESPRIT, Jacques, born in 1611; died in 1678. Esprit was educated for the church, and was generally called the Abbé Esprit. He did not take orders, but as was then the practice in France, he was supported by some ecclesiastical benefice. He was given a pension, and, through the interest of the crown, admitted a member of the academy. He was for a while "precepteur" of the children of the prince of Conti. He was a man much admired in society, and imitated the works which in his day attracted most attention. A work of his, "De la Fausseté des vertus humains," abridged by Des Bans, under the title of "L'art de Connaitre les Hommes," continues to be remembered, having been refuted by Leibnitz.—J. A., D.

ESPRONCEDA, José de, a Spanish poet, perhaps inferior to none of modern times. His father was colonel of the regiment of Bourbon, and in the spring of 1810 was employed in the memorable war of independence, in the province of Estremadura, his wife accompanying him. On the march, near Almendralejo, she gave birth to the future poet, who at five years of age was entered as a cadet of the regiment. On the conclusion of the war his parents went to reside at Madrid, where the abilities of young José attracted the warm encomiums of Alberto Lista, then professor of literature at the college of St. Matthew, who warmly encouraged him to persevere in his poetic career. But the time was pregnant with temptations to the Spanish youth to take part in more stirring pursuits. At fifteen years of age he became obnoxious to the law as a member of the secret society known as the "Numantinos," whose objects seem to have been confined to the overthrow of the minister, Calomarde. After four months' imprisonment, he underwent a further "rustication" in a convent at Guadalajara, and here the poem entitled "El Pelayo"—the favourite theme of Spanish epic poets—was commenced. On his return to Madrid, finding that suspicion still attached to him, he resolved to travel, and visited Gibraltar and Lisbon. He arrived in the latter city with a capital of a few pence only, and we are assured that his adventures at this time would fill a novel. But the jealousy of the government pursued him; he was shut up in the castle of San Georgio, and afterwards shipped off to London. With these unpromising outlooks, Espronceda chose to fall in love with the daughter of a fellow-prisoner, then only sixteen years of age. Chance, or a stronger power, brought her to London soon after Espronceda's arrival there; and, though the results of this love affair are not known, we may infer something from the fond recollections he always entertained of this period as the happiest of his life. While in England he studied Shakspeare, Milton, and Byron; the latter, especially, seems to have been adopted as a model. It was from London that he wrote an "Ode to Spain," perhaps the finest of his poems. In 1830 we find him fighting on the barricades at Paris, during the three days of July, and shortly afterwards he joined the gallant band under Don Pablo de Chapalangarra, but only survived to witness the failure of their attempt, and write an ode to the memory of their leader. Returning to Paris, he took part in the chivalrous but fruitless effort for the liberty of Poland. On the death of Ferdinand, the road to employment and honour seemed again open to Espronceda, who was among the earliest refugees to return to Spain. He entered in the regiment of the queen's guards, but a political song, which he had written for a banquet, led to his dismissal from his post and banishment to Cuellar. Here he wrote a novel entitled "Sancho Saldaña, ò el castellano de Cuellar," of which the merit is not great. As soon as the "estatuto real" nominally released the press from the trammels of censorship, Espronceda became one of the editors of the *Siglo* (the Age). But by the time the periodical had reached the fourteenth number, the whole of the articles intended for publication were condemned by anticipation. Espronceda hit upon an idea which has since been improved upon by journalists in similar straits. The sheet appeared with only the headings of the prohibited articles, among the rest his ode on the death of Don Joaquin de Pablo Chapalangarra. Probably the blank columns produced a greater effect than the most pointed writing could have done. The energies which could find no vent through the press, took other directions, and Espronceda was foremost in the revolutionary movements of 1835 and 1836. In 1840, when the popular cause triumphed, Espronceda once more resumed his post as a lieutenant of chasseurs, and ere long was appointed secretary of legation at the Hague. His friendly biographer—Ferrer del Rio—does not attempt to conceal that his life had been one of perilous excess, and, even at this time, it was clear that not many years were in store for him. He returned from the Hague after a very short stay, to take his seat

in the cortes as deputy from Almeria. The winter journey appears to have given a fatal shock to a constitution thus weakened, and he died on the 23rd of May, 1842, of an inflammation in the throat. Even in those agitated times, the death at the age of thirty-two, of one so gifted with powers of which his country had so much need, produced a profound impression, and his funeral was the occasion of an almost national outbreak of grief. His personal character was such as, in the eyes of those who knew him, almost to redeem the vices with which it was defaced. Of handsome person and winning manners, he yet chose to veil the kindness of his heart—continually shown by acts of self-sacrifice—behind an appearance of well-bred cynicism. As an orator, his most successful efforts were made amidst the barricades of 1835 and 1836. In more regular assemblies, his *forte* consisted chiefly in the occasional utterance of a pungent epigram at the right moment, or the audacity which ventured on defiance of authority, when no one else was bold enough to refuse submission. His set speeches were less fortunate, owing to a certain degree of hesitation, and the physical weakness to which, in his later years, he was subject. It is, however, as a poet that he has the greatest claim on the notice of English readers. A biography and criticism, perhaps too laudatory, may be found in Mr. Kennedy's Modern Poets and Poetry of Spain, together with translations of some of the finest of his shorter pieces. Perhaps it is upon these productions that Espronceda's fame will chiefly rest. His enthusiastic editors have attempted to establish for him a claim to rank with Goethe and Byron; but it is probable that much of the charm of Espronceda's poems—in the estimation of his countrymen at least—consists in the inspiration drawn from his great predecessors rather than his own creative powers. Measured, however, by actual service to the literature of his country, Espronceda's merit is not small. He first rendered the stately Castilian tongue pliable to the swift passions of a youth living in an age of revolution. He first demanded of song that it should utter the thoughts, the speculations, the aspirations of to-day, and cease the eternal reiteration of impossible love-makings and fabulous tales of chivalry. Among the minor poems, besides those mentioned above, is one on "The Last Night of the Condemned to Death;" "The Pirate;" a "Hymn to the Sun," and others, of considerable merit. A poem somewhat in the style of Don Juan, but with supernatural environment, entitled the "Student of Salamanca," displays considerable richness and pliancy of versification. A fragment of a larger poem, "El Diablo mundo" (the Devil-world) is a Faust after the author's own peculiar views of life, and has perhaps more originality and power than nine-tenths of similar attempts. Espronceda, as much as any writer of the present day, has succeeded in strengthening the bonds between literature and life among his countrymen. His faults lie with what else of him could perish; but his works, marred though they were by the troubles of the time and by his own errors, will yet live and fructify.—F. M. W.

ESQUIROL, Jean Ettienne Dominique, a French physician, celebrated all over the world as the advocate of ameliorating the severe treatment of the insane. He was born at Toulouse in the year 1772, and studied medicine in Paris, where he became clinical clerk to Pinel at the hospital of Salpetriere, devoted to the treatment of the insane. He joined the army, but lost no opportunity of studying the phenomena of insanity. In 1811 he was appointed successor to Pinel at the Salpetriere. Here he immediately put in practice the views he had entertained of treating maniacs. The manacles were removed from their limbs, and kindness and regard for their feelings took the place of physical restraint and coercion. The change was marvellous, and from that time to this the treatment of the insane has been conducted on these humane principles, and a success attained that had never been possible otherwise. What Howard did for the criminal, Esquirol did for the insane. His labours are full of interest, and his works on insanity of great value. He died in Paris in 1840.—E. L.

ESSARTS, Pierre des, a French statesman, was born about 1360. He was one of the body of auxiliaries sent by the French court to aid the Scots in their wars with the English, and was taken prisoner at the battle of Homeldon, 7th May, 1402. After his release he was appointed by the duke of Burgundy in 1408 provost of Paris, and had also charge of the finances. He discharged the duties of his office with great ability and courage, but rendered himself obnoxious to many of the citizens by his cruelty. He subsequently drew off from the new duke of Burgundy, Jean Sans Peur, and secretly attached himself to the duke of Orleans. On discovering this defection, Jean suspended Essarts from his office, and he retired to Cherbourg. He returned to Paris, however, in April 1413, and became governor of the Bastille. But he was soon after taken prisoner in an insurrection of the faction called the Butchers, brought to trial, and beheaded 1st July, 1413.—J. T.

ESSE, André de Montalembert d', a celebrated military commander of the sixteenth century, was born in 1483. The chivalrous bravery for which he was distinguished during the Italian wars procured for him the especial favour of Francis I., by whom he was chosen one of the four knights (the king himself being one) who, in 1520, at a passage of arms held between Ardres and Guines, challenged all comers. The renown of D'Esse was greatly increased by his successful defence of Landrecies against the besieging army of Charles V. During the reign of Henry II., he made two campaigns in Scotland at the head of six thousand men. He was killed whilst conducting the defence of Terouanne in 1558.—R. M., A.

ESSEN, Hans Henrik, Count of, born in Westgothland in 1755. He entered the army in the reign of Gustav III., accompanied the king on his various journeys and campaigns, and was by his side when he was slain by Ankerström. From 1795–97 he was overstatholder at Stockholm, and in 1796 accompanied Gustav IV. to St. Petersburg. In 1800 he was appointed governor-general of Pomerania; in 1807 he defended Stralsund against the French; in 1810 he went to Paris to conclude the peace, and in 1814 was appointed under Bernadotte, to command the army against Norway; and after this country was united to Sweden, he was appointed rigststatholder in Norway, and chancellor of the university of Christiania. He died, statholder of Skaane, in 1824.—M. H.

ESSEX, Devereux, Earls of, descended from a house of high rank in Normandy. The progenitor of the English branch of the family came over at the Norman conquest. They remained commoners, however, until 1461, when Sir Walter Devereux, who had married the heiress of Lord Ferrars of Chartley, was summoned to parliament by that title. He fell at the battle of Bosworth in 1485, fighting for Richard III., and was succeeded by his son, who married the heiress of the great houses of Bourchier and De Bohun. Their son was in 1550 created Viscount Hereford—a dignity which is still possessed by his descendants, and is the oldest viscounty in England. The greatest man of the family was—

Walter Devereux, first earl of Essex, grandson of the first Viscount Hereford. He was born in 1541, and in the nineteenth year of his age succeeded to the honours and estates of the family on the death of his grandfather. His family had, at an early period, embraced the protestant faith, and the young lord, in 1561 or 1562, married Lettice, the daughter of Sir Francis Knollys, a leading member of the puritan party. The mother of Lettice Knollys was first cousin to Queen Elizabeth. His marriage procured for Devereux an introduction to the court, where his ability and accomplishments placed him so high in the favour of the queen, that she styled him "the rare jewel of her realm, and the bright ornament of her nobility." In 1569, when the "rebellion of the north" broke out, he raised and equipped at his own charge a considerable body of troops, and materially assisted in suppressing that insurrection. As a reward for his services at this critical juncture, the earldom of Essex, which formerly had been held by his ancestors, the Bourchiers, was conferred upon him in 1572. In the following year he volunteered his services to suppress an insurrection which was then raging in Ulster, engaging to maintain at his own cost one half of the troops required for the enterprise. The queen lent him ten thousand pounds, to assist in paying the heavy preliminary expenses, on the security of his estates in Essex, but, with her usual parsimony, exacted ten per cent. interest, with forfeiture for non-punctuality of payment. There is every reason to believe that Essex was induced to undertake this hazardous expedition through the influence of Leicester, who was jealous of his growing favour with the queen, and is said, even at this period, to have formed an attachment to the Countess Lettice. Essex embarked at Liverpool on the 16th of August, 1573, along with the Lords Rich and Darcy, and many knights and gentlemen who accompanied him as volunteers. Soon after his arrival, however, he was abandoned by the greater part of

these adventurers, who, upon one pretence or another, returned home, disgusted with the hardships and privations to which they were exposed. In spite of these desertions, and of the numerous obstructions which were thrown in his way by the lord-deputy, Sir Walter Fitzwilliam and his abetters, Essex set himself vigorously to crush the insurgents, by cutting broad roads through the woods, and by driving off their cattle, and burning their standing crops. He succeeded in checking the rebellious chieftains of Ulster, and in inducing Sir Brian MacPhelim and the earl of Desmond to make their submission; but in a public view his expedition was of little permanent benefit, while he reaped nothing for himself but annoyances of every kind, and vexation and heavy pecuniary loss. His efforts were constantly thwarted by the authorities at Dublin, and their opposition was aided by the sinister influence of Leicester at home, and by the jealousies and caprices of the queen herself. Having remonstrated in vain both with Elizabeth and the privy council in letters equally spirited and judicious, and which exhibit his character in a most favourable point of view, Essex resigned his government of Ulster and his military command in March, 1575, and returned to England in the following November. He now gave open vent to his indignation against Leicester, whose treacherous conduct he deeply resented; but the perfidious favourite not only found means to appease the earl, but "by his cunning court tricks," says Camden, "and by a peculiar court mystery of wounding and overthrowing men by honours," succeeded in persuading Essex to return again to Ireland in the spring of 1576, with the office of earl-marshal of that kingdom. Here he soon found himself subjected to a repetition of his former ill usage; his counsels were systematically neglected, and all his active efforts thwarted. He survived his return only a few months; he died on the 22nd of September of dysentery, brought on by anxiety and grief. His death was popularly attributed to poison, administered through the instigation of Leicester, who married the earl's widow; but of this there is no satisfactory evidence. Essex was not only a man of great intellect, but was eminent for generosity, amiability, and loyalty. His fame has been somewhat overshadowed by that of his more brilliant son, but in true nobility of character, the first earl was greatly superior to his successor.

Robert Devereux, second earl of Essex, was born on the 10th November, 1567. His father on his deathbed, in a most beautiful and pathetic letter, recommended to the protection of the queen all his children, and especially "him upon whom the continuation of his house dependeth," and requested Lord Burleigh to superintend his education. The great statesman sent the young earl in 1577 to Trinity college, Cambridge, where he pursued his studies with diligence and success, and received the degree of M.A. in 1581, at the age of fourteen. Three years later he was introduced at court by his stepfather Leicester, who was then in the height of his power; and no sooner did he appear, says a contemporary writer, than his "goodly person and a kind of urbanity and innate courtesy, combined with the recollection of his father's misfortunes won him the hearts of both queen and people." In 1584 the young earl accompanied Leicester as general of the horse on his expedition to the Low Countries, spending on the occasion £1000 as an outfit for his troop—an act of extravagance which drew forth a merited reproof from his grandfather, Sir Francis Knollys. He saw but little service in this campaign, but he displayed the most brilliant courage at the battle of Zutphen, 22d September, 1586, and for his gallantry on this occasion was knighted by Leicester. On his return to England it soon became apparent that the young earl was regarded with special favour by Elizabeth; she kept him continually about her, and, according to a contemporary, occupied him in the evening "playing at cards, or one game or another, with her, that he cometh not to his own lodging till birds sing in the morning." In 1587 he succeeded Leicester as master of the horse, and in the year following was made general of the horse in the army levied to repel the Spanish armada. Elizabeth soon after conferred upon him the order of the garter, and on the death of Leicester, which took place in the same year, he attained to the supreme place in the favour of the queen. He seems, however, to have speedily become wearied of a court life, and resolved to join the expedition which at this time was fitted out under Sir John Norris and Sir Francis Drake, for the purpose of assisting Don Antonio in the recovery of the crown of Portugal. He knew that it was impossible to obtain the queen's leave, and therefore quitted the court, secretly hurried with all speed to Plymouth, and set sail some hours before the arrival at that port of Sir Francis Knollys, who had been hastily despatched with letters from the queen "to stay him." He joined Norris and Drake at Corunna, took part in all their adventures and shared in all their dangers, and remained with them until June, when he received a peremptory order from Elizabeth, commanding his instant return. When he at length presented himself at court, his flight and disobedience to the queen's orders were speedily forgiven and forgotten, and his supremacy in the royal favour was more firmly established than ever. It was probably at this period that his well-known quarrel with his chief rivals, Raleigh and Blount, took place. He obtained an order for the former "to go and plant" his grant of ten thousand acres in Ireland, and he fought a duel with the latter, who disarmed and wounded him in the knee. But they were soon after reconciled, and their friendship was terminated only by death.

In 1590 Essex privately married the only daughter of Sir Francis Walsingham, the widow of Sir Philip Sydney. The queen was exceedingly enraged, as she always was with those about her who married without her consent, and affected to think that Essex had married below his degree. But he soon made his peace, and it seemed as if there was scarcely any offence which could not be forgiven him by his fond mistress. In 1591 he was despatched with four thousand troops to the assistance of Henry IV. of France in the siege of Rouen, against the league and the Spaniards. Essex, as usual, distinguished himself by his chivalrous gallantry, but the expedition was unsuccessful, and the earl's only brother was killed by a musket shot.

In 1596 a new invasion of Spain was undertaken by the advice of the Lord High-Admiral Howard and of Essex, who were appointed to the joint command of the expedition which was directed against Cadiz. It was completely successful. The Spanish fleet was defeated, with the loss of thirteen men-of-war. A great number of merchant vessels were captured, and Cadiz was taken, plundered, and burned, but the citizens were treated with great clemency. Dissensions, however, now unfortunately sprung up among the English commanders, and Essex, who had greatly distinguished himself in these operations, urgently recommended that they should follow up their successes; but the majority, anxious to secure their plunder, resolved to return home. This result excited general dissatisfaction. Essex, however, completely vindicated his conduct, and defeated the malice of his enemies, by his publication of the "Censure of the Omissions in the Expedition to Cadiz." He was appointed master of the ordnance for life in March, 1597, and in July was sent as commander-in-chief, with Lord Thomas Howard as vice-admiral and Sir Walter Raleigh as rear-admiral, of a new expedition against the Spanish fleet. They succeeded in making some valuable captures, but the expedition was generally regarded as a failure, and the queen received Essex with angry reproaches. The earl was on his part displeased on account of the manner in which Lord Howard's services at Cadiz were rewarded, and of the appointment of Sir Robert Cecil to the secretaryship of state; and though he was pacified at the time by his own elevation to the high office of hereditary earl-marshal of England, the relation between the queen and him was by no means on a satisfactory footing. A few months later, in a dispute with Elizabeth concerning the choice of a governor for Ireland, he contemptuously turned his back upon her majesty, who, taking fire at the insult, gave him a box on the ear, and bade him "go and be hanged." The angry favourite clapped his hand upon his sword, and said that "he neither could nor would put up with such an affront." It is believed that his ruin may be dated from this incident. A few months later, March, 1599, he was induced by his enemies to accept the office of lord-lieutenant of Ireland, with the view of suppressing the disorders which, as usual, prevailed in that country. He entered upon the undertaking with reluctance, and he performed nothing of importance. His measures were severely criticised and blamed; and, disgusted with the whole affair, he suddenly quitted his command without permission and returned to England. The queen received him at first with apparent satisfaction, but afterwards, at the instigation of the high-admiral and Cecil, committed him to custody, and called him to account for his conduct. He was deprived of his seat in the privy council, and of all his offices except that of master of the horse, and detained a prisoner in his own house for several months. He was at length set at liberty, but denied access to the court by the queen, who also refused him the renewal of his

patent for the monopoly of sweet wines, declaring that "the ungovernable beast must be stinted in his provender." This last act of severity deeply wounded the haughty spirit of Essex, and caused him to abandon all hope of regaining the royal favour. His rage and despair seem to have brought him almost to the verge of insanity. Among other rash sayings, he declared that "the queen was cankered, and that her mind had become as crooked as her body," a speech which Sir Walter Raleigh affirms cost him his head. He listened to the rash and desperate advice of some of his associates to remove his enemies by force from the queen's council, and made his house the resort of all who were dissatisfied with the government. A summons to appear before the council, 7th February, 1601, brought matters to a crisis, and induced him to adopt a course characterized by almost incredible madness and folly. At the head of about three hundred gentlemen and retainers, he marched next day into the city, and attempted to create an insurrection in his favour, but not one man would take up arms. He therefore returned to Essex house, but after a short defence was compelled to surrender, and was committed to the Tower. He was brought to trial on a charge of treason on the 19th of February, condemned, and executed on the 25th.

Thus perished, in the thirty-fourth year of his age, the victim of his own ill-regulated passions and misdirected ambition, a nobleman who has been justly termed "the ornament of the court and of the camp, the model of chivalry, the munificent patron of genius, whose great virtues, great courage, great talents, the favour of his sovereign, the love of his countrymen, all that seemed to insure a happy and glorious life, led to an early and an ignominious death." He was frank, generous, amiable, and affectionate; his personal accomplishments were of the highest order; and he was not only the best of all Elizabeth's favourites, but by far the most attractive hero of her reign. But his many great and good qualities were marred by his pride, vanity, ambition, and rashness. He enjoyed the rare distinction of being at once the favourite of the sovereign and the idol of the people. His death embittered the brief remainder of Elizabeth's reign, and in the opinion of not a few about her, shortened its duration. Essex left by his wife three sons—two of whom died in their infancy—and two daughters. His eldest son—

Robert Devereux, third earl of Essex, was born in 1592. He was educated first at Eton, and then at Merton college, Oxford, where the learned Sir Henry Saville, the warden, took charge of his education. On the accession of James in 1603, the young earl was restored to his hereditary honours, and was made the companion of Prince Henry, both in his studies and his amusements. On the 5th of January, 1606, he was married to Lady Francis Howard, daughter of Lord Suffolk. Owing to the extreme youth of the couple, it was arranged that the earl should spend a year or two on the continent before settling in life. When he returned to claim his wife in 1611, he found that during his absence she had contracted a violent passion for Robert Carr, Lord Rochester, afterwards earl of Somerset, the notorious favourite of King James, and refused to cohabit with her husband, until compelled to do so by her father. She lavished upon Essex the coarsest reproaches; employed magic philtres and potions, furnished by the infamous poisoner, Mrs. Turner, to further her views; and at last instituted proceedings against Essex, praying for a dissolution of their marriage, on the ground of his alleged impotence. A divorce was ultimately obtained through the influence of the king, who was anxious to gratify his worthless favourite, and the countess was soon after married to Rochester—(see Sir Thomas Overbury). Disgusted with the treatment he had received, Essex retired to his house at Chartley, where he lived in seclusion until the breaking out of the Thirty Years' war, when he raised a company and joined the volunteers who in 1620 went to the assistance of the elector palatine, the king's son-in-law. Essex returned to England in the winter for the purpose of obtaining reinforcements; but failing in this object, he went to serve as a volunteer under Maurice, prince of Orange, in Holland, and gained considerable distinction as a gallant soldier. A few months after the death of James, Essex was invited to England to take the command of a regiment, and was appointed vice-admiral of a fleet which was employed in an unsuccessful expedition against Spain. In 1630 he ventured to marry a second time, but the result was again unfortunate. His new countess, a daughter of Sir William Paulet, bore him one son, who died in infancy; but owing to some alleged familiarities between her and Mr. Uvedale, a young courtier, a separation ensued, after their union had lasted for six years. In 1639, when the Scottish nation took up arms in defence of their rights against the ecclesiastical innovations of Charles and Laud, Essex was made lieutenant-general of the army which the king levied for the purpose of suppressing the northern insurrection. A truce was, however, speedily concluded, "and Essex, who," says Clarendon, "had merited very well throughout the whole affair, and had never made a false step in action or in council, was discharged in the crowd without ordinary ceremony;" and soon after an additional affront was put upon him by Charles, who seems to have inherited his father's dislike of the cold, stern, and stately general. Essex was one of the twelve peers, who in 1640 signed a petition to the king that he would summon a parliament for redress of the public grievances. He was also one of the commissioners appointed to treat with the Scots at Ripon; and when, after the downfall of Strafford, Charles wished to conciliate the parliament, he made Essex lord-chamberlain. The earl, however, had no reason to favour the court; and when matters came to extremity between the king and the parliament, he cast in his lot with the movement party. Charles, on leaving London suddenly, after the failure of his insane attempt to arrest the five members, called upon Essex to follow him, and, enraged at his refusal, instantly deprived him of all his offices. The earl, whose popularity and influence were now very great, was appointed general of the parliamentary army, 12th July, 1642, and was in consequence proclaimed a traitor by the king. He commanded at the indecisive battle of Edgehill, 23rd October, 1642; in the following year took Reading, raised the siege of Gloucester, and fought the bloody battle of Newbury, in which Falkland was killed. In the campaign of 1644, in compliance with the decision of a council of war, he marched into Cornwall in the hope of obtaining recruits; and being followed and hemmed in by the king at the head of a greatly-superior army, he was obliged to make his escape by sea from Fowey, while his infantry capitulated. His cavalry, however, forced their way through the king's army. The languid proceedings of the parliamentary generals were now loudly condemned; and the extreme party soon after succeeded in carrying the "self-denying ordinance," which excluded the members of either house of parliament from holding any command in the army. Essex on this resigned his office of general (2nd April, 1645); and the parliament resolved that for his services he should receive £10,000 a year, and be raised to the rank of a duke. He did not long survive his retirement, having died of a fever, 14th September, 1646, in the fifty-fifth year of his age. He was interred with great state in Westminster abbey. Clarendon says, Essex "was of a rough, proud nature, the most popular man of the kingdom, and the darling of the swordmen;" and admits that he was a man of incorruptible integrity, constant in his friendships, and faithful to his trust, but accuses him of vanity, ambition, and weakness of judgment. His military talents were not of a high order. He had little energy, and no originality. He was a timid politician, and probably from that cause was a dilatory, hesitating, and inefficient general. At his death the title became extinct.—J. T.

ESSEX. See Capell.

ESSEX, James, an English architect, son of a carpenter at Cambridge, born in 1723; died in 1784. He was educated at the school of King's college, where, by frequent contemplation of the chapel of that institution, he contracted that love of Gothic architecture which distinguished his career. He was employed by Bentham in 1757, to make drawings for his work on Ely cathedral, the choir and other parts of which, as will be seen by a reference to Bentham's work, he altered in 1770 and following years. He repaired Lincoln minster, and erected there a stone altar-piece of his own designing. Besides executing some repairs at King's college chapel, his proposals for publishing the plans and sections of which are contained in Gough's Brit., he effected extensive alterations in several of the colleges at Cambridge, constructed a monumental cross at Ampthill in memory of Catherine of Arragon, and carried out improvements in the ancient mansion at Maddingley in Cambridgeshire. His designs for new buildings at King's, Benet (Corpus Christi), and Emmanuel colleges, and for a new public library at Cambridge, were engraved in 1739–1752. Essex pursued archæological studies with great ardour, and numbered among his friends Gray the poet, Horace Walpole, Gough, and Tyson. As a mem-

ber of the Society of Antiquaries, he contributed some papers to their Archæologia.—J. S., G.

ESTACO, Achille (better known as Achilles Statius), a learned Portuguese, born at Vidiguera in 1524. He was taken into Asia when a child by his father, and destined for a military life; but manifesting different tastes, he was entered as a pupil in the school at Evora, and afterwards studied at Louvain and Paris. His first literary production was a version, with notes, of two hymns of Callimachus, followed by commentaries on Cicero, Horace, Catullus, and innumerable other learned works. He was librarian to Cardinal Sforza; secretary to the council of Trent under Pius IV.; and afterwards secretary to Pius V. and Gregory XIII. In 1569 he published a work, which is now as valuable as it is rare, "Illustrium virorum ut exstant in urbe expressi vultus." He died at Rome, 15th September, 1581.—F. M. W.

ESTAING, Charles Hector, Count d', a distinguished French naval officer, was born in Auvergne in 1729, of an ancient and honourable family. Entering the army, he fought in India under Lally Tollendal, and was taken prisoner by the English in Lally's unsuccessful attack upon Madras in 1759. Liberated on parole, he quitted the army for the navy; and, receiving the command of two war-vessels of the French East India Company, he did considerable mischief to English shipping and commerce in the Indian seas. On his way home he was captured by an English cruiser, and ultimately transmitted to London; he succeeded in clearing himself of the charge that he had broken his parole. At the peace of 1763 he was suddenly elevated to the rank and authority of lieutenant-general of the naval forces of France. Fifteen years later, he took the command of the first squadron sent by France to aid the Americans in their struggle with the mother-country, and, among other achievements, captured the island of St. Vincent. He failed however, in a strenuous attempt to take Savannah, and, on returning to France, was in disgrace for a time. At the breaking out of the French revolution he was made commandant of the national guard of Versailles, and remained steadfast to the cause of constitutional royalty. Eventually he was guillotined during the Reign of Terror on the 28th April, 1794. He closed his defence before the ruthless revolutionary tribunal, with the words—"When you have cut off my head, send it to the English; they will give you a high price for it."—F. E.

ESTAMPES. See Etampes.

ESTCOURT, Richard, an English actor and author, frequently commemorated by Steele in the Spectator and the Tatler for his extraordinary powers of mimicry, his wit, and polished manners, was born at Tewkesbury in Gloucestershire in 1668. He ran away from his father's house at fifteen years of age, and joined an itinerant troupe of comedians at Worcester. He was soon discovered by his father, carried up to London, and bound apprentice to an apothecary, but only a short time had elapsed when he returned to the stage. He passed two years itinerating in England, then went over to Ireland, and finally appeared at Drury Lane, where, in the part of Dominic in the Spanish Friar, he achieved a great reputation. The whole of his stock-in-trade as an actor, however, was mimicry. He left two dramatic pieces entitled "Fair Example" and "Prunella."—J. S., G.

ESTE, House of.—The origins of this celebrated family have been interwoven with legendary lore by the playful adulation of Ariosto, and the epic muse of Tasso. But the first record which we find of historical authenticity is that which relates to one Marquis Adalberto, who probably was of Longobard descent, and who lived at the beginning of the tenth century.—His son Oberto Obizzo, who embraced the party of Otho I. of Germany against King Berengarius, married Guilla, sister to Ugo, marquis of Tuscany, through which marriage the estate of Este was added to the already large domains of the family.—His successors Oberto II. and Alberto Azzo I. joined in the attempts made by Arduino (1004–1014), and by the diet of Pavia, to wrest the Italian crown from the hands of the Germans.—Alberto Azzo II., a supporter of Pope Gregory VII., married Cunizza, or Cunegonda, of the house of Welph in Swabia. Her brother, Welph III., having died without children, was succeeded by her son Guelfo of Este, who is the root to which, through the branch of Brunswick-Luneburg, the reigning house of England owes its origin (see Brunswick, House of). From these Welphs and their rivals the Weiblungen came to the Italians the party name of *Guelfi* and *Ghibellini*.—Folco carried on the Italian line of the Estensi, who, in the twelfth and thirteenth centuries, were at the head of the Guelfi party in northern Italy against the Ghibelin chiefs, Salinguerra Torelli, Ecelino da Romano, &c.—Azzo Novello conquered Ferrara from the old Torelli (1242), and headed the crusade raised by Pope Innocent IV. against Ecelino, who, with all his relatives, fell a victim to the hatred of the Guelfs. Azzo was saluted by the pontiff as defender of the church, and recognized by the citizens of Ferrara as their lord. Ferrara, Comacchio, and other places, which subsequently belonged to the Estensi, were claimed by the popes as their property, through the donation of Pepin. These temporal privileges, however, asserted by the church, but uncertain in their very origin and nature, were often cancelled by other kings and emperors, through that same authority which had at first granted them, and oftener disregarded by feudal lords and the citizens of the free towns. The popes, nevertheless, constantly proclaimed their presumed rights. But, as they had then no power to transform their nominal jurisdiction into absolute sway, popular franchises and princely claims superseded everywhere their old pretensions, often with their own sanction. The Estensi were considered, even after the destruction of the house of Suabia and the wreck of the Ghibelin power with it, the protectors of the Guelf party against the remaining feudal lords of Lombardy (Visconti, Scaligeri, &c). South of the Po the Guelfs were dominant; but society was still disturbed by the private feuds of the nobles. The working portion of the community began there, as well as in other parts of Italy, to look out for some strong hand, able to protect law and order; and thus it was that, not only Ferrara, but also Modena Reggio, Rovigo, and other towns, elected the Estensi as their podestà, or dictators, first *pro tempore*, then with an established hereditary claim. The popes through their Guelf sympathies bestowed upon them the temporary investiture of Ferrara, with the title of vicars of the church. At the death of Azzo the people proclaimed as his successor his nephew Obizzo, although illegitimate. This was not a singular occurrence with the Estensi, for, when there was no legal heir, they often used to appoint as their successor in the state some illegitimate whom they thought fit for the office; and in this practice they generally met with the consent of the citizens, who cared more for able than for legitimate rulers. At the beginning of the fourteenth century the papal legate, Cardinal Pelagrue, occupied Ferrara; and the popes, who were then at Avignon, transferred the vicarage of that town to King Robert of Naples. But the Ferrarese did not long submit to French and papal reaction. They rose in arms, and called back Rinaldo and Obizzo II. of Este (1317). Obizzo made an agreement with Pope Giovanni XXII., and obtained from him a regular investiture of Ferrara (1329), whilst the Emperor Lodovico of Bavaria gave him imperial investiture of Modena and Reggio. With his son Alberto a new breach took place in the regular succession of the family, as, through want of a legitimate heir, he appointed, and the people acknowledged as their future master, his natural son Nicolò, who being yet a child at the death of his father, a municipal regency governed in his name till 1402. Nicolò proved a gallant condottiere and a man of literary tastes. After having commanded the Florentine and Venetian troops against the Visconti, who were then rising to formidable power, and brought to subjection the rural nobility (*nobiltà castellana*) of his states, he turned his mind to the encouragement of manufactures, agriculture, and learning; and built the beautiful tower of the Gothic cathedral at Ferrara, and other splendid monuments. The infidelity of his wife Parisina, who loved Ugo, one of his natural sons, and the tragical end of the two lovers are well known, both through history and romance.—Lionello and Borso, two other of his natural sons, held successively the reins of government after his death, as Ercole, the only legitimate one among his children, was still under age. Lionello, a learned pupil of Guarino of Verona, pursued a policy of peace, and endowed Ferrara with objects of antiquity, with schools and libraries. The university, an institution of the thirteenth century, was much improved by him. Borso, chosen by the people in 1450, followed the same course. Industry, commerce, civil law, municipal statutes, the fortifications of Ferrara, and the submission of the clergy to public duties and taxation, occupied in turn his watchful administration. The Emperor Sigismund conferred upon him, with a new investiture of Modena and Reggio, the title of duke; and Pope Paul II. did the same with regard to Ferrara. Borso had no wife; and when he died, Ercole succeeded to the throne. Ercole I. was very cautious, and often

neutral in his policy, amidst the foreign wars which distressed Italy in consequence of the expedition of Charles VIII. against the Arragonese dynasty at Naples, with which the duke was connected through his wife Eleonora d'Arragona. His court was a seat of chivalry, of literature, and of splendid feasts. Romantic traditions, theatricals, the graces of art, and choice society enlivened it. There the genius of Boiardo shaped into a charming poem the mediæval legends about the adventures of Roland. The Ferrarese school of painting vied in excellence with the best in Italy. The town was doubled in size; the country embellished with parks; and agriculture protected from inundation by skilful hydraulic contrivances. With Ercole I. closes the golden age of the rule of the Estensi. They had been up to that time liberal and self-relying. Now, with the subjection of Italy to foreign influence, the corruption of her princes, and the growth of the temporal power of the popes, began a period of servility and decline.—Alfonso I., though endowed with courage and occasional impulses of patriotism, bowed to the stranger. Still, as if to protest against his dependency, at the battle of Ravenna, though fighting in the French camp, he ordered his gunners to fire on both French and Spaniards, crying out to them that it was all the same, as they were all enemies, "*Sono tutti nemici.*" Obliged to balance his policy between papal and imperial influence, during the pontificates of Giulius II., Leo X., and Clement VII., he bequeathed to his successors, Ercole II. and Alfonso II., a state entirely subservient to catholic reaction. Still, under him literature and the fine arts continued to flourish. Ariosto was private secretary to Cardinal Ippolito, brother to the duke; a luxurious churchman, a soldier, and a pompous, though often stingy patron of literary men, as was the case towards the penniless bard of the Orlando Furioso—(see his Satire to Annibale Malaguzzo). Under the pomp and glitter of the court domestic plots and licentiousness sullied the interior of the family. The duke, to console himself for his marriage with Lucrezia Borgia—a connection formed through reasons of state, when the Borgias were powerful in Italy—had for his concubine the celebrated Laura Eustochia, by whom he had several sons. The fate of the house appears with increasing gloominess under Ercole II. France was no more at hand; papacy and Spanish influence all-powerful. Jesuits and other religious orders flocked in and ruled the state. His wife, the good Renée of France, a patroness of the reformers, was sternly watched over by her bigoted husband and by her son Alfonso. When the latter succeeded to the throne, she returned to her native country, and with her departed from Ferrara the last hope of protection to civil and religious freedom. Literature remained still honoured, particularly under the genial influence of womanly feeling; as both Lucrezia and Eleonora, sisters to the duke, were fond of poetry, and enthusiastic admirers of the noble Torquato, the poet of chivalry and religion—(see Tasso). Though Alfonso II. was not a tyrant, still his fondness for amusements, for chivalrous exercises, for hunting, and for every sort of pomps and shows, proved ruinous to his subjects, who consequently became lukewarm in the support of the petty dynasty, when through want of legitimate successors, and the resolve of Pope Clement VIII. to have Ferrara reversed to the church, the last day of the lordship of the Estensi over that town was looming on the horizon. The nearest relation to Alfonso II. was his cousin Cesare, whose father, the marquis of Montecchio, was born of Alfonso I. and the above-mentioned Laura Eustochia. The marquises of San Martino, a collateral branch of the house of Este, were disliked by the duke. He consequently chose for his heir the son of Montecchio, though he was not otherwise very partial to him. Meanwhile, Pope Clement VIII. was eagerly plotting for the acquisition of Ferrara to the Holy See. He refused to recognize Cesare, called him an usurper, and excommunicated him. The investiture of Ferrara had never been settled as a permanent right in the house of Este, much less with regard to illegitimate succession. The fact that Alfonso I. had legitimized by subsequent marriage the marquis of Montecchio, had no weight on the mind of the pope; who, being then stronger than any municipal or feudal power in his domains sent an army to occupy Ferrara. No manly resistance was offered; and Lucrezia, through private hatred against Cesare on account of the share that his father had had in the misfortunes of Tasso, gave up the dukedom and every jurisdiction of the Estensi to the papal legate, Cardinal Aldobrandini.

The annals of the Estensi after the loss of Ferrara are of no importance in the history of Italy, and present no interest in themselves. Modena, Reggio, the Garfagnana, &c., remained to the house as imperial fiefs. A succession of princes of no distinction, except occasionally as generals in the service of the foreign powers—France, Austria, Spain—which converted Italy, during the seventeenth and eighteenth centuries, into a military field for the carrying out of their ambitions, brings us to the final extinction of the house at the beginning of our century. —Alfonso III., the son of Cesare, died a monk in 1629. Francesco II. (1658), Alfonso IV. (1662), Francesco II. (1684), and his uncle Rinaldo, who resigned the dignity of cardinal in order to obtain the ducal throne, and married the Princess Carlotta Felicita of Brunswick (1696), were treated as vassals by the contending powers. The son of the latter, Francesco III., was general-in-chief of the Spanish armies in Italy in the war for the Spanish succession.—Ercole III., who succeeded him in 1780, had only one daughter, Maria Beatrice Ricciarda, with no hope of other children, having separated himself from his wife, Maria Teresa, duchess of Massa. Maria Teresa of Austria obtained Beatrice as wife to her son Ferdinand. Thence the Austrian succession to the duchy of Modena and Reggio, which after having been conquered by Napoleon in 1796, was, through the treaty of Vienna, given up a prey to the tyranny of the petty Austrian dukes who have oppressed it down to the last events in Italy.

During the Estensi sway at Modena nothing occurs worthy of note, save the encouragement afforded by the native genius of the inhabitants to public instruction in the last century, and, above all, the revival of historical studies, owing in a great measure to the heroic exertions of one single man, Antonio Muratori. To him we are indebted for the best sources of information concerning the history of the house of Este. (See also Litta *Celebri Famiglie Italiane, Casa d' Este.*)—A. S., O.

ESTE, Charles, a miscellaneous writer, born in 1753; died in 1829. He was the son of poor parents; was for some time connected with the stage, afterwards engaged in medical pursuits, and finally entered the church, having been ordained in 1777, and appointed one of the reading chaplains at Whitehall. He was editor of the daily journal called the *World.*—J. S., G.

ESTERHAZY de Galanthe, the wealthiest family of the Hungarian aristocracy, was founded by Francis Esterhazy, who died in 1595. By marrying a rich widow, in the house of whose first husband he had been a clerk, he got considerable influence in the county of Presburg, and was elected sheriff.—His youngest son, Nicholas, born in 1582, followed his father's example, and married a rich widow and heiress, by whose extensive landed property he became a man of great importance in the religious wars which raged during his lifetime, when the successive emperors, Rudolph, Matthias, and the two Ferdinands, were determined to put down protestantism in Hungary as well as in Bohemia and Germany. Nicholas Esterhazy sided in these struggles with the German emperor and Roman catholicism, and, by the favour of the court and his talents, rose soon to the highest offices in the state. He was already chief-justice at thirty; and in 1625 the diet elected him palatine, or viceroy, the highest post to which a Hungarian could then aspire. The primate, archbishop of Grass, Peter Pazman, was at that time busy in bringing the great protestant houses back to the Romish church, and the palatine most heartily co-operated with the crafty priest; but the oppression of the protestants brought about an invasion of Hungary by Prince Gabriel Bethler of Transylvania, who, for the second time, had taken up the cause of protestantism in Hungary. Two-thirds of the country were now in the hands of Bethler, and Esterhazy wisely modified his former policy, and succeeded in inducing the stubborn emperor to make peace. It was concluded at Presburg in 1626, and confirmed the religious liberty established by the peace of Vienna in 1606. The palatine was equally successful in bringing about a peace with the Turks in 1628, after which he administered the country with moderation and great political sagacity for eight years, to the satisfaction both of the emperor and the diet. In 1637, however, he suddenly resigned his office and secretly encouraged the opposition, when the imperial authorities had refused to acknowledge the questionable rights of Elizabeth Thurzo, his daughter-in-law, to the immense inheritance of the Thurzos, who had just failed in the male line. The emperor, Ferdinand III., ordered now that the estates of the Thurzos should be given up to the son of the palatine; and Nicholas

Esterhazy, created a count in 1626, once more became the devoted partisan of the house of Hapsburg, though it had again returned to its hereditary task of oppressing the protestants and curtailing the constitutional rights of the country. Upon this Prince George Rakvizy of Transylvania, invaded Hungary in 1643, to redress the grievances. The palatine failing to conciliate the emperor's view with the rights of the country, took at last the field against Rakvizy, but he died in 1645, before the war was ended by the peace of Linz, which again confirmed civil and religious liberty in 1647.

PAUL, the third son of Count Nicholas, born in 1635, followed the traditions of the family, and espoused the cause of the emperor and of the jesuits, always ready to curtail the rights of the protestants, and to yield, though with reluctance and not without opposition, to the despotic tendencies of the emperor, Leopold I. He remained faithful to him even when, in 1671, he had abolished the constitution, when the protestant clergymen, refusing to give up preaching the gospel, were exiled and imprisoned, and General Caraffa held the bloody assizes of Eperges. Still the nation offered such resistance to Leopold, that in 1681 he had to return to the path of legality. After ten years of despotism the diet was again called together, which elected Count Paul Esterhazy palatine, as the man, who, enjoying the confidence of the emperor, might be able to defend the despotic plots of the German ministers. His hold upon the nation enabled him in 1687 to carry the bill which established the hereditary right of the Hapsburgs to the crown of Hungary, and abolished that clause of the Hungarian magna charta, which legalized an insurrection against the king whenever he should have violated the constitution. The emperor rewarded the palatine by raising him to the rank of a prince of the Roman empire; but Prince Esterhazy, on account of his foreign title, lost now all his influence in Hungary. New risings took place against the Austrian rule, and when in 1704 the old emperor, involved at that time in a French war, wished to come to terms with the insurgents, they refused to treat with the palatine, as a man who had sold himself to the Germans. It was therefore to his great regret, that not he, but Archbishop Paul Széchenye, by the good offices of the English government and the Dutch states general, succeeded in bringing about the peace of Szatlaide in 1711, once more promising civil and religious liberty to Hungary. Prince Paul Esterhazy died in 1713.

Besides the two palatines, we may notice Count EMERIC ESTERHAZY who was born in 1665, and died in 1747, primate of Hungary, known by his boundless indiscriminate liberality to the poor, including beggars of every kind.—Count CHARLES ESTERHAZY, bishop of Erlau, was an open enemy of the protestants. He founded the library and the observatory of Erlau in 1777.—Prince PAUL ANTHONY ESTERHAZY, born in 1711, a grandson of the palatine Paul, raised, fitted out, and commanded a regiment of hussars in the wars of Maria Theresa against Frederic II. of Prussia, and died a field-marshal in 1762. His brother JOSEPH, born in 1714, distinguished himself in the same war, and died in 1790, likewise a field-marshal.—Prince ANTHONY, born in 1765, is renowned as the munificent patron of the great composer Haydn, and as the founder of a celebrated collection of pictures and engravings; he died in 1833. His son, Prince PAUL, born in 1786, chose the diplomatic career, dazzled—as ambassador between 1830 and 1837—London society by the splendour of his jewellery, signed the protocols and treaties which recognized the independence of Belgium, became in March, 1848, Hungarian minister of foreign affairs, but gave in his resignation in September of the same year, as soon as he heard of Ban Jellachich's invasion. He has since lived on his estates, retired from politics.—F. P. L.

ESTHER or ESTHERKA, a Polish Jewess, was born at Opoczno in the fourteenth century. She is celebrated for her beauty, and for the fascination which she exercised over Casimir the Great. Her influence with that sovereign she used to meliorate the condition of her people, and succeeded in procuring for them an unwonted number of privileges. She seems to have had their welfare much at heart, and is said to have died of grief at the persecutions which again broke out against them after the death of Casimir in 1370. Esther bore Casimir two sons, both of whom were made away with by the Polish nobles.—R. M., A.

ESTIENNE. See STEPHANUS.

ESTIUS, WILLIAM, was an eminent Roman catholic professor of theology in the university of Douay, during the last quarter of the sixteenth century and the early part of the seventeenth. He occupied the chair of exegetic and scholastic theology for thirty-one years, and held the office of chancellor for ten years before his death, which took place in 1613. During all that time he was the chief ornament of the university, and his reputation as a teacher was confirmed by his success as an author. His best work, in the estimation of theologians of his own church, was his "Commentarii in omnes Divi Pauli, et septem Catholicas Apostolorum Epistolas"—Duaci, 2 tom., fol., 1614, 1615—in which he adopts the literal and grammatical principle of interpretation. Of less importance are his "Annotationes in præcipua et difficiliora sacræ Scripturæ loca," Duaci, 1817, fol.; and his "Commentarii in lib. iv. Petri Lombardi," Duaci, 1615.—P. L.

ESTOURMEL, an eminent French family which, besides the companion of Godfrey of Bouillon, Reimbold d'Estourmel, numbers among its members the following eminent persons:—

JEAN D'ESTOURMEL, a distinguished general in the reign of Francis I., died in 1557. He was employed, both by the king and the duke of Vendôme, in arranging the preliminaries of the marriage of Mary of Lorraine with James V. of Scotland (1531). One of his feats of arms gave rise to a ceremony in Peronne, which was annually performed till the era of the Revolution. When that place was besieged by the count of Nassau in 1536, Estourmel threw himself into it with all the provisions he could muster, and repulsing assault after assault, at last compelled Nassau to raise the siege. To commemorate this exploit, the inhabitants of Peronne annually had a solemn procession, headed by the clergy, who were instructed to compliment the descendants of Estourmel on the exploit of their ancestor.

ALEXANDER CÆSAR LOUIS, Count d'Estourmel, son of the marquis d'Estourmel, who made some figure in public life during the revolutionary period, was born in Paris in 1780. He entered the army in 1799; served in Germany, Spain, and Portugal; and after the battle of Eckmühl, in which he took part, received from Napoleon the cordon of the legion of honour. In 1815 he was elected to the chamber of deputies, where he sat, with only short intervals, till 1837. He voted always with the ultra-liberal party in the chamber. In 1833 he was sent to America on a mission of importance, but was recalled at the moment of his entering Washington. From 1837 till his death he lived in retirement.—J. S., G.

ESTOUTEVILLE, GUILLAUME D', a French prelate, born in 1403, and died in 1483. He was from the first designed by his parents for the church, and immediately after entering into orders was literally covered with benefices and honours. He was successively provided with six bishoprics, at the same time that he was archbishop of Rouen and possessed four abbacies. He was sent as legate to France by Nicholas V., and during his residence there conducted the investigations which preceded the passing of the act of rehabilitation in regard to the Pucelle. He returned to Italy in 1453, where he passed the rest of his life. Two illegitimate children survived him.—R. M., A.

ESTRADA, BARTHOLOMEO RUIZ DE, a Spanish adventurer, established at Santa Maria de la Antigua in 1514. It is probable that he accompanied an expedition from Darien in that year, which first discovered the river Peru; certain it is, that he afterwards acted as guide to Pizarro and Almagro, who transferred the name of this important river to a large portion of the South American continent.—F. M. W.

ESTRADES, GODFREY, Count d', marshal of France, a celebrated diplomatist, was born in 1627. After serving under Prince Maurice in the Netherlands, he was appointed to treat with the English court about the sale of the fortress of Dunkirk After the treaty had been signed by which it was to be transferred to the French, the English parliament endeavoured to retain possession of it; but the garrison was induced by Estrades to evacuate it, according to the orders of Charles II. In 1666 he was appointed French ambassador in London, and in 1667 he held a similar office in Holland, where he took part in arranging the treaty of Breda. He represented France in the conferences of Nimeguen. He died in 1686.—D. M.

ESTRÉES, CÉSAR, Cardinal d', son of François Annibal, and nephew of the celebrated Gabrielle d'Estrées, was born at Paris, February 15, 1628, and died December 18, 1714. He displayed a profound knowledge of the affairs of church and state in the different negotiations with which he was charged by Louis XIV. The history of his negotiations at Rome, from 1671 to

1687, is in the imperial library at Paris. He composed for the *Guirlande de Julie* the verses on the violet generally attributed to Desmarets. He was a member of the French Academy, and d'Alembert, in his history of the members of that learned society, composed an eulogium upon him.—T. J.

ESTRÉES, François Annibal, Duc d', Marshal of France, was born in 1573. He was educated for the church, but after he had been raised to the rank of bishop of Noyon, the death of his elder brother caused him to relinquish the ecclesiastical profession, and to seek distinction in the army. After serving in various campaigns, he received the rank of marshal in 1626. He was also employed in diplomatic affairs, and at one time held the office of French ambassador at the papal court. He was the author of a collection of "Memoirs," published in 1666. He died in 1670.—D. M.

ESTRÉES, Gabrielle d', the fair favourite of Henri Quatre, was born about 1570, of a mother whose life was one of extremely questionable morality. Gabrielle followed early the maternal example, and after a career which it would be very unedifying to chronicle, became the mistress of Henri IV. He showered on her wealth and honours, and, at the beginning of 1599, was actually thinking of making her his queen, when she died suddenly in the April of that year. It has been suspected that she was poisoned, either at the instance of statesmen who were opposed to her threatened elevation, or of the grand duke of Tuscany, to the talked of marriage of whose niece, Mary de Medicis, with Henry IV., the existence of Gabrielle was the chief obstacle. M. Capefigue has published a monograph of her.—F E.

ESTRÉES, Jean d', was born in 1486. He was descended from a noble family in Picardy, and entered the French army in his youth. He distinguished himself highly in the wars during the reign of Francis I., taking part in the affairs of Marignan, Pavia, and Cerisoles, and in the successful invasion of Montferrat. As captain-general of artillery, a post to which he was appointed in 1550, he showed great ability in the siege of Calais in 1558. In the reign of Charles IX. he attained the rank of lieutenant-general. Though he professed adherence to the reformed faith, he served on several occasions against the Huguenots. He died in 1571.—D. M.

ESTREES, Jean d', French vice-admiral and marshal, viceroy of America, born in 1624; died in 1707. In his twentieth year he was present at the siege of Gravelines, where he commanded three regiments, and after some service against Condé, obtained the rank of lieutenant-general. Having prepared himself for the naval service by the proper studies, and by visiting the ports of France, England, and Holland, he was sent with a squadron to America in 1668, to oppose the English in their attempts upon the French colonies, and in the following year was promoted to the rank of vice-admiral. He afterwards served on the coast of Africa, and on the declaration of war against Holland by the governments of France and England, he was placed in command of a squadron and ordered to join the duke of York. In the action of Southwood bay, in 1672, he incurred the reproaches of the English by obeying the secret instructions of Louis XIV., to be chary of his valour, but in the following year he gained the goodwill of his allies by the courageous part he took in an action off the coast of Flanders. He continued in active service until 1685.—J. S., G.

ESTRÉES, Louis-Cæsar, Duc d', a French general and diplomatist, was born in 1695. In the earlier part of his life he bore the title of Chevalier de Louvois, the name of Estrées having been assumed by him in 1739. After serving with considerable distinction under Marshal Berwick, he was sent to Weissemburg, to attend on King Stanislaus. He made proposals for the hand of Stanislaus' daughter, which were refused on account of his inferior rank. The rest of his life was occupied with active service. He distinguished himself in the campaigns on the Rhine and in Flanders in 1744; and in the following years at Fontenoy, Raucoux, Laufield, and Maestricht. He afterwards successfully commanded in Germany. He obtained the rank of marshal of France, and was elevated to the peerage.—D. M.

ESTRÉES, Victor-Marie, Duc d', Marshal of France, son of Jean d' Estrées, was born in 1660. He entered the French service at an early age, and the influence of his father, together with his own distinguished services, procured for him rapid promotion. He commanded at the siege of Barcelona in 1697, and in 1701 he was appointed commander-in-chief of the French and Spanish fleets. Two years afterwards he obtained the rank of marshal of France. He was made governor of Bretagne in 1720. He was a member of the French Academy and a generous patron of literature. He died in 1737.—D. M.

ESTRUP, Hector Frederik Janson, Danish statsraad and historian, born 5th January, 1794, at Randers, where his father was pastor. His most esteemed work is "Om Trældom i Norden" (On the Serfdom of the North). He died on his estate, Hovegaarden Kongsdal, December 29, 1846.—M. H.

ETAMPES, Anne de Pisseleu, Duchess d', one of the favourites of Francis I., king of France, was born in 1508, and was the daughter of a gentleman of Picardy named Guillaume de Pisseleu. She was introduced at court during the captivity of Francis after the battle of Pavia, and became maid of honour to Louisa of Savoy, mother of the king and regent of France. On the liberation of Francis after the treaty of Madrid in 1526, Anne was introduced to him at Bayonne, and the pleasure-loving monarch became deeply enamoured with the young lady, whose personal charms were enhanced both by her vivacity and by her solid attainments. Her admirers were accustomed to say that she was the most beautiful of philosophers, and the most learned of beauties. Francis fell completely under her sway. In 1356 he gave his favourite in marriage to John de Brosse, a descendant of the viscounts of Limoges, to whom Francis not only restored the estates forfeited by his father, but conferred on him various honours, and created Anne Duchess d' Etampes. Her marriage in no degree lessened the royal favour, and her power over the licentious monarch remained undiminished until his death. After the death of Francis the duchess was disgraced and driven into exile by Henry II. She died about 1576.—J. T.

* ETEX, Antoine, a distinguished French sculptor, was born in Paris in 1808, and studied under Ingres and Pradier. He obtained great success by the group "Cain and his Family," exhibited in 1833. In this work, the characteristics of a style true to nature, noble, impressive, and yet abounding in subtle graces, were at once recognized. In his group of the "Cholera," which was exhibited in London in 1851, a certain coarseness was remarked, which detracted not a little from the credit of the work. Etex has been a fertile artist. We notice, as amongst the most important of his recent works, his two colossal groups for the Arc de l'Etoile, representing "Peace" and "Resistance;" the monument of Géricault at Pére la Chaise; and his "Blanche de Castile" at Versailles. Etex at one time modelled busts, but of late he has relinquished that branch of art. He is also a painter; and his "Bathing Girl," the first picture he produced, led one to expect a great deal from him in this character. Whether the expectation will be gratified, now that the artist, as is said, has altogether put aside the chisel and taken to the palette, remains to be seen.—R. M.

ETHELBALD, King of Mercia, succeeded Ceolred in 716, at a period of the Anglo-Saxon history which was chiefly occupied with the struggles between that kingdom and Wessex for the supremacy. During the early part of his reign the balance inclined strongly in his favour, and he succeeded in extending his authority from the Humber to the English channel. But Wessex rose again with new energy to the conflict, and a signal victory over the Mercians, in a battle fought at Burford in 752, compelled Ethelbald to give way. He was slain in 754, resisting the attempt of one of his nobles to seize the throne.—W. B.

ETHELBALD, King of Wessex, ranks among the kings of England, on account of the predominance to which Wessex rose in the heptarchy. He obtained the throne in 856, during the lifetime of his father, Ethelwulf, who returned from Rome to find that his absence, and his unpopular marriage with Judith of France, had given Ethelbald the opportunity of raising a strong party against him. The sceptre of Wessex was resigned to the ambitious prince, who held it till his death in 860. His reign was not disturbed by any invasion of the Danes, against whom he had in early life distinguished himself. But his vices weakened his influence over his subjects, and his union with Judith, his father's widow, caused such discontent, that the remonstrances of Swithin, bishop of Winchester, effected ere long the dissolution of the marriage. Matilda, the wife of William the Conqueror, was a descendant of Judith by her subsequent union with the count of Flanders.—W. B.

ETHELBERT, King of Kent, a lineal descendant of Hengist, succeeded his father Ermenric in 560. Ceawlin, king of Wessex, competed with him for the predominance in the heptarchy, and by a signal victory at Wimbledon gained the title of

bretwalda, which he was the second to hold. But Ethelbert afterwards acquired the ascendancy, and the death of his rival in 593 secured to him the position which he holds in Anglo-Saxon history as the third bretwalda. He married Bertha, a daughter of Charibert, king of Paris, and as this princess was permitted to carry her christian profession and worship to the court of her pagan husband, the pontiff Gregory hastened to execute the purpose which the sight of some Saxon captives in the slave-market at Rome had previously led him to form. Requesting the Frankish princes Theodoric and Theodebert, with their grandmother, the intriguing and unprincipled Brunchilda, to further his schemes, he missioned Augustine and a numerous band of priests to Britain. They landed on the isle of Thanet in 597, received permission from Ethelbert to establish themselves at Canterbury, and prosecuted their labours with such success, that ere long the king himself made a profession of christianity, and his subjects followed his example with an eagerness which produced, it is said, ten thousand baptisms in one day. It was in this reign, also, that the first penal code in the vernacular language was published. A copy by Ernulphus, bishop of Rochester in the twelfth century, contains eighty-nine enactments, apportioning the fines which were to be imposed on criminals. Ethelbert died in 615.—W. B.

ETHELBERT OF WESSEX, second son of Ethelwulf, ascended the throne of that kingdom after his brother Ethelbald in 860. At the death of his uncle Athelstane in 852, he had obtained the sovereignty of Kent, which he had continued to administer with all the power of an independent monarch even during the lifetime of his father. The sceptre of Wessex, which the death of Ethelbald placed in his hand, was held by him for six years in comparative tranquillity, although the latter part of the period was darkened by the first shadows of the formidable Danish invasions which tested so severely the abilities of his successors, Ethelred I. and Alfred.—W. B.

ETHELFLEDA, a daughter of Alfred the Great, was married to Ethelred, sovereign-earl of Mercia. After the death of her husband, she continued to govern that kingdom, and distinguished herself by the spirit with which she resisted successive inroads of the Northumbrian Danes. She died at Tamworth in 922, and Mercia was then formally annexed to Wessex, under the rule of her brother Edward.—W. B.

ETHELFRID or ADELFRID, King of Northumbria, having succeeded his father Ethelric in Bernicia in 593, and driven his brother-in-law Edwin from the throne of Deira, united the two states in his kingdom of Northumbria. He subsequently invaded North Wales, massacred twelve hundred unresisting British presbyters, and destroyed their flourishing seminaries at Bangor. He fell in battle in 617, and his victorious antagonist, Redwald of East Anglia, the fourth bretwalda, then placed Edwin on the Northumbrian throne.—W. B.

ETHELGIVA, an Anglo-Saxon lady, is only known in history for the more than questionable connection which subsisted between her and Edwy, one of the Anglo-Saxon kings, who succeeded his uncle Edred in 955. Her object was to induce the young king to marry either herself or her daughter; nor did she scruple, according to the contemporary chroniclers, to sacrifice both her own and her daughter's honour to Edwy's unbounded licentiousness. On the day of his coronation Edwy rose from the banquet, which, according to custom, followed that ceremony, and leaving the company of the bishops and nobles, sought the society of Ethelgiva and her daughter in an inner apartment. The insult was deeply resented; and the bishop of Lichfield, and St. Dunstan, then abbot of Glastonbury, were deputed to bring the king back into the banqueting-hall. St. Dunstan used some degree of force in executing the commission, and as he drew the king from the room, was followed by the revilings and threats of Ethelgiva. She soon after prevailed on the king to expel him from his monastery, and St. Dunstan had to seek refuge in Flanders. Soon after this transaction Edwy appears to have married, whether the daughter of Ethelgiva or some other person is uncertain; yet he still kept up his guilty connection with Ethelgiva. Hearing this, Archbishop Odo caused her to be arrested and conveyed over to Ireland. In the year 956 or 957 she returned and rejoined the king, who was at the time endeavouring to quell an insurrection of the Mercians. Edwy had to flee before the insurgents. Ethelgiva, in what manner we are not informed, fell into their hands at Gloucester, and they put her to death by dividing the sinews of her legs. Some authors state that this was done by the direction of Odo.—T. A.

ETHELRED. See AILRED.

ETHELRED I., son of Ethelwulf, succeeded his brother Ethelbert on the throne of Wessex in the year 866. Shortly after his accession, a Danish host, collected to avenge the death of the terrible viking, Ragnar Lodbrog, and commanded by his sons, Ingwar and Hubba, landed in East Anglia. The weak king of that country furnished them with a number of horses, thus enabling them to invade Northumbria, and seize on York. After having completely subjugated Northumbria, the invading host passed into Mercia, and obtained possession of Nottingham. At the call of Burrhed king of Mercia, Ethelred, with Alfred, whom he had lately made a sharer in the regal dignity, and the whole force of Wessex, marched to the aid of his countrymen. A pacification was agreed to, under which the Danes returned into Northumbria. In the following year they crossed the Humber, and terribly ravaged Lincolnshire and other districts of East Anglia, whose king, St. Edmund, they butchered. From Norfolk they passed into Wessex, and advanced as far as Reading. Here Ethelred met them, and stubbornly opposed their further progress. "It is related," says Malmesbury, "that this king was personally engaged in hostile conflict against the enemy nine times in one year, with various success indeed, but for the most part victor." At Ashdown in Berkshire Ethelred gained a great victory over the Danes, one of whose kings and five earls fell in the battle. The impetuosity of Alfred had nearly occasioned a disaster; but Ethelred, after having calmly waited in his tent until the priest had concluded mass, led the troops under his command to his brother's aid, and completely routed the enemy. Subsequently, at Basing and at Morton, the Danes were victorious. In the action at Morton Ethelred received a wound, which in a few days proved mortal. He died on the 23rd March, 871, and was buried at Winborne, where his memory was afterwards honoured as that of a martyr.—T. A.

ETHELRED II., younger son of Edgar by his second wife Elfrida, succeeded to the throne upon the murder of his half-brother Edward in 978. He was then ten years of age, handsome in person, and amiable in disposition. But the curse of his brother's blood seemed to rest both on him and on his subjects. As he grew up, he became notorious for weakness, faithlessness, cruelty, and love of pleasure. The Danes, who for nearly a hundred years had left England unmolested, finding that the sceptre of Alfred and of Athelstan had fallen into so ignoble a hand, renewed, from the year 980, their descents on the coast. At first they were vigorously opposed; but the sloth and irresolution of Ethelred discouraged his officers and subjects, and the disgraceful expedient was discovered, and during the next twenty years frequently resorted to, of purchasing immunity from ravage by the payment of large ransoms. In 1002 Ethelred, whose cruelty almost equalled his cowardice, organized a general massacre of the Danish inhabitants on St. Brice's day, the 13th November. The beautiful Gunhilda, sister of Sweyn, king of Denmark, was among the slain. In 1003 Sweyn, thirsting for revenge, landed with a considerable force on the coast of Devonshire. During the four succeeding years, the merciless barbarian carried fire and sword into nearly every county of England. At length, in 1007, he consented to peace upon payment of a large sum of money. The following year, 1008, was one of active preparation on the part of the English; a powerful fleet was collected; but disunion and treason showed themselves among the commanders, and the effort came to nothing. In 1009 and the two following years, the defenceless kingdom was perpetually harassed by the descents of Thurchill, one of Sweyn's earls. In 1011 Thurchill took Canterbury, and caused the venerable Archbishop Elphege to be put to the sword, upon his refusing to take any steps to procure his ransom. The misery of the unhappy English during all these years was indescribable. The bonds of social order were everywhere relaxed; crime of every kind was committed, without scruple and without chastisement; and, in the midst of all these horrors, Ethelred, like Nero in burning Rome, rioted and revelled in every kind of sensual excess. In 1013 Sweyn again appeared, and landing in the Humber, marched southwards, proclaiming himself king of England. Ethelred had to quit London, and take refuge in Normandy. But in February, 1014, Sweyn died, and Ethelred was recalled; only, however, to find a new competitor for the crown in Canute, the son of Sweyn. For the

subsequent events of Ethelred's reign, see the article on EDMUND II. He died in April, 1016. He was twice married; first, in his seventeenth year, to Elfleda, by whom he had six sons and four daughters; afterwards to Emma, daughter of Richard I., duke of Normandy.—T. A.

ETHELWERD, an Anglo-Saxon writer of the eleventh century, claimed to be of royal lineage, and the titles which he has linked to his name in his extant work seem to imply that various offices of state were held by him. His "History of the Anglo-Saxons," written in Latin, is little else than a translation and abridgment of the Anglo-Saxon chronicle.—W. B.

ETHELWOLD, Bishop of Winchester in the tenth century, was one of the confidential friends and coadjutors of Dunstan, by whose influence he was promoted in 963 from the abbacy of Abingdon to the see of Winchester. He set himself immediately to expel the married clergy from his diocese, and to enforce the strict observance of the Benedictine discipline. He founded a number of monasteries, built the cathedral of Ely, and restored the minster at Peterborough, then called Medeshamstede, obtaining for the latter a royal grant of all its former privileges and large additional revenues. He had the repute of great scholarly attainments; there is extant a translation of the Benedictine rules from his pen; and Winchester became under his care one of the principal seats of learning in the kingdom.—W. B.

ETHELWOLF, an Anglo-Saxon author of the ninth century, belonged to the monastery of Lindisfarne. His poem, "Carmen de Abbatibus et viris pïis Cœnobii S. Petri in insula Lindisfarnensi," gives an account of the principal ecclesiastics connected with that ancient seat of piety and learning. The circumstances in which it was composed make it interesting; but it presents a sorry picture of monastic scholarship.—W. B.

ETHELWULF or ETHELWOLF, King of Wessex, succeeded in 836 his father Egbert, whose victories had compelled the other Anglo-Saxon states to acknowledge him as bretwalda; a title which signified ruler of Britain, and indicated a feudal pre-eminence in the heptarchy. Three of the smaller kingdoms, Kent, Sussex, and Essex, seem to have been formally annexed to Egbert's dominions; but at his death these passed into the hands of his son Athelstane, and Ethelwulf had only Wessex under his immediate rule. He had dedicated himself to a monastic life, but though he came from the cloister to the throne, he displayed both energy and ability in resisting the Danish invasions. The first of these, which took place in the year after his accession, was so vigorously met that the Scandinavian vikings for some time sought an easier and a richer spoil elsewhere. In 850, however, a strong body of the invaders established themselves in Thanet; and being joined the next year by new forces of their countrymen, they sailed up the Thames, sacked the city of London, and thence marched southwards into Surrey. Ethelwulf fought them in more than one fierce battle, and with the assistance of his brother, Athelstane of Kent, inflicted on them such chastisement as procured for him comparative tranquillity during the remainder of his reign. In 853 he accompanied his son-in-law Burrhed, king of Mercia, in an expedition against the Welsh, who were compelled to make submission; and two years later he visited Rome, returning through France where he married Judith, the youthful daughter of Charles the Bald. During his absence his eldest son Ethelbald stretched his hand to the sceptre of Wessex, and formed so strong a party that Ethelwulf was compelled by a decree of the national council to cede the sovereignty of that kingdom, retaining Kent and the provinces amalgamated with it; but his authority over these was little more than nominal, his second son Ethelbert having been invested with the actual government at the death of Athelstane in 852. It was in this reign that the law was passed which gave the church the tithe of the country, if it really went so far; for some argue that it was merely a large grant of the crown lands, free from the usual taxes. Ethelwulf died in 858, leaving by his first wife Osberga, four sons, Ethelbald, Ethelbert, Ethelred, and Alfred. All four occupied in succession the throne of Wessex.—W. B.

ETHEREGE, GEORGE, was born of a good family in the county of Oxford about 1636. He passed some time at the university of Cambridge; but it is said that he obtained what information he possessed, during his travels in France and residence about the inns of court in London. His first play was produced in 1664, and entitled "The Comical Revenge, or Love in a Tub." Its success introduced him into the licentious society of Dorset, Rochester, and Buckingham. His wit and gaiety obtained for him the pleasant appellations of Gentle George and Easy Etherege. His second piece, "She would if she could," was produced in 1688, and, after a considerable interval, "The Man of the Mode, or Sir Topling Flutter." His indulgences in process of time impaired his constitution and emptied his purse. He, therefore, married a rich widow, and in order to give his wife a title, obtained the honour of knighthood. Having rendered himself agreeable to the duchess of York, he was nominated an ambassador soon after James II. ascended the throne, and he resided in that capacity at Ratisbon during the last two years of that monarch's reign. He is said to have died there of an accident, but the exact date of his decease is unknown.—T. J.

*ETHERIDGE, JOHN, PH. D., Wesleyan minister and oriental scholar, born in 1805, entered the ministry in 1827. His principal works are—"Syrian churches, their early history &c., with a translation of the four gospels," 12mo, 1846; "Horæ Aramicæ," 12mo, 1846; "Apostolical Acts and Epistles, with a translation of St. Matthew and Hebrews from the Syriac," 12mo, 1848; "Jerusalem and Tiberias, Sora and Cordova, a survey of the learning of the Jews, designed as an introduction to the study of Hebrew literature," 12mo, 1856.—W. B. B.

ETHERIDGE. See ETHRYG.

ETHICUS or ÆTHICUS ISTER, the author of a work on cosmography, which appears to have been written in the fourth century, probably in the latter part of it. The name Ister was applied to him by Flodoardus, a writer of the tenth century, from Istria, the country where he was born. His cosmography consists of a short description of the principal countries of the world, as far as they were known in his time. He enumerates in it all the important nations, provinces, islands, cities, mountains, rivers, and seas in the world. His work consists of two distinct tracts, the latter of which is occupied with a series of fuller and more minute accounts of the places mentioned in the former. This latter and more complete cosmography, attributed to Ethicus, appears also in the works of Orosius, and forms the second chapter of the first book of his history. There is good ground, however, for supposing that Orosius copied this chapter from a writer who had gone before him, and a comparison of the state in which it appears in the manuscripts of Orosius, with the form in which it has been attributed to Ethicus, strengthens the opinion that the latter of these is the original form of the work. There is some probability in a conjecture which attributes this work to Solinus. The works of Ethicus, together with a third cosmography by Honorius, were published at Leyden in 1635, under the editorial superintendence of Gronovius.—D. M.

ETHRYG or ETHERIDGE (in Latin EDRYCUS), a physician of the sixteenth century. He practised with much success at Oxford, in the university of which town he held the professorship of Greek from 1553 till a short time after the accession of Elizabeth. He was a most accomplished man. He published commentaries on Paulus Ægineta. He was an intimate friend of Leland the antiquary.—R. M., A.

ETIENNE, CHARLES GUILLAUME, born at Chamouillay, Haute Marne, in 1778, began his career of journalist and comic dramatist at a very early age. His first step in the way of fortune was made at the camp of Boulogne, where he prepared a little play which served to amuse Bonaparte and his army when they began to weary of their hopeless design of invading England. He was appointed in 1810 censor of journals, an office which he deprived of odium by his moderation. His comedy the "Intriguante" gave offence at court, and although the play was prohibited the author was not punished. On Napoleon's return from Elba it devolved upon Etienne to present the address of the academy, and with his usual spirit and good sense he contrived to express the pervading feeling in favour of a liberal course of policy. The Bourbons, again restored, resolved upon banishing a man whose only crime was gratitude to his imperial benefactor. He saved himself by courage, for he commenced an action for defamation against the *Moniteur*, which mentioned him as one marked for banishment. The matter was compromised, and the intended victim was left in peace to bestow more comedies on the age, and uphold the cause of constitutional law in the *Constitutionnel* newspaper with signal ability. A member of the chamber of deputies in 1829, he helped to prepare that address to the court which provoked the dissolution that led to the revolution of 1830. Louis Philippe made him a peer. He died in March, 1845.—J. F. C.

* ETLAR, Carit, the pseudonym of Johan Carl Brosböll, a well-known Danish novelist, born at Fredericia, 7th August, 1820. He was intended for trade; but, having no aptitude for its details, he entered in his sixteenth year the academy of arts at Copenhagen, which, however, he soon afterwards quitted, and in 1844 entered the university. In 1853 he was elected amanuensis of the royal library. Amongst his best works may be mentioned—"Smuglereus sön;" "Hedemanden;" "Gjönge-hövdingen;" and "Hertuginde Teyano." He has also written plays which, however, are less esteemed than his novels.—M. H.

* ETTMÜLLER, Ernst Moritz Ludwig, a distinguished German litterateur, was born at Gersdorf, near Lobau, Saxony, on October 5, 1802, and studied medicine at Leipzig, which he, however, forsook for the study of the Teutonic languages. In 1828 he settled at Jena as a lecturer, and in 1833 was called to a professorship at Zurich. He has edited a number of old and middle German texts, published a valuable "Anglo-Saxon Dictionary," and written some volumes of original poetry.—K. E.

ETTMÜLLER, Michael, a chemist of Leipzig, flourished in the seventeenth century, and was one of the leaders of the intro-chemical school. His views appear to have been much influenced by those of Robert Boyle. He distinguished between the acid and putrescent phases of fermentation.—J. W. S.

ETOILE, Pierre de l', grand auditor of the chancery of Paris, was born in that city in 1546, and, having studied at Bourges, occupied his time in keeping a miscellaneous journal, which is a mine of valuable materials for the history of the reigns in which he lived. His official duties afforded him many opportunities of becoming acquainted with state secrets and scandals, which he carefully recorded. The original work which filled five folio volumes, has been lost. It has furnished, however, two curious memoirs—the Journal of Henry III. from 1574 to 1589, of which the first edition was published in Paris in 1621; and that of Henry IV. These have been often reprinted. The best edition is that of the Abbé Lenglet Dufresnoy, which is, moreover, enriched with other pieces illustrating the times. L'Etoile died in 1611 greatly embarrassed, for his love of medals, coins, and curious books emptied his pockets and compelled him to sell his office. The purchaser was a rascal; and he lost one half of its value in obtaining the other.—T. J.

ETTY, William, R.A., the most distinguished of English colourists, was born at York, March 10th, 1787, at No. 20 Feasegate. His father, like the fathers of Rembrandt and Constable, was a miller; he was also a gingerbread baker, but this business was chiefly attended to by Etty's mother. Young William was apprenticed in 1798 to Robert Peck, a lettterpress printer in Hull, with whom he served seven years, and he had a hard time of it—"harassing and terrible duties, late and early, frost and snow, sometimes till twelve at night, and up again at five." He practised drawing and colouring, too, whenever he had an opportunity, and had such an intense desire to be a painter, that "the last years of his servitude dragged on most heavily;" as he says in his autobiography, "he counted the years, weeks, days, and even hours." His seven years' captivity in Scale Lane were at length ended, and in 1806 he removed to London, to his uncle William in Lombard Street, and laboured industriously to qualify himself to become a student of the Royal Academy. He obtained permission to draw the ancient group of "Cupid and Pysche," in the shop of an Italian named Gianelli, in Cock Lane, Smithfield; and he and Collins, the landscape painter, entered the academy the same week in 1807. By the generosity of his uncle, William Etty, he was also enabled to become the private pupil of Sir Thomas Lawrence, then living in Greek Street, Soho; but the fashionable portrait-painter's occupation was so incessant that his pupil was left almost entirely to his own resources, to the mere copying of his master's heads without direction, and he writes—"Despair almost overwhelmed me, I was ready to run away, I felt that I could not get on, but a voice within said, *Persevere!* I did so, and at last triumphed, but I was nearly beaten." From the studio of Sir Thomas (then Mr.) Lawrence Etty went to the British institution, there to copy the "old masters," and this, he says, he found *easy* after copying Lawrence. His favourite place of study, however, was the "life school," or the school of painting from the living model in the Royal Academy; and this remained his loved place of study to the very last, until he retired to York. Fuseli was keeper of the academy in Etty's time, and many of his fellow-students have long since made names in art, and some have already passed away —Collins, Hilton, Jackson, Haydon, Wilkie, Mulready, Leslie, Constable, Baily, Eastlake, &c., all terrible competitors for him. His industry was indefatigable; he tried for all medals, gold and silver, yet never gained one; he could not even get a picture exhibited at the British institution, much less the academy. Of six pictures he sent one year to the academy, all were rejected; and he exhibited for several years without attracting any notice. This was enough to break the heart of a weaker man. Success, however, came at last. A new name burst upon the exhibition visitors in 1820, when Etty's "Coral Finders" was the cynosure of all eyes, though he had been an exhibiter for eight years: his name occurs for the first time in the academy catalogues, in 1811, in his twenty-fifth year. Leslie has termed Etty's early pictures generally—"black and colourless attempts at ideal subjects." The fault of want of colour he had now effectually conquered, and in 1821 he exhibited another splendid picture, "Cleopatra." He now established his reputation, and notwithstanding so many disappointments, commenced his great career at the comparatively early age of thirty-five. They are fortunate whose uphill work ceases in middle life. In June, 1822, Etty, a new man by the merits of his last picture, set out on a tour to Italy. He visited Paris, Florence, and Rome, where he arrived in August; he then visited Naples, returned to Rome in October, and made some studies of Paul Veronese and Titian, his predilection for the colourists asserting itself even in Rome. Several English artists were at this time resident in Rome, among whom were Sir C. Eastlake and Mr. Severn; but they were unable to persuade Etty to prolong his stay there. He left for Venice, where he spent the winter. It was at Venice that he found the real attraction for his taste—"Venice, the birth-place and cradle of colour, the hope and idol of my professional life!" He made several copies of celebrated pictures there, among them the Pisani Paul Veronese, now in the National gallery; he studied also in the academy of Venice, and was elected an honorary member of it. He returned to London early in 1824, and sent in that year to the academy "Pandora, crowned by the Seasons," from Hesiod, for which he was elected an associate of the academy. In 1825 he took up his abode in Buckingham Street, near the river, a residence he never changed in London; and in this year was exhibited one of his great works, "The Combat; Woman Pleading for the Vanquished"—an ideal group; three large figures, grand in spirit, and coloured with all the power of Titian. In 1826 appeared the "Choice of Paris;" in 1817, "Judith" and two others; and at the close of this year he was elected an academician. In an autograph sketch, published in the *Art Journal* in 1849, Etty has himself pointed out what he considered his best works. He remarks, in reference to his so often painting the naked figure, that he never recollected being actuated by an immoral sentiment—"to the pure in heart all things are pure." "My aim in all my great pictures has been to paint some great moral on the heart. 'The Combat'—the beauty of mercy; the three 'Judith' pictures—patriotism, and self-devotion to her country, her people, and her God; 'Benaiah, David's chief captain'—valour; 'Ulysses and the Syrens'—the importance of resisting sensual delights, or a Homeric paraphrase on the 'wages of sin is death;' the three pictures of 'Joan of Arc'—religion, valour, loyalty, and patriotism, like the modern Judith. These in all make nine colossal pictures, as it was my desire to paint three times three." Of the above great pictures the Royal Scotch Academy is in possession of "The Combat," "The Benaiah," and the three "Judith" compositions. Etty received for "The Combat" only three hundred guineas; the Scotch Academy has refused two thousand five hundred pounds for it. Etty in his biography thanks the artists of Scotland for their encouragement in purchasing these great epic efforts. In the summer of 1849 an exhibition of Etty's works, to the number of one hundred and thirty pictures, took place in the large room of the Society of Arts at the Adelphi, and displayed the astonishing powers of the painter, more especially as a colourist, and in this respect at least rivalling his great models Titian and Paul Veronese; his drawing is often affected and mannered, but also sometimes beautiful, correct, and grand. In the Vernon collection are some exquisite gems by Etty, as the "Imprudence of Candaules;" the "Lute Player;" the "Window in Venice," the sketch of "Mary at the Sepulchre;" and a picture Etty has included among his capital works, "Youth on the Prow, and Pleasure at the Helm," from Gray. He purchased

a house in Coney Street, York, to which he removed in the summer of 1848, but his repose there was not long; he died of congestion of the lungs on the 13th of November, 1849, and was honoured by his native town with a public funeral. He was never married, and having led a very quiet life, he left a considerable fortune.—(See the "Autobiography" quoted, and the *Life of Wm. Etty, R.A.* By A. Gilchrist, 2 vols. 8vo. London, 1855.)—R. N. W.

EUBULIDES, a philosopher of Miletus (384–322 B.C.), was the contemporary of Aristotle, whom he assailed with animosity. He was a successor of Euclides of Megara. A doubtful tradition makes him the teacher of Demosthenes. He left no writings; and his name has been preserved chiefly in connection with the Mentiens, the Electra, the Cornuta, and other logical puzzles of the same sort, which were much used by the Megarean school in confuting the adversaries of their Eleatic doctrines. The Cornuta was this: "Whatever you have not lost you have: you have not lost horns: you have horns." The right of Eubulides to the sophisms which pass by his name is dubious, as several of them are quoted by earlier writers.—G. R. L.

EUBULUS, an Athenian poet, flourished in the earlier part of the fourth century B.C. His name is one of the most distinguished among the poets of the middle comedy, whose period almost coincides with his career. He took his subjects chiefly from mythology. Sometimes he introduced parodies of the tragic poets, particularly Euripides. Later writers pillaged largely from him. Suidas says that Eubulus was the author of one hundred and four plays. There are still extant the names of fifty of them. His language is described as graceful and unaffected, and on the whole pure and correct.—G. R. L.

EUCHERIUS, archbishop of Lyons in the fifth century. Like Nilus, he left his family (he took his two sons with him) to practice asceticism in the desert. The fame of his virtues soon got abroad; whereupon he was offered the archbishopric of Lyons, which he unwillingly accepted. He was present at the first council of Orange in 441, and died about 454. His writings are mostly intended to set forth the excellencies of the ascetic life.—R. M., A.

EUCLID of Alexandria, a celebrated Greek writer on mathematical subjects, best known as the author of the "Elements." Of his history little is known with certainty. According to the Arabian editors, he was of Greek extraction, son of Naucrates and grandson of Zenarchus, born at Tyre, and resident at Damascus; but not much credit is attached to this statement. More authentic information is derived from the Greek commentator Proclus. He states that Euclid lived in the time of Ptolemy I., son of Lagus (323–283 B.C.), and gave to that prince the celebrated reply that there is no royal road to geometry; that he was therefore younger than Plato's immediate disciples, but elder than Archimedes; and that he was of the Platonic sect. From this statement it is inferred that Euclid either founded the celebrated mathematical school of Alexandria, or was one of the earliest teachers there. At all events, the supposition (at one time common) that the author of the "Elements" was Euclid of Megara, the friend of Socrates, who lived nearly a century before the time of Ptolemy and was not a mathematician, is quite inconsistent with the account of Proclus. David Gregory, in the preface to his edition of Euclid's works (Oxon. 1703), quotes a remark of Sir Henry Savile, that as we know from external sources so little of Euclid's biography, we must fall back upon those great monuments of his genius, the writings which have descended to us; and all succeeding biographers have been forced to adopt the same course. The works of Euclid mentioned by Proclus are the following—"On Optics and Catoptrics" (treatises ascribed to Euclid with these names are extant, but it is doubted if they are by the author of the "Elements"); "Elements of Music" (two treatises noticed below); a treatise "On Divisions," not now extant; the "Elements of Geometry," the well-known work, identified with the name of Euclid; a treatise "On Fallacies." This which was preliminary to the Elements has unfortunately been lost. "Porisms" also lost. Pappus of Alexandria, who flourished in 370, gives an account of the three books of Euclid's "Porisms," which, from corruptions of the text, is nearly unintelligible, and has given rise to much speculation. It was at one time a favourite exercise of geometers to attempt the restoration of the "Porisms" from the description of Pappus. The most successful attempt is that of Dr. Robert Simson, professor of mathematics in the university of Glasgow from 1711 to 1758. The restoration of the "Porisms," preceded by the text of Pappus in Latin, is to be found in Simson's posthumous works printed at the expense of Earl Stanhope by Foulis, Glasgow, 1776.—(See also Lord Brougham's *Life of Simson.*)—Besides these, Pappus mentions the following works—Four books of "Conic Sections," not now extant; "Phænomena," a treatise on geometrical astronomy, which has come down to us; two books of "Loci ad Superficiem," not extant, and the nature of which is not known (Lord Brougham, in his Life of Simson, asserts that this was a treatise on curves of double curvature, but assigns no reason); the book of "Data," which we still have; and two books of "Plani Loci."—None of the writings of Euclid which are extant, and probably none of those which are lost, is nearly as important as the "Elements," which, as a work of mathematical art, is still almost unrivalled. It is, however, certain that, though immense credit must be given to Euclid for the arrangement and method of the work, the whole is by no means original. Proclus, after giving a list of Euclid's predecessors who had done much to advance the science of geometry, assigns to him the merit of "bringing together the elements, arranging many propositions of Eudoxus, completing many of Theætetus, and giving undeniable proofs of propositions previously inaccurately demonstrated." How just are the praises he afterwards bestows on his marvellous accuracy, judicious method, and freedom from false reasoning, must not only be felt by all thoughtful students, but appears from the impression which many of the modern editors seem to have received, that any imperfections that may be detected must be due, not to Euclid, but to the want of skill of the ancient editor. Dr. Robert Simson, whose translation is the basis of almost all the English editions, never speaks of *correcting*, but always of *restoring* the text of Euclid. It is suggested by Professor De Morgan in his learned article on Euclid in Dr. Smith's Dictionary of Biography and Mythology, that the "Elements" had not received the author's final corrections. This has occurred also to the present writer in reference to the state of the earlier part of the third book; and it is, perhaps, a more plausible way than Simson's of accounting for the imperfections of the text, while it is an equal testimony to the high standard of the work in general.

The ultimate object which Euclid proposed to himself in the "Elements" is somewhat doubtful. According to Proclus, the discussion of the five regular solids was the main aim of the whole, and this is confirmed by the opinion of Kepler. But by a modern reader, whose estimate, however, of the relative importance of propositions is probably very different, it might be conjectured that Euclid's aim is the comparison of the areas of plane figures, and of the contents of solids; the method of comparison being by the construction of squares equal in area to plane figures, and cubes equal in volume to solids. From this point of view, the main object of the first book is the description of a rectangle of given breadth equal in area to any rectilinear figure, which is extended in the second book to the description of a square equal to any given rectilinear figure; the forty-seventh proposition of the first book being incidentally introduced, partly for its own importance, and partly to show how a square may be constructed equal to the sum of several figures. Having reached this point, Euclid proceeds in the third book to discuss the properties of the circle; and in the fourth the construction of regular polygons described in and about circles. In the fifth book the theory of proportion is discussed, as applicable to magnitudes of all kinds. "There is nothing," says Dr. Isaac Barrow, "in the whole body of the 'Elements' of a more subtile invention, nothing more solidly established, and more accurately handled than the doctrine of proportionals"—an opinion which will be adopted by all who have detected the ingenuity with which the definition of the equality of ratios is made to overcome the difficulty of applying proportion to incommensurable lines, and felt the impossibility of substituting any simpler and equally exact method. In the ninth book the theory of proportion is applied to plane rectilinear figures, and to sectors and arcs of equal circles. The next three books treat of arithmetic. The tenth is on incommensurable quantities; and it has been plausibly suggested, that this investigation was undertaken in the hope of solving the problem of drawing a straight line equal to the circumference of a circle of which the diameter is given. The elements of solid geometry are the subject of the eleventh book; and in the twelfth, besides comparing the contents of certain solids, Euclid

proves, by the famous method of exhaustions, that circles are to one another as the squares of their diameters, and spheres as the cubes of their diameters. The thirteenth then treats of the length of the sides of regular polygons, and the description of the regular solids. The fourteenth and fifteenth books are by Hypsicles, and not by Euclid. If the view here taken of the aim of this remarkable work be correct, it will be seen, that though it is completely successful as regards rectilineal plane figures, and though the areas of circles and the volumes of spheres are satisfactorily compared with one another, yet the end, which it is conjectured Euclid hoped to attain, of constructing a square equal in area to any given circle, and a cube equal in volume to a given sphere, is not reached. Of the other extant works of Euclid, the book of "Data" is next in value to the "Elements"—it has, however, been completely superseded by modern analysis. The principal edition of the whole extant works of Euclid in Greek, with a Latin translation, is the Oxford folio of 1703, edited by David Gregory. The most accessible edition of the "Elements" in Greek, is that of E. F. August, Berlin, 1826. The Oxford edition, by James Williamson, B.D., in 2 vols. 4to, 1781, contains a literal translation into English of the thirteen books of the "Elements," and Simson's edition (8vo., Foulis; Glasgow, 1762) contains, besides the first six books, and the eleventh and twelfth, the book of "Data," all translated and "restored." This edition is the foundation of nearly all the modern English editions.—H. B.

[Euclid is supposed to have written two tracts on music, the "Introduction to Harmony," and the "Section of the Canon," but his authorship of these is questioned, on the ground that two of the most perfect manuscripts of them, variously bear the names of Pappus and Cleonidas. Meibomius, who includes the two treatises in his collection of the writings on music of seven ancient Greek authors, assumes that these are the names of persons who corrected each the transcript to which his is affixed, and that Euclid was the writer. On the other hand, Dr. Wallis suggests that the two tracts are the production of different authors, arguing from the internal evidence of the one contradicting the division of the intervals of Aristoxenes, and the other following the principles of this famous philosopher; and M. Peyrard rejects both the tracts, as positively forming no part of the works of Euclid. The two tracts were first printed under the name of Cleonidas—with no reference to Euclid or his other writings—translated into Latin by G. Valla, at Venice in 1498. Another Latin translation by J. Pena, printed at Paris in 1557, ascribes them to Euclid, and this view is supported by the authority of Proclus, Diadochus, and Pappus of Alexandria, early commentators on the great mathematician, who both allude to these as his compositions. Whoever was their author, the tracts are eminently valuable as showing more clearly than any previous writings the principles of Greek music. The "Section of the Canon," in particular, expressly defines the scale, with the distinctions of the minor and major semitones, according to the system of Pythagoras. It appears to have been the authority for all subsequent writers on the subject; for, though Aristides Quintilianus added the numerical calculations of the proportions of the several intervals, these but illustrate Euclid's "Section," departing from it in no respect whatever.]—G. A. M.

EUCLID OF MEGARA, born, according to one account, in the Sicilian Gela, removed at an early period to the Greek city, which gave the name to that sect of which he was the founder. A disciple of Socrates, he remained, while his master lived, a devoted student of his philosophy, and one of the most zealous of his personal friends. On the death of Socrates, 399, B.C. Euclid returned to Megara, where he opened an asylum for his brother disciples, and established a school of his own. Euclid was partly an eclectic; partly he partook of the spirit of the sophists. The philosophers of Megara approached the Eleatics in the fundamental principle of their metaphysics, while in the subtilties of their logical exposition they anticipated the epoch of the schoolmen. Reversing the dictum of Socrates, "Virtue is knowledge," they asserted that knowledge was virtue, and their one-sided view, which made speculation the end of life, is controverted by Plato in the Philebus. Asserting that the universe, as a whole, is identical with the supreme Good, they denied the separate existence of Evil. The various forms of virtue are merely phases of this universal good, and the apparent manifestations of vice are merely degrees of its privation. Laertius preserves an anecdote, in which Socrates is made to accuse his pupil of knowing how to debate with sophists and not with men, which, along with Timon's reference to the "wrangling Euclid, who infected all Megara with a mania for disputation," illustrates the reputation which his sect enjoyed for arguments more intricate in their form than profound in their matter. The details of those arguments are for the most part unknown to us; we have only a few isolated specimens to indicate their tenor We are told that Euclid was wont to assail not the premises, but the conclusions of his opponent, and that he rejected all reasoning from analogy. If the objects compared were unlike, he said the analogy was necessarily fallacious; if like, we must know them to be so from a knowledge of both, and had best examine the objects themselves—an argument which well represents the tendency to subordinate the discovery of truth to the elaboration of ingenious dilemmas which characterized throughout the shallow and brilliant dialectic of the Megarean school.—J. N.

EUCRATIDES, King of Bactria, contemporary with Mithridates I., whose encroachments he long and valiantly resisted. Eucratides made extensive conquests in northern India, and he is called by Strabo lord of a thousand cities. In spite of the incessant hostility with which he was pursued by Mithridates, he appears to have retained possession of these conquests till his death. He was assassinated by his son. The commencement of his reign is with some degree of probability assigned to the year 160 B.C.—J. S., G.

EUDÆMON, JOHN ANDREW, a learned jesuit, born in Crete in 1560; died in 1625. He was said to have been descended from the Palæologi. Coming to Rome he entered with the jesuits, and afterwards taught philosophy and theology at Padua. Eudæmon was looked upon as the author of the celebrated "Admonitio ad Regem Ludovicum XIII.," a work that was universally condemned by the French nation, as striking at the power of the king in ecclesiastical matters. He is also remembered for having entered the lists with several English writers against popery—such as Prideaux, Abbot, and Collins.—R. M., A.

EUDEMUS of Rhodes, a Greek philosopher, contemporary and disciple of Aristotle. The honour of filling the place of Aristotle after his death, was divided by the Peripatetics between him and Theophrastus. The interest which attaches to his name is that which he acquired as editor of and commentator upon the Aristotelian writings. For the form in which we have the greater part of the works of Aristotle we are indebted to the care of Eudemus, to whom the manuscript of the Metaphysics was committed by the Stagyrite himself. No particulars of the life of this philosopher have come down to us.—J. S., G.

EUDES, Count of Paris, eldest son of Duke Robert the Brave, inherited his father's martial spirit, and distinguished himself against the Norman rovers in the reign of the emperor, Charles le Gros. When that monarch was deposed in 887, his son and heir being of tender age, the French nobles turned their eyes on Eudes, and at their invitation he assumed the sovereignty of France, professing, however, to hold it for the young Carlovingian prince. The opposition subsequently raised by the partisans of the latter, and his flight to claim the aid of the German emperor, led to a partition of the kingdom in a council held at Worms. Charles the Simple received the northern half, and Eudes retained the southern till his death in 898.—W. B.

EUDES, Duke of Aquitaine. See EUDO.

EUDES I., Duke of Burgundy, inherited that large fief of the French crown from his brother, Hugh I., in 1078. He fought in the wars of Philip I. against the Norman conqueror of England, and took part in the expedition of 1087, which carried a French force to the assistance of Alfonso VI. of Castile against the Moors. Ten years later he joined the first crusade, and died in Cilicia in 1103.—W. B.

EUDES II., Duke of Burgundy, grandson of the preceding, succeeded his father, Hugh II., in 1142. He held the dukedom for twenty years, during which he had some disputes with his neighbours, the count of Champagne and the bishop of Langres, respecting his feudal rights. He was succeeded in 1162 by his son, HUGH III.—W. B.

EUDES III., Duke of Burgundy, was the son of Hugh III., from whom he inherited the dukedom in 1193. He took part in the crusade against Raymond of Toulouse and the Albigenses, held a high command in the army with which Philip Augustus humbled the count of Flanders, and was about to accompany the expedition against the Saracen power in Egypt, when he died in 1218.—W. B.

EUDES IV., Duke of Burgundy, succeeded his brother, Hugh V., in 1315, and three years later married the eldest daughter of the French king, Philip V. After distinguishing himself in the wars of Philip VI. against the Flemings and Edward III. of England, he died in the same year with his sovereign, in 1350.—W. B.

EUDES, Count of Champagne, was hereditary count of Blois, and seized the former fief, when it was claimed by the crown at the death of his cousin Stephen. His ambitious and turbulent spirit involved him in frequent quarrels with the French king, Robert, and the great feudatories of the kingdom; and he died in battle in 1037, attempting to possess himself of the duchy of Lorraine, and convert his coronet into a royal diadem.—W. B.

EUDES, Jean, brother to the celebrated historian Mezeray, was born at Rye in 1601. He was the founder of a society called Eudists, or the Congregation of Jesus and Mary. His popularity as a preacher contributed to the increase of his followers, who were most numerous in Normandy and Brittany. At the time of the French revolution the Eudists had had eight superior-generals. Eudes, who died at Caen in 1680, left some works which can hardly be in any other light than as an addition to the rubbish of papistical mysticism.—R. M., A.

EUDES. See Mezeray.

EUDOCIA, Augusta, a Roman empress, was born near the close of the fourth century. She was the daughter of an Athenian philosopher called Leontius, and her own name before her exaltation to the imperial throne was Athenais. Her father had her carefully educated in all the learning of the time, and her lively and ingenious spirit seems to have eagerly seconded his most enthusiastic wishes. She was also remarkably beautiful, and Leontius, who must have been an eccentric father, considered that so many graces, both of body and mind, were a sufficient dowry, and at his death left her only a miserable pittance—the rest of his property having gone to her two brothers. Athenais, thinking herself wronged, repaired to Constantinople, and laid her grievances before Pulcheria, the sister of Theodosius II. That princess was immediately taken with the beautiful damsel, and secretly resolved that she should become the wife of her brother. This design was soon accomplished. Athenais renounced the worship of the gods, took the name of Eudocia, and became empress of the East. She was sincerely beloved by Theodosius II., and enhanced her new-found bliss by still cultivating those ingenuous arts which had contributed to her greatness. Her pilgrimage, or rather triumphant progress to Jerusalem, where she distinguished herself by the magnificence of her benefactions, proved the boundary of her happiness and glory. The adulation she had received on the way seems to have quickened her ambition, and she now aspired to the government of the Eastern empire. Her fall was not far distant. The jealousy of her husband, and especially of Pulcheria, his sister, was aroused. Of her two principal favourites, one was murdered and the other disgraced. Perceiving that she had irrecoverably lost the affection of Theodosius, she requested permission to retire to Jerusalem. There she caused Saturninus to be assassinated in revenge of the crimes which had deprived her of her favourites. She had now become the victim of her own greatness, being no longer able to restrain her passions. Theodosius degraded her from the imperial rank. The last sixteen years of her life were spent in devotion. She died at Jerusalem in 461.—R. M., A.

EUDOCIA, Augusta Macrembolista, lived in the latter part of the eleventh century, and married Constantine Ducas, who afterwards became Constantine XI., emperor of Constantinople. At his death Eudocia swore to him that she would not marry again; but the necessities of the empire requiring a stronger than a female hand, she soon placed Romanus Diogenes, though at the time actually under sentence of exile, at the head of the oriental armies, and eventually became his wife. Romanus, who had now become the fourth emperor of that name, fell into the hands of the Turks; whereupon the Cæsar John proclaimed Michael, the eldest son of Constantine XI., sole emperor, and placed Eudocia, his mother, in a convent. She was the authoress of a biographical and historical work entitled "Ιωνιαι."—R. M., A.

EUDO or EUDON, Duke of Acquitaine and Gascony, born in 665, assumed the authority of an independent sovereign in the reign of Chilperic II. of Neustria, and made an unsuccessful attempt to aid that unfortunate monarch against Charles Martel. In the beginning of the eighth century the Saracens, who had overrun Spain, invaded his territories. He checked them for the time by a signal victory which he gained over them at Toulouse; but subsequent reverses compelled him to seek the assistance of his rival, the great Austrasian mayor, and their combined forces gained at Poitiers the famous victory over Abdu-r-rahman, which saved Europe from the Crescent. Aquitaine at the same time became once more a dependency, and Eudo died in 735, with a reputation for ability and prowess second only to that of the illustrious son of Pepin.—W. B.

EUDOXIA, Empress of the East, born in 375, was the daughter of Bauto, a Frankish general in the service of Rome. She was married to Arcadius, who succeeded his father Theodosius on the imperial throne, and bore him four daughters and one son—Theodosius II. Eudoxia was of a haughty and rapacious disposition. She freely indulged her passions, and despised her husband; yet, as Gibbon remarks, Arcadius was probably the only man in the empire who lamented her death in 404. Her persecution of the great Chrysostom, which bulks so largely in the life of that Father, needs to be no more than mentioned here.—R. M., A.

EUDOXIA, sometimes called Eudoxia the Younger, was the daughter of Theodosius II., emperor of Constantinople, by his wife Eudocia of Athens. She was born in 422, and married at an early age her cousin, Valentinian III., who had been placed by her father at the head of the western portion of the Roman empire. After the death of her husband, who was assassinated in 455 by Petronius Maximus, a man of patrician dignity, she was compelled to marry the murderer; but appealing to Genseric, king of the Vandals, he invaded Italy, plundered Rome, and carried Eudoxia with him into Africa. She was sent afterwards to Constantinople, and died there.—J. B. J.

EUDOXUS, a Greek astronomer, was born at Cnidus about the year 400 B.C., and died in 352 B.C. He was the first to bring to Greece the knowledge of the length of the year. He had visited Egypt, and having put himself under the discipline of the priests, he learned that the period was three hundred and sixty-five days and a quarter, a value which was afterwards adopted in the Julian calendar. This value was known in Egypt for two thousand eight hundred years before the christian era, so that Eudoxus had only the credit of reporting the fact, not the merit of discovering it. It is also probable that he was the first to introduce to Greece the use of celestial spheres. Eudoxus has the undoubted right to be regarded as the inventor of the concentric spheres, which for so long a period clogged the advance of astronomical science. Each planet had its own system of spheres, and each irregularity of motion had also its appropriate sphere. There were in all twenty-six spheres in his system. This, however, but imperfectly represented the actual motions of the planets, and eventually the number so increased that they served only to bewilder.—W. L. M.

EUDOXUS, an ancient navigator, was born at Cyzicus, and lived about 150 B.C. He is mentioned by Pomponius Mela, and also by Strabo and Pliny. He sailed to India, and from the Red Sea round Africa to Cadiz. He made no addition, however, to the geographical knowledge of that time.—R. M., A.

EUGÈNE FRANCIS, called Prince of Savoy, was born in Paris, October, 1663, of Eugène Maurice, count of Soissons, and of Olimpia Mancini, the niece of Cardinal Mazarin, and one of the ladies of the court of Louis XIV. As his parents had destined him to the church, he was nicknamed in court circles, Le Petit Abbé, and his request to have a commission in the army met with a sneering repulse from the king. Prompted by resentment and a restless love of military glory, he left France, and offered his services to the emperor of Austria, soon after the rescue of Vienna from the hands of the Turks, through the chivalrous assistance of Sobieski. Eugène won his first laurels when fighting against the former in 1685, and was made major-general in 1688, at the siege of Belgrade. Then the war which had broken out between the empire and France for the palatine succession, gave him an opportunity of encountering on the Rhone the forces of his personal foe. He was subsequently sent by the Emperor Leopold to Victor Amedée, duke of Savoy, who was cousin to Eugène, both to help the war in Italy, and to keep the wavering duke faithful to his engagements with the coalition against Louis XIV. The military operations in Piedmont were at first unsuccessful, and the battle of Staffarde, though gallantly fought, was lost by the Austro-Italians. In the following campaign, however, Eugène, who was then lieutenant-general to the

duke, obtained signal advantages over his valiant antagonist, Catinat, and was thus enabled to carry the war beyond the Var, in the Dauphiné. After the desertion of the duke of Savoy from the Austrian alliance, Eugène returned to Vienna, and was appointed commander to the imperial forces against the Turks. These were utterly defeated by him at the famous battle of Zeuta, where he attacked the enemy, in spite of an arbitrary order from Vienna to desist from action. In consequence of his disobedience he was dismissed, but his services were soon again deemed indispensable, and by his exertions Hungary and Transylvania were restored to Austria. Soon after (1701) England, headed by William of Orange then the great champion of freedom of conscience and international rights, formed the triple alliance with Holland and the emperor, to resist the pretensions of the house of Bourbon to the Spanish succession, and the offensive policy of Louis XIV. against her own liberties. Marlborough and Eugène were the two heroes of this great struggle. Whilst the former was at work in the Netherlands, Eugène opened his first campaign in Italy from the Tyrol to Verona, and by a skilful march completely outwitted Catinat. Louis XIV. unadvisedly recalled him from Lombardy, appointing in his stead the inexperienced Villeroi, who soon became a prisoner of Eugène, through a surprise on Cremona. But in the following year the French, strengthened by Spanish reinforcements, and commanded by the able duke of Vendôme, retrieved their losses in Lombardy, and fortune proved favourable to them at the battle of Luzzara. Eugène was then called to fight the Hungarian insurgents under Prince Ragotzky; and having succeeded in subduing them, he joined Marlborough on the Rhine in 1704. The two generals then organized the series of strategic operations which subsequently led to the great victory of Blenheim. Eugène was the more worthy of admiration in his successes, as they were obtained in spite of the hinderances by which Austrian pedantry, and the mean policy of the German states, had often beset his career, as well as that of his gallant companion in arms, Prince Louis of Baden. The progress of Vendôme in northern Italy, in 1706, made the presence of Eugène once more necessary in that country; and although beaten and severely wounded at Cassano, he soon rallied and overtook the French, who were double in number, under the walls of Turin, on the 7th of September There, by a dashing attack, he gained a complete victory. Eugène entered a second time the territory of France, the invasion of which was his constant aim; and he tried to besiege Toulon, but failed in the attempt, through the lukewarmness of Victor Amedée. His talents were again brought forth in the brilliant campaigns of 1708–9, the former of which, under his and Marlborough's direction, ended in the taking of Lille; the second in the sanguinary victory of Malplaquet, which cost Holland the flower of its army. Eugène was justly blamed for his rashness on that occasion. After the insignificant campaign of 1710, the change of politics in England, and the succession of Charles VI. to the imperial throne, completely modified the prospects of the war. The new English ministry in 1711 began to treat with France. Marlborough was recalled, notwithstanding the efforts of Eugène, who had gone to London to support him and the policy of war. The conditions of peace agreed upon by the congress of Utrecht, were accepted by all the allies except Austria. Eugène persisted in a defensive war against his great competitor, Marshal Villars, till 1713, when, through the impossibility of any longer preventing French invasion in Germany, he was authorized to open negotiations with the French general at Rastatt. The peace was signed in March, 1714. After a short rest in Vienna, Eugène astonished the world with his victories on those same fields which had witnessed the dawn of his military glory thirty years back. Austria having joined Venice in a quarrel against the sultan, he was intrusted with the command-in-chief of the imperial forces in Hungary. The battle of Peterwaradin in 1616, and that of Belgrade in 1617, in which he routed an army six times stronger than his own, rendered his name a household word throughout Europe. He was confidently meditating the conquest of Constantinople, when the treaty of Passarowitz put a stop to his career. He was afterwards engaged in administrative and diplomatic functions, until the succession of Poland originated a new war between Austria and France. He was then seventy-one years old, and had lost a great part of his former energy. After an unsuccessful campaign on the Rhine, he insisted upon offering peace in March, 1733, and returned to Vienna, where he died on the 21st of April, 1736. Prince Eugène never married, and seemed through life to have no other passion but military glory. Stern in character, careless of men's lives in the furtherance of his plans, he strove for victory at any cost, and often proved a hard master to the populations who had to suffer by war. Witness his administration in Lombardy during the contest with France, when the country was nearly ruined by his exactions.—(See *Histoire de Prince Eugène*, published at Amsterdam, 1740, and Vienna, 1755.)—A. S., O.

EUGENE DE BEAUHARNAIS. See BEAUHARNAIS.

EUGENICUS, a divine of the Greek church, lived in the first part of the fifteenth century. He was brother to John Eugenicus, a celebrated ecclesiastical writer. Eugenicus began his career as a teacher of rhetoric, and soon rose to be archbishop of Ephesus. He accompanied the emperor, John Palæologus, to the council of Florence, where, as in all other places and at all times, he showed himself an uncompromising adversary of the Latin church. His works relate mostly to the great ecclesiastical controversy of the time.—R. M., A.

* EUGENIE, Countess of Théba, Empress of the French, is the younger of the two daughters of the count de Montijo, a Spanish grandee of the first class. Her mother, Donna Maria Manuela, countess de Montijo, is a daughter of a cadet of the Scottish house of Kirkpatrick of Closeburn, who settled as British consul at Malaga, towards the close of the last century. She was born in May, 1826, and received her early education at Clifton, near Bristol. Her elder sister married the duke of Berwick and Alba, a lineal illegitimate descendant of King James II. In January, 1853, she was married at Notre Dame to the Emperor Louis Napoleon, and presented to the French nation an *enfant de France*, in the early part of 1856, just as the Russian war was completed. The empress publicly visited England in company with the emperor in 1853, and was most cordially received. She also fulfilled the duties of regent during the absence of the emperor with his army in Italy, for some months in the early part of the year 1859. The rise of the empress is the more remarkable from the fact that the Kirkpatricks are fallen from their ancient grandeur in Scotland. "Until within the last two years," states Sir B. Burke in his Vicissitudes of Noble Families (1859), "a Miss Kirkpatrick, grand-aunt of the empress inhabited a very small house in the third-rate country town of Dumfries. Her imperial majesty has still some first cousins of the name of Kirkpatrick, sons of her mother's sister, holding respectable mercantile situations. One of them was not long ago settled in trade at Havre."—E. W.

EUGENIUS. See ARBOGASTES.

EUGENIUS, Bishop of Carthage, was raised to that see in 480. In 484, on account of his incorrigible orthodoxy, he was transported by Hunneric to the deserts of Tripoli. Reinstated in his bishopric for eight years by Gundamund, he was arrested, tried, and condemned to death by Thrasimund. The sentence having been commuted into banishment, he was transported to Vienne in Languedoc, where he founded a monastery. This learned prelate gives his name to a confession of faith drawn up in accordance with the doctrines of the council of Nicæa, and presented, on the part of the persecuted African prelates, to Hunneric. He died in 505.—J. S., G.

EUGENIUS, the name of four popes—

EUGENIUS I., a Roman by birth, was elected pope by the clergy and people after the forcible deposition of Martin I by the Emperor Constans in 655. The monothelite controversy was raging at the time, and the most notable public act recorded of Eugenius is his condemnation of the profession of faith put forth by Peter, patriarch of Constantinople, in which monothelitism was, by implication, admitted. Eugenius died in 658.

EUGENIUS II., a Roman by birth, succeeded Paschal in the year 824. The Romans elected an antipope, Zinzinus, who was, however, speedily put down by Lothaire, son of Louis le Debonnaire, who visited Rome in order to quiet the disturbance. In a council held at Paris in 825, a decree was passed against the worship of images, but Eugenius refused to sanction it. He died in 827.

EUGENIUS III. was elected pope on the death of Lucius II. in 1145. He had been a monk of Clairvaux under St. Bernard, whose remarkable letters to him upon the occasion of his elevation, and after it, are worth consulting. Excited by the eloquent harangues of Arnold of Brescia, who denounced the temporal sovereignty of the popes *in toto*, the Romans compelled Eugenius,

immediately after his election, to leave the city. Floods of argument were poured forth on both sides of the question, as happens at this very day. But the pope wisely determined to

> "Decide the knotty question by
> Infallible artillery,"

and enlisted the services of the men of Tivoli against the Romans. Too weak to resist the force brought against them, the people of Rome opened their gates to Eugenius, and, with their customary fickleness, greeted his entry with enthusiastic acclamations. Eugenius warmly promoted the second crusade. He died in the year 1153.

EUGENIUS IV. (GABRIEL CONDULMERIO), a Venetian, assumed the tiara on the death of Martin V. in 1431. That pontiff had shortly before, in pursuance of the decree of the council of Constance establishing periodical synods, summoned a general council to meet at Basle. Eugenius wished to transfer the place of meeting to Italy, and upon the council's resisting, issued a bull, declaring it dissolved. This bull, however, he afterwards was induced to revoke. In 1434 an insurrection broke out at Rome, which compelled Eugenius to escape from the city in the disguise of a monk. For four hundred and fourteen years subsequently, down to 1848, no pope had been driven from the Vatican by the violence of the Roman people. The city was reduced to submission before the end of the year. About this time the council of Basle began to make overtures to the Byzantine emperor, John Palæologus, for a reunion of the Greek and Latin churches. But the choice of the place of meeting presented difficulties. The emperor refused to pass the Alps, and yielded to the timely proposal of Eugenius, that a united council should be held at Ferrara. Early in 1438, the emperor, attended by the patriarch Joseph Bessarion, archbishop of Nice, and the most illustrious prelates of the Eastern church, landed at Venice, and proceeded by land to Ferrara, where he was met by Eugenius. But the breaking out of the plague at Ferrara compelled the transference of the council to Florence. There, in July, 1438, the terms of union between East and West were solemnly agreed upon; the phrase "Filioque," embodying the disputed doctrine of the double procession of the Holy Ghost, was added to the Nicene creed, and for the moment all was harmony. But the blind fanaticism of the Greeks undid the work of the council of Florence. Upon the return of the emperor and patriarch to Constantinople, the clergy and people everywhere disclaimed the act of their representatives; and the feelings which their suicidal bigotry excited in the Latin world may perhaps be traced, fifteen years later, in the unhindered, unavenged fall of the Byzantine empire. At the same time that the terms of union were being arranged at Florence, the council of Basle published a decree, depriving the pope of all spiritual and temporal power. In 1439, having been now deserted by all the more moderate bishops, the synod declared Eugenius a heretic, and deposed him from the papacy. In 1440 they nominated an antipope, Amadeus, the ex-duke of Savoy, who took the title of Felix V. In 1443 the pope, bent upon carrying out his pledges of amity and union given to Palæologus, organized a league of christian powers against the Turks. This was, however, annihilated by the disastrous battle of Varna in 1444, in which Amurath defeated Ladislaus, king of Poland, who fell in the action. Eugenius died in 1447. His life was irreproachable, and his habits austerely temperate.—T. A.

EUGENIUS, BULGARIS, a prelate of the Greek church, was born at Corfu in 1716, and died at St. Petersburg in 1806. He received his education in Greece, and afterwards acted as professor in his native island and other places. He was at one time at the head of the school of Mount Athos. Bulgaris made an attempt to introduce the arts and sciences into his native country; but, meeting with little success, he accepted an invitation from Catherine II. of Russia, and was afterwards raised to the archiepiscopal see of Slavonia and of Cherson. He was the author of a considerable number of works.—R. M., A.

EULER, JOHANN ALBERT, son of Leonhard, born at St. Petersburg in 1734, and died in 1800. He enjoyed the valuable instructions of his father, and became himself a distinguished mathematician. He was engaged in engineering at a very early age, and was admitted a member of the Berlin Academy when only twenty. His most original investigations are those on resisting media. Many of his papers are to be found in the Berlin, Munich, and Göttingen Transactions.—R. M., A.

EULER, LEONHARD, one of the greatest mathematicians of the eighteenth century, was the son of Paul Euler, Calvinistic pastor of Riessen. He was born at Basel on the 15th of April, 1707 (new style), and died at St. Petersburg on the 7th of September, 1783 (old style, corresponding to the 18th of September, new style). His father, who had been a pupil of James Bernoulli, instructed him in the rudiments of mathematics, which science he continued to study at the university of Basel, under John Bernoulli, with such success that he acquired the esteem and friendship of that famous professor, and of his sons, Daniel and Nicholas, and induced his father to permit him to abandon the ecclesiastical profession, for which he had at first been destined, for the cultivation of science. He soon acquired such celebrity as a mathematician, that the Empress Catharine I. of Russia was induced to invite him to St. Petersburg, where, on his arrival in 1727, he was created an associate of the Academy of Sciences in the department of the higher mathematics. In 1730 he became professor of physics, and in 1733, on the resignation of his friend, Daniel Bernoulli, he was appointed to the chair of the higher mathematics. In the course of the same year he married a lady of the name of Gsell, daughter of a Swiss artist who had emigrated to Russia during the reign of Peter the Great. In 1741 Euler was induced, by the disturbed state of Russia, and the invitation of Frederick the Great, to migrate to Berlin, where he became professor of mathematics and a member of the Academy of Sciences. In 1744 he was appointed director of the mathematical division of the Academy of Sciences. Soon after the death of his father in 1745, he brought his mother to reside with him in Berlin, where she remained until her death in 1761. During this period the connection of Euler with Russia did not wholly cease. He continued to receive part of his salary as an academician; and in 1760, when a party of Russian soldiers, in the course of the Seven Years' war, pillaged a farm belonging to him in Brandenburg, the Russian general Todleben caused full restitution to be made for the damage done, and the Empress Elizabeth added a gift of four thousand florins. In 1766, on the pressing invitation of Catharine II., he returned to St. Petersburg. Euler had lost the sight of one eye in 1735. Soon after his second removal to St. Petersburg he became nearly blind of the other, so as to be barely able to read large letters written with chalk. He continued, nevertheless, his scientific labours with as much activity as ever, employing his children and pupils as secretaries. In 1771 his house and library were destroyed by a conflagration, from which his manuscripts were saved by the care of Count Orloff, and himself by the courage and affection of a Bâlese fellow-countryman, Peter Grimmon. In 1776 he was married, for the second time, to the paternal half-sister of his first wife.

On the evening of the 18th of September, 1783, he died suddenly, and without pain, in the midst of his family, having preserved his faculties and continued his labours to the end of his life. Euler's personal character, as well as his philosophical writings, were marked by great devotion to the faith in which his youth had been trained. He was of simple habits, kind and cheerful in disposition, and had a turn for harmless pleasantry. He had several children, of whom the most remarkable were Johann Albert, already noticed; Charles, physician; and Christopher, major-general of artillery in the Russian service. The scientific treatises and papers of Euler are reckoned to be upwards of seven hundred and fifty in number: a mere catalogue of their titles would fill at least seven pages of this dictionary. It was estimated that an edition of his entire works, lately projected at St. Petersburg, would occupy from sixty to eighty quarto volumes. They treat of every branch of pure and applied mathematics. The part which has proved of most value in later times is certainly that which relates to the differential and integral calculus, to the calculus of variations, and to the properties of definite integrals, of which functions a numerous class are known by the name of "Eulerian Integrals" in honour of their discoverer. In the application of mathematics to physical questions, the utility of Euler's researches was to a certain extent impaired by the assumption of unsound data; but the extent to which this is the case has been exaggerated by his critics. An account of his life, with a list of his works, was written by Nicholas von Fuss, perpetual secretary of the Imperial Academy of St. Petersburg; and two volumes of his scientific correspondence were edited by Paul Henry von Fuss, son and successor of the foregoing. His éloge for the French Academy

of Sciences, of which he was a foreign associate, was written by Condorcet.—W. J. M. R.

EUMENES I., King of Pergamus, succeeded his uncle in 263 B.C., and reigned twenty-two years. He obtained a victory over Antiochus Soter, near Sardis.—J. S., G.

EUMENES II., King of Pergamus, son of Attalus I., whom he succeeded 197 B.C. He cultivated assiduously the friendship of the Romans, with whom his predecessor had entered into alliance; and in the battle of Magnesia, 190 B.C., he commanded in person the contingent which he had furnished to the Roman army. For this service he obtained from the senate such an accession of territory as raised him from comparative obscurity to the position of a powerful monarch. The favour which he enjoyed at Rome, however, was interrupted by suspicions of treachery, arising out of his relations with Perseus, the Macedonian monarch, against whom the Romans had declared war. According to the account of Polybius, these suspicions were not altogether unfounded. To combat them in person before the senate, Eumenes set out for Italy, but was forbidden to approach Rome. He died about 159 B.C. He adorned the city of Pergamus with splendid buildings, and founded a magnificent library.—J. S., G.

EUMENES OF CARDIA, an important actor in the affairs of Macedonia after the death of Alexander the Great. Some accounts represent him as the son of a labourer; others as the scion of a distinguished family. He attracted the attention of Philip of Macedon on the occasion of his visiting Cardia, and became private secretary to the king. Alexander continued him in his office; took him with him on his Asian expedition, and honoured him with both civil and military employment of the greatest responsibility. After the death of Alexander, Eumenes obtained the government of Cappadocia, Paphlagonia, and Pontus. These satrapies, Perdiccas the regent, to whom he transferred his faithful services, conquered for him from Ariarathes, 322 B.C. In the following spring Eumenes was appointed by Perdiccas, who had declared war against Ptolemy, to the chief command in Asia Minor. In this position he had to resist the advance of Antipater and Craterus; the latter he completely defeated. Before the news of his victory had reached Egypt, however, Perdiccas had fallen a victim to the discontent of his troops, who had suffered a series of defeats, and Eumenes now took his place as an object of hatred to the Macedonian soldiers. The task of displacing him from his government and defeating his schemes for the triumph of the royal family, was committed to Antigonus, into whose hands, after a long and valiant resistance, he was eventually betrayed. Although personally willing to spare his captive, Antigonus, yielding to the demands of his officers, put Eumenes to death in 315. Both as a soldier and as a statesman, Eumenes retains a place in history very near to that of Alexander. In his enterprises, after the death of the conqueror, he was shackled by the hostility with which, as a foreigner by birth, he was regarded in Macedonia. This gave an advantage to the leaders opposed to him, which his consummate ability as a general, and his craft and caution as a statesman, enabled him to countervail for a time, but not eventually to overcome.—J. S., G.

EUMENIUS, a celebrated rhetorician, was born at the Gallic town now called Autun, about 260, and died in the first part of the following century. He was of Grecian descent by the father's side. Eumenius became magister sacræ memoriæ under Constantius Chlorus; and when that emperor restored the school of rhetoric at Autun, the management of it was placed in his hands. Some of his orations, which are mostly of the eulogistic kind which distinguished the decline of Roman literature, are to be found amongst the Panegyrici Veteres.—R. M., A.

EUNAPIUS, a Greek historian of the empire, was born at Sardis in 347. Brought up in the study of Greek philosophy he was a bitter enemy of christianity, which he often attacked in his writings. He settled at last in Athens, where he taught rhetoric. He was the author of two works—a book of "Lives of Sophists," and a "History of the Empire from A.D. 270 to A.D. 404." Of the latter work only a few fragments are extant. It was remarkable chiefly for the intolerable badness of its style, and for the virulence with which it abused christianity and its great champion Constantine. The "Lives of Sophists" are still in existence, and are only curious as giving information of the state of philosophy at a time of which every other record has perished. The writer was a Neo-platonist.—G. R. L.

EUNOMIUS, a famous heresiarch of the fourth century, was the son of a peasant, and was born at Dacora, a town in Cappadocia. In early life he is said to have been a soldier, and also to have followed the profession of law for some time; but having visited Constantinople and afterwards Alexandria, where he was the disciple of Aetius, he returned to Asia, and was ordained a deacon by Eudoxus, the bishop of Antioch. In going some time afterwards to defend Eudoxus before the emperor from the attacks of Basil of Ancyra, he was seized by some of Basil's partisans, and was banished by them to Mide in Phrygia. Having returned, however, to Constantinople, he was in the year 360 made bishop of Cyzicum by his friend and protector Eudoxus, who advised him to be cautious in the promulgation of his heretical opinions. This advice was wholly lost on Eunomius, who soon so much disturbed the church by his intemperate zeal, that Eudoxus himself was obliged, by order of the emperor, to depose him from his bishopric. He retired to Calcedonia, and was not long after accused by the Emperor Valens of having afforded shelter to the tyrant Procopius, and was banished to Mauritania, but was recalled through the influence of Valens, bishop of Mursa. It was not long, however, till his imprudent conduct and obnoxious views involved him in new troubles; and after having been much tossed about the world, and subjected to many privations, he was allowed to return to his birth-place, where he died at an advanced age about the year 394. The writings of Eunomius were numerous and highly valued by his followers, who had more respect for them than for the gospels; but few of them are extant. His views of the divine nature and of the person of Christ were akin to those of Arius, as will appear from the following sentences taken from a confession of his faith, presented to the Emperor Theodosius in 383, and extant in Greek and Latin:—"There is one God uncreated and unbeginning." "God begot, created, and made the Son only by his own direct operation and power before all things and every other creature, not producing, however, any other being like himself, nor imparting any part of his own proper substance to the Son." "He then created the Holy Spirit, the first and greatest of all spirits."—J. B. J.

EUNUS, leader of the servile war which broke out in Sicily in 135 B.C. He was a native of Apamea in Syria, and while a slave of Antigenes at Enna in Sicily, he followed the trade of prophet and juggler, and obtained a great influence among the slave population of the island. The insurrection—which armed him for a time with sovereign powers, and which was only reduced after several Roman armies under the command, first of the prætors and then of a consul, had been shamefully defeated—was commenced under the auspices of Eunus by the slaves of one Damophilus attacking and capturing the town of Enna. It soon spread over the whole island, embracing the entire slave population, a great proportion of which was of Syrian origin. Eunus, deprived of his army in a great battle fought near Messana, was eventually obliged to take refuge in a cave, where he was captured, and brought before the Roman consul. He died in prison at Morgantia in 133 B.C.—J. S., G.

EUPHORION, a Greek grammarian and poet, was born about 274 B.C., at Chalcis in Eubœa. Far from attractive in person, he was commemorated in epigrams for his amours. He died in Syria, whither he went in his old age after having accumulated riches, and where he was made librarian by Antiochus the Great. He was a voluminous writer, both in prose and verse. Some fragments of his writings remain, but none of any great extent. The subjects of his books were chiefly mythological. His epigrams were admired in Rome. Cicero speaks of his admirers with contempt.—G. R., L.

EUPHRANOR of the isthmus of Corinth, or the Isthmian painter and sculptor, pupil of Ariston the son of Aristides of Thebes, was one of the greatest artists of the age of Praxiteles, about 350 B.C. The epoch in Greek art immediately preceding that which the artists of this age inaugurated, was that marked by the sublime works of Phidias and Polycletus, who had given the final blow to the hieratic school. While Praxiteles and other artists of merit followed the grand mystic style of the former of these artists, Euphranor, together with Lysippus, wrought upon the models left by Polycletus, and, like him, chose almost exclusively athletic and heroic subjects. Amongst the works of Euphranor we find mention of three statues of Paris in different characters; a statue of Vulcan, in which the god of fire was not disfigured by lameness; a group representing Greece crowned by

Valour; statues of Philip and of Alexander in quadrigæ, and a statue of a beautiful woman expressing at the same time admiration and worship. With the exception of a statue of Paris in the Vatican, which is believed to be a fac-simile of one by Euphranor, no relic of his art has come down to us; and in pronouncing upon the merit of his works, as well as upon their number, we must therefore be guided entirely by the classical writers, who in this case provide ample materials for a satisfactory judgment. We gather from Pliny, Pausanias, and Plutarch that he decorated with large paintings a portico of the Ceramicus of Athens, in which he represented the twelve gods on one side; Theseus between Democracy (Popular government) and Demos (the Populace) on another; and, on a third wall, the battle of Mantineia. From these authors we gather also that Euphranor was the first who, in painting, gave full expression to the dignity of heroes, and the first who gave a fine symmetry to the figure. Upon this subject (symmetry), and upon colouring, he generously imparted his experience to others by means of his writings. Euphranor was remarkable for the pliability of his talent; he executed as well and as readily a colossal statue or a small patera, a historical painting or the winding scroll of a border. He kept open school, in which Antidotus, Carmanides, and Leonidas of Anthedon, were brought up. A passage in Vitruvius would lead to the belief either that there was another Euphranor, an architect, who also wrote on symmetry, or that our Euphranor added to his other attainments those of an architect.—R. M.

EUPHRATES OF ALEXANDRIA, a celebrated stoic philosopher of the second century. He counted Dio and Apollonius Tyanæus among his friends, and was by them introduced to the Emperor Vespasian. He was for some paltry reason bitterly inveighed against by Philostratus; but his true character is to be learned rather from Epictetus and the younger Pliny.—R. M., A.

EUPOLIS, one of the poets of the old comedy of Athens, is known to us only by the allusions of other writers and a few quotations. He lived from about 445 to about 405 B.C. The objects of his satire and the style of his invective seem to have been much the same as we are familiar with in the plays of his rival Aristophanes; indeed, they bitterly accused each other of plagiarism. He is described as graceful and imaginative, lofty and passionate; a conservative, fond of praising former policy and old statesmen, like Pericles, Solon, and Miltiades, whom sometimes he brought on the stage; hostile to "the demagogues" and to all innovation. Like Aristophanes he attacked Socrates; but the fulness of his hatred was poured out on Alcibiades and his friends. There is a foolish story that Alcibiades retaliated on him for the Baptæ (the Dippers)—in which he figured as the head of a profligate and impious freemasonry—by drowning him in the Sicilian expedition, and boasting over him that "now he was 'dipt' in turn."—G. R. L.

EUPOMPUS OF SICYON, a celebrated painter and art critic of ancient Greece, about 350 B.C. He had great influence upon the art of his time, and appears to have been the first to systematically set aside the ideal for the natural. He is the artist who, when consulted by the young sculptor Lysippus as to whom he should take as his guide, replied—"Let nature be your model, not an artist;" and he had a great following, for before his time only one school of painting was spoken of in Greece, which was called the Helladic, as distinguished from the Asiatic. Eupompus added a third, the Sicyonic, the others being thenceforth called the Attic and the Ionic. The maxim above quoted shows the character of the Sicyonic school. It must have exhibited somewhat of a pre-Raphaelite tendency, as compared with the generic style of Attic painting. Eupompus prevailed, and the Greeks never reverted to the severe taste of their fathers, as exemplified in the generic works of Polygnotus or Phidias, still so admirably illustrated in the renowned Elgin marbles in the British museum.—R. N. W.

EURIC or EVARIC, King of the Visigoths, assassinated and succeeded his brother, Theodoric II., in 466. His conquest of Spain, and the extension of his dominions northward in France to the Loire, attested his enterprise and abilities. Odoacer, on the throne of Rome, acknowledged his sovereignty beyond the Alps; more distant monarchs courted his alliance; and the Franks may ascribe their greatness, says Gibbon, to his death at a time when his son was an infant, and his adversary, Clovis, an ambitious and valiant youth.—W. B.

EURIPIDES, the third of the great tragic triad of ancient Greece, was a native of Attica, or, as some accounts have it, of the island of Salamis, where he was born in the year 480 B.C. His parentage, according to the current gossip of the comedians and other scandal-mongers, was low; his father, by their story, having been a petty trader, and his mother a green-grocer. But Philochorus, a learned Athenian, who flourished about 300 B.C., and wrote a life of the poet, says that his parents were persons of wealth and consideration; and this account harmonizes perfectly with all that we know of his character and habits from incidental sources. Theophrastus, for instance (*Athenæus* x., 424 f.), speaks of the young poet as having performed a part in a religious ceremonial, where only the sons of the first Athenian families were entitled to appear. We are told also by Athenæus (i. 3, a) that he possessed an immense library, which in those days required money. It is also known that Prodicus, who is mentioned among his instructors, as mentioned by Philostratus in his life of that sophist, was given to seek his scholars principally among the sons of the aristocratic and wealthy classes. With regard to his early studies and occupations, we find it mentioned that he distinguished himself as a wrestler, that he tried painting, but that finally he fixed on literature as his vocation; and, in addition to the composition of tragedies, studied rhetoric, science, philosophy, and morals under Prodicus, Anaxagoras, and other most famous teachers of the day. He was also very intimate with Socrates; though, as the philosopher was twelve years younger than the poet, he can scarcely have acted towards him in the capacity of a teacher strictly so-called. His first public exhibition as a composer of tragedies was, according to the life by Thomas Magister, in the year 455 B.C., when he was twenty-five years of age—a year remarkable as that in which Æschylus, the father of Greek tragedy, died; but he did not achieve a victory in the dramatic contests till the year 441. This date is attested by the Parian marble. The other ascertained dates of his life are taken from the arguments of the plays, which record the year when they were first represented, viz., the "Medea" in 431; the "Hippolytus" in 428; and the "Orestes" in 408 B.C. About this period, though the exact date is not mentioned, he expatriated himself, and settled in Macedonia, as Æschylus towards the end of his life had withdrawn to Sicily—a circumstance, no doubt, indicative of a certain want of harmony between himself and the Athenians, of which the causes are not difficult to trace. His studies of science and philosophy had brought him into connection with the intellectual movement party of the day; and accordingly, like his friend Socrates, he was honoured with a ceaseless merciless scourging from the master-hand of Aristophanes. That these satirical attacks, which contributed not a little to the death of the philosopher, should have passed, like an indifferent breath, over the head of the poet, is not to be supposed; especially as we know from the universal testimony of his biographers, that he was a man in whom some of the peculiarities of the poetic temperament were very prominent, and that there was something melancholic, fretful, and even misanthropic in his disposition. It is not improbable that the wantonness of democratic humour, or the fickleness of democratic favour, might have induced the sensitive poet of the "Iphigenia" to seek protection for a season under the courtly roof of Archelaus, king of Macedonia. Here, however, he was not destined to enjoy himself long. Being now an old man, he died, according to the witness of Eratosthenes, in the year 406 B.C., aged seventy-five—six years before the death of Socrates. He was buried in Pella. The Athenians requested that his body might be delivered up to the keeping of his native country; but Archelaus stoutly refused. The sorrow of his fellow-citizens was great; and Sophocles, his brother tragedian, publicly put on mourning, and caused his actors to appear without the usual decoration of coronals on the stage.

Such are the few certain facts that we have with regard to the life of this remarkable man. The critical estimate of his works is a more delicate matter, and offers considerable room for divergence of opinion and even contrariety of view. That his tragedies, in spite of the continued aspersions of Aristophanes, were very popular among the ancients, is undoubted. In Plutarch (*Nicias* c. 29) we find the well-known anecdote that many of the Athenians taken captive in the unfortunate Sicilian expedition, received their liberty for reciting certain verses of Euripides. Aristotle (*Poet.* 13) calls him the most tragic of the tragic poets; and Quintilian, book viii., while leaving undecided the vexed question whether he or Sophocles were the more distin-

guisl ed master of the tragic art, confesses that Euripides was the best model of style for orators; and this is the reason, no doubt, why he was such a favourite in the schools of eloquence, that, while of Æschylus and Sophocles only seven works remain to attest the genius of each, there are still extant eighteen, or (if we admit the "Rhesus") nineteen, of the seventy or ninety pieces which Euripides is said to have composed. In the most modern times the restoration of Æschylus and Aristophanes to their proper place and significance in Greek literature, was naturally accompanied by a considerable degradation of Euripides from the high place which he held among the ancients; but as both parties have now been heard, and the excesses of polemical warfare are over, an impartial mind may at length pronounce a pretty fair judgment on the literary merits and demerits of the man. On the one hand, it must be admitted that in the mere management of the drama, as a special form of art, Euripides not only did not make any advance on his predecessors, but he positively retrograded. The prologue, which Thomas Magister notes as one of his inventions, is a mere prolix recital of the most anti-dramatic nature possible, and which never can be necessary, where the tragic writer knows how to use in the most effective way the most significant points of his action. More than this, there is, through the whole economy of his pieces, a favour shown to long statements and argumentations, which savours more of rhetorical pleading than of dramatic point. There is also a very prominent trick of parading philosophical apothegms—"preaching and sermonizing," as we would say—very far removed from the natural style of an action dramatically developed. Euripides was accused also of changing the whole nature of the Greek tragedy, by putting his gods and heroes into situations of mere modern difficulty and intrigue, in a manner quite unworthy of the ideal type that Æschylus and Sophocles maintained in their compositions; and if we consider what the real nature of the Greek tragedy was, we must perceive that complaints of this kind were founded on sound principles of taste. The Greek tragedy was not a representation of the characters and events of common life, such as might suit a modern novel; but it was essentially a sacred or religious opera, the nature of which will be best understood by us, if we imagine the history of Abraham, King David, Judith, or Judas Maccabeus, represented in our churches or in some building attached to the churches, at the Easter and Christmas holidays, as part of a solemn religious celebration. In this case, the feelings of the audience would be too high-toned, and the conversations too serious, to admit of much of that display of every-day life, character, and incident, with which Shakspeare has contrived so richly to diversify the secular drama of the English stage. Again, it has been prominently brought forward by the Germans and certain English critics who sympathize with them, that Euripides, as a philosopher and a sceptic, and with no honest faith in the gods of Greece, was altogether in a false position when he produced these gods in the sacred drama of his country, very often taking very little pains to conceal that he did not believe in them, and preaching the νοῦς of Anaxagoras, while he exhibited the Jove of Homer as the supreme ruler of the universe. All this is very true; but there are some weighty considerations that tend very much to mitigate the effect of such objections. In the first place, the mere artistic form of the Greek tragedy, as a distinct species of art, was such a small element in the whole effect of the sacred opera, that a poet might offend very grossly against the laws of the effective drama as known to us, and yet remain an artist of a very high order. In fact, the pure drama in the classical age of Greece never shook itself free from the lyrical and epic elements out of which it arose; and as Euripides was confessedly great in both of these elements, his excellence in the hybrid sort of composition then called drama could not be gainsaid. Then as to his making such ostentatious parade of philosophic gnomes, we must bear in mind that philosophy was young in those days, and that the novelty of thoughtful maxims tersely expressed was, with the greater part of the public, an excuse for their want of dramatic fitness. As to the want of harmony between the personal faith of the poet and the people, for whose religious service he wrote his plays, that was a great misfortune no doubt, so far as his own pure pleasure as an artist was concerned, and so far also, as we regard the entireness and unity of the impression produced by his plays; but there was a great moral nobility, and a plain public utility nevertheless, in a poet who recognized the puerility of the ancient mythologic fables, using these fables as a medium for conveying deep moral truths, and indicating the day when a more rational theology would be demanded by the mass of the people, as much as it was then felt by the thoughtful few. Euripides, in fact, by bringing the doctrines of Anaxagoras on the stage, whether, in every case with dramatic propriety or not, was pioneering the way for Plato, who, in his Republic, with good reason rejects Homer, the national poet, altogether as a theological guide; and both the poet and the philosopher were performing an important service to the heathen mind, by turning up the soil, and killing the grubs, as a necessary preparation for the seed of gospel truth to be sown in due season by more highly-favoured hands.

The ancient authorities for the life of Euripides are the biography in Suidas; that of Thomas Magister in Musgrave's edition; that first published by Elmsley in his edition of the Bacchæ, 1821; and Aulus Gellius xv. 20. The materials offered by these and some incidental sources, are fully discussed in Bernhardy's Griechische literatur, Smith's Dictionary, and by Paley in the edition to be immediately noticed. The most notable editions of the whole works of Euripides are those of Barnes, 1694; Musgrave, 1778; Matthiæ, 1813; and Paley, 1858. An account of special editions will be found in Engelmann's Bibliotheca Script. Class. 7th ed. Leipzig, 1858.—J. S. B.

EURYDICE, wife of Amyntas II., king of Macedonia, lived in 400 B.C. She was the mother of the great Philip. A criminal connection with her daughter's husband made her conspire against Amyntas, but her purpose was discovered by Euryone her daughter. Both Alexander and Perdiccas, her sons, perished through her intrigues shortly after each had ascended the throne; but on the accession of Philip she put herself under the protection of the Athenian general Iphicrates.—R. M., A.

EURYDICE, daughter of Amyntas III., and granddaughter to Perdiccas, lived 320 B.C., married her uncle Arrhidæus, the illegitimate son of Philip. Arrhidæus ascended the Macedonian throne after the death of Alexander the Great, but was powerless in the hands of his wife, who recalled Cassander and put herself at the head of an army against Polysperchon and Olympias. Her soldiers would not fight against the mother of Alexander. Both she and her husband were put to death by Olympias.—R. M., A.

EURYMEDON, an Athenian general in the Peloponnesian war. In 428 B.C. he commanded sixty ships in the neighbourhood of Corcyra, where he incurred the disgrace of sanctioning the cruelties inflicted by the commons on their political opponents. The following summer, in conjunction with Hipponicus, he obtained the command of the whole Athenian force by land. In 425, accompanied by his colleague Sophocles, he set out with forty ships for Sicily, but having touched at Corcyra, and spent some time in petty enterprises, he had only reached his destination when he received orders to return home, a general pacification having been effected by Hermocrates. In 414 Eurymedon was again employed upon the Sicilian coasts, where, after some active service in conjunction with his colleague Demosthenes, he was defeated and slain by Agatharchus.—J. S., G.

EUSDEN, Lawrence, born in Yorkshire, an English poet not much heard of now, but conspicuous enough in his own day to have the laureateship, which honour he obtained in 1718. He incurred some enmity in consequence. Pope gave him a place in the Dunciad. He died in 1730 at Coningsby in Lincolnshire, of which parish he was rector.—J. B. J.

EUSEBIUS, Bishop of Cæsarea, surnamed Pamphili, the father of church history, was probably a native of Palestine, and was born somewhere about the year 260. We know from himself that he was educated and spent his youth in Palestine, and that his instructors in sacred things were Meletius, the exiled bishop of Pontus, and Dorotheus, a presbyter of the church of Antioch (*Vit. Const.* i. 19; H. E. vii. 32). He owed much to the study of Origen, and to works which he found in the library collected by Bishop Alexander at Jerusalem, and that at Cæsarea belonging to the Presbyter Pamphilus (H. E. vi. 20; vii. 32). With the latter he became acquainted, on being ordained to the clerical office by Agapius, bishop of Cæsarea, probably in the year 295. It was in his school that Eusebius made his first attempt at the explanation of scripture (De martyr. Palæst. c. 4); and to Pamphilus he seems to have been chiefly indebted for his intellectual training—an obligation which he gratefully acknowledges in several of his writings. From his close intimacy with this teacher, he received the surname of Pamphili (*i. e.*, friend of Pamphilus). After his death, which happened during the Diocletian persecution, Eusebius retired to

Tyre, where he remained some time, and thence he passed into Egypt, witnessing in both places the martyrdom of several christians of both sexes whose deaths he records (H. E. viii. 7–9). About this time he wrote his book against Hierocles, who had maintained that Appollonius of Tyana did more and greater miracles than Christ. On the death of Agapius he became bishop of Cæsarea, probably in the year 313. He devoted himself to the duties of his office, and to the composition of his two invaluable works—"De Demonstratione" and "De Præparatione Evangelica." On the breaking out of the Arian controversy he took a middle course, and attempted to reconcile the opposing parties, for which he has been stigmatized as an Arian, but without any real reason. At the council of Nice he had the honour of sitting at the right hand of the emperor, and of delivering to him an address in the name of the assembled bishops. He drew up the first draft of the Nicene creed; and when the words were added—"Very God of very God, begotten, not made; consubstantial with the Father;" he, after some explanations, gave his assent to the addition. There is no reason from his writings or his subsequent course to suppose that he did this insincerely, or merely for peace's sake. Eustathius, bishop of Antioch, having been deposed for heresy, the vacant patriarchate was offered to Eusebius, by whom, however, it was declined, for reasons which drew forth the applause of the emperor. In the synod of Tyrus held to judge Athanasius in 335, it appears that he sat as president. When the Sabellianism of Marcellus of Ancyra came into question, it was on him that the task of confuting it was laid by the synod at Constantinople, and from this arose his treatise, "Contra Marcellum." In the same year, 336, he took a leading part in the celebration of the thirty years' reign of Constantine, and delivered an oration, which is not so much an eulogium on that prince, as a discourse on the doctrine of the Logos. His influence with the emperor was at this time very great, and so it continued to the end of the emperor's life. Confiding in his learning and ability, Constantine appointed him to superintend the preparation of fifty copies of the scriptures for the use of the newly-erected church at Constantinople; and to him he intrusted many secrets of his religious life. The bishop did not long survive the emperor; having rendered to his patron the last service by writing his life, he followed him soon after to the grave. Eusebius died somewhere about the year 340. In him great diligence and candour were united to good natural abilities, and had his lot been cast in quiet times and at a distance from courts, his character would probably have come down to us without a stain. In times of controversy he was too fond of playing the part of a mediator, to escape the danger of paltering with essential truth; and his relations with the emperor were not always free from sycophancy, and an undue use of the power which he thus acquired. But he was a much better man than the keenness of party spirit has sometimes represented him; and he has by his writings laid the church under greater obligations, perhaps, than any other of the christian fathers; at least we should have lost less upon the whole by the loss of the writings of any one of them, than we should by the loss of his. His Church History and his works on the Preparation for and the Demonstration of the Gospel have supplied stores of information, which it would have been to the injury of christianity to have wanted, but which could be supplied from no other extant source. Some of his writings exist only in a Syriac version of them. One of these, his "Theophany," was discovered a few years ago by Mr. Tattam in a Nitrian monastery, and published, with an English translation, by the late Professor Lee, 1843.—W. L. A.

EUSEBIUS, Pope, succeeded Marcellus I. in the year 310. His pontificate lasted only seven months. Upon the question—a very practical one in those days of persecution—on what terms the *lapsi* (christians who had offered sacrifice to idols) should be readmitted to communion, Eusebius took the side of rigour. He was banished by Maxentius to Sicily, where he died.—T. A.

EUSEBIUS, Bishop of Emisa in Phœnicia, born towards the end of the third century, was instructed in biblical and secular literature at Edessa, his native place. He afterwards visited different places in quest of knowledge. Among his instructors were Eusebius of Cæsarea, and Patrophilus of Scythopolis. To escape ordination he visited Alexandria. About 340 he was again at Antioch, at which time his fame was so considerable that the Antiochenian synod in 341 selected him for the see of Alexandria, vacant by Athanasius' deposition. Having declined the honour, the small bishopric of Emisa was given to him. In consequence of the Emisenes believing that he had magical powers, his introduction to the see was opposed, and he fled to Laodicea, but was subsequently restored to office. The evening of his life was spent at Antioch, where he taught Diodorus of Tarsus. He died about 360. He has been accused of semi-arianism (which is only so far correct that he preferred the indefinite terms of the early creeds to the less scriptural rigidity of a later orthodoxy). In relation to the theological school of Antioch he has great merit, since he helped to prepare the way for a succession of eminent men of a right theological tendency. Only a few fragments of his writings are extant.—S. D.

EUSEBIUS, of Nicomedia, was born about 324, of a noble family. He was first bishop of Berytus in Phœnicia, and afterwards obtained the see of Nicomedia. The steady patron of Arius, he defended him after his excommunication by Alexander, and at the council of Nice exerted himself on his behalf, but in vain. He subscribed there the creed of the majority, but refused to sign the anathema against Arius. Having displeased the emperor soon after, he was banished to Gaul, but was recalled, and restored to Constantine's favour. In the meantime he was restlessly active in favour of the Arians. He procured the deposition of Eustathius of Antioch; and was at the head of the bishops in Constantinople, who effected the banishment of Athanasius by political accusations. He also threatened Alexander of Constantinople with deposal, if he did not readmit Arius into the communion of the church. On the death of Alexander he managed to get himself elected to the see of Constantinople in 338. He died in 341. Eusebius was the acknowledged head of the Arian party, from whom it was called Eusebian. Later it was termed Semi-arian. He taught that the Logos was from eternity begotten of the substance of the Father, and was *similar* (ὁμοιούσιος) in nature, but subordinate to the Father.—S. D.

EUSEBIUS, of Samosata, bishop of that see in the fourth century. He was intrusted with the decree of the election of Meletius to the see of Antioch, and on the Arians intriguing the deposition of that bishop, retired to his diocese with the documents in his keeping. He refused to deliver them up to the emperor's envoy, though that official threatened him with the loss of his right hand. Eusebius was a staunch defender of the orthodox faith, and on his being subsequently banished by the Arian emperor Valens, went about, in the disguise of a soldier, confirming and comforting the faithful. At the induction of Maris as bishop of Doliche in Syria, a woman of the Arian party wounded him mortally in the head with a tile. One of his last requests was that she should not be prosecuted.—R. M., A.

EUSEBIUS, of Vercelli in Piedmont, born about 315, was educated in Rome under papal oversight, and became bishop of Vercelli. At the request of Liberius, he went on an embassy to Constantine. Hence the council of Milan was called in 355. There he pleaded ably for the orthodox faith; but displeased the emperor, who banished him to Scythopolis. He was subsequently sent to Cappadocia, thence to the Thebaid. Being set free by Julian's edict, 362, he repaired to Alexandria; was present at the council there, 362; and afterwards went to Antioch. He died about 371. Few of his writings remain.—S. D.

EUSEBIUS, of Dorylæum, belonged to the fifth century. At first he was a layman at the court of Constantinople, where he publicly accused Nestorius of heresy. Having entered into the clerical office, he was afterwards made bishop of Dorylæum in Phrygia. Here he became very active against Eutyches, who, in his zeal against Nestorianism, denied the existence of two natures in Christ. At the so-called *Robber* synod of Ephesus, 449, Eusebius was deposed, but was restored by that of Chalcedon, 451. A few of his Libelli are extant.—S. D.

EUSTACE, JOHN CHETWODE, sprang from an old sept, which De Burgo somewhat apocryphally traces from the Roman martyr, Saint Eustachius. It would seem, however, that the family had some tradition on the subject; for we find a monk named Eustace in 1356 founding a Dominican priory at Naas, and dedicating it to Saint Eustachius. John Chetwode Eustace was born about the year 1765. He received his education at the jesuit college of Stoneyhurst in Lancashire, and about the year 1795 accepted the professorship of belles-lettres in the Roman catholic college of Maynooth. On the death of Burke in 1797, Eustace published an "Elegy," descriptive of the gifts and virtues of the great statesman. In 1813 he appeared as a controversialist, and produced "An Answer to the Charge of the Bishop of Lincoln," but the work is alike free from pedantry and

untinctured by acrimony. Eustace had previously travelled on the continent with some young men of rank and fortune, whose education he superintended; and the result of his topographical observations is traceable in "The Classical Tour through Italy," which first appeared in 2 vols. 4to in 1813. Before the year 1821 this book ran through six editions. It is praised by Alibone and Stevenson, but abused by Sir J. Cam Hobhouse in a note to Childe Harold. In June, 1814, Eustace accompanied Lord Carrington to Paris, of which excursion he published a brief narrative under the title of "Letters from Paris to George Petre, Esq." He was engaged in collecting materials for a supplementary volume to his "Classical Tour," on the past and present state of Italy, when a fever carried him off at Naples in 1815. But the work which Eustace failed to finish Sir R. Colt Hoare performed in a manner gratifying to the friends of its author, as a tribute of respect to his genius, and of affection to his memory. Lady Morgan made Eustace' able work the basis of her celebrated book on Italy. Stevenson says that Eustace' statements are not always to be depended on where his religious opinions intervene; but, on the other hand, we know, on the best authority, that the liberality of some passages in Eustace' "Classical Tour" gave offence at Rome, and met with the disapproval of several Roman catholic ecclesiastics. Mr. Eustace had made considerable progress in a didactic poem.—W. J. F.

EUSTACHI or EUSTACHIUS, BARTOLOMMEO, one of the three great Italian anatomists who, with Vesalius and Fallopius, may be said to be the founders of the modern science of anatomy. He was so poor, and his labours were considered of so little importance, that even his birthplace is unknown. We learn only incidentally, from the dedication of one of his treatises, that he was professor of medicine at the collegio della Sapienzia at Rome in 1563. In the same dedication he refers to his own circumstances, and states that his resources are feeble, his position humble, and his income uncertain. Although a professor, he seems to have given no lectures. This probably arose from some physical inability to teach, and his straitened circumstances may in some measure have depended on his irritable disposition, which betrays itself occasionally in his works. Be this as it may, there is no doubt that he lived poor and died indigent, and has left behind him ample proof that he was one of the greatest anatomists the world has seen. His works are not numerous, but they are sufficient to justify his claims to the position in which the history of anatomical science has placed him. Great as was his fame during his life and directly after his death, it was yet increased by the discovery of a number of copperplates of a work which he never lived to complete, and which were not published till a hundred and fifty years after his death. These plates were discovered at Urbino in 1712, and published by Lancisi, assisted by Morgagni and Pacchioni in 1714. Several editions of these wonderful plates have since been published; the best is that by Albinus, which was published at Leyden in 1744, and reprinted in 1762. Great as were the men who edited this work, the descriptions are not equal to the plates, which at the present day may be studied with advantage by the anatomical student. The various papers which Eustachius produced during his life were collected together, and published in a volume entitled "Opuscula Anatomica," at Venice in 1563. In this volume are several important anatomical papers. The first was on the structure of the kidney, in which he adds much to what had already been done by Vesalius on that organ; the second was on the organs of hearing, and here he first described the tube between the mouth and the ear, which still bears his name. He also was the first to describe one of the small bones of the ear. The third paper was on the bones, in which he entered into a controversy with Vesalius on the knowledge possessed by Galen of the structure of the human skeleton. In this paper the anatomy of the skeleton of the apes was first truly described. In another paper he describes for the first time the structure and position of the azygos vein. In the last of these remarkable essays he gives an account of the teeth, and was the first to give the history of their development. He also described the valve of the heart, which is named after him the Eustachian valve. He died at Rome about the year 1574.—E. L.

EUSTASE, ST., was born in Burgundy about 560, and died in 625. He had already reached manhood when he entered the monastery of Luxeu. St. Columbanus, who was at the head of that community, intrusted him with the education of its youths. He rendered also good service to the literature of his time by encouraging the transcription of MSS. When Columbanus was obliged to flee from the hatred of Brunehaut, Eustase succeeded him in the government of the monastery.—R. M., A.

EUSTATHIUS, of Antioch, a native of Side in Pamphylia, was first bishop of Berea, then of Antioch; to the latter of which he was appointed by the Nicene synod in 325. Eustathius was distinguished as a zealous opponent of Arianism. At a synod of Arians convened in Antioch in 331, he was charged with Sabellianism, deposed from office, and banished to Thrace, where he died in 360. Only one of his works has been preserved, combating Origen's opinion about the witch of Endor. There is little doubt that he was ill-treated and maligned by the party whose bitter enemy he had been.—S. D.

EUSTATHIUS, of Cappadocia, a Neo-platonist, pupil of Jamblichus and Ædesius. Eunapius, who alone has left any account of him, represents him as gifted with wonderful eloquence, and he relates that when the Persians besieged Antioch, the Emperor Constantius sent the philosopher as ambassador to King Sapor in 358, the oratorical reputation of Eustathius being so great as to countervail at Rome the objections to his creed. Eustathius, when his mission was completed, refused, on account of certain prodigies, to return home. His wife Sosipatra was a woman of talent and learning.

EUSTATHIUS, of Thessalonica, was born in Constantinople in the twelfth century. He was first a monk, then a deacon in the church of St. Sophia, and professor of eloquence. In 1174 or 1175 he became bishop of Myra in Lycia, and was soon after transferred to the see of Thessalonica, where he continued till his death, about 1196. Eustathius was the most learned man of his age, a very industrious writer, upright in character, and a great orator. His writings are numerous, containing philological commentaries on Greek poets, theological treatises, homilies, letters, &c. The most important of his works is the "Commentary on the Iliad and Odyssey," first published at Rome, 1542–1550, 4 vols. folio; a huge compilation, embodying the results of extensive reading. Tafel has supplied some information in modern times respecting him; and Neander has drawn his characteristics as a reformer of the middle age. (Neander's *Wissenschaft; Abhandlungen* by Jacobi, Berlin, 1851.)—S. D.

EUSTATHIUS ROMANUS, a Græco-Roman jurist of Constantinople of the tenth century, who filled various offices there. The years of his birth and death are alike unknown. He is quoted under four appellations—Eustathius, Patricius, Romanus, and Magister. None of his works have been printed, though several exist in MS.—S. D.

EUSTRATIUS, metropolitan of Nicæa, a commentator upon Aristotle, lived about the beginning of the twelfth century, under Alexius Comnenus. Only two of his writings are extant—"A Commentary to the Second Book of the Analytica" and "A Commentary to Aristotle's Ethica Nicomachea"—parts of this work are of doubtful authenticity.—J. S., G.

EUTHYMIUS ZIGABENUS, a Greek monk, lived at Constantinople about the commencement of the twelfth century. He was on terms of intimate friendship with the Emperor Alexius Comnenus. He wrote a book against heretics; another against the sect of the Messaliani; a commentary on the Psalms, and one on the four gospels.—J. S., G.

EUTOCIUS, a Greek mathematician of the sixth century. He published no separate work, being known only by his commentaries on Archimedes and Apollonius. These commentaries, in a historical point of view, are very valuable, as they make frequent reference to authors whose works are altogether lost. They serve to fill up gaps in the progress of mathematical science, and enable us to discover the successive steps by which the most important results have been achieved. He studied under Isidore, one of the architects of the church of St. Sophia who edited an edition of Archimedes. Eutocius quotes from this edition, which seems to have been much more complete than the one now extant.—W. L. M.

EUTROPIUS, author of a short history of Rome, lived towards the close of the fourth century. There has been much dispute about his origin. Some make him an Italian, others a Gaul, while a third party declare him to be a Greek. His creed also has been debated; and he has been spoken of as a disciple of Augustine. But even if this story were not improbable on mere grounds of chronology, it is confuted by the commendations which Eutropius has received from writers near his time, for his

impartiality in praising princes like Constantine who were of a different religion from himself. Of his life we know extremely little. He was secretary to the great Constantine; a partisan and protege of that emperor's nephew, Julian the Apostate, whom he accompanied, in the last expedition of his life, into Persia; and he survived to the reign of Valens and Valentinian, to the former of whom he inscribed his book. In writing the history of Rome, he attempted nothing higher than to give a rapid sketch of the principal events. With some chronological errors, and more serious omissions in the case of facts derogatory to the fame of Rome, he is on the whole a careful writer. His style is clear and pure, simple and unaffected. For ages, indeed almost down to our time, it was one of the most popular of schoolbooks.—G. R. L.

EUTYCHES, the celebrated heresiarch, was born at Constantinople towards the end of the fourth century. In his youth he embraced the monastic life, and being distinguished by his piety and the purity of his morals, he was made abbot of a religious house near to that capital. In his anxiety to combat the heresy of Nestorius, he became himself heretical. The principal dogma of Nestorianism was the existence of two persons in our Lord Jesus Christ. Eutyches rejected the doctrine of the two natures recognized by the catholic church. His monks eagerly adopted his opinions. The eunuch Chrysaphius, who was minister of the Emperor Theodosius II., and the Empress Eudoxia Athenais, declared themselves his partisans. Their example found numerous imitators. Eusebius of Dorylæum, and Flavian the patriarch of Constantinople, endeavoured in vain to bring Eutyches back to the orthodox faith. He persisted in his error, and the patriarch consequently brought him before a council, which met in the capital of the Eastern empire. Eutyches was condemned and excommunicated. Theodosius, excited by his minister, persecuted the members of the council which had pronounced this judgment, and summoned a new council at Ephesus, which absolved Eutyches, and anathematized Flavian, who was treated with such cruelty that he died of his wounds three days afterwards. This is the council which historians have called "The brigandage of Ephesus." Vainly did the pope, St. Leo, entreat the emperor to convoke a third council in Italy. Theodosius refused, but Eutyches did not long enjoy his triumph. Theodosius died. Marcian, his successor, in concert with St. Leo, summoned the general council of Chalcedon, when the anathema against Eutyches was confirmed, and he expired of chagrin about the year 454.—T. J.

EUTYCHIUS, a christian writer of the ninth century, was born at Cairo in 876. He belonged to the sect of the Melchites, and after practising for some years as a physician, turned his attention to divinity, and eventually, in 933, became patriarch of Alexandria, and died in 940. He wrote annals which comprised the history of the world from the creation till A.D. 900. The work was published entire by Pocock in Arabic and Latin in 1659; a small part of it having been some time previously edited by Selden. Eutychius was also the author of a book "De Rebus Siciliæ," and of some other pieces.—R. M., A.

EVAGORAS, a native of Salamis in Cyprus, claimed to be descended from the royal house of Teucer. At his birth the throne of Salamis was occupied by a Phœnician, who reigned tranquilly many years. At length he fell a victim to a conspiracy organized by a Cypriot noble, who, to strengthen his position, immediately endeavoured to get the young Evagoras into his power. Evagoras fled to Soli in Cilicia, and having collected there a band of fifty resolute men, he returned to Salamis, and defeated and killed the usurper. He now became king of Salamis, remaining, however, tributary to Persia. Conon, the Athenian general, aided him to subdue some of the neighbouring cities, and was in return received and sheltered by Evagoras in 405 B.C., after the disastrous rout of Ægospotami. The able tyrant of Salamis was greatly respected by the Persian government, and was placed for some years in command of the Persian fleet. In 386 occurred the peace of Antalcidas, which reserved Cyprus alone among the islands to Persia. In 382 a dispute arose between Evagoras and the Persian king, which led at last to open war. Assisted by Acoris, king of Egypt, Evagoras boldly opened the campaign, and obtained at first considerable successes, ravaging part of Phœnicia, and taking Tyre by storm. But an overwhelming force was brought against him, and he was blockaded in Salamis. Yet, owing to dissension among the Persian generals, he obtained easy terms, being allowed to retain Salamis, with the title of king. His death took place in 374 B.C. Isocrates pronounced his funeral oration.—T. A.

EVAGRIUS, surnamed PONTICUS, born in 345, was made reader to the church of Cesarea by St. Basil, and ordained by Gregory Nazianzen. He was for some time in Constantinople, but he left it and went to Nitria, where he led a monastic life, and died in 399. Ecclesiastical writers speak of the works of Evagrius with commendation; but several of these have been lost entirely, and of the others fragments only are extant. The principal of those which have been preserved are—"The Monk," and "The Gnostic;" the former being a treatise on an active life; and the latter, a treatise on a contemplative life.—J. B. J.

EVAGRIUS, surnamed SCHOLASTICUS, from his careful training in grammatical and rhetorical studies, was a native of Epiphania in Cœlesyria, where he was born in 536. Having chosen the profession of law, he settled in Antioch as an advocate, and acted for some time as secretary and legal adviser to Gregory, bishop of that city. He was afterwards appointed quæstor of the city by the Emperor Tiberius Constantinus, and prefect by the Emperor Mauricius. The piety of his early christian education inclined him to ecclesiastical studies, while his secular training and profession disposed him to mingle with the history of the church too much of the element of worldly affairs. His "Ecclesiastical History," in six books, is an orthodox continuation of the heterodox history of Theodoret, and is highly valued by church historians. It begins with an account of the Nestorian controversy and the synod of Ephesus in 431, and ends with the death of the author's patron and friend, Gregory of Antioch, in 593. The work is valuable for its notices of political as well as of ecclesiastical history, but this feature of it has been censured as inappropriate to a history of the church. Valesius, the learned editor of Evagrius, remarks, "Illud in eo reprehensionem meretur quod non tantam diligentiam adhibuit in conquirendis antiquitatis ecclesiasticæ monumentis, quam in legendis profanis scriptoribus." Evagrius is also open occasionally to the more serious censure of superstitious credulity. Casaubon characterizes him as "scriptor a fabulosis narrationibus, ut res arguit, non nimis alienus;" and Cave says of him more plainly, "In pluribus factis recensendis nimis credulum et in fabulas proniorem." The first edition of his history was published by Robert Stephens, Paris, 1544, fol. The best edition is that of Valesius, 1673, fol., with notes and corrections of the text of Stephens.—P. L.

EVAGRIUS, Patriarch of Antioch, was elected to that dignity in 388 in place of Paulinus. He translated into Latin a life of Saint Anthony by St. Athanasius, printed at Milan in 1474. He died in 392.—T. J.

EVALD, JOHANES, the celebrated Danish poet, was born 18th November, 1743, at Copenhagen, where his father Enevald was well known as the author of a concordance to the Bible, minister, and director of the Orphans' house. He was a religious man; and when near his death, fearing the influences of the capital on his son, then only in his eleventh year, sent him to Schleswig to the care of Rector Licht. Here, however, amongst other literature, he met with Tom Jones and Robinson Crusoe, which produced a great effect upon him. By the first his moral nature received its earliest, deadly blow; and the second so seized upon his imagination that he ran away, intending to go to Holland, and sailing thence, to find some desolate island where he might lead a similar life. But the rector overtook him upwards of twenty miles from home, and bringing him back, destroyed his romantic project. At fifteen he entered the university of Copenhagen, living at the house of his stepfather—for his mother had married a second time—and at the age of sixteen conceived a violent passion for a young girl whom he called Arendse, which gave a colouring to his whole life. This affair of the heart, awakening, like a second Robinson Crusoe, a passion for adventure, he again ran away, determining to win fame and fortune by joining the army of Frederick the Great—then engaged in the Seven Years' war. By the Prussian agent he was promised a position in a hussar regiment; but, finding himself in reality only placed in a foot regiment, he deserted to the Austrian army, where he could obtain no better post than that of drummer, and afterwards of non-commissioned officer. In this capacity he saw some hard service, and was in one or more battles, but, not being willing to take the catholic oaths, could not obtain any higher rank. His family at length, after two years' absence, learning where he was, bought him off, and he

returned home, re-entered the university, and studied so industriously that in five months he took his philosophical, and the following summer his theological examination, and in the autumn became alumnus of Walkendorph's college, where he remained five years on a salary. But the salary being too small to maintain a wife upon, the young girl for whom he had suffered so much, perhaps tired of waiting, married another; and the blow was so great to him that he abandoned his intention of a clerical life, and threw himself upon literature, which was his truest vocation; for now, having "learned by suffering," he was ready "to teach by song." His disappointment, "his first love," as he himself says, "which cost him more than his life," tended to foster the temperament which is peculiarly that of the poet; but unhappily, like many another poet, Evald sought diversion for his sorrows in an irregular and exciting life, which often brought him into difficult and humiliating circumstances. The first work of Evald which attracted attention was "The Temple of Fortune," one of that class of compositions which Addison, Dr. Johnson, and others, brought into repute in the Vision of Mirza, &c. His lyric, however, on the death of Frederick V., which holds its place in Danish poetry to this day, opened a glimpse into the higher poetical regions of his soul. Acquaintance too with Klopstock, who was then in Denmark, and whose Messiah had affected his maturer mind as Robinson Crusoe had affected that of his boyhood, induced him to select a biblical subject for his muse; and in 1769 he produced his "Adam and Eve," the greatest poem at that time in the Danish language: but it was only slowly acknowledged to be such. Neither was the reception of his "Ralf Krager"—the first original tragedy of his country, and published the following year—more warmly received, nor could even Klopstock convince the dull Danes that a great poet was amongst them. In 1773 he entered upon a grand field of poetry, that of the northern mythology, and produced his "Balder's Death." This noble tragedy, however, was eagerly read, and brought out with acclamation; but it produced no further pecuniary benefit to the poet than sixty rix-dollars from the Danish Patriotic Society. In 1778 he published his opera of the "Fisherman"—a work of great beauty, life, and passion, containing many exquisite lyrics, one of which—"King Christian stood by the lofty mast"—has become the national anthem of Denmark. He had now been for some years a martyr to rheumatism, and was indeed at this time wholly confined by this painful disease to his bed or easy chair. The remainder of his life, in fact, was incessant suffering, whilst at the same time he was harassed by poverty and the unkindness of his mother, who now, by her second marriage, had become possessed of property. Thus, without public support, forsaken by his nearest relations, and left to the pity and aid of strangers, it is no wonder that he often fell into the deepest abyss of melancholy, from which nothing but his poetical labours and his deep sense of religion, spite of his weaknesses and aberrations, could save him. The only time of sunshine in Evald's latter years, was between 1773 and 1775, when he lived at Rungsted, in the house of a master fisherman, Jacobson, from whose amiable family he received the kindest attention, and whose daughter, Anne Hedevig, would have married him had not his mother interfered, and at once removed him to the neighbourhood of Kronborg, where his life was miserable. It was under the happier circumstances of Rungsted that many of his most beautiful poems were written. In 1777 he returned to Copenhagen, where, though deserted by his family, a few bright gleams of affection gathered around his bed of suffering. He lodged with a good, kind, motherly woman, Madame Schou, in whose house he ended his days, and she did all that lay in her power to cheer his heart and assuage his bodily suffering. As his fame increased, his friends and admirers amongst the great increased also, and many persons visited him. He had now also a small government pension of one hundred rix-dollars, and the new edition of his works, commencing in 1779, promised to add considerably to his income. But he was provided for elsewhere; and on 17th March, 1779, he died at the age of thirty-seven, with his favourite poem, the Messiah, under his pillow. No sooner, however, was he dead than the public opened its eyes, and saw that a great man was gone from amongst them. He was followed by hundreds to the grave, and his "Opera of the Fisherman," with a prologue by Abramson, was performed the same day, from the receipts of which good Madame Schou was presented with one hundred ducats. A simple tombstone erected by his friends points out where lie the remains of the greatest lyric poet of Denmark. There are several editions of his works, the last and best in eight vols., edited by F. L. Liebenberg in 1850–55.—M. H.

EVALD, JOHAN VON, a Danish lieutenant-general, born 30th March, 1744, at Cassel, of a burgher family. He had a military bent from his childhood, and in his sixteenth year entered as a volunteer in a Hessian regiment. He soon distinguished himself, and rose from the ranks. In 1776 he went with the English to America as captain of a jager company of Hessians, and served in that country till the close of the American war, when the English general offered him an English company, which he declined. In 1788 he entered into the Danish service as lieutenant-colonel of a jager corps, garrisoned in Schleswig, where the landgrave, Carl of Hesse, was statholder. In 1801 he was placed in charge of Hamburg, and so won the esteem of the inhabitants that he was offered the post of governor of the town, which he refused. In 1803 he defended the frontiers of Holstein, when the French possessed Hanover; and in 1806 against the Swedes and Prussians. The following year, when the English made an attack on Copenhagen, Evald, having placed himself at the head of two infantry regiments which he had organized for this service, was afterwards made governor of Kiel. In 1809 he commanded the Danish corps which supported the French against the Prussian adventurer, Major Schill, and in connection with a Dutch corps stormed Stralsund on the 31st of May. The humanity shown by him, and the good conduct of his troops, called forth the gratitude of the inhabitants, and the king advanced him to the rank of lieutenant-general. But he did not long enjoy the honour; sickness compelled him in 1813 to give up his command, and on the 25th July, the same year, he died on his estate near Kiel. He is the author of some military works.—M. H.

EVANS, ARISE, RICE, or JOHN, a famous astrologer who lived in the reigns of Elizabeth and James I. He was a native of Wales, and having been educated at Oxford, entered the church, but was soon obliged to leave his cure on account of his disgraceful behaviour. He then went up to London, where he practised the trade of a magician and astrologer.—R. M., A.

EVANS, CALEB, D.D., son of the Rev. Hugh Evans, was born at Bristol about the year 1737. In 1767 he became colleague to his father, as pastor of the church at Broadmead, Bristol, and in 1770 formed the Bristol Education Society, for furnishing dissenting congregations with able and evangelical ministers, as well as for training missionaries. From this time till his death in 1791 he discharged the duties of his office with great honour and acceptance. He is the author of two or three volumes, and of several sermons.—J. A., L.

EVANS, CHRISTMAS, a remarkable Welsh preacher, was born in Cardiganshire in 1766, and died at Swansea in 1838. He resided chiefly in North Wales, but visited all parts of the principality, stirring the hearts of the people, and producing mighty results. For vigorous thought, rich imagination, and picturesque language, he had few equals, and his memory is cherished in that country with warm affection.—J. A., L.

EVANS, SIR DE LACY, G.C.B., is a native of the county of Kerry, where he was born in 1787. He entered the army in 1807, and having served for about three years in India in the operations against the Pindarries, and shared in the capture of the Mauritius, joined in 1810 the army of Lord Wellington in Spain, where he was present at the battles of Vittoria, the Pyrenees, and Toulouse. In 1814–15, he was actively engaged in North America, and took an active part in the battle of Bladensburgh and the operations at Washington and Baltimore. He returned to England early in 1815, and took part in the action at Quatre Bras and in the battle of Waterloo, and was employed on the staff of the duke of Wellington during the occupation of Paris. From the close of the war he had no active employment until 1835, when he volunteered to undertake the command of the British legion sent to Spain to aid the queen against Don Carlos, and returned to England early in 1837. He had already been returned to parliament in 1831, in the liberal or radical interest, as member for Rye, and in May, 1833, was elected for Westminster, which he has since continued to represent, with the exception of the parliament of 1841–47. He attained the rank of a field-officer in 1846, and on the outbreak of the Russian war in 1854, was appointed to the command of the second division. He distinguished himself

by his gallantry at the Alma, as well as in the attack of the Russians on October 26th, and at the battle of Inkermann; and on his return to England, invalided, early in the following year, he received a vote of thanks from the houses of parliament. He was created K.C B. in 1838, and G.C.B. and honorary D.C.L. of Oxford, in 1855.—E. W.

EVANS, Evan, a Welsh divine, was born about 1730, and died in 1790. He gave much attention to the literature of Wales, and published in 1764 a book entitled "Dissertatio de Bardis, or specimens of ancient Welsh poetry, with notes and annotations." He wrote several other works.—R. M., A.

EVANS, John, D.D., an eminent divine, author of the "Christian Temper," one of the best practical books on that subject in any language. He was born at Wrexham in 1680, and became minister there in 1702. Soon afterwards Dr. D. Williams invited him to London, and he became co-pastor and successor of that learned and able man. He wrote the "Commentary on Romans," left unfinished by Matthew Henry, and was engaged some years in preparing a "History of Nonconformity, from the Reformation to the Civil Wars." By his death, however, in 1730, that work devolved on Daniel Neal. Dr. Doddridge reckons his sermons and his "Notes on Romans" among the best works of the kind then published.—J. A., L.

EVANS, John Harrington, M.A., was born at Salisbury in 1785, and died at Stonehaven in 1849. Mr. Evans was the only child of Dr. Evans, then master of the Salisbury grammar-school. He received his early education under his father's care, went to Oxford, and became a fellow of Wadham college. He afterwards took the curacy of Milford, where his views on christian doctrine underwent a great change, and at length he left the established church. In 1818 he commenced preaching in John Street, London, in a chapel built for him by Mr. Henry Drummond. Here for upwards of thirty years he laboured, one of the most humble, spiritual, useful men of his time.—J. A., L.

EVANS, Oliver, a distinguished American mechanist, born near Philadelphia in 1755; died at New York in 1811. In spite of obstructions, which were sedulously thrown in his way by ignorant traders, he constructed and brought into use an engine which immensely facilitated the production of cotton; and he introduced improvements in the machinery of corn-mills, which, as soon as the clamours of ignorance subsided, were acknowledged to have given the inventor a title to the gratitude of his country. Evans is chiefly memorable, however, as the inventor of the high pressure steam-engine. He persisted, in spite of doubts popularly expressed as to his sanity, in proposing to apply steam to carriages as a locomotive power; and though it was not to have the effect of altogether removing these suspicions, he achieved his design. In 1800 he had the satisfaction of exhibiting a locomotive in action in the streets of Philadelphia. In that town Evans possessed a steam-mill and steam-factory; and he had large workshops at Pittsburg, which were destroyed by fire, the work of an incendiary.—J. S., G.

EVANSON, Edward, born at Warrington in Lancashire, April, 1731, was educated at Emmanuel college, Cambridge, where he took his degree of M.A. in 1753. He held successively the vicarage of South Mimms, near Barnet, and the rectory of Tewkesbury, with which was conjoined the vicarage of Longton. While settled at Tewkesbury, he propounded various opinions of a decidedly heterodox character, and, particularly in a sermon preached in 1771 on the doctrine of the resurrection, gave such offence to the more conscientious members of his congregation, as involved him in a lawsuit. He eventually resigned his livings, and, settling at Mitcham in Surrey, undertook the management of a boarding-school. His dissent from the principles of the Church of England gradually assumed the form of determined scepticism, each successive publication that he put forth breathing a more unscrupulous hostility to evangelical doctrine. He died September 25, 1805.—J. S., G.

EVARIC. See Euric.

EVELYN, John, an accomplished English gentleman, was born at his father's seat, Wotton, Surrey, October 31st, 1620, and was educated at the free school, at Lewes, Sussex, where he remained until sent to Balliol college, Oxford. From Oxford he went to London to be resident in the middle temple, but shortly after made a brief campaign as a volunteer in an English regiment then serving in Flanders. Returning to England, upon the breaking out of the civil war, he went, with horse and arms, to join Charles I., just after the battle of Brentford; but by reason of the army's marching to Gloucester, he was unable to remain more than a few days, considering that his absence would have left the family estates, near London, unprotected and exposed to ruin, without advantage to the royal cause. Evelyn returned to Wotton, his visit to the army undiscovered; and following the bent of his natural disposition, built a study, and made an island and some other pleasant nooks for solitude and retirement in his favourite gardens. Evelyn's character, indeed, was of that sweet, amiable, studious, and high-principled caste which unfitted him for the rough struggles of partisanship. Of a temper eminently gentle, he shrank from the hardships of those tyrannic measures, by which his own side was necessarily supported; and with a disposition singularly fair and just, he was averse to take advantage even of his opponents. Free from personal animosities, he felt that he could wait with patience until the inevitable battle was fought, when his time and opportunity for public service would arrive. Finding it impossible during his retirement at Wotton to evade the requirements of the parliament, he obtained from the king special permission to travel, and visited France and Italy; paying minute attention to the progress of natural philosophy, to which, beyond all other sciences, he was passionately addicted. At Paris he married Mary, the daughter of Sir R. Browne, the minister of Charles I. at the French court; and in her right became possessed of Sayes Court, near Deptford, Kent, where he resided after his return to England in 1651. When Sir R. Browne's estates were confiscated by parliament, he was permitted to purchase Sayes Court, and thus continued in its possession. The violence and confusion of affairs at this period so repelled Evelyn's mind that he suggested to his friend Boyle the establishment of a retreat, where the lovers of virtue and science might shelter themselves in the "fallentis semita vitæ," from the accidents of the times and the rude manners of the men with whom they were rife. It is a sign of Evelyn's fairness and amiability of character, that he had friends in the court of Cromwell while he corresponded with his royalist father-in-law at Paris, and was entirely unmolested, although his own political tendencies were perfectly well known. Evelyn lived through the troubled times of Charles I., Cromwell, Charles II., James II., and King William; and without surrendering any principle or condescending to any flattery, he was preserved from persecution by the respect universally accorded to his character. This single fact is the noblest monument that can be erected to his memory. He lived in intimacy with men of all persuasions, and few foreigners distinguished for learning or arts left England without visiting him. During his retirement his pen was not idle, and he published translations from Lucretius and Chrysostom, with a work on gardening. In 1659 he published an "Apology for the Royal party," and at the Restoration entered upon various public employments, for which he was eminently fitted by practical business habits. He was one of the first fellows of the Royal Society, and laboured zealously in its advancement. In his diary he records that Prince Rupert showed him with his own hand the new way of graining called mezzotinto, which he afterwards published in his "Sculptura." In 1662 he was member of a commission for regulating the mint, and in the same year (that of the Dutch war), he was appointed one of the curators of the sick and wounded. He also served in commissions for the improvement of London, the repairing of St. Paul's, making saltpetre, &c., &c. In 1672, Charles II. established the board of trade, and Evelyn was one of its first members, and wrote a brief history of navigation for its use. It is noticeable that all these appointments were bestowed, without his having recourse to the least personal solicitation. His favourite recreation was gardening, and one of the most delightful characteristics of his life is the affectionate care he bestowed upon his trees and grounds, in the midst of various public employments. In 1664 he published his most elegant and famous work "Sylva, or a Discourse of Forest Trees." After the accession of James II., Evelyn was for a time one of the commissioners for executing the office of privy seal. After the Revolution he laid the first stone of Greenwich hospital, and was appointed treasurer of that institution. In 1699 he succeeded to the family estates, and quitting Sayes Court removed to Wotton, where he passed the remainder of his life. Evelyn died in the eighty-sixth year of his age, 27th February, 1705-6, and was buried at Wotton, and, according to his own request, it was inscribed upon his tomb, that living in an age of extraordinary events and revolutions,

he had learnt from it this truth, which he desired might be thus communicated to posterity—"That all is vanity which is not honest, and that there is no solid wisdom but in real piety." A list of Evelyn's numerous works will be found in the Biographia Britannica, and his "Diary" and "Letters" were published in 1819.—L. L. P.

EVELYN, JOHN, son of the preceding, was born at his father's house at Saye's Court, near Deptford, on the 14th of January, 1654. His father superintended his education with much care, sending him to Oxford in the year 1666. While there he wrote a Greek poem, which his father prefixed to his own work Sylva, no doubt with much honest pride and satisfaction. On leaving Oxford, he again studied under his father, He married Martha, daughter and co-heiress of Richard Spencer, Esq. He held the office of commissioner of revenue in Ireland and showed much aptitude for public business, so that had he lived longer, the world would probably have heard more of him; but he died at the comparatively early age of forty-five, at his house in London, on the 24th March, 1698. He was the author of a work on gardening; the Life of Alexander the Great, translated from the Greek of Plutarch; the "History of the Grand Viziers, Mahomet and Achmet Coprogli;" and one or two poems published in Dryden's Miscellanies.—J. B. J.

EVEMERUS or EUHEMERUS, a Sicilian author, who lived in the third century B.C.; by some writers supposed to have been a native of Messene in Sicily; by others called an Agrigentine. He belonged to the philosophical school of the Cyrenaics, the scepticism of which he carried out to a length which made him regarded as an atheist by the devout among his contemporaries. He was connected by friendship with Cassander of Macedonia, who, about 316 B.C., sent him forth on an exploring expedition. He sailed down the Red Sea and round the southern coasts of Asia, as far as an island called Panchæa, and on his return wrote a work entitled Ἱερὰ Ἀναγραφή. In this work, pretending to rely upon archaic inscriptions which he had collected in his travels, he dressed up the fables of the popular mythology into so many historical narratives, and resolved the gods, Zeus included, into mere earthly warriors, kings, and benefactors. Of this work Ennius made a Latin translation, and it furnished the christian writers with inexhaustible arguments against the pagan mythology.—J. S., G.

EVERARD, JOANNES SECUNDUS, born at the Hague in 1511; died in 1536. He studied the civil law under Alciat, but soon deserted Justinian for Ovid, and took to writing amatory verses. He rambled for a while, with unfixed purposes, through Italy and Spain. He found employment as secretary in the establishment of the archbishop of Toledo, from whose service he passed to that of the Emperor Charles V. He went in Charles' train to Tunis, but his health soon broke down, and he returned to the Low Countries to accept the office of secretary to the bishop of Utrecht, and to die before he could enter on his new duties. He wrote Latin verse very fluently, and often happily. We do not know how far the time in which he lived, his own youth—for he died at twenty-five—and the encouragement of patrons who ought to have checked a vein of lasciviousness which runs through his verses, may furnish some doubtful excuse for this wretched man. The "Basia" has been often reprinted, and translated into modern languages.—J. A., D.

EVERARD, NICHOLAS, an eminent lawyer and upright magistrate, was born at Gripskerque in the island of Walcheren in 1462, and died at Mechlin in 1532. He took his doctor's degree in 1493, and about that period had acquired so much reputation, that Erasmus, in one of his letters, speaks of him as born for the good of the state. After holding an ecclesiastical judgeship at Brussels, he was appointed in 1505 assessor of the grand Belgic council, and shortly afterwards president of the supreme council of Holland and Zealand. This latter office he held with distinguished credit for eighteen years, and he was removed from it by Charles V., to engage in similar duties at Mechlin. He left some professional works.—J. S., G.

EVERDINGEN, ALBERT VAN, a Dutch painter of sea-pieces and landscapes, born at Alkmaer in 1621, was a pupil of Roelant Savery and of Peter Molyn, surnamed Tempesta. Having resolved to travel for the purpose of studying nature in its grander aspects, he embarked for the north at a port on the Baltic, and had the good fortune, for it proved such, to be shipwrecked on the coast of Norway, near Verre. While awaiting an opportunity to pursue his voyage, he prepared, in presence of rocky shore and tempestuous sea, many of those studies which procured for him ultimately the title of the Salvator Rosa of the north. Amongst the many works by this artist, we must note a view in Tyrol, and one in Norway, at the Louvre; another Norwegian landscape at Amsterdam; a grand waterfall, at Florence; a wild landscape, in London. In all these works, design and colour are both perfect, the figures spirited and life-like. Everdingen was an excellent draughtsman; he was also a distinguished engraver, and produced more than one hundred plates, almost all highly admired. He kept a school, in which, amongst others, Edema and Backhuysen learned their art. He died universally regretted in 1675.—R. M.

EVERDINGEN, CESAR VAN, brother of the preceding; born in 1606; died in 1679; was a painter of history, portraits, landscape, and genre, and one of the best pupils of Jan van Bruckhorst. His masterpiece, the "Triumph of David," he painted for the principal church of Alkmaer.—R. M.

EVERETT, ALEXANDER HILL, an American author of some note, was born at Boston, on the 19th of March, 1790. the son of a minister of religion, and the elder brother of Edward Everett. An alumnus of Harvard college at the age of thirteen, he graduated with distinction at sixteen, and began the study of law in the office of John Quincy Adams, afterwards president of the United States. In 1809 he accompanied Mr. Adams on his mission to Russia, and returning to the States in 1812, was appointed, after a brief practice of the law, secretary of legation to the Netherlands. In that capacity and as chargé d'affaires, he remained in Europe until 1824, when he returned home, and was appointed by his steady friend, President Adams, minister to Spain. On his return from Spain in 1829, he became proprietor and editor of the *North American Review*, to which, when conducted by his brother Edward, he had previously been a prominent contributor. He was soon elected to a seat in the legislature of his native state; and after a political residence in Cuba, and a brief tenure of the presidency of Jefferson college, Louisiana, which ill health forced him to resign, he was appointed in 1845 minister-plenipotentiary to China. His health, however, was completely broken, and when, after an ineffectual attempt to make the voyage, he finally arrived at Canton, it was only to die—on the 28th of June, 1847. His contributions to the *North American* and other *Reviews* were of a miscellaneous kind, but his principal works were political and politico-economical. One of them—"Europe, or a General Survey of the political situations of the principal powers"—published in 1822, had the honour of being translated into German, French, and Spanish.—F. E.

EVERETT, EDWARD, a distinguished American statesman, orator, and author, a younger brother of Alexander H. Everett, was born on the 11th April, 1794, at Dorchester, near Boston, Massachusetts. His first education was received in the free schools of Dorchester and Boston, and entering Harvard college at thirteen, he graduated with distinction in 1811. He seems to have been originally intended for the bar, but feeling a decided inclination for the ministry, he became a student of theology, and evincing great proficiency in classical studies, he was appointed at the early age of eighteen, Latin tutor in Harvard college. When he was scarcely twenty years of age he became the minister of a fashionable Unitarian church in Boston, and displayed great powers of pulpit oratory. In 1814 he published a work in defence of christianity, and from this period onwards, his life and labours appear to have assumed more of a secular aspect. Appointed in 1815 Greek professor at Harvard, he started for Europe to spend some years in increasing his qualifications for the post, and during his visit to England he made the acquaintance, and in some cases secured the personal friendship of our leading men in literature and science, Sir Walter Scott, Jeffrey, Campbell, Romilly, Davy, &c. On his return to the United States in 1819, he entered on the duties of his professorship, and discharged them with zealous energy and rare success. In 1820 he became editor of the *North American Review*—the chief quarterly of the States; and both during his own management of it, and while it was conducted by his brother, he contributed very largely to its pages. In 1822 he married, and in 1824 he commenced his political career as representative of Middlesex, Massachusetts, in the lower house of the American congress. After ten years of political service in the house of representatives, he was elected governor of his native state of Massachusetts, and in 1841 he was appointed American

minister in London, retaining for five years that important and dignified post, and winning the cordial esteem of general English society. It was as a D. C. L. of Oxford, Cambridge, and Dublin, that Mr. Everett returned to the States to be elected president of Harvard college, a position which he resigned in 1849. On the death of Webster, Mr. Everett was appointed in 1852 secretary of state in the Fillmore administration, and in 1853 he entered the upper house of congress as senator for Massachusetts, retiring, from ill health, into private life not long afterwards. Few Americans have had a career of such uninterrupted prosperity, and of such distinction in authorship, scholarship, oratory, diplomacy, and politics. It is as an orator on historical, political, social, and literary topics, more than as a writer, however, that Mr. Everett's name is remembered in his own country; and the volumes of "Orations" which have been published under his own superintendence, display a singularly wide range of thought, sentiment, and knowledge, and remarkable powers of polished, yet impressive rhetoric. In his retirement Mr. Everett is said to have been engaged in the preparation of a systematic treatise on the modern law of nations. During the recent civil war the weight of his name and influence was thrown into the scale for the Union. His last public appearance was at a meeting held in Boston, shortly before his death, for the relief of the people in Savannah, who were suffering severe privations caused by the part they had taken in the struggle. He died in January, 1865.

* EVERSLEY, Charles Shaw Lefevre, Viscount, speaker of the house of commons for eighteen years. He was born in Bedford Square on the 22nd of February, 1794; eldest son of Charles Shaw, Esq., who sat in parliament, first as member for Newton, and subsequently for Reading. Mr. Shaw assumed the name of Lefevre on his marriage with Helena, only daughter of John Lefevre, Esq., of Heckfield, Hants, the representative of a Rouen family who settled in England after the revocation of the edict of Nantes. His eldest son, Mr. Charles Shaw Lefevre, was educated at Winchester, and graduated at Cambridge as A. B. in 1815, as M. A. in 1819, and was called to the bar at Lincoln's-inn in the latter year. On the 24th of June, 1817, he married Emma Laura, second daughter of the late Samuel Whitbread, Esq., M.P., by the Lady Elizabeth Grey. In 1830 Mr. Shaw Lefevre was returned for Downton, and in 1831 for North Hants, for which county he continued to sit until his resignation of the speakership in 1857. Entering parliament as a whig, he has always remained a supporter of that party. Although gifted with a fine presence, a musical and manly voice, a natural and courteous manner, a clear style, and a power of lucid arrangement, it does not appear that he very frequently spoke; for, during the nine years which preceded his election to the chair, his name is not recorded in Hansard much above twenty times. In 1836 Mr. Shaw Lefevre was appointed chairman of the committee on the state of agriculture, and in March, 1837, made an able speech on the corn laws, advocating a relaxation of the protective system, and a reduction of the malt tax. On the 15th of November, 1837, he proposed Mr. Abercromby for the speakership. In May, 1837, he was appointed chairman of a committee on the standing orders relating to private bills. Complete and admirable codification of these orders was the result of its labours. Mr. Abercromby having resigned his post in May, 1839, the house met on the 27th to elect a speaker. Mr. Shaw Lefevre and Mr. Goulburn were proposed as candidates, and the former was elected. He was subsequently sworn as a privy councillor, and was re-elected, without opposition, to the speakership in 1841, 1847, and 1852. To quote the authority of Lord Derby, "He had been elected by one side of the house, but by the scrupulous impartiality of his conduct, he had secured the hearty approbation of both sides." On the 9th of March, 1857, Mr. Speaker Lefevre announced, amidst the deep emotion of the house, his intended retirement after the close of the session. On the following day Lord Palmerston proposed a vote of thanks. Mr. Disraeli seconded the motion, bearing witness to the "blended firmness and courtesy" with which the speaker had regulated the labours of the house. Upon Mr. Speaker rising to return thanks, every member uncovered, showing a mark of respect never before awarded even to the "first commoner of England." In the *Gazette* of the 23d of March, it was announced that Mr. Shaw Lefevre had been raised to the peerage by the title of Viscount Eversley of Heckfield, in the county of Southampton. There can be no doubt that, as was said by Sir Harry Inglis, he "compressed into the period of his services, more labour, more attention, and more successful energy than any one of his predecessors." The decisions of Lord Eversley will always be thought leading cases upon the questions raised; but it is not only their correctness in point of parliamentary law that renders them remarkable—he had a tact and rapidity in deciding and distinguishing, seldom found even in minds accustomed to the exercise of the highest judicial functions. The general acquiescence with which his opinion was received on any question of order was perhaps partly owing to the simple dignity of his manner, the courteous candour of his language, and the "grave benignity" pervading his every word and gesture. As a thorough English country gentleman, he possessed more of that *dignitas virilis*, so applauded by Cicero, than any of his contemporaries in the house of commons, and quitted public life carrying with him a prize, rare among politicians, "the esteem of all parties." His lordship is governor and captain-general of the Isle of Wight, governor of Carisbrooke castle, a bencher of Lincoln's Inn, high steward of Winchester, lieutenant-colonel of the Hampshire yeomanry cavalry, and aid-de-camp to the queen for the yeomanry force.—R. B—ke.

EVLIYA or EVLIYA EFFENDI, a celebrated Turkish traveller, born at Constantinople in the year 1611; died at Adrianople about the year 1679. He was the son of Mohammed Dervish, chief of the goldsmiths at Constantinople, who in his youth had been standard-bearer to Sultan Solyiman at the siege of Sigeth in Hungary in 1564. His mother was a slave from the Abaza tribe on the Black Sea. The family was in possession of considerable wealth; and young Evliya was carefully educated, attending for seven years the college of Hamid-Effendi. He acquired remarkable proficiency in the most diverse studies, and particularly excelled in the study of languages. To mark the fact of his knowing the Koran by heart, he assumed the technical appellation of Hafiz. In his twenty-first year he had a dream—circumstantially related at the commencement of his travels—which made him resolve to adopt the life of a traveller. In the prosecution of this resolve, he was favoured by the assistance of his uncle, Melek Ahmed, who had risen from the condition of a slave to the dignity of grand vizier. Through the influence of this potent personage, Evliya was employed on a great number of military expeditions and diplomatic missions, in connection with which, as he himself informs us, he was an eye-witness of twenty-two battles, visited the countries of eighteen sovereigns, and had heard a hundred and forty-seven different languages or idioms. After visiting Mecca, he traversed the Morea, Syria, and Persia; in 1664 went to Vienna, as secretary of embassy, and subsequently, in a private capacity, travelled through Germany and the Netherlands, and made his way home through Denmark, Sweden, Poland, and the Crimea. At the end of forty-one years of travel he settled at Adrianople, and commenced the narrative of his journeys, which he brought down only as far as the year 1655. This work occupies four volumes in Turkish. Two volumes of the four—volume i., part. 1, in 1834, part 2 in 1836; volume ii. in 1850—have been published in English by the Oriental Translation Fund, from the pen of Von Hammer.—J. S., G.

EVODIUS, Bishop of Uzalis, was born about the middle of the fourth century, at Tagaste in Africa, and died about 430. He was a devoted friend of St. Augustine, and laboured with him for the support of the orthodox faith; fighting under his standard in the terrible struggles which at that time obtained between the orthodox and such powerful heretical sects as the Pelagians and Donatists. Evodius seems, however, to have been considerably tainted with the superstitions that were then showing themselves in the church, and the spirit of which it was not in his day easy to avoid.—R. M., A.

EVREMOND. See St. Evremond.

* EWALD, Georg Heinrich August von, a celebrated German orientalist, was born at Göttingen in 1803, and studied at the university of his native town. At the age of twenty he was appointed to a chair in the college of Wolfenbüttel, but after the lapse of a year returned to Göttingen, and in 1827 commenced his career as a professor in that university, occupying first the chair of philosophy, and afterwards that of oriental languages and exegetical theology. In consequence of his being one of the seven professors who protested against the violation of the constitution by Ernest Augustus in 1837, he was suspended from his functions at Göttingen. In the course of the year following this event he travelled extensively on the

continent, and paid a visit to England. In 1838 he accepted a chair of theology at Tübingen, which he resigned in 1848 on being invited to resume his professorship at Göttingen. He received a patent of nobility from the king of Wurtemberg in 1841. His principal works are—the "Kritische Grammatik der hebr. Sprache," 1827, extended in successive editions; "Hohe Lied Salomo's;" "Commentarius in Apocalypsin;" "Arabic Grammar;" "Poetical Books of the Old Testament;" "The Prophets of the Old Testament;" "History of the People of Israel to the Coming of Christ;" and "The First Three Evangelists." Ewald has edited since 1849 the *Jahrbücher der biblischen Wissenschaften*.—J. S., G.

EWALD, JOHANN LUDWIG, a German theologian, born at Dreieichenhain in the electorate of Hesse, in 1747. On his quitting the university of Marburg, where he was educated for the church, he became tutor to the young princes of Hesse; but he soon engaged in the work of the ministry at Offenbach, and expounding rationalism from the pulpit, became exceedingly popular. A few years afterwards he adopted evangelical principles; and propounding these with the same zeal as he had formerly urged those of the rationalists, he had to escape popular opprobrium by removing to Detmold. In 1796 he took up his residence at Bremen, and there founded a seminary, into which he introduced the methods of teaching adopted by Pestalozzi and Fellenberg. After occupying for some time a chair in the university of Heidelberg, he accepted the post of consistorial counsellor at Carlsruhe, where he died in 1822. He left a considerable number of works, chiefly didactic.—J. S., G.

EWART, WILLIAM, who for many years represented the Dumfriesshire burghs in parliament, was the second son of an extensive merchant in Liverpool, where he was born in 1798. Receiving his earlier education at Eton, he proceeded to Christ Church, Oxford, where in 1819 he gained the university prize for English verse, and took his B.A. degree in 1821. Mr. Ewart was called to the bar at the middle temple in the January of 1827, but never followed out the business of his profession. In 1828 he was returned to the house of commons as member for Bletchingley, which, in 1830, he exchanged for the representation of Liverpool. Member for Liverpool until 1837, he sat for Wigan from 1839 till 1841, when he was returned for the Dumfries burghs, which he represented to the close of his public life. Mr. Ewart's politics were those of an advanced reformer; but he was less distinguished as a politician, pure and simple, than as a promoter of social improvement, and an ameliorator of the criminal code and criminal procedure in general. He was instrumental in procuring the abolition of capital punishment in cases of cattle-stealing, sacrilege, &c., in 1833; and in the same year he introduced into parliament the measure known as the prisoners' counsel act. He long and ably advocated the total abolition of capital punishments; but the chief monument of his legislative industry is the free public libraries act of 1850, which is in extensive and useful operation. In 1829 he married his cousin, since deceased, Mary Ann, daughter of G. A. Lee, Esq., of Manchester. He died in 1868.—F. E.

EWING, GREVILLE, one of the founders of independency in Scotland, was born in Edinburgh, April 27, 1767. He studied for the ministry at the Edinburgh university; was licensed in 1792; and became assistant-minister of Lady Glenorchy's church, Edinburgh, in the beginning of the following year. In 1798 he seceded from the established church, and ultimately settled as an independent minister in Glasgow, where he also acted as one of the theological professors of that body. He died, August 1, 1841. Besides some theological works he published a Greek and English lexicon, which, though now superseded by later works, was once without a rival.—W. L. A.

EXELMANS, REMY-JOSEPH-ISIDORE, Comte, marshal of France, was born in 1775, and died in 1852. He was educated for the profession of arms, distinguished himself by his bravery at the passage of the Adda, and at other places, during the war in Italy at the end of the last century. He afterwards served under Murat, and was once warmly praised by Napoleon, when he presented to the emperor some colours taken from the enemy. Exelmans shared the difficulties of the Russian campaign, and was made a baron of the empire and general of division. His honours were confirmed to him by the first restoration; but a letter which he had written to Murat, expressing his delight that his old master was still able to keep his seat on the Neapolitan throne, having been intercepted, he was ordered instantly to leave Paris. Exelmans refused, and only fled when he found his house surrounded by an armed force. He was afterwards tried before a council of war and acquitted. On the reappearance of Napoleon, Exelmans manifested the greatest joy. He immediately put himself under the ex-emperor's orders, and commanded the twelfth cavalry corps of reserve at Waterloo. He was proscribed at the second restoration, but was recalled in 1819, and after the revolution of 1830 entered the chamber of peers. He died of a fall from his horse.—R. M., A.

EXIMENO, ANTONIO, a learned Spanish jesuit, born at Valencia in 1729, remarkable as having embraced a wider range of studies than the majority of ecclesiastics of his day. In 1734 he was appointed teacher of mathematics in the royal school at Segovia, and published a military history of Spain and a manual of artillery. On the expulsion of the jesuits in 1767, or shortly after, he retired to Rome, and published a treatise in Italian "Of the Origin and Rules of Music, with a history of its progress, decadence, and renaissance." At the age of more than seventy we find him occupied with the literary problem which then engaged so many minds, the historical character of Don Quixote, or rather the character which Cervantes intended his hero to maintain. In a work entitled "The Apology of Miguel de Cervantes," Madrid, 1806, he explains, with more ingenuity than success, some of the anachronisms and inconsistencies of this masterpiece of fiction, and endeavours to give a chronological plan of the work. He died at Rome in 1809.—F. M. W.

EXMOUTH, EDWARD PELLEW, Viscount, an eminent naval commander, was born on the 19th of April, 1757, at Dover, the son of a Cornish gentleman. He entered the navy before he was fourteen, and first distinguished himself in the *Carlton* schooner at the battle on Lake Champlain on the 11th October, 1776. A lieutenant in 1779, he was made a post-captain in 1782, and was flag-captain to Vice-admiral Millbank, off the coast of Newfoundland, when the French revolution broke out. In the war which followed, Captain Pellew was employed near home, protecting our own coasts, and threatening those of France; and, in a number of engagements, he proved himself worthy of the service of Nelson and Collingwood. His humanity was equal to his courage and skill. None of his naval feats were more admirable than his preservation of the lives of the crew of the *Dutton*, East Indiaman, driven on shore near Plymouth at the commencement of 1796. When all others refused to take a rope on board of her, Pellew himself performed the operation at the hazard of his life, and was the last person to quit the vessel which, when he had left it, went to pieces. A month or two afterwards, he was created a baronet. In 1802 he was returned as member for Barnstaple to the house of commons, where he had the satisfaction of being enabled to speak warmly in defence of Lord St. Vincent. He resigned his seat in 1804, when appointed naval commander-in-chief in the East Indies. On being appointed, in 1808, vice-admiral of the blue, he returned home, and was employed successively in the blockade of Flushing, and then as commander-in-chief in the Mediterranean. In 1814 his long and eminent services were rewarded by a peerage. The new Baron Exmouth at the same time received a pension of £2000 per annum, and was promoted to the full rank of admiral. On the return of Napoleon from Elba, Lord Exmouth proceeded to his command in the Mediterranean, where, among other achievements, he concluded treaties with Algiers, Tunis, and Tripoli, for the abolition of christian slavery. When it was found, after the general restoration of peace to Europe, that these treaties were shamelessly infringed, Lord Exmouth was sent to chastise the dey of Algiers; and the result was the battle of Algiers, 26th August, 1816—one of the most brilliant naval achievements on record. Lord Exmouth was wounded in the engagement, and his coat was cut to pieces by grape and musket-balls. On his return to England he was thanked by both houses of parliament, and created a viscount. He was subsequently appointed to the chief command at Plymouth, but retired in 1821, and died full of years and honours at Teignmouth, on the 6th of February, 1833.—F. E.

EXPERIENS. See CALLIMACHUS.

EXPILLY, CLAUDE, a French counsellor and president of the parliament of Grenoble, was born in 1561. He studied first at Paris, and then at Turin and Padua. He received the degree of doctor of law from the university of Bourges, and settled at Grenoble in 1583. He took part in the war of the league

against Henry IV., but with no great zeal, and ultimately joined the victorious party. He was employed both by Henry and by Louis XIII. in negotiations about Piedmont and Savoy. In 1603 he became advocate-general of the parliament of Grenoble, and in 1630 was appointed its president. He died in 1636. Expilly was the author of a life of the Chevalier Bayard; of a volume of poems of no great merit; and of some other works.—J. T.

EYBLER, Joseph von, a musician, was born at Schwöchat, near Vienna, on the 8th of February, 1764, and died at Vienna in 1846. His father, who was schoolmaster and choirmaster in the village where Eybler was born, taught him the rudiments of music, and he profited so well by this simple instruction, that, when he was but six years old, his pianoforte playing attracted the notice of a wealthy lover of the art, named Seitzer, who took the boy under his special care. He was placed by this patron in the musical seminary of Vienna, who also obtained for him the advantage of lessons in composition from Albrechtsberger. Eybler worked diligently with this famous master from 1777 to 1779, and remained at the seminary until it was dissolved in 1782, pursuing at this institution his literary studies as well as the practice of his art. He then entered on a course of reading for the law, and his father made him an allowance from his own small income, to support him while preparing for this profession; but the burning of the choirmaster's house so crippled his means, that he was forced to leave his son to the resource of his talents, who therefore abandoned jurisprudence for music, in which he had already made such proficiency as to enable him to obtain a living by teaching. Eybler was now much assisted by the advice of Joseph Haydn, whose family was intimate with his own; and he made the friendship of Mozart, which remained unshaken until the great musician's death. In 1792 he was appointed choirmaster at the Carmelite church in Vienna, and soon afterwards obtained the same office at the Scotch convent. He was chosen in 1801 to be instructor of the imperial children. In 1804 he was appointed vice-kapellmeister to the emperor, and in this office he had frequent occasion for the production of his works. It was by the sovereign's invitation that he composed his oratorio "Die vier letzten Dine," which was first performed in 1810 at a fête given in the palace, when the composer received the marked compliments of his imperial patron, before a large assembly of nobility. He was raised to the office of kapellmeister in 1825, when the death of Salieri rendered its title and its emoluments vacant, Eybler having already discharged its functions for several years. In 1833, while conducting a performance of Mozart's Requiem in the imperial chapel, he was struck with apoplexy. This event closed his official career, for, though on his recovery he desired to resume his duties, the emperor apprehending that their cares might induce a recurrence of his fit, would not suffer him to do so, but provided him with a charming suite of rooms in the palace at Schönbrun, and settled an easy independence upon him, in the enjoyment of which he passed the remaining thirteen years of his life. The previous emperor, Francis, had conferred on Eybler a patent of nobility—whence the prefix "von" before his name; and this distinction, with the remembrance of the honourable post he had filled, not more than his artistic renown, drew universal respect towards him, when his great age prevented the further exercise of his long habitual activity. Eybler wrote very voluminously for the church, his works consisting of masses, psalms, hymns, and motets, besides two oratorios and a multitude of minor pieces; and his music, if not quickened by that spark of genius which insures immortality, is marked with the earnestness of purpose, and control of technical resources, which betoken the intelligence and cultivated powers of a master.—G. A. M.

EYCK, Hubert van, Jan van, Lambert van, and their sister Margaret van, the founders of the Flemish school of painting, and the first to adopt the use of the so-called oil-colours were, it is supposed, originally from Eyck or Maeseyck in Limburg, and established themselves at Bruges, a circumstance that led many of their biographers to consider them as natives of that town—

Hubert Van Eyck was the eldest. He was born in 1366, and learned painting, according to some, from his father, or, according to others, from Meister Wilhelm of Cologne, or from Meister Stephen, the pupil of the latter. However this may be, Hubert, in his turn, became the instructor of his sister Margaret, and of his brother Jan; with their assistance he carried out almost all his works, and perfected the invention that was to create a new era in the art of painting. Now-a-days, there are but very few productions known as entirely or certainly his. Some writers mention a picture of "Our Lady," in the possession of an archduke of Austria, living about 1590. But of this work no traces are now to be found. There is a triptyc at Ghent; an "Adoration of the Magi," at Bruges; and a "Nursing Virgin," at Antwerp, which are attributed to him, but great doubts are entertained regarding their authenticity. What is received as almost beyond dispute is, that the upper part of the so-called "Adoration of the Lamb," which the brothers Hubert and Jan painted at Ghent in the church of St. John, for the chapel of the Vyd family, may fairly be considered as entirely by the hand of the eldest. It is the general belief, that of all the artists of the period Hubert possessed the greatest information on linear and aërial perspective. His portrait is introduced in the above-named "Adoration of the Lamb." He died at Ghent, September 18, 1426, and was buried in the vault belonging to the Vyd family. Hubert became a member of the brotherhood of Our Lady of Ghent in 1422.

Jan Van Eyck, the second brother—and through the report of Vasari, who calls him John of Bruges—the most celebrated of the family, was born about 1390–95, and was accordingly nearly thirty years younger than Hubert. There is no picture by John of an earlier date than 1420. Marcus van Vaernewyck, in his History of Belgium, says he died young; and it has been recently discovered that the statement of Vasari that John died in 1441, is correct. He died at Bruges in July of that year, and from the nature of the fees—twelve francs—paid at his funeral, which was of the humblest class, he seems to have died in poor circumstances. He was buried first in the churchyard of St. Donatus, but his body was removed to the interior of the church, March 21st, 1442, through the exertions of his brother Lambert. It is the name Van Eyck which led to the suggestion that this family was native of the small village of Limburg, now called Alden-Eyck. As the name existed in Ghent, and the family was settled in Bruges, it is more than probable that Flanders was the native country of these painters. John bought the lease of a house in Bruges in 1430, and this house was still occupied by his widow in 1443. The family continued to reside at Bruges after the death of Hubert. John van Eyck is supposed to be the "Master John," the Flemish painter, who accompanied the mission sent by the Duke Philip the Good to Portugal in 1428, to solicit the princess Isabella in marriage, which returned with the princess to Bruges, January 8, 1430. This date sufficiently corresponds with the above purchase of a house in Bruges. John van Eyck is commonly reported as the inventor of oil-painting, entirely through the representation of Vasari. The facts show that the inventor must have been Hubert van Eyck. The whole of the upper part of the "Adoration of the Lamb," at St. Bavon's, Ghent, was painted by Hubert. He was, therefore, complete master of the method; and at the date that Van Mander fixes for the discovery, 1410, John was but a boy. This famous altarpiece, a copy of which was exhibited at Manchester in 1857, was painted for Judocus Vyd, and was completed by John in 1432, six years after the death of Hubert. It was fixed up in the chapel on the 6th of May of that year. In the inscription on it, nearly the whole merit is given to Hubert:—

> "Pictor Hubertus e Eyck, major quo nemo repertus,
> Incepit; pondusque Johannes arte secundus
> Frater perfecit, Judoci Vyd prece fretus
> VersV seXta MaI Vos CoLLoCat aCta tUerI:"

The last line being what is called a chronogram, and fixing the date. This picture is now dispersed; the two centre parts only remain in their original place. The National Gallery possesses a picture by John painted in this year, 1432, a portrait of admirable execution; and the very remarkable picture of a "Flemish Lady and Gentleman," which, from the inscription, "Johannes de Eyck fuit hic," appears to represent the painter and his wife, was painted only two years afterwards, 1434. This picture is as fine an example of the master as exists. It exhibits a perfect understanding of objective truth of representation, including a thorough appreciation of perspective. The gallery possesses another portrait of the year 1433. No other collection possesses three signed Van Eycks. As regards the method of the Van Eycks, it was not oil-painting, but was a mixture of oils with resins, and this is what Vasari describes it to be; still the common designation, oil-painting, is sufficient to distinguish it

from the previous method in vogue—tempera, or distemper. Common oil-painting, that is, mere painting with boiled oil, was known long before the time of the Van Eycks, and was commonly practised for decorative purposes both in Germany and in England. The Van Eyck method was varnish-painting, and they invented a good drying varnish. The invention arose from the cracking of a tempera picture which was placed in the sun to dry. To avoid the necessity of drying, Hubert mixed his colours with a drying varnish in the first instance, and then there was no occasion for varnishing or drying in the sun. The Van Eyck vehicle is elaborately discussed by Sir Charles Eastlake in his Materials for a History of Oil Painting. With respect to the spreading of this method, the story of Vasari is no doubt true in the main:—Antonello, a young painter of Messina, saw in the possession of Alfonso I. of Naples, that is, about 1442 (not before, as that was Alfonso's first year), a picture of the "Annunciation of the Virgin," by John Van Eyck, or Giovanni da Bruggia, as Vasari terms him, and he was so struck with the beauty of the impasto, that he made a journey to Flanders to learn the secret of the method in which it was painted. When he arrived in Bruges, however, John was dead; but he learned the method, and it must have been from the younger brother, Lambert, probably still residing in his sister-in-law's house, and who had, as related, that very year removed John's body from the outside to the inside of the church of St. Donatus. Thus Antonello acquired the Van Eyck method, and afterwards published it in Italy. (See MESSINA, ANTONELLO DA.) There are altogether about seventy works attributed to John van Eyck, but not half of them are authenticated.—(Carton, *Les Trois Frères Van Eyck*,) 1848.—R. N. W.

MARGARET VAN EYCK led a very retired and quiet life. Content with the enjoyments which her artistic power of assisting her brothers procured, she declined marriage, and lived almost a recluse. She was given especially to miniature. Like her brother Hubert, she was a member of the brotherhood of Our Lady of Ghent, and obtained at her death, which occurred before 1432, a resting-place in the vaults of the Vyd family.—R. M.

EYNARD, J. G., born at Lyons, in 1775. The Eynards had a commercial establishment at Lyons. In 1793 they sided with the royalists, and on the success of the arms of the convention settled at Genoa. In 1801 Eynard made a good deal of money as agent for the king of Etruria, in negotiating a loan. In 1814 he attended the congress of Vienna as envoy from the Helvetic republic, and in 1818 represented the grand duke of Tuscany at Aix-la-Chapelle. At this time he was made conseiller d'état and a noble of Tuscany. From this period he appears to have been occupied with plans for the restoration of Greece; and he moved about between Paris and London engaged in negotiations for that purpose with the governments of France, England, and Russia, and also with mercantile and banking establishments in the management of loans for that object. He published some tracts containing curious information on Greece.—J. A., D.

EYRE, SIR JAMES, many years lord chief justice of the court of common pleas, was a member of a Wiltshire family. He was born in 1744, and was educated at Winchester and Oxford. Soon after being called to the bar, he became one of the four common pleaders of the city of London, and in 1762 was elected recorder of London, in which capacity he gave the corporation, distracted by political divisions, the benefit of the best counsel as a constitutional lawyer. On one occasion, during the great outcry of "Wilkes and liberty," he refused to be the mouthpiece of an address to the sovereign, which he considered as an insult to the royal dignity. He was brought into parliament by the influence of the duke of Bedford, but did not long hold a seat in the house of commons, being appointed in 1772 a baron of the exchequer. In 1787 he became chief baron, and in 1792, on the resignation of Lord Thurlow, he was appointed first commissioner of the great seal; and finally, on the removal of Lord Loughborough to the chancery bench in the following year, he succeeded him as chief justice of the common pleas. It was his lot to exercise his judicial functions in the state trials of Horne Tooke, and on other occasions of a like kind. His knowledge of law consisted in a firm grasp of legal principles, rather than in recollection of cases, and his application of principles was seldom erroneous. He died at Ruscombe, his seat in Berkshire, on the 6th of July, 1799.—E. W.

EYRIES, JEAN BAPTISTE BENOIT, born at Marseilles in 1767. After some years passed in journeying through various countries and studying their different languages, he founded with others the Geographical Society of Paris, of which he became the first president. Besides the translation of books of travel from the English, Russian, German, and Swedish writers of celebrity, he contributed several papers to the Annales des Voyages and other collections of a similar kind. The immense number of his works, which form altogether a complete history of geographical discovery and research to his own time, bear witness to his untiring zeal in the cause of science. He died in 1846.—J. F. C.

EYTELWEIN, JOHANN ALBERT, a German engineer, born at Frankfort-on-the-Maine, 31st December, 1764; died in 1848. He entered the artillery service at an early age, and in a few years gained the rank of lieutenant. The Prussian government gave him a seat in the council of public buildings. He was intrusted with the execution of important public works, such as the embanking of rivers and the construction of ports; and he was authorized to establish in Prussia a uniform system of weights and measures. He left a number of works connected with his profession.—J. S., G.

EZECHIEL OF ALEXANDRIA, a Jew, who wrote in Greek a tragedy on the subject of the departure of Israel from Egypt, considerable portions of which have been preserved by Clemens of Alexandria and by Eusebius. It would appear from the Stromates of the former writer that he composed other tragedies, but these have been entirely lost. The date at which Ezechiel flourished, is uncertain. He is by some writers placed at the commencement of the third century B.C., and by others a century and a half later. The fragments of Ezechiel preserved in Eusebius have been frequently published.—J. S., G.

EZENGATSI, JOHN (in Armenian, Hovan), the last of the fathers of the Armenian church, died in 1326. After a long period of wandering hither and thither, he retired to the monastery of St. Gregory the Illuminator, where he died. He wrote several books, the best of which is his continuation of the commentary of Nerses' Glaïetse on the Gospel of St. Matthew. Ezengatsi was renowned for his preaching.—R. M., A.

EZNIG or EZNAG, GOGHPATSI, an Armenian divine, was born at Gogph in 397, and died in 478. Being a proficient in the Syriac and Greek tongues, he was sent to Edessa and Constantinople to collect and translate into Armenian the works of the christian fathers. He subsequently became bishop of Pacrevant. His book against the Pagans and Marcionites contains much valuable information, especially concerning the religion of the Persians. He left other works.—R. M., A.

EZZ-ED-DIN, the honorary title of an Arabian poet, born in 1181, who enjoyed great fame as an imam and a preacher, first at Damascus, and afterwards at Cairo. He left a poem on birds and flowers, in assigning intellectual sensibility to which the subtle character of his imagination finds ample scope. He also wrote on theology. He died in 1261.—J. S., G

F

FABBRONI, Angelo. See Fabroni.

FABER, Basil, an eminent Lutheran schoolmaster of the sixteenth century. Born at Sonau in Lower Lusatia in 1520, and educated at Wittemberg under Melancthon, he devoted himself with zeal to the scholastic profession, which he exercised for forty years with great success, first at Nordhausen, and afterwards at Tennstädt, Magdeburg, Quedlinburg, and Erfurt. He was a fervent disciple of Luther, as distinguished from the school of Melancthon, and shared considerably both in the polemical labours and the sufferings of his party. He was one of the first four Magdeburg centuriators—a fact which is highly honourable to his literary memory. But his principal work was his "Thesaurus Eruditionis Scholasticæ," which retained its influence in Germany, as an educational manual, for nearly two hundred years. He died in 1575.—P. L.

FABER, George Stanley, B.D., was the son of the Rev. Thomas Faber, rector of Calverley, near Bradford in Yorkshire, and was born, October 25, 1773. Having received his early education at the grammar-school of Heppenholme, he entered University college, Oxford, in 1789, when he was only sixteen. He took his degree of B.A. in 1792, and was elected a fellow and tutor of Lincoln college before he had completed his twenty-first year. In 1796 he took his M.A. degree, and proceeded B.D. in 1803. Meanwhile he had filled the office of proctor to which he was appointed in 1801; and in the same year he delivered the Bampton lecture, the substance of which he afterwards published under the title of Horæ Mosaicæ. The reputation he acquired by this work, as also by his able and eloquent exposition of orthodox truth in his sermons, brought him under the notice of Bishops Barrington, Van Mildert, and Burgess, to whom he owed his subsequent preferments. Having married in 1803 a daughter of Major Scott-Waring of Ince, Cheshire, he vacated his fellowship, and served for two years as curate to his father at Calverley. In 1805 he was collated by Bishop Barrington to the vicarage of Stockton-upon-Tees, which after three years he exchanged for that of Redmarshall in the same county. In 1811 the same prelate gave him the rectory of Long Newton, where he remained for twenty-one years. In 1831 Bishop Burgess made him a prebendary in Salisbury cathedral; and in the following year he received from Bishop Van Mildert the valuable post of master of Sherborn hospital. This he held at the time of his death which took place at the master's residence on the 27th of January, 1854, in his eighty-first year. During his long life he devoted himself chiefly to study and authorship. His learning was immense, his industry unwearied, and his productiveness great. His published works extend beyond forty volumes, of which three are in 4to; the rest in 8vo. They are for the most part polemical; but some of them may be styled archæological, and others are devoted to the exposition of prophecy. In his work on the "Origin of Pagan Idolatry," 3 vols., 4to, 1816, he labours with prodigious learning and considerable acuteness to sustain the theory advanced by Bryant in his Ancient Mythology—a theme which he also handles in his "Horæ Mosaicæ," 2 vols., 8vo, 1801, 1818; and in his dissertation on the "Mysteries of the Cabiri," 2 vols., 8vo, 1803. His theological works consist of treatises on the "Difficulties of Infidelity," 1824; "Difficulties of Romanism," 1826, 1829, 1853; on the "Patriarchal, Levitical, and Christian Dispensations," 2 vols., 1823; "Origin of Expiatory Sacrifice," 1827; "Apostolicity of Trinitarianism," 2 vols., 1832; "Doctrine of Justification," 1837, 1839; "Regeneration," 1840; "Transubstantiation," 1840; "Election," 1842 (second edition); "Waldenses and Albigenses," 1839, &c. On prophecy, his chief work is "The Sacred Calendar of Prophecy," 3 vols., 1828, 1844. In all his writings great learning is combined with great perspicuity and exactitude; but he is often tediously minute, and his energies are devoted rather to uphold preconceived theories than to expiscate truth by an impartial induction.—W. L. A.

FABER, Heinrich, a musician, is supposed to have been rector and magister at Brunswick, about the year 1548. In 1551 he resided in Wittemberg as a teacher of music; and subsequently he filled the office of rector of the college at Quedlinburg, in which place he died of the pest, 27th August, 1598. He published at Brunswick, in 1548, his "Compendium Musicæ pro incipientibus' (a compendium of music for beginners), which was very frequently reprinted. Three different translations were made of it into German, and in each of these forms it went through many editions.—G. A. M.

FABER, Johann, of Heilbronn, a zealous adversary of the Reformation, was born in 1504, entered the monastery at Wimpfen on the Neckar at an early age, and studied philosophy and theology at Cologne. His eloquence, learning, and zeal for the doctrines of the Church of Rome, recommended him to the bishop of Augsburg, who appointed him a preacher in his cathedral, in which he remained for many years, though he preached also for a time at Prague and Elsenben. Almost all his writings were directed against the doctrines of the reformers. The time of his death is not known, but it was not later than 1570.—P. L.

FABER, Pierre, was born in Auvergne. The date of his birth is uncertain. He died about 1615. He studied at Paris, and was employed afterwards in conducting the education of the sons of Coligny. He then became principal of the college of La Rochelle, and held there a professorship of Hebrew. He published commentaries on Cicero, which in their day were considered of high value.—J. A., D.

FABER or FABRI, Johann, the Hammer of Heretics, and bishop of Vienna in the sixteenth century, was born in 1478 at Leutkirch in Swabia. His father was a smith. Having joined the Dominicans at an early age, he was sent to Freiburg to study theology, where he speedily distinguished himself by his talents and proficiency. The bishop of Basle gave him a canonry in his cathedral, and appointed him his official. In 1518 he was made vicar-general of Constance, and a papal prothonotary. In his early manhood he was attached to the humanistic tastes and tendencies of the age, and kept up a friendly intercourse and correspondence with Erasmus, Œcolampadius, Melancthon, Vadian, Zuingle, and other literary and ecclesiastical reformers. As late as 1521, in a letter to Vadian, he expresses his disapproval of Dr. Eck, and his favourable opinion of the writings of Luther; but in the same year a visit which he made to Rome wrought a complete change upon his spirit and views, and in 1522 he stood forth as an open enemy of the Reformation in his work—"Adversus Nova quædam Dogmata M. Lutheri," which he republished in 1523, and again in 1524, under the new title of "Malleus Hereticorum." In January, 1523, he took part in the disputation of Zurich against Zuingle, and in 1526 in the disputation of Baden. In 1528 he was appointed coadjutor of the bishop of Neustädt in Austria, and took an active part in the persecutions which were at that time directed against the Lutherans of the Austrian dominions by King Ferdinand. As court-preacher of Ferdinand, he accompanied him to the diets of Spires and Augsburg in 1529 and 1530; and he was one of the catholic theologians appointed on the latter occasion to draw up an answer to the Confessio Augustana. In 1530–31 he succeeded to the see of Vienna, and to the administratorship of the see of Neustädt; and one of his principal acts in these high offices was, to found a seminary of priests in Vienna, for the training of a better class of preachers and confessors, to counteract the effects of evangelical teaching. He continued to press for the carrying out of a more vigorous imperial policy against

the Reformation; and in 1540, at the diet of Spires and the conferences of Hagenau and Worms, he complained bitterly of the bishops and theologians of Germany, that they were like dumb dogs who could not bark, and that they would be the ruin of the whole church in the end. He died in 1541, and was buried in the church of St. Stephen in Vienna. His numerous polemical and homiletical writings are now forgotten.—P. L.

FABERT, Abraham, a marshal of France, was born in 1599. At an early age he manifested a preference for the military profession, and enlisted in one of the regiments commanded by the duke d'Epernon. The proofs which he gave of his courage and capacity gained him the esteem of the officers and the confidence of the soldiers, and the duke at length promoted him to a company in the guards. From this point his advancement was rapid. His remarkable coolness in the midst of the greatest peril, attracted universal attention. In the famous retreat of Mayence in 1635 he contributed greatly to save the remnant of the French army, and was no less conspicuous for the humanity he displayed towards the Austrian sick and wounded. He was present at the siege of Saverne, Landrecies, and Chivas, and was severely wounded at Turin in 1640. In the following year he distinguished himself at the battle of Marfee and the siege of Bapaume. In 1646 he captured Porto Longone and Piombino, and was promoted to the rank of major-general. He reduced Stenay in 1654, and was rewarded by Louis XIV. for his long and important services, by being nominated in 1658 marshal of France and governor of Sedan. He died there in 1662.—J. T.

FABIAN. See Fabyan Robert.

FABIANUS, Saint, is said to have been the nineteenth bishop of Rome from 236 to 250. Among the Greeks he is called Fabius; in the Alexandrine Chronicle, Flavianus. Eusebius tells a wonderful story respecting his election to the see of Rome. According to Baronius and Bolland, he was the means of converting the Emperor Philip and his son to christianity; but the fact is improbable. Fabian suffered martyrdom in the Decian persecution on the 20th February, 250.—S. D.

FABIANUS, Papirius, a Roman philosopher, lived in the early part of the first century. He began his career as a rhetorician, taking Arellius Fascus as his preceptor and model. But that profession was ere long abandoned for the graver pursuits of philosophy, and the zeal with which he prosecuted the search after wisdom was attested by the numerous treatises he composed, and won for him the friendship and esteem of both the elder and the younger Seneca.—W. B.

FABIUS, one of the most memorable names in Roman history; belonged to a patrician *gens*, or family, which counted its descent from Evander, who is said to have occupied the Palatine hill with a colony of Arcadians half a century before the Trojan war. According to a subsequent legend, when Romulus and Remus divided their followers into two bands, the latter gave the name of Fabii to those under his command, while the partisans of Romulus were called Quinctilii; and more authentic records state that the ancient sacrificial rites, denominated Lupercales, were for a long time under the charge of priests selected exclusively from the Quinctilian and Fabian families. The latter became prominent in the affairs of the commonwealth as early as the sixth century B.C., gave its name to one of the city tribes, and did not disappear from the catalogue of distinguished Roman *gentes* till the second century of the christian era. The following were the most illustrious members of it:—

Kæso Fabius Vibulanus, with his brothers Quintus and Marcus, lived in the commencement of the fifth century B.C., and for seven successive years one or other of them held the consulship. At that period, the arrogance of the patricians had awakened much discontent among the lower orders; and though Spurius Cassius, in his third consulship, 486 B.C., proposed and apparently carried a law for the distribution of a part of the public lands among the people, and the exaction of a tithe-tax from the remainder for the payment of the army, it was rendered inoperative by a keen opposition in which the Fabii made themselves prominent. In the following year, Kæso impeached Cassius, and procured his condemnation; while his brother Quintus, being then consul, consigned to the public treasury the whole proceeds of the lands conquered by him from the Æquians and Volscians. The next year placed Kæso in the consulship, and again the successes obtained over the Volscians yielded no share of the spoil to the legionaries. Consequently, in 483 B.C., when Marcus was consul, the dissatisfaction had become so violent, that the levies had to be made beyond the walls of the city; and in the two following years, Quintus and Kaeso successively experienced in their second consulships the humiliation of being defeated by the Veientines, through the refusal of their troops to fight under their command. Conciliatory measures being now indispensable, the Fabii changed their tactics, and by advocating the demands of the plebeians, not only recovered their own popularity, but brought back victory to the Roman standard. In 479 B.C., Kæso, having obtained his third consulship, earnestly urged the senate to take measures for an allotment of lands among the poorer citizens, and was rewarded with the victory which the levies under his command gained over the Æquians, and with the gratification of leading them to the timely rescue of his colleague, Titus Virginius, whose army was on the point of being overpowered by the Veientes. In the latter part of the same year, he renewed his attempts to win from the aristocracy a wiser and more generous policy towards the lower orders; but the result only quenched the hope of restoring the strength of union in the distracted commonwealth, and the Fabian family then undertook to carry on the struggle against the Veientines with their own resources. This proposal being joyfully accepted, they mustered on the Quirinal hill to the number of three hundred and six, offered their solemn sacrifices, and forming with their dependents a company more than four thousand strong, left Rome to fortify themselves in an advantageous position on the Cremera, a small stream which runs into the Tiber at no great distance to the west of the city. For two years they prosecuted vigorously and successfully the patriotic service to which they had devoted themselves. Their enemies, though forming one of the most powerful of the Etruscan nations, were kept at bay, and in several instances defeated by the single Roman family, till at length stratagem gave them the triumph which they had vainly attempted to achieve in a succession of pitched battles. The Fabii, seduced to over-confidence and unwariness, fell into an ambuscade in which they lost the flower of their army; their fortress was captured, and the whole family perished except a nephew of Kæso, who had been left behind in Rome. This took place 477 B.C.; and the disaster was the more bitterly deplored by the plebeian party, because the consul, Titus Menenius, who was encamped with an army at a short distance from the Cremera, made no effort to succour his imperilled countryman. He was subsequently brought to trial, and though the capital sentence incurred by him was commuted into a fine, he died of shame and vexation.

Marcus Fabius Vibulanus, the brother of Quintus and Kæso, held the first consulship in 483 B.C., and proved at that period equally hostile to the demands of the people for a distribution of the conquered lands. The unpopularity which he thus incurred, and the immunity extended by the sacred office of the tribunate to those who refused to enlist, compelled him to hold his levies beyond the walls of the city; and his campaign against the Volscians yielded no fruit. But in his second consulship, 480 B.C., he led the way in recovering, by a change of policy, the confidence which the common people afterwards reposed in the Fabii. Notwithstanding the opposition of the tribune pontificius, he raised an army with which he could venture a pitched battle against the insolent Veientes, and the great victory which he gained was only clouded by the loss of his brother Quintus, who fell in the encounter. Marcus himself died with his other relatives, in the destruction of their military establishment on the Cremera, 477 B.C.

Quintus Fabius Vibulanus, son of the preceding, is said to have been the only member of the *gens* who survived its final overthrow by the Veientines. He was consul in 467 B.C., and opposed the popular party in the protracted struggle between the patricians and the commonalty, advocating, however, a concession to the latter in the planting of a colony on the recently conquered lands of Antium. His campaign against the Æquians in that year, and in his second consulship, two years later, checked their incursions; but the ravages of the pestilence with which Rome was repeatedly visited at that period, prevented the vigorous prosecution of the warfare. After holding the consulship a third time, 459 B.C., and inflicting severe chastisement on the Volscians and Æquians, who had attacked the colony at Antium, and made themselves masters of the Tusculan citadel, Fabius was elected among the patrician members of

the second decemvirate, and assisted in completing the famous legislative code of the twelve tables. But his military reputation passed under a cloud, when, in association with two of his decemviral colleagues, he led an army against the Sabines and was defeated at Eretum, 448 B.C. His character seems to have been also deteriorated in other respects, by his alliance with such a man as Appius Claudius; and when the tragical death of Virginia by her father's hand brought the power of the decemvirate to a violent close, Fabius was compelled to seek safety in exile. Two of his sons subsequently attained to consular dignity; and one of these, Humerius Fabius Vibulanus, was the father of the first Fabius Ambustus.

MARCUS FABIUS AMBUSTUS, probably a grandson of the first who bore this surname, was consul 360 B.C., and commanded against the Hernici, a warlike Latin nation on the Appenines, near Lake Fucinus. Victory crowned his efforts; and a similar success attended him in his second consulship B.C. 356, when he took the field against the confederated Tarquinians and Fabiscans, although his troops were at first daunted by the ferocious appearance of their adversaries, who rushed to the battle in the guise of furies bearing snakes and torches. He was consul again in 354 B.C., interrex the following year, and the senate subsequently invested him with the dictatorship, in order to secure the election of patrician consuls.

QUINTUS FABIUS MAXIMUS RULLIANUS, son of the preceding, brought new honour to the name. Being master of the horse to Papirius Cursor, in the second war with the Samnites, he gained an important victory over them at Imbrinium, 325 B.C.; but as he had ventured to fight the battle in the dictator's absence, and contrary to his orders, this infraction of military law would have cost him his life, had not the triumph moved the citizens of all classes to second the troops in interceding for him. Three years later, he obtained his first consulship, and commanded in Apulia, which had formed alliance with Samnium. His success in that quarter, combined with the good fortune of the dictator Cossus in the Samnite territory, induced the enemy to enter into negotiations of peace. On the renewal of hostilities about a year afterwards, the scale turned, and the Romans suffered a disastrous defeat in the mountain passes near Candium, called the Candine Forks. They resumed the struggle, however, with unabated energy; and in 315 B.C., Fabius having been appointed dictator, met the Samnite army in the neighbourhood of Lantulæ, where, after sustaining a defeat, he was reinforced by his relative Caius Fabius, and, according to Livy, retrieved the misfortune. In 310 B.C., he was again consul, and at the call of the senate nominated to the dictatorship Papirius Cursor, who prosecuted the war in Samnium, and Fabius gained additional honour against the Etruscans. In his third consulship, a year or two later, and in his proconsulship which immediately followed, he was again employed against the Samnites, with whom the Marsians, Pelignians, Umbrians, and some of the Etruscan states, had now made common cause; he raised the siege of Sutrium, captured Nuceria and Alifæ, penetrated the Ciminian forest, crossed the Apeninnes, and by a series of successful operations, humbled the confederated enemies of Rome. After holding the consulship for the fourth time, and again commanding against the Samnites, he was censor with P. Decius, and in this office effected some important changes in the internal arrangements of the city. His fifth and sixth consulships, 297 and 295 B.C., brought him again into contact with the Samnites, now aided by the Gauls as well as by the Umbrians and Etruscans. The victories which he gained at Sentinum in Umbria, and near Perusia in the Etruscan territory, added the brightest leaves to the chaplet of his military fame. The gratitude of his countrymen had raised him at his father's death to the presidency of the senate, and at his own decease, a large sum was voted from the public treasury for his funeral, but declined by his son.

QUINTUS FABIUS MAXIMUS GURGES, son of Fabius Rullianus, acquired his own unenviable surname, which signifies the Glutton, from the sensual excesses of his youth; but the stain was obliterated by his subsequent services. In his first consulship, 295 B.C., he commanded against the Pentrian Samnites, having his father for his lieutenant-general; and their united efforts gained a great battle, in which the famous Samnite leader, Pontius, fell into the hands of the Romans. After further service in the field, he became president of the senate, and was slain in a revolt among the Etruscans.

QUINTUS FABIUS MAXIMUS, surnamed VERRUCOSUS, from a wart on his lip, and also CUNCTATOR, from the cautious character of his military policy, was a grandson of Fabius Gurges, and became the most illustrious of the family. He had been censor, dictator, and twice consul, before he was called to the dictatorship a second time, 217 B.C. This was in the second Punic war, and immediately after the consul Flaminius had been defeated by Hannibal at the Lake Trasimenus. The loss of fifteen thousand men, besides the prisoners taken in that engagement, and its dispiriting influence on the Romans, excluded the thought of risking another pitched battle; and the talents of Fabius were peculiarly adapted for the patient and wary service of a defensive warfare. While the enemy passed southwards to waste Picenum, Apulia, and Campania, he collected a new army, awakened religious confidence by special sacrifices, and occupying strong positions among the Latian hills, contented himself with watching the movements of the Carthaginians, and intercepting their supplies. On one occasion, in the neighbourhood of Casilinum, he placed them in a critical position, from which Hannibal with difficulty extricated himself by setting fire to the brushwood, and thus compelling the Romans to fall back. He then followed the retiring foe through Samnium to the Apulian frontiers, gaining some advantage in occasional skirmishes. But his policy was not appreciated by his countrymen, and his venturous master of the horse, M. Minucius, was raised to co-ordinate authority, in the hope of obtaining by more vigorous operations more positive and palpable results. The imprudence of the measure speedily appeared; Minucius involved his troops in a perilous conflict, from which only the timely aid of Fabius rescued them; and the latter laid down his dictatorship, at the close of the legal term, with the credit of having given the first decided check to the famous son of Hamilcar. In his third and fourth consulships, 215, 214 B.C., and in his prætorship which followed, he laid siege to Capua, which had deserted to the Carthaginians, fortified Puteoli on the adjacent coast, captured Casilinum, and marching into the territory of the Samnites, reduced a number of their strongholds. Meanwhile Hannibal had advanced to Rome, and though he had speedily retired again into Campania, unwilling to undertake such a formidable enterprise as the siege of the city, or even to risk a battle beneath its walls, Fabius, on his return home, found the capital in a state of anxiety, which he exerted himself to allay by his calm and resolute counsels. Having held also the high office of pontifex maximus, and been employed as one of the duumvirs in dedicating additional temples, he was appointed president of the senate in his fifth consulship, 209 B.C.; and in the course of the same year, by the taking of Manduria and Tarentum, he plucked another leaf from the chaplet of the great Carthaginian, who is said to have exclaimed, when he heard of the recapture of Tarentum—"Nay, then, the Romans have also their Hannibal." This long series of patriotic services was partially dimmed in his later years by his unconcealed jealousy and dissatisfaction at the brilliant career of Scipio, whose exploits in Africa had the effect of recalling their formidable foe from the soil of Italy; and his death happened only a few months before the star of Hannibal's martial glory set upon the plains of Zama.—His son, QUINTUS FABIUS MAXIMUS, who held the prætorship 214 B.C., and the consulship in the following year, died before his father, who subsequently adopted a son of Paulus Æmilius; the latter, who received the name of Fabius Maximus Æmilianus, distinguished himself as prætor and consul in Sicily and Spain.

QUINTUS FABIUS PICTOR, who lived in the third century before the christian era, inherited the surname from his grandfather, Caius Fabius Pictor, a famous painter, who was employed to decorate the temple which the dictator Bibulus dedicated to the goddess of safety. An uncle, NUMERIUS FABIUS PICTOR, was consul along with Decius Julius Pera, and distinguished himself in the war against the Sassanians and Sallentines. Quintus himself bore arms against the Gauls, 225 B.C.; he fought also in the second Punic war, and was sent to consult the Delphic oracle after the disastrous battle of Cannæ. But his literary pursuits engaged his principal attention, and his name holds a prominent place in the catalogue of early Roman historians. His "Annals" were written in Greek, commencing with the settlement of Æneas in Italy, and bringing down the narrative to his own times; and although Polybius depreciates their value on account of the writer's partiality and strong desire to exalt his country, they have been freely cited by subsequent historians as

a valuable record, particularly in reference to the progress of the Roman constitution. The fragments of them which remain, have been collected and carefully edited by Krause and Müller. There was another work, also entitled Annals, written by Servius Fabius Pictor, whose literary and legal accomplishments won for him distinction in the second century B.C.—W. B.

FABRE, Antoine-François-Hippolyte, a French physician, was born at Marseilles in 1797, and died at Paris in 1853. After taking his degree he was for some time engaged on several medical journals, and in 1827 became editor of the *Clinique des Hôpitaux*. In the following year he began the *Lancette française, gazette des Hôpitaux*. In 1833 the Institute voted him a medal for his work, published in the preceding year, on cholera morbus. Fabre was a voluminous writer. He seems to have had a turn for satire, and to have lashed with an unmerciful hand many of the abuses of the profession of medicine.—R. M., A.

FABRE, Jean Claude, a French ecclesiastic, and an author of some repute, was born at Paris in 1668, and died there in 1753. He was educated in his native city, and after being admitted to the degree of bachelor in theology by the faculty of Paris, entered the congregation of the oratory. The Pères de l'Oratoire made him professor of philosophy in their seminary at Rumilly. He taught also successively at Toulon, Riom, Mans, &c. After this he filled a theological chair, first at Riom and then at Lyons. It was while residing at the latter that he published his small Latin and French Dictionary, and also his enlarged edition of the Satirical Dictionary of Richelet. The warm commendation which he bestowed in that book on the Port Royalists, made the congregation of the oratory too hot for him. He accordingly withdrew from the society of the fathers, and retired to Clermont in Auvergne, where he supported himself by teaching. In 1715 he re-entered the congregation, and soon after published his little book entitled "Conversation between Christina and Pelagia, schoolmistresses, respecting the reading of the scriptures." The latter part of his life he spent at Paris, in writing his "Continuation of the Ecclesiastical History of the Abbé Fleury." This work is very bulky and tedious, and much inferior to that of Fleury.—R. M., A.

FABRE, Jean-Pierre, Count, a French politician, was born in 1755. He was originally an advocate in the parliament of Toulouse in 1783, was sent as a deputy to the estates of Languedoc, and held in succession various local offices. He quitted France during the Reign of Terror, but returned after the fall of Robespierre, and obtained a seat in the council of Five Hundred. He afterwards attached himself to the fortunes of Bonaparte, was appointed successively president of the tribunat, commander of the legion of honour, a member of the senate, a count of the empire, and procurator-general of the council. In 1814 he was one of the first to turn against Napoleon; but he joined him once more on his return from Elba. He opposed, however, the proposal to confer the crown on Napoleon's son, and declared in favour of the second restoration of the Bourbons. He was restored to his place in the chamber of peers in 1819, and died of cholera in 1832. Count Fabre was the author of various political pamphlets.—J. T.

FABRE, Jean-Raymond-Auguste, was born in 1792, and died in 1839. He was brother of M. J. Victorin Fabre. Like his brother, he gave up other pursuits for literature, and commenced his career as author, in 1823, with an epic poem, entitled "La Caledonie, ou la guerre nationale." M'Pherson's Ossian and some Danish legends supplied him with a story and the names of heroes. The poem was little read, and much praised. Modern Greece supplied him with his best subject, and in 1825 he wrote a tragedy, "Irene, or the Heroine of Souli," which the censorship did not permit to be acted. He next published a "Historical narrative of the Siege of Missolonghi." In 1829 he became one of the originators of a newspaper, called *La Tribune*, which in the next year passed into the hands of persons whose politics differed from his. This led him to publish some explanations and vindications. Fabre was a republican, but such a republic as he dreamed of has not yet been realized by any human society. With virtue a republic, according to him, is the best form of government; without it, the worst, and the least capable of supporting itself. In 1833 he published an interesting account of the revolution of 1830.—J. A., D.

FABRE, Marie-Joseph-Victorin,, was born at Jaujac in 1785, and died at Paris in 1831. Fabre, while yet a boy, wrote verses, which gained him a reputation beyond the bounds of France. Klein translated some of them into German, and such honours as academies can confer were bestowed on the young poet. At the age of nineteen he read at the Athenæum of Paris an éloge on Boileau, which was followed by similar displays on Corneille, La Bruyère, and Montaigne. In 1810 and 1811 he delivered lectures on eloquence. At the birth of the king of Rome, efforts were made to get him to write a poem, but in vain. While every one who could string rhymes together was found contributing to swell the mass of nonsense, published under the titles of L'Hymen et la Naissance, and La Couronne poétique de Napoléon le Grand, Fabre and Delille refused to write. This did not prevent the emperor from asking Fabre to compose an "oraison funèbre" for Marshal Bessières. "Monsieur Fabre refuse tout," said he, with graceful flattery; "mais s'il agit de réveiller le sentiment de la défence nationale, il ne refusera pas." In 1823 Fabre delivered a course of lectures on the principles of civil society, intended as an introduction to a work which death interrupted. His works have been collected and published by Sabbotier, in 4 vols., Paris, 1844–45.—J. A., D.

FABRE D'ÉGLANTINE, Phillipe François Nazaire, born at Carcassonne in 1755; guillotined at Paris in 1794. He was dissipated in youth, became a player, and acted at Geneva, Lyons, and Brussels. He also painted miniatures, and wrote verses. At the age of sixteen he obtained at Paris a prize for verse, and afterwards was awarded the eglantine of gold at the "jeux floraux" of Toulouse. To his own name he added that of the flower. He went to Paris with a bundle of comedies, many of which he succeeded in bringing on the stage, and one of which had some success. He now plunged into the desperate politics of the Revolution, was of Danton's party, and for a while his secretary. He was sent to the convention as deputy for Paris. He voted for the king's death, but accompanied his vote with some oracular or prophetic speech that the people was the true sovereign, but had little chance of getting this truth acknowledged. Hebert soon after demanded his expulsion from the jacobin club, as having condemned the king not by a straightforward vote, but "d'une manière detournée." He was accused of "moderantisme" by the ultra-revolutionary clubs. He and Danton were executed at the same time, on the charge of wishing to restore the Bourbons. He left seventeen comedies, and an indecent novel. He contributed to a journal called the *Revolutions of Paris*.—J. A., D.

FABRE D'OLIVET, M., was born at Ganges, Languedoc, in 1768, and died at Paris in 1825. He was sent to Paris at twelve years of age to learn the silk trade, but soon left this occupation for what is called literature, and wrote plays and poems, which had their hour of success. Then came metaphysics and philology, and our hero found keys to the hieroglyphics, which, as far as we can see, opened nothing. Animal magnetism then caught his fancy, and through this he promised himself, after the manner of the Egyptian priests, to give hearing to those who were born stone-deaf. He had the power of raising up by an effort of the imagination any person, dead or alive, with whom he wished to converse. He was fond of the study of languages. Language had for him charms more than for others, for in every word, nay, in every syllable and letter, he found allegories. He had some talent for music. He thought he had recovered the musical system of the ancient Greeks, and as a specimen of the "mode Hellénique," executed an oratorio on Bonaparte's coronation. He has left some works on philology, very fanciful. He published a translation of Byron's Cain, with Commentaries, in which a great deal seems borrowed from the Cabbala. His books are amusing, if they cannot be given higher praise.—J. A., D.

FABRETTI, Raffaele the most erudite antiquarian of the seventeenth century. He was born of a noble family at Urbino in 1608. Having entered the seminary of Cagli, he was instructed in grammar and belles-lettres by the celebrated Manuzio; and, having adopted law as his profession, he received the degree of LL.D., when only eighteen years of age. His great professional acquirements, conjointly with the suavity of his manners, recommended him to Cardinal Imperiali, who sent him to Spain to protect the temporalities of the church; and he protracted his sojourn there for thirteen years, spending his many leisure hours in collecting antiquities, and in making archæological researches. Fabretti wrote there his "Arte Lapidaria;" and many consider him in that branch of archæology by far superior to Maffei. On his return to Rome he was intrusted with the keeping of the secret archives of the Vatican by Pope

Innocent XII., and occupied many other eminent situations with honour to himself and to science. The numerous works he has left in Latin, display a consummate knowledge of that language, and vast archæological erudition. Fabretti died at Rome on the 7th of January, 1700.—A. C. M.

FABRI, Honoré, a distinguished member of the Society of Jesus, was born in the province of Bugey in France, in 1607, and died at Rome in 1688. He was not only a profound theologian, but had studied anatomy and medicine with great success. The discovery of the circulation of the blood has been claimed for him. Father Regnault states that he had maintained this great doctrine in a discussion in 1638, but it must be remembered that Harvey had announced the same fact ten years before. The chief works of Fabri are—"An Essay on Peruvian Bark, as a specific against fever," Rome, 1655; "An Essay on Plants and the Generation of Animals;" and another on "Man," published at Paris in 1666. An edition of the latter work was published at Nuremberg in 1677.—T. J.

FABRI DE PEIRESC. See Peiresc.

FABRIANI, Severino, a distinguished literary man, and christian philanthropist, was born at Spelamberto, a small village in the duchy of Modena, on the 7th of January, 1792. Having lost his father when yet a child, he was brought up by an uncle, who sent him to the seminary of Modena, where he took the degree of D.D. Having been introduced to the famous Baraldi, he became his collaborator in the work entitled "Memorie sulla religione, sulla letteratura, e sulla morale" His charitable disposition made him anxious to alleviate the sufferings of humanity, and he devoted a great portion of his time to the instruction of deaf and dumb children, contributing in a great measure to the perfecting of a method of teaching such pupils, which has now been universally adopted. Fabriani is also the author of many biographies. He published a work on Italian grammar, and statistics relative to the deaf and dumb in the duchy of Modena. He died at his native place on the 27th April, 1849.—A. C. M.

FABRIANO, Gentile di Niccolo da, one of the most distinguished Italian painters of the fifteenth century, and of the Umbrian school, was born at Fabriano in the march of Ancona, about 1470. He was the scholar of a fellow-townsman in painting, known as Gritto da Fabriano. Having distinguished himself in his own province, his reputation gradually extended itself to the greatest cities of Italy, and he executed many works at Orvieto, Florence, Siena, Venice, and Rome. He painted in fresco and in tempera; and though he devoted much attention to costume and gilding, showed a fine taste, and was one of the first to venture to deviate from the almost exclusively formal religious art of his time. His pictures are richly coloured and well executed, or sufficiently so to draw the well-known compliment from Michelangelo, that his works were like his name—*gentile*. He is styled in the register of the cathedral of Orvieto, 1425, *egregius magister magistrorum*. At Venice he was presented by the senate with a patrician toga, and granted a pension of a ducat daily, for his fresco of the victory of the Venetians over Barbarossa in 1177, painted in the grand council hall; it fell to pieces through damp, about a century and a half after it was painted. Gentile had been instructed by his father in the physical and mathematical sciences, and was as distinguished in the theory as in the practice of his art. He wrote some books on the origin and progress of painting, and on the mixing of colours, &c., now lost. His works are very rare; a few may be seen at Fabriano, Florence, Milan, and in the Louvre. He died at Rome about the year 1450. Gentile da Fabriano, Fra Angelico da Fiesole, and Massaccio, were the foremost masters of the Italian renaissance in painting. He sometimes signed his name Gentilis, and sometimes Franciscus Gentilis.—(Vasari; Ricci, *Memorie storiche delle arti, &c.; della marca di Ancona.*)—R. N. W.

FABRICE, Friedrich Ernst, a Swedish politician who lived in the second half of the eighteenth century; was appointed by Duke Christian Augustus of Holstein administrator of that duchy. He was the author of "Anecdotes respecting the residence of Charles XII. at Bender."—J. T.

FABRICIUS. See Fabrice, F. E.

FABRICIUS is the name of a Roman *gens* or family, supposed to have been of Hernician origin. The Hernici were a Sabine people, settled in the northern frontiers of Latium; and as several of their towns were admitted to the Roman franchise in the fourth century B.C., it is not unlikely that the Caius Fabricius Luscinus, after-mentioned, returned to Rome about that period, and founded the family. History mentions, besides him, Lucius Fabricius Luscinus, who built the Fabrician bridge 62 B.C.; Quintus Fabricius, a friend of Cicero; and Fabricius Veiento, a satirist of the time of Nero. But more particular notice must be taken of—

Caius Fabricius Luscinus, the first and most distinguished of the family. He was consul in 282 B.C., and undertook the relief of Thurii, a Greek town in the south-east of Italy, then besieged by the confederated Lucanians and Bruttians. The few troops which he led to its assistance are reported to have owed their success to the favour of the god Mars, who appeared in the form of a gigantic warrior, and placed the first ladder against the ramparts of the enemy's entrenched camp. The victory, at all events, was decisive; and the spoil which the consul gathered from his subsequent operations in Lucania and Samnium sufficed, after liberally rewarding the troops, to refund the war-tax of the year to the citizens, and to place a large surplus in the treasury. Fabricius himself seems to have reckoned the statue erected to him at Thurii, and the triumph awarded to him on his return home, sufficient recompense. The poverty in which he cheerfully spent his whole life, proves that he cared not to reap personal aggrandisement from his victories. The Tarentines afterwards obtained the assistance of Pyrrhus, king of Epirus, who defeated the Romans under Valerius Lævinus, near Heraclea, 280 B.C. But his own loss was so great, and his position in Italy so precarious, that he speedily sent his favourite, the orator Cineas, to Rome with proposals of peace; and when the acceptance of these was negatived in the senate, through the spirited appeal of the aged Appius Claudius, he received courteously the embassy which came to negotiate the ransom of his prisoners. Fabricius was one of the envoys; and he is reported to have resolutely rejected, on that occasion, magnificent offers of wealth and preferment at the Epiran court. Another victory in the following year did not greatly improved the position of the invader; and in 278 B.C., Fabricius being again consul, won his increased esteem by sending him a letter, in which the king's physician had offered to poison his master. Pyrrhus thereupon liberated his prisoners without ransom, and turned aside to the conquest of Sicily, leaving Fabricius to gain a new series of successes in Samnium and Lucania, for which he was again honoured with a triumph. He was censor a few years later along with Æmilius Pappus, and degraded a wealthy senator, Cornelius Rufinus, for having more than ten pounds of silver plate on his table.—W. B.

FABRICIUS, Andrew, a learned divine of the church of Rome, was born in 1520 at Hodege, near Liege. He early acquired a reputation for learning, and became professor of theology and philosophy in the university of Louvain. The fame of his abilities reached the ears of Otho Truchses, cardinal-bishop of Augsburg, who induced him to enter his service. Otho sent him as his agent to Rome, in which capacity he remained there six years. He afterwards became counsellor to the dukes of Bavaria, through whose influence he obtained the provostship of Ottingen in Suabia, where he died in 1581. He wrote "Harmonia Confessionis Augustanæ," published after his death.—R. M., A.

FABRICIUS, David, a German astronomer, was born at Essen in 1564, and died in 1617. He studied, probably at Heidelberg, and became a preacher at the age of twenty. Having a predilection, however, for astronomy, he resided for some time with Tycho Brahe at Uranienburg. Subsequently he became pastor of Resterhäfe, but still pursued his astronomical studies. He was so poor that he could not afford to purchase the necessary implements, and was obliged to draw upon his ingenuity. In spite of all his disadvantages, he made himself a name in science which is not yet quite forgotten. Fabricius like many of his scientific contemporaries, addicted himself also to astrology. He wrote "Epistolæ ad Keplerum," and some other things. His son, Johann, was also an astronomer. He made some valuable observations, and wrote "De Maculis in Sole observatis, et apparente earum cum sole conversione, Narratio," 1611, which was reprinted by Lalande.—R. M., A.

FABRICIUS, FABRICE, or LE-FEVRE, François, born at Duren in 1525; died in 1573. He studied at Paris in the schools of Turnebus and Peter Ramus. On his return home in 1550 he was appointed rector of the school of Düsseldorf, an office which he held till his death. He did something by his

publications for the study of the Greek classics. He published commentaries on Terence and parts of Cicero, and his life of Cicero—"Ciceronis historia per consules descripta"—is reprinted in Ernesti's, and several of the better editions of Cicero.—J. A., D.

FABRICIUS, Georgius, a distinguished German scholar, whose real name was Goldschmied, was born at Chemnitz, on the 23rd April, 1516; and after having studied at Leipzig, accompanied a young nobleman to Rome. He then lived at Strasburg, and afterwards was appointed headmaster of the gymnasium at Meissen, where he continued till his death, 13th July, 1571. He was highly successful and universally beloved as a teacher, and excelled as a Latin poet and an antiquary. He was made poet-laureate by Maximilian II. His most important works are —"Res Misnicæ," 1569; "Saxonia Illustrata," 1600; "Res Germaniæ et Saxoniæ Memorabiles," 1609; and his edition of Horace, Basle, 1555, 2 vols.—(See Schreber, *Vita Geo. Fabricii*, Lips., 1717; and Baumgarten-Crusius, *De Geo. F. vita et scriptis*, Misniæ, 1839.)—K. E.

FABRICIUS, Jakob, a celebrated physician, was born at Rostock in 1577, and died at Copenhagen in 1652. He followed the advice of Hippocrates, in conjoining the study of the mathematics with that of medicine. Fabricius had the happiness to be one of the pupils of the great Tycho Brahe. After some time spent in foreign travel, he was appointed professor of medicine and mathematics at Rostock, where he remained forty years. He then went to Copenhagen, and was appointed chief physician to the kings of Norway and Denmark.—R. M., A.

FABRICIUS, Johannes, surnamed Montanus, a learned and zealous promoter of the Reformation in the canton of the Grisons, was born in Alsace in 1526 or 1527. His mother was the sister of the Swiss reformer, Leo Juda, to whom at Zurich he was sent in his seventh year, and under whose care he was instructed in his first rudiments. He also studied at Basle, Strasburg, Marburg, and Wittemberg. Having returned to Zurich in 1547, he became a teacher in the public school, and in 1551 was appointed resident tutor of the students of theology attending the university of that city. In this office he continued six years, and in 1557 was recommended by the council of Zurich to the magistrates of Chur in the Grisons, as a man worthy to succeed Comander as pastor of that town—an office which placed him at the head of the reformed church of the canton. The period of his ministry there was one of great difficulty, owing to the conflicts which took place between opposing religious parties; but Fabricius maintained the interests of truth with equal firmness and ability, and he remained steadfastly at his post, till he was cut off in 1566 by a visitation of the plague, in which no fewer than fourteen hundred of the inhabitants of Chur died. His public contests at Chur hindered him in his favourite literary pursuits. His principal pieces were —"Historica Oratio, qua et vita Conradi Pellicani et temporis illius res continentur;" "Orationes tres contrariæ, in quibus disquiritur an libera gens aliqua se communi fœdere cum extero principe possit aut debeat conjungere." Several others of his writings are contained in Miscellanea Tigurina, tom. iii.—P. L.

FABRICIUS, Johann, a distinguished oriental scholar, was born in 1608 at Dantzig, and after studying at several German universities, repaired to Leyden, where he devoted himself, under the celebrated professor Golius, to the study of the Arabic and Persian languages. In 1635 he settled at Rostock, as a teacher of the oriental languages, where he published, in 1636, a dissertation "De dignitate et commendatione linguæ Arabicæ," and, in 1638, "Specimen Arabicum, quo exhibentur aliquot scripta Arabica, versione Latina donata, analysi grammatica expedita, notisque necessariis illustrata." He travelled extensively in Europe in the interest of his favourite branch of learning, and returning to Rostock in 1642, he succeeded Calov in the chair of theology and Hebrew. In 1653 he was cut off by the plague. He was one of the earliest orientalists of Germany—a succession of scholars to whom oriental studies, in all especially that relates to philology, are under immense obligations.—P. L.

FABRICIUS, Johann, a Lutheran theologian of the school of Calixtus, was born in 1644 at Altorf, where his father was professor of theology, and was educated in the schools of Nürnberg and the universities of Helmstädt and Altorf. His ancestors for four generations had been ministers of the Lutheran church, of the Melancthonian school—"pacis et concordiæ studiosi." From 1670 to 1677 he travelled through Germany and Italy, and was for some time pastor to a congregation of German merchants in Venice. In 1677 he was called to a theological chair at Altorf, and in 1697 to a similar chair at Helmstädt, which he continued to fill till 1709, when he was compelled to withdraw, in consequence of a dispute with Anthony Ulrich, duke of Brunswick. Fabricius was deeply imbued with the irenical views and tendencies of Calixtus; but in him they had degenerated into a vicious latitudinarianism, which called forth loud and just condemnation, not only from all the universities of Germany, both Lutheran and Reformed, but also from the court of George I. of England, who, as elector of Hanover, had a powerful voice in the affairs of the university of Helmstädt, and who demanded the resignation of Fabricius as an expiation of his offence. After his retirement from the chair he was appointed by Duke Anthony Ulrich general inspector of schools for the duchy; and he continued also to enjoy the revenues of his office as abbot of Königslutter till his death, which took place in 1729. He occupied the last years of his life in drawing up an interesting Catalogue Raisonnée of his ancestral library, in six quartos—"Historia Bibliothecæ Fabricianæ"—published at Wolfenbüttel in 1717–24.—P. L.

FABRICIUS, Johann Albert, an eminent German scholar, whose vast erudition embraced almost all branches of human knowledge, was born at Leipzig, 11th November, 1668, and devoted himself to the study of philosophy, medicine, and theology in the university of his native town. He was appointed professor of eloquence and moral philosophy at the gymnasium of Hamburg, and declined a theological chair at Giessen, which was offered him by the landgrave of Hesse-Darmstadt. Among his numerous works, his "Bibliotheca Græca," 4th edit., by Harles, 12 vols., takes the highest rank; it is a model of learned research and accomplished scholarship. His "Bibliotheca Latina," 3rd edit., by Ernesti, 3 vols.; his "Bibliotheca mediæ et infimæ ætatis;" "Bibliotheca Ecclesiastica;" and "Bibliographia Antiquaria," are no less valuable works. A great amount of philological knowledge is also embodied in his editions of Sextus Empiricus and Dio Cassius. He died at Hamburg, 30th April, 1736.—(See Schröckh's *Lebensbeschreibungen* II., 344.)—K. E.

FABRICIUS, Johann Christian, a celebrated Danish entomologist, born at Tönder in 1748. His entomological writings gave a new value to this branch of zoology, and have in fact been mainly instrumental in its general development. His works are numerous—"Systema Entomologiæ;" "Entomologia Systematica," with an index and supplement; "Nomenclator Entomologicus;" "Mantiosa Insectorum;" "Philosophia Entomologica;" "Genera Insectorum;" "Reise nach Norwegen;" "Species Insectorum;" "Systema Antliatorum;" "Systema Piezatorum;" "Syst. Eleutheratorum;" "Syst. Rhynchotorum." From 1770 to 1775 he was professor in Copenhagen at the Royal Institute of Natural History at Charlottenborg. He died in 1801 at Kiel, where he was professor of natural history.—M. H.

FABRICIUS, Johann Ludwig, was born at Schaffhausen in Switzerland, 29th July, 1632; studied at Cologne, Schaffhausen, and Utrecht; became doctor and professor of theology in the university of Heidelberg; and died 1st February, 1697. He was a warm admirer of the theology of Calvin, and at his instance the candidates of theology in the university of Heidelberg were appointed to be examined in Calvin's Institutes and the Catechism of Ursinus, commonly called the Heidelberg Catechism. At the sack of Heidelberg by the French he honourably exerted himself to save its precious library from plunder and dispersion, and he succeeded in conveying the university records to Frankfort; but, as is well known, many of its MS. treasures were carried off to Paris and Rome. His most curious work was a dialogue on the lawfulness and utility of stage plays —"De Ludis Scenicis Dialexis Casuistica, quinquepartita," in which he exhibits first the judgments of philosophers and statesmen—then those of jurists and of the ancient doctors of the church—and next those of the modern theologians. In the fourth part he meets the objections drawn from the scriptures; and, summing up in the fifth, he concludes decidedly in favour of the drama, as an amusement "worthy of man, as helping to improve that which makes us men—the mind."—P. L.

FABRICIUS, Otto, bishop, professor, and doctor of theology, born at Rudkjöbing in 1744, one of the most celebrated naturalists of Denmark. From 1768 to 1773 he was the pastor of Frederikshaab in Greenland, and employed this time not alone in the study of the language of Greenland, but also in acquiring a very profound knowledge of the animal kingdom of

that country. His "Fauna Grönlandica," published in 1780, ranked for a long time as the most excellent and complete work of its kind, and as the most valuable source of knowledge regarding the northern sea-animals, which place it still maintains. He was author also of many articles in the publications both of the Scientific Society, and the Society of Natural History, Berlin. He died in 1822.—M. H.

FABRICIUS, Theodor, a German divine, was born at Anholt in 1501, and died in 1570. His youth was passed in extreme poverty. He had to work as a day labourer, and sometimes was even reduced to the necessity of begging, in order to support himself and his mother, who had been abandoned by her husband. Fabricius was, meanwhile, aspiring to higher things, and in spite of almost insuperable difficulties contrived to give himself a learned education. He embraced the reformed doctrines, and afterwards taught Hebrew at Cologne; but was soon ejected from that city by the catholics. In 1532 he found a protector and patron in the landgrave of Hesse, who employed him in various ways, and sent him amongst other missions to Munster to try and calm the anabaptistical frenzy there raging. He was for some time pastor of Allendorf, but having imprudently meddled in the private affairs of the landgrave, was superseded and thrown into prison. After being set at liberty he repaired to Wittemberg, where he taught the Hebrew language and enjoyed the friendship of Luther and other reformers. In 1544 he became pastor of Zerbst, and in the following year, a protestant bishop. He wrote "Articuli pro Evangelica Doctrina," and some other works.—R. M., A.

FABRICIUS, Vincentius, a learned German jurisconsult, was born at Hamburg in 1612, and studied law at Leyden. In 1644 he was elected syndic, and some twenty years later burgomaster at Dantzic, and died in 1667 at Warsaw, while attending the Polish diet. He was renowned, not only as a jurisconsult, but also as a physician, a numismatologist, and a Latin poet. His Latin works on these different subjects were collected after his death by his son under the title—"Vincentii Fabricii Orationes, Epistolæ," &c., Lips. et Francof., 1685. His "Poemata" appeared at Leyden, 2nd edit., 1638.—K. E.

FABRICIUS, Werner, a musician, was born at Itzehoe in Holstein on the 10th of April, 1633, and died at Leipzig on the 9th of January, 1679. His father was organist at Itzehoe, and afterwards at Flensburg. Having learnt the elements of music from him, Fabricius went to Hamburg to pursue his literary studies, and there continued to cultivate his art. He left this town for Leipzig in 1650, where he became a student in the university. The general acknowledgment of his talent as an organist and a composer, however, induced him to abandon his philosophical reading, and he was soon appointed to exercise his ability in the function of organist in St. Paul's church, subsequently in that of St. Thomas, and finally in that of St. Nicholas—all at Leipzig, where likewise he practised as a notary. His published works are—"Deliciæ Harmonicæ," a collection of dances for five instruments; "Geistliche Arien," a collection of sacred songs appropriated to the several church festivals; and a book of instruction for the organ.—His son, Johann Albert, was renowned for the universality and profundity of his learning; he treated generally of music—of Hebrew music especially—in his voluminous writings.—G. A. M.

FABRICIUS, William, surnamed Hildanus, an eminent surgeon, was born at Hilden in 1560, and died at Berne in 1634. He was physician and surgeon at Lausanne, and afterwards surgeon to the margrave of Baden. In 1615 he became public physician at Berne. Fabricius had a great reputation for his skill in surgery, and also for ingenuity in inventing instruments and contrivances for particular occasions. His "Six Centuries of Observations and Cures," is, like his other works, stored with interesting and important facts.—R. M. A.

FABRICIUS or FABRIZIO AB ACQUAPENDENTE, Geronimo, a celebrated Italian anatomist and surgeon, was born in 1537 at Acquapendente, in the papal states. His father was in poor circumstances, but nevertheless sent his son to receive his education at Padua. He was a pupil of the celebrated Fallopius, who filled the chair of anatomy and surgery in Padua. Under this great master he speedily obtained distinction; and when Fallopius died in 1562, he was appointed director of the anatomical classes in the university, and three years later was installed in the chair of anatomy and surgery. His success as a teacher was pre-eminent, and he drew to the university of Padua students from all parts of Europe. Amongst others, William Harvey, the celebrated discoverer of the circulation of the blood, attended his lectures. He states in his account of his great discovery, that it was first suggested to him by the observations of Fabricius on the structure of the valves of the veins. It has been a disputed question as to whether Fabricius was the first to describe these valves. It is not, however, so much as a discoverer as a great teacher, that the name of Fabricius is held in honour. He was a great systematist, and had the power of conveying in clear and forcible language the knowledge that he possessed. He wrote several treatises on anatomy—all distinguished for their accuracy. These works were collected and published at Leipzig in 1687, with the title "Opera omnia anatomica et physiologica, hactenus variis locis et formis edita, nunc vero certo ordine digesta et in unum volumen redacta." They were afterwards edited by Albinus, and published at Leyden in 1738. Fabricius lived to a great age. After having lectured and practised surgery for fifty years, he retired with an immense fortune to his country seat on the banks of the Brenta still known as the Montagnuola d'Acquapendente. His latter days, however, are said to have been embittered by domestic unhappiness, and he died May 21st, 1619, at the age of eighty-two, not without suspicion of having been the victim of poison.—E. L.

* FABRIS, Antonio, an Italian medallist, was born at Udine in Friuli, near the beginning of the present century. Originally a designer and worker in the precious metals, he was led to adopt the profession in which he has distinguished himself by the admitted inferiority of Italian medallists. He established himself in Florence, where, in 1823, he produced the work by which he first attracted notice—a medal of Canova, then recently deceased. His most admired piece was one executed some years later on the consecration of the church erected by Canova at Passagno. He also executed, in 1830, a medal of Canova's monument. Among other works of more than ordinary excellence by him are—the inauguration-medal of the Academy of Borgo San Sepolcro, 1830; the prize-medal of the Architectural Academy of Leghorn, 1831; one of Dante, with his monument in S. Croce, Florence, on the reverse; and more recently several medals of Italian poets and painters, and small bronze tablets of the famous gates of Ghiberti. Fabris' style is characterized by refinement of design and extreme delicacy of execution.—J. T—e.

* FABRIS, Giuseppe, an eminent Italian sculptor, was born at Padua in 1800. From the academy of his native place he went as pensioner to Rome, where he completed his studies. Whilst at Rome he executed, among other works, a colossal group of "Milon of Crotona attacked by a lion," which procured his election into the Academy of St. Luke. Other fine classical works by him are a "Venus and Cupid," in the gallery of Prince Esterhazy; and "Hector and Andromache," executed for Count Mallerio of Milan. Of his monumental works the chief are—the mausoleum of Cardinal Fontana in S. Carlo at Rome; the monument of the Countess Mallerio; the seated "Genius" on Canova's monument in the church of the Frati at Venice; and the monument to Tasso, in which the poet is represented in a vision inspired by the Virgin Mary. He has also executed several relievi. The works of Fabris, whilst they afford evidence of devoted study of ancient art, show that he has also been a close student of nature.—J. T—e.

FABRIZIO, G. See Fabricius ab Acquaqendente.

FABRONI, Angelo, born at Marradi on the 7th of September, 1732. His family followed the fortunes of the Medicis, and have been honourably mentioned by Varchi in his History of Florence. Angelo was sent early to Faenza, where he studied under the direction of the eminent grammarian, Girolamo Ferri—to whom he dedicated his first literary production, the "Life of Facciolati." His father's means being very limited, he obtained a bursary in the Collegio Romano; and after a successful career he went to Rome, where he fixed his residence in 1750, fully resolved never to return home until he had acquired a name worthy of his family. There he renewed his study of the classics under the direction of the jesuits, and attained such a knowledge of Latin that he could write orations in that language with perfect facility. His style is considered very terse and brilliant, and decked in that elegance peculiar to the Augustan age. His fame as a Latinist and a biographer introduced him to many contemporary celebrities, then visiting Rome; and Benedict XIV., before whom Fabroni pro-

nounced many Latin orations, granted him his protection, and recommended him to the celebrated Bottari, who appointed him to the canonry of S. Teresa in Trastevere. Through the influence of the same pontiff, the Countess Palavicini settled on Fabroni an annuity that enabled him to devote his time to the study of the Roman law, on which he wrote a very erudite dissertation. His lives of the literary men of Italy, published in 1766, are cited as models of style. To this work, and particularly to the life of Lorenzo De Medici, he owed his election to the Academy of La Crusca. Having reached the summit of literary renown, he died at Pisa on the 22nd September, 1803.—A. C. M.

FABRONI, Giovanni Valentino, Baron, a celebrated Italian naturalist, was born at Florence on the 13th of February, 1752. His high birth introduced him early to the Tuscan court, and he became the favourite of the Grand-duke Leopold, who chose him as his companion and collaborator in the study of natural history. Fabroni visited France and England, and became acquainted with all the modern discoveries in that science. Soon after his return to Florence he was appointed director of the museum of physical science, and occupied his leisure hours in writing a voluminous essay on the subject of uniform weights and measures. The changes effected by the French revolution even in Italy, called Fabroni to public life; and he was employed by the various governments that succeeded each other in many political and scientific missions. Nor was he a stranger to literature and archæology, on which he left numerous works. He died, 17th December, 1822.—A. C. M.

FABROT or FABROTUS, Charles Annibal, a French jurist, born at Aix in Provence in 1580 or 1581; died at Paris in 1659. In the university of his native town he taught law from the year 1609 to the year 1637. In the latter year he went to Paris to print his "Institutionum Justiniani imperatoris paraphrasis Græca," &c. His next work was an edition of the Basilica, containing a version of the several parts of the Corpus Juris, and also the additions made under the eastern emperors. It was published at Paris in 1647 in seven volumes folio. The supplementary matter contained in the work was, with the exception of the fragments edited by Hervetus, previously known to jurists only in manuscript. Of the sixty books of the Basilica, Fabrot's edition comprised thirty-three complete and ten incomplete. In the compilation of it he was greatly indebted to the manuscripts left by Cujas. It was the last of Fabrot's labours to edit the works of this great jurist, which he published in ten volumes folio at Paris in 1658. He left some minor works connected with his profession.—J. S., G.

FABRY, Jean Baptiste Germain, born at Cornus, Rouerge, in 1780; died in 1821. He was called to the bar in 1804, but can scarcely be said to have practised there. In 1805 he commenced the publication of a journal called the *French Spectator of the nineteenth century*, which continued till 1812. He published several political pamphlets.—J. A., D.

FABVIER, Charles Nicolas, Baron, a French general, born at Pont-a-Mousson, 10th December, 1782; died at Paris, 15th September, 1855. He entered in 1804 a regiment of artillery; and, after some service with the grand army, was sent by Napoleon in 1807 to assist in the defence of Constantinople. He was afterwards sent to Persia, along with a number of other officers, to organize the Schah's army after the model of the French. On his return to Europe, Fabvier joined the Polish army as a volunteer, but shortly afterwards went to Vienna, and thence to Spain, where he became aid-de-camp, on the staff of Marshal Marmont. From Salamanca, where he was wounded, he was despatched to Napoleon to obtain instructions for the marshal. He found the emperor at Moskowa; the morning after his arrival he was in arms, and one of the first to mount to the assault of the great redoubt, and was immediately promoted. He afterwards served in Saxony, and in 1814 in France. After the Restoration Fabvier accompanied Marshal Marmont to Lyons on a mission which resulted in increasing the disorders it was intended to suppress. For an account of the mission which he published in 1817, he was heavily fined. He shortly afterwards lost his commission, and entered upon some commercial speculations, which did not avert from him the attentions of the police. In 1823 he left France and went to Greece to take part in the war of independence. He played an important part in that struggle, and, like many others, was dismissed with insult. After the revolution of 1830 he was sent ambassador to Constantinople, and subsequently to Denmark.—J. S., G.

FABYAN (FABIAN), Robert, a famous chronicler of the fifteenth century. There are few, if any, reliable records of his early life. He was descended from an ancient family in Essex. He was a member of the Drapers' Company, an alderman of the ward of Farringdon Without, and a sheriff of London, 1493–94. In 1502 he excused himself from the civic functions of alderman on the ground of poverty. He died, according to Bayle, on the 28th February, 1512. His will, which was proved on the 12th July, 1513, contains curious comments on the manners of the times of Henry VIII. He was buried in St. Michael's church, Cornhill. Strype, who gives a copy of his epitaph, says that his monument was not extant in 1603. He had sixteen children who were each represented on his monument by a brass plate. Fabyan affords a rare instance of a citizen and merchant of London in the fifteenth century, devoting himself to the pleasures of literature. He is celebrated as the author of "Fabyan's Cronycle," which is a posthumous work. Before his time historical compositions were written in verse, and to him is due the credit of having made the first attempt to write English history in prose. "Fabyan's Chronicle" is a work of considerable merit, considering the time in which it was written. It evinces great diligence and assiduous research, although the materials, in many instances, have not been selected with much judgment. It is compiled from various sources, such as the works of the venerable Bede, Geoffrey of Monmouth, William of Malmesbury, &c. The chronicle is exceedingly prolix; and its chief value consists in its relation of matters concerning the city of London which had not been previously published. The "Concordaynce of Storues," (which was the name that Fabyan himself gave to this chronicle), is divided into seven portions. Parts i. to vi. inclusive embrace the history of Britain from the time that the Trojan "Brute entryed first the isle of Albion" to the Norman conquest. Part vii. continues the history from the conquest, and brings it down to the year 1485. The author appears to have possessed a very fair knowledge of both the Latin and French languages, as well as a tolerable command of his own. He recorded the most minute facts, and was especially careful in chronicling every incident regarding the succession of the monarchs of England and the mayors of the city of London. Of his chronicle there have been five editions; namely—the first, a folio edition published in 1516, now a great rarity in a perfect state. It bore no title. The second edition, two volumes, folio, appeared in 1533, and continued the history to 1509; the third appeared in 1542, two volumes folio, continuing the history to 1541; the fourth, in 1559, two volumes, folio, bringing down the history to the 4th May in that year. The names of the authors who continued the history are unknown. For the fifth edition, in quarto, which appeared in 1811, Sir H. Ellis collated all the prior editions, and added a copy of Fabyan's will, as also a short sketch of his life. Some modern authors style Fabyan "the dullest of compilers," "a poor scholar," and an "uncouth rhymester," &c., while Stowe calls his work "a painful labour, to the great honour of the city and of the whole realm." Fabyan, as a layman, was very learned for the times in which he lived; and he displayed most commendable diligence in gathering together so many facts for which he had only manuscripts to consult.—W. A. B.

FACCINI, Pietro, an Italian painter, was born at Bologna about 1562, and became a pupil of the celebrated school of the Carracci there. He displayed great ability, and is said to have excited so strong a jealousy on the part of Annibale Carracci, that they separated, and Faccini opened a rival school of his own. He died in the prime of life in 1602, in the same year as Annibale's brother Agostino. There are several of his works still at Bologna. His masterpiece is the "Martyrdom of St. Lawrence," in the church of San Giovanni in Monte, of which Annibale Carracci exclaimed—"My God! he has not ground up colours, but human flesh, for his tints."—R. N. W.

FACCIO or FATIO DE DUILLERS, Nicolas, a learned geometrician, but better known as a religious enthusiast, was born at Basle in 1664, and died in 1753. The first part of his life was spent at Geneva, whence he went to Paris, then to the Hague, and finally settled in England. Faccio was only eighteen when he wrote a letter to Cassini, containing a new theory of the earth, &c., and soon became known as an able and ingenious astronomer. Navigation and the industrial arts also occupied his attention. He is said to have been the original cause

of the discussion that took place between Newton and Leibnitz about the invention of the differential calculus, having been chagrined because the latter did not include him amongst the mathematicians to whom he submitted his difficult problems. Faccio, who was once thought a Spinozist, afterwards attached himself to the French prophets who, at the beginning of the last century, made a considerable noise in the world. He became their secretary, and considered himself inspired of God and able to work miracles. On the 2d December, 1707, he was pilloried at Charing Cross for his extravagances. This punishment, however, did not cool his zeal. He became possessed with the notion of converting the world to christianity, and with this end in view set out for Asia. Of the latter part of his life little is known, save that he returned to England and died, after some years of silence and obscurity, at Worcester.—R. M., A.

FACCIOLATI, Jacopo or Giacomo, born of a poor but respectable family at Torreglia, near Padua, on the 4th January, 1682. At twelve years of age, by his pleasing manners and promising qualities, having obtained the protection of Cardinal Barberigo, he succeeded in entering the seminary at Padua, where he received a gratuitous education, and where he took his degree of D.D. in the year 1704. Scarcely a year had elapsed when Facciolati was elected professor of theology in the same seminary —an office that left him many leisure hours, which he devoted to the study of mathematics and jurisprudence. Nor was he less distinguished in literature; and the reputation he enjoyed as a classical scholar being already universally admitted, he was soon called to the chair of classical literature in the then flourishing university of Padua—an office for which his deep philological knowledge well suited him. His lectures on modern languages and literature attracted an immense crowd of students from all parts of Italy, and in a short time his reputation was established as the greatest philologist of the time. With the assistance of Egidio Forcellini, his pupil, he corrected and amplified the so-called Calepino, a dictionary in seven languages. Some years after he published his "Ortografia Italiana," reviewed Nizzoli's Greek grammar, Screvelli's Greek lexicon, and produced many other works enumerated at length by Tipaldo in his biographical work. Morgani and Forcellini concede to Facciolati a prominent place amongst modern Latinists, and his "Orationes Latinæ" are considered an excellent model of classic style. After having filled with honour to himself and to his country many professorships and dignities in the university of Padua, and enjoying fully the esteem and affection of all the great men of Italy, Facciolati died at a very advanced age on the 25th of August, 1769.—A. C. M.

FACIO, Bartolomeo. See Fazio.

FACUNDUS HERMIANENSIS, a Latin theologian of the sixth century, was bishop of Hermiane in Africa, but resided for many years at Constantinople, as a representative of the African churches at the imperial court. He is chiefly remembered for the prominent part he took in the controversy which then prevailed about the "three chapters." These three chapters, or articles rather (capitula, κεφαλαια), were the persons of Theodorus of Mopsuestia, Theodoret of Cyrus, Ibas of Edessa, and some of their several writings. These being adjudged undeserving of censure by the council of Chalcedon, were rashly condemned by a decree of the Emperor Justinian, who thought thus to invalidate the authority of that council and deal a mortal blow to Nestorianism. This decree, however, was opposed by the Western and African bishops, amongst the latter of whom Facundus of Hermiane was especially prominent. They refused to hold fellowship with Vigilius, the Roman pontiff, who had been summoned to Constantinople and forced to condemn the three chapters, till he should retract this implied censure of the council of Chalcedon. For this Facundus was obliged to remain for some time in concealment, during which he wrote his reply to Mutianus Scholasticus, a writer who had inveighed against the African bishops. The other principal work of Facundus, is entitled "Pro defensione trium capitulorum Libri xii."—R. M., A.

FADLALLAH, Chodsa Raschid Addin, an oriental historian of the thirteenth century, was the son of a physician of Hamadan in Persia. Appointed vizier to the Sultan Cazan (a descendant of the famous Genghis), who reigned at Taurus, he was ordered by his master to draw up a history of the moguls from materials that had been collected by an old officer, called Poulad. This work, which is entitled "Tarickh Moubarec Cazani, or, the august history of Cazam," was finished during the reign of Mohammed Khodabendi, Cazam's successor. Part of it has been translated into French.—R. M., A.

* FAED, Thomas, painter, was born in 1826 at Burley Mill in the stewartry of Kircudbright. Having lost his father when quite young, and being permitted to follow the bent of his early inclination, he, at the age of seventeen, repaired to Edinburgh, where an elder brother was already successfully practising as an artist, and entered himself as a student in the school of design, then presided over by Sir William Allan. Here he greatly distinguished himself, carrying off more than one of the annual prizes. His early pictures, though including some of a more ambitious character, were chiefly on rustic subjects. In 1849 he was elected an associate of the Royal Scottish Academy. In 1851 his name appears for the first time in the catalogue of the Royal Academy, London; three pictures, "Early Piety," "Auld Robin Gray," and "The First Step," having been contributed by him. The following year he had two pictures in the Royal Academy, and had become a resident in London. Thenceforward he has been steadily growing in reputation. Every year his pictures have found a place on the Academy walls, and some years they have been among the attractions of the exhibition. The following, which are some of his leading pictures, will sufficiently illustrate his class of subjects—"Peggy, from the Gentle Shepherd," 1854; "The Mitherless Bairn," 1855; "Home and the Homeless," and "Highland Mary," 1856; "The First Break in the Family," 1857; "A Listener never hears gude o' himsel'," 1858; and "Sunday in the Backwoods," 1859. Mr. Faed is one of the few of our younger painters who have not yielded to the prevalent fashion for minute finish and quaintness of composition. He paints with a full pencil and a free hand, and always with most appearance of enjoyment when he is illustrating some homely Scottish theme.—J. T—e.

FAERNO, Gabriele, a celebrated modern Latin poet, was a native of Cremona, and flourished about the middle of the sixteenth century. His extreme modesty would have obscured his undoubted merit, had he not been known to Cardinal Giovanni di Medici, who bestowed on the youthful poet his powerful protection. Soon after that cardinal's elevation to the pontifical chair under the name of Pius IV., Faerno was warmly recommended to Cardinal Borromeo, who liberally provided for his wants. By order of Pius IV., Faerno composed one hundred fables in various Latin metres, deriving his arguments from Æsop. The historian Thou accuses Faerno of plagiarism, as if he had taken his subjects from Phædrus; but it is quite certain that Phædrus was discovered by Pithou more than twenty years after Faerno's death. Terence and Plautus were his models; and, such is the intrinsic merit of his fables, that they have been translated into almost every language. Perault published a version in French verse. Faerno's notes on Catullus, Plautus, and Terentius, published at Florence in 1565, are highly esteemed. He was giving the last touches to a treatise on Latin versification, when he was struck by death on the 17th of November, 1561.—A. C. M.

FAES, Lely. See Lely, Sir Peter.

FAGAN, Christophe Barthélemy, born at Paris in 1702; died in 1755. He had some small government appointment sufficient for his support, lived with little other purpose than amusing himself, and wrote several pieces for the theatre, which were successful on their first appearance, and of which one, "Les Originaux," was revived in 1802. His works have been published in four vols., Paris, 1760.—J. A., D.

FAGE, Durand, one of the prophets of the Cevennes, was born at Aubais in 1681, and died in England about the middle of last century. Brought up among the camisards, and familiar with the horrors of persecution, he lost his sobriety of temper, and became one of those who fancied themselves the subjects of inspiration. After the power of his party was broken, he came over to England along with Elie Marion and Jean Cavalier—the latter their heroic and illustrious leader. He wrote an account of his experience of the gift of prophecy; but he would seem to have grown wiser with age, and is said to have outlived his fanaticism.—R. M., A.

FAGEL, the name of a celebrated Dutch family, which has produced a number of distinguished statesmen. The most eminent of these are—

Fagel, Gaspard, who was born at Haarlem in 1629. He was nominated pensionary of his native city in 1663, and in 1670 was made recorder to the states-general. Two years later, on the barbarous murder of the brothers De Witt, he was

appointed grand pensionary in the room of John. He showed himself a most zealous partisan of William of Orange, and seconded with great ardour the enterprises of that prince against France. He helped to bring about the offer of the sovereignty of Guelder, which was made by the states of that duchy, but declined by William, and was the bearer of the proposal to confer upon the prince the office of hereditary stadtholder. In 1678 he co-operated with Sir William Temple in promoting the treaty of Nimeguen, and offered the most vigorous resistance to the ambitious designs of Louis XIV. The French ambassador, D'Avaux, endeavoured to win him over to the side of his master by the offer of an immense bribe; but it was indignantly rejected by Fagel, with the remark that his own country was rich enough to reward his services. The patriotic pensionary rendered important services to the prince of Orange in his designs upon the British throne. He prepared with consummate skill a letter explaining the policy of William, and also drew up the declaration which the prince published previous to his expedition in 1688. Fagel died on the 15th of December following, before the official notification of William's accession to the throne of Great Britain had reached Holland. He was a sagacious counsellor and a persuasive speaker.

FAGEL, FRANCIS NICHOLAS, nephew of the grand pensionary, was a distinguished soldier. He entered the army in 1672, was a general of infantry in the service of the states-general, and lieutenant grand-marshal in the service of the empire. He displayed his eminent military talents in the battle of Fleurus in 1690, the famous defence of Mons in 1691, the siege of Namur, the capture of Bonn, and at the battles of Ramillies and Malplaquet in the campaigns of 1711–12 in Flanders. General Fagel died in 1718.

FAGEL, HENRY, was born in 1706, and was made registrar to the states-general in 1744. He employed his influence to promote the elevation of William V. to the office of stadtholder, and took a prominent part in the public events of that critical period. He was a zealous patron of learning, and a translation into French of the letters of Lady Mary Wortley Montagu is ascribed to him. He died in 1790.

FAGEL, HENRY, Baron, grandson of the preceding, succeeded his father as secretary of state. He was sent on an embassy to Copenhagen in 1793, to induce the Danish court to join the coalition against France, and in the following year signed the treaty of alliance between the states-general and the kings of Great Britain and Prussia. On the conquest of Holland by the French, Baron Fagel was driven into exile. In 1812 he returned to his native country, and next year was sent to London as minister-plenipotentiary, for the purpose of concluding a treaty of alliance between Great Britain and Holland. He died in 1834.—J. T.

FAGGIUOLA, UGUCCIONE DELLA, a chief of the Ghibelline party in Central Italy, and a contemporary of Dante. He belonged to that branch of the house of Montefeltro which took its name from La Faggiuola, a castle on the Apennines, in the Romagna. Uguccione, on account of his personal bravery, as well as through his family influence, was called upon to lead the Ghibellines of the Emilian towns and those of Tuscany against the papal party. On the invasion of Italy by Henry VII. he was created imperial vicar in Tuscany, and after the death of the emperor he preserved his sway as podestà over Pisa and Lucca. In 1315 he conquered the Florentine Guelfs at Montecatini; but his tyranny had so disgusted his subjects, that a popular insurrection obliged him to seek refuge, first with the Malaspina in the Lunigiana, then with Can Grande Della Scala, lord of Verona, in whose wars against the Lombard Guelfs he distinguished himself until he died in the camp of that powerful leader in 1319.—A. S. O.

FAGGOT, JACOB, an eminent Swedish engineer, was born in 1669 and died in 1778. After completing his preliminary studies he passed some time at the college of mines, and was afterwards appointed professor of geometry to the Society of Civil Engineers. He was next employed in exploring the alum mines near Calmar, and in the island of Aland. On his return he was made inspector to the Society of Civil Engineers, and in that capacity was instrumental in introducing many improvements into the system of agriculture. In 1747 he was placed at the head of the civil-engineering college. He was also for several years secretary to the Academy of Sciences. His funeral eulogium was pronounced by the celebrated Nicander.—R. M., A.

FAGIUOLI, GIOVANNI BATTISTA, an Italian poet, born at Florence on the 24th June, 1660. He may justly be called the reviver of the burlesque style in Italy. He wrote a great number of canzones and ballades, which he published under the name of "Rime piacevoli." The academy of the apotastes owes its origin to him. He was of an unsettled turn of mind; spent a great part of his life in travelling; and amid the vicissitudes of his career wrote a number of plays, which were published at Florence in 1736. He left also some prose works, but of very little literary merit. Having returned to his native city, he died on the 12th of July, 1742.—A. C. M.

FAGIUS, PAUL, a distinguished reformer and Hebraist, was born at Rheinzabern in the palatinate in 1504, and studied in the university of Heidelberg, under Brenz, Frecht, and others. In 1522 he removed as a teacher to Strasburg, where he studied Hebrew under Capito, and became associated with Hedio, Bucer, Zell, and other friends of the Reformation. In 1527 he was appointed rector of the grammar school of Isny in Allgau, and in 1537 became evangelical pastor of the same place, in which office he continued till 1543—devoting himself meanwhile to the assiduous study of Hebrew philology and literature, in which, with the assistance of the learned Jew, Elias Levita, he made distinguished attainments. In 1544 he succeeded his master, Capito, as professor and pastor in Strasburg, and continued there till 1549, when the introduction of the *Interim* into Strasburg disposed him to accept an invitation to settle in England, which was addressed to him and Bucer by Archbishop Cranmer. On the 25th of April, 1549, he arrived with Bucer in London, and was soon after made professor of Hebrew at Cambridge. But the change of climate and diet proved prejudicial to his health, and he died at Cambridge on the 25th November, after a residence there of only a few months. His early death was much lamented by the friends of truth and sacred learning. His grave, like Bucer's, was shamefully violated in Mary's reign in 1556; and his memory shared in the honourable reparation of this insult, which was solemnly made in 1560, after the accession of Elizabeth. In doctrinal theology he shared the views of Bucer; but his published works, which are now forgotten, had reference exclusively to Hebrew learning and Old Testament exegesis.—P. L.

FAGNAN, MARIE ANTOINETTE, a French authoress, born at Paris; died there in 1770. She wrote several romances which were extensively read, and have been reprinted in various collections. Little is known of her life.—J. S., G.

FAGNANI, PROSPERO, born in 1598, a celebrated canonist, secretary during fifteen years to the holy congregation, and regarded as an oracle on all legal questions by several successive popes. He published after he became blind, a misfortune which occurred to him when he was at the age of forty-four, his celebrated "Commentary on the five Decretals," three volumes folio. It was published at Rome in 1661, and has been several times reprinted. Fagnani died in 1678.—J. S., G.

FAGNANO, GIULIO CARLO, Count of, an Italian nobleman, eminent as a mathematician, born at Sinigaglia in 1682; died in 1766. A collected edition of his works was published at Pisa in 1750, under the title of "Produzioni Matematiche." He contributed various papers on geometrical subjects to the literary journals of Italy, between the years 1718 and 1742. Fagnano bore the title of Marquis of Toschi and of S. Onorio.—J. S., G.

FAGO, NICOLO, a musician, wrote at the beginning of the eighteenth century. He was a pupil of Alessandro Scarlatti in the conservatorio dei poveri di Gesu Cristo, at Naples, whom he succeeded in the direction of that institution; and he afterwards held the same office in the conservatorio de la pietà. He composed many successful operas, and wrote still more extensively for the church.—G. A. M.

FAGON, GUY-CRESCENT, a French medical man and botanist, was born at Paris on the 11th May, 1638, and died in 1718. He studied medicine, and became M.D. in 1664. His thesis was on the circulation of the blood, a subject which he defended with great ability. Subsequently he offered his services to procure plants for the royal garden at Paris, and on the nomination of Vallot, first physician to the king of France, was appointed to travel over the Alps, Pyrenees, Auvergne, Provence, and Languedoc, for the purpose of making botanical collections. He afterwards became professor of botany and chemistry in the garden. In 1680 he was chosen chief physician to Maria Christina of Bavaria, and afterwards to Maria Theresa of Austria.

In 1693 Louis XIV. appointed him to be his first physician. He devoted much of his attention to the treatment of the sick at Versailles, and he appears to have been a benevolent and kind-hearted medical man. In 1698 he became director of the royal garden, and he was instrumental in getting Tournefort sent to the Levant for the purpose of procuring plants. In 1699 he was elected a member of the Academy of Sciences. His health after this began to decline, and he died at the age of eighty. He published a work on the properties of cinchona, as well as a treatise on the use of tobacco, in which he discusses the question of its influence in shortening life. A catalogue of the plants in the Paris garden was also compiled by him, and he contributed to the Memoirs of the Academy of Sciences.—J. H. B.

FAHIE, Sir William Charles, a distinguished officer in the British navy, born in 1763. He served as lieutenant during the West Indian campaign in 1794 with great credit. In 1798, while in command of the *Perdrix*, he captured *L'Armée d'Italie*, a French privateer, after a sharp action which lasted forty-two minutes. In the *Ethalion* he assisted at the capture of the Dutch West India islands in December, 1807, and soon after was appointed to the *Belleisle*, 74, one of the squadron employed at the reduction of Martinique in February, 1809. In April of the same year, when in command of the *Pompée*, he captured the French ship *Hautpoult*, 74, of which he was subsequently appointed commander. In 1810 he joined the expedition against Guadaloupe, and after its surrender took the islands of St. Martin, St. Eustatia, and Saba. He returned to England soon after, and was in 1814 appointed colonel of the royal marines, and in 1816 nominated a companion of the bath. For services rendered at the siege of Gaeta the king of the Two Sicilies created Captain Fahie a knight of the order of St. Ferdinand and merit. In 1819 he was made rear-admiral, and in 1820 was appointed commander-in-chief at the Leeward islands. He was promoted to be vice-admiral and nominated a knight companion of the bath in 1830. He died at Bermuda in 1833.—J. T—r.

* FAHLCRANZ, Christian Erik, a celebrated Swedish bishop, was born at Stora Tuna in Dalecarlia, 30th of August, 1790. He studied at Upsala, and in 1821 was docent of Arabic literature there, and in 1829 professor of theology. He was admitted a member of the Swedish Academy in 1842, and in 1849 was appointed bishop of Westeras. Fahlcranz is the author of a celebrated humorous poem called "Noah's Ark," and of a religious epic, the first of the kind in Sweden, "Ansgarius, Bilder ur Nord-Apostelns lif" (Pictures from the life of Ansgarius, the Apostle of the North), 1846. Fahlcranz, now a reverend bishop, and a man of great consideration and influence, "was a few years ago," says Sturzenbeker, "not so reverent; he abounded with wit and fun. He stands as the successor of Tegnér in the faculty of saying good things." Many anecdotes of his ready wit are on everybody's tongue; he is, in fact, the Sydney Smith of Sweden. In 1839–42, he edited, in connection with Knös and Almqoist, the *Ecclesiastik Tidskrit;* 1847 and 1848, the *Evangeliska Alliancen;* and in his "Rom förr och nu" (Rome past and present), 1858 and 1859, he came forth as one of the most zealous supporters of the Swedish established church."—M. H.

FAHLCRANZ, Karl Johan, a distinguished Swedish landscape painter, brother of the preceding, was born at Dalecarlia, November 29, 1774, his mother being a miniature painter of some note. Fahlcranz was sent to Stockholm at the age of sixteen, and entered the Academy, where he studied architecture and the figure under Desprèz. His inclination, however, led him to devote himself to landscape-painting, which he studied diligently among the wild scenery of his native country; and, although as a painter self-taught, he acquired great technical facility, which, united with a good eye for colour, a fresh and original style, refined taste, and ardent attachment to his native scenery, from which he never wandered far, rendered him extremely popular. His best pictures represent mountain-scenery, or spots dignified by historical associations. His chief works are in the royal collections of Sweden and Denmark. For Frederick VI. of Denmark he painted a series of views in Norway. A series of compositions by him from the Frithiofssage of Techner have been lithographed by Ancharsward. In 1815 Fahlcranz received the title of professor, and was also created a chevalier of the order of Vasa.—J. T—e.

FAHRENHEIT, Gabriel Daniel, a native of Dantzig celebrated for the improvements he introduced in the construction of thermometers and barometers, was born on the 14th May, 1686. His parents intended him for commerce; but his early taste for physical research determined his future career. He established himself at Amsterdam as a maker of philosophical instruments. The following are the improvements in thermometers to which he owes his fame:—1st, A new thermometrical scale; 2nd, the employment of tubes having cylindrical instead of globular bulbs; 3rd, about the year 1720 he substituted mercury for spirits of wine in thermometrical and barometrical tubes, as being a liquid better suited to mark variations of heat and cold. He also invented a machine designed to drain those parts of Holland which were exposed to inundations. Fahrenheit fixed the zero of his thermometrical scale at the point of extreme cold observed by him in the winter of 1709. This degree of cold may be always witnessed by mixing together powdered ice, sal-ammoniac, and common salt. The point of heat of boiling mercury he chose as the other extreme of his scale, and divided the intervening space into six hundred equal parts. On this scale 212° is the boiling point of water, above which thermometers are seldom graduated. Mercury becomes solid at 40° below the zero of Fahrenheit. This point of temperature, which has often been observed, would be a better limit to the scale, which would then register the utmost extremes of heat and cold to which the mercurial thermometer is sensible. In Fahrenheit's scale—the one used in England—the freezing point of water being marked 32° and the boiling point 212°, the intermediate space is divided into one hundred and eighty parts. On the continent two scales are in use—the centigrade and that of Réaumur. The space between freezing and boiling points is divided in the centigrade into one hundred parts, and in that of Réaumur into eighty. Thus each degree of Fahrenheit is equal to $\frac{100}{180}$ or $\frac{10}{18}$ or $\frac{5}{9}$ of centigrade, and to $\frac{80}{180}$ or $\frac{8}{18}$ or $\frac{4}{9}$ of Réaumur. To render any number of degrees centigrade into corresponding degrees Réaumur, multiply by $\frac{4}{5}$, or conversely, to render a number of degrees Réaumur into corresponding degrees centigrade, multiply by $\frac{5}{4}$. To convert degrees Fahrenheit into degrees centigrade, deduct thirty-two, and multiply the remainder by $\frac{5}{9}$, or to convert degrees centigrade into degrees Fahrenheit, multiply by $\frac{9}{5}$, and add thirty-two to the product. The draining machine was never completed, owing to Fahrenheit's death, which occurred on the 16th September, 1736. In 1724 Fahrenheit published a dissertation on thermometers.—(See *Philosophical Transactions of the Royal Society*, 1824.)—W. A. B.

* FAIDER, Charles, an eminent Belgian lawyer, was born about 1805. He studied for the bar, and was raised to the post of advocate-general. In 1852 the king made him minister of justice. Faider is a voluminous writer, and has contributed many very able and interesting papers to the *Revue Belge*, the *Moniteur Belge*, the *Bulletins de l'Académie royale de Belgique*, the *Belgique Judiciare*, &c.—R. M., A.

FAIDIT, Gaucelm, born at Uzerche. The date of his birth is not recorded. He died about 1220. In early life he lost all he had in gambling; then threw himself on the world as a sort of vagabond minstrel, and wandered from one place of public resort to another with a woman named Guillelma Monja, whom he married. The marquis of Montferrat patronized him; clothed and decorated him; and he now called himself a troubadour. We find him in the train of Richard Cœur de Lion; and when Richard died, the minstrel, with faithful affection, wrote some beautiful verses in his praise. A troubadour is nothing except he be a lover, and Faidit paid his vows for seven long years to Marie de Ventadour. At the end of this time he ventured to seek other rewards from his mistress than mere smiles. She wished to preserve her virtue, and not to lose her poet, and concerted with her friend, Audière de Malemont, a mode of adjusting this delicate affair. Audière pretended love for the minstrel; described herself as a fond little bird trained to the hand, and the lady of Ventadour as a heron flying high, and hard to be caught. "Will you not," said she, "prefer the bird in the hand?" The poet was charmed, but found himself tricked. "I have," said she, "thought of what is passing through your mind. I wished but to cure you of an illusion." Another lady treated him with even more cruelty, making Faidit's very house the place of assignation where she met a more favoured lover. He went to the Holy Land, intending to fling away his life in battle with the infidels, but was fortunate enough to return to write more lays of love and devotion. There is a comedy, a comic dialogue of his entitled the

"Heresy of Priests," which makes him classed by Roman catholic writers with the Vaudois and Albigeois. Petrarch has imitated his "Triumph of Love."—J. A., D.

FAIGNIENT, Noe, a musician, a native of Belgium, resided at Antwerp about the year 1570. He published four collections of sacred and secular music, in which the similarity of style to that of Orlando di Lasso is so conspicuous, that he received the cognomen of Simia Orlandi. He also contributed some pieces to a collection of madrigals which were published by Peter Phillips.—G. A. M.

FAIN, Agathon Jean François, Baron, born at Paris in 1778; died in 1837. Fain having passed through several grades in the government offices in Paris, was during the consulate secretary of state. In 1806 he was given the office and title of secretaire-archiviste of the emperor, and in 1809 was created baron of the empire. He was greatly attached to Bonaparte, and remained with him till his abdication at Fontainebleau. Immediately on Bonaparte's return from Elba he was appointed chief secretary "du cabinet de l'empereur," and accompanied him to Waterloo. On the coming of the Bourbons to Paris, Fain left the city, and retiring from public life occupied himself by writing his recollections of the emperor. In 1830 Louis Philippe recalled him to the office of "secretaire du cabinet." At the close of his life he was member of the council of state. His principal works are connected with the life of the first Napoleon. His account of the campaign of 1814 is of considerable historical value.—J. A., D.

FAIPOULT. See Faypoult.

FAIRBAIRN, William, one of the most eminent engineers and cultivators of mechanical science, was born at Kelso in Roxburghshire, about the beginning of the year 1789. At the parish school of Mullochy in Ross-shire, where his father had settled for some years, he learnt writing and arithmetic very imperfectly. On his return from the north in 1803 he had the advantage of six months' tuition with his uncle at Galashiels, and improved himself in those two branches of education. While apprentice to an engine-wright at Percy Main colliery, near North Shields, he occupied his evenings, after his daily work was over, in the study of geometry and English literature. When his apprenticeship was ended, he went to London, where he was employed for two years as a journeyman mechanic. In order to increase his knowledge by seeing the practice of various places, he next set out upon a tour through England, and visited South Wales and Ireland — working throughout the whole course of his travels. At last he settled at Manchester, where about the end of the year 1817, he commenced business on his own account, without capital or connection. At first he had a hard fight for his daily bread; but by firmness and energy he overcame all his difficulties, and rose rapidly in wealth and reputation. Mr. Fairbairn, in the course of his practice, originated many important improvements in mill-work, which have since been universally adopted with most beneficial results. Amongst the most remarkable of these are the circular half-lap couplings, and the use of high speeds of revolution for the shafts which transmit power from one part of the machinery of a mill to another. When Mr. Fairbairn began business, the ordinary mode of transmitting motive power in mill-work was by means of large and heavy shafts, revolving very slowly. For these he substituted light shafts of wrought iron, revolving at high speeds, and thereby at once reduced the weight and cost of machinery, and improved its economy of power. Mr. Fairbairn was mainly instrumental in that general substitution of iron for wood, which forms one of the chief characteristics of modern machinery. He effected great improvements in the construction of water-wheels made entirely of iron, and was amongst the first to build iron ships, in which he has from time to time made improvements that have contributed much to their strength and safety. In 1829 he made an elaborate series of experiments on the traction of canal-boats, which have been published. For about a quarter of a century, Mr. Fairbairn has from time to time carried on—sometimes alone, and sometimes in conjunction with others—several series of experimental investigations relative to the strength of materials, unparalleled for extent and for practical utility. One of those series of experiments, carried on in conjunction with Mr. Hodgkinson, served to ascertain the strength of all the various kinds of iron manufactured in Britain. By another series, Mr. Fairbairn determined the tenacity of boiler plates, and of the various modes of rivetting their joints. The most important of them all, both as to its practical utility and as to its originality in a scientific point of view, is that whose results have appeared in the Philosophical Transactions for 1858 and subsequent years, on the resistance of hollow cylinders and spheres to collapse. Mr. Fairbairn by that investigation discovered what had never before been suspected, that the resistance of a hollow cylinder, such as a boiler flue, to collapsing by a pressure from without, becomes less as its length becomes greater, and may be increased by dividing it into short lengths by means of stiffening rings; a principle which at once accounts for many boiler explosions hitherto deemed mysterious, and points out how such explosions may in future be prevented. Mr. Fairbairn has lately extended those experiments to various materials. Mr. Fairbairn acted along with Robert Stephenson in the planning and execution of the celebrated Britannia and Conway tubular bridges. The idea which was first carried out in those bridges, of using hollow structures through the interior of which the traffic should pass, was originally conceived by Stephenson. The discovery of the mode of construction by which that idea was rendered practicable—(viz., a combination of rectangular cells), is due to Mr. Fairbairn; who has since erected more than a hundred iron bridges on the same principle. It had long been known that vapours at and near the pressures and temperatures at which they condense, deviate considerably from the simple law of the proportionality of the pressure to the density and absolute temperature, which holds in the case of perfect gases, the densities of vapours being greater than those which that law would assign to them; but the precise amount of such deviation had not been directly ascertained, owing to the difficulty of making accurate experiments upon it. In the case of steam, it had been calculated provisionally by means of formulæ deduced from the mechanical theory of heat; but such calculations could not of course be implicitly relied on until tested by experiment. Mr. Fairbairn and Mr. Tate, having lately succeeded in overcoming the difficulties attending the making of experiments on this subject, have for the first time determined directly the density of steam throughout an extensive range of pressures and temperatures; thus making a contribution to physical knowledge of the highest order, both as to practical utility and scientific importance. It is worthy of remark, that the results of their experiments closely agree with those deduced from the mechanical theory of heat. Mr. Fairbairn's labours for the advancement of practical science, important as they were from the commencement of his long career, have been increasing in value ever since. It is to be hoped that they may long continue so to increase, for the honour and advantage of his country and of mankind. Mr Fairbairn is a fellow of the Royal Society; a corresponding member of the Imperial Institute of France; president of the Literary and Philosophical Society of Manchester; a member of the Institution of Civil Engineers, and of the Institution of Mechanical Engineers; an honorary member of the Institution of Engineers in Scotland; and a member or honorary member of many other scientific bodies, British and Foreign. He has on several occasions been president of the mechanical section of the British Association for the advancement of science. He was a member of the jury of the mechanical department of the British Great Exhibition of 1851; and president of the corresponding jury of the French Exhibition of Industry of 1855. The greater part of his scientific writings have appeared from time to time in the Philosophical Transactions, the Reports of the British Association, and the Transactions of the Philosophical Society of Manchester, and other scientific bodies; and some have been published separately. The following is a catalogue of most of them—"On Canal Steam Navigation;" "On the Strength and other properties of Hot and Cold Blast Iron" (*Reports of the British Association*); "On the Strength of Iron at different temperatures" (*ib.*); "On the strength of Locomotive Boilers," (*ib.*); "On the Effect of Repeated Meltings on the Strength of Cast Iron" (*ib.*); "On the Irons of Great Britain" (*Manchester Trans.*); "On the Cohesive Strength of different qualities of Iron" (*ib.*); "On the Strength of Iron Plates and Rivetted Joints" (*Phil. Trans.*); "On the Conway and Britannia Tubular Bridges," 1 vol. 8vo.; "Useful Information for Engineers," 1 vol. 8vo (this work gives a condensed view of the results of most of the author's previous researches); "On the Application of Iron to Building purposes;" "On the Strength of Hollow Globes and Cylinders exposed to Pressure from without." His son, Thomas, was president of the executive committee of the Exhibition of Art-Treasures in Manchester, in 1857.—W. J. M. R.

FAIRCLOUGH. See Featley, Daniel.

FAIRFAX, Edward, an English poet, was born at Denton in Yorkshire, towards the end of the reign of Queen Elizabeth, but when precisely is not known. His father, Sir Thomas Fairfax, was a member of a family distinguished as brave soldiers, and actively engaged in the wars of their times. He was present at the sack of Rome under the duke of Bourbon in 1527, and in 1579 received the honour of knighthood from the hand of Elizabeth. The military genius of his ancestors was not transmitted to Edward, who appears to have been of a quiet and studious nature, loving the retirement of the country, and the society of his books. There are therefore, as might be expected, but scant materials for the biographer of the life of so secluded a scholar. We know that he married and settled down at Newhall in the parish of Fayestone, between Denton and Knaresboro', devoting himself to the duties of a private gentleman and the cultivation of his literary tastes. He had a love for metaphysical and religious speculations, as well as for poetry, and wrote some polemical treatises in defence of the Church of England, and a discourse upon witchcraft, neither of which have ever been published. Indeed it is possible he would have passed away from the memory of man, when in 1632 his bones were laid in the parish churchyard, but that he turned his attention to the great epic of Tasso, and gave to the world as the fruits of his learned leisure a translation of the Gerusalemme Liberata, under the title of "Godfrey of Bullogne." This work was published in 1600, and established the fame of the author. It is composed in the metre of the original (the ottava rima) and is commonly supposed to have been the first translation into English of the Italian original. This is, however, a mistake, as Richard Carew in 1593 published in the same measure "A boke called Godfrai of Bolloign, an heroicale poem of S. Torquato Tasso, Englished by R. C." The fate of Fairfax's translation of Tasso has been somewhat singular. In its own times and by the great men who succeeded him, the merit of the work was fully appreciated. "Many besides myself," says Dryden, in the preface to his fables, "have heard our famous Waller own that he derived the harmony of his numbers from Godfrey of Bulloigne, which was turned into English by Mr. Fairfax." It was reserved for Hoole, with the aid of Dr. Johnson (who wrote the dedication to Hoole's translation), to decry Fairfax and question the judgment of such a man as Dryden. Hoole apologizes for attempting a new translation, by alleging that Fairfax wrote "in stanzas that cannot be read with pleasure by the generality of those who have a taste for English poetry, of which no other proof is necessary than that it appears scarcely to have been read at all. It is not only unpleasant, but irksome in such a degree, as to surmount curiosity and counterbalance all the beauty of expression and sentiment which is to be found in that work." And Johnson says of it—"After Mr. Hoole's translation it will not be soon reprinted;" thus adding one more instance of his fallibility as a poetical critic. One who, now-a-days, is familiar with the measure of Don Juan and Beppo, can only smile and wonder at the delusions of the versifier that calls "irksome and unpleasant," a measure the most harmonious, fluent, and agreeable, that can be conceived, and which is now so thoroughly naturalized into our language. The great doctor was not more happy in his vaticination; for since his prophecy, three editions of Fairfax have been published in England and one recently in America, making nine editions altogether. Thus the translation of Fairfax has again recovered its rightful place in our literature. That place we consider a high one, and though more than one translation has appeared since, besides Hoole's, none superior to that of Fairfax yet exists. "We do not know," justly observes of it a writer in the *London Quarterly*, "a translation in any language that is to be preferred to this in all the essentials of poetry." In harmonious versification and elegance of diction it may be compared with any production of its own time, and will maintain its ground as a classic in our language.—J. F. W.

FAIRFAX, Robert, a learned English musician of the early part of the sixteenth century. He was of an ancient family in Yorkshire, took the degree of Mus. Doc. in the University of Cambridge, 1504, and was incorporated at Oxford, 1511. He was of Bayford in the county of Hertford, and is supposed to have been either organist or sacrist of the abbey church of St. Alban's, wherein he was buried under a stone subsequently covered by the mayor's seat. The date of his death does not appear. Many of his compositions are still preserved in MS. in the music school, Oxford, and in the British museum; the most important of which are contained in the celebrated "Fairfax MS." (add MSS., No. 5465), in the last-named repository. Stafford Smith has printed several specimens of Fairfax's music in his Collection of ancient English Songs; and Dr. Burney has scored several masses, but they are all miserably uninteresting to modern ears.—E. F. R.

FAIRFAX, Thomas, third baron, was born in 1611, and was descended from an ancient and renowned family long settled at Denton in the parish of Otley in Yorkshire, several members of which had served with great distinction in the French and German wars. He studied at St. John's college, Cambridge, where he became an excellent scholar, and is said to have been deeply versed in the history and antiquities of England. Inheriting the warlike spirit of his ancestors, he sought military experience and reputation in Holland along with the earl of Essex and other young Englishmen of noble birth. Their commander was Horatio Lord Vere, one of the famous fighting Veres, who long served in Holland with great valour and renown. Fairfax married Anne, fourth daughter of this nobleman, who was strongly attached to the presbyterian form of church government, and who is supposed to have had great influence in drawing her husband over to the same views. He returned to England in 1634 or 1635, and lived in retirement at his father's seat in Yorkshire till the breaking out of the civil war in 1642. When Charles quitted London, and set about raising a guard for his person at York, Fairfax, at the head of an immense multitude amounting to about one hundred thousand persons, presented a petition to him on Heyworth Moor, praying him to hearken to the parliament, and to desist from raising an army against his people. Upon the announcement of hostilities, the elder Fairfax received from the parliament a commission to be general of the forces in the north, and his son was appointed general of horse under him. His first exploit was compelling a party of royalists to quit Bradford, and retire to Leeds, and thence to York. He was soon after defeated at Tadcaster, after six hours' hard fighting, by Cavendish, earl of Newcastle, and Clifford earl of Cumberland; but by a skilful night march he succeeded in gaining Bradford, and there entrenched himself. On the 23rd of January, 1643, he made himself master of Leeds after a fierce struggle, and then defeated Colonel Slingsby, and took possession of Wakefield and Doncaster. He was, however, twice worsted by Goring, whom in turn he defeated at Wakefield, and captured eighty officers and fourteen hundred men, along with a large store of ammunition. But having rashly ventured with only three thousand men to encounter the earl of Newcastle with ten thousand, the two Fairfaxes were overthrown at Atherton Moor, with the loss of two thousand men killed, and the same number taken prisoners. The elder Fairfax withdrew to Leeds, and Sir Thomas took up his position in Bradford, from which he had to cut his way through a vastly superior force of the enemy. His wife was taken prisoner in the retreat, but was generously set at liberty by the earl of Newcastle. The royalists now laid siege to Hull on 2nd September, but without effect. The horse, which were useless in the defence of the town, were sent under Fairfax to join the parliamentary forces in Lincolnshire, commanded by the earl of Manchester; and after their junction they attacked and defeated a body of five thousand royalists at Horncastle. Shortly after this success, on 29th December, Sir Thomas marched to the relief of Nantwich, which was besieged by Lord Byron, and, in conjunction with Sir William Brereton, routed the royalists with great loss. In the middle of March Fairfax marched back into Yorkshire, and having united his forces to those of his father, defeated on the 11th of April, 1644, after an obstinate contest, Colonel Bellasis, the royalist governor of York. On the 20th April the Fairfaxes effected a junction at Wetherby with the Scotch army, which, under the command of Lord Leven, was marching to the assistance of the parliament, and proceeded to besiege York. The approach of Prince Rupert to relieve the city brought on a battle, which was fought (2nd July) on Marston Moor, eight miles from York. The conflict was long and bloody. Fairfax commanded the right wing of the parliamentary army, which was completely swept off the field by the impetuous attack of Prince Rupert; but the irresistible charge of Cromwell's Ironsides, who were stationed on the left, retrieved the fortunes of the day, which terminated in the total defeat of the royalists.

The decisive victory at Marston Moor gave the parliament the command of the entire north. The few scattered garrisons which still remained in the hands of the royalists were reduced by Sir Thomas Fairfax, who, on two occasions, in performing this service was in imminent peril of death. He was knocked down with the wind of a cannon ball fired from Pomfret castle, and in the assault of Helmsley he received a shot in the shoulder which threatened to prove fatal. The parliamentary generals, however, had so mismanaged matters in the west, as to lose in a great measure the advantages which they had gained by the battle of Marston Moor. They were all, indeed, inclined to half measures, and "dreaded a decisive victory almost as much as a decisive overthrow." Their languid mode of conducting the war had lost them the confidence of their supporters; and after the surrender of Skipton in Cornwall, and the second indecisive battle of Newbury, the ardent and daring members of the parliamentary party resolved to choose more resolute and uncompromising commanders. The army was remodelled, and new officers were chosen. Fairfax was appointed commander-in-chief in the room of Essex. This measure speedily decided the fate of the war. The enthusiasm and courage of the new soldiers, combined with their rigid discipline, made them irresistible. The first service of Fairfax in his new capacity was the relief of Taunton, in which the heroic Blake was hard pressed by the royalists. He then sat down before Oxford; but on receiving intelligence that the king had taken Leicester by storm (May 31), he broke up the siege and marched in quest of the royal army. An encounter took place between them at Naseby—a hamlet on the north-western border of Northamptonshire—on the 14th of June, and terminated in the complete and decisive defeat of the royalists. Fairfax, whose impetuosity in the field presented a striking contrast to the quietness and saturnine gravity of his habitual character, displayed extraordinary courage and skill in this memorable conflict. He fought personally in the thickest of the fray, captured a standard, and slew with his own hand the ensign who carried it. He followed up his victory by the recovery of Leicester, which surrendered on the 18th. He then attacked and defeated the dissolute Goring at Langport in Somersetshire, took Bridgewater on the 22nd of July, Bath on the 30th, and Sherborne castle on the 15th of August. Bristol, of which Prince Rupert was the governor, and which was now the last hope of the royal cause in the west, after a feeble resistance capitulated on the 10th of September. After the fall of this important post, Cromwell, who had acted as lieutenant-general of the army throughout these brilliant successes, marched to the east, while Fairfax himself completed the reduction of the scattered garrisons in the west which still held out for the king. He took Dartmouth by storm on the 18th of January, 1646, defeated Lord Hopeton on the 16th of February, pursued him into Cornwall, and compelled him to capitulate. Exeter surrendered on the 13th of April, and thus completed the subjugation of the west. The victorious general then hastened to besiege Oxford (May 1st), from which the king had just withdrawn to take refuge with the Scottish army at Newark. Oxford surrendered on the 24th of July, and it is greatly to the credit of Fairfax that he showed the utmost solicitude to preserve uninjured the public buildings and books, and granted liberal terms to the garrison and citizens. Worcester and Wallingford both opened their gates on the 23rd of July; Pendennis castle submitted on the 16th of August; and Ragland castle, after a long and gallant defence by its owner, the aged marquis of Worcester, surrendered to Fairfax in person (August 19th) on favourable conditions, which, as in all other cases where Sir Thomas was concerned, were most honourably observed.

The war having now terminated in the complete overthrow of the royalists, Fairfax returned to London about the middle of November, where he was received with extraordinary honours, was publicly thanked for his services by both houses of parliament, and rewarded with a valuable jewel set with diamonds, together with a considerable sum of money.

The parliament in no long time discovered, that both the maintenance of their own power and the public safety demanded the disbanding of the army. They accordingly resolved to take measures for its reduction to a peace establishment. On the 5th of March, after a long and stormy debate, they voted that Fairfax should be general of the forces that were to be continued, and that no other officer should be retained of higher rank than that of colonel. But it was found impossible to enforce this resolution in the face of the opposition of the army, which had by this time been completely organized for political purposes. On the 12th of March Fairfax visited Cambridge, where the honorary degree of master of arts was conferred upon him. About this time he was elected member for Cirencester. The breach between the parliament and the army continued daily to widen, and Fairfax, though ill at ease in his position, seems to have concurred in all the measures adopted by the soldiers till the seizure of the king's person at Holmby by Cornet Joyce, on the 3rd of June, 1647. He instantly sent Colonel Whalley, at the head of two regiments "to set all things again in their due course and order," and to assure the king that "he had not the least knowledge of these insolencies before they were done;" but Charles, either distrusting Fairfax, or more probably deluded with an opinion that the army was more in his favour, refused to return to Holmby. "I have as good an interest in the army as yourself," he said to Fairfax. "By this," observes the general, "I plainly saw what broken reed he leaned on." Sir Thomas made an attempt to bring Joyce before a court-martial, but was baffled by the unseen, though powerful influence, which had probably instigated the cornet's exploit. He continued, however, still to act along with Cromwell and the other leaders of the independents, joined in the menacing march of the army towards London, and supported the charge made (15th June) by the soldiers against Hollis, Waller, and the other heads of the presbyterian party in parliament. When, shortly after, Manchester and Lenthal, the speakers of the two houses, along with the principal members of the independent party, under pretence of personal danger sought the protection of the army, they were cordially received by the general, who on the 6th of August entered London in defiance of the parliament's orders, replaced the speakers in their seats, and received the submission of the parliament. Thus, "though Fairfax wished for nothing that Cromwell did, he contributed to bring it all to pass." The houses at this period passed an ordinance appointing Fairfax governor of the Tower of London; and on the death of his father, 13th March, 1648, he succeeded to all his titles and estates. The policy of the republican party had now become apparent, and various risings took place in behalf of the king; but they were speedily suppressed by the energy and valour of Fairfax. His last important military service was against Goring, Waller, Capel, and Lucas, who headed an insurrection of the royalists in Essex and Kent. He defeated a considerable body of the insurgents at Maidstone, on the 2nd of June, and besieged the remainder in Colchester. After a gallant defence, which lasted eleven weeks, they were compelled to surrender, and Fairfax stained his reputation by causing Sir Charles Lucas and Sir George Lisle to be shot (28th August), alleging as an excuse that they were soldiers of fortune. He returned to London in December. He was accused by Colonel Pride of having authorized the exclusion from the house of all the moderate and presbyterian members, a measure—"Pride's purge"—which prepared the way for the king's trial; but he positively declared that he had not the least intimation of it till it was done. On the institution of the "High Court of Justice" for the trial of Charles, Fairfax refused to act upon it, though he attended its first meeting, and displayed a good deal of irresolution. His lady showed a far higher spirit. When the court assembled, and the name of Thomas Lord Fairfax was called by the crier, a female voice replied—"He has more wit than to be here." When the impeachment was read, running in the name of the people of England, the same voice exclaimed—"No, nor the hundredth part of them." The soldiers were ordered to fire at the box from whence these words issued, when it was discovered that Lady Fairfax was the courageous speaker. Fairfax, however, did not even yet break with the regicides. Fifteen days after the king's death he was nominated one of the new council of state; and although he refused to subscribe the test presented by the parliament for approving all their proceedings towards the king, he was, on the 31st of March, appointed general of all the forces in England and Ireland. In May he marched into Oxfordshire against the Levellers, whom he suppressed, and was made a doctor of laws by the university. He was now, however, thoroughly wearied of his office, and dissatisfied with much that had been done by his associates; and finding that he was powerless for good, he resigned his commission in June, 1650, when the Scots took up arms in behalf of Charles II. A pension of five thousand pounds a year was conferred upon him by the government, and he

retired to his seat at Nun-Appleton in Yorkshire, where he lived for the most part in privacy until the death of Cromwell, praying for the restoration of the royal family. When the Rump parliament was dismissed by the army after the abdication of Richard Cromwell, Fairfax once more took the field for the purpose of supporting Monk against Lambert and the soldiers; and his name and reputation at once induced the Irish brigade of twelve hundred horse to abandon Lambert and join him. On the 29th of March, 1660, he was elected one of the knights of the shire for the county of York in the parliament which agreed to restore the monarchy, and was at the head of the committee appointed to wait on Charles II. at the Hague. The remaining eleven years of his life he spent in retirement. His death took place, November 12, 1671, in the sixtieth year of his age. Fairfax was a brave soldier, and an honourable upright man, who did what he considered his duty, regardless of self-interest; but his understanding was mean, and his temper irresolute. He was of a stern and gloomy disposition, was an indifferent speaker, and spoke but little either in the parliament or in the council. He was, however, a lover of learning and of learned men. He settled forty pounds a year on Roger Dodsworth the antiquary, versified the Psalms, Canticles, and other portions of the holy scriptures, and contributed to the polyglot edition of the Bible, and other large works.—J. T.

FAIRFAX, Thomas, sixth lord, born in 1691; inherited, besides the Denton estates and peerage of his father, considerable property by his mother, the daughter of Lord Culpepper. It included a large tract in Virginia, between the Potomac and Rappahannock rivers, extending to more than five million acres. He studied at Oxford, and held a commission in a cavalry regiment, mingling in fashionable society, and claiming kindred with the literati of that day by a few contributions to the Spectator; but a disappointment in love, and a visit which he paid to his American possessions, induced him to settle in the New World, where he erected a mansion at Belvoir, and spent the remainder of his days in baronial state, distinguished by his extensive charities and munificent hospitality. Lawrence Washington, eldest brother of the hero of American independence, having married a daughter of the Hon. William Fairfax, the baron's cousin, and settled at Mount Vernon, in the immediate neighbourhood, George Washington became an intimate friend of the family, imbibed a portion of the old peer's love of the chase, and surveyed for him that part of his extensive possessions which reached beyond the Blue Ridge through the valley of the Shenandoah to the Alleghany mountains. Into this beautiful district Lord Fairfax ere long removed, and fixed his residence at Greenway court. He was afterwards appointed lieutenant of Frederick county, and raised a troop of horse for the defence of the district in 1755, when the rival claims of the French threatened it with invasion. He died in 1782, having previously resigned his English estates to his brother Robert, who succeeded him in the peerage, and died at Leeds Castle, Kent, in 1791.—W. B.

FAITHORNE, William, painter, and a good engraver for his time, was born in London about 1616, and was apprenticed to Sir Robert Peake, painter and printseller, with whom he worked for three or four years, and with whom he entered into the service of Charles I. at the breaking out of the civil war. He was taken prisoner at Basing House, and was restored to his profession; but he had to retire to France. About 1650 Faithorne returned to England, and opened a printshop outside Temple Bar, which he kept until about 1680, when he retired, and devoted himself chiefly to portraits in crayons. The misfortunes of his son William, a mezzotinto engraver, broke his spirits, and "a lingering consumption put an end to his life." He was buried at St. Anne's, Blackfriars, May 13, 1691. Walpole has given a list of Faithorne's best pieces, many of which are executed with great taste, and are works of much interest. Walpole himself possessed two hundred and eighty-five prints by Faithorne; but the best collection of this artist's works ever made was that of Sir Mark Sykes, sold in 1824 for £1271. 14s. 6d. His masterpiece is considered the portrait of Lady Paston, after Vandyck, which realized at that sale £42. 10s. 6d. Faithorne was also a writer. In 1662 he published "The Art of Graveing and Etching, wherein is expressed the true way of graveing in copper."—(Walpole, *Anecdotes of Painting*, &c.; ed. Wornum, 1847.)—R. N. W.

FAJARDO, Diego Saavedra, a Spanish author and statesman, died in 1648, after having been many years in the service of the crown. His chief work is the "Idea of a Christian Prince"—a hundred essays on the education of a prince, his relations towards his ministers and subjects, and his duties towards himself. It was first published at Münster in 1640, and has been translated into English, Latin, and other languages. His "Republica Literaria" is also celebrated.—F. M. W.

FAKHR-ED-DIN—The glory of the faith; an epithet bestowed on many distinguished mussulmans—

Fakhr-ed-Din-ar-Rasi: the title by which Abu-Abdallah Mohammed, one of the most learned of Mussulmans, is best known. He was born in the province of Irak in Turkey in Asia in 1149, or as some state two years later. He had the good fortune to receive a careful education from his father, who was himself a learned man; and after his death the young man travelled, and placed himself under other teachers. Subsequently he engaged in a religious controversy, and his opponents, irritated at his success, raised the people against him, and he was forced to return to his native place. He did not remain there long, and finally settled at Herat and became high in the favour of the sultan, who founded a college for him, in which he continued till his death in 1210. The range of his knowledge appears to have been large, and he has left works on history, philology, theology, mathematics, law, and medicine, and was also a poet. He was equally master of Arabic and Persian, and his writings were considered standard works in the East.—J. F. W.

Fakhr-ed-Din-Binakiti, the popular designation of Abu Solyman Daoud, one of the Persian historians. He was born at Binakit in Mawar-an-Nahr in 1329. He wrote of distinguished men, including the kings of Persia, and also many persons of other nations, Jews, French, Indians, Chinese, and Moguls. The work, however, is said to be an abridgment of another historian, which has been recently discovered. Part of the work was translated into Latin by A. Müller in 1677, and into English by Weston in 1820.—J. F. W.

Fakhr-ed-Din (Sherif Safi), an Arabian historian, who lived in the early part of the fourteenth century. He was a man of some distinction in point of family. The work by which he is well known to oriental scholars by the learned labours of M. Silvestre de Lacy, Georg Wilhelm Freytag, and others—the "Fakhri"—is partly political and partly historical; the former portion being a treatise upon the conduct of princes, the latter a history of the Caliphat, from the time of Abou Bekr to the death of Motasim Billah, a period of about six centuries. This work, of which there is said to be but one copy extant—that in the bibliotheque imperiale at Paris—is one of the most important historical records of Arabia, and especially valuable for its impartiality and sound judgment.—J. F. W.

Fakhr-ed-Din, Sovereign-emir of the Druses, was born in 1584 and died in 1635. His father having been poisoned in 1586, his mother, Setnesep, seized the reins of the government, and ruled with such wisdom and vigour, that during her administration Fakhr-ed-Din reconquered the provinces his father had lost. Of a wily and ambitious character, he was also proclaimed grand-emir by the chiefs of the Druses. He took advantage of the wars and difficulties of the Ottomans to extend his dominions, and for a long time was extraordinarily successful. But after the death of his mother his love of conquest wrought his ruin. He exasperated all the neighbouring peoples, and was soon surrounded with enemies. He was eventually taken prisoner, carried to Constantinople, and there beheaded.—R. M., A.

FALCANDUS, Ugo: the place and time of his birth and death are uncertain; he is supposed to have been born in Normandy. The name is written variously—Falcand, Fulcandus, and Foucault. He lived in Sicily, and wrote the "History of Sicily in his own times;" the work extends from 1146 to 1169. It is reprinted in Muratori's and other collections. It is quoted with praise by Gibbon.—J. A., D.

FALCAO, Christovao, otherwise Christovam Falcam, a Portuguese author in the early part of the sixteenth century, one of those who led the transition from the stately style of poetry imported from Italy to the more passionate and less regular form of later times. Falcao was a knight of the order of Christ, an admiral, and governor of Madeira. A long eclogue by this author, appended to the works of Ribeyro, puts into the mouth of a shepherd the real sorrows of the writer. It appears that he married his mistress, Maria Brandano, against the will of her parents, for which he suffered five years' imprisonment. He

addressed sonnets to her while in prison, and also a kind of lyric romance, in the form of an epistle.—F. M. W.

FALCK, Anton Reinhard, Baron, a Dutch statesman, was born at Utrecht in 1776, and died in 1843. A short time after he had completed his education he was appointed secretary to the Spanish embassy. On his return home he found his country about to be handed over by Napoleon to one of his brothers. Falck was unwilling to be a party to the usurpation by rendering direct service to the new government, but accepted the post of secretary-general for Indian affairs; a rich sinecure that allowed him leisure to cultivate his favourite literary pursuits. After the departure of the French forces in 1813, Falck became secretary to the provisional government, and when the kingdom of the Low Countries was organized, he was appointed secretary of state. In 1818 the king combined in his person the ministry of the colonies, of public instruction, and of national industry. He applied himself to the promotion of education, but the increasing difficulties of his position forced him to resign. He was ambassador to Brussels from 1840 till his death.—R. M., A.

FALCK, Jeremias, line-engraver, was born at Dantzig in 1629, and died in 1709. He learned engraving in Paris under Chaveau, and practised his art in Holland, and for a while in Denmark and Sweden. Some of his best historical plates were engraved for the cabinet of Reynst. Among them are "St. John Preaching in the Wilderness," after A. Bloemart; "Concert of Music," after Guercino; and "The Cyclops," after Caravaggio. Some of his best portraits are those of Queen Christina of Sweden, Prince Charles Gustavus, the Prince Palatine, Count Oxenstierna, Tycho Brahe, and other northern notabilities, chiefly from the originals of D. Beck. A fuller list of his plates will be found in Nagler's Küntstler Lexicon.—J. T–e.

FALCK, Niels Nik., a Danish statsraad and lawyer, born 25th November, 1784, at Emmerlöv in the county of Tönder. He was tutor in the family of Count Moltke at Rütschau; after which he studied law, and in 1809 passed his juridical examination. He was appointed professor of Roman and German law in the new university of Christiana; but owing to the separation of Norway from Denmark in 1814, he never occupied the post, and was appointed instead ordinary professor of jurisprudence at Kiel. He took an active part in politics, especially in the Schleswig-Holstein question. He died 5th May, 1850. As a jurist he ranks high. His most important works are—"Juristische Encyklopädie;" and "Hand-buchdes Schleswig-Holsteinischer Privatrechts," a clear statement of the rights both of Schleswig and Holstein, which he left incomplete.—M. H.

FALCKENSTEIN, J. H. See Falkenstein.

FALCONBRIDGE, Mary, Countess of, third daughter of Oliver Cromwell, from whom she inherited the energy of character which ennobled her personal attractions, was born in 1636. In 1657 she married Thomas, Viscount Falconbridge, who commanded a regiment under the Protector, and became one of the counsellors of his son Richard. When the power of the new protector waned before the discontent of the old Cromwellian officers, she retired with her husband to his estates in Cambridgeshire; where they were joined by her brother Henry, and became decided, though secret favourers of the Restoration. She died in 1712.—W. B.

FALCONE, Angelo, a celebrated battle painter, was born at Naples in 1600, and became the pupil of Spagnoletto. He and his scholars, of whom Salvator Rosa was one, took part in Masaniello's insurrection against the Spaniards, and formed themselves into a company known as the *compagnia della morte*. After the death of their leader, Falcone and Salvator fled to Rome; and Falcone afterwards visited Paris, where he obtained the protection of Colbert, who procured him his pardon, and enabled him to return to Naples. Falcone painted the portrait of Masaniello. He died at Naples in 1665. There are a few prints by him, and some frescos; but he was chiefly distinguished as a battle painter. His fame was so great in this respect in his own country, that he was named the Oracle of battles—*Oracolo delle battaglie*. The Louvre possesses one of his battle-pieces. His works are distinguished for their vigour and colour, and are sometimes confounded with those of his great scholar, Salvator Rosa.—R. N. W.

FALCONE, Benedetto di, a Jewish chronicler, was born at Benevento in the twelfth century. His writings are very graphic, although his latinity is very inferior even for the times in which he lived. The annals of Benevento from 1102 to 1140 which he wrote, have been published, together with those of three other chroniclers, under the title of "Antiqui Chronologi quatuor;" and Muratori included them in his Rerum Italicarum scriptores. His death has not been recorded.—A. C. M.

FALCONER, Hugh, M.D., a distinguished naturalist. He was educated for the medical profession at the university of Edinburgh, where he took the degree of M.D. He went out as assistant-surgeon in the service of the East India Company, and whilst in India became distinguished for his researches in geology and botany. His geological researches were made in company with Sir Thomas Proby Cautley; and the papers containing the results of their discoveries have been written conjointly. These researches are principally confined to the discovery of an immense number of fossil remains in the Sivalik hills of the Sub-Himalayan mountains. Separate papers on the Sivatherium Hippopotamus, Camel Tiger, Anoplotherium, and Colossochelys (a gigantic tortoise) were published in the proceedings of the geological and other societies. A resumé of these researches, with much additional matter, was published in the Fauna Antiqua Sivalensis, or fossil zoology of the Sivalik hills. In 1845 Dr. Falconer was appointed superintendent of the East India Company's botanical gardens at Calcutta. In this position he remained for a few years, and then returned to England to cultivate the science of palæontology, which he much enriched by his contributions. He died January 31, 1865.—E. L.

FALCONER, Thomas, was born in 1736 at Chester, his father being recorder of the city. His passion for literary studies was the ruling principle of his life; and the protracted sickness under which he laboured, though it allowed him scarcely a moment's respite from pain, could not conquer his devotion to his favourite pursuits. Hour after hour was spent in reading, when it was only in a kneeling position that he obtained some mitigation of his bodily sufferings. He published, in 1786, "Devotions for the Sacrament of the Lord's Supper," to which a practical digest of the book of Psalms was appended. The popularity of this work, and its extensive circulation, have caused it to be frequently reprinted. It was followed, at an interval of ten years, by "Chronological Tables from the time of Solomon to that of Alexander." He wrote, also, an essay on "Pliny's account of the temple of Diana at Ephesus," which was inserted in the *Archæologia*. But the work on which he expended his greatest attention was an edition of Strabo. It was still unfinished at his death in 1796, but was published eleven years afterwards by his nephew.—W. B.

FALCONER, William, a distinguished English physician. He was born in 1744, and was the son of William Falconer, recorder of Chester. He practised as a physician at Bath, and was well known throughout the world for his medical writings. One of his most celebrated works was entitled "Remarks on the Influence of Climate, Situation, Nature of Country, Population, Food, &c., on the disposition and temper, manners, laws and customs, government, and religion of mankind." This was published in 1782. In 1788 he obtained the Fothergillian medal of the Medical Society of London for his dissertation on the influence of the passions upon the disorders of the body. He also wrote a "Practical Dissertation on the Medicinal Effects of the Bath Waters." He was remarkable for his sound judgment and clear and comprehensive views, and was held in high esteem, not only in the city in which he lived, but wherever his writings were known. He died in 1824.—His only son, the Rev. Thomas Falconer, after having taken holy orders, took a medical degree in 1823, and practised medicine in Bath. He died in 1839.—The family reputation is sustained by his son, Dr. R. Wilbraham Falconer, who is in practice as a physician at Bath, and well known for his intelligence and skill.—E. L.

FALCONER, William, a British poet, was born in the Netherbow, Edinburgh, in the year 1730. The lowliness and obscurity of his origin, and the occupation in which his life was spent, have conspired to render the memorials of him but scanty for the biographer. The son of a poor barber who had several other children to maintain, two of whom were deaf and dumb, William, left early an orphan, had little of regular education. He stated himself in after life, that his education had been confined merely to English reading, writing, and a little arithmetic. The neighbouring port of Leith was often visited by him, and chance, or necessity, or it may be a natural taste, directed him to a sea-life. There is no reason to suppose that he had any strong indisposition to seafaring, as has been alleged, except the lines

in the "Shipwreck" may be applied to himself and taken to be more than a poetic colouring; and we think no one "condemned *reluctant* to the faithless sea," would ever have turned out so thorough a sailor, and have spent nearly his whole life afloat. Be this as it may, while yet a boy he was apprenticed on board a merchantman at Leith. Subsequently he went into a ship in which Campbell, the author of Lexiphanes, was purser, who observing his quickness took him as his servant, encouraged and assisted him in studying, and used to boast of having been his teacher. Before Falconer had reached the age of eighteen he obtained the post of second mate in the *Britannia*, a merchant vessel engaged in the Levantine trade. This vessel was shipwrecked on her voyage from Alexandria to Venice, off Cape Colonna; he and two others of the crew only being saved. The terrible incidents of that scene were deeply impressed on the mind and imagination of the young man, and his marvellous and vivid descriptions of them have conferred on him an enduring fame. Returning to his native city, he made his first essays in authorship. In 1751 he published an elegy on the death of the prince of Wales, and some small pieces, in the *Gentleman's Magazine*. Other pieces are attributed to him, but without any sufficient warrant. It is stated that Falconer again went to sea in the interval between this and 1760, in the spring of which year he published his poem, the "Shipwreck," and dedicated it to the duke of York, then rear-admiral of the blue. Such a poem from such a man turned the eyes of the literary world upon the author, and the *Monthly Review*, then the leading exponent of literary criticism, spoke of it in terms of high eulogy. The duke became his patron, and obtained for him in the ensuing summer the post of midshipman in the royal navy, on board the *Royal George* commanded by Sir Edward George Hawke. Even here the muse found a place. Withdrawing himself at times from the ruder scenes around him, he would sit between the cable-trees and the ship's side and indulge in poetic composition. Thus it was he wrote his "Ode on the Duke of York's second departure from England." In 1763 peace was proclaimed, and Falconer's ship was paid off; but he quickly obtained the post of purser to the *Glory*, and about the same time married a young lady of the name of Hicks, the daughter of a surgeon at Sheerness. The marriage was a happy one. She was a woman of good sense and strong affection; she soothed and sustained her husband during many a struggle with the trials that beset a poor author, and had the reward in her widowed old age, of deriving a competency from one of her husband's publications. After a time the *Glory* was laid up in Chatham, but Falconer did not even then leave her. By the kindness of Commissioner Hanway, the captain's cabin was fitted up for the poet, and here he lived and studied, working assiduously at his "Marine Dictionary," a book of great merit and value, which he published in 1769. In the interval, Falconer wrote the "Demagogue," published in 1765, and went to try his fortune in London. He does not appear to have been successful, though in 1768 he received a proposal from Mr. Murray, who was then about to establish the business which in his son's day became so eminent, to join him as a partner. Why this offer was declined is unknown—possibly his appointment to the pursership of the *Aurora* may account for it. At all events on the 20th September, 1769, he sailed from England—never more to return. The *Aurora* was never heard of afterwards; whether she foundered in the Mozambique channel, was burned, or cast away on a reef of rocks near Macao—for all these fatalities were conjectured—none can say. No one escaped to tell in verse or prose the horrors of that shipwreck. The fame of Falconer rests on the "Shipwreck," and rests on it securely. While we dissent from the extravagant praise lavished upon it in his own day, we think that it is undervalued in ours. As the production of a half-taught sailor,its diction is surprisingly good, inflated no doubt occasionally, and disfigured with the conventional vice of mythology then prevalent, but now happily extinct; but the wonderful adaptation of naval phraseology to poetic uses, the harmony of its rhythm, and above all, the terrible and minute fidelity of its vivid pictures, entitle the "Shipwreck" to a high place as a poetic composition. A singular commendation is given of it by Clarke. "It is," he says, "of inestimable value to this country, since it contains within itself the rudiments of navigation; if not sufficient to form a complete seaman, it may certainly be considered as the grammar of his professional science. I have heard many experienced officers declare, that the rules and maxims delivered in this poem for the conduct of a ship in the most perilous emergency, form the best, indeed the only opinions which a skilful mariner should adopt." In appearance, Falconer was hard-featured, awkward, and blunt in manners, but his speech was singularly fluent, simple, and impressive; and though educated only in English, he was never at a loss to understand French, Spanish, Italian, or German.—J. F. W.

FALCONET, Camille, a French physician, was born at Lyons in 1671, and died in 1762. After completing his curriculum he settled at Lyons, whence in 1707 he went to Paris, where he became one of the king's consulting physicians, &c. He was received into the medical faculty in 1709, and seven years afterwards was chosen a member of the Académie des Inscriptions et Belles-lettres. Falconet had made an immense collection of books, and bequeathed about eleven thousand volumes to the bibliothéque du roi. He devoted much of his leisure time to literary pursuits, and published a number of works.—R M., A.

FALCONET, Etienne-Maurice, was born at Vivay, Switzerland, in 1716, and died at Paris, January 24, 1791. Falconet studied sculpture under Lemoine of Paris. His early works, whether classical in subject, religious, or monumental, are marked by the naturalistic style then prevalent, and may be called picturesque, rather than sculpturesque. At the age of fifty he removed to St. Petersburg, on the invitation of the Empress Catherine II., in order to execute the colossal equestrian statue of Peter the Great. This work occupied him twelve years, the casting of the statue, and the removal and erecting of the enormous granite block which forms its pedestal, having, no less than the modelling of the statue, to be superintended by the sculptor himself. This is Falconet's greatest work, and though open to criticism, it is perhaps the most impressive work of its class erected in the eighteenth century. In 1778 he returned to Paris, but thenceforward devoted himself rather to the literature than the practice of his art. In 1783 he was struck with paralysis, as he was about to set out on a journey to Italy. He survived eight years, retaining his mental powers unimpaired. Falconet wrote "Réflexions sur la Sculpture," which have been translated into English and German; a commentary on books 34–36 of Pliny, republished in 2 vols. 8vo, 1772, with notes on the sculpture and painting of the ancients, &c. His collected writings were published in 6 vols. 8vo, Lausanne, 1782; and again, with his life prefixed, in 3 vols. 8vo, Paris, 1808. Few examples of his sculpture are in this country, but casts of his group of "Milon of Crotona," and one or two other works, are in the Crystal Palace at Sydenham. His grand work, "The Assumption," in the church of St. Roch at Paris, and some others in the churches of that city, were destroyed during the first revolution.—J. T–e.

FALCONIA, Proba, a Latin poetess of the fourth century, was born at Hortanum in Etruria. She is said to have been the wife of the proconsul Adelphius; and though considerable obscurity rests upon her history, it seems certain that she was not the Proba who was accused of opening the gates of Rome to the invading Goths. The work which she composed under the title of "Cento Virgilianus," was a version of the gospel history in Latin verse, ingeniously fabricated of words and phrases culled out of the writings of Virgil. It has been published by Wolfius in his Mulierum Græcarum Fragmenta.—W. B.

FALEIRO, Ruy, a Portuguese geographer, born towards the end of the fifteenth century; died in 1523. He had already attained distinction as a mathematician when he became associated with Magellan, and, like him, forsook the court of Portugal and offered his services to Charles V. He conceived the idea of reaching the Moluccas by a new route, and in the convention entered into with the emperor, he was placed on the same footing with Magellan himself, receiving the distinction of the order of St. Jago. But before the expedition sailed, a misunderstanding arose between the two commanders, and (whether as cause or consequence of this is uncertain) his reason became impaired. After Magellan had sailed Faleiro returned to Portugal, where he was thrown into prison. He afterwards returned to Spain, and died in an asylum for lunatics.—F. M. W.

FALETTI, Geronimo. See Falletti.

FALIERI or FALETRI, one of the most ancient of the noble families of Venice. One Falieri was of the number of the twelve electors who chose the first doge, Paulus Lucas Anafestus, in the year 697. Several members of this house were subsequently raised to the highest dignities in the state

Among them VITALE succeeded as doge, in 1084, to Domenico Silvio, who had been deprived of office in consequence of the losses sustained by the Venetian navy at Durazzo, in the war between the Greek emperor, Alexis Comnenus, and the Normans. Venice had joined in the struggle, in order to check the progress of that conquering band of heroes on the Adriatic coasts. As the Greek emperor was bound to Venice for the help which had been afforded to him, he was prevailed upon by Faliero to sign away every imperial right on Dalmatia, and he granted, besides, the most ample franchises to the Venetians in their trade with Constantinople. Through these negotiations, and the development given to the commercial activity of the republic in Italy and the west of Europe, Vitale Faliero left the state, greatly increased in power and wealth, to his successor, VITALE MICHELI, in 1094. He was succeeded by another Faliero, ORDELAFFO, who ruled Venice under circumstances which exercised a decisive influence on its future greatness, namely, the crusade, and the Hungarian war in Dalmatia. Ordelaffo manned the famous fleet which escorted the crusaders, and gave Venice the preponderance in the maritime communications between Asia and Europe. When, in 1115, the Hungarians took possession of Zara, Ordelaffo reconquered that town, and drove the enemy beyond the mountains in Croatia; thence he returned in triumph to Venice. After two years, however, the Hungarians again attacked the Venetian possessions, and the doge fell in the cause of his country whilst fighting in the foremost ranks in the neighbourhood of Zara. High in the esteem of his fellow-citizens, a century afterwards, was the venerable senator ANGELO FALIERO, by whose patriotism and eloquence the council of the republic was persuaded to reject a proposition made by the Doge Pietro Ziani, in 1225, to transfer the seat of government to Constantinople, with the view of defending more efficiently the Venetian possessions in the East.

Next we find the name of MARINO FALIERO recorded as having allowed himself to be drawn, more by personal feeling and private revenge than by any higher motive, into a conspiracy against the government of the republic. He was chosen doge in 1354, at the age of eighty, whilst he was ambassador at Rome. He was of a proud and wrathful temper; and, having married a very young and beautiful bride, the great disparity of their ages made him susceptible of any allusion to it, which might be construed into an insult. After he had been nine months in office, during which time the most important public event was the conclusion of a treaty of peace with Genoa, a circumstance occurred which prompted Marino Faliero to scheme the overthrow of the existing institutions. According to an old custom, on the last day of carnival, after the bull-hunt was over, a ball was given in the ducal palace, at which the doge and the duchess, with several of the nobility, were accustomed to meet. On the Shrove-Tuesday of 1355, there was among the guests a certain Michele Steno, who behaved with unbecoming freedom towards one of the ladies in waiting on the duchess, and was, in consequence, by order of the doge, ignominiously expelled the palace. This he basely revenged by writing on the ducal chair in the hall of audience some lines, which were offensive as well to the character of the duchess as to the dignity of her husband. The author of these lines having been discovered, he was condemned by the Council of Forty to two months' imprisonment, to be followed by one year of exile. The doge deemed the sentence greatly disproportionate to the offence, and conceived thereupon a mortal hatred against the whole body of the nobility. It came to pass, soon after, that a nobleman had a quarrel with the admiral of the arsenal, and struck him violently in the face. The admiral appealed to the doge for justice, but the latter remarked, that his own authority being disregarded, he could do nothing for him. The admiral then offered to help the doge to put down the insolent class which oppressed Venice, if he would only choose to do so. In this way a conspiracy was originated, in which one Filippo Calendaro, a seaman; Israello Bertuccio, an engineer; and other popular chiefs with their workmen, were enlisted. In their secret meetings, at night, in the palace of Faliero, it was concerted that, on the 15th of April, the chiefs, with their followers, "were," as the old report has it, "to make affrays amongst themselves here and there in order that the duke might have a pretence for tolling the bells of San Marco. . . . At the sound of the bells they were to come to San Marco; and when the leading citizens should come into the Piazza to know the cause of the riot, then the conspirators were to cut them to pieces." One of the conspirators, however, named Beltramo revealed what he knew of the plot to the patrician Leoni. Leoni lost no time in making the matter known to the magistrates; the necessary precautions were taken; the principal plotters were arrested and put to the torture, and, after having revealed their plans and accomplices, were condemned to death. The doge was separately convicted, and sentenced by the Council of Ten to be beheaded. "The execution took place on the 17th of April, on the landing-place of the stone staircase, where the dukes take their oath when they first enter the palace." In the hall of the Great Council, where hang the portraits of the doges, in the place of a portrait of Faliero there is now to be seen the inscription—"Hic est locus Marini Faletro decapitati pro criminibus."—(See Marino Sanuto's Lives of the Doges, and Byron's appendix to the tragedy of Marino Faliero.) It is right to observe that Professor de Vericour, who examined original documents at Venice, doubts whether the motive traditionally assigned was the cause of Marino's joining in the conspiracy.

The last member of this family who deserves to be noted is MICHELE FALIERI, who was governor of Zara in 1357, when Louis, king of Hungary, took that town by surprise. Falieri was impeached for neglect of duty, though, in fact, it was not through any fault of his that the place had surrendered. He was, nevertheless, condemned to pay a fine, and be imprisoned for a year, and perpetually excluded from holding any public office.—A. S. O.

FALISCUS, GRATIUS, was a Roman poet of the Augustan age. He wrote a poem on hunting, entitled "Cynogeticon Liber," which will be found in Burmann's Poetæ Latini Minores, as well as in the collection of M. Maittaire. A metrical translation by Chr. Wase was published in London in 1654.—W. B.

FALK, JOHANNES DANIEL, a German philanthropist and satirical poet, was born in indigent circumstances at Dantzic, on 28th October, 1770; and after having completed his education in the university of Halle, settled at Weimar, where he devoted himself to literary labours. The distresses and diseases produced by the Napoleonic wars, particularly after the battle of Jena, gave him an ample field for his philanthropic endeavours, which resulted in a benevolent institution for the maintenance and education of poor deserted children. This institution succeeded so well that it was taken under the patronage of government, and gave rise to a number of similar institutions in various towns. As a poet, Falk displayed lively wit and humour, but proved unworthy of the praises which Wieland had bestowed upon him in introducing him to the literary world. He died on 14th February, 1826, and his satirical works were collected after his death, in seven volumes. After Göthe's death appeared his well-known posthumous work—"Goethe, aus nähern persönlichen Umgange dargestellt," Leipzig, 1832.—K. E.

FALK, JOHAN PETER, a Swedish physician, was born in 1727, and died in 1774. He early became a student of natural science, which, although the victim of a painful melancholy, he prosecuted with untiring zeal. Linnæus chose him as tutor to his children, and in order to divert him from his gloomy musings, induced him to examine the plants and zoophytes of the island of Gothland. He was, sometime after 1768, appointed professor at the garden of pharmacy at St. Petersburg. He shot himself at Kasan, on his return from a scientific journey. The notes and observations he made on this journey were published at St. Petersburg in 1784-86, under the title of "Mémoire pour servir à la connaissance topographique de l'Empire Russe."—R. M., A.

FALKENSTEIN, JOHANN HEINRICH VON, a German historian, born in 1682, and died in 1760. He lectured for some time on jurisprudence, heraldry, &c., at the equestrian academy of Erlangen. Having become a convert to Roman catholicism, he removed to Eichstadt in 1718, and twelve years afterwards became counsellor to the margrave Charles William Frederick of Brandenburg-Anspach. He was a voluminous writer on history and topography.—R. M., A.

FALKLAND, HENRY CARY, Viscount, some time lord-deputy of Ireland. He entered Exeter college, Oxford, at sixteen years of age, and Fuller informs us that his chamber was the rendezvous of all the eminent wits of his time. He left the university without taking a degree, and having been introduced at court, was made knight of the bath at the creation of Henry prince of Wales in 1608, or, as others say, of Charles in 1616; and comptroller of his majesty's household, and a privy councillor in 1617. He was created Viscount of

Falkland in Scotland, November 10, 1620, and constituted by King James I. lord-deputy of Ireland in 1622. In 1629 he was recalled in disgrace, the Roman catholics of that country having made complaints against the severity of his government. Leland, in his History of Ireland, represents his administration as indolent and gentle, rather than vigorous and austere; and himself as constantly harassed by the intrigues of the king's ministers, because he could not gratify their desires. Returning to England, Lord Falkland lived in honourable retirement. His death was occasioned by the breaking of his leg on a stand in Theobald's Park in 1633. He married the daughter and heiress of Sir Lawrence Tanfield, lord chief-baron of the exchequer, and left behind him a son named Lucius, the subject of the following article. He had a grandson also, named HENRY, who was so extravagant in his youth that he sold his father's incomparable library for a horse and mare. Wood gives Lord Falkland a place in his Athenæ; but the only work which he published was a "History of the most unfortunate prince, Edward II.," edited by Sir James Harrington, in octavo and folio, in 1680. Lord Orford, in his Royal and Noble Authors, tells us that Lord Falkland used to conceal, in writing his name, the successive years of his age; thus rendering the forgery of it difficult to one who did not know the secret.—T. J.

FALKLAND, LUCIUS CARY, second viscount, son of the preceding, one of the most distinguished statesmen of his age, was born in 1610. He was educated at Trinity college, Dublin, and at St. John's college, Oxford; and at an early period gained a high reputation for learning. He suffered temporary imprisonment in January, 1629–30, and was also threatened with the star-chamber, for sending a challenge to Sir Francis Willoughby. About this period he inherited a fine estate from his maternal grandfather, Chief-baron Tanfield, and shortly after incurred the displeasure of his father by marrying the daughter of Sir Richard Morrison. His friendship with the brother of this lady, who died shortly before the marriage, was celebrated by Ben Jonson in an Ode Pindaric. Lord Falkland, it appears, had hoped "to repair his own broken fortune and desperate hopes in court by some advantageous marriage of his son," and was at the time in treaty for this purpose with the earl of Portland, the lord-treasurer. Sir Lucius used every effort to obtain his father's forgiveness, and offered to transfer to him his whole property; but Lord Falkland continued inexorable, and it does not appear that he was ever reconciled to his son. On his death, which took place in September, 1633, Sir Lucius succeeded to the family dignities. With the exception of a few months' residence in Holland, he had spent the intervening period since his marriage in strict retirement, at Great Tew, Oxfordshire. His mansion was the rendezvous of not a few of the most learned men of the day; Sandys the poet, Hammond, Morley, Shelden, Gataker, and other great scholars, were his frequent guests; and the great Chillingworth wrote his famous treatise against the jesuit Holt, under Lord Falkland's roof. He spent eight or nine years in this retreat, honoured and beloved by all around him, dispensing his hospitality and his bounty with a rare delicacy and grace. The Scotch expedition of Charles I. in 1639, summoned Falkland from his happy retreat to assist in enforcing liturgical conformity on the presbyterians of the north. His departure from the studious peaceful society of Oxfordshire furnished a theme to the poets Cowley and Waller, and their verses bear the strongest testimony to the high value they set upon his worth. In the following year Lord Falkland was chosen member of parliament for Newport, Isle of Wight, and at once took a prominent part in redressing public grievances. He acted cordially with Hampden, Pym, Hyde, and other leaders of the parliament, in supporting the attainder of Strafford, the abolition of the star-chamber, the high commission court, and the council of York, and in passing the triennial act, and the act which restrained the king from dissolving or proroguing the parliament. He denounced the ship-money, condemned the conduct of the judges in supporting it, and moved the impeachment of the lord-keeper Finch, who had tampered with the judges, to induce them to give judgment for the king in that case. Though he entertained an unfavourable opinion of Laud, it does not appear that he took any part in the impeachment of that prelate. He was strenuous, however, for reducing the authority of the bishops; and in the discussion on the petitions for the abolition of episcopacy, 9th February, 1640–41, he delivered a powerful speech, showing that "some bishops and their adherents had been a great, if not a principal cause, of the many and grievous oppressions, both in religion and liberty, under which the kingdom had long laboured." He denounced in strong terms the Romanizing tendencies of Laud and his followers, and spoke with great severity of their persecution of the puritans, their grasping at civil office and favour, their support of Strafford in his arbitrary designs against the liberties of the people, and their kindling a civil war between Scotland and England. For these reasons he supported the proposal to abrogate "the temporal title, power, and employment" of the prelates, but argued for the maintenance of the episcopal order, not as necessary, but simply as convenient. He subsequently, however, opposed the bill, on discovering the ulterior designs of its principal supporters. A considerable body of moderate reformers, of whom Falkland and Hyde (afterwards Lord Clarendon) were the leaders, who had concurred in all the strong measures adopted by the parliament, were now inclined to pause; and, on the other hand, the views of Hampden and the other parliamentary leaders had gradually changed and enlarged. A direct collision soon took place between these two parties. Annoyed by the violence of his former friends, Falkland went over to the king's side when the Grand Remonstrance was brought forward, and soon after was very reluctantly induced by the earnest entreaties of Hyde to accept the office of secretary of state. But the attempt to arrest the five members, made without his privity, and in violation of the king's promise that he would take no step without the advice of his new counsellors, soon convinced Falkland that Charles was not to be saved or served. He still persevered, however, in his earnest though fruitless efforts to effect an amicable compromise between the king and the parliament. At the battle of Edgehill he fought with conspicuous courage and skill, and the day would in all probability have been won if his advice had been followed. He spent the succeeding weeks in attendance upon the king at Oxford. He displayed at the same time a reckless disregard of personal danger, and at the siege of Gloucester (August, 1643) was so active in visiting the most exposed trenches that his friend Hyde remonstrated against his thus exposing himself to risks. He replied in a jocular strain that "his office could not take away the privilege of his age, and that a *secretary* of war must be present at the greatest *secret* of danger." His career, however, was now near a close. A fortnight after the relief of Gloucester by Essex the hostile armies met at Newbury (September 20). Falkland sought the post where the battle was likely to be hottest, and, charging at the head of his troops, was mortally wounded by a musket shot, and fell dead from his horse.

"Thus fell," wrote Clarendon many years after, "that incomparable young man in the four-and-thirtieth year of his age, having so much despatched the true business of life that the eldest rarely attain to that immense knowledge, and the youngest enter not into the world with more innocency; whosoever leads such a life need be the less anxious upon how short warning it is taken from him." Lord Falkland was low in stature; as a speaker ungraceful, and his voice unmusical; but in spite of these disadvantages, his great talents and his great virtues, his liberal piety and sterling integrity, made him one of the most influential men in the kingdom, though he appears to have been too fastidious for public life. His vast natural abilities had been strengthened and disciplined by constant study and reflection. His learning was profound and extensive. "His memory," says Warwick, "retained all he read or heard; he loved his book, and was a great master of books." His sagacity was equal to his courage; he had a lively imagination, great quickness of perception, the most refined courtesy, and delicate sympathy with the feelings of others. No wonder that the death of this most excellent and accomplished young nobleman should have been regarded as a national calamity. The vivid portrait of Falkland, drawn by the pen of his dearest friend Clarendon, is one of the most beautiful tributes ever paid to departed worth.

Lord Falkland left "A Discourse of the Infallibility of the Church of Rome;" "A Discourse concerning Episcopacy;" and several other controversial treatises, with a few scattered poems. A number of his speeches also have been preserved.—(Clarendon's *History of the Rebellion*; *Lives of the Friends and Contemporaries of Lord Clarendon*, by Theresa Lewis.)—J. T.

FALLE, PHILIP, a man of great learning, was born in 1655 in the Isle of Jersey. In 1669 he became commoner of Exeter

college, Oxford, and afterwards took his degrees at St. Alban's Hall. He then went into orders, and returned to Jersey, where he was made rector of St. Saviour's. He was chosen deputy from the states of that island to William and Mary. His sermons preached in his native country and at Whitehall he published in 1694, and also in the same year, the work by which he is now known—"An account of the Isle of Jersey." The date of his death is not known.—W. H. P. G.

FALLETTI, Girolamo, Count of Trignano, was born at Trino in Monferrato, and studied at Savona, Loviano, and at Ferrara, where he became acquainted with Duke Ercole II., in whom he found a powerful protector. Charged by that sovereign with many important missions to Charles V. of Spain, to the pope, to France, and Poland, he fulfilled his duties so well as to endear himself to the family of D'Este. His works in prose and verse are very numerous, and written in Latin. His poem, "De Bello Sicambrico," was so much esteemed by Manutius, that in 1557 he published a very fine edition of it. Tiraboschi mentions an Italian poem written by this author entitled "Della guerra di Germania." He was residing at Venice as the minister of the duke of Ferrara to that republic, when he died in 1560.—A. C. M.

* FALLMERAYER, Philipp Jacob, a distinguished German historian and traveller, was born of humble parents in the neighbourhood of Brixen in Tyrol, December 10, 1791, and, in the universities of Salzburg and Landshut, devoted himself chiefly to the study of Eastern languages and history. He then served in the Bavarian army against Napoleon, and on his return from France was appointed to a mastership in the Augsburg gymnasium. From 1831 to 1834 he travelled with the Russian Count Ostermann-Tolstoi through Egypt, Nubia, Palestine, Syria, and Greece. In 1840 he undertook a second, and in 1847 a third journey into the East, which latter, however, he abruptly terminated, on receiving at Smyrna the news of the outbreak of the revolution of 1848. He was elected a deputy to the Frankfort national assembly, where to the last he sided with the left or democratic party. After a short sojourn in Switzerland he was allowed to return to Munich, where he has since devoted his time solely to literary pursuits. The result of his researches and travels have been published in his standard "History of the Empire of Trebizond;" his "History of the Morea during the Middle Ages;" his "Fragments from the East" (whence he is commonly called the Fragmentist); and several other works of no less learning, although of minor compass.—K. E.

FALLOPIUS or FALLOPIO, Gabriell, a celebrated Italian anatomist. He was born at Modena about the year 1523, and was one of the great triad of anatomists in Italy who laid the foundation of the modern science of anatomy at the latter end of the sixteenth century. Fallopius succeeded Vesalius in the chair of anatomy and surgery at Padua in 1557. He appears to have been originally intended for the church, and at one time held an ecclesiastical appointment in the cathedral at Modena. He, however, became attached to the study of natural science, and, after having visited many of the cities of Europe, studied medicine at Ferrara, and commenced delivering lectures on anatomy there. He was soon after invited by Cosmo I., grand-duke of Tuscany, to teach anatomy in the university of Pisa. Here his reputation as a teacher increased, and he was invited by the Venetian senate to occupy the chair of anatomy at Padua. Although Fallopius has chiefly obtained his great reputation as an anatomist, he by no means confined his attention to this study, and in this respect he is distinguished from Eustachius and Vesalius. He devoted himself to the study of plants. In 1543 a botanic garden had been established at Pisa, under the management of Cæsalpinus. Two years later Fallopius succeeded in getting one established at Padua; and, although professor of anatomy and surgery, he undertook the duties of the chair of botany and the superintendence of the new botanic garden. Fallopius left behind him no botanical writings, but he discharged the duties of the botanical chair with great eclat, and the garden flourished under his direction. Fallopius obtained great reputation as a surgeon, and is said to have practised with singular skill and success. He has, however, brought down upon himself the animadversions of his successors for the manner in which he pretended to possess greater skill than others, and especially for his boast of possessing secret remedies. His career was brilliant, but short. He died in 1562, but of what disease or under what circumstances we are not informed. The only work published during his lifetime was entitled "Anatomical Observations." It was published at Venice the year before his death. It was, after all, only an outline, but everywhere it indicates the hand of a master. In this work he brought forward many details that had been overlooked by Vesalius. At the same time it will be seen that neither he nor Eustachius could have borrowed from each other, and the claims of these three great men to be considered the founders of modern anatomy rest upon the internal evidence afforded by their works. Many parts of the human body have been named after Fallopius, as he was the first to describe them. His lectures on botany, materia medica, anatomy, and surgery, were published by his pupils after his death, and a collected edition of his works was published in three volumes, folio, at Venice in 1584.—E. L.

* FALLOUX, Frédéric-Alfred Pierre, Vicomte de, a French historian and politician, was born at Angers in 1811. His "Histoire de Louis XVI.," published in 1840, was followed three years afterwards by a "Histoire de Saint Pie V.;" in the former of which he has disclosed his political, and in the latter his religious sentiments. He was deputed to the French parliament in 1846, when his voice was heard, the very loudest, in demanding "la liberté de l'enseignement." He held office under the prince-president as minister of public instruction, but retired after the coup d'etat of the 2nd of December. He has since that time lived principally on his own estate in the character of literary gentleman-farmer.—R. M., A.

FALLOWS, Fearon, an English astronomer, born at Cockermouth in Cumberland on July 4, 1789; became fellow of St. John's College in 1815; and in 1821 was appointed astronomer royal at the Cape of Good Hope. In the Philosophical Transactions for 1824 he published a catalogue of nearly all the principal fixed stars between the zenith of Cape Town and the South Pole. In the same publication he detailed in 1830 a series of pendulum observations. He died at Simon's Town, Cape of Good Hope, July 25, 1831.—J. S., G.

FALSEN, Enevold, grandson of Enevold de Falsen, who was raised to the rank of the Danish nobility. He was born in Copenhagen in 1755, and furnishes a rare instance of precocious talent, taking, at ten years of age, his "examen artium." He devoted himself to the law, and from 1777, to the time of his death, occupied various high offices as judge. In 1807 he became member of a provisional government commission. But although only fifty-three, Falsen was already an old man. He suffered from vertigo and depression of mind, which almost amounted to insanity. On the 16th November, 1808, leaving the theatre at Christiana during a storm, he is supposed to have become bewildered and lost his way, for the following day he was found drowned in the Fjord. He was buried with great solemnity, as one of the most beloved and useful men of his country. He was deeply penetrated by French principles, as may be seen by his treatise on slavery, 1796, and on liberty, 1802. He was at one time a great friend of Peter A. Heiberg and Malte Brun. He devoted all his leisure time to writing for the theatre. His theatrical works are collected in two volumes—Christiana, 1821. His most celebrated pieces are "Dragedukken," "De Snurrige Fœttere," and "Kunstdommeren."—M. H.

FALSEN, Kunsten Magnus, son of the foregoing, was born near Christiana, 17th September, 1782. He was educated in Copenhagen. After 1802 he practised as an advocate, and in 1807 was appointed to the supreme court, and in the following year, district judge in the neighbourhood of Christiana, and, as such, used his utmost endeavours to establish a Norwegian university. As chairman of a committee of the diet at Eidsvold in 1814, he distinguished himself by his liberal views, and the voluntary renunciation of his nobility. The same year he was appointed amtmand of Nordre Bergenhuus, and, in virtue of that office, had a seat in the diet during 1815, 1816, 1821, and 1822. He distinguished himself by his eloquence, whilst his liberal sentiments and patriotism won for him the esteem of his country. He lost his popularity, however, when in 1822 he took the office of procurator-general, and in various respects appeared to act contrary to his former principles. In 1824, the diet insisting upon the abolition of the office, he was appointed by the king stiftsamtmand (civil officer of the diocese of Bergen). In 1827 he became justitiarius of the supreme court of Christiana, where

he died 13th January, 1830. He wrote various works, of which may be mentioned Ancient Geography—"Fortidens Geographie," 1819; Description of Norway—"Beskrivelse over Norge," 1821; "Biography of Washington," 1821; History of Norway—"Norges Historie," four parts, 1823–24.—M. H.

FALSTAFF. See FASTOLF.

FALSTER, CHRISTIAN, Danish poet and philologist, was born at Brandersley in Lolland, 1st January, 1690. Although early destined for the clerical profession, he devoted himself, whilst yet a youth, to philology. He died 14th October, 1752. Amongst his philological works may be particularly mentioned "Amœnitates Philologicæ," and his "Commentaries to Gellius," which made his name known beyond his own country, and brought him into correspondence with some of the first men of his time. His translation of Juvenal's fourteenth satire, and the elegies of Ovid, are much read. He is most known, however, by his own satires, of which six thousand copies were sold in four years. A very fine edition of these satires was published in 1840, with annotations and a life of the poet, by Christen Thaarup.—M. H.

FAMIN, STANISLAS MARIE CESAR, born at Marseilles in 1799; died in 1853; employed from an early age in the diplomatic service of France, was consul successively at Palermo, Naples, and Genoa; published an account of the paintings, sculptures, &c., of the secret cabinet of the museum of Naples. He was sent to Lisbon and afterwards to London, as chancellor of the embassies to those courts. He collected medals and coins. He wrote a good deal in the *Revue des deux Mondes*. He was engaged with a "History of the Saracens in Italy from the seventh to the eleventh century," when he died. The work is understood to be ready for publication.—J. A., D.

FANCOURT, SAMUEL, a dissenting minister, memorable as the inventor of circulating libraries, was born in the west of England in 1678. He was for several years pastor of a congregation in Salisbury, where he got involved in controversy, both with churchmen and dissenters, respecting the doctrines of Calvin. He removed to London, and opened the first subscription library established in the metropolis in 1740. The attempt was not successful, and the library passed into the hands of a company of proprietors, who took him into their service as librarian. He occasionally preached in vacant churches, and with the reputation of considerable eloquence. He also taught Latin, and professed to impart a perfect knowledge of that language in twelve months for twelve guineas. He published several sermons and tracts against Calvinistic doctrines, and was answered by Morgan, Millar, Bliss, Eliot, and others. He was a man of good intellect and unblemished reputation. He died in 1768.—J. L. A.

FANE, GENERAL SIR HENRY, commander-in-chief in India, was born in 1778. He was only fifteen years of age when he began his military career, in the 6th dragoons. He rose step by step in that regiment until 1805, when he was appointed lieut.-colonel of the 1st dragoon guards. Three years afterwards he rose to be brigadier-general, and was ordered to command the advanced guard under Sir Arthur Wellesley in Portugal, which he gallantly headed at Roleia and Vimeira. He afterwards commanded a brigade under Sir John Moore, and took part in most of the operations of the campaign so disastrously concluded at Corunna. Promoted to the rank of major-general in 1810, he was present with General (afterwards Lord) Hill at the battle of Talavera, where he commanded with great skill and bravery a brigade of cavalry; and after a short residence in England, necessitated by the state of his health, took a distinguished part at the battles of Busaco, Vittoria, Orthes, and Toulouse. On his return to England he was promoted to the colonelcy of the 4th dragoons, made K.C.B., and appointed inspector of cavalry. He subsequently commanded the cavalry and horse artillery during the occupation of France by the allied armies. He was appointed colonel of the 1st dragoon guards in 1827, and in 1835 was despatched as commander-in-chief to India. He resigned this post on the retreat of the British forces from Cabul. Three years before his death, which occurred on the voyage to England in 1840, he was raised to the rank of general.—W. H. P. G.

FANNIUS, CAIUS, surnamed STRABO, was consul in 161 B.C., along with Valerius Messala, and gave his name to the Fannian law, which regulated the expense of banquets. His son Caius, who was consul about forty years later, supported the aristocracy against the schemes of Gracchus. There seems to have been another of the same name, who served under Scipio, and wrote a history which has been lost: he is probably the person introduced by Cicero into several of his dialogues.—W. B.

FANSHAWE, ANNE, was born in 1625, and was the daughter of Sir John Harrison of Balls, a zealous royalist. She married Sir Richard Fanshawe in 1644, during the residence of her family with the court at Oxford, and shared with him the dangers and hardships which he underwent in the cause of Charles I. On the death of Sir Richard his widow returned to England, where she devoted her leisure to the composition of her celebrated "Memoirs," which, however, were not published until 1829. They are distinguished for their good sense, observation, and affection; and contain many curious anecdotes of the writer and her husband, and of the great personages of the times, together with most interesting details respecting the manners and customs of the English and of several continental nations at that period.—J. T.

FANSHAWE, SIR RICHARD, an English diplomatist and poet, was born at Warrenpark, Hertfortshire, in 1608. His education was commenced under the well-known schoolmaster, Thomas Farnaby, and in 1623 he entered Jesus college, Cambridge, whence he removed to the Inner Temple in 1626. He subsequently abandoned the study of law, and devoted himself to the cultivation of literature. He travelled for some time in France and Spain, and on his return to England was nominated secretary to the embassy at Madrid under Lord Aston. He retained that office until 1638. On the breaking out of the great civil war, he embraced the royal cause, and was employed by the king in various public matters. In 1644 he was appointed secretary of war to the prince of Wales, and four years later, was nominated treasurer to the navy under Prince Rupert. In 1650 he was sent to Madrid to entreat the assistance of Philip IV. in behalf of his sovereign. He was present in 1651 at the battle of Worcester, where he was taken prisoner, but was released on bail on account of severe illness. At the Restoration he was knighted by Charles II., and appointed master of requests and secretary of the Latin tongue; but he was grievously disappointed that the king's promise to make him secretary of state was not fulfilled. He was elected, in 1661, one of the representatives of the university of Cambridge, was sworn a privy councillor for Ireland, and shortly after was sent on an extraordinary mission to Portugal. He was deputed a second time to that country in 1662, for the purpose of negotiating a marriage between Charles II. and the Infanta Catherine of Portugal. In 1664 he was sent ambassador to Philip IV., at the request of the king of Portugal, with the view of endeavouring to bring about an accommodation between him and the Spanish court. In 1666, during the last illness of Philip IV., Sir Richard signed a treaty between England and Spain, which was disapproved of by Charles and his council, and the ambassador was in consequence recalled. Sir Richard, however, died at Madrid of fever, on the 16th of June, 1666, as he was preparing for his return to England. In the midst of his diplomatic employments Sir Richard found time to cultivate a taste for literature; but his poetical abilities did not rise above mediocrity. He published a translation of the Lusiad; of the Pastor Fido of Guarini; the fourth book of the Æneid, and the Odes of Horace; a "Short Discourse of the Long Wars of Rome;" and a translation from English into Latin verse of Fletcher's Faithful Shepherdess. His correspondence was published in 1701, in one volume, octavo, under the title of "Original Letters of his Excellency Sir Richard Fanshawe during his Embassy in Spain and Portugal."—J. T.

FANT, ERIK MICHAEL, a Swedish historian, born at Eskilstana, 9th January, 1754. After having obtained his philosophical degree at Upsala, he was appointed amanuensis-extraordinary of the library there. Associated with Nordin, he commenced making his collections for a Swedish Corpus Historicorum et Diplomaticum. In 1781 he became professor of history, and was also appointed pastor of Alunda and Morcarla; and in 1800 he became doctor of theology. In 1816 he resigned his office of professor, and died 24th October, 1817. Fant ranks higher as a collector of material for history than as an independent investigator; and, besides his valuable collection for Swedish history, "Scriptores rerum Suecicarum medii ævi"—of which he only completed the first part in 1818, the second part being edited by Gejer and Schröder, 1828—he published "Kort utkast till Gustaf Adolf's historia," two vols., 1784–85, and many other similar works, together with upwards of three hundred disputations.—M. H.

FANTONI, Giovanni, an eminent lyric poet, was born at Fivizzano in Grafugnana on the 27th of November, 1755. He passed his earlier years in the Benedictine convent at Subiano, but after taking the vows, resolved to embrace the profession of law. Through the protection of Francis III. of Modena, he became secretary of state; but even this elevated position did not satisfy him, and leaving Modena on a sudden, he took military service under Piedmont. His principal occupation, even at the expense of his duty, was the study of Horace—almost all of whose odes and satires he has translated into Italian verse. It was from the Venusian poet he took the verve and sarcasm which characterize his odes. As a lyric poet Fantoni stands next in merit to Filicaja. Ugo Foscolo, an excellent judge in such matters, has written notes on Fantoni's works, which betray great admiration of the poet. At the breaking out of the French revolution, Fantoni offered his services to Napoleon I.; suffered imprisonment for opposing himself to the union of Piedmont to France; and, having been restored to his family through the intercession of General Joubert, was seized soon after with fever, of which he died, 1st November, 1807.—A. C. M.

FANTOSME, Jordan, author of a historical poem relating to the time of Henry II., flourished in the latter half of the twelfth century. He was spiritual chancellor of the diocese of Winchester, and a prominent actor in the events which he relates. It is supposed that he was of Italian origin. His poem embraces the occurrences of the years 1173 and 1174, the war between Henry and his sons generally, but more particularly the earl of Leicester's rebellion, and the invasion of Northumberland by the Scots. It consists of upwards of two thousand verses, and is written in a vigorous and spirited style. Two MSS. of this curious work have been preserved, one in the cathedral at Durham, the other at Lincoln. It was published, with a translation, by the Surtees Society in 1840.—J. S., G.

FANTUZZI, Antonio, an Italian engraver, born about the commencement of the sixteenth century. Vasari, in his life of Parmigiano, says that that painter retained in his service one Maestro Antonio da Trento, to engrave for him certain designs which he proposed to publish; but one morning, while Parmigiano was in bed, the ungrateful Antonio absconded with all the drawings, copperplates, and wood-blocks the master possessed. Parmigiano recovered the engravings, which Antonio had left with a friend in Bologna, but of his drawings he never got back one; and as for Antonio himself, he must have gone straight to the devil, for he was never once heard of again. Later inquirers, however, believe that they have discovered the runaway in Antonio Fantuzzi, who about this time, or soon after, practised as an engraver in France, being especially associated with Primaticcio, from whose designs most of his engravings are made. Bartsch (*Peintre Graveur*, tom. xii. 15), Nagler, and other of the most esteemed authorities, fully adopt this view; but Zani (*Encic. Metod. delle belle Arti*) and others controvert it. Antonio da Trento's engravings after Parmigiano, it should be observed, are on wood, printed from two or three blocks, in the style known as chiaroscuro, after the manner of Ugo da Carpi, whose scholar or imitator Da Trento was; while those bearing the name of Antonio Fantuzzi are etchings on copper. Lists of these will be found in Bartsch's Peintre Graveur. The latest date on an etching of Fantuzzi's is 1645. He is believed to have died in 1650.—J. T–e.

FANTUZZI, Giovanni, a very meritorious Italian biographer, born at Bologna, who flourished towards the close of last century. He left an important work, under the title of "Notizie degli scrittori Bolognesi," Bologna, 1781–94, 9 vols. in folio, in which he illustrates the history and literature of that celebrated seat of learning.—A. S., O.

FANTUZZI, Marco, Count, an antiquarian of great reputation, born at Ravenna in 1740; died at Pesaro in 1806. He devoted his life to the improvement of his native town, and the illustration of its history. His dissertation, "De Gente Honesta," Cesena, 1786, one volume in folio; and his "Monumenti Ravennati dele' secoli di mezzo per la maggior parte inediti," Venezia, 1801–4, six volumes in quarto—are invaluable documents for the history of the middle ages in Italy.—A. S., O.

FANUCCI, Giam-Battista, was born at Pisa on the 7th of March, 1756. The son of a fencing master, he followed at first his father's profession, but soon abandoned it and became a barrister, without, however, neglecting literary pursuits. In 1800, the French having taken possession of Tuscany, he was appointed professor of maritime law, but at the restoration of the ducal family was exiled. After three years' residence at Genoa, in which city he wrote the history of the three celebrated maritime populations of Venice, Genoa, and Pisa, as well as many biographical sketches, he was allowed to return to his native city, where he died on the 11th of February, 1834.—A. C. M.

FARADAY, Michael, one of the greatest physical philosophers in Europe in the nineteenth century. He was born on the 22nd September, 1791, at Newington, Surrey, near London. His parents were in humble circumstances; and his father, who was a Yorkshireman by birth, followed the calling of a smith. His early education, which he received at different day-schools in Newington, was very elementary. At the age of thirteen he went to business with Mr. Riebau, a bookseller, bookbinder, and stationer in Blandford Street, London, to whom in the following year he was bound apprentice for seven years. Having completed his apprenticeship on the 7th day of October, 1812, he went the next day as journeyman bookbinder to a M. de la Roche, then a French emigrant in London. Whilst an apprentice, he took great interest in reading such scientific books as came into his hands; and amongst them he delighted especially in Mrs. Marcet's Conversations in Chemistry, and the treatise on electricity in the Encyclopædia Britannica. He was in the habit of making some simple experiments in chemistry. As may be supposed, both the chemicals and the apparatus were of the least costly kind, for he had to defray their expense by the few pence per week which he could spare from his earnings. He constructed an electrical machine, first with a glass phial, and afterwards with a real cylinder, as well as other simple electrical apparatus of a corresponding kind. During his apprenticeship he had the good fortune, through the kindness of Mr. Dance, who was a member of the Royal Institution, to hear four of the last course of lectures delivered in 1812 by Sir H. Davy as professor in that institution. The dates of these lectures were respectively, 29th February, 14th March, 8th and 10th April, 1812. He took notes of these lectures, and afterwards wrote them out in a fuller form, interspersing them with such drawings as he could make. The desire to be engaged in scientific occupation even though of the humblest kind induced him, in his ignorance of the world and simplicity of his mind, to write to Sir Joseph Banks, who was then president of the Royal Society. Naturally enough, "no answer" was the reply left with the porter. At a later period, in the month of December, 1812, and under the encouragement of Mr. Dance, he wrote also to Sir Humphrey Davy, and sent in proof of his earnestness the notes which he had taken of the last four lectures already referred to. In a letter to Dr. Paris, who afterwards published it in his Life of Davy, Faraday gives an account of his introduction to Sir Humphrey, to whose goodness of heart he thinks that the circumstance bears testimony. He says—"My desire to escape from trade, which I thought vicious and selfish, and to enter into the service of science, which, I imagined, made its pursuers amiable and liberal, induced me at last to take the bold and simple step of writing to Sir Humphrey Davy, expressing my wishes, and a hope that if any opportunity came in his way he would favour my views." Davy's reply was immediate, kind, and favourable—"Sir, I am far from displeased with the proof you have given me of your confidence, and which displays great zeal, power of memory, and attention. I am obliged to go out of town, and shall not be settled in town till the end of January. I will then see you at any time you wish. It would gratify me to be of any service to you. I wish it may be in my power." After this Faraday continued to work as a bookbinder, with the exception of some days during which he was writing as an amanuensis for Sir H. Davy, at the time when the latter was wounded in the eye by an explosion of the terchloride of nitrogen. About the 1st March, 1813, Sir Humphrey Davy, acting for the managers of the Royal Institution, offered him the situation of chemical-assistant in the laboratory under himself as honorary professor, and Mr. Brande as professor of chemistry. In reference to this circumstance, Mr. Faraday himself has thus written—"At the same time that he (Sir H. Davy) thus gratified my desires as to scientific employment, he still advised me not to give up the prospects I had before me, telling me that science was a harsh mistress, and, in a pecuniary point of view, but poorly rewarding those who devoted themselves to her service. He smiled at my notion of the superior moral feelings of philosophic men, and said he would

leave me to the experience of a few years to set me right on that matter." Faraday now left the bookbinding trade, and entered upon his duties at the Royal Institution in March, 1813. In the autumn of that year Sir H. Davy purposed going abroad; he offered Mr. Faraday the opportunity of going with him as his assistant and amanuensis, and promised that he should resume his situation in the Royal Institution on his return to England. Faraday accepted the offer, left the institution on the 13th October, 1813, and, after travelling with Sir H. Davy in France, Italy, Switzerland, the Tyrol, &c., in that and the following year, returned to England and London on the 23rd April, 1815. Soon after that he resumed his place as chemical assistant in the Royal Institution. In the year 1815 he joined a body of individuals consisting, perhaps, of thirty or forty, under the name of the City Philosophical Society—all in the humble ranks of life, who met in the small house of Mr. Tatum, their chief, No. 53 Dorset Street, Fleet Street, every Wednesday for mutual instruction. Every other Wednesday a member lectured, and friends were admitted. Every alternate Wednesday the members were alone, and considered and discussed such questions as were brought forward by each in turn. This society was very moderate in its pretensions, and most valuable to the members in its results. Besides this weekly meeting, a certain number of friends, perhaps half a dozen, chiefly members of the society, met at each other's places of residence to read together, and to criticise, correct, and improve each other's pronunciation and construction of language. The discipline was very steady, the remarks very plain and open, and the results most important. This continued for several years. Saturday night was the time of meeting at the Royal Institution, in the furthest and uppermost room in the house, then Mr. Faraday's residence. In the month of May, 1821, Mr. Faraday was appointed superintendent of the house and laboratory of the Royal Institution; and on the 12th June following he married, an event which, as he has been heard to say, more than any other contributed to his earthly happiness and healthy state of mind. On the 22nd September, 1823, his birthday, he was elected corresponding member of the Academy of Sciences, Paris; and, on the 20th January, 1845, he was raised to the dignity of being one of its eight foreign associates, of which, by the death of Humboldt, he became the oldest. On the 9th January, 1824, he was chosen fellow of the Royal Society of London. On 7th February, 1825, he was appointed director of the laboratory of the Royal Institution; his talents having displayed themselves during the period in which he was joined with Mr. Brande in the delivery of many courses of chemical lectures. In January, 1826, he was released from attendance on lectures as chemical assistant in the Royal Institution, because of his being occupied in scientific research; and, in the month of April, 1827, he first took his place as lecturer in the great theatre of that institution. On the 21st June, 1832, the university of Oxford conferred upon him the degree of doctor of civil law. When, on the 12th February, 1833, Mr. Fuller founded the Fullerian professorship of chemistry in the Royal Institution, he nominated Mr. Faraday the first professor, to continue such as long as he should remain attached to the institution, and that without any lecture duty, as being one whose time was employed in research. On the 24th December, 1835, the British government granted him a pension of £300 per annum. On the 5th February, 1836, he was made scientific adviser on lights to the Trinity-house, London; and, on the 15th of the same month, he was nominated one of the senate of thirty-eight in the charter under which the university of London was founded by King William. On the 16th June, 1842, he was made one of the thirty foreign knights of the order of merit upon the extension of that order by King Frederic William of Prussia to men of science and literature. He was one of the judges (raw materials) at the Great Exhibition held in London in the year 1851. On the 14th November, 1855, he was created commander of the legion of honour, France, by Napoleon III. Mr. Faraday made many important discoveries in light, magnetism, and electricity, which raised him to the highest rank among European philosophers. By his experiments he demonstrated that electricity, galvanism, and magnetism are but modifications of the same force under different circumstances—a force which, as he said, the present state of things encouraged the hope of bringing into a bond of union with gravity itself. He discovered magneto-electricity, arrived inductively at its principles, enumerated the laws of its phenomena, and elevated it to the dignity of a science. Mr. Faraday was a deep and patient investigator, and a profound and cautious theorist. His researches have few parallels in the history of science, as regards the magnitude and interest of the results obtained. They are surpassed by none as specimens of pure inductive inquiry, and evince an ardent love of philosophic truth wholly free from the jealousies which too often distort the search after it. He furnished an eminent example to others, of genius submitting itself to the strictest laws of philosophical inquiry. He condensed many gases supposed to be permanent into liquids, and destroyed the distinction, until then received, between gases and vapours. He published in 1827 a treatise on chemical manipulation, which has gone through various editions; in 1830, a paper on the manufacture of glass for optical purposes; and, in 1831, a paper on acoustical figures. In 1831 he commenced to publish in the Philosophical Transactions his experimental researches in electricity. These papers were almost regularly published, two every year (each containing either a discovery or a criticism, arising out of some original discovery, on the labours of others), till they formed, when collected, three volumes. The first, his "Experimental Researches in Electricity," was published in octavo in 1839; it treats of static electricity and the chemical phenomena of voltaic electricity. The second volume, which appeared in 1844, 8vo, treats of electro-magnetism and magneto-electricity. The third volume, which was published in 1855, 8vo, treats of diamagnetism and the magnetic nature of light. In 1853 "The Subject Matter of a Course of Six Lectures on the Non-metallic Elements," was published in an octavo volume, not by himself, but by Dr. Scofferon. In like manner his lectures at Christmas, 1859–60, were published by Mr. Crookes. In 1855 appeared his observations on "Mental Education," being a lecture delivered at the Royal Institution of Great Britain before his Royal Highness Prince Albert. This work urges the importance of cultivating the study of natural sciences in our schools and colleges. His latest volume, entitled 'Experimental Researches in Chemistry and Physics," published, (8vo) in 1859, contains—liquefaction of gases; new hydrogen carbon composed; chlorides of carbon; optical glass; optical deceptions; relations of gold and other metals to light. Although Mr. Faraday's fame is especially associated with electricity and magneto-electricity, his labours were not limited to this branch of science; the extent of his researches is evidenced by his published memoirs on other subjects, as well as by his public lectures. With the highest qualities as an investigator, he possessed the happiest power of expounding to a general audience the result of the most recondite investigations. One of the most remarkable traits in his character as a ph losopher was that, detesting half-truths, he never announced a discovery or propounded a theory until it was perfect. Under the pressure of long-continued devotion to profound scientific research, his mental energies gave way a short period before his death, which occurred on the 25th of August, 1867. But he had lived to see his great achievements recognized by the learned societies of every country in Europe. In private life, Mr. Faraday was beloved for the simplicity and truthfulness of his character and the kindness of his disposition.—W. A. B.

FARDELLA, Michele Angelo, an Italian philosopher of the idealist school, who flourished in the latter part of the seventeenth century, and died at Padua in 1718. In his "Logic," published at Venice in 1696, he endeavours to show that the existence of matter, in short of anything external to the thinking mind, cannot be deduced from the evidence of the senses, nor rationally demonstrated. He admits, however, that it may be maintained on the grounds of revelation. Here he falls into inconsistency, since, if the evidence of our senses be fallacious concerning outward objects in general, the same uncertainty is necessarily cast upon the records of revelation He published a number of works on mathematical and philosophical subjects —J. W. S.

FAREL, Guillaume, one of the earliest and most eminent of the reformers, was born in 1489 at Gap in Dauphiny. He was of noble descent, and was designed by his father for a military life; but his eager desire to be allowed to devote himself to learning prevailed, and he was at length sent to the university of Paris. Here he became the attached pupil of Lefévre d'Etaples, and was among the first to receive from him the spiritual illumination which the reading of the Bible had conveyed into his own mind. Having finished his studies, he lectured as pro-

fessor in the college of Cardinal Lemoine; and through means of Lefevre, he was afterwards connected with Briçonnet, bishop of Meaux, by whom the new doctrines were favoured. Compelled by the persecution which in 1523 broke out in France against the reformers, he fled to Basel, where he formed the acquaintance of Œcolampadius; and at his instigation, and with consent of the magistracy, he challenged the theological faculty there to discuss publicly with him certain theses, thirteen in number, involving the leading points of the reformed theology. The disputation took place on the 15th of February, 1524, and was productive of much advantage to the evangelical cause. The opposition of his enemies, however, compelled him to leave Basel and flee to Strasburg, where he was gladly welcomed by Bucer and Capito. We next find him at Mömpelgarde, the residence of Duke Ulrich of Würtemberg, where, though not ordained, he acted as preacher. His fiery zeal, not always tempered with prudence, brought him into frequent troubles, which constrained him to leave this place and betake himself again to Switzerland, where he settled and laboured for some time at Aigle in Berne. Here he came into fierce conflict with the priests and monks of the Romish church; and, having received from the magistracy a commission to preach throughout the canton of Berne and its alliances, he commenced a course of itinerant labours, visiting the principal places in that canton, everywhere vehemently attacking the Romish tenets. He planted also the standard of the Reformation in the cantons of Neufchatel and Vaud, where his labours were abundant. His zeal often exposed him to serious dangers from the violence of the mob. At Olon his discourse was interrupted by a rush of men and women who mishandled him cruelly; and at Valangin he suffered so much from the hands of the priests and the women that four years after, a chronicler tells us, his blood was still visible on the plaster of the church wall, against which he had been dashed. He at length in 1531 retired before the fury of his enemies, but not until he had sowed much good seed, and betook himself to the valley of the Waldenses, where he, both at this time and later, exerted much influence on their ecclesiastical arrangements. After some time he arrived at Geneva, where he at first held private meetings in his own house; but these becoming much resorted to, he was summoned before the bishop's vicar, Amadè des Gingins, to answer for himself as a misleader of the people. He boldly and ably defended himself, and produced his Bernese credentials; but the vicar sat there to give judgment against him, not to discuss his pretensions; and accordingly, after addressing to him much rude and bitter language, he commanded him to leave the town within three hours. During the trial he was not only rudely but cruelly treated, and at length was pushed from the place; one of the canons striking him on the head with his fists, and another kicking him. With difficulty escaping with his life, he fled to Orde; but his soul longed after the work he had begun at Geneva, and in 1533 he returned to that city under the protection of the state of Berne. He now devoted himself to the open advocacy of the reformed doctrines there; and the churches having been thrown open to him, he, with untiring zeal and passionate fervour, assailed the errors of the papacy, and invited the people to the reception of the gospel. A large amount of success crowned his efforts, and at length Geneva renounced the supremacy of the pope. Hitherto Farel had carried forward the work at Geneva almost alone; his only coadjutor of any ability was Viret, whose services were not wholly given to Geneva. At length Calvin came upon the field, and Farel seized and detained him as the instrument raised up by Providence to complete the work. At his solemn entreaty Calvin abode; and soon after the management of affairs at Geneva passed into his hands. Farel then went to Neufchatel, where he maintained the cause of the Reformation with untiring ardour in the face of many difficulties and constant opposition. In 1541 he returned again to Geneva, but soon after went to Metz, where he preached with great success, though not without opposition and danger; nay, sometimes actual suffering. His chief enemies seem to have been the priests and the women; on one occasion, at Gorze these allies set on him, and tore his hair and beard almost entirely out. In an attack made on the protestants at this place by command of cardinal de Lothinger, Farel was seriously wounded, and with difficulty escaped. He fled to Strasburg, whence he maintained a written intercourse with his friends at Mets, and carried on controversy against the papists. He frequently visited Geneva during Calvin's life, and took part in the controversies which agitated the reformers there. He sided with Calvin in the case of Servetus, and accompanied that unfortunate heretic to the stake. Though now advancing to old age, his zeal and activity knew no abatement. His journeyings were very numerous, especially throughout French Switzerland, though the work at Neufchatel enjoyed the chief share of his attention. In 1561, after revisiting the Waldenses, he paid a visit to his native place, Gap, where he preached to a vast multitude. In 1565 he visited Metz, where he preached with all the fire of his youth. This was his last effort. As he returned to his house, exhaustion overpowered him, from which he never rallied. He died, September 13, 1565. His writings are few, and of no great importance; it was as a preacher, and not as a writer, that he chiefly served the cause of the Reformation.—W. L. A.

FARET, Nicolas, born about 1594 at Bourg-en-Bresse; died at Paris in 1640. He was one of the first members of the French Academy, and drew up its statutes. He was a tall, large, ruddy-faced man; and it is said that the accident of his name rhyming to Cabaret, led to his getting the reputation of being a man of dissolute habits. He wrote a great deal of verse and prose, now little read.—J. A., D.

FAREY, John, agent to Francis, duke of Bedford, acquired considerable reputation by his labours for the improvement of agriculture and geology, and by his work published in 1811, and entitled "A General View of the Agriculture and Minerals of Derbyshire."—W. J. M. R.

FAREY, John, a distinguished civil engineer, son of the foregoing, was born at Woburn on the 20th of March, 1791, and died in his sixtieth year on the 17th of July, 1851. At a very early age he was employed in preparing drawings, chiefly of mechanical objects, which were engraved for the illustration of books on science. He is considered to have originated an improved style of illustrating scientific works. He invented during this period some new instruments useful in mechanical drawing, and various improvements in existing instruments. In 1819 he went to Russia, where he was for a time engaged in the construction of iron works. On his return to England he was extensively employed as a consulting engineer. This profession he relinquished in 1821, and engaged in manufactures; but in 1826 he returned to it. A large portion of his business was connected with cases relating to patents for inventions, of which his knowledge was almost unrivalled for extent and accuracy; and in this employment he received valuable assistance from his wife. Mr. Farey was the author of various contributions on scientific subjects to encyclopædias and journals, and the transactions of societies, especially those of the Institution of Civil Engineers, of which he was a member. His principal work was a treatise on the steam-engine, of which he completed the first volume only in 1827. It is regarded as of high authority, especially on historical points. A brief notice of his life appeared in the Minutes of Proceedings of the Institution of Civil Engineers for 1851–52.—W. J. M. R.

FARIA, Manoel Severim de, a Portuguese historian, born at Lisbon in 1583; died in 1655. He was a dignitary of the cathedral of Evora from 1609 to 1642, and devoted the time and resources at his command to the collection of manuscripts and the enrichment of the literature of his country. He was succeeded in his dignities by his nephew, Manoel de Faria Severim, who died in the same year as his uncle, and must not be confounded with him. The catalogue of Faria's works occupies a considerable space in the huge volume of Barbosa. The most important are "Noticias de Portugal," Lisbon, 1655, continued by Barbosa, 1791; Lives of John de Barros, Diego de Couto, and Camoens (Evora, 1624; Lisbon, 1805); some political discourses; meditations on the sacrament, and a curious memoir of occurrences from 1625 to 1627. These works are distinguished by sound criticism and a polished style. A great number of his works remain in MS.—F. M. W.

FARIA Y SOUSA, Manoel de, a distinguished writer, both in the Spanish and Portuguese languages, born in 1590, in the province of Entre Minho e Douro. At the age of fifteen he became secretary to his relative, the learned Gonçalo de Moraes, bishop of Oporto. In 1619 he went to Madrid, but not succeeding in pushing his fortune there, he returned to Portugal. Subsequently he went back to Spain, and in 1631 we find him secretary to the Spanish embassy at Rome, under the marquis of Ciudad Rodrigo. His literary career may be said to commence

with his return to Spain in 1634, although there are some early sonnets addressed to the lady to whom he was married in 1614. His great work, "Europa Portuguesa"—a somewhat magniloquent phrase for Portugal—is written in Spanish, and comes down to the year 1557; it is even now valuable for its statistical and general information. Companions to this work are his "Asia Portuguesa," from the earliest settlements in that continent in 1497 down to 1557, and "Africa Portuguesa," all published after his death in 1675. The style of these works partakes of the prevalent affectation of that day, but is occasionally brilliant, and generally superior to their historical merits. Faria is still better known as the munificent collector and editor of Camoens. His commentary on the great Portuguese epic, written in Spanish, is a singular instance of misplaced erudition, but must always be valuable for the historical data it contains. This work occupied him for twenty-five years. It was prohibited both by the Spanish and Portuguese inquisitions, and this drew from him a vindication, entitled "A Defence of the Commentaries on the Lusiad." His "Fuente de Aganippe," or "Various Poems," comprises six hundred sonnets, selected out of a much greater number, of which two hundred are in Portuguese and the rest in Spanish; it also includes three essays—"On the Sonnet," "On the erroneous notions of the moderns concerning Poetry," and "On Pastoral Poetry." The effect of Faria's efforts as a critic in his own day, was to break down the punctilious correctness which was then held to be the sole test of literary merit; but it may be doubted whether he did not open the door to the extravagant license of imagery and language into which his successors ran. His other works are—An epitome of the history of Portugal; a series of conversations on miscellaneous subjects, which he himself meant to entitle "Moral Dialogues," but to which the bookseller gave the title of "Noches Claras" (Bright Nights); "Divine and Human Flowers;" "Gran Justicia de Arragon," at the end of which is his life by his friend Porcel. He died in 1649.—F. M. W.

FARINACCI, Prospero, a celebrated Italian jurist, was born at Rome, 13th October, 1544, and died 30th October, 1618. He studied law at Padua, and became advocate and procurator-fiscal at Rome. In the latter capacity he was as much noted for rigour, as in the company of wits and profligates he was notoriously reckless. Clement VIII., punning upon his name, said to some dignitaries of the church who were interceding for him on an occasion when he was threatened with judicial penalties—"Your *farina* is excellent, but the sack which contains it is of the dirtiest." Though little estimable as a man, Farinacci obtained by indefatigable labour an authority as a jurist, which did not decline till the eighteenth century. His complete works were published at Antwerp in 1620.—J. S., G.

FARINATO, Paolo, a distinguished painter of Verona, where he was born in 1522. He was the scholar of Niccolo Giolfino, but formed his style on the great masters of his school—Titian and Giorgione, and acquired apparently some of the qualities of the Roman school from the works of Giulio Romano at Mantua. Farinato was also architect, sculptor, and engraver, and retained his powers unimpaired to the end of a long life. He died in 1606; yet what is generally considered his masterpiece is the "Miracle of the Loaves and Fishes," in the church of San Giorgio at Verona, which was painted in 1604. This picture, containing portraits of his own family, is conspicuous for its fine groups of women and children. He and his wife died on the same day. Orazio Farinato was their son. Several fine works by Farinato are still preserved at Verona.—R. N. W.

FARINELLI, the renowned male soprano singer, was born at Andria, in the territory of Naples, on the 24th of January, 1705; and died at Bologna on the 15th of July, 1782. His real name was Carlo Broschi, and it has been said that he derived that by which he was always called, from his father having been a miller. This, however, seems to have been an origin fancifully derived from the name; for, besides that Farinelli was of a family of musicians, his father having been his own instructor, and his brother, Ricardo, having been a composer of some repute, his uncle, who was violinist and composer to the elector of Hanover, was called Farinelli, which we thus find to have been a family name, probably that of the singer's mother. The etymology of his name has also been given as Farina, the name of three wealthy brothers of Naples who were the singer's first patrons; but if there be any truth in the story of his connection with them, we can only regard the similarity of his name as a coincidence. One thing more may be noticed in refutation of the miller theory; namely, that when the singer was ennobled by the king of Spain, it was necessary for him to render an account of his lineage, which was accordingly traced by competent authorities to an old and honourable source. Little is known of Farinelli, the uncle, save that he composed the Folia known as the theme of the twenty-four variations of Corelli, who obtained it from the composer when he met him at Hanover; that he was honoured with an order of nobility by the king of Denmark, when he made an artistic visit to Copenhagen; and that he died at Venice. Of Ricardo Broschi, the singer's brother, it can only be stated that he composed several operas which had their day of popularity; and that it was in an air of his, introduced into Hasse's Artaserse, that Farinelli was first heard in England. Farinelli passed from the teaching of his father to that of the composer Porpora, to whom he owed the development of his extraordinary natural powers, the composition of pieces to display these to advantage, and the first engagement in which he had the opportunity to prove them to the world. He was studying under this master at Naples, when Metastasio went thither in 1720, and here was formed that remarkable friendship between the singer and the poet, which was not chilled by their subsequent separation, and which gave rise to their letters, wherein are to be found many evidences of Farinelli's rare and honourable character. Throughout this correspondence, Metastasio addresses his friend by the title of "twin"—the fondest term of endearment even his imagination could invent. In 1722 Farinelli went with Porpora to Rome, where he made his first public appearance in an opera of his master's composition. His success was enormous, and his reputation rapidly spread all over Italy. After two years' residence in the papal city, he went to Vienna to fulfil a lucrative engagement. He returned to Italy in 1725, and sung at Venice, Milan, and Bologna in the three following years. At this latter place he sung in rivalry with the celebrated Bernacchi, who, with a vastly inferior voice, triumphed over his opponent by means of his masterly style; this Farinelli acknowledged, and the other as generously imparted to him his advanced knowledge of the vocal art. In 1728 he went a second time to Vienna. He reappeared in Venice in 1729, and went once more to the Austrian capital in 1731. His brilliant-toned voice, his prodigious volubility of execution, and still more his rare command of breath, which enabled him to sustain a note, and to swell and diminish its power to an extent that has never been equalled, made Farinelli the object of wonder wherever he was heard. A remark, however, of the Emperor Charles VI., that "much as he astonished the senses of his audience, he never affected their feelings," prompted him to cultivate more particularly the power of expression; and from this time forward his singing assumed a new character and created a greater effect than ever. When the nobility's opposition to Handel in London induced the establishment of a second Italian opera in the metropolis, they engaged Farinelli at a salary of fifteen hundred guineas, and he came hither for the season of 1734. His old master, Porpora, was engaged to compose for the same theatre, and Amiconi, the painter of the best known portrait of Farinelli, his intimate friend, was engaged to paint the scenes; but much as the reunion with them promised for the pleasure of his visit to England, his reception in public was such as to surpass every other consideration for his remaining. The sensation he created here may almost be regarded as fabulous. One lady positively pleaded in the court of equity, in defence of her breach of promise of marriage, that the gentleman to whom she was engaged did not admire Farinelli. Another rapturously ejaculated in the theatre, at the close of one of his arias—"One God, one Farinelli!" and Senesino, his rival vocalist, who heard him for the first time when they were on the stage together in the performance of an opera, forgot the requirements of his own dramatic character, rushed up to him, and throwing his arms around him, acknowledged the unprecedented delight he then enjoyed. His immense salary formed but a small proportion of his income while in England, it being increased more than threefold by presents at his benefit and on other occasions, from the prince of Wales, the chief nobility, and many other members of the world of fashion, who vied with each other in the munificence of their gifts, and pompously advertised these in the newspapers. The preposterous contention between the two operatic factions which divided society for several seasons, soon proved itself to have been an affair of

fashion, not of taste; and the very partisans who had raved about Farinelli as indispensable to earthly happiness, in turn regarded him with indifference, and left him to exhaust his sweetness on deserted benches. He made a visit to Paris in the autumn of 1736, and returned thither after another season in London, in the following July, when he excited the same enthusiasm, though not the same extravagant manifestation of of it, as before. It would seem that he was not disgusted by the coolness into which the London frenzy had subsided; for before leaving, he signed articles to return the following year. An unexpected circumstance, however, which changed the course of his career, induced him to throw up his engagement. Philip of Spain was in a condition bordering upon imbecility, from which nothing could rouse him to the cares of the state, or even to decent attention to his own person. The queen having failed in countless attempts to revive his energies, thought, as a last resource, that these might be excited by the effect of music, to the influence of which he had always been susceptible. She accordingly invited Farinelli to Madrid, in the hope that his transcendent powers might accomplish that object. The scheme was successful. The king heard, and was enchanted, and submitted himself so implicitly to the will of the singer, who exercised his art as a spell upon him, that the presence of Farinelli became indispensable, not only to the domestic happiness of the royal family, but to the well-being of the nation. He was engaged, therefore, at a salary equal to £3000 a year, with the condition that he should not sing in public, but should reserve the exercise of his talent for the exclusive gratification of the kingly ear. For ten years he sang nightly the same four songs to his patron, who repaid the pleasure these afforded him by conferring on the vocalist the order of St. Iago, placing him above every one else in his favour. It is no little honour to a man thus singularly elevated to a rank and responsibility for which he was alike unprepared by birth and education, and which laid him open to the jealousy and resentment of all those who might have supposed him a usurper of their prerogatives, that he won the unqualified respect and esteem of all classes of men, and was never envied the power he possessed, nor blamed for the use of it. This high character of him is confirmed by the fact, that on the death of Philip in 1747, his successor, Ferdinand VI., retained Farinelli in all his authority, and some years later conferred on him the order of Calatrava. It has been stated that Farinelli was appointed prime minister of Spain, which is, however, disproved; but in being this king's acknowledged adviser in all state matters, he held a power superior to that of the minister himself. For the gratification of his second royal master he instituted an Italian opera at the court, for which he engaged his friends Amiconi and Metastasio to contribute the aid of their various talents. This seems to have been the only occasion on which he met the latter, from the time of his quitting Italy till his death—a period of half a century; and yet their friendship, their interest in each other, their mutual confidence, was unshaken to the end. Ferdinand died in 1759, and was succeeded by Charles III., whose politics and whose tastes were diametrically opposite to those of the two preceding sovereigns. Farinelli now retired from a station which was never filled by any other of his profession in the whole course of history, without an aspersion on his character, without a reproach upon his good fortune. The king banished him from Spain, but continued his salary for life; this, however, under the restriction that he should never return to his native country of Naples, supposing that he might there exert some political influence, since he had always opposed the Spanish relationship with France and Naples into which Charles had entered. Farinelli went to Italy and visited the pope, who received him with great distinction. After travelling for two years, he settled at Bologna, where he built himself a princely palace, in which he spent the remaining twenty years of his life, enjoying ease and luxury and universal good opinion. He formed here the friendship of Padre Martini; but did not, as has been alleged, engage this famous musical scholar to write his history of music, since the first volume of that work was published five years before Farinelli made his acquaintance. Having ceased to sing, he amused himself by playing on the harpsichord and viol d'amore, and writing some pieces for these instruments. He collected a large number of valuable pianofortes and harpsichords, and decorated his saloon with portraits of the many princes in whose service he had been engaged, and of the many vocalists with whom he had competed during his career.—G. A. M.

FARINELLI, Giuseppe, a musician, supposed to have been related by the mother's side to the family of the famous singer, was born at Este in 1774; and died most likely at Turin, where he was appointed maestro di capella in 1819. He wrote a very great number of operas, which had an ephemeral success, but which were direct imitations of the style of Cimarosa.—G. A. M.

FARINGDON, Anthony, an English divine, was born at Sunning, Berkshire, in 1596. He studied at Trinity college, Oxford, of which he became a fellow in 1617. He rose to great celebrity, both as a preacher and as a tutor in the college. In 1634 he received the degree of B.D., was appointed vicar of Bray, near Maidenhead in Berks, and shortly afterwards divinity-reader in the king's chapel at Windsor. During the civil commotions he was denuded of office and plunged into deep poverty. He was afterwards appointed to the pastorate of St. Mary Magdalene in London, where he preached with great acceptance to the loyalists. He published a folio volume of sermons in 1647. He died in September, 1658. His executors published a second and third folio volume of sermons. He left a manuscript history of John Hales of Eaton, his companion in toil and tribulation, but it was never published.—J. L. A.

* FARINI, Carlo Luigi (Il Cavaliere), governor of the Æmilian provinces in 1860, was born at Russi, a small town in the Roman states, on the 22nd of October, 1822. He completed his medical studies in the university of Bologna; and in a few years he published numerous treatises on various diseases, and contributed many articles to medical periodicals that are still cited as authorities. On account of his well-deserved popularity and liberal tendencies, he became suspected by the papal government; and having been obliged to leave the Roman states to avoid persecution and imprisonment, he visited the other provinces of Italy and France, occupying himself particularly in medical pursuits. At the elevation of Pius IX. to the pontifical chair, Farini profited by the general amnesty, and accepted the professorship of pathology offered him by the city of Osimo in 1847. The papal government having been partly secularized, Farini was called to fill the place of under-secretary of state under Mamiani's administration; and some months after, he was sent as minister-extraordinary to Carlo Alberto of Piedmont. The city of Faenza elected him a member to the federal chamber, and the ill-fated Count Rossi appointed Farini director-general of public health and general-inspector of the government prisons. During the Roman republic in 1849 Farini abstained from taking any part in the government, and withdrew to Florence. Rome being occupied by the French troops, Farini presented himself to the three cardinals then intrusted with the government of the Roman states, offering his services; but he was discarded, and obliged to seek shelter and protection on the Sardinian soil, where Cavour offered him the portfolio of minister of public instruction. The important services rendered by Farini to the cause of Italy were rewarded by the king, who created him a knight, and bestowed on him many signal proofs of his royal favour. Elected a member of the Piedmontese house of commons, Farini spoke often in favour of liberal views, and contributed many excellent articles in the *Piemonte*—a journal which he was editing at that time. As a historian his memoirs on the events of Romagna, and the continuation of Botta's History of Italy, have secured to him an imperishable fame. As an orator no contemporary could compete with him in the art of stirring the passions of an impressionable popular audience. In 1859 Farini was sent as royal commissioner to Modena, in which city he won the admiration of all classes by his moderate and yet firm policy; and the house of deputies proclaimed him dictator of the Modenese provinces. Parma and the Romagnas soon followed the example; and now Farini has been recognized as governor of the provinces of Central Italy. Kind in disposition elegant in manners, liberal in his views, governing with firmness, yet averse to all kinds of oppressive measures, just to all, and easy of access, Farini is the idol of the people, and has proved himself well worthy of the unlimited confidence and unrestricted power with which his fellow-citizens have invested him.—A. C. M.

FARMER, Hugh, a dissenting minister, was born in 1714, in a village near Shrewsbury. He received the rudiments of his education in Llanegrin, Merionethshire, in a school founded by two of his own relations. He was afterwards placed under the care of Dr. Owen of Warrington, and in 1730 under Dr. Doddridge. On completing his academical curriculum, he became domestic chaplain to William Coward, Esq., Essex, and

minister of the chapel which that gentleman had recently erected. He was an earnest and indefatigable student, and amassed an immense stock of knowledge in both sacred and secular literature. His congregation rose from being a mere handful of people, to a large, wealthy, and influential community. His sermons were distinguished by sound reasoning, deep pathos, and independent judgment; but their beauty and effect was not seldom marred by the introduction of fantastic criticism of the sacred writings. In 1761 he was appointed afternoon preacher to the congregation of Salters-hall, and afterwards Tuesday lecturer. In 1772 Mr. Farmer resigned the afternoon preaching appointment; and about eight years afterwards the Tuesday lectureship. His resignation of the pastorate at Walthamstow followed. In each case the demission was greatly regretted. As a trustee on Dr. Daniel William's estate, and also on that of Mr. Coward, he had great power, which he used with discretion. After retiring from the pastoral office he usually passed the winter in Bath. As a conversationalist, Mr. Farmer was full of life and brilliancy. Much as his own works were abused, he had no resentment in his breast, and not a whisper against his detractors. His generosity was still more conspicuous in his charitable deeds, than in his frank and winning conversation. He died in the seventy-third year of his age, in February, 1787, and was buried in the family vault of his generous friend, William Snell, Esq. His last will made a handsome provision for his relatives and domestics; a bequest of one hundred pounds to the fund for the widows of dissenting ministers; a donation to the poor of Walthamstow parish; and a pecuniary legacy to every member of the family of his old and valued patron. There was one clause in it which required his trustees to burn all his manuscripts. There perished in the flames a second volume "On the Demonology of the Ancients," "A Dissertation on the History of Balaam," and a second edition of his "Treatise on Miracles." The works of Mr. Farmer were—"A Discourse on the suppression of the Rebellion;" "An inquiry into the nature and design of Christ's temptation in the wilderness," showing that the whole was a divine vision; "An Essay on the Demoniacs of the New Testament;" "The general prevalence of the worship of human spirits in the ancient heathen nations."—J. L. A.

FARMER, John, a learned English musician of the Elizabethan era. The dates of his birth and decease are unknown. In 1591 he published a treatise entitled "Divers and sundrie waies of two Parts in one, to the number of fourtie, upon one playn Song; sometimes placing the Ground above, and the Parts benethe, and otherwise the Ground benethe, and the Parts above," &c. It is dedicated to the earl of Oxenford. In 1599 he dedicated to the same nobleman, "The first sett of English Madrigals, to four voices;" in the preface to which he professes to have "fully linked his music to *number*, as each gives to the other its true effect, which is to move delight; a virtue, so singular in the Italians, as under that ensign only they hazard their honour." This assertion is so far from being true, that there appears, says Burney, "more false accent in Farmer's songs than in those of any of his contemporaries."—E. F. R.

FARMER, Richard, D.D., chiefly noted as the author of a curious dissertation on the learning of Shakspeare, was born on the 28th of August, 1735, at Leicester, where his father was a considerable maltster. Educated at the free grammar-school of his native town, he proceeded at eighteen to Cambridge, with a good reputation both as regarded intellect and disposition, and was entered a pensioner at Emmanuel college. In his academic career he had fair success, but was distinguished by his proficiency in the classics and belles-lettres, rather than in theology and mathematics. A man of a careless, jovial, jocular disposition, he nevertheless took orders, became classical tutor of his college, and even, in 1765, was appointed junior proctor of the university. In the May of the following year he issued proposals for a history of his native Leicester, with which he made considerable way, but which was finally abandoned by him. His labours, however, were not altogether lost, for he presented the plates and some of the materials to John Nichols, the printer and antiquary, by whom they were turned to account in that industrious compiler's well-known history of Leicestershire. Farmer was a man of one book, and that one was published in the year which followed the first circulation of his Leicester-proposals. In 1766 appeared his "Essay on the learning of Shakspeare, addressed to Joseph Purdock, Esq.," a thin octavo, which contained a promise never kept, that its author would return to the subject. The effect produced by the essay was decided; it reached a second edition (considerably enlarged) in 1767, a third in 1789, and has been reprinted in Stevens', Reed's, and Harris' edition of Shakspeare. Little read now, perhaps, Farmer's essay seems, from the references occasionally made to it, somewhat misunderstood. The ordinary notion respecting it appears to be, that Farmer was a self-sufficient scholar, who amused himself with a demonstration of Shakspeare's ignorance of the classics. His essay, however, was provoked, by the efforts of contemporary pedants to discover in Shakspeare continual and recondite allusions to the Greek and Roman writers, and to prove him, in spite of Ben Jonson's celebrated dictum, a profound classical scholar. Out of no disrespect to Shakspeare, whom he cordially admired, but with a great contempt for the laborious trifling of some of his commentators, Farmer good-naturedly, but irrefragably showed, that Shakspeare's knowledge of the classics was in every case a second-hand one, and that most of the expressions and allusions which he was alleged to have borrowed from the Greek and Roman writers, were rife in the published English works of his contemporaries. Farmer's knowledge of the Elizabethan literature was, for those days, immense; and he did great, though indirect service to the study of Shakspeare's text, by indicating the works of the Elizabethan prose-writers and dramatists as much the best source for elucidating the obscurities of his plays. Two years after the publication of the essay, its author was nominated one of the preachers at Whitehall, which necessitated an annual residence for several months in the metropolis; and this gave him facilities for the purchase of old books, especially old English poems and plays, in which he accumulated a unique collection. In 1775 he was appointed master of his college, a post which he retained until his death, and in which he distinguished himself both by his steady adherence to tory principles, and by his successful zeal for local improvements, in the way of lighting and paving the town of Cambridge. He served in his turn the office of vice-chancellor, and was in 1778 appointed principal librarian of the university. After receiving some minor ecclesiastical preferments, he was made, at the instance of Lord North, a prebendary of Canterbury, in the streets of which city he was seen by a writer in the supplement to the old edition of the Encyclopædia Britannica, on his way to pay his respects to the archbishop, "dressed in stockings of unbleached thread, brown breeches, and a wig not worth a shilling." After several years, Mr. Pitt bestowed on him a canon-residentiaryship of St. Paul's, which restored him to the metropolis for several months in the year. In that position, it is worth recording, he laboured energetically and successfully to effect the introduction of sculpture into St. Paul's—the statue of Howard the philanthropist being the first of the kind admitted into it. Between London and Cambridge, Dr. Farmer led for the rest of his days a pleasant, convivial, book-buying, and book-reading life, declining a bishopric twice offered him. "One that enjoyed," he said himself, "the theatre and the Queen's Head in the evening, would have made but an indifferent bishop." He died at Emmanuel college on the 8th of September, 1797, and was buried in its chapel. The sale of his library, which was supposed to have cost him less than £500, realized upwards of £2000. Dr. Parr has chaunted his praises in stately prose. An interesting account of Dr. Farmer, by one who knew him personally, will be found, as already noted, in the Encyclopædia Britannica, and another in Nichol's Literary Anecdotes of the eighteenth century.—F. E.

FARMER, Thomas, an excellent musician, and particularly successful in the composition of songs. He was originally one of the "waits" of London; and having attained some reputation as a composer for the theatre, he was admitted to the degree of bachelor in music at the university of Cambridge in 1684. Many of his songs are contained in the Theatre of Musick, and the Treasury of Musick; and he was the composer of two collections of airs, the one printed in 1686, entitled "A Consort of Musick, in four parts;" and the other in 1690, entitled "A second Consort of Musick." He died at an early age, before the year 1695; and the estimation in which he was held by his contemporaries may be judged by the elegy which was written upon his death by Nahum Tate, the poet-laureate, and set to music by Henry Purcell. This flattering tribute to departed genius is printed in the Orpheus Britannicus.—E. F. R.

FARNABIE, Thomas, according to Anthony Wood, "the

most noted schoolmaster of his time," born about the year 1575, was the son of a carpenter of London, but grandson of a mayor of Truro, and led an adventurous life before he reached the pedagogic eminence ascribed to him. We find him entered at Merton college, Oxfordshire, in 1590, "a youth of great hope," but also, it is added, "very wild." He quitted the university abruptly, went into Spain, and entered a jesuits' college; but growing tired of its discipline, sailed with Sir Francis Drake and Sir John Hawkins in their last voyage of 1595, and was "in some esteem with the former." After this he became a military adventurer in the Low Countries, and returned to England in great poverty, wandering about the western counties, sometimes teaching children their alphabet, until at last he settled down for a time at Martock in Somersetshire, as master of its grammar-school. One of his successors there, in 1646, found grey-headed men who had been taught by him, still excellent grammarians. His fortunes mending at Martock, he repaired to London, and opened a school in Goldsmith's Abbey (or Rents), Cripplegate, where, in course of time, he joined two or three gardens and houses together, and kept a flourishing boarding and day school, out of which, according to Wood, "more churchmen and statesmen issued than from any school taught by one man in England." From London he migrated to Sevenoaks in Kent, where he was as prosperous a schoolmaster as before, and became a landed proprietor. Prince Henry, King James' scholarly and soldierly son, smiled upon his contributions to educational literature, and Charles I. ordered him to write a Latin grammar for uniform use in schools. When the great rebellion broke out, Farnabie was a royalist, and was heard to say—"It is better to have one king than five hundred." He fell into disgrace with the dominant party, was sent to Newgate, and very nearly banished to America; and, after a long imprisonment, died on the 12th of June, 1647. His epitaph in Sevenoaks church commemorates both his learning and his loyalty. Farnabie's works were chiefly notes to Classics, Juvenal, Martial, Virgil, Terence, Ovid, &c. They were long thought highly of, and Bayle has praised them as of great use to young beginners.—F. E.

FARNBOROUGH, Charles Long, Lord, was born in 1761, and was the son of Beeston Long, a wealthy West Indian merchant. He entered parliament as member for Rye in 1789, and afterwards sat for Midhurst, Haslemere, and Wendover. In 1805 he was appointed secretary of state for Ireland. He was on terms of great friendship with Pitt, and held office under him. He was postmaster-general for some years; and when he resigned that office in 1826, he was raised to the peerage as Baron Farnborough. His lordship was a great patron of the fine arts; and George IV. not only made a personal friend of him, but consulted his judgment on all matters relative to the improvement of the royal palaces, and the selection of paintings and sculpture. He died in the year 1838.—W. H. P. G.

FARNESE, House of, a noble Italian family, originally belonging to the district of Orvieto in the Papal States. They were raised to princely rank in the sixteenth century by Pope Paul III. (formerly Cardinal Alessandro Farnese). Through the love which he bore to his son, Pier Luigi—a partiality which made the pontiff blind to the infamous conduct which disgraced the latter—he moved heaven and earth to procure him a throne. Having failed to obtain for him from Charles V. the duchy of Milan, he gave up to him Parma and Piacenza, bestowing upon him the title of duke. Pier Luigi, whose profligacy while he was Gonfaloniere Della Chiesa in the papal dominions, had already brought shame and desolation on the provinces committed to his care, inflicted on his new subjects every injury which tyranny can contrive. At last a conspiracy of the principal citizens of Parma, fostered by Ferdinando Gonzaga, lieutenant of Charles V. at Milan, put a violent end to his life and crimes in September, 1547. —Ottavio, his son, was prevented from immediately succeeding to the government of the duchy, by the policy of Paul III., who thought it safer for the preservation of Parma and Piacenza to take matters into his own hands, and to oppose his authority to the imperial claims on those provinces. Pope Julius III., however, granted the duchy to Ottavio, who besides contrived to have his power recognized by Philip II. of Spain, in 1556. The services rendered by his wife, Marguerite of Austria, and by his son, Alessandro, to the Spanish monarchy in the Netherlands, confirmed the alliance between him and Philip. He governed mildly and beneficially till his death in 1586.—Alessandro, his eldest son, had left his native country at a very early age in pursuit of military glory. He first distinguished himself at the battle of Lepanto in 1565. Then, in 1571, he was sent by Philip II. to the Netherlands, where the victory at Gemblours over the insurgents was owing entirely to his exertions, though he was but second in command. At the death of John of Austria he was made governor of that country, and when the United Provinces implored the help of France, he showed himself a master in the art of war by worsting, in three successive campaigns (1581–2–3), the duke of Anjou and the French. All the Belgian fortresses surrendered to the Italian general. He carried on the war in France against Henry IV., and in the Netherlands against the celebrated Maurice of Nassau, and died of a severe wound received at Condebec in 1592, having never once revisited his native country. He offers one of the many examples of celebrated generals through whom enslaved Italy gave the support of individual genius and energy to the cause of her foreign oppressors.—Ranuccio I., his son, succeeded him at Parma. Though brave as a soldier, he was yet imbued with all the gloom and the despotic views of the Spanish theory of government, and proved a curse to his subjects. Through a mere suspicion of conspiracy, he instituted a political process against the first families of the duchy and their friends, and procured the total ruin of many of them. He reigned from 1592 to 1622.—Edoardo, his second son by Margherita Aldobrandini, succeeded to the dukedom. Through an excess of vanity and ambition for warlike enterprises, this prince involved his subjects in useless wars; first by taking up the cause of France against Spain, for the succession of Mantua, and afterwards by quarrelling, on account of money obligations, with Pope Urban VIII. He died in 1646, and was succeeded by his son, Ranuccio II., who proved as bad a ruler as his father. One Godefroy—a French teacher of languages—who was raised by him to the office of prime minister, brought disgrace upon him by causing the bishop of Castro—an enemy to the duke—to be assassinated. The consequence of this crime was a war with Pope Innocent X., in which the duke was defeated, and the beheading of Godefroy by order of his master. Ranuccio had three sons, of whom Odoardo, the eldest, died a year before his father, in 1693, leaving a daughter, Elisabetta Farnese (see Elizabeth Farnese), who was subsequently married to Philip V. of Spain. The other two sons, Francesco and Antonio, held successively the reins of government, and both died without offspring—the former in 1727, the latter in 1731. With them the Farnese family became extinct. During their rule, the foreign powers which were fighting in Italy for the Spanish succession treated them as vassals, and the last duke was doomed to be a helpless witness of the disposal of his states to the Bourbons of Spain, in consequence of their connection with Elisabetta Farnese.—A. S., O.

FARNEWORTH, Ellis, a distinguished translator, was born at Bonteshall, Derbyshire, of which his father was rector. He was educated at Chesterfield school, Eton, and at Jesus college, Cambridge. In 1762 he was presented to the rectory of Carsington, Derbyshire, but died in the following year. He translated Leti's Life of Pope Sixtus V.; Davila's History of France; Machiavelli on the Art of War; and Fleury's History of the Israelites.—J. L. A.

FARQUHAR, George, a dramatic writer of great celebrity, was born in the city of Londonderry in the year 1678. His father belonged to a family of consideration in the north of Ireland, and was rector of the parish of Lessan in the county of Tyrone. George was one of seven children; and the rector's means being but small, the lad, after an education in his native town, entered Trinity college, Dublin, in the humble rank of a sizar on the 17th July, 1694. His course was not a creditable one, so far as it went. A thesis having been given to him on the miracle of Christ's walking on the water, he treated it *ex tempore*, and with such unbecoming levity that it led to his expulsion. His inclinations, as well as his poverty, led him to attempt the stage, and he joined the company of Joseph Ashbury, then the manager of the Smock-Alley theatre in Dublin, at the moderate salary of twenty shillings a week. He made his debut as Othello, and was not altogether unsuccessful, having many qualities to make a tolerable actor. Here he played for two years, and might have gone to his grave with the character of respectable mediocrity as an actor, and a fame that would scarcely have outlived his own generation, had not an accident occurred to change his course of life from the actor to the writer of dramas. He was performing *Guyomar* in Dryden's drama of

the Indian Emperor, and using a real sword instead of a stage foil, he wounded Price, the actor who represented *Vasques*, so severely as to endanger his life. The shock of this mishap affected Farquhar so deeply that he abandoned the stage for ever. He was now only eighteen years old, and Wilks the actor, who had been his firm friend, having obtained an engagement in London, Farquhar accompanied him thither in 1696, and was induced to commence writing for the stage. Meantime he obtained the patronage of the earl of Orrery, who gave him a lieutenancy in his own regiment, which he held for several years. In 1698 Farquhar for the first time appeared as an author. His comedy of "Love and a Bottle" was played at Drury Lane with considerable success. This was followed in 1700 by "The Constant Couple," which was more fortunate still, being played for fifty-three nights in London and twenty-three in Dublin. Its success was enhanced by the inimitable acting of Wilks in the character of *Harry Wildair*, which was written for him. This same year Farquhar went to Holland with his regiment, and after seeing some service there, returned with William to England. The year following he brought out the sequel to "The Constant Couple" in the comedy of "Sir Harry Wildair," and its success was scarcely less than the former. Then followed a miscellany of poems and essays; succeeded in 1703 by "The Inconstant." About this time it was that a lady fell in love with Farquhar, and in order to obtain her wishes passed herself as a rich heiress. The poor playwright was undeceived only after he had made her his wife; yet he had the generosity never to utter a word of reproach, and made her an indulgent husband. Farquhar revisited Dublin in 1704; and having failed in obtaining a subscription to publish his works, he was reduced to so low an ebb that, with the permission of the duke of Ormond (being still in the army), he played *Sir Harry Wildair* in his own comedy at a benefit representation, and realized one hundred pounds. Next in order followed "The Stage Coach;" "The Twin Rivals;" and "The Recruiting Officer," a sprightly comedy, which had a deservedly great success. Meantime, the author, though advancing in celebrity, was retrograding in fortune. The cares of a family were now added to his difficulties, and in an evil hour he was induced to sell his commission to supply his present necessities, a false patron having promised him preferment in another quarter. The promise was never kept, and Farquhar found himself little better than a beggar. Disappointment and poverty preyed on his mind and hurried him towards a premature grave; and yet in this state, confined as an invalid to his chair, he produced "The Beaux Stratagem," the best of his plays, and, as Hazlitt justly observes, "as a whole infinitely lively, bustling, and full of point and interest." This play, like "The Inconstant," still holds its ground upon the stage. "Its plot," says Leigh Hunt, "is new, simple, and interesting; the characters various, without confusing it; the dialogue sprightly and characteristic; the moral bold, healthy, admirable, and doubly needed in those times in which sottishness was a fashion." But while the theatre was still echoing the laughter at his wit, and the world commending him with unprofitable plaudits, poor Farquhar was called away by the summons of death "as if from a pleasant party, and left the house ringing with his jest." He died in April, 1707, and is supposed to have been buried in St. Martin's-in-the-Fields. The last note he wrote from his death-bed to his friend Wilks, is all the more touching from its affected gaiety,—"Dear Bob, I have not anything to leave thee to perpetuate my memory, but two helpless girls. Look upon them sometimes, and think of him that was to the last moment of his life, thine, GEORGE FARQUHAR." Undoubtedly, Farquhar holds a high place in the dramatists of his day, and it is no mean praise that by many he was considered at least the equal of Congreve. Had he lived longer and been able to mix more with the higher circles of society, it is probable that his plays would have more embellishments and a higher tone; they are obnoxious to the censure of being licentious, but that was the fault of his age, more than of himself. Leigh Hunt's appreciation of Farquhar is in the main correct—"He has humour, character, and invention, added to an unaffected gaiety and spirit of enjoyment which overflows and sparkles in all he does. He makes us laugh oftener from pleasure than from malice. His incidents succeed one another with rapidity, but without premeditation; his wit is easy and spontaneous; his style animated, unembarrassed, and flowing; his characters full of life and spirit, and never overstrained so as to 'o'erstep the modesty of nature,' though they sometimes, from haste and carelessness, seem left in a crude unfinished state. There is a constant ebullition of gay, laughing invention, cordial good humour, and fine animal spirits in his writings." In a sketch called "The Picture," addressed to a lady, Farquhar has drawn himself with a dash of melancholy humour. "My outside is neither better nor worse than my Creator made it; and the piece being drawn by so great an artist, it were presumptuous to say there are many strokes amiss. I have a body qualified to answer all the ends of its creation, and that is sufficient. As to my mind, which in most men has as many changes as their body, so in me, it is generally dressed, like my person, in black. Melancholy is its everyday apparel; and it has hitherto found few holy-days to make it change its clothes. In short, my constitution is very splenetic and very amorous, both of which I endeavour to hide; and my reason is so vigilant in restraining those two feelings, that I am taken for an easy-natured man by my own sex, and an ill-natured clown by yours."—J. F. W.

FARQUHARSON, REV. JAMES, LL.D., F.R.S., was born in 1781. After graduating at King's college, Aberdeen, in 1799, he was appointed parochial teacher of Alford, and in 1812 minister of that parish. In 1831 he published an essay on the form of Noah's ark, and an exposition of the scriptural Leviathan and Behemoth. Seven years later he gave a new illustration of Daniel's last vision. He contributed extensively to the Philosophical Transactions of the Royal Society of London upon the Aurora Borealis; the course of currents, and their influence upon vegetation; the nature and localities of hoar-frost; the formation of ice beneath running water, &c. These contributions secured for him many merited honours, and the friendship of the most eminent savans of his day. His acquirements were alike varied and accurate. He died on 3rd December, 1843, aged sixty-two years.—J. L. A.

FARR, SAMUEL, M.D., an English physician, was born in 1741, and died at Taunton, March 11, 1795. He was educated at Warrington, and pursued his professional studies at Edinburgh and Leyden, where he took his degree. To professional acquirements of a high order, he added a respectable acquaintance with general literature and science. He wrote "The Elements of Medical Jurisprudence," and other works.—J. S., G.

* FARR, WILLIAM, a distinguished statist and writer on public health, was born at Kealey in Shropshire on the 30th of November, 1809. He was educated for the medical profession, and after studying in Paris and London, commenced practice in London. He became, however, deeply impressed with the fact that the prevention of disease was more important for the community than the cure of it, and devoted himself to the study of the causes of disease and their removal. He wrote the article, "Vital Statistics," in M'Culloch's Statistics of the British Empire, and has since contributed various papers on this subject to medical and other journals. The most important of these are his "Statistics of Insanity;" "Statistical Nosology;" "Cholera in England," and his reports published by the registrar-general. In 1838 he obtained an appointment in the general register office, and is now second registrar-general and superintendent of the statistical department in that office. He has published elaborate reports on the "Finance of Life Assurance;" on the "Income Tax;" and on the "Public Health." He was appointed one of the assistant-commissioners to the registrar-general in taking the census of Great Britain in 1857. He has received the degree of M.D. from New York, and is a fellow of the Royal Society. To no one man is greater credit due for the great sanitary movement now going on than to Dr. Farr, who, by the "remorseless logic" of figures, has demonstrated not only the amount of life that is lost by ignorance and neglect, but how much life may be saved by a proper application of the well-known laws of health and disease.—E. L.

FARRANT, RICHARD, an English musician of great celebrity, was a gentleman of the chapel royal in 1564, and subsequently became master of the choristers of St. George's chapel, Windsor, with an allowance of £81. 6s. 8d. per annum for their diet and teaching. He was also organist, and one of the clerks of the same chapel. Upon accepting these appointments at Windsor, he resigned his office at St. James', but was recalled to it in 1569, and held it till 1580, when Anthony Todd became his successor. His other places he retained till the time of his death, which is supposed to have occurred in 1585; Nathaniel Giles, then a bachelor in music, having been

sworn into both of them in the month of October in that year. Dr. Boyce has, in his first volume of Cathedral Music, published a complete service by Farrant in G Minor; a very fine composition, and certainly superior to that of his contemporary Tallis, though the latter has generally engrossed all the praise bestowed on competitors of this class and age. Boyce very justly mentions the works of Farrant as "peculiarly solemn, and adapted for the purpose of the church," an opinion repeated by Sir John Hawkins; but Dr. Burney finds them, though "grave and solemn," somewhat "dry and uninteresting." The fact is, that this historian had no feeling for our venerable church harmony; and moreover, though educated in a choir, seems to have associated nothing of a pleasurable kind with that music to which he must daily have been accustomed in his earliest years. Besides the above-mentioned, there are two full anthems by Farrant in Boyce's collection, "Call to remembrance," and "Hide not Thou thy face," the latter altered by Dean Aldrich. These still, we believe, continue to be used at Whitehall chapel on Maunday-Thursday, when the sub-almoner distributes the royal charity. Many of Farrant's services and anthems exist in MS. The beautiful little anthem, entitled—Lord, for tender mercies' sake—attributed to him, is a work of much later date, possibly of John Hilton, who died during the Commonwealth.—E. F. R.

FARRAR. See FERRAR.

FARRAR, TIMOTHY, an eminent magistrate of New Hampshire, was born at Concord, Massachusetts, in 1747, and died at the advanced age of one hundred and two years in 1849. He combined for some time the occupations of farmer and teacher, and, being a man of education and character, soon attracted the notice of his countrymen. He carried a musket a short time in the war of liberation, and was soon after made justice of the court of common pleas. In 1802 he was appointed chief justice of the supreme court, but, frightened at the long journeys he would have to make, he declined the honour. He retired from the bench in 1816, and spent the rest of his long life in rural occupations. Farrar was a most upright judge.—R. M., A.

FARREN, ELIZA, Countess of Derby, one of the few actresses whose charms and accomplishments have taken them from the stage, and made them wives and mothers of the nobility of England. Eliza Farren was born in 1759, and died in 1829. Her father was a surgeon at Cork; but proving unsuccessful in his profession he took to the stage, and dying while still young, left his family in poverty. Eliza made her first appearance in 1773; four years afterwards she played at the Haymarket, and subsequently at Covent Garden and Drury Lane. It was while conducting the private theatricals at the duke of Newcastle's residence in Privy Gardens that she first met the earl of Derby. She was married to him in 1797. She maintained a spotless character, and was received at court by George III.—R. M., A.

FARRINGTON, Mrs. See PARTIN, SARAH P.

FASCH, CARL FRIEDRICH CHRISTIAN, a musician, famous as the founder of the Berliner Singacademie, was born at Zerbst on the 18th of November, 1736, and died at Berlin on the 3rd of August, 1800. His father, Johann Friedrich, was an erudite musician, who laboured long and zealously for the advancement of his art, though, from his works being nearly all unpublished, he is very little known at the present time. He was born at Buttelstadt on the 15th of April, 1688; he sang as a boy in the chapel of the duke of Weissenfels (the dilettante who first perceived the genius of Handel). He went to Leipzig, where he was engaged in the choir of the Thomaskirche, and where he applied himself to the study of the organ and of harmony, and produced several compositions; he entered himself at the university of this city, and formed a musical society among the students. He produced some operas at Raumsbourg, the merit of which interested the duchess in his favour, who gave him a pension to pay the cost of a sojourn in Italy, where he might continue his musical studies; he went afterwards to Darmstadt to receive instruction in counterpoint from Graupner and Grünewald. He held successively at Zeitz, and at the palace of Prince Morzini in Bohemia, the office of organist, and in 1722 was appointed kapell-meister to the prince of Anhalt Zerbst, which engagement he held till his death in 1759. Carl Fasch suffered from an extremely delicate constitution, in consideration of which he was not set to any study; but he applied himself undirected to the practice of the harpsichord, and made some successful attempts at composition. His strong inclination being observed, his father no longer delayed to give him regular instruction. In 1756 he was engaged as chamber musician and clavicinist to Frederick the Great, when his duty was, in alternate months with C. P. E. Bach, to be in constant attendance on the monarch, in order to play to him, and to accompany his flute solos. This appointment called him to Berlin, where he remained for the rest of his life. The great expenses of the Seven Years' war compelled the king to retrench his domestic establishment; and Fasch, thus thrown out of his engagement, had no resource but to give lessons for his livelihood. Such was his want of self-reliance at this time, and such his superstitious feeling, that he made it a practice to task himself every morning with an arithmetical problem, his success in which he regarded as an omen of whether or not he was in a fit state for musical composition. If his sum proved correct, he wrote some piece as a point of duty; but if it had one false figure, he applied himself to other occupations. Fasch for a time neglected his art, and devoted himself to the fabrication of models for military and nautical instruments for the purposes of the war. In 1774 he was appointed accompanyist on the pianoforte at the opera; and he held this engagement for two years, until Reichardt, who had resigned this office when he started on his travels, returned to resume it. Reichardt brought with him the score of a mass for sixteen voices by Orazio Benevoli, the complicated contrivances of which so interested Fasch, that he wrote one in imitation of it. This differs widely in the style of its counterpoint and modulations from the monotony of its prototype; it is the most esteemed of its author's productions. He was much disappointed in being unable to meet with a choir that could sing his composition; so, in 1789, he began to assemble parties at his house for the practice of choral singing; and these meetings produced such good results, that in three years he was able to establish the singing academy of Berlin, which still continues its effective operations, and has been the model for similar schools in almost every town where the German language is spoken. On the death of the founder of this now universally-celebrated institution, his pupil, Zelter, the friend of Göthe, and the teacher of Mendelssohn, succeeded him in its direction, and completed the original design in all its details. In 1792 Fasch produced "Vasco di Gama," an opera, which proved his incompetency to this class of writing. He was far more successful in his compositions for the church; but his reputation mainly rests on his planning of the academy, which is his enduring monument.—G. A. M.

FASTOLF, SIR JOHN, an English general, who gained a great reputation for valour and military skill in the French wars. He was descended of an ancient Norfolk family, and was born about 1377. He was a ward of the famous John, duke of Bedford, regent of France, and served under Thomas of Lancaster, afterwards duke of Clarence, who was lord-lieutenant of Ireland. There, in 1408, he married a rich young widow, Milicent Lady Castlecomb, whose first husband, Sir Stephen Scrope, had been deputy to the lord-lieutenant. Soon after his marriage, Fastolf was appointed to a command under the English regency in France, and, according to Caxton, "exercised the warres in the royaume of France and other countries, by fourty yeres enduring," throughout the reigns of Henry IV., V., and VI. In 1415, on the capture of Harfleur by Henry V., Fastolf was appointed lieutenant of that important town, in conjunction with the duke of Dorset, the king's uncle. He fought with great distinction at the battle of Agincourt, in which he is said to have been wounded, and was rewarded for his bravery on that occasion by a grant of lands in Normandy. In the same year he defeated a strong body of the French near Harfleur, and shortly after successfully defended that town against a vigorous assault of the constable of France. He subsequently took part in the capture of Caen, Falaise, and various other towns and fortresses, and for his eminent services at the great siege of Rouen in 1417, was made governor of Conde Noveau, and shortly after received the honour of knighthood, along with an estate near Harfleur. In 1423 he was appointed lieutenant for the king and regent in Normandy, and governor of the counties of Anjou and Maine. In 1425 he besieged and took several towns and fortresses; and for these important services he was elected, with special honours, knight-companion of the order of the garter. In the following year he was superseded in the government of Anjou and Maine by Lord Talbot—an unfortunate step, for it laid the foundation of a jealousy between these two great captains, which was never completely removed. In 1428 Sir John was commissioned to

escort a convoy of provisions to the English army, which was at that time besieging Orleans. He was attacked on the road by a powerful force of French and Scots, whom he completely defeated after a fierce struggle, and brought his convoy in safety to the English camp. This celebrated conflict was called the Battle of Herrings, because herrings, with other salted fish, formed a principal part of the provisions which Sir John was escorting. A few months later, however, the English were defeated at Patay by the famous Joan of Arc; Talbot and many other noble captains were taken prisoners, and Fastolf, finding his men utterly dispirited and panic-stricken, turned and retreated without fighting. It is said that the regent was so enraged at this behaviour, that he deprived Sir John of the order of the garter; but he succeeded in convincing the duke that he had conducted himself with prudence and propriety, and the honour was soon after restored to him. In 1430 Fastolf was appointed lieutenant of Caen, and two years later was nominated ambassador to negotiate a peace with France. He was a second time selected to discharge this office in 1435, and on the death of the regent in the same year, was appointed one of his executors. During the next four years he attended to the duties of his office in Normandy, and at length, in 1440, he returned home laden with years and honours. He was as remarkable for his hospitality and generosity, as he had been distinguished for his valour and skill. He bequeathed a considerable legacy to the university of Cambridge for the erection of schools of philosophy and law, and was also a liberal benefactor to Magdalen college, Oxford, which had been recently founded by his friend, William Wainfleet. He died in 1459, when he was upwards of eighty years of age. His memory was long cherished as one of "the stout old captains that did fight in France."—J. T.

FATIMAH, the daughter of Mahomet by his wife Khadijah, was born at Mecca in 606, and died in 632. She was married to her father's cousin, Ali, one of her father's most devoted followers, in the fifteenth year of her age, and bore him Al-hasan, Al-huseyn, and Mohasan. She was tenderly loved by her husband, and was his only wife. Fatimah was one of Mahomet's four perfect women. The Egyptian khalifs, who were called after her Fatimites, claimed to be descended from her; and even at the present time, the seyyids and scherifs, the only hereditary nobility existing amongst the Mussulmans, pride themselves in deducing their origin from Mahomet's illustrious daughter.—R. M., A.

FATIMITES. See ALMADIH.

FATIO. See FACCIO.

FATTORE IL. See PENNI.

FAUCHE-BOREL, LOUIS, born at Neufchatel in Switzerland, 12th April, 1762. When the Revolution broke out in France, Fauche-Borel resolved upon devoting himself to the royal cause. This was the more extraordinary, as his family, originally noble, had suffered persecution at the hands of the Bourbons. His ancestors at the revocation of the edict of Nantes took refuge in Switzerland, where Fauche-Borel was a bookseller in good circumstances. In 1795 he undertook the perilous mission of bearing proposals from the Prince of Condé to General Pichegru, then at Altkirch, the head-quarters of the republican army, and, as it is believed, succeeded in winning over the conqueror of Holland to the royal cause. The directory got some inkling of his designs, and on the 21st of November, 1795, he was arrested at Strasbourg; but as no proofs were forthcoming, he was liberated. He continued to be actively engaged in secret negotiations between the royalists and members of the government of the directory, whose objects, never very clear, became utterly deranged by the *coup d'etat* of the 18th Brumaire, which threw the government into the hands of Bonaparte. Fauche-Borel removed to London, where he set up a French book-shop; but the royalists once more induced him to undertake a mission to Paris, where he was seized and sent a prisoner to the Temple. Having undergone several examinations with inflexible courage, he was, after several months' detention, liberated at the request of the Prussian ambassador, and allowed to go to Berlin. Here he gave warning to the king as to the designs of Bonaparte, and his proceedings coming to the ear of the latter, it was thought prudent to send Fauche-Borel once more to London, and he became a great favourite with Louis XVIII., then residing at Hartwell. Before the battle of Waterloo, this indefatigable agent, having spent some time in Paris baffling the police, contrived to leave with valuable information, which he carried to his sovereign. At the restoration, he published an account of his exertions in the cause of the monarchy, which was widely read, but which elicited no mark of favour from the Bourbons. Overwhelmed with debt, he returned to London and obtained from George IV. a small pension. But the neglect shown him by the Bourbons preyed upon his mind, and he again sought, by a residence in Paris and the publication of further "Memoirs," to evoke their gratitude. He was unsuccessful, and, returning to his birthplace, committed suicide, September 7, 1829.—J. F. C.

FAUCHER, CÉSAR and CONSTANTIN, French generals, were born at La Réole in 1759, and died at Bordeaux in 1815. They were twins, and bore so perfect a likeness to each other, not only in outward appearance, but also in their manners and tastes, that even their parents had sometimes difficulty in distinguishing them. Nor were they less similar in their career and fate. After receiving a most careful education they entered the army at the age of fifteen, and passed unnoticed, except for the peculiarity we have mentioned, till 1789. In that year they went to Paris, and being amongst those who desired a wise and moderate reform in the government, attached themselves to Necker, Bailly, and Mirabeau. Two years afterwards César was appointed president of the district of La Réole and commander of the national guard of the Gironde, while his brother was placed at the head of the municipality of the same district. In the war of La Vendee, which broke out soon after, they fought side by side for the national cause, and gave many proofs of that intense brotherly affection which characterized them through life. They were both promoted to the command of a brigade, but being by birth children of the Gironde, the terrible jealousy of the time fixed upon them the suspicion of sympathizing with the illustrious federalists of the Assembly. They were accordingly brought to trial, and being condemned to death, were actually mounting the scaffold, when Lequinio, the representative of the people, suspended the execution and procured a revision of the trial, which happily issued in their acquittal and liberation. Retiring from government service they now engaged in trade, and only reappeared in political life in 1815. Induced by the promises of Napoleon, who knew well their worth, the two brothers again held important places in their native district. They were also enrolled in the legion of honour, and subsequently sent as major-generals to the army of the eastern Pyrenees. But the Hundred Days soon expired; the second restoration was proclaimed, and the occupation of the devoted brothers was gone. A slight incident, in which they were no way concerned, led to their being accused as enemies to the new government. It was in vain that they pleaded their entire innocence. The trial came on; they could not procure an advocate to undertake their cause, and accordingly appeared defenceless. Summarily condemned to death, they heard their sentence with perfect equanimity, and were shortly afterwards led out to the place of execution, where a discharge of musketry put a period to their mortal life.—R. M., A.

FAUCHER, LEON, a French politician and politico-economical writer, was born at Limoges in 1803, and was educated, under the pressure of poverty, at the college of Toulouse. Repairing to Paris, and procuring employment as a tutor and usher, he soon evinced his bias for economical discussion, and in 1828 was in the habit of controverting the dogmas of the Saint Simonians at their own meetings. The revolution of 1830 found him engrossed with literature and scholarly pursuits; but obeying its impulse, he became a journalist, contributing to *Le Temps*, and founding an unsuccessful weekly journal, the *Bien Public*. Faucher was an advanced liberal, but not a republican; and he became by degrees a prominent journalist, of what was called the Dynastic Left. Called in 1833 to the management of the *Constitutionnel*, he afterwards conducted, until 1839, the *Courier Français*. His habit, then an uncommon one, of signing his articles with his name, procured him a reputation; and thus, firm but moderate in his opinions, he was consulted and listened to by the Thiers ministry of 1840. In 1836 he had made his *début* in the *Revue des Deux Mondes* as a writer on social and economical topics, and on these he grew to be considered a leading authority, uniting, as he did, prudence and discretion with his zeal for progress. He took an active part in the proceedings of the French Free Trade Association, founded on the model of the English anti-corn law league; but quitted it when its policy appeared to him incautiously uncompromising and thorough-going. Paying a visit to England, mainly to study its popular and industrial

life, he began in the *Revue des Deux Mondes* for October, 1843, a remarkable series of papers, sketching and philosophizing what he saw. These articles, afterwards collected and republished, with the title "Etudes sur l'Angleterre," reached a second edition in France, but scarcely excited on this side the Channel the attention which they deserved. In 1846 he entered the chamber of deputies as member for the manufacturing town of Reims, and figured as an orator on the currency question, and as an advocate of electoral but constitutional reform. Sent by the department of the Marne to the new assembly called into existence by the revolution of 1848, Faucher threw himself into vigorous opposition to the financial schemes of the provisional government, and to each and every attempt to embody in legislation anything like socialist principles. His rigid, austere, and uncompromising character, added to his industrial and financial knowledge, seem to have attracted the present emperor of the French, and he became minister of public works in the first administration of the then prince-president. He was afterwards minister of the interior, in which capacity his firmness and anti-revolutionary zeal provoked the resentment of the extreme republican party. But Faucher's principles did not change with his elevation; and when Louis Napoleon, in his turn, resolved to appeal to universal suffrage, Faucher resigned, and though named a member of the consultative commission, after the *coup d'etat*, he refused to enter it. After this he was attacked by a disease of the throat, and was ordered by his physicians to spend the winter of 1854–55 in Italy. He died on his way thither at Marseilles, of typhus fever, on the 14th December, 1854. Faucher's writings are lucid and logical, and he deserves to be remembered as one of the small but indefatigable band of thinkers, who paved the way for the triumph of free-trade principles in France. The best of his miscellaneous writings were published at Paris in 1856, as "Mélanges d'Economie politique et de finances." A portion of his "Etudes sur l'Angleterre" appeared in English in 1844—"Manchester in 1844, its present condition and future prospects, translated from the French, by a member of the Manchester Athenæum." Mr. Thompson Hankey has also published a translation of his "Remarks on the production of the precious Metals, and on the demonetization of Gold in several countries in Europe," London, 1852.—F. E.

FAUCHET, Claude, was born in 1530, and died in 1601. He was président de la cour des monnaies de Paris. He was patronized by the cardinal de Tournon, who sent him on some mission to the king during the siege of Siena in 1555. This led to his being received into the royal favour. He published several books on mediæval antiquities. A tract of his on the Gallic liberties is said to contain some facts not elsewhere recorded. A story is told of his going to St. Germain to present one of his works to Henry IV. He found him giving orders to a sculptor for a statue of Neptune. Henry was amused at the strange figure of the president suddenly appearing before him with his white beard. "See Neptune himself!" said he to the sculptor, who did what he could to fix the figure for ever in stone. The president reproached the king in verse. Henry soothed him by a pension of six hundred crowns, and the title of historiographer of France. Fauchet's works have been collected in a quarto volume, Paris, 1610.—J. A., D.

FAUCHET, Claude, a prominent revolutionist, was born in 1744. After completing a brilliant academical career, he entered the society of priests of St. Roch, Paris. When he was barely thirty, he pronounced a panegyric on St. Louis at the Academy, and in after life seems to have been always ready when an éloge or funeral oration was required. Fauchet was appointed one of the king's preachers, but soon gave offence to the court by his evident sympathy with the new political doctrines. He became a zealous abettor of the Revolution, and led the people, sword in hand, to the assault on the bastile. He took part in the new modelling of the church, wrote discourses on liberty, edited newspapers, became constitutional bishop of Calvados, and sat in the legislative assembly. At length, perceiving the ungovernable frenzy of the Revolution, he went over to the Girondins, and being accused before the revolutionary tribunal, he was guillotined with his new associates on the memorable 31st of October, 1793.—R. M., A.

FAUCONBERG. See Falconbridge.

* FAUGÈRE, Armand Prosper, born in 1810. In 1835 he published a pamphlet on the life and works of Rochefoucauld, and in 1844 an edition of the Pensées of Pascal. He has also published several tracts in connection with Pascal, and some pamphlets on political economy, the former of which have attracted considerable attention.—J. A., D.

FAUGUES, FAUQUES, FAGUS, or La FAGE, a musician of the fifteenth century. That he is spoken of by different writers under the names of Vincent and Guillaume, suggests the possibility that the various orthography of his family name may include two persons; but Baini, in his account of the several compositions thus variously signed in the library of the Vatican, states his opinion that they are all by the same author. They seem to have been written during the pontificate of Nicholas V. —between 1447 and 1455. Immediately succeeding Dufay, Binchois, and John of Dunstable, this contrapuntist, with his contemporaries, links the period of these primitive composers with that of Ockeghem and Josquin Deprès.—G. A. M.

FAUJAS DE ST. FOND, Barthelemy, a celebrated French geologist and traveller. He was born at Montélimart on the 17th of May, 1741, and died at St. Fond in Dauphiny on the 18th of July, 1819. He received his early education at the jesuits' college in Lyons, and subsequently studied law at Grenoble. He, however, acquired a taste for the study of the natural sciences, and became acquainted with the celebrated Buffon, who persuaded him to take up his residence at Paris. Here he was appointed assistant-naturalist in the museum, and afterwards royal commissioner of mines. In this last capacity he visited the various countries of Europe for the purpose of studying their mining industry, and thus became extensively acquainted with their geological formations. He devoted his attention especially to the study of volcanic products. On this subject he produced many papers and works. In 1784 he published his "Mineralogy of Volcanoes;" and in 1788 an "Essay upon the Natural History of Trap Rocks." He was the first scientific writer who drew attention to the basaltic pillars of Fingal's Cave in the island of Staffa. Amongst other countries of Europe he visited England, and on his return to France in 1797, he gave an account of his visit and researches in a work entitled "Travels in England, Scotland, and the Hebrides." This work has been translated into German and English, and is still an instructive account of the districts visited. His papers on mineralogy, geology, palæontology, and the practical arts of life, are exceedingly numerous. He was the first to give an account of scientific ballooning, and published a description of the balloon of Montgolfier, with an account of hydrogen gas, and other aerostatic agencies, in a work in two volumes, in 1783–84. The government of the Republic confirmed Faujas in his appointments; and in 1797 the council of Five Hundred awarded him 25,000 francs as an indemnity for the expenses he had incurred in adding to the collection of the museum of natural history. He was appointed professor of geology in the jardin des plantes, a position which he held till 1818, a year before his death.—E. L.

FAULHABER, Johann, an eminent German mathematician and engineer, was born at Ulm in 1580, and died at the same town in 1635. Faulhaber, like many of the scientific men of his age, was seduced into the absurdities of astrology. He gave out in 1621 that he would produce from one grain of gold two of the same metal, and of the finest quality. But he was, in spite of such nonsense, an able mathematician, and possessed a European reputation. He was solicited by several of the continental powers to place his scientific knowledge and abilities at their service, and was often employed in constructing ramparts and fortifications. He was a very voluminous writer. Descartes paid a visit to Faulhaber in 1620, while serving as a volunteer in the French army in Germany.—R. M., A.

FAULKNER, George, a celebrated Irish printer and publisher, was the son of a respectable victualler of Dublin, where he was born in 1699. After receiving a good education he was apprenticed to Hume, a printer of that city, and commenced on his own account in partnership with James Hoey, in 1724, publishing a newspaper called the *Dublin Journal*. When Harding, Swift's printer, died, the dean sent for Faulkner, and being pleased with him, said—"You are the man I want," and thenceforth he became his friend. He then dissolved his partnership with Hoey in 1730, and his connection with Swift soon brought him into repute. We find the dean afterwards describing him "as the printer most in vogue, and a great undertaker." In 1731 he got into trouble by publishing in his journal observations reflecting upon the honour of the house of lords.

which resulted in his being brought before the house in 1733, and reprimanded upon his knees. He was not more fortunate with the house of commons two years afterwards, having printed a work which reflected on one of its members, Serjeant Bettesworth, so unenviably immortalized by Swift. He was committed to Newgate, and on obtaining his liberty, commuted the officers' fees by presenting to each a copy of his edition of Swift's works. These collisions with the legislature brought him both notoriety and popularity, and his shop became the chief resort of the literary and political characters of the day. He now undertook the printing of the Ancient Universal History, which he completed and published in seven volumes folio, in 1744; and as Mr. Gilbert observes, its typography and illustrations will bear honourable comparison with the productions of the contemporary English or continental presses. Faulkner now became on intimate terms with Lord Chesterfield, then viceroy of Ireland; and it is even said that he refused the offer of knighthood at his hand. Certain it is, that he was highly esteemed by that nobleman, who to the end of his life maintained a correspondence with him, entertaining him whenever he visited London, and urging him to undertake some literary work, to transmit his name to posterity, after the example of the Aldi and Stephani, especially suggesting a Typographia Hibernica. Faulkner accordingly projected an illustrated work, the "Vitruvius Hibernicus," which, it is to be regretted, was never executed. In 1772 Faulkner published an edition of Swift's works, in twenty volumes, 8vo.; and the notes of which, written by himself, form the groundwork of all subsequent commentaries, and were largely appropriated by Sir Walter Scott. He died on the 30th August, 1775. No man of his time in Ireland mixed more with men of learning, or was more unsparingly made the butt of their merriment; they used and abused him at their pleasure, and in truth his weak points were so numerous and unguarded, that they invited assault. He was vain, had a lisp, and lost one of his legs by an accident in London, replacing which by a wooden prop, he acquired the classic title of "Δρυοπέδος, or "the wooden-footed Elzèvir." Foote ridiculed him so inimitably in the character of Peter Paragraph in his comedy of "The Orators," that the very persons whom Faulkner had hired to hiss the play off the stage, loudly applauded the representation; actually believing that their patron was really the person who trod the boards. On one occasion, on his return from London, he visited "the Dean" in a laced coat, bag wig, and other fopperies. Swift received him as a stranger—"Pray, sir, who are you?" "George Faulkner, the printer." "You George Faulkner, the printer! why, thou art the most impudent, bare-faced impostor I ever heard of. George Faulkner is a sober, sedate citizen, and would never trick himself out in lace and other fopperies. Get about your business, and thank your stars that I do not send you to the house of correction." George disappeared, and returned in his ordinary apparel. "My good friend," said the dean, cordially taking him by the hand, "I am heartily glad to see you safe returned. Here was an impudent fellow in a laced waistcoat, who would fain have passed for you; but I soon sent him packing with a flea in his ear." To his honour it must be recorded, that Faulkner was a warm advocate for relaxation of the penal code, and, as O'Connor says, "the first protestant who stretched his hand to the prostrate catholic." Nor is it to be forgotten that he was unbounded in his hospitality, and that the best company, both in rank and intellect, were constantly to be found at his table, making merry at their host's expense in more ways than one. He attained to the dignity of alderman of his native city.—(Gilbert's *Dublin.*)—J. F. W.

FAUQUES, Marianne Agnes de: the precise dates of this lady's birth and death are not known. She was born at Avignon about 1720, and is known to have been living in London in 1777. She had taken the veil in a French convent in early life, through an arrangement of her parents, which she resisted. She succeeded, after ten years of suffering, in freeing herself from this imprisonment. Her family refused to receive her, and she threw herself into the arms of an Englishman of rank, who took her to London and deserted her. She found employment, however, as governess in families of rank, and is said to have been Sir William Jones' first instructress in French. She managed to obtain a precarious livelihood by writing novels and memoirs.—J. A., D.

FAURIEL, Claude, born at St. Etienne in 1772; died at Paris in 1844. Fauriel's school education was at Tournon and Lyons. In 1793 he passed into the army, and had the opportunity of making himself acquainted with the Breton language, and with some of the provincial dialects of France. Fauriel's political prejudices were in favour of a republic, and the course which the Revolution took, together with his wish to devote himself to literature, led him to give up an office which he held in the police of Paris on Bonaparte's becoming in 1802 consul for life. A review by Fauriel of madame de Stael's work on literature, introduced him to her parties. Fauriel now studied Arabic and Sanscrit, and occupied himself with poetical translations from the works of Baggesen and Manzoni. In 1824 and 1825 he published a work of great interest, "The Songs of Modern Greece," with a preface on the character of popular poetry, as distinguished from that which we find in what is called literature. He planned a history of the south of France, of which he executed one part, describing the south of France under its German conquerors. In 1830 a chair of foreign literature was created for him in Paris, and to the lectures delivered from that chair we owe his history of Provençal literature, and his work on Dante. He contributed largely to the *Revue des Deux Mondes*, and the Histoire Litteraire de France.—J. A., D.

FAUST. See Fust.

FAUST or FAUSTUS, Johann, said to have been born at the commencement of the sixteenth century. Weimar and Kundlingen in Suabia contend for the honour of his birth. He took the degrees of doctor of theology and of medicine at Wittemberg. In his studies, as the story goes, he passed on to the highest stages of astrology and magic, and had as his companion a demon, with whom he made the bargain of exchanging his hopes of heaven for twenty-four years of happiness on earth. His demon had the power of annihilating time and space, if not of making lovers happy, and Faustus, with his assistance, marries Helen of Troy. He shows the emperor of Germany the apparition, nay, it would seem, the corporeal and spiritual essence of Alexander the Great. At the end of the twenty-four years the devil claims and gets his own, and carries off Faustus body and soul. The story was the subject of folk-books and puppet plays in every country in Europe. The first of these, which still circulates in Germany, was early translated into English, and was the foundation of Marlowe's tragedy. Lessing and other German writers took up the subject, and in Göthe's early life he published a few scenes, which he afterwards extended into his great drama. The first part, which appeared in a complete form in 1808, concludes with a scene which leaves doubtful the issue of his engagement with the demon. After Göthe's death the second part appeared, which represents the devil as having lost his expected prize. He has not succeeded in giving Faust one moment of happiness. He, however, claims to have won the bet—for in Göthe's treatment of the subject there is a bet in heaven and another on earth, in substitution for the old contract of the legend—as Faust utters, though in a meaning different from what was intended at the time the bargain was made, the words on the utterance of which the demon's right is to become absolute. Some of the Germans have sought to identify the conjuror with the Faust or Fust for whom the invention of printing has been claimed, and a romance has been framed on the supposition that, though he is finally to escape from the demon, he is in a state of purgatorial suffering, and that his punishment is to continue till the good effected by the art of printing overcomes the intervening evil.—J. A., D.

FAUSTA CORNELIA, the daughter of Sulla the Roman dictator, was born about the year 88 B.C. She was married at an early age to C. Memmius; and being divorced, she married T. Annius Milo who killed Clodius, and was along with her husband when the murder was committed. She was a woman of profligate character, and infamous for her adulteries.—J. B. J.

FAUSTA FLAVIA MAXIMIANA, the second wife of Constantine the Great, was the daughter of Maximianus Herculeus, the Roman emperor. Her father attempted to induce her to destroy Constantine, or betray him into the hands of his enemies, but she steadily resisted, and acquired great influence over her husband by her fidelity and courage. Animated by an apprehension that Crispus Cæsar—Constantine's son by a previous marriage—would supplant her own children, she made such representations as irritated the mind of Constantine, and led him to order his son to be put to death; but being afterwards convinced that Fausta had deceived him, he caused her to be shut up in a bath, heated to excess, in which she was suffocated. Attempts have been made to free Fausta from blame in the matter of Crispus,

and to charge the guilt of his son's death solely upon Constantine; but the account which we have given above is best supported. Though the statements of historians are vague, and even contradictory, there seems reason to believe that Fausta was a woman of loose character.—J. B. J.

FAUSTINA (Annia Galeria), commonly called Faustina the Elder, was the wife of Antoninus Pius, the Roman emperor. She died in 141, about three years after her husband's elevation to the imperial throne. Her life was marked by most disgraceful profligacy; but after her death numerous medals were struck in commemoration of her. Her memory was also in other ways highly honoured.—J. B. J.

FAUSTINA the Younger, daughter of the preceding, was married in 146 to Marcus Aurelius, the Roman emperor, and died near Mount Taurus in 175, having accompanied her husband to Syria, when he visited the east with the view of quelling some disturbances which had arisen. Like her mother, she was notoriously profligate, and was, like her, posthumously exalted to great honours.—J. B. J.

FAUSTUS (the Manichæan) was born at Milevi in Numidia in the fourth century. He was a bishop among the African Manichæans, contemporary with Augustine, possessing great abilities and eloquence, and regarded as an oracle by his fellow sectaries. He wrote a book in defence of Manichæism, characterized by shrewdness and wit. It was answered by Augustine in his Thirty-three books adversus Faustum, written in 400, which contain pretty copious extracts from the work of Faustus.—S. D.

FAUSTUS of Rhegium (Regiensis or Rejensis), was born in Bretagne at the beginning of the fifth century. After residing in the monastery of Lerins for several years, where he was educated as a monk, and of which he was abbot for a time, he became bishop of Rhegium or Riez in Provence in 454 or 455. He is best known for the leading part he took in the semipelagian disputes of his day. When Lucidus avowed the doctrine of absolute predestination, Faustus endeavoured to induce him to recant; which he did before the synod of Arles in 475. Commissioned by this synod, and one held immediately after at Lyons, Faustus composed his two books—"De Gratia Dei et humanæ mentis libero arbitrio," the best defence of semipelagianism. In 481 he was banished for writing against the Arians, by Eurich, king of the West Goths, but returned in 484, and died at a very advanced age about 493.—S. D.

FAVART, Charles Simon, born at Paris in 1710; died in 1792. His father was a confectioner, and he continued the trade for a while. He found time to write verses, which obtained some distinction. In 1745 he married Mlle. M. J. Benoite Duronceray, an actress of great celebrity, who was born at Avignon in 1727. He now wrote vaudevilles, and became director of the opera-comique. The lady attracted the notice of the maréchal de Saxe, and her unexpected resistance to the general is recorded as a miracle of virtue. It was the time of the old régime; a lettre de cachet was without difficulty obtained, and the husband thrown into prison. The wife was sent from one convent to another, and treated as a prisoner of state. The lady at last sank fatigued. She had resisted heroically—

"Mais l'âme, la plus ferme, a ses jours de faiblesse,"

and another conquest was added to the general's triumphs. The maréchal did not long survive his victory, and Favart, now free, and his wife restored to him, they recommenced their dramatic career with new zeal. The abbé de Voisenon was now associated with them, but what the precise relations of the parties were to each other, and what the secret articles of the treaty were in this triple alliance, was never exactly known; the lady, who had resisted the old general so vigorously, was said to have been less resolute in the abbé's case. The abbé was also said to have aided Favart in some of his more successful pieces. Madame Favart seems to have been an admirable actress. The entertainments consisted often of some half-dozen different pieces, and she would appear in every one of them, personating most opposite characters. She introduced important improvements in costume. She was idolized by her husband. Her death occurred in 1772. Favart became blind for some time before his death, but continued to work at his comedies and vaudevilles to the last. His works are classed with those of Sedaine and Marmontel.—J. A., D.

FAVART, M. J. B. Duronceray. See Favart, C. S.

FAVEREAU, Jacques, born at Cognac in 1590; died in 1638. He was an avocat who had some character and success in his profession, although he cultivated the seemingly alien pursuits of poetry, painting, and music. He published a volume of epigrams, entitled "Mercurius Redivivus," and wrote some duty-verses called "La France Consolée," on the occasion of the marriage of Louis XIII. A satire on Richelieu, called "La Milliade," from the number of verses it contained, was generally ascribed to him; and it is said, that at the same time he published his satire in the vernacular for everybody to read, he wrote a panegyric on the cardinal in Latin for the learned.—J. A., D.

FAVIER, Jean Louis, a French publicist, was born at Toulouse about 1720, and died at Paris in 1784. After acting as secretary to the Sardinian embassy, he attached himself to M. d'Argenson, whose political opinions he advocated with his pen. He was afterwards sent by the duke de Choiseul on several secret missions to Spain and Russia. Some transactions he engaged in at the instigation of the count de Broglie forced him to quit his native country, but being arrested at Hamburg, he was brought back to France and imprisoned in the bastile. He was liberated in a few years, and received a pension on the accession of Louis XVI.—R. M., A.

FAVONIUS, M., a servile imitator of Cato Uticensis, hence called "Cato's Ape," first heard of in connection with the trial of Clodius, 61 B.C. He was a keen partisan of the optimates, opposing at every point the first triumvirate. In 53 B.C. he was ædile, and was prætor probably in 49 B.C. He sided with Pompey in the civil war, but after his death he was pardoned by Cæsar. After the assassination of Cæsar he joined the party of the conspirators and was outlawed along with them. He was taken prisoner at Philippi, and was put to death B.C. 42.—R. B.

FAVORINUS: this name seems to have been borne by a disciple of Aristotle; and also by a Roman orator who lived about a century before the christian era. But the Favorinus of the time of Adrian is better known than either of these. He was a native of Gaul, who removed in early life to study at some of the principal seats of Grecian and Roman learning, where he gained considerable fame as a philosopher. The friendship of Herodes Atticus and Plutarch, the rivalry of Polemon in Asia Minor, and the favour of the Emperor Adrian, subsequently forfeited in a literary dispute, which Favorinus carried so far as to give offence, attest the reputation which he acquired; but none of his numerous works are extant.—W. B.

FAVORINUS, Varinus. See Guarini.

FAVRE, Antoine (in Latin Faber), born at Bourg in Bresse in 1557; died at Chambery in 1624. He studied first at Paris, then at Turin, where at the age of twenty-two he took a doctor's degree in law. About this period he published his "Conjecturæ juris civilis," a work from which Cujas augured for its author a distinguished career. In 1581 he was appointed judge of the district of Bresse, and afterwards president of the council of the duchy of Genevois. Here he became intimate with Saint Francis de Sales, and, in conjunction with him, originated the Academy Florimontana. The academy had its arms, and its emblem, and its motto, in the fantastic taste of the time. The emblem was an orange-tree, and the motto "Flores fructusque perennes." The expected eternity proved to be about ten years. Favre was sent to France more than once on state occasions. He was present at the marriage of the prince of Piedmont with Christine of France. Louis XIII. offered him the presidency of the parliament of Toulouse, but he preferred returning to Savoy. Besides his work on the civil law he published poems.—J. A., D.

FAVRE, C. See Vaugelas.

* FAVRE, Jules Gabriel Claude, born at Lyons in 1809. He was a law student at Paris when the revolution of 1830 broke out, and took an active part in the struggle, having written a remarkable letter in the *National*, demanding the abolition of royalty. He first appeared as avocat in the cour royale of Paris, and then sought practice at the bar of Lyons. In 1831 he defended the mutualists at Lyons, and afterwards before the chamber of peers. In the revolution of 1848 he was named secretary of the minister of the interior, and the documents signed with Ledru Rollin's name were generally, although erroneously, attributed to him. In the Orsini affair he defended the accused, and with such power, that the procureur-général said, with reference to his speech—"En presence de l'echafaud qui se dresse on avait elevée une statue pour celui que doit y monter." M. Favre has published several pamphlets in connection with the political movements in which he was engaged.—J. A., D.

FAWCETT, John, D.D., a Baptist minister at Hebdenbridge, near Halifax, was born at Lidget Green, near Bradford, January 6, 1740, and died, July 25, 1817, having laboured as a minister of the gospel for fifty-four years. He was the author of several works; among which are a "Commentary on the Bible," 2 vols., 4to., and an essay "On Anger," which attracted the attention of George III., and thereby procured for the author considerable influence with that sovereign, which he used, not for personal advantage, but for bespeaking the royal clemency on behalf of criminals.—W. L. A.

FAWCETT, Sir William, an English general, was born at Shipdenhall, near Halifax, in 1728. He commenced his military service at an early age as a volunteer in Flanders, the attractions of that field having induced him to resign his appointment in a regiment then stationed in Georgia. His subsequent marriage to an heiress withdrew him for a time from the profession of a soldier; but his attachment to it resumed its sway, and he purchased a commission in the third regiment of guards. Having in the meanwhile acquired a knowledge of the French and German languages, he published in 1757 a translation of Marshal Saxe's Reveries, or Memoirs on the Art of War; and two years afterwards, the Military Regulations and Tactics of the Prussian Service were placed by him under the eye of the English reader. In the Seven Years' war he acted as aid-de-camp to General Elliot, and held the same office under his successor, the marquis of Granby. On his return home he was promoted to a lieutenant-colonelcy in the guards, and became military secretary to Lord Granby. His services on the continent having attracted the notice and won the esteem of the king of Prussia, he received liberal offers of employment and honour in that country; these, however, were declined. After passing through the grades of colonel, major-general, lieutenant-general, and succeeding General Amherst at the head of the adjutancy, he obtained his promotion to the rank of general in 1796. He was subsequently a member of the privy council, and died in 1804 a knight of the bath and governor of Chelsea hospital. There is a monument to his memory in the burial ground of that institution.—W. B.

FAWKES, Francis, an English writer, was born in Yorkshire in 1721. After graduating in Cambridge in 1741, he entered into the church, and fixed his residence at Bramham in his native county. In 1745 he first appeared as an author anonymously, publishing a poem on Bramham Park. This was followed by "Descriptions of May and Winter," by which he acquired some notoriety. The patronage of Archbishop Herring procured him advancement in the church, and he ultimately obtained the rectory of Hayes, and a chaplaincy to the princess dowager of Wales. Meantime, he continued his literary avocations, publishing original poems and translations. Amongst the latter were translations from Anacreon, Bion, Moschus, in 1760; and from Theocritus in 1767. In this last he was aided by the critical contributions of Dr. Johnson, Wharton, and others, who seem to have entertained a favourable opinion of his capacity. As an original poet he has but small merit; but as a critical and elegant translator he was held, not unjustly, in estimation. He died, August 26, 1777.—J. F. W.

FAWKES, Guido or Guy, the famous conspirator, whose name is inseparably associated with the Gunpowder Plot, was the son of Edward Fawkes, a notary at York, who held the office of registrar and advocate of the consistory court of the cathedral, and was a gentleman of a good family. He died in 1578, but the date of his son's birth is unknown. Guy Fawkes inherited a small patrimony, which he spent, and then enlisted as a soldier of fortune in the Spanish army in Flanders. He was present at the capture of Calais in 1598, and in 1603 was joined with Christopher Wright in his embassy from the English Roman catholics to Philip II. He was brought to England in the following year by Thomas Wright, another of the conspirators, though at that time he was ignorant of the plot. The originator of the gunpowder treason was Robert Catesby, the lineal descendant of William Catesby, the favourite minister of Richard III., and proprietor of Ashby St. Legers in Northamptonshire, and of an estate at Lapworth in Warwickshire. He was educated in the Romish religion, which he at one period abandoned, but afterwards returned to his former faith and became one of its most enthusiastic supporters. He had been involved in various treasonable schemes towards the close of Elizabeth's reign, and now, maddened at the increased severity of the penal laws directed against the Romanists, he conceived the project of destroying at one blow, king, lords, and commons. The first persons whom he took into his confidence were—John Wright, a member of an old family in Yorkshire, and one of the best swordsmen of his time; and Thomas Winter, an able and accomplished man, whose elder brother, Robert, was the head of an ancient and opulent Worcestershire house. It was arranged that, in the first instance, Winter should repair to the Netherlands for the purpose of soliciting the mediation of the king of Spain in behalf of the English Roman catholics. At Ostend he met with Guy Fawkes, with whom he returned to England about the latter end of April, 1604. A few days after their return, Thomas Percy, a relative and confidential steward to the earl of Northumberland, was made acquainted with the plot, and a solemn oath of secrecy was taken by all the conspirators. Eleven other associates subsequently joined them. The execution of the plot was mainly devolved on Fawkes. It was he who, under the assumed name of Johnson, received the keys and kept possession of the house purchased by Percy, his pretended master, from the cellar of which a mine was to be made through the wall of the parliament house. It was he who afterwards hired the vault below the house of lords, in which they deposited the thirty-six barrels of gunpowder prepared for the destruction of the parliament. He was also despatched into Flanders shortly before Easter, 1605, to secure the co-operation of Sir William Stanley and Captain Owen, who held military command there. And, finally, it was Fawkes who undertook to fire the mine when parliament should have assembled (November 5th). On the discovery of the plot, probably through information given by Tresham, one of the conspirators, Fawkes, though aware that the government had obtained a clue to their intentions, continued to visit the vault daily. He was arrested on the morning of the 5th as he was stepping out from the door; having, as he afterwards said, just then ended his work. A watch, together with slow matches and touchwood, were found upon his person, and a dark lantern with a light in it was discovered behind the cellar door. Other four of the conspirators were killed in defending themselves at the breach. Fawkes declared to Sir Thomas Knevit who arrested him, that "if he had happened to be within the house when he took him, he would not have failed to have blown him up, house and all." When examined before the king and council he displayed astonishing firmness, and boldly avowed and justified the object of the conspiracy; but though severely tortured to extort a confession, he obstinately refused to name his accomplices until they were made known to the government through other channels. He was tried, along with seven of his associates, at Westminster on the 27th January, 1606. They were all found guilty, and executed three days later with all the revolting barbarities then inflicted upon traitors. Fawkes was not, as is commonly supposed, a low mercenary ruffian, ready for hire to perpetrate any crime; but a wild enthusiast whose understanding had been perverted and his better feelings overpowered by superstition and fanaticism, and who was ready to do and to suffer anything to promote the cause of the Romish church, to which he was devotedly attached.—J. T.

FAXE, Jakob Wilhelm, a Swedish clergyman, born in 1730; died pastor of Qvistofta, and dean of Ronneberg district, in 1790. He was the author, amongst other works, of "Det ädlaste hjerta i quinnobröst," a moral and historical description, 1785; "Kort vag till öfvertygelse om Kristna religionens sanning," 1787; "Sammandrag af Biblisk Historia," 1812.—M. H.

FAY, Andras de, a Hungarian author, born in 1786. After having finished his law studies, his constitutional weakness prevented him from following an active mode of life; he settled, therefore, at Pesth, and devoted all his talents to literature. His poetry made him some reputation; but it was by his satirical fables, published in 1820, that he became at once one of the most popular authors of that time in Hungary. In 1825 he engaged in politics, and remained for a long time the leader of the opposition in the metropolitan county of Pesth, until Kossuth eclipsed him. He took a great interest in the establishment of the Hungarian theatre, introduced saving banks into Hungary, wrote several novels and dramas, and became one of the most respected members of the Academy.—F. P.

FAY. See Du Fay.

FAYDIT. See Faidit.

FAYDIT, Pierre, a French ecclesiastic, and a miscellaneous writer, was born at Riom in Auvergne in 1649, and died in 1709.

He entered the congregation of the oratory, but had soon to withdraw from the society of the fathers on account of his book "De Mente Humana." This was a treatise on the Cartesian philosophy, which was then under the ban of the church. Faydit launched a sermon at Innocent XI. when the quarrel between that pontiff and France was at its height. He afterwards suffered a short imprisonment for his work on the Trinity. He wrote several other works.—R. M., A.

* FAYE, ANDREAS, a Norwegian philanthropist, born at Drammen in 1802, became theological candidate in 1828, and parish priest of Holt, in the diocese of Christiansand, in 1833. In 1842 he sat in the diet. But it is as the manager of a seminary, established in his parish to educate teachers for schools of the lower classes, that he has most worthily acquired the esteem of his country. In connection with this undertaking must be mentioned his admirable popular writings, as, for instance, on temperance and on schools; also, historical reading books; the history of Norway, and of the church. He is in active sympathy with the spirit of the age, and one of the most useful men of his country.—M. H.

* FAYE, HERVÉ-AUGUSTE-ETIENNE-ALBANS, a French astronomer, member of the Institut; born at St. Benoit du Sault on the 5th October, 1814; studied at the ecole polytechnique; and after residing for some years in Holland, became, on the recommendation of Arago, a pupil at the Parisian observatory. He discovered in 1843 a new comet, to which his name has been given. In the years 1848–1854 he delivered a course of lectures upon geodesy at the polytechnique, and was afterwards appointed rector of the academy of Nancy. Besides some valuable papers read before the Institut, Faye has published "Leçons de cosmographie," and a translation into French of part of Humboldt's Cosmos.—J. S., G.

FAYE, JACQUES, Seigneur d'Espeisses, a French lawyer, the representative of an ancient family of the province of Lyonnais, was born at Paris in 1523. He was through life a steady adherent of Henry III., to whom he rendered important services. His diplomatic mission to Poland to secure the crown of that country to his master, though conducted with great ability, proved a failure. On his return home he was rewarded with the appointment of master of requests to the council of state, and afterwards became attorney-general to the parliament of Paris. He discharged the duties of this difficult post with rare skill. When Henry retired to Tours Faye accompanied him thither, and organized the royalist parliament, of which he became president. He vehemently attacked the council of Trent, and opposed any recognition of its decrees in France. Faye died in 1590, and left a reputation for learning, ability, and eloquence.—R. B.

FAYETTE. See LAFAYETTE.

FAYOLLE, FRANÇOIS JOSEPH MARIE, was born at Paris in 1774, and died in 1852. Fayolle was the son of a dentist, and, showing some talent for science, became pupil at the school des travaux publics (afterwards called the polytechnique). He was fond of general literature, and found employment in writing biographical notices for Didot's stereotype editions of the minor French poets. He was an amateur performer on the violin and violincello, and his celebrity as a performer on these instruments led him to think himself qualified to translate (from the German) Gerber's Dictionary of celebrated composers. His knowledge of music was better than of German. The book, however, is sometimes still looked at, on account of a supplement in which he relates the lives of French musicians. Fayolle was as imprudent as if he had been a richer man, and cultivated a taste for collecting books and musical instruments. He was soon ruined, and migrated to London. With the energy of an intelligent Frenchman, he brushed up his mathematics; re-hashed his prefaces and notes to Didot's Poets; had with him one of his best cremonas; got it re-strung; commenced peripatetic philosopher; and gave to such English gentlemen and ladies as wished for cheap instruction, lessons in mathematics, in literature, and in music. Meanwhile his creditors in Paris were busy selling his books and fiddles. We are glad to know that, out of all this wreck and ruin, he was able to save a trifle, and to get back to France. Fayolle was a man of lively talent. His epigrams are worth reading. Some parts of Virgil are translated by him very gracefully. Among his works is a translation of Gray's Elegy.—J. A., D.

* FAYOT, ALFRED CHARLES FRÉDÉRIC, born at Paris in 1797. He was employed early in the government offices, and is known as the author of some clever pamphlets and translations. He has contributed largely to the public journals, and edited several books on gastronomy. In politics Fayot is earnestly devoted to the memory of the first Napoleon, and has re-edited a number of the works of his admirers.—J. A., D.

FAYPOULT DE MAISONCELLE, GUILLAUME CHARLES, was born at Champagne in 1752. The Revolution found him a simple captain of artillery at Cherbourg, but the way being open for merit, he rose to be secretary-general in the home-office When the cry against aristocrats grew fast and furious, the family name excited so much dangerous prejudice, that De Maisoncelle abandoned his post and fled. Upon the fall of Robespierre he returned, and was indemnified for the persecution he underwent with the high office of minister of finance. Sent to Genoa as minister plenipotentiary, his first act was to demand the expulsion of the *emigrés* and of the Austrian ambassador. Nelson, however, appeared off Genoa in September, 1796. Faypoult, nothing daunted, added to his demands one requiring an embargo on English vessels in the port. Encouraged probably by the hopes of British support, an insurrectionary movement took place in the following May, to put down which Faypoult called on Bonaparte, who was only too well pleased with the opportunity afforded for interference. Bonaparte charged the senate with having fomented troubles, exacted heavy fines, and so terrified that body, that they drew up a democratic constitution, which they even prayed the French general to accept as a free-will offering, and to mark the event, ordered a medal to be struck in honour of Bonaparte and Faypoult de Maisoncelle. The latter was subsequently employed on various diplomatic missions in Italy; but as extortion and dilapidation were the order of the day, he got into difficulties, because of the host of enemies he excited by his attempts to expose their evil doings. The first consul, to remove him out of the way of danger, appointed him prefect of the Scheldt; but an inundation having followed the bursting of some dykes, Bonaparte, accusing the prefect of negligence, dismissed him. He then set up a cotton-mill at Oudenarde, which was destroyed by fire. After this he entered the service of Joseph Bonaparte, king of Spain, who made him minister of war and of finance. He subsequently shared the good and evil fortunes of the Bonapartes, was never employed under the Restoration, and died in Paris in 1817. He was evidently a man of remarkable ability.—J. F. C.

FAZELLI, TOMASO, born at Sacca in Sicily in 1498. Having completed his classic studies, he entered the order of St. Dominic, and became a very eminent theologian. Whilst at Rome he met with the celebrated Giovio, who induced him to write a Latin history of Sicily, which was afterwards translated into Italian by Remigio. His style and the accuracy displayed in relating facts are greatly praised by Mongitore, who records also some manuscripts of this author, which are still unpublished. He died at Palermo, on the 8th April, 1570.—A. C. M.

FAZIO, BARTOLOMEO, an elegant Latin writer, born at Spezzia, near Genoa, in the early part of the fifteenth century. The celebrated Guarini of Verona instructed him in Latin and Greek, and he soon became so well known as a scholar, and a man of general ability, that the republic of Genoa commissioned him to arrange the differences then existing between that commonwealth and Alfonso of Arragon, king of Naples, who, won over by the good manners and great abilities of the Genoese envoy, appointed him his historiographer. Fazio was the powerful antagonist on literary matters of the celebrated Lorenzo Valla, and the correspondence between these two great scholars has been fully described by Parnormita. Fazio's works are very numerous, and Valla himself pronounces them very well written. The date of Fazio's death is uncertain, although Summonte asserts it occurred in 1457.—A. C. M.

FAZIO or BONIFAZIO DEGLI UBERTI, the nephew of Farinata degli Uberti, the great Ghibelline leader immortalized by Dante in the tenth canto of his Inferno, was born at Florence in the commencement of the fourteenth century, was exiled from his native city, and enjoyed the reputation of being the best poet of his time. He wrote a poem entitled "Il Dittamondo," in which, undoubtedly, he endeavoured to rival Dante's Divina Comedia, by describing the outward world as Allighieri had depicted the three kingdoms of death; and, although the poem must be considered a failure, yet its versification is elegant, and the language both correct and harmonious. In a canzone lately published by Guisti, Fazio complains very bitterly of the great

misery to which he was reduced, a fact adverted to by chroniclers who record his death at Verona in 1365.—A. C. M.

* FAZY, JEAN JAMES, a Swiss statesman and journalist, descended from a French family expatriated after the revocation of the edict of Nantes, was born at Geneva, 12th May, 1796. He was educated in France, and at an early age became connected with the Parisian press. He sought distinction in the ranks of the liberal party as a writer on financial questions, and besides articles in journals and numerous brochures, published several treatises in support of the doctrines of Smith and J. B. Say. He had a hand in the establishment of several democratic journals, and in 1830, as editor of the *Revolution*, signed the protest of the press against the famous *ordonnances*. In this journal he strenuously opposed the advent to power of the duke of Orleans, afterwards Louis Philippe. In the same year he found himself obliged by the dissensions of his party, and by difficulties with the government, to withdraw from France. He returned to Switzerland, assumed the editorship of the *Revue de Genève*, and in the face of overwhelming opposition commenced to organize anew the democratic party in the canton, which had long but ineffectually clamoured for a revision of the constitution. In 1846 this party, by a sudden movement, obtained possession of the government, and Fazy secured the place of honour in the new administration. He represented the canton in the diet which voted the new federal constitution in 1848. In that eventful year he endeavoured to stir up Switzerland in favour of the oppressed nationalities; and when in the following year revolution had subsided, and kings were busy with the proscription of its chiefs, he welcomed to Geneva numbers of the expatriated. He has since maintained himself in power against all opposition of the party from which, in 1846, he wrenched the reins of government.—J. S., G.

FEA, CARLO, born at Pigna, a small town in Piedmont, on the 2nd of February, 1753. He distinguished himself in archæology, and left a very voluminous work on the ruins of Rome, which is considered of great merit by antiquarians. Admitted a member of the archæological society of Rome, he largely contributed to the labours of that scientific body, under whose auspices he republished, with numerous comments and notes, Bianconi's splendid work on Roman amphitheatres. During the French occupation, Fea filled with distinction many important offices. At the restoration of the papal throne he was elected curator of Roman antiquities. He died 18th March, 1836.—A. C. M.

FEARNE, CHARLES, the author of the profound "Essay on Contingent Remainders and Executory Devises," was the son of Mr. Fearne who officiated as judge-advocate at the trial of Admiral Byng. He, with a brother younger than himself and a sister, were early in life left orphans, and he shared with them the not considerable patrimony of the family. He was educated at Westminster school, and was a good classic, mathematician, and mechanist. Resolving to devote himself to the study of the law, he is said, by the editor of his essay (Butler), to have sacrificed his profane library to the flames. The sacrifice was not accepted, and in his early career, he studied the law less than the improvement, not of the law, but of scarlet dye, porcelain manufacture, and muskets. For some of these projects he took out patents, and in prosecuting them and encouraging other projectors, dissipated much of his resources. Necessity drove him to the practice of the law, and he might have acquired any amount of business; but he neglected it as soon as the pressure of the necessity ceased. His celebrated work was an effort stimulated by a decision (Perrin *v.* Blake) of Lord Mansfield, chief-justice, contravening in favour of the intention the famous rule in Shelley's case, in conformity to which Fearne, with several lawyers of eminence (including Lord Mansfield himself when solicitor-general), had advised upon the very case which came before the court. Instead of writing a mere controversial pamphlet on the particular point in dispute, Fearne composed an essay on the subject in general, and by a masterly analysis reduced the various cases into scientific order. He combated the new doctrine of the chief-justice, and the two (out of three) puisne judges who had supported him, with a weight of authority, strength of argument, and pungency of style seldom equalled in general, and quite new to legal literature. In this contest Fearne was victorious, and the decision was reversed (4 Bur. Rep. 2579). Lord Mansfield afterwards questioned the authenticity of the opinion attributed to him. This provoked another pamphlet, and a new edition of the "Contingent Remainders," containing farther animadversion from Fearne, and an exposure still more vexatious to Lord Mansfield. The work had now expanded to a treatise. To this Fearne added another part on "Executing devises." He died in comparatively early life in the year 1791, worn out, it is said, in mind, body, and estate. He left a widow, and in 1797 for her benefit was published by subscription a selection from his written opinions on law cases, and a few other fragments under the name of "Fearne's Posthumous Works."—S. H. G.

FEATLEY or FAIRCLOUGH, DANIEL, D.D., was born in 1582 at Charlton, Oxfordshire. He was admitted a scholar of Corpus Christi college, Oxford, in 1594, and in due time became a fellow of that college. On leaving the university, he became chaplain to the English ambassador at Paris, Sir Thomas Edmondes—an appointment which he held for three years, during which he excited some notice by his controversial encounters with Roman catholics. In 1613 he proceeded B.D. He was at this time chaplain to Archbishop Abbot, to whom he greatly commended himself by a disputation he held with the jesuits, an account of which was afterwards published by order of the archbishop, and from whom he soon afterwards received the rectory of Lambeth, and at later periods the living of All-hallows, Bread Street, London, and the rectory of Acton in Buckinghamshire. He took his degree of D.D. when he was appointed to the rectory of Lambeth. He was subsequently provost of Chelsea college. At Laud's trial he appeared as a witness against that prelate. In 1643 he was nominated one of the episcopal members of the Westminster assembly of divines, in the business of which he took an active part. He retained his place there after the secession of the episcopal brethren; but being accused of acting as a spy on the proceedings of the assembly, in consequence of a letter he had written to Archbishop Usher, and which was intercepted, he was not only expelled the assembly, but his livings were sequestered, and he himself committed to prison. This severe proceeding, Baxter (*Life*, i., p. 73) says, "much reflected on the parliament, because whatever the fact were, he was so learned a man as was sufficient to dishonour those he suffered by." Whilst in prison his love of controversy led him into several disputes. One of these was with a fellow-prisoner, Henry Denne, a baptist minister, of whose peculiar tenets Dr. Featley had always been a keen opponent, having in October, 1642, held a disputation on them with Mr. Kiffin and three other baptists, the substance of which he afterwards published under the title of "The Dipper's Dipt; or, the Anabaptists duck'd and plung'd over head and ears at a disputation in Southwark." In his dispute with Denne he seems to have got the worst, for he withdrew from it on the plea that it was dangerous to proceed farther without a license from government. His health having suffered from his confinement, he was removed to Chelsea, where he died, 17th April, 1645, in the sixty-fifth year of his age. He was the author of several works besides the one above named, among which may be mentioned,—"Ancilla Pietatis," 4to, 1626; "Clavis Mystica, handled in seventy sermons," folio, 1636; "The League illegal," 4to, 1660. Neal describes him as a little man, of warm passions, and Heylin (*Hist. Presb.*, p. 464) accuses him of vanity. Of his learning, ingenuity, and polemical activity, his extant writings give abundant evidence.—His nephew, JOHN FEATLEY, who after the Restoration held a prebend in Lincoln cathedral, and a living in Northamptonshire, published an account of him under the title, "Doctor Daniel Featley revived, with his Life and Death," 12mo, 1660. John Featley was also the author of "A Divine Antidote against the Plague," 1660; and "A Fountain of Teares emptying itself into three Rivulets, viz., Compunction, Compassion, Devotion," &c., Amst., 1646.—W. L. A.

FEBRE, VALENTINE LE, painter and engraver, was born at Brussels in 1642. He went to Italy in order to complete his studies, and remained there the rest of his life. Most of his time was spent at Venice, where he died in 1700. Le Febre painted little, and always in the manner of Paolo Veronese, of whom, according to Lanzi, he was one of the most successful imitators. He engraved chiefly the works of Veronese and Titian, and in 1680 published collections of plates from those masters in a folio volume, under the title of "Opera Selectiora quæ Titianus Vicellius Cadoriensis et Paulus Caliari Veronensis invenerunt et pinxerunt, quæque Valentinus le Febre Bruxellensis delineavit et sculpsit." A second edition appeared in 1682; and a third in 1749, with the plates retouched by

J. A. Schweighart of Nürnberg. According to De Boni (*Biog. degli Artisti*, Venice, 1840), it was again issued, but under another title, by Theodor Viero, Venice, 1786. Although there is a painter-like facility of handling about many of the plates, it seems to be generally admitted, that taken as a whole they must be regarded as but feeble representations of their great originals.—J. T–e.

* FECHNER, Gustav Theodor, a distinguished German physicist, born at Gross-Särchen, near Muskau, on the 19th of April, 1801. He studied successively at Sorau, Dresden, and Leipzig, and in 1834 obtained the chair of physics in the latter university. His attention was early directed to the subject of galvanism, the study of which he prosecuted with much success. He was the first who established experimentally the truth of Ohm's theory of the galvanic circuit. His writings, which are numerous and valuable, relate to a variety of topics in natural philosophy and anthropology.—J. S., G.

FECHT, Johann, a German theologian, was born at Saltzburg in 1636, and died in 1716. He became pastor of Langendenzlingen in 1666, and two years afterwards court-preacher at Dourlach. Subsequently he taught theology at Rostock, where he died. He was an opponent of the Pietists, and wrote a number of learned works in Latin and German.—R. M., A.

FECKENHAM, John de, the last abbot of Westminster, was the son of a humble cottager of the name of Howman. His historical name was taken from his birthplace, Feckenhamfoot, in Worcestershire. In his eighteenth year Feckenham, after having undergone some training in the Benedictine monastery of Evesham, was sent to Gloucester college, Oxford. When the abbey was dissolved in 1536, he received an annual pension of one hundred florins, and resumed his studies at Oxford, where he gained the degree of B.D. in 1539. He became chaplain to Dr. John Bell, bishop of Worcester, and afterwards to Dr. Edmund Bonner, bishop of London. When the bishop was denuded by the reformers, Feckenham was sent to the Tower of London, whence he was "borrowed" to discuss the leading topics in the papal controversy. He had four lengthened controversies with Bishop Hooper, and was sent back to the Tower, where he remained until the accession of Queen Mary in 1553. The queen appointed him a royal chaplain. Early in 1554, he was collated to the prebend of Kentish town in St. Paul's cathedral; made dean of that church in the place of Dr. William May, who had been ejected; and raised to the rectories of Finchley and of Greenford Magna in Middlesex. The queen sent him to Lady Jane Grey, two days before her execution, to secure her adhesion to the queen's religion. He was one of the disputants against Archbishop Cranmer, and Bishops Ridley and Latimer; but he said little or nothing against them. Throughout his career he delighted in rendering good offices to the persecuted protestants. In May, 1556, the university of Oxford bestowed upon him the title of D.D., without an exercise. In the following September he was appointed abbot of Westminster abbey. Upon the death of Queen Mary in 1558, Elizabeth, whose enlargement from prison he had often demanded from her predecessor, sent for Dr. Feckenham prior to her coronation, and offered him the archbishopric of Canterbury, which he declined. He sat in the first parliament as the last mitred abbot in the house of peers. He sternly opposed all the bills on the side of the Reformation, and was re-committed to the Tower, where he remained from 1560 to 1563, when he was placed under the charge of Bishop Robert Horne of Winchester. Through the influence of friends he was removed to the Marshalsea, and afterwards to a private house in Holborn. In 1571 he ministered to Dr. John Storey, before his execution. He was again in custody in 1574, and was afterwards under the surveillance of Bishop Richard Cox of Ely, whom the queen had appointed to secure his acknowledgment of the royal supremacy, and his admission to the church. He at length acknowledged the queen's supremacy, but would not conform to the church. Whilst a prisoner in Wisbeach castle in the island of Ely, he built a cross, which still survives; and passed the evening of his life in devotion and beneficence. He died in 1585, and was buried in Wisbeach church. He was a man of middle size, plump form, pleasing visage, and winning address. His published works are—"A conference dialogue-wise, held between the Lady Jane Dudley and Mr. John Feckenham;" "A Speech in the House of Lords;" "Two Homilies on the first three articles of the Creed;" "A funeral oration on the Duchess of Parma;" "A sermon on the funeral of Queen Mary."—J. L. A.

FEDELE, Cassandra, born at Venice in 1465. Her family, being partisans of the Viscontis, were driven out of Milan. The superior talents she displayed from her earliest youth induced her father to have her instructed in classics, and such were her poetical powers that Poliziano, in answer to a letter addressed to him, declares his astonishment at her masterly style. Her correspondence with Leo X., Louis XII., and several other sovereigns, affords ample proof of her abilities. It seems, however, that she excelled most in eloquence, and many of her orations have been published at Venice. Tomasini relates that Cassandra, having lost her husband in 1521, retired from the world, and was elected superior of the convent of St. Dominic, where she died at the age of ninety-three years, on the 26th of March, 1558.—A. C. M.

FEDER, Johann Georg Heinrich, a German philosophical writer, was born near Baireuth, May 15, 1740. He was successively professor at the gymnasium of Coburg and in the university of Göttingen, whence he was called to the head-mastership of the Georgianum at Hanover. Here he died in 1821. Among his writings the best known are his "Untersuchungen über den menschlichen Willen," 4 vols., directed against Kant; and his autobiography.—K. E.

FEDERICI, Camillo, a comic writer, was born of a noble family at Cartesio in Piedmont, on the 9th of April, 1749. His family name was Viassolo, and his christian name Giovanni Battista. Either at the instigation of some companion, or to indulge a vagrant disposition, the youthful Viassolo fled from his father's house, and went in search of adventures. Passionately fond of theatrical representations, he visited all the places of amusement wherever he went, and thus contracting a decided taste for the drama, became an actor. Like Molière and Shakspeare, he did not disdain the character of actor in his own plays after he had assumed that of dramatist. His first play was entitled "Camillo Federici," from which he took the name by which he is known, and which he transmitted to his posterity. In a letter to his son Carlo, in which he gives a biographical sketch of his life, he adduces as the reason for changing his name, that he did not wish to dishonour his father's name by his ill success. In 1787 Federici was engaged by the famous comic company of Pellandi, and soon after by that of Antonio Goldoni, to write a series of plays for the stage; in which kind of composition he undoubtedly excels all modern writers except Goldoni. His language is always correct, his intrigues well conducted, the subject well chosen, and the aim always moral. His prolific genius brought forth a great number of plays, the best of which are—"I falsi galantuomini;" "L'avviso ai mariti;" "Lo scultoroe ed il Cieco;" "Il cappello parlanté;" and although the number of comic writers was then very great, Federici was esteemed and beloved by all, particularly by Girand, Albergatti, and Sografi. He wrote some tragedies also, which, however, did not outlive their author. His modesty and noble pride often prevented his real wants being known, even to his friends; and had he not been sincerely loved by a Venetian nobleman, Francesco Barisan, who provided with a most liberal hand for all his wants, his privations and sorrows would have been extreme. His gratitude towards his friend was boundless, and he delighted in telling every one the many favours he had received from his generous Mæcenas. The grief felt by Federici at the selling of his manuscripts by Pellandi to Mairese, a publisher, contrary to his agreements, accelerated his death, which happened at Padua on the 23rd of December, 1802.—A. C. M.

FEDERICI, Cesare, a Venetian merchant of the sixteenth century, who set out for the East in 1563, visited India, and spent eighteen years in commercial pursuits and travels on the southern coasts and islands of Asia. He thence returned by Bagdad, Aleppo, and the Holy Land, to Europe, and landed again at Venice in November, 1581. On his return he wrote in Italian an account of his voyages, which may even now be read with interest as being both ingenious and trustworthy. It was published at Venice in 1587. See an English translation of it in the Asiatic Miscellanies, vol. i.—A. S., O.

FEDERMANN, Nicolaus, a brave German navigator and explorer, born at Ulm; died about 1550. He was commissioned to the New World by the rich bankers Welser, who had received large grants of land in that quarter from Charles V. The governor of Venezuela having died in the absence of Federmann,

who had formerly been his lieutenant, the latter, in spite of the Welsers, laid claim to the vacant office. The contests which ensued about this matter, broke, it is said, the brave heart of the old voyager.—R. M., A.

FEDOR. See Feodor.

* FÉE, Antoine Laurent Apollinaire, a celebrated French botanist, was born at Ardennes on the 7th of November, 1789. He devoted attention to pharmacy, and during the Spanish war he was employed in the military hospitals. At the same time he prosecuted botanical studies, and during the campaign was able to examine the Spanish flora. He settled afterwards as a pharmaceutist in Paris, and made great efforts to raise the character of his profession. In 1819 he founded the Pharmaceutical Society of the Department of the Seine. He subsequently entered the army again, and in 1828 was named chief apothecary. He lectured on pharmacy in the military hospitals of Lille and Strasburg. At this time he took the degree of doctor of medicine, and was chosen professor of natural history in the university of Strasburg. A laborious and intelligent botanist, he has published a great number of valuable works, among which may be noted the following—"An Eloge of Pliny;" "Plants mentioned by Virgil;" "Memoirs on Ferns, Lichens, and other Cryptogamic Plants;" "A Monograph of the Genus Cinchona, and of the Lichens found on the bark of those trees;" "Conversations on Botany;" "Description of the species of Senna and their Adulterations;" "Life of Linnæus;" "Account of the Botanic Garden of Strasburg, and a catalogue of the plants in it;" besides numerous botanical and pharmaceutical monographs and memoirs in the Transactions of societies.—J. H. B.

FEIJOO. See Feyjoo.

FEIN, Edward, brother of Georg, a German jurist, born in Brunswick in 1813; died in 1857. He studied in the university of his native town and at Heidelberg, and in 1833 commenced practice as a lawyer. He was eminently successful in his profession; but preferring its honours to its gains, he renounced practice, and accepted a professorship at Heidelberg. He afterwards held in succession a chair at Zurich, Jena, Weimar, Halle, and Tübingen. His lectures were equally remarkable for learning and elegance. He left a continuation of the analytical explanation of the Pandects, commenced by Gluck.—J. S., G.

* FEIN, Georg, an indefatigable revolutionist, was born at Helmstedt, 8th June, 1803; studied at Brunswick, particularly devoting himself to history and political economy; and after travelling extensively in Germany, became editor of the *Deutsche Tribune*, published at Munich. In this capacity he was allowed only a short residence in Bavaria, and Hesse and Hanau followed the example of expulsion. From that time until 1848, when he withdrew from political life, and settled in Switzerland to devote himself to literature, he had the police continually on his track, and at every new discovery of his connection with the secret societies of Germany, was obliged to change the place of his abode. He has been a refugee in France, England, Norway, Italy, and America.—J. S., G.

FEITAMA, Sibrand, born at Amsterdam in 1694; died in 1758. He was educated for the church, but was diverted from this pursuit by a fondness for literature. He is known chiefly by translations from the French dramatists.—J. A., D.

FEITH, Everard (in Latin, Feithius), born at Elburg in 1597. Feith was of a respectable family, many of whom were intrusted with high public employments. He passed his early life in study and travel. His knowledge of the Greek language and Greek antiquities was said to be unrivalled. A cloud hangs over the close of his life. He was last seen at La Rochelle. It was said that he accepted an invitation to the house of a citizen of the town, that he was observed entering the house, and that he was never afterwards seen. His "Antiquitates Homericæ" was highly esteemed.—J. A., D.

FEITH, Rhynvis, a Dutch writer, born at Zwolle in 1753; died in 1824. He studied law at Leyden, but abandoned it for literature; was burgomaster, and exercised some respectable civil offices at Zwolle; became member of several academies in the Low Countries, and was awarded medals for odes and essays. The sentimental was the order of the day when his first works appeared, and he fell into the popular style. One of his poems, "The Grave," was translated into German, and several of them were translated into French. He wrote also a series of letters in verse on the philosophy of Kant.—J. A., D.

FEIZ-ALLAH-EFFENDI, Seyyid, a Turkish mufti and author, born at Erzeroom, and beheaded at Andrianople in 1703. He had the good fortune to be appointed tutor to the sultan's two sons, Achmet and Mustapha, and in this way acquired immense power in the government of the kingdom. But his shameless nepotism soon raised a storm of indignation against him, and he was at last ignominiously sacrificed by the sultan, for the purpose of appeasing the people. He obtained the title of Schahid, or martyr, after his death. Feiz-Allah wrote "Counsels to Sovereigns," and a few other books.—R. M., A.

FEIZI or FEYAZI, the poetical name of Abu-l-Feiz-Hindi, a Persian author, born at Agra in India in 1547; died in 1595. The Emperor Akbar, to whom his brother Abu-l-Fazl was minister, invited him to his court in 1568, and bestowed on him the title of Melik As-schoara, King of poets. He also loaded him with honours, and intrusted him with the education of his sons. Feizi was a diligent student, and wrote many works in prose and verse. In some of his writings, however, he offended the more zealous Mahometans by his liberal sentiments respecting the religions of the brahmins and ghebirs. But he enjoyed, nevertheless, considerable reputation as a miscellaneous writer.—R. M., A.

FEJER, György, a Hungarian author, born at Keszthely in 1766, studied at the university of Pesth and Buda, of which he became librarian in 1824. In the interval between the termination of his studies, and the date of this appointment, he was for some time engaged in the duties of the priesthood, and afterwards in those of a professor of theology. During this period he was incessantly busy with his pen on all sorts of subjects; and in 1830, the catalogue of his works, which he himself published, comprised the titles of one hundred and two, written either in Latin or Hungarian, and varying in size from that of a pamphlet to works of half a dozen volumes. He was the original editor of the *Tudomanyos Gyüjtemeny*, the chief magazine and review published in Hungary. His great work is his "Codex diplomaticus Hungariæ ecclesiasticus ac civilis," published in 1829–1844 in twelve immense volumes. This stupendous work is a collection of charters and other documents relating to Hungarian history from the earliest times down to the year 1440. It is presumed that he is dead, as he is not mentioned in Vapereau.—J. S., G.

* FELDMANN, Leopold, a German comic dramatist, was born of a Jewish family at Munich in 1803. Bred to the mercantile profession, he travelled for several years in the East, and then settled at Vienna, where since 1850 he has been connected with the national theatre. His comedies in 6 vols., though successful on the stage, are of no literary merit.—K. E.

FELETZ, Charles-Marie Dorimond, Abbé de, was born in 1767; died in 1850. Dorimond was educated at the college de Sainte Barbe, and entered into holy orders. He was of a family of the old noblesse, and opposed with zeal the revolutionary doctrines of his day. He refused all the oaths tendered to ecclesiastics, and till the re-establishment of religion in the consulate suffered repeated imprisonment, and had numberless escapes. In 1801 he returned to Paris, and, in conjunction with Geoffroy and Dessault, the Abbé de Feletz edited the *Journal des Debats*. His passion was classical literature, and for many years he warred with the Romanticists in this journal. In 1809 he was appointed conservateur of the bibliotheque Mazarine, and in 1812 obtained some office in connection with the library of the university, of which he was deprived in the Hundred Days; but he was replaced on the return of Louis XVIII. in 1816, and was given a pension for his services to literature. In 1827 the Abbé de Feletz was elected member of the Academy, of which he was soon appointed directeur. His election as member was opposed on the ground of his not having written any work of length. The exceeding tact with which he was able, at a moment's notice, to supply the kind of speeches required on public occasions, made the Academy feel the great value of his very peculiar talent. He had to pronounce funeral orations and complimentary addresses in his character of directeur of the Academy, an office which he resigned when his political feelings were shocked by the revolution which placed Louis Philippe on the throne.—J. A., D.

FELIBIEN, André, born at Chartres in 1619; died in 1695. He studied at Paris, and went to Rome in the suite of the marquis de Mareuil, the French ambassador. In 1647, finding among the manuscripts of the library of Cardinal Barberini Agatio di Somma's life of Pius V., he translated it into French. Poussin admired him, and they became intimate

friends. On his return to Paris, his knowledge of architecture led him from one important office to another, and in 1666 we find him historiographe des bâtiments, in 1671 secretaire de l'Academie d'Architecture, and in 1673 garde du cabinet des antiques. Felibien's works were greatly admired for the clearness and vivacity of his style. Besides what may be called his professional writings on architecture and art, he published several poems. Works of his remain still in manuscript in the imperial library, some of which are announced as about to appear under the editorship of M. A. de Montaiglon.—J. A., D.

FELIBIEN, Jacques, brother of the preceding, a French Roman catholic theologian, was born at Chartres in 1636, and died there in 1716. When only in deacon's orders he was appointed to deliver lectures on the holy scriptures in the seminary of his native town. In 1695 he was promoted to be archdeacon of Vendome, where he died. He wrote "Instructions morales en forme de Catechisme sur les Commandments de Dieu, tirées de l'Écriture;" "Le Symbole des Apôtres expliqué par l'Écriture Sainte;" "Commentarium in Oseam," and "Pentateuchus Historicus," &c.—R. M., A.

FELIBIEN, Jean François, son of André Felibien, born about 1658; died in 1733. His father's reputation secured to him early employment and distinction. He published several works on architecture, which, however, seem to have had but a temporary success.—J. A., D.

FELIBIEN, Michel, son of André Felibien, born at Chartres in 1666; died in 1719. He studied at Paris at the college des Bons Enfans, and became a benedictine. He published "The History of the Abbaye Royale of St. Denis in France," and commenced a history of Paris, which was continued and completed by Lobineau.—J. A., D.

FELICE, Fortunato Bartolomeo, born at Rome on the 24th of April, 1723. He was educated in the college of the jesuits, and so rapid was his progress that, at the age of twenty-three, his superior appointed him to the chair of philosophy and mathematics. Besides many translations of scientific works in Latin, remarkable for their elegance and clearness of style, this indefatigable writer has left an "Encyclopædia," the fruit of nine years of uninterrupted study and research. Felice died 7th February, 1789.—A. C. M.

FELICIANO, Felice, better known by the name of "L'Antiquario," a native of Verona, according to Tiraboschi; or of Reggio, according to Muratori; and born at the commencement of the fifteenth century. The results of his long voyages in search of antiquities, and his collections of medals and inscriptions, became the property of his collaborators Ferrarine, Marcanuova, and Bologni, who reaped the whole honour of his long labours. He left a volume of Latin epigrams, as well as a manuscript copy of rhymes, mentioned by Maffei in his work, Verona Illustrata. The date of this author's death is unknown; but, according to Sabadino, it was certainly anterior to 1483.—A. C. M.

FELICIANO, Giovanni Bernardino, a celebrated Venetian scholar, was born about 1490, and died about the middle of the following century. He taught rhetoric in his native place, and is said to have made his scholars declaim publicly on questions of politics and government. He was very learned in the ancient languages, and translated many of the classics. He wrote also on medicine and theology. We may note his "Explanatio veterum S.S. Patrum Græcorum, seu Catena in Acta Apost. et epistolas ab Œcumenio," 1552.—R. M., A.

FELINKSKI, Aloïs, a Polish author, was born in 1771 and died in 1820. He happened to be residing at Warsaw at the time of the famous constituent diet (1788–1792), and wrote several works in advocacy of political reform. In 1794 he fought for the defence of the capital of his country, and acted at the same time in the capacity of secretary to Kosciusko. He died soon after he had been made professor of Polish literature and director of the school of Krzemienietz. Felinski translated a good deal from the more eminent French poets.—R. M., A.

FELIX, Bishop of Urgellis (Urgel) in Catalonia, is known as the leader in what is termed the Adoptian controversy. The year of his birth is unknown. It was towards the middle of the eighth century. Whether the theory of adoptianism arose from Felix's acquaintance with the writings of Theodore of Antioch, along with a desire to give such a representation of Christ's person as might remove a stumbling-block out of the way of the Mohammedans, is not very clear. His assertion, which constituted the heresy termed Adoptianism was, that Christ was the proper Son of God, according to his divine nature; but the adoptive Son of God, according to his humanity. Thus he opposed the interchange of the predicates belonging to the two natures, wishing the distinction to be strictly determined with which they should be applied to his Godhead and Manhood respectively. Felix was soon accused of reviving the error of Nestorius, and a fierce controversy began on the subject in Spain, which soon extended to France. At a council convened at Ratisbon by Charlemagne, his doctrine was condemned, and he was summoned to retract. This he did, and repeated his recantation soon after at Rome to Pope Hadrian. But, on returning to Spain, he repented, and fled into the territory belonging to the Saracens. At Frankfort-on-the-Maine, a new council under Charlemagne decided against adoptianism. In reply to a letter of Alcuin's, Felix defended his doctrine at length in a particular treatise. This was answered by Alcuin and three other Frankish bishops. The emperor afterwards sent a deputation into Spain to oppose the adoptian party, and confer with Felix himself. Induced by their promise, he appeared before the synod of Aix-la-Chapelle in 799; where, after several days' discussion with Alcuin, he declared himself convinced, and retracted his doctrine. His sincerity, however, was doubted, and he was committed to the charge of Leidrad, archbishop of Lyons, where he spent the remainder of his days, dying in 816. After his death a paper was found, containing questions and answers, showing that he had never changed the fundamental doctrine of his christology. Felix was an able theologian, of unsullied life, mild temper, and christian character.—S. D.

FELIX, St., sixteenth bishop of Nantes, was born of an illustrious family of Aquitania, probably at Bourges, about 512, and died about 583. He succeeded Eumerius in the bishopric of Nantes in 549. This position, which in the then fermenting state of the country was one of peculiar difficulty, tasked to the utmost his bold and politic character. He found himself in the midst of a restless people, of savage and revengeful lords and ambitious princes, and seems to have encountered their opposition, and mingled in their quarrels, with more of their own untamed vigour than of evangelic mildness and charity. He was a great promoter of works of public utility, and amid his stormy passages with the laity had the happiness of consecrating the cathedral at Nantes, begun by his predecessor.—R. M., A.

FELIX, St., Bishop of Ravenna, died in that town in 716. After becoming bishop, he began inciting the people of Ravenna to throw off the yoke of the emperor, Justinian II., who hearing of his intrigues, sent one of his generals against him. He was carried to Constantinople, and was punished with the loss of his sight and with exile. The successor of Justinian II., however, restored him to his bishopric, after which he contented himself with minding his own business.—R. M., A.

FELIX, the name of three popes and an anti-pope.

Fflix I., a Roman, succeeded Dionysius in the year 270 or 272. But little is known about him; even the duration of his pontificate is variously given, one author estimating it at five years, another at three, another at two. He is said to have authorized the annual celebration of mass at the shrines or "memories" of the martyrs. He is himself spoken of as a martyr, but we have no particulars of his death.

Felix II., a Roman, said to have been the great-grandfather of Pope Gregory the Great, succeeded Simplicius in the year 483. His election was partly brought about by the interference of the prefect, Basilius, acting on behalf of Odoacer, the barbarian king of Italy. Felix unhesitatingly repudiated the Henoticon, or deed of union, published by Zeno the Eastern emperor in 482, by which, with the view of uniting the monophysites with the catholics, the decree of the council of Chalcedon touching the two natures of Christ had been tacitly set aside. In a synod of seventy bishops, held in 484, the pope passed sentence of deposition against Acacius, patriarch of Constantinople, the chief promoter of the scandalous confusions existing in the Eastern church; and anathematized Peter Mongus and Peter the Tanner, the intruded patriarchs at Alexandria and Antioch. Acacius was supported by the emperor and by many of his brother bishops, and a schism between East and West (the first on record) thus arose, which lasted for thirty-four years. In a decretal letter addressed to all bishops, especially to those of Africa, Felix defined the terms of penance to be imposed on those who had suffered themselves to be rebaptized by the Arians during the persecution of Hunneric. He died in 492.

Felix III., a native of Beneventum, was raised to the papacy on the death of John in 526, the imperious mandate of Theodoric over-riding the conflicting suffrages of the senate and people. The king promised, however, that in future elections the choice of the people should be freely exercised, subject only to his confirmation. Felix was a person of a most holy life, and in every way worthy of his elevation. He died, after a pontificate of three years, in 529.—T. A.

Felix, Antipope, sometimes called Felix II., archdeacon of the Roman church, was placed by Constantius in the see of Rome after the exile of Pope Liberius in 355. He adhered to the Nicene faith, but communicated with the Arians. When Constantius visited Rome in 357, a deputation of Roman ladies asked him to restore the banished Liberius to his flock. The emperor replied that they had already a pastor, meaning Felix. But the ladies answered that no one would enter the church while Felix was there, on account of his holding communion with the Arians. Constantius then proposed to commit to Liberius and Felix jointly the government of the church; but this offer was scouted and ridiculed by the Romans, who compared such a representation of two ecclesiastical parties to the distinguishing colours assumed by the rival factions in the circus. Liberius returned to Rome in 358, and Felix was forced by the clamours and menaces of the people to leave the city. Constantius again interposed, and again endeavoured to introduce his system of double government, but in the end he was forced to give way. Felix retired to a small estate which he had near Porto, and lived there till his death in 365, asserting to the last his claim to episcopal dignity. The blundering Platina ranks him among the popes, but neither St. Optatus nor St. Augustine enumerates him in the series of Roman bishops.—T. A.

Felix V. See Amadeus VIII.

FELIX, Antonius, was originally a Roman slave, but was manumitted by the Emperor Claudius, and raised by him to great wealth and political power. In the eleventh year of the reign of Claudius, according to the testimony of Eusebius, being the year 51 A.D., Felix was sent to Judea as governor of the province, and there he indulged to a frightful extent in lust and cruelty. Among his crimes may be mentioned the seduction of Drusilla the wife of Azizus king of Emesa, with whom he was living in adulterous connection when the Apostle Paul was accused before him by the Jews. Felix knew that no criminal charge could be substantiated against Paul, but under the expectation of receiving a bribe for his liberation the governor kept the apostle in prison; and when he was superseded by Festus he left Paul bound, being "willing to show the Jews a pleasure," and indifferent about committing an act of gross injustice. After his retirement from the government of Judea an accusation was brought against Felix on account of his tyrannical exactions while in Palestine; but he was saved from punishment through the influence of his brother Pallas, who was the favourite of Nero.—J. B. J.

FELIX, M. Minucius, a learned and eloquent father of the early christian church, was born about the end of the second century. Some peculiarities in his style, together with the fact that he makes use of the writings of Tertullian, have led to the supposition that he was an African by birth. That he was a lawyer at Rome is stated by Lactantius and Jerome, and the opinion is strengthened by the phrase, "ad vindemiam feriæ judiciariam curam relaxaverant," which occurs in his own writings. The book by which Felix Minucius is chiefly known is "Octavius"—a dialogue in Latin concerning the falsehood and absurdity of paganism, and the truth and excellence of christianity, between Octavius Januarius a christian, and Cæcilius Natalis, a pagan, Felix Minucius himself sitting as judge. Lardner thinks that the work was first published about 210. As the author was a christian, the apologist of the christian faith has, of course, the best of the argument; and at the end of the discussion Cæcilius admits the folly and wickedness of idolatry, and the falsehood of the vile charges which had been brought against the christians, and expresses his determination to become a follower of Jesus, whereupon all are filled with joy. "Post hæc," says the concluding paragraph, "læti hilaresque discessimus—Cæcilius quod crediderit; Octavius gaudere quod vicerit; ego et quod hic crediderit et hic vicerit." In the "Octavius" there is not a very distinct statement of the peculiar doctrines of the christian religion; but the arguments in favour of idol worship are refuted, and the calumnies against christianity are repelled with much vivacity, while the whole is marked by good sense and pervaded by lively christian feeling. For a long time the "Octavius" was ascribed to Arnobius, and was printed as part of his works; but it was proved to be the work of Felix Minucius by Balduinus, who prefixed a learned dissertation to an edition of the dialogue published in 1560. Several translations have been made into English of the "Octavius;" one by Sir David Dalrymple (Lord Hailes) was published at Edinburgh in 1781.—J. B. J.

FELL, John, an English bishop, son of Dr. Samuel Fell, was born at Longworth in Berkshire on 23rd June, 1625. In his eleventh year he was entered a student of Christ church, Oxford. He espoused the cause of King Charles I., and after some training in garrison at Oxford became an ensign. In 1648, being then in holy orders, he was ejected by the parliamentary visitors. In 1660 he was appointed prebendary of Chichester; canon, and afterwards dean of Christ church; and one of the royal chaplains in ordinary. He set himself to the outer adornment and to the moral elevation of the college. He restored discipline, to the great advantage both of learning and religion. He repaired ruinous edifices, and raised new and extensive buildings, for the most part at his own expense. Several of the improvements made by Dr. Fell had been begun by Cardinal Wolsey; such as the north side of the great quadrangle, and the stately tower over the principal gate of the college. From 1666 to 1669 Dr. Fell was vice-chancellor of the university. He reformed many abuses, personally visited the chambers of the students, and marked their progress. He took a lively interest in printing, and carried out the unfulfilled design of Archbishop Laud. He was a bold and zealous defender of the rights and liberties of the university. On the translation of Dr. Henry Compton to the see of London in 1675–76, he was elected bishop of Oxford, and retained in his deanery for the interests of the university. He rebuilt the palace at Cuddesden in Oxfordshire, and contributed munificently to the rebuilding of St. Oswald's hospital at Worcester, and of the church of Banbury. Some of the best rectories belonging to his college were his own private purchase, and he left it an estate for the support of ten or more exhibitioners in perpetuity. As vacancies occur, the election is made on the first day of November, when a public speech is made in the refectory in commemoration ot the founder. It has been supposed that Fell's excessive labours, and his dread of a change of religion under James II., shortened his days. He died in July, 1686, to the great loss of learning, the university, and the Church of England. He was a keen observer of men and their merits; a painstaking overseer of his clergy; and a zealous defender of the church. Of his works we need only mention "The Life of Dr. Henry Hammond," and his edition of the Greek Testament.—J. L. A.

FELL, John, a dissenting minister, was born in 1735, at Cockermouth in Cumberland. His parentage was humble, and in his early boyhood he was apprenticed to a tailor. By the assistance of friends he was sent to the Mile End dissenting academy. For a time he preached to a congregation at Beccles in Suffolk. He afterwards became the pastor of a church at Thaxted in Essex, where he established a boarding-school for young gentlemen, and published several tractates which established his reputation as a scholar. Subsequently he accepted the appointment of resident tutor. Differences, however, arose between him and the students, and without a fair trial he was denuded of his situation in 1796. His friends raised for him an annuity of one hundred pounds, and encouraged him to deliver a course of lectures on the evidences of christianity in the academy in which he was educated, then removed from Mile End to Homerton. He had delivered only four of his lectures when he became seriously ill, and died on 6th September, 1797. The lectures were afterwards published, along with eight by Dr. Henry Hunter, who completed the promised course. Mr. Fell's publications were—"Genuine Protestantism;" "The Justice and Utility of Penal Laws for the direction of conscience examined;" "Demoniacs"—in reply to Rev. Hugh Farmer; "The Idolatry of Greece and Rome distinguished from that of other heathen nations"—also in reply to Mr. Farmer, &c.—J. L. A.

FELL, Samuel, an English divine, was born in London in 1594. He was at an early age elected a student of Christ church from Westminster school. After taking the degrees of M.A. and B.D., he became minister of Freshwater, in the Isle of Wight. In May, 1619, he was installed canon of Christ church, and shortly after domestic chaplain to James I. In 1626 he was appointed Margaret professor of divinity, and had a prebend of

Worcester, which was then attached to the professorship. Up till this time he was a strict Calvinist, but departed from that faith through the influence of Laud, and was appointed dean of Lichfield in 1637, and in the following year dean of Christ church. In 1645 he was elected vice-chancellor, but was denuded of office two years afterwards by the parliamentary visitors. He died in February, 1648, and was buried in the chancel of Sunning-well church, near Abingdon, of which he had been rector. Dr. Fell had the reputation of a scholar, and was a munificent benefactor to Christ-church college.—J. L. A.

FELLENBERG, Philippe Emmanuel de, was born at Berne in the year 1771. On the father's side he belonged to the class of nobles; his admirable mother, from whom he inherited much of the beauty of his character, was descended from the famous Admiral Van Tromp. In his childhood she used to say to him —it was a precept which he never forgot—"The great have friends enough; be thou the friend of the poor." Arrived at manhood, he accustomed himself to great plainness and even austerity of life. He traversed great part of Switzerland, France, and Germany, collecting information relative to the morals, the habits, but especially the wants, of the poor inhabitants. After his return he spent a year on the banks of the lake of Zurich in nearly absolute solitude; there he vowed himself to the cause of popular instruction and improvement. After the revolution of 1798, which transformed the old Swiss federation into the "Helvetic republic," Fellenberg took office under the new government. But soon after, finding that the government had broken faith with the people in respect of some promise which had been made to them, he resigned the post, and in the following year founded his celebrated institution of Hofwyl. He purchased the estate of that name, consisting of about two hundred and fifty acres, and lying in a valley at the distance of three leagues from Berne. The ideas which had long been working in his mind, and to which he was now to endeavour to give outward manifestation, were such as these; that education, as commonly understood, was too much confined to the intellect, and even in developing that, proceeded too often by dull unspiritual methods; that practical life was too much divorced from theory, and the life of thinkers too little vivified and sobered by contact with the world's business; that this estrangement between the workers and the thinkers tended to brutalize the former, and to turn the latter into dreaming enthusiasts; lastly, and as resulting from these premises, that the true education was that which addressed itself to the whole concrete being of man, which supplied the subject with that object, in nature and in life, which was best adapted to its powers and most attractive to its aims—which, after studying the varieties of human character, laboured to launch every individual upon his appropriate career. We can only indicate in the briefest manner the steps which he took to embody these ideas in institutions. First, the estate itself was made a model farm, being cultivated by the pupils of the agricultural school, to be mentioned presently. A portion of land, amounting to one-tenth of the whole, was reserved for making experiments with new manures, varieties of seed, new machines, &c. Large workshops were added, in which all kinds of agricultural implements were made and repaired. The agricultural school, which in 1833 numbered one hundred pupils, was established for the sons of peasants. They were admitted at the age of seven years, and were bound to stay till they were twenty-one; in this way the value of their labour during the later years of the term, reimbursed Fellenberg for the expense of their maintenance and instruction during the earlier years. Agriculture was the chief employment of these pupils; their intellectual instruction came in as a relaxation from manual toil, and was carefully adapted to the industrial life in which they were trained. They were also taught to fear God and believe in the Saviour; for Fellenberg, whose religious feelings, though somewhat vague, were deep-seated and sincere, always maintained that no system of education could be permanently successful, which was not steeped in and permeated with the religious spirit. A school of industry was also established for girls; but it did not answer, and had to be abandoned. There was an intermediate school for the sons of farmers, in which the scientific and theoretical side of the training, though it remained thoroughly industrial in its character, was carried to a much higher point than in the peasants' school. There were also a training school for teachers, and a summer school for the improvement of village schoolmasters. Lastly, there was a school for the upper classes, the pupils of which paid for their education, and, though not entirely exempted from manual labour, received a training mainly intellectual. This noble-minded man, to whom so much of what is sound and valuable in our modern schemes of education and juvenile reformation may be traced, died in 1844; and, in the troubled times which followed, the institution at Hofwyl fell to the ground.—T. A.

FELLER, Francis Xavier de, a Belgian publicist, was born at Brussels in 1735, and died in 1802. He was educated by the jesuits, with whom he passed his noviciate at Tournay. After this he taught rhetoric, first at Luxemburg, then at Liege. He travelled in Italy, Poland, and Austria, and after the suppression of his order in the Low Countries in 1773, took the name of Flexier de Reval (an anagram of Xavier de Feller). From 1774 to 1794 he edited a historical and literary journal, Luxemburg and Mæstricht, 60 vols. 8vo. When the French revolution broke out he quitted Liege, and after a period of anxious changes and wanderings, settled in 1797 at Ratisbon, where he died. Feller was a voluminous writer, but is known now only by his "Dictionnaire Historique," which has had an immense popularity. It was written with the design of furthering the interests of the church, and though chargeable with numerous faults, is a work of very considerable excellence. Feller was much indebted to Chaudon.—R. M., A.

FELLER, Joachim, was born in 1628, and died in 1691. His education was chiefly at Leipzig, where he became professor of poetry and librarian. He was one of the writers in the Acta Eruditorum, and had the character of a captious and quarrelsome critic. He lost his life by falling accidentally from a window. His catalogues of the manuscripts in the library which he superintended are of value.—J. A., D.

FELLER, Joachim Friedrich, son of the preceding, was born at Leipzig in 1673, and died in 1726. He was given the degree of doctor of philosophy at the age of fifteen, and, as was the custom of his day, travelled from one seat of learning to another to complete his studies. At Wolfenbüttel he assisted Leibnitz in collecting and arranging materials for the history of the house of Brunswick. In 1706 he became secretary of the duke of Weimar. He is described as having overworked himself, and thus having shortened his life.—J. A., D.

FELLOWES, Robert, LL.D., a writer on religious and other subjects, was born in 1770 of an old Norfolk family, and received his university education at St. Mary's hall, Oxford. Ordained in 1795, a minister of the Church of England, he was appointed curate of Harbury in Warwickshire. Here his extensive classical learning and studious habits recommended him to the notice of the celebrated Dr. Parr, who held a small living in the same county, and a lasting friendship was formed between them. In 1798, the publication of Fellowes' "Picture of Christian Philosophy" excited some attention in the theological world. It was attacked as latitudinarian, and even heterodox; but Dr. Parr generously came to the defence of his friend, and in a note appended to his well-known Spital sermon, pronounced a sonorous panegyric both on the work itself and its author's integrity and earnestness in the discharge of his clerical duties. In 1800 appeared "The Anti-Calvinist;" and in 1801, "Religion without Cant." They were followed by "Guide to Immortality" in 1804, and "A Body of Theology," published in 1807. In the course of his literary labours, Dr. Fellowes had gradually become convinced of the want of harmony between his own opinions and those of the Church of England, and eventually he honestly withdrew from a position which he could no longer hold conscientiously. At the end of 1807 he went to reside in the metropolis, and we find him appointed editor of the *Critical Review*, and, besides, busily engaged in its management during the succeeding six years. In this capacity he figures in the correspondence of Southey, who pronounces him "a very interesting man." In the year 1820 the feelings of the nation were roused in an extraordinary degree by the prosecution of Queen Caroline, and addresses of sympathy with her cause poured in from all parts of the kingdom. The task of composing the answers to these addresses was confided to Dr. Fellowes, and the skill and tact with which they were varied elicited much praise. His pen was also employed in occasional contributions to the columns of the newspapers, and in 1821 appeared a series of letters signed "The Spirit of Hampden." So far back as 1799, moreover, he had shown an interest in political questions, by the publication of a pamphlet entitled "An Address to the

People," &c. It was this pamphlet which led to his acquaintance with the once-noted and eccentric Baron Maseres. A general agreement of views cemented the acquaintance thus early commenced, and when the baron died in 1824, he bequeathed more than £100,000 to Dr. Fellowes. This addition of fortune was freely employed in charity and beneficence. The London university, and the hospital in Gower Street, may be mentioned among other similar institutions, as having derived assistance from his liberality. Attended by Dr. Elliotson in a dangerous illness, he marked his sense of his physician's assiduity and care by founding two annual prizes—known as the Fellowes' gold medals—to be given to the two chief proficients in clinical medicine, among the students of University college, of which Dr. Elliotson was then a professor. Among his other practical achievements, it is recorded that to his exertions was chiefly due the extension of the space in the Regent's Park devoted to the public use. In 1836 Dr. Fellowes published his latest work of any elaborateness, "The Religion of the Universe," an exposition of deistical principles, but more remarkable for its quasi-devotional tone than for ratiocination, demonstrative or polemical. Dr. Fellowes adhered to these opinions till his death on the 6th of February, 1847, after a short illness.—F. E.

FELLOWS, Sir Charles, a distinguished archæological discoverer, was born at Nottingham in August, 1799, the eleventh of the fourteen children of John Fellows, Esq., banker, whose family had for many generations held the same property in that town. Sir Charles was educated at a private school in Nottingham, and evinced from an early age the qualities conspicuous in the explorer of ancient Lycia—quick perception and artistic talent. At the age of fourteen he made, in the course of an excursion to Newstead Abbey, sketches of Lord Byron's ancestral seat, which five-and-twenty years afterwards were engraved on the title-page of Moore's Life of the poet. During the ensuing six years he travelled through all parts of England and Scotland, sketching as he went. In 1820 he removed to London, and entered the best literary and scientific society of the day, joining many of the institutions of which he was a member. The name of Charles Fellows figures among those of the earliest members of the British Association. In 1827 he travelled in Switzerland; and, on the 25th of July in that year, he performed the ascent of Mont Blanc, then a rare achievement. An elegant volume of unpublished sketches, the first taken of that icy region, remains as a memorial of this adventurous exploration. It is to him that subsequent ascenders of Mont Blanc have owed the new route by the opposite side of the grand plateau, which ever since has been substituted for the previous one. In 1832, the year in which he lost his mother, to whom he was devotedly attached, he enlarged the range of his excursions; and for the next ten years his life was chiefly one of travel in Italy, Greece, and the Levant. The sketches which he made during this period formed a chief attraction of the Illustrated Childe Harold, published by Mr. Murray. In 1838 he made a still more extended expedition in the interior of Asia Minor. In the course of this tour he was, to quote his own account, "so struck by the beauty and peculiarity of the architectural remains on the coast of the province of Lycia, that" he "determined, if possible, to penetrate into the interior of the country." Prior writers on the geography and archæology of Lycia, had pointed attention to the fact that the valley of the Xanthus had not been visited by modern explorers, and it was to this region that Sir Charles, then Mr. Fellows, devoted the efforts which were crowned with triumphant success. Commencing his researches at Patara, at the mouth of the river, he discovered some nine miles higher up the ruins of Xanthus, the ancient capital of Lycia, studded with the most curious architectural and sculptural remains, the date of the construction of several of which preceded by a hundred years that of the Parthenon. Higher up the river still, he discovered another ancient city, which he was enabled by inscriptions to identify as the ancient Tlos; and other interesting ruins he saw and heard of in the mountains, but he was then unable to protract his residence in the country. Returning to England, he published in 1839 his "Journal of an Excursion in Asia Minor," which excited the liveliest interest, and not among archæologists solely. Finding that books threw no light upon the region which he had visited, he resolved to return to Lycia and re-explore its geography and archæology. When undertaking this second expedition, he was stimulated by the hope that the Turkish government would permit him to carry away some of the more interesting objects of art discovered and discoverable in the valley of the Xanthus—Lord Palmerston, who was then foreign secretary, having directed Lord Ponsonby, the English ambassador at Constantinople, to make an application to that effect to the Porte. During his second Lycian expedition, Sir Charles Fellows was enabled to discover thirteen additional cities, but he was disappointed in his expectation that he would be allowed to bring home any specimens of the archæological treasures of Lycia; the government of the sultan making some technical objections to the application as worded by the British minister. Sir Charles accordingly returned again to England, and published in 1841 a second journal, which proved even more successful than its predecessor. In the autumn of 1841 the trustees of the British museum having received information that the proper firman, authorizing the removal of ancient works of Lycian art, was in the hands of the British consul at Smyrna, Sir Charles set out once more for the east, liberally offering to defray his own expenses, and only stipulating for a free passage to and fro in one of her majesty's vessels. Arrived at Smyrna, he found that the firman was non-extant, and it was only procured by his personal exertions at Constantinople, whither he repaired. Other annoyances had to be suffered and short-comings tolerated; and when he landed, near the mouth of the Xanthus, he found himself, with his working party of fifteen men, in a wilderness. "High sandhills rose for miles around us, and no signs of life were visible but the footsteps of the wolves and jackals." It took the expedition four days to transport their stores to the vicinity of the city of Xanthus, a distance of nine miles, by towing a boat against a stream, which Sir Charles describes as one of the most powerful, wild, and unmanageable he ever saw. After considerable toil in excavating and displacing some of the most curious relics of Lycian antiquity, their removal was impeded by new official obstacles, which it required both boldness and energy to surmount. After his return to England in the year which followed his departure from it, Sir Charles had the satisfaction of witnessing the arrival of a number of cases containing the precious remains which formed the nucleus of the interesting Xanthian collection, now among the most valuable of the archæological contents of the British museum. Sir Charles was formally thanked by the trustees of the British museum for his disinterested exertions. In 1845, after the Xanthian collection had been further enriched by the results of another expedition made under his superintendence, he received the honour of knighthood in recognition of his services to archæology. Besides the two journals already mentioned, Sir Charles published in 1843 an opuscule, entitled "The Xanthian Marbles: their acquisition and transmission to England;" and to it we owe many of the facts contained in the present sketch. All three works, with other interesting archæological matter, were republished in 1852, and in compendious one-volume form, with the title, "Travels and Researches in Asia Minor, more particularly in the province of Lycia." In 1855 appeared his ingenious work, the "Coins of Ancient Lycia before the reign of Alexander, with an essay on the relative dates of the Lycian monuments in the British Museum." Sir Charles died 8th November, 1862.—F. E.

FELLTHAM, Owen, was born about the year 1608, probably at Babram or Babraham in Cambridgeshire, of which his father, who was of a Suffolk family, seems to have been the rector. It is the fashion of biographers to say that nothing whatever is known about the events of his life; yet a few interesting and authentic particulars may be gleaned on a careful examination of his works, which have not hitherto been recorded. The first century of his "Resolves" (that is, *solutions* of difficult questions in morals and philosophy) was composed when he was only eighteen; no copy of the first edition is known to have been preserved, but the second edition bears the date, 1628. It is a book of essays, suggested probably by those of Lord Bacon. In 1636 or 1637 the work was republished in an enlarged form, containing now two centuries of "Resolves;" the first consisting of a hundred, the second of eighty-five essays. Some of these may still be considered as pleasant and profitable reading. The work was dedicated by Felltham to the countess dowager of Thomond, under whose roof, he says, most of them were composed. He lived for many years with the Thomond family, but in what precise capacity we are not informed. He was a zealous royalist and churchman, and did not scruple to adopt, when speaking of his king, that extravagant and profane language, of

which a greater man—Lord Bacon—had set him the example. The last line of an epitaph which he wrote on Charles, is as follows:—

"Here Charles the first, and Christ the second lies."

He was for some time in the Low Countries, and wrote an account of his travels there. The year of his death is unknown. Among his miscellaneous writings is a Latin epitaph on himself, which concludes thus—"While our restored Cæsar disperses the clouds, and exalts the national glory; at length departing from the earth, Owen Felltham left his relics here." If he wrote this while feeling that his end was near at hand, he must have died not long after the Restoration.—T. A.

* FELSING, Jakob, one of the most eminent engravers of Germany, was born at Darmstadt in 1802. The younger son of Johann Konrad Felsing, himself an engraver of repute in his day, Jakob learned the rudiments of his profession from his father, and then, at the age of twenty, went to Milan as pensioner of the grand-duke, and afterwards to Florence. There his engraving from Carlo Dolci's "Christ at the Mount of Olives," 1828, procured for him the highest prize of the Milan academy; and the academy of Florence elected him professor. He afterwards studied at Rome, Naples, and Parma, where his acquaintance with the celebrated Italian engraver Toschi led to a considerable modification of his style. After a stay of ten years in Italy, he returned in 1832 to Darmstadt, where, during the next few years, he completed a succession of excellent works. A visit to Paris brought him acquainted with Desnoyers. Whilst at Munich he entered warmly into the views of the modern German historical school, of which Cornelius and Overbeck are the leaders and representatives. Felsing is said to be as deeply acquainted with the theory, as he is accomplished in the practical part of his art. Few modern engravers render with such conscientious earnestness the spirit of their originals. In all that belongs to the higher and severer parts of his art, he stands in the very foremost rank; but in brilliancy, tone, and colour, and in the minor elegancies generally, he has, since his adhesion to the Düsseldorf school, shown much remissness. His principal works include the "Violin Player" of Raffaelle; Correggio's "Marriage of St. Catherine;" Del Sarto's "Madonna Enthroned;" "Christ bearing his Cross," after Crespi; Bendemann's "Mary at the Well;" the "Holy Family," after Overbeck; "St. Genoveva" of Steinbruck; "St. Catherine" of Mucke. Felsing holds the titles of professor and court engraver at Darmstadt.—J. T–e.

* FELTON, Cornelius Conway, an eminent classical scholar, was born November 6th, 1807, at Newbury, now West Newbury, Massachusetts; entered Harvard university in 1823; was appointed Latin tutor in 1829, and in 1834 Eliot professor of Greek literature. The duties of this latter office he has since constantly discharged, with the exception of a year (1853–54) which he passed in foreign travel, and in which he visited England, Scotland, Wales, France, Germany, Switzerland, Italy, Malta, Constantinople, and Athens. He has written extensively on subjects of general literature, particularly in the *North American Review*, and has powerfully contributed, both by his academic labours and by popular lectures, to the diffusion of a taste for classical scholarship among his countrymen. His separate contributions to classical criticism are numerous and important. In 1833 he edited the Iliad of Homer, with Flaxman's illustrations and English notes; in 1840 published a Greek Reader; in 1841 edited the Clouds of Aristophanes; in 1843 took part in the publication of a volume entitled Classical Studies; in 1847 edited the Panegyricus of Isocrates and the Agamemnon of Æschylus; in 1849 edited the Birds of Aristophanes; in 1852 published selections from the Greek historians; and in 1855 a revised edition of Smith's History of Greece. He translated, in 1849, Guizot's Earth and Man, &c.—J. S., G.

FELTON, John. See Buckingham, first duke of.

FELTON, Henry, an English divine, was born in 1679, in the parish of St. Martin-in-the-Fields, Westminster. He was educated chiefly at the Charter-house under Dr. Walker, whence he went to Edmund hall, Oxford. He filled the office of domestic chaplain at Belvoir castle, under three successive dukes of Rutland. While tutor to Lord John Roos, afterwards third duke of Rutland, he published his "Dissertation on Reading the Classics and forming a just style." In 1711 he was presented to the rectory of Whitewell in Derbyshire, and in the following year took the degree of D.D. In 1722 he was elected principal of Edmund hall. In 1725 he published a sermon on "The Resurrection of the same numerical body and its re-union to the same soul." In 1728–29 he preached eight sermons which were published as "The Christian faith asserted against Deists, Arians, and Socinians." In 1736 he was appointed to the rectory of Berwick in Elmet, Yorkshire. He died in March, 1740, and was buried in the chancel of the Berwick church. A volume of his sermons was published in 1748, by his son.—J. L. A.

FELTON, Nicholas, an English prelate, was born in 1563, at Yarmouth in Norfolk. He was educated at Pembroke hall, Cambridge, became a fellow of the college in 1583, and was collated to the rectory of St. Mary-le-Bow in 1596. He was elected master of Pembroke hall in 1616, and in the same year rector of Easton Magna. In 1617 he was promoted to the see of Bristol. He was nominated to the bishopric of Coventry and Lichfield in the following year, but was translated to Ely in 1619. He died, October 5, 1626. He was employed by James I. in the new translation of the Bible.—J. L. A.

FELTRE, Duc de. See Clarke.

FELTRO, Morto da, a distinguished decorative painter of the close of the fifteenth century, was born at Feltre in the Venetian Alps about 1475. Lanzi has assumed that his family name was Pietro Luzzo, and that he was the painter called Zaratta. He was employed early in Rome, about 1494, and there, by constantly studying the ancient arabesques in the various ruins, is said to have acquired that taste and skill for which he was afterwards distinguished. Vasari observes, that though this style of painting was carried to perfection by Giovanni da Udine and others, the chief merit is due to Morto, who revived it. Morto was employed also at Florence, and later at Venice. He was the assistant, and became the successful rival in love, of Giorgione. He executed the decorations of Giorgione's works for the Fondaco dei Tedeschi, completed in 1508. Some years afterwards he became a soldier, says Vasari, and accompanied the Venetian army to Zara in Dalmatia, where he was killed, aged forty-five. As he was still painting in 1519, this may have been about 1520. Though Morto may have revived that style of arabesque more particularly displayed by the school of Raphael, he was much too young to have been instrumental in reviving a taste for the purer cinquecento arabesque, which was fully developed certainly in sculpture before Morto was born. He may, however, may have been greatly instrumental in establishing the taste for the coloured grotesque arabesque at Rome. Andrea di Cosimo Feltrino, another distinguished decorative painter, was his pupil and assistant. The Berlin museum possesses an allegory of "Peace and War" by Morto.—(Vasari; Lanzi.)—R. N. W.

FENDI, Peter, an eminent Austrian painter and engraver, was born at Vienna, September 4, 1796; and died there August 28, 1842. He was educated in the academy of his native city, and became early celebrated for his drawings from the antique. In 1818 he was appointed draughtsman to the Royal Cabinet of Antiquities. In 1821 he accompanied the director Steinbüchel to Venice, where he made many copies of the great works of art. For the Royal Cabinet of Medals Fendi painted portraits of the principal numismatists of Europe. He also painted many historical pictures, chiefly of German subjects; some landscapes; and a series of illustrations, in water colours, of Schiller's poems. He executed a good many engravings with much skill—some for Dibdin's Bibliographical Tour, others for Hormayr's History of Vienna, and a few separate plates. He likewise made several lithographic drawings from the works of the Dutch and Flemish painters. His pictures are chiefly in Austrian collections.—J. T–e.

FÉNÉL, Jean Baptiste Paschal, born at Paris in 1695; died in 1753. He was indebted for his education chiefly to Menage. At the age of thirteen he was a sort of prodigy. He was canon of Sens, and prior of Notre Dame and Andresy. He shrank from all society, and a state of melancholy not easily distinguishable from mental alienation brought him to the grave. He was a member of the Academy of Inscriptions, and contributed many papers to its Transactions, chiefly on French antiquities.—J. A., D.

FENELON, Bertrand de Salagnac, Marquis de la Mothe, a French diplomatist, died in 1589. Fenelon, who had earned a brilliant reputation as a soldier, was sent as ambassador to Eng-

land by Charles IX. He was charged with the difficult task of mitigating Elizabeth's indignation at the atrocity of the St. Bartholomew massacre. He retained his position at the head of the English embassy after the death of Charles IX., and seems to have been a trusted servant of the intriguing regent, Catherine de Medicis. Fenelon wrote a considerable number of works, both military and political. The "Negociations de la Mothe–Fenelon, &c., en Angleterre," published at Brussels in 1731, contains a great deal of interesting information relative to Mary Stewart and the massacre of St. Bartholomew.—R. M., A.

FÉNÉLON, François de Salignac de la Mothe, was born in the castle of Fénélon in Perigord, in the present department of Dordogne, August 6, 1651. As he was sprung of an old and honourable family, his early education, under his pious and intelligent parents, was in keeping with his social position and prospects. The study and imitation of classic literature were the passion of his boyhood, both at home and in the neighbouring university of Calais, as they were the solace and delight of his age. At the age of eighteen, his uncle, the marquis Antoine de Fénélon, summoned him to Paris, and placed him in the college of Plessis. There the young student of fifteen years preached to an audience so as to create enthusiastic admiration. This sudden popularity alarmed his uncle, and the youthful preacher was placed in the quiet seminary of St. Sulpice. In serene and prayerful study did Fénélon remain here for about five years, guided by Tronson, the earnest and enlightened superior, and here, in the twenty-fourth year of his age, he was consecrated to the priesthood. The parish of St. Sulpice was the scene of the abbé de Fénélon's first pastoral labours; and the poor, the erring, and the sick were the chosen objects of his spiritual care. His thoughts then turned to missionary labours, first in Canada and then in the Levant, though he was not permitted to follow out his self-denying projects. But the archbishop of Paris, Harlay, nominated him superior of the Nouvelles Catholiques, a society for the instruction of young protestant female converts, which had been instituted in 1634, and sanctioned by a bull of Pope Urban VIII. Ten years was he employed in this labour, and the experience he acquired in it was embodied in his first work, "Traité de l'education des filles," which was composed at the solicitation of the duchess of Beauvilliers. Louis XIV. who had repealed the edict of Nantes in the vain hope of compelling a uniform faith in his kingdom, next sent him to Poitou to convert his protestant subjects, and on receiving his commission from the king in person, he made only this stipulation, that no dragoons should be sent to co-operate with him. Full well he knew that dragonades, which could only maim and murder, might multiply hypocrites; that the heart refuses to be convinced by force, though it may yield to it; and that the number of professed converts was no adequate compensation for the violence and torture inflicted on thousands of peaceful and industrious citizens. He had, probably through his intercourse with Bossuet, now turned his attention to polemics, as may be seen in his tract composed about this time, "Sur le ministere des pasteurs," in which he denies all claim or right of office to protestant pastors; and insists on tradition, penance, confession, and submission as firmly, though not so ably, as Bossuet himself. Fénélon records that he found "the half-converted Huguenots attached to their religion with a dreadful degree of obstinacy," and adds, that the sight of dragoons makes them willing to recant; the result, however, being that he failed to discover those who were really sincere. Fénélon's experience at Poitou was not lost upon him; for, according to the Chevalier Ramsay's record of his conversations with the pretender (the self-styled James III.), he exhorted the exiled prince never to attempt to change the religion of any portion of his subjects by force. On his return to Paris, he resumed and held for two years longer his former situation as superior of the Nouvelles Catholiques, during which period he did not show himself once at court; Harlay, archbishop of Paris, jealous of his friendship with Bossuet, thwarting every effort for his promotion—as, for example, to the bishoprics of Poitiers of Rochelle. But in 1689 Fénélon was suddenly drawn from his obscurity. Louis had appointed the duke of Beauvilliers, son-in-law of Colbert, tutor to the dauphin his grandson, the duke of Burgundy, and the next day Beauvilliers nominated Fénélon his preceptor. The situation brought him at once into court, and he was permitted, as a special honour, to sit at the same table and ride in the same carriage with his pupil. Without crediting "those miracles of education" done, as the sub-preceptor Fleury reports, on the royal youth, we may well believe that Fénélon did his utmost to inform the mind and cultivate the heart of his pupil, with a vigilance surpassed only by his tenderness, and a skill whetted and sustained by his sense of responsibility to the future and to France. It was for his young charge that he composed his well-known "Fables" and "Dialogues of the Dead." The wit, ease, and grace of Fénélon charmed the court, and madame de Maintenon gave him for a time her confidence. Five years had he discharged his task, to the satisfaction of all who understood what a prince's education ought to be, when the king, who never really liked him, conferred upon him, February 4, 1695, the archbishopric of Cambray. He immediately resigned his place in the abbey of St. Valery, which the king the previous year had conferred upon him. He was consecrated in the chapel of St. Cyr, July 10, 1695, Bossuet taking part in the ceremony.

But with his ecclesiastical honours began his troubles. The mystical writings of Madame Guyon, inspired by the Spanish quietest, Molinos, had already made some noise in France. She and Father Lacombe, her confessor, had been arrested, but on her being soon set free, she was introduced to Madame Maintenon, the duke of Beauvilliers, the duke de Chevreuse, and others of that high circle. Sent by such patronage and by the counsel of Fénélon to St. Cyr, she again taught what were regarded as religious novelties. She loved to speak to ravished listeners of pure love—love exercised without hope of reward or fear of punishment; was ever eager to describe the holy outflow of the soul in true and unaided devotion; rose into ecstasy as she delineated the spiritual beauty of perfection, and joyously and confidently assured her audience of its attainability; and was finally lost to view as she soared away into the high mysteries of entranced experience, imaged in the scenes and dialogues, wooings and raptures, of the Song of Songs. Her spirituality, which was certainly tinged with extravagances, was reckoned a heretical protest against the orthodox Romanism of a cold and superficial age, tending at the same time to undervalue the ordinary services and traditionary doctrines of the church. She was apprehended, tried, imprisoned, and sent, at her own request, to the convent of Visitation at Meaux. Fénélon had all along deeply sympathized with her, censuring some of her expressions and pardoning others as the excess of an ardent piety heightened by the glow of a feminine temperament. He instanced such women as Angela de Foligny, St. Catharine of Sienna, and St. Theresa, who had spoken in similar terms. It was contrived by her prosecutor that Fénélon should be placed in such a position that he must condemn her. He not only demurred, but he resolved to vindicate the form of piety associated with her name, and published his "Maximes des Saintes," a sincere and diluted illustration and defence of Guyonism. Bossuet, who from his mental structure and his cold and hard polemic bias could have no sympathy with such views, at once denounced him to the king; and, to add to his grief, his palace at Cambray was burned, and his books and papers all consumed. On Fénélon's declining a conference with his rival and accuser, who was in a short time to stigmatize him as the Montanus of a new Priscilla, and appealing to the judgment of the pope, he was ordered to leave the court and retire to his see. His Holiness, Innocent XII., was reluctant to proceed to judgment, and while the ten cardinals who formed the commission to try the case seemed in doubt and difficulty, Fénélon and Bossuet exchanged not a few pamphlets and defences. Bossuet's Relation de Quietism was the climax in one direction, and his nephew's attack on Fénélon's moral character was the infamous culmination in another. The king in exasperation sent insolent menaces to Rome, and a condemnation was wrung from the papal court; but the author was not in the bull called a heretic, nor was his book, as is usual in such cases, condemned to the flames. The pope remarked with some acerbity—"Peccavit excessu amoris divini, sed vos peccâstis defectu amoris proximi"—He erred through excess of divine love, you (his enemies) through want of love to your neighbour. When the brief containing the condemnation of twenty-three propositions in his book arrived, Fénélon read it in his own cathedral, and at once submitted—simply, absolutely, and without reservation, regarding, as he said, "the decision of his superiors as an echo of the divine will." In this bitter and protracted controversy, Bossuet was characterized by learning and tactics, Fénélon by candour and eloquence;

but the armed polemic, jealous of his position as champion of the church, was more than a match for his unsuspicious and guileless opponent. Madame de Maintenon truly sketched the position of parties when she said that the one was the greatest theologian and the other the greatest wit of his age, the latter epithet being used in a very different sense from its present acceptation; and Fénélon put the matter as truly, and as pointedly, when he wrote to his adversary—"After having so often given me offences for reasons, have you not taken my reasons for offences?" The publication of "Télémache" at this period, through the treachery of a servant or copyist, barred Fénélon from all court favour. The king was supposed to be sketched and satirized under the characters of Idomeneus and Adrastus. There is no foundation for such a charge—the book, indeed, was written several years before, and when its author was at court. This poetic drama, sketching primitive and simple times, formed on the antique classic models, inculcating virtue as the glory of princes and the happiness of nations, introducing conversations so airy and graceful, and throwing the hues of poetry over discussions in political economy, had an immense circulation. It was fitted for the times—when severe study was shunned as ungentlemanly, and fiction was enjoyed as much for its elegance as for the truth of which it was the vehicle. In the retirement of his diocese, Fénélon proved the trueness of his nature and the depth of his goodness. He did not weakly sigh after Versailles, though he did not renounce all hope of being recalled, but performed the work of a pastor among all classes as kindly and disinterestedly, as humbly and gladly, as if the primitive age of the church had been revived. His benign nobleness adorned his episcopal rank; he could be happy in doing good, even though Bossuet had thundered and Louis had frowned upon him. The wars of the king brought misery upon the frontiers of the realm; but the wisdom and goodness of Fénélon inspired Marlborough and Eugene with affectionate veneration, and the diocese of Cambray was exempted from spoliation. Strangers came from many a region to sit at his feet, and listen to his pure and elevated thoughts on popery and the social progress of the world, on peace and war, on free and despotic forms of government. When jansenism began to revive, Fénélon assaulted it with vehemence. His last public effort was in relation to the Bull Unigenitus, issued by Clement in condemnation of Quesnel's works. Some indeed imagined that his alacrity in this matter was increased by the grudge he bore to the cardinal de Noailles. Opposition to jansenism was deeply seated in his nature, for in the letter written to the king on his deathbed, and only two days before he expired, he specially prays his majesty, to appoint as his successor one who is stoutly opposed to jansenism, whose opinions against it are *notoires et solides*. Fénélon was, moreover, such a true son of the church that he obeyed the papal court, and so contrived apparently to stifle his convictions. It must be admitted, however, that he gave himself too much to the jesuits in the contest, as if through them, and his antagonism to the party so bitterly hated by them, he might be replaced at court; and, in opposition to Bossuet's brave defence of the liberties of the Gallican, he taught absolute submission to the Italian court. His young pupil suddenly died when, by his father's decease, he stood next in succession to the throne, and all the hopes founded on Fénélon's careful tuition of the prince were blasted.

Thus passed the latter days of this worthy prelate. A slight fall, or rather the shock sustained by the overturning of his carriage, hastened his end, and he died after an illness of six days at the age of sixty-four, on the 7th January, 1715. His almoner published an account of his last days, which were spent in hearing the "divine words" of scripture read to him, and in fervent religious exercises. He left no ready money; his generosity at all times, and his liberal support of the French army in his neighbourhood during three campaigns, had exhausted all his funds. The letters dictated by him on his deathbed to the king and to the chapter, as well as his latter will, are in perfect harmony with the wise, gentle, and pious course of his life. Pope Clement wept on hearing of his death, and it is said would years ago have made him a cardinal but for fear of the king. Such was the miserable prostration of mind and honour before this cold and stately monarch, that in the usual éloge pronounced on Fénélon in the Academy by Boze, his successor, and Dacier, the director, the name of "Télémache," his most famous publication, durst not be introduced. According to M. Simon, Fénélon was tall and thin, with delicate features, and a noble and expressive countenance—"It required an effort to cease looking at him." The most important works of Fénélon not referred to in the preceding sketch are his "Dialogues sur l'eloquence;" "Demonstration de l'existence de Dieu;" and his "Refutation du Systeme de Malebranche." The works of Fénélon are found more or less full in various editions, as in that of Versailles and Paris, in 34 vols. 8vo., 1820–30. The clergy of France voted in 1782 40,000 livres for an edition; but this edition of Querbeuf wants the treatises on Quietism. A new edition—Œuvres complètes—in 16 vols. imper. octavo, appeared at Paris, 1851. Many of his treatises have been translated into English. The first biography of him was by the Scottish Chevalier Ramsay, who had been converted under his roof from something like atheism to something like popery in 1725. The best life is by De Bausset, bishop of Alais, 3 vols., 1808.—J. E.

FENEROLI, Fedele, a musician, was born at Lanciano in the Abruzzi in 1732, and died at Naples on the 1st of January, 1818. He was a pupil of the famous Durante in the conservatorio di S. Onofrio at Naples, and he held the office of professor of accompaniment successively in the conservatorios of Sa. Maria de Loreto, and of La Pietà dei Turchini. Feneroli composed some pieces of church music which are praised for the great melodiousness of all the parts. His reputation rests, however, on his successful teaching. In the course of his long career he was the preceptor of many distinguished composers. He was not a man of deep theoretical knowledge; and he owed his success less to his principles than to his method of imparting them. His "Regole per i principianti di Cembalo" is a work in good esteem, and is particularly useful on account of the great number of figured basses for exercises which it contains.—G. A. M.

FENESTELLA, Lucius, a Roman historian of considerable celebrity in the Augustan age, was the author of a work entitled "Annals," which seems to have extended to more than twenty books; but only a few fragments of it are extant referring to the period of the Punic wars. He seems to have also written "Carmina." The date of his death is placed about the twenty-first year of the christian era. There is a notice of him in the work of Vossius, De Historicis Latinis.—W. B.

* FENGIR, Carl Emil, Danish minister of finance, and nephew of Christian, born 9th February, 1814. In 1835 he took his examination with honour at the college of surgery, and afterwards travelled for three years. Returning to Copenhagen in 1841, he attained to great honour in his profession, and almost every year gave him a new post of responsibility and trust. Gifted with brilliant talents as a teacher, he lectured first on pathology and afterwards on clinical science, in which department of medical knowledge he attained to great eminence. But his great talents were not alone confined to medicine; he devoted himself to history, mathematics, and the political sciences, taking the deepest interest in the politics of his native land. In 1848 he had been elected to important offices both in Copenhagen and in the diet of his country, and in 1856 he was chosen representative of Copenhagen in the Folketing. In 1859, he gave up the medical profession, and became a member of the government as minister of finance.—M. H.

FENGIR, Christian, one of the most celebrated surgeons of Copenhagen at the commencement of the present century, was born at Christianshavn, 7th January, 1773. In 1810 he became professor of the Academy of Surgery, and member of its direction; in 1813 member of the College of Health; in 1819 one of the directors of the Lying-in Hospital and the Orphan Asylum; in 1830 he had the general direction of surgery in the same, and direction of the Fredericks Hospital. He died at Conferentsraad, 21st October, 1845. He is known as a writer in the medical publications of the day.—M. H.

FENN, Sir John, an English antiquary, was born at Norwich, in November, 1739. He was educated at Scarning in Norfolk, and at Boresdale in Suffolk, and subsequently at Gonville and Caius college, Cambridge, where he graduated as B.A. in 1761, and as M.A. in 1764. He was early distinguished by his application to the study of our national history and antiquities, and published, in 1787, two folio volumes of original letters written during the reigns of Henry VI., Edward IV., Richard IV., and Henry VII., by the Paston family, and other Norfolk worthies whose lives were passed in court or camp. These volumes he inscribed to George III., and was knighted as a recompense. In 1789 he published other two volumes, with

notes and illustrations. He was a fellow of the Antiquarian Society, and prepared "Three Chronological Tables" of its members, which were printed in 1784 for the use of the society. He died in Norfolk on the 14th day of February, 1794. He was an accurate scholar, an enlightened magistrate, a warm friend, and a consistent christian, and his death was universally regretted. The Paston Letters have of late been frequently reprinted.—J. L. A.

FENOUILLOT DE FALBAIRE DE QUINGEY, CHARLES GEORGES, born at Salins in 1727; died in 1801. He was educated for the church at the college Louis le Grand, lost his vocation, and found employment in the office of finance. In 1767 he produced a drama entitled "L'honnête criminel," which was favourably received, and translated into German, Dutch, and Italian. Through his wife's property and influence he became baron de Quingey, and obtained the lucrative office of inspector des salines de l'est. He succeeded in bringing upon the stage several pieces. He was at war with several of his brother authors, whom he described as stealing his thunder.—J. A., D.

FENTON, EDWARD, an early English navigator, was born in Nottingham in 1550, and died at Deptford in 1603. Whilst a young man he sold his hereditary estate, and obtained a command in the troops sent over to reduce Ireland. Here his courage and skill soon brought him into notice, and in accordance with the usage of the time we find, though a military officer, that a naval command was speedily conferred on him. Fenton was appointed captain of the *Gabriel*, of twenty-five tons burden, in the second voyage undertaken in 1577 by Martin Frobisher for the discovery of the north-west passage. He accompanied this voyager also in his third expedition in 1578. In these voyages he displayed skilful seamanship and daring courage. He volunteered to remain with a party a whole year in the polar regions, but circumstances prevented his offer being accepted. In 1582 government sent him on a trading expedition with four well-armed and well-equipped vessels to visit China and the East Indies. His instructions bound him to go by the Cape of Good Hope, and not by Magellan's Straits, "going or returning, except upon great occasion incident," and with the concurrence of his officers. He sailed first to Sierra Leone, then crossed to Ascension on the La Plata, thence to St. Vincent, where he had an encounter with the Spaniards, destroying three sail of the line. After this exploit, Fenton abandoned his purposes of trade, and returned home in 1583. He commanded the *Antilope* in 1588, and fought bravely against the Spanish armada.—R. B.

FENTON, ELIJAH, born near Newcastle in Staffordshire in 1683; died in 1730. Fenton was the youngest of eleven children. His father was an attorney. Fenton took the degree of B.A. in Oxford in 1704, but he declined taking orders. The first recorded employment of Fenton was his being secretary to Charles, earl of Orrery, when in Flanders, and tutor to his son. He conducted a school at Sevenoaks in Kent, which he brought into reputation; but which he left in the expectation of patronage from St. John, afterwards Lord Bolingbroke. In 1707 he published a collection of poems. Through Pope's influence he became secretary to Craggs, then secretary of state —whose death by smallpox threw Fenton again on the world. Fenton supplied to Pope's translation of the Odyssey four books, the first, the fourth, the nineteenth, and the twentieth. In 1723 his tragedy of "Mariamne," written at Southerne's house, and, it is said, with his assistance, was acted at Lincoln's-inn-Fields, and brought him a thousand pounds. In 1727 he published an edition of the Paradise Lost, with a life of Milton; and in 1729 an edition of Waller. The close of his life was passed calmly. He undertook the education of the eldest son of Sir William Trumbull, attended him to Cambridge, and in the vacations resided at Easthampstead in Berkshire, and was auditor of his accounts. Here he died; and Pope, who appears to have admired and loved him, wrote his epitaph.—J. A., D.

FENTON, SIR GEOFFREY, a statesman and writer, brother of Edward Fenton, flourished under Elizabeth and James I. The date of his birth has not been recorded. At an early age he was a proficient in several languages, especially Latin, Greek, French, Italian, and Spanish. He translated Guicciardini's History of the Wars of Italy, dedicating the work to Queen Elizabeth, January 7, 1579. Previous to that date he had published "Certaine Tragicall Discourses written oute of French and Latin," praised as a capital collection by Warton; and Golden Epistles from Guevara and other authors. It appears, from the dedication of this latter work to Anne, daughter of Lord Burleigh, that the famous secretary was one of the author's patrons. Fenton, as a statesman, is only memorable for the part he played in the government of Ireland during the reign of Elizabeth. He went to Ireland recommended by influential persons, and already known to the lord-deputy, Arthur Lord Grey. Fenton's father-in-law, Dr. Robert Weston, was for some time lord-chancellor of Ireland, and dean of the arches in England. Through his influence, which extended even to the queen herself, Fenton became secretary of the Irish government, and in that position, favoured by successive governors, and highly trusted by the queen, he laboured with much zeal and ability to promote the interests both of the government and the people. Elizabeth frequently sent for her Irish secretary to take counsel from him in person. At his death in Dublin, October 19, 1608, he had been twenty-seven years a privy councillor for Ireland. Fenton's daughter, Catherine, was married in 1603 to Richard Boyle the "great earl of Cork."—J. S., G.

* FENYES, ALEXIUS, Hungarian author, born in 1807, was brought up to law, but since 1831 has devoted himself exclusively to geographical and statistical researches. His great geographical work on Hungary, Pesth, 1839–40, and his "Statistics of Hungary" Pesth, 1842–43, contain most valuable information. In 1848 he became chief of the statistical bureau in the home office, and was imprisoned by the Austrians in 1849. He is now connected with an insurance office.—F. P., L.

FEO, FRANCESCO, a musician, was born at Naples in 1699. He was a pupil for singing and composition of Domenico Gizzi, whom he succeeded in 1740 as director of the singing academy of Naples, founded by this master, from whence proceeded a large proportion of the most famous vocalists of the eighteenth century. Feo passed from the instruction of Gizzi to that of Pitoni. He produced several successful operas, and wrote still more extensively for the church.—G. A. M.

FEODOR, or FEDOR, or, according to the English spelling, THEODOR (the Russians express the sound of the Greek Θ, or Th, by F), is the name of three Russian czars:—FEODOR I., IVANOVICH, the son of Czar Ivan the Terrible, born in 1557, succeeded to his father in 1584, who, well aware of Feodor's monastic habits, had appointed a regency for carrying on the government. Boris Godunoff was the most important member of this council of regency, and soon concentrated the supreme power in his own hands. Feodor lived quietly in his palace in devotional retirement, giving all his time to ascetic exercises, whilst Boris continued to carry out the work of Ivan Varaegs, consolidating the Russian empire upon the principles of centralization. He established the patriarchate of Moscow, extended the conquest of Siberia, secured the country against the attacks of the Tartars, and tried to bring the empire into diplomatic connection with the western world. Feodor's son, Demetrius, having been killed at Uglitsch in 1591, a suspicion arose among the aristocracy that Godunoff had hired the assassins; still the czar left the supreme power in the hands of his ambitious brother-in-law, and died in 1596 in the odour of sanctity.—FEODOR II. was the son of Czar Boris Godunoff, who died in 1605 during the invasion of Russia by the Poles. Feodor II.'s reign lasted but for a few weeks, Bassmanoff, his general-in-chief, having gone over to the enemy with all the army. Feodor was cast into prison and died by his own hand.—FEODOR III., ALEXIEVICH, born in 1657, was the son of Czar Alexis. He succeeded to his father in 1676, and in order to destroy the pretensions and privileges of the hereditary aristocracy with respect to the government offices, he had the archives of the state witnessing the titles of nobility publicly burned, and established thereupon the most complete bureaucracy. Having conceived the plan of a great university for the whole of Russia, he drew up a set of by-laws which illustrate the strange state of Russian civilization. Any profesor who should deviate from the orthodox faith, or practise magical arts, or despise the worship of images, was, according to the czar's regulations, to be publicly whipt, and, in case of a relapse, burnt at the stake. Feodor fought successfully against the Turks and Crimean Tartars, and forced the sultan by the peace of 1601 to give up his pretensions over the Ukraine. Feodor III. died in 1682, and was succeeded by his second brother Peter, afterwards called the Great; his next brother, Ivan, being hopelessly weak-minded.—F. P., L.

FEODOR, IVANOVICH, historical painter and engraver, was born about 1765 among a horde of Kalmucks on the borders

of the Russian-Chinese territory—the only one of his race, probably, who acquired celebrity as an artist. This he owed to having been, in 1770, seized by the Russians and carried to St. Petersburg, where the Empress Catherine interested herself in his favour, and had him baptized in the name by which he is known. After initiatory instruction in the school of Carlsruhe, under the patronage of the princess Amelia of Baden, he was sent to Rome, where he studied seven years, developing a singularly varied range of artistic talent. His skill in drawing from the antique led to his being engaged, in 1800, to proceed to Athens as draughtsman to Lord Elgin, who employed him in making drawings from the sculpture in that city. He was thus occupied during three years, and in Lord Elgin's Memorandum on his Pursuits in Greece, published in 1811, it is said that in the finished drawings made by the architects "of the plans, elevations, and details of the most remarkable objects in Athens, the Kalmuck has restored and inserted all the sculpture with exquisite taste and ability. He has besides drawn with astonishing accuracy all the bas-reliefs on the several temples, in the precise state of decay and mutilation in which they at present exist." On the removal of the Parthenon marbles, Feodor accompanied them to London, in order to superintend the execution of the projected series of engravings from them. When that design was abandoned, Feodor returned to Carlsruhe, where the grand-duke, Karl Friedrich, appointed him his court painter, an office which he retained till his death. He executed several paintings for the protestant churches of the city, his chief work being an altarpiece (completed in 1820) of the "Resurrection of Christ." He also painted some classical and bacchanalian subjects, and executed a few etchings. Feodor was an excellent draftsman, and his original designs exhibited a highly cultivated taste. He is considered to have excelled especially in his heads, which displayed great variety as well as individuality of expression; but his style was hard and academic. His engraving from Daniel de Volterra's Descent from the Cross, and his etchings from the famous Gates of Ghiberti, are the best examples of his management of the basin and needle. He died in 1821.—J. T–e.

FEOPHAN, Archbishop of Novgorod, was born in 1681. His talents were recognized in early youth by his uncle, a professor at the high school of Kiew, where the young man finished his studies. He travelled in western Europe, took in 1705 the monastic vows, and was appointed professor. In 1706 he attracted the attention of Czar Peter, and became one of those statesmen who assisted the czar in carrying out his schemes of enlightened despotism and bureaucratic civilization. Feophan was successively raised to the dignity of abbot of Bratskoi, bishop of Pleskow and Narva in 1718, and archbishop of Novgorod in 1720, and supported the plans of Peter for restricting the influence of the priesthood; he even published a treatise on the dangers of the extension of priestly authority both to the state and to religion. Feophan reformed public instruction in Russia; he built and endowed a seminary for priests at Novgorod, to which he presented a valuable library. Having crowned in 1724 the Czarina Catherine I., in 1728 Czar Peter II., and in 1730 the Czarina Anne, he died in 1736. His works are voluminous; he advocates the protestant views of salvation by faith.—F. P., L.

FERABOSCO. See FORABOSCO.

FERABOSCO, ALFONSO, a celebrated musician, born of Italian parents at Greenwich, about 1560. He is ranked among the most eminent composers of Elizabeth's reign. Morley says that he had "a virtuous contention" with William Bryd, in making "various ways of plain-song upon a *miserere*." And Peacham speaks of another trial between the same parties, which should set the words of a certain ditty, "The Nightingale so pleasant and so gay," in which Ferabosco succeeded so well, that, in the judgment of Peacham, "his composition cannot be bettered for sweetness of air and depth of judgment." This madrigal, which deserves all praise, is printed in the first book of the Musica Transalpina, 1588. More than fifty of Ferabosco's madrigals are preserved in MS.—E. F. R.

FERABOSCO, ALFONSO, also a distinguished musician, was the son of the preceding. He is deserving of especial notice as the composer of the music to many of Ben Jonson's masques. He published a work, with the simple title, "Ayres, by Alfonso Ferabosco," 1609; and, in the same year, a volume of "Lessons for Viols." Both works are remarkable for copies of verses "to his excellent friend," by Ben Jonson.—E. F. R.

FERBER, JOHAN JACOB, a celebrated Swedish mineralogist was born at Karlskrona in 1743, and died in 1790. Ferber pursued his studies at Upsal under Wallerius, Kronstedt, and Linnæus. He was also taught mathematics and astronomy by Mallet, with whom he for some time resided. Repairing to Stockholm in 1763, he obtained an appointment in the college of mines, and soon after visited the principal mining districts of Sweden. In 1765 he set out on his travels, and spent nine years in wandering from country to country in quest of scientific knowledge. He visited the mines of Germany, Hungary, France, Holland, England, and Italy. His letters written from Italy on the natural curiosities of that country, are especially interesting. Ferber returned to his native country in 1774, and was afterwards appointed by the duke of Courland professor of experimental philosophy and natural history in the high school of Mittau. He accepted an invitation from the Czarina in 1783, and three years afterwards placed his services at the disposal of the court of Prussia. While on a tour, he was seized with apoplexy at Berne, and died 12th April, 1790. He was buried by the side of the famous Haller. Ferber was an indefatigable worker and an able mineralogist, and published voluminously on his favourite subject.—R. M., A.

FERCHAULT DE REAUMUR. See REAUMUR.

FERDINAND, the name of a great number of sovereigns, kings, emperors, dukes, &c., noticed alphabetically in the order of their respective countries:—

FERDINANDS OF GERMANY AND AUSTRIA.

FERDINAND I., Archduke of Austria, emperor of Germany, the second son of Philip of Austria, was born at Alcala in Spain in 1503. Though he remained under the control of Cardinal Ximenez, it was the Emperor Maximilian who shaped beforehand the destinies of Ferdinand's life. The policy of aggrandizement by the marriage of heiresses had never been pursued more successfully than by that shrewd emperor, who through his two wives, Mary of Burgundy and Blanche of Milan, had won the two richest duchies of Europe; and by the marriage of his son Philip to the weak-minded heiress of the Spanish throne, had secured to his house the greatest inheritance on record. Encouraged by such success, he sought to gain the crowns of Bohemia and Hungary for his second grandson. Accordingly, in 1506 he concluded a "family pact" with Vladislas II., king of Hungary and Bohemia, by which the Archduke Ferdinand was engaged to marry the Princess Ann, daughter of the king, and the Princess Mary of Austria was betrothed to the yet unborn son of Vladislas. At the death of the Emperor Maximilian in January, 1519, Austria rose in revolt. Charles V., just elevated to the German empire, soon saw therefore that his dreams of a universal monarchy could not be fulfilled, and that his possessions were even then too extensive to be kept in allegiance by one hand. Accordingly, in 1821, he ceded the German provinces to Ferdinand. The young prince solemnized in the same year his own marriage with the princess of Hungary, and that of his sister, Princess Mary, with the boy-king Louis of Hungary and Bohemia. The premature death of this king without issue, in 1526, brought the crowns of Bohemia and Hungary within the reach of Ferdinand, who by a bold policy might at once have secured them. Ferdinand, however, preferred slow, tortuous diplomacy to bold deeds of arms. He therefore cautiously presented his claims to the crown of Bohemia to the estates assembled in diet at Prague, who, having received satisfactory assurances about religious toleration, elected him to the throne; but in Hungary all the intrigues of the widow queen could not prevent the election of John Zapolya, who, having an army at his command, was thought to be able to defend the country. One month later, in December, 1526, the partisans of Ferdinand elected him king of Hungary. John had, however, obtained a fair start; he refused to give up his rights; a civil war became inevitable; and King John had ample time to seek and obtain the protection of the sultan. The war was protracted for many years without leading to any decisive result. The Turks alone profited by the dissensions, until the exhaustion of both factions led to negotiations, and to peace in 1538, by which the regal titles of both belligerents were acknowledged; but the country was weakened by a complete division, one half being left to Ferdinand, the other half to John, to revert at his death to Ferdinand. But when John died, in 1540, leaving an infant son, the guardians refused to give up the country, for fear of the sultan, who found it his interest to

take up the cause of the infant prince, John Sigismund, and under the pretext of keeping Hungary in trust for him, occupied Buda, the capital of the country. He pursued the war against Ferdinand until 1547, when a truce was bought from Soleyman at the price of a tribute. The war was renewed again in 1552, and terminated by a second truce, but the Turks had gained the lower tierce of Hungary, and the sovereignty over Transylvania. Though Ferdinand's cautious policy had such deplorable results in Hungary, it met with greater success in Germany. Charles V., involved in continuous struggles with France and the Italian powers, had in Germany to encounter the religious reformation and the attempts of the princes to weaken the bonds which bound them to the empire. Unable to surmount these difficulties single-handed, he had his brother Ferdinand in 1531 elected Roman king. In this capacity Ferdinand succeeded in negotiating the treaty of Passau between Charles V. and the elector Maurice of Saxony. In 1556 he was elected emperor, and the monetary reforms at the imperial diet of 1559, the organization of the judiciary, and the toleration displayed towards the protestants, made him popular in Germany. Ferdinand died in 1564, having divided his hereditary possessions among his younger sons.—F. P., L.

Ferdinand II., Emperor of Germany, son of the Archduke Charles of Styria, was born in 1578 at Gratz in Styria. His mother imbued him with the most fanatical hatred against the Reformation, which the jesuits, who educated him, did their best to inflame. Having, in 1600, made a solemn vow to make Roman catholicism at any sacrifice the dominant faith in his dominions, he at once entered the path of religious persecution, and actually suppressed protestantism in Styria, Carinthia, and Carniola by the sword and the axe. At the failure of the elder Austrian line, Ferdinand was elected king of Bohemia in 1618, and in the following year king of Hungary, but only after having formally guaranteed the rights of the protestants in both countries. However, he did not feel himself bound by these promises; and even before the death of the Emperor Matthias, though legally forbidden to exercise supreme power, he began the work of oppression by imprisoning Cardinal Klesel, the minister of the emperor. The Bohemians rose in arms against the invader of their religious and constitutional rights, and marched upon Vienna. The Emperor Matthias died broken-hearted in 1619; the Viennese rose now against Ferdinand, and were insisting, with threats against his person, that he should sign a decree recognizing religious liberty, when the timely arrival of General Boucquoi's army saved him. Ferdinand, attributed this rescue to the miraculous interference of the Virgin. He now succeeded likewise in Germany in obtaining the imperial election; but the estates of Bohemia, Silesia, Moravia, and both Lusatias, gave their crown to the Elector-palatine Frederic V. The independence of Bohemia, however, lasted only for a short time, though Gabriel Bethlen, rising about the same time in Hungary against Ferdinand, seriously endangered the position of the emperor. Bethlen conquered Hungary without meeting with serious resistance, and being elected king at the diet of Pressburg in 1620, he entered into an alliance with Bohemia. Ferdinand, however, was supported even by the protestant elector of Saxony, and thus his army was able to defeat the king of Bohemia in the battle on the White Mountain, on the 8th of November, 1620. Frederic lost his crown and even his hereditary possessions; Bohemia forfeited her constitutional freedom; but Hungary held out, and enabled Gabriel Bethlen, on the 31st of December, 1621, to conclude a peace with Ferdinand, which secured religious liberty to the protestants of Hungary, and one half of the country to the prince of Transylvania. Ferdinand's fanatical spirit, however, remained unbroken; he could not reconcile religious toleration with his vow, and he had the protestant Bohemians imprisoned and executed, their property confiscated, and their children brought up by the jesuits. In Hungary he had to modify this system, for Prince Gabriel Bethlen headed two other insurrections against him, and up to his death successfully maintained the rights of the protestants. The emperor's great difficulty lay, however, in Germany, whither his religious persecutions had transferred the war from Bohemia. The protestants, disheartened by the emperor's easy conquest of Bohemia, found no lasting support in King Christian IV. of Denmark, who was soon defeated by Wallenstein, Ferdinand's great general. Thus the emperor thought himself powerful enough to annul in 1629, all the rights and privileges of the protestants in Germany by the so-called "edict of restitution." His success began to alarm the Roman catholic powers themselves; the German princes insisted upon the dismissal of Wallenstein, since the exactions of the imperial army had become a curse to allies as well as enemies. Cardinal Richelieu promised aid to the protestants, and King Gustavus Adolphus of Sweden came over with a powerful well-disciplined army to protect liberty in Germany, and at the same time to establish the preponderance of Sweden. All the advantages won by Ferdinand were now lost, his armies were defeated, and even Wallenstein could not stay the victorious career of the king of Sweden. The bullet which pierced Gustavus Adolphus in 1632, relieved the emperor of a great anxiety; but soon after Wallenstein himself became suspected, and was assassinated by Ferdinand's command. Though General Gallas defeated the Duke Bernhard of Saxe-Weimar at Nördlingen in 1634, the cause of protestantism remained successful, supported as it was by the statesmanship of the great Oxenstierna, by the gallantry of the Generals Banner and Torstenson, and by the diplomatic assistance of Cardinal Richelieu. Ferdinand finding now that his endeavours to crush protestantism in Germany were of no avail, continued the war without the hope of success, and his only object in life was to have the succession of his son Ferdinand secured. The emperor lived to see this wish accomplished; Ferdinand III. was elected to the throne of Hungary in November, and of Germany in December, 1636. Ferdinand II. died in February, 1637, after a bloody and disastrous reign of nineteen years, spent in religious wars and cruel persecutions.—F. P., L.

Ferdinand III., Emperor of Germany, son of the Emperor Ferdinand II., was born in 1608. Though brought up by jesuits, he did not inherit the dark fanaticism of his father. The general ruin of Germany, of which he was an eye-witness, made a deep impression on him; but when he ascended the throne in 1637, he saw that it was beyond his power to put a stop to a struggle which had disturbed and complicated all the relations of the German princes with each other, and through which France and Sweden found it their interest to weaken Germany. Ferdinand had, therefore, not only to continue the war, but even to witness its horrors increased by the growing demoralization of the armies. By and by, however, the emperor prepared a peaceful solution of his own difficulties and those of the empire, by granting amnesties to some of the compromised princes, even before the uniform success of the Swedish armies had broken the stubbornness of the Roman catholic German princes. But although diplomatic conferences promised a general settlement of affairs long before, the war raged at intervals until, in 1648, the peace of Westphalia was concluded, the basis of religious liberty in Germany up to our day. By this treaty freedom of worship for the Lutheran and Calvinist churches, was unreservedly acknowledged. With Hungary, where Prince George Rákóczy had risen in aid of his persecuted co-religionists, Ferdinand made peace in 1647, guaranteeing the constitution to the country and religious liberty to the protestants. These events disposed Hungary and Germany so favourably towards the emperor, that the election of his son Ferdinand to the throne met with no opposition, but the archduke died in 1654. In the same year the emperor presided at the German diet, reorganizing the judiciary, which, during the anarchy of the Thirty Years' war, had gone from bad to worse. The last years of Ferdinand were devoted to diplomatic negotiations for checking the ambition of Sweden. He died in April, 1657.—F. P., L.

Ferdinand I., Emperor of Austria, the son of Francis II., emperor of Germany, was born at Vienna, April 19, 1793. Subject to epileptic fits, neglected in his education, and treated with disrespect by the court of his father, he still enjoyed considerable popularity for his natural benevolence. His constitutional complaint increased with his years, and lamentably weakened all his mental faculties. Still the Emperor Francis had him crowned (in September, 1830) junior king of Hungary, in order to show Europe that the loyalty of Hungary remained unshaken by the revolution of Paris. After the death of his father in 1835 the business of government was carried on in the name of Ferdinand by the Archduke Louis, by Count Kollowrat, and principally by Prince Metternich. The mitigation of the punishment of the political prisoners in the Lombardo-Venetian kingdom at his accession, and the complete amnesty granted in 1838, on the occasion of his assuming the iron crown at Milan, were universally ascribed to the benevolence of the emperor himself. The

conservative policy of Prince Metternich, immutable in Germany, changed several times in regard to Hungary, where the half-liberal governor, Count Reviczky, was succeeded in 1836 by the reactionary Count Palffy, who had for successors in 1839 the liberal Count Majlath, and in 1844 the doctrinaire conservative Count Apponyi. Though the finances of the empire had gradually fallen into the greatest disorder, railways were formed by the state upon an extensive scale. The rising of the upper classes in Austrian Poland in 1846, was suppressed by letting the serfs loose against the gentry, and paying head-money to the murderers. The republic of Cracow was at the same time annexed to the empire, in direct violation of the treaties of 1815, and against the protest of England. The financial crisis in 1847 prepared the minds for the revolution of 1848, by which, on the 13th of March, Prince Metternich was expelled from his office, and obliged to flee from the country. The Archduke Louis and Count Kollowrat promised a constitution, which proved, however, unsatisfactory; and its publication in May led to an outbreak at Vienna, to a change of the administration, and to the flight of the emperor to Innspruck in the Tyrol. In Italy a successful insurrection was suppressed by the defeat of the Sardinian army at Somma Campagna, by which the reactionary court party was reassured. The emperor returned to Vienna, though the government was still in hands unfit to govern any country. In Hungary, where Count Louis Batthyanyi and Kossuth stood at the head of affairs, the legal and constitutional progress of the country was checked by the insurrection of the Serbs, and by the invasion of Hungary by Baron Jellachich, both these movements being secretly supported by the court party. The open support given by the minister of war to Ban Jellachich after his defeat in Hungary, produced a revolution at Vienna. On the 6th of October the emperor fled to Olmütz in Moravia, where the Archduchess Sophia, being supported by the Generals Prince Schwarzenberg, Prince Windishgratz, and Ban Jellachich, succeeded in inducing the emperor to abdicate in favour of his nephew Francis Joseph, on the 2nd of December, 1848. The ex-emperor has since lived in great retirement at Prague in Bohemia.—F. P., L.

Ferdinand of Bavaria, Archbishop of Cologne, and prince-bishop of Liege and Munster, was the son of William, the fifth duke of Bavaria, and of Renée of Lorraine. He was born, October 7, 1577, and died, September 13, 1650. In 1612 he succeeded his uncle Ernest of Bavaria in the high offices above named, and for many years played a prominent part in the ecclesiastico-political affairs of Austria and the Netherlands. He contributed considerably to the election of the emperors Matthias and Ferdinand II.; and for some time commanded troops during the Thirty Years' war. But his name was best known in those times from his chronic quarrels with the people of Liege, who were partisans of France, while he, as might be expected, was a supporter of the Spanish party.—R. M., A.

Ferdinand I., II., III., of Bohemia. See Ferdinand I., II., III., of Austria.

Ferdinand I., II., III., of Hungary. See Ferdinand I., II., III., of Austria.

Ferdinand-Charles-Joseph-D'este, Archduke of Austria, Prince-Royal of Hungary and Bohemia, and Prince of Modena, born 25th April, 1781; died 5th November, 1850. He was the second son of Ferdinand-Charles-Anthony-Joseph, brother of the emperors Joseph and Leopold. At twenty-four years of age he received the supreme command of the third division of the Austrian army in the campaign of 1805 against France, although in reality its movements were regulated by the orders of General Mack, who was chief of the staff. Mack having allowed his position on the River Iller, between Ulm and Guntzburg, to be turned, and his communications with Bavaria, Austria, and Tyrol to be cut off, Ferdinand, who commanded the left wing, was beaten on 9th October by Ney. When Mack had allowed himself to be shut up in Ulm, Ferdinand resolved to force a passage at the head of twelve squadrons. Prince Schwartzenberg took the command of this force, and succeeded in crossing the French line, and reached Geilingen. Ferdinand retired towards Œttingen where he rallied what remained of the Hohenzollern division; his whole force did not exceed three thousand men, of whom eighteen hundred were cavalry. The infantry and heavy cavalry fell into the hands of the French. But after numerous fierce encounters with the enemy Ferdinand succeeded in reaching Eger with less than fifteen hundred men, having traversed fifty German miles in eight days. He was now appointed to take the command of the Austrian forces in Bohemia, and inflicted several defeats upon the Bavarians. In 1809 being appointed commander of the seventh division of the army, consisting of thirty-six thousand men, he crossed the Pilica and entered on 15th April the grand-duchy of Warsaw. He published a proclamation calling on the Poles to rise against Napoleon and the king of Saxony, which was unheeded. He was opposed vigorously by Poniatowski, and on 22nd April was obliged to give up Warsaw by capitulation, and fall back upon Prague, and the right bank of the Vistula. He then marched against Kalisch and attacked Thorn, but without effect. In the campaign of 1815 Ferdinand held the chief command of the Austrian reserve of forty-four thousand men. In 1826 he assisted as ambassador extraordinary at the coronation of the Emperor Nicholas at Moscow, whose confidence he seemed to possess in a high degree. He was governor-general of Gallicia from 1830 until the insurrection of 1846, when he resigned that office. He afterwards resided in Italy.—J. T–r.

Ferdinands of Italy.

Ferdinand or Ferrante I., King of Naples, of the Sicilian branch of the house of Arragon, born in 1423, was a natural son of Alfonso I., who had been adopted as successor to the crown by Queen Giovanna, the last representative of the house of Anjou at Naples. Ferrante was called to the throne by the last will of his father in 1458. Pope Calixtus III. having refused to recognize him, he appealed from the pope to the council, and, supported by a portion of his subjects, made good his claims against both the church and the pretender, John of Anjou. The king afterwards reconciled himself with the court of Rome, and fought in its behalf, when Sixtus IV., who was mixed up with the conspiracy of the Pazzi, declared war against Lorenzo de Medici. Lorenzo, however, the ablest diplomatist of his times, having gone to Naples in 1480, succeeded in making a friend of Ferrante, and the pope, left alone, was obliged to desist from hostilities. Owing to the discontent evinced by the people towards the king and his son Alfonso, duke of Calabria, who had monopolized to their profit the whole commerce of the state, the hopes of the Anjou party were revived. The town of Aquila in the Abruzzi and the disaffected nobles rose in arms against the government in 1485. Ferrante, however, put down the insurgents, and the chiefs of the nobility were condemned to death. The relations with the papacy continued unfriendly, as the king refused to pay to Innocent VIII. the census claimed by Rome as a token of fealty; and, subsequently, he extended his patronage to Virginio Orsini and other vassals of the church against Alexander VI. The alliance which was subsequently formed between the king, Pietro de Medici, and Virginio, proved fatal to the house of Arragon; as Lodovico il Moro—the usurper of the dukedom of Milan against his nephew, Galeazzo Sforza, and the wife of the latter, Isabella d'Arragona—fearing that that alliance might turn to his ruin, enticed Charles VIII. of France to the conquest of Naples. Ferrante did not live to see the fall of his dynasty, as he died 25th of January, 1494.—A. S., O.

Ferdinand or Ferrante II. of Arragon, King of Naples. He was grandson of Ferrante I., and son and successor to Alfonso II., who, after a year's reign, 1494–95, abdicated in his favour, whilst the French were entering the frontiers of his states. Ferrante had attempted to oppose their progress in the Romagna, but the bad discipline of his army, the desertion of all his allies, and the defection of Prospero Colonna, compelled him to retire and seek at least to defend the Neapolitan territory. No defence, however, was possible; as by the treason of Triulzio, the Orsini and other followers of the Arragonese cause were reduced to inaction, and the king himself was obliged to take refuge first in the island of Ischia, then in Sicily. The kingdom, however, was no sooner lost than recovered; for, owing to a sudden revulsion of feeling in the Neapolitans against the insolence of their new masters, and a league of the rest of Italy against Charles, the latter was forced to retrace his steps to the Alps. Ferrante, with the aid of the great captain, Gonzalvo de Cordova, regained possession of his states. He died 7th October, 1496, at the age of twenty-nine.—A. S., O.

Ferdinand III. See Ferdinand V. of Castile.

Ferdinand I., King of the Two Sicilies, of the house of Bourbon, was born 12th January, 1757. The rule of this house in southern Italy dates from the time of the war for the succession of Poland in the last century. The shrewd and ambitious Elisa-

betta Farnese, second wife of Philip V. of Spain, availing herself of the opportunity which was offered by that contest, managed to obtain as an independent kingdom for her son Charles, Naples and Sicily, whilst her second son Philip was appointed heir to the house of Farnese in Parma. Charles took possession of Naples in 1734; and when he succeeded in 1759 to the throne of Spain, he named his third son, Ferdinand, then eight years old, king of the Two Sicilies under a regency, at the head of which was the celebrated Tanucci, who had formerly been his prime minister. During the long administration of this enlightened man, the people were freed from feudal and ecclesiastical privileges; and through a more equal distribution of civil rights, a way was opened for the progress of modern civilization. Unhappily, the influence of Tanucci was destined to be destroyed by the germs of evil which subsequently came into play. Ferdinand had grown up as weak in mind as he was strong in body, and he was wholly given to vulgar sports. When he married in May, 1768, Caroline of Austria, the daughter of Maria Theresa, he gave up the government of his states to his wife. Still, as Austria was then following a liberal policy, the influence of the queen proved at first beneficial. Her brothers Leopold and Joseph—the imperial reformers of the eighteenth century—went on a visit to Naples, and lived as philosophers in familiar intercourse with the intellectual celebrities of the kingdom. It was the time of Filangieri, Genovesi, Palmieri, Pagano, &c., and Caroline then prided herself in the patronage of those men, against whom she was soon to turn all the cruelty of her nature. The misfortunes of the Bourbonian dynasty at Naples began with the fall of Tanucci, which was caused by a palace intrigue in 1777. John Acton, an Englishman and an adventurer, was raised to the office of minister in the department of the army and navy, and became the uncontrolled monopolizer of the feelings of the queen and the fortunes of the state. The dread subsequently produced by the French revolution ripened the seeds of evil which had been sown in the heart of the queen by her new councillors; and when the fate of Louis XVI. and the Reign of Terror in France augmented the fears and kindled the spirit of revenge in the sister of Marie Antoinette, a violent persecution took place at Naples. The educated classes who had led the movement of reform previous to the popular outbreak in France, although adverse to the excesses, accepted the doctrines of the Revolution, and were dissatisfied with the blind policy of the court at home and abroad. The Neapolitan government, whilst causing the best of their subjects to become domestic enemies, followed a system of foreign policy which authorized French invasion. Apparently at peace with France, and having bound themselves to the conventions of the treaty of Leoben, they secretly signed an alliance with Great Britain and Austria; and before the allies were ready for action, they indulged in open demonstrations against France. Lady Hamilton, of unenviable celebrity, was the intimate friend of the queen, and Acton the ruling mind of the state. The king was not roused from his apathy by the dangers of the monarchy. Hunting, horse-taming, and fishing, were his favourite occupations; and his days were spent in riotous games and revelries with the lowest of the rabble, whose manners and fashions it was his delight to assume.—(See the admirable description of his character in Colletta's History, vol. i., book ii.). If he took any part in public matters, it was only to approve of the iniquitous proceedings of Acton, Vanni, and Castelcicala, against the noblest among his subjects; "for, from his childhood to his old age," as Schlosser says, "one feeling of humanity never entered his heart."—(*History of the Eighteenth Century*, vol. vii.) It was by those men that a system of repression was organized, which had for its instruments the spy, the police, and the exceptional tribunals. The spy—rewarded with rank and honours by the queen, who declared this vile function to be a patriotic virtue—destroyed the very foundations of social confidence; the police-agent and the exceptional tribunals set at nought every law of justice in their proceedings. Vincenzo Vitaliano, Emanuele de Deo, and Vincenzo Galiani, all three in the prime of life, of noble birth, and adorned with every gift of nature and education, were the first victims of tyranny. Such was the state of things at Naples when the war against the French, who were then masters of the papal states, was resolved upon; but after a short occupation of Rome, the Neapolitans were obliged to retire on all points. King Ferdinand fled the first, terror-struck and in disguise, from Albano. The French general, Championnet, easily conquered a disorganized army; and having overcome, not without heavy losses, the more formidable resistance of the populace of the capital, he established in January, 1799, amidst the good wishes of the Neapolitan patriots, the Parthenopeian republic; which, being connected with the fortunes of the French armies in Southern Italy, fell with their reverses in the same year. The Bourbons gave free scope to their revenge, and involved the name of England in their foulest deeds. Through the connivance of Lady Hamilton with the queen, and the compliance of Nelson, who on that occasion sullied his nobly-earned fame, the capitulations with the patriots were broken through. Admiral Caracciolo was condemned to death by Nelson himself, on board the British flag-ship. Conforti, Pagano, Cirillo, Eleonora Pimentel, and others equally high in talent and character, died on the scaffold; many were murdered by the mob. It was the reign of terror of the reaction, of longer duration than the saturnalia of liberty in France. Napoleon put an end to it when, after the battle of Austerlitz, he sent a French army to the conquest of Naples. The royal family took refuge in Sicily. The islanders, whose old franchises had till then been respected, had remained faithful to their masters, and received them with open arms; they fought in their cause against Murat with the insurgents of Calabria, and were rewarded for their loyalty on the part of the king by an attempt to deprive them of their constitutional rights. Another English officer, Lord Bentinck, made amends in Sicily for the complicity of Nelson in the crimes at Naples. He for a while kept off from that country slavery and judicial murder. The reformed constitution of 1812, solemnly sworn by King Ferdinand in Palermo, was inaugurated under the auspices of England. But when, after the fall of Napoleon, and through the treaty of Vienna, Italy was again given over to Austria and to the old dynasties, the restoration proved equally faithless to friends and foes. The king returned to Naples with the promise of granting a constitution; but he was no sooner in power again than he broke through all his engagements with both Neapolitans and Sicilians. By a secret convention with Austria he bound himself to enforce an absolute system of government, whilst he was proclaiming to his subjects his liberal intentions. All that was profligate and violent in the dominant faction, headed by Canosa —a name of European infamy—ruled the state by the scourge and the scaffold. The consequence was the revolution of 1820. Ferdinand again swore to the constitution, and offered to go to Leybach to plead the cause of his subjects before the councils of the holy alliance. He returned soon after in the rear of seventy thousand Austrians, to put down freedom. General Nugent, the chief of the expedition, and the Austro-Sanfedistic camarilla, then re-established that system of espionage and police-government which has, from 1821 down to the present day, oppressed the people of the Two Sicilies. The noble protests of Lord Bentinck, of Mackintosh, and others in the British parliament, were of no avail. The destruction of free constitutions in Sicily and Naples was remorselessly acquiesced in as a *fait accompli*. Ferdinand died of apoplexy, despised and hated by Italy and the world, in January, 1825.—A. S., O.

FERDINAND II., King of the Two Sicilies, grandson of Ferdinand I., was born 12th January, 1810. He succeeded his father, Francis I., in 1830, soon after the French revolution. The beginning of his reign was promising, as in his first measures he seemed inclined to put an end to the hereditary misgovernment of his house, to the malversation of public money in all administrative departments, and to political prosecutions. But when the Austrians were allowed by France, in spite of the principle of non-intervention proclaimed by the French government, to put down the revolution in the Romagna in 1831, the king of Naples was prevailed upon by Metternich to persevere in the old system of tyranny. He married in 1832 Maria Christina, daughter of Victor Emanuel, king of Piedmont; but at her death in 1836 he turned to Austria for a new alliance, and, a year after, took for his second wife Maria Theresa, daughter of the Archduke Charles. Austrian influence has been ever since dominant at Naples, and history has but to record a succession of conspiracies and violent reactions. The principal attempt at insurrection took place in Sicily in 1837, then in the Abruzzi in 1842, but without success. Two years afterwards, 1844, Cosenza was the scene of the heroic death of the brothers Bandiera, who fell victims to their patriotism and to diplomatic espionage. Through the opening of their letters at the British post-office, their plans were discovered and made known to

Austria and the Neapolitan police. The latter first enticed them to a descent in Calabria, by false reports of insurrection; then arrested and executed them. As regards foreign affairs, the only event worthy of notice, previous to 1848, was the dispute with Great Britain concerning the monopoly of the sulphur commerce carried on in Sicily by a company of French merchants, through a concession granted to them by the Neapolitan government. The mediation of France in 1840 made the king withdraw the concession, thus preventing a rupture between Great Britain and Naples. During the Italian movement of 1848, Ferdinand was compelled to yield to the wishes of the people, and grant a constitution; but, at the same time, he sent fifteen thousand men to join the national war in Lombardy. But the outburst of the 15th of May in the capital, caused by the secret instigations of the royal police itself, gave him a pretext to reassert his absolute sway over his subjects. He recalled the troops which were on their march to the north of Italy, and twice dissolved the parliament till the old order of things, so well and so truly described by Mr. Gladstone in his Letters to Lord Aberdeen, was fully restored. The island of Sicily, which had been the first to give the signal of revolution in southern Italy by the victorious struggle of Palermo in January, 1848, became involved in a war which, when the king again got the upper hand, proved fatal to her liberty as well as to that of Naples. The cause of it was the Sicilians insisting on having the constitution of 1812 restored to them, and on having a separate administration of their local interests. The inharmonious attempts at mediation of the French and British, produced no good for the Sicilians, and the Neapolitan fleet was allowed to bombard Messina. Soon afterwards the whole island fell a prey to the revenge of King Ferdinand and his satellites. Through the long series of Neapolitan calamities in this century, the names of Del Carretto, Peccheneda, Merenda, &c., became infamous in the records of corruption and tyranny; and those of Poerio, Settembrini, Conforti, &c., and, later, of Pisacane and Nicotera, famous in the list of the martyrs of freedom. Ferdinand died May 22, 1859, leaving the crown to his son Francis II.—A. S., O.

Ferdinand, Duke of Parma, born 20th January, 1757, was the son of Philip of Bourbon, who had succeeded to the last of the Farnesi.—(See Farnese and Ferdinand I. of the Two Sicilies). His father dying in 1765, Dutillot, marquis of Felino, prime minister to Philip, was appointed regent. The latter had joined the movement of reform against feudal and ecclesiastical privileges; and the administration of his minister, even during the regency, was very beneficial to the state. Pope Clement XIII. published in 1768 an admonitory brief, which produced no effect. The duke remained neutral during the wars of the French republic, and Napoleon sold his protection to him for a large sum of money in 1796, besides robbing Parma of Corregio's chef-d'œuvre, the St. Jerome. Ferdinand died 9th October, 1802, and after his death Parma and Piacenza were governed as a dependency of France.—A. S., O.

Ferdinand I. and II. of Tuscany. See Medici.

Ferdinand III., Grand-duke of Tuscany of the house of Lorraine, was born at Florence on the 6th of May, 1769. He succeeded Pietro Leopoldo, when the latter was called to the imperial throne at the death of Joseph II. in March, 1790. He married a daughter of Ferdinand I. of the Two Sicilies. When the war between France and Austria broke out in Italy, he prudently avoided joining it, and in 1795 a treaty of peace was concluded by him with the French government. He maintained himself in his dominions until 1799, when, through a suspicion that he was not faithful to his engagements with France, he was first banished from his states, and subsequently, at the peace of Luneville, compelled to give them up. In 1814, however, he was restored to Tuscany, and was the only Italian prince who did not adopt the system of brutal reaction which prevailed everywhere else. Though he was not a friend to free institutions, he ruled mildly. A certain amount of intellectual freedom which he allowed to his subjects, together with the traditions of the reforms that had been effected in Tuscany by his father, acquired for him a popularity which lasted until the development of the national idea throughout Italy and the errors committed by his son Leopold, destroyed it for ever. He died 18th June, 1824.—A. S., O.

Ferdinand, Mario, Duke of Genoa. See Victor Emmanuel.

FERDINANDS OF SPAIN.

FERDINAND I. of Arragon, second son of John I. of Castile and Eleanor of Arragon, born in 1373. On the death of Henry III., his elder brother, in 1407, Ferdinand I. became, jointly with the dowager-queen, guardian of the kingdom; and, owing to the small promise which the young king, John II., gave of kingly qualities, the grandees of the kingdom offered the crown to Ferdinand. The prince, however, conceiving himself bound to act as the guardian of his brother's child, refused it, and bade the nobles obey their lawful king, as he would set them the example. He gained several victories over the Moors, and handed down to his ward a power which he himself was far better suited to wield. In 1412 Ferdinand unexpectedly became king of Arragon, on the death of Don Martin—partly by the vote of the cortes, and partly in right of his mother Eleanor. To this crown by similar, and in these days not unusual means, were added those of Sicily and Cerdeña. Ferdinand died in 1416.—His son, Alonso, added to his inheritance the crown of Naples; his second son, D. Juan, became king of Navarre; and his daughter, Doña Maria, was married to the king of Castile, whose rights Ferdinand had so faithfully guarded.—F. M. W.

Ferdinand II. of Arragon.—See Ferdinand V. of Castile.

Ferdinand I. of Castile, son of Sancho III., king of Navarre and Castile, succeeded his father in 1035 in the latter kingdom, and inherited the crown of Leon and of Asturias through his wife, Doña Sancha, whose brother, Veremund III., perished in an unprovoked attack upon Ferdinand's kingdom of Castile in 1037. In the early part of his reign he was involved in hostilities with his brother Garcia IV., who had inherited the paternal kingdom of Navarre, fomented, it would seem by courtiers who found it their interest to sow dissension between the brother kings. Garcia perished in 1054, in a treacherous attack on his brother's camp, near Burgos. Ferdinand, however, generously allowed the crown of Navarre to pass to the son of his ill-fated brother. Ferdinand reigned twenty-eight years, and is said by the Spanish historians to have subjugated the Moorish kings of Toledo, Seville, and Saragossa, and extended his conquests from the Tagus to the Guadiana. His wife, Doña Sancha, is said to have urged him on to these wars, and assisted him, by the sacrifice of her jewels, in equipping his last expedition against the king of Toledo. In virtue of his extensive power, Ferdinand assumed the title of Emperor, which was disputed by Henry III. of Germany. In the contests which thus arose, the celebrated Ruy Diaz (see Cid) first became famous, and led an army of ten thousand men into France, intending to march into Germany; but the war was terminated by the recognition of Ferdinand's independence. Ferdinand died in 1065, and, following his father's unwise example, divided his dominions, leaving Castile to his eldest son Sancho, Leon to Alfonso, Galicia (including the Portuguese provinces) to Garcia, and the cities of Zamora and Toro to his two daughters.—F. M. W.

Ferdinand II. of Leon, second son of Alfonso VII., inherited the kingdoms of Leon and Galicia in 1157. He was engaged in war with the king of Navarre, and afterwards with his own nephew, Alfonso VIII. of Castile. In 1177 he was again engaged in hostilities with Alfonso I. of Portugal, who attacked Badajoz, but fell into Ferdinand's hands, who treated him with singular courtesy. Ferdinand died in 1188, and was succeeded by his son, Alfonso VIII.—F. M. W.

Ferdinand III. of Castile, called Saint Ferdinand, was the son of Alfonso IX. of Leon, and of Berenguela, daughter of Alfonso VIII. of Castile. Berenguela, on the death of her father in 1214, administered the kingdom of Castile for her younger brother, Henry I., during three years, and at his death resigned her own claim to the throne in favour of her son Ferdinand in 1217. At this time Berenguela had been repudiated by her husband, and the latter, with the aid of the powerful counts of Lara, made great efforts to possess himself of the crown of Castile, but the prudence of Berenguela defeated his intrigues. Ferdinand was married when young to Beatrice, daughter of Philip of Germany. As king of Castile, he extended his dominions by conquests over the Moors in Andalusia, and when, in 1230, he succeeded his father in the kingdom of Leon, his wars against the infidels were carried on with greater energy; he captured Cordova, and the kings of Murcia and Granada became his tributaries. These exploits, together with his restoration of the cathedral of Toledo, procured him the title of Saint.

Ferdinand also founded the university of Salamanca. He was preparing an expedition against the Moors in Africa when he died in 1252, leaving ten sons, of whom the eldest, Alfonso X., succeeded him.—F. M. W.

FERDINAND IV. OF CASTILE AND LEON, succeeded his father, Sancho IV., while yet a minor, in 1295. His mother, Marià, administered the kingdom and maintained his rights against several opposing claimants. On coming of age in 1300, he carried on the long-standing wars against the Moors, and expelled them from Gibraltar; but he made disadvantageous treaties with the kings of Arragon and Murcia. He died at the age of twenty-four in 1312. It is said that two men named Carvajal, whom he sentenced to death for an alleged murder, summoned him to meet them before the supreme judgment-seat within thirty days; at the expiration of that term he was found dead in bed. He was succeeded by his son, Alfonso XI.—F. M. W.

FERDINAND V. of Arragon, surnamed THE CATHOLIC, son of John II. of Arragon, was born 10th March, 1452. Such at least is the more probable date. The little kingdom of Arragon (including Sicily) was, in his early days, distracted by the feuds between King John and his son by a former marriage—Carlos, known in history as the prince of Viana—feuds which did not terminate with the death of the prince in 1461, but were finally settled by the vigour which the old king displayed at the age of eighty, in 1472. Ferdinand, after a somewhat neglected education, which he afterwards partially repaired, was married 19th October, 1469, to Isabella, daughter of John II. of Castile, and heiress by a disputed title to the throne, which fell to her on the death of her brother, Henry IV. At the time of Ferdinand's marriage, neither the bride nor bridegroom was possessed of sufficient funds to defray the cost of the preparations, and it was not for some time that the king of Castile could be reconciled to the union. The death of Henry, 11th December, 1474, imposed on Ferdinand and Isabella not only the task of vindicating the title of the latter, but the still more arduous duty of repairing the decay into which the financial and judicial administration had fallen. The Santa Hermandad (Holy Brotherhood) was a species of volunteer police, which obtained such political importance that it was afterwards suppressed. The military orders of St. Jago and of Calatrava were an important feature in the reorganization of the military power of this little kingdom. The reign of Isabella (for the sovereign authority was carefully reserved to her) was still further distinguished by the commencement of an opposition to the overweening claims of the papal see. Less laudable steps were the expulsion of the Jews, and the establishment of the inquisition. On the death of Ferdinand's father, 20th January, 1479, the crowns of Arragon and Sicily devolved upon him, thus bringing the whole of Spain under one sceptre, with the exception of the kingdom of Navarre, and the Moorish provinces of Granada. It was the conquest of these latter regions that gained for Ferdinand the title of Catholic, which his successors have since borne. The wars against the Moors were not terminated till the year 1492, when the king and queen made their triumphal entry into Granada. In the same year it was that Christopher Columbus sailed on his first voyage of discovery.—(See COLUMBUS.) The same memorable year was distinguished by those steps on the part of Charles VIII. of France which brought his successor into collision with Ferdinand at a subsequent period; and we may also note that in the same year the first secular dramas were acted at Madrid. The death of Isabella in 1504 cast a shade over the growing glories of the monarchy. The crown of Castile descended to her daughter Joanna, married to Philip, archduke of Austria, who soon showed proofs of insanity. For the first two years after Isabella's death, the government of Castile was thrown into confusion, and for a time was carried on in Philip's name; but at his death in 1506 the regency reverted to Ferdinand. Among the subsequent events in the career of Ferdinand was the conquest of Naples, which kingdom he had previously agreed to divide with Louis XII. of France. Ferdinand thus became the third of his name on the throne of Naples. In this war the celebrated Gonzalvo de Cordova chiefly distinguished himself, but was repaid with distrust by the king. By a similar combination of diplomacy and force, Ferdinand succeeded in recovering the kingdom of Navarre, which had belonged to his ancestors. Isabella, in her will, had enjoined on Ferdinand that he should not marry a second time, in order to avoid the danger of a separation of the two crowns. He did, however, within little more than a year marry Germaine, sister of Louis XII. of France, by whom he had one son, who lived but a few hours. Ferdinand died January 23d, 1516, and his remains were interred by those of Isabella, in the Alhambra. Of Ferdinand's character we must judge by the light of his time. He was brave, vigorous, and adroit. Some have accused him of hypocrisy, but it is rather probable that he was often influenced by Isabella's lofty views without comprehending them. That he was ungrateful to his best friends is but too apparent—that he conducted himself frigidly towards Columbus is an ineffaceable stain upon his memory. He was unfaithful to Isabella while she lived, and his speedy re-marriage was looked upon as a sort of treachery to her memory. Yet it was by a character so strangely compounded that the foundations of Spain's greatness in modern history were laid.—F. M. W.

FERDINAND VI. OF SPAIN, born 23d September, 1713, was son of Philip V. of Bourbon, whom he succeeded in 1746, being then married to Barbara, infanta of Portugal. His first efforts were devoted to the pacification of Europe, and he was a party to the treaty of Aix-la-Chapelle in 1748. It was he who made use of the expression so remarkable from a Bourbon—"Peace with England, even if at the price of war with all the world;" and had his reign lasted longer, it is probable that a still closer alliance with England, under the guidance of William Pitt, might have been brought about. In European politics, Ferdinand's policy was to hold, as far as possible, a neutral position, and at the breaking out of the war in 1756 his alliance was sought in vain by both parties. Among the distinguished men who surrounded his throne, we can only name Ensenada, Carvajal, and Farinelli. Ferdinand sedulously promoted agriculture, and also had the honour of recovering, by a concordat with Pope Benedict XIV., the ancient rights of the kings of Spain to church patronage. He died in 1759, leaving no issue.—F. M. W.

FERDINAND VII. OF SPAIN, eldest son of Charles IV. and of Maria Louisa of Parma, born at the Escurial, 14th October, 1784. Under the rule of the queen's favourite, Godoy, prince of Peace, the heir-apparent (prince of Asturias) was brought up in a manner little calculated to fit him for his future rank. His first wife (his cousin Maria Antonia ,of Bourbon, daughter of the king of Naples, married in 1802; died without issue in 1806) was an able and well-educated woman; but she became only the companion of his dependence. A plan seems to have been formed to marry Ferdinand to a sister of the princess of Peace. Ferdinand, however, was at this time not without able counsellors, especially the canon Escoiquiz.—(See ESCOIQUIZ.) He resolved to make an effort to throw off the degrading yoke of Godoy. A document was prepared, which Ferdinand was to lay before the king, setting forth the disastrous state of the kingdom, and asking the dismissal of the favourite. Nearly at the same time (11th October, 1807), Ferdinand wrote to Napoleon, who, having recently concluded the peace of Tilsit, was at liberty to turn his attention to the peninsula. Ferdinand laid before the emperor the state of confusion into which public affairs had fallen, and in too humble terms for the heir of the Spanish monarchy asked the hand of a princess of the Napoleon family. But the watchfulness of Godoy detected the movements of the prince; his papers were seized, and an absurd charge of plotting against the lives of his father and mother was made the excuse for placing him under close arrest. A so-called confession, in which he declares himself to be "guilty," was obtained; but there is in this document no word that can justify the charge of attempted parricide. Charles IV., terrified at the menacing aspect of public affairs, was meditating a flight to America, when an outbreak among the guards at Aranjuez, 17th March, 1808, showed it was too late. The life of Godoy was in imminent danger, and only the interference of Ferdinand prevented still further excesses. On the 19th March, Charles signed a formal abdication in favour of Ferdinand; but on the 21st he recalled it, and wrote to Napoleon—who by this time was preparing an army for the subjugation of Spain—reiterating the charge against Ferdinand, and declaring that he could never ascend the Spanish throne. Napoleon, however, under the pretence that he himself was about to visit Madrid, induced Ferdinand to come to Bayonne to meet him; and after an interview which lasted but a few minutes, Ferdinand received from General Savary the intimation that the Bourbons had ceased to reign in Spain. It was, however, still Napoleon's policy to keep up the appearance of respect for the king and queen, who by

this time had also arrived at Bayonne. Ferdinand endeavoured to make his abdication in favour of his father conditional on the carrying out of some of the most pressing reforms. But the proposal was treated as a new crime. Ferdinand contented himself with a simple renunciation of his rights in virtue of the decree of the 19th March, and wrote to his uncle, Don Antonio, whom he supposed to be still at the head of the junta of Madrid, urging him to guard against the policy of "our natural enemies, the English." Ferdinand was transferred to Valençay, a country-seat belonging to Talleyrand, where he lived in a not inglorious leisure until March, 1814. The only event worth notice during this period was an attempt made by Napoleon, by means of a pretended secret agent from England, to ascertain Ferdinand's real intentions. The result seems to have been, that Napoleon satisfied himself he had little to fear from this quarter. The events of 1813 in other parts of Europe led Napoleon to desire the restoration of his royal captive, and by the treaty of Valençay, 11th November, 1813, he agreed to recognize Ferdinand and his heirs as kings of Spain. The cortes, of whose proceedings Ferdinand had been in ignorance, refused to recognize any compact entered into by the king while in captivity, and demanded, first, that every treaty should be ratified by the king in his own palace at Madrid; and secondly, that he should swear to observe the constitution proclaimed at Cadiz in 1812. Ferdinand temporized, but from the moment of his entering Spain, which he did by a different road from that marked out by the cortes, it was evident that the clumsily paternal rule of a Bourbon could never work well with the turbulent policy of a cortes, consisting of men, ardent patriots indeed, but wedded to theories far in advance of the intellectual and social *status* of their countrymen. The decree of Valencia (14th May, 1814) annulled all the acts of the legislature during his absence, but promised to convoke the cortes "according to the lights of the age," a promise never fulfilled. The re-establishment of the inquisition with some limitations, and the restoration of the jesuits, followed; and, on the entry of the king into Madrid, a furious persecution was directed against the constitutionalists, especially the members of the cortes, who were excepted from the general pardon on his second marriage with Maria Isabella, daughter of the king of Portugal, 28th September, 1816. Ferdinand seems at this time to have been greatly under the influence of the Russian minister, Tatistcheff; and we must also bear in mind that his life had twice been endangered by conspiracies of the disappointed liberals, and that the enthusiasm for the absolute king died away in a short time after his return. It would have required statesmanship of a very high order to repair the disorder of Spanish affairs at this period; but whether we examine the financial, the legislative, or the colonial policy of the seven years from 1813 to 1820, we shall see that the outbreak of the latter year had far other than temporary or accidental causes.

Passing over the insurrections of Valencia and Barcelona, we come to the military outbreak at the Isla de Leon (the peninsula of Cadiz) headed by Riego and Quiroga, commencing the 1st January, 1820. On the 9th March in the same year, Ferdinand swore to the constitution of 1812, and the cortes were convoked on the 9th July. The liberal leaders—"men of enlarged views and great capacity," says the conservative historian, Alison—were overborne by the violence of the democratic clubs of Madrid on the one hand, and the absolutist tendencies of the rural population on the other. Before the close of the session (9th November) the disorder became so great that the king was obliged to remain within the walls of his own palace. The civil dissensions of the next three years we gladly pass over. On the 7th April, 1823, a French army under the duke of Angoulême entered Spain, "to deliver Ferdinand from the slavery in which he was kept by a factious party." On the 23d they entered Madrid. The cortes fled to Seville, and thence to Cadiz, the king being obliged to follow (though not until he had been declared insane, and a regency appointed). In September following, the French besieged Cadiz, and the king was permitted to leave the city to make terms with the invaders (1st October). He promised a general amnesty; recognition of the debts incurred in resisting the French; and all needful reforms. So far from these engagements being kept, his first act was to disavow every legislative act since 1820. The entry of the king and queen into Madrid was preceded by the execution of Riego, and the degradation of the nation was completed by a convention under which all the fortresses of the kingdom were to remain for a year in possession of the French troops.

During the remaining ten years of his life, Ferdinand interfered but little in the course of public affairs. His third wife was the Princess Maria Josefa Amelia of Saxony; but by none of his three first wives had he any issue. In 1829 he married his niece, Maria Christina, daughter of the king of Naples, afterwards queen regent. By her he had two daughters, of whom the eldest, Maria Isabella, is the present queen of Spain. Ferdinand died on the 29th September, 1833. His remains were interred with great pomp in the palace of the Escurial.—F. M. W.

Ferdinand, Cardinal, Infanta of Spain, and Governor of the Netherlands—born in 1609; died at Brussels in 1641—was the third son of Philip III., and was designated by Philip IV. to succeed the Archduchess Isabella Clara Eugenia. At a very early age he was made archbishop of Toledo, and in 1633 he was sent at the head of a considerable force to effect a junction with the king of Hungary on the Danube. On his way he received intelligence of the death of the archduchess, and, after carrying out his mission—taking part on the way in the victory of Nordlingen, 16th September, 1634—made his entry into Brussels. Next year he was attacked by the French, but, taking the offensive, he invaded Picardy and threatened the capital. The remainder of his life was occupied with the prosecution of these wars, but in 1640–41 fortune turned against him, and he saw one strong place after another wrested from him. He was distinguished by the purity of his life, and, had he been less engaged in war, would have been a beneficent ruler.—F. M. W.

Ferdinands of Portugal.

Ferdinand I., surnamed the Beautiful, son and successor of Pedro the Cruel, born 13th October, 1345, ascended the throne at the age of twenty-two. With a view to secure the crown of Castile, he was about to marry Eleanor, sister of Henry of that kingdom; but becoming suddenly enamoured of Eleanor Tellez (see Eleanor) the wife of one of his courtiers, he carried her off to Oporto, and, having procured a dissolution of her previous marriage, was united to her in 1372, although a formidable insurrection was excited by this conduct. The first result of this union was a renewal of the war with Henry of Castile. In this war Ferdinand had the alliance of John of Gaunt, duke of Lancaster, also a claimant of the Castilian crown; and although peace was made, on the death of Henry the contest was renewed, and an English army, commanded by the earl of Cambridge, a younger brother of John of Gaunt, landed in Portgual. The Castilian troops speedily abandoned Portugal, and a scheme which had been in contemplation for the marriage of Beatrix, Ferdinand's heiress, to the son of the earl of Cambridge, was broken off, in order, it would seem, to further the union of the two kingdoms by a marriage between Beatrix and the son of John of Castile. The latter monarch becoming a widower, proposed himself to marry the princess; and while the queen was absent at the nuptials of her daughter, a formidable league was formed against her, headed by the king's illegitimate brother, John. The king was urged to consent to the assassination of his queen's paramour, Andeiro. Ferdinand's death, however, on the 22nd of October, 1483, delayed the execution of the design. Ferdinand's character was in many respects estimable; but the vacillation of his policy, and the burdens he imposed on the country, tended greatly to weaken the power of Portugal.—F. M. W.

Ferdinand the Steadfast, Infanta of Portugal—born in 1402; died in 1443—was the son of John I. of Portugal. As grandmaster of the order of Aviz he accompanied his brother Henry in an expedition against the Moors of Barbary in 1437. The expedition was much smaller than had been intended, and the christian forces were compelled to succumb to treachery. The wreck of the expedition was allowed to embark for Portugal, but Ferdinand remained a hostage in the hands of Cala-ben-Cala, who finding it impossible to obtain what he deemed an adequate price for the liberation of his prisoner, handed him over to the sultan of Fez, by whom he was treated with the utmost cruelty, and he died at the age of forty-one. His remains were afterwards removed to Portugal, and he received the honours of canonization in 1470.—F. M. W.

* Ferdinand Augustus Francis Antonio of Saxe Coburg-Gotha, born 29th October, 1816; married in 1836 to Doña Maria II. queen of Portugal. On the birth of his eldest son (the present Don Pedro VII.) in 1837, he received the title of King-consort, as Ferdinand II., and on the death of the

queen on 5th November, 1853, he assumed the regency, and conducted the affairs of the kingdom without making any change in the ministry, until the 16th September, 1855, when he resigned the regal authority into the hands of his son.—F. M. W.

Ferdinand I., Duke of Braganza, son of Don Alfonso, first of that title, born in 1403, was named admiral of the Portuguese fleet in 1437, and captain-general of Ceuta in 1445. He succeeded his father in the title of Duke of Braganza in 1461, and in 1471 followed Alfonso V. into Africa, with a large force maintained at his own cost. The king conferred on him the title of Fronteiro Mor (Viceroy) of all the possessions of the house of Braganza. He died at Villa Viçosa in 1478.—F. M. W.

Ferdinand II., Duke of Braganza, son of Ferdinand I. of that title, born in 1430; married at the age of seventeen to Eleanor de Menezes, and again, in 1470, to Doña Isabel, niece of the king of Portugal. In 1458 he followed the king, Alfonso V., into Africa, at the head of a little army of his own, and in 1462 was named Fronteiro Mor, or chief warden, of the province of Entre Minho e Douro. On the death of his father in 1478, Ferdinand found himself virtually an independent prince, with an army and a revenue which made him a formidable subject of John II., with whom he was involved in a long series of disputes respecting the homage to be rendered for his possessions. The king resolved to rid himself of Ferdinand, although the latter was supported by most of the nobles, and was supposed to be in alliance with the court of Castile. A court, presided over by the king, found Ferdinand guilty of high treason, and he suffered death on the scaffold, 21st July, 1483. His son, James I., was reinstated in the paternal possessions in 1496.—F. M. W.

FERDINAND de Cordova, a Spanish writer and warrior, born about 1420 at Cordova, of a good family; died about 1480. He served under John II. against the Moors, and is recorded to have performed prodigies of valour and strength. He, however, devoted himself to literary pursuits, and the extent of his knowledge was so marvellous as to draw down upon him the accusation of sorcery. He was sent on several important missions to Paris and Rome by Ferdinand V., and was received with honour by Pope Alexander VI. Of his works, the most important are —commentaries on the Apocalypse, and various small works on parts of the Bible; a preface to Albertus Magnus, De Animalibus, Rome, 1478; and some ecclesiastical writings.—F. M. W.

FERDINAND de Jesus, a Spanish carmelite monk, born in 1571; died in 1644. He entered the order in 1588, being already distinguished for his learning. His fame, however, soon became greater as a preacher, and he received the appellation of the Spanish Chrysostom. His works are forty-eight in number, including commentaries on Aristotle, and on several of the prophets; treatises on logic and physical science; theological and historical essays; and Greek and Hebrew grammars.—F. M. W.

FERDINAND de Talavera, Archbishop of Granada, born in 1445; died in 1507; was confessor to Queen Isabella, and a counsellor of Ferdinand V. He was extremely zealous in urging on the sovereigns the prosecution of the wars against the Moors, and was the first archbishop appointed to the see of Granada after it was recovered by the christians. His works are numerous, relating chiefly to matters of doctrine and ritual.—F. M. W.

FERDINANDI, Epifanio, an Italian physician, born at Messagna in 1569, and died in 1638. After making himself a proficient in the knowledge of the ancient languages, he went to Naples, where he graduated in philosophy and medicine, and whence he returned to practice the latter in his native town. In 1616 he became physician to Giulia Farnese, with whom he visited Rome and other cities, in which he refused tempting offers to take up his residence. He wrote, "Theoremata Medica et Philosophica," Venice, 1611; "De Vita Prorogandâ, seu juventute conservanda et senectute retardanda," Naples, 1613; "Centum Historiæ, seu observationes et casus medici," Venice, 1621. The last has been frequently reprinted.—R. M., A.

FERDUSI. See Firdusi.

FERGUS I., one of the chiefs who headed the immigration of the Scots from Ireland into the western Highlands. He was the second son of Erc, king of Dalriada, or Ulster, and along with his brothers, Lorn and Angus, led a colony into the ancient province of the British Epidii in 503, and effected a settlement upon the promontory of Cantire, which ultimately fell to his share; while Lorn took possession of the district which still bears his name, and Angus is supposed to have colonized Ila. The Irish chroniclers affirm that these three chiefs were far advanced in years before leaving Ireland—a statement which seems to be confirmed by their early death, after they had laid the foundation of their new settlement. Fergus died in 506, and was succeeded by his son Domangart.—J. T.

FERGUS II., was the son of Aodh-fin, a powerful Scottish prince, who died in 769 after a glorious reign of thirty years. Fergus occupied the throne only three years, and died in 772. Nothing worthy of notice is recorded of him.—J. T.

FERGUSON, Adam, LL.D., philosopher and historian, was born, June 20, 1723, at Logierait in Perthshire, of which parish his father was minister. After completing his preliminary education at the parish school of his native place and the grammar-school at Perth, he entered the university of St. Andrews in 1738, where he took his M.A. degree in 1742, and soon after commenced the study of divinity. Before he had completed the curriculum of professional study, he was permitted to receive ordination, on the ground that his knowledge of Gaelic eminently fitted him for the then vacant office of chaplain to the 42nd (Highland) regiment. In this situation he continued till 1757, when he was elected keeper of the advocate's library as successor to David Hume; but this office he resigned before he had filled it for a year. After some months of a very desultory and migratory life, he was elected professor of natural philosophy in the university of Edinburgh—an office the duties of which he seems to have discharged satisfactorily, though previously to his appointment he had not devoted much attention to the study of physical science. His tastes led him to prefer ethical and political studies, and in 1764 a sphere was opened for the gratification of his tendencies in this direction, by his being appointed to the chair of moral philosophy. Entering on the duties of this chair with enthusiasm, he speedily attracted a numerous class by the interest and ability of his prelections. Like his illustrious contemporary, Adam Smith, his expositions were delivered without the use of notes; the lecturer trusting to his familiarity with his subject and to his command of language for the success of his address; and he stands among the very few in this country who have attained eminence by that difficult and hazardous, but in itself highest method of oral instruction. Shortly after closing his first session in this chair, he issued his essay on the "History of Civil Society"—a work which if not betokening much depth of thought, is full of just and ingenious observation presented in a pure, elegant, and at the same time vigorous style. It is evident from this work how much the author's mind was turned to philosophical history; and, therefore, we are not surprised to find him shortly after this engaged on his great work—"The History of the Progress and Termination of the Roman Republic." In the meantime he had married, and added agricultural pursuits to those of literature. He had also accompanied a son of Lord Chesterfield abroad, for the purpose of superintending his education, having, for this purpose obtained leave of absence from the university for the session of 1774–75. Having been appointed secretary to the commissioners sent out to quiet the disaffection of the American colonies he was again absent from his professorial duties during the session of 1778–79, when his place was supplied by Mr. Dugald Stewart. In 1780, soon after his return from America, he suffered from an attack of apoplexy so severely that he felt it necessary to write out his lectures, as he could no longer trust himself to lecture extempore. In 1783 his "History" made its appearance in 3 vols., 4to, and speedily commanded general attention. It is a work of considerable research; the narrative is fluent and perspicuous, the style correct and animated, and it is full of admirable delineations of character and philosophical analysis of conduct and synthesis of events. More recent works, superior to it in historical research, have somewhat cast it into the shade; but, for the philosophical inquirer and the politician, it still retains its value. Having in 1784 resigned his professorship to Mr. Stewart, Dr. Ferguson set himself to revise his lectures on ethics and politics for the press; they were published in 1792 under the title of "Principles of Moral and Political Science." This work, which is an extension of a work published by him in 1769 as a text-book for his students, under the title of "Institutes of Moral Philosophy," is valuable for the survey it gives of the history of opinion on moral questions, as well as for the author's own discussion of these. Having in his seventieth year paid another visit to the continent, in the course of which he visited Berlin, Vienna, Florence, Naples, and Venice, spending the winter of 1793 at Rome, he retired on his return home

entirely into private life, residing first at Neidpath castle, near Peebles, afterwards at Hallyards on Manor Water, and finally at St. Andrews, where he died, February 21, 1816, in the ninety-third year of his age.—W. L. A.

FERGUSON, James, was born near Keith, a small town in Banffshire, Scotland, in the year 1710. His parents were persons of good character, but so poor as to be unable to send their children to school. James, however, was taught by his father to read and write, and he enjoyed the privilege, denied to the other members of the family, of attending the grammar-school of Keith for three months. He was self-educated in a more literal sense than that in which the term is applied to many who have made themselves illustrious. In Ferguson's own account of himself, prefixed to his "Select Mechanical Exercises"—one of the most interesting autobiographies in the English language—he tells us that his taste for mechanics was first excited when he was a boy of eight years of age, and by a singular incident. The roof of the cottage in which the family lived having become much decayed, and having gradually fallen from its proper position so as to be inconvenient and dangerous, his father, with a view to repair it by the introduction of some new beams, raised it by the application of a lever. The result powerfully excited the wonder of the child, and led to the development of a taste for mechanics which he never lost. He began immediately afterwards to make experiments with levers, wheels, and wedges, and before he emerged from boyhood wrote a treatise, in which he gave descriptions of his machines, and a statement of the principles on which they were constructed, and of the advantage which might be derived by their practical application in the business of life. This treatise, though stating principles which had been established long before, and though illustrated by diagrams of the rudest description, was beyond question one of the greatest marvels of boyish ingenuity, and showed Ferguson's genius for mechanics to be as remarkable as was that of Pascal for mathematics, or that of Mozart for music. For several years Ferguson was employed on some of the farms in the neighbourhood of his birthplace, and while his sheep were feeding around him on the hill-side, he employed himself in making models of mills, spinning-wheels, and such other machines as came under his observation; at night he was diligent in observing the heavens, making observations with his simple apparatus of a string and a few beads, to determine the apparent distances of the stars from each other, and noting upon a map the positions of the more remarkable constellations in our hemisphere. By the Rev. John Gilchrist of Keith, who had kindly explained to Ferguson the figure of the earth, and had given him the use of a map of the world, and of some geometrical instruments, he was introduced to Mr. Thomas Grant of Achoynaney, a gentleman of a benevolent disposition, who took him to his residence, and directed his butler, who was a person of some attainments, to give the inquiring youth such instruction as he could impart. From this person Ferguson obtained a little knowledge of decimal arithmetic and of algebraic notation. After this we find him an invalid in his father's house, suffering from an illness which had been brought on by excessive labour and insufficient food, but true to his mental instincts, amusing himself during the period of his convalescence, by making a clock which struck the hours on the neck of a broken bottle, and a watch with a spring made of whalebone, the wheels of both machines being of wood. The clock, he tells us, "kept time pretty well;" but the watch proved a failure, from the inability of the teeth of the wheels to bear the force of the balanced spring. On his recovery, Ferguson visited Sir James Dunbar of Durn, to whom he showed some maps and models which he had made. Sir James treated him kindly, and by his permission Ferguson remained a considerable time, earning a little money by cleaning clocks and drawing patterns for needlework, while in the evenings he steadily continued his astronomical observations. By Lady Dipple, the sister of Sir James Dunbar, he was introduced to Mr. William Baird of Auchmedden, her son-in-law; and he lived with Mr. Baird for eight months, during which period he seems to have been chiefly occupied in drawing. Some of his sketches were deemed so promising, that, through the advice of friends, he came to Edinburgh with a view of studying regularly as an artist; but meeting with difficulties, he began to take likenesses in Indian ink, and was so successful that he soon had considerable employment. During his stay in Edinburgh, which extended over two years, Ferguson having conversed with some eminent physicians, and read a few books on the medical art, returned to his native district with the intention of practising medicine, but his success in this line of business was small. His own account is curious—"At the end of the second year," says he, "I left Edinburgh, and went to see my father, thinking myself tolerably well qualified to be a physician in that part of the country, and I carried a good deal of medicines, plasters, &c., thither; but to my mortification I soon found that all my medical theories and study were of little use in practice. And then, finding that very few paid me for the medicines they had, and that I was far from being so successful as I could wish, I quite left off that business, and began to think of taking to the more sure one of drawing pictures again. For this purpose I went to Inverness, where I had eight months' business." While at Inverness, Ferguson diligently prosecuted the study of astronomy; and after much labour he prepared a diagram, which he called the "Astronomical Rotula," being a scheme for showing the motions and places of the sun and moon in the ecliptic. After comparing this scheme with the almanacs of some preceding years, and satisfying himself that its computation of eclipses agreed with observed facts, he sent an account of it to the celebrated Colin Maclaurin, professor of mathematics in the university of Edinburgh, who corrected some slight errors in the work, and got it engraved and published. In May, 1743, Ferguson, who had been recently much occupied with the construction of orreries and other apparatus for the illustration of astronomical science, went to London, and there he continued to devote himself to his favourite studies, supporting himself and his family meanwhile by taking portraits. In 1748 he began to give lectures on astronomy, mechanics, pneumatics, and other branches of natural philosophy. The clearness of his statements and the familiar illustrations which he employed, the sparing use which he made of technical terms and mathematical reasoning, together with his admirable diagrams and mechanical apparatus, made Ferguson popular as a lecturer; and George III. showed his appreciation of the "peasant-boy philosopher's" genius and efforts by sometimes attending the lectures, and by giving the lecturer an annual pension of fifty pounds from the privy purse. Ferguson was admitted a member of the Royal Society, and communicated various valuable papers to the Transactions. He died in 1776, leaving about £6000 to his family, which he had acquired by his lectures, publications, and the sale of orreries, models, &c. His principal published works are—"Astronomical Tables, 1763;" "Tables and Tracts," 1767; "Easy Introduction to Astronomy," 1769; "Astronomy on Newton's Principles," 1756; "Select Mechanical Exercises," 1773; "Introduction to Electricity," 1770; "Lectures on select Subjects in Mechanics, Hydrostatics," &c., 1760. Some of these works, especially the "Astronomy on Newton's Principles" and the "Lectures," both of which have been admirably edited by Sir David Brewster, are of great and permanent value; for though Ferguson was almost entirely ignorant of the higher mathematics, he knew thoroughly what he did know of the various branches of philosophy which he taught, and could explain with remarkable clearness those profound truths which, though requiring the mightiest effort of the intellect to discover and establish by rigid scientific evidence, are, when once discovered, capable of being simply stated and easily apprehended.—J. B. J.

*FERGUSON, Robert, born at Carlisle, 1819, eldest son of Joseph Ferguson, late member of parliament for Carlisle. Robert Ferguson has published, in addition to a prose narrative of his travels in the East, a volume of poems, some of great beauty, entitled "Shadow of the Pyramid." His late studies have been chiefly connected with the antiquities of Northern Europe. His book on the "Northmen of Cumberland and Westmoreland" has shown the probable source from which the original population of that part of England was derived. The subject which he here investigates in reference to a particular district, is pursued on a more extensive scale in a volume lately published by him on English and Scandinavian surnames. He has aided in the formation and progress of literary and scientific institutions in the district where he resides, and has frequently held the office of mayor of his native city.—J. A., D.

FERGUSON or FERGUSSON, Robert, one of the minor poets of Scotland, was born at Edinburgh on the 5th September, 1750. William Ferguson, his father, was an Aberdonian, but had come to Edinburgh in search of employment about 1746, and eventually became a clerk in the British Linen Com-

pany's bank. He was an intelligent, sober, industrious man, and addicted, it is said, to the making of verses. He died while his family, consisting of two sons and two daughters, were still young. The record of the life of Robert, the younger son, is a sad story enough. He received his preliminary education partly at the high school of his native city, and partly at Dundee. At the age of thirteen he removed to the university of St. Andrews, where he obtained a bursary and resided during four years. His parents designed him for the church, but his father having died two years before he had finished his academical course, Robert gave up all thoughts of pursuing the clerical profession, and returned to his mother's house in Edinburgh without any definite plan of life or prospect of occupation. About half a year after, however, he obtained employment as an assistant in the office of the commissary-clerk of Edinburgh, where he continued, with the exception of a few months, during the remainder of his life. Ferguson's career as a poet was very short and very miserable, owing to his own desperate folly. From the time of his leaving college he had occasionally employed his leisure hours in writing verses, and became, ere long, a constant contributor to *Ruddiman's Weekly Magazine*, a popular and respectable miscellany of the day. The success which attended his literary efforts, unfortunately gave him a strong dislike to the drudgery of the commissary-clerk's office. He fell among loose companions, who preyed upon his happy convivial qualities, and allured him into unlawful courses. His riotous living injured his bodily health, and induced a constant feverishness of mind bordering on insanity. Fits of melancholy filled him with remorse and horror, and he gradually lost strength of resolution to resist temptation. When a child, it is said, his chief pleasure had been to read in the Bible, but now the memory of that golden time served only to deepen the gloom that overshadowed his thoughts, and pointed but too certainly to the end. That end was not far distant. One night, when about to return home from his revels, he fell from a staircase, and received a violent contusion on the head. Madness, which indeed had been long imminent, ensued; and his widowed mother being unable to maintain him at home, the wretched youth was removed to a lunatic asylum. There, after two months of confinement, he died, in the darkness of the night, alone, on a bed of straw. The interest that attaches to the name of Robert Ferguson arises partly from the unhappiness and melancholy close of his short life, and partly also from his having been in some sense the forerunner of Burns. His poems, which made no deep impression on the mind of his country at the time of their publication, are now all but forgotten. Not that they are devoid of merit. On the contrary, they abound in happy pictures of local manners, in a certain kind of quaint humour, and in a hearty sympathy with the genial and joyous in human life. And when it is remembered that they were written in hours snatched from drudgery and dissipation, by a youth who died at twenty-three, they will perhaps appear not altogether contemptible; though we may still affirm that the poetic gift of Ferguson showed itself as a longing and striving rather than a well-defined faculty or power. We have called Ferguson the forerunner of Burns. It is true that Ramsay had already opened a genuine vein of national poetry, and claims by his lyrical genius a closer affinity than Ferguson with the great Scottish poet. But it seems to have been the younger bard who had the honour of showing Burns, if indeed he did not instinctively perceive, how fertile a field for the exercise of his peculiar powers lay in the manners and customs and simple feelings of the Scottish people. Ferguson, besides, had been dead only nine years when Burns paid his memorable visit to Edinburgh, so that we may regard him as having received that harp of Caledonia over which he possessed such a perfect mastery, immediately from the hands of the poor maniac to whose memory he generously raised a humble monument at a time when his scanty resources were barely equal to his own demands.—R. M., A.

* FERGUSSON, James, was born in 1808 at Ayr in Scotland. Upon leaving the High School, Edinburgh, he was placed for a while in a counting-house in Holland, and then in one in London. In 1829 he went to India, where he remained ten years, first in an indigo factory at Bengal, afterwards as partner in a mercantile establishment. It was during these years that he laid the foundation of his future celebrity. He has himself told us that his leisure hours were now devoted to the study of art and archæology, but especially of these in connection with architecture; and the depth and extent of his studies were shown in the works he, at no distant period, put forth in rapid succession. But his researches were not confined to books. He travelled much in India, and, we believe, visited China; and wherever he went he carefully examined and drew the ancient buildings. Quitting India and commercial life in 1839, he spent some time in visiting and studying the principal remains of antiquity in Europe. Mr. Fergusson's first work, published in 1845, was entitled "Illustrations of the Rock-cut Temples of India," an 8vo volume of text, with eighteen lithographs in folio from his own drawings. What may be called a second part—"Picturesque Illustrations of Ancient Architecture in Hindostan"—appeared in 1847. In the same year he published "An Essay on the Ancient Topography of Jerusalem," in which sites differing from those generally received were proposed for some of the most important of the sacred localities, especially of that of the "holy sepulchre." Mr. Fergusson's opinions have been opposed by other travellers and students, but in his latest work he has taken occasion to declare his continued conviction of their accuracy. His next publication was a venture in a new field, and one in which, as a civilian, he was certain to find many opponents. "An Essay on a New System of Fortification," was, in fact, an attempt to show that, whilst the received systems were incapable of withstanding the attacks of modern artillery, a fortress might be constructed nearly impregnable on a "new system," in which the works, instead of elaborate revetements of stone, should consist of parallel ramparts of earth, executed in a manner explained at length by him, and which had been suggested by some earthen fortifications he had seen in India. Nothing daunted by the professional attacks made on his theories, Mr. Fergusson prepared elaborate models of his proposed fortifications, which he placed before the public in the Great Exhibition of 1851; and followed this by a pamphlet entitled "The Peril of Portsmouth: French Fleets and English Forts," of which a third edition was published in 1853. The success of the new earthworks thrown up before Sebastopol, and the failure of the works constructed on the old system, recalled attention to Mr. Fergusson's theory. It has been denied, indeed, that the Russian works in any way resembled his; but one important point, at least, in his system seemed to obtain confirmation from them, and the value of his labours have received authoritative and official recognition in the fact of his appointment, in 1859, as one of a royal commission for examining into the state of our national defences. In the same year with the work on fortification, Mr. Fergusson published the first volume of "A Historical Inquiry into the True Principles of Beauty in Art, more especially with reference to Architecture." This was an attempt to deduce, by an elaborate examination of the great architectural works of every age and country, those great æsthetic principles, or artistic ideas, which lie at the base of all successful construction, and so to arrive at an understanding of what is required for the creation of a true national style of architecture for the future. The work was perhaps planned on too large a scale to admit of an entirely satisfactory working out; and required too much knowledge as well as too close attention on the part of the reader to find wide circulation; a second volume was not published, and its continuance is understood to be abandoned, the materials collected for that purpose being embodied in the more popular "Illustrated Hand-book of Architecture" published in 1855. This hand-book is probably the work by which Mr. Fergusson will continue to be most widely known. It supplied a great want in our literature, and in an entirely satisfactory manner. As far as it goes it is the most comprehensive manual of the history of ancient and mediæval architecture, not only in the English language, but in any language; and it is not likely to be surpassed. To render it complete it requires to be continued through the renaissance and modern periods, and some few omissions to be supplied. Such a continuation it is to be hoped Mr. Fergusson will not be long in furnishing. To this list of his published writings we have only to add his pamphlet on the British Museum, National Gallery &c., 1849; and his suggestive essay on Assyrian architecture, "The Palaces of Nineveh and Persepolis Restored," 1851. His views on this last subject he had an opportunity of exhibiting more palpably in the Assyrian court at the Crystal Palace, Sydenham, which was constructed under his superintendence. For a while Mr. Fergusson held the office of general manager of the Crystal Palace, but retired when it was resolved to convert the building essentially into a place of amusement.—J. T-e.

FERGUSSON, John, of Cairnbrock, Ayrshire, was born in 1787. He was for a time a merchant in America, but returned to Scotland in 1810, on succeeding to the estate of his uncle George. His enormous wealth came chiefly from maternal uncles of the name of Service, who belonged to Ayrshire, and made fortunes as merchants in London and New York. Mr. Fergusson passed the later years of life almost wholly in Irvine, and in comparative seclusion. He died in January, 1856, leaving property amounting to £1,250,000 sterling. His will recognized all relations on the side of both parents, and to the extent of £681,000. The admitted legatees, above one hundred in number, received from £500 to £50,000, according to the degree of proximity. He left £20,000 to twenty-four personal friends. To the town of Irvine he made liberal bequests; £1000 to the poor; £1000 for educational purposes; £50 to each of the six churches; £5000 as a fund, the interest of which was to be given to deserving women above forty years of age in reduced circumstances, having never received parochial relief; and £5000 to men in the same condition. He left £20,000 for religious societies and institutions in Scotland, and £10,000 for ragged or industrial schools. The residue of his estate is consolidated into the Fergusson Bequest Fund, the interest of which is devoted to the furtherance of educational, missionary, and ministerial operations, and public libraries, in the six western counties of Scotland, and in connection with the *quoad sacra* churches of the Establishment, the Free Church, the United Presbyterian, the Reformed Presbyterian, and the Independent churches. For the management of this permanent fund, the trustees are by the will of Mr. Fergusson increased to thirteen, chosen in the following proportion from the denominations above-mentioned—three of the Established Church, four of the Free Church, four of the United Presbyterian Church, one of the Reformed Presbyterian Church, and one of the Independent Church.—J. L. A.

FERHAD-PACHA, an Ottoman general and minister, died in 1596. Ferhad rose from the humblest station to be the grand-vizier of Amurath III. He experienced the usual changes of fortune which attend oriental courtiers. He rose and fell according to the caprice of his master. In disgrace at the death of Amurath III., he was again raised to favour on the accession of Mahomet III.; but losing a great battle, he was accused of treason by one of his old enemies, and put to death.—R. M., A.

FERID ED-DIN-ATHAR, a Persian sofi and author, was killed at the taking of Schadyakh in 1122. Possessed of an immense fortune, he lived for some time in great magnificence, but becoming a convert to the doctrines of the sofis, he abandoned his former manner of life, retired to the monastery of the scheik Rokn ed-din Asaf, and gave himself up to the fanaticism peculiar to the most devoted followers of Mahomet. He was a prolific writer; but his works, whether in poetry or verse, are characterized by such a high-flown mysticism as renders them unintelligible to the ordinary European reader.—R. M., A.

FERISHTA, Mohammed Kasim, a Persian historian, was born at Asterabad, capital of the province of that name, most probably in the year 1570. He was the son of a learned preceptor, Gholam Ali Hindoo Shah, who, after a long course of travel, settled at Ahmudnugger in the Deccan, and was appointed to instruct Miran Hossein the son of Murtuza Nizan Shah in the Persian language. After the death of his father who did not long survive the date of this appointment, he was warmly befriended by Miran Hossein, who procured for him the dignities of privy councillor and captain of the royal guard. In the troubles that followed the death of Murtuza and of Miran Hossein, Ferishta repaired to Bejabore, where he was introduced at the court of Ibrahim Adil Shah II., in whose service he passed the remainder of his life. It is probable that he died in 1611 at the age of 41. It was at the request of Ibrahim that he undertook to prepare his great work "The History of India," one of the fullest and most trustworthy sources of information regarding the rise of the Mohammedan power in India. A translation of the first two books of this work was published by Colonel Dow in his history of Hindostan, 1768; and of the third book there is a translation in Mr. Jonathan Scott's history of the Deccan. A translation of the whole from the pen of Colonel Briggs was published in London in 1829, four vols. 8vo. The history is divided into twelve books, preceded by an account of Hindoo history before the time of the Mohammedans. To the first ten books are given the titles of various Mohammedan sovereignties; the eleventh book is an account of Malabar, and the twelfth an account of the European settlers in Hindostan. In the preface Ferishta mentions thirty-five historians whose works he had consulted, and there are quotations from many more in his pages. Among oriental historians, he is a rare example of a good critic and a faithful narrator.—J. S., G.

FERMAT, Pierre de, a famous mathematician, was born at Toulouse in 1595, and died there in 1665. He held during the greater part of his life, and up to the time of his death, the office of one of the councillors of the parliament of Toulouse. All we know of his public life is, that he was assiduous in the discharge of his judicial functions, and was held to be one of the most eminent lawyers of his time. Of his private life nothing is known, except that he carried on a correspondence on mathematical subjects with Descartes, Torricelli, the Pascals, Frenicle, Roberval, Huyghens, Wallis, and other eminent scientific men of his time; that he was a master of many languages, and a composer of elegant verses; that his most intimate friend was one of his colleagues in the parliament of Toulouse, Monsieur de Carcavi, to whom he is said to have bequeathed the care of his manuscripts; and that he left a son, Samuel de Fermat, who after his death edited a portion of his writings.—(*Eloge de Monsieur de Fermat—Journal des Sçavans*, 9 Fevrier, 1665.) The mathematical studies of Fermat, on which his present fame is founded, were pursued by him as a recreation only. Their results were very imperfectly recorded, many of them having been originally scattered in the form of letters to his friends and detached notes on books; and in too many cases we possess them in the form of propositions only, of which the demonstrations have been left to after generations to rediscover. The works in which most of the remains of Fermat's mathematical writings were collected by his son after his death are entitled, respectively, "Diophanti Alexandrini Arithmeticorum libri sex, et de numeris multangulis liber unus, cum commentariis C. G. Bacheti V. C., et observationibus D. P. de Fermat, Senatoris Tolosani," Tolosæ, 1670; and "Varia Opera Mathematica D. Petri de Fermat," 1679. Fermat applied himself with much ability and success to the restoration and completion of some of the imperfect works of ancient mathematicians which have come down to modern times, and this pursuit seems to have been the means of suggesting the subjects of his own original researches. These may be classed for the most part under three heads—geometry, the calculus of probabilities, and the theory of numbers. In geometry, the most important of Fermat's labours were those in which, although he did not discover the general principles of the differential and integral calculus, he certainly came nearer to that discovery than any mathematician before the time of Newton and Leibnitz, by the particular problems which he solved. These were, the quadrature of parabolæ of all orders; and a method of finding maxima and minima, and the tangents of curves, substantially identical in principle with those now followed. The method of finding tangents was misunderstood by his contemporaries, and he did not obtain from them by it the credit which he deserved. In the calculus of probabilities, Fermat is considered to have laid the foundation of that science as it now exists. It was in the theory of numbers that the discoveries of Fermat were the most extraordinary. In this branch of mathematics he began by studying and commenting upon the works of Diophantus, and then carried his original researches to a point which succeeding mathematicians have, up to the present time, failed to reach. He left behind him a body of propositions, of which the demonstrations were lost. Many of these demonstrations were rediscovered by subsequent mathematicians, especially Euler, Lagrange, and Legendre; but some of them remain to this day a puzzle to the mathematical world, the truth of the propositions being verified by calculation in every particular case, while the general demonstrations remain unknown. Of this, perhaps, the most striking example is the celebrated theorem, that no integer which is a power of a given order higher than a square, can be the sum of two integers which are powers of the same order. The French Academy of Sciences, for several years, offered in vain a prize of three thousand francs for the general demonstration of this theorem.—W. J. M. R.

FERME, Charles, was born at Edinburgh, and was educated at the university there among its earliest students. He passed M.A. in 1587, and in 1589 was chosen one of the regents of the university. In 1600 he became principal of the newly-erected

college of Fraserburgh, and at the same time minister of that parish. A keen opponent of episcopacy he fell under the ban of the ruling powers; and, for his share in the proceedings of the assembly of 1605, he was condemned by the privy council to be imprisoned. This he endured for three years, after which he returned to his duties at Fraserburgh. His labours and sufferings, however, had conspired to undermine his strength, and he died, 24th September, 1617. With him expired the college of Fraserburgh. He left a commentary in Latin on the Romans, which has been translated and published by the Wodrow Society, edited with a life by the writer of this notice.—W. L. A.

FERMOR, William, Count Von, a celebrated Russian general, was born at Pleskow in 1704, and died in 1771. He was the son of a Scotchman, and entered the army as a common bombardier; but rising rapidly in his profession, was at the close of the Turkish war of 1736 appointed governor of Zolberg. He obtained the chief command of Petersburg, Finland, and Novogorod at the new modelling of the army, and became commander-in-chief in 1755. He distinguished himself highly in the war against Prussia, during which he fought the famous battle of Zorndorf against the great Frederick, and took possession of the city of Berlin. Peter III. at length recalled him from the army, but his successor appointed him governor-general of Smolensko, and a member of the supreme senate.—R. M., A.

FERN, Fanny. See Partin, Sarah P.

FERNAN GONZALEZ, first independent count of Castile, a favourite hero of Spanish romance (descended from one of the vassal counts murdered in 922), became independent of the kingdom of Leon about 933. Ramiro II., king of Leon, having secured himself on the throne, undertook the conquest of the Moors in Cordova (who had penetrated even to Madrid), in which the count bore a distinguished part. The king of Navarre gave the successful hero his daughter in marriage; and the king of Leon promoted the union of his own son, D. Ordoño, with Doña Urraca, daughter of the count. On the death of Ramiro II., his son, Ordoño III., succeeded—his reign being an almost uninterrupted series of civil wars with his brother Sancho, in which the count took part against his own son-in-law. Ordoño, in revenge, put away his wife and married another, but the insult does not seem to have been avenged. Fernan Gonzalez died about 952; and a host of miraculous legends have been gathered about his memory.—F. M. W.

FERNAND or PHERNANDUS, Charles, a Roman catholic ecclesiastic and author, probably of Spanish descent, was born at Bruges about 1450, and died in 1496. Fernand was either born blind, or lost his sight in early childhood. This calamity however seems only to have quickened his desire of knowledge. He studied (probably at Paris) philosophy, theology, rhetoric, and music, and subsequently lectured on Latin literature at the university of Paris. In 1490 he entered the Benedictine monastery of Chezal-Benoit. Fernand, notwithstanding his blindness, was a prolific author both in prose and verse. We may mention his "De animi tranquillitate libri duo," Paris, 1512; "Collationes monasticæ," Paris, 1515; and his "De Conceptione, contra Vincentium."—R. M., A.

FERNANDEZ, Alvaro, the Elder, a Portuguese navigator, born about 1412. In 1446 he took part in the expedition under Lancalot to the mouth of the river Senegal. The following year, in command of a small sloop, he pushed the limit of Portuguese discovery about forty miles along the west coast of Africa. Landing about seven miles south of the Tabite stream, he was driven back by armed natives, and returned to Portugal, where he was received with honour by the king, Dom Pedro, and the Infante Don Enrique.—F. M. W.

FERNANDEZ, Diego, a Spanish adventurer and historian, born in the beginning of the sixteenth century. He was first intended for the clerical profession, but in 1545 embarked for Peru and served under Alvarado until the arrival of the viceroy, Hurtado de Mendoza, who attached Fernandez to his person as historiographer. In this capacity he wrote a "History of Peru," embracing the period from 1546 to 1571, which was completed after his return to Spain. He has been accused of indulging his animosities in this work, but it was probably the opposite fault which led the council of the Indies to suppress it. It abounds in information evidently the fruit of personal knowledge, in acute remarks, and valuable criticism.—F. M. W.

FERNANDEZ, Joao, a Portuguese traveller, the first European who succeeded in penetrating to the interior of Africa. In 1446 he sailed with the expedition fitted out by Prince Henry, under the command of Antonio Gonzales, to explore the coast of Africa; and with a heroic desire to forward the object of the expedition, he, at his own request, was left alone on the coast, near the mouth of the Rio do Ouro. He lived with a native tribe (perhaps that now known as the Ashantees) for seven months, and though he was stripped of everything he possessed, and treated with much rigour, he succeeded in collecting much valuable information as to the habits of the tribe. When rescued by his companions he is said to have been in excellent health, though he had lived on camel's milk and fish during the whole time. In 1447 he was attached to the expedition sent out to establish commercial relations with the Moors of Maça on the coast of Africa. The ship being driven off by a tempest, he was again left on shore, and spent some time in the country of Anquin. He was rescued in the following year, and furnished most valuable information as to the tribes of central Africa.—F. M. W.

FERNANDEZ, Juan, a Spanish navigator, died in 1538. He was engaged in the South American war under Francisco Pizzaro, and afterwards passed into the service of his rival Alvarado. When the latter entered into a treaty with Pizzaro, Fernandez was intrusted with other commands, and was sent with an expedition under Antonio de Sedeno to subdue the island of Trinidad. Instead of this they disembarked on the mainland, in search of gold, and the expedition was almost destroyed by the climate and the attacks of the Indians. Fernandez became commander on the death of the chief, and endeavoured to maintain a position in Calaparo; but he soon died, and his comrades found their way back to the Spanish settlements.—F. M. W.

FERNANDEZ, Juan (who must not be confounded with the foregoing), a Spanish navigator, died in 1576. He first attained distinction as a navigator by observing the course of the trade winds, and the currents off the coast of South America; and thus succeeded in making his voyages to the coast of Chili in so short a time that he was arrested on a charge of sorcery. In 1563 he discovered the two islands which bear his name, one of which has become famous in romance as the residence of Alexander Selkirk. Fernandez obtained a royal concession of these islands, whose natural riches and defences were highly extolled, and founded a colony there, which, however, was soon broken up, leaving no traces save a number of goats, which multiplied to a considerable extent, and are still the only attraction to the navigator. In the latter part of his life Fernandez pushed his adventures still further, and maintained that he had discovered a new continent in the Southern Ocean, which some suppose to have been Australia, others New Zealand; but it is quite possible that the story was a fabrication.—F. M. W.

FERNANDES or FERDINAND, Valentine: the dates of Valentine Fernandes' birth and death are unknown. He was a German printer, who settled towards the close of the fifteenth century at Lisbon. He was given some small office about the court, which did not interfere with his devotion to what he called the noble art of printing. He published a Portuguese translation of part of Marco Polo's travels. The "Vita Christi," which appeared from his press, with the date of February, 1500, is described as the *chef d'œuvre* of Portuguese typography at that period. It is a book of extreme rarity.—J. A., D.

FERNANDEZ, Vasco, a distinguished Portuguese painter, who has been the original cause of the creation, in popular belief, of an imaginary painter, commonly called Grand-Vasco in Portugal, and to whom most early Gothic works in that country are attributed. Vasco Fernandez was born at Vizeu, September 18, 1552, and became the most distinguished of the Portuguese painters of his period. Little is known about him; he was, however, the painter of the "Calvary" and some other works, still preserved in the cathedral of Vizeu. Vasco's style is thoroughly Gothic, somewhat remarkable in the close of the sixteenth century; but as he probably never left his native place, Count Raczynski conjectures that he drew his inspirations from German prints. The "Calvary," Vasco's masterpiece, represents Christ crucified between the two thieves, and is much in the style of Albert Durer. Another excellent work by this painter is "St. Peter as a pope"—both are engraved in Count Raczynski's Dictionnaire Historico-artistique du Portugal, 1847. The same writer mentions a "St. Michael" in the possession of the duke of Palmella as a good example of this master. The date of the death of Vasco Fernandez is unknown.—R. N. W.

FERNANDEZ-NAVARRETE, JUAN, commonly called EL MUDO (the Dumb), was born at Logrono in 1526. He became deaf, and consequently dumb, when quite a child, and commenced his art by expressing his wants in rough sketches, which finally led to the development of a great power. He learnt painting of Vicente de San Domingo, a monk of Estrella, and then when still young made a journey into Italy to perfect himself amid the art treasures of that country. Titian became his great model. He returned to Spain, and was invited to Madrid, where, on March 6th, 1568, he was appointed painter to the king, Philip II, with a yearly pension of two hundred ducats. Philip engaged him on many important works for the Escurial; but El Mudo resided at his native place, and painted also some pictures for the monastery of Estrella. One of his principal works for the Escurial was "Abraham visited by the three Angels," painted in 1576, for which he received five hundred ducats, a large sum at that time. He had undertaken many works for the same convent, but his premature death prevented their completion. He died at Toledo, March 28, 1579. El Mudo was a painter of very great ability, and is said by good judges to have well deserved the title which he earned of the "Spanish Titian." Lord Lansdowne possesses, at Bowood, a beautiful female portrait by him.—(Cean Bermudez, *Diccionario Historico de los mas Ilustres Profesores, &c.*, 1800.)—R. N. W.

FERNANDEZ VILLAREAL, MANOEL, a Portuguese writer of Jewish extraction, strangled at Lisbon in 1622. He had filled the functions of Portuguese consul at Paris; but on his return, being accused of following the Jewish law, he was delivered over by the inquisition to the secular power, and though he recanted, was put to death. He has written a curious work on the captivity of Prince Edward, brother of John IV. in Germany; "Political Christianity," being discourses on the life of Cardinal Richelieu, and some poems in French and Spanish.—F. M. W.

FERNAU, KARL. See DAXENBERGER.

FERNE, SIR JOHN, an English antiquary, was a native of Lincolnshire. He was educated either at St. Mary's hall or University college, Oxford, and afterwards studied municipal law in the Inner Temple. He was appointed secretary and keeper of the king's signet of the council established at York for the north of England, and received knighthood early in the reign of James I. In 1586 he published the "Blazon of the Gentry" in the form of dialogues, which are quaint and curious, giving critical accounts of arms, the principles of precedence, and strictures upon the times. He died about the year 1610.—J. L. A.

FERNE, HENRY, Bishop of Chester, the youngest son of Sir John Ferne, was born at York in 1602. He was educated at the free school of Uppingham in Rutlandshire. In 1618 he was a commoner of St. Mary's hall, Oxford, and after two years removed to Trinity college, Cambridge, of which he became a fellow. He was presented to the college living of Marsham in Yorkshire, to Medbourne in Leicestershire, and to the archdeaconry of Leicester. Having preached before the king, he was appointed chaplain-extraordinary. In 1642 he published his "Case of Conscience touching the Rebellion," which led to his retreat to Oxford, where he preached in St. Aldate's church; after which he was appointed chaplain-in-ordinary to the king, and received the degree of D.D. He was present at the battle of Naseby, went to Newark, where he remained till the surrender of the garrison. During the usurpation Dr. Ferne lived in retirement. At the restoration he was appointed master of Trinity college, Cambridge, and was twice elected vice-chancellor. He was afterwards named dean of Ely, and, on Dr. Walton's death, was consecrated bishop of Chester, but died about five weeks afterwards in March, 1661. He was buried in Westminster abbey. He was a man of great learning, loyalty, modesty, and piety. He is said to have greatly aided Dr. Walton in his Polyglott. His publications were confined to the defence of episcopacy against presbytery on the one hand, and popery on the other.—J. L. A.

FERNEHAM, NICOLAS, an English physician and naturalist, born in the latter part of the twelfth century, and died at Durham in 1241. He studied at the universities of Oxford, Paris, and Bologna, and was fond of botany. He made botanical excursions on the continent of Europe. He became physician to Henry III. Ultimately he gave up medicine and took to theology, and was finally chosen bishop of Durham.—J. H. B.

FERNEL, JEAN, a celebrated French physician, born at Clermont in Beauvoisis in 1497; died 26th April, 1558. He was first educated in his native village, and afterwards at the college Saint Barbe in Paris. Here his progress was so great, that he had no sooner obtained his degree in arts, than he was appointed to a professorship in his college. He, however, became attached to the study of natural science, and determined to devote himself to the study of medicine. He accordingly took his degree of doctor of medicine in 1530. It was not till two years after, that he gave up the study of mathematics and astronomy. He now devoted himself entirely to the practice of medicine, and was appointed a professor at the school of medicine in Paris in 1534. He quickly acquired great reputation as a physician; and although devoted to study and observation, he had one of the largest and most lucrative practices in Paris. His writings and lectures soon gained for him distinction at court, which, however, he avoided as much as possible. He was appointed physician to Henri II. of France, and accompanied that monarch to the siege of Calais. Here his wife died of fever. She was a woman of great sagacity, and exercised much influence over her husband. Fernel took her loss so much to heart that his health gave way, and he died shortly after her. Fernel's reputation was greater during his life than it has been since. He gained for himself the title of the modern Galen, and Borden, one of his contemporaries, says he was a little below Hippocrates, and nearly equal to Galen. He lived at a time when the practice of medicine in Europe had fallen to its lowest ebb; even its most distinguished practitioners were satisfied to quote the opinions of Hippocrates and Galen as sufficient for every emergency. Fernel, in his writings, did not hesitate to express his dissent from these great authorities. He wrote numerous important treatises, embracing the subjects of anatomy and physiology, pathology and therapeutics. He was in the habit of dissecting and making post-mortem examinations, and maintained that the rational practice of physic must depend on a knowledge of anatomy and physiology. He was the teacher of Vesalius, and seems to have inspired that great anatomist with his enthusiasm for anatomical research. In his pathological works he attached great importance to the study of the pulse and the urine. He was more theoretical in his therapeutics, and was what would now be called an allopath. He believed in the doctrine of *contraria contrariis curantur*, and in defending it displayed both logical skill and great professional acquirements. He laid great stress on the necessity of destroying the cause of a disease before treating its symptoms. He objected to mineral medicines, so greatly in vogue in his day. He supported the doctrine that nature furnishes remedies in the same districts where diseases are produced. He has left behind him numerous works, all written in Latin. The works published during his life are as follows—"De naturali parte Medicinæ, libri septem," Paris, 1542, folio; "De evacuandi ratione liber," Paris, 1545, 8vo; "De abditis rerum causis, libri duo," Paris, 1548; "Medicina," Paris, 1554, folio. This last work comprehended his pathological and therapeutical views, and has passed through more than thirty editions. Parts of his works have been published in many forms, and several of them have been translated into French, but no complete edition appears to have been published.—E. L.

FERNOW, KARL LUDWIG, a German miscellaneous writer, was born near Pasewalk, 19th November, 1763, and died at Weimar, December 4, 1808. From the humblest walks of life he rose by his own exertions and the aid of kind friends to a distinguished position. For several years he lived in Italy, where he acquired a solid and elegant knowledge of art and literature. Among his numerous writings we mention—"Römische Studien;" "Life of Carstens;" "Life of Ariosto;" "Francesco Petrarca" (ed. by Hain).—K. E.

FERRACINO, BARTOLOMEO, an Italian engineer, was born at Solagna, near Bassano, in 1692, and died in 1777. His parents being very poor, Bartolomeo had in his youth to work as a day labourer. His inventive genius, however, at length brought him into notice, and he soon obtained employment more suited to his tastes. His inventions were remarkable for their ingenuity. He made clocks, hydraulic machines, &c., and threw a wooden bridge across the Brenta, at Bassano, which is a very wonder for strength and boldness of design.—R. M., A.

FERRAND, ANTOINE, a French poet, was born at Paris in 1678, and died in 1719. He wrote songs and epigrams, the latter said to be worthy of Rousseau. Some of his pieces are much too free in sentiment, but they are lively and graceful. Most of them are to be found in the "Pièces libres et Poésies de quelques auteurs sur divers sujets," Londres, 1737, &c.—R. M., A.

FERRAND, Antoine François Claude, born at Paris in 1751; died in 1825. He first proposed to himself the bar as a profession, but in the disputes between the parliament of Paris and the court he was, in the fashion of that day, sent into exile, and consoled himself by writing tragedies and farces. The government, however, found means to attach him to their interests, and we find him drawing up documents for them a little before the outburst of the Revolution. When it did break out, he emigrated. He returned in 1801. Whatever had been his early leanings, his political bias was now in favour of absolute power. He published a book which he called "L'esprit de l'histoire," which, with some alterations by the police, was allowed to be circulated in Paris. A work of De Rulhière's on the partition of Poland, which he translated, was suppressed by the government. Another translation appeared, in which Ferrand was accused of having falsified the original. Ferrand successively supported or was employed by Bonaparte and the Bourbons. In 1815 he was at the head of the post-office. He was displaced by Lavallette on Bonaparte's reappearance, but on the return of the Bourbons was reappointed. He was made a peer of France; and on the reorganization of the Institute in 1816, was named member of the Academy—J. A., D.

FERRAND, Louis, was born at Toulon in the year 1645. He studied in the college of his native town, and afterwards at Lyons. A lawyer by profession, he devoted himself greatly to theological and biblical literature, and is best known by his labours in these departments. He published a paraphrase of the seven penitential psalms when he was scarcely nineteen, which was favourably received. His principal writings are—"Reflections on the Christian Religion, with explanations of the prophecies of Jacob and Daniel relating to the Advent of the Messiah;" "Commentary on the Psalms," in Latin; "the Psalter," in Latin and French; "a Collection of Dissertations on the Bible," and some tracts of a controversial nature. He died in the year 1699.—J. B. J.

FERRAND, Marie Louis, a French general, was born at Besançon in 1753, and died in 1808. He fought as a volunteer in the American war of independence, and after his return served in the French army. Raised to the rank of general of brigade, he was sent out with an expedition to St. Domingo, where he saw a good deal of fighting with the blacks, and of which he subsequently became governor. When the war broke out between France and Spain he did all he could, but in vain, to prevent a conflict in the West Indian seas. He shot himself on the failure of his attempt to suppress an insurrection stirred up by the Spanish governor of Porto-Rico.—R. M., A.

FERRAND DE LA CAUSSADE, Jean Henri Becays, a French general, was born in 1736, and died in 1805. He served in the French army in the Netherlands, was made major-commandant of Valenciennes, and once with nine thousand men held that town for three months against an allied army of one hundred and fifty thousand. When Bonaparte became first consul, he made Ferrand prefect of the Meuse-Inférieure. Two years afterwards the infirmities of age forced him to retire, when he went to reside on his estate near Paris.—R. M., A.

FERRAND. See Fernand, Charles.

FERRANDUS, Fulgentius, an early christian writer, was an African by birth, and the friend of Fulgentius, bishop of Ruspa. There are few particulars of his history known, except that he was for some time an exile in Sardinia, that he was a deacon in the church of Carthage, and that he died in 551. The most valuable of the works of Ferrandus is an abridgment of the ecclesiastical canons, being a collection under distinct heads of the decisions of the great councils of Ancyra, Laodicea, Nice, Antioch, Gangra, and Sardica. His other works are an epistle to Count Reginus on the duties and trials of a christian engaged in military affairs; an epistle to Anatolius, and another to Severus Scholasticus on the sufferings of Christ; an epistle to Anatolius and Pelagius on the authority of councils; and a life of St. Fulgentius.—J. B. J.

FERRAR, Nicolas, was the third son of Nicolas Ferrar, a merchant adventurer of London, by Mary, daughter of Laurence Wodenoth, Esq, of Savington Hall, Cheshire. He was born on the 23d February, 1592, in the parish of St. Mary Stayning, Mark Lane, London. At four years old he went to school. At five he read perfectly, and could repeat accurately and becomingly a chapter in the bible. At six he was sent to the parish school of Euborn in Berkshire; and at thirteen, was a proficient in Greek, Latin, arithmetic, short-hand, and vocal and instrumental music. At this period he was sent to Clare Hall, Cambridge, where, in 1610, he proceeded B.A., and was the same year elected medical fellow. Two years after, on account of his health, he was advised to travel, and the university admitted him to the degree of M.A. before the usual time. He travelled in the retinue of the Princess Elizabeth, with the Elector Palatine, her husband, with whom he visited Middelburg, the Hague, and Amsterdam. Afterwards he went to Hamburg, and other cities of Germany, especially Leipzig, where he increased his literary and scientific stores, perfected himself in the German language, and acquired that extensive general information which astonished men of all pursuits with the accuracy and variety of his knowledge. He visited many of the German courts, among the rest that of the emperor; and then betook himself to Venice and Padua, in which latter city he made himself master of the Italian tongue. He visited Rome for ten days, and then passed to Spain by way of Marseilles. He reached Madrid before his father supposed he would be there; and, fearing that his money would not hold out, he resolved to start for St. Sebastian on foot, and thence sail for England. He arrived in safety in the year 1618, after six years' absence; and seasonably, for his family were connected with the Virginia Company, which was now imperilled by the intrigues of Spain at the English court. He was offered about this time the professorship of geometry in Gresham college, but declined it, desiring to devote himself for the present to the defence of the company, which was, however, eventually suppressed. But Ferrar had the opportunity of exposing the whole affair abundantly in the house of commons, of which he was elected member in 1624. This year saw the termination of his public life. His many escapes and severe illnesses had deepened his serious impressions, and he resolved at once to begin a course of life which he seems to have long before meditated, and purchased the lordship of Little Gidding in Huntingdonshire. A large mansion was forthwith put in repair, and a neighbouring church restored. Hither he resorted with his relatives, consisting of forty persons. He took deacon's orders, and, though offered valuable preferment in the church, said it was never his intention to rise. Mrs. Ferrar restored the tithes and glebe lands to the church. The mansion was distributed into apartments, oratories, and schoolrooms. A round of devotion was maintained day and night. The whole book of Psalms was recited in the house every day. Part of the family were sisters of charity; and all were occupied in works of mercy and self-denial. Ferrar produced several valuable treatises and scripture harmonies. He wrote chiefly for the benefit of the society which he had established, and was engaged in composing contemplations on death when he felt the contemplated event to be fast overtaking him. He officiated for the last time on the 2nd of November, 1637. His parting words to his brother have "something like prophetic strain"—"Sad times are coming on; very sad times, indeed; you will live to see them. And when you shall see the true worship of God brought to nought and suppressed, then look, and fear that desolation is nigh at hand." On the 1st of December, after receiving the holy communion, surrounded by his family, precisely as the clock struck one, Ferrar expired amid the devotions which he commonly celebrated at that hour. His dying words were emphatically fulfilled. The ruffian soldiers of the parliament plundered Gidding house and church, broke up the organ, carried off or destroyed all the plate, furniture, and provisions, and burnt the voluminous works of the founder.—H. T.

FERRAR or FARRAR, Robert, the martyred bishop of St. David's, was born in Halifax parish, Yorkshire. When a youth, he became a canon regular of the order of St. Austin, and after some residence at Cambridge was admitted into St. Mary's college, Oxford, the nursery for canons of that order. Following the example of Archbishop Cranmer, whose chaplain he was for some time, he took to himself a wife. He was chosen prior of Nostel, or St. Oswald's monastery, in Yorkshire, and on its dissolution in 1540, received an annual pension of £100. He was consecrated bishop of St. David's in September, 1548. The bishop, finding that a systematic spoliation of the cathedral was in progress, set himself to check it, and accordingly ordered a commission. The form was unfortunately left to the chancellor, and appeared in the old papal style without sufficient acknowledgment of the king's supremacy. This blunder his

enemies took advantage of to accuse him of a *præmunire*. An indictment was served against him, containing fifty-six charges —most of which were of the most frivolous nature. On the accession of Queen Mary he was charged with heresy, and was brought with Hooper, Bradford, Rogers, Saunders, and others, before Bishop Gardiner of Winchester, by whom he was coarsely treated, and then remanded to his own diocese to be tried by Morgan, his successor. The principal charges preferred against him were, that he allowed the priests to marry; denied the bodily presence in the sacrament and the propitiatory character of the mass; refused to elevate and adore the host; and asserted that man was justified by faith alone. All these were denounced by Morgan as damnable heresies. Pardon was offered, upon condition that he would conform to the catholic church; but Dr. Ferrar refused answering, until he had evidence of the commission and authority of Morgan. After several examinations Dr. Ferrar still refused to renounce his faith, whereupon Morgan degraded him from his ecclesiastical functions, and handed him over to Mr. Leyson, the sheriff of Carmarthen, for punishment. He was burned at Carmarthen on the 30th of March, 1555. It is recorded that a young gentleman, called Jones, condoled with the bishop on the severity of the sentence, when he got the remarkable answer— "If you see me once stir, while I suffer the pains of burning, then give no credit to those doctrines for which I die." He stood perfectly unmoved until a ruffian, named Gravell, beat him down with a staff. The character of Bishop Ferrar has been very differently represented. It would seem certain, however, that the first prosecution against him was alike unwarranted and malicious, and that what followed was owing to his constancy in avowing the protestant faith.—J. L. A.

FERRARA, Andrea, a celebrated maker of swords and rapiers, was an Italian by birth, and settled at Saragossa in Spain in the early part of the sixteenth century. In the opinion of the Spaniards, the best manufacturer was El Morillo, El Moro de Saragoza; but Ferrara is better known in England, because he furnished the magnificent blades which were presented by Ferdinand to our Henry VIII., on his marriage with Katherine of Arragon, and also because his name is found on great numbers of Highland claymores, which, both as relics of the civil wars in Scotland, and as weapons of admirable quality, are highly prized. He made the "Toledos trusty," of exquisite strength, lightness, flexibility, and ornament, of which, says Mercutio, "a soldier dreams." Such Othello "kept in his chamber" as a precious treasure; "a sword of Spain, the ice-brook's temper, a better never did itself sustain upon a soldier's thigh." Specimens are to be seen in the Armeria of Madrid.—T. J.

FERRARA, Ercole da, the name by which Ercole Grandi is commonly known, from his birthplace. He was born about 1462 and is generally said to have been the pupil of Lorenzo Costa; but this is assumed to have been an error of Vasari's for Francesco Cossa. Lorenzo and Ercole were contemporaries and friends, and Ercole appears to have assisted Lorenzo in the Bentivoglio chapel at Bologna in 1483, and to have chiefly resided in that city. Ercole's greatest works are the frescos of the Garganelli chapel in San Pietro, in Bologna, representing the "Crucifixion" and the "Death of the Virgin," destroyed with the chapel in 1605; they occupied the painter twelve years. He died in 1531. His works are very scarce; some fragments of his frescos are preserved in the academy at Bologna, and a few specimens are at Ferrara, chiefly in the Costabili gallery there. The Dresden gallery possesses two of his works; and there is an unimportant example in the National Gallery.—(Laderchi, *Pittura Ferrarese*, 1856.)—R. N. W.

* FERRARA, Francesco, born at Palermo in December, 1810. He founded in Sicily a statistical journal, the importance of which was immediately recognized by government, who conferred upon him in 1834 the office of director of statistics. In 1847 he published some articles against the policy of the Neapolitan executive, for which he was imprisoned at Palermo. In the following year Ferrara was elected a member of the provisional government who sent him to Charles Albert of Piedmont, to offer the crown of Sicily to the duke of Genoa; the king of Naples having in the meantime treacherously abrogated the constitution. Ferrara remained at Turin, where in 1849 he was appointed professor of political economy in the university. His principal works are "Importanza dell' Economia politica;" "Economia politica degli Antichi;" "Biblioteca degli Economisti," &c.—A. C. M.

FERRARI, Bartolomeo, was born at Milan in 1497. Along with other two pious persons of wealth, he founded an institution for training ministers in knowledge and morality. This institution was confirmed by Pope Paul III. in 1535. The ministers educated in it were called "the regular clergy of St. Paul," and "the Barnabites." Ferrari was appointed general-superior in 1542, and died in 1544.—J. B. J.

FERRARI, Francesco Bernardo, born at Milan in 1556 or 1557. He received a liberal education under the most skilful masters. It is to this bibliographer we owe the formation of the Ambrosian library, whose rare and costly manuscripts were gathered by him in all quarters of Europe, the necessary funds being furnished by the celebrated Cardinal Federico Borromeo. Ferrari was amongst the first scholars elected a member of the Ambrosian college, whose doctors, limited to twelve, were chosen among the most learned men of Europe. Deeply read in sacred history, and an excellent Greek and Latin scholar, he wrote three books, entitled "De Vita sacrarum ecclesiæ catholicæ concionum," which have been reprinted many times at Paris, Lyons, and Utrecht. Ferrari is also the author of another work much esteemed by ecclesiastics, "De antiquo epistolarum ecclesiasticarum genere," which went also through many editions. Argelati in his Biblioteca degli Scrittori Milanesi, attributes to this writer many other works, which are still inedited; and Tiraboschi considers him as one of the most polished Latin writers of the age in which he lived. Ferrari died in 1669.—A. C. M.

FERRARI, Gaudenzio, was born in Valduggia in 1484, and received his first lesson in painting from Girolamo Giovenone. He attended also the Milanese academy, established by Leonardo da Vinci, and then under the direction of Stefano Scotto; he is said also to have studied with Bernardino Luini. Gaudenzio early distinguished himself by some works, the subjects of which were taken from the Passion of Christ, in the church of the Sepulchre at Varallo, and such was his enthusiasm in his art, that although an established master, he visited Perugia, according to his biographers, to study in the school of Pietro Perugino, where he is said to have formed a friendship with Raphael. Gaudenzio returned to Varallo, and about 1510 executed there, in the church of the Franciscans, the "Crucifixion," and other works from the life of Christ. In 1514 he painted, in oil, the grand altarpiece of San Gaudenzio at Novara, representing the "Marriage of St. Catherine," for which he received one thousand two hundred and fifty francs, fifty pounds sterling. In 1516 he is supposed to have gone to Rome to assist Raphael in the Vatican. In 1524 he left Rome and returned to Varallo; and it was on this occasion that he executed his masterpiece, his celebrated frescos of the "Crucifixion" in the church of San Sepolcro, in which figures are introduced in relief as part of the composition. Varallo, from the great patronage he received, was practically the home of Gaudenzio. He painted also at Vercelli, Saronno, and other places. His last works were executed in the church della Pace, at Milan, where he died in 1549. Gaudenzio Ferrari resembled Leonardo da Vinci not only in style, but in his life and in the variety of his accomplishments; he was distinguished also for his piety—"Opere quidem eximius, sed magis eximie pius," as his friends of Novara said of him. Lomazzo, his countryman, enumerates Gaudenzio among the seven greatest painters of modern times. He excelled in sentiment in his earlier works; but his later oil pictures have more the character, in form, of the Roman school. His execution is elaborate but hard, his colouring positive, crude, and inharmonious. He seems to have been very fond of shot colours. His accessories are introduced and treated without taste, though in their occasional elaboration he appears to have aimed at illusion; or, at least, to have set a high value on imitation. However, he executed many vast works of great power and merit, as the cupola at Saronno; and, though he may not deserve the extravagant eulogy of his scholar Lomazzo, he was undoubtedly one of the greatest masters of his time and country. —(Lomazzo, *Idea del tempio della Pittura*, 1590; Bordiga, *Gaudenzio Ferrari*, 1821; Turotti, *Leonardo da Vinci de*, 1857.)—R. N. W.

* FERARRI, Giuseppe, an Italian philosopher, son of a physician, was born at Milan in 1811; studied at Paris, and took the degree of doctor in law at the age of twenty. A remarkable article on Romagnosi, published in 1835, brought him into notice, and this was followed in the same year by an

edition of Vico, comprising a dissertation upon his philosophy, which was reprinted in 1853. In 1837 Ferarri settled in France, where he published his work entitled "Vico and Italy," and became a contributor to the *Revue des Deux Mondes*. In 1840 he was appointed to a chair of philosophy at Rochefort, whence he removed to Strasburg in the following year. In both of these towns, and subsequently at Bourges, he provoked the wrath of the ultramontane journals by prelections on ancient philosophy savouring of modern scepticism. His most important work, "Essai sur le principe et les limites de la Philosophie de l'Histoire," appeared in 1847.—J. S., G.

FERRARI, Ludovico, born at Bologna in 1522. He studied at Milan under Cardano, and soon became distinguished in mathematics, architecture, and geography, as well as in Latin and Greek literature. He was employed by Ferrante Gonzaga, then governor of Milan, in taking a census of all the lands in the state. In 1564 he returned to Bologna, and was appointed to the chair of mathematics; but he died in the following year. He first discovered the solution of the equations of the fourth degree, which was the highest point reached by the science of that age.—A. S., O.

FERRARI, Ottaviano, born at Milan in 1518. He taught philosophy at Padua, and enjoyed the reputation of an accomplished Latin scholar. He wrote a most learned treatise, "De antiquitatibus Romanorum;" a dissertation, "De Disciplina encyclopedica," and notes on Aristotle. Moreri relates that he spent most of his time writing and studying. All his works bear the stamp of a meditative mind, and are highly commended for their purity of language and elegance of style. Tiraboschi fixes this author's death in 1586.—A. C. M.

FERRARI, Ottavio, born at Milan in 1607. Having been presented to Cardinal Federico Borromeo by his uncle, Francesco Bernardo Ferrari, he was encouraged by that protector of learning to undertake the study of archæology. At twenty-two years of age he was elected professor of philosophy in the Ambrosian college, and so great was his reputation for learning that in the year 1634 the university of Padua called him to the chairs of philosophy and Greek literature. However, Tiraboschi states that this author's renown must be attributed rather to the bad taste then predominant, than to his intrinsic merit; whilst, on the other hand, Argellati records that Maria Christina of Sweden and Louis XIV., both esteemed good judges in literary matters, munificently rewarded him for orations written in their praise. The city of Milan elected Ferrari its historiographer, and he left seven books of a history of Milan, which he interrupted, fearing to give offence to the house of Austria. His principal works are—"Origines linguæ Italicæ;" "Gymnasia sacra," &c. He died at Padua, March 16, 1682.—A. C. M.

FERRARIS, Joseph, Count de, born at Luneville in 1726, held a situation in the household of the empress-dowager Amelia, when the death of Charles VI. commenced the troubles of his daughter, Maria Theresa. Having obtained a commission in her army, Ferraris soon attracted notice by his bravery; and his subsequent services in the Seven Years' war, particularly at the battle of Hohenkirchen, were rewarded with the order of Maria Theresa. He continued in active service till 1793, having been intrusted with the training of the young archduke, Maximilian; and died in 1814 a privy-councillor and a marshal of the empire.—W. B.

FERRARS, George, a famous lawyer, courtier, historian, and poet of the sixteenth century. He was born of an ancient family, in a village near St. Albans, about 1512. Having graduated at Oxford, and entered as a student of Lincoln's Inn, he was called to the bar, and soon became known in Westminster hall as an able advocate. He was indebted for his first advancement to Thomas Cromwell, earl of Essex, who, captivated by his wit and gentlemanly deportment, introduced him to the court of Henry VIII., where he became a general favourite; and the king himself, in 1535, being so satisfied with his good services, both civil and military, made him a large grant of land from his own private estate in Hertfordshire. Ferrars was extravagant in his habits; and, notwithstanding the king's bounty, soon found himself in embarrassed circumstances. In 1542 he sat in the commons' house of parliament as member for Plymouth. During the session he was arrested for debt and lodged in the compter. This circumstance was brought under the notice of the house, and a lawsuit ensued; the issue of which was that Ferrars was released from prison "under privilege of parliament," and the sheriffs of London, as well as the detaining creditor, were thrown into prison for contempt. This lawsuit (noticed in Grafton's Chronicle) settled the "rule of privilege." Ferrars continued to be a great favourite with Henry VIII., and was the constant companion of the young Prince Edward. In the succeeding reign his good fortune at court still continued; for we find him an army commissioner in the expedition of the Protector Somerset to Scotland in the year 1548. Some time afterwards he held a very different office. When Somerset was under sentence of death, and murmurs and discontent began to prevail among the people, it was deemed expedient to do something to lull the populace, and divert the melancholy of the young King Edward. Accordingly Ferrars was appointed lord of misrule, or master of the revels, at a festivity held at Greenwich during twelve days at the commencement of the Christmas holidays. He possessed considerable merit as an author. His "Double translation of Magna Charta from French into Latin and English;" his "Other Laws enacted in the time of Henry III. and Edward I., translated into English;" and his "History of the Reign of Mary," display considerable talent. The last work is inserted in Grafton's Chronicle. His reputation as a poet rests upon some metrical stories which he contributed to the *Myrrour for Magistrates*. These are—"The Fall of Judge Tresilian;" "The Murder of Woodstock, Duke of Gloucester;" "King Richard II.;" "Eleanor Cobham, Duchess of Gloucester;" "Humphrey Plantagenet, Duke of Gloucester;" and "Edmund, Duke of Somerset." He wrote his "History of the Reign of Mary" with much caution, and lauded her personal virtues; while he gives a detailed account of the death of Cranmer, and of the insurrection of Sir Thomas Wyatt. He died at Flamstead in the year 1579, and was buried in the parish church there.—W. A. B.

FERRARS, Henry, born in 1579, was in early life a poet; but became famous for his knowledge of the heraldry, genealogies, and antiquities of his native county. He belonged to a highly respectable family in Warwickshire, was educated at Oxford, and was on intimate terms with Camden. Dugdale was greatly indebted to him in his Antiquities of Warwickshire. After Dugdale's death the collections of Ferrars were secured and deposited in the Ashmolean museum. He died in 1633.—J. L. A.

FERRATO, Sasso. See Salvi.

FERRAUD or FERAUD, Nicolas, born in the Vallée d'Aure in 1764, was elected by the department of the Hautes Pyrénées in 1792 to the national convention, where he became prominent by his knowledge of political economy, and by his devotion to the revolutionary principles. He voted for the execution of Louis XVI., fought under Barras in the assault on the hotel de Ville, and after rendering other services to the Gironde, met a fate similar to that of so many others of his party; having been slain in the emeute of 1795, while resolutely defending Boissy D'Anglas, the president of the convention, against the fury of the mob.—W. B.

FERRÉ, one of the leaders in the revolt of the Jacquerie in France about the middle of the fourteenth century. He possessed indomitable courage united to extraordinary physical strength, which he displayed in the combat with the English at Creil, where he was said to have slain more than forty with his own hand. On a subsequent occasion he rose from a sickbed and drove off a party sent to apprehend him; but the exertion so aggravated his fever that in a few days it ended fatally.—W. B.

FERREIN, Antoine, a French physician, was born at Frespech in 1693, and died in 1769. He was educated by the jesuits, and commenced the study of medicine when twenty-two years old. He taught anatomy at Marseilles. Disappointed in his expectation of obtaining the chair of anatomy at Montpellier, he went to Paris, and soon after was appointed first physician to the French army in Italy. In 1742 he obtained the chair of medicine in the college of France, and was in 1758 named professor of anatomy and surgery at the jardin des plantes.—R. M., A.

FERREIRA, Alexandre Rodrigues, a Portuguese traveller and man of science, was born in 1756; died in 1815. He was selected to explore the geography and natural history of the South American regions, then known as Amazonia; but before his departure, which was delayed for several years, he had rendered good service in the exploration of the mines of Buarcos. It was not till 1783 that he landed in America. Among many other labours he explored the course of the Amazon, the Rio Negro, and other rivers; he also bestowed

great attention on the ethnology of the Indian tribes, and took part in the settlement of the questions between Spain and Portugal. Unfortunately, the maps and voluminous memoirs which contain the result of his labours are lost. He returned to Portugal in 1793, and was charged with the care of the royal botanical gardens and museum of natural history. He died 23rd April, 1815.—F. M. W.

FERREIRA, Antonio, sometimes styled the Horace of Portugal, was born at Lisbon in 1528, of a noble family, and received his education at the university of Coimbra. Here he took the degree of doctor of civil law, but was much more interested by the lectures of Diogo de Tieve on ancient literature than in his legal studies. Very early in his literary course he formed the resolution which now constitutes his chief claim to notice, namely, to combine the classic correctness of the writers of antiquity with the natural dignity and ease of his own language. He determined not to write a single line in any other, not even in Spanish. Among his associates—the disciples and admirers of Saa de Miranda—were Cortereal and Andrade Caminha. At the age of twenty-nine he published a collection of one hundred and thirteen sonnets, the greater number of which were written before he left the university. Most of these are amatory. "In all," says Bouterwek, "the language is excellent, the sentiment noble; but . . . there is not one which exhibits a truly lyric flight of fancy; . . . the descriptive passages are usually the best." Perhaps his most successful works are his epistles or "Cartas," mostly addressed to men of rank and learning, and treating of questions respecting the improvement of the national taste. He is most happy where he touches on pastoral subjects; and where his discourse takes a sportive turn he reminds us not unpleasantly of his great model, Horace. In epigrammatic poetry he is not equally successful. We have also from his pen a tale in honour of Saint Comba (Columba), in which he has scarcely done justice to the legend. In dramatic poetry Ferreira has left us a tragedy on the national theme of Inez de Castro, the first of a long series of compositions on the same subject; and two comedies, "Bristo" and "The Jealous Man," of which the merit is considerable, both in point of language and delineation of character, though in comic power they are not equally fortunate. Ferreira died at the age of forty-one of the plague; his monument was to be seen recently in the church at Lisbon where he was buried. The last edition of his works, Lisbon, 1771, contains a biography of him.—F. M. W.

FERRER, Bartolomeo, one of the early Portuguese navigators, lived about 1543. He sailed as first pilot in an expedition fitted out in 1542 by Cabrillo, for exploring the west coast of California. The voyagers doubled Cape Todos los Santos and discovered the islands of San Salvador and La Victoria. On the death of Cabrillo, 3rd January, 1543, Ferrer took the command of the expedition and discovered four more islands, which it is now difficult to identify. He returned to La Navidad, New Spain, after nine months' absence. The scientific results of this voyage are not of great importance.—F. M. W.

FERRER, Jaime, a name borne by two persons sometimes confounded. (1) A Spanish navigator, a Catalan, who, according to an atlas recently discovered in Paris, made a voyage to the coast of Guinea in 1346, and probably discovered the Rio de Ouro. (2) A learned geographer and cosmographer (also a Catalan), who lived at the latter end of the fifteenth century, and was summoned to assist in the discussions between Spain and Portugal which arose out of the discoveries of Columbus in the western hemisphere.—F. M. W.

FERRERAS, Juan, a learned Spanish historian, born in 1652; died in 1735. He was one of the founders of the Academia de la Lingua Española, and librarian to Philip V. He wrote in all thirty-eight works, of which the most important is the "Synopsis Historica y Chronologica de España," Madrid, 1700–27, in 16 volumes, bringing the history down to the year 1588. The style is dull, but the facts are more carefully authenticated than in Mariana's work.—F. M. W.

FERRETI, Emilio, an eminent Italian jurist, was born of a noble family at Castelfranco in Tuscany in 1489. Having publicly pleaded in many important cases, he was called to the bar when only nineteen years of age, and was appointed secretary to Pope Leo X. Not satisfied with this position, Ferreti followed the marquis of Monferrato's army to the conquest of Naples in 1528; but that expedition having failed, he came to France, where he obtained the professorship of jurisprudence at Valence. His merit soon became known to Francis I., who named him councillor to the parliament. Ferreti was sent by that sovereign on many diplomatic missions to the Emperor Charles V., and the Florentine and Venetian republics. His principal works are the commentaries on Tacitus, and several treatises on jurisprudence. He died at Avignon on 5th July, 1552.—A. C. M.

FERRETI, Giovanni Battista, born at Vicenza in 1639. Having completed his classical education, he entered the Benedictine convent of Monte Cassino, and applied himself exclusively to archæological researches. We have but one work from his pen, which was published at Verona in 1672—"Musæ lapidariæ antiquorum in marmoribus carmina"—and dedicated to Louis XIV. Ferreti had accepted the distinguished post of historiographer to that monarch, when he died suddenly in the midst of the preparations for his journey to France in 1682.—A. C. M.

* FERREY, Benjamin, was born at Christchurch, Hampshire, April 1, 1810. Having displayed a marked fondness for our early English remains, he was at the age of sixteen articled to Mr. Augustus Pugin, the celebrated architectural draughtsman, and father of the still more celebrated architect, Wilby Pugin, along with whom Mr. Ferrey undertook several tours both at home and on the continent, for the purpose of making admeasurements and drawings of Gothic edifices. He also, whilst with Mr. Pugin, executed a large number of the lithographs in that gentleman's Gothic Ornaments, and other works. On leaving Pugin, Mr. Ferrey entered for a time the office of Mr. Wilkins, the architect of the National Gallery, in order to acquire a knowledge of the practical branch of architecture. But his bent had always inclined strongly towards the Gothic style, and as soon as he commenced practice on his own account, he united himself with the band of young architects then rising into notice, who devoted themselves earnestly and almost exclusively to the study and revival of the pointed Gothic. Mr. Ferrey's professional practice has lain chiefly in ecclesiastical, and wholly in Gothic architecture. He has been employed in the erection of a large number of new churches, and in the restoration of numerous old ones. But whilst all his churches are pointed Gothic, he seems to attach no superior value to the style of any particular period; his churches being some early English, others decorated, and some perpendicular. Of his new churches we may mention—St. Stephen's, Westminster, with the schools and buildings attached; St. John's, North Brixton; All Saints', Blackheath; and others at Dorking, Esher, Eton, Taunton, Morpeth, and Denshanger. Among his restorations are the fine old priory church of his native place, of which also he early in life published an account, under the title of the "Antiquities of the Priory of Christhurch;" the noble churches of Romsey abbey, Beaulieu abbey, and Publow, Somersetshire; the Lady chapel and other portions of Wells cathedral, and the episcopal palaces at Cuddesden and Wells.—J. T–e

FERRI, Ciro, a celebrated fresco painter, was born at Rome in 1634, and became the most distinguished of the scholars of Pietro da Cortona, and the chief assistant of that painter in his vast and ornamental decorations. Ferri completed his unfinished frescos in the Pitti palace at Florence. He succeeded Pietro da Cartona as the leader of the so-called school of the Machinists at Rome, a faction opposed to the more careful school of Sacchi, at the head of which was Carlo Maratta. Ferri's works are vast, effective, and careless; as the Cupola of Sant Agnese at Rome. He died in 1689. Many of his pictures are engraved.—(Baldinucci, Lanzi).—R. N. W.

FERRI, Paul. See Ferry.

FERRIAR, John, was born in Chester in 1764. He studied and took his medical degree in Edinburgh, and settled in Manchester, where he became physician to the infirmary and lunatic asylum. He was a zealous and valuable member of the Literary and Philosophic Society, in which he took a very lively interest. His writings are in a great measure professional, including many tracts published under the title of "Medical Histories and Reflections;" but he was also known in literature as a miscellaneous writer, particularly by his "Illustrations of Sterne," in which he brings much learning and research to the discussion of Sterne's obligations to older writers. He died in 1815.—J. B. J.

FERRIER, Arnaud du, born at Toulouse about 1506; died in 1585. He studied law at Padua. He represented the king of France at the council of Trent. His bearing and language there gave offence by its uncompromising boldness. He was recalled and sent ambassador to Venice. He is next

found at the court of the king of Navarre, afterwards Henry IV. of France. Ferrier was, in the latter part of his life, a protestant. His diplomatic correspondence exists in manuscript in the imperial library at Paris.—J. A., D.

FERRIER, James F., LL.D., professor of moral philosophy in the university of St. Andrews, nephew and son-in-law of the late Professor John Wilson of Edinburgh university and of *Blackwood's Magazine*. Dr. Ferrier was educated (partly at Oxford, where he graduated B.A.) for the Scottish bar, but is known as a writer on philosophy. Some metaphysical essays from his pen, which were published in *Blackwood*, attracted attention to the writer; and the chair of moral philosophy in the university of St. Andrews becoming vacant, he was appointed to it in 1845. On the death of his distinguished relative in 1852, Professor Ferrier became a candidate for the chair of moral philosophy in the university of Edinburgh, but was unsuccessful. He was also an unsuccessful candidate for the chair of logic and metaphysics in the same university, vacant by the death of Sir William Hamilton. The reputation of Ferrier as a philosopher rests chiefly on his "Institutes of Metaphysics, the theory of Knowing and Being," published in 1854—a work which is characterized by much acuteness of thought and no little learning. The avowed aim of the author was to shake to the foundation the distinctive principles of the Scottish philosophy, and to prove that the common *dicta* of consciousness are to be repudiated as false, instead of being accepted as the source and groundwork of all true mental science. How far this object has been gained, readers will judge differently; but there can be no doubt in regard to the vigour and elegance of the work. Dr. Ferrier died 11th June, 1864.—J. B. J.

FERRIER, Jean, a French jesuit, was born at Rhodes in 1619, and died in 1670. He obtained the rectorship of the college of Toulouse, where for a considerable number of years he taught philosophy, ethics, and theology. In the year of his death he was appointed successor to father Annat in the office of confessor to the grande monarque. Ferrier wrote "Responsio ad Objectiones Vincentiarias," &c. Of a course of theology which he designed to put forth only one volume appeared. But his most considerable production was that entitled "On Probability." It was levelled against the Jansenists, of whom its author was one of the ablest opponents of his age.—R. M., A.

FERRIER, Jeremie, a distinguished preacher and professor of divinity at Nîmes, was born about the middle of the 16th century. In the earlier part of his life he was an adherent of the reformed doctrine, and at a public disputation in 1602, he maintained that Pope Clement VIII. was properly the Antichrist; but some circumstances excited the suspicions of the protestants against him, and they began to regard him as a spy and a traitor employed by Louis XIII., and his minister Cardinal Richelieu. The popular indignation against Ferrier became at last so great, that a tumult was occasioned, in the course of which his house was plundered, and he himself narrowly escaped a violent death by fleeing to a burial vault, in which he lay concealed for several days. Shortly after this occurrence, which seems to have taken place in 1613, he declared his adherence to the Church of Rome; and having removed to Paris, he published in 1614 a work on the points in dispute between protestants and papists, in which he repudiated the doctrines which he had before defended. Whether Ferrier was an agent of the king and Richelieu before his formal avowal of having embraced popery, it is difficult to say; but it is certain that afterwards he enjoyed much of their confidence, and was employed in several important political affairs. Ferrier was the reputed author of a political work of great temporary notoriety, entitled "Catholique d'Etat," containing a clever answer to certain attacks made by the partizans of Spain on the alliance which France had entered into with the protestant powers in the Thirty Years' war. He died in September, 1626.—J. B. J.

FERRIER, Mary, the author of three novels, which have taken a high and permanent place among works of fiction, was born at Edinburgh in the year 1782. Her father, James Ferrier, was one of the clerks of the court of session, and a colleague in this office of Sir Walter Scott, with whom Miss Ferrier was intimately acquainted. Her first work, "Marriage," appeared in 1818, and was followed by "The Inheritance," in 1824, and by "Destiny, or the Chief's Daughter," in 1831. When the first two of these tales appeared, public attention was absorbed by the brilliant fictions of Scott, which were being issued one after another with marvellous rapidity; but even in these circumstances the high merit of Miss Ferrier's works did not escape notice. Unlike that of Scott, the genius of Miss Ferrier was little attracted by the purely romantic; highly cultivated, and keenly appreciating natural and moral beauty, she sought her materials not from the past, but rather in human life and character as they existed around her. That Sir Walter Scott had a high opinion of her talents is obvious from the various references which he has made to her. Thus, in the notes to the Legend of Montrose, he speaks of her as "his sister shadow," and of "Marriage" as a "very lively work." In his diary he says, "Edgeworth, Ferrier, Austen, have all given portraits of real society, far superior to anything man, vain man, has produced of the like nature. . . . . Miss Ferrier comes out to us. This gifted personage, besides having great talents, has conversation the least *exigeante* of any author, female at least, whom I have ever seen among the long list I have encountered with; simple, full of humour, and exceedingly ready at repartee; and all this without the least affectation of the blue-stocking." Mrs. Davy, in her account of a drive with Sir Walter Scott in the neighbourhood of Valetta, says, "He spoke with praise of Miss Ferrier as a novelist." Praise from such a quarter meant fame, and that it was deserved is attested by the fact that Miss Ferrier's productions are at the present day regarded as classic. In her tale of "Marriage," the author deals with the sillinesses, cunning, selfishness, and hypocrisy, observable among men in a somewhat hard and masculine manner; but in her later works there is more tenderness, with no less wit in the dialogue, and no less accuracy and vividness in the delineation. Each of Miss Ferrier's works was an improvement on its predecessor in artistic skill, the story being more naturally constructed, and the conversations and descriptions being less liable to the charge of extravagance and caricature. Miss Ferrier was much esteemed by the literary society of Edinburgh, where she died in November, 1854. A new edition of her works, issued in 1841, was very favourably received.—J. B. J.

FERRIÈRE, Claude de, born at Paris in 1639; died at Reims in 1715; took the degree of doctor of law in Paris, and from thence went to Reims, where he held a professorship of civil and canon law, and afterwards of French law. He published several works, both on Roman law and on the customary law of France. His "Traité des fiefs, suivant les coutumes de France," continues to be of some interest. His son, Claude Joseph, who died about 1748, held a professorship of law in Paris, and wrote and edited several law books.—J. A., D.

FERRO, Scipione Del, a Bolognese, who was professor of mathematics in his native town from the year 1490 to 1526. He co-operated in the solution, formerly unknown, of the equations of the third degree—a point which the Italian mathematicians of that age were the first to master. Some of his pupils, and especially Antonio Maria del Fiore, rose to great reputation through their attainments in mathematics; and the competition which took place between the latter and Tartaglia concerning the aforesaid problems, is an interesting fact in the history of science.—A. S., O.

FERRY, Claude Joseph, was born in 1756, and died in 1845. Ferry was first educated at the military school of Paris, and his studies were afterwards directed by D'Alembert. At the age of thirty he was appointed professor at Mezières. In 1792 he was sent to the convention as deputy from Ardennes. He voted for the death of Louis XVI. In 1793 he was one of the officers sent to the central departments, to devise the best means of resisting the threatened invasion of the kingdom. On his commission expiring, he resumed his duties as professor. At the creation of the polytechnique school, he was appointed examiner, an office of which he was deprived in 1814, as a regicide. Ferry's political principles prevented his assisting Bonaparte, either at the period of the consulate or the Hundred Days. In 1815 he was given a pension, which enabled him to give the close of his life to study. He published some tracts, of temporary interest, on politics and political economy.—J. A., D.

FERRY or FERRIUS, Paul, was born at Metz, in the French department of Moselle, on the 24th of February, 1591. At an early age he was sent to study theology at Montauban, and made such progress that in 1610, when he was only nineteen years old, he became a minister in his native town. Previous to this he had published a volume of poems, in the preface to which he intimated by the words, "Sat ludo nugisque datum," that he

considered verse-making as an amusement, and was now to devote himself to what he regarded as the more serious and appropriate business of life. Ferry had a noble appearance and a fine voice, and he had the reputation of being the most eloquent man of the province in which he lived. He had the honour of being appointed to deliver the funeral orations at the death of Louis XIII. and of the queen-mother, Anne of Austria, and on both occasions the discourses were published. In 1616 Ferry published a work, entitled "Scholastici Orthodoxi Specimen," in which he showed that the doctrines of grace, instead of being novelties of the Reformation, as had been often said, were contained in the writings of several of the schoolmen. This book was replied to in 1619 by Leonard Perinus, a learned jesuit, in a work called "Thrasonica Pauli Ferrii Calvinistæ;" and Ferry, in 1630, published an elaborate defence of his views, in a book entitled "Vindiciæ pro Scholastico Orthodoxo." Besides these works, Ferry was the author of various other controversial treatises, of which may be named "Le dernier Desespoir de la Tradition," and "General Catechisme de la Reformation," the latter of which was replied to by the illustrious Bossuet. Ferry deplored the divisions that existed among protestants, and corresponded on this subject with Dury. He died on the 27th of December, 1669.—J. B. J.

FERSEN, Axel von, a Swedish officer of rank and member of various diets. He was the descendant of a long military line, which was said to have originally emigrated from Scotland. He was born in Stockholm on the 12th of June, 1715. At the age of twenty-two he entered the military service, and soon after, by the royal consent, joined the French army, in which he served till 1750, when he again entered the Swedish army as major-general. His talents, wealth, and family connections raised him also high in political rank, and in 1755 he was elected president of the ridderhus or house of nobles. In 1757 he became lieutenant-general, and as such served in the Seven Years' war, 1770. He was made field-marshal when he retired to his estate. Again, however, he entered political life, sat in various diets, and in 1789, as leader of the opposition against Gustavus III., was imprisoned by royal command. He died in Stockholm, 24th April, 1794.—M. H.

FERSEN, Hans Axel von, son of the foregoing, was born at Stockholm, 4th September, 1755. He completed his education at the military academy of Turin, and on his return to Sweden at the age of twenty was appointed captain of the royal life dragoons. In 1779 he made his second visit to France. As son of the leader of the French party in Sweden, he was now, as he had been already, received with great kindness at the court of Versailles, more especially by Marie Antoinette; his accomplishments, fine person, and chivalric manners, having, it was said, awakened a tender sentiment in the heart of the queen. Be this as it may, he soon afterwards went with the French army to North America, where he distinguished himself on various occasions. On his return to France in 1783, he was appointed colonel and commander of the royal Swedes, but he left the French service to attend Gustavus III. on his journey to Italy. On the breaking out of the French revolution, he was employed on secret diplomatic missions to the courts of Versailles and Vienna. He was in Paris in 1791 when the unfortunate Louis XVI. and his queen resolved to fly from France, and he it was, who dressed as coachman, drove them on their way to Varennes. In 1797 he was sent as Swedish ambassador to the congress at Rastadt, at which, however, he was not received; after which he remained almost entirely at home. On the sudden death of the Crown Prince Carl August in 1810, which was generally attributed to poison, Fersen, whose devotion to the house of Gottorpe was well-known, was suspected in connection with his sister, the Countess Piper, of being concerned in this crime. In spite of the warnings which he received to the contrary, he determined to attend the funeral of the prince in quality of his rank as riks-marshal, to which he had been appointed in 1801, when he was attacked by the populace and barbarously murdered, on the 20th of June, 1810. He died unmarried, and his brother and his two nephews having also since died, the male line of his race is now extinct.—M. H.

FERUS, Johann, a learned Franciscan, was born at Metz in 1494, and died in 1554. His German name was Wild, which according to the fashion of his times he latinized into Ferus. Like many of his order, he was endowed with the gift of eloquence, and preached with great reputation and success in his native city for the long period of twenty-four years. He was besides a learned and industrious divine. He wrote commentaries on the Pentateuch, Job, Ecclesiastes, the Lamentations, and Jonah; on the gospels of Matthew and John, and on the Epistle to the Romans, &c. These commentaries, which are not mere dry notes, have been highly praised by Dupin and others. He was, however, accused of teaching Lutheranism by the famous Spanish Jacobin, Dominic de Soto, but did not live to make his defence. His works are included in the index-expurgatorius.—R. M., A.

FERUSSAC, André Etienne, son of J. B. Ferussac, was born in 1784; died in 1836. He chose the military profession, and served in Spain, where his military duties did not interrupt his love for natural history; and during the privations of a campaign, he found leisure to study the natural productions of the country. A severe wound rendered him unfit for further service, and he returned to France. His writings had attracted the notice of Bonaparte, and he obtained employment in the civil service. When the allies entered France, he tendered a willing allegiance to the Bourbons, and was subsequently promoted to various situations. From 1823 till 1830 he conducted a useful scientific journal, the *Bulletin Universel des Sciences*, &c. His most important work was his "Natural History of land and fresh-water mollusca." This was an extension of the posthumous work of his father, and is of great value to the naturalist, from the number of species described and figured.—J. S.

FERUSSAC, Jean Baptiste Louis, born in 1745 in the south of France; died in 1815. He entered the navy, and when the Revolution broke out attained the rank of captain. Like other royalists he emigrated, and did not return to his native country until 1801. The remainder of his life was devoted to literary and scientific pursuits. His best performance was his work on land and fresh-water mollusca.—J. S.

FESCA, Friedrich Ernst, a musician, was born at Magdeburg on the 17th of February, 1789, and died at Carlsruhe on the 24th of May, 1826. His talent for his art was proved in infancy. His first instructor was Lohse, under whose tuition, and when but eleven years old, he played a violin concerto in public. In 1804 he went to Leipzig, where he became the pupil of August Eberhard Müller. His first appointment was that of solo violinist at the opera in Cassel, which he obtained in 1807, while Reichardt was kapell-meister there. In this city he produced his first symphonies and violin quartets. He went to Vienna in 1814, where he published three volumes of quartets. In 1815 he was engaged as intendant of the court theatre, and concert-master at Carlsruhe, in the discharge of which offices he wrote his operas of "Cantemira" and "Celia." A collection of his quartets and quintets for string-instruments was published at Paris.—His son, Alexander Fesca, was born at Carlsruhe in 1820, and died at Brunswick in 1849. He also was a composer of considerable merit, and his pianoforte trios and many of his songs have been very popular.—G. A. M.

FESCH, Joseph, Cardinal, born at Ajaccio in Corsica in 1763; died at Rome in 1839. His father was a French officer, whose second wife was Angela Maria, mother of Letitia Bonaparte. The future cardinal was educated at the college of Aix in Provence, and entered into holy orders. In 1793 he took part against Paoli and the English. He was banished from Corsica, and followed the Bonapartes to Toulon. During the period in which religion was suppressed in France, he found employment and support in the commissariat of the French armies. On the re-establishment of religion in France, Fesch resumed the ecclesiastical habit, and was an active party in the negotiations which ended in the concordat of 1801. He was appointed archbishop of Lyons, and a few months after received his cardinal's hat. In 1804 he was ambassador from France at the court of Rome. Chateaubriand was in his suite. Between Chateaubriand and the cardinal there were from the first serious misunderstandings. Chateaubriand had recently published his "Genie du Christianisme," and, with a Frenchman's vanity, seemed absolutely to believe that he was the great restorer of religion, which, but for him and his book, would for ever pass away. To him St. Peter owed, he thought, a debt of gratitude which all the favours that they could bestow would do but little to repay; and this, too, was very much the feeling in Rome. Fesch was mortified at being comparatively neglected. All attentions of every kind were lavished on the fortunate author, whom the cardinal thought

of rather as a clerk in his office than in any other capacity. On Napoleon's proclaiming himself emperor, Fesch conducted the very delicate negotiations which ended in Pius VII. coming from Rome to assist at the ceremonial of the coronation. Among the honours which he received on this occasion, one was the title of Altesse Eminentissime, with an annual pension of one hundred and fifty thousand florins. Fesch founded schools through his diocese for the education of his clergy. In the contests between Napoleon and the Pope Fesch sided with Rome. In a council held in 1811 to adjust these differences, Fesch presided. In 1812 a letter of his to the pope was intercepted, and his pension stopped. Fesch assisted the recall of the jesuits. After Napoleon's first abdication, he made Rome his residence. He returned to France during the Hundred Days, and was named member of the chamber of peers, but never took his seat. After Waterloo he returned to Rome. He possessed a valuable collection of pictures, part of which he left to the city of Lyons.—J. A., D.

FESCH or FAESCH, Sebastian, was born at Basle in 1647, and died in 1712. He studied jurisprudence at Basle, and travelled in France, England, and Holland. In 1678 he went to reside in Vienna, and devoted himself to the study of numismatics. In 1681 we find him reading the Institutes with a law class, and in 1695 the Code. He left some books on heraldry and numismatics.—J. A., D.

FESSLER, Ignaz Aurelius, a distinguished German novelist and miscellaneous writer, was born at Czurendorf in Hungary in 1756, and educated by the capuchins. Joseph II., to whom he had denounced the secret misdoings of this order, appointed him professor of Eastern languages at Lemberg. Here he got embroiled with the authorities on account of his tragedy "Sidney," and fled to Breslau, where he became tutor to the prince of Carolath, and embraced the Lutheran faith. Some years later we find him at Berlin deeply engaged in freemasonry. In 1809 he was appointed professor of philosophy and Eastern languages at St. Petersburg; in 1820, superintendent and evangelical bishop at Saratow; and in 1824 ecclesiastical councillor at St. Petersburg again. Here he died, December 15, 1839. His historical novels—"Marc Aurel," "Aristides and Themistocles," "Matthias Corvinus," and "Attila"—enjoyed a deserved popularity in their day. His most elaborate work, is his "History of Hungary," 10 vols. Among his miscellaneous writings, his autobiography—"Rückblicke auf meine 70 jährige Pilgerfahrt"—is the most interesting.—K. E.

FESTA, Constantine, a celebrated composer of madrigals and motets in the sixteenth century. He was appointed a singer in the pontifical chapel in 1517, and died at Rome in 1545. One of his motets is to be found in the fourth book of Motetti della Corona, printed as early as 1519. In the third book of Arkadelt's madrigals, published at Venice in 1541, there are seven of Festa's compositions. "In these," says Burney, "more rhythm, grace, and facility appear, than in any production of his contemporaries that I have seen. Indeed, he seems to have been the most able contrapuntist of Italy during this early period, and if Palestrina and Constantius Porta be excepted, of any period anterior to the time of Carissimi. I could not resist the pleasure of scoring his whole first book of three-part madrigals from the second edition, printed at Venice in 1559; for I was astonished as well as delighted to find the composition so much more clear, regular, phrased, and unembarrassed, than I expected." A large number of Festa's inedited compositions are preserved in the Vatican, and in the library of the pontifical chapel. He was the composer of the highly popular madrigal, "Down in a flowery vale," so admirably adapted to English words by Thomas Oliphant, Esq.—E. F. R.

FESTUS, Porcius, was appointed successor to Felix Antonius in the government of Judea about the beginning of the reign of Nero. He distinguished himself by vigorously repressing the robbers (*sicarii*) by whom the province had been infested. The apostle Paul, who had been left in prison at Cæsarea by Felix, had a hearing before Festus (Acts xxv.); but having appealed to the emperor, he was ordered to be sent to Rome for trial. Festus died soon after. His conduct in reference to Paul shows that he was not a thoroughly corrupt judge, and this opinion is confirmed by the testimony of Josephus, whose representation of Festus is, on the whole, favourable.—J. B. J.

FESTUS, Sextus Pompeius, a Roman grammarian and lexicographer, is said to have lived in the latter part of the fourth century; but it is impossible to ascertain the exact period. The work by which he is now known is entitled "De Verborum Significatione," and the high authority of Scaliger has classed it among the most important aids to the knowledge of the Latin language. It was formed upon the model of the earlier work De Significatu Verborum by Verrius Flaccus, of which it is an abbreviation, enriched with quotations from other treatises of the same distinguished grammarian, and with numerous additions in which Festus has given the results of his own learning and judgment. Flaccus was honoured by Augustus with the tuition of his adopted sons; but none of his writings are extant, and the work of Festus has come down to our times in a mutilated condition. The subsequent treatise of Paulus Diaconus, however, furnished the means of supplying in some measure the *hiatus valde deflendus*, and by its help Scaliger in 1565, and Ursinus in 1581, published editions which may be viewed as nearly approaching the original form of the complete work. A respectable edition had been previously given to the world by Augustinus, bishop of Tarragona; but that of Müller, Leipzig, 1839, is the most valuable. It contains a preface giving a historical account of the manuscript authorities; then the text of Festus and that of Paulus, with the conjectural supplements of Scaliger and Ursinus in a separate form, but so arranged as to be easily combined by the reader; and a selection of the most useful comments is added. Another work is known to have been written by Festus, on the obsolete words of the Latin language. It has not been preserved, and the loss of it is the more to be regretted, because the treatise above mentioned, even in its mutilated condition, attests so clearly the learning and critical acumen of its author. In addition to the light which it casts on the origin and grammatical force of many Latin words, it introduces a number of allusions which illustrate the mythology and antiquities of the Roman people.—W. B.

FETH ALI SHAH or BABA-KHAN, King of Persia, was born about 1762. He succeeded his uncle, Aghá-Mohammed, who was assassinated in 1797. He had to contend with several competitors for the throne, one of them his own brother; but in a short time they were all subdued, and the internal tranquillity of the country during his long reign was almost undisturbed. He had to struggle, however, against the ambitious designs of Russia in repeated wars, which generally terminated unsuccessfully for Persia. Georgia was for a long time an object of dispute between the two countries, but in 1800 it finally submitted to the czar. In 1803 Mingrelia was subdued, then Gunjah was taken, Dàghistan and Shirwan were overrun, and in 1805 Kàrabàg fell into the hands of the invaders. Through the interference of Great Britain the progress of Russia was arrested, and the peace of Gulistan was concluded in 1813. But the boundaries of the two kingdoms were so loosely defined, that a new dispute soon arose, and after tedious negotiations, led to another appeal to arms in July, 1826. The Persians fought with great bravery, but in the end the numbers and superior discipline of the Russians prevailed. Peace was again concluded in 1828, through the mediation of Great Britain, but very heavy sacrifices were exacted from Persia. The only other important events of the shah's reign were the subjugation of the rebellious chiefs of Khorasan, and the reduction of Yeza, Turshish, and Khabushan. Feth Ali Shah died in October, 1834.—J. T.

FETI, Domenico, sometimes called il Mantuano, was born at Rome about 1589, became the scholar of the Cavaliere Cigoli, but removed with the Cardinal Ferdinando Gonzaga, afterwards duke, to Mantua, lived at his court there, and studied the works of Giulio Romano. He subsequently visited Venice to study the school of colour there; but he led an intemperate life, and died of dissipation in 1624, in the flower of his age. Feti painted in oil with great force and facility, in the taste of Caravaggio, with very forcible light and shade, but was sometimes cold in colour. His subjects are from ordinary life, and religious; many are engraved. A figure of "Melancholy" in the Louvre is a good example of his work. There are twelve pictures by him in the Dresden gallery.—R. N. W.

* FÉTIS, François Joseph, the learned musical theorist, critic, and journalist, known also as an industrious composer, was born at Mons in Belgium in 1784. He manifested a passion and talent for music at a very early age, and had his first instruction from his father, who was organist at the cathedral, and conductor of the concerts in that city. He entered the conservatoire at Paris in the year 1800, where he became the pupil of Rey in harmony. In 1804 he studied

under Albrechtsberger in Vienna. He tried his fortune in many branches of musical composition, not excepting symphonies and the larger forms of church music; but his true vocation more and more developed itself in the sphere of musical learning and criticism. He published first, in 1823, his "Traité elémentaire d'Harmonie et d'Accompagnement;" afterwards, in 1824, a valuable treatise on counterpoint and fugue—"Traité du Contrepoint et de la Fugue"—which was adopted as the basis of instruction at the conservatoire. His next work was a memoir on the question—"What was the merit of the Flemish musicians in the fifteenth, sixteenth, and seventeenth centuries?" which received a prize from the Royal Institute of the Netherlands. In 1829 he published his "Traité de l'Accompagnement de la Partition," and in 1830 his popular little work, which has been translated into English and German, "La Musique mise à la portée de tout le monde." In 1827 Fétis commenced the publication of his very valuable musical journal, *La Revue Musicale*, which he continued without interruption till November, 1835. Of the labour and responsibility of this task we may form some idea from his own description of it in his "Biographie Universelle des Musiciens." With the exception of ten or twelve articles, Fétis edited the first five years alone, making an amount of matter equal to about eight thousand octavo pages. During the first three years he gave every week twenty-four pages of small, close type, and in the fourth year thirty-two pages of a larger size. During this time he had to be present at all representations of new operas or revivals of old ones, at the *débuts* of singers at all kinds of concerts; to visit the schools of music; inquire into new systems of teaching; visit the workshops of musical instrument-makers, to render account of new inventions or improvements; analyze what appeared most important in the new music; read what was published, in France or foreign countries, upon the theory, didactics, or history of music; take cognizance of the journals relating to this art, published in Germany, in Italy, and in England, and even consult a great many scientific reviews for facts neglected in these journals; and, finally, keep up an active correspondence—and all this without neglecting his duties as a professor of composition in the conservatory, or interrupting other serious labours. At the same time M. Fétis edited the musical *feuilleton* in the journal *Le Temps;* and he says that several times he has written three articles upon a new opera on the same day, amounting in all to about twenty-five octavo pages—namely, one for his own *Revue*, one for the *Temps*, and one for the *National;* each article considered the opera under a different point of view, and all three appeared the day but one after the performance. Fétis commenced the collection of materials for his great biographical dictionary of musicians as early as 1806. The first volume appeared in 1837, Brussels, Meline, Cans, & Co.; and the continuation in 1844, Mayence, Schott & Sons. It is the most complete work of the kind in existence, filling eight large octavo volumes, under the title of "Biographie Universelle des Musicians et Bibliographie Générale de la Musique." It is a work invaluable for reference, though the Germans and English complain, with some justice, of the partiality displayed in this and other writings of Fétis. In the year 1833 Fétis was appointed director of the newly-established Belgium conservatoire at Brussels, which position he still holds. His musical journal has also been revived for some years past, under the title of *Revue et Gazette Musicale*, at Paris, and principally edited by himself and his son. He has also continued to compose music, to write and publish books and treatises—theoretic, critical, philosophical, and didactic—and to give historical concerts, and lectures upon music. For a fuller catalogue of his works, we must refer to the article "Fétis," in his "Biographie Universelle," &c. An interesting ceremony in connection with the subject of this memoir took place at Brussels during the last year, 1859—the celebration of the fiftieth anniversary of his marriage. It was commemorated by the artists, the pupils of the musical conservatoire, and several of the principal state functionaries of Belgium. On the day appointed, a mass was sung in the church of the Sablon, the music of which, by the delicate attention of the ecclesiastical authorities, was of M. Fétis' own composition; after which the inauguration of his bust took place in the court of the conservatory, in presence of a large concourse of artists and functionaries. It is a bronze cast, after Geefs, and has the inscription, "To François Joseph Fétis, from the professors and pupils of the Conservatoire of Brussels." One of the expressions of the answer of M. Fétis to the address, is characteristic of the man and his career—"In choosing for this solemnity the fiftieth anniversary of the beginning of my domestic happiness, you become the instruments of Providence which recompenses in a single day a life of devotion to the beautiful; for whatever opinion posterity may form of the value of my labours, I can conscientiously say that, as artist, theorist, historian, and critic, I have struggled at first with the ardour of youth, and have been subsequently taught by the lessons of experience, to realize the triumph of the beautiful, and the preservation of the soundest traditions of musical science." M. Fétis is now superintending a new and much enlarged edition of his "Biographie Universelle."—E. F. R.

FEU-ARDENT or FEVARDENTIUS, François, a famous controversialist, was born at Constance in Lower Normandy in 1539. He belonged to a good family, and might have inherited a large estate, but he became a Franciscan friar under the impression, it has been alleged, that as an ecclesiastic more than as a soldier, he would find scope for his fierce and ambitious temper. In the disturbances raised against Henri III. and Henri. IV., Feu-Ardent was one of the most violent of the seditious preachers, and he scrupled not to rebuke sharply the princes of Guise and other leaders of his own party, when he thought they were acting to prejudice the cause of the League. He was a furious persecutor of the protestants, and Daillé says of him, "he deserved his name—Feu-Ardent—perfectly well, for he was so transported with hatred, anger, and fury that he was seldom in his right senses." Feu-Ardent wrote various controversial treatises displaying much learning, but disfigured by an intolerance which even Roman Catholic critics have condemned. He is known also in connection with a valuable edition of the extant works of Irenæus. His death took place at Paris in 1610.—J. B. J.

FEUCHÈRES, Sophie, Baronne de—born at the Isle of Wight about 1795; died in 1841—daughter of a fisherman of the name of Dawes. Of her early life nothing is known with certainty. In 1817 she is found as mistress of the duke de Bourbon. In 1818 she married the baron de Feuchères—the duke settling on her an annuity of about three thousand pounds a year. In 1822 there was a formal separation between her and her husband. Her relations with the duke continued; her influence over him was considerable, and he proposed providing for her largely by will. She succeeded in getting him to become godfather to the duke d'Aumale, and to leave to him a large part of his property. This movement secured to her the interest of the Orleans branch of the Bourbons. The will by which the duke de Bourbon made dispositions in favour of his mistress and of his godson, bore date August, 1829. In the following July occurred the revolution which placed Louis Philippe on the throne. The revolution created in the mind of the duke de Bourbon a strong revulsion of feeling in favour of the exiled prince, whom he still regarded as rightful king of France. This was the state of affairs when, on the morning of the 27th of August, 1830, he was found dead, hanging from a curtain rod attached to the top of a window of his bedchamber. Suspicion fell on madame de Feuchères; but the persons who officially investigated the case, reported it as suicide. The princes de Rohan, the heirs of the duke, instituted proceedings, criminal and civil, to establish the fact of murder, and to invalidate the will. They failed in both. Suspicion continued to rest on madame de Feuchères, which was not diminished by her being received at court. Anxious litigations, connected with the duke de Bourbon's will, existed during the rest of her life. She died in England of angina pectoris.—J. A., D.

FEUCHTERSLEBEN, Ernst, Freiherr von, a German writer on mental philosophy, was born at Vienna, April 29, 1806; devoted himself to the study of medicine; was gradually promoted to a high rank in the administrative service of Austria; and died September 3, 1849. The most popular of his works is his "Zur Diätetik der Seele." His "Lehrbuch der ärztlichen Seelenkunde" has been translated into English for the Sydenham Society under the title of "Medical Psychology." Complete works ed. by Hebbel, Vienna, 1851–53, 7 vols.—K. E.

* FEUERBACH, Ludwig Andreas, fourth son of Paul Joseph Anselm Feuerbach (see the following article), was born July 28, 1804, at Anspach, Bavaria. He received his first education at the grammar-school of his native town, and

then studied theology at the universities of Heidelberg and Berlin. At the latter place he got acquainted with Hegel's works, and their influence on his mind was such that he determined to abandon his intention of becoming a minister, and to devote himself to philosophical literature instead. He accordingly sought and obtained in 1828, an assistant-professorship at the university of Erlangen, and began teaching Hegel's philosophy. But he found few pupils, in consequence of which he removed to the house of a friend at Bruckberg, near Anspach, and marrying a lady of some fortune, has been settled there ever since. His first work—"Gedanken über Tod und Unsterblichkeit, aus den Papieren eines Denkers," Nürnberg, 1830—was confiscated at its appearance, on account of its being antichristian, but was afterwards released. A second work—"Abäilard und Heloïse, oder der Schriftsteller und der Mensch," Anspach, 1833—became extremely popular, and still more so his next, "Geschichte der neuern Philosophie von Bacon von Verulam bis Spinoza," ib. 1833. These were followed by "Kritiken aus dem Gebiete der Philosophie," ib. 1835; "Pierre Bayle, nach seinen für die Geschichte der Philosophie und Menschheit interessantesten Momenten dargestellt und gewürdigt," ib. 1838; and "Uber Philosophie und Christenthum in Beziehung auf den der Hegelschen Philosophie gemachten Vorwurf der Unchristlichkeit," ib. 1839. His most important works are the following—"Das Wesen des Christenthums," Leipzig, 1841; second edition, 1843; and "Das Wesen der Religion," ib. 1845, which contain the exposition and development of Hegel's philosophy, as taught by the author. For an account of this philosophy see HEGEL. A collection of Feuerbach's works appeared at Leipzig, 1846–51, in 8 vols.—F. M.

FEUERBACH, PAUL JOSEPH ANSELM, born at Jena in 1775; died in 1833. His university studies and degrees were at Frankfort and at Jena. He published, in 1798, a tract entitled "Anti-Hobbes on the rights of subjects and sovereigns relatively to each other;" and in the same year, "Researches on the Law of High Treason." These books led to his being classed with the "Rigorists," a name given to the school of jurists who regard the chief object of the punishment of crime to be that persons should be deterred from its commission. About this time Feuerbach delivered at Jena what are called private, or unauthorized courses of lectures on subjects connected with law, and in 1801 was appointed professor of jurisprudence in that university. In the next year we find him at Kiel, in the same capacity. In 1804 he gave his services to the university of Landshut. It was the day of codes and codification, and Feuerbach was invited to draw out a code of criminal law for Bavaria. This took him to Munich, where he resided for some years as a sort of police magistrate. The code of penal law adopted by the legislature of Bavaria in 1813 was altogether Feuerbach's work. He had been engaged in the administration of justice in that kingdom for several years. In 1806 he abolished the system of torture. His criminal code, drawn up for Bavaria, served as a basis of legislation for Saxe-Weimar and Wurtemberg. Feuerbach was instructed to adapt the code Napoleon to the civil legislation of Bavaria. This was commenced—circumstances interfered with its execution at the time, and the project died away. In 1817 Feuerbach was appointed second president of the court of appeal at Bamberg, and soon after president of the appeal court of Anspach. In 1821 he visited Paris, and within a year or two published a book on the criminal legislation of France, and its system of procedure. In 1832 he published one or two pamphlets on the subject of Kasper Hauser. In the next year he died at Frankfort-on-the-Maine, on a visit to the baths of Schwalbach. Besides the works we have mentioned, Feuerbach published in 1808 and 1811 two volumes of "Remarkable Criminal Cases;" this work has been abridged and translated into English by Lady Duff Gordon. Feuerbach's writings are marked by great clearness and elegance of style. His works were collected and published, with a life by his son, Ludwig: Leipzig, 1852.—J. A., D.

FEUILLET, LOUIS, a French botanist, was born at Mane in Provence in 1660, and died at Marseilles on the 18th of April, 1732. He passed his earlier years in a convent in the capacity of porter. There he showed a love for mathematics, and especially astronomy, and at the age of eighteen he manifested a decided tendency to these studies. In order to have leisure for study he became a monk, and entered a convent at Avignon in 1680. There he acquired reputation, and he was appointed to aid Cassini in a geographical and hydrographical voyage in the Levant. He explored the Greek islands and Archipelago, Rhodes, Crete, and the coasts of Asia Minor. He subsequently visited scientifically the sea of the Antilles. From 1703 to 1706 he was engaged in examining Martinique, Carthagena, and many places on the coast of Caraccas. On his return to France he was chosen corresponding member of the Academy of Sciences, and was nominated royal mathematician. In 1708 he visited Buenos Ayres, and the southern parts of South America. He afterwards proceeded to Lima, and examined many parts of Peru. After visiting the island of Conception he returned to Marseilles in 1711. Finally he went to the Canary Islands, and determined the height of the Peak of Teneriffe. He published an account of the physical, mathematical, and botanical observations made by him on the eastern coasts of South America and in the West Indies from 1707 to 1712; also an account of the medical plants of Peru and Chili. A genus in the native order cucurbitaceæ has been named Feuillea after him.—J. H. B.

FEUILLET, NICOLAS, was a zealous and eloquent preacher of the seventeenth century. He was distinguished by boldness in reproving vice, and was remarkably successful in bringing men under the dominion of religion. Among the most illustrious of his converts may be mentioned M. de Chanteau, of whose change of character Feuillet wrote an account, which was published at Paris in 1712. Feuillet died at Paris in 1693, at the age of sixty-one. It is of this preacher that Boileau says—"Et laissez à Feuillet, réformer l'univers."—J. B. J.

FEUQUIERES. See PAS.

FEURBORN, JUSTUS, a learned German protestant divine, born at Herwerden in Westphalia in 1587; died in 1656. He was appointed court-preacher to the landgrave, and afterwards pastor and extraordinary-professor of divinity in the town of Giessen. He removed to Marpurg, and again to Giessen on the re-establishment of its university, in which he was appointed first rector and professor of divinity.—R. M., A.

* FEVAL, PAUL HENRI CORENTIN, born at Rennes in 1817, was educated for the bar, which, however, he soon deserted. He was first known in literature as the author of some vaudevilles, and of the class of novels and nouvellettes published in French newspapers. Some of the most successful have purported to be translations from the English. M. Feval has lately ventured into the more ambitious walk of history.—J A., D.

FEVARDENTIUS, F. See FEU-ARDENT.

FEVRE, ANNE LE. See DACIER.

FEVRE, CLAUDE LE, a French painter and engraver, was born at Fontainbleau in 1633. He studied under Le Sueur and Le Brun, the latter of whom advised him to devote himself to portrait painting. Le Fevre was elected a member of the Academy of Painting in 1663, and in 1666 sent in as his reception picture a portrait of Colbert, which is considered to be one of his most successful works. Although his reputation as a portrait painter was sufficiently established for him to receive a commission to paint Louis XIV. and his queen, Le Fevre fancied there was a more promising field for the exercise of his talents in England. He came here accordingly, and, say the French authorities, "was regarded as another Vandyke." Walpole, however, is sceptical as to this statement. Already (1762), he avers, his name is entirely forgotten. Le Fevre died in London in 1675, just as he was about to return to France. Although most celebrated for his portraits, he also painted many religious pieces, especially Holy Families and Madonnas, of which twenty have been engraved. His best piece is a "Birth of Christ," painted by direction of Louis XIV. for the hermitage of Franchard, near Fontainbleau. Le Fevre engraved several of his own portraits; the best is perhaps that of De Pils.—J. T–e.

FEVRET, CHARLES, Seigneur de Saint Mesmin—born at Semur-en-Auxois in 1583; died at Dijon in 1661—practised as an advocate at the bar of Dijon. Louis XIII. wished to attach him to his service, but he preferred the studies and the duties of his profession. He became conseiller and agent of the prince of Condé, and of his son the great Condé. He published several works on the canon law, and on the customary law of Burgundy. —His son PIERRE, born at Dijon in 1625; died in 1706; took orders. He founded the public library at Dijon, leaving to it his books and a large sum of money for its maintenance.—J. A., D.

FEVRET DE FONTETTE, CHARLES MARIE, great-grandson of Charles Fevret, born at Dijon in 1710; died in 1772. He early became conseiller to the parliament of Burgundy. He

was director of the Academy of Dijon, and afterwards a member of the Academy of Inscriptions. He commenced a republication of the "Bibliotheque historique de la France," but died soon after the publication of the first volume. The work was continued by Barbeau La Bruyère. Fevret formed a valuable library, and collected a large series of prints illustrative of French history, which are preserved in the imperial library.—J. A., D.

FEYDEAU, Matthieu, a celebrated French theologian, was born at Paris in 1616, and died in 1694. He became vicar of Belleville, Paris, in 1646, and of St. Merry a few years afterwards. It was while priest of the latter parish that he, in conjunction with some other ecclesiastics, established the conferences which played so important a part in the theological world of that day. Feydeau held the same doctrine in regard to grace as the Jansenists, who found in him a zealous defender. His "Catechisme de la Grace" (1650) was condemned by the inquisition at Rome, and six years afterwards Feydeau himself was one of the seventy-two doctors whom the Sorbonne expelled for refusing to subscribe to the condemnation of Arnauld. He was forced also to leave St. Merry, and, after several changes, died in exile at Annonay in the Vivarais.—R. M., A.

FEYJOO or FEÍJOO, Benito, a learned Spanish monk, was born in 1676. At the age of fourteen he was destined for the church, and commenced his career by a course of study in theology, medicine, and physical science. In 1717 he entered a Benedictine convent at Oviedo, and devoted himself for forty-seven years to the enlightenment of his countrymen, through the press, in those branches of knowledge which had made such rapid strides everywhere but in Spain. He had mastered the labours of Galileo, Bacon, and Newton, of Leibnitz, Pascal, and Gassendi, and he had reflected deeply on the moral features of the age. He commenced in 1726 a series of essays, similar to those of the Spectator, entitled "Teatro Critico," in which he popularized the teaching of modern science, ridiculed the current notions about astronomy and magic, and sought to raise the social position of woman. In 1742 a second series of similar essays appeared, under the title of "Cartas Eruditas y Curiosas." This series was completed in 1760. His works were denounced to the inquisition, and many controversial replies were published, but with little effect. He died in 1764. "To him," says Clemencin, "is due a great part of the progress in civilization made in Spain in the eighteenth century."—F. M. W.

FIALHO, Manoel, a Portuguese historian, was born in 1659, and died in 1718. He was a member of the jesuit order from a very early age. His principal work, published in an abridged form after his death, is a history of his native city, under the title of "Evora Gloriosa," Rome, 1728.—F. M. W.

FIALHO FERREIRA, Antonio, a Portuguese traveller, was born at Macao in the seventeenth century. In 1633 he was intrusted with the command of a Spanish fleet for the relief of Manilla. In 1637, owing to some commotions at Macao, he went to Goa, then the chief seat of Portuguese power in Asia, and was sent by the viceroy Pedro da Silveira to Europe, to expound the grievances of Portuguese subjects in the East. He travelled overland, visiting Constantinople, Greece, Rome, and Madrid. On his arrival at Lisbon he found the kingdom separated from Spain, and the house of Braganza on the throne. He was sent back by John IV. to announce his accession in the East. From this time little more is known of his life. He published, Lisbon, 1643, an account of his voyage outwards, and it is said that a manuscript volume of his travels is in the royal library at Madrid.—F. M. W.

FIAMMINGO, Il (the Fleming), the name by which Denis Calvert is known in Italy. He was a native of Antwerp, but was settled at Bologna, and died there in 1619, aged about sixty-five. Calvert was the pupil of Fontana and of Sabatim; he accompanied the latter to Rome, and assisted him in some of his works there. He was completely Italian in his taste, though he painted generally small pictures, and often on copper; and he paid more attention to the landscape than is the custom generally with Italian painters. He enjoyed an immense popularity in Bologna, and had a larger school of art than had been established there since the days of Francia, a hundred years before; he is said to have taught one hundred and thirty-seven painters. Calvert's school was, however, completely superseded by that of the Carracci, established at the close of the sixteenth century; but many of their most distinguished scholars had studied with Il Fiammingo, as Domenichino, Guido, and Albani. His master-pieces are said to be a St. Michael in the church of San Petronio, and a Purgatory formerly in the Madonna delle Grazzie, but removed to Imola.—(Malvasia.)—R. N. W.

FIAMMINGO, Il (the Fleming), is the designation by which a celebrated Belgian sculptor, whose real name was François du Quesnoy, is best known. Born at Brussels in 1594, the son of a sculptor of some note, his superior ability early arrested attention, and he was employed to erect several statues for the public buildings of his native place—among others, one of Justice, for the chancellerie; and two angels for the church of the jesuits. He likewise executed some statues for the town-halls of Amsterdam and Hal in South Brabant. Having, in his twenty-sixth year, proceeded to Italy for the study of the great works of art, he was led to change his style and settle in that country. He now chiefly devoted himself to subjects of a bacchanalian and erotic class, and to works of a small size. His special delight was in the representation of young children engaged in sports, to which he was, it is said, led by admiration of the beauty of those introduced by Titian into his pictures. However that may be, Fiammingo soon excelled all his contemporaries in this particular branch of art; and his bas-reliefs of children at play (Cupidons, &c.) still remain quite unrivalled. Nothing, indeed, can exceed the infantile grace, delicacy, healthy, happy vivacity and infinite variety of these groups; their beauty of form, admirable arrangement, and refinement of execution. A large proportion of these compositions are carved in ivory, and probably Fiammingo was one of the most successful workers in that material of modern times. He also wrought in marble and bronze, and sometimes in wood. Among the most famous of his larger works are the "Susanna" in the church of La Madonna di Loretto at Rome, which, as well as the celebrated colossal statue of "St. Andrew" in St. Peter's, he executed for Pope Urban VIII.; the tomb of Gaspard de Vischer in the church del' Anima, and a large bas-relief in that of the Apostles, at Naples; a bronze group of "Apollo and Mercury," &c. His bassi-relievi of children are found in most of the great collections. The museum at South Kensington possesses a series of half a dozen exquisite little ivory tablets of children in Fiammingo's very best manner; and the private collections of this country are rich in this class of his works. Fiammingo died at Leghorn, July 12th, 1643, just as he was about to embark for Paris, whither he had been invited by Cardinal Richelieu in order to take the direction of a school of sculpture. The manner of his death was not known at the time; but some seven or eight years later, his younger brother, Jerome du Quesnoy, having been condemned at Ghent to be strangled, and his body burnt, confessed before his execution that he had poisoned his brother François.—Jerome du Quesnoy—born in 1612; burnt in 1654—was a sculptor of very considerable talent, but of extremely irregular life; and he appears to have committed the murder from revenge for his brother having turned him out of his house on account of his debauched habits.—(Bellori, *Vite, &c.*; *Archives de L'Art Français*, vol. iv.)—J. T–e.

* FIBIGER, Jacob Scavenius, Danish general of artillery, and military author, younger brother of J. H. Tauber Fibiger, was born at Snoghöi, 23rd January, 1793. In 1806 he entered as cadet the artillery-cadet institute, became officer of artillery in 1809, and in 1827 received his captaincy. In 1812 he took the post of teacher in the land-cadet corps, and afterwards in the artillery-cadet institute, and the military high school, which posts he held, with an interval of two years employed in travelling, till 1842. By his works, partly published in the journals of military science, and partly distinct, he has succeeded in elevating the artillery practice to a height which it had not hitherto attained. In the war of 1848 he commanded the artillery. In 1851 he became minister of war, which post, however, he soon after resigned, and became major-general, and in 1856 commander of the whole artillery forces.—M. H.

FIBIGER, Johan Adolph, Danish lieutenant-colonel and military author, born 13th May, 1791, at Snoghöi. He served some time in the navy, but entered the army in 1806. From that time till 1842 he occupied various posts in the military and naval colleges, when he retired with the rank of lieutenant-colonel. Before retiring from these military duties, Fibiger furnished a great number of articles, some original, others translated, in the *Military Journal*, of which he was for many years co-editor, as well as in the *Magazine of Military Science*, and various other publications of the same class. He was co-editor

of F. H. Jahn's unfinished Politico-military History of Denmark under the United Crowns, from King Oluf and Margarethe to the death of King Hans. He died 26th August, 1851.—M. H.

* FIBIGER, JOHANNES HENRIK TAUBER, born at Nykjöbing, 27th January, 1821, left the school of Rœskilde in 1837, became theological candidate in 1845, and chaplain of the hospital of Hadersley in 1851, and colleague of the high school there, where he acquired a reputation for various tragedies founded on scripture history, as, "Jephtha's Daughter," "Jeremiah," and "John the Baptist," in which he displays real pictorial power and a profound and earnest spirit. In his "Kors og Kjœrlighed," a domestic tragedy, he has endeavoured to open a new path for his genius, and has succeeded in giving the tone and spirit of the northern Kjœmpeviser, or heroic ballads.—M. H.

* FIBIGER, MATHILDE, daughter of Lieutenant-colonel Fibiger, born at Copenhagen, 13th December, 1830, is well-known in Danish literature as the author of "Clara Raphael," a work which produced a great effect. The young and gifted author advocated in its pages, with the inspiration of genius and truth, the necessity for a freer scope being given to woman, so that she might work out an independent career for herself, according to the gifts which God has given her, and be able more fully to develope a higher life in the sphere both of religion and art. Her succeeding works—"Et. Bosog" (a Visit), a sketch from real life, and "Minona," have not excited equal attention, but they evidence the rich natural powers of the author.—M. H.

FICHET or FISHET, GUILLAUME, a theologian and rhetorician of the second half of the fifteenth century. The precise dates of his birth and death are unknown. Authorities differ as to his birth-place; some fixing it at Aunay, near Paris, and others at Petit Bornand in Savoy. He became a doctor and prior of the Sorbonne in 1454, and rector of the university of Paris in 1467, where he taught rhetoric, philosophy, and divinity. Louis XI. employed him in several important negotiations. Bessarion dedicated to him his Exhortation to the Christian princes to make war against the Turks. He was chamberlain of Pope Sixtus IV. Being zealous for the advancement of learning, he brought over from Germany the printers Crautz, Gering, and Friburgher, and established a printing-press in the Sorbonne. His treatise on "Rhetoric" and "Epistles" is now a rare book, and has been sold as high as £50.—W. A. B.

FICHTE, JOHANN GOTTLIEB, one of the greatest names in the history of modern philosophy. He was born at Rammenau in Upper Lusatia on the 19th May, 1762. The chief wealth of his father seems to have been a high and noble character. Though Fichte was even more a man of action than of thought, yet his life was singularly uneventful. As the descendant of a Swedish officer who had settled in Germany at the time of the Thirty Years' war, Fichte, from his aggressive temper and valiant persistency, might not unfitly be called the soldier of philosophy, and it is the individuality more than the genius which he threw into philosophy which marks his connection with it. At an early age he attracted the attention of the Baron von Miltitz, by whose help he was enabled to enjoy the benefits of a liberal education. Some ill-treatment which he had to suffer at the college of Schulpforte induced him, when about fourteen, to form the resolution of becoming a second Robinson Crusoe; and he was already on the way to Hamburg to find the distant and solitary island, when the thought of his mother caused him to renounce his project. He was, however, destined to be a kind of Robinson Crusoe in metaphysical science. This romantic incident apart, Fichte was a hard student, finding time for the chief authors of his own country as well as for the foremost writers of antiquity. His university career commenced at Jena, and was continued at Leipzig and Wittenberg. The death of the Baron von Miltitz threw him on his own resources; and for nine years he was a tutor principally at Zurich, where he formed a friendship with Pestalozzi—many of whose ideas on education he adopted. At Zurich he was likewise introduced to a lady of the name of Rahn, a niece of Klopstock, who was destined to be his wife. In 1790 he returned to Germany, to seek there work more congenial to his taste than that of preceptor. After a disheartening pilgrimage which extended from Germany to Poland, he arrived in extreme distress at Königsberg, from which, as from a throne, Kant was dominating the world of thought. It is said that Kant received him very coldly, and refused even to relieve his most urgent wants. As Kant was not a heartless man, he was, perhaps, swayed by some prejudice.

In 1792 Fichte's first production appeared; it was entitled "An Attempt at a Critique of All Revelation." It showed the bold inquirer, but not the philosophical revolutionist. About this time Fichte was an enthusiast in favour of the stupendous movement going on in France, which had not yet been disgraced by lawlessness, madness, and butchery. In 1793, having gone for a season to Zurich, he wrote two works in vindication of that grand epic at Paris, which was so soon to change into the bloodiest of tragedies. Fichte accepted in 1794 the professorship of philosophy at Jena, and now began for him a double empire—an elevating, strengthening, transforming influence on the minds of the numerous students at the university; and a direct and daring impulse given to that metaphysical development in Germany, which Kant had begun. It is a mistake to believe that Kant founded a metaphysical system. Kant, though the acutest of logicians, was not properly a metaphysician at all. With his logical weapons he demolished metaphysical systems, but he created none. When, therefore, it is said that Fichte continued Kant, this is no further true than that he was the first who, on the wreck which Kant had made, attempted to build something positive, and that something was a compound of the most exalted idealism, and the most invincible individuality. Fichte was gifted with the most energetic, heroic will, and his doctrine was simply the apotheosis of the human will. There are two kinds of pantheism—that wherein the individual expands himself into the universe, and that wherein he absorbs it; we do not use the word pantheism here in any opprobrious sense. Now, Fichte's pantheism was of the former kind; and hence, also, it has far more of moral than of metaphysical importance. Every eminent philosophical faith expresses three things—a link in the filiation; a point in the unfolding of human thought, the essential being of its author; and that which is deepest in contemporary, social, and political movements. A doctrine such as Fichte taught, arises either in times of brightest hope or of darkest despair. It was to combat darkest despair that stoicism sprang forth; it was in response to brightest hope, to the dreams excited by the French revolution, that Fichte proclaimed an evangel fit for demigods, rather than for men. Afterwards, when disenchantment came, and Germany had to fight for its existence, he gave to his doctrine, without in the main changing it, a religious garb and a mystical spirit. Fichte edited, along with his friend Niethammer, a philosophical journal, in which he inserted an article that brought upon him a ridiculous charge of atheism; as through reason, if not through the heart, no one could be more thoroughly penetrated by the grandeur of Deity. This calumny, against which he strenuously defended himself, led to his resignation. A Prussian, he sought a refuge in Prussia. In 1805 he was appointed professor of philosophy at Erlangen. His work at this time was almost more patriotic than philosophical. Mainly through the incapacity and vacillation of Frederick William III., Prussia took a most craven attitude towards France, and trying in a moment of impatience to break the degrading bondage, was crushed in October, 1806, at Jena. It was during the French occupation that Fichte delivered at Berlin his "Addresses to the German Nation," a truly heroic book, and the most eloquent of all his works. Fichte had often had to battle with adverse circumstances, and the recent war had made him, like the king, a fugitive. But when he finally fixed his residence at Berlin, he was placed high in office at the new university there, the scheme of studies in which had been principally his creation. When the war of liberation burst forth, Fichte flung himself into the contest with the noblest devotedness. His puissant prophetic voice was heard rousing the ancient German memories, the ancient German spirit. If he did not actually gird on the sword, he flashed, himself a sword, before the eyes of his countrymen. So sublime was his disregard of self, that he applied to be an almoner in one of the regiments. In the fulness of his influence, in the height of his renown, in the maturity of his genius, Fichte died. During the war of liberation a number of sick and wounded soldiers had been left at Berlin. Fichte's wife, a woman of a noble nature worthy of his own, ministered mercifully with other excellent ladies to the poor soldiers—many of whom were French. She caught the hospital fever, and communicated it to her husband; she recovered, but the disease carried him off on the 28th January, 1814. Fichte was not tall, but he was strongly built; he had the ample chest, the rugged leonine muscle, the sure glance, and the firm tread of an ancient Roman. He might be

mistaken in his philosophy; but he walked before men with the conscious, commanding rectitude of a warrior of God. The collected works of Fichte, edited by his son, occupy about a dozen volumes. Those of the highest pretensions are the least interesting and suggestive. Indeed, we know not of any more thoroughly wearisome and repulsive books than Fichte's own expositions of the Wissenschaftslehre, especially those which the younger Fichte published after his father's death. But his more popular productions, besides their philosophical acumen and their lofty moral tone, have the rarest literary merits. A copious biography of Fichte has been written by his son. Some of Fichte's works have been translated into French; many of them most admirably into English by Mr. William Smith, who has also furnished a careful and elaborate memoir. We wish that Mr. Smith had received encouragement enough to enrich our English literature, our English thought, with one or two more of Fichte's productions, such as his "System of Morals," and his "Addresses to the German Nation." Fichte has written on the philosophy of law and of politics, and with his usual vigour and originality. But here also, we have to applaud, not the metaphysical fruitfulness, but the moral elevation. An athlete, Fichte renders all who draw near him athletic. In an age like this, when the will of the community is so weak, there is no better teacher than Fichte. He can inspire in the very feeblest the pith and the purpose of manliness. Metaphysical systems pass away; one dethrones another; but this brave brow has an immortal light for us—this brave breast, very precious treasures. His volumes may moulder on forgotten shelves; but his godlike deeds lead us from our cant and cowardice to that blessed life which he so enthusiastically celebrated.—W. M–l.

* FICHTE, Immanuel Hermann, the only child of Johann Gottlieb Fichte, was born at Jena in 1797. The example and instructions of his father led him early into the path of metaphysical speculation. Repelled by Hegelianism, he was attracted by Schelling's gorgeous doctrines. He was afterwards more of an independent inquirer. First placed as a professor of philosophy at Bonn, he is now professor at Tübingen. He is a voluminous writer, and has done much to promote the study of philosophy. His latest philosophical phase is a kind of sentimental spiritualism, which we must regard less as a claim of fresh conquests than as a confession of weariness, and which is not free from credulity and superstition. Of this our readers can judge, as Mr. J. D. Morell has translated one of his recent works. Immanuel Hermann would, perhaps, have done more in philosophy, if he had not borne the great name of Fichte. Neither in mind nor in character does he seem at all to resemble his father; and probably he has been paralyzed by the dread of seeming to be his imitator.—W. M–l.

FICINO, Marsilio, a physician and philosopher of Florence, was born in 1433. At this era the Platonic philosophy was rapidly gaining favour throughout Europe, but especially in Italy. Gemistius, Pletho, and Bessarion had prepared the way, and the elder Cosmo de Medici resolved upon founding at Florence an academy devoted to the defence and promulgation of Platonism. The execution of this project was committed in 1460 to Ficino, who entered upon his task with zeal and ability. In furtherance of this object he issued Latin translations, not only of Plato, but of the leading Alexandrians—Proclus, Jamblichus, and Plotinus. He wrote also several original works of similar tendencies, such as a "Life of Plato" (Vita Platonis), and "Theologia Platonis," in which he endeavours to establish the immortality of the soul by philosophical arguments, and opposes the Averroistic doctrine of a universal intelligence, then generally maintained in the schools. Ficino and his followers belong in many respects to the Alexandrians, rather than to the Academics. They engrafted upon the original system of Plato a variety of neo-platonic, cabalistic, and other oriental doctrines. They regarded the mythic Hermes Trismegistos of the Egyptians as the true originator of the theory of ideas. They believed that Plato had derived many of his tenets from the Jewish philosophy and religion, and hence deemed his system more consonant with christianity than the dominant Aristotelianism. They did not, however, seek to overthrow the authority of the Stagirite, but rather to harmonize his doctrines, purified from scholastic perversion, with the views of Plato. Hence we perceive the position of Ficino and his school. As opponents of scholasticism they rank amongst the reformers of philosophy. By their cabalistic and theosophic speculations they are connected with the high philosophic school of alchemists (Lully, Paracelsus, Helmont). But believing that the methods (laws) of nature are not invariable, but subject to the arbitrary interference of spiritual beings, they have also a retrograde tendency. Ficino likewise endeavoured to employ catholicism as an agent in mental progress. His most eminent disciple was Giovanni Pico, count and prince of Mirandula and Concordia. Ficino died in 1499. Complete editions of his works appeared at Basle in 1561, and at Paris in 1641. His life has been written by his friend and pupil Giovanni Corsio, Pisa, 1772.—J. W. S.

FICORONI, Francesco, a celebrated antiquarian, born at Lugano in 1664. He was elected a member of the Academy of Inscriptions, the Royal Society of London, and many other learned bodies; and he founded at Rome the academy of Gl' Inculti. His numerous works on archæology are written in a style considered by Maffei obscure, and even barbarous. Ficoroni died at Rome on the 23rd January, 1747.—A. C. M.

FIDDES, Richard, D.D., an English writer of some eminence, was born of respectable parents, near Scarborough, in the year 1671, and was educated at Corpus Christi college, Oxford, where he graduated in 1693. Having been ordained in the following year, he was soon after presented to the rectory of Halsham in Yorkshire, where he continued several years, and attracted attention as an effective and popular preacher; but being deprived by a paralytic affection of the power of distinct articulation, and having obtained a dispensation of non-residence, he went to London in 1712, and devoted himself to literary pursuits. He died at Putney in 1725, and was buried in Fulham churchyard, near his friend and patron Bishop Compton. The work by which Dr. Fiddes first distinguished himself to any considerable extent, is his system of divinity, the first part of which—"Theologia Speculativa" &c.—was published in 1718, and the second part—"Theologia Practica," in 1720. Written in a somewhat elegant style, it was favourably received; but not being marked by much accuracy or depth of thought, it has failed to take a permanently high place among works of the class to which it belongs. To general English readers Fiddes is best known by his "Life of Cardinal Wolsey," published in 1724. This book, which is alleged to have been suggested, planned, and in other respects partly prepared by Atterbury, is characterized by the most violent party spirit; and the unfairness is in many instances so gross, that Fiddes was charged by some of his contemporaries with being in reality a papist, though holding office in the Church of England. Besides the works we have mentioned, and some others of less importance, Dr. Fiddes published—"A general Treatise of Morality;" "A Preparative to the Lord's Supper;" and "A Letter in answer to one from a Free-thinker." Fiddes was ingenious rather than learned; he was a clever rhetorician, but an inaccurate thinker; he was a keen political partisan, and there is reason to believe that, pressed by the *inopia rei familiaris*, he wrote in a way that a man of greater moral courage would have scorned to do.—J. B. J.

FIDELIS, Cassandra. See Fedele.

FIELD, Barron, an English lawyer and botanist, the son of a medical man in London, was born on the 23d of October, 1786, and died at Torquay on the 11th of April, 1846. He was a lineal descendant of Oliver Cromwell. He was educated for the bar, and entered the Inner Temple. In 1811 he published an "Analysis of Blackstone's Commentaries." In 1816 he was appointed judge of the supreme court of New South Wales, and continued in that office till 1824. In 1829 he was chosen chief justice of Gibraltar. In both these appointments he applied himself to his favourite study of botany. He made a collection of drawings of the plants of Botany Bay, and at Gibraltar he cultivated many interesting plants. He was a fellow of the Linnæan Society, and he published "Memoirs on New South Wales," containing some notes by Allan Cunningham on the botany of New Holland.—J. H. B.

FIELD, John, an English astronomer of the sixteenth century. The precise date of his birth and death have not been ascertained; nor is there any account of him in any biographical work, except a very meagre one in Wood's Athenæ Oxonienses. He was descended of a good family, and was born probably at London in the early part of the sixteenth century. It is at least almost certain that he was admitted fellow of Lincoln's college, Oxford, in 1555, and the preface to his first publication, which bears the date of 1556, is stamped with evident

marks of youthful vigour and enthusiasm. It is impossible, however, from the scattered facts that remain, to put together anything like a satisfactory account of his career. Certain it is, that in his early life he was devoted to the study of the mathematical sciences, and especially of astronomy; but what cause it was that diverted him to other and less learned pursuits, we are left to conjecture. The publication already referred to was an ephemeris for the year 1557, entitled "Ephemeris anni 1557 currentis, juxta Copernici et Reinhaldi canones fideliter per Joannem Field," &c. This work which Field had undertaken at the suggestion of the celebrated Dr. John Dee, was probably the first publication in which any notice was taken of the discoveries of Copernicus, and certainly the first of the kind in which the system of that astronomer was made the basis of calculations for practical purposes. Field published also similar ephemerides for the years 1558 and 1559. These were calculated for the meridian of London, from the tables of Reinhold. He appears to have enjoyed considerable renown at this time, "the Clarencieux king-at-arms having by patent given him to bear as a crest over his family arms, what in the language of heraldry would be described a dexter arm, habited gules, issuing from clouds proper, supporting an armillary sphere or." After this, however, his course can be only imperfectly traced. All we know, indeed, is that he married, and retired some time before 1577 to Ardsley, or Ardslowe, a village of the wapentake of Morley, where he died, probably in 1587. He describes himself as "fermor, sometymes studente in the mathematicall sciences."—R. M., A.

FIELD, JOHN, known as Field of Petersburg, a pianist and composer for his instrument, was born at Dublin on the 26th of July, 1782, and died at Moscow on the 11th of January, 1837. He was of a musical family; his father having been a violinist in the orchestra of the Dublin theatre, and his grandfather, who was his first instructor on the pianoforte, having been an organist. He was received by the famous Clementi as an articled pupil, with a premium of a hundred guineas; and his rapid proficiency did such honour to his teaching, that his master took every opportunity to exhibit his remarkable talent. He complained grievously, however, of the parsimony with which Clementi evaded the obligations to furnish him with food and raiment, which were included in his contract; and that, while he was compelled to remain within doors from week to week for the want of a hat, the veteran virtuoso would receive handsome fees for the discharge of duties, the fulfilment of which he deputed to his scholar. Field accompanied Clementi in his continental tour, on which he started in 1802. He left a lasting impression in Paris of his high qualities as a pianist, especially from his playing of the fugues of Bach; and was also well received in Vienna. There Clementi purposed to leave him under the tuition of Albrechtsberger, but yielded to his persuasion to let him proceed with him to Petersburg. Field arrived in the Russian capital towards the close of 1803, and found there so many admirers, and made so many friends, that when Clementi left at the beginning of the following year, he thought it expedient to remain. When his former master revisited Petersburg, some eighteen months afterwards, he saw his pupil universally esteemed as an artist, and sought at the highest terms as a teacher. His earnings from this time might be accounted princely; but with a reckless improvidence he spent as quickly as he acquired, and was thus none the richer for his success. In 1822 Field went to Moscow, and there established himself with even greater honour and profit than had attended his nineteen years' sojourn in Petersburg. It became a fashion, among the scions of the old nobility, to boast of him as their instructor, and persons came from great distances to receive his lessons, for the sake of saying he had taught them. He made some excursions to Courland and other places; but Moscow was his permanent abode until 1831, when, for the only time, he revisited England, and performed in London. The following year he appeared in Paris. Thence he started on a tour through the Netherlands, and reached Brussels in 1833. He now proceeded to Italy, where the success which had always welcomed, for the first time deserted him. At Naples he was seized with an illness, under which he lingered till the summer of 1835; when, being in extreme poverty, he was glad to accept the offer of a Russian family to convey him back to Moscow. He was scarcely able to regain his former position in this city; probably on account of the intemperate habits which are said to have caused his death. He published five concertos, and many compositions for the chamber. These are less valuable for their merit than as evidences of his legato style of playing. John Field must not be confounded with Henry Field of Bath —a pianist of great merit who died in 1850.—G. A. M.

FIELD, NATHANIEL, an English dramatist, was born towards the close of the sixteenth century. At an early age he was associated with the boys who enacted plays before the court called "Children of the Chapel." Field acted in this company for some years, after which he was associated with the players at the theatres of the Globe and the Blackfriars, and was one of Shakspeare's company. Field, besides being an actor, was the author, in conjunction with Massinger, of the "Fatal Dowry." In addition to this he wrote two comedies—"A Woman's a Weathercock," and "Amends for Ladies." These compositions, though now little read, have considerable merit. The plots are good, the incidents well arranged, and there is much spirit and variety in the conduct of the pieces. Field deservedly holds a place in the old English drama.—J. F. W.

FIELD, RICHARD, a celebrated English divine, was born at Hempstead in 1561, and died in 1616. He studied at Oxford, and for seven years, after taking his degree of M.A., delivered lectures in logic and philosophy in Magdalen hall. He was esteemed one of the ablest disputants of the university, and had a great reputation as a preacher and school divine. Field was afterwards appointed divinity-reader in the cathedral church at Winchester, and in 1594 to the society of Lincoln's Inn. One of the members of that society presented him to the living of Burghclere in Hampshire, where the rest of his life was chiefly spent. Soon after James I. came to the throne, Field was appointed chaplain-in-ordinary to his majesty, and became one of his first favourites. He was nominated canon of Windsor in 1604, and six years later had the deanery of Gloucester bestowed on him by the king. His majesty designed him for a bishopric, and on one occasion desired his promotion to the see of Salisbury, but was frustrated in his wish by the importunate solicitations of his courtiers. At length he promised him the see of Oxford, which it was thought would soon become vacant. Before that event occurred, however, Field was carried off by a stroke of apoplexy. He was a most estimable man; learned, moderate, and conciliating. Hood says, "he was much against disputing about the high points of predestination and reprobation, nor did he like that men should be busy in determining what God's decrees in heaven are. He was one that laboured much to heal the breaches of christendom, and was ready to embrace truth wheresoever he found it." Fuller describes him in his quaint way as "that learned divine, whose memory smelleth like a field the Lord hath blessed." Field is now chiefly known by his great work, entitled "Of the Church," four books, 1606. A fifth book was added in 1610, and the whole was reprinted at Oxford in 1628. This work belongs to the same class with Hooker's Ecclesiastical Polity, and Sanderson's Treatises and Sermons. It is an elaborate yet moderate and admirable defence of the constitution and discipline of the Church of England. It was highly esteemed by Coleridge, and has lately been edited in three volumes by the Rev. John S. Brewer. Field was the friend of Hooker; and if he had lived a few years longer, none would have sat more reverently at his feet than the learned and "judicious" Sanderson.—R. M., A.

FIELDING, COPLEY VANDYKE, President of the Society of Painters in Water Colours, was born about 1787. Belonging to a family of painters, art appeared to him as his natural calling. As early as 1810, he contributed a picture to the Spring Gardens exhibition, and having soon secured an honourable position as a teacher of drawing, and somewhat later considerable popularity as a landscape painter, his career thenceforward was one of quiet, uneventful prosperity. He was one of the early members of the Water Colour Society, and for a long series of years one of the largest, most regular, and most popular contributors to its annual exhibitions, and for many years its president. His most successful pictures were scenes on the South Downs, and coast and marine views, which he painted with wonderful facility, and always with great brilliancy of effect; though, perhaps from the almost unlimited repetition of similar subjects, with considerable mannerism and conventionality. He himself heartily enjoyed the broad sunny slopes, and shady hollows of the chalky Sussex Downs and Kentish Weald, and he succeeded in imparting something of the evidence of his enjoyment to his

free, graceful, poetic transcripts of scenery with every phase of which he was thoroughly familiar. But he was occasionally hardly less successful in painting the mountains of Scotland and Wales, and the rivers and moors of Yorkshire. Copley Fielding possessed much originality, some genius, and marvellous manual dexterity, and coming at a time when the art of water-colour painting was emerging from its state of pupilage, he did much to secure its social standing, and had some share in directing its course. But his influence can hardly be regarded as beneficial, and is not likely to be permanent. He died at Worthing in Sussex on the 3d of March, 1855.—J. T–e.

FIELDING, Henry, a great English novelist, as well as a dramatic and political writer, was born at Sharpham Park in Somersetshire, on the 22d of April, 1707. The family from which he sprung was an ancient and a distinguished one. They trace their origin from the counts of Hapsburg, one of whom, Geoffry, father of Rodolph, emperor of Germany, came to England and served under Henry III., with whom he became a favourite, obtained large possessions from him, and assuming the name of Fielding, became the founder of the family, which took a prominent part in the wars of the Roses, and attained to the earldom of Denbeigh in 1620. Edmund Fielding was a distinguished soldier in the wars of Marlborough, and became a lieutenant-general. He had six children, of whom Henry was one. After a home-education under the family chaplain, the boy was sent to Eton, where he made creditable progress in the classics, and, what was of no small value, intimate friendships, some of which continued during his life. Of these, George, the third Lord Lyttleton is especially to be noticed, while he numbered amongst his acquaintances the first Pitt, Henry Fox, and Sir C. H. Williams. He left Eton with the reputation of a good scholar, and a lad of lively and brilliant parts; and being designed for the legal profession, he went to the university of Leyden to study the civil law. Here he studied diligently, finding time also to court the muses and compose a comedy, "Don Quixote in England," entertaining a life-long admiration of the cognate genius of Cervantes. Want of funds—which his father was through life better at promising than supplying—forced the young man to return to London, and in his twentieth year to turn author for his daily bread. His first act was to fall in love with his fair cousin, Sarah Andrews. Her friends forbade the union: Fielding attempted to elope with her: the girl was removed and married to a respectable squire, but Fielding took his disappointment much to heart. The portrait of Sophia Western is said to have been drawn from the charms that were never effaced from the lover's memory. And now he is a man of the town, in the best society, and an author—for he was not long in producing a comedy—"Love in Several Masques"—which was put upon the stage in 1728. It was not altogether unsuccessful; which, considering that it followed after the masterpieces of Congreve, was some encouragement. In 1780 he again appeared before the public as the author of "The Temple Beau," a lively and clever piece, though carelessly written. "The Author's Farce," a satirical piece; "The Coffee-house Politician;" and the clever burlesque of "Tom Thumb," succeeded in rapid succession, and gave him a reputation as a dramatic author and a man of wit, while they encouraged his natural proclivity to dissipation and prodigality. Accordingly he continued to write with wonderful celerity, considering the life he led; producing dramatic pieces, thrown off with careless haste, but yet bearing unmistakable marks of genius: thus supplying his necessities, and as rapidly becoming needy again. Between 1781 and 1784 he put on the stage—"The Modern Husband;" "The Mock Doctor;" and "The Miser;" and, following the example of other writers, he opened a booth at Bartholomew fair for the representation of his dramas. Then followed the "Intriguing Chamber Maid," and "Don Quixote in England," one of the happiest reproductions of the hero of Cervantes and his squire. We have now brought Fielding to his thirty-seventh year, when he formed a love-match in 1735 with a beauty of the town of Salisbury, Charlotte Cradock. The London *roue* now resolved to quit the town and its vices, and so he settled on his little patrimony at East Stour; and with the most amiable of women, and a portion which she brought him of £1500, he turned squire. But the old leaven of extravagance worked still within him. He set up a fine establishment; kept open house, a pack of hounds, and a stud of horses, and very soon dissipated his wife's fortune and his own estate and awoke from his dream of folly one day to find himself penniless and plunged into debt, with a wife and child dependent on him for existence. So ended his squire-life; and he betook himself again to London in the spring of 1736, with a heart as full of repentance and good resolutions as his purse was empty of guineas. The ready wit of Fielding soon discovered an opening, and taking advantage of the political excitement of the times, he hired a company which he dubbed "The great Mogul's company of comedians," and wrote and put on his own stage some of the happiest dramatic satires of the age. "Pasquin," the first of these, embraced the mock rehearsal of two plays, and was a bold assault upon the corruptions at elections, and the abuses then prevalent in the learned professions, mixed with a large amount of personal raillery against Cibber and other public men, which was extremely telling. The piece had great success, was played for fifty nights, and filled the empty purse of Fielding. The next year he tried another piece of the same character, "The Historical Register," and there is no doubt that these performances led to the enactment known as the licensing act, in consequence of which the "Great Mogul company" was broken up, and Fielding abandoned dramatic literature, and put his name on the books of the Middle Temple as a student, in Michaelmas term, 1737. To this new pursuit he applied his mind with great diligence, eking out his scanty means by writing for periodicals, of one of which—the *Champion*—he became part proprietor in 1739, and contributed a series of highly popular essays to the work. In this manner he continued to keep himself above want till in June, 1740, he was called to the bar, and went the western circuit, turning into a laborious and well-informed lawyer and an assiduous attendant at court. But the brand of literature was upon him, as the mark upon Cain, and every attorney in the hall turned from the wit and the writer of dramas and essays. How could such an one master the sublime philosophy of a special plea or the mysteries of a demurrer! And so he had to choose between living down these narrow professional prejudices, and perhaps starving in the attempt, or continuing to sustain his family by writing: he chose, or rather was forced to adopt, the latter course, and so ruined all his chances of legal success. Two or three minor productions appeared in the first and second years of his legal standing; while he was occupied with the first of those novels which was destined to place him at the summit of literary fame. It was in 1742 that "The Adventures of Joseph Andrews" was published. The design of the novel was to expose and ridicule the mawkish sentimentality of Richardson's Pamela, and in this Fielding was eminently successful. It is full of a vigorous, healthy, genial feeling, and the character of Parson Adams is one of the happiest and most delightful, as well as the most natural in its virtues and its failings, that has ever been drawn—a thorough Quixote in cassock. This work was a decided success, despite the wrath of Richardson, who did his best to undervalue the book and to slander the writer. It ran through three editions in little more than a year, besides a pirated impression, which Fielding suppressed by an injunction. In addition, Fielding continued to write pamphlets, and again employed his pen for the stage. He had before this become acquainted with Garrick, who had performed in "The Mock Doctor," and at the desire of the latter, Fielding completed a comedy, "The Wedding Day," which he had partly written long previously. The dangerous illness of his wife, and other circumstances, prevented his bestowing due care on the composition, and despite of the talents of Garrick and other great actors, it was a failure. In 1743 Fielding published three volumes of miscellanies, poems and prose, containing some papers of high merit, and some, it must be confessed, of very inferior. Amongst the former were the "Essays on the characters of man," and "A journey from this world to the next," written in his happiest vein of satirical criticism; and that bitter, revolting, and almost savage portraiture of human nature, in one of its phases of degradation, "The history of Jonathan Wilde." And now the heaviest affliction of his life fell upon him. Worn out by care and sorrow, and all the vicissitudes of the life to which his faults and his follies subjected her, the wife, whom, despite of his temporary defections, he loved in his heart of hearts, sank under her struggles, and died in his arms in 1743. The blow prostrated him for a time, and left his soul dark, lonely, and full of remorse. The recollection of her virtues and fidelity never left his memory, and he has given the world an imperishable portrai-

ture of her in his Amelia Booth. But the necessities of life ere long roused him once again to face the world. Again he tries the law, and eschews literature; but the sin of authorship was not yet condoned, and he was still briefless, and so he was flung back once more upon the old labour. The advent of the Pretender, and the rebellion of 1745, threw the whole country into an agony of alarm, and Fielding took up his pen as a political writer in support of the Georgian dynasty. Accordingly, on the 5th November, the first number of the *True Patriot* made its appearance. In this Fielding put forward all the powers of his vigorous mind, all his resources of wit, satire, and ridicule—strong, sound arguments, and shrewd common sense, and thus he continued, without intermission, to render signal service to the dismayed government, nor relaxed his exertions till the danger had passed away. It is pleasant to think that, though the government failed to reward one of its greatest friends, the publication brought Fielding both fame and money. The world were now surprised at the second marriage of Fielding. The woman who had faithfully adhered to his first wife during all her sorrows, and soothed her dying moments, was perhaps the only one in the world who could fill the solitudes of his heart with a *material* presence without displacing the spiritual mistress that still presided there. So he married Mary Macdaniel; and the world shook its head in condemnation, and its sides with laughter, and the wits squibbed and be-rhymed him; and he laughed at the world with all the hearty contempt of his honest nature.

His next political undertaking was the *Jacobite Journal*, established in December, 1747, with the same object as the *Patriot*, in the course of which he was subjected to bitter personal attacks, which he repelled with spirit and ability, assailing the jacobite party with scathing ridicule and the liveliest humour; nor did he cease from the contest till he had driven his enemies from the field, and then he laid down his pen in November, 1748. Fielding was now over forty years of age. His health was fast failing; his means were small, and, depending on his literary labour, were most precarious. His old and staunch friend, George Lyttleton, now a lord of the treasury, obtained some small recognition of his services, and in December, 1748, the paltry place of a Middlesex justice was given to the man who had done more than any writer of his day for the house of Hanover. The duties of this office were laborious and difficult from the state of crime in the metropolis; and, the emoluments being derived from fees, there was a strong inducement to corruption. To the honour of Fielding, he acquitted himself with an ability and energy that suppressed crime, and an integrity that was proof against every temptation, and his latest biographer has truly observed that "the services which he rendered to the public were of so important a kind as to entitle him to the respect of posterity if he had never written a line."

For many years past Fielding had been preparing the greatest of all his works, and in February, 1749, he gave it to the world. The novel of "Tom Jones" appeared, and gave to its author immortality. "Our immortal Fielding," says Gibbon, "was the younger branch of the earls of Denbigh, who drew their origin from the counts of Hapsburg. The successors of Charles V. may disdain their brothers of England, but the romance of 'Tom Jones,' that exquisite picture of human manners, will outlive the palace of the Escurial and the imperial eagle of Austria." The mere biographer may not indulge largely in criticism, however tempting the occasion. "Tom Jones," like Don Quixote and Gil Blas, is for all times. They are true—and, like truth, they are eternal—pictures hung up in the great gallery of the world's literature, that grow mellow by time; and though the drapery and costume may be out of fashion in after ages, they are all the more precious as records of the past, while the portraits are those of humanity in every age. "As a picture of manners," says one who is the best judge, as he is the legitimate representative of Fielding in our own days—Mr. Thackeray—"the novel of Tom Jones is indeed exquisite; as a book of construction, quite a wonder. The by-play of wisdom; the power of observation; the multiplied felicitous turns of thought; the varied character of the great comic epic—keep the reader in a perpetual admiration and curiosity." The popularity of this work was, as might be expected, great and immediate. It was to be found everywhere in Britain, and ere a year, was translated into French, and has since passed into every European language.

In May, 1749, Fielding was elected chairman of sessions by his brother magistrates, a post which he filled with credit and ability, giving abundant proofs that the man of letters was also an accomplished man of law. Besides some able charges, he published in January, 1751, "An inquiry into the causes of the late increase of robbers, with some proposals for remedying the growing evil," which was highly esteemed. Notwithstanding the engrossments of professional duties, and the constant interruption of health, Fielding found time to compose another novel, and in 1751 he published "Amelia." It is a tribute of undying love and veneration for his first wife, whose character is faithfully portrayed in Amelia, as his own is, to a great extent, in that of Booth. In this the world was somewhat disappointed, for what author is there who ever wrote two chefs-d'œuvre? Not Homer, nor Milton, nor Cervantes, nor Le Sage, nor yet Henry Fielding. It is too didactic, and has less of incident and humour than its great predecessor, and yet it is a fine work, abounding in pathos and the true sentiments of morality. It had, however, a large sale, and elicited the highest commendation from Johnson. The same year Fielding started a new periodical, the *Covent Garden Journal*, which involved him in literary warfare with Hill, who conducted the *Inspector*, and drew upon him an unworthy attack from Smollett.

Fielding's health was now almost shattered, yet he seems to have relaxed little in the discharge of his duties. At length, in 1754, he resolved as a last hope to try the effects of a warmer climate, and on the 26th of June he went on board a vessel bound for Lisbon, accompanied by his wife and eldest daughter. The incidents of the journey are given in his posthumous work, "A Journal of a Voyage to Lisbon." He reached that city in August, and died on the 8th of October, 1754, in the forty-eighth year of his age.

As an author, we must look at Fielding in the three departments of literature in which he has written. As a dramatist, he cannot be said to have succeeded, but he failed as did other great writers of fiction; as a political journalist, he ranks higher than most of his contemporaries, both for vigour, skill, acumen, and wit; but as a novelist, he stands pre-eminent in English literature—without an equal up to his own times—without a superior up to the present. Scott justly called him "the first of British novelists;" who shall say that he has lost that place yet? Who has surpassed him in photographic portraiture of character, in felicitous conduct of a story, in descriptive power, in force of expression, in grave irony, and a Cervantic species of pleasantry? There are, no doubt, faults in his novels, as there are faults in his moral nature, but in each his generosity of nature, his love of truth, his brave, pure, fearless, incorruptible spirit, and his genial manly heart, redeem his errors and endear his memory. Mr. Thackeray thus gives an outline of his person—"His figure was tall and stalwart; his face handsome, manly, and noble-looking; to the very last days of his life he retained a grandeur of air; and, although worn by disease, his aspect and presence imposed respect upon the people about him."

There have been many editions of Fielding's works. The best is that by Thomas Roscoe, fourth edition, 1851. Several biographies have also appeared, to which, especially that by Mr. Lawrence, 1855, we acknowledge ourselves indebted.—J. F. W.

FIELDING, Henry B., a distinguished botanist, died 21st November, 1851. He was the possessor of one of the most extensive collections of dried plants in England. He purchased the Prescottian herbarium, which contained a large number of Russian plants, and he also became possessor of the Peruvian collection of Ruiz and Pavon. In 1844 he published, along with Dr. Gardner, a volume entitled "Sertum Plantarum," which contains figures and descriptions of seventy-five species of new and rare plants from his herbarium. His herbarium and books were bequeathed to the university of Oxford. He was a fellow of the Linnæan Society.—J. H. B.

FIELDING, Sir John, son of Lieutenant-general Fielding by his second wife, and half-brother of the great novelist, Henry Fielding, whom he succeeded in the office of justice of Westminster. He was blind from his youth, but early displayed mental powers of a superior order. His excellent moral qualities, in after life, exercised a beneficial influence on those with whom he associated. In those days the office of a metropolitan justice was in very low repute. Fielding, however, discharged his magisterial duties with such uprightness and ability that he earned unbounded praise for himself, and enhanced the reputation of the office. He received the honour of knighthood in October, 1761. He was a liberal supporter of several charitable

institutions. His death occurred in September, 1780. He is the author of several works, namely—"A Plan for preventing Robberies within twenty miles of London, with an Account of the Rise and Establishment of the real Thief-takers," 1755, 8vo; "An Account of the Origin and Effects of a Police established by the Duke of Newcastle," 1758, 8vo; "A Plan of an Asylum for Orphan and other Deserted Girls," 1758, 8vo; "Extracts from such of the Penal Codes, as relate to the Peace and Good-will of this Metropolis," 1768, 8vo; "The Universal Mentor," being a collection of moral sentiments and examples, and of miscellaneous essays from the best writers, 1762, 12mo; "A Charge to the Grand Jury," 1763, 4to; "A Description of the Cities of London and Westminster," 1776, 12mo.—W. A. B.

FIELDING, Sarah, third sister of Henry Fielding the novelist. She was born in 1714. She had the reputation of possessing a cultivated mind. Among the literary ladies of her age she held a good standing. In 1732 she published a novel, in two volumes, 12mo, entitled "The Adventures of David Simple," containing an account of his travels through London and Westminster in search of a faithful friend. A third volume of this book appeared in the following year. She is also the author of "The Cry," a new dramatic fable, 1754, 12mo; "Xenophon's Memoirs of Socrates, with the Defence of Socrates before his judges, being a translation from the Greek," 1762, 8vo; "Familiar Letters among the Characters in David Simple;" "The Governess, or Little Female Academy;" "The Lives of Cleopatra and Octavia;" "The History of the Countess of Delwyn;" and "The History of Ophelia." She died unmarried at Bath in April, 1768.—W. A. B.

FIENNES appears in French history as the name of an old baronial family, which belonged to Guines, and dated its nobility from Eustace, first baron, in the tenth century:—

Robert de Fiennes, Baron de Fiennes and de Tingry, inherited the lordship towards the middle of the fourteenth century, and was created constable of France in 1356 after the disastrous battle of Poictiers, in which his predecessor De Brienne had fallen. In that office he maintained the cause of John II. against Navarre, was sent ambassador to England in 1360, and latterly held the governorship of Languedoc.

Maximilien François de Fiennes, Count de Lumbres, fought at Fleurus and took a prominent part in the struggles which preceded the peace of Ryswick in 1697. In the beginning of the following century, he served against the Dutch, distinguished himself in Spain and Portugal under the duke of Berwick, and succeeded the duke de Noailles in the command of the army of Roussillon. His death occurred a few years after the treaty of Utrecht.

Jean Baptiste de Fiennes, born in 1669, became an eminent oriental scholar, and was attached to the consulate of Alexandria as chief interpreter. He subsequently filled the same office at Cairo, and after his return was appointed professor of Arabic in the college of France. In 1718 he assisted in renewing the commercial treaties with the Barbary states. He composed a grammar and a vocabulary of the Turkish language, and translated two oriental works, a History of Egypt, and an account of the taking of Canisa by the Turks.

Jean Baptiste Helin de Fiennes, son of the preceding, born in 1710, was sent into the East at the national expense to study the Arabic, Persian, and Turkish languages. He taught these languages after his return in the college Louis-le-Grand; and in 1742 he was sent to negotiate a treaty with the bey of Tunis. Having been appointed professor of Arabic, he again visited Barbary to demand the suppression of piracy at Tripoli. A translation of a Turkish history of the discovery of America was executed by him. He died in 1767.—W. B.

FIENNES, Nathaniel, second son of William Fiennes, noticed below, was born at Broughton in Oxfordshire in the year 1608. He was at Winchester school, and afterwards, being of founder's kin, became fellow of New college, Oxford, where he resided five years. Leaving the university, he entered at the inns of court, and studied law, and probably also, according to Wood, spent some time in foreign travel. Drawn back to England, like Milton, by the universal ferment which preceded the meeting of parliament in 1640, he was elected, probably through family interest and connection, to sit in the house of commons for Banbury. Like his father, he was at this time a rigid presbyterian and deeply engaged in the puritan scheme for abolishing episcopacy. When the civil war broke out, Fiennes received a commission as colonel of a regiment of horse under the earl of Essex, the lord general of the parliamentary forces. Bristol having been secured for the parliament, he was appointed governor of that city, and made proof of his godly zeal by turning surplices, organs, and choristers out of the churches, and sending the episcopalian clergymen about their business. But when Rupert appeared before the city, Fiennes capitulated with such celerity, that he was tried by a court martial at St. Alban's, and sentenced to death for cowardice; and it was only through the intercession of his father and friends that his life was spared. He was trusted no more in military matters, but rendered good service to the cause as an active member of parliament. He was among the presbyterian members of whom Colonel Pride "purged" the house of commons in 1648. Fiennes, who was not wanting in tact, perceived the error into which he had fallen by sticking too closely to presbyterianism: he now became an independent, and diligently worshipped the rising sun of Cromwell. He was a member of nearly all Oliver's parliaments; was speaker of the Protector's upper house as Lord Fiennes; held the office of lord-keeper of the great seal in conjunction with Major Lisle, and zealously promoted the scheme of the kingship. After the Restoration he was allowed to retire to his seat at Newtown Tony in Wiltshire, where he died on the 16th December, 1669. Several speeches and tracts of his writing are preserved.—(Wood's *Athenæ*.)—T.A.

FIENNES, William, an English statesman, who took a prominent part in public affairs during the great civil war, was born in 1582. He was the son of Sir Richard Fiennes, the head of an old English family, and the first Lord Saye and Sele under a new patent granted by James I. William Fiennes was educated at Winchester, and at New college, Oxford, of which he became a fellow. On completing his education he went abroad, and served with great distinction in the war of the Palatinate. He succeeded to his father's title and estates in 1613, and in 1624 was raised to the dignity of viscount by James. Lord Saye, however, was a strenuous defender of the constitutional rights and liberties of the country, and united with Pym, Hampden, and other chiefs of the popular party, in resisting the arbitrary measures of Charles I. When the king, on the impeachment of Strafford, resolved to try the effect of conciliation, Lord Saye was made master of the court of wards, in the room of Lord Cottington, who, along with several other placemen, abandoned his post through fear of the parliament. Lord Saye, however, remained true to his principles, and when Charles quitted Whitehall on the eve of hostilities with the parliament, and ordered (February, 1642) the officers of his court to repair to him at Oxford, his lordship at once refused, and was in consequence declared a traitor by the irritated monarch. His office of master of the court of wards was abolished in 1646 by the parliament, who, however, granted him £10,000, and a part of the marquis of Worcester's estate, as a compensation for the loss of his place. He continued faithful to the parliament throughout the whole of the civil war, and on the total overthrow of the royal party, was appointed one of the commissioners to treat with the king at Newport in the Isle of Wight. After the death of Charles he abandoned the presbyterian party with whom he had hitherto acted, and joined the independents. He accepted from Cromwell a seat in his remodelled house of lords; but, if Echard may be believed, when the Protector expelled the Rump parliament and virtually assumed despotic authority, Lord Saye retired with indignation to the almost inaccessible Isle of Lundy, on the coast of Devon, and remained there in strict retirement until the death of Cromwell. At the Restoration, Lord Saye was appointed lord privy seal and lord chamberlain by Charles II., whose avowed maxim it was to "caress his foes and trust his friends." Anthony Wood, who no doubt expressed the sentiments of the old cavaliers, complains bitterly of the favour thus shown to one who "had been a grand rebel for twenty years, while others who had been reduced to a bit of bread for his majesty's cause were left to pine and languish under insult and disappointment." Lord Saye died 14th April, 1662. Whitlock says "he was a man of great parts, wisdom, and integrity." Clarendon, who admits the truth of this commendation, affirms that he was "ambitious, the enemy of the church, and a violent and dangerous leader of the discontented party." Lord Saye was the author of "The Design Discovered," and of several pamphlets against the quakers.—J. T.

FIENUS or FYENS, THOMAS, an eminent physician, was born at Antwerp in 1567, and died in 1631. He studied medicine at Leyden and Bologna, and was in 1593 appointed to a medical chair at Louvain. He was president of the college of Breughel in that city when he died. Fienus wrote amongst other things, "De Viribus Imaginationis Tractatus," 1608; "De Cometa Anni," 1618; "De Vi Formatrice Foetûs Liber, in quo ostenditur animam rationalem infundi tertiâ die," 1620. The publication of the last engaged him in a controversy with a professor at Douay, called Louis du Gardin.—R. M., A.

FIESCHI, Counts of Lavagna, one of the most ancient among the feudal families of the Ligurian Apennines, who, in the eleventh and twelfth centuries, vainly strove to maintain their privileges against the democracy of Genoa. The counts of Lavagna were the last to yield; and they preserved a certain amount of independence on their mountains, even when the republic obliged them to submit to its laws. They were among the most factious of their class, and their numerous retinue of followers made them formidable both in town and country. Their estates and strongholds covered the Riviera di Levante from Chiavari to Sarzana. In the time of Frederick I. (Barbarossa), and the Lombard League (twelfth century), they were among the Ghibelline lords, who countenanced the pretensions of the former in Italy. Afterwards, when one of their clan, Cardinal Sinibaldo, was raised to the pontifical dignity, and became famous under the name of INNOCENT IV. (1243–54), they gave their support to the papal interest against the Emperor Frederick II. Another member of the family was created pope in 1276, taking the name of ADRIAN V. Through their connection with the papacy, the Fieschi thus became the chiefs of the Guelf party in the Riviera. In the fourteenth and fifteenth centuries they were the ringleaders of all the riots which disturbed the republic, first through the factions of the ancient nobility, headed by Fieschi and Grimaldi, on the one side; and by Doria and Spinola, on the other; then through the competition for power of the new mercantile aristocracy under Adorni and Fregosi. These continual feuds compelled the people of Genoa to seek peace and security in the protection of foreign masters; and thus it was that the republic was placed under the rule first of the kings of France, then of the dukes of Milan. It was during the dominion of the latter, towards the close of the fifteenth century, that IBIETTO DEL FIESCO and his brother, GIAN LUIGI I., who had been banished from Genoa, attempted to return and to restore French influence; but they failed in the attempt, and Ibietto was made prisoner, whilst Gian Luigi, with his partisans, was routed by Gian Jacopo Triulzio in 1477. They were enabled, however, again to retire to their castles, where they continued to be powerful for a time. The influence of the Fieschi in Genoa was entirely extinguished under the sway of the famous Andrea Doria and his close alliance with Charles V. This Ghibelline restoration—headed by their old enemies, the Doria—and the great popularity acquired by Andrea, who preferred to be the first citizen of the republic rather than its tyrant, could not fail to provoke the pride, and excite the ambition of the counts of Lavagna. This will explain the origin of the conspiracy which we have now to relate. The chief representative of the family at that time was—

GIAN LUIGI II., who, young, handsome, and outwardly the mildest of men, appeared to have no other ambition than that of excelling amidst his noble friends in manly exercises and private luxury. His palaces both in town and country were seats of festive entertainments and liberal hospitality. He was compared to Alcibiades in the variety of his talents and the elasticity of his mind, as well as in his external gifts. But a deeper and fiercer nature lay dormant within, and some offence which he received from Giannettino Doria, the overbearing nephew of Andrea, called it forth into action. The mother of Fieschi, a proud and ambitious lady, was ever urging him on to retrieve the rank and honour of the house of Lavagna; and the fear entertained by the people of Genoa that Giannettino Doria would, at the death of his uncle, usurp the power, added a public pretext to the personal motives of Gian Luigi. Active accomplices—one Verina among others—joined in the plot. Pope Paul III., and his son Pier Luigi Farnese, secretly helped the conspirators, whilst France, on her side, was encouraging them. The arts and dissimulation of Gian Luigi were so great that the Doria had to the end no suspicion of the conspiracy, and they considered him a friend. An attempt to poison them at a banquet having failed, owing to their having been prevented from attending it, Gian Luigi summoned his friends on the evening of the 1st of January, 1547, at a secret meeting in his palace, and opened to them the plan of action. He had managed to introduce into the town some hundreds of men from his feudal states, and with these and all the discontented spirits in Genoa, they were to seize at once, on that very night, the gates of the town, the palace of Doria, and his ships in the harbour. For the accomplishment of the latter part of the enterprise, some galleys had been bought by Fiesco, and made to approach the entrance of the port. Having by an eloquent appeal roused the minds of the conspirators, he proceeded to act, and, in the first instance, with success. The gates were taken, the Doria palace was invaded, and Giannettino killed on the spot. Andrea had a very narrow escape, as he was old, and lying ill in his bed. Some faithful servants, however, succeeded in placing him out of the reach of danger. Genoa was nearly in the hands of Gian Luigi, when an unforeseen event cut short the undertaking. He had headed the nightly attack on the navy, and was already master of the whole fleet, when, "as he was going to step," says Muratori (*Annali d'Italia*), "on board the flag-ship, the plank that he was upon having given way, he fell into the sea, and unable through the weight of his armour to rise again, he there miserably perished." His absence first, then the suspicion of his death, spread doubt and consternation among his followers. When at daybreak the truth was ascertained, the rest of the leaders—among whom were the brothers of Gian Luigi, Ottobuono and Gerolamo—lost heart; whilst the opposite party, together with the majority of peaceful citizens, gathered strength. The conspirators abandoned their enterprise; the chiefs saved themselves by flight; and the Doria government was reinstated. An amnesty was granted to the relatives of Gian Luigi, but it was not carried out; for when they had retired to their castle of Montobbio, Doria obliged them to surrender, and many of them were put to death. The house of Lavagna then lost, and has never recovered, its historical individuality. Schiller has immortalized this episode of Genoese history in his tragedy of the conspiracy of Fiesco.—A. S., O.

FIESCHI, JOSEPH MARIE, who acquired notoriety by his attempt to assassinate Louis Philippe, was a Corsican by birth. Having abandoned the occupation of a shepherd to enter the army, he accompanied his regiment to Naples in 1813; but finding that as a foreigner he could not hope for promotion in the service of Murat, he returned to his native island. When the attempt of Francischetti to restore the Bonapartean monarchy failed, Fieschi along with others fell into the hands of Ferdinand IV., and being given up as a French subject, subsequently regained his liberty. After being imprisoned for forgery and wandering about for some years in destitution and profligacy, he was attracted to Paris by the revolution of 1830, and there a plausible tale of sufferings in the cause of freedom procured for him a subaltern's commission in a company of veterans. His attempt on the king's life was made in the Boulevard du Temple, during a military procession, and the "infernal machine" which he employed was composed of twenty-four musket barrels loaded with ball. Louis Philippe escaped, but seventeen persons were killed and twenty-two wounded by the explosion. The assassin was caught, and executed with two of his accomplices, 19th February, 1836.—W. B.

FIESOLE, FRA GIOVANNI DA, commonly called Fra Angelico, and also Il Beato Angelico, was born near the Castello di Vicchio in the Mugello in 1381. He is scarcely known by his own name of GIOVANNI GUIDO. He was taught painting by his elder brother, Fra Benedetto, who was an illuminator of MSS., and Fra Angelico commenced his career in the same branch of art. He joined the predicants at Fiesole in 1407; in 1409 he left Fiesole and settled in Cortona as a fresco painter, but in nine years returned to Fiesole, and dwelt there until he was invited to Florence in 1436 to decorate the new convent of St. Mark, then given to the predicants. In this convent are Fra Angelico's greatest works. In 1445 he was invited to Rome by Pope Eugenius IV., for whom he executed some works in the Vatican, where he also painted a chapel for that pope's successor, Nicholas V. He died in Rome in 1455, and was buried in the church of Santa Maria sopra Minerva. During his residence in Rome he commenced some extensive frescos for the chapel of San Brizio in the cathedral at Orvieto, but left them incomplete. They were finished long afterwards by Luca Signorelli, whose vigorous designs have made this one of the most celebrated

chapels in Italy. The most characteristic works of Fra Angelico are those of the convent of St. Mark, illustrating the passion of Christ, some of which are still in a good state of preservation; and there are many admirable small specimens preserved in the academy of Florence. The national gallery of London possesses only one unimportant example of this painter. Cortona still possesses some of his best works, and the frescos of the chapel of San Lorenzo, executed for Nicolas V., are also well preserved. They were neglected and forgotten for about two centuries, owing to the loss of the key of the chapel. Attention was first drawn to them early in this century by Hirt, the Prussian architect and antiquary, and they are now well known and appreciated from the prints published in 1810 by Giangiacomi. The works of Fra Angelico are conspicuous for their sentiment and expression of piety. They are exclusively religious or ecclesiastical; and their piety is so palpable and genuine, that they became in a great measure the type of character for religious art during his own and subsequent generations. The sincerity of his sentiment was justified by the simplicity of his life. His character was so high that Nicolas V. offered him the archbishopric of Florence; but he declined the dignity, on the plea that to govern or to lead were alike incompatible with his nature. He was remarkably methodical in his habits, and was of such fervent piety that he never commenced painting without prayer. It was his persuasion that he who would represent the works of Christ, must live in accordance with Christ's teaching, and go to him for his inspirations; and in this spirit he invariably carried out his first impression, treating it as an inspiration accorded to his prayer. Though not canonized, Fra Giovanni is a *Beato*. Beatification for eminent piety is a solemn distinction conferred by the church, second only to canonization.—(Vasari, *Vite, &c.*, Ed. Le Monnier; Marchese, *Memorie dei piu insigni Pittori, &c., Domenicani*) —R. N. W.

FIEVÉE, Joseph, born in 1767; died in 1839. His childhood was past at Soissons; from Soissons he went to Paris, where we find him first as a compositor in a printing-office, then a writer in a newspaper conducted by Condorcet. He was for a while connected in politics with the jacobins, and then with the royalists. In 1802 he was a zealous Bonapartist. In this year he was sent on some secret mission to England, and published an absurd book about the country. Through the period of the consulate and empire he edited government journals, and succeeded in obtaining one valuable appointment or another. In 1814 he writes in praise of the allied sovereigns. On Bonaparte's return from Elba in 1815, Fievée for a while disappears. From this time till 1830 he lived by obscure journalism, and is described as having contributed to the revolution which placed Louis Philippe on the throne. For the next nine years we have him puffing and pamphleteering incessantly. He wrote some lively novels, and one or two successful comedies.—J. A., D.

FIGRELIUS, Greipenhelm or Greiffenhelm, a native of Sweden. The date of his birth is not recorded. He died in 1676. His character for erudition was such, that he was selected to superintend the education of the prince who afterwards became King Charles XI. He was ennobled, and took the name of Greiffenhelm. He was appointed chancellor and councillor of state. He published a work "De Statuis illustrium Romanorum"—the result of a visit to Rome—and some speculations on unfulfilled prophecy.—J. A., D.

FIGUEROA, Christobal Suarez de, a Spanish writer of some consideration in his time, born at Valladolid in the beginning of the seventeenth century. His principal works are—"La Constante Amarilis," an amorous poem, praised by Cervantes; a life of Garcia Hurtado de Mendoza, in which he supplies the omissions which Ercilla had been induced to make, owing to his personal quarrel with his commander; a history of the labours of the jesuits in the east in 1607 and 1608: "Spain defended," a heroic poem; "The Mirror of Youth," &c.—F. M. W.

FIGUEROA, Francisco de, a Spanish poet, born in 1540 at Alcala de Henares. When young he entered the military profession, and while serving in Italy acquired a taste for the Tuscan style of poetry, which he may be said to have transplanted into his own country. He soon returned to Spain, and married there. In 1579 he went into Flanders with Don Carlos of Arragon, but returning to Alcala, devoted himself to literary pursuits. Some of his verses are still preserved in the best collections. His eclogue of "Tirsi," says Ticknor, "is the first really good blank verse I have met with." He was honoured with the friendship of Cervantes. Such was his modesty, that shortly before his death, in 1620, he destroyed all his writings, which had been circulated in manuscript as early as 1572; but some of them were afterwards, in 1626, published at Lisbon. Specimens may be found, with a memoir of the author, in Sedan's Parnaso Español.—F. M. W.

FIGUEROA, Garcia de Silva y, a Spanish statesman and traveller, born in 1574; died about 1626. He was a page to Philip II., and distinguished himself in the war in Flanders. In 1614 he was sent as ambassador to the shah of Persia, to negotiate a treaty. He was detained at Goa two years by the jealousy of the viceroy, and it was not till 1618 that he arrived at Ispahan. But he did not succeed in negotiating the desired treaty, and after further delays on the way home, he arrived in Spain in 1624. There exists in French an account of his expedition (Paris, 1667); we have also a letter on Persian affairs addressed by him to the marquis of Bedmar, and some other unpublished works.—F. M. W.

FIGUIEIRA, Guillem, born at Toulouse about 1190. A tailor, and the son of a tailor; but gifted with imagination, with powers of expression, and, acquiring some skill in music, he got him glee-maiden and harp, and set up the trade of troubadour and jongleur. Guillem was a witness of the cruelties of the crusade against the Albigeois, and poured out vehement denunciations against Rome. His own orthodoxy was doubted, but on no sufficient grounds. Several of his serventes are preserved. Petrarch is said to have imitated some of them. He proposed to expiate his sins by a pilgrimage to the Holy Land, which there is no record of his having performed.—J. A., D.

* FIGUIER, Louis Guillaume, the son of Pierre Oscar Figuier, druggist at Montpellier, was born at Montpellier February 15, 1819. He took the degree of doctor of medicine, and was appointed professor at the ecole de pharmacie of Montpellier in 1846. Here he remained up to 1853, very efficiently discharging the duties of his office, when he was promoted to the professorship of chemistry at the pharmaceutical school of Paris. M. Figuier has written several interesting works connected with chemistry and general science, of which the principal are—"Exposition et histoire des principales découvertes scientifiques modernes;" 3 vols, Paris, 1851–55. "L'Alchimie et les Alchimistes;" "L'Année Scientifique." He is also the author of various researches on the compounds of gold, of a new method of analysing blood, of a research on lignin, on the origin of sugar contained in the liver, and of the existence of sugar in normal blood.—C. E. L.

FILANGIERI, Gaetano, a name holding an illustrious place among the political philosophers of the last century. Although in many points a follower of the French school of philosophy in the eighteenth century, still, through his own genius and the Platonic tradition restored at Naples by Vico, he followed out that ideal of legislation which gives a prominent place to moral training in the government of man and society. He was born at Naples in August, 1752, of a noble family, which traced its origin to a companion in arms of the Norman Count Roger, in the eleventh century, of the name of Anger; whence the appellation of Filangieri (Filii Angerii) was given to his descendants. While yet a boy, Gaetano was destined to the army, and the pedantic instruction of those times seemed to have blighted his intellectual powers. It happened, however, one day that one of his brothers failing to explain a problem of geometry, he, the younger, who, though not taught in it, had daily listened to the lessons, suggested the right solution. This first revealed his capacity. At the age of seventeen he resigned his commission; and, having applied himself to the study of classics, as well as to modern languages, he read all ancient and modern works bearing on social science. The evils of the old system of law urged his noble mind to conceive the plan of his "Scienza della Legislazione," the object of which was to suggest rational rules for the reform of legislation. The first book contains the theory of the *absolute* and of the *relative* goodness of laws; namely, the principles of their conformity to universal justice, and of their adaptation to the political, moral, and physical peculiarities of different countries. On these topics Filangieri followed the same path as Montesquieu, more as an independent judge than as a disciple—witness his observations on the British constitution (chap. xi.), and on the influence of climate (chap. xiv.). In the second book, treating of population and social wealth, he upholds many a sound doctrine of the new political economy

against the errors which then prevailed. Remarkable among others is the seventh chapter, on the evils of permanent armies. The third book is devoted to criminal jurisprudence, first with respect to the guarantees of truth and justice in judicial inquiry, then to the penal system and the classification of crimes; the whole being an eloquent pleading in favour of humanity against the legal iniquities of the middle ages. In the fourth book, starting from the principle that the mere dread of punishment is a false foundation of social order, and that the fountain-head of civilization is the development of moral virtue in the inner man, he unfolds the subject of education in relation to both intellect and manners, and to private and public interference in the matter. In the fifth book, carrying out the same principle in the higher sphere of the relations existing between legislation and religion, he begins with a historical retrospect of the religions of the past and of their effects on society—a topic which unfortunately closes the work, as a premature death prevented his completing it. From the programme he has left of the matters which were to follow, we see that he intended to speak of the civilizing influence of christianity, and of the laws which ought to be directed to preserve it pure from superstition and clerical ambition: while, in the sixth and seventh books, he purposed to expound his views on private property and the organization of the family. He was also thinking of embodying in another work a universal theory of the metaphysics of science, when a sudden malady put an end to his wonderful activity of heart and intellect at the early age of thirty-seven. Filangieri had, by his writings and his love of humanity, excited the admiration of the greatest men of his age, among whom was Franklin; whilst for his personal qualities, as a husband, a father, and a citizen, he was universally esteemed by his countrymen. His death was felt as an immense loss to science and to the cause of mankind by all civilized nations. His great work was translated into most European languages. He died before the horrors of reaction, consequent on the French revolution, broke out in Naples, and was thus spared the pain of witnessing the violent end of his best friends, Pagano, Cirillo, &c., and probably saved from a similar fate.—His son Carlo, was born in 1783. Owing to the persecutions of 1799, he was obliged to leave Naples, and went to France to serve under Napoleon. He was made general by Murat in 1815. In 1820 he sided with the Bourbons, was persecuted again, but was reconciled with the court when Ferdinand II. became king. In 1848 he took the reactionary side, bombarded Messina, and in the subsequent year entirely subdued the Sicilian insurgents. He has ever since been an instrument of the Neapolitan reaction.—A. S., O.

FILASTRE or FILLASTRE, Guillaume, a celebrated French prelate, was born in 1347 or 1348, and died at Rome in 1428. He early won himself a great reputation, and took part with the pope against the French court in the quarrel at the beginning of the fifteenth century. This procured him the favour of the Vatican, and he was accordingly made a cardinal-priest by John XXIII. He became very serviceable in helping to abolish the schism which at that time disgraced the papacy. Filastre was one of those who cultivated the learning which, derived from the classical times, was then beginning to relieve Europe from the gloom of the dark ages. He was a good Grecian and geographer, translated some books of Plato, and commented on the text of Ptolomæus.—R. M., A.

FILELFO, Francesco, a distinguished Italian philologist, was born at Tolentino, near Ancona, on the 25th of July, 1398. He entered the university of Padua; studied jurisprudence, eloquence, and philosophy; and at the age of eighteen was called to the chair of belles-lettres. In 1417 he was elected to the chair of Greek literature in Venice, where his lectures were attended by the most learned men of Italy. Subsequently appointed secretary of the Venetian legation at Constantinople, he had the advantage of becoming the pupil of the celebrated Hellenist John Grisolora, whose daughter Teodora he married in 1427. In 1425 Filelfo was elevated by Paleologus to the dignity of his ambassador to the court of Sigismond, king of Hungary, whence he repaired to Poland as imperial minister to assist at the marriage of King Wladislas. On his return to Constantinople he resumed his philological studies with renewed zeal and energy. In 1427 he revisited Venice, whither he had been called by the senate to deliver lectures in the Greek language. Compelled by the plague to leave that city he went to Bologna, where he was enthusiastically received, and appointed to the chair of eloquence and philosophy; but having taken up arms against the papal authority, he was obliged to remove to Florence, where he explained and commented on Dante's Divina Commedia in the church of Santa Maria del Fiore. Unfortunately Filelfo's acrimonious disposition created him powerful enemies; and his ingratitude to the family of the Medici, by whom he had been loaded with honours and wealth, alienated from him many of his warmest admirers. Poggio, Niccoli, and Ambrogio Camaldolense, were his formidable opponents on literary matters. It is asserted by Tiraboschi, that Filelfo hired a Greek sailor to murder Cosimo de Medici, but no farther proof remains of such a perfidy than an allegation extorted from the Greek by horrible tortures. Invited to Milan by Filippo Maria Visconti, a great patron of learning, Filelfo accepted the invitation in 1440, and was received with the greatest demonstrations of reverence and admiration. Extravagant in his way of living, and careless of his resources, he had often occasion to write to princes and patrons asking assistance, which granted, he was soon as needy as before. In 1450 Pope Nicolas V., and Alfonso, king of Naples, received him with distinction, and conferred on him many honours. About that time he began a poem entitled "La Sforziade," in honour of Francesco Sforza, but only eight books had been completed when that prince died in 1458. By the loss of his benefactor, Filelfo was reduced to the greatest misery, but did not therefore abate his ardour in literary pursuits. Sixtus IV. at length came to his aid, and appointed him to the chair of moral philosophy, in which he attracted crowds from all parts of Italy. Having left Rome on account of the plague, he entreated Lorenzo de Medici to grant him an asylum; and that prince, forgetting the past, abrogated all the edicts against Filelfo, and elected him to the professorship of Greek literature. All Filelfo's works are written in Latin and Greek, and he always expressed the greatest contempt for the Italian language, though already boasting the works of Dante, Boccacio, Petrarch, and Villani. His commentaries on Petrarch clearly demonstrate that he knew but little of the language in which Petrarch wrote. Filelfo has left numerous comments on the works of Aristotle and Plutarch, besides a great number of treatises and dissertations on some of the minor Greek and Latin writers. Filelfo had attained the advanced age of eighty-three years, when, exhausted by the fatigues incurred on his last journey from Rome to Florence, he died on the 31st of July, 1481.—A. C. M.

FILESAC, Jean, a French theologian, who flourished in the sixteenth century. He was professor of classics and dialectics at the college of La Marche, and was in 1583 nominated procurator of the Gallic nation, and dean of the Sorbonne. He rendered important services to the university of Paris. He is chiefly known from his connection with Giordano Bruno, and with Edmond Richer. As rector of the university he presided at the famous "discussion of Pentecost," 1586, when Bruno and Henneguin attacked the doctrines of Aristotle. After the death of Henri IV., he condemned the views of his old colleague Richer, the champion of Gallican liberties.—J. W. S.

FILHOL, Michel Antoine, French engraver, born in 1759, is chiefly known by his valuable "Cours élémentaire de Peinture, ou Galerie complète du Musée Napoleon," 10 vols. royal 8vo, 1804-14, and to which Madame Filhol added a supplementary volume in 1827. Filhol also prepared a "Concours Decennial, ou collection gravée des ouvrages de peinture, sculpture, architecture et medailles," in ten parts, 4to, Par. 1812-13. Nagler gives a list of his plates. Filhol died May 5, 1812.—J. T–e.

FILICAJA, Vincenzo da, born of a noble family at Florence, on the 3rd of December, 1642. His father, a person of more than ordinary talent, gave him an elementary education, and then sent him to the university of Pisa, where, under the tutorship of Angelo Fabroni, he highly distinguished himself as a classical scholar. His excessive love of poetry made him neglect the study of the law, to which he was destined; and having completed his university curriculum, he retired to a beautiful villa, near Florence, where he devoted himself exclusively to literary pursuits. His modesty, however, might have deprived Italy of his literary productions, had he not met with well merited encomiums from such high personages as the Emperor Leopold, John II. of Poland, and Christina, queen of Sweden, to whom he inscribed most of his poetical pieces. This princess honoured Filicaja with her intimate friendship and unbounded confidence; and knowing how limited were his means, she undertook to have his numerous children educated according to the

requirements of their station in life. Filicaja's sonnets are singularly beautiful, rivalling Petrarch's in style and versification; whilst, according to Muratori, the style and language of his "Canzones" are lofty and inimitable. The famous sonnet, "Italia, O tu cui feo la sorte," so beautifully interpreted by Byron, and translated into every European language; and the one on "Time," so elegantly put into English verse by Dr. J. F. Waller—"I gazed, in thought, on a fleet darkling tide"—have an indisputable claim to general admiration. It is, however, admitted by every impartial critic that, although a highly poetical tone pervades the works of Filicaja, many of his compositions are disfigured by tropes and far-fetched expressions, partaking still of that wearisome flippancy unhappily introduced by Marini at the beginning of the seventeenth century. Maffei does not hesitate to exclude Filicaja from the first rank of the lyric poets of Italy, but he admits, at the same time, that he is the first of the age in which he lived. Having occupied many high dignities in the state, and having been created a senator by Duke Cosmo III., Filicaja died 25th September, 1707.—A. C. M.

FILIPEPI, Sandro. See Botticelli.

FILLANS, James, sculptor, was born at Wilsontown, Lanarkshire, March 27, 1808. As a boy he kept sheep on a Renfrewshire farm, and when a youth was apprenticed to a Paisley weaver; but, disliking the loom and shuttle, he was transferred to a stone-mason with whom he completed his apprenticeship. In this craft, he for a while practised as a journeyman; but whilst yet an apprentice he had taught himself to model in clay, and now, by the advice and aid of the poet Motherwell, he cultivated his talents, and found purchasers of his efforts. After a while he was enabled to spend a few months in Paris, which he employed diligently in extending his technical knowledge. On his return in 1836 he settled in London; and seven busts (including a very clever one of Allan Cunningham), which he contributed to the Royal Academy exhibition of 1837, showed that he had found friends and patrons in his new home. From this time his name occurs in the catalogues as a pretty regular exhibitor, but his fame was mainly secured by a fine bust of the poet Wilson (1845), and a colossal statue of Sir James Shaw, executed for the town of Kilmarnock; both of which excited great admiration. Fillans was, however, ambitious of acquiring fame as a poetic sculptor, and he produced in succession a series of designs in high-relief illustrative of the poems of Burns; a bas-relief of Bacchus and Silenus (1842); and some other works of a similar class. His great work, however, was a marble group, the size of life, of "The Blind Teaching the Blind," which was exhibited at the Royal Academy in 1845. Other groups and statues were a "Boy and Fawn," a work of great ability; a "Madonna" (1847); and a "Rachel" (1849). He also designed a monument to the poet Motherwell, and some other monumental works. He died at Glasgow, September 12, 1852, having in consequence of failing health removed from London in the previous year. His colossal marble statue of "Rachel Weeping for her Children," was left unfinished, as well as a series of designs for bassi-relievi of "The Taming of the Wild Horse," a subject in which he had become greatly interested, and which he fancied would afford scope for originality of conception and character. A Memoir of James Fillans, by his friend James Paterson, was published in 1854. Besides the memoir, it contains engravings from many of Fillans' designs, and some poetical attempts from his pen.—J. T–e.

FILLEAU, Jean, Sieur de la Bouchetterie, born at Poitiers in 1600; died in 1682; doctor of laws, avocat at the parliament of Paris, afterwards professor of laws at the university of Poitiers, and king's advocate at the law courts there. In 1661 he received letters of noblesse. As magistrate and as pamphleteer he engaged in an active war against the Jansenists. Pascal replied to some of his charges in the Provincial Letters. Filleau published several works of temporary interest, chiefly in relation to the Jansenist disputes.—J. A., D.

* FILLMORE, Millard, ex-president of the United States, has risen from the humblest beginnings to the highest position attainable by an American citizen. He was born on the 7th of January, 1800, at Summer Hill, Cayuga county, in the state of New York, the son of a small farmer; and his education was restricted by the narrow circumstances of his father. Apprenticed to a wool-carder in his father's locality, he made amends by his zeal in the pursuit of knowledge for the scantiness of his means; and before he was of age, his talents and aptitude procured him the notice and esteem of Judge Wood, an eminent lawyer of his native county, who invited the young man to a desk in his office, and offered to defray his expenses while he qualified himself for the profession of the law. Fillmore accepted the offer to a certain extent, while he contrived, by teaching in a school, to press as lightly as possible upon the generosity of his benefactor. In 1821 he removed to Erie county, and pursued his legal studies in the city of Buffalo. In 1827 he was admitted as an attorney; in 1829 as a counsellor in the supreme court; and in 1830 he entered into partnership with an older member of the bar. It was in 1829 that he commenced his political career as a representative of Erie county in the state legislature, and in 1832 he was elected to the congressional house of representatives. For a number of years he alternated between political life and the exclusive practice of his profession, rising steadily in the general estimation as an able lawyer and consistent and promising leader of the whig party. Elected in 1847 to the important post of comptroller of the state of New York, he enjoyed in 1848 the still higher honour of being carried by his party as vice-president of the United States. The new president, General Taylor, entered upon his office in the March of 1849, and on his sudden death in July, 1850, Mr. Fillmore became in virtue of his office, president of the United States. He was installed in the White House, at what was in several respects a critical moment in the history of the Union. It was the era of the Lopez expedition against Cuba; and of a more than usual bitterness in the relations between north and south on the slavery question. Mr. Fillmore made Daniel Webster his secretary of state, an appointment which strengthened and popularized his administration—one distinguished generally by conciliation without weakness. President Fillmore's messages praised the fugitive slave law, and recommended a protective, but not a prohibitory tariff. Under his presidency, California was admitted as a new state into the Union. In his final message he had to deplore the death of Webster; and in the March of 1853 he yielded up his office to his successor, General Pierce. At the last presidential election, Mr. Fillmore was a candidate, but he received a very small minority of votes, the contest lying mainly between Mr. Buchanan and Colonel Fremont. At a comparatively recent date, Mr. Fillmore visited Europe, and was received in England by her majesty, with the distinction which his character and career claimed for him.—F. E.

FILMER, Sir Robert, son of Sir Edward Filmer of East Sutton in Kent, was born in the early part of the seventeenth century, and educated at Trinity college, Cambridge. During the civil war he became known as a political essayist and pamphleteer. In 1646 he published, in answer to Hunton, a treatise entitled "The Anarchy of a Limited or Mixed Monarchy." His more celebrated treatise, "Patriarcha," though written earlier, was first published in 1680. This work is less remembered on its own account, than because it furnished the text for Locke's two treatises on Government, published in 1694. Filmer maintains, in opposition not only to the puritan writers and the constitutionalists, but to the schoolmen and Bellarmine, that men are not naturally free, and therefore can claim no right to form compacts with their rulers, or make their consent necessary to the validity of their acts. He died in 1688.—T. A.

FIMBRIA, C. Flavius, a Roman of obscure birth, whose ability and merit won for him the highest offices in the state. He defeated Q. Lutatius Catulus at the consular elections, 105 B.C., and thus held office with Marius during the second consulate of the latter. The integrity of his provincial administration is questionable, since he was brought to trial for extortion by M. Gratidius, and was witnessed against by M. Æmilius Scaurus. He was, however, acquitted. As a jurist he is praised by Cicero. His oratorical reputation was but temporary.—R. B.

FIMBRIA, C. Flavius, possibly son of the preceding, a violent and unscrupulous partisan of Marius and Cinna. In 86 B.C., as legate or master of the horse, he accompanied the consul, L. V. Flaccus, to Asia. Availing himself of the disaffection of the troops caused by the consul's avarice and cruelty, he excited a mutiny against Flaccus, whom he defeated, and ultimately killed at Nicomedia, 85 B.C. He fought successfully against Mithridates and his allies, alienating, however, his own troops by his wanton cruelty. On the approach of Sulla his soldiers deserted; and he fled to a temple of Æsculapius, near Pergamus, and there terminated his existence, 84 B.C.—R. B.

FINÆUS, Orontius, a famous French mathematician, was born at Briançon in Dauphiné in the year 1494. His father, who was a physician of some eminence, died when Orontius was very young, and the youth having been brought to Paris, a place was obtained for him through the influence of friends in the college of Navarre. Here he attended lectures on rhetoric and philosophy, but the bent of his genius was towards mathematics, and he made great progress in the knowledge and application of the science. Being inventive and practically skilful, he constructed various machines and models, which attracted attention by the ingenuity of their contrivance and the excellence of the workmanship, and he became known to a wide circle by an edition which he published, corrected and carefully annotated, of Siliceus' Arithmetic. For some time he was employed in teaching privately, and was afterwards appointed professor of mathematics in the college of Gervais, in which position he acquired so high a reputation that he was chosen by Francis I. professor of mathematics in the new college which was founded in Paris by that illustrious prince. Like other mathematicians prior to the time of Bacon, Finæus was much given to the study of judicial astrology; and, having given offence to the court on one occasion by some of his vaticinations, he was imprisoned for a considerable time. He died in October, 1555. His works, which were numerous and varied, have been greatly superseded by recent publications.—J. B. J.

FINBAR, Saint, first bishop of Cork and founder of that city, is said to have been born under somewhat singular circumstances in 570. Tegematus having ordered the saint's father and mother to be cast into a hot furnace, in expiation of the sin of illicit intercourse, the woman was safely delivered in the flames of a fine male child. He was baptized by the name of Lochan, and was brought up by three holy men and one Torperens, who at length ordained him. As a preacher, St. Finbar was greatly distinguished for his zeal and learning. Having received from the chief of Edo a grant of land near the river Lee, he built a handsome cathedral, and founded the city of Cork. The antique and picturesque hermitage of St. Finbar occupies a small island in a lake, within a beautiful valley, shut in by the wild and precipitous mountains of Kerry. St. Finbar died in 630.—W. J. F.

FINCH, Anne, Countess of Winchelsea, daughter of Sir William Kingsmill of Sidmonton in the county of Southampton. Date of her birth not known; died in 1720. She had been maid of honour to the duchess of York, second wife of James II. She married Heneage, second son of Heneage, earl of Winchelsea, and who eventually succeeded to the title. A collection of her poems and a tragedy, "Aristomenes," were published in 1713. Wordsworth speaks of the poems as containing some "delightful pictures from external nature."—J. A., D.

FINCH, Daniel, son of Heneage, and second earl of Nottingham, was born in 1647, and was educated at Christ church, Oxford. He was repeatedly elected a member of parliament during the reign of Charles II., and in 1679 was appointed first lord of the admiralty and a member of the privy council. He was for the most part a supporter of the government, and gave an energetic opposition to the bill for the exclusion of the duke of York from the throne. He was hostile, however, to the abrogation of the test, and to other measures of the government, and never appeared at court during the reign of James II. At the Revolution he supported the proposal to appoint a regent, but when the crown was conferred upon William and Mary, he at once took the oath of allegiance to the new sovereign. He refused the great seal which was offered to him by William, but accepted the office of one of the principal secretaries of state, and discharged its duties with great diligence and fidelity. In 1690 he accompanied William to the congress held at the Hague, for the purpose of forming a coalition against Louis XIV.; and his zealous services to his new sovereign so enraged James, that he excepted Nottingham by name from the general amnesty which he proclaimed in 1692. Two years later he retired from office on the appointment of Russell, his personal and political enemy, to be first lord of the admiralty; but on the accession of Queen Anne, he was again appointed secretary of state. He was one of the lords to whom the administration of affairs was intrusted at the accession of George I., and was nominated president of the council; and, finally, he retired from public life in 1714, and died in 1730. Lord Nottingham was both an able and an honest man, though bigoted and prejudiced; he was well versed in public business, and an eloquent though somewhat prolix speaker. His dark complexion —characteristic of the "funereal Finches"—stiff manners, and solemn delivery, procured for him the nicknames of Don Dismallo and Don Diego. He was a staunch supporter of the church, and the orthodoxy of his creed and the purity of his life obtained for him a larger share of the confidence of the clergy, than was possessed by any statesman of his day. He wrote an elaborate treatise in reply to Whiston's letter to him on the Trinity, for which he was thanked by the university of Oxford.—J. T.

FINCH, Heneage, subsequently earl of Nottingham, and lord-chancellor of England, born at Eastwell in Kent on the 23rd December, 1621. His father, Sir Heneage Finch, the representative of an ancient family, was recorder of London, member for the city, and speaker of the house of commons in the second parliament of Charles I. Heneage was educated at Westminster, and went to Christ church, Oxford, in 1635. Upon the sudden death of his father, two years after, he left the university without taking a degree, and entered himself at the Inner Temple. Here he appears to have early acquired great proficiency in speaking by attending the readings and "moots"—then the recognized means to a legal education. He was called to the bar on 30th January, 1645, and married the daughter of Mr. William Hervey, a London merchant, about the same period. During the Protectorate he quietly pursued his profession, and did not embark in public life till the meeting of the first convention parliament in March, 1660, when he was returned for Canterbury. On the 6th of June, 1660, he was made solicitor-general, received the honour of knighthood on his appointment, and very soon after was created a baronet. It is said that many cavalier lawyers, who had made great sacrifices to royalist principles, felt aggrieved at his elevation, but none questioned Finch's legal eminence or ability. The task of conducting the business of government in the house of commons, was thrown upon him by the age and infirmity of the attorney-general, Sir Jeffrey Palmer; and it would seem that he acquitted himself on most occasions with moderation and firmness, although posterity can hardly acquit him of harshness and disregard for suffering genius, when they recollect his last appearance in the convention parliament. Milton had been in custody of the sergeant-at-arms; and, upon the house ordering his release, £150 for fees were required by the sergeant. The sum was raised amongst Milton's friends; but Andrew Marvel moved that it should be refunded. Finch opposed the motion, saying that "Mr. Milton had been Latin secretary to Cromwell, and, instead of paying £150, well deserved hanging." On the trial of the regicides he appears to have acted with fairness and ability. In 1661 he was chosen autumn reader of the Inner Temple, and on this occasion was honoured by a royal visit. His majesty came in his state barge, and was received at the Temple stairs by the reader and the chief-justice of the common pleas. In the same year Sir Heneage was returned for the university of Oxford, and in 1665 received from that body the degree of D.C.L. in recognition of his support of the five mile act, although he was twitted upon this occasion by the vice-chancellor for not obtaining the abolition of the hearth-money tax. In 1670, on the death of Sir Jeffrey Palmer, he was made attorney-general, and in that capacity managed on the part of the commons their celebrated dispute with the lords respecting their right to alter money bills. He appeared in the house of commons on the 31st of October, 1673, for the last time, when he supported the court in its contests with the commons as to the priority of a grant of supply over a redress of grievances. Upon the fall of Shaftesbury, a few days afterwards, he was made lord-keeper. On the 10th of January, 1674, he was created Baron Finch of Daventry, and on the 19th of December, 1675, was declared lord-chancellor, his majesty taking the seal into his own hands, and delivering it back to him again by the title of lord-chancellor. It is said he was in the habit of sleeping with it under his pillow. On the 12th of May, 1681, he was made earl of Nottingham. Although he endeavoured to perform his duties in the court of chancery to the last, he had for a long time suffered severely from the gout, and was frequently prevented from appearing in court. This complaint at last completely broke down his constitution, and he died on the 18th of December, 1682, at his house in Great Queen Street, Lincoln's-inn-Fields. As an orator Nottingham occupied the first rank amongst his contemporaries. Pepys speaks of him "as a man of as great eloquence as ever I heard,

or ever hope to hear in all my life." As a statesman there is much in his character to admire, and much to blame. He cannot be acquitted of subserviency to the court, which, Bishop Burnet says, "he thought he was bound to justify on all debates in the house of lords, which he did with the vehemence of a pleader rather than with the solemnity of a senator." In his disposition of church patronage he was most just and careful, seeking advice from Dr. Sharp, the archbishop of York, whom he charged upon his conscience as he would answer it to Almighty God, that upon every such occasion he should make the best inquiry, and give the best advice he could. As a lawyer, we have Professor Story's authority for saying, that from a thorough comprehension of the true principles of equity, he was enabled to extend the remedial justice of the court far beyond the aims of his predecessors, and built up a system which served as a model for succeeding judges; and hence he has been emphatically called the father of equity. In private life he was strictly moral, although living in an atmosphere of profligacy. He was interred at Ravenstone in Buckinghamshire, where a monument was erected to his memory, containing an account of his origin, offices, &c.—R. B–ke.

FINCH, Henry, a distinguished lawyer in the reign of James I., was connected with the family of the lord-keeper. He was educated at Oriel college, Oxford, and afterwards studied at Gray's Inn. After being called to the bar he held for some time the office of autumn and summer reader to that learned society; was made sergeant in 1614, and was knighted in 1616. He was the author of a legal treatise entitled "Nomotechnia, ou description del commun Leys d'Angleterre," &c., London, 1613, which he afterwards translated into English under the title "Of Law, or a Discourse thereof." He died in 1625.—J. T.

FINCH, William, a merchant of London, accompanied Hawkins in the embassy sent by the English East India Company to establish commercial relations with the Great Mogul in 1607. Finch was zealous in a most difficult mission, adventurous in exploring the country, and intelligent in noting, and faithful in recording what was noteworthy in it. The curious journals of his travels and voyages are preserved in Purchas' collection.—See Hawkins, William.—S. H. G.

FINDEN, William, line engraver, was born in 1787; died September 20, 1852. Whilst apprenticed to an engraver of card-plates and shop-bills, Mr. Finden acquired so much knowledge of the higher technics of engraving by the diligent study during his leisure hours of the works of James Heath, that, on the completion of his term of service, he found ready employment in engraving book-plates, a branch of engraving then liberally encouraged, and in which he soon became celebrated. These early book-plates, executed entirely with his own burin, and not like some later works, merely bearing his name, are engraved with remarkable grace and delicacy. His eminence in book-plates led to his receiving commissions for larger works, and his standing is shown by the fact that for engraving Lawrence's portrait of George IV. (known as the sofa portrait), he received the sum of two thousand guineas, the largest sum ever paid for a portrait-plate. His other principal single plates were—"The Village Festival," and the "Highlander's Return," both after Wilkie; and Landseer's "Naughty Boy." Unfortunately for his permanent fame, and as it eventually proved for his pecuniary success, his popularity with the publishers led him to employ numerous assistants on his plates; and the facility he thus acquired for producing engravings, induced him to undertake in conjunction with his younger brother, Edward Finden, also an engraver of great ability, the preparation and publication of several extensive series of engravings, some of a superior class, but others—like the "Gallery of the Graces" and various "Beauties"—of a very meretricious description. The first of these, "The Byron Gallery," 1835, &c., met with extraordinary success; but others which followed—and some of them, like the "Gallery of British Art," were of a very costly character—proved as remarkable failures. The large plate of Hilton's Crucifixion, which he engraved subsequently for the Art Union of London, shows but too evident traces of the circumstances under which it was executed. He died of disease of the heart, shortly after its completion.—J. T–e.

FINDLAY, Robert, a Scotch minister of some note, was born in 1721, and died in 1814. He studied medicine at Leyden and Edinburgh, but subsequently devoted himself to theology, and became a licientiate of the Church of Scotland. He was ordained minister of the parish of Stevenson in 1744, and after several changes, was at length inducted into the charge of the north-west parish of Glasgow in 1756. In 1782 he was appointed professor of theology in the university of the same city. He was the author of "Vindication of the Sacred Books and of Josephus against Voltaire;" and "The Divine Inspiration of the Jewish Scriptures asserted."—R. M., A.

FINE, Oronce. See Finæus.

FINGAL or, correctly, FIN MAC CUMHAL, a celebrated Irish chieftain. The only genuine accounts of Fin Mac Cumhal are to be found in the Irish chronicles. His father, Cumhal, was chief of the Fianna Eirinn or Irish militia, a very clumsy imitation of the Roman legion. Cumhal eloped with the daughter of an Irish druid, and fled to Scotland. He was afterwards killed in a battle at Cuncha in Kildare, by Gol Mac Morna. Fin was afterwards appointed chief of the Fianna Eirinn by Cormac, king of Ireland. Fin was dead in 184, according to O'Flaherty. In course of time Fin became a sort of mythical personage, like Arthur of the Britons. It is, however, certain that the historic Fin was a native of Leinster, and that his exploits were performed in Ireland. Indeed the name Fin-gal or Fin, the Stranger, by which he was known in Scotland, proves he was not a native of that country. Many poems respecting him, and some of them several centuries old, still remain in Ireland, and are the only authentic tales of any interest. The forgeries of MacPherson are of no value on any historical subject.—J. S.

FINIGUERRA, Tommaso, a Florentine gold and silver smith, distinguished as the inventor of printing from engraved plates, was, according to Baldinucci, a scholar of Masaccio, and was born at Florence about 1418. He is recorded also to have been one of the assistants of Lorenzo Ghiberti in preparing the beautiful gates of the baptistery of Florence, completed in 1452. Maso Finiguerra was distinguished as a silver niello engraver; that is, he engraved silver plates, with religious and other designs, and filled them in with a black composition—niello (nigellum)—in order to give them their due effect. He was in the habit of trying these engravings by taking sulphur casts from them, and proving them with a little niello upon damp paper. On one occasion, by an accident, he let the silver plate itself, with the niello in it, fall upon the damp paper, and thus discovered that impressions could be taken equally well from an engraved plate as from one in relief, and he became accordingly the inventor of a new art—metal plate-engraving. The original plate to which this eventful accident occurred, is still preserved in the grand-ducal collection at Florence; and one of the original impressions of the year 1452 is in the imperial library of Paris, where it was first discovered by Zani in 1797. This silver plate or niello is known as the "Pax" of Maso Finiguerra, and was originally engraved for the baptistery or church of San Giovanni in Florence. The subject is the "Coronation of the Virgin," and the niello measures 5 inches high, by $3\frac{4}{10}$ inches wide, with a semicircular top. It was originally published by Zani in his Materiali alla Storia dell Incisione, &c., Parma, 1802, and has been often copied since. It is of a high character of design for the period.—R. N. W.

FINK, Friedrich August, a Prussian officer, born in Mecklenburg-Strelitz in 1718, learned the art of war in the Muscovite service, and rose rapidly to the rank of lieutenant-general in that of Frederick the Great. After 1759 he was attached to the staff of Prince Henry in the defence of Saxony, and contributed to the success of the operations against the Austrians under Daun, till the defeat at Mafen threw him into the hands of the enemy. Having been subsequently sentenced to two years' imprisonment for his conduct on that occasion, he was permitted to take service under the Danish flag, and died at Copenhagen in 1766.—W. B.

FINK, G. W., a German teacher and divine, was born at Sulza in 1783, and died in 1846. He studied theology at Leipzig, and soon became known as a preacher, but subsequently devoted himself principally to teaching. He published a volume of sermons, and a course of lectures on the history of religion, and was also a contributor to the Encyclopædia of Ersch and Gruber, and to the *Allgemeine musikalische Zeitung*.—R. M., A.

* FINLAY, George, LL.D., whose works on the history of Greece have won for him a high position among the authors of the present day, is the son of a Glasgow merchant, the late Kirkman Finlay of Castle Toward in Argyleshire. Having settled at Athens, his mercantile pursuits there did not prevent his devoting himself to the task of elucidating the eventful

annals of his adopted country; and he has given to the world a series of volumes, entitled "Greece under the Romans;" "The History of the Byzantine Empire from 716 to 1057;" "Mediæval Greece and Trebizond to 1461;" and "Greece under the Othoman and Venetian dominion from 1453 to 1821." The careful research and philosophical spirit which these works display, have placed their author in honourable connection with the American Antiquarian Society, and other literary associations.—W. B.

FINLAYSON, GEORGE, born at Thurso in Scotland about 1790, studied at Edinburgh; and having obtained a commission as surgeon in the army, he rose to the rank of surgeon-major. He was present at the battle of Waterloo, and subsequently, at his own request, was sent out to join the medical staff of the Indian army. In 1821 the marquis of Hastings appointed him to accompany the mission to Siam and Cochin China, and Finlayson employed the eight months which he spent there in noting carefully the productions of the soil, the character and manners of the people, their form of government, and military defences. But he was not spared to publish the valuable results of his labour. The fatigue which he had undergone, and the effect of the climate on his health, compelled him to seek the air of his native country. He died, however, on his passage home in 1823; and the narrative of the mission was published two years later, by Sir Stamford Raffles.—W. B.

FINLAYSON, JAMES, D.D., F.R.S.E., professor of logic and metaphysics in the university of Edinburgh, and one of the ministers of the High church in that city, was born in 1751 near Dumblane. He was educated at the university of Glasgow, and at an early age exhibited talents of no common order. He was licensed to preach the gospel in 1785; was ordained minister of Borthwick in 1787; and about the same time was appointed professor of logic in the university of Edinburgh. In 1790 he was presented to Lady Yester's church, Edinburgh. Three years later he succeeded Principal Robertson in the collegiate church of the Old Greyfriars, and in 1799 was removed to the High church, where he became the colleague of Dr. Hugh Blair. Lord Cockburn, who speaks in high terms of the influence which Dr. Finlayson's lectures produced on the minds of his pupils, says, "He was a grave, firmset, dark, clerical man, stiff and precise in his movements, and with a distressing pair of black, piercing, jesuitical eyes, which moved slowly and rested long on every one they were turned to, as if he intended to look them down, and knew that he could do so: a severe and formidable person. Though no speaker, and a cold, exact, hard reader, he surprised and delighted us with the good sense of his matter." Dr. John Brown, too, often spoke of Professor Finlayson's class, "as opening up to him a new world, and as favourably affecting his style of thinking for life." Dr. Finlayson's influence in the church was very great; though silent in the church courts, he was the real leader of the party of which Principal Hill was the mouthpiece; and his abilities were all employed in the support of that system of ecclesiastical polity which Principal Robertson had established. He was deeply implicated in the attempt to exclude Sir John Leslie from the chair of mathematics in the university of Edinburgh. Lord Cockburn says, "that though never exposing himself by a speech or a pamphlet, he was the underground soul of the dark confederacy," and that the defeat helped to kill him. He died in 1808, in the fiftieth year of his age. "Finlayson's ecclesiastical life," says Cockburn, "reminds one of Pascal's saying of the jesuits—'The ablest among them are those who intrigue much, speak little, and work more.'"—J. T.

FINLAISON, JOHN, president of the Institute of Actuaries, and actuary of the national debt, and government calculator, was born at Thurso in Caithness, 27th August, 1783. This eminent public servant was originally intended for the Scottish bar, but in 1804 he was induced to change his views, and soon after entered the civil service. He was appointed to the admiralty office in 1805, and speedily distinguished himself by effecting an entire change in the system under which the correspondence of that department was carried on. In 1817 his attention was first directed to the study of vital statistics, by a scheme for the establishment of a widows' fund in the civil service. By the careful study of the official records of the exchequer, where certain classes of life annuities had long been payable, Mr. Finlaison was enabled to demonstrate the unfitness of the tables then made use of by government for the sale of annuities. As the result of his representations, a sound system was established, and thus an immense pecuniary saving to the country effected. Mr. Finlaison was shortly after appointed to the office of government actuary, and during upwards of thirty years was consulted on all public measures which involved considerations of political arithmetic. His services were called into requisition in connection with the investigations in 1825 and 1827 by the house of commons into the condition of friendly societies; his valuable report in 1829 on the evidence on which his new tables of life annuities were founded; the computations respecting the duration of slave and Creole life, with reference to the emancipation of slaves in 1834; the measures which emanated from the ecclesiastical commission in 1835; the appropriation clause in 1836; the establishment in 1837 of the registration of births, deaths, and marriages; and many other important public measures. Mr. Finlaison retired from office in 1851. For the last nine years of his life he was mainly occupied with the study of scripture chronology, and the universal relationship of ancient and modern weights and measures. He died 13th April, 1860.—J. T.

FINNIAN, an Irish ecclesiastic of great learning and sanctity, the date of whose birth is unknown, but his death occurred in 552. He founded the celebrated abbey and town of Clonard, to the college of which three thousand scholars resorted, not only from Ireland, but from Britain, Armorica, and Germany. Bede says that the English, both of the better and middle ranks, came here for study and contemplation. Amongst his pupils were St. Columba, St. Brendan, and many other men afterwards eminent for piety and learning.—J. F. W.

FIORAVANTI, VALENTINO, a musician, was born at Rome in 1767, where he died in 1837. He studied composition under Sala in the conservatorio della Pietà dei Turchini at Naples. He produced his first opera at Florence in 1791. In 1807 he went to Paris to compose and produce "I virtuosi Ambulanti," in consequence of the great success there, in the year before, of "Le Cantatrice Villane," which he had brought out in Italy much earlier. In June, 1816, he was appointed mæstro di capella of St. Peter's at Rome, in which office he succeeded Jannaconi. He passed the last twenty years of his life in retirement, devoting himself to the duties of his office and the care of his family. He wrote several pieces for the church, which were much admired at the moment; but these are not of a nature to eclipse the reputation of his once very popular comic operas. He composed also a great number of songs with pianoforte accompaniment, which possess his characteristic of melodious fluency.—G. A. M.

FIORE, COLANTONIO DEL, a celebrated painter of Naples, born in 1354, was the scholar of Francesco Simone, and is said by Dominici to have painted in oil colours as early as 1375. If so, it must have been in a very different method from that of the Van Eycks, and which was eventually established in Italy. Colantonio is the painter who gave his daughter to the gipsy, Lo Zingaro. Few of his works now remain. The gallery of Naples possesses a *tempera* picture painted in 1436.—R. N. W.

FIORE, JACOBELLO DEL, a Venetian painter, who was one of the first to attempt life-size figures, and was also distinguished for the comparative softness of his colouring. His works are dated from 1401 to 1436. They are distinguished for their gilding and ornament, and elaborate architectural backgrounds. —(Zanetti, *Della Pittura*, Veneziana.)—R. N. W.

FIORILLO, JOHANN DOMINIK, a German painter, born at Hamburg in 1748, chiefly known for his "History of Painting." He studied some years in Rome under Pompeo Batoni. He studied also at Bologna, and was elected a member of the academy there in 1769. The Bolognese school was at that time thought much more highly of than at present. When he returned to Germany he established himself at Göttingen, where he was made professor of art in the university; and here, besides many occasional literary productions, Fiorillo was engaged for upwards of twenty years in the production of his "History of Painting"—from 1798 to 1820—he himself surviving its completion only a single year. He died in 1821. Yet with all this literary occupation he continued his painting, and his large picture of the "Surrender of Briseis to the heralds of Agamemnon" gained him considerable reputation in Germany. Fiorillo's "History of Painting" is in two divisions—"Geschichte der Mahlerei," in Italy, France, Spain, and England, 5 vols. 8vo, 1798–1808; and "Geschichte der Zeichnenden Künste in Deutschland und den Vereinigten Niederlanden," 4 vols. 8vo, 1815–20. The German portion of this work is still valuable; the rest has been superseded, especially the Italian, through the activity of late

years in examining and publishing documents. The defect of the work is, that notices of so many insignificant artists are introduced, as to confuse the reader and obscure the names of historic importance. The German portion is a work of great research, especially as it relates to early times.—R. N. W.

FIRDUSI, the *Takhalùs*, or poetical title of Abul Kasim Mansur, one of the most illustrious of the poets of Persia. The time of his birth has been variously stated. M. Mohl, from internal evidence in the "Shah Nameh," fixes upon the 329th year of the hegira, while Sir Gore Ouseley gives a year earlier, corresponding to 937 of our era. The place of his nativity was Schadab, in the neighbourhood of Tus, in the province of Khorassan. Is'hak Ibn Sherif Shah, his father, was a person of some position, possessing a property, and being gardener to the governor of the district. It is recorded that on the birth of his son he had a dream, which was interpreted to signify that the child "should be a great scholar, whose fame would reach all the four quarters of the earth." He was carefully educated from his sixth year, and his proficiency was rapid, so that he soon acquired the utmost perfection in science and literature, both in Persian and Arabic, and attained to great purity of language and poetical style. There are no authentic accounts of Firdusi from this period to his departure from Tus, except that his love of poetry induced him to attempt the continuation of "The Book of the Persian Kings," which Dakiki had begun, and was occupied in until his untimely death. Having by good fortune obtained a copy of the Ancient History of Persia, he commenced with the war between Feridun and Zohak, the versification of which delighted all to whom he showed it. Firdusi's fame had reached Ghazni, and the Sultan Mahmud, who had previously committed to seven poets the translation of the History, directed that Firdusi should be sent to him. The bard departed reluctantly, and, notwithstanding an attempt to obstruct him, ultimately arrived at Ghazni at the close of evening, and entered a garden, where it happened the great poet Ansari, with some brother poets and friends, were enjoying themselves. Firdusi saluted them, and they, not knowing who he was, determined to rid themselves of him by proposing to extemporize three verses of a quatrain, to which he was to supply the fourth. This he did in a manner to excite their admiration. Firdusi now composed the episode of Rustan and Isfendiar, which was shown to the sultan, and not only astonished and captivated him, but caused a general delight amongst those who heard it. The author was immediately summoned to the presence, and was at once pronounced to be superior to all the poets of the court. The sultan committed to Firdusi the entire work of versifying "The Book of the Kings," directing his vizier to pay him a thousand drachms of gold for every thousand couplets he should produce, and ordered a house to be built for him, that he might not be interrupted in his work. Firdusi thereupon devoted his whole energies to the composition, and on completing the first thousand couplets received the amount stipulated for it. However, he failed to pay his court to the vizier, Hasan Meimandi, who became his bitter enemy, and refused him whatever he required, so that he wanted almost his daily bread while labouring at his great work. When the work was completed, after a labour of thirty years, the vizier persuaded the sultan to offer the poet sixty thousand drachms of silver instead of gold. Firdusi, indignant at this treatment, distributed the money between the person who brought it, the owner of a bath where he happened to be at the time, and a vender of a beverage called fikaa. This insult, together with the representation of the vizier that he was an infidel, enraged the sultan so much, that he condemned the poet to be trampled to death under the feet of elephants, a fate that was averted by the supplication of Firdusi, who was ordered instantly to leave the kingdom. Before doing so, he sought the apartment of Ayaz, the favourite slave of the sultan, and having written a bitter invective against the sultan, he delivered it sealed to Ayaz, requesting him to give it at a proper time to the sultan. Firdusi then fled from Ghazni by night, and was received by Muhteshim, prince of Kohistan, with great respect, who gave him forty thousand drachms and forwarded him on his journey. The poet at length reached Bagdad, where he hoped to pass the remainder of his days in obscurity, occupied with the correction and improvement of the "Shah Nameh," the great object and solace of his life. In the meantime Ayaz had given Mahmud the satire of Firdusi. In the midst of the monarch's rage, he received a letter from the prince of Kohistan, reproaching him for his treatment of the poet. The sultan, though regretting that he had driven from his court the greatest poet of his age, could not forgive the indignity inflicted on himself by Firdusi, for whose apprehension he offered a large reward. A casual recognition by a merchant at Bagdad, led to the introduction of Firdusi to the vizier of the kalif, and through him to the kalif himself, who loaded him with honours and presents, and promised to protect him. The sultan wrote an insolent letter to the kalif demanding that Firdusi should be sent to him, threatening to lay waste Bagdad in case of noncompliance. The kalif returned the missive with a contemptuous and sarcastic witticism, and the sultan did not dare to proceed further in the matter. Time and circumstances gradually wrought a change in the mind of the sultan; he remembered the delight which the social charms, the wit, and the genius of the poet had yielded him for so many years, and the glory his learning had shed through his court; and he found, too, how grossly Firdusi had been calumniated to him. At last the monarch conveyed to the poet his full forgiveness. Upon this he returned to his native Tus, broken down in health and aged, yet still occupying himself with the darling object of his existence. The sultan followed up his pardon by despatching to the bard the sixty thousand drachms of gold, with many costly presents. But the act of reparation came too late. Passing through the streets, the old man heard a child singing a verse from one of his own compositions, which recalled to his mind with such painful intensity his wrongs and sufferings, that he was seized with sudden faintness, and being carried into his house expired, in the eighty-third year of his age, in 1020. As the bier with the remains of the immortal poet passed through one gate to the cemetery without the city, the envoy of the sultan on the laden camels entered by another. The money and the gifts were offered to his daughter, who refused them with the bitter disdain of one who felt her father's wrongs. But the money was expended in the erection of a work which the poet had ever wished to accomplish—a bridge and caravansera in Tus. Thus perished—poor, infirm, and unhappy—the most ingenious, the most erudite, and the most industrious poet of his age and nation; the author of an epic which Sir William Jones calls "a glorious monument of eastern genius and learning, which, if it ever should be generally understood in its original language, will contest the merit of invention with Homer himself." Numerous copies of the "Shah Nameh" exist, but the text has been so corrupted and deteriorated by ignorant transcribers, and the discrepancies in them are so numerous and important, and the lengths so different, ranging from 46,982 couplets to 56,588, that it is difficult to pronounce upon the true version. Translations of the whole or parts of the work have been made in our own language, and into French and German, by several able scholars. Above all must be placed the magnificent translation and commentary, as well as the laboriously collated and rectified text, by M. Mohl, four folio volumes of which are already published, and the completion of which shall have exhausted the subject. To the biographical notice in this most learned work, as well as to that by Sir Gore Ouseley, we have to acknowledge our great obligations in preparing this notice.—J. F. W.

FIRENZUOLA, Angelo, was born at Florence on the 28th of September, 1493. He studied at Siena, and at Perugia, where he became acquainted with the famous Aretino. Having adopted the legal profession, he went to Rome in the hope of finding employment; but his intimacy with Aretino, who had preceded him thither, and the dissipation of his life, no doubt injured his prospects. Tiraboschi most emphatically contradicts the statement advanced by many of his biographers, that he entered the church and became a member of the order of Vallombrosa; and certainly neither the habits nor the writings of Firenzuola gave any countenance to the idea of his ever having been a monk. There exists, however, a letter of Aretino, in which he tells Firenzuola—"I have known you a student at Perugia, a citizen of Florence, and a prelate at Rome." Moreover, there are documents extant in which he is styled abbot, and in which a meeting of prelates is mentioned, amongst whom we find Firenzuola's name. After the death of Pope Clement VII., he left Rome and went to Florence, then to Prato, where he wrote some of his poetry, and eight novels, not less licentious than those of his predecessor Boccaccio, whose style and manners he seems to have imitated. Against Trissino's attempt to introduce into the Italian language seven new letters, Firenzuola

wrote a pamphlet displaying all the strength of his sarcastic mind. He wrote also two plays—"I Lucidi," an imitation of Plautus' Menechones, and "La Trinuzia"—both in prose. His best work, however, is "L'Asino d'oro d'Apulejo," which has been translated into many languages. Firenzuola's writings are very immoral in their tone, but classical in point of language; and as regards style, ornate without prolixity, and singularly harmonious. Firenzuola died about the year 1545.—A. C. M.

FIRMIAN, Karl, Count von, an Austrian statesman, was born in 1716 of a noble Tyrolese family. His liberal education, improved by travel in France and Holland, fitted him to occupy the seat in the Aulic council at Vienna, to which Charles VI. called him; and on the death of that prince he spent some years in Rome, studying jurisprudence and gratifying his taste for the fine arts. After the accession of Francis I. he was appointed governor of Lombardy, and when the administration of that province passed into the hands of the archduke, he was invested with the high office of minister-plenipotentiary, and with the vice-governorship of Mantua, Sabionetta, and Bozzolo, being honoured also with the order of the golden fleece. He was a liberal patron of the fine arts and literature, formed a splendid collection of books and paintings, and exerted himself zealously to promote the prosperity of the province. His death occurred in 1782, and the catalogue of his library was afterwards published in a quarto volume entitled "Bibliotheca Firmiana."—W. B.

FIRMICUS MATERNUS, Julius, is the reputed author of two ancient works of a widely different character. One of these, a tract entitled "De Errore Profanarum Religionum," was first printed at Strasburg by Matthias Flaccius in 1562, from a manuscript which has been lost. It is addressed to Constantius and Constans, the sons of the Emperor Constantine the Great. From the fact that no mention is made of Constantine, the eldest son of the emperor, it has been supposed that the work was written after his death, which took place in 340, and before the death of Constans, who was slain in 350. The object of the tract is to show the falsehood of the pagan belief, and to trace the steps by which idolatrous notions have obtained currency and power. There is nothing in the book indicating the history or position of the writer, and it is remarkable that no ancient christian author makes mention either of it or of him. The other work which bears the name of Firmicus, is entitled "Matheseos Libri Octo," and was first printed at Venice in 1497. It is a defence and illustration of judicial astrology, containing the maxims of the science, and a statement of the influence of the various aspects and combinations of the heavenly bodies, according to the most approved horoscopes of antiquity. The various books of the treatise are formally dedicated to Manutius Lollianus, and in the dedication of the last four the title of proconsul is attached to his name—a fact which seems to prove that the work was not published at once, but that its parts were issued at successive periods. In the first book a solar eclipse, known to have taken place in 334, is spoken of as a recent event. From the circumstances which we have mentioned, both of the works bearing the name of Firmicus seem to have been written between 334 and 350. If they are the productions of the same person (and ecclesiastical historians are divided on this point, as there is no proof but the name), the author's conversion to christianity must have taken place in the interval between the two dates indicated, as the tone of the astrological treatise is that of a person under the influence of heathen superstition. Indeed, the principal value of the work arises from the fact that it contains much curious information concerning the beliefs and the sacred rites of the ancient heathen.—J. B. J.

FIRMILIAN, Saint, Bishop of Cæsarea, the metropolis of Cappadocia, in the third century, was an intimate friend of the great Origen. In the persecution of Maximin, Origen is thought to have sought shelter with him, and both took refuge in the house of a rich and pious lady named Juliana. About the year 253, Firmilian took part in a council at Antioch, occasioned by the schism of Novatus. In the controversy on rebaptizing heretics, he sided with St. Cyprian against Pope Stephen, and wrote to the former a letter which is still extant. In 264 he presided at the first council held at Antioch to condemn the errors of Paul of Samosata. He deferred pronouncing judgment, hoping that Paul would make the necessary retractation. But the delinquent continuing obstinate, a second council was summoned to meet at Antioch, on his way to join which Firmilian died at Tarsus in the year 269.—(*Eusebius.*)—T. A.

FIRMIN, Thomas, an English merchant distinguished by his beneficence, was born at Ipswich in the beginning of the seventeenth century, and carried on business as a linen-draper in London. The misfortunes of Biddle, the Socinian minister, having attracted his notice and sympathy, he adopted the religious principles of that sect; but his disinterested and active philanthropy secured him a place in the esteem of Tillotson, Compton, and other prominent evangelical divines of the period. In 1676 he employed a considerable portion of the wealth which his industry had acquired, in establishing a linen factory for the purpose of giving work to the poor. An account of his system was afterwards published by him, under the title of "Proposals for the employing of the Poor, the Prevention of Beggary, &c., in a letter to a friend." He died in 1697, having been for twenty years governor of Christ's Hospital, which owed much to his liberal support.—W. B.

FIRMONT, Edgeworth de. See Edgeworth.

FIROUZABADI. See Alfirouzabadi.

FISCHART, Johann, an eminent German satirist, was born probably about 1545 at Mayence, whence he took the surname of Mentzer. His life is greatly involved in mystery. We only know that he studied law, visited England about 1570, and after his return, lived at Strasburg, where all his writings were published. In 1581 or 1582 he was an advocate at Speier, and some years later, as it appears, a bailiff at Forbach, where he died in 1589. In his satirical writings, the greatest part of which appeared under quaint fictitious names, he displays an unrivalled, though often coarse, wit and satire, and a singular mastery over the language. At the same time he wages a fierce war against the Roman catholic church in favour of the reformed doctrine. The subjects of his works are often taken from foreign sources, especially from Rabelais and Philip Marnix, but treated with such complete freedom and originality, that he may justly be styled the German Rabelais. We should, however, wrong him, if we were to overlook his serious poetry. His "Glückhafft Schiff" is one of the finest descriptive poems in the German language; and his sacred songs must be ranked with the best of his time.—K. E.

FISCHER, Christian August, a German miscellaneous writer, was born at Leipzig in 1771. After having visited the greater part of Europe as a commercial traveller, he settled at Dresden, became professor in the university of Würzburg, was dismissed, and retired to Frankfort-on-the-Maine and Mayence, where he died, on 14th April, 1829. His numerous travels, descriptions, and tales are all but forgotten.—K. E.

FISCHER, Ernst Gottfried, a celebrated physicist and mathematician, was born on the 17th July, 1754, at Hoheneiche, near Saalfeld, in Thüringia. He was educated in the school of his native town, and afterwards studied philosophy and philology at the university of Halle. He was invited to Berlin, where he became prorector, and afterwards, in 1787, professor of physics and mathematics at the united Berlin and Cologne gymnasium. He became doctor of philosophy in 1797, and was subsequently appointed professor of physics at the university of Berlin; a member of the committee of military education, and of the senate of the military school; of the Berlin Academy of Science; and of various other scientific bodies. He died January 27, 1831, at Berlin. Fischer especially devoted himself to the study of physics, chemistry, mathematics, and geometry. One of his earliest works, "Considerations on Comets," was published in 1789. He also wrote a "Theorie der Dimensionszeichen," and a paper on different ways of representing logarithms geometrically. A "Handbook of Mechanical Physics," and a treatise "On Elementary Mathematics," are among his most celebrated works. His numerous researches are scattered amongst the various scientific journals; of these the most important are—"A theory of the images reflected by plain glass mirrors;" on "The vibrations of chords;" on "Berthollett's new theory of affinity;" and various papers on astronomical subjects.—C. E. L.

FISCHER, Friedrich Ernst Ludwig von, was born on the 20th of February, 1782, at Halberstadt in the Hartz, and died at St. Petersburg on the 17th June, 1854, in the seventy-third year of his age. He prosecuted his studies at the university of Halle, and obtained the degree of doctor of medicine in 1804, his thesis being on the subject of the propagation of ferns. He soon afterwards became superintendent of the botanic garden of Count Razumoffsky, the minister of public instruction in Russia, situated at Gorenki in the neighbourhood of Moscow. He wrote

several papers, which appeared in the Memoirs of the Imperial Society of Naturalists of Moscow, such as "Description of the Rarer Siberian Plants;" "Catalogue of Plants in the Gorenki Garden;" and "Monographs relating to various species and genera." In 1821 he travelled in France, England, and Germany, and established extensive correspondence in these countries. On the death of Count Razumoffsky he was appointed by the Emperor Alexander, in 1823, director of the imperial botanic garden at St. Petersburg. This garden was soon placed by Fischer on a proper footing. A large number of plants was transferred to it from the Gorenki garden; a library was founded, and a herbarium formed; new and valuable buildings were erected, and collections of seeds and plants were obtained from all quarters. Expeditions were also made at his suggestion to various parts of the Russian dominions. In 1850 Dr. Fischer resigned his office of director. In the same year he was appointed medical councillor in the department of the minister of the interior, and he continued to write botanical papers, which were published by the Moscow Society. He was a fellow of the Linnæan Society, and of many other scientific bodies. In 1837 he was elected a member of the Leopoldino-Caroline Academy of Naturalists, under the name of Rison. In 1830 he married the daughter of M. Von Struve, the Austrian minister at Hamburg.—J. H. B.

FISCHER, Gotthelf, better known as Fischer von Waldheim, Russian imperial councillor, vice-president of the Medico-chirurgical Academy, and professor at the university of Moscow, was born October 15, 1775, at Waldheim, Saxony. Having completed his medical studies, he accompanied the brothers Wilhelm and Alexander von Humboldt on a journey through Germany and France, and settling at Paris, applied himself to comparative anatomy, under the celebrated Cuvier. After a few years thus spent, he obtained the post of chief librarian at the city library of Mayence, where he began mixing in politics, making himself conspicuous, among others, as one of the deputies who went to Paris to ask the first consul to declare Mayence a commercial entrepot of the French empire. In 1804, through the recommendation of A. von Humboldt, he obtained a call as director of the museum, and professor in the university of Moscow, and he there founded the still existing Society of Russian Naturalists. At the great fire of Moscow, he lost his whole property, among it some very rich collections in natural history, and many valuable MSS. He became vice-president of the Medico-chirurgical Society in 1817. His chief works are—"Versuche über die Schwimmblase der Fische," 1795; "Uber die verschiedene Form des Intermaxillarknochens," 1800; "Essai sur les monuments typographiques de Jean Gutenberg," 1802; "Das National Museum der Naturgeschichte zu Paris," Frankfort, 1803; "Anatomie der Maki und der ihnen verwandten Thiere," ib. 1804; "Onomasticon du systéme d'orictognosie," Moscow, 1811; "Entomographie de la Russie et genres des Insectes," ib. 1820–28; "Oryctographie du gouvernement de Moscow," ib. 1830.—F. M.

FISCHER, Johann Andreas, was born in November, 1667, at Erfurt, and studied at the university of that city. After having for some time pursued the study of jurisprudence, he devoted himself to that of medicine, of which profession his father was a distinguished member. He took his doctor's degree in 1691, and, being appointed to a chair in the university, gained by his writings, lectures, and practice, a very high reputation. He died in February, 1729. His writings are still highly prized by the medical profession.—J. B. J.

FISCHER, Johann Eberhard, a German historical writer, was born at Esslingen in 1697. In 1730 he became professor in the gymnasium at St. Petersburg, and from 1739 to 1747 accompanied the Russian expedition to Kamtschatka. He died at St. Petersburg in 1771. He wrote a "History of Siberia," 1768; and "Quæstiones Petropolitanæ," Göttingen, 1779.—K.E.

FISCHER, Johann Friedrich, an eminent German scholar, was born at Coburg in 1726, and died in 1799. He completed his education at Leipzig under Ernesti, Kapp, Kaestner, &c., became a college tutor, and at length obtained the rectorship of the college of the Princes. Fischer was a man of extensive erudition, and a voluminous author. He edited and annotated many of the Greek and Latin authors, and published also several works of biblical criticism.—R. M., A.

FISCHER, Joseph, a celebrated Austrian engraver, was born at Vienna in 1769, and died there in 1822. He learned engraving under Professors Brand and Schmutzer, and having early distinguished himself, was in 1793 appointed court-engraver. Fischer was not only an excellent engraver, but an admirable draughtsman, and in the course of various journeys in Galicia, Hungary, France, and England, he made many drawings of the scenery and antiquities of those countries, which he afterwards engraved and published. He also painted many pictures, and is said to have directed the construction of a chapel in Galicia, for which he furnished the designs. For some time Fischer appears to have been regarded with much jealousy and mistrust by the artists of the Austrian capital, but he eventually secured a large amount of popularity, was in 1818 elected to the full honours of the academy, and after having held for six years the title of professor-extraordinary, he was in 1821 nominated professor of engraving and landscape design. Nagler gives a very long list of his engravings, but many of them were of a merely temporary character.—J. T–e.

FISCHER, Karl von, Bavarian architect, born at Mannheim, September 19, 1782; died at Munich, February 11, 1820. He was a pupil of Verschaffelt, an architect of considerable ability in Vienna. On quitting Verschaffelt, he studied for two years in France and Italy; when he was appointed professor of architecture in the academy of Munich, an office he continued to hold till his death. His principal work, the Hof theatre, Munich, was begun in 1811, and completed in 1818; it was nearly destroyed by fire in 1823, but was rebuilt in the following year according to the original designs. His other more important works were the home office, general hospital, Anger kirche, the palace of the crown prince, and several other of the principal mansions of the new part of Munich. Von Fischer died early, but he is generally regarded as the founder of the Munich school of architecture, though he has been eclipsed by his successors —J. T–e.

* FISCHER, Kuno, critic and historian of philosophy, the son of a Silesian clergyman, was born on the 23rd July, 1824, at Sandewalde. The great productive and creative period of German philosophy was from the publication of Kant's Critique of Pure Reason, till the death of Hegel thirty years ago. It thus had a brief but brilliant reign of about half a century. If, during the present generation, German philosophy has declined, it is partly because the interest of the Germans themselves in philosophy has diminished. Though, however, since the death of Hegel, Germany has had no remarkable philosophers, it has had some very remarkable critics and historians of philosophy. Of these, perhaps, the ablest is Fischer. He studied at the universities of Leipzig and Halle. In 1847 he took the degree of doctor of philosophy. From the beginning of 1848 till the autumn of 1850, he held a situation as tutor at Pfortzheim. He then settled as a lecturer on philosophy at Heidelberg. Here he was exceedingly popular; but a conspiracy of extreme parties generally, induced the Baden government to withdraw from him the permission to teach in connection with the university. This step excited boundless commotion throughout Germany, and led to controversies in which Fischer himself took an active part. At the end of 1856 Fischer obtained a professorship at Jena, where his lectures have excited more attention, and been more warmly received, than any that had been delivered there from the famous time of Fichte and Schiller. Besides controversial writings and contributions to periodicals, Fischer has produced "Diotoma, or the Idea of the Beautiful;" and a work on logic and metaphysics. But for his renown he is indebted to his histories of philosophy. He has devoted a volume to Descartes, Geulincx, and Malebranche; another to Spinoza; another to Leibnitz and his school; a fourth to Bacon. The last has been translated into English. Fischer is a Hegelian; but he is too wise, gifted, and learned to be the servile or sectarian adherent of any man. At all events, unlike Heinrich Heine, Bruno, Bauer, Feuerbach, and many others, he would give to Hegelianism its loftiest spiritual interpretation—W. M–l.

FISCHER, Nicolaus Wolfgang, chemist and physician, was born January 15, 1782, at Gross-Meseritz in Moravia. He first practised as a physician in Breslau in 1807, and in 1808 delivered lectures on chemistry in that town. In 1813 he became a teacher (docent) at the university of Breslau; in 1813 extraordinary, and in 1814 ordinary professor of chemistry at that university. He died August 19, 1850, at Breslau. He is the author of a vast number of chemical researches. His first work —"Medicaminum mercurialium pract. classificatio; adjectis nonnullis de eorum præparatione chem. pharmac. annot.," was

published at Erfurt in 1806. Among his researches may be mentioned—on the method of detecting arsenic; on the reduction of metals in the wet way; on the relation of chemical affinity to galvanic electricity; on arsenic, tin, the chemical action of light, the observation of a case of endosmose; on various methods of reducing metals, &c.—C. E. L.

FISCHER VON ERLACH, JOHANN BERNHARD, architect —born at Prague or Vienna in 1650; died in 1724—studied at Rome under Bernini, and was court architect to Joseph I. and Charles VI. Nearly all the more important public buildings erected in Vienna in his time were designed by him; the earliest being the palace of Schönbrunn, commenced in 1696, the latest the church of St. Karl Borromeus, which was completed in 1737 under the superintendence of his son, JOSEPH EMANUEL —born in 1680; died about 1740—who succeeded him as court architect, and was created a baron by Charles VI. Nearly all the buildings erected by both are in the style of Bernini.—J. T–e.

FISH, SIMON, was born in Kent about the end of the fifteenth century. He was educated at Oxford, and entered as a student at Gray's inn, but his studies were interrupted by a curious incident, which obliged him to leave England and seek refuge on the continent. A play had been written by a man named Roe, which was so plain and severe in its strictures on Cardinal Wolsey, that no professional actor would undertake that part in which the minister was most directly assailed; whereupon Fish volunteered his services, and by his intemperate zeal provoked against himself such a storm of indignation, that to escape punishment he went to Germany. It is said by some writers that he there connected himself with Tyndale, and assisted him in the great work in which the illustrious reformer was then occupied—the preparation of his version of the sacred scriptures. In 1527 a satire was written by Fish on the Romish clergy, entitled "The Supplication of Beggars." A copy of this book was sent to Anne Boleyn, and in this way came into the hands of Henry VIII., who, after the rupture with Rome and the downfall of Wolsey, recalled Fish and rewarded him. He died in 1531.—J. B. J.

FISHACRE or FIZACRE, RICHARD, a Dominican monk of the thirteenth century, was born in Devonshire, and received his education at Oxford. His laborious application to study, and the numerous works which he composed, won for him the reputation of one of the most learned men of that age. He was the intimate friend of Robert Bacon, who acquired so much influence as a preacher at the court of Henry III. Both died in the course of the same year, 1248; and their remains sleep together in the burying-ground of the Dominicans at Oxford.—W. B.

FISHER, EDWARD, was born in Gloucestershire at the close of the sixteenth or commencement of the seventeenth century. He was educated at Brazennose college, Oxford, where he became celebrated for his profound knowledge of the Hebrew and Greek languages, of patristic theology, and ecclesiastical history. Anthony à Wood, in the Athenæ, calls him "Edward Fisher, Esquire," from which we may presume that he never entered into holy orders. Being very poor, he was compelled to keep a school in Wales. He afterwards lived in Ireland, where he died. The place and date of his death are uncertain. He wrote a book, entitled an "Appeal to thy Conscience," published at Oxford in 1644, 4to; "A Christian Caveat to the Old and New Sabbatarians, or a vindication of our old Gospel Festival," &c., London, 1650, 4to; and "An Answer to Sixteen Queries, touching the rise and observation of Christmas, propounded by Mr. John Flemming of Uttoxeter in Staffordshire," printed with the "Christian Caveat" in 1655. This was answered by John Collins, minister of St. Stephen's church in the city of Norwich, in a book entitled a Caveat for Old and New Profaneness, &c.; London, 1653, 4to. His principal work is the "Marrow of Modern Divinity," 1646, 8vo, which, having been reprinted in Scotland in 1720, by the Rev. James Hogg, occasioned much controversy, in which the Erskines, who founded the Secession Kirk, took an active part.—T. J.

FISHER, JOHN, Bishop of Rochester, was born at Beverley, Yorkshire, in 1459. His first education was in the collegiate church of Beverley, and in 1484 he entered Michael house, Cambridge, where he graduated and obtained a fellowship. He was one of the proctors of the university in 1495, and the same year he became master of Michael house, and entered into holy orders. Soon after he became vice-chancellor, and chaplain and confessor to Margaret, countess of Richmond, mother of Henry VII. In 1501 he took the degree of D.D., and was made chancellor of the university, and the year following he became Lady Margaret's first professor of divinity in Cambridge. It was through his influence that the Lady Margaret's academic benefactions were made—the foundation of Christ's church and St. John's. He was consecrated bishop of Rochester in 1504, and subsequently declined translations to richer bishoprics. The affairs of the university occupied his time, which was heartily devoted to educational reforms and projects. But the times were critical, and great questions as well as minor points of casuistry were pressing for solution. The doctrines of Luther were making themselves known, and Fisher gallantly and at once rushed to the defence of his church. It is rumoured that he wrote, or had a considerable hand in writing, the book, Assertio Septem Sacramentorum, &c., for which Henry VIII. was honoured with the title of Defender of the Faith. At all events he published a defence of the same treatise—"Defensio Assertionis Henrici Octavi," &c. But this defence of the royal treatise was not the act of an obsequious and self-seeking courtier. Fisher was thoroughly conscientious, and ultimately lost his life in refusing to bow to what he reckoned the sinful decision of the king. For in 1527 he was the only bishop who refused his assent to the declaration that the marriage of Henry VIII. with Catherine of Arragon was unlawful. In 1529 he acted as one of the queen's counsel before the papal legates Wolsey and Campeggio; and in 1534 he again stood alone on the great question of the supremacy —opposing of course the pretensions of the monarch. At that period the impostures of Elizabeth Barton, the "maid of Kent," had been detected. Fisher had seemingly connived at her treasonable speeches bearing on the king's death and other dangerous topics, and parliament, therefore, found him guilty of misprision of treason, and condemned him to the forfeiture of his property and imprisonment during the royal pleasure. The penalty seems to have been commuted on payment of a fine of £300. Steadily refusing to take the oath of allegiance after Henry's marriage with Anne Boleyn, he was attainted by the parliament of 1534, and sent to the Tower, in which he was subjected to shameful cruelties. His death was hastened by the kindness of the pope, who, to chafe the king and reward a gallant champion, offered him a cardinal's hat. On hearing of the contemplated honour, the ferocious tyrant cried out—"The pope may send him a hat, but, Mother of God, he shall wear it on his shoulders, for I will leave him never a head to set it on." Rich, the solicitor-general, was basely employed to visit him, entice him into conversation, and draw from him an explicit denial of the king's supremacy. The old man being too honest or too unwary, the scheme succeeded; a special commission was appointed, and on evidence gained in that infamous way, Fisher was convicted of treason, and was beheaded on Tower hill on the 22d June, 1535, in the seventy-seventh year of his age. His head was exposed on a spear near London bridge, and his naked body was for a while a show to the populace. His papers were seized and burned. Bishop Fisher, himself a learned man, was a warm patron of literature, and a zealous, consistent, and courageous churchman. Firm in his belief, he disdained all weak compromise; and while others were temporizing and adulating the capricious king, his head fell on the scaffold for his inflexible adherence to his conscientious convictions. His writings are chiefly directed against Luther, and in defence of the Roman catholic theory of the sacraments. His works, collected into one folio volume, were printed on the continent in 1595.—J. E.

FISHER, JOHN, whose real name was PIERCY, was born in Yorkshire, and educated in the English college at Rome, whence he went to Louvain, and became a jesuit in 1594. He was sent on a mission to England, and too zealously attempting to make proselytes, was imprisoned and subsequently banished from the country. He was then made professor of divinity at Louvain, and vice-provincial of the English jesuits. Fisher afterwards returned to England and made a somewhat conspicuous figure in the reigns of James I. and Charles I. by disputing with the English divines. His most famous controversy was with Dr. Francis White, dean of Carlisle, and afterwards bishop of Norwich, which was held in the presence of the king in 1622. He had conferences also with Laud, Featley, and others. Fisher, who was alive at the breaking out of the civil war, was the author of several controversial works, the most valuable of which are "A Treatise of Faith," London, 1600, and "A Challenge to Protestants," London, 1612.—J. B. J.

FISHER, John, was born in 1748 at Hampton, near London. He was educated at the grammar-school of Peterborough and at St. Paul's, and in 1766 entered St. Peter's college, Cambridge. Two years afterwards he became fellow of St. John's college in that university, of which he was subsequently appointed one of the tutors. Having been ordained, he became curate of his native village. In 1780 he was recommended by Bishop Hurd, as private tutor to Prince Edward, duke of Kent, and in a short time he was constituted one of the king's chaplains-in-ordinary and a deputy-clerk of the closet. In 1783 he was elected a fellow of the Society of Antiquaries, and in 1786 was promoted to a canonry in St. George's royal chapel at Windsor. In 1803, at the death of Dr. Reginald Courtenay, he was consecrated bishop of Exeter. Shortly after, he was selected to fill the delicate office of presiding over the education of the Princess Charlotte. In the house of lords he was distinguished as a strenuous opponent of the claims of the Roman catholics. In 1807 he became bishop of Salisbury. He died in the seventy-eighth year of his age, and was buried in St. George's chapel, Windsor, much esteemed for his piety, learning, and moderation.—T. J.

FISHER, Payne, or as he usually called himself, Paganus Piscator, a soldier and poet, was born at Warnford in Dorsetshire in 1616, and died in 1693. Fisher studied both at Oxford and Cambridge, and afterwards crossed over to the Low Countries where he served as a soldier. After a brief period of service he returned to England. This was a short time before the breaking out of the civil war, and Fisher, who seems to have been at first a devoted royalist, bore an ensign's commission in the army raised by Charles I. against the Scots in 1639. He afterwards went to Ireland, and on his return was promoted to the rank of major. After the battle of Marston-moor, in which he bore arms, Fisher came up to London, exchanged his sword for the pen, and went over to the cause of the parliament. He was, like all renegades, an intemperate partisan, and became so great a favourite with his new friends as to be accounted the poet-laureate of the Commonwealth. He changed sides again when the Restoration extinguished the puritan cause, but his hireling flattery of Charles' court met only with well-merited neglect. His last years were rendered miserable by such extreme poverty as makes the grave only too welcome an asylum. He was buried in St. Sepulchre's church-yard. Fisher wrote a poem, entitled "Marston-moore, sive de obsidione prælioque Eboracensi Carmen," 1650; "Threnodia Gratulatoria," &c., 1652; "Oratio anniversaria," &c.—R. M., A.

FITCH, John, an ingenious American mechanic, born at a place between Hartford and Windsor, Connecticut, in 1743; died in 1798. He was the son of a farmer in good circumstances, and received as liberal an education as the schools of the district would afford. The bent of his mind from the earliest age was towards mechanics. In his youth he had some inclination for the sea, of which a few voyages effectually cured him, and he then gave himself up to the business of clockmaking. He exchanged this for the trade of a brassfounder. He was a silversmith in Trenton, New Jersey, when the British army entered that town in 1776. He was convicted of repairing American arms; his shop was therefore destroyed. He joined the army, and was with Washington at Valley Forge. From this district he set off for Kentucky in 1780, having been appointed deputy-surveyor. He returned to Philadelphia in the following year, and on the journey back was made a prisoner by the Indians. Redeemed from captivity through the exertions of a British officer, he resumed the duties of his situation, and while sailing on the great western rivers, he conceived the idea that boats might be propelled through water, and carriages on land, by force of steam. In August, 1785, having prepared a plan and model of a steamboat driven by paddles, he presented the subject to congress, and asked for aid to complete his experiments; but the application was rejected. A controversy arose between Fitch and Rumsey, who had also made public a project for steam navigation, and ultimately, in the course of the years 1786 and 1787, Fitch obtained acts of the state legislatures of New Jersey, Pennsylvania, and Delaware, securing to him the exclusive privilege of propelling vessels by steam for fourteen years; while a similar privilege was conferred on Rumsey in Virginia, Maryland, and New York. In 1786, Fitch succeeded in establishing a steamboat company. He substituted for paddle-wheels vertical oars worked by means of cranks, and with these he fitted a small skiff, which was propelled by them; but it is not clear whether in this case a steam-engine was used to move the propellers. His first practical trial of his invention took place in August, 1787; this was followed by a second trial in July, 1788, with a vessel which plied for hire during the summer of 1790. A new steamboat of a larger size was now begun; but as the undertaking failed to produce a profit, it was abandoned, and the vessels and machinery sold in 1795. Fitch afterwards visited Europe, but met with no encouragement, and having returned to Kentucky, died in 1798. A life of Fitch was published in 1857. His inventions are described in Woodcroft's History of Steam Navigation, and in the Abridgments of Specifications relating to Marine Propulsion.—W. J. M. R.

FITCH, Ralph, a London merchant, who lived in the sixteenth century, and was one of the first English travellers in India. Stirred by the accounts of Drake and Cavendish, he formed the design of increasing his fortune by visiting the East and trading there; and, with others whom he had induced to accompany him, embarked in January, 1583, having obtained letters from Queen Elizabeth to the emperor of China and the Great Mogul, commending him to their favour and protection. He landed first at Tripoli in Syria, traversed Mesopotamia, and after visiting several Eastern cities, arrived at Bassora on the Tigris. After a short sojourn there, he again sailed and reached Ormuz, an island in the Persian Gulf. Here Fitch and his companions were at first permitted to trade freely; but having excited the jealousy of the European merchants previously settled there, one of them, an Italian named Stropene, denounced them as heretics to the officers of the church. The jesuits offered to convert them, but doubtful of success, they procured the arrest of Fitch and his companions, confiscated their goods, and took them before the magisterial tribunal. After a month's imprisonment they were declared catholics, and set at liberty on paying a large ransom to the jesuits, and finding security that they would not relapse into heresy. Thereafter Fitch was most successful in his trading, and realized large sums; but being subjected to continual annoyance on the part of the jesuits, and menaced with slavery, he secretly converted his goods into money, and in April, 1585, fled to Goa. From this place he proceeded to the interior of India, where he carried on an extensive and lucrative traffic in diamonds. He continued to travel through India, visiting many of the chief cities, went to Ceylon, and ultimately returned to London, on the 29th of April, 1591. A full account of his expedition is given by Purchas and by Richard Hakluyt.—J. T–r.

* FITTON, William, M.D., a distinguished geologist. He was one of the founders of the Geological Society of London, and has contributed extensively to the Transactions of that society. He is especially distinguished for his knowledge of the chalk formation and its relations in England, and many of his papers are devoted to this subject. In 1822 he was chosen president of the Geological Society. He is a fellow of the Royal, Linnæan, and other scientific societies.—E. L.

FITZGERALD, a noble and ancient family, which traces its descent from the Gherardini, a baronial family established in Florence before it became a republic.—The Lord Otho passed into Normandy in the time of Edward the Confessor, and thence into England, of which kingdom he was in 1057 an honorary baron. From that period they continued to occupy a distinguished position in England, till Maurice, the great-grandson of Otho, accompanied Strongbow to Ireland in 1169, and became the founder of the great Irish family, as distinguished for their noble qualities as for their illustrious descent. Maurice was a perfect knight, according to the testimony of Giraldus Cambrensis—"Valiant, ... neither impetuous or rash, but circumspect in attack and resolute in defence; a sober, modest, and chaste man, constant, trusty, and faithful." In 1171 he and Strongbow defended Dublin, besieged by King Roderick O'Connor; and with a far inferior force they sallied from the town, and defeated Roderick, Maurice's sons, Gerald and Alexander, exhibiting great valour on the occasion. Henry II. appointed Maurice one of the wardens of Dublin on his departure from Ireland in 1172. In 1176 he obtained a grant of the barony of Offaly, and built the castle of Maynooth, and died at Wexford in September, 1177 leaving a son, Gerald, first baron of Offaly, who sat in parliament, and is said to have been lord-justice of Ireland. He died in 1197.—Thomas the Great, the second son of Maurice, was the ancestor of the

distinguished family of DESMOND, and of the White Knight, the Knight of Glynn, and the Knight of Kerry. (See DESMOND.) He died in 1213.—MAURICE, second baron of Offaly and son of the first baron, is said by Matthew Paris to have been a "valiant knight, a very pleasant man, inferior to none in the kingdom." He introduced the Franciscans and Dominicans into Ireland, and built an abbey at Youghal for the former order, and founded one for the latter at Sligo. Finally he retired into the former of these monasteries in 1257, and took the habit of the order. He died the same year, and was succeeded by his son MAURICE, third baron, a man of a warlike disposition, who was engaged in feuds with many of the great chiefs of Ireland, in one of which he invaded the territory of O'Brien, prince of Thomond, whom he took prisoner and beheaded. He died at Ross in 1277. —JOHN FITZ THOMAS FITZGERALD, the fifth baron, was created first earl of Kildare.—See KILDARE.—J. F. W.

FITZGERALD, THOMAS, Lord, tenth earl of Kildare, better known by the name of "the Silken Earl," from the silken fringes on the helmets of his retainers, was born in 1513. When his father Gerald, earl of Kildare and lord-deputy of Ireland, went in the spring of 1534 to England, to answer charges preferred against him, he left Thomas, then scarcely of age, to govern as vice-deputy. The young man is said, we believe truly, to have been brave, generous, and open, though "wilful, and mostly at this time ordered by light counsel." At all events he was surrounded by watchful enemies who thwarted and annoyed him; and many anecdotes are told of insults offered him by members of his council, which the proud spirit of a Geraldine would not quietly brook. A report was spread that his father had been beheaded, and that the same fate awaited his uncles. Believing this, he collected a large band of armed retainers, on the 11th June, 1534, and riding through Dublin proceeded to Mary's abbey, where the council were sitting; and taking his seat at their head he resigned his office, and renounced his allegiance to the king, against whom he declared war. "I am none of Henry's deputie," he cried; "I am his foe. I have more mind to conquer than to govern—to meet him in the field than to serve him in office." Cromer, the chancellor, with tears entreated and warned him, but to no purpose; he flung the sword of office on the table and retired with his followers. Now commenced "the rebellion of Silken Thomas." The mayor was ordered to seize the rebel, but dared not execute the order, and ere long Lord Thomas had raised the surrounding country, and taking possession of the city weakened by the plague, he laid siege to the castle. He sent ambassadors to the pope and to the king of Spain, to obtain their co-operation, and sought to enlist Lord Ossory in his enterprise, proposing that they should conquer and share Ireland. But Ossory was loyal to his king, and wrote Lord Thomas a sharp rebuke, whereupon the latter sent part of his forces to ravage Kilkenny. Allen, the archbishop of Dublin, fled from the castle, and embarked for England, but his vessel was stranded, and himself murdered in the presence of Lord Thomas.—(See ALLEN, JOHN.) The murderers were excommunicated. The courage of the citizens at length rallied; they closed the gates. The siege, however, continued, and after much destruction by fire and sword, the assailants were finally repulsed, and terms being agreed upon, Lord Thomas raised the siege. "The traitor," as he was commonly called, now harassed the pale, and was successful in a sharp encounter with the king's forces, though himself severely wounded. Meantime reinforcements were sent from England, and in March, 1535, Skeffington and Brereton laid siege to Maynooth, which was betrayed to them by the foster-brother of Lord Thomas, before the latter could come to its assistance. Twenty-five of the rebels were hanged, and the followers of Lord Thomas were so dispirited that great numbers of them abandoned him. With various fortunes he continued his resistance; but the chiefs who had joined him retired one by one; and finding that he should either yield or be hunted and starved, he proposed a parley in a letter to Lord Leonard Gray, intreating him to intercede with the king to obtain "his pardon, his life, and his lands." The parley was granted, and Lord Thomas surrendered. The council recommended him to the king's mercy. In August, 1536, he was sent to England, and, notwithstanding the hopes of pardon held out to him, he was executed at Tyburn on the 3d of February, 1537, with his five uncles, who had shortly before surrendered themselves. His father having died in December, 1534, and the attainder against the family not having passed for a year and a half afterwards, Lord Thomas must be considered as earl of Kildare during that interval, though not popularly known as such.—J. F. W.

FITZGERALD, ROBERT, third son of George, sixteenth earl of Kildare, was born in 1637. His claims to historical notice rest on the energy with which he assisted to promote the Restoration, and on the singular zeal and efficiency manifested by him in furthering the Williamite cause and revolution in Ireland. In 1674 he received the command of a troop, and subsequently was made governor and custos rotulorum of the county Kildare. Here he continued to reside until the accession of James II., who, by acting under the advice of Tyrconnel, summarily cancelled all his appointments, to the amount of three thousand three hundred pounds per annum. This act did not diminish Fitzgerald's deeply-rooted prejudices against the jacobite regime. He frankly avowed his hostility, and was sentenced to undergo imprisonment in Newgate for twenty-one weeks; but, his health having become impaired, he was permitted to remain a prisoner at his own house. On the landing of William, however, Fitzgerald was placed in more secure detention; but, notwithstanding the surveillance of his keepers, having heard a rumour of James' defeat at the Boyne, he contrived to elude their vigilance. Reports of the intention of some jacobins to fire Dublin were soon rife; Fitzgerald, attended by only a few followers, pushed into the city, disarmed several jacobite sentinels, and took possession of the castle. Fitzgerald was now joined by a very considerable party, the jacobites surrendered, and their arms were at once handed over to the Williamite partisans. The vigour, zeal, and efficiency of Robert Fitzgerald knew no rest. He prevented the protestants from seizing the goods of the Roman catholics. Then attended by a guard of thirty chosen men he repaired to Kevin Street, where he made prisoners of some persons who were about to fire the thatched houses of that locality. Fitzgerald had passed a busy day, and he longed for repose; but we find him, nevertheless, inditing a letter to William, giving a full report of all that had been achieved in the name of that sovereign. Ere morning Fitzgerald's services were again called into play. He found the mob rushing through the city plundering the goods of the Roman catholics. Having partially restored order, Fitzgerald assembled a council, with a view to make arrangements for the management of affairs until the arrival of William; a report arrived that a detachment of James' force, who were within six miles, would return and rifle the city, and Fitzgerald accordingly sent a despatch to William entreating him to send some soldiery to relieve, with all expedition, the little garrison at Dublin. Prompt succour under Lord Anverquerque and General Sgravenmore, with the duke of Ormonde, who served as a volunteer, arrived in an hour after. Next day William's blue Dutch guards followed, to whom Fitzgerald (who was now appointed governor) gave the castle and town-guard. On Sunday, July 6th, 1690, Fitzgerald presented the keys of the city and castle to the king, who returned them, saying—"Sir, they are in very good hands; you deserve them well, and may keep them." On July 9th he was appointed a commissioner to inquire into and seize the lands of the jacobites. Fitzgerald was appointed a member of the privy council, and died January, 1698.—W. J. F.

FITZGERALD, LORD EDWARD, born October 15, 1763; eleventh child of James, twentieth earl of Kildare (created duke of Leinster in 1766), by Lady Emilia Mary, daughter of Charles, second duke of Richmond. Lord Edward's father died November 19, 1773, and his duchess married secondly, in 1774, William Ogilvie, Esq., a gentleman of an ancient Scotch family. After this marriage, Lord Edward accompanied his family to Aubigny in France, where the duke of Richmond had lent them his country seat. They continued to reside there for some years, during which time Mr. Ogilvie zealously and successfully superintended the military studies of his stepson. In 1779 the family returned to England, and Lord Edward joined the duke of Richmond's regiment, the Sussex militia, previously to his obtaining a lieutenancy in the 96th. Having exchanged into the 19th, he embarked in May, 1781, with that corps for America, and after distinguishing himself in several engagements, was placed upon Lord Rawdon's staff. Wounded in the thigh at Eutaw Springs, and left insensible on the ground, he was found by a negro, Tony, who continued to serve him faithfully ever afterwards. On the termination of the American war, he was placed on General O'Hara's staff at St. Lucien, and after remaining there some time, returned to Ireland, and entered

parliament as member for Athy in 1783. With the view of acquiring a greater knowledge of military science, he took up his residence at Woolwich in 1786; and during the summer of that year accompanied his uncle, the duke of Richmond, then master of the ordnance, upon his official tour of the Channel Islands. Disappointed in politics, and frustrated in an attachment which he had formed for a rich and beautiful young lady, in June, 1788, he joined his regiment—the 54th—then stationed in Nova Scotia. It was during this time that he wrote those beautiful letters to his mother, which breathe the finest feeling and the most manly spirit, expressing in the tenderest terms his affection for the duchess, and detailing wild adventures of Canadian life. Returning to England in 1789, he found himself soon after member of parliament for the county of Kildare, and an intimate friend of Mr. Fox and Mr. Sheridan. The exciting events of 1792 led him to Paris, and this appears to have been the period when his mind first acquired that republican bias which was the spring of his subsequent misfortunes. In a letter written about this time, he says—"I dine to-day with Madame Sillery" (the countess de Genlis). This was the occasion upon which he first met the celebrated Pamela. Their marriage took place at Tournay in December, 1792. Having attended a festival given at Paris in honour of the republican victories, his lordship incurred the displeasure of the horse guards, and was dismissed the army. The following January found him and his charming bride visiting their relations in Ireland, and for three years he seems to have abstained from taking any active part in politics. The rejection of certain motions proposed by the liberal party in the house of commons, was the immediate cause of a change in Lord Edward's career. In 1796, having joined the "United Irishmen," he went to Paris as agent for the society, and effected a treaty with the directory, which resulted in the well-known failure of Hoche. In the beginning of 1798 Lord Edward was placed at the head of the "military committee," whose duty it was to prepare a plan of co-operation with the enemy. Thomas Reynolds, an informer, having been intrusted with certain information by Lord Edward, basely placed it at the disposal of government, and the chiefs of the party were in consequence arrested at Mr. Bond's house in Dublin, on the 12th of March, 1798. Lord Edward was not there, but on returning home to Leinster house, was met by the faithful Tony, who told him that the officers were then engaged in searching the house. Although a large sum was offered for his capture, he managed for some weeks to elude his pursuers. On the evening of the 19th of May he was lying on a bed in Mr. Murphy's house in Thomas Street, when Major Swan and Captain Ryan entered the room to apprehend him. Lord Edward jumped up "like a tiger." Swan fired a pistol without effect. Lord Edward, with a dagger, stabbed Swan and mortally wounded Ryan. Major Sirr, with a picquet of soldiers, next came in and fired, wounding Lord Edward in the arm, who was then secured by soldiers and conveyed to the castle, and subsequently to Newgate, where he died 4th June, leaving one son and two daughters. The bill of attainder passed after his death was repealed in 1819. His widow, Pamela, afterwards Mrs. Pitcairn, died in indigence in Paris in 1831.—R. B–ke.

* FITZGERALD, William, born 3rd December, 1814, son of Maurice Fitzgerald, M.D., late of the H.E.I.C. service, and Mary, daughter of Edward W. Burton, Esq., of Clifden in the county of Clare. He was educated at Middleton school in the county of Cork. On the 1st November, 1830, he entered at Trinity college, Dublin, the Rev. J. T. O'Brien, afterwards bishop of Ferns and Ossory, being his first college tutor. In 1831 he took first honours in science and classics. In 1833 and 1834 he was awarded the vice-chancellor's prizes for Greek and English verse, and in the same years was first *in literis humanioribus*. In 1834 he obtained a scholarship and a Hebrew prize. He graduated B.A., 3rd of March, 1835. After the usual course of theological study he took holy orders. His earliest sermons were very promising, evincing a depth of thought and soundness of judgment rarely found and hardly ever expected in the writings of young clergymen. He took the degree of M.A. in 1848. In 1847 he was curate at Clontarf, near Dublin. In 1849 he was chosen to fill the chair of moral philosophy in Trinity college, Dublin, a position for which he was eminently qualified, as well by his comprehensive powers of mind as by patient study, untiring zeal in the pursuit of philosophic truth, and a remarkable facility of expressing in very simple language the deepest researches in philosophy. In 1851 he took the degree of B.D., and in the following year he became vicar of St. Ann's, Dublin. On the 8th of February, 1853, he took the degree of D.D.; and about the same time he became chaplain to Dr. Whateley, archbishop of Dublin. In October, 1853, he was examiner in logic and mental philosophy at the degree examination in arts in the Queen's university in Ireland, which had been incorporated in 1850. He held for some time the incumbency of Monkstown. In 1855 he became prebendary of Tymothan and archdeacon of Kildare. About the same time he was elected to the chair of ecclesiastical history in the university of Dublin. On the 8th of March, 1857, he was elevated to the see of Cork, Cloyne, and Ross. Dr. Fitzgerald holds as high a rank among moral and mental philosophers as he does among divines. With him the science of mind is eminently practical; the phenomena of the understanding are carefully noted and clearly described; none are omitted, and none taken upon trust. In private life he is characterized by simplicity, earnestness, and the utmost gentleness, traits which render him much beloved in his own circle. Besides sermons and charges, he has published—"An Essay on Logomachy," 1847; "Holy Scripture the ultimate Rule of Faith," 1847; "Practical Sermons," 1847; "A Disputation on the Holy Scriptures, translated for the Parker Society," 1849; "An edition of Butler's Analogy of Religion, with a Life of the Author, notes, and an index," 1849; "A Selection from the Nicomachean Ethics of Aristotle," 1850.—His brother Francis A. Fitzgerald, a distinguished lawyer, was for many years one of the leaders of the chancery bar in Ireland, and was created a baron of the exchequer in that kingdom in 1859.—W. A. B.

FITZ-GIBBON, John, Earl of Clare. See Clare.

FITZHERBERT, Sir Anthony, a learned English lawyer of the time of Henry VIII., was born in Derbyshire, and educated at Oxford. After attaining the several degrees and ranks of barrister, sergeant, king's sergeant, and knight, he was, in 1523, made a justice of the common pleas, and died in 1538. His legal works are his monument. They consist chiefly of the "Grand Abridgement of the Law," in three parts, 1516, two editions, the first edition, probably printed in that year, a fine specimen of typography. This is a laborious and accurate common-place book of cases, alphabetically arranged. The "New Natura Brevium," 1534, which has passed through nine editions, the last with a commentary ascribed to C. J. Hale. This latter is a work of great merit. It is founded on the "Registrum Brevium," or repertory of writs or letters from the king or his judges—the first processes of the remedies of the common law. The remedy is taken as an exponent of the right, and its nature explained and commented on, thus connecting the theory and practice of the law. These works were written in law French; but the later editions of the "Natura" are in English. His other works are—"Diversity of Courts," 1529; "New Book of Justices of Peace," 1538; "Office of Sheriff," 1538; and "Book of Husbandry," 1534, to which is added the "Surveying," a posthumous publication—the two last in English. Fitzherbert was a rigid maintainer of the pope's authority, and discountenanced Wolsey's scheme for alienating monastic lands. It was out of zeal Romewards, perhaps, that he inserted in the "Natura" the "Writ de Hæretico comburendo," which is not found in the "Register," stating that burning was the common law punishment for heresy after relapse. However, the writ itself was abolished by stat. 29, Car. II. cap. 9. "Laus Deo," exclaims the commentator.—S. H. G.

FITZHERBERT, Maria, was the youngest daughter of Walter Smythe, Esq., of Brambridge, Hants, second son of Sir John Smythe, Bart. of Esne, Durham, and Acton Burnell, Salop. She was born in 1756, and married in 1775 Edward Weld, Esq., of Lullworth castle, Dorset, who died in the course of the same year. In 1778 she became the wife of Thomas Fitzherbert, Esq., of Swinnerton, Staffordshire, who died in 1781, leaving her a second time a widow before she had reached her twenty-fifth year. About four years after this event she was introduced to the prince of Wales, afterwards George IV., and soon became the object of by far the most respectable attachment which this prince ever formed. His assiduous attentions were accompanied by the offer of marriage; but Mrs. Fitzherbert was a sincere Roman catholic. A marriage, therefore, between her and the heir-apparent to the throne was forbidden by law, and must

have entailed upon him the forfeiture of his right to the crown of these realms. Mrs. Fitzherbert was besides in independent circumstances, and surrounded by many personal advantages, which she was reluctant to renounce for a position both embarrassing and difficult. She was, however, ultimately induced to yield to the importunity of the prince, and was privately married to him, 21st December, 1785, by a protestant clergyman, in the presence of her uncle and brother. Notwithstanding this, in April, 1787, Mr. Fox was instructed by the prince to give in the house of commons an unqualified denial to the report of his marriage, and subsequently, his royal highness married the Princess Caroline of Brunswick. After his alienation from that princess Mrs. Fitzherbert was induced to return to the prince, with the approbation of the Roman pontiff, and lived with him for several years as his wife. His conduct, however, ultimately compelled her once more to separate from him, and she passed the remainder of her life in retirement at Brighton, respected and visited by William IV. and the rest of the royal family. To her credit she refused the offer which was repeatedly made to her of a peerage. She died at Brighton, March 29, 1837. Mrs. Fitzherbert's abilities, according to Lord Brougham, were not shining, nor were her personal charms dazzling; but she was possessed of a most amiable disposition, united to sterling good sense, and manners singularly fascinating.—J. T.

FITZHERBERT, Nicholas, grandson of Sir Anthony, and cousin of Thomas Fitzherbert, was born about 1550, and educated at Exeter college, Oxford. He went to Italy about 1570, and for many years resided in the family of Cardinal Alan at Rome, enjoying a high reputation for attainments in law and belles-lettres. He was accidentally drowned in 1612 The published works of Fitzherbert are—"Oxoniensis in Anglia Academiæ Descriptio," Romæ, 1602; "De Antiquitate et Continuatione Catholicæ Religionis in Anglia," Romæ, 1608; and "Vitæ Cardinalis Alani Epitome," Romæ, 1608.—J. B. J.

FITZHERBERT, Thomas, grandson of Sir Anthony, was born in Staffordshire in 1552, and educated at Oxford. Having rendered himself obnoxious to the protestant interest in England, he withdrew to the continent; in 1614 entered the Society of Jesus, and subsequently became a Romish priest. Being a man of extensive learning, he was employed in various important enterprises connected with the affairs of his order; and for twenty-two years he was rector of the English college at Rome, where he died in 1640. Besides several works in defence of popery, Fitzherbert wrote an able and learned treatise in refutation of the doctrines taught in the Prince of Machiavelli.—J. B. J.

FITZ-JAMES. See Berwick, Duke of.

FITZ-JAMES, Edward, Duc de, born at Versailles in 1776, was a great-grandson of the duke of Berwick (see Berwick). His grandfather Charles, duc de Fitz-James, took a prominent part in the war of the Austrian succession, held several provincial governments under Louis XVI., and died a marshal of France in 1787. The family retired into Italy at the outbreak of the Revolution, and Edward, after serving under Condé and marshal de Castries, paid a visit to the country of his royal ancestors, the Stuarts. He was permitted to return and settle in France under Napoleon, but took no part in public affairs till 1813, when he joined the ranks of the national guard at Paris in the humble station of a corporal. His sympathies, however, were not with the new regime. On the approach of the allied armies to the capital, he strenuously advocated submission; and his zeal in the interest of the Bourbons procured for him the restoration of his peerage, a colonelcy in the national guard, and an office in the household of the count of Artois, afterwards Charles X. Adhering to the extreme royalist party which that prince headed, Fitz-James made himself prominent in the opposition which it offered to the liberal measures of the duc de Decazes, and subsequently supported the high-handed aristocratic administration of Villèle. He continued to maintain similar principles after the revolution of 1830, and was placed under temporary arrest, on suspicion of abetting the schemes of the duchess de Berry; but he soon abandoned, if he ever entertained, the hope of seeing the power of Louis Philippe overthrown. His death took place in 1838.—W. B.

FITZ-PATRICK of Upper Ossory: this ancient sept, which highly distinguished itself in Ireland throughout several centuries, claims descent from Heremon, son of Milesius king of Spain. Mac Giolla Phadruig—*Anglice*, Fitz-Patrick—prince of Upper Ossory, prominently figured among the most valiant opponents of the Norman settlers in the twelfth century; but for long anterior to that period we find the chieftain's name carrying no small terror in the battle-field. In 1014 Fitz-Patrick of Ossory successfully opposed Donchad O'Brien, king of Munster, on his return southward after routing the Danes at the battle of Clontarf—an incident to which Moore has devoted one of his brightest stanzas. In 1522, as recorded by Cox, Fitz-Patrick, chief of his race, sent to Henry VIII. an express messenger to complain of the lord-deputy, Ormond. "Domine Rex," he said, addressing his majesty, "Dominus meus Gillapatricius me misit ad te, et jussit dicere, quod si non vis castigare Petrum Rufum ipse faciet bellum contra te." Barnaby Fitz-patrick, first Lord Ossory, made his submission to the king after the rebellion of the Fitz-Geralds had been suppressed, and on the 14th June, 1541, he was created a baron of Ireland.

Barnaby Fitz-Patrick, second lord, who, as the favourite companion of King Edward VI., got no stint of envy and celebrity. "His majesty," says old John Lodge, "was said to *love* none almost but him, which is sufficiently evinced by the many kind letters the young king wrote to him, and which are still extant, whilst he served as a volunteer in France." The Lord-deputy Sidney in his report of the state of Ireland, dated December 16, 1575, makes honourable mention of Fitz-Patrick, adding, "Upper Ossorie is so well governed and defended by the valour and wisdom of the baron." Immediately after we find Sidney installing Fitz-Patrick as governor of the King's and Queen's counties, "with divers Irish counties adjoining," and, as the lord-deputy foresaw, the result proved most satisfactory. These vast districts had long been disturbed by the formidable native chieftains O'More and O'Conor; but Fitz-Patrick at once gave them a signal check, which the lord-deputy in 1576 formally announced to the English council, giving Fitz-Patrick warm praise for his "great diligence, policy, and painstaking." Rory Oge O'More, whose insurrectionary movements Lord Ossory had for several years controlled, having in 1578 burnt Naas, Leighlin bridge, and part of Carlow; the rebel chief sent a well-instructed spy to his formidable foe of Ossory volunteering private information of the haunts of O'More, who then stood proclaimed by the government. The spy indicated the precise spot of a wood where Rory O'More might be surprised with a large mass of plunder, and a handful of followers; and Fitz-Patrick accordingly proceeded at the appointed time to the wood, accompanied by a sufficient force, and having sent in thirty men "as a feeler," O'More, observing them, placed a large detachment in ambush, and came forth attended by thirty followers also. This manœuvre, however, was defeated by the impetuosity of Lord Ossory's men, who rushed upon and utterly routed the insurgents. O'More was killed in the melee, but when the thousand marks which had been offered for his head was presented to Lord Ossory he declined to accept more than a hundred as a reward for his men. In 1579 Lord Ossory proceeded into Munster against James Fitz-Maurice and a large force of Spaniards, and obtained, in consideration of these services, a pension from the crown. Barnaby Fitz-Patrick died 11th September, 1581.

Bryan Fitz-patrick, sixth Lord Ossory, took his seat in the house of peers, 16th March, 1639, and aided the outburst of the insurrection soon after at the head of the Irish of Ossory. Having shown some military policy in conducting the sieges of Borras and Ballinakill, the baron, with his brother Edward, was indicted for high treason, but after the Restoration he claimed his seat in parliament. The request was referred to a committee of privileges, who gave it as their opinion that as Lord Ossory was "only indicted, and not outlawed or any ways attainted, he was not deprived from sitting in parliament." John, James, and Florence Fitz-Patrick, nephews of the third baron, with Andreas Fitz-Patrick, and Colonel Bryan Fitz-Patrick were also commanders in the rebellion of 1641.

Richard Fitz-Patrick, Lord Gowran, son of John Fitz-Patrick of Ossory, was in 1687 appointed commander of a ship of war, in which capacity he signalized himself on several occasions against the French. The privateers which had so long infested the German ocean, to the great injury of British commerce, Fitz-Patrick kept completely in check. In 1690 he attacked a French frigate of thirty-six guns, which, after a severe contest of four hours he captured, losing only four men, while the enemy lost forty; the prisoners numbered two hundred and fifty. In the following year he drove two more French frigates on shore, and contributed to the capture of

fourteen rich merchantmen. Fitz-Patrick now served under Sir Cloudesley Shovel, and was sent by him with the command of several vessels to attack the Grovais, from whence he carried off thirteen thousand head of cattle and horses, besides many valuable ships. Richard Fitz-Patrick continued his eminently useful services, and on the accession of George I. he was elevated to the peerage. He died June 9, 1727.—His elder brother, EDWARD, was an eminent military commander at the Revolution, became a brigadier-general, and espoused with great devotion the cause of William, who, in consideration of the faithful services of both brothers, granted to them valuable estates. Edward was drowned November 10, 1696.—W. J. F.

FITZROY, ROBERT, born 5th July, 1805, at Ampton Hall, Suffolk, youngest son of General Lord Charles Fitzroy. In February, 1818, he entered the royal naval college, Portsmouth, and on the 19th October, 1819, he was appointed to the *Owen Glendower*, from which in 1821 he went to the *Hind*, and served two years in the Mediterranean. At an examination in Portsmouth, in July, 1824, he obtained the first place among twenty-six candidates, and was promoted immediately. In 1825 he joined the *Thetis*, and in 1828 he was appointed to the *Ganges*, and soon afterwards flag-lieutenant at Rio Janeiro. In November, 1828, he was made commander of the *Beagle*, a vessel employed in surveying the shores of Patagonia, Tierra del Fuego, Chili, and Peru. In the winter of 1829, during an absence of thirty-two days from his ship, in a whaleboat he explored the Jerome channel, and discovered the Otway and Skyring waters. On ths 3rd December, 1834, he was promoted to the rank of captain, but remained in command of the *Beagle*, pursuing his hydrographical duties, making surveys, and carrying a chain of meridian distances round the globe. During these surveys he expended considerably more than £3000 out of his private fortune in buying, equipping, and manning small vessels as tenders, to enable him to carry out the orders of the admiralty—an outlay which was not refunded to him. In October, 1836, he became a member of the Geographical Society, which afterwards awarded him their large gold medal for his discoveries while he commanded the *Beagle*. On the 8th December, 1836, he married Mary Henrietta, daughter of Major-general Edward James O'Brien. In 1837 he became fellow of the Astronomical and other scientific societies. He was elected an elder brother of the Trinity house in 1839, and sat in the house of commons as member for Durham in 1841. He was appointed acting-conservator of the Mersey, 21st September, 1842; and in the same year was selected to attend the Archduke Frederick of Austria in his tour through Great Britain. He introduced a bill in parliament in March, 1843, for establishing mercantile marine boards, and enforcing the examination of masters and mates in the merchant service. In April, 1843, he went out as governor of New Zealand, and was succeeded in that office by Sir George Grey in 1846. He was elected at the Athenæum, without ballot, in 1851, and on the 5th June, he became a fellow of the Royal Society. On the 22nd February, 1854, he married (secondly) Maria-Isabella, daughter of J. H. Smythe, Esq., of Heath Hall, Yorkshire. In the same year he undertook the meteorological duties at the board of trade, and soon afterwards became chief of the department, in which capacity his eminent abilities were soon conspicuous. He was promoted to the rank of rear-admiral on the 14th February, 1857. He died on the 30th of April, 1865, at his residence, Lyndhurst House, Norwood, from an act of suicide committed while in a state of mental derangement. His system of storm warnings, though but a few years old, will probably soon be employed throughout Europe. He published—"Narrative of the Surveying Voyages of H.M.S. *Adventure* and *Beagle* between the years 1826 and 1836, describing their examination of the southern shores of South America and the *Beagle's* circumnavigation of the globe," 4 vols. 8vo; "Remarks on New Zealand," 1846; "Sailing Directions for South America," 1848.—W. A. B.

FITZSIMONS, HENRY, an Irish jesuit, was born in Dublin in 1569. Originally a protestant, he became a member first of Harthall, and afterwards of Christ Church, Oxford. Here he became dissatisfied with the moderation of the Church of England, and migrated to Louvain, where he joined the Society of Jesus. In this character he returned to Ireland, and made many proselytes, but did not escape the intolerance of his times; for in 1599 he was imprisoned in Dublin castle, and was not set free for several years. Amongst those who gallantly met him in theological disputation, in reply to his own challenge, was the learned Usher, then only nineteen years of age. Liberated from jail, he went to Flanders, where he published "A Catholic Confutation of Mr. John Rider's Claim of Antiquities, and a calming comfort against his Caveat; with a Reply to Mr. Rider's Postscripts, and a discovery of Puritan partiality in his behalf. To which is annexed, An Answer to certain complaintive letters of afflicted catholics for religion," Rohan (Rouen), 1608. This John Rider was at that time dean of St. Patrick's, and afterwards bishop of Killaloe. In the same year Fitzsimons visited Rome, went to the Low Countries, and at length returned to his native city, where for many years he was an active and indefatigable agent of his order. His spirit of intrigue and hostility to heretical governments, involved him in the Irish rebellion of 1641. On its suppression he was compelled to hide himself, and he died in 1644. The following are his principal works—"A Justification and Exposition of the Sacrifice of the Mass, in two books or more," printed in 1611, 4to; "Britannomachia ministrorum in plerisque et fidei fundamentis et fidei articulis dissidentium," Duac., 1614, 4to; "A Catalogue of the Irish Saints," Antwerp, 1621, 8vo.—T. J.

FITZSIMON, WALTER, Archbishop of Dublin, succeeded to this dignity June 14th, 1484, and was consecrated in St. Patrick's cathedral. He had previously distinguished himself as a bachelor of civil and canon law, and as precentor of St. Patrick's church, whose chapter he represented in a parliament of 1478. Although Fitzsimon enjoyed a reputation for great sagacity, we find his name, nevertheless, figuring among the deluded who espoused the cause of Lambert Simnel, and were accessory to the coronation of that pretender in Christ church, Dublin, in 1487. Fitzsimon, however, did not prove himself more credulous than the lord-deputy, the earl of Kildare, and the council, who cordially received Simnel. On the downfall of the pretender, Edward VI., Fitzsimon was permitted to renew his allegiance to Henry VII. In 1492 he was appointed deputy to the duke of Bedford in lieu of Gerald, earl of Kildare; and, while discharging the duties of the office, he laboured strenuously to promote habits of industry among the people. Steps were at once taken by Henry to check the grievances of which the bishop complained in a representation to him. In 1493 Fitzsimon held a parliament in Dublin, and in the following year repaired to England to submit to Henry a full account as well of his own government as of the state of Ireland. Previous to undertaking this mission (which resulted in the impeachment of Lord Kildare) Fitzsimon delivered his crosier to Skerrit, prior of Christ church, as *locum tenens*. The bishop returned to Ireland with flattering testimonials of the royal satisfaction, and he soon after received especial marks of his sovereign's favour and friendship. In 1496 Fitzsimon received his appointment to the office of lord-chancellor; but he did not forget the duties for which he was ordained, and in the same year we find him holding a synod in the church of the Holy Trinity at Dublin. In 1497 he issued a license to the dean of St. Patrick's to build an hospital for the relief of the poor, and granted a large tract of ground in Kevin Street for that object. In 1508 Fitzsimon was deputy to Gerald, earl of Kildare, but he did not long hold the sword, considering that it clashed with the crosier, and in the August of the same year he resigned it to Lord Kildare. In 1507 he obtained from the king useful charters of incorporation for Dublin; and in 1509 he was again lord-chancellor. Having filled his see for twenty-seven years, Fitzsimon died at Finglas, May 14th, 1511, and was interred in St. Patrick's church. Harris describes this prelate as a man of great gravity and learning, of a graceful presence, and able to strike those who beheld him with reverence.—In 1763 and following years another Archbishop FITZSIMON ruled the Roman catholic diocese of Dublin; but his life was most unobtrusive and purely ecclesiastical.—W. J. F.

FITZSTEPHEN, WILLIAM, a monk of Canterbury, and a celebrated English historian of the twelfth century. He was of Norman extraction, but was born of respectable parents in London. Hence he styles himself "a fellow citizen" of Thomas à Becket. He completed his education in France, and on his return entered the monastic state at Canterbury. His erudition both as a classic and a divine recommended him to the notice of Thomas à Becket, then archbishop of Canterbury, with whom he became a great favourite and steadily adhered to his fortunes. He was present with him at Northampton, where the most

important matters concerning him were agitated, and remained with him after his other servants had deserted him, and was an eye-witness of his death at Canterbury. He was one of the archbishop's clerks, lived at the same table with him, was a remembrancer in his chancery, a subdeacon in his chapel, a reader of bills and petitions, and occasionally performed the office of advocate, when the archbishop sat to determine causes. He was a man of probity and great moderation. When the archbishop, forsaken by his suffragans and in danger of being murdered, was recommended by Herbert, his divinity preceptor, to excommunicate any one who might assault him, Fitzstephen interposed, saying—"Far be that from my lord; the holy apostles and martyrs when they suffered did not behave in that manner." Fitzstephen was once, at least, despatched on important business to the pope, then probably at Rome or Benevento. He was a man of great learning for his time, was well acquainted with most of the Latin classic authors, and possessed a fair knowledge of Greek. He was as familiar with the ancient classic writers as was Peter of Blois, Saxo-grammaticus, or John of Salisbury. From the circumstance that he is often styled Cantuariensis and Stephanides he has been sometimes confounded with Stephen Langton, archbishop of Canterbury. About the year 1174 he wrote the "Life and Passion of Archbishop Becket," and prefixed to it his "Description of the City of London," which, next to Domesday Book, gives the earliest account of the metropolis, and a translation of which appears in Stowe's Survey of London. He coupled his "Description of London" with the "Life of Becket," in imitation of Sallust, who, in his history, describes the position of Africa. He lived in the reign of Stephen, wrote in the reign of Henry II., and died in the reign of Richard I., in the year 1191.—W. A. B.

FITZWILLIAM, Charles William Wentworth, in the peerage of the United Kingdom third Earl Fitzwilliam, was born in London on the 4th of May, 1786, only son of William, the second earl, some time lord-lieutenant of Ireland. An alumnus of Trinity college, Cambridge, Viscount Milton—the designation by which he was known up to the date of his accession to the peerage—was from an early period distinguished as an ardent reformer, at a time when zeal for reform was rather rare in the aristocratic class to which he belonged. From 1807 to 1830 he represented the West Riding in the liberal interest; and tradition says, that the contested election which sent him to the house of commons in the first-mentioned of these years, cost his father no less than a hundred thousand pounds! Lord Milton sat for North Northamptonshire between 1831 and 1833, when he was elevated to the house of lords by his father's death. In the agitation for the reform bill he took a prominent part, and once went the length of making a public declaration which caused great excitement at the time, that he would refuse to pay taxes if that celebrated measure were rejected. In 1832 he published in pamphlet form "An Address to the Landowners of England on the Corn Laws," strongly advocating the policy of repeal, long before the formation of the anti-corn-law league. With his accession to the peerage, Lord Fitzwilliam continued to be a prominent politician, and to the last took an active part in the discussions of the house of peers, but he never accepted office. In 1848 he published "A Letter to the Rev. John Sargeaunt" on the Irish famine, and enforcing the claims of Ireland to imperial aid in her difficulties. His lordship was much beloved as a landlord, and his personal character secured him the esteem and respect of all political parties in the West Riding. He received the garter in 1851, and was appointed lord-lieutenant of the West Riding in the year of his death, which occurred on the 14th of October, 1857.—F. E.

FITZWILLIAM, William, Earl of Southampton, a great naval commander of the sixteenth century, was the son of Sir Thomas Fitzwilliam of Aldwarke in Yorkshire. He was appointed one of the principal captains of the fleet sent out in 1513 to clear the sea of French ships, previous to the invasion of France by Henry VIII.; and he was seriously wounded by an arrow in an attack upon the French fleet at Brest. He took part in the siege of Tournay, where he received the honour of knighthood on account of his bravery. In 1520 he was vice-admiral of England, and guarded the channel when the Emperor Charles V. visited England. He was subsequently appointed ambassador to France; but a rupture having taken place between that kingdom and England, he was recalled in 1522, and ordered to sea with a fleet of twenty-eight sail, to sweep the channel of the French, and protect the English merchantmen. He afterwards assisted at the capture of Morlaix, and burnt Marguison. In 1523 he was made admiral and landed on the French coast at Treport in Normandy, and the year following he attacked Boulogne. He was one of those who subscribed the articles exhibited in parliament in 1529 against Cardinal Wolsey. He attended King Henry VIII. to Boulogne in 1532, when the famous interview took place between that monarch and Francis I.; and in 1535 was sent with other commissioners to treat with the French deputies about a league between England and France—one article of which was that the duke of Angouleme, third son of the king of France, should marry the Princess (afterwards Queen) Elizabeth. He was soon after made a knight of the order of the garter, and chancellor of the duchy of Lancaster, and in 1536 was appointed admiral of England, Wales, Ireland, Normandy, Gascony, and Aquitaine. In 1537 he was advanced to the title of Earl of Southampton, and made lord-privy-seal in 1539. He was, as captain of the *Forward*, engaged in the expedition against Scotland in 1542, but at Newcastle on his way thither he died. His memory was held in such esteem that his standard was borne in the vanguard throughout that campaign.—J. T–r.

FITZWILLIAM, William Wentworth, fourth earl of (in the peerage of Ireland, second in that of England) and sixth baron of, was born, 30th May, 1748. Shortly after the death of his father in 1756 he was sent to Eton, where he was on the same form with Charles Fox and the late earl of Carlisle, and formed with them a lifelong friendship. From Eton he passed to King's college, Cambridge. Before he took his seat in the house of peers in 1769, he devoted some years to travel. Upon his entering political life, he ranged himself in the opposition to Lord North's administration. Upon the death of his uncle the marquis of Rockingham, whose views he supported, Lord Shelburne was placed at the head of the government. Lord Fitzwilliam and his friend Fox withdrew their support. But the advent of the French revolution caused him to stand by his order to stem the progress of the levelling principles that were then spreading through England. Accordingly he joined the duke of Portland, the earl of Spencer, and other nobles, and accepted the office of president of the council under Pitt, and subsequently that of viceroy of Ireland in January, 1795, whence he was recalled in the March following. After the death of Pitt the earl again became president of the council, which he retained till the following year, when he retired from public life. He died, 8th February, 1833.—J. F. W.

* FIX, Theobald, brother of Theodore Fix; born at Soleure in 1802, educated first at Berne, afterwards at Leipzig, where he was one of Hermann's favourite pupils. He fixed his residence in Paris, where in 1827 he was engaged to superintend Didot's edition of Stephens' Thesaurus. Fix's connection with this publication did not go beyond the first volume. From 1835 to 1837 he taught Greek at the ecole normale; was afterwards appointed professor of classics at the college Henri IV.; and in 1856 succeeded M. Regnault as bibliothecaire du conseil d'état. Fix edited the works of Chrysostom, thirteen vols., 1834–1839. He has also edited several of the Greek classics.—J. A., D.

FIX, Theodore, born at Soleure, Switzerland, in 1800; died at Paris in 1846. Fix was of a French family, who abandoned their country at the revocation of the edict of Nantes. His father was a physician. Theodore first sought to establish himself as a land-surveyor. In 1830 he appeared as an author, and wrote most of the geographical articles in the *Bulletin Universel des Sciences*. In 1833 he became the editor of the *Revue mensuelle d'Economie Politique*, and from that time to the period of his death, continued to publish in one journal or other, essays on such subjects of political economy as the circumstances of the day suggested. He published in the *Revue Nouvelle*, a little before his death, an article on the religious affairs of Germany, which attracted great attention.—J. A., D.

FIXMILLNER, Placidus, a German astronomer of some distinction, was born May 28, 1721, at Achleuthen, near the monastery of Kremsmünster in Austria. He received his first education from his uncle the abbot of the monastery; and showing a decided inclination for mathematical and astronomical studies, an observatory was built expressly for him at the expense of the religious community. Though with exceedingly imperfect instruments, this little observatory—or, as the Germans poetically call it, Sternwarte (Star-watch)—soon became, through his

activity, famous all over Europe. He was the first to observe and calculate the motion of Uranus, showing that this star, already noticed by Flamsteed in 1699, could not be anything else than a planet. He also made careful observations of Mercury, by means of which the French astronomer Lalande was enabled to compose his celebrated tables of that planet. Fixmillner died August 24, 1791. His most notable works are—"Meridianus speculæ astronomicæ," Kremsmünster, 1765; "Decennium astronomicum ab ann. 1765–75," ib. 1776; "Acta astronomica Cremissamensia," 10 vols., ib. 1776–91.—F. M.

FIZACRE. See FISHACRE.

* FIZEAU, HIPPOLYTE LOUIS, an eminent cultivator of physics, was born in Paris on the 24th of September, 1819. His researches, which relate chiefly to the properties and action of light, have for the most part been published in the *Annales de Chimie et de Physique* at various dates from 1843 to the present time. The most remarkable of his discoveries is one which might previously have seemed almost incredible, that of a method of directly measuring the velocity of the transmission of light between two stations on the earth's surface.—(*Ann. de Ch. et de Ph.* 1849.) The result of that measurement agrees very nearly with the velocity of light as previously deduced from astronomical observations, viz., 192,000 miles in a second. By a later series of experiments, M. Fizeau has shown, that the velocity of light is affected by that of a current in the medium through which it is transmitted.—W. J. M. R.

FIZES, ANTOINE, a French physician and mathematician, was born at Montpellier, where his father was professor of mathematics, in 1690, and died there in 1765. After completing his academical education he returned to his native town, where, in conjunction with Clapiers, he succeeded his father in the regius chair of mathematics. He was afterwards appointed first physician to the duke of Orleans, and again returned to Montpellier, where he continued to teach and practise medicine till his death. Fizes acquired a great reputation. He was a voluminous writer on subjects connected with his profession.—R. M., A.

FJELSTRUP, SOREN AUGUST, born 2d September, 1773, at Hirschholm. He published various works connected with agriculture, especially his "Veiledning til et godt Jordbrug fer den danske Bondestand" (Guide to good husbandry for the Danish peasantry), 1820–21, which is much studied by the small peasant farmers of the moorlands; and his "Forsög til en Handbog fer den danske Landmand, indeholdende Koens, Fäarets og Svinets hensigtsmœssige Behandling og Pleie, 1829" (An attempt at a Handbook for the Danish husbandman, &c). He also did much to encourage planting in Jutland, as well as to introduce other great improvements, not only in the country, but in the domestic life of the people, and for this purpose made a journey to Belgium in 1852, when in his eightieth year, the result of which he communicated in the *Journal of Land-economie*. From 1836 to 1840 he sat in the Stœnderforsamling of Jutland, as royal deputy, and was elected by the people from 1842 to 1846, when he retired from political life.—M. H.

FLACCUS, CAIUS VALERIUS: date of his birth unknown. He died in 88. He lived in the reign of Vespasian, and was addressed by Martial in an epigram. Nothing distinct is known as to his birthplace. His poem, "The Argonautics," left by its author unfinished, was found by Poggio Bracciolini in 1416, and was first printed at Bologna in 1472. There are metrical translations of it into English by Nicholas Whyte, 1565; into French, by Dureau de la Malle, 1811; into Italian, by Pindamonte, 1776; and into German by Wunderlich, 1805.—J. A., D.

FLACCUS, Q. FULVIUS, son of M. F. Flaccus, consul 264 B.C., was chosen consul for the first time in 237, when, with his colleague Lentulus, he successfully warred with the Ligurians in Italy. In 224 he was re-elected, and under his guidance, and that of the other consul, T. Manlius Torquatus, the Roman army for the first time crossed the Po. They were victorious over the Gauls and Insubrians, compelling their submission. In 216 he was chosen a pontifex, and in the next year became prætor urbanus. In 214 he was not only re-elected prætor, but the senate, by a special decree, conferred on him the city as his province, instead of leaving it to be settled by lot. In the succeeding year he acted as master of the horse to the dictator C. Claudius Centho. He was elected consul a third time in 212. Campania was allotted to him and his colleague, App. Claud. Pulcher. Marching thither with an army, after a determined resistance, they stormed the camp of Hanno, near Beneventum. The Carthaginian general was not in the camp at the time, but the blow compelled him to retire with the rest of his forces into Bruttium. The siege of Capua was then vigorously commenced by the consuls, and their term of command, on the expiry of their consulate, was continued till they should capture that city. The odium of the frightful cruelties inflicted on the citizens on account of their brave resistance rests with Flaccus. As dictator at the close of 211, he presided at the consular elections, and received the government of Capua for 210. In 209 he was invested with the consulship a fourth time. In that year he held Lucania and Bruttium as his province, and received the submission of the Lucanians, Hirpinians, and Bruttians. His command was continued during the succeeding year, but transferred to Capua. In 207 we again find him in Bruttium, at the head of an army. His military renown and successes during this second Punic war are tarnished by his cruelty.—R. B.

FLACCUS, VERRIUS: the date and place of his birth are unknown. He died in the reign of Tiberius. Verrius was a freedman, who had a high reputation as a grammarian. His reputation led to his being employed in the household of Augustus. His name is remembered in connection with a calendar, to which the name of Fasti Verriani has been given. Fragments of it were discovered at Præneste in the tenth century. The work exhibited the days and vacations of public business—"dies fasti, nefasti, et intercisi." From fragments found in 1770, Foggini reconstructed the months of January, a part of February, March, April, and December.—J. A., D.

FLACCUS. See HORACE.

FLACH or FLACIUS, MATTHIAS, commonly called ILLYRICUS, from his birth-place, Albona in Illyria, became celebrated for his zeal, ability, and sufferings, as a defender of what he considered the pure doctrines of Luther against the teaching and proceedings of Melancthon and the Interimists. He received his early education in Venice, to which Albona then belonged; and in his eighteenth year, following the advice of his relative Lupetinus, who, although provincial of the minorites, was half a Lutheran in his views, he went first to Basle, where he was kindly received by Grynæus; and then to Tübingen in 1540, where he assisted for some time his learned countryman, Matthias Illyricus. In 1541 he repaired to Wittemberg, and supported himself by giving private instructions in Greek and Hebrew. Luther was extremely useful to him in helping him out of a state of spiritual distress, almost amounting to despair, into which he fell; and this was probably the main cause of his life-long attachment to Luther's principles, and of the vehement zeal which he ever afterwards displayed in their defence. Soon after his recovery he was made professor of Old Testament exegesis in Wittemberg; and in 1545 he married. But new troubles soon followed, and with few interruptions, continued to pursue him for the remainder of his life. In 1547 the siege of Wittemberg broke up the university, and he took refuge in Brunswick. On his return to Wittemberg the controversies of the Augsburg *Interim* and the Leipzig *Interim* began, in which he felt himself compelled to oppose the views of Melancthon and his other Wittemberg colleagues, and which ended in his abandoning the university and settling for a time at Magdeburg, from which he carried on the theological war against Melancthon, with the assistance of several other like-minded divines, with persevering vehemence and vigour. It was in Magdeburg that Flacius began his great historical works—his "Catalogus Testium Veritatis," and the "Magdeburg Centuries." In 1557 he was appointed to a chair of theology in the new university of Jena, which under Flacius became the stronghold of orthodox Lutheranism, as distinguished from Philippism or Melancthonianism, which now reigned at Wittemberg. In 1561 he was dismissed from Jena, and repaired to Regensburg. In 1566 he shifted to Antwerp, then to Frankfort and Strasburg; and, last of all, back to Frankfort again, where he died in great poverty and affliction in the public hospital in his fifty-sixth year. In addition to numerous controversial tracts and the two works already named, his "Clavis Scripturæ Sacræ," laid the foundations of the science of sacred hermeneutics; and the principles of interpretation laid down in that work he applied exegetically in another, his "Gloss upon Holy Scripture." "The Centuries," in which he was assisted by several learned coadjutors, was brought down to the thirteenth century in thirteen folios; and the work, which is one of immense learning and research, was the first great production in church history of the protestant

church. It gave occasion to the Annals of Cardinal Baronius. Planck, in his History of Protestant Theology, is now acknowledged to have done injustice to the memory of Flach, and to have misunderstood his character and motives. In 1844 a vindication of his fame was published by Professor Twesten of Berlin, which has given a new tone to opinion in Germany; and he is now spoken of there as a "man of faith—one of that cloud of witnesses of whom the world is not worthy."—See a lengthened sketch of his life in Herzog's *Real-Encyklopädie für Protestantische Theologie und Kirche*.—P. L.

FLACOURT, Étienne de, a French governor of Madagascar, was born in 1607, and died in 1660. When he was sent out in 1648 to that island, the French affairs there were in a very loose and unsatisfactory condition. His firmness and foresight, however, soon restored order and tranquillity. But he afterwards broke faith with the natives, who thereupon became his enemies. His subsequent administration was very tyrannical and unjust. Returning to France in 1655, he was appointed director-general of the Oriental Company; and having gone out a second time to Madagascar, perished on his voyage home. He wrote a history of Madagascar, and a dictionary of the language of that island. The latter is a very careless and imperfect production; but his history contains much interesting and valuable information respecting Madagascar and the doings of his countrymen there.—R. M., A.

FLAHAULT DE LA BILLADERIE, Auguste Charles Joseph, Comte de, a French general and diplomatist, born at Paris, 20th April, 1785. His father, a general officer, perished in the Revolution. He was educated in England and Germany, under the care of his mother, who supported herself in exile by literary labours. He entered the army in 1799, and became successively aid-de camp on the staff of Murat, Berthier, and Napoleon. He was named general-of-brigade in 1813, was proscribed after the Hundred Days, sought refuge in England, where he married the daughter of Lord Keith, and returned to France in 1827. In 1813 he was sent as minister-plenipotentiary to Berlin, in 1842 ambassador to the court of Vienna, and in 1860 to that of St James. He died in 1870.—J. S., G.

FLAHERTY, Roderic. See O'Flaherty.

FLAMBARD, Ralph (Ranulphus), Bishop of Durham, and for a decade at least prime minister, so to speak, of William Rufus, was, according to Ordericus Vitalis, son of "an obscure priest of Bayeux," and his mother had with the monkish biographers of her son the reputation of being a sorceress. He seems to have accompanied in some humble capacity the army of William the Conqueror to England. Entering into holy orders, and uniting, as was common in those times, the functions of the priest and the lawyer, Flambard became chaplain to Maurice, who was at once bishop of London and chancellor during a portion of William the Conqueror's reign. There is every reason to believe that Flambard held some post in the bishop's court of chancery, and undoubtedly he was a clever pleader in it. "Invictus causidicus," is William of Malmesbury's description of him at this period. He had obtained from the Conqueror the church of Godalming in Surrey, to which other preferments were gradually added. We find him next one of the chaplains of William Rufus, in whose favour he rose rapidly, becoming his chief adviser after the death of Lanfranc in 1089. Flambard was not merely the instrument, but the instigator of his royal patron. It was he who invented new penalties for crimes, that the exchequer might be enriched. It was he who drew tighter the stringent forest laws of the time. It was he, above all, who hit upon the plan of augmenting the royal revenues, by placing the temporalities of vacant bishoprics and abbotships at the disposal of the sovereign; who rewarded him by grants of the temporalities of the abbey of Winchester, of the bishopric of Lincoln, and of the archbishopric of Canterbury itself. Further, it was at Flambard's instigation that a new survey of the land was made, despoiling the subjects to enrich the king. This policy made him hated by the people and by the clergy. The latter attempted to get rid of him by having him carried off to sea, but the plot miscarried. He was consecrated bishop of Durham in the June of 1099, not long before the death of Rufus in the New Forest. It is a moot-point whether Flambard ever was chancellor. Lord Campbell includes him among his chancellors, but the weight of evidence, as given by Mr. Foss, is decidedly against Lord Campbell's opinion. It is probable, however, that Flambard was chief justiciary of England, a post more important and dignified in those days than the chancellorship; and that in this capacity he was the first judicial functionary who presided in Westminster Hall, the building of which was completed in the last months of Rufus' reign. With the accession of Henry I., a new policy was inaugurated, and the instruments of that pursued in the former reign were at once disgraced. By the advice of the great council of the kingdom, Flambard, as the chief counsellor of the late monarch, was committed a close prisoner to the tower of London, from which he effected his escape in rather a romantic manner, rope-fashion, from his window; his guards being intoxicated out of what was then thought his splendid prison allowance of two shillings a day! Taking refuge in Normandy with the Conqueror's eldest son, he was a leading instigator of the invasion of England by Duke Robert in the summer of 1101. Flambard afterwards returned to England, and regained the see of Durham; but all his efforts to procure the favour of Henry I. seem to have been ineffectual, although, it must be added, there is some slight evidence to show that he was appointed a treasurer of the new monarch. He settled down to his duties, in the discharge of which he distinguished himself during the rest of his life by carrying matters with a high episcopal hand, and better still, by various works of constructive magnificence, ecclesiastical and secular, among which may be noted his completion of the cathedral church of Durham, and his erection of the stronghold of Norham, as a defence against the inroads of the Scotch. He died in the September of 1128. Neither Lord Campbell nor Mr. Foss alludes to a curious quotation from the Latin Chronicle of Peterborough, made by Mr. Ingram in his notes to the Saxon Chronicle, and according to which Flambard, though condemned as illiterate by his monkish biographers, was the author of a work, "De Legibus Angliæ." This statement, if correct, would make him the earliest of our writers on English law, and give him, in point of time, a priority over Bracton, Fleta, and Fortescue. In Hutchinson's History of Durham will be found a good collection of most extant notices, both published and manuscript, of this singular man, who stands out in striking contrast to the Lanfrancs and Anselms of his age.—F. E.

FLAMEL, Nicolas, a French alchemist, who flourished in the fourteenth century, between the death of Raymond Lully and the appearance of Basil Valentine. Having at an early age devoted himself to the hermetic art, he accidentally obtained, we are told, the manuscripts of a certain mysterious sage, Jew or Arabian, and following up the clue contained in these precious documents, became possessed of the grand secret. He then repeatedly effected the transmutation of base metals on a large scale, and acquired thus immense wealth. A part of his riches he employed in erecting a vast number of houses, together with churches not a few. Finally, having attained immortality by the use of the philosopher's stone, he and his wife disappeared from France, and retired, it was supposed, to the east, to live for ever in splendour. According to more sober statements, Flamel was simply an accountant and usurer, who lent money on mortgage, and in this manner became possessed of a great number of houses.—J. W. S.

FLAMINIO, Giovanni Antonio, born at Imola about 1464. His family name was Zarabbini; but, having become a member of the Academy of Venice, he assumed, according to custom, the Roman name of Flaminio, which he transmitted to posterity. At twenty-one years of age he was called to Serravalle as professor of belles-lettres, and there, in token of public favour, received letters patent of nobility. Flaminio has left some Latin poetry of inferior merit, and many works in Latin prose on education and grammar. He died at Bologna on the 18th of May, 1556.—A. C. M.

FLAMINIO, Marcantonio, son of the preceding, was born at Serravalle in 1498. His father was his instructor; and such was the progress made by Marcantonio, that whilst only seventeen years of age, he was sent by his father to Pope Leo X., for the purpose of offering to that protector of letters some poetical compositions in Latin. Marcantonio was warmly received and intrusted by the pontiff to the care of Brandolini, an orator and a poet, then deservedly enjoying the highest reputation. At a second meeting with the pope, Flaminio having answered many questions on literature, in the presence of several of the cardinals, Leo expressed his approbation by sending to the young poet the following motto from Virgil:—

"Macte nova virtute, puer, sic itur ad astra."

Whilst at Rome, Flaminio became acquainted with the celebrated Sannazzaro, and was honoured by the friendship of Baldassare Castiglione, to whom he dedicated some of his poetical pieces. Compelled by illness to seek a more genial climate, he went to Naples, in which city he frequented the meetings held by the famous controversialist Valdés, whose religious opinions Flaminio was suspected of having embraced; but having met with Cardinal Polo, he abandoned, at least apparently, all views contrary to the doctrines of the Roman church, and assisted the council of Trento, refusing, however, the appointment of secretary which had been offered him. Flaminio translated into Latin verse thirty psalms and many hymns; and published a collection of hymns and elegies entitled "Carmina de rebus divinis," besides many other ascetic works of lesser merit. His style is lofty, elegant, and harmonious. He died at Rome on the 18th of February, 1550.—A. C. M.

FLAMININUS, was the agnomen of a Roman family, a branch of the Quinctian gens; its principal ornaments were the two brothers, who form the subject of the following notices:—

Lucius Quinctius Flamininus had held the office of curule ædile and the city prætorship before his appointment, 198, B.C. to the command of the fleet commissioned to co-operate with his brother Titus against Philip V. of Macedon. Having formed a junction with the naval forces of Attalus and the Rhodians, he reduced the principal fortresses of Eubœa, captured Cenchreæ, and invested Corinth. But this city, though attacked also by the Achæans, who had been induced to join the league against Philip, made a desperate resistance, and on the approach of the Macedonian succours under Philocles, Lucius reluctantly raised the siege and retired to Corcyra. In the following year he compelled Acarnania to submit; and afterwards took part in the operations against the Spartan tyrant Nabis. In his consulship, 184 B.C., he conquered the Ligurians in a battle near Pisa, and entered the territories of the Boiian Gauls. Cato in his censorship, 184 B.C., expelled him from the senate on a charge of lust and cruelty.

Titus Quinctius Flamininus, had served in the Punic war and held the governorship of Tarentum, before the war with Philip V. of Macedon opened to him the field in which he acquired the fame of an able captain and a skilful diplomatist. Though he was then little more than thirty years of age, and had not passed through the intermediate offices of ædile and prætor, he was invested with the consulship, 198 B.C., and hurried off to Greece where the Roman arms had hitherto made little progress. His first exploit was the forcing of the mountain pass, near Antigoneia, leading to the strong encampment of the Macedonian army. Throwing four thousand of his troops into the rear of their position, by an unsuspected track through the hills, he compelled them to retreat in disorder, and then overran the district of Epirus, while Philip drew off towards Thessaly to oppose an inroad of the Ætolians. From Epirus the consul penetrated into Phocis, captured Elatea, and gaining other advantages, followed Philip towards Thessaly. These events and the defection of the Achæans induced the latter to request a conference, which was held on the coast of the Maliac gulf; but a truce of a few months was the only result. When hostilities were resumed, Philip sought to enlist Nabis the tyrant of Sparta in his interests, but was betrayed by him, and lost his hold of Argolis. In the campaign of the following year, Flamininus being continued in his consular command, the Roman army proceeded into Bœotia and Phthiotis; contingents from Achaia, Ætolia, and other states, joined the standard of the consul; and at length a decisive battle was fought at Cynoscephalæ in southern Thessaly. The Macedonians, after an obstinate resistance, which rendered the issue for some time doubtful, were completely routed, and Philip fled with the remains of his army into Macedonia, leaving eight thousand of his men dead upon the field, and five thousand prisoners. Hopeless of repairing the disaster, he sued for peace, and was compelled to accept the terms which the victor dictated. These left him in undisputed possession of his own kingdom, for it was not the interest of Rome to disturb the balance of power in Greece; but he was required to surrender his fleet, to pay an indemnity of one thousand talents, and to withdraw all his forces from the territories of the other states. Thus the struggle terminated, and Rome has had few prouder days in her history than that in which Flamininus at the grand old Isthmian games, amid the pageant memorials of the Hellenic faith and culture, proclaimed freedom and independence to the sons of those who fell at Marathon and Thermopylæ. He remained in Greece for some years longer to aid in adjusting the boundaries of the several states, and in rearranging their political constitutions. The only military enterprise which still demanded his attention, was the power which the Spartan tyrant Nabis had acquired in Argolis. The capture of Gythium and the blockade of his capital, compelled that prince to accept conditions of peace, which, while they left him in possession of his Laconian dominions, added Argolis to the number of the enfranchised states. In 194 B.C. Flamininus returned home and was honoured with a magnificent triumph. Meanwhile Antiochus the Great, king of Syria, at whose court Hannibal had taken refuge, was preparing to carry his arms into Europe; and in 192 B.C. he invaded Greece by the invitation of the restless Ætolians. In the negotiations which attended this new disturbance, while the conduct of the military operations was in other hands, Flamininus rendered important service by his influence among the Greeks, and his skilful diplomacy. At a later period, when it was known that Hannibal was at the court of Prusias, king of Bithynia, endeavouring to persuade that ambitious but timid prince to schemes which the Romans naturally suspected, Flamininus was sent to demand the surrender of the aged Carthaginian general; but the latter before he could be seized poisoned himself. Flamininus, who had been censor in 190 B.C. held the office of augur a few years before his death, which happened about 170 B.C.—W. B.

FLAMINIUS, Caius, was one of the tribunes at Rome, 232 B. C. and proposed an agrarian law for distributing and colonizing a portion of the territory recently conquered from the Cisalpine Gauls. It met with violent opposition from the senate, but was ultimately carried into effect by the expression of the popular will; being the first recorded instance of a *plebiscitum*, or resolution of the plebeian tribal assemblies, becoming law without a *senatus-consultum*, or decree of the senate. It had an evil consequence beyond the aggravation of animosities within the city, for the mistrust with which it was viewed by the Gallic states, led to the formidable invasion which, seven years later, surged up within fifty or sixty miles of Rome. In the third year of the war that ensued Flaminius held the consulship, and gained an important victory in Insubria beyond the Po; he and his colleague, Furius, being the first who led a Roman army across that river. His censorship, 220 B.C., was rendered famous by a careful revision of the civic polls, and by two public works—the paving of the road to Ariminum, and the construction of a new arena for equestrian exercise; these were called after him the Via Flaminia and the Circus Flaminius. In his second consulship, 217 B.C., he had to take the field against Hannibal, who had crossed the Po and defeated Sempronius near the Trebia. Flaminius did not reach his army at Ariminum till after the invader had passed that place on his march towards Rome. Hastily breaking up from his position and following, he reached the lake Trasimenus, and was marching amid a fog along its shores, when the Carthaginians came pouring down from the heights, and gained a signal victory, in which the consul and nearly his whole army perished.—W. B.

FLAMINIUS NOBILIUS or FLAMINIO NOBILI. See Nobili.

FLAMSTEED, John, the first astronomer royal of England, was born at Denby, near Derby, on the 19th August, 1646. His father, who is said to have been a maltster, gave him such an education as Derby could supply, and at an early age he exhibited a passion for the construction and use of astronomical instruments. Having while bathing caught a cold which produced a severe affection in his knee-joint, he went to Ireland in 1665 to consult a Mr. Greatrakes, who professed to cure such complaints by a particular process of manipulation. On his return to Derby uncured, he prosecuted his astronomical studies with great success. He wrote a tract on the "Equation of Time," which Dr. Wallis published in his edition of the works of Horrox, and he assisted Sir Jonas Moore in preparing the part of his system of mathematics which treats of the doctrine of the spheres. In 1674 Sir Jonas proposed to place under the charge of Flamsteed an observatory which he meant to erect at Chelsea; but the attention of Charles II. having been turned to astronomy by the proposal of a French gentleman for finding the longitude at sea, his majesty, in 1675, appointed Flamsteed his "astronomical observator," and he carried on his observations at the queen's house in Greenwich Park till 1676, when the royal

observatory was completed. Thus established in the position which he so much desired, he devoted himself with zeal and assiduity to the discharge of his duties; but having only a salary of £100 per annum, which was often ill paid, and being obliged either to make or to purchase his own instruments, he had recourse to private teaching, as the only way by which he could defray the expenses he had incurred. His early observations were made with a sextant and clocks belonging to Sir Jonas Moore, a few instruments of his own, and others which were lent him by the Royal Society. He had urged the government in vain to furnish him with a mural instrument; and as one of his own construction, which he had erected in 1683, proved a failure, he was left without the means of making a most important class of observations. Having obtained the degree of M.A. from Cambridge in 1674, and taken orders in the following year, the Lord-keeper North presented him with the small living of Burstow in Surrey. In consequence of this addition to his income, and of the death of his father in the same year, he was enabled to procure a new mural quadrant, which he erected in September, 1689, and employed in carrying on those admirable astronomical observations with which his name will for ever be associated. When Sir Isaac Newton was occupied with the lunar theory, he applied to Flamsteed in 1691, and afterwards in 1694, for his observations on the moon. Flamsteed readily granted his request; but in the correspondence which took place between them, differences arose of the most painful kind, the astronomer-royal believing that Newton did not place a sufficient value upon his labours, and that Dr. Halley, against whom he had conceived the most rancorous hostility, was the cause of this, and had taken a part against him. In 1698, when Newton had resumed his inquiry into the lunar irregularities, he again applied to Flamsteed for observations on the moon. Flamsteed readily furnished him with the places of the moon which he required; but having, in a letter to Dr. Wallis, made a reference to Newton's lunar theory, and the assistance which he had given him, and Dr. Wallis having published this reference, Newton took offence "at being publicly brought upon the stage about what, perhaps, will never be fitted for the public." Flamsteed, however, continued to supply him with the observations he required; and in a visit which he paid Newton on the 3rd May, 1700, the subject of printing his astronomical observations was discussed in a friendly manner. Early in 1703 Flamsteed informed his friends that he was ready to publish his observations "at his own charge, provided the public would defray the expense of copying his papers for the press." Having learned this, Sir Isaac wrote to him on the 11th April, 1704, and told him that Prince George would be at the expense of printing them. A regular agreement was entered into, and the work went to press; but Flamsteed, in order to get better terms, delayed the printing of the work, and broke the agreement which he had signed with the prince's referees. A quarrel ensued between him and Newton, of which we cannot here give the details. "Under these circumstances," says Sir David Brewster (*Memoirs of the Life, &c., of Sir Isaac Newton*, vol. ii., p. 240), "the referees, with the assistance of Dr. Halley as its editor, published in 1812, under the title of 'Historia Cœlestis,' the part of the work which had been executed at the expense of the prince and the government. Of the four hundred copies that were printed, nearly a hundred, including thirty reserved by the treasury, were presented to eminent individuals and public bodies, and the remaining three hundred were given to Flamsteed by Sir Robert Walpole, when first lord of the treasury. Flamsteed committed them to the flames, preserving what is now the first ninety-seven sheets of the 'Historia Cœlestis,' which he left almost ready for publication at the time of his death. The work was published in 1725 by his executors in three volumes folio, and dedicated by them to the king." The existence of the three disputes between Newton and Flamsteed was not known to the public till 1835, when Mr. Francis Baily published an Account of the Life of Flamsteed, compiled from his own manuscripts, and an Autobiography, in which the characters of Newton and Halley are grossly misrepresented, on the authority of statements made by Flamsteed himself. This work, printed at the expense of the admiralty, gave deep offence to the friends of Newton, in reply to whose criticisms Mr. Baily published a supplement in 1837, in which he tells us that he has "sought in vain for documents which might tend either to extenuate or explain the conduct of Newton and Halley" to Flamsteed. Fortunately for the character of these two great men, Sir David Brewster discovered among Sir Isaac Newton's papers a series of letters and other documents, which completely exculpate them from the charges preferred against them by the astronomer-royal, and place the character of their calumniator in a very unfavourable light. A very full account of this, and the other controversies between Flamsteed and Newton, will be found in Sir David Brewster's Memoir of the Life, Writings, and Discoveries of Sir Isaac Newton, vol. i., preface, p. 11; and vol. ii., pp. 158–81, 202–6, and 219–43. Flamsteed died on the 31st December, 1719, and was succeeded as astronomer-royal by Dr. Halley. See HALLEY and NEWTON.—D. B.

* FLANDIN, CHARLES, was born, March 13, 1803, at Aubues, department of Nièvre. He took the degree of M.D. in 1832, and subsequently has practised as a physician in Paris. Since 1845 he has been a member of the sanatory commission (conseil de salubrité). M. Flandin has published a treatise on arsenic, with instructions for detecting that metal in cases of poisoning, Paris, 1841. With Danger, he has made various experiments on the absorption of arsenious acid, and has shown that it is taken up by the blood, and conveyed to the urine, lungs, liver, kidneys, brain, &c.; and has also described an advantageous method of extracting arsenic from animal matter by carbonization with sulphuric acid, or by nitrate of potash and sulphuric acid. These chemists have also published researches on poisoning by antimony, copper, lead, and mercury.—C. E. L.

* FLANDIN, EUGÈNE NAPOLÉON, artist, son of a Frenchman in the military service of Murat, then king of Naples, was born at Naples, August 15, 1809. In a great measure self-taught, Flandin first made himself known as a painter by two views in Italy contributed to the Salon in 1836. Next year after a visit to Algeria, he sent a view in Algiers, and in 1838, a painting of the "Storming of Constantine," which gained him a medal of the second class, and the patronage of Louis Philippe. In 1839 he was selected, along with M. P Coste the architect, by the Académie des Beaux Arts, to accompany M. de Sercey in his mission to Persia, in order to investigate its archæological remains. M. Flandin remained in Persia two years, diligently occupied in making drawings of the scenery and antiquities of that country. On his return his notes and drawings were made the subject of a very favourable report by a committee selected from the various sections of the Académie, and their publication being directed by the minister, he devoted the next two years to their preparation. This important work appeared in five volumes, in 1843 and following years; the text in two volumes, octavo, containing a narrative of their proceedings, as well as the whole of the plates of the folio volume, entitled "Perse Moderne," and a large proportion of those in the volumes on ancient Persia, being executed by M. Flandin. Before he had fairly completed this task, M. Flandin was directed to proceed to Khorsabad to make drawings of the antiquities exhumed by M. Botta. Here, despite of enfeebled health, he prosecuted his labours with a degree of energy and intelligence to which M. Botta bears warm testimony. On his return to Paris at the end of 1844, he at once set about the preparation of the magnificent series of drawings of the sculptures and architectural remains of Assyria, which occupied four large folio volumes of M. Botta's Monument de Ninive, 1845-54. M. Flandin published in 1854-56 another folio volume of one hundred and fifty plates, lithographed entirely by himself from his eastern drawings, under the title of "L'Orient." Since then he has occupied himself chiefly as a painter, most of the exhibitions containing some views of the cities and scenery of Turkey and the East painted by him in oil. We ought perhaps to add that, besides the more formal works above noticed, M. Flandin contributed several papers on the discoveries at Nineveh to the *Revue des Deux Mondes* and other journals.—J. T–e.

FLANDRIN, JEAN HIPPOLYTE, a distinguished French historical and portrait painter, was born at Lyons in 1809. A pupil of M. Ingres, he obtained in 1832 the first prize in painting, and proceeded in the regular course to Rome, where he continued his studies under his old master, then at the head of the academy in that city. On his return to France in 1837, and during the following years, M. Flandrin sent to the Salon a succession of paintings from sacred, legendary, classical, and national history, which early secured him the first place among the disciples of Ingres. He also executed many of the more important mural paintings with

which the churches and public buildings of Paris, and the chief provincial cities, have been recently adorned; among others the church of St. Germain des Prés, the chapel of St. John in the church of St. Séverin at Paris, the great frieze of St. Vincent de Paul, and the entire decorations of St. Paul de Nîmes. During the latter years of his life, he chiefly painted portraits, in which he was admitted to excel most of his contemporaries. He also executed a few lithographs. M. Flandrin was one of the ablest designers and best colourists of the school of Ingres; but though a faithful adherent to the traditions of his master, he was possessed of great original power, and was in all respects a highly accomplished artist. Having obtained all the lesser distinctions of his profession, M. Flandrin was in 1855 awarded a medal of the first class. In 1853 he was elected a member of the Institute; and the same year he was created an officer of the legion of honour. He died on the 21st of March, 1864.—Auguste, elder brother of Hippolyte—born at Lyons in 1804; died in 1844—was also a painter of considerable ability; he practised in his native city, and was regarded as the chief of the Lyonnaise school.—A younger brother, *Jean Paul, born in 1811, a pupil of M. Ingres and Desgoffe, holds a foremost rank among the living landscape painters of France. He received a medal of the first class in 1855.—J. T–e.

FLANGINI, Count Luigi, born at Venice in 1737, a distinguished prelate and litterateur, who mixed largely in the social movements of his time. He occupied on many occasions most important places in the magistracy of his country; and in 1776 he was raised to the cardinalate by Clement XIV. In 1801 Francis of Austria appointed him patriarch of Venice, and appointed him a count of the holy empire. He is the author of comments and annotations to the rhymes of Bernardo Capello, and has translated into good Italian Socrates' Apology by Plato. He died in his native city on the 24th February, 1804.—A. C. M.

FLATMAN, Thomas, an English writer of some reputation in his own time, was born in London about the year 1633, and was educated at New college, Oxford, whence he removed to the Inner Temple, and was in due time called to the bar. He does not seem to have followed the law as a profession, but divided his time and energies between painting and literature, in both of which he attained considerable eminence. In 1682 he published a collection of poems, several of which had been before printed separately; and it is said the duke of Ormonde was so much pleased with the first piece in the volume—an elegy on his son, the earl of Ossory—that on reading it he presented the author with a diamond ring worth one hundred pounds. Flatman published in 1685 an ode on the death of Prince Rupert, and one on the death of Charles II. Besides these there are various other works of which he was the reputed author, the most curious of which is a satire in prose on the times of the Commonwealth, entitled "Don Juan Lamberto, or a Comical History of the late times."—J. B. J.

FLATT, Johann Friedrich, a distinguished German divine, was born at Tübingen in 1759, became professor of theology and philosophy at the university of the same place, and died there in 1821. He wrote numerous theological works, the principal of which are—"De Theismo Thaletis Mil. abjudicando," Tübingen, 1785; "Versuche theologisch-kritisch-philosophischen Inhalts," Leipsic, 1785; "Beiträge zur Bestimmung der Kausalität," ib. 1788; and "Briefe über die moralischen Erkenntnissgründe der Religion," Tübingen, 1789. After his death the following works and others were published from his MSS.—"Vorlesungen über christliche moral," edited by J. C. F. Steudel, Tübingen, 1823; "Opuscula academica," edited by C. F. Süsskind, ib. 1826; "Vor-lesungen über den Brief an die Römer," edited by C. D. F. Hoffmann, ib. 1826; "Briefe an die Galater und die Epheser," edited by Ch. Fr. Kling, ib. 1828; "Allgemeine Einleitung über die Paulinischen Briefe," by the same, ib. 1831.—F. M.

FLAUGERGUES, Pierre François, a French statesman, was born in 1759, and died in 1836. He was by profession an advocate, but was drawn by the excitement of the Revolution into a political career. He escaped the dangers of the Reign of Terror, and became one of Napoleon's legislators. He was, however, more courageous than his fellows, and sometimes deeply troubled the emperor by his opposition to the imperial politics. He played an important part after the fall of the empire. Being appointed, along with some others, to negotiate an armistice with the allied generals, he boldly asserted that France ought not to be compelled to subject herself again to the yoke of the Bourbons, but that she should have liberty to choose what kind of government she pleased. He was not neglected after the second restoration.—R. M., A.

FLAVEL, John, a nonconformist minister, was a native of Worcestershire, and was born in 1627, probably at Bromsgrove, of which place his father was minister. He received his education at University college, Oxford. Having taken his degree of B.A. he was ordained in the year 1650. He was first engaged as assistant to Mr. Walplate at Deptford, and on the death of that minister he was appointed to succeed him as rector of the parish. Here he showed his disinterestedness by refusing to enforce the collection of tithes from his parishioners; and he gave a further proof of the same, by shortly after vacating his rectory, in order to obey an unanimous call from the people at Dartmouth to be their minister, though this was a smaller benefice than the one he had left. At Dartmouth his labours were abundant and successful, but they were first interrupted by the act of uniformity, which compelled him to leave his charge; and ultimately terminated by the five-mile act, which drove him from Dartmouth. He retired to Slopton, about five miles distant, where he continued to labour with much acceptance, many of his former parishioners stealing out to listen to his discourses, which were delivered at midnight at the house of Hudscott, a seat belonging to the Rolles, whose guest he was. Occasionally he preached also on the Sunday, and even sometimes ventured to visit some of his flock at Dartmouth. On one occasion when preaching in a wood near Exeter, he was discovered by his enemies, and with difficulty escaped. When Charles' first indulgence was granted, he availed himself of it to return to Dartmouth, and so long as it lasted he preached openly to his attached flock. On the renewal of persecution, feeling himself in danger, he betook himself to London, where he could be more easily hid than in the country. Here he preached secretly in several places, but in constant peril of falling into the hands of the persecutor. On the relaxation of the penal laws against dissenters by James, he hastened back to Dartmouth, though earnestly invited to remain in London by more than one congregation. A large place of worship having been built for him by his people, he spent the rest of his life as a nonconformist minister at Dartmouth, amidst abundant labours, and with a large measure of public esteem and success. He died somewhat suddenly on the 26th of June, 1691, of a paralytic attack which seized him at Exeter, whither he had gone to act as moderator of an assembly convened with a view to effecting a union between the presbyterians and the independents, an end on which his heart was much set. He was buried in Dartmouth church, and there is a brass plate with a Latin inscription to his memory in the dissenting meeting-house of that town, whither it was removed after it had, with miserable bigotry and party spirit, been torn down from the walls of the parish church. Mr. Flavel left behind him a memory which is still fragrant, and many works of experimental and practical theology, which still form part of the cherished heritage of the evangelical church. The most important of them are —"Pneumatologia: a treatise on the Soul of Man;" "The Fountain of Life," in forty-two sermons; "A Token for Mourners;" "Husbandry spiritualized;" "Navigation spiritualized;" "On Providence;" "On Keeping the Heart," &c. His works have been collected in two volumes, folio, and in eight volumes, octavo, with a life prefixed.—W. L. A.

FLAVIAN I., Patriarch of Antioch, was born about the year 320. He was of a wealthy and honourable family in that city, and was carefully educated by his parents in the catholic faith. From his early years he was penetrated with the self-denying spirit of religion, and led the life of an ascetic in continual prayer. While Leontius, the Arian bishop, presided over the see of Antioch, Flavian, then a young man and a layman, aided by his friend Diodorus, afterwards bishop of Tarsus, laboured earnestly to prevent the faith of his countrymen from being corrupted. The two friends used to assemble large open-air congregations at the tombs of the martyrs outside the city, and engage in the exercises of singing and public prayer. Flavian is said to have introduced at these meetings the practice of double or antiphonal psalmody, and to have first caused the doxology to be chanted in its present form—a practice which soon after spread over both East and West. St. Meletius, who

was appointed bishop of Antioch in 361, recognized the admirable qualities of Flavian, and raised him to the priesthood. We hear nothing more of him until the year 381, when, on the death of St. Meletius at Constantinople, he was chosen to succeed him by the majority of the bishops there assembled. St. Gregory Nazianzen, however, and the Western church, opposed his election; to explain which, we must relate the leading facts of the celebrated schism of Antioch. St. Eustathius was unjustly deposed from the patriarchate in 330, and several Arian or semi-Arian bishops successively occupied the see until the ordination of St. Meletius in 361. St. Eustathius was then dead, but his followers at Antioch would not recognize St. Meletius as the lawful bishop, on the plea that he had been elected by Arians. Lucifer, bishop of Cagliari, happening to pass through Antioch in 362, ordained one of this Eustathian party, named Paulinus, as bishop of Antioch. To end this schism, it is said—though the facts are not altogether clear—that the leading clergy on both sides, Flavian among the number, bound themselves by oath, upon the death of either Meletius or Paulinus, to recognize the survivor. It is also said that Flavian did not regard his oath as binding, because some of the principal Eustathians refused to take it. In 385 Flavian ordained St. John Chrysostom priest, and during twelve years enjoyed, in his pastoral cares, the inestimable aid of that zealous and eloquent fellow-labourer. In 387 occurred the sedition of Antioch, in which the populace dragged the statues of Theodosius and the empress in the mud. The aged bishop immediately repaired to Constantinople, and by a long discourse, said to have been written by St. Chrysostom, succeeded in appeasing the wrath of the emperor. Flavian died at a great age in 404.—T. A.

FLAVIAN II., Patriarch of Antioch, succeeded Palladius in 495. The contest between those who accepted or rejected the council of Chalcedon was at this time raging throughout the Eastern church. Flavian followed the example of Elias, patriarch of Jerusalem, in not communicating with the patriarch of Alexandria, who rejected that council. On this account he incurred the displeasure of the Emperor Anastasius, who was fanatically bent upon disparaging the decrees of Chalcedon, and enforcing adherence to the Henoticon of his predecessor Zeno. In 506 Xenaias, an impious unbaptized Persian, whom Peter the Fuller, the false patriarch of Antioch, had intruded into the see of Hierapolis, insidiously called upon Flavian to anathematize not only Nestorius, but a number of bishops who had been suspected, rightly or wrongly, of Nestorianism. Flavian was willing to do the first, but objected to the last; and his refusal, being misrepresented to the emperor by some Syrian bishops who from various motives bore ill-will to him, further incensed Anastasius against the patriarch. To bring the matter to a point, the emperor in 508 required Flavian to subscribe the Henoticon. Flavian assembled a council of bishops, at which a formula was adopted, accepting the councils of Nice, Constantinople, and Ephesus, but making no mention of that of Chalcedon. The patriarch wrote at the same time to Anastasius, expressing his desire to act conformably with his wishes. Some time after, Flavian did in fact distinctly accept the Henoticon. There seems to have been something like time-serving in his conduct; but the result was that he pleased neither party. The emperor would be satisfied with nothing short of a renunciation of the decrees of Chalcedon; and Macedonius, the stout old patriarch of Constantinople, supported by the authority of Rome, anathematized Flavian for not embracing those decrees. In 512 a number of monks from the Syrian deserts, hostile to Chalcedon and to Flavian, came to Antioch, and endeavoured to stir up the people against the patriarch. Other monks, however, who were favourable to Chalcedon, came to his assistance, and the serious riots which ensued furnished Anastasius with the pretext which he had long been seeking for deposing Flavian from the patriarchate, and appointing one Severus in his room. Flavian was banished to Petra, where he died in the year 518. In the reaction in favour of Chalcedon which soon after spread over Syria, the memory of the exiled patriarch was enthusiastically justified, and his relics were treasured as those of a saint.—T. A.

FLAVIAN, Patriarch of Constantinople, succeeded Proclus in that see in 447. He took a step in the following year which, though it seemed unimportant at the time, formed the commencement of the memorable and changeful history of the Eutychian heresy. At the request of Eusebius of Dorylæum, he convoked a council at Constantinople, in which Eusebius charged his former friend Eutyches, the aged abbot of a monastery near Constantinople, with reviving the heresy of Apollinaris, and confounding the two natures in the Son of God. Flavian at first acted with mildness. He summoned Eutyches before the council, and questioned him on his belief. Eutyches avowed that he had hitherto been accustomed to admit only one nature in Christ, but that if Flavian and the council ruled it otherwise, he was ready to submit his judgment to theirs, implying at the same time that he would consider such ruling as a novelty. This seems to have offended the council, which forthwith passed sentence of condemnation, deposition, and excommunication against Eutyches. But the abbot had a powerful friend in Chrysaphius the eunuch, through whose influence Theodosius II. was induced to summon a general council to meet at Ephesus. St. Leo, to whom Eutyches had privately appealed, sent his legates to the council, and intrusted to them letters for the emperor and several of the oriental bishops. The most important of these was his celebrated letter to Flavian—that grand and memorable production which appears so prominently in the acts of the council of Chalcedon. The council—called afterwards the *latrocinale* of Ephesus, from the violence and confusion which disgraced its sittings—met in July, 449. Dioscorus, patriarch of Alexandria, presided; Flavian occupied the fifth place. The council first of all reversed the former decision against Eutyches, restoring him to communion and to his dignity. Some of his monks were then admitted, who drew a dismal picture of the miseries which their fidelity to their abbot had brought upon them; Flavian having, as they said, laid their monastery under an interdict. This was sufficient pretext for the majority of the council, led on by Dioscorus, and overawed by an armed force whose assistance he had invoked, to pass sentence of deposition upon Flavian. The patriarch was then beaten and trampled on by Dioscorus and several monks, and died shortly after from the effects of this ill-usage at Hypæpa in Lydia. His memory was vindicated at the council of Chalcedon.—T. A.

FLAVIGNY, Valérien, a celebrated French Hebraist, was born near Laon about the beginning of the seventeenth century, and died in 1674. He was a doctor of the Sorbonne, held a canonry at Reims, and in 1630 succeeded P. Vignal as professor of Hebrew in the college of France. Flavigny was a profound Hebraist, and possessed also an extensive acquaintance with other oriental languages; he devoted himself, however, almost exclusively to philological elucidations and discussions relative to the original text of the Old Testament scriptures. These labours engaged him in a controversy with the famous Abraham Ecchellensis, which soon outgrew its original proportions, and ranged many of the learned men of the time on its opposite sides. Most of Flavigny's writings have either a direct or more remote connection with it. He also edited the works of Guillaume de Saint Amour, a doctor of the thirteenth century.—R. M., A.

FLAVIO BIONDO. See Blondus.

FLAVIUS, Cneius, an illustrious Roman, was born in humble circumstances, but became secretary to App. Claudius Cæcus, and was by him raised to senatorial dignity. The most remarkable fact in the history of Flavius is his divulging, in a book entitled "Jus Flavianum," many of the legal forms, and also the rules of the Roman calendar, which had previously been kept carefully concealed by the professional jurists. It is asserted by Pliny that these were discovered by Flavius in this way—He proposed various cases of difficulty to the lawyers, and then carefully noted and reduced to system the answers which he received. This account agrees with that given by Cicero, who, speaking of Flavius, says, "Ab ipsis cautis jurisconsultis eorum sapientiam compilavit." While the publication of his book excited against Flavius the displeasure of the lawyers, and while his elevation to senatorial honours was keenly resented by the old nobility, he was a favourite with the people, and was appointed to various important offices.—J. B. J.

FLAVY, Guillaume de, a famous French captain, born about 1398, and died in 1449. He became a soldier, and followed the standard of Charles VII., who recompensed his services by making him governor of Compiegne. He was in command of that town when Joan of Arc made her last sortie from the gates, and returning defeated, found them shut. Her capture was charged, but not it would appear on good grounds, upon the governor. He was after this engaged in a long and bloody quarrel with the constable Richemont. Flavy, who was a rough,

godless, and brutal warrior, married Blanche d'Awrebruche, viscountess of Arsy, and immediately seized the persons and possessions of her father and mother, who afterwards died in his dungeons. But justice at last overtook the miscreant. His wife, Blanche, resolved to put a period to his brutalities. Accordingly she and her lover, Pierre de Louvain, hired a barber, who cut his throat while he was enjoying his accustomed siesta after dinner.—R. M., A.

FLAXMAN, John, R.A., was born at York, July 6, 1755, but was brought while a child to London. His father kept a plaster cast shop in the Strand, and this was Flaxman's first school of art. He was a sickly boy, and was never strong as a man. He may be considered to have been a diligent art student from his infancy, and persevered, notwithstanding the little rebuff he received from Mortimer the painter, who, upon being shown some eyes by the boy, asked him if they were meant for flounders? In his twelfth year he gained a silver palette from the Society of Arts. He won another prize the following year, then entered the royal academy as student, and in his fourteenth year gained a silver medal. This was the first year of the opening of the schools of the academy, 1769. He competed in the following year for the gold medal, but in this he failed. It was obtained by a student of the name of Engleheart. Flaxman at first combined painting with modelling, to which he was partly led by the Rev. Mr. Matthew, who seems early to have appreciated his powers of invention, and induced him to study classical subjects. A picture of "Œdipus and Antigone," by the young Flaxman, was sold at an auction as a Belisarius by Domenichino. While pursuing his art under the usual difficulties of the aspiring student, he did not consider it beneath him to devote himself to ornamental designing for pottery; indeed, the admirable skill and taste with which he worked for Mr. Wedgwood improved the manufacture of pottery in England, so as to immensely increase the trade and obtain it a world-wide reputation, of which it feels the advantages and benefits to this day. Some of Flaxman's classical decorations for the Wedgwood ornamental pottery are still unrivalled, and the old original examples produced in his time are very valuable. He devoted his attention to shapes, as well as to superficial decoration. In 1782 he married Ann Denman, and established himself in a house in Wardour Street. By this time he had acquired some reputation as a sculptor, chiefly for sepulchral monuments, but he had executed a group of "Venus and Cupid," which was much admired. With his reputation his ambition increased, yet his determination to visit Italy is attributed to an observation of Sir Joshua Reynolds, who, one day meeting the sculptor, saluted him with some such remark as—"So, Mr. Flaxman, I hear that you are married; if so, you are ruined for an artist." He went with his wife to Italy in 1787. In Rome he executed a colossal group of the "Fury of Athamas" from Ovid, for Lord Bristol, then bishop of Derry, by which he is said to have lost money. It is now at Ickworth house, Suffolk. He also executed a group of "Cephalus and Aurora" for Mr. Thomas Hope. But the work which he executed in Rome that has done most for Flaxman's reputation, is the series of designs in outline from Homer, Æschylus, and Dante; the "Iliad and Odyssey" for Mrs. Hare; the "Tragedies of Æschylus" for the Countess Spencer; and the "Dante" for Mr. Hope. They were all well engraved in outline by Thomas Piroli, and published at Rome in 1793. These outlines are admirable in their style, masterly in their composition, and most thoroughly illustrate the spirit of their several works; they are translations of the great poets that are intelligible to all. They are somewhat slightly executed, and from this insignificant technical defect they were spoken of disparagingly by Goëthe, who seems to have quite overlooked their grand character in other respects, and accordingly they were for a time neglected in Germany; but they are now duly appreciated by the artists of that country, as of every other. In their class they are of the highest possible character of art, and would have sufficiently immortalized the name of Flaxman had he done nothing else. They have been since republished in various countries, but no sets are so good as the original sets of Piroli. He returned to England in 1794, was elected an associate of the Academy in 1797, a member in 1800, and professor of sculpture in 1810, being the first to occupy that office in England. In 1820 he lost his wife, to whom he was devotedly attached. They never had any family, and on the 7th of December, 1826, he ended his now solitary life, and followed his wife to the grave. He was buried at St. Giles'. Flaxman was as remarkable for the simplicity and piety of his life as for his industry. He was a reader of the writings of Swedenborg, and one of his biographers who knew him says—"He preserved a purity of heart and character rarely to be met with; it was this purity of heart which inspired the delightful cheerfulness and amenity of manner that won the affection of the young and gay, as well as the respect and friendship of those of equal years; the more intimately he was known, the more he was beloved." The ten lectures delivered by Flaxman to the students of the Royal Academy have been twice published; with some additional papers furnished by his executrix, Miss Maria Denman, in the second edition, published by H. G. Bohn in 1838. They contain much useful information and many fine sentiments, but make no pretensions to literary style. Their subjects are—English, Egyptian, and Grecian sculpture, science, beauty, composition, style, drapery, ancient art, modern art, with two addresses on Banks and Canova. Sir Richard Westmacott, who succeeded Flaxman in the professorship of sculpture, remarks in an address to the students of the Academy—"No modern sculptor has entered so deeply into the recesses of ancient art as Flaxman; his style was founded upon its principles, combined with the simplicity of the Pisani and others of the fourteenth century, whilst that of Canova was a union of the ideal with nature. The one attracts us by the originality and sweetness of his invention; the other delights us with a delicacy and beauty peculiar to himself. Execution was with Flaxman subservient to invention, whilst Canova suffered invention to be subordinate, and seduces us by the luxuriance of execution." This is not a place for a list of Flaxman's works, but among the most celebrated are—the monument to Lord Mansfield in Westminster abbey; the statue of Sir Joshua Reynolds in St. Paul's cathedral; the "Shield of Achilles" for Messrs. Rundell and Bridge; and the colossal group of "Satan and the Archangel Michael," made for the earl of Egremont. His collection of plaster casts from his own original models in clay, about one hundred and forty in number, many of which were retouched after they were cast, have been given by Miss Denman to the council of University college, London, where they have been arranged under the dome as the "Flaxman gallery," under the superintendence of Mr. Cockerell, R.A.—R. N. W.

FLÉCHIER, Esprit, a French bishop, celebrated for his eloquence, was born of an obscure family, 10th June, 1632, at Pernes, a small town in the diocese of Carpentras. He owed his early education to his uncle, Father Andefret, general of the congregation of the christian doctrine, a religious order which devoted itself to the instruction of youth. He gave early indications of a talent for eloquence, which his uncle did his best to cultivate and direct. Joining himself to the congregation, Fléchier began to teach, and in 1659 became a professor of rhetoric at Narbonne, where he pronounced the first of his funeral orations upon M. de Rebé, archbishop of that city. In 1660 he came to Paris, and was for some time an obscure catechist in one of the parishes of that city; but his elegant verses, both in Latin and French, soon brought him into notice; especially his "Circus regius," in which he described with great skill and elegance a brilliant spectacle given by Louis XIV. in 1662. This piece was his first decided success, and led to his being appointed tutor in the family of De Caumartin, one of the councillors of state — in which place he became acquainted with many of the principal men of Paris, who frequented the house of his patron. Among others he secured the favour of the duke de Montausier, who was governor of the dauphin, and who procured for him the office of a reader to the young prince. Meanwhile, applying himself to the study and practice of pulpit eloquence, his reputation as a preacher began to rise high; and a funeral oration which he pronounced upon madame de Montausier, was of such distinguished merit, as to obtain for him a place in the French Academy in 1673, to which he was admitted on the same day with Racine. He now rose rapidly in the church by the favour of Louis XIV.; who made him successively abbot of St. Severin, almoner to the dauphiness, bishop of Lavaur in 1685, and finally, bishop of Nismes in 1687. In the administration of his dioceses he was distinguished not only for his pastoral zeal and diligence, but also for his moderation towards the protestants; and for his efforts to purify the devotions of his flock from the grosser superstitions which gave offence to the enemies of the church He continued to the end

of his life to combine literary pursuits with the discharge of his ecclesiastical duties; and in times of public distress he dispensed his bounty with unsparing hand, without distinction of religious parties, to all. He died at Montpellier, 16th February, 1710, at the age of seventy-eight years. The most famous of his funeral orations was that which he pronounced on Marshal Turenne in 1676, which was judged by many of his contemporaries of such transcendant merit, as to entitle him to take rank with Bossuet himself. This judgment, however, was abandoned in the next age; and men came to see that with all his excellence Fléchier was far inferior to Bossuet. "At the present day," as the French critics remark, "Fléchier is appreciated at his just value; and the place which has been definitively assigned to him, though more modest, is still sufficiently honourable—*encore assez belle.*" His "Œuvres complètes" were published at Nismes in 1782, in 10 vols. 8vo, and include several historical works—one of which, "La Vie de Théodore le Grand," was written for the use of the dauphin. A new edition of the whole works appeared at Paris in 1825, 10 vols.—P. L.

FLECKNOE, RICHARD, an Irish author, born in the first half of the seventeenth century, obtained from the pen of Dryden an immortality as undeserved in its character as it is unenviable. His fate is the more singular, inasmuch as the direct object of the satirical poem of Mac Flecknoe was to assail Shadwell, by calling him the son of one whom the satirist gibbets for some paltry pique in the memorable lines, as one who—

> "In prose and verse was owned without dispute,
> Through all the realms of Nonsense, absolute."

Of Flecknoe we do not know much. He was a Roman catholic priest and, as some say, a jesuit, and resided for a time in Rome. On his return to England he doffed the ecclesiastical habit, and lived as a layman; nevertheless, he maintained extensive connections with the Roman catholic nobility and gentry in London. He wrote several works, and many short pieces in rhyme. Most of these have become so scarce that few have an opportunity of forming an independent judgment on the merits of the author, and are therefore contented to take at second-hand the opinions of others, and to follow the unfavourable criticisms of some of his contemporaries, especially those of Andrew Marvel. It is little to the credit of such a man as Marvel, who experimentally knew what it was to be poor and that poverty is no disgrace, that he should prostitute his powers of keen and witty irony in assailing a man, whom he admits to be poet and musician, in bitter verses, which, after all, lay nothing to Flecknoe's charge save that he was poor, thin, ill-clad, and lived up three-pair stairs in a small, wretched room in Rome. From such portions of Flecknoe's writings as are accessible, we are led to form a better opinion of his ability than has been pronounced by the thoughtless verdict of the world. One of his works, published in 1665, entitled "Sixty-nine Enigmatical Characters all drawn to the life, from several persons, humours, dispositions; pleasant and full of delight," were dedicated to Beatrix, duchess of Lorraine, and were highly praised by the duke of Newcastle. Flecknoe wrote some verses that may be placed in competition with those of many a bard who has chanced upon a happier immortality. The lines "Of a natural beauty" are full of point and grace, without a thought that is inappropriate, or a word that is too much. He wrote four plays, to one of which, "Love's Kingdom," he subjoined a discourse upon the English stage. "It is, says Mr. M'Carthy, "one of the earliest and most valuable essays of the kind in the English language," and was considered by Langbaine to have been the best thing Flecknoe ever wrote. Flecknoe appears to have been a man of high moral feeling, and everywhere expressed his abhorrence of the immorality of the times; and it has been suggested that Dryden's dislike to him arose from his invectives against the obscenity of the stage, for which the great poet was largely answerable. Scott speaks contemptuously of Flecknoe, without appearing to have qualified himself to pass a judgment; but Southey, who read his works, gives a more favourable estimate, and quotes passages to support his opinion. Flecknoe died in 1678.—J. F. W.

FLEETWOOD, CHARLES, Lord-deputy of Ireland under Cromwell, belonged to a family anciently settled in Lancashire, and was the fourth son of Sir William Fleetwood of Aldwinkle in Northamptonshire. Noble, in the Life of Fleetwood appended to his inaccurate and tiresome Memoirs of the Cromwell Family, while supplying a number of minute and worthless details concerning all his relations, lineal and collateral, has characteristically omitted to furnish the date either of his birth or death. He was probably born about the year 1620. His father was comptroller of Woodstock Park, and cup-bearer to Charles I.; and when the civil war broke out, he, as well as most of the Fleetwood family, joined the king's party. Charles Fleetwood was intended for the law, and entered at the inns of court. Whether he studied at any university we have not discovered. Like Nathaniel Fiennes, but with more success, he exchanged the gown for the sword, and we find him mentioned as Captain Fleetwood, and commanding a troop of horse in the force employed in garrisoning and fortifying Cambridge in 1643. He was thoroughly possessed by the religious enthusiasm of the puritans, and to this influence must be ascribed his engaging in a cause which his family detested. Through the glimpses afforded in Cromwell's letters, we find that in March, 1644, Fleetwood had risen to the rank of lieutenant-colonel, and was an active officer in the Lincolnshire campaign. Noble relates that in the same year he received the lucrative office of receiver of the court of wards, but it seems probable that he is here confounding him with some other member of the family. After the storming of Bristol in September, 1645, Fleetwood was made governor of the place, and in the following month he was returned to parliament as a "recruiter" (that is, one of those elected to fill the vacant seats of the members who had espoused the royal cause) for the borough of Marlborough, or, according to Noble, for the county of Buckingham. Probably he was returned by both constituencies. In June, 1647, he was named one of the parliamentary commissioners to treat with the king, but took no prominent part in the negotiation. Cromwell found in him a useful subordinate; and we meet with him at Dunbar in 1650, now become lieutenant-general of the horse, "giving the onset" with Lambert, Whalley, and Desborow, to the watchword of "the Lord of Hosts." After that signal victory he was made lieutenant-general of foot, and greatly contributed to the "crowning mercy" of Worcester in September, 1651, on which occasion he commanded the left of Cromwell's army, and by his resolute and persevering advance along the left bank of the river, mainly decided the fortune of the day. It does not appear, however, that Fleetwood possessed strategical talent, or was remarkable for great personal bravery; but he had one military quality, which was more highly esteemed than any other by the soldiers of that singular army—he had an eminent gift of extempore prayer, and was distinguished as a fluent field preacher. In the summer of 1652, lord-deputy Ireton having died in the previous winter, Fleetwood was sent over to Ireland by Cromwell with the title of commander-in-chief of the forces. About the same time he married Bridget, Ireton's widow, Cromwell's eldest daughter. He was himself a widower, having married in 1644 Frances Smith of Winstow in Norfolk. He remained in Ireland till near the end of 1655, having been raised to the dignity of lord-deputy at the beginning of 1654, after Cromwell had assumed the protectorate. Several letters to him from Cromwell, written during this period, have been preserved. Addressing himself to a fellow-saint, it is not surprising that the lord-protector enlarges upon spiritual topics with great unction; but there is a little sentence at the end of one of these letters which shows what a keen observer of character Cromwell was in the midst of his religious occupations, and serves as a key to Fleetwood's whole history. It is—"Take heed of your natural inclination to compliance." This fault of irresolution, of leaning to the opinion of the last speaker became conspicuous as soon as Fleetwood was placed in situations where he had to exercise independent authority. Cromwell probably found that the reins of the Irish government were slipping from his grasp; that he was not strong enough to keep down at once the surly obstinacy of honest Ludlow, the intrigues of the royalists, and the heaving disaffection of the oppressed catholics; and in 1655, a few months after the arrival of Henry Cromwell as major-general of the forces, Fleetwood was recalled to England upon some handsome pretence, and although he retained the title of lord-deputy, never afterwards returned to Ireland. He was made one of the ten major-generals among whom England was apportioned, each governing his own district by martial law. In 1657 his declaring himself, with other leading officers, strongly against the project of the kingship, caused Cromwell to abandon the design. After Cromwell's death, Fleet-

wood concurred in the proclamation of Richard Cromwell as lord-protector, but soon afterwards joined the combination of the military "grandees" against him, which led to his resignation. The Long Parliament was then resuscitated. Fleetwood, who was very popular with the army, now seems to have entertained the notion that he might seize upon the supreme power; but he wavered and hesitated until the time for action was past. By civilians he was urged to submit to the parliament; by military men, to put them down and govern with absolute power; and in his alternate leanings to this counsel or that, he took a number of weak half measures, by which he only succeeded in disgusting and discouraging all parties. Towards the close of 1659, Whitelock urged him to open a correspondence with Charles at Breda with a view to his restoration. But Fleetwood still doubted, and "sought the Lord," and could not make up his mind, until Monk took the game out of his hands, and induced the greater part of the army to concur in bringing back the exiled prince. Fleetwood, though not a regicide, was excepted from the general amnesty, and it was only with great difficulty, through the intercession of Lord Litchfield, that he escaped with life. He lived in complete obscurity at Stoke-Newington, near London, for the remainder of his days. He was heavily fined as a nonconformist in 1686. He died soon after the revolution of 1688.—T. A.

FLEETWOOD, John, apparently the nom-de-plume of an English theologian of the latter half of the eighteenth century, author of "The Christian Prayer Book," London, 1772; "Christian Dictionary," 1773; "Life of Christ, and the Lives of the Apostles, John the Baptist, and the Virgin Mary." The "Life of Christ" has had a most extensive circulation, and still maintains its place in the favour of the religious public as a faithful and compendious narrative.—J. E.

FLEETWOOD, William: date of birth not recorded; died in 1593 or 1594; educated at Oxford. In 1569 we find him recorder of London, in 1582 sergeant-at-law, and in 1592 one of the queen's sergeants. He published annals of the reigns of Edward V., Richard III., Henry VII., and Henry VIII. After his death a law-book, entitled "The office of a Justice of the Peace," was published with his name.—J. A., D.

FLEETWOOD, William, successively bishop of St. Asaph and Ely, was descended from the family of the Fleetwoods of Hesketh in Lancashire, and was born on New Year's-day, 1656, in the tower of London, where his father, Jeffery Fleetwood, resided. He was educated at Eton and King's college, Cambridge, and entered into holy orders about the time of the Revolution in 1688. His eminent gifts as a preacher brought him immediately into notice, not only in the university but at court; and his promotion in the church was for some time rapid. He was made chaplain to King William and Queen Mary; rector of St. Austin's, London; fellow of Eton; and lecturer at St. Dunstan's-in-the-West. Shortly before King William's death in 1702, he was nominated to a canonry of Windsor. In 1705 he gave up his appointments in London, and withdrew into retirement at the rectory of Wexham in Buckinghamshire, and at no great distance from Eton, to which he was much attached. He was fond of antiquarian pursuits, and disliked the noise and hurry of city life. But a man of such superior powers could not be long allowed to live in privacy. Upon Bishop Beveridge's death in 1706, Queen Anne gave him, without solicitation, the see of St. Asaph. He first learned the appointment from the *Gazette*. He was consecrated June 6, 1708. While he retained as a bishop all his popularity as a preacher at court, before parliament, and in the city, he was equally esteemed for his exemplary diligence and vigilance in the care of his diocese; and although almost the whole of his clergy differed from his views upon ecclesiastical and political questions, they were equally unanimous in the respect and affection which they bore to his person and character. As a moderate churchman and zealous friend of the protestant succession, "he had a very difficult part to act," as his biographer remarks, "coming into the diocese but just before that spirit of rage and madness broke out in 1710, which continued to the end of the queen's reign, when party rage ran higher, and the spirit of jacobitism was more insolent and barefaced, than in any former time since the Revolution, and more in that part of the kingdom than in most others." Disapproving highly of the change of men and measures in the queen's government which took place in 1710, he published in May, 1712, four sermons with a preface, which gave so much offence to the men in power, that they obtained an order of the house of commons that it should be burnt by the hands of the public executioner, which was done on the 12th of May. "The court," says the bishop, "divided 119, and my friends but 54. If their design was to intimidate me, they have lost it utterly; or if to suppress the book, it happens much otherwise, for everybody's curiosity is awakened by this usage, and the bookseller finds his account in it above any one else. The Spectator (No. 384) has conveyed about fourteen thousand of them into other people's hands that would otherwise have never seen or heard of it. In a word," he adds, pleasantly, "when I consider that these gentlemen have used me no worse than I think they have used their own country, the emperor, the states, the house of Hanover, and all our allies abroad, as well as all the bravest, wisest, and honestest men we have at home, I am more inclined to become vain than any ways depressed at what has befallen me, and intend to set up for a man of merit upon this stock." The preface was well worthy of the honour done to it by the editor of the Spectator. It is written with great spirit, and in the truest tone of patriotism and liberty. Fleetwood continued in the see of St. Asaph till 1714, when, upon the strenuous recommendation of Archbishop Tenison, he was preferred to that of Ely, where he remained till his death, August 4, 1723. He died at Tottenham, and was buried in Ely cathedral, where a monument was erected to him by his widow, who did not long survive him. In 1737 was published in one volume folio, "A Compleat Collection of his Sermons, Tracts, and Pieces of all kinds," with a biographical preface by his nephew, Dr. William Powel, dean of St. Asaph; and of this work a new edition in 3 vols. 8vo, was brought out by the University press of Oxford in 1854. Of these works, the tract entitled "The Thirteenth Chapter to the Romans vindicated from the abusive senses put upon it," is a protest against the slavish doctrines of divine right and passive obedience; "The Judgment of the Church of England in the case of Lay-baptism and Dissenters' baptism," is written in the moderate tone of a low-churchman; the "Essay on Miracles," a dialogue, is well worth the attention of scientific theologians. In the department of antiquities he published "Inscriptionum Antiquarum Sylloge," 8vo, 1691; and "Chronicon Pretiosum, or Account of English Money, Price of Corn, and other commodities, for the last six hundred years," 1707.—P. L.

* FLEISCHER, Heinrich Lebrecht, or Orthobius, a German scholar, was born at Schandau in Saxony in 1801. He studied at Leipsic, and became a proficient in the Oriental tongues. Resident for some time at Paris, whither he was attracted by the fame of Silvestre de Sacy, he took advantage of his acquaintance with some of the Egyptian youths studying there, to learn to speak Arabic. In 1828 he returned to Germany, taught a few years at Dresden, and in 1835 succeeded Rosenmüller as professor of the Oriental languages in the university of Leipsic. Fleischer is author of a considerable number of learned works.—R. M., A.

FLEISCHMANN, Friedrich, a Bavarian engraver, was born at Nürnberg in 1791, and died at Munich in 1834. His father was an engraver, but died before the boy had made much progress in his art; by the kindness of a friend, however, he was enabled to complete his education under Gabler, an engraver of reputation. For a time Fleischmann worked for Campe's lithographic establishment; he then made a tour as a portrait painter, and afterwards visited England and Holland, where he drew the likenesses of many of the celebrities of those countries, which he afterwards engraved. Fleischmann was a man of prodigious industry, as well as unquestionable ability; in all, he is said to have executed nineteen hundred plates with his own hand. Most of them are in the combined line and stipple manner. Among the best of his plates are an "Ecce Homo," attributed to Da Vinci; "Christ on the Cross," and the "Four Apostles," after Albert Dürer; and portraits of Dürer and Vandyck, and of the king and queen of Bavaria, &c. Fleischman is noted as the first among the Nürnberg engravers to work on steel plates, and to adopt the ruling-machine for his skies and backgrounds. He left a son who continues the family profession.—J. T–e.

FLEMING, Abraham, a classical scholar, translator, and miscellaneous writer of the sixteenth century; neither the date of his birth nor that of his death is exactly known. He took holy orders, and became rector of St. Pancras. He was a man of great diligence and assiduity, and as an annotator displayed considerable talent and philological acumen. He published in

1575 an edition of the Bucolics of Virgil, with notes, and in 1589 an edition of the Bucolics and Georgics, with notes. He published in 1585 a revised, corrected, and enlarged edition of Holinshed's Chronicle, to which he appended a copious index, in the compilation of which he was assisted by his brother Samuel. In 1576 appeared his translation of Ælian's Various History; "Certain Select Epistles of Cicero in English," 4to, and "Panoplie of Epistles from Tully, Isocrates, Pliny, and others," 4to. His translation of "Synesius' Panegyric on Baldness," 12mo, to which is appended his "Fable of Hermes," appeared in 1579. The following are some of his original works—"A Memorial of the Charitable Almes Deedes of William Lambe, gentleman of the chapel under Henry VIII., and citizen of London," 8vo, 1580; "The Diamant of Devotion," 12mo, 1586; and "The Condyt of Comfort."—W. A. B.

* FLEMING, Charles, an accomplished philologist; born at Perth in 1806; studied at Edinburgh, and after gaining some experience as a teacher in his native town, went to Paris in 1826, and became professor of English at the college of Louis le Grand, and afterwards at the ecole polytechnique. He has published an "English and French, and French and English Dictionary," Paris, 1839–40, which is highly esteemed in France; a work entitled "Difficultés de la langue anglaise;" and a translation of Shakspeare's Coriolanus.—J. S., G.

FLEMING, John, D.D, an eminent naturalist, was born at Bathgate in 1785. He studied at Edinburgh with the view of devoting himself to the clerical profession. Endowed with an active mind, he did not confine himself to literature and theology; the discussions respecting the Huttonian theory and the recent discoveries which had changed the aspect of chemical science, turned a portion of his time to geology and zoology. After completing his education he was ordained minister of Bressay in Zetland in 1807. No place could be more favourable for the study of marine animals, on which, accordingly, he wrote some valuable papers. In 1810 he removed to the parish of Flisk in Fifeshire, and in 1828 he was appointed professor of natural philosophy in Aberdeen. Having joined the great secession of 1841, he resigned his appointment in Aberdeen, and became professor of natural history in the Free Church college at Edinburgh, where he died in 1857. When we consider the moderate resources of a country clergyman, and that his residence was remote from libraries and museums, we are surprised at the amount and value of Dr. Fleming's labours. In his numerous memoirs he has greatly contributed to our knowledge of the zoology and geology of Scotland. We can, however, only afford to notice some of his more important works. In 1823 he published his "Philosophy of Zoology," in a literary point of view the best of his works, and which acquired a European publicity by means of translations. In a science at once so extensive and so progressive as zoology, even the best general works have only a temporary value. Fleming's treatise, however, besides its other merits, contained so many new facts, and what is more remarkable, so much original and independent thought, that it is still to be regarded as a valuable work. His "British Animals" appeared in 1828—a work of great labour, and at the time the only manual to which the student could have recourse, although now superseded by more recent publications. Notwithstanding some deficiencies inevitable in the case of an author with so limited a command of books, it is distinguished from many works of the kind by thorough practical knowledge and many original observations. The circumstance which brought Dr. Fleming most prominently before the public was the diluvian controversy. At that period the hypothesis of Cuvier of a deluge, or rather immense torrent, which had swept over the surface of the globe, transported rocks, and destroyed terrestrial animals, was almost universally received, and in England was identified with the Noachian deluge. It required considerable courage on the part of Dr. Fleming to controvert a theory supported by such imposing authorities. After an animated controversy, in which the arguments and facts of Dr. Fleming remained unshaken, the diluvian theory was abandoned by all. It is pleasant to record that, notwithstanding some acrimony which escaped during the discussion, his opponents, one after another, admitted that they had been in error, and continued on terms of friendship with Dr. Fleming. In addition to his scientific merits, Dr. Fleming was a zealous parish minister, and equally distinguished for his piety and manly independence of character.—J. S.

FLEMING, Patrick, an Irish writer, whose baptismal name of Christopher was relinquished for that of Patrick, when he became a monk of the order of St. Francis, was born in the county of Louth in Ireland, April 17, 1599. While yet a youth of thirteen years of age his mother's brother, Christopher Cusack, who was principal of the college at Douay, took charge of his education. After remaining there for some time he went to Louvain and entered the college of St. Anthony, where he took orders as a Franciscan in 1617. Fleming subsequently went to Rome, and entered the college of St. Isidore in that city. In the meantime he had become acquainted with the celebrated Hugh Ward, who induced him to take a part in preparing the biographies of the Irish saints. Fleming was appointed lecturer of philosophy in the Irish college of St. Isidore, and filled the same chair afterwards at Louvain. From this last he went to Prague, where he was appointed lecturer in divinity. In this office he continued till the siege of the city by the elector of Saxony in 1631, when he was unfortunately murdered. Fleming was a good scholar, a diligent collector, and has given valuable contributions to Irish hagiology. His principal work is "Collectanea Sacra, or Lives of the Irish and Scotch Saints." In addition to this and other writings he supplied Ward with materials for his Lives of the Irish Saints.—J. F. W.

FLEMING, Robert, a Scottish presbyterian divine, was born at Yester in Haddingtonshire in 1630. His father, then minister of that parish, had married a daughter of John Knox; but Robert was the fruit of a second marriage. He studied at Edinburgh and St. Andrews, was ordained at Cambuslang in 1652, and continued to minister in that parochial charge till the Glasgow act of ejectment, ten years later, compelled him to leave it. After fifteen years of the unsettled and precarious condition into which he and his family were thus cast, he accepted an invitation to become the pastor of the Scots church at Rotterdam; and he discharged the duties of the gospel ministry there with much fidelity and acceptance till his death in 1694. He wrote various theological treatises—"The Confirming Work of Religion;" "The Certainty of the Protestant Faith," &c.; but his principal work was "The Fulfilling of Scripture," which has been frequently republished.—W. B.

FLEMING, Robert, son of the preceding, adopted the profession of his father, whom he accompanied to the continent. Having completed his studies at Leyden and Utrecht, he was for some time the pastor of a church in the former city, and on the death of his father succeeded him at Rotterdam. Subsequently invited to London, he became the minister of the presbyterian congregation worshipping in Lothbury, and was elected by the Merchants' Company to preach at the Tuesday evening lectures in Salter's hall. His learning, piety, and moderation procured for him the friendship of the archbishop of Canterbury and other prominent persons at the court of William III.; the secretary of state for Scotland offered him the principalship of Glasgow university; and the king himself, confiding in his judgment and integrity, frequently consulted him privately on measures connected with Scottish interests. Several works were published by him—"The History of Hereditary Right;" "The Divine Government of the Nations;" "The Divine Right of the Revolution;" "The Mirror of Divine Love;" "Christology, or a discourse concerning Christ;" and others, of which the best known is his "Discourse on the Rise and Fall of the Papacy," which was given to the world in 1701. It contains an exposition of the apocalyptic vials, in the course of which he calculated on approaching dangers to the Romish supremacy and the French throne, remarkably coincident with the events of the Revolution. He died in 1716.—W. B.

FLEMING, Thomas, Roman Catholic Archbishop of Dublin, was born of a high family in 1593, and having, from the age of twenty-three, discharged with credit at the university of Louvain the duties of professor of theology, he was, in October, 1623, deputed by Urban VIII. to the ecclesiastical government of Dublin. For several years his acts were of a purely sacerdotal character. In July, 1640, he presided at a provincial council in the county of Kildare; but the crisis of political affairs which shortly succeeded drew the bishop into the midst of its excitement, and we find him, accordingly, participating in person at the council board of the confederate catholics of Kilkenny. On 20th June, 1641, Archbishop Fleming, and his brother of Tuam, were the only prelates who signed the commission authorizing Lord Gormanston, Sir Lucas Dillon, Talbot, and

others, to treat with the marquis of Ormonde for the cessation of arms. In the ensuing month Scarampa arrived from the pope with supplies of money and ammunition; but Dr. Fleming rejected both, and, with two other bishops, signed a letter to the lords justices ratifying the articles of cessation. In July, 1644, he was present at the general assembly at Kilkenny, where an oath was agreed upon whereby every confederate swore to bear true faith and allegiance to the king and his heirs. In 1649 we find Dr. Fleming residing in his own diocese; but he was not long permitted to enjoy an interval of repose from his political labours. Charles, on the Restoration, pronounced the peace with the confederates to be null and void. This step the marquis of Ormonde advised; and Archbishop Fleming fulminated against him those ecclesiastical terrors which were then so frequent, and signed his excommunication. The persecutions which followed are well known. In the midst of them Archbishop Fleming sank into the grave in 1666.—W. J. F.

FLEMMING, a Swedish family, whose ancestor went from Flanders to Sweden towards the close of the fourteenth century, since which time they may be traced down from generation to generation, as generals, admirals, or statesmen. One of the earliest Flemmings was Erik Joachims-son, who in 1522, having escaped the massacre of the tyrant Christiern II., united himself to Gustavus Vasa, whom he served faithfully in various high capacities. He died in 1548. The last Fleming was Clas Johans-son, born in 1771 in Upland. He was trained from his earliest youth for the military service, which however he abandoned, before having attained manhood, for general study at Upsala. At twenty-four he was called to court, and appointed first Kammerjunker, and in 1796 accompanied Gustavus IV. Adolf, on his wooing visit to Petersburg. He was speaker of the diet of 1809, and the following year was made landmarshal, and at the close of the diet statsraad, which post he quitted in 1824 for others. He also received the title of count, and was a member of most of the scientific and learned societies of Sweden. He was especially a promoter of the society for the publication of documents relative to Scandinavian history, and possessed a valuable library, extremely rich in all that pertained to Swedish history, which he bequeathed to the university of Upsala. He died unmarried, 12th May, 1831.—M. H.

FLEMMING, Paul, a distinguished German poet, was born at Hartenstein in Saxony, October 15, 1609. Soon after having completed the study of medicine at the university of Leipsic, he joined the celebrated expeditions which were sent by the duke of Holstein-Gottorp to Moscow in 1634; and to Persia in 1635–1639. After his return he took his degree at Leyden; and just when he was about to settle as a physician at Hamburg, he died, April 2, 1640. His "Geistliche und Weltliche Poemata" are the effusions of a mind as truly pious and virtuous as it was patriotic and lofty. Flemming takes rank with the most distinguished lyric poets of Germany, and some of his sacred songs are sung to this day. He even excelled Martin Opitz, the greatest German poet of his time, by the vigour and euphony of his language, and the reach and fervour of his imagination.—A critical edition of his works is expected from Lappenberg.—(Life by Schmitt, Marburg, 1851; and *Varnhagen von Ense.*)—K. E.

FLEMMING or FLEMMYNGE, Richard, the founder of Lincoln college, Oxford, was born at Crofton in the county of York. He received his education at University college, Oxford, and in 1407 was appointed proctor of the university. In 1406 he was presented to the prebendal stall of South Newbold in York cathedral. In his early days he was an ardent disciple of Wycliffe, but soon recanted the opinions of the reformer, and espoused the cause of the popedom. In 1415 he was appointed prebendary of Langford, in the metropolitan church of York, and in 1420 bishop of Lincoln. When the council of Siena was summoned to carry out the policy of persecution inaugurated by that of Constance, Bishop Flemming was deputed to it in 1424, and there figured so conspicuously that Pope Martin V. would have made him archbishop of York, if the dean and chapter, with the government of the time, had not in the strongest manner opposed the project. In 1428 he carried into effect the brutal decree of the council of Constance, which ordered that the bones of Wycliffe should be dismterred and burnt to ashes. Fuller informs us that they were cast into the river Swift, which carried them to the Severn, and that the Severn bore them to the sea; a symbol of the wide diffusion of the reformer's opinions. Flemming died in 1431, and was buried in his cathedral. It is remarkable that the endowments which he gave to the university have contributed to educate more than one celebrated opponent of the opinions he so vehemently espoused; among them it is sufficient to name John Wesley, who was some time fellow of Lincoln college.—T. J.

FLEMMING or FLEMMYNGE, Robert, nephew of the preceding, was educated in the university of Oxford, most likely in the college which his uncle had just founded. In 1451 he was made dean of Lincoln. Shortly afterwards he visited Padua, Ferrara, and other universities of Italy, then the resort of all the learned men of Europe. On his arrival at Rome he was appointed prothonotary to Pope Sixtus IV. He is said to have written a Greek-Latin dictionary, Latin poems, and a volume of letters to various eminent personages. In 1467 he was made prebendary of Leighton Manor in Lincoln cathedral. In 1478 he exchanged this stall for the more lucrative one of Leighton Buzzard. He died in 1483.—T. J.

FLESSELLES, Jacques de, a French magistrate, was born in 1721, and died in 1789. The last prevôt des marchands (chief magistrate) of the city of Paris, he was one of the first victims of the Revolution. Flesselles was of a mild and irresolute character, and being at once a friend of the court and man of the people, at length found himself in a very unenviable position. He tried to reconcile the two parties, temporized, was perhaps guilty of deception, and succeeded only in exasperating the populace. He did not perceive the unconscious earnestness and frenzy of the time. After the taking of the bastile the rage of the people against him became unbounded. He was shot by a young man when on his way to the palais-royal to give explanations respecting his conduct.—R. M., A.

FLETCHER, Abraham, a teacher of mathematics in the last century, deserves honourable mention among those whose energy and perseverance have raised them to learning and influence in spite of great disadvantages and discouragements. He was born in 1714 at Little Broughton in Cumberland, where he was bred to the trade of his father, a tobacco-pipe maker. Having received only the simplest elements of a village education, he set himself to acquire knowledge by devoting to solitary study in a small, unfurnished loft of his humble residence, the evening hours that followed his daily labour. Having in this way obtained an acquaintance with arithmetic, he proceeded to the various branches of mathematical science; and such was the success which attended his unremitting application, that at the age of thirty he was enabled to exchange his handicraft for the profession of a schoolmaster. In 1762 he gave to the world a work entitled "The Universal Measurer," which might have added to the fame of one who had studied the subject under the greatest advantages; and he died in 1793, possessing a fortune of £4000.—W. B.

FLETCHER, Alexander, D.D., of Finsbury chapel, London, was born at Doune in Perthshire, Scotland, where his father was a dissenting minister, about the year 1788. He was educated at Glasgow university, and, after being for a short time colleague to his father, he was transferred to the charge of the Secession congregation of Miles' Lane, London, whence he removed to Albion chapel, Moorfields, and subsequently to Finsbury circus. He was, during a long and somewhat chequered ministerial life, a very popular preacher, and in addressing the young on religious subjects his success was unrivalled. Dr. Fletcher published several works on practical religion which—particularly his "Manual of Family Devotion"—have had a very wide circulation. He died 30th September, 1860.—J. B. J.

FLETCHER, Andrew, of Saltoun, a celebrated Scottish statesman and writer, was born in 1653, and was the son of Sir Robert Fletcher of East Lothian, and Catherine, daughter of Sir Henry Bruce of Clackmannan, the head of a branch of the famous family of De Bruce. Having lost his father at an early age, Fletcher was educated by Bishop Burnet, who was at this time parish minister of his native place. After completing his education he visited the continent, and spent several years in studying the manners and the institutions of the principal European states. On his return home he was chosen to represent his native county in the parliament held by the duke of York in 1681, and soon rendered himself conspicuous by his resolute opposition to the arbitrary measures of the court. He was in consequence compelled to take refuge in Holland, and having failed to obey a summons to appear before the council, he was outlawed and his estate confiscated. In 1683

he ventured over to England in company with the venerable patriot, Baillie of Jerviswood, and was admitted to the councils of Lord William Russell, Sydney, and the other whig leaders. On the failure of their plans, and the discovery of the Ryehouse plot, Fletcher with difficulty escaped again to Holland, where he remained till the duke of Monmouth had completed his arrangements for a descent upon England. Though he augured ill of the enterprise from the first, his chivalrous spirit impelled him to share the danger of his friends. He accordingly joined the expedition, and was appointed to command the cavalry under Lord Grey. But shortly after they landed at Lyme in Dorsetshire he had the misfortune, in a quarrel about a horse, to kill Thomas Dare, one of the refugees, who had grossly insulted him; and overwhelmed with remorse and grief, he immediately abandoned the enterprise and fled to Spain, where he was thrown into prison. Having regained his liberty in a very remarkable way, he traversed the country in disguise, visiting the monasteries and examining their libraries, from which he procured a number of rare and curious books. He then proceeded to Hungary, where he joined the army as a volunteer, and distinguished himself by his valour and military skill in the war with the Turks. On receiving intelligence of the expedition which William of Orange was preparing for the deliverance of his native country, he immediately repaired to the Hague, and joined his old friends in this momentous enterprise. He was not a member of the convention, as his outlawry was still unreversed, but in 1690 his estates were restored by act of parliament. His intractable temper, however, as well as his hatred of monarchy, soon led him to oppose William as vehemently as he had resisted the Stewarts; and he became an active member of the notorious "club" which for some time thwarted the government in the most factious manner. He was to the last one of the most violent opponents of the union between Scotland and England, and when this measure was carried he retired altogether from public life, and died at London in 1716. Fletcher was a man of great abilities, and extensive and profound learning; brave, disinterested, and independent. He was an eloquent speaker, and a brilliant writer, and distinguished for his chivalrous courtesy as well as his integrity and his public spirit. But his temper was haughty, irritable, and impracticable; and his peculiar principles rendered it impossible for him to co-operate heartily either with the friends of monarchy or of democracy. His republicanism was formed upon the classical model; on the one hand he thought the common people unfit to wield political power, or even to enjoy personal freedom; and on the other he proposed twelve "limitations" on the royal authority, which would have reduced it to a mere shadow. His writings exhibit excellencies of a high order, and abound in sagacious remarks, expressed with great energy, and sometimes with remarkable felicity. His principal works are—"A Discourse of Government with relation to Militias," Edinburgh, 1698; "Two Discourses concerning the affairs of Scotland," ibid.; "Speeches by a Member of the Parliament of 1703;" "Discorso delle Cosse di Spagna," Napoli, 1698; "An Account of a Conversation respecting a right regulation of Governments," &c., Edinburgh, 1704. A collected edition of his works was published in 1737.—His nephew, ANDREW, for many years a distinguished Scottish judge, under the title of Lord Milton, and virtual minister for Scotland, was born in 1692. He was admitted to the bar in 1717, was made one of the lords of session in 1724, lord justice-clerk in 1735, and keeper of the signet in 1748. The duke of Argyll, who was intrusted by Walpole with the management of Scottish affairs, placed the utmost reliance on Lord Milton's judgment and integrity. He rendered important services to the government during the critical period of the last jacobite rebellion, and after its suppression set himself with great zeal and energy to promote the manufactures, commerce, and agriculture of Scotland. He died in 1766, in his seventy-fourth year.—J. T.

FLETCHER, DR. GILES, a diplomatist, a native of Kent, and brother of Fletcher, bishop of London, was born about the middle of the sixteenth century, and educated at Eton and Cambridge. He was employed by Elizabeth on various diplomatic missions in Scotland, Germany, and the Netherlands. In 1588 he was sent to Russia, where, after some time, he succeeded in negotiating a treaty with the Czar Ivanovitch, by which the English company in Muscovy was reinstated in its former privileges. Upon his return he wrote a book entitled "Of the Russe Commonwealth," which was suppressed at the time, lest it should give offence to the czar, but was afterwards included in Hakluyt's Voyages. He wrote also "Israel Redux," an essay, in which he endeavoured to prove that the Tartars near the Caspian were descended from the ten tribes. He was appointed in 1594 secretary to the city of London, master of the requests, and treasurer of St. Paul's church. He died in 1610.—T. A.

FLETCHER, GILES, the son of Dr. Giles Fletcher, and cousin of the great colleague of Beaumont, was born in 1588. He was educated at Eton, and thence removed to Trinity college, Cambridge. He entered the church, and in 1623 obtained the living of Alderton in Suffolk, in which year he died. Giles Fletcher was the author of a poem of great merit, "Christ's Victory in Heaven and Earth," rich, vigorous, and picturesque. Campbell observes that "inferior as he is to Spenser and Milton, he might be figured in his happiest moments as a link of connection in our poetry between those congenial spirits, for he reminds us of both, and evidently gave hints to the latter." Wood, in the Athenæ Oxonienses, says that Giles Fletcher was "equally beloved of the muses and the graces."—J. F. W.

FLETCHER, JOHN. See BEAUMONT and FLETCHER.

FLETCHER, JOHN WILLIAM, properly DE LA FLECHERE, a theologian, remarkable for his piety and devotedness in the christian ministry, was born at Nyon in Switzerland, September 12, 1729. His father, a younger son of a noble Savoyard family, educated him for the protestant church; but he preferred a military life, and sought service in Portugal and Belgium, but happily was disappointed, and came on a visit to England in 1750, when he acquired the English language, and entered into the English church in 1757. His only preferment was the vicarage of Madeley in Shropshire, which he received in 1760. He was the friend and coadjutor of the Rev. John Wesley, and took a part in the conferences of the methodist preachers of that day. He was an able defender of evangelical arminianism. The christian spirit displayed in his controversial treatises called forth the remark of Southey, that "if ever true christian charity was manifested in polemical writings, it was by Fletcher of Madeley," of whom he elsewhere observes, "Fletcher in any communion would have been a saint." Late in life he married Miss Bosanquet, a lady of decided opinions, and of fervent piety. He died in 1785. His works, in 10 vols. 8vo and in 12mo editions, have been repeatedly printed, and are held in high esteem by the Wesleyan methodists, though not recognized by them as standard authorities.—W. B. B.

FLETCHER, PHINEAS, brother of Giles, a distinguished poet and a divine, was born in 1584, and educated at Eton from which he passed to King's college, Cambridge. His course there was not without honour, and having entered holy orders he was presented in 1621 to the living of Hilgnay in Norfolk, where he continued until his decease in 1650. Fletcher was the author of several poetical pieces, but that which is preeminently remembered is the remarkable poem, "The Purple Island." It is an allegorical description of man both physically and intellectually, written in the Spenserian measure, full of bold delineation, rich imagery, and brilliant colouring. It is to be regretted that so much poetic power and grace of composition were expended on a subject manifestly unsuited for poetic treatment, and despite of its great merits, it is wearisome to read. Mr. Hallam justly observes—"He lavished on a bad subject the graces and ingenuity that would have made a fine poem on a good design."—J. F. W.

FLETCHER, RICHARD, successively bishop of Bristol, Worcester, and London in the reign of Queen Elizabeth, was a native of Kent, and completed his education in Trinity college, Cambridge, where he was admitted a scholar in 1563. In 1569 he removed to Corpus Christi college, in the same university, where he acted as tutor. In 1572 he was made prebendary of St. Paul's, and held the prebend of Islington in that church along with his fellowship at Corpus. In 1581 he took the degree of D.D., and became chaplain to the queen, who made him dean of Peterborough—along with which he held the prebend of Suttonranga in the cathedral of Lincoln, and the livings of Alder-Kirke and Barnack. His handsome figure and courtly manners made him a great favourite with the queen and her courtiers. He was distinguished as *præsul splendidus*, and was only too much addicted to court life. In 1586 he was the churchman selected by Elizabeth and her council to attend upon Mary Queen of Scots, "with his instructions and prayers," at

her execution in Fotheringay castle. When she was brought to the scaffold, and Mr. Beal, clerk of council, had read the commission for her execution, Dr. Fletcher entered upon the delivery of a formal and somewhat harsh homily; and as he went on with it, "the said queen three or four times said unto him—'Master Dean, trouble not yourself nor me, for know that I am settled in the ancient catholic Romish religion, and in defence thereof, by God's help, to spend my blood.'" In 1589 Fletcher was advanced to the see of Bristol, from which he was translated in 1592 to Worcester, and in 1594 to London. But his enjoyment of the many conveniences and advantages which had made him desire and earnestly solicit at the hands of Lord Burghley this last promotion, was of brief duration; for by contracting immediately after a second marriage with "a fine lady and widow, the sister of Sir George Gifford, one of the queen's gentlemen pensioners," he fell under Elizabeth's heavy displeasure, who not only forbade his presence at court, but ordered the archbishop of Canterbury to suspend him from his episcopal functions. "This marriage (as the queen liked not marriages at all in the clergy) she thought very indecent in an elderly clergyman and a bishop that before had been married." It was not till he had been suspended for six months that he was restored to his office, and for a whole twelvemonth he was unable to "procure that grant from the queen, that he might see her face," as the courtier-bishop himself expressed it. At last, however, his imperious mistress so far relented as to honour him with a visit at Chelsea. And, as if it was now time to say "Nunc dimittis," the bishop soon afterwards died suddenly in his chair, June 15, 1596.—P. L.

FLEURANGES, Robert de la Marck, Seigneur de, a distinguished officer in the reigns of Louis XII. and Francis I., born at Sedan in 1491; died at Lonjumeau in 1537. He was first known by this title, afterwards as duc de Bouillon and seigneur de Sedan. He received at the battle of Asti forty-six wounds, had a horse killed under him at Marignano, and was taken prisoner with Francis at the battle of Pavia. During his imprisonment he wrote a history of the principal events in France, Italy, and Germany, from 1499 to 1521, under the name of "Le Jeune Aventureux." His book is a very curious one. He was employed for Francis in his contest for the empire, when Charles V. was elected. In his memoirs he gives an account of the "field of the cloth of gold," and his description of the "verrine," or palace of glass, has been of late years a good deal referred to. By his father's death he became seigneur de la Marck, but his own death occurred a few days after. The strange motto of the family was—"Si Dieu ne me veult, le diable me prye."—J. A., D.

FLEURIEU, Charles Pierre Claret, Comte de, a distinguished hydrographer and statesman, was born at Lyons in 1738, and died at Paris in 1810. He entered the navy at fourteen years of age, and after the Seven Years' war, in which he was actively engaged, devoted himself to the careful study of nautical science. He took an intense interest in the problem of the longitudes, which was at that time absorbing the attention of scientific men, and commanded the *Isis* during a long voyage made, for the purpose of testing the marine clocks invented by his friend, Ferdinand Berthoud. Fleurieu published an account of this voyage in 1773. Three years afterwards he was appointed director-general of ports and arsenals, and the success of the French navy in the American war, was chiefly owing to his indefatigable labours, and especially to his admirable strategical skill. It was also during his term of office, and under his particular care, that the celebrated expeditions of La Perouse and D'Entrecasteaux were prepared and despatched. In 1790 Fleurieu was appointed minister of the marine; he resigned this office, however, in the following year, much to the regret of Louis XVI., who in 1792 nominated him to the post of tutor to the dauphin. In the former year he published his "Découvertes des Français en 1768 et 1769 dans le sud-est de la Nouvelle-Guinée, et reconnaissance postérieure des mêmes terres par des navigateurs anglais," &c., of which an excellent translation soon after appeared at London. In 1793 Fleurieu suffered an imprisonment of fourteen months at the hands of the revolutionary party. In 1797 he again held office for a few months, as minister of the marine. Two years later we find him a member of the council of state, and receiving honours from Napoleon. One of his last appointments was to the governorship of the Tuileries, for which he resigned his office of intendant-general of horse. He was employed during his last years upon a hydrographic atlas. This noble work, on which he had expended above 200,000 francs, was left unfinished at his death.—R. M., A.

FLEURIOT-LESCOT, Jean-Baptiste-Edouard, a prominent revolutionist, was born at Brussels in 1761, and was guillotined at Paris on the 28th July, 1794. Fleuriot was by trade a builder, and coming to Paris to exercise his profession, caught the infection of the new political doctrines. He took a prominent part in all the tumults and bloodshed of the Revolution, and being a sworn follower of Robespierre, had his own share in the most odious transactions of the Reign of Terror.—R. M., A.

FLEURY, Abraham Joseph Benard, the assumed name of a famous French comedian, born at Chartres in 1751; died at Orleans in 1822. His parents were itinerant comedians. On his first appearance at the theatre Français in 1774, he attracted but little attention; but as the veteran Molé gradually withdrew from the stage, Fleury was allowed to take his place, and in course of time it was admitted that there was no excellence of his art which he did not bring into his impersonations of petit-maîtres, courtiers, and genteel scamps. He continued on the stage till 1818. A work, entitled Memoires de Fleury de la Comedie Française, was published in 1835–37. It was from the pen of J. B. Lafitte.—J. S., G.

FLEURY, André Hercule de, was born at Lodève in Languedoc, on the 22nd of June, 1653. He chose the priesthood as a profession, and having been introduced at the court of Louis XIV., was appointed the almoner of the queen, then almoner of the king, and lastly bishop of Fréjus. He was not a man of eminent talents or of lofty aims, and owed his promotion chiefly to exterior advantages. Rather for his negative than for his positive qualities, he was named preceptor of the little child who was afterwards to be Louis XV. The nature of this young Bourbon was radically bad, and Fleury assuredly did nothing to improve it; his chief effort being to gain complete command over the future king. The favourite amusement of Fleury's pupil was letting thousands of sparrows loose in a large hall and seeing birds of prey tear them to pieces. The duke of Orleans was regent of France from the death of Louis XIV. in 1715, to the duke's own death in 1723. It was for France, through the Scottish adventurer, Law, a season of signal delirium; and through the duke of Orleans, himself, and nearly all the nobility, a season of flagrant wickedness, and gave France its first tremendous impulse towards the abyss of revolution. Whosoever ruled France, Fleury ruled its boy-monarch. When the duke of Orleans died, it might have been supposed that Fleury would have placed himself at the head of the government; this, however, for purposes of his own, he abstained from doing. He allowed the duke de Bourbon to be created prime minister, the vilest, most vicious debauchee of his time. On the duke's ignominious fall in 1726, Fleury succeeded him, he being at the time seventy-three years of age, while the king was sixteen. Not long after Fleury received the cardinal's hat. He remained prime minister till his death on the 29th of January, 1743. Various are the judgments on his long administration. He loved peace, and was the friend of Walpole, who loved peace no less. For the sake of peace he was willing to make almost humiliating sacrifices; yet the war into which, in 1733, France was led to oblige Louis XV.'s father-in-law, Stanislaus, who had been re-elected king of Poland, very remotely affected French interests; still France gained by it the important province of Lorraine. The war of succession, however, which ended with the peace of Aix-la-Chapelle in 1748, and to the participation of France in which Fleury perhaps unwillingly consented, was barren for France in everything but victories like those of Fontenay and Laffeld; and added to the French national debt twelve hundred millions of francs. Fleury was not more fortunate in his love of economy than in his love of peace. The extravagance under the regency had been boundless. Fleury sought to heal this evil by a mistaken and most miserable parsimony, whereby France was imperilled abroad and paralyzed at home. But if Fleury had not the large conceptions which are indispensable to the statesman, he was free from the frailties whereby some of the greatest statesmen have been tainted. Mazarin left a fortune of two hundred millions of francs; Fleury scarcely more than was needful decently to inter him. Though carrying frugality to a fault in the affairs of the state, Fleury was yet disposed generously to protect literature, the arts, and the sciences. It is said likewise, that scarcely reaching mediocrity as a states-

man, he was nevertheless prompt and brilliant in conversation, and that his pastoral letters as bishop of Fréjus are models of simple eloquence.—W. M–l.

FLEURY, Claude, chiefly known by his writings on ecclesiastical subjects, and especially ecclesiastical history, was born at Paris on the 6th December, 1640. He was the son of an advocate, was educated by the jesuits, and adopted the profession of his father. This career he pursued till the age of thirty, when, partly from pious inclination, and partly through the attractions of retirement and study, he exchanged the gown of the barrister for that of the priest. Among the illustrious men whose friendship the Abbé Fleury enjoyed were Bourdaloue and Bossuet. Of the latter he might be considered the disciple and the imitator, though he was of a much milder and less imperious character. He was first preceptor of the prince de Conti, and then, through Bossuet's influence, of the count de Vermandois. For his pupils, he wrote a series of elementary works, which had an extensive and lasting popularity. In the so-called missions to the protestants, with which Louis XIV. followed up the revocation of the edict of Nantes, Fleury, as the companion of Fénélon, took part. He was associated likewise with Fénélon in the education of the dukes of Burgundy, of Anjou, and of Berry, the grandsons of the king. From the two chief controversies which agitated France at the close of the seventeenth century and the beginning of the eighteenth—that between Jansenism and Jesuitism, and that between Quietism and the more unbending orthodoxy of the catholic church—Fleury stood aloof. On account of the moderation of his views, and the amenity of his nature, Fleury was, in 1716, appointed confessor of Louis XV. by the duke of Orleans, the regent of France. This situation the burden of years in 1722 induced him to resign. A man of the highest integrity, and the most incorruptible disinterestedness, Fleury never sought, but seemed always anxious to avoid promotion, and refused a bishopric. He died on the 14th July, 1723. There have been few more diligent students or more voluminous writers. The first edition of his principal work, "The Ecclesiastical History," occupied twenty quarto volumes. Voltaire said that it was the best history of the church which had ever appeared. This praise has been pronounced hyperbolical, but without doubt it was deserved enough in Voltaire's time. Ecclesiastical history, however, more than any other species of history, has undergone a total revolution. After the memorable productions of Neander, and others, Fleury's book has ceased to hold the foremost place, though still worthy of being consulted. His miscellaneous works were published in 1781, in 5 vols. octavo.—W. M–l.

FLEURY DE CHABOULON, Pierre Alexandre Edouard, born in 1779 ; died in 1835. When Bonaparte came into power Fleury was employed in the finances, and was afterwards sous-préfet of Chateau-Salins. On the emperor's abdication Fleury retired into private life, and passed his time in travelling through Italy. On Bonaparte's return from Elba Fleury joined him at Lyons, and was employed in negotiations with Austria, which were put an end to by the battle of Waterloo. In 1819 he published a work on the life of Napoleon, chiefly relative to the Hundred Days. The revolution of 1830 restored him to public life ; he became a member of the council of state. In 1834 he was elected deputy for Chateau-Salins.—J. A., D.

FLEXMAN, Roger, D.D., an eminent dissenting minister, was born in Devonshire in 1708. After receiving an education in the dissenters' academy, Tiverton, he was in 1730 ordained at Modbury. He was subsequently pastor of various churches ; and in 1747 he came to London, and became minister of a congregation in Rotherhithe, where he continued for more than thirty years. He died in 1795, but had been for several years previous unfit for the regular discharge of ministerial duty. Flexman was remarkable for his knowledge of English history, and his memory was such that he could refer readily to dates and other minute circumstances without using notes ; and he was frequently consulted regarding historical facts by persons in high political position. In the year 1770 he was appointed one of the compilers of the General Index to the Journals of the House of Commons, and he superintended a valuable edition of Burnet's History of his own Times, published in 1753. Flexman's original works were unimportant, consisting of some sermons and tracts.—J. B. J.

FLINDERS, Matthew, a distinguished member of the British navy, and one whose name is truly illustrious in connection with Australian discovery, was born at Donington in Lincolnshire in 1760. Early in life he went to sea in the merchant service, but afterwards entered the royal navy, in which he held in 1795 the place of midshipman. In that year he accompanied Captain Hunter, then newly appointed governor of New South Wales, in his outward voyage. On board the ship in which Flinders sailed was Mr. Bass, who filled the post of surgeon, and who shared his own ardour in the cause of maritime adventure. The spirit by which Flinders and Bass were actuated speedily found means of development on their arrival in the colony, then dating only seven years from the period of its first establishment. Their earliest service, jointly undertaken from their own resources, was a coasting voyage to the southward of Port-Jackson, in an open boat eight feet long, which they named the *Tom Thumb*. This enterprise was renewed in the following year, and a further excursion made by Flinders to the group of the Furneaux islands. In 1797, a voyage to Norfolk Island, at the instance of the colonial government, engaged the attention of Flinders. During his employment on this service, Mr. Bass discovered the channel which divides Van Diemen's Land from the Australian mainland, the well-known Bass Strait of our charts, through which channel he and Flinders sailed in the following year. (See Bass, George.) In 1799, Flinders, then promoted to the rank of lieutenant, rendered like service upon portions of the coast lying to the northward of Port-Jackson. He afterwards returned to England, where his recognized ability insured his further promotion. He was appointed to the command of the *Investigator*, a barque of three hundred and thirty-four tons, fitted out expressly for the purpose of prosecuting surveys upon the Australian coasts, the greater portion of which were then unknown. Sailing from England in July, 1801, and reaching first the south-western extremity of the Australian continent, Flinders explored the whole southern coast-line of that vast region, discovering the two extensive gulfs upon which he bestowed the names of Spencer and St. Vincent, and beside the shores of which, thirty-four years later, the colony of South Australia was planted. To the eastward of these gulfs he fell in with a French surveying-vessel, the *Geographe*, commanded by Baudin, and gave the name of Encounter Bay to the locality. Further to the eastward, Flinders entered the fine land-inclosed harbour of Port-Phillip, which, however, had been discovered and named ten weeks before the time of his visit by Lieutenant Murray, an officer in the service of the colonial government of New South Wales. From a hill on the south-eastern shore of this extensive inlet, surrounded at the present day by the various works which bear testimony to the active enterprise of the Melbourne colonists, Flinders saw "marks of natives, such as deserted fireplaces and heaps of oyster-shells;" but the only visible living inhabitants were the kangaroo and the emu. After a brief visit to Port-Jackson for the purpose of refitment, Flinders proceeded northward, to explore the Gulf of Carpentaria, as his instructions expressly directed—a service in which portions of the years 1802 and 1803 were occupied. But the unsound condition of his ship compelled his return to Port-Jackson in July of the latter year. Thence he determined to return to England, in order to solicit a better vessel in which to prosecute his survey, and embarked for the purpose in a small colonial brig, the *Porpoise*. He sailed from Port-Jackson in company with the *Cato* and the *Bridgewater*, two merchant ships. This voyage was to Flinders the commencement of disasters. Both the *Porpoise* and the *Cato* were wrecked upon the coral reefs which render the north-eastern shores of Australia so perilous to navigators, and the commander of the third vessel lent them no aid, heartlessly abandoning them to their fate. But the courage and skilful resources of Flinders proved the means of safety to all. The crew preserved themselves on a sand-bank, while Flinders, in a cutter saved from one of the wrecks, went to Port-Jackson for aid. He accomplished a voyage of two hundred and fifty leagues in an open boat in the short space of thirteen days, and brought the necessary relief to the expectant sufferers within six weeks from the time of his leaving them. Resuming his voyage to England in the *Cumberland*, a schooner of twenty-nine tons, Flinders, after crossing the Indian Ocean, was compelled by the unserviceable condition of his ship to put in to the island of Mauritius, at that time a French possession. There he was treated as a spy by the governor of the island,

and, in defiance of justice, was detained as prisoner of war during the long term of six years and a half. The interference of the home authorities had meanwhile been zealously employed in his behalf, and an order for his release had been procured from the French government as early as 1806; but the illiberality of the French governor, De Caen, delayed his departure from the island until 1810. During the greater part of the time he had been at large upon parole. The lengthened captivity of Flinders in the Mauritius is a subject which has been warmly canvassed, and with the expression of just resentment at the conduct of the French governor. Even a French writer allows that, whatever extenuation of the conduct of the local authorities may be found in the peculiar circumstances of the time (complicated, perhaps, by the somewhat lofty bearing which Flinders assumed in his first intercourse with De Caen), his prolonged detention is altogether inexcusable. It was, indeed, unworthy of a civilized nation. The career of Flinders, whose constitution had been shaken by his long captivity and by the enforced inaction, so trying to the spirits, which it involved, rapidly approached its close. His few remaining years, after his arrival in England in 1810, were employed in preparing for publication a detailed account of his surveys, accompanied by the valuable charts which were their result. He died on July 19th, 1814, a few days after he had corrected the last sheets of his work (published under the title of "A Voyage to Terra Australis, prosecuted in the years 1801–2–3, in H.M. Ship *Investigator*," &c.), and upon the very day on which it was issued to the world. The merits of Flinders as a navigator and surveyor are of the very highest order. No individual has contributed so largely to our knowledge of the coasts of the great southern continent, and to a due appreciation of the varied capabilities of its shores. His memory should be dear to Australian colonists, down to the latest generation.—W. H.

FLINDT, Carl Ludwig Heinrich, a Danish general of cavalry, born near Altona, 28th May, 1792, received his commission in 1808, and took part in the attack on Stralsund under General Ewald; also in the campaign of 1813. He distinguished himself at Gadebusch and Turow, and afterwards was taken prisoner at Neumünster by a troop of Cossacks. The following year he was released, and served under the crown-prince of Sweden, afterwards Carl Johan. After the peace of Paris he returned to Denmark, and in 1815 served with a Danish auxiliary corps in France, under Prince Frederick of Hesse. He was present with his regiment at the outbreak in Holstein in 1848, when he was taken prisoner, but soon after released. In 1849 he was made commander of a brigade, and served variously whilst the war lasted, being appointed major-general and inspector of cavalry. Shortly before the opening of the campaign of 1850, he took command of the cavalry, and died in Schleswig, 3d March, 1856.—M. H.

FLINK, Govert, a clever Dutch portrait painter, born at Cleves in 1616, was the pupil first of Lambert Jakobzen of Leeuwarden, and studied afterwards with Rembrandt in Amsterdam. He was for some time an imitator of Rembrandt, but his early education did not render him incapable of appreciating the merits of the gorgeous school of colouring established at Antwerp by Rubens, in which the Italian element prevailed over the Flemish. From a follower of Rembrandt, Flink became an imitator of Vandyck, and some of his portrait heads are worthy of that great master. He was not merely a portrait painter; the council hall at Amsterdam contains a fine work by Flink, "Solomon Praying for Wisdom." He was a man of taste, and formed a fine collection of prints and Italian drawings, which after his death, in 1660, sold for twelve thousand florins.—(Houbraken, *Groote Schouburg*, &c.)—R. N. W.

FLINS DES OLIVIERS, Claude-Marie-Louis-Emmanuel-Carbon de, born at Reims in 1757; died at Vervins in 1806; wrote verses and pieces for the theatre. The names at the head of our article accumulated during many years. He was first known as M. Carbon. Lebrun's epigram is as likely to be remembered as any of his hero's verses—

> "Carbon des Flins des Oliviers
> A plus des noms que lauriers."

—J. A., D.

FLINT, Timothy, an American clergyman and author, was born in July, 1780, at North Reading in Massachusetts. He studied at Harvard university, and in 1802 became pastor of a congregational church at Lunenburg, Massachusetts. After having occupied this position for twelve years, he resigned it in consequence of political differences with some of the people of his charge. In 1815, under the auspices of a missionary society, he pushed his way west through Ohio, Indiana, Kentucky, Missouri, and Arkansas, preaching as he went; but again he was obliged to resign his employment, this time on account of failing health. He next engaged in farming, with the profits of which, and of keeping a school, he contrived to struggle on for three or four years; when, worn out by disease and in great poverty, he dragged himself back to his native place, as he believed to die. But contrary to all expectation his health began to improve, and the spirit of the man kindled again. He now started as author. His first work was published at Boston in 1826, being entitled "Recollections of Ten Years' Residence and Travels in the valley of the Mississippi." It was well received not only in America, but in Europe also; it was reprinted in London, and translated into French, together with the second part, "The Geography of the Mississippi Valley," which still keeps its place among the best descriptions of that magnificent region of the New World. Having adopted literature as a profession, Mr. Flint produced a novel, "Francis Berrian, or the Mexican Patriot," an autobiography, which was speedily followed by "Arthur Clenning," the scene of which is laid in Australia and Illinois; "George Mason, or the Backwoodsman;" and "The Shoshonee Valley." Although highly meritorious in point of style, and not without attractions in the story, these fictions were not very successful, and the author recalling an early fondness he had had for scientific pursuits, began to lecture on natural history, geology, chemistry, &c., and published his lectures at Boston in 1832. In 1833 we find him editing the *Knickerbocker Magazine*, and afterwards the *Western Monthly Magazine*, besides contributing largely to other periodicals, and writing a "Life of Daniel Boone, the Backwoodsman;" and a "History of the Indian Wars of the West," &c. His life is a noble instance, not of patient energy and perseverance crowned with success, but of many heroic qualities battling to the end with perpetual difficulties, over which his undaunted spirit continually rose triumphant. He died, utterly worn out, in his native place on the 11th August, 1840.—J. B. J.

FLINTBERG, Jakob Albrekt, Swedish councillor of commerce, born in 1750. He was the author of various juridical works—"Apothekares Badares oeh Chirurgers Förmoner oeh Skyldigheter;" "Borgerlige Förmoner oeh Skyldigheter;" "Bruksidkares, Städers, Borgerskaps ömse Förmoner oeh Skyldigheter;" Lagfarenhets-Bibliothek;" "Amnärkingar till Svea Rikes Sjölag." He died 19th March, 1804.—M. H.

FLIPART, Jean Jacques, an eminent line-engraver, born at Paris in 1723, was the son of Jean Charles Flipart, also an engraver of some celebrity in his day, from whom the younger Flipart learned the principles of his art. The best of Jacques Flipart's engravings are those he executed from the pictures of Greuze—whose manner he rendered very happily—and from those of Vernet. A "Holy Family" after Giulio Romano is, however, considered one of his most successful plates. He made great use of the etching needle, finishing with the burin. A pretty full list of his plates will be found in Nagler. He died July 9, 1782.—J. T–e.

* FLOCON, Ferdinand, a French politician and journalist, born at Paris about the year 1800. At an early age he was employed as a reporter on the *Courrier Français*, and subsequently, in connection with other leading journals, acquired considerable celebrity as a writer. In 1845 he became editor of the *Reforme*, a journal which hailed with fervour the symptoms of approaching revolution. When the provincial government was constituted in February, 1848, Flocon was appointed secretary, and afterwards minister of commerce. He showed in this latter position considerable talent and energy. In the constituent assembly, to which he was elected, he voted with the Mountain. He was expatriated in 1857.—J. S., G.

FLODOARD or FRODOART, born at Epernay in 894; died in 966; educated at Reims, where he held some benefices. Some disappointment led him to retire to a monastery near Reims. He was once or twice thought of for a bishopric, but the arrangements for this purpose failed. He wrote a "History of the Church of Reims" and a "Chronicle," the parts of which that relate to the periods after 919 are often referred to. Flodoard also wrote verses. When disappointed of a bishopric, he was consoled by his friend Adelgage, bishop of Bremen, by a

pious reflection which had comforted a saint of earlier days—"Alas! had I been a bishop I should most probably have been numbered with the reprobate!"—J. A., D.

FLÜGEL, KARL FRIEDRICH, a German litterateur, was born at Jauer, Silesia, 3d December, 1729, and died at Liegnitz, 9th December, 1788, where he had held a professorship in the academy. He wrote "Geschichte des menschlichen Verstandes;" "Geschichte der Komischen Literatur;" "Geschichte der Hofnarren," and some other works on similar subjects.—K. E.

FLOOD. See FLUDD.

FLOOD, HENRY, the Right Honourable, an eminent orator and politician, was born in 1732. The family of Fludd was anciently of Kent, and distinguished in the time of the Tudors, whence a branch of it passed into Kilkenny in Ireland during the civil wars of the Commonwealth. The father of Henry was the Right Honourable Warden Flood, lord chief-justice of the queen's bench in Ireland, and the first Irishman who filled a judicial appointment there. We know little of Henry's early years. He entered Trinity college, Dublin, in his sixteenth year, whence he was transferred in three years to Oxford, and placed under Dr. Markham, afterwards archbishop of York. Here he applied himself to study, and associated with the most learned men of the place. He soon distinguished himself as a classical scholar, and besides original compositions, translated portions of Pindar, Demosthenes, and Cicero; nor did he neglect the severer studies of mathematics and logic, for which his mind was especially suited. Having graduated after two years, he left Oxford with a high reputation, and commenced his legal studies at the Temple; and when he was twenty-seven years old he returned to Ireland, and was elected member of parliament for the county of Kilkenny during the administration of the duke of Bedford. His first display in the house was in 1761, when he replied to the brilliant and memorable speech of Hamilton. Speaking from the opposition benches, he attacked the administration with so much vigour and ability, as to win the applause of the house and the approbation of the popular party out of doors. He now married Lady Francis Maria Beresford, and being in affluent circumstances, retired to the enjoyment of a country life, where, in the cultivated society of Grattan, Bushe, and other brilliant men of his day, he was disposed to abandon politics for the enjoyment of literary ease and private theatricals. But his was not a nature to be satisfied long with such pursuits. Accordingly, we find him soon again in his place in parliament, taking an active part in the exciting Irish politics of the times, and one of his triumphs was in defence of the liberty of the press, when he defeated a motion to commit the printer of the *North Briton*, though supported by the ministry. On the election which occurred in 1769, Flood was involved in a fatal duel with Mr. Agar. At the first meeting Agar, the challenger, was slightly wounded. He demanded a second meeting, which terminated in his being shot through the heart. The details of the affair are given by Bushe in a letter to Grattan, which certainly places the conduct of Flood in very creditable contrast to that of his antagonist. Flood was tried at the ensuing spring assizes for Kilkenny, and acquitted. Flood was now admittedly amongst the best speakers in the commons. He was also distinguished for his literary abilities, and, in conjunction with Langrishe and Grattan, produced a collection of political satires entitled "Barateriana," in which Lord Townshend was portrayed under the name of Sancho Panza. The elegance of the composition, the wit of the sarcasms, and the point and brilliancy of illustration, were deservedly admired, and even gave rise to the belief for a time that Flood was the author of the Letters of Junius. In 1773 Flood went to England, for the purpose of impressing Lord North in favour of promoting the commerce of Ireland, and he was received with great consideration and respect there. Lord Harcourt was now chief governor of Ireland, and courted the support of Flood, and offered him the post of vice-treasurer, which, after some demur, he accepted in 1775. This step was severely censured by his political connections as inconsistent with his position, and especially drew down upon him the brief and sharp invective of Grattan, and did not escape the censure of his great countryman and friend, the earl of Charlemont. During the administration of Lord Harcourt and the earl of Buckingham, Flood held this office, but resigned it in 1780, and once again stood forward in the ranks of the opposition. In the debates on the repeal of the 6th George I., which limited the independence of the Irish parliament, Flood took a large and prominent share in opposition to Grattan, who advocated a simple repeal, while Flood insisted on a declaration expressly renouncing the right of the English parliament to bind the Irish. The contest was maintained with great ability on both sides, and Flood, though foiled at first, ultimately carried his point; but the struggle embittered the minds of these two eminent men against each other, and a scene in the house in 1783 put an end to their acquaintance. Flood had made some severe comments on the government, to which Grattan answered in a spirit of personal sarcasm against his opponent. To this Flood replied with an acrimony beyond what the provocation justified, and with a power and oratorical brilliancy that has rarely been surpassed. Once more Grattan arose. His "reply, says Wills, "remains yet unparalleled among the reports of parliamentary encounter for its condensed severity." Flood was much disconcerted, and stammered out a few incoherent words. Both gentlemen left the house; a challenge from Flood followed. The parties were bound over, and thenceforward they were as strangers to each other. It must, however, be stated to the credit of Flood, that he made overtures for a renewal at least of courteous recognition, which were declined by Grattan; and that he presided at meetings where resolutions complimentary to his opponent were passed. He had, too, the consolation of receiving an address on the occasion from the volunteers, with whom he was highly popular, expressing their sense of his services and condemning the severity of Grattan's invective, and he was permitted to make an ample vindication in the house. Flood bore a distinguished part in the proceedings of the celebrated "convention of delegates," and in November, 1783, made the motion for parliamentary reform, in accordance with the plan digested in the convention in the house of commons, which led to the momentous debate in which Yelverton, Scott, Fitzgibbon, and Hutchinson, took prominent parts. The conduct of Flood in connection with this armed body, which sought to overawe the deliberations of the legislature, has been the subject of animadversion, and perhaps justly so. At all events, his political influence soon began to decline before the ascendancy of his great rival, Grattan. He now resolved to enter the English house of commons, and was returned for Winchester. He made his first appearance in the house at the close of the debate on Mr. Fox's East India bill, exhausted by a long and fatiguing journey. Nevertheless he, unwisely for his fame, rose to speak. His great reputation had preceded him; there was a profound silence, universal attention, and curiosity. Wraxall, in his memoirs, thus describes the occasion—"Though possessing little local information, he spoke with great ability and good sense; but the slow, measured, and sententious style of enunciation which characterized his eloquence, appeared to English ears cold, stiff, and deficient in some of the best recommendations to attention." There can be no doubt that it was highly injudicious in Flood to make his debut at the end of a debate, every point of which had been previously so ably handled, as to leave nothing new to be said by him. This alone would have forbidden success, but failure was inflicted on him from the lips of a countryman. Mr. Courtenay, who afterwards confessed to owing him a grudge, "opened upon him a battery of ridicule and wit, seasoned with allusions of the most personal and painful kind," which overwhelmed Flood, and the effect of which he never overcame. Parliament was shortly after dissolved, and Flood, after two defeats, was returned for the borough of Seaford in 1784. He continued to take part in the proceedings of the house, speaking on all important questions, often displaying great oratorical powers, not unworthy of his best days in the Irish house of commons. Meantime he continued to hold his seat in Ireland, and was actively engaged in the struggle for parliamentary reform. But it was in his opposition to Pitt, upon the commercial treaty with France proposed in 1787, that he exhibited before the English house all the great powers of his mind. His speech extorted high commendation from all parties, and as a recent writer has said, he combated Pitt's commercial system "with a force of concentrated ratiocination, which, whatever may now be thought of its value in the eyes of political economists, certainly at the time when it was delivered received no sufficient answer." The close of his parliamentary career may be considered his attempt to introduce parliamentary reform in England in 1790, and his speech on that occasion is remarkable for its sound principles and constitutional learning. While in retirement at Farmley, and suffering from gout, a fire broke out,

on the premises, when he caught cold from exposure. Pleurisy ensued, of which he died on the 2nd December, 1791. Flood is justly entitled to be reckoned amongst the great men of his time. He had few superiors as an orator, and not many as a master of reasoning and a politician. His rival Grattan said of him—"Give him the thunderbolt, and he had the arm of a Jupiter." Mr. Wills has briefly, yet faithfully, sketched his character —"His style fine, well arranged, simple, and perspicuous; his method of reasoning always ingenious and full of art, frequently just, forcible, and satisfactory; he was master of the general elements of constitutional polity, and on many occasions used his knowledge with a power which cannot easily be overrated. In the earlier part of his public life, though living among eminent men, he was without a rival. In later years, when placed side by side with a few who were of more ascendant powers, and who claimed an equal place, he was, we cannot help feeling, in a considerable degree affected by a temper not framed to be patient. Generous, honourable, kindly-affectioned, and a sincere lover of Ireland, his character was deeply tinctured with pride and self-importance; and as life advanced, in the strife with party and individual, a large portion of acrimony appears to have been mingled in the mass." Let us not forget, too, that Flood was a scholar of no mean note, and the friend of scholars; and his correspondence, both literary and political, with Lord Charlemont, shows the estimation in which he was deservedly held. His munificent devise to Trinity college, Dublin, to the value of £5000 a year, to found and maintain a professorship of Irish, and to give premiums for compositions in that and the English language, though set aside by a court of law, makes his memory deservedly dear in his native land.—J. F. W.

* FLOR, Christian, one of the most earnest supporters of the Danish language and nationality in Schleswig, was born at Copenhagen on New-Year's day, 1792. He became a student in 1809, theological candidate in 1816, and parish priest of Töllöse in Zealand from 1822 to 1826. In 1825 he received the degree of doctor of philosophy from the university of Kiel, where the following year he was appointed professor of the Danish language and literature. In 1845 he resigned this office, and became director of the Folks high school at Rödding, the establishment of which is due to him; indeed, he is the champion in many ways of the Danish nationality in Schleswig, which he has maintained at considerable sacrifice to himself. He now resides at Fredensborg, and he was elected a member of the diet in 1855 by the Schleswig stœnderforsamling.—M. H.

FLOR, Roger de, one of the most celebrated knight-adventurers of the middle ages, was born at Tarragona, Spain, July 14, 1264. Having become a soldier at an early age, he distinguished himself in several encounters with the Moors, and subsequently entered the order of the Templars. He took part in the last of the crusades, and after the storm of the fortress of St. Jean d'Acre, maintained the place against a superior force of Saracens until the end of 1291. He then assembled a small fleet against the infidels, captured their vessels and ravaged their coasts whenever opportunity offered, and having by these means become famous, as well as opulent, he was called to the assistance of Frederick of Arragon, who disputed the crown of Sicily with the king of Naples. Successful in this undertaking, which brought him the title of admiral and an accession to his riches, he offered his services to the Emperor Andronicus of Constantinople, against the Turks. The offer being accepted, he enrolled two thousand Catalonians, whom he shipped for the seat of war, and at whose head he re-established tranquillity in the empire. Andronicus gave him his niece in marriage, overwhelmed him with wealth and honours, and ultimately granted him the title of Cæsar. This last dignity, however, instead of quelling Roger's ambition, inflamed it to such a degree that he began to conspire against the emperor, aiming at nothing less than the throne for himself. Andronicus, on receiving the news of this conspiracy, resolved to get rid of his powerful subject by the same means as those intended to be employed against himself; and the result was, that Roger was found assassinated one night at the door leading to the apartments of his wife. The date of this fatal event is April 23, 1306. The Catalonians took sanguinary revenge for the death of their leader, by shutting themselves up in the fortress of Gallipoli, and ravaging the surrounding territory for several years.—F. M.

FLORENCE of Worcester, a celebrated monk of the latter part of the eleventh and the beginning of the twelfth century. The precise date of his birth is unknown, and scarcely any particulars of his early life have been recorded. He lived and wrote in the reign of Henry I. of England. He is the earliest of our English chroniclers who wrote after the Norman conquest. He was a man of great erudition and fine intellect. From the frequent perusal of chronicles, such as those of Gildas, Bede, Sigebertus, Marianus Scotus, and others, he became himself a great chronicler. His well-known work entitled "Chronicon ex Chronicis," was published in 1592, 4to, London, under the care of Lord William Howard, the "belted Will Howard" of border tradition; and was reprinted in 1601, folio, Frankfort. It brings down the history from the creation to the close of the year 1118. There is printed along with it a continuation of the history down to the year 1141, by an anonymous writer. Florence is entitled to much greater credit for originality than some writers are disposed to allow. He possessed abundant Saxon materials for his history, and probably derived from the Saxon genealogies such facts as are not recorded elsewhere. He died, July 13, 1118. His "Chronicle," with its continuation, was translated from Latin into English by Holinshed. This translation may be seen in the Harleian MSS.—W. A. B.

* FLORENCOURT, Franz Chassot von, was born at Brunswick, 4th July, 1803. He studied law at the university of Marburg, was mixed up with the Burschenschaft political societies of 1830, was tried for political offences and acquitted. Florencourt's principles and later writings are aristocratical. He has since 1851 resided at Vienna, and contributes largely to the German journals. He renounced Lutheranism, and published a pamphlet on what he calls his return "zur christlichen Lehre und christlichen Kirche." His brother Wilhelm is known by writings on juridical and antiquarian subjects.—J. A., D.

FLORENT or FLORIS was the name borne by several of the sovereign counts of Friesland and Holland in the feudal times:—

Florent I., seventh count, inherited at the death of his father Thierry III. a portion, and at the death of his brother Thierry IV. the whole, of the principality He maintained several successful conflicts with his neighbours of Cologne and Brabant, but was surprised and slain in 1062.

Florent II., grandson of the preceding and ninth count, succeeded his father Thierry V. in 1091, at the age of ten years. The wise regency of his mother, Witilda of Saxony, and his own moderation, made his reign a peaceful one; and he died in 1122, leaving the sovereignty to his son Thierry or Theodoric VI.

Florent III., eleventh count, was the eldest son and successor of Thierry VI. He inherited the sceptre in 1157, and in the course of the following year took part in the diet of Roncaglia under Frederick Barbarossa. His reign was troubled by conflicts with the duke of Gueldres, the count of Flanders, and the insurgent West Frisians, in the course of which he was for nearly two years a captive at Bruges. Subsequent successes, however, added the isles of Texel and Woeringen to his dominions. He died in the Holy Land in 1190, having accompanied the crusade of Barbarossa.

Florent IV., fifteenth count, succeeded his father William I. in 1223; and in the following year, though scarcely beyond boyhood, he took the field with his maternal uncle, Gerard IV. of Gueldres, against Otho, bishop of Utrecht. The most memorable event of his reign was the violent tempest of 1230, which burst the dykes, and buried a large and populous tract of Friesland under the waters of the Zuyder Zee. During a war with the Stadingers in 1235, Florent was treacherously slain at a tournament.

Florent V., seventeenth count and grandson of the preceding, succeeded his father William II. in 1254, but did not come of age till fourteen or fifteen years later. He was speedily involved in a war with the turbulent West Frisians, which lasted till 1287. A war with Flanders followed, and was terminated by the defeat of the Flemings in 1295. He was slain in a conspiracy which he had provoked by an outrage on a noble lady, and the countship passed to his son, John I., in 1296.—W. B.

FLORENTINUS, a Roman jurist, the dates of whose birth and death are unknown. He was one of the judicial council of Alexander Severus. Forty-three extracts from his "Institutiones" are preserved in the Corpus Juris.—J. A., D.

FLORES, Juan, a Spanish writer in the beginning of the sixteenth century. His chief work—"La historia de Cerisel y Mirabella, con la disputa de Torellas y Bracayada," first published at Seville in 1524—is a slight tale covering a discussion

on the question, Whether man gives more occasion to woman to sin, or the reverse? It is supposed by some to have suggested portions of the Tempest. It was early translated into French and English.—F. M. W.

FLOREZ, Enrique, a celebrated Spanish archæologist and numismatist, born at Valladolid in 1701; died in 1773. At twelve years old he entered the order of St. Augustine, and devoted himself to a series of works on the civil and ecclesiastical history of Spain. We have from his pen a "Course of Theology," in five volumes; "Historical Key" (a system of chronology); and a work entitled "España Sagrada," a geographical and historical sketch of the church in Spain. He is more generally known by a work on the medals and coins of Spain. He has also written a history of the catholic queens, and a treatise on botany and the natural sciences.—F. M. W.

FLOREZ ESTRADA, Alvaro, a Spanish political economist, born in Asturias in 1769. He studied at the universities of Oviedo and Valladolid. In the year 1808 he was appointed procurador-general—the chief authority of the province—and in that capacity was the first to declare war against Napoleon. He has written an introduction to the History of the War of Independence; an "Examination of the Question between the American Colonies and the Mother Country;" a "Comparison of the Catholic with the Protestant Clergy;" and, more celebrated than these, "Memorials to Ferdinand VII., pointing out all his errors," 1818. His "Course of Political Economy," in four volumes, is an exposition of the principles first laid down by Adam Smith, with special application to the state of affairs brought about in Spain by the neglect of them.—F. M. W.

FLORIAN, Jean Pierre Claris de, born at Florian, Languedoc, in 1755; died in 1794. At an early period of his life he fell in with a French translation of the Iliad, and in a few years after was presented to Voltaire, one of whose nieces was married to an elder brother of his father. This connection led to his being admitted as page into the establishment of the duc de Penthievre. In 1783 he published his "Galatée," and in 1786 his "Numa Pompilius"—a book popular in female schools. In 1788 he published his "Estelle," a pastoral romance, and about the same time his "Mélanges de poesie et de litterature." Among these were his "Fables," which have obtained praise at least equal to their merits. They are written in a style always pleasant, often graceful. In 1791 he published his "Gonsalve de Cordoue ou Grenade reconquise." The plan is well conceived, the interest throughout sustained, and a number of episodes skilfully connected with the main story. It is, however, very unequally written, in parts elaborated to the utmost of the writer's power, while parts seem to have been hastily thrown off and never retouched. A historical account of the Moors in Spain forms an appropriate preface to "Gonsalve." Florian was passionately fond of the theatre, had himself great talents for acting, and was fond of appearing in the character of Harlequin, that is, in the Harlequin of his own comedies, which may be said to be his own creation, as, to the ordinary buffoonery of the character, he added some sentimental traits. Florian was a member of several literary academies of Italy and Spain, and in 1788 became a member of the French Academy. Florian, at the period of the Revolution, unluckily had some acquaintance with a nobleman, which was enough to enable the committee of public safety to charge him with incivism. It was remembered too that he had written a few lines prefixed to his "Numa Pompilius" complimentary to the queen. He was imprisoned. Robespierre's fall released him, but he died in the following year. Some posthumous works of his were published, one a translation of Don Quixote. Florian's mother was a Castilian, and he knew the language well. His Don Quixote, however, can scarcely be called a translation, so much is it abridged. The solemn humour of the original is lost, and the whole is made to accommodate itself to Florian's notion of the taste of the public for whom he was writing. The pieces of poetry scattered through the work are very gracefully imitated. Among the posthumous works is one published in 1807, "La jeunesse de Florian ou memoires d'un jeune Espagnol," a biographical romance, founded on some of the incidents of the author's own life.—J. A., D.

FLORIANUS, M. Annius, a half-brother by the mother's side of the Emperor Tacitus, upon whose death, in 276, he usurped the purple, and obtained from the senate and the armies of the west a recognition of his authority. This was contested by Probus, whom the Syrian legions had elected emperor, and after a short and unsuccessful struggle, Florianus perished at Tarsus, after a reign of about three months.—R. B.

FLORIDA BLANCA, Jose Monino, Count of, prime minister of Charles III. of Spain, was born at Hellin in Murcia in 1728 or 1730, his father being a respectable notary. Through the protection of the powerful family of Osuna, young Moñino attracted the notice of the minister Esquilache, and he further distinguished himself by his vigorous writings against the jesuits. In 1772 he was appointed ambassador at Rome, and was successful in extorting from Clement XIV. the bull which destroyed the power of the jesuits (21st July, 1773). In 1775 he took part in the election of Pius VI. to the papacy. Shortly afterwards he was recalled, with the title of Count of Florida Blanca, to succeed Grimaldo in the onerous post of minister of state (Foreign affairs), with which was combined the portfolio of grace and justice, and the oversight of many matters of domestic policy which stood in great need of reform. His administration was vigorous and directed towards the enlightenment of the people. Many of the existing schools of art, and the free public schools in various parts of Spain owe their origin to him. He devoted also great attention to adorning and extending the city of Madrid, and the improvement of the post roads throughout the kingdom. At first he met with a rancorous opposition from the nobility, whose arrogance he was continually compelled to repress; but in the general conduct of affairs he was modest and affable. The first important act of his administration was the conclusion of peace with Portugal, and a favourite object of his policy was to unite the two kingdoms by a double marriage, which might result in placing a Spanish prince on the throne of Portugal, an object which was not attained. The fatal policy, however, which he embraced, or at least could not avert, was the cause of countless disasters to Spain. He was not the man to comprehend the French revolution, and, when the insurgent colonies of Great Britain in North America sought the alliance of France, Spain also was involved in the league. It is computed that the siege of Algiers in 1777, and that of Gibraltar in 1782, cost Spain not less than eighty thousand lives. A five years' war was at length concluded on terms not dishonourable to Spain, without, however, the darling object of his ambition, the acquisition of Gibraltar, being realized. Shortly before the death of Charles III. the minister presented a memorial setting forth the principles of his administration, and the success which had attended it. This document may be found in Coxe's Memoirs of the Kings of Spain under the House of Bourbon. The king before his death bestowed on Florida Blanca the cross instituted by himself, and refused to allow him to resign his offices. Under Charles IV. his career was more difficult. His life was several times attempted, although it has been asserted that many of these occurrences were in fact devised by himself, to regain his popularity. Certain it is that, in the latter part of his administration, he increased his efforts for the promotion of commerce. In 1792 he was forced to yield to a coalition against him, and retired into Murcia, and for a short time was confined in the citadel of Pamplona. In 1808 he again took part in public affairs, and was nominated on the 25th September president of the supreme junta at Aranjuez. But he did not live to discharge this function, which probably would have afforded him little satisfaction. He died at Seville on the 20th December in the same year. He was never married.—F. M. W.

FLORIO, John, an Anglo-Italian lexicographer and translator, was born in London about 1545, of Italian parents, who, being Waldensians, had taken refuge in England. It may be noted that we have record of a Michelangelo Florio who was preacher to the congregation of Italian protestants in London in 1550 or 1551, and he possibly may have been the father of the lexicographer. On the death of Edward VI., and accession of Queen Mary, Florio's parents left England and, says Anthony Wood vaguely, "went to another country," probably France, "where Florio received his puerile literature." At the accession of Queen Elizabeth the Florios returned to England, and John became resident at Oxford, presumably as a language-master. It is certain that about 1576, Barnes, bishop of Durham, a prelate of puritan tendencies, appointed Florio to be Italian and French tutor to his son, a student of Magdalene college. Eventually, in 1581, Florio having matriculated became a member of Magdalene college, and taught French and Italian to "certain scholars in the university," doubtless of the higher

class. In 1578 appeared his "First-Fruits," followed in 1591 by a "Second-Fruits"—both of them elementary books for learners of the Italian language. In 1580 he published an English translation of a French version of a book of voyaging, the original of which had appeared in the Italian collection of Ramusio. Warton states that the first edition of his afterwards celebrated Italian dictionary was published in 1595. The earliest edition that we have seen is dated 1598, and is entitled "A World of Wordes, &c., or most copious and exacte dictionarie in Italian and English, collected by John Florio." An address to the reader attacks in plain-spoken Elizabethan fashion a carper at his labours, and is signed "Resolute John Florio"—the style of self-definition which the lexicographer commonly affected. This edition is dedicated to three members of the aristocracy—one of whom, Lord Southampton, lives in literary history as the patron of Shakspeare—"the Right Honourable Patrons of Virtue, Patterns of Honour, Roger, Earle of Rutland; Henrie, Earle of Southampton; Lucie, Countess of Bedford." Lord Southampton is singled out in the rather high-flown and euphuistic dedication as a special patron, and addressed as "Your bounteous Lordship, most Noble, most Honourable Earle of Southampton, in whose paie and patronage I have lived some yeeres"—a circumstance which has escaped the notice both of Anthony Wood and of Wood's vigilant editor, Bliss. In 1603 appeared Florio's translation of Montaigne's Essays—the earliest English version of one of the world's classics, and dedicated to "Lucie, Countess of Bedford, and to her mother, Ladie Anne Harrington." "You and your husband's hand, most courteous Ladie Harrington," exclaims the grateful dedicator, "have been still open, and your hospitable house my retreate in storms, my relief in need." To the translation of Montaigne are prefixed some commendatory verses by Samuel Daniel the poet, whose brother-in-law Florio was, the latter having married the sister of the former. Daniel was appointed "gentleman extraordinary, and afterwards one of the grooms of the privy chamber," to Anne of Denmark, the consort of James VI. of Scotland and I. of England; and it may have been through his introduction that, on the accession of James to the English throne, Florio was made Italian and French tutor to Prince Henry, the heir-apparent, "and at length," says Wood, "one of the privy chamber and clerk of the closet to Queen Anne, to whom he was a tutor also." "Queen Anne," it is recorded by her biographer, Miss Strickland, "spoke Italian fluently." In honour of his royal patroness Florio re-named his Italian and English dictionary—in the expanded edition of it published in 1611—"Queen Anna's new World of Wordes," which, according to Wood, "for the variety of words, was far more copious than any extant in the world at that time." Still further augmented and improved by his successors, Florio's was long the standard Italian dictionary of this country. He seems to have retained his position at court until his death, which happened about the same time as that of his royal mistress' husband, James I., in the spring of 1625. "Retiring," says Wood, "to Fulham in Middlesex to avoid the plague, he was overtaken by it in his old age, and died in 1625." "He was," adds old Anthony, "a very useful man in his profession, zealous in the religion he professed, and much devoted to the English nation." We have been thus particular in detailing the few facts known in the biography of Florio, because his name, however slightly, is twice associated with that of Shakspeare. Florio, it has been supposed, was the original of Holofernes, the pedantic schoolmaster of Love's Labour Lost. Further, the only book which still survives, bearing the autograph of Shakspeare, and with tolerable evidence of genuineness, is a copy of Florio's translation of Montaigne, now in the library of the British museum. One ingenious critic has even attempted to deduce certain traits in the character, and expressions in the language of Hamlet, from hints and phrases familiar to Shakspeare, through his perusal of Florio's translation of Montaigne. However this may be, it is certain that a portion of the speech, descriptive of a happy Utopia, put into the mouth of Gonzago in the "Tempest," is a most palpable blank-verse reading of a passage in Florio's "Montaigne." Those curious on the subject may consult the disquisition by Sir Frederick Madden, keeper of the MSS. in the British Museum, Observations on an Autograph of Shakspeare, published in 1838. The pros and cons on the question of the identity of Florio and Holofernes will be found in the notes to Love' Labour Lost, in Boswell's edition of Malone's Shakspeare; and the weight of evidence is decidedly against the theory, first broached by Warburton, that Shakspeare ridiculed on the stage a fellow protege of his own patron, Lord Southampton. We may add that Florio's "Italian-English Dictionary" has been turned to useful account by Shakspearean critics in the elucidation of obscure words in the great dramatist's plays.—F. E.

FLORIS, Frans, a Flemish painter, born at Antwerp in 1520. His father, Cornelis de Vriend (Floris' family name), was a sculptor, and Frans was brought up to the same profession; but, preferring painting, he became the scholar of Lambert Lombardus at Liege, who had acquired the Italian taste in design. Floris adopted the same taste, and studied some years in Italy, especially at Rome, where he earned from Vasari the title of the Flemish Raphael. He established a great school at Antwerp after his return, and but for his dissipated habits would have obtained the patronage of the Emperor Charles V. and Philip II. of Spain, as he was the most able master of his time in the Netherlands. He was a habitual drunkard. He died at Antwerp in 1570. A Nativity by Floris in the cathedral at Antwerp is much praised by Reynolds. Many of his works have perished, but there are still some in the principal European galleries.—(Van Mander, *Leven der Schilders.*)—R. N. W.

FLORIS, Peters Williamson, was born at Dantzic, and died at London in 1615. He went to Holland, where he engaged in the East India trade, and subsequently entered the service of the English East India Company. Embarking on the 2nd January, 1610, in the *Globe*, he sailed for India, in the capacity of factor, and during the following four or five years displayed great vigour and adroitness in his transactions with the native princes, and with such Europeans as he found already trading in that country. He returned to London in the year of his death, worn out with the labours and anxieties of his perilous enterprise. He left a most valuable account of his travels in Dutch, which was soon afterwards translated into French and English (by Purchas).—R. M., A.

FLORUS, Drepanius, deacon of the church of Lyons, and author of various epistles, poems, commentaries, and theological treatises, particularly one on predestination in opposition to the tenets of Erigena, is supposed to have died about the year 860.—J. B. J.

FLORUS, Gessius or Cestius, the Festus of scripture, was born at Clazomenæ. By the influence of Cleopatra, his wife, with the Empress Poppæa, he obtained, as successor to Albinus, the procuratorship of Judea, which he held from 64 to 66. His treachery, cruelty, and extortion were the direct cause of the last Jewish rebellion; unless, as Tacitus and Josephus affirm, he excited it himself, in order to destroy all traces of his misgovernment. At the passover feast in 65, three millions of Jews petitioned Cestius Gallus, the proconsul, for his removal, but in vain. It is doubtful whether or not Florus perished in the rebellion which broke out the following year.—R. B.

FLORUS, Lucius Annæus: his country and the dates of his birth and death are unknown. He is known by his "Epitome de Gestis Romanorum," a narrative which extends from the founding of the city to the time of Augustus. The epitomes to the books of Livy have been ascribed to him. The editio princeps of Florus was printed at the Sorbonne, 1471.—J. A., D.

* FLOTOW, Friedrich von, a musician, was born at Tantendorf in Mecklenburg in 1811. Of noble family, Flotow studied as a recreation the art which his graceful talent has abundantly adorned, and he follows it as a profession, rather for the pleasure than the profit it yields him. He was a pupil of Reicha in Paris; and he has spent much of his time in the French capital, where many of his operas were first produced. His first dramatic essay, "Pierre et Colombine," appeared in 1832, and was followed at intervals by "Rob Roy," and "La Duchesse de Guise." In 1838 "La Naufrage de la Méduse" was given at the Théatre de Rénaissance. "Le Forestier" was brought out in 1840; "L'Esclave de Camoens" in 1843; "Alessandro Stradella" in 1844, which opera was given in English at Drury Lane theatre, with little success, in 1846; "L'Ame en Peine" in 1846, an English version of which, called "Leoline," was produced at the Princess' theatre in 1848; "Martha" (adapted from the ballet of Lady Henriette, which also furnished the subject of Balfe's Maid of Honour) in 1848, which was played in London by a German company in 1849, given in Italian in Paris in 1858, and transplanted to our royal Italian opera in the same year, where it established its composer's reputation in this country; "Die Matrosen" about 1852; "Albin"

in 1856; and "La Veuve Grossier" at the Bouffes Parisiens in September, 1859. Flotow's manner is distinguished by excessive lightness, constant readiness of invention, and profusion of melody, which is always vocal in its construction, mostly gay, and not rarely catching. In 1854 he was appointed intendant of the theatre at Schwerin.—G. A. M.

FLOTTE, Pierre, a French lawyer and statesman, chancellor of Philip the Fair. He took a conspicuous part in the celebrated dispute between the French king and Pope Boniface, and was in consequence vehemently denounced by that pontiff. It was Flotte who was commissioned by Philip to convey to Rome his answer to the bull, "Ausculte, fili." A violent altercation took place between the pope and the royal messenger, who quitted Rome with a deep resentment against the priests, which he lost no opportunity of gratifying; and the pope, on his part, denounced the chancellor as a new Achitophel, a rancorous heretic, &c. While this contest was pending, Pierre Flotte perished in the disastrous battle of Courtray in 1304.—J. T.

FLOURENS, Marie Jean Pierre, a celebrated French physiologist, member of the French Academy, and secretary of the Academie des Sciences, was born at Maureilhan in Herault in 1794. At an early age he came to Paris from Montpellier, where he had taken his degree of M.D., and in the capital of his country soon formed acquaintance with the most celebrated of her savans. His predilection for physiological research, manifest in his first scientific writings, was confirmed by the success of a course of lectures he delivered at the Athenée in 1821, and of a series of memoirs which, about the same time, he submitted to the Academie des Sciences. In 1828, after having contributed a number of important articles to various scientific journals, he was made a member of this learned body. In the same year he formally undertook the functions of a professor, being invited by Cuvier to deliver the natural history lectures of the session in the college of France. In 1830 he lectured on comparative anatomy at the jardin du roi; two years afterwards was appointed titulary professor of comparative physiology in the museum; and in 1855 professor in the college of France. He was elected secretary of the Academie des Sciences in 1833; member of the French Academy in 1840; and created a peer of France in 1846. M. Flourens has been a most prolific author. The work by which, perhaps, he is most widely known is "A Treatise on the Duration of Human Life, and the Quantity of Life on the Globe," in which he promulgates the doctrine that the natural duration of human life is a hundred years. But his reputation mainly rests on his numerous contributions to physiology. Many of these were collected and republished under the title of "Experimental Researches on the Properties and Functions of the Nervous System in Vertebrate Animals, and Researches on the Development of Bone and of the Teeth." Among his numerous other works, is one on the "General Anatomy of the Skin and Mucous Membranes," in which he endeavoured to demonstrate the physical unity of mankind by anatomical considerations connected with the coloured races. He has written also, and to good purpose, on phrenology; a history of the labours of Buffon; a history of the circulation of blood, &c. It is a natural consequence of the rapid advances which physiology has made, and is making, that the foremost in the race, but a few years ago, should now be left behind, and his labours too much overlooked. But while Bernard and others now fill the place formerly occupied by Flourens, the name of the latter will always be held in veneration by every true student of animal physiology, and in the world of letters his works will ever occupy a prominent and honourable position.—J. B. C.

FLOYD, John, an English jesuit, was born in Cambridgeshire in 1593, and after some residence on the continent, became a missionary in England. He was allowed to pursue his labours only a few years, and having been banished from England, repaired to France and was appointed one of the tutors of divinity at St. Omer and Louvain. He was living at St. Omer in 1641; but the time of his death is uncertain. Under the names of Daniel à Jesu, Hermannus Lœmelius, and Annosus Fidelis Verimontanus, he wrote many controversial tracts, which were answered by Chillingworth, Crawshaw, and other learned protestants.—J. B. J.

FLOYER, Sir John, an English physician, born in 1649, was a native of Hinters in Staffordshire. He received his education at Oxford, took his degree of doctor of medicine there, practised at Litchfield, and died in 1734, having won for himself the honour of knighthood by the eminence to which he rose in his profession. The principal medical works published by him were—"An Inquiry into the use of Baths;" "The Touchstone of Medicines;" "The Physician's Pulse Watch;" "A Treatise on Asthma;" besides a disquisition on the derangement of the animal humours, and another on the art of preserving health in old age. He published also a translation of the Sibylline oracles, a curious and valuable work. It was by Sir John's advice that Dr. Johnson in his childhood was sent to London to be touched by Queen Anne for the king's evil.—W. B.

FLUDD, Robert, otherwise known as Robertus de Fluctibus, a learned physician and mystical philosopher of England, was born at Milgate in Kent in 1571, or, according to other authorities, in 1574. He studied at Oxford, and afterwards spent several years in travel. Whilst abroad he became acquainted with the writings of Paracelsus, and adopted many of the views of that ill-appreciated thinker. He did not, however, devote himself to the study of alchemy, but sought to systematize the theosophic, cabalistic reveries of the Paracelsian school, an undertaking in which he displayed profound erudition. He aimed at identifying physical with spiritual truth, and finding a complete philosophy in the Hebrew scriptures, especially in the books of Moses.—(See his "Philosophia Mosaica," and "Historia Macro et Micro Cosmi, Metaphysica, Physica, et Technica.") These views involved him in a variety of controversies, especially with Gassendi, Kepler, and Mersenne. He dwelt much upon the real or supposed analogy between the human body and the whole universe, or, in the language of the age, between the microcosm and macrocosm. He was a believer in the four classes of elemental spirits—salamanders, sylphs, undines or nixes, and kobolds—by whom the respective phenomena of fire, air, water, and earth were supposed to be brought forth. At the same time he did not entirely neglect the more practical departments of research. He was alive to the value of experiment, and is supposed to have been the first inventor of the barometer—an honour generally attributed to Toricelli, the pupil of Galileo. He was thus an apt embodiment of the conflicting tendencies of his epoch—a period which, in order to escape from the trammels of Aristotelian scholasticism, pressed forward on the one hand on the track of experimental research, and on the other sought to resuscitate the wildest dreams of the neoplatonists and of the cabbala. Fludd died in 1637.—J. W. S.

FLÜE, Nicolaus von der, commonly called Friar Klaus, a Swiss patriot and saint, was born at Saxeln or Flüelen, in the district of Unterwalden, 21st March, 1417. He served his country as a soldier, a magistrate, and a judge, and in all these capacities was highly respected for the honesty, humanity, and manliness of his character. At the age of fifty he retired to a lonely glen, where, till his death in 1487 or 1488, he led the life of a hermit, and enjoyed the highest veneration from his countrymen. He was said to have partaken for years of no food except the Lord's supper. When in 1481 dissensions broke out in the canton, and the confederation was in danger of being dismembered, he proceeded to the diet held at Hanz, and by his endeavours brought about the celebrated agreement of Hanz, by which the unity and liberty of Switzerland were established on a permanent footing. In 1669 he was canonized by Pope Clement IX.—(See Büsinger, *Bruder Klaus und sein Zeitalter*, Luzern, 1827.)—K. E.

* FLÜGEL, Gustav Lebrecht, a distinguished German orientalist, was born at Bautzen, February 18, 1802. After having completed his education in the university of Leipsic, he continued the study of the Shemitic languages at Vienna under Hammer Purgstall, and at Paris under De Sacy. In 1832 he was appointed professor at the Meissen gymnasium, but was obliged by a protracted illness to resign this office in 1850. In 1851 he compiled a catalogue of the oriental MSS. in the Vienna library. His opus magnum is his edition of the Arabian Cyclopædia of Hadji-Chalfa, with a Latin translation and commentary, for the Oriental Translation committee. He has also published a history of the Arabs, an edition of the Koran, and various learned treatises on Arabian literature.—K. E.

FLÜGEL, Johann Gottfried, was born at Barby on the Elbe, 22nd November, 1788, and bred to the commercial profession. After having lived for several years in the United States of America, he returned to Germany, and settled as a lecturer at Leipsic, where he was afterwards appointed consul for the United States. He died 24th June, 1855. Besides his well-known

Dictionary of the English and German languages, he published some scholastic works on the English language, such as a grammar, a complete phraseology, and a series of commercial letters.—K. E.

FOA, Eugenie, born at Bordeaux towards the close of the eighteenth century; died at Paris in 1853. She was the daughter of Rodrigues Gradis; the family were Spanish Jews. She commenced writing for her support; she succeeded, and found delight in her occupation. Her works are chiefly stories for children and young persons. She published some novels under the name of Maria Fitzclarence. Towards the close of life she was blind, but is described as singularly cheerful.—J. A., D.

FODÉRÉ, François-Emmanuel, an eminent physician, was born at Saint-Jean-de-Maurienne in Savoy in 1764, and died in 1835. While a student of medicine at Turin, he made himself famous by a work on cretinism, which procured him a pension from Victor Amadeus II., king of Sardinia. He then set out on his travels, during which he visited the principal medical schools of Europe. When Savoy was annexed to France in 1792, Fodéré was attached to the army of Italy. Soon afterwards he became related, through his marriage, to Joseph Bonaparte and Bernadotte; but, being void of worldly ambition, he quietly pursued his favourite studies, and let the great world wag as it would. In 1812 he obtained the chair of medical jurisprudence at Strasburg, which he occupied till his death. In his latter years he was afflicted with blindness, but his cheerfulness remained unimpaired, and it is said that he dictated some pages the day he died. He was a voluminous writer, and contributed much to the revival of the study of medical jurisprudence, his treatise on which subject, published in 1813, at once superseded all former works of the same kind.—R. M., A.

FOE. See De Foe, Daniel.

FOEDOR. See Feodor.

FOERSOM, Peter Thun, a Danish poet and actor, born 20th February, 1777, at Österlinnet, in the Ribe diocese, where his father was pastor. He became a student in 1793, but soon left the university and entered the service of a bookseller, from which time he devoted himself most zealously to the study of the English language. The following year he became a private tutor and a teacher of English, which he continued to be till 1799, when he entered the theatre royal as an actor. He was zealous in his profession, and found his best range of characters in the heroic and historical drama. Shortly before his death he established the fund of the theatre royal for the benefit of widows and orphans of actors, his own widow being the first who derived benefit from it. He devoted all his leisure time to the study of his favourite English, and has left behind him excellent translations of Shakspeare and the poet Thomson. His own poems are lyrical, and possess considerable beauty and tenderness; they were published after his death, together with his biography. He died 24th January, 1817.—M. H.

FOERSTER. See Förster.

FOESIUS or FOËS, Anutius, a celebrated French physician and scholar, was born at Metz in 1528, and died in 1595. He was sent, when twelve years of age, to pursue his studies at Paris, where he obtained a great reputation for his proficiency in the Greek tongue, and also devoted himself to the study of medicine. His professors, Houiller and Goupil, procured him books and manuscripts, in particular three ancient manuscripts of Hippocrates, an author on whose works he afterwards bestowed much labour. Foesius subsequently returned to his native town, where, in spite of tempting offers from foreign princes, he continued to practise medicine till the time of his death. It was he who, in a great measure, brought Arabism into discredit—that absurd mixture of the doctrines of Galen with those of the Arabian physicians. Foesius in 1560 published a Latin version, with commentaries, of the second book of Hippocrates on Epidemics. This was followed in 1588 by "Œconomia Hippocratis, alphabeti serie distincta," &c.; and in 1595 he gave to the world a complete edition of his favourite author, "Magni Hippocratis, medicorum omnium facile principis, opera omnia quæ exstant," &c. This is still the best edition of Hippocrates, and a most valuable work.—R. M., A.

FOGELBERG, Bengt Erland, a celebrated Swedish sculptor, born in 1787 at Göteborg. He was perfected in his art by Sergel of Stockholm, and in 1820 went to Italy. He gained his first reputation by his statue of "Odin." Amongst his works are "Thor and Balder," "Mercury," "Apollo," and his statue of Carl Johan, which was inaugurated at Stockholm, during a visit which he paid to his native land in 1855. He died the same year at Trieste, on his return to Italy.—M. H.

FOGGIA, Francesco, a musician, was born in or near Rome in 1604, and died in that city in 1688. He was successively the pupil of Antonio Cifra, Bernardino Nanino, and Paolo Agostini; and he married the daughter of the last. So much did he profit by the teaching of these famous contrapuntists, that while still young he was appointed kapell-meister to Ferdinand Maximilian, electoral prince of Cologne; he passed, in the same capacity, from the service of this potentate to that of the court of Bavaria; and he was then engaged by the Archduke Leopold in the same office. He returned to Italy, and became maestro di capella, first of the cathedral at Narni, then at that of Monte Fiasconi; and he was appointed to the same office successively in the churches of Sta. Maria di Aquiro, Sta. Maria di Trastavere, and St. Giovanni di Laterano at Rome, and retained this last appointment from 1636 till 1661. He was invited in 1646 to the mastership of the church of Sta. Maria Maggiore, which he declined, and the post was given to Orazio Benevoli. He went from the church of St. Giovanni to that of St. Lorenzo in Damaso, where he presided over the music till 1677, when, on the death of Abbatini, he accepted the office he had before refused at Sta. Maria Maggiore, which he held till his death, and in which he was succeeded by his son Antonio. The researches of Baini in the pontifical library, have brought to light abundant evidence of the immense fecundity, and the exalted merit of this composer, in works of which even the existence was unknown to previous historians, and which amply justify the high esteem in which he was held in his own time, as expressed in the eulogistic opinions of contemporary writers. Besides the very large number of ecclesiastical works in the pope's library, Baini states that there is scarcely a church in all Italy, which possesses not some specimen of the genius and learning of this eminent man. His influence on his art was not lost in the forgetfulness into which his compositions fell. He was the first in Italy who wrote the tonal fugue, in which the answer appears in the key of the dominant—as distinguished from the real fugue, the only one previously known there, in which the answer appears in the same key as the subject; and the example of his admirable style had a still more beneficial effect on the composers of the severe Roman school, than the introduction of this important innovation.—G. A. M.

FOGGINI, Pietro Francesco, born at Florence in 1713. Although destined by his father, an eminent sculptor and architect, to the study of the fine arts, his vocation for the church induced him to enter the seminary of Florence, in which he was intrusted with the care of the library. This circumstance developed in him a decided taste for literature, to which he devoted the whole of his life. Having taken out his degree in theology in 1737, in the following year Foggini published some historical and polemical treatises against the Gallican church, and many other dissertations of an ascetic nature. We owe to Foggini the discovery in the Medicean library at Florence of the manuscript of Virgil—P. Virgilii Maronis codex antiquissimus, a Rufio Turcio Aproniano distinctus et emendatus—a discovery that enhanced his reputation as a scholar, and many academies claimed the honour of placing his name on their rolls. Invited by Bottari to fix his residence at Rome, Foggini repaired thither, and was elected soon after by Benedict XIV. one of the papal historiographers. Nevertheless, instead of writing the history of the popedom, Foggini chose to make literary researches in the library of the Vatican, and published many unedited works. In 1771 he succeeded Bottari in the office of chief librarian to the Vatican—a post his great age prevented him from filling with efficiency. He died at Rome on the 31st May, 1783.—A. C. M.

FOGLIETTA, Uberto, born at Genoa of a noble family in 1518. Having completed his studies, he travelled through Italy, and whilst at Rome he published in 1553 a work entitled "De Philosophiæ et juris civilis inter se comparatione." Cardinal Ippolito d'Este patronized him, and under his auspices Foglietta undertook to write a universal history of his times, commencing with the war of Charles V. against the protestant league, which he published in 1571. A short time after Foglietta began his most important work, the "History of Genoa, from its foundation to 1527." His death in 1595 prevented him from completing that great work.—A. C. M.

FOHI, the name of the first Chinese emperor, who is said to have been born in the province of Shensy, and to have reigned

about 2952 B.C. According to the traditions of the Chinese, Fohi discovered iron, invented instruments of music, separated the people into classes, instituted marriage, and taught his people the use of writing. The invention of the yĕ-king, or kowa, which superseded the use of knotted cords, is also ascribed to him. He is said to have reigned one hundred and fifteen years. His memory is still held in reverence by the Chinese.—J. T.

FOHR, CARL PHILIPP, a German painter, born at Heidelberg in 1795. He went early to Rome, where he contracted a friendship with Koch the celebrated landscape painter; and Fohr himself showed such remarkable ability in two landscapes painted there, that he attracted the attention of the crown prince of Bavaria, afterwards the great art patron Ludwig I., then staying at Rome. On taking leave of Fohr, the prince pressed his hand, and, addressing him in terms of the utmost affection, hoped that their intercourse might soon be renewed and their intimacy ripened. This encouraging wish, however, for the young painter was never realized; Fohr was drowned in the Tiber while bathing on the 29th of June, 1818, in the sight of three friends, who could afford him no assistance. Amsler the engraver, one of the friends who witnessed the accident, has executed a fine portrait of him. A life of Fohr was published in 1823 at Darmstadt, where several of his landscapes are preserved.—(Nagler, *Künstler Lexicon.*)—R. N. W.

FOINARD, FRÉDÉRIC-MAURICE, a French catholic divine, was born at Conches in Normandy about 1683, and died in 1743. Foinard, who was in repute for his learning, for some time exercised the function of a parish priest at Calais, but removed to Paris, where he became vice-principal of the college of Plessis. He wrote "Proposals for a new Breviary;" "Genesis in Latin and French, with an explication of the literal and of the spiritual sense;" and two works on the Psalms.—R. M., A.

FOIX, Counts of, the heads of an ancient French family, which can be traced back to the eleventh century. The most distinguished members of this house are—

ROGER, who in 1050 inherited from his uncle, count of Carcassonne, the territory of Foix, assumed the title, and fixed his residence at the chateau of the same name. He died in 1064.

ROGER II., his grandson, possessed the family estates from 1070 to 1125. He carried on a lengthened contest with his cousin, Ermengarde, respecting the earldom of Carcassonne; but he renounced his pretensions in 1095, and joined the crusade which was set on foot by Peter the Hermit. He had incurred the sentence of excommunication, in consequence of his seizure of some ecclesiastical property; but after his return from Syria, he made his peace with the church by liberal donations, and died in 1125. His great-grandson—

RAYMOND ROGER, was one of the ablest captains of his age. He fought in Palestine in 1190, and after his return to France, in consequence of his alliance with Raymond VI., count of Toulouse, he was involved in the bloody crusade against the Albigenses, under Simon de Montfort, earl of Leicester, in 1209. He was accused of heresy and impiety, his estates were wasted with fire and sword, his vassals were put to death with most atrocious cruelty, and the count himself was forced to take refuge in the most inaccessible part of his dominions. Count Raymond Roger made a brave resistance, in conjunction with his allies, and obtained various successes over the blood-thirsty crusaders; but in the end he was compelled to submit to the church, and to make peace. He died in 1223.

ROGER BERNARD II., surnamed THE GREAT, son of the preceding, signalized himself in his struggle with the crusaders. He entered into an alliance with Raymond VII., count of Toulouse, and along with him was excommunicated by the convent of Narbonne In the end Raymond was compelled, in 1229, to make his peace with the pope by the most humiliating concessions, and Roger Bernard was obliged to follow his example. Count Foix was a second time excommunicated in 1237, and was not absolved until 1240. He died in 1241.

ROGER BERNARD III., grandson of the preceding, figured among the poets of the thirteenth century. Along with his brother-in-law, the count of Armagnac, he quarrelled with Philip the Hardy, by whom he was for some time kept in prison. In 1280 he took part with the Catalonians against Peter III. of Arragon, and in 1291 commenced a war with the house of Armagnac. He died in 1302.—His grandson, GASTON II., was a famous soldier, and gained great distinction in the contest between the Navarrese and the Castilians in 1335, and in the war with the English in 1337. He also rendered important assistance to Alfonso XI., king of Castille, against the Moors in 1343, and died at Seville in the same year. His son—

GASTON III., was the most celebrated member of the family of Foix. He was born in 1331, and was surnamed PHŒBUS, some say on account of his personal beauty; others, from his love for the chase; and others, from his choice of the sun as his armorial bearing. Having lost his father when he was only twelve years of age, he was educated by his mother, Eleanor of Comminges. His first passage of arms was during the English invasion in 1345, and he gained so much distinction that two years later he was appointed the king's lieutenant in Gascony and Languedoc. In 1349 he married Agnes, daughter of Philip III., king of Navarre. In 1356 he was arrested and sent to the prison of the Chatelet in Paris, on a charge of conspiracy, in conjunction with his brother-in-law, Charles the Bad. He speedily obtained his release, however, and joined the crusade against the Prussian idolators. On his return to France in 1358 he assisted in rescuing the royal princesses, who, during the revolt of the Jacquerie, had been shut up in the market-place of Meaux; and in the same year he renewed the old family contest with the count d'Armagnac, respecting the viscounty of Bigorre, which finally terminated in the defeat and captivity of the count at the battle of Launac in 1372. Gaston separated from his wife in 1373, in consequence of a dispute with her brother, the crafty and faithless king of Navarre, who withheld from the count the sum of fifty thousand francs, which he had received in trust for Gaston from the lord d'Albreth. The countess paid a visit to her brother for the purpose of recovering the money; but having failed in obtaining payment, she did not venture to return home, but remained at the court of Navarre. In 1380 the government of Languedoc was bestowed on Count Foix by Charles V.; but Charles having died a few months after, his successor revoked the appointment, and gave it to the duke of Berry. The count, indignant at this treatment, appealed to arms, and inflicted a severe defeat on the duke. In the end peace was concluded through the mediation of the cardinal of Amiens, and Gaston agreed to resign his claims. In the following year occurred the death of the count's only legitimate son, which Froissart has related in a most touching and simple manner. Young Gaston had paid a visit to his mother at the court of his uncle, and that treacherous villain sought to make the innocent youth the instrument of murdering his father. On his departure, he gave his nephew a bag of a kind of powder, which proved to be a virulent poison, and told him to strew a small quantity of it on any food his father might eat, and it would have the effect of instantly reconciling him to his mother. The poison was accidentally discovered in young Gaston's possession, and his father immediately cast him into prison, where the hapless youth refused all nourishment, and died in ten days—his death having been hastened, as Froissart relates, by a slight blow in the throat which was accidentally inflicted by the point of his father's knife. In 1390 Gaston entertained Charles VI. and his court with great magnificence at his castle of Mazeres, and agreed to make that monarch heir to all his domains. He died suddenly of apoplexy in the following year, immediately after his return from hunting. The character of Gaston has been graphically pourtrayed by Froissart, who was for a considerable time hospitably entertained at his castle of Orthes, and heard there many of his tales of chivalry. He was an accomplished, brave, and affable knight, magnificent in his expenditure, skilful in all warlike exercises, and passionately fond of the chase. But his temper was violent and overbearing, and not unfrequently led him to perpetrate cruel and unjust acts. He was an adept in verse-making, and was the author of a treatise on hunting, entitled "Miroir de Phœbus des deduicts de la chasse des bestes sauvaiges, et des oyseaux de proie." The Foix estates were granted by Charles VI. of France to Matthew, count of Castelan and Foix, who died in 1398 without issue. His sister's son—

JEAN DE GRAILLY, became Count Foix in 1412, and died in 1436. He was made governor-general of Languedoc, Auvergne, and Guienne.

GASTON IV., his son and successor, died in 1472. His father-in-law, Jean II., king of Arragon and Navarre, declared him, in 1455, his successor in the throne, after disinheriting the unfortunate Don Carlos, his son. Gaston rendered eminent services to Charles VII. of France in the wars in Guienne; in 1458 that monarch elevated him to the dignity of the peerage, and in

1461 bestowed on his eldest son Gaston the hand of Madeleine of France. The count acted as a mediator between Louis XI. of France and his own father-in-law, the king of Navarre, and succeeded in concluding a treaty of alliance between them. Louis heaped upon him important favours, bestowed upon him in 1463 the seignory of Carcassonne, nominated him captain-general of the troops sent to the assistance of the king of Navarre, and invested him with the county of Roussillon and that of Cerdagne. But in spite of these favours Gaston abandoned the French king, and in 1471 rejoined the league formed by the dukes of Brittany and Guienne against Louis. The death of the king's brother, however, in 1472, disorganized the party, and shortly after Gaston himself died.—J. T.

FOIX, Catherine de, Queen of Navarre, was born in 1470, and was the daughter of Gaston de Foix, prince of Viane and of Madeleine of France. She married in 1484 Jean d'Albret, son of the Count Alain, and conveyed to him as her marriage portion the crown of Navarre, which had passed successively through the houses of Bigore, Champagne, France, and Evreux. Ferdinand the Catholic succeeded in obtaining possession of Navarre by treachery, and held his ground in spite of French troops, which came to the assistance of Catherine. Her husband, who was fond of ease and pleasure, readily submitted to the usurpation, but Catherine died of grief in 1517. Her son, who recovered part of the estates, was the ancestor of the famous Henry of Navarre, afterwards king of France.—J. T.

FOIX, Gaston de. See Nemours, Duc de.

FOIX, Germaine de, Queen of Arragon and of Naples, was born in 1488, and was the daughter of Jean de Foix, count d'Estampes and viscount Narbonne, and of Marie of Orleans, the sister of Louis XII. of France. In 1505 Ferdinand the Catholic, after the death of his wife Isabella of Castille, was anxious to strengthen himself by an alliance with Louis XII., and made overtures for the hand of his niece. He offered to settle the crown of Naples upon the children who might be born of Germaine, and, in default of issue, on the princess herself, with a reversion to the French sovereign. In spite of the disparity of age and character between Ferdinand and the young and beautiful princess, the offer was immediately accepted, and the marriage was solemnized in March, 1506. Germaine enjoyed the honours of royalty during eleven years. Her only son died in infancy, and the stipulations of her marriage settlement were deliberately set aside by Ferdinand in favour of his daughter Joanna. Two years after the death of that monarch Germaine married, in 1519, John, marquis of Brandeburg, and governor of Valentia. Her third husband was Ferdinand of Arragon, duke of Calabria. Germaine died in 1538.—J. T.

FOIX, Louis de, a French architect, was born at Paris towards the middle of the sixteenth century; the date of his death is unknown. For many years he resided in Spain, and is said to have been architect to the Escurial; but no part of that building is associated with his name, and he is not mentioned in connection with it by Spanish authors. He has also been charged with having betrayed the secret of Don Carlos' intended flight into the Netherlands, and so caused the arrest of that unfortunate prince. But here again there seems to be no foundation for the story; and if Prescott's narrative of that event be correct, it must be a mere scandal. The truth appears to be simply that De Foix had been patronized by Don Carlos, and left Spain shortly after his execution. In those days the professions of architect and civil engineer were not kept so distinct as now, and De Foix, after his return to France, seems to have been chiefly engaged in what, at the present time, would be regarded as properly the business, not of the architect, but of the engineer. In 1579 he was employed to fill up the old channel of the Adour, and cut a new and deeper channel. His chief work was the great tower erected at the mouth of the Garonne, and which is even now spoken of in France as the most magnificent lighthouse of modern times. It is a circular tower one hundred and seventy feet high, is decorated with Tuscan and Corinthian columns, and is, in fact, overloaded with architectural ornament and sculpture, though in an almost inaccessible situation. It was commenced in 1584, and completed in 1610.—J. T–e.

FOIX, Paul de, Archbishop of Toulouse, and one of the most celebrated ecclesiastics of his time, son of the count de Carmain, was born in 1528. After making great progress in the study of Greek and Roman literature at the university of Paris, he went to Toulouse, where he gave lectures on civil law that attracted much interest, and were attended by large numbers. At the age of nineteen he was nominated a councillor to the parliament of Paris, and subsequently a councillor of state, in which position he took an active part in political affairs, while continuing vigorously to prosecute the study of philosophy. Arguing publicly that mild measures should be taken with the adherents of the reformed doctrine in France, he was arrested on suspicion of being favourable to Luther, and, though afterwards admitted at court, did not regain the confidence of the more bigoted catholics; indeed he very narrowly escaped being numbered among the victims of the massacre of St. Bartholomew. The latter part of Foix's life was spent in the diplomatic service. He was sent to Scotland to the court of Mary Stuart, and to England to offer Elizabeth the hand of the duke of Anjou. He was raised to the archbishopric of Toulouse in 1576, and died at Rome in May, 1584.—J. B. J.

FOLARD, Jean Charles de, a French military officer, born in 1669, was a native of Avignon. He enlisted as a common soldier when he had scarcely passed boyhood; obtained in a few years a commission in a corps of partisans, and there commenced the careful study of military tactics, by which he became distinguished. His abilities and enterprising spirit having attracted the notice of the duke de Vendome, when the latter took the command against Prince Eugene in Italy, Folard was appointed one of his aids-de-camp, with the rank of captain, and had a part in the principal operations of the campaign. His defence of Casino della Bulino was rewarded with the cross of St. Louis, and he carried off the distinction of two serious wounds from the fierce and undecided battle of Cassano. Vendome being transferred to the war in Flanders, Folard at his request was ere long permitted to follow, visiting the court of Louis XIV. at Versailles, and receiving tokens of the royal favour, on his way to join the operations against the duke of Marlborough. In the course of his service in that quarter, he counselled the successful attack on Cadsand, and was intrusted with the defence of Dettingen. At the battle of Malplaquet he was again severely wounded; and after being for some time a prisoner, he was appointed to command the garrison of Burburg. The peace of Utrecht having terminated the struggle, he sought employment under the banner of the Maltese knights against the Turks, accompanied the expedition of Charles XII. of Sweden into Norway, and after serving under the duke of Berwick in Spain, retired from active duty, and died at Avignon in 1752. Besides some smaller works that issued from his pen, he published "Nouvelles Decouvertes sur la guerre," an elaborate but ill-arranged treatise on military tactics in the form of commentaries on the Greek History of Polybius. It attracted much notice at the time, and the views advanced in it continued to elicit discussion among tacticians of the last century. "Memoires pour servir a l'histoire de M. le Chevalier de Folard" were published at Paris after his death.—W. B.

FOLENGO, Giambattista, born at Mantova in 1490. He entered, at the age of sixteen, a Benedictine convent in his native town, and subsequently went to Monte Casino, where he lived in retirement for several years. He applied himself to the interpretation of the scriptures, and wrote several commentaries on the Psalms and the canonical epistles. Having shown in his writings a tendency towards the doctrines of the reformers, his books were forbidden, and some protestant writers considered Folengo a follower of their tenets. He lived, however, unmolested at Rome, and died in the year 1559.—A. S., O.

FOLENGO, Teofilus, better known by the name of Merlino Coccai, was born at Cigrada, a village near Mantua, in 1491. He was scarcely sixteen years of age when, having already completed his classic studies, he entered the order of the Benedictines at Monte Casino. However, the disorders of his life, even in the cloister, became so generally known that he was obliged to throw off the cowl, and fled from that place with a woman whose name we find in an acrostic to be Girolama Dieda. It was on that occasion Folengo changed his name, and took that of Merlino Coccai, and sometimes Merlino Pitocco (the beggar), perhaps in allusion to the extreme penury to which he was reduced. His poetry, all written in the burlesque style, is particularly remarkable for the vivacity of colouring, and the versatility of genius displayed in it; but the immoral subjects and obscene tone introduced in all his compositions, make them most objectionable. Folengo travelled all through Italy, and whilst at Naples he suddenly felt repentant for his

past life, and wrote ascetic works entirely devoid of literary merit. From Naples he went to Palermo, where he obtained the spiritual charge of a nunnery, and finally, a few years previous to his death, he was readmitted into his order at Santa Croce di Campese, near Bassano, and gave himself up to religion. His principal poems are—"The infancy of Orlando" (L'Orlandino); "Opus Merlini Coccai poetæ Mantuani;" "Macaronicorum," in which there are a great many stories often imitated by Rabelais; and a great number of satires and epigrams in the same style. Folengo died on the 9th of December, 1544.—A. C. M.

* FOLEY, JOHN HENRY, R.A., was born in Dublin, May 24, 1818. At the age of thirteen he entered the art-schools of the Royal Dublin Society, and in 1834 became a student in the Royal Academy, London. In 1839 his name occurs for the first time as an exhibitor in the catalogues of the Royal Academy, his contributions being models of "The Death of Abel," and "Innocence." The favourable impression made by these was greatly increased in the following year by a model of "Ino and Bacchus," which, when afterwards executed in marble for the earl of Ellesmere, was universally recognized as one of the most graceful of recent pieces of sculpture; and when copied as a statuette in Parian porcelain became exceedingly popular. These works were followed, among others, by "The Death of Lear," 1841; "Venus Rescuing Æneas," 1842; "Prospero and Miranda," 1843; "Contemplation," 1845; "Innocence," 1848; "The Mourner," 1849; "The Mother," 1850; "Egeria," 1856, and again as a bust, 1859. All these were works of a very high order, whether regarded as works of imagination or as examples of technical skill; but as his fame increased, Mr. Foley grew to be so much in request for the execution of portrait busts and monumental statues, that his imaginative works became continually fewer and less important—a result much to be regretted for the sake of art, though doubtless greatly to the profit of the artist. The most important of his monumental works, and certainly of its class one of the very finest produced in this country for many years past, was the noble bronze equestrian statue of Viscount Hardinge, now erected in front of the government house, Calcutta, but which was for a time exhibited in the quadrangle of Burlington house, London, where it excited general admiration. A committee has been formed to secure a replica of it for the British metropolis. His statues of John Hampden and Selden in St. Stephen's hall, the grand approach to the houses of parliament, are also very noble works. His portrait busts are too numerous to mention. They are considered to be excellent likenesses, and they are unquestionably admirable works of art. Mr. Foley was elected A.R.A. in 1850, and R.A. in 1858. His diploma work, a small statue in marble of "The Elder Brother in Comus," was in the exhibition of the Royal Academy, 1860.—J. T–e.

FOLEY, SIR THOMAS, a distinguished British naval officer, was descended from an old Pembrokeshire family, and was born in 1757. He entered the naval service at an early age, was for some time a lieutenant in the *Prince George* of 98 guns, served under Admiral Rodney, and took part in the various conflicts which occurred between the French and English fleets between 1780 and 1782. He was promoted to the rank of captain, 21st September, 1782. On the breaking out of hostilities with France in 1793, Captain Foley was appointed to the command of the *St. George*, carrying the flag of Rear-admiral Gell, who was nominated commander-in-chief of the British fleet in the Mediterranean. On the voyage thither, Captain Foley captured the *St. Iago*, a Spanish vessel, having on board two millions of dollars. He next served under Admiral Hotham, and distinguished himself in the encounter with a French fleet, in 1795, which sailed from Toulon to attempt the recovery of Corsica, and lost two sail of the line in the fight. He commanded the *Britannia*, under Sir John Jervis, in the famous battle of Cape St. Vincent, February 14, 1797, which terminated in the total defeat of the Spanish fleet, and by his bravery and skill contributed not a little to this brilliant victory. Shortly after he obtained the command of the *Goliath* of 74 guns, and in the following year joined Nelson's squadron in the Mediterranean. In the celebrated battle of the Nile, 1st August, 1798, Captain Foley led the van in the execution of that daring and masterly manœuvre which virtually decided the conflict, and led to the total destruction of the French fleet. In ten minutes Captain Foley dismasted his antagonist, the *Conquerant*, and afterwards assisted in overpowering the French ships in the rear. After the departure of Nelson for Naples, Captain Foley was appointed, along with Captain Hood, to guard the Egyptian coast. On the 30th of August he quitted this post, and rejoining the admiral, was employed in the blockade of Malta. About the close of 1799 Captain Foley returned home, but he was not permitted long to enjoy rest. In the following year he obtained the command of the *Elephant*, 74, one of the ships forming the Channel fleet. Early in 1801 he received orders to join the squadron under Sir Hyde Parker, with Nelson as vice-admiral, destined to attack the Danish fleet and batteries at Copenhagen. Nelson hoisted his flag on board the *Elephant*, and it was to Captain Foley his famous remark was made, when Sir Hyde Parker, fearing that the British fleet had suffered severely, made the signal to discontinue the action, which Nelson refused to obey—"You know, Foley," said he, "I have but one eye; I have a right to be blind sometimes:" and then, putting the glass to his blind eye, he exclaimed in sportive bitterness, "I really do not see the signal." Captain Foley was subsequently appointed a colonel of the royal marines, October, 1807; a rear-admiral, 28th April, 1808; commander-in-chief in the Downs in 1811; vice-admiral in 1812; knight companion of the bath in 1815; and grand cross in 1820. Appointed governor of Portsmouth in 1830, he died there 3rd January, 1833.—J. T.

FOLIGNO, FEDERIGO FREZZI DA. See FREZZI.

FOLKEMA, JAKOB, an eminent Dutch engraver, was born at Dokkum in Friesland in 1692, and died at Amsterdam in 1767. Folkema's best works are his portraits, among which are numbered several of his more distinguished contemporaries, and his book-plates, after the designs of Picart and others. His historical engravings are generally of inferior value. Among the best are seven engravings—Nagler is mistaken in saying there are only four, the series of seven is now lying before us—from C. Le Brun's scenes in the History of Meleager, contained in the magnificent Amsterdam edition of Ovid, produced under the direction of Picart in 1732. Some of Folkema's portraits are from the drawings of his sister ANNA, who practiced miniature painting, and executed a few engravings.—J. T–e.

FOLKES, MARTIN, a learned English antiquary, born in Queen Street, Lincoln's-inn-Fields, in the parish of St. Giles, Westminster, on the 29th October, 1690. When he was nine years old, his education was intrusted to Mr. Cappel, professor at Saumur in France, under whose instruction he studied for seven years. In 1707, at the age of seventeen, he entered the university of Cambridge, where he made marked progress in mathematics and philosophy. On the 11th November, 1714, he was admitted a fellow of the Royal Society, and chosen one of the council on the 30th November, 1716. The university of Cambridge conferred upon him the degree of M.A. on the 6th October, 1717. He was a second time chosen a member of the council of the Royal Society on the 14th December, 1718, and continued to be re-elected every year until 1727 In 1720 he was admitted a fellow of the Society of Antiquaries, and on the 17th January, 1722–23, he was chosen one of the vice-presidents of the Royal Society when Sir Isaac Newton was its president. After the death of Sir Isaac Newton, Mr. Folkes competed unsuccessfully with Sir Hans Sloane for the office of president of the Royal Society. He was re-elected a member of the council of that society on the 1st December, 1729, and was again appointed one of its vice-presidents on the 8th February, 1732–33. In this year he travelled with his family to Italy, where he remained until September, 1735. He made several interesting communications to the Royal Society and the Society of Antiquaries, particularly a dissertation entitled "Tables of English Coins, with their Weights and intrinsic Values," &c., read before the latter society on the 15th and 22nd January, 1735–36, and published in the same year. A reprint of this work appeared in 1745, to which was prefixed a "Table of English Silver Coins from the Norman Conquest to the present time, with several remarks upon their prices and their weights and intrinsic values." A new and much improved edition of this work, edited by Dr. A. Gifford, was published by the Society of Antiquaries in 1763. Mr Folkes furnished to Dr. Robert Smith some curious remarks for his book entitled a Complete System of Optics. In 1739 Mr. Folkes travelled to Paris, and was introduced to all the eminent literary men of that capital. He was elected president of the Royal Society on the resignation of Sir Hans Sloane in 1741. In 1742 he was chosen one of the eight foreign members of the Royal Academy of Sciences at

Paris. The university of Oxford conferred upon him the degree of D.C.L. in 1746, and Cambridge that of LL.D. In February, 1750, he was chosen president of the Society of Antiquaries. On the 26th February, 1751, his left side became paralyzed. He lingered nearly three years, and died on the 28th June, 1754. He was buried in the chancel of Hillington church. In 1792 the executors of Mrs. H. Bettenson erected a monument to his memory in the south side of the choir in Westminster abbey. Mr. Folkes was a man of great modesty and integrity, polite and vivacious in his conversation, and his only ambition was to be distinguished as a patron of literature. He possessed a sound judgment, extensive knowledge, and a great facility of expressing with clearness and precision his ideas even upon intricate subjects. His library and collection of coins were sold in 1756. The sale lasted fifty-six days, and realized £3090 5s. Several curious and important manuscripts of his composition were destroyed, in accordance with his own request, because he had not been able to revise them.—W. A. B.

FOLLEN, Adolf Ludwig, a German poet and translator, was born at Giessen, January 21, 1794. While yet a student of theology he served against Napoleon, and after the restoration of peace, and the completion of his studies, became editor of the *Allgemeine Zeitung* at Elberfeld. He was arrested on suspicion of demagogism, and kept a prisoner for two years. Afterwards he lived in Switzerland, and died at Berne, 26th December, 1855. His lyric poetry was particularly popular with students, whilst his translations from Homer, Tasso, and the Niebelungen, earned the praises of scholars.—K. E.

FOLLEN, Karl, brother of the preceding, and like him a German poet, was born at Giessen, September 3, 1795. He studied law, and began lecturing first at Giessen and afterwards at Jena. Suspected of demagogism he fled, after the murder of Kotzebue, to Switzerland, and when he was persecuted even there emigrated to America, where he became a professor in Harvard university. He lost his life in the conflagration of the *Lexington* steamboat in January, 1840. By his patriotic songs and his German Grammar, Boston, 13th ed. 1848, he will be remembered in both hemispheres.—K. E.

FOLLETT, Sir William Webb, was the eldest son who reached manhood of the family of Mr. Benjamin Follett, formerly a captain in the 13th foot, but who afterwards settled as a merchant at Topsham, near Exeter, where his son was born in 1798. He received his early education at Exeter grammar-school, and proceeded thence to Trinity college, Cambridge, where he graduated B.A. in 1818, and proceeded M.A. in 1821. Soon after taking his B.A. degree, he entered himself as a student of the Inner Temple, and in 1821 commenced practice as a special pleader below the bar. In 1824 he was called to the bar, and joined the western circuit, of which he soon became the acknowledged leader. In December, 1832, he stood an unsuccessful contest for the representation of Exeter in the conservative interest, but two years later was elected, and continued to represent that city without intermission till his death. He at once obtained what is called "the ear of the house," and took as high a position in St. Stephen's as he had taken on the circuit where he was so well known. On the advent of Sir Robert Peel for the first time to power in November, 1834, Mr. Follett was appointed solicitor-general, and received the honour of knighthood, but retired from office with his leader in the following April. On the return of Sir R. Peel to power in September, 1841, he was reappointed solicitor-general, and in 1844 succeeded Sir Frederick Pollock in the attorney-generalship. He had not, however, held the office many months when symptoms of consumption began to show themselves in his constitution, which was naturally delicate, and which had once before given way, under the exertions attendant on his professional duties, soon after being called to the bar. A tour to the south of Europe, and rest from his professional labours, served to arrest the alarming symptoms of his disorder for a time; but for a time only, for soon after his return to England in the spring of 1845, he gradually sank, and died at the residence of a relative in Cumberland Terrace, Regent's Park, on the 28th of June, 1845, at the early age of forty-seven. Sir William was not only a good speaker, but a sound and able lawyer; and had he lived, there is little doubt that he would have risen to the chancellorship. He married in 1830 Jane Mary, eldest daughter of the late Sir Ambrose Harding Gifford, some time chief-justice of Ceylon, by whom he left issue, four sons and two daughters. He was buried in the Temple church, London.—E. W.

FOLO, Giovanni, a distinguished Italian engraver, was born at Bassano in 1764, and practised his profession at Rome, where he died in 1836. Folo was a pupil of Giovanni Volpato, but formed his style on that of Raphael Morghen, of whose followers he was one of the ablest. Working chiefly from the paintings of the great masters of Italy, his style acquired much of the largeness, breadth, and force of the masters he imitated. His line is firm, clear, and flowing, yet varied always in accordance with his subject. Whilst preserving the spirit of his original, he never fails to impart to his prints something of his own. In delicacy and minute finish he has often been surpassed, and his small plates suffer from the absence of these qualities; but his larger works—well drawn, true in expression, and full of life and colour—almost always give a vigorous painter-like transcript of the pictures they represent. His prints include copies of pictures by Michelangelo, Raffaelle, Titian, Domenichino, Guercino, Guido, the Caracci, Rubens, &c., with a few works in sculpture after Canova and Thorwaldsen. One of his best known prints is that of the "Madonna de' Candelabri," after Raffaelle; but the "Adam and Eve," after Titian; the "St. Andrew," after Domenichino; and the "Mater Dolorosa," after Sassoferato—are at least equally good examples of his style.—J. T–e.

FOLQUET or FOLQUES, born at Marseilles about 1160; died in 1231. He first appeared in the character of a troubadour at the court of Alphonso I., count of Provence; afterwards at Marseilles, where he complained bitterly of the severity of the beautiful Adelais, wife of the count of Marseilles. She was faithful to her husband, and Folquet vowed never again to write verse, as his had not the power over her which he had hoped. The vow perhaps was not very serious; at least it soon yielded to the charms of a countess of Montpellier, who listened with deeper devotion to his sirventes. A stronger passion than love was now stirring the bosom of our poet, and he wrote a sirvente summoning the princes of Europe to an Eastern crusade. The poet, however, did not propose to accompany the warriors; he had other views for himself in the church militant. It was the day of the Albigeois, and he felt how important an orthodox bishop might be in the infected district. He was, however, a layman; and lover as he was of countesses, more of them than we have room to mention, he had a wife and children of his own. He put his wife into a convent, and thus the family difficulty was at an end. He then got the bishop of Toulouse deposed for heresy, took his bishopric, and entered upon a western crusade on his own account. Fire, famine, and slaughter accompanied him; and it was under his auspices that St. Dominic, in 1215, established at Toulouse the order of Fratres Predicatores, with whom originated the inquisition. Several of his poems remain; Raynouard has published eleven. It would be rash to deny some merit to them; they have been praised by Petrarch, and Dante has given Folquet a place in his Paradise.—J. A., D.

* FOLTZ, Philip, a distinguished German painter, was born at Bingen on the Rhine, May 11, 1805, and received the first instructions in his art from his father. The reputation of Cornelius attracted him to Munich, where he became the scholar of that painter, and was employed by him on the frescos of the Glyptothek, and in the Hofgarten, painted in 1827–29. The fresco in the arcade of that garden, of the "Foundation of the Academy of Sciences by Maximilian Joseph III. in 1759," is painted by Foltz from his own composition. Foltz's principal work at Munich, however, is the painting of the Schiller saloon in the queen's apartments, in that part of the new palace at Munich known as the Königsbau. He has here introduced many striking compositions from that great poet, which are coloured also with brilliant effect. In this work he was assisted by Ludwig Lindenschmitt; he painted also the Bürger saloon in the palace. After the completion of this palace in 1835, Foltz left Munich for Italy, and spent a few years in Rome, and from this time he devoted himself more particularly to oil-painting. His colouring is very brilliant, and as his subjects are taken mostly from the legends or inventions of the poets, his pictures are both attractive and interesting. He often paints also subjects of common life, especially of the Alps, and treats the landscape portion of his pictures with great skill. Since his visit to Italy he has resided chiefly in Munich.—R. N. W.

FOLZ or VOLZ, Hans, a German meister-singer of the

fifteenth century, was born at Worms. He followed the profession of barber at Nuremberg, and chiefly wrote carnival plays (Fastnachts-Spiele) and comic tales (Schwänke), which have been edited by A. Von Keller.—K. E.

* FONBLANQUE, Albany W., one of the most distinguished English journalists of the present century, son of John de Grenier M. Fonblanque, noticed below, was born in London in 1797. He was educated to follow his father's profession, becoming a distinguished pupil of Chitty, the eminent special pleader. This legal training had several important results. A practical knowledge of the law of England led Mr. Fonblanque to sympathize with Jeremy Bentham's efforts for law reform; and the introduction once made, he became deeply imbued with the Benthamite philosophy in general. With the study of law he combined that of literature. His familiarity with a certain class of our writers, of whom Swift and Fielding may be cited, is unrivalled. Mr. Fonblanque, moreover, was no mere student whether of law or literature. Fond of the sea, of yachting, and of English sports, he acquired a keen relish for the manly and robust in the national character, which made itself felt when he came to defend the amusements of the people. It was at the age of thirty that, having given proofs of his literary ability, he became proprietor and editor of the *Examiner*, succeeding in both capacities its founder, Leigh Hunt. The change was a fortunate one for the journal, and the times were, or were about to be, favourable to its new conductor. The reform era was approaching, and Mr. Fonblanque's caustic wit and racy allusiveness were better fitted than the elegant, but scarcely effective enough weapons of his predecessor, for the arena of polemical journalism. The *Examiner* in Mr. Fonblanque's hands became a power in the state. It was ultra-liberal without violence; fearless, without personality; and the wit and irony of our great humorists were enlisted to fight the battles of philosophical radicalism, which had never before been aided by such potent and popular allies. No greater praise can be bestowed on Mr. Fonblanque's journalism, than is implied in the fact that the selections from his articles in the *Examiner*, which he published in 1837, as "England under Seven Administrations," can still be read with the same pleasure which attaches to the perusal of the political pamphlets of Paul Louis Courier, to whom Mr. Fonblanque, indeed, has been sometimes compared. With the advent of Lord Melbourne to power, and the growing strength of the conservative party led by Sir Robert Peel, Mr. Fonblanque's ultra-liberalism was moderated in its tone. After a quarter of a century of prominent and successful labour as a liberal journalist, he received from the party which he had served so long and so faithfully an important post in the statistical department of the board of trade, of which he became the director on the death of the late Mr. Porter in 1852. With the commencement of his official career he ceased to conduct the *Examiner*, to the columns of which, however, he has since been a frequent contributor. At the board of trade Mr. Fonblanque has afforded another refutation of the fallacy that wit and literature necessarily disqualify for business. The returns of the board, both periodical and occasional, have never been so complete in their information, or so lucidly and satisfactorily arranged, as since their compilation was superintended by the ex-editor of the *Examiner*.—F. E.

FONBLANQUE, John de Grenier M., an eminent equity barrister and writer in that branch of law, was born in London in 1759. He was descended from an ancient family of Languedoc, and had a right, one of course which he did not exercise, to call himself a marquis. Called to the bar at the Middle Temple in 1783, he was counsel at the bar of the house of commons for the merchants of London, in opposition to the Quebec bill in 1790, and in 1802–6 sat in the house for the borough of Camelford. His well-known edition of Ballow's Treatise of Equity was published in 1793–4; it was immediately admitted as an authority in the courts, and it passed through several editions. He was a friend of the prince of Wales (afterwards George IV.); indeed, he was so eminent a member of the liberal party that, in the early year of the present century, he was marked out to be the whig lord-chancellor. He died, January 4, 1837.—F. E.

FONCEMAGNE, Etienne Laureault de, born at Orleans in 1694; died at Paris in 1779. He was educated for the church, but ill health made him decline taking orders. From 1752 to 1758 he aided in superintending the education of the duc de Chartres. He edited the sixteenth and seventeenth volumes of the Academy of Inscriptions. He published some antiquarian dissertations, in one of which he insisted that females were not precluded from inheriting the crown of France by any principle of the salic law. The genuineness of the testament of Cardinal Richelieu had been impugned by Voltaire. Foncemagne published several letters on the subject, and is generally regarded as having refuted Voltaire.—J. A., D.

FONFRÈDE, Jean-Baptiste Boyer, a French politician, was born at Bordeaux in 1766, and died in 1793. On the outbreak of the Revolution Fonfrède returned to his native city from Holland, where he had sojourned for some time, and subsequently became one of the celebrated Girondins who played so prominent a part in the national convention. He possessed considerable influence in that assembly, of which he became president in 1793, and was remarked as a brilliant and impassioned speaker. Fonfrède shared the fortunes of his compatriots, and perished on that fatal 31st October, when the eloquence and patriotism of the Revolution were extinguished in blood.—R. M., A.

FONFRÈDE, Henri, a noted French journalist, was born at Bordeaux in 1788, and died in 1841. In his youth he studied some time for the bar, but subsequently engaged in commerce. In 1820, attracted to the career of a journalist, he established *La Tribune*, which was soon suppressed by the government. Ten years afterwards he began publishing *L'Indicateur de Bordeaux*, and from this period till his death was undoubtedly the leader of the provincial conservative press. A collected edition of his works was published in 1844, in ten vols. 8vo.—R. M., A.

FONK, Peter Anton, a merchant of Cologne, famous as the hero of one of the most remarkable *causes celèbres* ever tried before the judicial tribunals of Germany. Fonk, born in 1781, the son of a wealthy tradesman, entered in 1815 into partnership with a wine and spirit merchant at Crefeld, near Cologne. The two quarrelled soon after, and to settle their accounts, a young merchant named Cönen was sent to inspect Fonk's books. Cönen discovered, or pretended to discover, falsifications, which brought about a legal suit, in the course of which the young merchant suddenly disappeared. His body was discovered a month afterwards in the Rhine, with marks of violence on neck and breast, leaving no doubt of his having been murdered. Public rumour pointed out Fonk as having committed the foul deed, with the assistance of his cooper. The latter was then put in prison, and made a detailed confession of the murder, but retracted it soon after. Fonk, likewise arrested, vehemently denied his guilt. The case came thrice before the court of Treves. In the first two instances, Fonk escaped on a "Not Proven" of the judges; but the third time he was found guilty, and condemned to death. The king of Prussia, however, now interfered, granting a full pardon to Fonk, and even giving him a post under government. He died in 1832. For further details of this extraordinary case, see Hilzig, *Der neue Pitaval*.—F. M.

FONSECA, Antonia da, a Portuguese historian, born in 1517; died in 1559, or rather later. He was a doctor of the Sorbonne in 1542, but was recalled to become professor at Coimbra, where he continued till his death. As a preacher, he was distinguished for the simplicity which he substituted for the current style. He introduced, says Luiz de Souza, the literal sense of the scripture into this country. He was in fact a reformer in spirit if not in doctrine.—F. M. W.

FONSECA, Eleonora, Marchioness of, was born at Naples in 1768 of the noble family of Pimentel. Endowed with more than ordinary beauty, she neglected all the advantages of the softer sex, and gave herself entirely to the cultivation of her mind, devoting her time especially to the study of natural history, and even of anatomy. In 1784 this lady married the marquis of Fonseca, a Spaniard, long residing at Naples, and became one of the ladies of the bedchamber to Queen Caroline. Some observations imprudently escaping from her lips against the tyrannical rule of the Neapolitan Bourbons, brought on her the resentment of that princess, who exiled Eleonora from court. Her favourite studies fully compensated her for the loss of princely favour, and she was of no small assistance to the celebrated Spalanzani in his discoveries. The French revolution having broken out, and the French troops being on their way towards Naples in 1799, Eleonora was one of the first to plot against that court, and maintained a secret correspondence with the principal leaders of the Italian movement. To forward the Italian cause, she established a political newspaper, *Il Monitore*

Napolitano, that undermined whatever influence still remained with the royalist party, denouncing in its cleverly written columns the reprehensible conduct of Queen Caroline with General Acton. At the restoration of King Ferdinand, this heroic lady, who spurned to fly from her country, was arrested by order of the incensed queen, brought before a tribunal, and condemned to be hanged, a terrible sentence, which was carried into execution on the 20th of July, 1799.—A. C. M.

FONSECA, Juan Rodriguez, born at Toro in 1451; died at Burgos in 1524; the confidential adviser of Isabella of Spain, successively bishop of Badajoz, Cordova, Palencia, and Burgos; archbishop of Rosano. He was one of the commission appointed to examine into the schemes of Columbus, and reported them to be visionary and impracticable. Throughout life he was the implacable foe of Columbus, and as a member of the council of the Indies, he found ample means of gratifying his hostility. Unfortunately, to him was committed the care of the missions for the conversion of the Indians, and he made a point of selecting as missionaries the most fanatical and bigoted men. He was also continually engaged in disputes with Las Casas and Hernando Cortez.—F. M. W.

FONSECA, Pedro de, an eminent jesuit, was born in 1528 at Cortisada, a village of Portugal, and joined the Society of Jesus in Coimbra in 1548. In 1551 he entered the university of Evora, where he distinguished himself so much by his dialectical powers, that he was soon made a professor of philosophy, and acquired for himself the name of the Portuguese Aristotle. In 1570 he was made a doctor of divinity, and was promoted in succession, in after years, to the highest dignities of the order. Philip II., having formed a council of ministers for the reform of Portugal, placed Fonseca upon it; and Pope Gregory XII. committed to him the direction of ecclesiastical affairs of the highest moment. Lisbon owes to him several of her educational and conventual establishments. He died in 1599, at the age of seventy-one years. He claimed to be the discoverer of the "scientia media," or a certain manner of reconciling the free-will of man with the predestination of God, which, having been adopted by the jesuit Molina, became a topic of long and bitter controversy between the jesuits, the jansenists, and dominicans, who adhered to the doctrine of Augustine upon that subject. He published in 1564 "Institutiones Dialecticæ," and afterwards a Latin commentary upon the metaphysics of Aristotle, both of which works went through many editions.—P. L.

FONSECA Y SOARES, Antonio de (better known as Antonio das Chagas), a Portuguese ecclesiastic and author, born at Vidiguera in 1631; died in 1682. In early life he was a soldier; and having killed an opponent in a duel, he fled to Brazil, where he appears to have led a loose life, but from some cause resolved to return to Europe and become a Franciscan. He came to Lisbon, relapsed into his former way of life, but finally took the vows of the order in 1663. He refused the bishopric of Lamego, which was offered to him in 1679. He instituted a seminary at Torres Vedras, where he died in the odour of sanctity. His religious works are not of great importance; two poems, "A Fenix renascida" and "Filis e Deinophante," attained some renown in their day; but the author in his later years made it a rule to fast and flagellate himself every time they were named in his hearing.—F. M. W.

FONTAINE, Alexis, an eminent French geometrician, was born at Claveison in Dauphiny about 1705, and died in 1771. His parents designed him for the law, but the profession was distasteful to him, and eventually having fallen in with a treatise on geometry, he determined to devote himself to the study of the exact sciences. He shortly afterwards formed friendships with Clairaut, Maupertuis, and other eminent scientific men. Fontaine improved upon Bernouilli's method of solving the problems *de maximis*, and prosecuted a series of valuable investigations relative to the integral calculus. His subtlety and skill as a geometrician have been highly praised by Condorcet, who, however, says that it is sometimes difficult to follow him through the turnings and windings of his intricate processes. Fontaine sold his books in 1764, and retired to Cuiseaux, a small town in Burgundy, in the neighbourhood of which he had purchased an estate. During his last years he suffered much, but with great fortitude, from a cruel malady.—R. M., A.

FONTAINE, Charles, born in 1513; died in 1587. His youth was passed in dissipation. He somehow got an appointment in the establishment of Renée of France, duchess of Ferrara, and travelled in her suite through parts of Italy. He published poems, which commemorate the incidents of an unimportant life, and also translations from Ovid and Musæus.—J. A., D.

FONTAINE, Jean de la, born at Chateau-Thierry in 1621; died in 1695; educated first at a village school, then at Reims. At nineteen he entered the congregation of the oratory. Fontaine first wrote verse at the age of twenty-two; the recitation of a poem of Malherbe made him feel that he, too, was a poet; he studied and declaimed the works of Malherbe, and imitated with some dexterity the King Cambyses vein. Luckily, however, he soon passed from this to the style of Marot. Rabelais was studied by him; he imitated Voiture. The era of imitation, however, with him was not long, and he passed into a style so peculiarly his own, that it recalls that of no other writer. A relation of his, who is remembered by a translation of part of Seneca, M. Pintrel, advised him to study the classics. A translation of Terence's Eunuch was Fontaine's first printed work. Racine translated for him passages from Plutarch and Plato. D'Olivet tells us that he saw Fontaine's copies of Plutarch and Plato (he most probably means French translations), and found them marked with Fontaine's pen; he adds that he recognized in the "Fables," the passages so marked. It may be so, but D'Olivet was one of those persons who seem to think there is no such thing as original genius. Fontaine preferred the Italian literature to the French. He has founded some of his stories on Machiavelli, and he has often told the same tales as Ariosto and Boccacio. Fontaine's father was anxious to see him married, and transferred to him, to enable him to marry, an office which he held of maitre des eaux et forêts. Fontaine neglected both his official and his domestic duties, seldom saw his wife, except on annual visits to get her to execute deeds, enabling him to part with successive portions of their joint property—a step which his indolence and her extravagance rendered necessary. The duchess de Bouillon brought Fontaine with her from Chateau-Thierry to Paris, and a pension was obtained for him from Fouquet. We next find Fontaine among the attendants of Henrietta of England. Her death threw the poet again into what would have been a state of helpless dependence, if it were not for the generosity of Madame de Sabliere, into whose establishment he passed. She called him her "fablier," or fable-tree, forming the word in analogy with "pommier," the apple-tree; intimating that he produced fables as freely, and with as little effort, as the apple-tree produces its fruits. He resided for twenty years in her house. At one time, when she was making changes in her establishment, she said—"I have sent them all off except my dog, my cat, and my Fontaine." Fontaine's first tales appeared in 1664; "Adonis" in 1665. The first edition of the "Fables" was 1668; of "Psyche," 1669. In 1684 he became a member of the Academy. After the death of Madame de Sabliere, Fontaine for a while thought of transferring his residence to England; but some presents given him by the duc de Bourgogne made him change his purpose. In 1692 he was seized with what proved his death-illness, and on the bed of death was brought to a sense of the injury done to society by the indecency of some of his tales. He was able to make his way to the Academy, and there publicly expressed his regret and repentance; he promised to devote himself to religious poetry, and the first-fruits were presented by him in a translation of the Dies Iræ. Fontaine was removed from his lodgings to the house of M. and Madame D'Hervart, and there treated with the same tenderness and consideration which he had received for so many years from Madame de Sabliere. When Fontaine died, it was found that, in the austerities of his penance, he wore a hair shirt. He was buried in the cemetery of St. Joseph by the side of Moliere. At the period of the Revolution both bodies were removed, but still left side by side. In 1817 they were transferred to Pére La Chaise. The evidence of every one who knew him attests the extreme simplicity, almost folly of his manner—a silly smile, heavy depressed air, lack-lustre eye, and a mind that seemed always absent. The secret of his being a favourite in society would seem to be, that he interfered with no one; even in literature, with all its rivalries, his style was so peculiarly his own that none sought distinction in the same way. When we think of Fontaine's works we speak of the "Fables" alone. The stories are old—none, we believe, his own invention; but, says La Harpe, "he has invented his style, and the secret has been well kept." It absolutely has defied all imitation in his own language, and

every effort to reproduce its effect in translation has wholly failed. It is astonishing to think of the difference between the "Fables"—works of the very highest genius—and the "Tales;" such of these as we have looked at seem to have no merit whatever. The "Amours de Psyche" is an agreeable trifle, in which prose and verse are pleasingly intermingled.—J. A., D.

FONTAINE, Nicolas, an eminent member of the Port Royal, born at Paris in 1625, was admitted into that celebrated society when twenty years of age. When Arnauld and Nicole were obliged to flee from the persecutions of the jesuits, he accompanied them, and shared their misfortunes; and in 1664 Sacy and Fontaine were together imprisoned in the bastile. On his release four years afterwards, he settled at Melun, where he died in 1709. He was remarkable for simplicity, modesty, and disinterestedness. The work by which he is now principally known is "Memoirs of the Solitaries of the Port Royal."—T. J.

FONTAINE, Pierre François Leonard, for nearly half a century at the head of French architecture, was born at Pontoise, in the department of Seine-et-Oise, 20th September, 1762. Architecture was in his family the hereditary calling; and after a regular course of initiatory studies in his native place he removed to Paris, and entered at the Academy where David Leroy was then professor of architecture. Under him Fontaine made rapid progress. Having gained the second prize, he was sent as academic student to Rome to complete his professional studies; and as his exercise for the Academy presented a restoration of ancient Rome, for which he was awarded a special prize of three thousand francs. At Rome Fontaine made the acquaintance of a fellow-student, Charles Percier, with whom his fame and fortunes became indissolubly linked. The young men returned together to Paris, but the revolutionary troubles had commenced, and there was little prospect of professional employment; they therefore started off to try their fortunes in the British capital. In London they found employment more difficult to obtain, and living more expensive than in Paris. Whilst uncertain as to what course to pursue, Fontaine received a letter from his father, informing him of the decree of the assembly which confiscated the property of the families of emigrants who did not return by a certain day. At the same time Percier received the offer of the post of manager of the decorations of the opera, and proposed to Fontaine that they should share it between them. They returned to Paris, entered on their new duties, and succeeded not only in effecting great improvements in the scenic arrangements of the opera, but in obtaining occupation in their own profession. Bonaparte consulted them about the placing of the Laocoon, the Venus de' Medici, the Apollo Belvedere, and other sculptural spoils just brought from Italy; and finally desired them to prepare plans for the restoration of the palace of Malmaison. Their designs met the general's approval, and their fortune was made. As Bonaparte's star rose higher his views expanded; and Fontaine and Percier, who became his chief architects, were called upon to restore to more than all their ancient magnificence the existing palaces of France, to build new ones, and to make of Paris the noblest capital in Europe. The whole of this imperial programme could not then be carried out, but Fontaine and his colleague did more or less thoroughly restore, after Malmaison, the palaces of St. Cloud, Compiègne, Fontainbleau, Versailles, the Tuileries, and the Louvre. They also made designs for carrying out the project of the emperor to unite the Tuileries and the Louvre, and to extend the latter some seven hundred feet; and these works, as also the erection of the arch of the Carrousel, they were permitted to accomplish. On the restoration Fontaine was retained in his office as architect to the king, nor did the revolution of 1830 affect his position. Under Louis XVIII., Charles X., and Louis Philippe he continued, but on a much reduced scale, his works at the Louvre; completing the state staircase, and erecting a chapelle expiatoire, &c. For Louis Philippe he restored the palais royal. The revolution of February, 1848, left Fontaine unmolested. But he did not like his new masters, and as soon as he could do so without giving offence, he determined to retire. His resignation was accepted, but he was created president of the council of civil buildings, whose meetings he attended within a few days of his death, which occurred on the 10th of October, 1853. From the character of his occupation Fontaine had few opportunies of exhibiting original talent; and in all his works it is neccssary in judging him to bear in mind that he was often compelled to bend his own views to the imperial will. His style was formed on Roman models, but was necessarily modified by the manner of the old French architects, on whose works he was employed. His influence on French architecture and ornamental art, which was almost unbounded, was due in a large measure to his publications as well as to his architectural labours. These publications, like his buildings, were prepared in conjunction with Percier. Their titles are—"Palais, maisons et autres édifices modernes dessinés à Rome," fol., 1798; 2nd edition, 1810; "Description des Fêtes et Cérémonies du Marriage de Napoleon, et de Marie-Louise," fol., 1810; "Recueil de décorations intérieures pour tout ce qui concerne l'ameublement," fol., 1812; 2nd edition, 1817. Fontaine was elected a member of the Institute in 1811; and the same year the emperor nominated him chevalier of the legion of honour. Other distinctions were conferred on him by succeeding sovereigns: by Louis XVIII. he was created officer of the order of St. Michel; Louis Philippe made him commander; and he was a member of nearly all the art societies of Europe.—J. T–e.

FONTANA, Carlo, a celebrated Italian architect, was born at Bruciato in the Comasco in 1634, and studied architecture under Bernini at Rome, where he executed many works of various kinds, as the Palazzo Bolognetti; the Theatre Tordinona; San Michele a Ripa for Innocent XII.; the portico of Santa Maria in Trastevere for Clement XI.; the library of the Minerva; the Visconti Villa at Frascati; and many others, all in a taste more corrupt than that of Bernini. Fontana prepared an account of the church of St. Peter at Rome for Innocent XI., which was published in 1694, with many illustrations. He made out that the cost of the building to that date was 46,852,000 scudi, or above £9,000,000 sterling—about four times the cost of the new palace at Westminster; that is, for the mere building, not accounting for alterations or the models, or for the pictures or monuments of the church. Fontana died in Rome in 1714.—(Milizia, *Memorie degli architetti*, &c., Parma, 1781, vol. ii.)—R. N. W.

FONTANA, Domenico, a celebrated Italian architect, was born in 1543 at Mili, on the lake of Como. At the age of twenty he went to Rome, where, under the direction of his elder brother, Giovanni, already established in that city as an architect, he drew and studied the works of Bramante, Vignola, and other masters of the renaissance period. His diligence and ability attracted the attention of Cardinal Montalto, who employed him in the erection of the capella Sistina in Santa Maria Maggiore, and a palace now known as the Villa Negroni; and when the cardinal was shortly after (1585) elected pope, under the title of Sixtus V., one of his earliest acts was to appoint Fontana chief-pontifical architect. In this capacity he was intrusted with the re-erection of one of the immense Egyptian obelisks, which had lain among the ruins of the city from the time of the barbarian devastation. The monolith was eighty-three feet two inches high, and elght feet ten inches square at the base, and weighed nearly four hundred tons. Fontana, by means of complex mechanical appliances, and several hundreds of labourers, accomplished his undertaking without a single mishap. Sixtus marked his sense of the achievement by granting him an annual pension of two thousand scudi, in addition to a present payment of five thousand crowns, and a gift of all the materials employed in the operation, besides creating him a knight of the order of the golden spur. Fontana himself, with not unnatural pride, published in a handsome folio volume a full account of the whole proceedings. He afterwards raised three other obelisks; including that in front of the church of St. John Lateran, which was much larger than the Vatican obelisk, being nearly one hundred and six feet long, and weighing about four hundred and forty tons. Among other restorations which Fontana was called upon by Sixtus to execute, were those of the Antonine and Trajan columns, and the fountain of Termini; and he removed from the Baths of Constantine to their present site the colossal groups which give their name to Monte Cavallo. He also cleared away some of the mean buildings which disfigured the ancient edifices, and opened some new streets. But his alterations were not always improvements: thus he ruthlessly destroyed some of Bramante's works to make way for his own; and it is remembered to his discredit by archæologists that he would have forever destroyed the impressiveness of the sublimest monument of ancient Rome, by erecting a cloth manufactory within the area of the Coliseum, had not the death of the pope put an end to the project. Of the new buildings erected by him for Sixtus, the most

important was the palace of the Lateran, a large square pile of two stories, surmounted with a rich cornicione; the Quirinal palace on Monte Cavallo; the Vatican library; the vast structure on the side next the piazza of St. Peter's, and the additions to the Lateran church. He also, in conjunction with Giacomo della Porta, completed the dome of St. Peter's, left unfinished by Michelangelo and Vignola. After the death of Sixtus V., Fontana fell into disfavour with the pontifical court, and in 1592 accepted an invitation to Naples, where he constructed a great number of works. Chief of these was the royal palace, a vast and imposing structure in the then popular micro-stylar manner; that is, with different small orders (in this instance, Doric, Ionic, and Corinthian) arranged in separate stories of the same façade. Fontana ended his long and prosperous career in that city in 1607, and was buried with great pomp in the church of Santa Anna. Hardly taking rank as an artist in the first class of modern architects, Fontana was perhaps the first man of his age in the constructive part of his profession. His designs all exhibit largeness of idea, and are imposing in general effect; but he was deficient in imagination, and hence his works display little of the richness or brilliancy which men of less ability have sometimes succeeded in imparting to theirs. The works left unfinished by him at Naples were completed by his son, Giulio Cesare Fontana.—J. T–e.

FONTANA, Felice, a celebrated anatomist and physicist, was born April 15th, 1730, at Pomaralo, not far from Roveredo in the Austrian Tyrol. He received the early part of his education at Verona and Parma, and afterwards studied at Padua, Bologna, Rome, and Florence. He was then appointed professor of mathematics and physics at the university of Pisa, by the Grand-duke Francis of Tuscany, afterwards the Emperor Francis I. He was subsequently invited to Florence by Duke Leopold, afterwards Emperor Leopold II., as director of the physical and anatomical museum, where a number of wax anatomical models were executed under his direction, and added to the collection which had already been commenced under the Medicis. At the desire and expense of the duke, he undertook a scientific journey, and visited France and England, accompanied by the young Giovanni Fabroni. He also executed a beautiful collection of wax models for the surgical academy of Vienna, at the command of the Emperor Joseph II. He commenced a colossal anatomical figure of man, constructed of wood; but the undertaking failed. Fontana took part in the church reforms of Leopold and Bishop Ricci in Tuscany. At the time of the French invasion in 1799, he was suspected of favouring the enemy, and, after the return of the Austrians, was thrown into prison, where he remained for some time. He died at Florence on 11th January, 1805, or according to other authorities, on the 9th March, from a fall in the street, and was buried in the church of Santa Croce, near Viviani and Galileo. He investigated the canalis fontanæ, which had previously been observed, a vessel found in the eye of mammalia and birds. His first researches were on irritability; he afterwards investigated the poison of vipers, Lucca, 1767. He invented an eudiometer, in which he employed Priestley's recently discovered nitric oxide, and also published "Descrizioni ed usi di alcuni stromenti per misurare la salubrità dell'aria," "Recherches Physiques sur la nature de l'air," and researches on various gases, especially carbonic acid. He introduced the employment of the threads of spiders' webs for telescopes, and ether for filling levels.—C. E. L.

FONTANA, Giovanni, the elder brother of Domenico, born in 1540; died in 1614; was an architect of great ability, though overshadowed by the fame of his younger brother. His chief building is the Palazzo Giustiniani at Rome, where all his life was spent. In his later years he devoted himself mainly to hydraulic engineering. He repaired the aqueduct of Augustus, constructed the Pauline and Sistine fountains, cleared out the embouchure of the Tiber, improved the course of the Velino, executed several other useful and important works, and supplied Civita Vecchia and Velletri with water, &c.—J. T–e.

FONTANA, Gregorio, a priest, and well-known mathematician, was a brother of Felice. He was born December 7, 1735, at Nogarola, near Roveredo. He studied at Rome, and taught in the monasteries of his order there, and at Sinigaglia and Bologna. He became professor of mathematics and philosophy at the university of Pavia in the place of Boscovich, and afterwards at Mailand. In 1796 he was appointed by Napoleon member of the council of the Cisalpine republic. Died August 24, 1803, at Mailand. Among his numerous works are—"Analyseos sublimioris opuscula," Venice, 1763; "Memorie matematiche," Pavia, 1796; "Discorso sopra un problema ottico astronomico relativo alla forza amplificata dai telescopii di Herschel."—C. E. L.

FONTANA, Luigi Francesco, born at Casalmaggiore, near Milan, in 1750; a Barnabite monk of great learning in Greek and Latin. Pius VII. called him to Rome, where he shared in the adversities of the papal court under Napoleon. He followed the pope into exile, and was kept prisoner in the castle of Vincennes from 1810 to 1814. After the Restoration he returned to Rome, and was made cardinal in 1816. Besides some oratorical works in very elegant Latin, and various poems and inscriptions in Greek, he wrote several biographies of Italian literary men, which were inserted by Fabroni in his Vitæ Italorum doctrina præstantium. Cardinal Fontana died at Rome in 1822.—A. S., O.

FONTANA, Prospero, was born at Bologna in 1512, and studied painting under Innocenzio da Imola. He belongs to the school of the Machinists as a fresco painter, but executed many good portraits, and was in this respect one of the best masters of the decline of the art at Bologna. He was ostentatious of the rapidity of his execution in fresco, but his facility was equalled by his inaccuracy. Notwithstanding this, Fontana was one of the most prosperous painters of his time; he attracted the notice of Michelangelo, and through his influence painted Pope Julius III., and obtained from him a pension of three hundred crowns a year. It was about this time that he married, and in 1552 his celebrated daughter, Lavinia Fontana, was born. She married Giovanni Paolo Zappi of Imola, and rivalled her father in popularity, more especially as a portrait-painter, and particularly with the Roman ladies. She was appointed painter to Pope Gregory XIII.; and she painted Paul V. Her portraits are something in the style of Guido's. She died at Rome in 1614, aged sixty-two. Prospero Fontana died also at Rome in 1597, having altogether outlived his popularity at Bologna. He was the master of Lodovico Carracci, and it was the school established by this painter that dissipated the reputation of Fontana. His principal work is the altar-piece in oil of the "Adoration of the Magi," now in the church of San Salvatore in Bologna. In the Casa Zappi at Imola are portraits of the two Fontanas—the father by the daughter, and the daughter by the father. They are badly engraved in the new edition of Malvasia, *Felsina Pittrice*.—R. N. W.

FONTANELLA, Francesco, born at Venice on the 28th of June, 1768. Having received an elementary education at home, he entered the seminary of Murano, where he distinguished himself as a classic scholar. His first work was on the orthography of the word Johannes, but his literary fame depends on the publication of his "Ortografia Enciclopedica Universale della lingua Italiana." Fontanella published also some very useful notes and observations on the second edition of Homer's Iliad, edited by Vincenzo Monti. After many vicissitudes brought on him by the various political changes at the beginning of this century, Fontanella was elected by Milesi, the patriarch of Venice, professor of Greek and Hebrew, and died a few years after his appointment on the 22d of March, 1827.—A. C. M.

FONTANELLE, Jean Gaspard Dubois, a French dramatist, born at Grenoble on the 29th October, 1737, died there in 1812. He came to Paris at an early age, brimful with the vanity of a successful student, and, as the shortest way to fame and fortune, wrote comedies. For a while he had no success, but the censorship of the government did for him what the literary critics would not have done—drew him out of obscurity. His drama, "Ericie ou la Vestale," was condemned by authority, and in consequence was eagerly read by multitudes. Upon the celebrity which it attained, its author traded, not unsuccessfully, for a long period.—R. M., A.

FONTANES, Louis, Marquis de, born at Niort, Poitou, in 1757; died in 1821. His father was inspector of manufactures, and had no other means than his official salary. Being a man of intelligence, several of his reports on agricultural and commercial subjects had attracted the notice of Turgot, who, on the father's death in 1774, gave a pension to the son, which, however, was withdrawn by Neckar. Fontanes now appeared in the field of literature. He was praised by De Lille and Marmontel, and seems to have derived his support from contributions to the current journals. At the commencement of the Revolution he conducted

a journal entitled *Le Modérateur*. He was resident at Lyons during the revolutionary atrocities—he was proscribed, and had a narrow escape of his life. In 1795, on the formation of the Institute, we find Fontanes a member of the class of literature and fine arts. He soon after, however, is driven by the circumstances of France to seek a refuge in England, and he and Chateaubriand are together in London, making out among booksellers such support as they can. When things become somewhat settled in France, we find them in 1799, with La Harpe and others, engaged in the redaction of the *Mercure*. In 1802 Fontanes was advanced to the corps legislatif, and on the formation of the legion of honour, was one of its first members. In 1814 he became a member of the chamber of peers. He was one of the judges who tried Ney, and he voted against his death. In 1821 Fontanes was attacked with apoplexy. His health had been already broken down, when the death of an adopted son, killed in a duel, occurred; his own soon followed. The evening before his death, a translation of Pope's Essay on Man—one of his earliest works, and which he had from time to time altered and improved—appeared in a new edition. The collected works of Fontanes, which are by no means devoid of interest, have been published, edited by Saint Beuve, Paris, 1839.—J. A., D.

FONTANINI, Giusto, born at San Daniele, a castle in Friuli in 1666. He entered the jesuits' college at Gorizia, and studied for the church. Anxious to acquaint himself with the higher branches of philosophy, he visited the universities of Venice and Padua, and there he published a dissertation entitled "Le Masnade e gli altri servi presso i Longobardi." A great admirer of Francesco Redi, he successfully imitated his style. Fontanini was the friend of Apostolo Zeno, one of the great scholars of the age, by whom he was highly esteemed. Having espoused the cause of the temporal power of the church, then threatened by Austria at Comacchio, Fontanini had the honour to oppose the celebrated Ludovico Muratori, who had embraced the contrary opinion on behalf of the house of Este. Fontanini left many works, enumerated at length by Tipaldo, and a history of the literature of Friuli. He died of apoplexy on the 17th of April, 1736.—A. C. M.

FONTE MODERATA. See Pozzo.

FONTE or FUENTES. See Fuentes.

FONTENAY, Jeanne Marie Ignace Thérèse de Cabarrus, Marquise de, played an important part in the closing scenes of the French revolutionary drama, and was the daughter of François, count de Cabarrus, originally a Spanish banker, who was finance minister to successive kings of Spain, Joseph Bonaparte included. Born at Saragossa in 1772, and early celebrated for her wit, grace, and beauty, she was, at seventeen, the victim of a *marriage de convenance* with M. Devin, marquis de Fontenay, who filled a respectable post in connection with the parliament of Paris. The match was not a happy one, and her fortune was dissipated by her husband. On her marriage, coincident as it was in date with the breaking out of the French revolution, she became the leader of a social circle, of which Lafayette and other prominent constitutionalists were members. At the approach of the Reign of Terror, a *citoyenne* of madame de Fontenay's political and social connections naturally felt herself in danger, and, unhappy in the husband who had impoverished her, she resolved to take refuge in Spain with her father. On her way thither she visited Bourdeaux, where an uncle carried on business, and the vigilant and suspicious revolutionary authorities of the city threw her into prison, seemingly on account of some informality in her papers. The ultra-revolutionary and terrorist Tallien was then in Bourdeaux, on a mission to extirpate the moderate and counter-revolutionary parties, and the prisons of the city were crowded. Madame de Fontenay wrote to the all-powerful tribune to implore the exertion of his influence on her behalf. Tallien, who had probably heard of her beauty and fascinations, came, saw, and was conquered. From that moment he was a changed man. To the connection which immediately sprang up between the two, many of the political prisoners of Bourdeaux owed their liberation, and when she followed her lover to Paris, still more important consequences were its results. Thrown into prison after her arrival in the French metropolis, she made the acquaintance of Josephine de Beauharnais, afterwards the wife of the first Napoleon, and her pressing letters to Tallien served to stimulate him to attempt, successfully as it proved, the overthrow of Robespierre, which closed the Reign of Terror. In the period which immediately followed this counter-revolution of the 9th of Thermidor, Madame Tallien, as she had now become nominally—for the marquis de Fontenay was still alive—was the leader of the glittering, voluptuous, and luxurious social movement which succeeded the horrors of the Reign of Terror. Her salon was the favourite haunt of the *jeunesse dorée* of the new régime, and it was there that Napoleon, who owed much at that early stage of his career to her patronage, first saw Josephine. Her marriage to the gloomy Tallien proved no happier than its predecessor. Her husband accompanied Napoleon to Egypt. In 1802 she procured a divorce from Tallien—an easy matter in those days—and married the count de Caraman, afterwards prince de Chimay. Under the consulship and the empire the Tuileries were closed to her; but some sort of amicable, though private communication, was kept up by Napoleon with his early friend. With the Restoration, she opened a beautiful house in the Rue de Babylone, but it was foreigners chiefly who accepted her brilliant hospitality. Neither the court nor the world of fashion recognized her. Her matrimonial status was doubtful; the Romish theologians, to whom she applied in 1814, having decided that she was still madame de Fontenay. Latterly, she held a little court of her own at Chimay, and the mode in which she spent her declining years presented an edifying contrast to the irregularities of much of her previous career. She died at Chimay on the 15th of January, 1855. After her death, a curious lawsuit arose between those of her children born during Tallien's absence in Egypt and those who were the issue of her marriage with the prince de Chimay; in its forensic conduct Berryer and Dupin were prominent. Of the many French notices of this celebrated woman, the best is that contributed by M. Villenave to the new edition of Michaud's Biographie Universelle.—F. E.

FONTENELLE, Bernard le Bovier de, was born at Rouen on the 11th of February, 1657, and died at Paris on the 9th of January, 1757. His mother, Martha Corneille, was the sister of the Great Corneille. Fontenelle was educated at the jesuits' college, was a brilliant student, and gained at thirteen the prize for a Latin poem. His father, who was a barrister, wished his son to follow the same profession. The son consented, but the first time he had to plead his client was defeated. He therefore determined to abandon the law for ever, and to follow his natural bent for literature. With this purpose he went to Paris, and quickly ascended to a distinguished position. Tempted by the glory of his uncle, Pierre Corneille, and his intercourse with another uncle, Thomas Corneille, he first tried his hand at a tragedy. Comedies, operas, pastoral poems, had their turn. But Fontenelle had little imagination. As a poet, therefore, he signally failed. In prose he was more successful. His dialogues on the "Plurality of the Worlds" appeared in 1686. This work attempted to popularize astronomical discoveries; and, though astronomy has long marched beyond, it is still the best book of its kind. Fontenelle took part in one of those useless quarrels which rise up in literature from time to time. In the hot debate on the comparative merits of the ancients and the moderns, he was the champion of the latter. From 1699 till 1741 he held the situation of perpetual secretary of the Academy of Sciences, and in this capacity delivered numerous éloges. A French éloge is a form of oratory which, fortunately for itself, English literature knows nothing of. A discourse, frigid, bombastic, and false, on every deceased member of a learned body indiscriminately—that is a French éloge, and Fontenelle gave it no new feature. More, however, than as an author, either in prose or in verse, was Fontenelle conspicuous in those conversational circles in which Frenchmen so ardently delight, and are so well fitted to shine. There has been a tendency lately to depreciate Fontenelle, and to represent him as wholly heartless. It is gravely asserted that he had never either laughed or wept. But a man may love tranquillity, abhor the polemical, shun all violent emotions, and yet not be without affection. Fontenelle speaks with tenderness of his relations with Vertot, Varignon, and the abbe de Saint Pierre, when he first came to Paris, and the last of these was too good a man to make a friend of one incapable of friendship. Along with Fontenelle's natural equanimity, there was, perhaps, an affectation of caring more for an absolutely untroubled existence than he really cared. What he said about himself jocularly, has too readily been taken as a confession of faith. The two axioms which he professed to take as guides of his conduct, and by the

observance of which he had many friends, and not a single enemy, might rather show a disposition to tolerance than an epicurean indifference. These two axioms are—that everything is possible, and that everybody is right. He also said that if he had his hand full of truths, he should not open it. But this saying may be interpreted in a manner most honourable to him; for, if truth is salutary to men, surely men require to be prepared for truth. If madame de Tencin, pointing to his breast, told him that it was not heart which he had there, but brain, as in his head, this might be nothing more than a pleasant jest. Besides, a man who lived a hundred years, who had seen the culmination and then the overthrow of Louis XIV.'s power, who had seen France polluted by the regency, and brought into still deeper pollution by Louis XV., who had seen all faiths dying, and infidelity triumphant, could not, in his latter days, be expected to be very susceptible of emotion. Fontenelle's numerous works, destitute as they are of living substance and rich spontaneousness, cannot be snatched from the oblivion into which they are falling. Three merits have been claimed for Fontenelle—That he was the first to popularize science, the first to teach and to illustrate the encyclopædic treatment of science, and that by propounding eclecticism he dulled the edge of persecution. Let not, then, mankind be ungrateful to him, or unkind in judgments of him. Every man must be estimated by the light of his individuality, and the light of his time. Fontenelle was not naturally earnest, and the first part of his life had been spent in an age of hypocrisy, the second in an age of frivolity.—W. M–l.

FONTETTE. See FEVRET.

FONTEYRAUD, ALCIDE, a French writer on political economy, was born in the Mauritius in 1822, and died of cholera at Paris in 1849. He was educated in France, and subsequently lectured on history, literature, and political economy, in the école du commerce. Fonteyraud, who was a zealous advocate of free-trade principles, came over to England in 1845, for the purpose of lending his aid to the efforts of the free-traders. His premature death was regarded as a loss to the science he had so ably advocated. He contributed to several of the economist journals of his day, and translated part of the writings of Ricardo and Malthus —R. M., A.

FONTRAILLES, LOUIS D'ASTARAC, Marquis de Marestang, Vicomte de, a Gascon gentleman of brilliant parts and of some political note in the time of Richelieu. He was implicated in the conspiracy in which Cinq Mars and the son of the historian De Thou played so prominent a part, but saved his neck by a timely flight into England, where he remained till after the death of the cardinal. After his return he was again at his old game of intrigue and faction. He died in 1677. He has left a most curious "Relation des choses particulières de la cour arrivées pendant la faveur de M. de Cinq Mars, grand-ecuyer, avec sa mort et celle de M. de Thou."—R. M., A.

FONVIELLE, BERNARD-FRANÇOIS ANNE, born at Toulouse in 1759; died in 1837. He was first known as a violent republican, but soon changed his language, and in the early days of the Revolution preached royalism, not without some effect, in the south of France. In 1794 he became one of the secret agents of Louis XVIII. In 1798 he wrote some pamphlets in support of the consular government, and obtained from Bonaparte a place in the war office, and afterwards in the bank of France. On the return of the Bourbons he was displaced, and left to neglect and distress. Besides political essays, Fonvielle published many poetical and dramatic pieces.—J. A., D.

FOOT, JESSE, an eminent English surgeon, born at Charlton in Wiltshire in 1744; died at Ilfracombe in Devonshire in 1827. On his return from St. Petersburg, where he practised for a long period with great success, he became surgeon to the Middlesex hospital. Besides some professional treatises, he published a "Life of John Hunter;" "Life of A. R. Bowes and the Countess of Strathmore;" and a "Life of Arthur Murphy."—J. S., G.

FOOTE, SAMUEL, was born at Truro in Cornwall in the year 1720. His father, John, was a man of some station and good birth, was a justice of the peace, and member for the borough of Tiverton in Devonshire. Samuel's mother was sister of Sir John and Samuel Goodere, upon whose deaths (the latter having been hanged for the murder of the former) she inherited the family estates. From childhood Samuel exhibited great quickness of apprehension, and a keen sense of humour; and even when at Worcester school he displayed that surprising talent for mimicry which through life was his most distinguishing characteristic. Galt gives at length a very amusing story of his mimicking, when only twelve years old, his father and two other justices at sessions so inimitably as to delight his worthy parent. From school he was sent to Worcester college, Oxford, and placed under Dr. Gower the provost, upon whom he was incessantly exercising his wit in the way of practical jokes, many of which are still remembered. Foote's proficiency in college was not very distinguished, and he left it to study for the law, entering his name in the Temple. The law was little to the taste of so mercurial a genius, and he spent more time at the gambling table than in the library. The result was that he soon abandoned a profession so unsuitable to him, after having wasted his time and impaired his fortune. He was now just of age, and took it into his head to marry. His selection was not a happy one. The lady does not seem to have been in fault; she was gentle, forbearing, and amiable, and she adhered to him through all his vicissitudes; but her tastes were wholly uncongenial with his, and, as they had no family, the bonds of affection were all the weaker, and they did not live very harmoniously together. Foote now gave himself up to a gay life, and between improvident expenditure and his old vice of gaming soon spent the fortune his wife brought him. He was almost destitute, and so determined to turn his histrionic talents to account. Accordingly he went on the stage, making his debut at the Haymarket in the character of *Othello* on the 6th February, 1744. From his antecedents it might be predicted safely that he would not shine in tragedy. He was advised to abandon that walk and try comedy. His *Lord Foppington* was not more successful. In the same year he went to Dublin, and the following he got an engagement at Drury Lane. Finding, however, that he was not happy in the characters of other playwrights, he conceived the notion of writing entertainments himself, which would give free scope to the exhibition of his peculiar talents. With this view he opened a small theatre in the Haymarket in 1747, where he came out in a piece which he called "The Diversions of the Morning," which gave him the opportunity of hitting off with great felicity the peculiarities of several well-known characters of the day. This performance, though not unopposed, was so well patronized that it held its ground. Foote conceived the idea of inviting the public "to tea," and the novelty was entirely successful. The mode of introducing his imitations was happy enough. He informed his guests that "he was training some young performers for the stage; he would, with their permission, whilst tea was preparing, proceed with his instructions before them." Thereupon Foote gave representations of all the principal actors of the day, hitting off the peculiarities of each both in speech and action with such satirical drollery, that his audience were as delighted as the actors were enraged. Foote had now found his true vocation, and he did not neglect it. "The Auction of Pictures" next year amused the public after the same fashion as much as the preceding entertainment. He attempted after this a piece called "The Knight," which approximated in construction to a regular drama, still, however, giving scope for personal imitations. Several other of those little pieces followed, and amongst them that of "The Englishman returned from Paris," the circumstances connected with the production of which are not very creditable to him. Murphy, who was intimate with Foote, returned from a visit to Paris in 1755, and confidentially communicated to Foote a play which he was preparing under that title. Foote at once seized the idea, availed himself of the suggestions of Murphy, and actually anticipated him in the production of his piece. Murphy was naturally indignant at this shameful conduct, but Foote only laughed while he could not justify his act. Foote again visited Dublin in 1758, in company with Tate Wilkinson, a man who was at least the equal, and in Garrick's estimation the superior of Foote as a mimic, and to the delight of the audience, though not at all of Foote, imitated him on the stage to perfection. In 1762 Foote conceived the idea of imitating the great giant of literature, Dr. Johnson, and for that purpose composed "The Orators." The doctor having got intelligence beforehand, had it intimated to Foote that he would seat himself in front of the stage with a stout oaken cudgel and administer public punishment upon him. Foote wisely determined not to provoke the wrath of Johnson; he therefore substituted for him one whose peculiarities afforded ample room for his satirical powers. This was no other than George Faulkner, the celebrated Dublin printer, who had been over in London.

The personation of "that hopping little fellow" (Faulkner had lost a leg), in the character of *Peter Paragraph*, was so admirable that it conduced mainly to the success of the piece. Encouraged by his success, Foote determined to produce the piece in Dublin, and accordingly played it at the Smock Alley theatre in that city—the imitation being so perfect that even Faulkner's people, who had been sent to hiss the performance, received the mimic with enthusiasm, believing they were applauding their master. Faulkner's conduct was characteristic—he sold the play in his shop, and brought an action against Foote, in which he recovered damages; his counsel comparing the playwright to Aristophanes, and the printer to Socrates. Foote compromised the damages, and on his return to London indemnified his feelings and replenished his purse by producing at the Haymarket in 1763 a piece—"The Trial of Samuel Foote, Esq., for a libel on Peter Paragraph," in which he burlesqued the judge and the counsel on both sides. A singular retribution for his mimicking the lameness of the wooden-legged printer soon overtook Foote; he was thrown from his horse in 1766, and so injured his leg that amputation was necessary. Foote seems to have felt this as a retribution—"Now," said he, "I shall take off old Faulkner indeed to the life." The duke of York, who witnessed the accident, humanely procured for him a patent to open a theatre in Westminster, whereupon Foote purchased the house which he had previously rented, and continued to act with a cork leg. He was, however, still reckless and improvident. In 1768 he set out for Dublin, but stopping on his way at Bath, he lost all his money in gambling. Foote's health now began to decline, and his disease was aggravated by the shock his mind received from a charge of a grossly criminal nature brought against him, though without foundation. He disposed of his theatre to Colman, and after several attacks of paralysis he died at Dover on his way to Paris, on the 21st of October, 1777, and was buried in Westminster abbey. Of the numerous pieces composed by Foote few, if any, have now a place on the manager's stock-list. "The Mayor of Garratt" and "The Liar" held their ground the longest. Indeed from the nature of the compositions they could not be permanent—depending mainly for their popularity upon allusions to persons and events of the day, and having no dramatic excellence to sustain them. It needed Foote to act what Foote wrote; when the actor passed away the author had little to commit to posterity. Foote was a mimic and a jester, rather than an actor or a wit. As a humorist his readiness, repartee, and power were unrivalled, and in this sense Garrick's observations are not too strong—"Mr. Foote," he says, "was a man of wonderful abilities, and the most entertaining companion I have ever known." Johnson's estimate of him was on the whole correct. Foote was, it must be confessed, one whose memory has no hold on our affection or our respect. He was neither an amiable nor a high-principled man. Regardless of the feelings of others, he neglected a gentle wife; he ridiculed his intimate acquaintances; and he made a butt of every human being whose peculiarities could enable him to gain money to spend on fashionable follies, or squander in gambling-houses.—J. F. W.

FOPPA, Vincenzo, born at Brescia about 1410, is considered the founder of the early Lombard school of painting at Milan, where he was an established master about 1445. He probably returned to Brescia on the appearance of Da Vinci at Milan. He was a good fresco painter, and paid much attention to perspective and foreshortening; but was absurdly ranked by his contemporaries with John Bellini and Andrea Mantegna. The Brera at Milan possesses a fresco by him, of the martyrdom of St. Sebastian, and there are several of his works still preserved in the churches of Brescia, where he died in 1492.—(Brognoli, *Guida di Brescia*, p. 245.)—R. N. W.

FOPPENS, Jean-François, born at Brussels in 1689; died at Malines in 1761. His father, grandfather, and brothers were printers at Brussels. He was educated by the jesuits at Louvaine, took orders, and became professor of theology at Bruges. He was one of the canons of the metropolitan church of Malines, and had the office of censor of books. He published several books, chiefly on the antiquities of his country and bibliography. Several still remain in manuscript.—J. A., D.

FORABOSCO, Girolamo, a painter of Padua, where he was still living in 1660. He painted chiefly heads and portraits, in a delicate and effective manner, and with a reality of representation amounting almost to illusion. He is sometimes claimed by Venice; according to Oretti he was a scholar of Albano. —(Moschini, *Guida per Padova*, 1817.)—R. N. W.

FORBES, Alexander, fourth Lord Pitsligo, was born in 1678, and succeeded his father in his titles and estates in 1691. He was a staunch jacobite, and took part in the rebellion of 1715, but escaped attainder on its suppression, though he found it necessary to retire to the continent. When Prince Charles landed in Scotland in 1745, the venerable nobleman, in spite of his age and infirmities, repaired to the jacobite standard at the head of a mounted squadron of north country gentlemen, who were mainly induced to take part in the rebellion by their confidence in Lord Pitsligo's sagacity and integrity. After the battle of Culloden he remained for some time in hiding on his own estate, and made many hair-breadth escapes from the soldiers who were in search of him. He at last succeeded in reaching Bergen in Norway, but ultimately returned to his own country, where he died in 1762, in the eighty-fifth year of his age. He was the author of several moral and philosophical essays. Lord Pitsligo was the prototype of the Baron Bradwardine in Sir Walter Scott's Waverley.—J. T.

FORBES, Duncan, of Culloden, one of the most sagacious and public-spirited patriots Scotland has produced, was born in 1686, and was descended from the ancient and noble family of Forbes. He entered the university of Edinburgh in 1704, and in the following year removed to Leyden, where he prosecuted his studies for two years with great diligence, and made rapid progress, not only in the science of law, but in the Hebrew and other oriental languages. He was admitted to the bar in 1709, and soon acquired a high reputation for soundness of judgment and persuasive eloquence. The Highlands were at this time in an exceedingly unsettled state, and the Munros, Grants, Forbeses, and other loyal clans, were very obnoxious to the adherents of the exiled dynasty. During the rebellion of 1715, Culloden house was attacked by the insurgents, but was bravely defended by Forbes, who not only beat off the assailants, but with the assistance of the Frasers and Grants captured the town of Inverness, and finally triumphed over the jacobites in that quarter. After the suppression of the rebellion he earnestly recommended a clement policy, and remonstrated, but without effect, against the impolitic and barbarous severities inflicted on the rebels. In 1717 he was appointed solicitor-general for Scotland; in 1722 he was elected member for the Inverness burghs, and three years later was elevated to the important office of lord-advocate. In 1737 he was appointed lord-president of the court of session. He was not only the head of the law, but took a prominent part in all the public affairs relating to Scotland. He clearly perceived the danger to which the peace of the country was exposed by the unsatisfactory state of the Highlands, and, as early as 1738, he brought forward a scheme for detaching the clansmen from the cause of the Stewarts, and securing their services in behalf of the government, by raising four or five regiments of Highlanders, and sending them abroad to fight their country's battles in France and Spain. This well-considered plan was warmly recommended by Sir Robert Walpole, but it was rejected by his colleagues, in order to please the king, who wished to employ Hanoverians and Hessians rather than Highlanders. If it had been adopted, there can be little doubt that the last jacobite rebellion would never have taken place. When Prince Charles landed in Scotland, the government was completely taken by surprise; but the lord-president, who received early notice of the prince's landing, though his reiterated warnings and counsels had been treated with neglect, did not on that account relax his efforts for the safety of the country. It was mainly through his instrumentality that the powerful chieftains of Skye, Sir Alexander Macdonald and the laird of M'Leod, were kept firm in their allegiance to the house of Hanover. Altogether his exertions are believed to have prevented ten thousand men from joining the insurrection. He set himself with a resolution and energy, which presented a striking contrast to the supineness of the ministry, to break up the insurgent party, to strengthen the royalists, and to bring the insurrection to a speedy termination. Trusting to the written promise of the government, that they would defray whatever expenses he incurred in the defence of the country, he expended in the public service large sums of money, which were never repaid him. On the final suppression of the rebellion, the lord-president remonstrated with the duke of Cumberland against the shocking cruelties perpetrated upon the simple and misguided clansmen, and

reminded his royal highness that the laws of the country should be observed; but he was repulsed with the reply—"The laws of the country! I'll make a brigade give laws." The ingratitude of the government, and the sufferings of the people, had a depressing effect upon the mind of the president; his health rapidly declined, and he died 10th December, 1747, leaving a reputation for learning, eloquence, integrity, wisdom, courage, gentleness, and kindness, of which the recollection is scarcely yet effaced in his native land. He took a deep interest in the agriculture, trade, and commerce of Scotland, and established a considerable number of manufactures throughout the country. His legal and general learning was profound and extensive, and his eloquence forcible, manly, and persuasive. His principles were as pure as his understanding was enlightened, and his efforts for the public welfare were acknowledged, even by his opponents, to be as disinterested as they were unwearied. He made several important reforms in the procedure of the courts of justice, and purified them from that gross partiality by which they had been previously disgraced. He was an excellent Hebrew scholar, and is said to have read the Bible in the original eight times. He was the author of "Thoughts on Religion, natural and revealed;" "A letter to a bishop on Hutchinson's writings;" and "Reflections on Incredulity," 2 vols. 12mo. The well-known song, "Ah! Chloris, could I now but sit," &c. is also attributed to him. His correspondence respecting the rebellions of 1715 and 1745, was published in 1815 in one volume 4to.—J. T.

FORBES, Edward, a very distinguished British naturalist, was born in the Isle of Man, 12th February, 1815, and died at Edinburgh, 17th November, 1854. In his early years he displayed a great taste for natural history, and at the age of seven he had collected and arranged a small museum. He visited London at the age of sixteen, and studied the art of drawing under Sass. In 1831 he went to Edinburgh, and entered the medical classes of the university, studying natural history and botany under Professors Jameson and Graham. In 1833 he visited Norway, and made large geological and botanical collections. An account of his trip is published in the *Magazine of Natural History*. He became a member of the British Association in 1834, to which he afterwards contributed most valuable papers and reports. He called the attention of the association specially to the subject of dredging, and secured their co-operation in this important matter. In 1835 he visited the Alps, and subsequently published a paper on the comparative elevation of the testacea on these mountains. He was a zealous botanist, and was one of the founders of the Edinburgh Botanical Society. To this society he sent many communications, and contributed largely to its herbarium. He prosecuted his studies in Edinburgh more or less continuously until 1839. During this period he had opportunities of visiting Algiers, Styria, and Carniola. In 1839–40 he lectured in Edinburgh on zoology, and in a special manner brought under the notice of his hearers the subject of palæontology. At the Birmingham meeting of the British Association he founded the Red Lion Natural History Club, which has continued to hold its convivial meetings annually at the places visited by the association. During the same year he published "Geological Researches in Orkney and Shetland." In 1840 his paper on the distribution of the mollusca of Britain appeared, and in 1841 his excellent monograph on the British star fishes. In 1841 he visited the Mediterranean in the *Beacon* with Captain Graves, and made most important observations on the Ægean Sea and the coasts of Asia Minor. During this expedition, botany, zoology, geology, geography, and antiquities were alike subjects of his study and observation. His travels in Lycia were published in 1846. In 1842 he was appointed professor of botany in King's college, London, and in 1843 he became curator and assistant-secretary of the Geological Society of London, as well as fellow of the Linnæan Society. He rose rapidly into high honour and fame, and developed in a remarkable manner his palæontological views. In 1845 he was elected a fellow of the Royal Society, and was afterwards a member of council. He occupied subsequently the important place of palæontologist to the geological survey of Great Britain, and was chosen professor of zoology and palæontology in the government school of mines. In 1848 he brought out his monograph on the British naked-eyed medusæ, under the auspices of the Ray Society; and in 1850 he compiled with Mr. Hanley the work on the natural history of the British mollusca and their shells. His wonderful facility in all departments of science was due, Hooker says, to the early age at which he acquired its rudiments, and to the efficient practical training in systematic botany and collecting which he received in Edinburgh; to his quick perception of affinities; to his philosophical views of morphology, distribution, structure, functions, and the mutual relations of all these; to his mind being richly stored with the literature of the sciences; to the wide experience obtained during his travels; and finally to that heaven-given power of generalization and abstraction which he so eminently possessed. In 1853 he was president of the Geological Society, and delivered an excellent address on the state of geology. In May, 1854, he was chosen to fill the chair of natural history in the university of Edinburgh, which was vacant by the death of Professor Jameson. He commenced his career with the greatest success, and his class amounted to one hundred and fifty. During the summer he made many excursions with his pupils, and in September he attended the meeting of the British Association at Liverpool, presiding in the geological section with his usual ability and urbanity. At the commencement of the winter session in November, 1854, he was attacked with symptoms of disease in the kidney, and after a few days illness he died from peritonitis, caused by the bursting of a renal abscess. Forbes was pre-eminently a naturalist. His attention had never been exclusively directed to any one of the natural sciences. He was equally a botanist, a zoologist, and a geologist from first to last. With a remarkable eye and tact for the discrimination of species and the allocation of natural groups, he combined the utmost delicacy in the perception of organic and cosmical relations. He possessed that rare quality so remarkable in the great masters of natural history, Linnæus and Cuvier—the power of availing himself of the labours of his brethren, not, as is too often the case, by appropriating their acquisitions, but by associating them voluntarily in the common labour. Entirely destitute of jealousy in scientific matters, he rather erred in overrating than in underrating the services of his friends. He was consequently as much beloved and confided in by his seniors in science as by the youngest naturalists of his acquaintance. Forbes contributed extensively to the proceedings of almost all the scientific societies of Britain. Besides the papers and works already referred to, we may mention the following—"Malacologia Monensis, a Catalogue of the Mollusca of the Isle of Man and of the Irish Sea;" "On the Land and Fresh Water Shells of Algiers and Bougia;" "Monograph of Southern Indian Fossils;" Palæontological and Geological Map in Johnston's Physical Atlas; "Siluria," in *Quarterly Review;* "Introductory Lecture to the Natural History Class at Edinburgh, and to the Class of Botany at King's College, London," &c.—J. H. B.

FORBES, James, born in London in 1749. He went to Bombay in 1765, as a writer in the East India Company's service. He accompanied the troops sent in 1775 to assist Ragonath Row, the pashaur of the Mahrattas. In 1780 he was appointed collector and chief resident in the town and district of Dhuboy in Gugerat; his official duty ceased there in 1783, when Gugerat was ceded to the Mahrattas; and he returned to England in 1784, having amassed an ample fortune. During his long residence abroad, and in his travels, Mr. Forbes studied the natural history of the regions he visited, described the scenery, and delineated the costume and the customs and manners of the inhabitants. His coloured drawings are generally faithful representations of the magnificent tints which characterize the animal and vegetable kingdoms in the places he visited. He made interesting notes of the mode of life and peculiar tenets of the Brahmins. His drawings and his letters, written during his travels, procured for him the honour of being elected fellow of the Royal and Antiquarian Societies and of the Arcadian Society at Rome. After having travelled through Holland in 1803, he happened to be in France when the rupture of the peace of Amiens occurred, and was detained a prisoner at Verdun with other English visitors; but as being a man of science, engaged in research, he was liberated a few months afterwards at the solicitation of the Royal Society and the Royal Institute of France. Mr. Forbes was the author of "Letters from France," published in 1806, 2 vols. 8vo; "Reflections on the Character of the Hindoos, and the importance of converting them to Christianity," published in 1812, 2 vols. 8vo; "Oriental Memoirs, a narrative of seventeen years' residence in India, including observations on parts of Africa and South America, and journals of four voyages,

embellished with ninety-five engravings," 1813–15, 4 vols. He died at Aix-la-Chapelle, 1st August, 1819.—W. A. B.

*FORBES, James David, a distinguished cultivator of physical science, youngest son of Sir William Forbes of Pitsligo, baronet, was born on the 20th of April, 1809. He studied arts and law in the university of Edinburgh from 1825 until 1830. Between those years also, while yet under age, he contributed (chiefly anonymously) a number of papers, for the most part on metereology and geology to Sir D. Brewster's *Journal of Science*. In 1830 he was admitted as an advocate, or member of the Scottish bar. In February, 1833, he was elected professor of natural philosophy in the university of Edinburgh, which office he held until 1860, when he resigned it to become principal of the united college in the university of St. Andrews. In 1831 he became a fellow of the Royal Society of Edinburgh, of which body he has for many years been the principal secretary; and in 1832 a fellow of the Royal Society of London. In 1842 he was elected a corresponding member of the Institute of France. He is also a fellow of the Geological Society; member or honorary member of various other scientific societies at home and abroad, and a doctor of civil law of the university of Oxford. His scientific discoveries have been acknowledged by the award of the Rumford and royal medals by the Royal Society of London, and of the Keith medal twice by the Royal Society of Edinburgh. The following is a brief summary of the principal researches of Mr. Forbes in various branches of experimental physics. In the science of heat, experimental researches regarding vibrations which take place between metallic masses having different temperatures (Edin. Trans., 1834); also a series of experiments extending over nine years, the results of which establish the complete identity of the laws that regulate the phenomena of radiant heat and of light, especially as regards polarization with all its consequences (ibid. 1836–44). In meteorology, observations and experiments on various phenomena, the most remarkable being those on the diminution of temperature with height in the atmosphere (ibid. 1840); those on the extinction of the sun's rays in passing through the atmosphere (ibid. 1842); those on the determination of heights by the boiling point of water (ibid. 1844, 1857); and those on the temperature of the earth's crust at various depths near Edinburgh (ibid. 1849). See also the Edinburgh astronomical observations from that time to the present; also inquiries concerning terrestrial temperature (Ed. Trans., 1839). On the climate of Edinburgh (ibid. 1860). Two lengthened reports on the progress of meteorology were contributed to the reports of the British Association for 1832 and 1840. In electro-magnetism various experiments, in one of which an electric spark was elicited by the inductive action of a natural magnet (Edin. Trans., 1834). Almost every summer vacation of the university of Edinburgh from 1832 to 1844, and several since that time, have been passed by Mr. Forbes in travelling, with a view to scientific observation. Amongst the results of his travels may be mentioned a paper on the temperature and geological relations of the hot springs of the Pyrenees (Lond. Phil. Trans., 1835); some observations of terrestrial magnetic intensity in different parts of Europe (Ed. Trans., 1840); a paper on the volcanic geology of the Vivarais, and one on the geology of the Eildon hills (ibid. 1853). But the most important and celebrated of those results are a long series of researches on the laws of the motion and action of glaciers, published at various dates from 1841 to the present time, and embodied in a series of letters and detached papers, and also in three large works, entitled respectively, "Travels in the Alps," published in 1843; "Norway and its Glaciers, visited in 1851," published in 1853; and "Occasional Papers on the Theory of Glaciers," published in 1859—the last consisting of previously published papers, collected and arranged in one volume, with a prefatory note on the recent progress of the theory of glaciers. In these works it is established by strict induction from careful and exact observation, that the motion of a glacier is completely analogous to that of a plastic or viscous substance urged downwards by gravity, and impeded by the adhesion and stiffness of its parts, and by the friction of its bed or channel; and the consequences of that principle are deduced, and illustrated by numerous examples from nature. The works on the Alps and on Norway are not confined to the subject of glaciers alone, but treat of the physical, social, and picturesque aspect of the regions visited, in a style which presents a most rare combination of interest with instruction. Prefixed to the Encyclopædia Britannica is a celebrated series of dissertations on the history of science, of which the third and fourth, relating to mathematics and physics, were written by Playfair and Leslie, successively professors of natural philosophy in the university of Edinburgh. An additional dissertation, bringing down the history of those branches of science to the present time, has been written for the eighth edition of that Encyclopædia by Mr. Forbes. The scientific researches of Mr. Forbes are characterized by industry and exactness in observing and judgment in experimenting, caution and sagacity in reasoning from the data of experience, and most careful distinction between hypothesis and fact. In the discharge of his duties as professor, his teaching was always marked by an earnest endeavour to communicate the same characteristics to his students, and guard them against the dangers of superficial and inaccurate study, and of loose and hasty generalization.—R.

FORBES, John, of Corse, a learned Scottish theologian, was born May 2, 1593, at Aberdeen, where his father, Patrick Forbes, was bishop. After finishing his studies at Aberdeen he went to Heidelberg, and afterwards visited Sedan and other continental universities. Having returned to his own country, he was in 1619 admitted to the professorship of divinity in King's college, Aberdeen, a station which he adorned by his great learning, his diligence as a teacher, and his piety and charity as a man. His earliest publication was devoted to promote the cause of christian peace; its title is "Irenicum amatoribus veritatis et pacis in Ecclesia Scoticana;" it was designed especially to assuage the violence of discussion which the five articles of Perth, passed in 1618, had naturally excited in a community much opposed to episcopacy. Another publication of his, with the same intent, involved him in a controversy with Calderwood, without in any way inclining the dominant party to toleration. Though at first treated with some degree of lenity, out of respect for his character and learning, he was ultimately constrained to resign his professorship, and was even deprived of a house which he had purchased adjoining the university, and which he had assigned to the professor of divinity, without reserving for himself a liferent of it. Driven from Scotland he took refuge in Holland, where he resided chiefly at Amsterdam, and occupied himself in the preparation of his "Instructiones Historico-Theologicæ de Doctrina Christiana," one of the few very learned books which Scotland has produced. After a residence of two years in Holland he returned to his native country, and spent the rest of his life in retirement on his estate of Corse. He died April 29, 1648. His works have been collected in two vols. folio, Amsterdam, 1703.—W. L. A.

FORBES, Sir John, a physician, born at Cuttlebrae in Banffshire in 1787; died 13th November, 1861. He acquired his education at Fordyce academy, and studied successively at the grammar-school and Marischal college, Aberdeen, and in the medical schools at Edinburgh. He graduated M.D., Edinburgh, in 1817. In 1814–15 he was flag-surgeon to the commander-in-chief in the West Indies, and was present at several naval engagements, for which he received a war medal. After leaving the navy in 1815, he practised his profession, first at Penzance, and next at Chichester, where he was physician to the infirmary in 1833, and from which place he removed to London. In 1821 he introduced to English practitioners the discovery of auscultation by translating Lænnec's treatise on the Use of the Stethoscope, which he followed by an original work of his own in 1824. He was early elected a fellow of the Royal Society. The university of Oxford conferred on him the degree of doctor of laws. He was a member of the committee of the Society for the Diffusion of Useful Knowledge. He conducted the *British and Foreign Medical Review* for twelve years, from 1836 to 1848, and edited the Cyclopædia of Practical Medicine from 1833 to 1835. In 1830 he was appointed physician-in-ordinary to the late duke of Cambridge, to Prince Albert in 1840, and to the royal household the same year. On the 8th August, 1853, the queen conferred on him the honour of knighthood. He was a fellow of the Royal College of Physicians, consulting-physician to the consumption hospital, London, and an honorary member of the principal medical societies of Europe and America. His works are—"Original Cases, with dissections and observations, illustrating the use of the Stethoscope and Percussion in the Diagnosis of Diseases of the Chest," 1824; "Observations on the Climate of Penzance," 1828; "Manual of Select Bibliography," 1835; "Illustrations of Modern Mesmerism," 1846;

"A Physician's Holiday, or a Month in Switzerland," 1849; "General Index to the British and Foreign Medical Review," 1849; "Memoranda made in Ireland in the autumn of 1852," with maps and illustrations, 1853; "Sight-seeing in Germany, and the Tyrol in the autumn of 1852," with maps and illustrations, 1856; "Nature and Art in the Cure of Disease," 1857; and several lectures and pamphlets, some of which are—"Happiness in relation to Work and Knowledge," 1850; "Medical Topography of Penrith and the Land's End;" "Geology of the Land's End;" "Comparative Physiology of Plants and Animals;" "Life and Organization;" "Poetry and Fiction."—W. A. B.

FORBES, PATRICK, an eminent Scottish prelate, born in 1564, was descended from Sir Patrick Forbes, third son of James, second Lord Forbes, and was by birth laird of Corse and O'Neill, in the county of Aberdeen. He received the rudiments of his education under Thomas Buchanan, schoolmaster of Stirling, and studied first philosophy, and then theology and Hebrew, under the learned Andrew Melville, at Glasgow and St. Andrews. On the death of his father he removed to Corse, where he lived for many years in retirement, occupying himself chiefly with theological studies, though not in orders, and setting an excellent example of domestic piety and local usefulness. The able and edifying manner in which he expounded the scriptures to his household and visitors, as a part of the exercises of family worship on Sundays, suggested to many the desirableness of his taking upon himself the ministerial office. It was many years, however, before he could see it to be his duty to comply with the wishes of his friends; but at length, in his forty-eighth year, he accepted episcopal ordination, and became minister of Keith. In 1618 he was consecrated bishop of Aberdeen, the duties of which office he discharged at a period of great ecclesiastical ferment and difficulty, with an exemplary degree of faithfulness, moderation, and prudence. Attached from conviction to the episcopal form of church government, he had no difficulty in falling in with those ecclesiastical measures of James' and Charles' governments which gave such serious and just offence to the great majority of the nation; and he had experience in his own diocese of the discontent and opposition which they excited, though Burnet claims for him the credit of "having greatly allayed and almost conquered" what he calls "the distempered judgments and perverse and turbulent humours of divers in his diocese." Having been appointed chancellor of King's college, he was at much pains to restore that venerable institution, which had fallen into great decay, to its former vigour and prosperity, repairing the buildings, increasing the library, and reviving the professorships of physic, canon law, and divinity. He died on the 28th of March, 1635, and was buried in the cathedral of Old Aberdeen. He published a "Commentary on the Revelation" in 1613, which was republished in Latin after his death by his son, Dr. John Forbes. Also a treatise entitled "Exercitationes de verbo Dei, et Dissertatio de versionibus vernaculis."—P. L.

FORBES, WILLIAM, first bishop of Edinburgh, was born at Aberdeen in 1585, and took his degree in arts there at the age of sixteen. He taught the logic of Aristotle in King's college before he was twenty, and defended its claims in opposition to the new philosophy of Ramus. Devoting himself to the study of theology and Hebrew, he spent several years in the universities of Germany, Holland, and England, where he was highly esteemed for his abilities and learning, and returning to Scotland, was made minister of Alford, and soon after of Monymusk and Aberdeen. He was an eloquent preacher, but the duties of the pastoral office proved too severe for his feeble health; and he was relieved by being promoted to the principality of Marischal college. In this office he read theological lectures, and taught Hebrew three times a week, and exerted himself in other ways to promote the welfare of the college. He was made dean of the theological faculty and rector of the university. Not many years after he was called to Edinburgh to be one of the ministers of St. Giles, but his sentiments were thought to lean too much in the direction of popish principles; and to avoid the inconvenience and trouble which this imputation threatened, he withdrew from the capital, and returned to his former place and functions in Aberdeen, where the state of public opinion and feeling was much more favourable to the high-church way of thinking upon religious and ecclesiastical questions. When Charles was crowned in Edinburgh in 1633, Forbes was sent for to preach before the king, which he did with much acceptance; and when the king resolved to found the see of Edinburgh, he nominated him to be its first bishop. But he only enjoyed his bishopric a few months, as his death took place in 1634 He wrote little, for it was one of his favourite maxims—*lege plura, dic pauca, et scribe pauciora;* but in 1658 was published a posthumous work from his pen, entitled "Considerationes modestæ et pacificæ controversiarum de justificatione, purgatorio, invocatione sanctorum, Christo Mediatore, eucharistia." The title-page is sufficient to indicate that he was a theologian of the *via media*—a *moderate* divine in the Anglican sense of moderation. Indeed, it was a favourite saying of his "that if there had been more Cassanders and Wiceliuses, there would have been no occasion for a Luther or a Calvin."—P. L.

FORBES, SIR WILLIAM, Bart., an eminent Scottish banker, was born in 1739. He was descended both from the ancient family of Monymusk, the head of which was created a baronet in 1626, and from the still older and more influential family of Forbes, Lord Pitsligo. He had the misfortune to lose his father when he was only four years of age; but his mother, to whom he declared on his deathbed he owed everything, though left in very straitened circumstances, bestowed upon her son an excellent education. In 1753 he was received into the banking-house of Messrs. Coutts, Edinburgh, in which he served a seven years' apprenticeship. In 1761 he was admitted as a partner, and two years later, on the death of one and the retirement of another of the Messrs. Coutts, a new firm was formed, consisting of Sir William Forbes, James Hunter (afterwards Sir James Hunter Blair), and Sir Robert Herries, which, on the retirement of Sir Robert in 1773, assumed the name of Forbes, Hunter, & Co. Sir William was the head of this well-known establishment, and its success was mainly owing to his practical sagacity, caution, and sterling integrity. He took an active interest in the various benevolent institutions of Edinburgh, in the public improvements of the city, as well as all the most important measures for the encouragement of agriculture, trade, and commerce in Scotland. Having obtained possession of the family estate of Pitsligo, which had been forfeited in 1745, he effected immense improvements on it; erected cottages, chapels, and schools; formed roads, and converted several thousand acres of barren moor into well-cultivated and fruitful fields. Sir William was fond of literary pursuits, was one of the early members of the famous literary club, and was honoured with the friendship of Johnson, Gibbon, Burke, Reynolds (who has left two portraits of him), Robertson, Adam Smith, and other eminent men of letters. He was frequently consulted by Pitt on the subject of finance, and in 1799 was offered an Irish peerage, which he had the good sense to decline. In 1805 he published his "Life of Dr. Beattie," a highly meritorious work; and a few months later, 12th November, 1806, the benevolent and affectionate biographer died after a lingering illness. Sir Walter Scott, who, in the introduction to canto iv. of Marmion, has paid a beautiful and touching tribute to the memory of Sir William Forbes, says, "he was unequalled, perhaps, in the degree of individual affection entertained for him by his friends, as well as in the general respect and esteem of Scotland at large." His eldest son, SIR WILLIAM, married the only child and heiress of Sir John Stuart of Fettercairn, the lady to whom Scott was early and devotedly attached, and to whom such frequent and affecting reference is made in the great novelist's letters and diary.—(See Lockhart's *Life of Scott*, vol. i. chap. 5 and 7; vol. vi. chap. 6; and vol. vii. chap. 2.)—J. T.

FORBIN, LOUIS NICOLAS PHILIPPE AUGUSTE, Comte de, was born of a noble family in the chateau de la Roque d'Antheron in Provence, August 19, 1777. His father was one of the victims of the Revolution, but his mother was permitted to live in obscurity with her children on the remnant of the family property. The young Forbin, who had learned to draw before he learned to write, now cultivated his talent for art by taking lessons of Boissieu and other masters, and at the fall of the convention he ventured to Paris, studied in the Louvre, and was admitted into the atelier of David. After winning the hand of a rich and beautiful heiress, he was made an officer of cavalry; but did not, however, cease from painting, and his landscapes, to which even Gérard was ready to contribute the figures, found a place in the Salon. Forbin now visited Rome to study the antique, and returning to Paris at the coronation of Napoleon I., he was appointed chamberlain in the newly-formed court of Pauline. He subsequently accompanied Junot into Portugal as officer of ordnance, and then served in the Austrian campaign,

at the end of which he quitted the military service, retired to Italy, and there painted pictures, and wrote romances. At the restoration the count was received favourably by Louis XVIII., and appointed director of the national museums in the place of Denon. At the remodeling of the Institute Forbin was nominated by royal ordonnance, March 22, 1816, one of the ten academiciens libres of the newly-organized Académie des beaux arts. Afterwards he was made officer, and subsequently commander of the legion of honour, and gentleman of the royal chamber. Forbin's real business was the restoration of the royal collections. He brought together the best of the works remaining in the royal collections, after Paris had been obliged to disgorge the spoils of the emperor's campaigns, and succeeded in purchasing various separate works or private collections (and some of them were of great value), and thus rapidly restored the galleries of the Louvre to a very honourable condition. At the head of a commission of artists and men of science, he visited Greece, Constantinople, Syria, and Egypt, to search for ancient sculpture and whatever else might serve to enrich the museum; and published at Paris in 1819, "Voyage dans le Levant en 1817 et 1818." Another object to which he devoted himself was the formation of a museum of Etruscan antiquities, and the improvement of the Egyptian collection. He also sought to render the collections of Greek and Græco-Roman sculptures more complete for the purposes of study, by forming a supplementary collection of casts of the most important monuments in foreign collections. Lastly, to him is due the formation of the gallery of the Luxembourg—a collection of paintings by living native painters. In the midst of his career of activity Count Forbin was in 1828 struck with paralysis, which ended in the decay of his faculties. M. de Forbin survived till February 23, 1841, his hours being amused by the care of his friends, and his own efforts with the pencil. He painted a large number of pictures, chiefly views of buildings, scenery, and historical landscapes, which have found a place in private, and some in the national collections; but his pictures, though evidently the production of a man of cultivated mind, hold only an inferior place as works of art.—J. T–e.

FORBIN, Claude, Chevalier de, born in 1656 of a distinguished family in Provence, rose to eminence as a naval commander. Having entered the service in early life, he accompanied the expedition to Messina under marshal de Vivonne in 1675; and, in the course of the next ten years, besides being employed for a short time in the army, he held a commission under the American viceroy, count d'Estrées, and took part in the operations of the famous Admiral Duquesne against the Barbary pirates. But the most interesting portion of his history was his service in Siam. A Greek adventurer, named Constance Faulcon, who went abroad under the auspices of the English East India Company, had settled in that country, and gained the favour of its sovereign. By his ability and prudence he succeeded in awakening at the Siamese court some relish for European civilization; and, being desirous of introducing also the Roman catholic religion, he sought the assistance of Louis XIV., who readily undertook to further the design. The Chevalier Chaumont was sent out as ambassador, accompanied by Forbin and a few French troops; a treaty was concluded, which opened the way for the admission of the jesuit teachers; and when Faulcon's influence also induced the Siamese monarch to take into his service a portion of the French armament, Forbin was appointed generalissimo. His power was ere long augmented by an application of the king for additional soldiers from France, and by the control which the chevalier received over two of the most important fortresses of the kingdom. But the hope of establishing European arts and customs in that district of Asia was speedily clouded by dissensions between Faulcon and Forbin. A powerful confederacy under one of the discontented Siamese nobles, roused anew the slumbering native prejudices; and the king was taken prisoner by the insurgent chief, who assumed the regency, and set himself to eradicate the foreign institutions and the christian worship. Faulcon, with many of his coadjutors, perished in the struggle; and Forbin returned to his native land in 1687, having spent about two years in the East. He lived till 1734, his last days being spent in retirement, which he devoted to acts of piety and beneficence. His Memoirs were published at Amsterdam four years before his death; they contain graphic notices of the scenes through which he had passed. He was a generous-hearted man and an able officer.—W. B.

FORBISHER. See Frobisher.

FORBONNAIS. See Veron.

FORCELLINI, Egidio, a celebrated Italian philologer, born at Féner, near Feltro, on the 26th of August, 1688. The family was so very poor, that his father was unable to provide him with an education. Egidio was compelled to wait for a favourable opportunity that would enable him to get into some place of instruction; and having finally through interest entered the seminary at Padua, Forcellini earnestly devoted all his time to the study of the Latin language, in which he had the fortune of being assisted by the far-famed lexicographer Facciolati, who afterwards became his intimate friend and collaborator. His first literary labours occupied him for four years, helping his master in the compiling of a dictionary known by the name of Calepino, a work that secured for him Facciolati's esteem and affection. The success of that first literary production, suggested the framing of a vocabulary on a more extensive plan, by which not merely the words, but their etymology should be scientifically given. He was, however, interrupted in that laborious work by the duties attached to the professorship of belles-lettres, which he filled with distinction, first at Ceneda, then in the seminary of Padua. In the year 1731 Forcellini obtained from the bishop of that city the liberty to devote the whole of his time to his favourite philological pursuits. After eleven years of constant application, Forcellini was again forced to suspend his work, being ordered by his superiors to resume his ecclesiastical duties. Cardinal Rezzonico, aware of the importance of Forcellini's studies, released him from any duty whatever, until he had completed the compilation of his lexicon, which appeared for the first time in 1771. In it we see displayed an immense and universal knowledge in every art and science of which the Romans left records; a thorough acquaintance with their religion, customs, and laws; of ancient geography and history; and almost an intuitive power of explaining the most dubious and obscure sentences used in the classics, besides a very extensive knowledge of numismatics and lapidary inscriptions. But modest and almost ignorant of his real merit, Forcellini associated in this work his teacher and benefactor, Facciolati, whose name he introduced in the title-page of his lexicon in these words—"Consilio et cura celeb. Jacopi Facciolati," and, although the most distinguished literary characters of Italy, such as Valsecchi and Morgagni, eagerly sought after his counsels in various branches of knowledge, yet he preserved to the last an even tenor of affable humility that, combined with a suavity of manners, endeared him to every one of his numerous admirers. Having resigned his professorship at Padua, Forcellini retired to Féner, his native place, where he died at an advanced age on the 4th of April, 1768.—A. C. M.

* FORCHHAMMER, Johann Georg, Ph.D., was born July 26, 1794, at Husum in Schleswig. In 1822 he became docent, and in the following year lecturer on chemistry and mineralogy at the university of Copenhagen. In 1829 he was made professor of chemistry and mineralogy at the polytechnic school of Copenhagen, and in 1835 professor of mineralogy at the university of Copenhagen, and teacher of physics and chemistry at the naval school. He was chosen a fellow of the Royal Danish Society of Science in 1825. He published a paper on manganese in 1820, and a treatise on crystallography in 1833. Among his various researches are a method of analyzing silicates, mineralogical and geological investigations of the composition of porcelain-earth, and its formation from felspar; on the action of common salt in the formation of minerals; on permanent changes of level, &c.—C. E. L.

* FORCHHAMMER, Paul Wilhelm, a German philologist, was born at Husum, Schleswig, in 1803. Having completed his education at Kiel, he undertook an archæological journey into Italy and Greece, and after his return was appointed to the chair of archæology at Kiel. In 1838–39 he again travelled in Greece, Asia Minor, and Egypt. The results of these travels have been published in a number of learned monographs and treatises, among which we note "Hellenica," "Topography of Athens," and "Description and Map of the Plain of Troy," published in the Transactions of the Geographical Society.—K. E.

FORD, John, an English dramatic writer, was born probably at Islington in Devonshire, early in April, 1586, as we find the register of his baptism in the church of that parish upon the 17th of April in that year. We have very scanty materials

for his biography. His family was one of respectability in the county, of which his father was a justice of the peace, and his mother was sister or daughter of the Lord Chief-justice Popham. He must have had a liberal education, but probably did not graduate in any of the universities, as he entered his name as a student in the Middle Temple, 16th November, 1602. It may be doubted whether the severer studies of the law occupied him much, for we find him publishing in 1606 his poetical composition, "Fame's Memoriale," an elegiac poem on the death of the earl of Devonshire. While the criticism of Coleridge on this youthful composition, who calls it "stuff," is somewhat too severe, it must be confessed that it gave little promise of that future excellence to which the dramatist attained. An able writer in the *Quarterly*, on the other hand, speaks of it in terms of undeserved eulogy, as exhibiting "a freedom of thought and command of language of which we have few contemporaneous examples." At this time he was, or feigned to be, the victim of a hopeless passion, and celebrates the cruel beauty under the name of "Lycia the Cruell." From this time the history of Ford is involved in obscurity for more than twenty years, and we can only conjecture that he was occupied in writing for the stage with Decker and others. His next appearance as an author is in 1629, when he published his tragic comedy of "The Lover's Melancholy," a performance which, though possessing many poetic excellencies, is defective both in conception and execution. In 1633 appeared "'Tis pity She's a Whore," written confessedly previous to the former, a tragedy powerful but repelling, in which the awful assemblage of terrific incidents that form the plot are clothed in the finest language of poetry. Even in the age in which it was produced, the charm of its composition could not keep it long upon the stage. Its reproduction in our own day would happily be impossible. Next quickly followed "The Broken Heart," a drama of extraordinary merit, and justly pronounced "a noble effort of genius." In the same year appeared "Love's Sacrifice," which though well received, is in every sense inferior to its predecessor. In 1634 he published "Perkin Warbec," a historical drama not worthy of the pen of its author. The two next years produced successively "Fancies Chaste and Noble"—a light drama with much sprightliness and felicity in delineation of character—and "The Sun's Darling," in the composition of which Decker appears to have had a large share. In 1639 he published "The Lady's Trial." He also wrote "The Witch of Edmonton," with the aid of Rowley and Decker. From this period nothing is known of Ford, nor has even the date of his death or the place of his residence been discovered. "Some suppose," says Hartley Coleridge, "that our author died shortly after the appearance of 'The Lady's Trial,' but inquiries, too late to arrive at certainty, have scented a faint tradition that he withdrew to his native place, married, became a father, lived respected, and died at a good old age." Ford's power lay in tragedy: his plots have generally the fault of being too terrible, and often revolting in their incidents; but his pathos is deep and moving, and though he is often pedantic and obscure in expression, his melody is charming. We close this notice with an admirable criticism by a writer in the sixth volume of the *Quarterly Review*—"He wrote laboriously, not luckily; always elegant, often elevated, never sublime; he accomplished by careful and patient industry what Shakspeare and Fletcher produced by the spontaneous exuberance of native genius. He seems to have acquired early in life, and to have retained to the last, a softness of versification peculiar to himself. Without the majestic march of verse that distinguishes the poetry of Massinger, and with none of that playful gaiety which characterizes the dialogue of Fletcher, he is still easy and harmonious. His dialogue is declamatory and formal, and wants that quick chase of replication and rejoinder so necessary to effect in representation."—J. F. W.

FORD, Sir John, was born at Up-park, in the parish of Harting, Sussex, in 1605. He was educated at Oxford, but left the university without taking a degree. He held the office of high-sheriff in his native county, and on the breaking out of the civil war, was knighted for his loyalty, at Oxford, in 1643. Having been indicted as accessory to the king's escape from Hampton Court, he was imprisoned, but was soon released, through the influence, it is supposed, of Ireton, whose sister he had married. Ford is remarkable as the originator of some important sanitary improvements in London. By a mechanical contrivance he raised the water of the Thames to the height of about one hundred feet, and thus brought it into the higher streets of the city. He also invented a process of coining copper money which could not possibly be counterfeited. For this invention he failed to obtain a patent in England; but he was successful in his application to the authorities in Ireland, where, after some residence, he died in 1670.—J. B. J.

FORD, Richard, chiefly noted as the author of a unique handbook of Spain, was born in London in 1789; his father, Sir Richard, descended from an ancient Sussex family, had been M.P. for East Grinstead, and was afterwards for many years a metropolitan police magistrate. The author of the Handbook of Spain was Sir Richard's eldest son, and he seems throughout life to have been placed in circumstances which allowed him to devote himself unshackled to travel, study, and society. Educated at Winchester, he graduated at Trinity college, Cambridge, and was called to the bar as a member of Lincoln's inn. From an early age he was a collector of books and works of art; he lived to write books of his own, which attained celebrity; and he might, it is understood, have distinguished himself as a painter, if events had forced him to cease to be an amateur. In 1830 he visited Spain, and spent three years in a study of its present and its past, which resulted in a knowledge of both, unrivalled perhaps in its range. Returning to England, he settled in Devonshire, in the neighbourhood of Exeter, where he built a residence which, with its appurtenances, testified to his vivid remembrance of the Alhambra. He had also a house in town; and hospitable, genial, witty, collecting books and pictures, writing and sketching, he spent to the end of his days the pleasant and intellectual existence reserved for the English gentleman who combines with sociality and opulence a taste for literature and art. After his return from Spain Mr. Ford became a steady contributor to the *Quarterly Review*, conducted by his friend Mr. Lockhart, the well-known translator of ancient Spanish ballads. Mr. Ford's contributions were chiefly on Spanish topics, and he made use of the opportunity thus given him to bring into prominence the merits of Mr. Prescott and of Mr. Borrow. Mr. Ford's political opinions were those of the *Quarterly;* and once in 1837 his political zeal combined with his peculiar views on the Spanish question to lead him to publish a caustic pamphlet against Lord Palmerston's policy in the Iberian peninsula. In the summer of 1845 appeared his "Handbook of Spain," one of the earlier of Mr. Murray's well-known series. The results of a most extensive personal knowledge of the localities and scenery of Spain, and of the manners and national character of the Spaniards, were combined with those of a profound study of its history, literature, and antiquities; and the whole was conveyed in a style of which the raciness contrasted singularly with the dryness of ordinary handbooks of tour and travel. The book became at once popular with the general reading public, and is the best introduction yet extant to the knowledge of Spain and the Spaniards. Published in 1845, it reached a third edition in 1855, both the later editions having been nearly rewritten. A work of slighter claims, but pleasant and instructive reading, the "Gatherings from Spain," appeared in 1848. In the winter of 1856–57 Mr. Ford was appointed a member of the Royal commission to report on the best site for a new national gallery. His health had been failing for some time, when, on the 1st of September, 1858, he was removed by death from the social circle which he adorned. A graceful memoir of him was contributed, shortly after his death, to the *Times* by his friend, Mr. Stirling of Keir, like himself, an accomplished and eminent writer on "cosas de España." Among the minor works of Mr. Ford, not referred to by Mr. Stirling in his notice, is one worth a mention—namely, the descriptive letterpress furnished by Mr. Ford, to accompany some elaborate engravings of the exteriors and interiors of the late duke of Wellington's residences of Apsley House and Walmer Castle.—F. E.

FORD, Simon, an eminent writer of the seventeenth century, was born at East Ogwell in Devonshire in 1619. Having received the rudiments of a classical education first at Exeter grammar-school, and then at Dorchester, he entered Magdalen hall, Oxford. In 1641 he took up his residence in London, and with youthful ardour became involved in the great rebellion. Returning to the university, he entered as a student of Christ Church in 1648, but was expelled the college in consequence of a sermon preached at St. Mary's, in which he denounced the oath called "the Engagement." Having been for a short time

lecturer at Newington-Green, he was appointed in 1651 vicar of St. Lawrence, Reading, and in 1659 became vicar of All Saints, Northampton. In 1665, he took the degree of doctor of divinity, and Charles II. made him one of his chaplains. In 1670 we find him minister of Bridewell chapel and rector of St. Mary, Aldermanbury. In 1677 he became rector of Old Swinford, near Stourbridge, and died in 1699. His theological writings and Latin poems are numerous. He assisted Christopher Fowler in the composition of his book against the quakers, which was severely animadverted upon by George Fox in his work entitled the Great Mystery, &c.—T. J.

FORD, Thomas, one of the musicians in the service of Prince Henry, the son of James I. He was the composer of the charming little part song, "Since first I saw your face," which is extracted from his work entitled, "Musicke of sundrie kinds," 1607. He was greatly patronized by two worthy knights of James' court, Sir Richard Weston and Sir Richard Tichborne, but no particulars of his life are known.—E. F. R.

FORDUN, John de, the author of the "Scotochronicon," was probably born about the middle of the fourteenth century, as he was engaged in the composition of his history in the reign of Richard III., which extended from 1387 to 1399. He is supposed to have derived his surname from his birthplace, a small village in Kincardineshire. He was a priest of the diocese of St. Andrews, and a chaplain of the church of Aberdeen. Scarcely anything is known of the events of his life. Fordun seems to have spared neither expense nor labour in the collection of materials for his history. The author of the preface to the ancient Chronicle of Cupar, tells us in quaint and bombastic terms, how the venerable priest not only traversed England and the adjacent provinces of his own country in search of information, but also "travelled on foot, like an unwearied and investigating bee, through the flowery meadows of Britain and into the oracular recesses of Ireland, taking his way through provinces and towns, through universities and colleges, through churches and monasteries, entering into conversation, and not unfrequently sharing at bed and board, with historians and chronologists, turning over their books, debating and disputing with them, and pricking down or intitulating in his descriptive tablets all that most pleased him." The materials thus collected were arranged by him in five books, and twenty-three chapters of a sixth. His narrative extends from the alleged emigration of the Scots from Greece, in the days of Moses, down to the death of David I. of Scotland in 1153, and embodies a general history of the world, along with the preposterous fictions respecting the origin of the Scots, which were current in Scotland in his day. In spite, however, of this credulity, and of the lengthened digressions in which the "Scotochronicon" abounds, it is a work of great value to the historian, and contains much important and authentic information, as well as many striking notices of contemporary manners. The "Scotochronicon" enjoyed high reputation even in the author's own day, and was afterwards copied in various monasteries, with a few alterations and additions, and has in consequence been handed down under the names of "The Book of Scone," "The Book of Paisley," &c., from the monasteries by whose superiors it had been transcribed. The work was continued by Bower down to the death of James I., principally from the materials collected by his predecessor. The "Scotochronicon" has been twice printed, first at Oxford, by Hearne, in 5 vols. 8vo, and afterwards at Edinburgh, in 1 vol. folio, with a preface by Goodal.—J. T.

FORDYCE, David, son of an eminent merchant, was born at Aberdeen in the year 1711. After receiving a preliminary education at the grammar-school of his native city, he entered Marischal college in 1724, and took his degree of M.A. in 1728. He afterwards studied theology in connection with the Church of Scotland, but though duly licensed as a preacher, was never ordained to a pastoral charge. In 1742 he became one of the professors of philosophy in the college in which he had been educated; and being a man of very general accomplishments, he proved himself well fitted for the office, and conducted his students successfully through an extensive and varied curriculum according to the system that then prevailed in the universities of Aberdeen. On the establishment of the Preceptor by Dodsley, he applied for assistance to Professor Fordyce, who contributed one of the divisions of the work, viz., that on moral philosophy, which was so well received that it was published separately, and came into extensive use as a text-book. Besides this book, Fordyce was the author of "Dialogues concerning Education;" "Theodorus, a dialogue concerning the art of preaching;" "The Temple of Virtue, a dream," &c. His death, which was occasioned by shipwreck on the coast of Holland in 1751, excited deep regret in the minds of many, who regarded his published works as only the promise of some more worthy and permanent product of his genius.—J. B. J.

FORDYCE, George, nephew of David, James, and Sir William Fordyce, was born at Aberdeen in 1736, and at the age of fourteen took his degree of M.A. at the university of that town. After residing for some time in England as a pupil of his uncle, a surgeon in Rutlandshire, he went to Edinburgh, and thence to Leyden, to complete his medical studies, and took his doctor's degree at the latter university in 1758. In 1759 he settled in London, and commenced a course of lectures on chemistry, which immediately brought him into notice. In 1768 he published, as the text-book of his lectures on the subject, his "Elements of the Practice of Physic;" previously to which, had appeared at Edinburgh his "Elements of Agriculture and Vegetation," a work of small compass, but of great scientific interest, which recommended to public favour all his subsequent publications. In 1770 Fordyce was chosen physician to St. Thomas' hospital; in 1776 fellow of the Royal Society; and in 1787 fellow of the College of Physicians. He died June 25, 1802. Besides the works above noticed, he published dissertations on fever; a "Treatise on the Digestion of Food;" and numerous papers in the Philosophical and the Medical and Chirurgical Transactions.—J. S., G.

FORDYCE, James, D.D., brother of David and Sir William, was born at Aberdeen in 1720, and educated at the grammar-school and Marischal college of his native city. After completing his literary and theological curriculum he was appointed to the pastoral charge of a congregation in Brechin, Forfarshire, whence he was translated to Alloa, where he acquired considerable reputation as a preacher, and was much esteemed on account of the diligent and affectionate manner in which he discharged his pastoral duties. Several of his sermons—particularly one on "The folly, infamy, and misery of unlawful pleasures," which was preached before the general assembly—were printed during his residence in Alloa, and gave their author, in point of popularity, perhaps the very first place among the pulpit orators of his day in Scotland. From Alloa Dr. Fordyce removed to London, and became co-pastor with Dr. Lawrence of the Scotch church in Monkwell Street. In the metropolis he soon became a most popular preacher, and great crowds, including not a few persons from aristocratic and literary circles, flocked to hear him. It is said that Garrick was occasionally among his auditors, and that he spoke of Dr. Fordyce's pulpit oratory with approbation. This popularity was not permanent, however; and, like many others, Dr. Fordyce, who had preached to eager crowds of listeners, ended by preaching to empty benches. A few years before his death, which took place in 1796, he retired to Hampshire, where he lived near Lord Bute, with whom he was intimate, and to whose fine library he had ready access. He published various works, the best known of which are his "Sermons to Young Women;" "Addresses to Young Men;" "Addresses to the Deity;" and a volume of poems, published in 1786. Respectable on the score of elegance of style, these works may be pronounced to have been without almost every other recommendation to public favour; and their value at the present day is what they possess as indications of the literary and theological barrenness of the period to which they belong.—J. B. J.

FORDYCE, Sir William, brother of the preceding, was born in 1724, and died in 1792. He studied at Marischal college, Aberdeen, of which he was lord-rector at the time of his death. Fordyce acquired his professional knowledge under an able practitioner. He then joined the army as a volunteer, and served as surgeon in France and Germany. Quitting the army, he settled in London, and soon rose to eminence as a medical practitioner. He was a great favourite in the circles of rank and fashion, to which his practice was chiefly confined. His death, which occurred at his house in Brook Street, Grosvenor Square, was widely and deeply lamented. He had received the honour of knighthood from George III. in 1787. Fordyce wrote several treatises—one on fevers, another on the ulcerated sore throat, &c.; and shortly before his death he published a small work, "The great importance and proper method of cultivating and curing Rhubarb in Britain, for medicinal uses."—R. M., A.

FOREEST. See FORESTUS.

FOREIRO, FRANCISCO, a Portuguese theologian and philologist, born early in the sixteenth century; died in 1587. King John III. sent him to Paris to finish his education. He was afterwards intrusted with the education of the Infante Don Antonio, and sent to represent the king at the council of Trent. By his learning and eloquence he acquired great weight in the deliberations of the council. On his return he devoted himself to preaching, and was esteemed the first pulpit orator of his day. In 1565 he was chosen prior of the dominican convent in Lisbon, and the following year provincial. He spent his last years in a convent of this order, which he founded at Almeida. He wrote a translation and commentary on Isaiah, Venice, 1553; London, 1660; and the preface to the index of prohibited books, published in 1564.—F. M. W.

FORESTI, GIACOMO FILIPPO, better known by the name of Giacomo Filippo da Bergamo; a historian born at Soldio, near Bergamo, in 1434. He entered the order of St. Augustine, and left many Latin works. He formed in his convent at Bergamo the most extensive library then extant, and after having attained to the highest dignity of his order, he died on the 15th of June, 1520.—A. C. M.

FORESTIER, HENRI, surnamed the Achilles of La Vendée, a Vendean general, was born at La Pommeraye in Anjou in 1775, and died at London in 1806. He distinguished himself greatly at Beaupréau, Saint-Florent, and in most of the other sanguinary fights in La Vendée. He was made general-in-chief of the insurgent cavalry, and for a while served under Cadoudal in the Morbihan. During the war he was twice forced to take refuge in England from the vengeance of his enemies, and having been implicated in Cadoudal's last attempt against the authority of the consulate, he was for the third time an exile in London at the time of his death.—R. M., A.

FORESTUS, PETRUS, the Latinized name of PETER VAN FOREEST, an eminent physician, born at Alkmaer in Holland in 1522. After having studied at various universities, he took his medical degree at Bologna, and having spent some years in Paris, returned to his native place, where he commenced practice as a physician; but upon being invited to remove to Delft, he settled there. He was one of the first medical professors of the university of Leyden, and published several works, the most remarkable of which was his "Observationum et Curationum Medicinalium Libri XXVIII." At the close of life he retired to his native place, and died there in 1597. Many writers, of whom Boerhaave may be mentioned, speak of Forestus in terms of high commendation.—J. B. J.

* FOREY, ELIE FREDERIC, a French general, born at Paris in 1804. He studied at St. Cyr, and took part in the first expedition to Algeria in 1830. In 1835 he obtained the rank of captain; in 1840 was promoted to the command of a battalion, and after some further service in Africa, was gazetted colonel, 1844. In 1851, then a general of three years' standing, he took an active part in the coup d'etat of the 2nd December. In 1852 he became general of division; and in 1854, commanding the reserve of the French army in the Crimea, he was for a brief period at the head of the forces employed in the siege of Sebastopol. His exploits at the head of his division in the Italian war of 1859 were among the most remarkable of that campaign. He was the hero of Montebello, May 20, 1859.—J. S., G.

FORFAIT, PIERRE-ALEXANDRE-LAURENT, a French naval engineer and politician, was born at Rouen in 1752, and died there in 1807. His scientific skill proved of the highest value in the naval enterprises of the republic. He was at one time president of a commission charged with making preparations for a descent on England. Forfait built *La Seine*, *Le Spartiate*, and many more of those gallant ships, whose names are so well known in this country, from having been forced, in spite of their admirable bravery, to strike to the terrible thunder of our English broadsides. Bonaparte made him minister of marine, but he was enviously thwarted in the exercise of his functions, and at length sent in his demission. It was after some delay accepted, and though he afterwards held high place in the government, he was dissatisfied, and at last withdrew from public life.—R. M., A.

* FORGUES, PAUL EMILE DAURAND, born at Paris in 1813. He was educated at Toulouse, practised at the bar at Paris for a few years, but left it for literature in 1837. He wrote chiefly on English literature in the journals of the day—signed his first articles "Old Nick," and is known more by that name than any other. He has translated Jane Eyre, Uncle Tom's Cabin; Hawthorne's Scarlet Letter; and Cooley's History of Voyages and Travels.—J. A., D.

FORKEL, JOHANN NICOLAUS, a musical historian, essayist, and composer, was born at Meeder, near Coburg, on the 22nd of February, 1749, and died at Göttingen on the 17th of March, 1818. He had considerable practical skill on the organ, and was appointed, very early in his career, organist to the university of Göttingen; not, however, till he had gained the degree of doctor of philosophy in that learned seminary, where he had been a student of languages and jurisprudence. In 1778 he was made music director of the university; and from about this time he had the superintendence of a periodical series of concerts, and of a singing society connected with the university, which he resigned, the former in 1815, and the latter in 1816. He accumulated a very extensive collection of rare musical compositions, of works on the theory and history of music, and of portraits of musicians, from which chiefly he derived the data for his voluminous writings. On Forkel's death, his son endeavoured to find a purchaser for this valuable store; failing in which attempt he sold the collection by auction. As a composer Forkel is more to be noticed for his industry than his excellence. He published several sets of sonatas for the pianoforte, many minor pieces for the same instrument, some sonatas for pianoforte and violin, and a collection of songs; besides which he wrote an oratorio called "Hiskias," two cantatas, and some pieces of church music. His first literary publications were two pamphlets addressed to the students of Göttingen, on the necessity of theoretical knowledge for the enjoyment of music, and on the arrangement of public concerts. The first two volumes of his "Musikalisch-Kritische Bibliothek" (Musical Critical Library) appeared in 1778, and the third volume in 1779. His "Musikalischer Almanach für Deutschland" (Musical Almanac for Germany), a valuable work of reference, containing interesting particulars of the musical institutions of the time, and the persons engaged in them, was issued in 1782, 1783, 1784, and 1789. The first volume of his "Allgemeine Geschichte der Musik" (General History of Music) was printed in 1788, and the second in 1801. It was the favourite object of his life to gather materials for the completion of this work, which should have extended to five or six volumes; but only two were printed. The histories of Burney and Hawkins were already published, when the first volume of this work of Forkel appeared; and there is little doubt that he took advantage of these, and of other less comprehensive works, in the compilation of his book, which has still a merit of its own in the method of its arrangement. It has the great fault, however, of devoting a large space to speculations on the music of the Hebrews and the Egyptians, which have been all refuted by the discoveries of travellers in Egypt since the work appeared. At the sale of Forkel's library the materials for the continuation of this history were purchased by Schweikert of Leipsic, the publisher of the first two volumes; and he proposed to M. Choran and M. Fétis to undertake the completion of the work, which at present carries the narrative only to the middle of the sixteenth century; but these esteemed writers declined the task, alleging the difficulties of a foreign language as their chief ground of objection to it. Forkel's translation of Arteaga's History of the Opera is esteemed of even greater value than the original, on account of its very extensive annotations; and his "Allgemeine Literatur der Musik" (General Literature of Music), which gives a concise account of all the writings on the art, is a work constantly quoted. "Sebastian Bach's Leben, Kunst und Kunstwerke," known here in its English form as the "Life of John Sebastian Bach, with a critical review of his compositions," is the only book of Forkel that has been translated entire. It was published in 1803 by Kühnel of Leipsic, who printed also the greater number of Bach's instrumental works, of which Forkel was the editor. This brief account of the great master, with its hearty panegyric on his genius, may be regarded as the most important service its industrious author rendered to music, since it was the means of first making the world at large acquainted with the merits of one of the greatest men that have adorned the art; and, illustrated as it was by the compositions which Forkel brought to light, it laid the foundation of the profound respect in which the organist of the Thomaskirche is now held, and which is increasing every day. The scantiness of the biographical particulars this little book contains, is to be

regretted, but not blamed, since the facts of Bach's life, as well as the priceless fruits of his labours, were almost wholly unknown, until Forkel revealed so much of both as to interest lovers of music to seek for more, and draw from time to time fresh treasures of that mighty mind from the perfect obscurity in which a century had buried them.—G. A. M.

FORLENZE, Giuseppe Nicola Blasio, a celebrated Neapolitan surgeon, born at Picerno in 1751. He applied himself with particular attention to the study of ocular maladies, and became excellent in the cure of them. After having travelled in Sicily and Greece, he went to Paris, where he was appointed oculist surgeon at the Invalides in 1799. He highly distinguished himself in that capacity, and continued to reside in the French capital until his death in 1833, when he was eighty-four years old. He left but one work, "Considerations sur l'operation de la pupille artificielle."—A. S., O.

FORLI, Melozzo da, a distinguished Umbrian or Bolognese painter of the earlier school, was born at Forlì, June 8, 1438, and is said to have studied under Piero della Francesca, and also with Squarcione at Padua, with whom he may have been the fellow-scholar of Mantegna. Melozzo paid much attention to perspective and foreshortening. This taste he acquired most probably from Piero della Francesca, who was one of the first painters to apply practically this branch of science to art. Melozzo was the first to attempt the *sotto in su* paintings on ceilings, as illustrated in the cupolas of Correggio at Parma. In the "Ascension of Christ" in the church of the SS. Apostoli at Rome, painted in 1472, Melozzo completely anticipated the foreshortenings of Correggio. The chapel in which these frescoes were painted, has been rebuilt, but the fresco was removed in 1711 to a staircase in the Quirinal palace. In the Vatican gallery is his picture of Sixtus IV., installing Platina in 1475, as prefect of the Vatican library; it was transferred from the wall of the old library and transferred to canvas by Domenico Succi, for Leo XII. Melozzo's style, beyond the peculiarity of his foreshortenings, was in the ordinary dry manner of his period. He died at Forlì, November 8th, 1494, and was buried in the church of the Trinità. Girolamo Reggiani, a painter of Forlì, lately published an account of Melozzo, giving him the christian name of Marco, which belongs to his scholar Palmezzano, who occasionally signed himself *Marcus de Melotius*, a signature which occurs with a date posterior to the death of Melozzo.—*(Alcune Memorie intorno il pittore Marco Melozzo da Forlì, Raccolte da G. R. P.* Forlì, 1834.)—R. N. W.

FORMALEONI, Vincenzo, born at Firenzuola, near Piacenza on the 8th of November, 1752. He studied at first for the church, but having changed his mind, he devoted himself to the cultivation of poetry, history, and geography. He is the author of some tragedies, amongst which Tipaldo mentions "Caterina Cornaro," "Berengario," and "Anna Erizzo." His translation of La Harpe's History of Travels is particularly noticed, and many of his manuscripts are still inedited. Having offended some powerful Venetian lord, Formaleoni was compelled to fly to Paris, where having become acquainted with the intention of that government to take possession of the Venetian territory, he warned that republic of its danger; whereupon his correspondence having been seized, he escaped from the prison in which he had been placed, and came to Genoa. Soon after he became a state prisoner at Milan, then at Mantua, where he died on the 8th of January, 1797.—A. C. M.

FORMAN, Simon, a physician and astrologer, was born at Quidham, a village near Wilton, Wilts, in 1552. He was the tutor of Sir John Davis, remarkable, like himself, for his knowledge of chemistry and magic. He was educated at the grammar-school at Sarum, and when fourteen years old was apprenticed to a druggist in that city. According to the custom of the times, he travelled on foot to Oxford, and entered at Magdalene college; but he only staid two years in the university. Having visited the Low Countries, to improve himself in astrology and medicine, he began to practise as a physician in Philpot Lane, London; but not having a diploma, he was four times fined and imprisoned as a quack. He therefore found it necessary to take a doctor's degree at Cambridge; and subsequently settling at Lambeth, was consulted both as a physician and as an astrologer. In consequence of his pretensions to magic, he was brought before Whitgift, archbishop of Canterbury, in 1601, as a dangerous impostor. Meanwhile he was consulted for his supposed powers by persons of all ranks, and among others by the notorious countess of Essex. He died suddenly in a boat on the Thames, September 12, 1611. Several of his manuscripts are to be found in the Ashmolean and British museums.—T. J.

FORMEY, Jean Henri Samuel, born at Berlin in 1711; died in 1797. The family were French protestants, who left their country at the revocation of the edict of Nantes. In 1736 he was appointed pastor of the French church at Berlin; in 1739 he became professor of philosophy at Berlin. His professional works were many, were praised, and are forgotten. He was an admirer of Wolf, and thought to render his views popular by making them the subjects of novels. Of these "La Belle Wolfienne" is most often mentioned. He published an immense number of memoirs, chiefly in the Transactions of the Berlin Academy, of which he was perpetual secretary.—J. A., D.

FORMEY, Jean Louis, son of the preceding, born at Berlin in 1766; died in 1823; studied at the university of Halle; became doctor of medicine in 1788, and thought to fix in Paris The Revolution changed this purpose—we find him in Switzerland, then in Austria, and again in Berlin. In 1796 he became physician-in-ordinary to Frederick William II. In 1798 we find him at Berlin, professor of medicine. He was a member of several scientific and literary academies, and published several professional works.—J. A., D.

FORMOSUS was chosen pope upon the death of Stephen V. in 891, being then bishop of Porto. This is the first instance of the translation of a bishop from another see to that of Rome. In 866 he had been sent as the legate of Nicholas I. on a mission to the Bulgarians, and had laboured zealously and successfully in their conversion. In 876 he was banished by John VIII. upon a frivolous charge, but was afterwards recalled and reinstated in his see by Martin II. When pope he made a firm stand against the schism of Photius, the celebrated patriarch of Constantinople. Many of his letters to various bishops are extant. He died in 896, and his successor, Stephen VI., caused his body to be disinterred, and the head to be thrown into the Tiber, on the ground that his election had been uncanonical. But his memory and fame were afterwards rehabilitated by John IX.—T. A.

FORNER, Juan Bautista Pablo, a Spanish author, born in 1756 at Mérida; died in 1797 at Seville. At the university of Salamanca he imbibed a taste for poetry, and in 1782 obtained a prize for an essay on the abuses which had crept into the modern style. For some years he wrote nothing but satirical pieces under various names; but, in 1785, a royal order was issued that he should publish nothing except by special permission, with a recommendation to devote himself to subjects more worthy of his power. He soon produced a "Discourse on the Method of Writing the History of Spain;" a quantity of note to Borrego's Universal History; "Philosophic discourses on Man;" and "An Apology for Spain and her Literary Deserts." Subsequently he wrote a "Preservative against Atheism." A republication of his works was commenced at Madrid in 1843, edited by Luis Villanueva, but we believe only one volume has appeared, which, however, contains a complete list of his works. In 1791 he was appointed to a magisterial office at Seville, and during the remainder of his life busied himself with many plans for the welfare of the city and the general improvement of taste.—F. M. W.

* FORREST, Edwin, American actor, was born at Philadelphia on the 9th March, 1806. When only in his twelfth year he appeared on the stage, making his début in female characters. From these he rose to the performance of young Norval; and, as time went on, gradually obtained considerable popularity in the United States. In 1834, emboldened by his transatlantic successes, he came to Europe, and was very favourably received in England—thanks, in a great measure, to the kindness of Mr. Macready. How he repaid his benefactor is but too well known. In 1837, being again in Europe, he married Miss Sinclair, the daughter of a vocalist, returning to America in the following year. After successfully fulfilling several American engagements, he once more visited England in 1844. In consequence of his arrogant manners Mr. Forrest soon became very unpopular in this country. In 1849 he was divorced from his wife. His charges against her were proved to be groundless, whilst her countercharges of infidelity were established to the satisfaction of a jury, who awarded her alimony to the extent of three thousand dollars per annum. In the same year Mr. Macready visited the United

States, and the jealousy of Mr. Forrest led to a serious riot, and to much effusion of human blood. A mob attacked the Astor opera-house; Mr. Macready barely escaped with his life; the troops were called out; and, when at last they were compelled to fire, twenty-two men fell dead, and thirty others were wounded. Mr. Forrest, who has amassed considerable wealth, generally resides at Philadelphia. His acting is said to have been very much overrated.—W. J. P.

FORREST, Thomas, an English officer, holding the rank of captain in the East India Company's navy, acquired reputation by his services in the eastern seas. In 1770 the East India Company had decided on forming a settlement on the island of Balambangan, situated a few miles off the north-eastern extremity of Borneo, with a view to the cultivation of the nutmeg and other spices. Forrest, whose abilities were already conspicuous, accompanied the expedition sent from England for the purpose. In 1774 he sailed from Balambangan in a little vessel of ten tons (the crew consisting chiefly of Malays), on an exploring voyage to New Guinea, and reached the harbour of Dory, on the northern coast of that extensive region. Meanwhile the settlement at Balambangan was destroyed by the Sooloo islanders. After visiting in succession Borneo, Sumatra, and Calcutta, Forrest returned to England in 1776. He was afterwards employed by the East India Company in surveying the Mergui Archipelago and the adjacent coasts on the east side of the bay of Bengal, in which service he was engaged from the year 1789 to his death in 1801. Among several works descriptive of his labours, which proceeded from his pen, is a treatise on the monsoons, published at London in 1783.—W. H.

FORRESTER, Charles Robert, a comic writer, many of whose contributions to literature are identified with the well-known pseudonym of Alfred Crowquill, was born in 1802, the son of a notary public, practising in the royal exchange of the metropolis. He followed his father's profession, and appears to have been always in easy circumstances. His leisure time from an early age was, however, devoted to authorship, which he pursued, as a successful amateur, from an ardent love of literature, especially its lighter departments. In this tendency he was strengthened by the development of a strong and peculiar artistic talent in his younger brother, Alfred, whose sketches found in Charles a successful literary illustrator. In the performances—partly literary, partly pictorial—to which the name of Alfred Crowquill is attached, the letterpress was for several years the production of Charles Forrester mainly. The most substantial memorial of this fraternal connection is the "Phantasmagoria of Fun," published in 1843, and consisting of sketches originally published in *Bentley's Miscellany*, and illustrated by the younger Forrester. Mr. Forrester was also a contributor to the old and new *Monthly Magazines*, and the author of various detached works of fiction. Six years before his death, which occurred 15th January, 1850, the pleasant partnership was dissolved, and the productions, whether of pen or pencil, published as Alfred Crowquill's, were thenceforth the work of the younger brother solely. Mr. Forrester was a good linguist, and seems to have been liked and esteemed in private for the wit and vivacity of his conversation, and the amiability of his disposition.—F. E.

FORSELL, Carl, a Swedish officer and statist, born at Sköttorp in Vestergöthland, 18th March, 1783. At the age of ten he entered the military academy at Carlberg as free-cadet, and in 1800 was appointed ensign by the admiralty. The following year, amongst other service, he was employed on the measurement of the Skjärgaard, besides which he assisted Admiral Klint in the preparation of his naval atlas. He was occupied entirely on the preparation of charts till 1808, when he was ordered, under Count Platen, to make the necessary observations relative to the opening a canal between the Wenerlake and the Baltic sea, the result of which was an atlas, prepared with the assistance of his younger brother Jakob, published in 2 vols., 1810, and which was the basis on which the consent of government was obtained for the project of the Gotha canal. From 1809 to 1814 Forsell served actively in the army. He was present in fourteen campaigns in Germany, Denmark, and Norway; he was in the battles of Gross-Beeren, Dennewitz, and Leipsic. On the conclusion of peace, by order of Carl Johan he prepared a general atlas for the southern parts of Scandinavia, which was completed in 1818, and published in nine parts in 1825. He was raised to the rank of the nobility in 1817, and in 1824 was appointed colonel and director of the office of general registration. Forsell, who was a sincere patriot, laboured for every project which could benefit his country, and he himself was the originator of several; for instance, the savings bank of Stockholm, and the Society for the Diffusion of Useful Knowledge. In 1835 he gave an impetus to the establishment of refuge-schools, after having paid a visit to England, an account of which he published as "Anteckningar" (Notes), 1835. He is, however, most known by his statistical works, the most important of which are—"Statistiska Tabellar," 1827–30, appended to the Scandinavian Atlas; "Statistik öfver Sverige," 1831; 4th edition, 1844–45; "Socken Statistik öfver Sverige," 1834; and "Anteckningar och Statistiska upplysningar öfver Sverige," 1839. Forsell died 25th October, 1848.—M. H.

FORSKAL, Peter, a Swedish naturalist, born in 1736; died in 1763; was a native of Kalmar in Sweden, but was educated at the university of Göttingen. While a young man he published a political tract, which brought upon him the displeasure of his government. He, however, had the wisdom to abandon politics, and betake himself to the study of natural history, in which he was qualified to excel. In his new pursuit, aided by Linnæus, he made great progress, and was soon after appointed professor of natural history in Copenhagen. Shortly after his appointment Frederick V. of Denmark sent him on a scientific expedition to the east, more especially to Egypt and Arabia. During the journey Forskal displayed that activity and zeal so characteristic of naturalists. His collections of specimens were immense, and nothing escaped his notice. After spending some time in Egypt, the expedition visited Arabia, where, after encountering many dangers, Forskal died of the plague. During the eighteen months which the expedition lasted, Forskal collected no fewer than two thousand species of plants. His numerous discoveries were afterwards published by his friend Niebuhr, the only member of the expedition who survived its perils.—J. S.

FORSTER, Edward, an eminent British botanist, was born at Walthamstow in Essex, 12th October, 1765, and died at Ivy House, Woodford, on 21st February, 1849. He passed his early days in the neighbourhood of Epping Forest, and from the age of fifteen he became attached to the study of English botany which he ardently cultivated during a long and active life. He was a partner in the banking-house of Lubbock, Forster, & Co., in London. He became a fellow of the Linnæan Society in 1800, and vice-president in 1828. He was a person of very active and temperate habits, and of a kind disposition. In his garden near London he cultivated many rare British species of plants. His death took place in his eighty-fourth year, from an attack of cholera. He possessed a very complete and well-arranged herbarium of British plants, and he wrote papers on British botany, which are published in the Transactions of the Linnæan Society, and in the *Phytologist*. The British rush, Luzula Forsteri, is named after him.—J. H. B.

* FÖRSTER, Ernst Joachim, a distinguished German artist and writer on art, was born at Münchengosserstedt on the Saale, April 8, 1800. From the study of theology and philology he turned to painting, and, under the guidance of Cornelius, took an active part in the execution of the Munich frescos. He then travelled in Italy, where he discovered the celebrated frescos of Avanzo in the chapel of St. George at Padua. His handbooks of Italy, Germany, and Munich, are justly held in great esteem; his "Letters on Painting," "History of German Art," and his "Life of Joh. Geo. Müller," are no less meritorious works. He wrote a life and edited the correspondence and literary remains of his father-in-law, Jean Paul.—K. E.

* FORSTER, François, an eminent line-engraver, was born August 22, 1790, at Locle in Neuchâtel, then a province in Prussia. At the age of fifteen he went to Paris, where he became a pupil of Langlois; and at the same time he entered as a student the ecole des beaux arts, where, in successive terms, he carried off the second and the first medals. The king of Prussia gave him a gold medal and a pension of 1500 francs yearly for two years, in order that he might finish his studies at Rome. There he applied himself especially to the study of the works of Raffaelle, with manifest advantage to his style. On his return to Paris he found employment in the higher class of book engravings; but later he devoted himself to the production of separate plates from the great masters, in which he soon met with distinguished success. His finest plates are those after Raffaelle, which are executed with infinite delicacy,

precision, and purity of expression. Forster was early naturalized in France, and he has received there most of the honours attainable in his profession. He received the decoration of the legion of honour in 1828; and in 1844 he was elected a member of the academie des beaux-arts. From the king of the Belgians Forster has received two medals, and he was, in 1845, created a knight of the order of Leopold.—J. T–e.

FORSTER, Frank, an able civil engineer, was born in 1800, near Newcastle-upon-Tyne. Having early learned the business of a mining engineer, he spent several years in the management of mining works of great extent and importance. About 1830 his great abilities became known to Robert Stephenson, by whom he was at once engaged as an assistant, and employed upon all his most important works, especially those requiring extensive tunnelling, and difficult earthwork. Amongst the best known of these may be cited the Kilsby tunnel and the Blisworth cutting on the London and Birmingham railway, and the division of the Chester and Holyhead railway nearest Holyhead, embracing tunnels, earthworks, and sea-walls of unusual difficulty, and the masonry of the Britannia bridge. He was afterwards selected as a mining engineer to examine an extensive coalfield in the state of Virginia. On the establishment of the metropolitan commissioners of sewers, he was unanimously appointed their engineer-in-chief. He resigned that office a short time before his death, which occurred suddenly on the 13th of April, 1852. In 1845 Forster was elected a member of the institution of civil engineers, in whose minutes of proceedings for 1852–53 a more detailed memoir of his life may be found. His personal character was honourable, generous, and amiable in the highest degree.—W. J. M. R.

* FORSTER, Friedrich, brother of Ernst Joachim, a prolific German historical and miscellaneous writer, was born at Münchengosserstedt on the Saale, Sept. 24, 1792. On leaving the university he joined the volunteer corps of Lützow, and on the restoration of peace was appointed to a professorship and afterwards to the second directorship in the museum at Berlin. Among the great number of his writings deserve to be mentioned his "Life of Wallenstein," whom he has successfully cleared from the charge of high treason; "Life of Frederick William I.;" "The Courts and Cabinets of Europe during the Eighteenth Century;" "Life of Frederick the Great," &c. He was besides one of the editors of the works of Hegel.—K. E.

FORSTER, George, a traveller, whose journey from India, through Persia and Russia, to England, attracted much notice in the close of the last century. He was in the civil service of the East India Company at Madras, and had distinguished himself by his acquaintance with the oriental languages and manners. Being thus enabled to personate a Mahommedan merchant, he set out from Lucknow in this character towards the close of 1782, and spent nearly a year on his route through the Punjaub, the valley of Cashmere, Cabul, Candahar, and Herat, to the Caspian sea. Thence he proceeded by Astrakan, Moscow, and St. Petersburg to England, which he reached about the middle of 1784. He afterwards returned to India, and died there in 1792. The first volume of his travels was published at Calcutta two years before his death, and contains, besides his account of the regions which he visited between Oude and the Caspian, a sketch of the Hindoo mythology, and historical notices of the Rohillas and the Sikhs. A second volume was published in England after his decease, detailing his journey from the Caspian to his native country. Though his historical disquisitions are not always accurate, the trustworthy and interesting character of his personal observations gave value to the work, and a French translation of it was published at Paris in 1802.—W. B.

FORSTER, Johann, a learned and zealous Lutheran of the Reformation era, was born at Augsburg in 1495. After embracing the doctrines of Luther, he became a teacher of Hebrew at Zwickau, and was one of Luther's coadjutors in the important work of translating the Holy Scriptures into the German tongue. By Luther's recommendation he obtained in 1535 the pastorate of St. Maurice in Augsburg, and he was afterwards promoted to a theological chair in Tübingen; but both at Augsburg and Tübingen his polemical violence in attacking the Zwinglians involved him in troubles. In 1541 he was dismissed from Tübingen. He afterwards preached in Nürnberg, Regensburg, and Schleusingen. In 1543 he succeeded, on the death of Cruciger, to a chair at Wittemberg, in which office he continued till his death. He took part in the controversies excited in the Lutheran church by the teaching of Osiander, and accompanied Melancthon to the conference which was held at Naumburg for the purpose of putting an end to the strife. His principal work was a Hebrew lexicon.—P. L.

FORSTER, Johann Georg Adam, son of Johann Reinhold, was born at Nassenhuben, November 26, 1754. He was almost exclusively educated by his father, whom he not only accompanied to Saratow (he was at that time eleven years of age), but also to England and round the globe, and whom he assisted in all his studies and literary labours. On his return he was appointed professor of natural history at Cassel, and some years later at Wilna, whence he was called to Mayence as librarian to the elector. On the outbreak of the French revolution he gave vent to his ardent revolutionary sympathies, and in 1792 was sent to Paris by the revolutionists of Mayence, in order to effect the annexation of this town to the French republic. When the Prussians took Mayence he lost all his property, and unable to keep his family, divorced his wife (a daughter of the celebrated philologist Heyne), who with his consent married his friend Huber. He resolved as a last resort to go to India, but broken and exhausted died at Paris, January 11, 1794. Forster must be ranked with the best prose writers of Germany. Besides his "Voyage round the World," he published "Views of the Lower Rhine," &c. in 3 vols., and "Miscellaneous Writings" in 6 vols. He first translated the Sacontala of Kalidasa into German. His life has been made the subject of an excellent novel by H. Koenig, under the title Die Klubisten von Mainz. See also Franc. Moleschott, *G. Forster der Naturforscher des Volks*, 1859.—K. E.

FORSTER, Johann Reinhold, an eminent German naturalist, was born at Dirschau, Oct. 22, 1729, of a family said to be of Scotch origin. Against his inclination he was educated for the church, and even appointed minister of a village called Nassenhuben, near Dantsic. As ethnology and natural history had always been his favourite studies, he gladly accepted an offer of the Russian government to inspect the German colonies in the neighbourhood of Saratow in 1765. Being, however, left without remuneration for his services, and superseded in his cure at Nassenhuben, he proceeded to London, where he earned a scanty livelihood by selling his collections and translating for the booksellers—a task for which he was eminently fitted, as in the course of his life he acquired a competent knowledge of no less than seventeen languages, ancient and modern. He declined a protestant cure in America which was offered him, but became professor of natural history and modern languages in an academy at Warrington. In 1772 he was commissioned to accompany Captain Cook in his circumnavigation of the globe. Contrary to the injunction of government he published on his return his "Observations made during a Voyage round the World," which were translated into German by his son George. Forster received no other reward than the diploma of D.C.L. from the university of Oxford, and was again left unprovided for. He therefore became involved in debt, but was released by the duke of Brunswick, and called to Halle, where till his death, on the 9th December, 1798, he filled the chair of natural history. He was a man of shrewd sense, high mental powers, and most extensive learning, but of a violent and somewhat reckless temper, and always careless of his private affairs. When introduced to Frederick II., Forster thus addressed him—"I have seen seven kings, four wild ones and three tame ones; but none of them equals your majesty." Though he has left comparatively few works—"Zoologia Indica;" "Descriptio Characterum et Plantarum," &c. &c.—yet he will always be considered as one of the greatest promoters of natural history.—K. E.

* FORSTER, John, an eminent author and journalist, was born at Newcastle in 1812, and educated with a view to the bar at London university. Mr. Forster is a barrister of the Inner Temple, but has never, we believe, followed his profession very actively. A fellow-student in the first law class of the university with Napier, Whiteside, and the late Dr Cooke Taylor, Mr. Forster was a prominent member of a debating society formed by the class, and out of it arose a *London University Magazine*, afterwards the *Englishman's Magazine*, to the latter of which he contributed a series of papers on the "Early Patriots of England," the germ of his "Statesmen of the Commonwealth." At the early age of twenty-two he became associated with his friend Mr. Fonblanque in the conduct of the *Examiner*, as its literary and theatrical editor. In his hands newspaper criticism assumed a new importance, and for many

years the literary and dramatic departments of the *Examiner* were as remarkable as its political columns for originality, polish, and verve. In 1836 he began to contribute to Lardner's Cabinet Cyclopædia the series of notable "Lives of the Statesmen of the Commonwealth," and which Mr Forster has followed up by several valuable contributions to the biography and history of its pre-Cromwellian period. During his literary editorship of the *Examiner*, Mr. Forster also contributed to the *Edinburgh Review* and to the *Morning Chronicle*, and became for a period editor of the *Foreign Quarterly Review*. In 1846 on the withdrawal of his friend Mr. Charles Dickens from the editorship of the *Daily News*, founded not long before, Mr. Forster was for a short time its editor. In 1848 appeared his "Life of Goldsmith," which has gone through three editions, and is a most valuable contribution to the biography of British literature. Early in 1847, on the acceptance by Mr. Fonblanque of a post at the board of trade, Mr. Forster became editor-in-chief of the *Examiner*, a position which he retained until 1858. The nature of Mr. Forster's later literary labours has been evidenced by two publications of recent date. One is his collection of "Historical and Biographical Essays," 2 vols., London, 1858, contributed to the *Edinburgh* and *Quarterly Review* (he has also been an occasional contributor to the *North British*), which included, along with vigorous and lively papers on Steele, Foote, &c., an original essay on the Grand Remonstrance, the important "study" on the early history of the Long Parliament, referred to in our memoir of Sir Simonds D'Ewes, on whose MS. diary it is partly based. Within the last few months Mr. Forster has published, in one volume, another historical study, "The Arrest of the Five Members by Charles I., a chapter of English history re-written," in which the misstatements of Clarendon are corrected, and the details of that interesting episode in the history of the Long Parliament, are chronicled for the first time from original sources, with accuracy and animation. Mr. Forster is, it is understood, at present engaged on a new edition of Swift's works, and a new biography of the dean of St. Patrick's. He holds the appointment of secretary to the lunacy commission.—F. E.

FÖRSTER, Karl August, a German poet and translator, was born at Naumburg, April 3, 1784, and died Dec. 18, 1841, at Dresden, where since 1806 he had honourably filled a professorship in the military academy. He wrote a cyclus of original poems on the life and works of Raphael, and translated the poems of Petrarch and Tasso and the Vita Nuova of Dante. See Sketches of his Life by his widow: Dresden, 1846.—K. E.

FORSTER, Nathaniel, a learned divine of the church of England, born February 3, 1717, at Stadscombe in Devonshire. He received his early education at the grammar-school, Plymouth. In 1731 he removed to Eton, and also entered Pembroke college, Oxford. He became scholar of Corpus Christi college in 1733. He took the degree of B.A., 13th October, 1735; that of M.A. 10th February, 1738; that of B.D. 9th April, 1746; and that of D.D. in 1750. He was elected fellow of Corpus Christi college in 1739. He had a high reputation for critical acumen, and was a sound Latin, Greek, and Hebrew scholar. He took deacon's orders in 1739, and priest's orders in 1749. In this latter year he was presented to the chancellor's living of Hethe in Oxfordshire. In 1750 he became domestic chaplain to Dr. Butler, bishop of Bristol, on that prelate being translated to the see of Durham. This bishop, who died in his arms at Bath, appointed him his executor and left him a legacy of £200. In 1752 Dr. Forster became chaplain to Dr. Herring, archbishop of Canterbury. He was promoted to a prebendal stall in Bristol cathedral in 1754, and in the same year he became vicar of Rochdale in Lancashire. He was elected fellow of the Royal Society in 1755, appointed a chaplain to King George II. in 1756, and preacher at the Rolls chapel in 1757. He published in 1743, "Reflections on the Natural Foundation of the high antiquity of Government, Arts, and Sciences in Egypt;" in 1745, "Platonis dialogi quinque;" in 1746, "Appendix Liviana," said to be a joint work of Dr. Forster and another fellow of Corpus Christi college; also in 1746, "Popery Destructive of the Evidence of Christianity;" in 1749, "A Dissertation upon the account supposed to have been given of Jesus Christ by Josephus," &c.; in 1750, "Biblia Hebraica sine punctis," 2 vols. 4to; in 1755, "Remarks on the Rev. Dr. Stebbing's Dissertation on the power of States to deny Civil Protection to the Marriages of Minors."—W. A. B.

FORSTER, Valentine, born at Wittemberg in 1530, became a student under Luther, Melancthon, and Eber, and was afterwards appointed professor of jurisprudence in the university of Heidelberg. But the preference shown by the elector of the palatinate to the Reformed, as distinguished from the Lutheran church, was extremely distasteful to him; and resigning his chair, he withdrew to Worms, where he continued till 1595, when he was made professor of law at Helmstadt, and there continued to labour till his death in 1608.—P. L.

FORSTER, William, an eminent minister and philanthropist, belonging to the Society of Friends, was born at Tottenham, near London, in the year 1784. Endowed with faculties of a very high order, he devoted himself at an early age to ministerial and philanthropic pursuits. He was an able minister of the gospel; and as a christian philanthropist, he entered with profound sympathy into the sorrows and sufferings of his fellowmen. In 1846, when the terrible famine raged in Ireland, he volunteered his services as the distributor of the funds placed at his disposal by the munificence of his friends. For upwards of four months, in the depth of an inclement winter, he lived amid scenes of misery and death, visiting the cabins of the famished and dying peasantry, ministering to their present wants and arranging plans for their future relief. Like his friend, Sir T. F. Buxton, whose sister he married, the sinfulness and cruelties of the slave trade and slavery, made in early life a deep impression on his sensitive mind; and when the christian community to which he belonged resolved to plead the cause of those who could not plead for themselves with the rulers of the earth, William Forster, though now far advanced in life, undertook the task of personally presenting the address to nearly all the sovereigns of Europe, as well as to other persons of influence. But a still more arduous duty awaited him in the land of slavery itself. Accompanied by a brother and two other fellow-labourers, not only had he interviews with the president of the United States and the governors of the free states, but he passed through most of the slave states also, presenting to their governors the address of a christian church—fearlessly yet temperately denouncing slavery as a sin in the sight of God and man. But whilst engaged in these arduous services in the state of Tennessee, his labours were brought to a close. Seized with illness at a lone ferry-house in the depth of winter, far from his beloved wife and son, yet quietly and patiently submitting himself to the divine will, Forster finished his earthly course in the seventieth year of his age.—S. F.

FORSYTH, William, an eminent Scottish gardener, was born in 1737 at Old Meldrum in Aberdeenshire, and died in 1804. He went to London in 1753; and having been for some time a pupil of the celebrated horticulturist, Philip Miller, succeeded him in the management of the garden at Chelsea. In 1784 he was appointed superintendent of the royal gardens at St. James' and Kensington. Nor was he unknown in the literature of his profession. His principal writings were "A Treatise on the Culture and Management of Fruit Trees," and "Observations on the Diseases, Defects, and Injuries of Fruit and Forest Trees." He was a member of the Antiquarian, the Linnæan, and several other societies.—T. J.

FORTESCUE, John. The date of this distinguished lawyer's birth is unknown. His death is supposed to have occurred in 1485, when he was about ninety years of age. He was of an ancient Devonshire family, which traces its origin to the shield-bearer of William the Conqueror. He was son of Sir John Fortescue, who was knighted by Henry V. for services in the French wars, and made governor of Meaux. A brother of John Fortescue's was chief-justice of the king's bench in Ireland from the years 1426 to 1429. John Fortescue is said, on doubtful authority, to have been educated at Oxford; he studied law at Lincoln's inn. In 1430 he was made sergeant-at-law, and in Easter, 1441, he was named one of the king's sergeants, and in the next year was chief-justice of the king's bench. In the title of his work, "De Laudibus Legum Angliæ," he calls himself Cancellarius Angliæ—a title to which his right seems more than doubtful. Fortescue was present at the battle of Towton, which determined the fortunes of Henry VI., and the title of chancellor could only have been given or assumed during Henry's exile. The family which bears the titles of Ebrington and Fortescue descends from his half-brother Matthew. Fortescue's book, "De Laudibus Legum Angliæ," is one of high character. Its great object is to show the superiority of the English over the

civil law. The circumstances under which it was written add to its interest. In 1463 he accompanied Queen Margaret to Flanders, and while there wrote it with a view to the guidance of Prince Edward, should he ever come to the throne. Fortescue returned to England with Queen Margaret and Prince Edward, and was taken prisoner at the battle of Tewkesbury in 1471. In the first parliament of Edward IV. he was attainted of treason. The attainder was reversed in 1473. Henry VI. and his son being now dead, Fortescue retracted a paper which he had written against the claims of the house of York, and closed his life in studious retirement at Ebburton, now written Ebrington, in Gloucestershire. An English treatise of his, on the difference between absolute and limited monarchy, was published in 1714 by John Fortescue-Aland, Lord Fortescue, a notice of whom is given below. The "De Laudibus" is of far more value than any other of our old law treatises. It is interesting to the historian of manners, as well as to the jurist. The "De Laudibus" and the "Monarchy" are quoted by Ellis in the dissertations prefixed to his Specimens of the early English Poets, for some curious distinctions on the modes of living and the comparative comforts of the French and English peasantry in the fifteenth century. It would appear that the advantage was with the English in dress, in food, and in freedom from oppressive taxation. The "De Laudibus" was first printed in the early part of Henry VIII.'s reign. In 1516 an English translation was published, and it has been frequently reprinted since with Selden's notes.—J. A., D.

FORTESCUE-ALAND, Sir John, Baron Fortescue, an English judge, born in 1670; died in 1746: a descendant of the chief justice. He was of Oxford and the Inner Temple. Though a member of Pope's tory coterie, he was a whig, and rapidly attained promotion from the government. On the accession of George I. he was made solicitor-general to the prince of Wales. In the next year, 1715, he was the king's solicitor. Soon after, he was appointed a judge at Westminster; and so, with a short interval, he continued on the bench, now in one court, and then in another, for thirty years, when he retired, and was made a peer of Ireland in June, 1746, "in testimony of his long judicial services and integrity." This dignity, however, he did not long enjoy, dying near the close of the year. He published in 1714 an edition of Sir John Fortescue's treatise on the difference between an absolute and limited monarchy, with a preface in which he discusses numerous questions relating to Saxon philology, as well as to constitutional topics, on which he was wont to expatiate in his charges to grand jurors and justices of the peace on his circuits. He was also a reporter; but none of his law reports possess the interest of the burlesque of "Stradling *v.* Styles," which he furnished to his friend Pope.—S. H. G.

FORTIA, Agricola-Joseph-François-Xavier-Pierre-Esprit-Simon-Paul-Antoine, Marquis de Fortia d'Urban. The subject of this notice, whose numerous christian names we have just written, was born in 1756, and died in 1843. The family was French; made claims of high descent, and traced their origin to Arogen Agricola Fortia, and the number of the christian names to the fact that his sponsors were the magistrates of Avignon, of which city his father was viguier at the time of his birth. He was educated for the army, but some accident of property led him to reside at Rome, where he was given some military appointment. Fortia returned to France in 1789, and contrived to live through the troubled times of the Revolution. He never emigrated, but felt it prudent to conceal himself during the Reign of Terror. He was member of the Academy, had some talents for literature, and expended a large fortune in the publication of works of his own and others, none of them of great value. A list of them is given by Querard.—J. A., D.

FORTIA DE PILES, Alphonse-Toussaint-Joseph-André-Marie-Marseille, Comte de, was born in 1758, and died in 1826. He entered the army, and being a devoted royalist, left France when the Revolution began to press hard upon his order. He returned after the Restoration, but was, in spite of his zealous advocacy of royalist principles, treated only with neglect. He withdrew in disappointment to Sisteron, where he died. Fortia was a voluminous writer.—R. M., A.

FORTIGUERRA or FORTEGUERRI, Nicolò, born at Pistoja in 1674. From his earliest years he displayed great poetical taste, and his father, a man of considerable learning, undertook his education. But the father having died suddenly, the young poet went to Pisa to study jurisprudence, and took out the degree of LL.D. in 1695. He went soon after to Rome, where he met with the most encouraging reception, and at the death of Innocent XII. he was appointed to recite a funeral oration, that established at once his reputation as an accomplished orator. He followed Felice Zondari to the court of Philip V. of Spain on some special mission, and having returned to Rome, he became the intimate friend of Cardinal Fabroni, through whose influence he was raised to the prelacy under the reign of Clement XII. During his residence in a fine villa near Rome, in the autumn of 1715, he conceived a plan of a poem partaking of the various peculiarities contained in the poems of Berni, Pulci, and Ariosto, and in a few days he wrote the first canto of "Il Riciardetto." Having read it to a few chosen friends, he was encouraged to continue it, and in a short time he completed it in thirty cantos. This poem, which he published together with the translation of Terence, may be considered a continuation of Ariosto's Orlando Furioso. His style is rich and elegant, his versification very easy and harmonious; and whilst he adopts Berni's humorous strain so prominent in his Orlando Inamorato, we can perceive in it Ariosto's classical and charming way of relating stories, as well as the vivid and fanciful imageries of Pulci. Fortiguerra died on the 17th of February, 1735.—A. C. M.

FORTIGUERRA, Scipione, better known by the name of Carteromaco, was born at Pistoja on the 4th of February, 1466. He was assisted in the study of the Greek language by Poliziano, and completed his classic education in the universities of Bologna and Padua. Having met with the celebrated publisher, Aldo Manuzio, whom he had already known at Rome, Fortiguerra assisted him in founding at Venice the famous Aldine Academy, destined to direct the editing of classic authors; and he was elected its secretary. It was then that, following an ancient usage, he assumed the name of Carteromaco; it being the Greek translation of Fortiguerra. He contributed particularly to the preparation and revising of classical manuscripts previous to their publication; and he continued in that important occupation until war closed Aldo's printing-offices in 1506. Fortiguerra published in Greek the rules and laws of the Aldine Academy, together with some epigrams and orations. After having enjoyed the favour of Pope Leo X., and of his nephew, Julius de Medicis, he died on the 16th of October, 1515.—A. C. M.

FORTIN, Augustin Felix, a French sculptor, was born about 1760, and died in 1832. Fortin for many years occupied a high place in French art, and executed many of the sculptural monuments with which Paris was adorned during his professional career. Among the chief of these are—the "Monument to Desaix" in the Place Dauphine; the "Apollo" and the "Minerva," bassi-relievi, in the grand staircase of the Louvre; the sculpture in the pediment of the same building, facing the Pont des Arts; the "Victory," basso-relievo, in the arch of the Carrousel; several of the bassi-relievi in the column of the Place Vendôme; and the sculptures of several of the fountains of Paris. He also executed various busts, statues, and relievi, which passed into private collections, and painted a few pictures.—J. T–e.

FORTIS, Giovanni Battista, Abbate, an Italian naturalist, born in 1740; died in 1803. He acquired celebrity chiefly through his scientific travels in Dalmatia. Of these travels he wrote an account, "Viaggio in Dalmazia," which was translated into English, London, 1778; and which is full of useful information on the peculiarities of that country.—A. S., O.

FORTOUL, Hippolyte-Nicolas-Honoré, born at Digne in 1811; died at Ems in 1856; educated at Lyons. He went to reside at Paris towards the close of 1829, and in that year read in the Societé des bonnes études an essay on the popular songs of the Lower Alps. He was appointed professor of French literature at Toulouse. In 1849 he was elected a member of the constituent assembly. From the first he attached himself to the views and interests of Louis Napoleon. On Napoleon's becoming emperor, Fortoul was named minister of public instruction. In 1853 he was raised to the rank of senator. In the next year he became a member of the Academy of Inscriptions and Belles-lettres, and in 1855 received the cross of the legion of honour. Plans of great extent with respect to the literature of France were suggested and commenced by Fortoul, the most important of which was a collection of the works of the old French poets, and a catalogue of the imperial library. They were interrupted by his death at Ems, where he was staying for the benefit of his health. In the commencement of his

literary career, Fortoul contributed largely to the *Revue des deux Mondes* and the *Encyclopédie nouvelle*.—J. A., D.

FORTUNATUS, Venantius Honorius Clementianus, Bishop of Poitiers, was of a good family, and was born near Ceneda, in the neighbourhood of Treviso, in 530. At Ravenna he learned grammar, rhetoric, poetry, and jurisprudence. About 565 he quitted Italy, and visited Austrasia, where he was hospitably entertained at the court of King Sigebert, on whose marriage with the celebrated Brunehaut he composed an epithalamium. After a sojourn of about two years at Sigebert's court, he travelled south, visiting on his way every person of distinction. He paid a visit to the tomb of St. Martin at Tours. Travelling through Gaul, he visited St. Radegonde at the monastery of St. Croix, where he accepted the office of chaplain and almoner. He was friendly with all contemporary bishops. In 580 he sent a panegyric on Chilperic to the council of Braine. He resided at his retreat in Poitiers until the death of Radegonde in 587. He became bishop of Poitiers at an advanced age, and died in the early years of the seventh century, with the reputation of having been the best poet of his age. He was the author of a collection of elegiac and other verses in eleven books, two prose works in explanation of the Credo and the Pater, and four books of the "Life of St. Martin of Tours." His works went through several editions at Cagliari, Cologne, and Mayence.—W. A. B.

FORTUNE, Robert, a Scottish botanist and collector, was born in Berwickshire in 1812. He received his botanical education in the royal botanic garden of Edinburgh, and in the horticultural society's garden in London, and attended the lectures of Professors Graham and Lindley. In 1843 he was engaged by the Horticultural Society of London to proceed to China to explore that country in search of new plants, and of other objects of natural history. The success which attended his efforts, and the knowledge which he had acquired in China, induced the directors of the East India Company to engage his services for the purpose of introducing the best varieties of the tea-plant, with implements and manufacturers, to the government plantations in the north-west provinces of India. From 1848 to 1857 he penetrated far into the interior of the Chinese empire, visiting the best tea districts on the north and south sides of the Bohea mountains, the great silk country, and other parts of interest, and he sent from time to time the result of his labours to India and Europe. After accomplishing the object of his mission in China, he visited India, having received orders from the governor-general to inspect and report upon the tea plantations in the north-west provinces and the Punjaub. In 1858 Mr. Fortune was engaged by the United States government to introduce the tea-plant into America, and in little more than a year fifty thousand plants were growing in Washington. European and American gardens are indebted to Mr. Fortune for many of the beautiful plants which they now contain. His entomological collections formed in the tea countries were also singularly rich and beautiful. The following are the names of a few of the more important plants discovered and introduced by him—Weigela rosea, Jasminum nudiflorum, Forsythea viridissima, Tree pæonies, Diclytra spectabilis, Berberis japonica, Ilex cornuta, Spiræa prunifolia plena, Glycine sinensis alba, Chusan palm hardy, Skimmia japonica, Camellias, Farfugium grande, Cryptomeria japonica, Cupressus funebris, Cephalotaxus Fortunèi, Abies Kæmpferi, Torreya grandis, azaleas, chrysanthemums, Prunus triloba, double flowering peaches, &c. We are indebted to him for the race of chrysanthemums called Pompones, the parent of all these being a little plant found at Chusan, and named the Chusan daisy. The results of his travels have been published in the following works—"Three Years Wanderings in China;" "A Journey to the Tea Countries;" and "A Residence amongst the Chinese."—J. H. B.

FOSBROKE, Thomas Dudley, was born in London in the year 1770. His family had been originally settled at Fosbroke in Staffordshire. He received his education, first at Petersfield school in Hampshire; then at St. Paul's school in London; and lastly, at Pembroke college, Oxford, where, through the kindness of a noble patron, he was elected to a scholarship. It was the wish of many of his friends, and would appear to have been his own, that he should study for the bar; but his father, several of whose progenitors had been clergymen in succession, expressed so decided a wish that his son also should adopt the same calling, that young Fosbroke devoted himself to theological studies, and was ordained to the curacy of Horsley in Gloucestershire in the year 1793. Three years after he married a Miss Howel, one of his parishioners. About this time he seems to have devoted himself to literature, and though the muse was but coy, he continued to court her for the remaining forty-six years of his life with an unflagging plodding assiduity which excites a certain admiration. The uneventful tenor of his days thenceforward is marked only by his transference from one parish to another, or by the appearance of his different works. In 1810 he was appointed to the curacy of Walford in Herefordshire, and became vicar of the same parish in 1830. He received no further preferment, of which illiberal treatment on the part of fortune or mankind, he complains (see the introductory autobiographical sketch prefixed to the Encyclopædia of Antiquities, 1825) in terms of bitter mortification and repining. In 1796 he published "The Economy of Monastic Life as it existed in England," a poem in the Spenserian stanza. A prose work on the same subject, entitled "British Monachism," appeared in 1802. He had been elected a fellow of the Society of Antiquaries in 1799, and his studies from that time were nearly exclusively archæological. The titles of the chief among his other productions are—"Abstracts of Records and MSS. respecting the County of Gloucester," 1807; "History of the City of Gloucester," 1819; "Encyclopædia of Antiquities," 1825; "Account of Cheltenham," 1826. The "Wye Tour," published in 1820, obtained a considerable popularity. Several other works of less importance proceeded from his indefatigable pen; and he was a constant contributor for many years to the *Gentleman's Magazine*. He died at Walford in 1842.—T. A.

FOSCARI, Francesco, for thirty-four years the energetic and distinguished doge of Venice at one of the most troubled and eventful periods of Italian history, was born in 1372. His career belongs to the time when, in the decline of the papacy and of the empire, the Italian republics attained their highest influence and power. Of a patrician family he encountered no obstacle on the political path; and, ascending from one dignity to another, he was at last elected doge in 1423. The greatness of Venice had for centuries been founded on commerce; but this stimulated instead of abating the ambition of the Venetians. They had armies and fleets, took part in all Italian affairs, and had gained extensive possessions, not merely in the immediate neighbourhood of Venice, but also in the Mediterranean. At the beginning of the fifteenth century very various were the governments of Italy; at Venice alone, however, had a complete oligarchy, altogether independent of the people, been erected. Of this oligarchy the doge for the time being could be little more than the instrument. The first memorable act of Foscari as doge was to declare war in 1426 against Philip, duke of Milan, the bad son of a bad father, and a monster of ugliness, cruelty, perfidy, and cowardice. Philip had become master of Milan through the help of Carmagnola, one of the most famous of those soldiers of fortune who were so common in the middle ages. But Carmagnola, having been treated with the basest ingratitude by Philip, sought refuge in Venice. Placed immediately at the head of the Venetian forces, he defeated the Milanese, and a peace favourable to Venice was concluded. The war having been renewed in 1431, Carmagnola was this time less successful, though through no apparent fault or treachery. Nevertheless, he had to pay the penalty of misfortune by being first tortured, then barbarously murdered by the Venetian government. The last of many wars into which Foscari's daring spirit led the Venetians was that with Francesco Sforza, the new duke of Milan, a man of eminent political genius and valour. The peace of Lodi in April, 1454, brought it to a termination. Foscari had added to the strength and glory of Venice. But, in his extreme old age, he was not allowed to taste of calm or of joy. Three of his sons had fallen in the service of the republic. The only remaining one, Jacopo, had been driven in 1445 into exile on the charge of having accepted presents from foreign princes—a charge of which there was no proof. Having returned, he was about ten years after condemned to the same punishment. A faction led by the powerful family of the Loredani, had sworn the ruin of the father, as well as of the son. In the terrible tribunal, the Council of Ten, Jacopo Loredano proposed that Francesco Foscari should resign within twenty-four hours that illustrious office which he had made more illustrious. A resolution to that effect was immediately passed. Foscari took, as became him, a heroic attitude. He said that he had twice before

offered to resign; but that, deeming his services needful to his country, he should not now yield except to the general wish loudly and clearly expressed. At a reiterated and sterner decree of the Council of Ten, he retired with dignity from the ducal palace, giving up at the same time the ducal ring, which was broken before him. On the 30th of October, 1457, Pasquale Malipieri was elected his successor. The bell of St. Mark's, announcing the election, was a voice to Foscari summoning him to the grave, for on the morrow he died. He was a true patriot, a sagacious statesman, a vigorous ruler, though not free from the abominable arts and iniquitous doings which have always disgraced Italy. His misfortunes, in connection with those of his son, have furnished to Byron and others a subject for poetical treatment.—W. M–l.

FOSCARINI, Marco, born of a noble Venetian family in 1695. His station in life brought him soon on the political stage; and from his earliest youth he occupied the most important dignities in the state. Having been sent as ambassador to many European powers, by his suavity of manners and powerful mental capacities he became the favourite of many princes; and it was easy to anticipate his elevation to the highest honour which that republic could bestow on him. Foscarini had been entreated by the Council of Ten to continue the history of Venice, resuming it from where his predecessor, Michele Foscarini, had left it; his long absence from Italy delayed for several years the execution of that colossal work, for which, however, he had collected immense materials. The plan of that work was divided into four parts, in the first of which Foscarini proposed to treat of the progress made by that republic in civil and canon law, astronomy, navigation, and history; and although he only published eight books in a volume, yet it served as a model to Giovanni degli Agostini in the compiling of his biographical work, Scrittori Veneziani, whilst Cardinal Quirini, in three Latin letters, commends in the highest degree Foscarini's style and erudition. It is to be regretted, however, that the great occupations and duties incumbent on Foscarini prevented him continuing that most important labour; but the direction of St. Mark's library and the inspectorship of public monuments prevented him giving his mind to any other subject. Having been called to the supreme dignity of the state on the 28th of May, 1762, he enjoyed his elevation only for ten months, and died on the 31st of March, 1763.—A. C. M.

FOSCARINI, Michele, born at Venice in 1632. Having filled with distinction, and in early life, the most important dignities, he was at last elected historiographer of that republic, and continued the history to which Cardinal Bembo and Battista Nani had previously contributed up to the end of the siege of Candia in 1669. He was also elected a member of the academy, Degl' Incogniti, and wrote two novels entitled "Novelle amorose degl' Incogniti." To his "History of Venice," however, he owes his renown, a work which he could not complete, having been suddenly struck by death on the 31st of May, 1692.—A. C. M.

FOSCHINI, Antonio, was born June 14, 1743, at Corfu, but taken soon after to Ferrara, of which place his parents were natives. He was educated as a civil engineer, but turned his attention to architecture, and was appointed professor of architecture in the university of Ferrara. His teaching is said to have been eminently judicious and successful; but he was removed from his post by an intrigue, after having held it for several years. The chair of architecture in the university of Pavia was offered him, but he refused to leave Ferrara. The building on which his fame rests is the theatre of Ferrara, which is one of the largest, and has generally been regarded as one of the most convenient and elegant in Italy. He designed several other theatres, but the only one executed appears to be that of Lendinara. His other works include the great hospital at Commachio, and the grand staircase of the university of Ferrara. He died at Ferrara, December 14, 1813.—J. T–e.

FOSCOLO, Nicolo Ugo, Italian poet and patriot, born in 1778, in the island of Zante, of a Venetian father and a Greek mother, but Italian by right and education, his family having long been reckoned among the patricians of Venice. Of Andrea Foscolo, Ugo's father, we only know that he died while the child was very young, leaving three sons and one daughter to the care of his wife, Diamante. Of her let us say, once for all, that her noble, womanly love shed the only constant ray of light on Ugo's chequered career. "She foresees," he writes, "that she may not know on what spot of earth her tears must fall to bless my ashes. Yet she would have suffered still more bitter anguish if—forgetful of domestic example, unmindful of the heroes of antiquity whose lives she first taught me to read, staining through fear, venality, or low ambition, the life she had cherished—I could have preferred my safety to my honour." She died however in 1817, ten years before the close of her son's life-long exile. In order to understand the life of Foscolo, it is necessary first of all to dismiss from our minds a great portion of the materials which treacherous foes and hardly less treacherous friends have heaped together under the name of biography; and in the second place, to remember the epoch of Italian life with which he was contemporary—the revolution produced by the appearance of Napoleon after three centuries of slavery, and the apparent destruction of every hope at the re-establishment of Austrian power by the treaty of Vienna. From 1797 to 1813 Foscolo as soldier, poet, and man of letters, sustained a noble part; and not less noble were the last fifteen years of his life spent in exile, writing in a foreign tongue, and to satisfy, not the inspirations of his genius, but the bidding of editors and publishers, "*non per fama ma per fame.*" Foscolo's first efforts were in a literary direction. "Tieste," his first tragedy, was performed at the theatre of St. Angelo in Venice, 4th January, 1797, and enthusiastically received. It is Alfierian in style; and the chief merit perhaps of this and his two other tragedies, lies in the manly aspiration after national unity. Foscolo soon found himself summoned before the inquisition of Venice on a charge of heresy, his noble mother whispering in his ear—"Die, my boy, rather than betray the name of a single friend." When the treaty of Campo Formio handed over Venice to Austria, Foscolo was among the proscribed. He who, in 1796, had penned his ode to Buonaparte Liberatore, wrote in 1797—"Many confide in the young hero, born of Italian blood, born where our tongue is spoken. I expect nothing beneficial, nothing lofty, to spring from a base and cruel soul. . . . . I ever hated him, often esteemed, often despised him; but in my eyes he possessed one transcendent merit—he had united and educated in war six millions of Italians." In May, 1797, we find Foscolo enrolled in the Italian army; in 1798 employed in the war office at Milan, and a writer with Melchior Gioja, and others, in the *Monitore Italiano*. In 1779 he published his "Discorso sull' Italia" addressed to General Championnet, reminding him that France, without Italy, could not conquer and must therefore perish; urging France therefore to proclaim the independence of Italy. When war broke out in the same year, Foscolo was commander of the national guard of Bologna, was wounded at the taking of Cento, made prisoner in June, in a sortie from Port Urbano, and conducted to Mantua. It was at this period that Isabella Roncione, the object of his passionate love, and the Teresa of "Jacopo Ortis," was married to another. In the first volume of the "Epistolario" we find his dignified and tender adieu. Exchanged for other prisoners of General Macdonald's army, he fought with the 1st Hussars at the battle of Marengo, and at the battle of Novi, as aid-de-camp to General Fantuzzi. During the siege of Genoa he was at his post, night and day, until, at the taking of the fort of the Due Fratelli, he was wounded in the leg. It was at this time that he composed his two odes, "All' amica risanata" and "A Luigi Pallaviciani." Now too he wrote the famous letter accompanying his ode to Bonaparte. "It is our duty," he said, "to invoke your aid, it is yours to succour us; not only because your blood is Italian, and the Italian revolution is your work, but in order that the ages may be silent on that treaty which sold my country. . . . . You are mortal, born in an age when universal scoundreldom places every obstacle in the way of magnanimous enterprises, and furnishes most potent excitement to evil doing. Hence, either the consciousness of superiority, or of the universal degradation, may lead you to that which you yourself abhor. . . . . Our age will have its Tacitus, who will transmit your sentence to stern posterity." After the siege of Genoa, Foscolo returned to Milan. The triumvirate which, under the title of Government Committee, had hitherto presided over affairs, commissioned Foscolo to write an address of thanks and praise to Bonaparte, in the name of the Cisalpine republic; but adulation to order was not Foscolo's forte. In language that reminds us of Tacitus, he points out how all the foundations of the republic were rotten at the core; he denounces the hiring of mercenary soldiers, and stigmatizes the depraved customs, all deriving their source from the putrid ulcer of slavery, inflamed by the turmoil of revolution. He

urged Napoleon to separate the mitre from the crown, and to make the legislators, soldiers, magistrates, exclusively Italian. "Create Italian independence," he says, "both for our welfare and your own glory." Towards the close of the same year, Foscolo published "Jacopo Ortis," his first romance known in Italy, which he himself calls "the book of my heart; a work in which I pourtray the times and myself." It is the life history of a noble passionate soul. Superficial critics, seeing only that it is a tale of love and suicide, have styled it an imitation of Werther. But the independent merits of the work must at least be placed apart—its terribly faithful delineation of the mysteries of the human heart, its Turner-like pictures of Italian life and scenery, its keen insight into the sorrows, the divisions, the slavery of a great people. The literary history of this work throws some light on what some will consider a moral blemish. The letters of "Jacopo Ortis" were real letters, written by Foscolo to a friend, about the period of the treaty of Campo Formio, when, so far from yielding to the temptation of suicide, he buried his sorrows in labours in the service of his country. Afterwards he thought of publishing them, but an unscrupulous publisher thought fit to send forth a mutilated edition, containing only such portions as would not be too offensive to the authorities, under the title of "The true History of two unhappy Lovers." Foscolo compelled the offender to acknowledge the fraud, and set himself to restore the work to its original shape. It was not until now that he read Werther, and, as he tells us in the preface to the second edition, borrowed a suggestion as to form; viz., to address all the letters to one person, for the sake of giving greater unity to the work. Beyond the outward coincidence, it seems hard to discover the parallelism. The work was translated into Italian, German, French, and English, and, together with the famous letter to Napoleon, first gave Foscolo a European reputation.

In 1803 Foscolo published a translation of Callimachus' De Comâ Berenices, which he dedicates to Gio. Battista Niccolini. In the following year he was compelled to leave Italy with the Italian division of the army of Boulogne, and his letters abundantly show the zeal with which his military duties were fulfilled. It was at this time that he translated Sterne, and towards the end of 1805 he returned to Italy, and undertook the republication of Montecucculi's military works. Then he retired to Brescia to finish his great poem, "I Sepolcri;" a monument in words—since the Lombards had denied any other—to the memory of the patriot poet, Parini. Next followed a translation of the first book of the Iliad, executed in the spirit of a true poet. In 1808 he accepted the vacant chair of eloquence at Pavia, and chose as the subject of his opening address, "The origin and office of Literature." His classes were frequented by crowds of Italian youth. His last lecture was on "Literary morality," and he took affectionate leave of his students, bidding them remember that the "chief use of literature is to nourish constancy of soul." The professorship being suppressed, Foscolo retired to the lake of Como to write the life of Machiavelli; to continue his poem, "Le Grazie;" and to finish his tragedy, "Agace," represented at the theatre della Scala in Milan, 9th December, 1811. Driven from Milan, he went to Florence, and there completed his third and last tragedy, "Ricciardi," performed at Bologna in September, 1813. But the political events of 1814 drove Foscolo, as he himself says, "almost mad." The last public use he made of his pen was to write the address of the civic guard of Milan to General Macfarlane—"A last plea for national unity." When the treaty of Vienna handed over Venetian Lombardy to Austria, Foscolo, called on to swear allegiance to the emperor, departed for Switzerland, never more to behold his loved Italy. He left behind him a manly letter to General Fiquelmont, which, however, was never delivered. Calumny at this time was rife. It was said that he had secretly sold himself to Austria, and that he was fleeing from his creditors. To his brothers, and one or two friends, he vindicated his integrity in touching words; and then, threatened with blindness, persecuted by the Swiss republic at the bidding of Austria, he penned his magnificent "Discorsi sulla servitù d'Italia," the motto of which is, "To make Italy, the sections must be unmade." The tone of these discourses is that of a man who feels he has no other means left of serving his country, than by shaping his own life so as to be an example to other men. In 1816, compelled to leave Switzerland, Foscolo betook himself to England, and henceforth his life was one of literary exile, not only from his native land, but from those higher spheres of literature in which he had hitherto dwelt. Welcomed by Sir William Rose, with whom he had contracted a friendship in Italy, he was speedily recognized by the literary leaders of the day, Lord John Russell, Lord Holland, Samuel Rogers, and others, as a worthy expounder of his country's literature. Henceforth the demand on him was for criticism, rather than for the creations of his own genius; but criticism like his no other Italian, perhaps, has ever achieved. He commenced his labours for the *Quarterly*, the *Edinburgh*, and other reviews; but a severe illness attacked him just in time to render more desperate the struggle with poverty which now commenced. On the death of his mother in May, 1817, he seems to have felt that nothing remained to bind him to life; and at this time he contemplated going to the Ionian Isles, there to aid in the formation of a literary institution. But a fall from a horse, and afterwards the impossibility of obtaining a passport, prevented him from taking this step. While suffering from the accident just named, he wrote his two first articles on "Italian Literature in the thirteenth century," and on Dante, for the *Edinburgh*, No. lviii. In his letters to the Donna Gentile, we find him building bright visions of earning by this labour, in a few years, a sum sufficient to carry out his darling plan of publishing the Italian classics, with critical and biographical elucidations, and with special reference to the political causes which have swayed the history of literature. His fortunes, in a pecuniary sense, were far different; but though embarrassed by debt, he was never disgraced thereby. His favourite poem, "Le Grazie"—a marvellous echo of the old Greek rhythm, pressed into the service of nobler and newer conceptions—was resumed; but, at his death, he left it incomplete. More pressing work occupied his time. In 1818, Signor G. Maurojanni invited him to write the history of the fortunes and cession of Parga. He expended on the preparation of this work above £300. He employed facts and documents which had been communicated to him by friends, some of them many years before, and others recently. After the book had been printed, to use Foscolo's own words, "the revolutions improvised by the Spaniards and Italians provoked the Holy Alliance to amplify by still more violent tyranny the application of its dogma, and induced me to suppress it." He had good reason to fear that his friends who had furnished the information might suffer, and this natural explanation suffices of itself to refute the stupid calumny, that he was bribed by Lord Castlereagh to withhold the book, which now forms the fifth volume of his works. Although pressed by creditors at this time, he thus incurred a debt of £161 to the publisher, Murray. His letter to Lord John Russell, to whom the book is dedicated, accompanying the unfinished sheets, sets at rest the wretched calumny, which has been too readily received even by such men as Tommaseo. Another accusation, equally base, may here be noticed—that of having palmed off on Lord Holland spurious productions as genuine letters of Petrarch; the fact being that the letters in question had been in Lord Holland's possession many years before Foscolo saw them. Between 1819 and 1822 he wrote an article on Petrarch, printed privately; another for the *Quarterly Review*, January, 1820; and later, an essay "On Petrarch," with beautiful translations of the sonnets by Lady Dacre (Murray). In 1822 his daughter by an English lady in Flanders, was restored to him; and her cheerful, loving service, tended not a little to brighten the dreary struggle with debt and difficulty, from which he only extricated himself a few months before his death. In 1823 he gave a series of lectures on Italian literature, and the whole of the proceeds, about £770, went to his creditors. It is not always that literary poverty affords so little ground for the vulgar sneer as in Foscolo's case. His difficulties arose, first from the dissipation of his own little property, and his daughter's, owing to his exile; then from the suppression of the book above alluded to; and lastly, from the failure of three successive publishers to pay his hard-earned pittance. Although compelled to pay largely for the translation of his articles into English, he struggled, and successfully, to avoid the degradation of receiving aid even from those who would have felt honoured in bestowing it; and his last words, written shortly before his death, show that he died free from debt, and left his beloved daughter not quite helpless. In his favourite residence, Digamma cottage on the Thames, after his creditors had sold off the furniture, he wrote a preface for a new edition of Homer, which, unhappily, is lost; an article on the lyric poems of Tasso; one on Michelangelo; one on Federigo

and Pier della Vigne; one on Guido Cavalcante; and one on Sordello. We may add to these, two articles on the "Democratic Constitution of Venice," in the *Edinburgh* and *Westminster* respectively; one on Italian women, one on the Italian drama, and one entitled "Jerusalem." A novel, "La Fidanzata Italiana," also occupied his thoughts, but was never completed. The remainder of his life was devoted to a series of works illustrative of Homer, Tasso, Boccaccio, Petrarch, and Dante. For the first he wrote a political address to the Greeks, concerning their "holy and unhappy country;" for the second, a preface; for the third he gave an essay, already written, on Italian literature; for the fourth, that already published by Murray; and together with the last, his famous "Lettera Apologetica." Only the "Boccaccio' was published entire. The "Dante," which will be henceforth the one standard edition of the poet, was rescued from oblivion by the pious care of Mazzini, and published by Rolandi in 1841, with additional notes and preface, which must be read by every one who would comprehend either Dante or Foscolo. The edition of Foscolo's works which can be recommended to all readers (Florence, Le Monnier, 11 vols. in 8vo), is also based on a classified and chronological list, furnished by Mazzini. It is divided into five parts—Literary prose, 4 vols.; Poetry, 1 vol.; Political prose, 1 vol.; Correspondence, 3 vols.; Literary articles, translated from English reviews and magazines. It was in the spring of 1827 that the MS. of Dante was consigned to Pickering; and in the same month Foscolo was attacked by the disease (dropsy) which carried him off on the 14th September. His last days were soothed by the affectionate care of his daughter, who survived him but a few years, and left all his papers to her friend and guardian, the Canonico Riego, to whom the nation is indebted for their present publication. A modest tomb in Chiswick churchyard, erected by the kindness of Mr. Hudson Gurney, covers Foscolo's ashes. "Whoever," said Nicolini, on reading the "Lettera Apologetica," "does not imitate Foscolo, ready to die on a bed of straw, rather than deny his principles, will not live blessed in the memory of man."—[M.]

* FOSS, Edward, an eminent contributor to the biography of English law, was born on the 16th of October, 1787, the son of a respectable metropolitan solicitor. Mr. Foss received his education at the well-known establishment of Dr. Charles Burney at Greenwich, and on leaving school was articled to his father, by whom he was subsequently taken into partnership. He retired from practice in 1840. From an early period Mr. Foss combined literature with his legal pursuits, contributing to the *Monthly Review*, Aitken's *Athenæum*, the *London* and the *Gentleman's Magazines*, the *Morning Chronicle*—under Perry's editorship—the *Standard*, the *Morning Herald*, &c., &c. His first separate publication was "The Beauties of Massinger," 1817. His second was an abridgment of Blackstone's Commentaries, published under the name of John Gifford, its original compiler, who died at the threshold of his task; this work had a large sale, and was translated into German. In 1843 appeared "The Grandeur of the Law, or the Legal Peers of England;" and in 1848, volume i. of Mr. Foss's magnum opus, "The Judges of England;" the fifth and sixth volumes were published in 1857. The accuracy, industry, and originality of research displayed in this series of judicial biographies, make it a standard work of reference that will not easily be superseded. Mr. Foss has also contributed articles to *Notes and Queries*, and valuable papers to the *Archæologia*. He is a member of the Camden and other learned societies, and a deputy-lieutenant of Kent, in which county, at Dover, he resides.—F. E.

FOSSANO, Ambrogio da, or Ambrogio Borgognone, a celebrated painter and architect, born at Fossano in Piedmont about the year 1455. He was employed probably as early as 1475 in the completion of the façade of the Certosa or charter-house near Pavia. He appears to have been engaged at Pavia till about 1493, and latterly as a painter. Ambrogio is more distinguished now as a painter than as an architect. His earliest picture is dated 1490, this is the "Crucifixion," an altarpiece in the Certosa, and signed Ambrosius Fossanus Pinxit, Maij 14, 1490. His latest picture known is the "Assumption of the Virgin," in the gallery of the Brera at Milan, signed and dated 1522. In the church of Melegnano in the Milanese, is a "Baptism of Christ," signed Ambrogio da Fossano Borgognone. There is a noble picture of the "Marriage of St. Catherine," formerly in the chapel of Rebecchino, near Pavia, now in the national gallery, by Borgognone. His pictures are scarce out of the Milanese; they are in fresco and in tempera, are very refined in their forms and expression, and delicate and pallid in their colouring. There is no satisfactory account of Borgognone by any old writer.—(See the *Catalogue of the National Gallery*, 1860.)—R. N. W.

FOSSATI, Giovanni Antonio Lorenzo, an Italian physician and phrenologist, was born at Novara in 1786. He studied at Milan under Rasori, and was his assistant till 1820, when, in consequence of the political proscriptions of Austria, he was obliged to leave Italy. He settled at Paris, and endeavoured to spread in France the new therapeutic practices of his teacher. He became an ardent follower of the opinions of Gall, and, on his visit to his native country in 1826, undertook to make them popular among his fellow-citizens. On his return to Paris, he founded the Phrenological Society, took an active part in politics, especially with respect to Italy, and was universally admired for his scientific acquirements, as well as for his personal worth and high moral character. He is also an author of some note. Besides many occasional articles and reviews, he wrote the following works—"On the influence of intellectual physiology on science, literature, and art;" "On the mission of the philosopher in the nineteenth century;" "A practical manual of phrenology and the physiology of the brain."—A. S., O.

FOSSOMBRONI, Vittorio, a celebrated mathematician and statesman of Tuscany, born at Arezzo in 1754. His noble birth and his early progress in both mathematics and social science opened for him the way to the highest dignities in the state. He made himself useful to his country, when yet a young man, in different public offices, and particularly as hydraulic superintendent of the Val di Chiana, which was drained and converted, through his exertions, from a marshy and pestilential wilderness into one of the most fertile and healthy districts of Tuscany. He was raised by the Grand-duke Ferdinand III. to the office of his prime minister in 1795. When the French invaded the duchy in 1799, he followed his master to Vienna; but soon afterwards returned to his native country, and continued privately to co-operate in its welfare. After the Restoration of 1814, he became again the leading member of the grand-ducal government; and during his long administration as minister of foreign affairs, he resisted Austrian interference, and successfully struggled to protect Tuscany against that reactionary influence through which Metternich had managed to enslave all other Italian states. Thus Tuscany, though not blessed with free institutions, enjoyed a degree of intellectual and moral liberty, which made her a comparatively happy spot in the Italian desert. As regards material prosperity, the rule of Fossombroni proved equally beneficial. He applied his skill in hydraulic contrivances to the amelioration of the Tuscan territory; and, being a follower of the principles of free-trade, he modified the laws of the state, greatly to the advantage of his industrious fellow-countrymen. His internal policy, however, was not exempt from error. He seemed to be intent on making the Tuscans wealthy and effeminate, rather than generous and manly. He was a disciple of the sceptical school of the eighteenth century, and, as such, had no belief in man's higher aspirations, no love of freedom, no admiration of the moral side of human nature. Fossombroni died at the age of ninety, in 1844, in full possession of his mental faculties. He had married a noble lady of his native town in 1832, when he was seventy-eight years old. He published many essays on hydraulic and mathematical subjects, all of them intended for practical purposes. Some of his treatises on mathematics and mechanics were highly thought of by men like Lagrange, Lacroix, and Laplace.—A. S., O.

* FOSTER, Birket, a distinguished English artist, whose drawings on wood have brought that branch of art to a higher degree of perfection than it had ever before reached, was born of a respectable family at North Shields, on the 4th of February, 1825, and was educated at Hitchin in a school conducted upon the principles of the Society of Friends. A born artist, the pencil was his amusement and delight from his earliest years; and at sixteen he was apprenticed in London to Mr. Landells, the well-known wood-engraver, and a pupil of the celebrated Newcastle artist, Thomas Bewick. Mr. Foster, therefore, both by birth and training, belongs to the Newcastle school of art, though for many years he has been a resident in London. His intention was to learn wood-engraving under Mr. Landells, but he immediately developed so much talent in drawing on the wood, that Mr. Landells advised him to give

up engraving, and concentrate his whole attention upon drawing. Following this judicious advice his progress in the art was extremely rapid. His first published drawings appeared in Hall's Ireland, a work illustrated by several artists, and of which Landells executed a large proportion of the engravings. The *Illustrated London News*, and similar publications, found employment for his pencil for several years, and when what may be called the illustrated book period commenced in 1850, it found his skill in English landscape already ripened to a high degree of perfection. Indeed, it was the extreme beauty and fertility of Mr. Foster's pencil in producing that description of illustrations, which mainly contributed to the rise and development of the illustrated class of books. The number of his works in this field during the last ten years has been immense, and never had artist a more unanimous and a more sustained verdict in his favour from the public. In one year he illustrated as many as thirteen books. To enumerate here the whole of even his best works is impossible; but we cannot help indicating his Cowper's Task, his George Herbert's Poems, his Goldsmith's Poems, his Gray's Elegy, his Graham's Sabbath, and his Wordsworth, as in our judgment the works where his peculiar genius found itself most in its element, and has produced its most delicious and exquisite fruits. He has all along been the darling of the critics. They have found it impossible to carp at a pencil so pure, so sweet, and so true to nature, and which ever speaks not only to the eye, but to the heart. They might as well have carped at alma mater herself—boon nature with her own dear woods, and streams, and fields, and flocks, as at a reflection of her face, so faithful and so faultless. The *Athenæum*, especially, has all along evinced the warmest and most discriminating appreciation of Mr. Foster's genius. As early as 1852, it remarked upon his "Christmas with the Poets," that without exactly reaching in his compositions and vignettes, the poetical humour of a rural Hogarth, for such may Bewick be called, he shows a quiet truth of observation, and a simple grace in selection, that often remind us of the Newcastle wood-cutter. In 1855 the same critic characterized the illustrations of the Task as "masterly translations of the poet," and added that "the magic of the artist's hand is to the full as potent as that of the poet's pen;" and again, in 1856, when Graham's Sabbath, and the Poets of the Nineteenth Century, were published, he happily observed that "everywhere Mr. Foster is tender, poetical, the very Goldsmith of illustration; but it is in his little nameless vignettes, original and individualized as Bewick's, only more poetical and idyllic, that he puts forth his best strength." "In delicate variety, tenderness, and distance, his works have become a marvel of truth, poetry, and skill." Mr. Foster, however, has not confined himself to the art of drawing on wood. His "Views on the Rhine" were engraved from a series of forty water colour drawings. It was, indeed, inevitable that so deep and true a lover of nature should yearn to reproduce her in all her delightful variety of colour as well as of form and grouping; and Mr. Foster is now a professed water colourist. In 1859 he sent in several pictures to the Society of Painters in water-colours, as a candidate for the much coveted honours of its membership, and in the following year he was elected an Associate. He sent several pictures to the society's exhibitions of 1860, which promise to the artist as great and distinctive an eminence in this new field as in that which he has so long cultivated. Birket Foster will not again appear as a book illustrator. The last book to which he has lent the aid of his pencil is a historical work on the Scottish Reformation, and of the twenty-five illustrations contained in that volume, the last which he executed, was a drawing of the picturesque old church of Perth.—P. L.

FOSTER, Henry, an officer of the royal navy of Britain, was born in 1797 at Woodplumpton in Lancashire. He sailed with Parry on his third voyage of north-western discovery in 1824, and again accompanied him in 1827, in his attempt to reach the north pole. On the return of the latter expedition, Foster was presented with the Copley medal of the Royal Society, in recognition of the services he had rendered to science by his philosophical experiments in the arctic regions, and was promoted from the rank of lieutenant to that of commander. In the following year the services of Foster were transferred to the opposite side of the globe. He sailed from England in 1828 in command of the *Chanticleer*, on a voyage of scientific research in the arctic seas. After reaching a high southern latitude, and successfully accomplishing the objects of his mission in that direction, he recrossed the southern Atlantic, and proceeded to the isthmus of Panama. Here, after completing his purpose of making certain astronomical observations, he accidentally fell overboard while descending the river Chagres in a canoe, and was drowned. This untimely termination of a promising career occurred on February 5th, 1831, when Foster was only in his thirty-fourth year.—W. H.

FOSTER, James, D.D., a popular preacher of the baptist persuasion, was born at Exeter, September 16, 1697. His early education was conducted at the free school at Exeter, from which he passed to the academy for the education of dissenting ministers in that city, then under the care of Mr. Joseph Hallett, sen. In 1718 he began to preach, but for a long time he continued to command admiration within only a very limited sphere. This may be attributable in some measure to his having imbibed at an early period very lax and unsound views on the subject of the Trinity, and of evangelical truth generally. After preaching to several small congregations in the country, he removed in 1724 to London, having been elected co-pastor with Mr. Joseph Burroughs, of the baptist congregation in Paul's Alley, Barbican. Here he continued for more than twenty years. In 1728 he was engaged in an evening lecture at the Old Jewry, which he continued to the time of his death, and where he acquired such an extraordinary amount of popularity that it became a fashion with the wits and beau monde of the day to crowd to hear him. Even Pope, it is said, was drawn by curiosity to mingle with the throng; at any rate the poet has recorded his sense of the excellence of the preacher in the lines—

> "Let modest Foster, if he will, excel
> Ten metropolitans in preaching well."

In 1744 Mr. Foster removed from the Barbican to become pastor of the independent congregation at Pinner's Hall, where he continued till the time of his death. When Lord Kilmarnock was under sentence of death for his share in the rebellion of 1745, Mr. Foster was his religious counsellor, and attended him to the scaffold. He afterwards published "An account of the behaviour of the late earl of Kilmarnock," &c., which brought on him some severe censures and no small general obloquy, on account of the unsound religious instruction which he appears to have given to the unfortunate peer. This, however, did not prevent the senatus of Marischal college, Aberdeen, from conferring on him the honorary degree of D.D., which he received in 1748. But his strength had begun to fail, and he never recovered his former vivacity after the publication of his unlucky account of Lord Kilmarnock. He continued to preach till the beginning of 1753, when he was laid aside by a stroke of paralysis, and on the 5th of November of that year he died. He left behind him several works, including four volumes of sermons, a reply to Tindal's Christianity as old as the Creation, and a treatise on natural religion, in two vols. 4to.; but none of them retains the popularity which distinguished their author's spoken addresses.—W. L. A.

FOSTER, John, F.R.S., architect, was born at Liverpool about 1787. His father was an extensive builder in that city, and surveyor to the corporation; and after initiation in his father's office, young Foster entered successively the offices of James and Jeffry Wyatt. Subsequently, along with Mr. Cockerell, he visited Greece, and with him discovered the sculptures of the pediment of the temple of Athene at Ægina. About 1814 Mr. Foster returned to England, and with a brother succeeded to his father's business, but shortly afterwards withdrew from it on being appointed corporation architect and surveyor. For the next twenty years the architecture and public improvements of Liverpool may be said to have owed whatever character they possessed to the taste and genius of Mr. John Foster. In neither of these matters was he in advance of his age, but he was at least on a level with it; and the public buildings erected in Liverpool during these twenty years, whilst they are respectable examples of the art of the time, are perhaps above the average in a constructive point of view. Mr. Foster's principal building is the custom-house, imposing from its vast size, if not altogether satisfactory as a work of art. Kohl, the German traveller, however, pronounced it to be "unquestionably one of the most magnificent pieces of architecture that our age has produced," and compares it favourably with "other colossal piles of modern erection" in Berlin, Munich, and Paris. Among his other works are the churches of St. Michael and St. Luke, the

blind school, St. John's market—a covered area nearly two acres in extent, and of its kind still one of the finest in England —and the railway station in Lime Street. On the passing of the municipal reform act, Mr. Foster resigned his civic appointments on a pension, and withdrew into private life. He died August 21, 1846.—J. T–e.

FOSTER, JOHN, an English clergyman, born at Windsor in 1731. While still very young he went to Eton, where he studied Greek under Mr. Plumtree, and Hebrew under Dr. Burton, then vice-provost of that institution. He early gave promise of great abilities and superior scholarship. He prosecuted his studies at Eton until the year 1748, when he was elected to King's college, Cambridge, of which he became a fellow in 1751–52. He afterwards returned to Eton in the capacity of assistant to Dr. Bernard, whom he succeeded in the head mastership on the 25th October, 1765. Having resigned this situation, he was appointed to a canonry in Windsor cathedral, on the death of Dr. Sumner, in 1772. He died in September, 1773. He published "An essay on the different nature of accent and quantity," &c., 1762, 8vo—second edition, 1820; and "Enarratio et comparatio doctrinarum moralium Epicuri et Stoicorum.—W. A. B.

FOSTER, JOHN, born at Halifax in 1770; died in 1843. This eminent writer has been called "The Essayist;" a designation which came to be applied to him incidentally, from the title of the work which gave him his position in the literary world. Foster's essays are in truth the careful, and, it might be said, the laborious outpouring of a profound mind which, in a very high degree, was self-prompted and originative, as well as rich and copious, and thoroughly compact. Essayist he may still be called, if we take into account those multifarious utterances of his literary opinions and of his tastes, which were embodied, in a course of years, in his contributions to a critical work—the *Eclectic Review*. The incidents of Foster's life were such only as are the most usual in the history of a literary man, and of a christian minister among the dissenters. His father was a small farmer, and a weaver also, residing within the parish of Halifax—a devout religious man, and member of the Baptist communion. He was well read in puritan literature, and superior in intelligence to most of his class. John, the eldest son of this family—who was never a boy—had from childhood been haunted by a consciousness of powers of thought that were not understood either by himself or by those around him. He felt himself, at the age of twelve, "an insulated being;" modest he was and bashful, and awkward, and misinterpreted; and so it was that his habits of feeling were fixed in an attitude of contrariety, and his mood became that of constitutional pensiveness, or even gloom. He "recoiled," as he says, "from human beings, into a cold interior retirement," where he felt as if "dissociated from the whole creation." Here we find the key to the cast of Foster's mind, as it appears in the pervading colour of his opinions on all sorts of subjects. His "antipathies" were very strong—strong far beyond the ordinary intensity of mere prejudice; nevertheless they were not—so he assures us—of a "malicious" kind. His mind was of that order that is liable to be tyrannized over by terrors of the imagination. He became the subject—almost the victim, of uncontrollable impressions of vastness and sublimity, and of pain, and of sadness; moreover he was vehemently resentful of wrong, and of oppression, and of cruelty. His emotions of this kind gave great force to the utterance of his opinions; especially to such of them as touched upon the political or ecclesiastical questions of the day, and upon the character and conduct of public men; which indeed often savoured of an excessive acerbity. Like so many men who have been highly distinguished in after-life, John Foster's earliest years were spent in the drudgery of mechanical labour at the loom. Yet during all that time his mind was intensely working out its own development, and was in course to ripen those faculties which ripen best in the ferment of their own heat. At the age of seventeen he became a member of a Baptist church, of which a worthy and intelligent man, Dr. Fawcett, was the pastor, and under whose guidance he was led to devote himself to the christian ministry; entering himself as a student at Brearley Hall. A fellow-student there was William Ward, the eminent Serampore missionary, oriental scholar, and translator of the scriptures. At this place he pursued his studies with assiduity for three years. Thence, in 1791, he removed to the Bristol Baptist academy, and there completed these studies, so far as to qualify him—as was believed—for undertaking the responsibilities of the pastoral office in a small sphere. His first engagement in this way was at Newcastle-on-Tyne, where, however, he remained little more than three months. Thence, in 1793, he went to Dublin, and thence to Cork—nowhere acceptable as a preacher to the class of persons he was destined to address. It was in Ireland, which at that time was in a state of extreme political agitation, that he became associated with some of the most violent of the Irish democrats; but from whose views he receded in his riper years. Experiments in teaching, and in lecturing, and in preaching, which were none of them successful, ended in his settling for a short time at Chichester, as a minister of a Baptist church; and here he applied himself with a more steadfast assiduity than before to the discharge of ministerial duties. In 1799 he gave up this engagement, and resided for some time at Battersea with his friend, the Rev. Joseph Hughes, where he employed himself in the care and instruction of some negro youths, lately imported from Sierra Leone. From Battersea he removed in 1800 to Downend, near Bristol, again taking charge of a small congregation. It was about this time that he became acquainted with a lady of great intelligence and of amiable disposition, who, a few years later, became his wife, and to whom his "Essays," in the form of "Letters to a Friend," were addressed. It was about this time also that he first gained introduction to intelligent and accomplished persons beyond the narrow limits of his own religious denomination.

Foster's next removal was to Frome, Somersetshire, again becoming minister of a small congregation in that town. This charge he soon relinquished on the plea of a malady which affected his utterance. It was here that his happy marriage took place; and here too that his literary existence had its commencement, in the publication of the "Essays," and in his engagement as a constant contributor to a then recently-established work—the *Eclectic Review*. He had then attained his thirty-eighth year; his mind had become fully matured, and his cast of opinion on all subjects was fixed. The ordinary incidents of domestic life —the birth and death of children, and various removals—diversified a course which had become that of an assiduous and retired literary man. His death occurred at Stapleton, October 15th, 1843, when he had entered his seventy-third year. Foster's published writings are—"Essays in a Series of Letters to a Friend;" "Discourse on Missions;" "An Essay on the Evils of Popular Ignorance; and a Discourse on the Communication of Christianity to the people of India;" "Essay, Introductory to Doddridge's Rise and Progress of Religion;" "Critical Essays," contributed to the *Eclectic Review*. These works have severally run through many editions, and have taken a permanent place in our literature.

Foster does not fall into a place in any recognized class of writers. His was not a mind that finds its compeers; his culture was self-culture, chiefly; his style, as a writer, is absolutely his own; he followed no master; he has been followed by no imitators, or by none of repute. At the moment of his first appearance there were many readers prepared to accept his guidance, and these willing minds he took in charge; he brought them out as a class of minds having affinity with his own; and these he led on with power, and to their own high delight and advantage, in the path of deep meditative reflection. Not properly is this great writer spoken of as philosophic; much less was his turn scientific; nor, in any ordinary sense of the term, was his mode of thinking theological, or simply scriptural; yet religious it was in the fullest sense, and most decisively christian. We say his style was absolutely his own—elaborate in a high degree, but at the same time singularly inartificial and opposed to whatever is conventional. With Foster, elaboration was not, as it is with ordinary writers, a process of polishing and trimming, and of setting things off to the best advantage; nor was it an appending of decorations, or a splicing on of clever after-thoughts. It was a process analogous to that of a severe chemical analysis, in the course of which every element that is foreign to the one which it is proposed to bring out, is cast forth; it was a method of "exhaustions," as mathematicians would say, rather than of accumulations. A method of this sort might imply, as it did, an apparently encumbered structure of paragraphs; but this was because, in the writer's view, his precise meaning could not be conveyed in any more brief mode; he must mention, and exclude, whatever was foreign to his purpose. Thought had gone deeper than language could follow it

at ease; and therefore phrases must be packed upon phrases, and similitudes added one to another, until that which was conspicuous in the writer's view, might seem to be fully set out in the reader's view. Foster possessed in an eminent degree the power of presenting the most trite themes in a manner so novel, and which yet was neither quaint nor affected, as actually to startle the reader. It is in this way that his religious and ethical writings commanded so much attention at the moment of their first appearance. Moreover, in treating subjects of this class, he displayed a surprising intuition of the morbid affections of human nature; and with it a fixed purpose to lay bare, if he could not cure, the malady he took in hand. It was his distinction also, and it was his mood, to converse with and to fathom, if it might be fathomed, whatever is the most profound, and vast, and perplexing in that system of things within which human destinies are revolving. This tendency and this mood were not, in a proper sense, as we have said, of the philosophic order; nor were they in alliance with the modern practice in the pursuit of truth by the method of induction; but it was an excursus of unshackled thought, to which the christian revelation has given so powerful an impulse, but in following which it affords neither aid nor encouragement. Foster's self-prompted mind was ruled at once by a stern resolution to break away from the trammels of religious system and the formulæ of creeds, and a most docile and a deeply-reverential submission to whatever seemed to him undoubtedly scriptural, whether it might be acceptable to his tastes or opposed to them. Instances might be cited in which, while, with the vigour of his right arm, he thrusts from him what he thinks man has taught or has invented, he clasps to his bosom with the left, devoutly and meekly, the same doctrine nearly, in its purely scriptural form. A mind so massive, so ponderous, as was Foster's, whatsoever surface it was that he moved, worked itself down to the very ground or hard bottom; never did he continue to glide hither and thither upon the surface; never sport himself among the rippled waves. So it was that this same mind descends into the awful abyss of religious speculation, where an abyss was beneath it; and in other places, where there is no depth to be fathomed, drags itself over shingles, and seems trite or jejune. Passages there are in which the profound and the trite are strangely commingled, and may perplex the reader by their apparent incongruity. Rich and beautiful, and very often sublime, as are his illustrations, there attaches to them sometimes a chance-like unfitness to the occasion; his images and his comparisons might themselves be compared to what is brought to the surface by a diver who, in as few seconds as possible, snatches at things precious or worthless, that strew the bottom of a deep water. Often, most often, is his imagery of a sombre cast. The splendours of an upper world, a world of immortal blessedness and beauty, did not frequently brighten this eminent man's hours of meditation; he was wont to look mournfully, or even despondingly, upon "the evil that is in the world," and the sad spectacle fixed his eye in a direction downward. In simplicity of diction, in majesty of conception, and in that species of eloquence which produces its effect by its density and by its brevity, if we compare it with what is the largeness of the writer's own idea, Foster stands unrivalled in his department of English literature. His opinions, whether political or ecclesiastical, may now appear to be of small value; but his influence as a meditative writer has been extensive, and it will, in its sphere, be permanent; his works will continue to cherish and to evolve thought among the thoughtful. As a writer, Foster has given very effective aid in bringing about that revolution in style which has marked this century. Discarding or disdainfully cutting his way through the network of conventional and rotund phraseology, he took a hold of the English language with an energetic grasp; he wielded it as an implement of mind; he bent it this way or that way, at his pleasure, and compelled it to convey, if indeed any symbols can convey, the mind of a writer to the mind of a reader. Just what he was thinking—pen in hand—that, and nothing more, nothing less, did he constrain words and phrases to carry with them, as he sent them forth to the world. He is one of the few who, in these last times, have brought the English tongue back from a sapless and spent condition, to a condition of vital force.

The incidents of Foster's life, along with a very copious collection of his letters have been given to the public by his friend and biographer, Dr. Ryland, in his *Life and Correspondence of John Foster*, in two volumes.—I. T.

FOSTER, Sir Michael, a virtuous English judge, was born at Marlborough, Wilts, 1689. His family were dissenters, and his father and grandfather attorneys. In 1706 he went from Marlborough school to Exeter college, Oxford, and in 1707 entered of the middle temple. After essaying practice with little success in London, he returned to Marlborough, whence, on his marriage with a Somersetshire lady, he removed to Bristol. Of this city he became recorder, and his ability in that office brought him into public notice, the result of which was, that in 1745 he was appointed a judge of the king's bench. In this post he continued till removed by death in 1763. He was on the special commission before which the prisoners taken in the Scotch rebellion were tried. He published a report of these and some other trials, and a discourse "On Crown Law." On this work his fame as a master of crown law now mainly rests. Besides this, he had published in 1735 an examination of the scheme of church power in Bishop Gibson's Codex. Of his judicial uprightness a remarkable instance occurred on his trying, in 1758, the indictment for stopping up the footway through Richmond Park, defended by the Princess Amelia, daughter of George II. Churchill, a contemporary, in his "Rosciad" speaks of Foster's justice as proverbial; and a modern writer, Phillimore, in his work on Evidence, calls him "a judge remarkable in a period of almost unmixed corruption, coarseness, and ignorance, for masculine sense, deep knowledge, and spotless purity."—S. H. G.

FOSTER, Samuel, an English mathematician of the seventeenth century, was born in Northamptonshire, and died at Gresham college in 1652. Foster studied at Cambridge. In 1624 he published a treatise on the "Use of the Quadrant, &c," and in 1636 obtained the astronomical chair in Gresham college, London. This chair, however, for some unascertained reason, he resigned a few months afterwards; but, re-elected in 1641, he discharged its duties till his death. Foster was one of those learned and scientific men whose friendly conferences, during the tumults and troubles of the civil war, gave rise to the Royal Society. He wrote some curious astronomical observations, and was famous as an inventor and improver of mathematical instruments. He left many MSS, afterwards published.—R. M., A.

FOSTER, Thomas, born about 1569 of a distinguished Northumberland family, was called to the bar previous to 1587, and to the bench as a judge of the common pleas in 1607. He had the reputation of being "a grave and reverend judge, and of great judgment, constancy, and integrity." He died, 18th May, 1612. His son Robert, became a judge of the king's bench in the reign of Charles II. (*Foss.*)—J. F. W.

FOTHERBY, Martin, was born at Great Grimsby, Lincolnshire, in 1559, and was educated at Trinity college, Cambridge. He was presented by Queen Elizabeth to several valuable livings, and subsequently became chaplain to James I., who made him bishop of Salisbury in 1618. He died in March, 1619. Fotherby was a man of considerable ability, but his published works, a few sermons, and a treatise entitled "Atheomastix," are not of much value.—J. B. J.

FOTHERGILL, John, an eminent physician was born at Carr End, Wensleydale, Yorkshire, in March, 1712. He received his early education at Sedbergh, and was afterwards apprenticed to an apothecary at Bradford. On the termination of his apprenticeship he proceeded to Edinburgh, where he took his degree as M.D. in 1736, and soon afterwards removed to London, where he entered St. Thomas' hospital. In 1740 he visited the continent, travelling through Holland, France, and Germany, and on his return he commenced practice in London. In the year 1748, Dr. Fothergill published an "Account of the sore throat attended with ulcers." He appears to have been the first who discovered the connection between ulcerated sore throat and scarlet fever, and his successful mode of treating this formidable malady, largely extended his reputation; his essay was translated into nearly every European language. Dr. Fothergill continued to practise during the remainder of his life, taking a deep interest in his profession, apart from all pecuniary considerations. He was a member of the society of Friends, and interested himself greatly in its concerns; the admirable seminary at Ackworth belonging to this society, owes its establishment mainly to his enterprise and liberality. His philanthropy and benevolence were no less remarkable than his ability in his profession, and it is understood that in the course of his life he gave away no less a sum than £200,000, besides the professional

aid gratuitously rendered to the poor. Dr. Fothergill exerted himself in various ways to avert the contest between Great Britain and the American colonies, and he was authorized by government to attempt a compromise with Benjamin Franklin before his departure from England; but the attempt proved unsuccessful. The evidence given before the house of commons by Dr. Fothergill and John Howard on gaol distempers, contributed materially to the improvement of the law on the subject of prisons. In his gardens at Upton he formed a collection of scarce and valuable plants, the most extensive and complete at that time in Europe; containing, under glass, upwards of three thousand four hundred distinct species of exotics, and in the open air, at least three thousand different species of plants and shrubs. Dr. Fothergill was the author of many essays on a variety of subjects connected with his profession, including one on the mischievous consequences of burying in towns. His works were collected and published after his decease, accompanied with a full account of his life by his friend Dr. Lettsom. He died in London in 1780.—S. F.

FOUCAUD, Jean, born at Limoges in 1747; died in 1818. Educated at a jesuit establishment, he took orders in 1789; joined violently the revolutionists; became secretary of clubs, and conducted journals. He led what would seem a gay life at cafés, and was a distinguished billiard-player. In the phraseology of the billiard-table one stroke is still called *le Coup de Foucaud.* Foucaud translated Fontaine's Fables into the patois of his district, and published in the same dialect, "Chansons et piéces fugitives." He published some tracts on the relations of the ecclesiastical and civil powers.—J. A., D.

* FOUCAULT, Léon, a distinguished French physicist of the present time, was born in Paris on the 18th of September, 1819, and is the son of a well-known publisher. He was educated with a view to the medical profession, but at an early period devoted himself entirely to physical science. One of his earliest discoveries was a method of preserving steadiness in the light produced by the electric discharge between charcoal points, by which he was enabled to apply that light to the photography of microscopic objects, and to purposes of illumination in general. He afterwards made, in conjunction with M. Fizeau, various series of most remarkable experiments on the properties of light and radiant heat (see Fizeau, Hippolyte Louis); amongst which may be mentioned the obtaining of light more nearly approaching to perfect homogeneity than had ever before been obtained, and thereby producing alternate bright and dark bands by the interference of rays whose difference of path amounted to about seven thousand wave-lengths, instead of seven or eight, which had formerly been about the limit. The most remarkable discoveries of M. Foucault are a method of directly measuring the velocity with which light traverses short distances in all kinds of transparent media; and two methods of demonstrating by direct experiment, the rotation of the earth. To measure the velocity of light, a small plane mirror by means of a train of wheelwork is made to spin about an axis in its own plane with great but known speed. A beam of light falls on this mirror at its middle point, and is reflected by it towards a concave spherical mirror, whose centre of concavity is at the middle point of the spinning mirror, and which therefore reflects the beam of light directly back to the middle point of the spinning mirror. If the light took absolutely *no* time to travel from the spinning mirror to the concave mirror and back again, it would be reflected finally back again along the course of the incident beam; but during the time occupied by the light in that transit, the spinning mirror has turned through a small angle, and the finally reflected beam is made to deviate from the original incident beam by double that angle. From the observed angle of deviation, and the known speed of revolution of the spinning mirror, the velocity of transmission of the light can be calculated, either in air, or in any transparent substance which may be interposed between the spinning mirror and the concave mirror. The velocity of light in air, as determined by this apparatus, agrees very nearly with that deduced from the aberration of the stars, and with that determined by M. Fizeau by another method, viz.—192,000 miles in a second. M. Foucault's experiments also confirm the law deduced from the wave-theory of light, that the velocities of light in different media are *inversely* as their refractive indices—a conclusive proof that light is a *condition*, not a *substance;* for it can be shown that if light were a substance, its velocity would be proportional *directly* to the refractive index of the medium.

The first method of showing the rotation of the earth depends on this principle—that if at any place on the earth's surface the rotation which that place possesses in common with the whole earth be resolved into two components, about a vertical axis and about a horizontal axis, it is the latter component only that is communicated to a pendulum free to swing in all directions at that place. The pendulum, therefore, being made to swing in a given vertical plane, that plane remains unaffected by the first component of the earth's rotation, and shows, by its change of angular position relatively to the earth in a given interval, through what angle the earth has turned; the former of those angles being to the latter as the sine of the latitude of the place to radius.

The second method of showing the rotation of the earth is by means of the instrument called the gyroscope, being a small disc, very accurate, balanced on its axis, which axis is supported on gimbals, so as to be free to turn into every possible position. The principle upon which the method depends is, that when a disturbing force is applied to a body in rapid rotation, tending to make its axis deviate; the axis does not continue to deviate to an indefinite extent from its original direction, but moves round and round a fixed line, never deviating beyond a certain limit, which is less, the less the disturbing force and the greater the momentum of rotation of the body. It is upon this very principle that the stability of the earth's own axis of rotation depends. The disturbing forces acting on the disc of the gyroscope are very small; and when it has been set spinning very rapidly on its axis, that axis continues for a long time to point in a direction which is almost absolutely fixed, and which, by its apparent change of position, shows what has been the real change of position of the earth in the contrary direction during the interval of time that has elapsed.

M. Foucault lately invented and practised with success a method of making specula for reflecting telescopes with great accuracy, and at the same time with ease and at small expense. It consists in grinding and polishing a disc of glass to the required form, and then depositing on its surface a thin layer of silver, which, being polished, forms the reflecting surface of the speculum. M. Foucault obtained in 1855, for his measurements of the velocity of light, the Copley medal of the Royal Society of London, the highest scientific honour granted in England. He is a member of the legion of honour, and physicist to the imperial observatory of Paris. His discoveries are described in papers published in the *Annales de Chimie et de Physique*, and in the Reports of Proceedings (*Comptes Rendus*) of the Academy of Sciences from 1843 to the present time.—R.

FOUCAULT, Nicolas Joseph, a learned French antiquarian, was born at Paris in 1643, and died in 1721. Son of one of the secretaries of the council of state, he was bred to the profession of a barrister, in which he rapidly obtained distinction. While serving the office of intendant in Normandy, he discovered in 1704 the ancient town of the Viducassians, near Caen, and wrote a history of the sculptures, inscriptions, and medals, long buried in its ruins. Baluze edited a MS. of Lactantius, De Mortibus Persecutorum, which Foucault had found in the celebrated abbey of Moissac.—T. J.

FOUCHÉ, Joseph, born 29th May, 1763, at Nantes, son of a captain of a merchant vessel. A delicate constitution, it is said, prevented his being brought up to follow his father's profession. He greatly distinguished himself at the college of Nantes, by his capacity, steadiness, and love of learning. At the age of nine years he entered the Institution de l'Oratoire, where he was fellow-student with Cazalès, with whom he formed the closest intimacy. Having completed his education at Paris, he afterwards gained considerable applause as a lecturer on mathematics, physics, and metaphysics, in various academies. On his marriage he settled down in his native town, and practised as an advocate, but with little success. The breaking out of the French revolution raised him into notice. He was then twenty-five years old, and was prefect of studies at Nantes. Having established a popular club at Nantes, in which he stood forth as one of its most violent orators, he was chosen by the department of the Loire Inférieure as deputy to the national convention. He soon became attached to the violent party, and sided with Danton in voting for the death of the king. In 1793 he was sent with Collot d'Herbois to Lyons. His remarkable speech in regard to his share in the atrocities of that mission was—"The blood of crime fertilizes the soil of liberty, and

establishes power upon an immovable foundation." When sent, however, on one occasion to the department of Aube, and on another to that of Nievre, to quell an insurrection, he effected his purpose without violence. At Nevers he permitted the following inscription to be placed over the gate of a graveyard, "La mort est un sommeil éternel," and on this account Robespierre afterwards accused him of materialism. He returned to Paris, from his mission to Lyons, on the 8th April, 1794, after an absence of nearly eight months. He appeared before the jacobin club, of which he had been president, to answer accusations preferred against him. Robespierre denounced him as a conspirator, and carried against him a decree of expulsion from the club. His arrest was decreed, but he escaped by flight. After the fall of Robespierre on the 28th July, 1794, Fouché was denounced for his participation in the enormities of the jacobins; but having concealed himself for a time, he was permitted by the amnesty of the 26th October, 1795, to return to public life. After having been intrusted with a mission to Italy and to the Spanish frontier in 1797, he was sent in 1798 by the directory as ambassador to the Hague and the Cisalpine republic, and subsequently to that of Batavia. He was, however, recalled to Paris for disobeying instructions, and for a time excluded from public employment. In 1799 he was raised to the office of minister of police, the duties of which his talents, firmness, and activity, so admirably fitted him to discharge. Having supported Bonaparte on his return from Egypt, he was confirmed in this office on the establishment of the consulate, and continued in it until its suppression in September, 1802. The service he rendered to the government in 1801, by frustrating the conspiracy of Arena and Cerrachi, was not forgotten. In July, 1805, the office of minister of police was revived, and committed to the direction of Fouché; and in December of the same year he was created duke of Otranto. His activity and address maintained the tranquillity of the empire while Napoleon I. was occupied in foreign wars; and it was the measures which he took as minister of the exterior that marred the success of the English expedition against Holland in 1809. He fell out of favour, however, for having said in one of his proclamations to the national guards—"Let us prove that Napoleon's presence is not necessary in order to expel our enemies." He was dismissed in June, 1810, but soon afterwards had the offer of being made governor of Rome, provided he would deliver up his correspondence to Napoleon. He refused to do so, and was sent to Aix; he was, however, soon recalled, but, as his views did not coincide with the emperor's, he retired into Provence. In 1813 Napoleon fixed upon Fouché to direct a new government in Berlin, but he declined the offer. The same year he was made governor of the Illyrian provinces, but the progress of the allied troops compelled him to give up his post and retire into Italy. In 1814, while still in the service of Napoleon, he did not scruple to earn the wages of Metternich; and at a secret conference with Murat, he urged the latter to desert Napoleon and join the coalition; and finally, induced Joachim to issue his celebrated proclamation. Fouché was at Paris when Napoleon escaped from Elba, and he accepted the office of minister of police, only on the understanding, however, that England and Austria secretly connived at the emperor's return. He advocated liberal measures during the Hundred Days, and after the battle of Waterloo he earnestly urged the emperor to abdicate. Having been made president of the provisional government, he entered cordially into the plans of the allied powers. By his intrigues he baffled the scheme of Carnot and others to defend Paris. He did not favour the restoration of Louis XVIII.; but from the circumstance that he had a private audience with him, it has been concluded that he proved a traitor to Bonaparte, and contributed to the second return of the Bourbons. Immediately after this event Fouché was reinstated in his office of minister of police, and the same year he was chosen deputy to the national convention, but did not take his seat. He resigned his office in September, 1815, and was afterwards sent as ambassador to Dresden. His advice to grant a general amnesty was not followed, and on the 24th July, 1815, he signed an ordonnance du roi, by which some of the most culpable of those who took part in the execution of Louis XVI. were ordered to be tried for their lives, and the rest banished. He himself was banished on 12th January, 1816. He retired to Prague, thence to Lintz, and lastly to Trieste, where he died 25th December, 1820. His character has been thus summed up by one of his countrymen —"Fouché effected some good, and a great deal of evil." He was treacherous, unprincipled, and unscrupulous. Napoleon knew well his perfidy, but dared not punish him with the death he deserved. The "Memoirs of Fouché," published at Paris in 1824, though declared spurious by his sons, are probably in the main reliable.—W. A. B.

FOUCHER, Paul, born at Tours in 1704; died at Paris in 1778. He early acquired the habit of writing verse, and in a poem on the "Battles of Cats and Rats" imitated Homer's Frogs and Mice. In 1753 he became member of the Academy of Inscriptions, and published in their Transactions a series of papers on the Religion of the Persians. Many of his speculations on the subject were disproved by Anquetil du Perron's translation of the Zend Avesta. A series of papers of his on the religion of the Greeks is of less value. He was about to publish a history of the house of Tremouille, when apoplexy carried him off.—J.A., D.

FOUCHER, Simon, was born in 1644 at Dijon in Burgundy, and died at Paris in 1696. He is called by Baillet "the restorer of the academic philosophy." Among the most important of his dissertations, published between the years 1673 and 1693, are—"A Treatise on the Wisdom of the Ancients," "A Letter on the Morality of Confucius," and "A Treatise on Hygrometers, or instruments for ascertaining the dryness or humidity of the atmosphere."—T. J.

*FOUCHER, Victor-Adrien, an eminent French magistrate, was born at Paris of an ancient family of Anjou, June 1, 1802. He has filled many offices, and always with credit, in the administration of justice. He was at one time director-general of civil affairs in Algeria, and in that capacity showed himself much superior to the routine habits and prejudices of his profession. Foucher was also remarkably useful in maintaining order in some of the critical periods in the recent history of his country. He declined in 1849 an under-secretaryship of state, chosing rather to devote his attention to the business of the justiciary court. Foucher is the author of a great number of works, chiefly on professional subjects.—R. M., A.

FOUCHER DE CHARTRES (Fulcherius Carnotensis), a French historian, born at Chartres in 1059, and died in 1127. Foucher was a priest, and followed Stephen, count of Blois and Chartres, and Robert, duke of Normandy, to Palestine, where he was appointed chaplain to Baldwin. He died at Jerusalem. His "History of Jerusalem" comes down to the period of his own death.—R. M., A.

FOUCHER D'OBSONVILLE, a French traveller and naturalist, was born at Montargis in 1734, and died near Chateau-Thierry in 1802. In 1753 he left his country in the hope of making his fortune in the East Indies. Travelling by the overland route, he experienced many perils and hardships in Western Asia. He at length reached India, in which country he travelled largely and made many interesting and valuable observations. After his return home, which was also full of danger and adventure, he extended the notes he had made during his travels, and published them under the title of "Essais Philosophiques sur les mœurs de divers animaux, avec des observations relatives aux principes et usages de plusieurs peuples," &c., 1783.—R. M., A.

FOUCQUET. See Fouquet.

* FOULD, Achille, a French political and financial notability, was born in Paris on the 31st of October, 1800, the son of a rich Jewish banker who died in 1855. Educated at the Lycée Charlemagne, he entered his father's establishment, but diversified his early pursuit of business by amateur-study of the fine arts, and by travel, domestic and foreign. Previously a member of the council-general of the Hautes Pyrenées, he was returned in 1842 to the chamber of deputies, as deputy for Tarbès, the chief town of this department. In the chamber, M. Fould spoke exclusively on questions of finance, commerce, and political economy, and was a staunch supporter of the policy of M. Guizot. After the revolution of 1848, he gave the provisional government the benefit of his advice; but, finding himself overruled, withdrew from their councils, publishing in the May of the year a pamphlet entitled "Observations sur la situation financière," in which he strongly condemned the financial measures of the new régime. A member of the constituent and legislative assemblies (in the latter as one of the deputies for the metropolitan department of the Seine), M. Fould exhibited strongly conservative tendencies, and several times held the portfolio of finance in the ministries of the prince-president, now emperor of the French. As minister of finance, M. Fould distinguished himself by many useful reforms of detail, and

exerted himself more especially to restore confidence to capital. While adhering generally to the protective system, so long dominant in France, he at the same time made several judicious relaxations in the severity of the French tariff. After the coup d'état, M. Fould reaccepted the post of finance-minister, but resigned on the occurrence of what is known in contemporary history as the confiscation of the Orleans property. M. Fould's scruples do not appear, however, to have been very deeply seated, for he consented, on the day of his resignation, to be nominated senator, and soon afterwards minister of state and of the imperial household. In this position he had charge of the arrangements for the Exposition of 1855, and of various public works, notably, the completion of the Louvre. He is understood to be one of the official chiefs of the peace party in France, and it was in a letter to his minister of state that the emperor announced his determination to inaugurate a free trade, or quasi-free-trade commercial policy in France. Up to his acceptance of ministerial functions, M. Fould was associated in the management of the well-known house of Fould, Oppenheim, and Cie.—F. E.

FOULIS, Robert and Andrew, two learned printers, natives of Glasgow; the elder was born in 1707, and the younger in 1712. Robert was at an early age apprenticed to a barber, but by the advice of the celebrated Professor Hutcheson of Glasgow, he was induced to become a bookseller and printer, and attended the lectures of his benefactor for several sessions. Andrew seems to have gone through a regular course of study, with a view to the office of the ministry. Robert commenced business as a bookseller in 1739, and in 1743 was appointed printer to the university. The first works which he printed were principally of a religious character, but in 1742 he published an excellent 4to edition of Demetrius Phalereus De Elocutione. Next followed his famous immaculate 12mo edition of Horace, the sheets of which, as they were printed, were exhibited in the Glasgow university, and a reward offered for every error that was detected in them. Soon after the publication of this work the brothers entered into partnership, and for thirty years they issued a series of standard works, printed with great accuracy and elegance. The most celebrated of these are the editions of Cicero in 20 vols. 12mo; Tacitus, 4 vols.; Horace, Virgil, Tibullus and Propertius, Juvenal and Persius, Lucretius, Herodotus, 9 vols.; Thucydides, 8 vols.; Xenophon, 8 vols.; Longinus; Epictetus; Cæsar's Commentaries, 1 vol. folio; Homer, 4 vols. folio; a beautiful edition of the Greek Testament in small 4to. To these may be added a folio edition of Milton, Gray's Poems, Pope's works, &c. The printing establishment of the Messrs. Foulis was eminently successful, but these learned and indefatigable men were unfortunately ruined by an ill-judged attempt to establish an academy for the cultivation of the fine arts in Scotland. The country was at that time but ill-prepared for such a scheme, and the enormous expense incurred in procuring the services of foreign artists, and in sending pupils to Italy to study and copy the works of the ancients, exhausted the funds of the two brothers, and ultimately involved them in overwhelming pecuniary difficulties. Various extensive works which they had planned were in consequence abandoned, and they ended their days in poverty. Andrew died suddenly in 1775, and Robert in 1776.—J. T.

FOULON, Joseph-François, a French administrator, was born in 1715, and died in 1789. He held in succession several important places in the civil service, and at the outbreak of the Revolution is said to have counselled timely reform of the more glaring abuses of government. But some of his expressions, particularly the famous one—"If the mob have no bread, let them eat hay"—had exasperated the populace, who, after the taking of the Bastile, seized him, and in a frenzy of rage tore him to pieces. His head was carried aloft on a pike, and presented to his son-in-law, Bertier de Sauvigny.—R. M., A.

FOULQUES, the name of several counts of Anjou. Foulques I., who died in 938, enjoyed great favour at the court of France, and fought valiantly against the Normans and Bretons.—Foulques II., justly called the Good, not only for his piety, but also on account of the assiduity with which he promoted all the arts of peace in his territories; died in 958. The circumstances of the time were favourable to his tastes. Neither foreign war nor domestic strife interrupted the peaceful pursuits in which he encouraged his subjects to engage.—Foulques III., called Nerra or Le Noir, at the age of fifteen succeeded his father, Geoffrey Grisegonelle. Foulques Nerra in 987 came into an inheritance which the border-warfare of the period, in the course of his father's life, had greatly circumscribed, and he had therefore no want of opportunity for the display of his chivalrous and turbulent character. Eudes of Blois was the first on whom he attempted to make reprisals; afterwards he attacked Conan of Bretagne, who perished in an engagement on the plain of Conquereux. In 1003 Foulques paid his first visit to Jerusalem, and though by no means a saint, he was the cause of a miracle, which the chroniclers relate with great admiration. On his return he resumed his warfare with Eudes of Blois; and in 1025, after much fighting in which he was valiantly seconded by his son, Geoffrey Martel, he captured the town of Saumur. Two years afterwards Foulques made a second pilgrimage to Jerusalem, and a third in 1039. Returning to Anjou, he died at Metz, 22nd May, 1040.—Foulques IV., surnamed le Rechin (the Crabbed), born at Chateau-Landon, 14th April, 1043; grandson, by the mother's side, of Foulques Nerra, and nephew and, in part, successor of Geoffrey Martel. On the death of Geoffrey in 1060, Foulques obtained the province of Saintonge and some small dependencies; while his brother, Geoffrey le Barbu, was invested with the sovereignty of Anjou and Touraine. This arrangement Foulques was soon in arms to set aside, and after a tedious struggle he obtained possession of Anjou and of the person of his brother, whom he committed to prison. The character of Foulques, turbulent and unscrupulous in his youth, was detestable in later life. Repudiating his first wife and her successor, he married, about 1088, the beautiful Bertrade, daughter of Simon de Montfort. Four years after her marriage with Foulques, Bertrade accepted the advances made to her by Phillip I. of France, and an adulterous union was the result, at which the church and the people exclaimed with indignation, but which was taken in good part by the deserted husband. Foulques left a history of the counts of Anjou, including an autobiography, a fragment of which has been preserved. He died 14th April, 1109.—Foulques V., count of Anjou and subsequently king of Jerusalem, son of Foulques le Rechin and of Bertrade, was born in 1090 or 1092. Foulques inherited the passion of his ancestors for pilgrimages; and after taking part in the wars of Louis le Gros with the English, he set out for the Holy Land at the head of one hundred knights and men-at-arms. He remained in Palestine a year, warring with the infidels; and by his chivalrous character so favourably impressed Baldwin, king of Jerusalem, that nine years afterwards he was invited back to the holy city, to espouse Baldwin's daughter Melisinda. On receiving this invitation, Foulques abandoned his French fiefs to his eldest son, Geoffrey, who had just espoused Matilda, the daughter of Henry I. of England; and escorted by a brilliant retinue set out for Jerusalem. Foulques' marriage with Melisinda took place in 1129; and in August, 1131, after the death of Baldwin, he was crowned king of Jerusalem. During his reign, which lasted thirteen years, he was no less distinguished for probity in the management of the internal affairs of his kingdom than for valour in defending it against the infidels. He died of a fall from his horse in 1144, leaving two children, the eldest of whom Baldwin III., then thirteen years of age, was crowned along with his mother in the same year.—J. S., G.

FOULQUES, Archbishop of Rheims, was born about 850. Connected by birth with the dukes of Spoleto, and possessing great abilities and accomplishments, he was rapidly promoted to episcopal rank. He was consecrated to the see of Rheims in March, 883. The cause of learning in that city owed much to his exertions; for he not only revived the schools of which the barbarian Normans had deprived Rheims, but himself directed and liberally encouraged the studies of the youth who resorted to them. Nor was Foulques less active in the interests of morality; he rebuked the delinquencies of more than one royal personage with an apostolic frankness. In all the vicissitudes of the monarchy in the latter half of the ninth century Foulques was a prominent personage; he took part successively with his relative, Gui of Spoleto, Arnulf of Germania, Eudes of Paris, and Charles the Simple, in their struggles for the throne left vacant by the death of Carloman and Louis III. After the death of Eudes, Charles the Simple invested Foulques with the dignity of chancellor of the kingdom. He was assassinated at the instigation of Baldwin, count of Flanders, in 900.—J. S., G.

FOULQUES DE NEUILLY, a French Roman catholic priest, born in the middle of the twelfth century. He became famous about the year 1196 as one of the most eloquent orators of the

church. His ministrations were peculiarly directed to the conversion of the most debased classes in society, and he was wont to pride himself that usurers and courtesans were numbered among his converts. So fervid was his zeal for the classes whom he particularly addressed, that when in the height of his fame as a preacher, he obtained from Pope Innocent III. a plenary indulgence for those who should marry courtesans. But Foulques is principally known in history as the preacher, under the authority of Pope Innocent III., of the fourth crusade, 1198–1202. In the former year, preaching before Richard the Lion-hearted and his nobles, he counselled the king to discard his three daughters, Pride, Cupidity, and Luxury. Richard replied that he would give his three daughters in marriage—his Pride to the Templars—his Cupidity to the Cistercian Monks, and his Luxury to the Prelates of his churches. In 1201, not long before the conclusion of the crusade which he had so eloquently and intrepidly preached, Foulques died at Neuilly.—R. V. C.

FOULSTON, John, architect, born about 1773. By far the greater part of the public buildings erected in Plymouth and Devonport, till within the last twenty years, were designed and superintended by John Foulston. Of these, the first in size and cost was the royal hotel and theatre—a vast structure, Ionic in style. In 1838 he published a series of one hundred and sixteen lithographic plans and elevations of his principal buildings. Mr. Foulston was an industrious and able man, but he had no original power, and no strong inclination towards any particular style; his buildings being indifferently Greek, Roman, Egyptian, Gothic, and even Mohammedan—the last, oddly enough, being that chosen by him for a christian chapel. He died at Plymouth on the 13th of January, 1842.—J. T–e.

FOUNTAINE, Sir Andrew, an English antiquary, was born about the end of the seventeenth century, and studied at Oxford, where he published, in 1705, in Hickes' Thesaurus, a work entitled "Numismata Anglo-Saxonica et Anglo-Danica breviter illustrata." He received the honour of knighthood from King William, and after having made the tour of Europe, he returned to England, bringing with him a magnificent collection of statues, medals, &c. Fountaine was on terms of intimacy with Swift, who, in the journal addressed to Stella, speaks of him in affectionate terms. The illustrations of the Tale of a Tub were from designs by Fountaine. His knowledge of antiquities was so accurate that it was hardly possible for dealers to impose upon him; but if, as Dr. Warton asserts, Annius in the Dunciad is intended for him, there seems some reason for believing that he did not always scruple to impose upon others. Having been vice-chamberlain to Caroline, princess of Wales—afterwards queen—he was made warden of the mint in 1727. He died in 1753.—J. B. J.

FOUNTAINE, John, sometime a commissioner of the great seal, was born about 1600, the son of a Norfolk gentleman. Admitted a member of Lincoln's inn in 1622, he was called to the bar in 1629, and practised his profession successfully. On the rupture between Charles I. and his parliament, Fountaine espoused the cause of the king, and was imprisoned for his refusal to subscribe to the fund raised by the parliament to carry on the struggle. He was afterwards banished from London, and remained for a time an active adherent of Charles. In 1646, however, he deserted the royalist cause, and published a pamphlet advising the king to make the most extensive concessions. He figures next, in the January of 1652, as one of the commission of persons, not members of parliament, appointed to attempt the reformation of the law, an object zealously pursued in the times of the Commonwealth and the Protectorate. Whatever may have been the political tergiversations of Fountaine—and they were so gross that even in that age he was known, according to Wood, as "Turn-coat Fountaine"—he seems to have always been deemed a sincere and ardent law-reformer, and, indeed, to have provoked hostility in that honourable cause. In the November of 1658 he was made a sergeant-at-law, under Richard Cromwell, and in the June of the following year he was appointed for five months one of the three commissioners of the great seal; the other two being Bradshaw the regicide, and Thomas Tyrrel. Before his tenure of office had expired, he was superseded by the committee of safety, who intrusted the great seal to Whitelock; but was replaced in the January of 1660 (with Widdrington and Tyrrell for his colleagues), when the Long parliament resumed the government. He retained his post until the broad seal of the monarch was restored, and that of the Commonwealth broken into pieces, which were given to himself and his colleagues "for their fees." With the restoration, Fountaine quietly resumed his old royalist politics, was confirmed in his degree of the coif, returned to the practice of his profession, and died in 1671. There are notices of him in Whitelock, Clarendon, Ludlow, and Anthony Wood. Some of Wood's errors have been corrected in the accurate memoir of Fountaine in Mr. Foss' Lives of the Judges.—F. E.

FOUQUÉ (Friedrich Heinrich Karl), Baron de la Motte, a German poet and romancer, was born at Brandenburg, on the 12th February, 1777, and died 23rd January, 1843. His grandfather, Henri August Baron de la Motte Fouqué, the representative of an ancient family of Normandy, which was expatriated at the revocation of the edict of Nantes, played a distinguished part as a soldier in the Seven Years' war; attained the rank of general in the Prussian service; and during the latter years of his life stood high in the favour and confidence of the great Frederick, who was godfather to his grandson. Young Fouqué joined the cuirassiers of the duke of Weimar in 1793, and took part as lieutenant in the campaign of the Rhine. After the peace of Basle he retired into the country and devoted himself to literary pursuits, for which he had shown an early predilection. If we except the year 1813, when he again followed the Prussian army to the Rhenish frontier, and as captain of a troop fought valiantly at Lutzen, Dresden, Culm, and Leipsic, he passed the remaining years of his life in seclusion, residing by turns at Paris, at Halle, on his wife's estate of Rennhausen, near Rathenau, and ultimately at Berlin. He had earned in his last campaign, abruptly terminated at Leipsic by ill-health, the title of major and the decoration of the Prussian order of St. John. Fouqué's earlier productions, in harmony with the tastes of the period, were modelled on the works of the Spanish mediæval romancers and dramatists. He published a translation of the Numancia of Cervantes under the pseudonym of Pellegrin; some poems and dramas in the Spanish style; the novel of "Alwin," and "The history of Ritter Galmy." These, however, complete the list of his efforts in this direction. The next series of his works bore the impress of native influences, the old northern mythology, and the productions of the early German poets. In 1809 he published the poem of "Sigurd der Schlangentödter;" in 1811–15 the four parts of "The Seasons;" in 1814 the epic poem "Corona;" in 1815 "Die Fahrten Thiodolf's," "Der Zauberring," and "Sängers Liebe;" in 1821 "Der Verfolgte," and "Bertrand du Guesclin;" and in 1828 "Der Sängerkrieg." For several years following, Fouqué's pen was comparatively idle. It was another transition period in his history. When he again appeared before his countrymen in the poems "Die Weltreiche," 1835–40, and in his "Zeitung für den deutschen Adel," 1841, it was in the character, not of the laureate of chivalry and gallantry, but in that of a moralist and political partisan—a pietist in matters of religion, a stern feudalist in his politics, and a strange mannerist in his style. His last work, "Abfall und Busse oder der Seelenspiegel," was published after his death in 1844. A selection of his works was published by himself in 12 vols. in 1841. More than any other romancer, Fouqué seems to have brought with him into modern times the manners and the spirit of the troubadours. The various aspects of the age of chivalry reappear in his pages with all the freshness, and all the finer features, with which our imagination invests it. Some of his tales, as the "Minstrel Love," have a southern atmosphere around them; others, as "Thiodolf," breathe more of the bracing air of the north; but there is about them all as much reality of character and feeling as is consistent with their unreal and, sometimes, miraculous machinery. His two masterpieces are generally acknowledged to be the winter and summer of "The Seasons;" the choice between them will vary with the taste of the reader. It is difficult to know whether to admire more the lofty purpose and sustained grandeur pervading the noble allegory of "Sintram," or the grace and tenderness which immortalize that most exquisite of fairy tales, "Undine."—Fouqué's first wife, Karoline, born at Rennhausen in 1773, wrote novels; letters on female education and on the Grecian mythology; and some narrative poems—all of which betray remarkable powers both of observation and expression. She died in 1831.—J. N.

FOUQUET, Charles-Louis-Auguste de, Comte, and afterwards Duc de Belle-Isle, a French marshal and minister, was born at Villefranche de Rouergue in 1684, and died at Paris

in 1761. Fouquet was one of the most prominent actors in the crowded and momentous scenes of the earlier part of the eighteenth century, and exercised a potent influence over the political affairs of the continent of Europe. During the first half of that century his armour was scarcely ever put off. From the first battle of Hochstadt in 1703 to the peace of 1748, his career was one of constant warfare. He served in Germany and on the Rhine under Harcourt and Berwick; fought against Spain in 1719; and again, after a considerable period of service on the frontier, found himself under the banner of Berwick with the army of the Rhine. On the death of the emperor, Charles VI., he was sent to Germany as ambassador-extraordinary, and in that capacity supported the claims of the elector of Bavaria to the vacant throne. He is blamed for inducing the French king to enter the Seven Years' war. It added largely, however, to Fouquet's already numerous honours, for in his conduct of the army of Bohemia during its retreat from Prague, he showed the most consummate strategy. He afterwards commanded in Piedmont the army of Don Phillip, infanta of Spain; and on his return to France, having already been created Marechal de Belle-Isle, he was raised to the peerage and admitted a member of the academy. In 1758 he was intrusted with the ministry of war. Belle-Isle bore an honourable character, and had the good of his country much at heart. He was, perhaps, even more distinguished as a diplomatist than a soldier.—R. M., A.

FOUQUET, Guillaume, Marquis de la Varenne, was a native of La Flèche, and rose from an obscure station to important diplomatic service under Henri IV. of France. His intrigues at the convention of Blois, his zeal in collecting resources against the duke de Mayenne, and the dexterity with which he personated a messenger of the league at the court of Spain, procured for him a seat in the council of state and the office of lieutenant-general in Anjou. He died in 1616.—W. B.

FOUQUET, Henri, a French physician, was born at Montpellier in 1727, and died there in 1806. He early showed a predilection for the study of medicine; but his father having put him to business, it was only when he had arrived at the age of thirty-two that he began to prepare himself for his favourite profession. He obtained the chair of clinical medicine at Montpellier, and became so distinguished as a teacher that his methods were reported and imitated in most of the countries of Europe. Fouquet wrote a number of valuable works.—R. M., A.

FOUQUET, Nicolas, Viscount de Melun and de Vaux, Marquis de Belle-Isle, a celebrated French statesman, was the son of Francis, viscount de Vaux, and was born in 1615. At an early age he gave proofs of ability and spirit. When only twenty he was appointed master of requests; and in 1650 he obtained the office of procurator-general of the parliament of Paris. This situation enabled him to render important services to the queen-mother and to Cardinal Mazarin; and he was rewarded in 1653 by the appointment, along with Servien, to the office of superintendent of the finances. There are very conflicting accounts respecting the manner in which he discharged the duties of this laborious and responsible situation. His friends affirm that he not only borrowed large sums on his personal credit, but even sold a portion of his own estate, to furnish the means of defraying the expenses of the court and the army; while others assert that he enriched himself at the public expense, both by peculation and by dishonest transactions with the farmers-general. Fouquet was for some time the creature of Mazarin, but ultimately became alienated from the prime minister, and plotted his overthrow. After the death of his colleague Servien, in 1659, his influence was vastly augmented, and he lavished great sums of money, with the view of increasing the number of his partisans, and preparing for the coming struggle. He gained over Admiral Nuchèze Crequi, commander of the galleys, Marshals de Gramont and d'Aumont, and many other persons of influence, along with the queen-mother, and had also attached to him, by his liberality, a number of eminent men of letters; among others, Moliere, La Fontaine, Le Vaux the architect, and Le Brun the painter. Mazarin died before the intrigues of Fouquet were brought to a head. On his deathbed the cardinal recommended the celebrated Colbert to the attention of Louis XIV., partly, it is alleged, out of hatred to Fouquet. Be this as it may, on the death of Mazarin Louis resolved in future to be his own minister, and placed Colbert at the head of the financial department. It is said that an investigation into the state of the public finances brought to light serious malversations on the part of Fouquet, and his ruin was decided on. Meanwhile Louis acted with the most profound dissimulation, loaded him with caresses and marks of favour, and shortly before his arrest accepted of a magnificent entertainment from him at his splendid mansion of Vaux. The minister received several warnings of his danger, but his fears were entirely dispelled by this behaviour on the part of the king. He was at length suddenly arrested at Nantes in September, 1661; all his papers were at the same time seized, and his estates confiscated. He was brought to trial on a charge of peculation and of treason. The process lasted for three years, and he was at length found guilty, and condemned to death. Through the intercession of his numerous and influential friends, who did not desert him in his adversity, the sentence was commuted into perpetual imprisonment. He was conveyed to the castle of Pignerol, and died there of apoplexy, 25th March, 1680. A work entitled "Conseils de la Sagessee," has been attributed to him, but it is also claimed for Father Bontauld.—J. T.

FOUQUIER, Pierre-Eloy, a French physician, was born in 1776, and died in 1850. He was very successful as a practitioner and teacher of medicine, and was in 1820 appointed professor to the faculty of Paris. Fouquier rendered valuable services to his country during the continental blockade, and whilst the typhus was ravaging France. After the death of Marc he became first physician to Louis Philippe, and shortly afterwards received the decoration of the legion of honour.—R. M., A.

FOUQUIER-TINVILLE, Antoine Quentin, the infamous public accuser during the Reign of terror in France, was born at Herouel, near St. Quentin, in 1747. He was the son of a farmer, and at an early age repaired to Paris to seek his fortune. In 1781, some eulogistic verses of no great merit, which he addressed to Louis XVI., procured him the situation of clerk in the police establishment. When the Revolution broke out, Fouquier ranged himself on the side of the extreme democratic party, and was deep in their counsels. He became the friend of Robespierre and Danton, and from his intelligence, coolness, and sanguinary principles, was deemed by them worthy to be appointed public accuser. He discharged the duties of his office in a way which fully realized the expectations of his masters, and was seldom absent from the tribunal by day, or the committee of public safety by night. Persons of both sexes and all ages; the innocent and the guilty; royalists, Girondins, and Jacobins; his own associates, Hebert, Clootz, Danton, and Desmoulins—were accused and hurried to the scaffold by this monster with the coolest indifference. On one occasion he procured the condemnation of no fewer than eighty individuals in four hours; and yet the committee of public safety, not satisfied with this dreadful amount of bloodshed, incessantly urged him to accelerate the executions. Even on the day of Robespierre's arrest, he signed the condemnation of forty-two victims, complacently observing that justice must have her course. The fall of that sanguinary tyrant, however, deprived Fouquier of his most powerful protector, and he was at length brought to trial, 8th May, 1795, before that tribunal which had been the scene of his own atrocities. He was condemned, and executed next day along with fifteen judges and jurors of the revolutionary tribunal, amid the loud execrations of a vast crowd of spectators, whom his brutalities had shocked and disgusted.—J. T.

FOURCROY, Antoine François de, a celebrated chemist, contemporary of Lavoisier, Vauquelin, and Berthollet, was born at Paris, June 15, 1755. He was the son of a pharmaceutical chemist, several of whose ancestors were distinguished at the bar. He was educated at the college of Harcourt, where he was only remarkable for the possession of considerable declamatory powers, and of a taste for music and poetry. He at first endeavoured to gain a living as a copyist and writing-master; but, on the recommendation of his father's friend, Vicq-d'Azyr, he undertook the study of medicine. Fourcroy so distinguished himself in this pursuit, that he obtained the annual prize, and thus became entitled to his diploma without paying the usual fee, amounting to six thousand francs; but as he was the protege of Vicq-d'Azyr, the secretary of the newly-formed Société Royale de Médecine, with which the old faculty was at war, this was refused him. A subscription was then raised for him among the members of the new society, and he was thus enabled to pay the fees for his diploma (1780). He now began to practise medicine, but does not appear to have met with much success. He was elected a member of the Academy of Science in the anatomical

section (1785), and read in the course of two years six treatises, forming a "Mémoire pour servir à l'histoire anatomique des tendons, dans laquelle on occupe spécialement de leurs capsules muqueuses." He had studied chemistry under Bucquet, and this chemist having fallen ill, requested Fourcroy to take his place. He at last acceded to the request, and delivered a brilliant lecture, which was received with great applause by his audience. At the death of Macquer he became, together with Berthollet, a candidate for the professorship at the jardin du roi, and on the recommendation of Buffon he was elected. This office he filled for upwards of twenty-five years. In 1787 he published a method of chemical nomenclature, conjointly with Lavoisier, Berthollet, and Guyton de Morveau. His lectures at the jardin du roi became celebrated, and attracted such large audiences that it was found necessary to enlarge the theatre. The elegance and clearness of his style attracted many persons to the study of chemistry. In 1792 Fourcroy was chosen a supplementary deputy (suppléant) for Paris in the national assembly, but he did not take his seat till after the fall of Robespierre. He fell under the suspicion of the jacobins, and narrowly escaped impeachment. He was instrumental in introducing the new uniform standard of weight and measurement, and was particularly active on the committee of public instruction. After the 9th Thermidor he became a member of the committee of public safety. He saved Darcet's life. He has been accused of sending Lavoisier to the scaffold, through jealousy; but at the time of Lavoisier's execution he himself was under surveillance, nor does there seem to be the slightest foundation for such an accusation. Fourcroy entered the council of ancients in 1795, and in 1798 resumed his professorship of chemistry. On the 18th Brumaire Napoleon appointed him member of the council of state, section of the interior, and in 1801 intrusted him with the direction of public instruction, for which he prepared a detailed plan. He organized the central school of public works, which obtained the name of the école polytechnique, and also the three great schools of medicine at Paris, Strasbourg, and Montpellier, as well as a number of colleges and lyceums. He also took part in the amalgamation of the Académie with the Institute of France, and in the formation of the museum of natural history. Notwithstanding these services, he was not elected chancellor of the imperial university, a position he had confidently hoped to obtain. This disappointment preyed upon his mind, and together with his incessant labours, seems to have hastened his death. He had for some time suffered from palpitation of the heart. On the 16th December, 1809, he suddenly exclaimed, "Je suis mort," and fell lifeless. Shortly before his death he received the title of count, with a grant of twenty thousand francs. His éloge was delivered by Cuvier in the Institute. Fourcroy published "Leçons d'histoire naturelle et de chimie," Paris, 1781; this work was republished in 1791, and again, in 1801, under the title of "Système des connaissances chimiques." He discovered that only pure water is formed by the combustion of hydrogen with oxygen, formed several detonating compounds, prepared baryta and strontia in a state of purity by heating their nitrates, and established the chemical identity of arragonite and calc-spar. He prepared vegetable albumin, investigated the nature of the acids formed in the dry distillation of wood and gum, and proposed a new theory of the formation of ether. He discovered the conversion of animal substances into adipic bodies, when the graveyard of the church des Innocents was opened in 1786. He analyzed various calculi, as well as human urine. A vast number of his researches were undertaken jointly with Vauquelin.—C. E. L.

FOURIER, François Marie Charles, a famous preacher of socialism, who has been called by Lerminier the Pythagoras of the shop, and whose scheme has been designated by the same distinguished writer the poetry of industrialism, was born at Besançon on the 7th April, 1772. His father, a linendraper, who died in 1781, left him a fortune of three or four thousand pounds. The taste of François led him toward science, but the wish, or the command of his family, strongly expressed, compelled him to adopt commerce instead. In 1793 he set up at Lyons as a grocer; but the bloody events in that city proved fatal to his business, and nearly to himself. Not long after this disaster, he was driven to an occupation which, perhaps, he disliked still more than commerce—he was forced by order of the government to join a cavalry regiment. From this thraldom, which lasted two years, he was enabled to escape on the plea of ill health. To commerce he returned, not, however, as a prosperous or unprosperous grocer. Residing chiefly at Lyons, from 1800 to 1814, he had opportunities, as commercial traveller, of visiting Germany and other countries. By the death of his mother in 1812, he came into the possession of an income of about £40 a year, which perhaps would have been sufficient for his moderate wants, if he had not been fond of making scientific experiments in connection with his ideas. Of a situation which he held during the Hundred Days in the prefecture of Lyons, he was deprived by the restoration of the Bourbons. Moving to and fro, partly in relation to his private affairs, and partly for the propagation of his doctrines, in which he was indefatigable; and sometimes living at Lyons, sometimes at Besançon, and sometimes elsewhere—he finally settled in the beginning of 1829 at Paris, where a sect gradually gathered round him, which made up in zeal for the smallness of its numbers, though it never succeeded in exciting the same attention as the more brilliant Saint Simonian school. To the Saint Simonians Fourier offered the fiercest opposition, denouncing what he characterized as their snares and charlatanism. In 1832 a weekly journal—the *Phalanstère*—was started at Paris to advocate Fourierism. It died, however, in 1834. For the indifference of the public, which was profound and undeniable, Fourier was consoled by the enthusiasm of loving and devoted disciples. He was himself so ardently, so intensely an enthusiast, that he always went home with the expectation of finding a letter from some rich man, perhaps from some prince, offering to place at his disposal enormous sums to create the Phalansterian paradise. It was in the midst of such dreams that, on the 10th October, 1837, death overtook him. Fourier was a voluminous writer, but few of his more important works were published during his lifetime, and some of them, we believe, are still in manuscript. They may be characterized, as to their objects and contents, as cosmological, psychological, and communistic: for Fourier did not merely aim at being a social innovator, he had also the ambition to give a true theory of the universe, and a profound analysis of human nature. It is but fair to Fourier, then, to estimate his cosmology, his psychology, and his communistic system, altogether independently of each other. His cosmology may be dismissed in a word: it is the maddest, most monstrous of dreams, an unnatural conglomeration of caprices and eccentricities, but revealing no wealth of phantasy, no power of invention. Of what he was able to achieve as a psychologist, it is easy for those not acquainted with French to judge. His treatise on the "Passions of the Human Soul," was translated some years ago by Mr. J. R. Morell; Mr. Hugh Doherty, an admirer, and in some sort a disciple of Fourier, furnishing critical annotations, a biography of Fourier, and a general introduction. The work was reviewed in the *Gentleman's Magazine* by the author of the present article, and many points were discussed which cannot be entered on here. Fourier's psychology is not without shrewdness and subtlety, but it repels by its cynical coarseness, as if he had been inspired by Rabelais and Rochefoucauld—the one saying his pithiest, the other his bitterest—both their falsest. The plans which Fourier propounded as a social reformer had not much novelty, but they had a species of mathematical completeness and analogical ingenuity. He contemplated, or at least professed to contemplate, no violent change in the existing constitution of society. The world was to be transfigured gradually, and a fine world it would at last be—the sea changed into lemonade, and on the globe thirty-seven millions of poets equal to Homer, thirty-seven millions of philosophers equal to Newton, thirty-seven millions of writers equal to Moliere! Utopias and utopians are not to be despised. Every man who by a diviner scheme of life strives to raise his fellowmen, may be described as an utopian. But Fourier, though one of the craziest of visionaries, was one of the grossest of realists, and only by idealism can we regenerate mankind. Brought up to commerce, Fourier detested it because it had ruined him, and because he had the instinctive dislike of an honest man toward the commercial frauds which he was called upon to behold. Into his elaborate communistic programme, however, he introduced no other or higher element than the commercial spirit. There is no appeal to any better motive than personal interest and the love of pleasure. The eighteen hundred individuals forming a phalange—what we may call a communistic village—are to work as little as possible, and to have enjoyments as many and as varied as possible. This notion of attractive labour has

been praised by Lerminier as grand and original. Grand it is not; new it certainly is not. Toil must always involve hardship and self-denial, but it may not involve drudgery. Hardship and self-denial make toil heroic—exalt it into virtue. The saddest part of our modern civilization is, that toil which should ennoble, and even cheer, exhausts, depresses, degrades from its monotonous and mechanical character. Against this it is right to protest, but not in Fourier's fashion. That labour can be exceedingly attractive, the sportsman knows better than Fourier can tell him. It may be as severe work to hunt all day as to dig all day; yet the former is preferred, and for reasons which need not be stated. Labour is of three kinds—labour which is congenial; labour which, though uncongenial, strengthens us, sustains our manhood, and makes it more godlike; and labour which wears out, wearies, brings despair, and at last kills. There is no absolute idleness on earth—we all delight to be busy in our own way. In our own way, however, it is seldom granted us to be busy. We are for the most part chained to tasks for which we have no sympathy, and for which we conceive ourselves to have no aptitude. To harmonize labour with the sympathies and the aptitudes is right enough so far as it can be done, and so long as no great duties are neglected. But in the prevalent, the offensive materialism of Fourier's system, great duties and consequently great sacrifices are entirely overlooked. Fourier, gifted and discerning despite of his crotchets, saw clearly certain primordial social mischiefs, social sufferings, social wrongs; he saw clearly that politics and political economy were ineffectual to remedy; what he could not see is, that when everything else fails, it is religion which must redeem.—W. M–l.

FOURIER, Jean Baptiste Joseph, born at Auxerre in 1768; died at Paris in 1830. Fourier had early a high reputation for mathematics. He was educated at the military school of Auxerre. From this he passed to St. Benôit-sur-Loire, and two years were spent by him in the studies required for a candidate for holy orders. The church was a profession which Fourier only thought of adopting from the difficulties which his social position—his father was the son of a humble tradesman—interposed to his entering the army. The engineer department was that to which his genius would have incited him. In 1789 he was recalled to Auxerre, and appointed professor of mathematics. At the breaking out of the Revolution he was appointed a member of the committee of public safety at Auxerre, and was more than once the object of proscription. In 1794, on the opening of the school of public works, afterwards called the école polytechnique, Fourier was attached to it, at the recommendation of Lagrange. In 1798 he accompanied the expedition to Egypt, was appointed secretary of the hospital at Cairo, and presided over the commission employed to collect materials for the great work on Egypt. He is said to have been the first to create in the Champollions their zeal for Egyptian antiquities. When the public obsequies of Kleber and Desaix were celebrated, Fourier was selected to give words to the national grief, and his eloquence was felt to be equal to the occasions. Under the empire he was prefect of the department of the Isère, and held the office till 1815. During the Hundred Days he lived in retirement in Paris. In 1816 he became member of the Institute. On Delambre's death he became joint secretary of the Academy with Cuvier. His principal writings are his investigations on the theory of heat—these are published separately. His other works are in the Paris scientific journals of the day. Since his death Navier has published an early work of his—"Analyse des équations déterminées," Paris, 1831. Cousin, speaking of the theory of heat, describes it as a masterpiece of analysis, and classes Fourier with the greatest mathematicians that have ever lived.—J. A., D.

FOURMONT, Claude Louis, nephew of Etienne and Michel, born at Cormeilles in 1703; studied under his uncles, and after a visit to Greece, became interpreter in the Bibliotheque du Roi. In 1755 he published a description of the plains of Heliopolis and Memphis, the fruit of four years' residence in Egypt.—T. J.

FOURMONT, Etienne, a French oriental scholar, born at Herbelay, near St. Denis, 23rd June, 1683. He was the son of Etienne Fourmont, advocate and provost of Herbelay. He acquired the elements of Latin from a clergyman in the place. When eight years old he lost his father, and went to reside at Paris with a maternal uncle, who placed him at Mazarin college, where he made rapid progress. At the age of sixteen he had a competent knowledge of Latin and Greek, and he wrote a treatise on "Latin Roots," published in 1706. He studied logic, rhetoric, and philosophy in different colleges. In 1700 he quitted his uncle's house, and entered the seminary of Trente Trois, where he formed an intimate friendship with the Abbé Sevin, in conjunction with whom he read Greek and Latin authors, especially the poets. These pursuits, which were strictly prohibited by the college authorities, terminated in the expulsion of both Fourmont and the Abbé Sevin. Fourmont then retired to the college of Montaigu, where he occupied the rooms which formerly belonged to Erasmus. Here the Abbé Sevin visited him, and they successfully pursued the study of Latin, Greek, and oriental languages. By a translation of Aben Ezra's Commentary on Ecclesiastes Fourmont acquired great reputation as an oriental scholar, and received the congratulations of several doctors of the Sorbonne. When scarcely twenty-two years old he composed, in 1705, his "Nouvelle critique sacrée" on the Old and New Testaments. He subsequently quitted the college of Montaigu and went to that of Navarre, where he pursued his studies and lived by giving lessons in Greek, Hebrew, and Syriac. Among his pupils were the sons of the duke d'Autin. In the same year, 1705, he was engaged in oriental research for a Bibliotheca projected by the Abbé Bignon, on the plan of that of Photius.. The abbé had brought to Paris a young Chinese, named Hoan-ji, who became attached to the royal library as Chinese interpreter, and Fourmont was appointed to assist him in compiling a Chinese grammar, but in 1716 Hoan-ji died, leaving Fourmont only scanty materials for the completion of the work. Fourmont was elected member of the Académie des Inscriptions et des Belles-lettres in 1713, and in 1714 he read before that body a learned dissertation on the art of poetry among the Hebrews. Although he had had very tempting offers from Count Toledo, the Spanish minister, he declined to remove from Paris; he afterwards obtained a pension from the Spanish court. In 1715 he succeeded the Abbé Galland in the chair of Arabic in the royal college. He distinguished himself in a controversy with Masclef, in regard to the necessity of vowel points in reading Hebrew. In 1738 he was chosen a member of the Royal Society of London, and of that of Berlin in 1741. The duke of Orleans, by whom he was much esteemed, made him one of his secretaries. Fourmont died at Paris, 19th December, 1745, aged sixty-two years. He published "Racines de la langue Latine mises en vers François," Paris, 1706; "Catalogue des Ouvrages," &c., Paris, 1731; "Reflexions Critiques sur l'Origine, &c., des Anciens Peuples," 2 vols., Paris, 1735; "Meditationes Sinicæ," 1737; "Grammatica Sinica," 1742; "Lingua Sinarum," 1742; and several dissertations in the Mem. de l'Acad. des Inscrip.—W. A. B.

FOURMONT, Michel, born at Herbelay in 1690; died at Paris in 1746. He took holy orders, and in 1720 was appointed professor of Syriac at the royal college. In 1724 he was admitted into the Academy of Inscriptions, and published in the Transactions of that body essays on philology and mythology. Fourmont was sent, in company with M. Savin, to Greece, to look for manuscripts and copy inscriptions. This led to the publication of several dissertations by the academy, and to the author reading several more, which the academy declined to print. Fourmont also wrote verses, which are forgotten.—J. A., D.

FOURNEYRON, Benoît, a French engineer, was born at Saint Etienne, department of the Loire, on the 1st of November, 1802. In 1817 he entered the mining school of that place, and nothwithstanding his youth was soon afterwards employed to assist the professor of mathematics. From 1819 he became extensively engaged in various branches of engineering. In 1847 he was made chef-de-bataillon in the national guard of Paris. In 1848 he represented for a time his native department in the constituent assembly. M. Fourneyron's celebrity was the result of his improvements in the "turbine," or whirlpool water-wheel. Turbines of a rude construction have been used from a very remote period, and their first inventor is unknown. They were improved and varied during the last and the present century by Segner, Euler, Parent, Barker, Manoury-Dectot, and other mechanicians and men of science. In 1824 great improvements in them were proposed by M. Burdin; and in consequence of the publication of his memoir on the subject a prize was offered in 1826 by the Society for the Encouragement of the National Industry, for the application of turbines to driving machinery. In 1836 that prize was gained by M. Fourneyron. His turbine

consists of an annular wheel with concave vanes, surrounding a fixed hollow cylinder, which discharges water against the vanes of the wheel through the interstices between a set of curved guide-blades. M. Fourneyron's turbines have since been extensively used in various parts of the world, and have been from time to time improved and modified in detail by himself and by other engineers. His example also stimulated various inventors to contrive other forms of turbine, of which some have proved very successful. M. Fourneyron is the author of a paper on Turbines in the Bulletin de la Société d'Encouragement pour l'Industrie Nationale for 1834, and of a treatise on the same subject published in 1841. He died in July, 1867, while engaged as a juror at the Paris Exhibition.—R.

FOURNIER, Pierre Simon, an eminent engraver and letter-founder of Paris, was born there in 1712. He wrote several treatises on the origin and progress of typography, and a history of wood engravers, and was the inventor of some musical characters for printing, which in beauty of effect were considered equal to engraving. His chief work, in which he gives specimens of his types and inventions, is entitled "Manuel Typographique, utile aux Gens de Lettres," Paris, 1764–1766, two vols. 8vo. He also published a table of proportions to be observed in the height and size of the different characters. His death took place in 1768.—J. B. J.

* FOWLER, Charles, architect, was born May 17, 1792, at Collumpton, Devon. After serving the usual term with a builder in Exeter, he came to London (1814), and was for four years in the office of Mr. Laing, the architect of the London custom-house. Mr. Fowler's chief buildings are the court of bankruptcy, Basinghall Street (1821); the fever hospital (1849); wax-chandlers' hall, Gresham Street (1853). He also built the Devon lunatic asylum, three or four churches, the tropical-house in the grounds of Sion-house, and many private residences. He has likewise designed several large markets, including those of Covent Garden and Hungerford, London, and the New Market, Gravesend. He erected the handsome bridge which crosses the Dart at Totness; and his design for the new London bridge gained the first prize of £250, though eventually the construction of that work was intrusted to Sir John Rennie. Mr. Fowler was one of the founders, for some time secretary, and afterwards more than once vice-president of the Royal Institute of Architects. Owing to ill health Mr. Fowler has for some years withdrawn from professional practice.—J. T–e.

FOWLER, Edward, an eminent English prelate, was born in 1632 at Westerleigh in the county of Gloucester, and received the first rudiments of classical learning at the grammar-school in Gloucester. He was some time chaplain to Corpus Christi college, Oxford. Having entered at Trinity college, Cambridge, he took his M.A degree there, but returned to Oxford in 1656. The dowager-countess of Kent made him her chaplain, and gave him the rectory of Northill in Bedfordshire. He had been educated a puritan; but having conformed to the Church of England, he was appointed in 1673 rector of All Hallowes, Bread Street, London. In 1675 he was made prebendary of Gloucester, and in 1681 vicar of the living of St. Giles', Cripplegate. He was a hearty protestant, and stood among the foremost of the London clergy who in 1688 refused to read the declaration for liberty of conscience, which so much contributed to the overthrow of James II. In 1691 he was consecrated bishop of Gloucester. His theological publications were numerous, but are now almost forgotten, with the exception of his "Design of Christianity," which has been often reprinted. He died at Chelsea in 1714.—T. J.

FOWLER, John, a learned printer, was born in Bristol. Having been educated at Winchester school, he entered New college, Oxford, of which he became a fellow in 1515. An ardent Roman catholic, he resigned his fellowship in 1559, and went to Antwerp and Louvain, where he learned the art of printing. He was a ripe scholar and a sound critic. He died at Neumark in Bavaria in 1578.—T. J.

FOWLER, Thomas, an eminent English physician, born at York in 1736. In 1760 he began to practise as an apothecary in his native city. In 1774 he entered the university of Edinburgh, and took his M.D. degree there in 1778. For some time he was physician to the infirmary at Stafford, but in 1791 returned to York, where he died in 1801. While at Stafford, he published medical reports on the effects of tobacco, and of arsenic, and on acute and chronic rheumatism.—T. J.

FOWNES, George, an eminent English chemist, was born in London, May 14, 1815. He was educated at Enfield, and afterwards at Bourbourg, near Gravelines, in France. He at first entered business, but soon left it to follow his natural taste—the study of science. When about eighteen years of age he became a member of the Western Literary Institution, and, together with Mr. H. Watts and others, established a philosophical class. He then devoted himself entirely to the study of chemistry, and in 1837 became a pupil of Mr. Everitt, lecturer on chemistry at the Middlesex hospital; and afterwards, proceeding to Giessen, he took the degree of Ph.D. On his return he became assistant to Professor Graham at University college; and having thus eminently qualified himself as a teacher of chemistry, he undertook the lectureship at Charing Cross hospital. In 1842 he wrote an essay on the food of plants, which obtained the prize of the Royal Agricultural Society, and in the same and the following year he delivered two courses of lectures at the Royal Institution. In 1842 he was appointed professor of chemistry to the Pharmaceutical Society; and, at the death of Mr. Everitt, succeeded to the lectureship at the Middlesex hospital; but owing to declining health and symptoms of consumption, he was forced to resign this office in 1845. Fownes was now appointed professor of practical chemistry to the Birkbeck laboratory, University college, and he retained this office till his death. In the autumn of 1847 he was advised to go to a warmer climate, and he accordingly proceeded to Barbadoes, returning in the following spring; but a cold unfortunately caught on the return passage aggravated his disease. Having in vain attempted to recruit his health at Torquay, he returned to his father's house at Brompton, where he expired on the 31st January, 1849. Fownes' qualifications as a scientific chemist were of the highest order. He first succeeded in producing a vegeto-alkali, or organic salt-base (furfurine), and discovered furfurol and benzoline. He published papers on the action of oil of vitriol, on ferrocyanide of potassium, on the equivalent of carbon, &c. He was the author of a most excellent manual of chemistry, published in 1844; it has since been several times republished, under the care of A. W. Hofmann and Bence Jones; also, of "An Essay on Chemistry, as exemplifying the wisdom and beneficence of God."—C. E. L.

* FOX, Sir Charles, civil engineer, born at Derby on the 11th of March, 1810, son of the late Francis Fox of that town, who obtained a high position in the medical profession. He was the youngest of four brothers, and in accordance with his father's wish was destined for the medical profession, being placed under his brother, Douglas Fox of Derby. His natural bent for the mechanical sciences, however, led to the cancelling of his indentures when he was at the age of twenty. He then went to Liverpool, and was for some time in the employment of Captain Ericsson. Afterwards struggling on as a lecturer, as a scientific assistant, and as a practical mechanic, he at length attracted the notice of Robert Stephenson, through whose influence he was appointed an assistant-engineer upon the London and Birmingham railway, having charge of the heavy works at Watford, and, at a later period, of those connected with the extension of the line from Camden Town to Euston Square. He then joined the late Mr. Bramah in forming the manufacturing and contractors' business, for many years carried on by the firm of Fox, Henderson, & Co. Amongst the numerous works with which he has been connected, are several important railways both in Great Britain and abroad; the waterworks of Berlin; the bridges over the Rhone and Saône, near Lyons; the bridge over the Medway at Rochester; two bridges over the Thames; the Birmingham station; the Paddington station; the building for the Great Exhibition of 1851; and the Crystal Palace at Sydenham. These works present some of the finest examples of skilful design and good execution in the world. He received the honour of knighthood, along with Sir Joseph Paxton and Sir William Cubitt, from the queen, at Windsor, on the 22d of October, 1851, as an acknowledgment of their services in planning and executing the Great Exhibition building. Sir Charles Fox is a fellow of the Society of Arts, and of the Royal Asiatic Society, a member of the Institution of Civil Engineers, and of the Institution of Mechanical Engineers.—R.

FOX, Charles James, third son of Henry, first Lord Holland, and of Lady Georgiana Lennox, was born on the 24th of February, 1749. This great statesman belonged to a family which rose to eminence after the Revolution, and gradually

acquired much parliamentary distinction. His father, Henry Fox, was a conspicuous figure among that remarkable group of statesmen who were formed under the auspices of Walpole, and, during the reigns of the two first Georges, conducted the government of the empire. One marked characteristic of this school, common alike to Pelham, Carteret, and Dodington, was to maintain the supremacy of the house of commons over the crown and the nation, to disregard all other powers in the state, and, accordingly, to govern solely in the interest of the actually existing majority at St. Stephens. This system, possible only in the eighteenth century, led necessarily to parliamentary irresponsibility and corruption, to administering public affairs by a dominant oligarchy; and in Henry Fox it found one of the greatest exponents who ever carried it out in England. It seems necessary to say thus much of him even in this place, since he directed the early education of his celebrated son; and much of the youthful career of the latter, and even several of his more mature opinions, especially as regards the Middlesex election and the position of the house of commons under the coalition, may be traced to his father's character and precepts. Having imbibed his first notions of politics from his father, Mr. Fox was educated at Eton and Oxford. This training confirmed the frankness and manliness, the open-heartedness and simplicity, which formed the bright side of his character, and it gave him a thorough knowledge of the ancient languages, with the fine taste such knowledge usually instils; but it left him ignorant of mathematics, and of even the rudiments of moral or political science. He acquired, however, for himself a mastery over modern languages, and so thorough an insight into modern history, that it may be questioned if any public man of his time, with the one exception of Edmund Burke, was equally conversant with modern historical problems. In 1768 he was elected member for Midhurst, and, as might have been expected from his father's latest antecedents, he at once sided with the ministry of the "king's friends," which, beginning under the nominal rule of Chatham, fell ultimately into the hands of the duke of Grafton and Ludworth. From 1768 to 1774 he voted almost always with this administration; and true to his father's avowed principles as regards the omnipotence of the house of commons, he supported the exclusion of Wilkes from parliament, defended the return of Colonel Luttrel for Middlesex, and maintained with the regular champions of prerogative that the colonies were liable to imperial taxation. As might have been expected, he also vindicated the peace of Paris, which in those days was made a kind of test of party; and in this part of his career he appeared as steady a "king's friend" as even George III. could have wished for. During this period it should be added that he obtained a subordinate office from Lord North, and that although he showed from the first, great powers in debate, strong common sense and capacity for reasoning, with a command of vigorous though homely language—these were so impaired by awkwardness and hesitation in delivery, and also by want of sufficient study—that his full oratorical abilities were as yet undiscovered. He was also much addicted in these years to the dissipation which, unhappily, was a law of fashion; and Horace Walpole describes him as leading a life of racing, gambling, drinking, and debauchery, which must have kept his highest faculties comparatively in abeyance. Few in 1770 could have anticipated that the dissolute young tory, whom Junius darkly sneered at as the "black boy," and whose only promise was that of vigour in debate, would develop into a great whig statesman, and perhaps the first of parliamentary speakers. In 1774, however, a quarrel with Lord North regarding a breach of privilege of the house of commons, in which he took the prerogative side of the question against that mild though able statesman, drove him into the ranks of the opposition. Here he had the advantage of the acquaintance of Edmund Burke, and under the training of that profound thinker—Fox always called him his "political instructor"—he acquired a great deal of valuable information, imbibed liberal ideas of public law and government, and gradually became a whig in his tendencies. He now rapidly rose to the head of the opposition, and displayed extraordinary powers in debate, a strength of reasoning on practical subjects that has not been surpassed; extreme readiness in seizing all the points of a case, and bringing them out in clear relief; and that plain and manly command and ease which never fails to succeed in the house of commons. The openness, too, and the simplicity of his character, made him a very engaging party leader; and while his friend and preceptor went on refining and philosophizing, and stood somewhat coldly aloof from his fellows, Fox was always useful in making allies, and in winning over recruits to the opposition. From this period till the fall of Lord North, he acted usually with the Rockingham whigs, and took an active part in the stormy debates which marked the progress of the American war, and the decline of the ministry which engaged in it. Thus he voted on Dunning's famous resolutions, supported Burke's scheme of economic reform, and discussed ably the different plans for conciliating America which were mooted during the course of the struggle. On two or three occasions, however, he opposed the whigs, and insisted, with strange and vehement pertinacity, upon the propriety of his earliest tory opinions, especially as regards the Middlesex election. By the year 1779 he was, upon the whole, the first debater in a house of commons which possessed the wit and skill of Lord North, the genius of Burke, the logic of Dunning, the pleasantry of Fitzpatrick, and the sarcasm of Barré, but as yet his rank and calibre as a statesman were not perhaps ascertained completely. "Fox," said Horace Walpole about this time, "seemed to leave pleasure with regret, and to bestow only spare moments on the government of a nation; . . . but in debate no man ever exceeded him in the clearness of argument which flowed from him in a torrent of vehemence, as declamation sometimes does from those who want argument." Lord North fell in March, 1782, and Fox became secretary of state in the Rockingham-Shelburne ministry which followed. This short-lived ministry is still celebrated for its grant of independence to Ireland, and for its plans of economic and parliamentary reform; and as Fox was one of its leading spirits, he is entitled to the credit due to this policy. But it fell to pieces on the death of Lord Rockingham within four months from its formation, and it was succeeded by the government of Lord Shelburne. Why Fox would not take a part in this ministry is a question not very easy to answer. Lord Shelburne and his party were whigs, and had acted in concert with the Rockingham connection for a period of nearly twelve years. It was natural that Fox should join a ministry which still numbered some of his friends, and in part at least sustained his opinions. But instead of doing this, he preferred to coalesce with Lord North and the much discredited tory party, and thus, as it was said, "to form an inauspicious union, the banns of which were forbidden by Pitt in the name of the country." It is certain that he disliked Lord Shelburne, who had an unlucky reputation for insincerity; that he conceived that in office he had been thwarted by that statesman, and that he objected to the Shelburne policy towards France of cordial peace and open tariffs; and these causes may have led to the coalition. But whatever the ruling motive may have been, in February, 1783, was seen the spectacle of Fox, with Burke and the Rockingham whigs, in strange alliance with Lord North and the tories, combining to overthrow Lord Shelburne's government, and forming a close political league out of elements completely antagonistic, and of statesmen who recently had been open enemies. The consequences were many and momentous. The nation was disgusted at the coalition, and jealous of its parliamentary majority; the king, who had been very unpopular, began to be looked up to as an instrument to get rid of what was termed a corrupt cabal; the Shelburne party became in favour with the country; and the train was laid of a series of events, which for many years excluded Fox and the whigs from office. It should be added that one of the more personal of these consequences was the severance from Fox of young William Pitt, who, having been made chancellor of the exchequer by Lord Shelburne, resented bitterly what he conceived an unfair coalition against his ministry. It has been well said "that no judicious and impartial biographer will seek to justify or even palliate Fox's coalition with Lord North;" and even Lord John Russell, the eulogist of that statesman, condemns it as a great error. The coalition ministry was formed in 1783, with Fox as its foreign secretary. Its first measure was to conclude a peace with France, and to recognize the independence of America, almost in the identical terms which had been proposed by Lord Shelburne. Mr. Pitt, now the leader of the opposition though only in his twenty-fourth year, reminded the house in indignant language, that this peace differed in no substantial respect from that which had been projected by his leader, and on which his government had been outvoted. The ministry, however, had a majority in parliament, and although it was already disliked by the king, who only sought an opportunity to

overthrow it, and was very unpopular in the country, Fox and his colleagues had no misgivings as to their continuance in office. The recess of 1783 was spent in digesting the famous East India bill of Fox, which proposed to vest the government of India for a period of five years in a commission of seven persons, to be named by parliament, and not to be appointed or removable by the crown. It has been said that this overture was planned by Burke, who, since it proved exceedingly disastrous, has been visited with the responsibility; but it is almost certain that it was the conception of Fox, whose ideas upon the predominance of parliament are evident in its principal features. As for its merits as a piece of statesmanship, it was probably an improvement on the regulating act of Lord North, which had left far too much power to the company, and exposed India to a wasteful diminution; but it has been condemned by Mr. Mill and Lord Macaulay as establishing an *imperium in imperio* abroad, and as making India completely dependent on the caprice of an assembly in which she was not represented. It is certain, however, that it was very ill timed, for it gave full opportunity to the cry that Fox and the coalition aimed at governing India without the intervention of the sovereign, and solely by their majority in parliament; and it exasperated the king and the nation against it to a degree that now seems strange and incredible. Caricatures, lampoons, and violent speeches, were now in common use against the coalition; Dr. Johnson described the measure as a contest between Fox and George III.; and the public mind was strongly excited by an eager desire to put out the ministry. At first Fox triumphed in the house of commons, but the king seizing the opportunity, and resolved to make an appeal to the nation, defeated him in the house of lords; the bill was thrown out on the 17th December, 1783, by ninety-five votes to seventy-six; and the coalition having been driven from office, Mr. Pitt became prime minister of England, with an understanding that he was to try the chance of a dissolution.

For the next sixteen years the public life of Fox was a struggle against the first administration of Mr. Pitt, which triumphed at the general election of 1784. His views occasionally were in error, but on the whole his opposition was on the side of justice and good government. During this period his great natural powers developed into complete fulness, and he became the best debater, if not the foremost orator, of an age distinguished for gifts of eloquence. His speeches on the Westminster scrutiny, on the slave trade, and the Russian armament, are fine specimens of the logical force, and of the grand and simple energy which gained for him from a good judge the title of the English Demosthenes. He was clearly wrong in advocating a war of tariffs with France against the commercial views of Pitt, and also in depreciating the principles of free trade, and few will agree with his opinions on the regency; but his amendment of the law of libel, his assisting in the impeachment of Warren Hastings, and his protests against a war with Russia, were, even before the period of the French revolution, no small advantages gained for the empire. Upon the occurrence of that event, he viewed with much satisfaction the efforts of the constituent and legislative assemblies; and he did not think that even the reign of jacobinism was a sufficient ground for a war with the French people. As is well known Burke differed from him on these points. The difference led to an open rupture, and the result was that the opposition was rent asunder, the majority of the whigs seceding towards Pitt and war, and a small minority remaining with their former leader. Here begins the sphere in the life of Fox which shows most fully his great qualities, and, on the whole, it deserves much commendation. The government of Pitt was enormously strengthened by the whig secession and the popular feeling, which ran wildly towards war with France. It was also terrified by the French revolution, which threatened to carry its poison into England; and in consequence it adopted measures of arbitrary power which seriously endangered the constitution. On the other hand, Fox and the whig remnant were generally unpopular. They were thought to be infected with French principles, and their steady opposition to the war was characterized as factious and unpatriotic. Fox, however, still devoted his powers and those of his diminished party to contending for peace and the constitution of England; and there is little doubt that his steady efforts in that cause conduced to the shortlived peace of Amiens, and checked the violence and domination which were fast becoming the rule of the country. It would be idle to deny that his personal animosity towards Pitt, and the accident of his being in opposition, contributed to urge him upon this course; but it is no less certain that he was impelled to adopt it by really patriotic and disinterested motives. It is only a matter of regret that he abandoned it from 1797 to 1799, and that for that period he should have seceded from parliament, thinking apparently that the struggle was hopeless. Pitt's first ministry fell in 1801, on account of the refusal by George III. to make further concessions to the Roman catholics. It was succeeded by that of Mr. Addington, and his first measure, with the concurrence of Pitt, was to make peace with France and Napoleon. Fox, of course, supported this peace warmly, and observed, in a debate on the subject, that "the joy now manifested by the public proved that they had been so goaded by the war as to accept peace on any terms." During the brief tenure of office by Addington, Fox remained in his old place in opposition; but although he denounced the rupture of the peace of Amiens, which again committed England to war, it is noticeable that he assented to the address to the crown, which treated war as actually impending. In 1804, when the Addington cabinet was dissolved, he was not unwilling to join Pitt in a coalition, which would have included the chiefs of all parties, for the express purpose of carrying on the war; but George III. interposed, and made it a *sine qua non* with Pitt that Fox should be excluded from the government. On the death of Pitt, however, in 1805, the king was compelled to accept Fox as secretary of state, with Lord Grenville as premier; and thus, after a lapse of twenty eventful years, Fox and the whigs were again in office. The chief measures of the Grenville cabinet at home were the bill for limiting the period of service in the army, the abolition of the slave-trade, a plan of finance different from that of Pitt, a proposal to remove the Roman catholic disabilities, and an alteration in the recruiting system. Abroad, they abandoned Pitt's system of foreign subsidies and extensive continental alliances; but although most of them originally had condemned the war, they now felt that the empire was pledged to it. In particular, Fox, who so long had advocated peace, now concurred in the necessity of the struggle, and sadly admitted that the ambition of Napoleon and the military passion of the French people precluded the possibility of negotiating successfully. Hence, although in 1806 some pacificatory messages were interchanged between the French and English governments, it is probable that on neither side were they sincere, and the year 1807 found the empire under the whigs still holding at bay her great antagonist. Before that time, however, Fox had expired, having died at Chiswick on 13th September, 1806, in the fifty-eighth year of a life, which, though marked with several errors and failings, will not lightly fade from the memory of England.

Looking back upon the career of Fox, we may see that his course of action in politics was determined rather by accident and associations than by any fixed political ideas. Thus he not only changed his party in 1774, but he took opposite views of the same subjects, although events had not considerably altered them. He was hostile to the Bourbons in 1783 as being dynastic foes of England; yet he opposed war with France in 1793 as if the jacobins were less dangerous enemies. He supported the arbitrary measures of Lord North which caused the unhappy war with America; and yet he assailed that war with all the power of his strong will and fine eloquence. So he was averse to war with France, and yet maintained that a treaty of commerce with her was an error, because she was our "natural antagonist." The one idea which he seems to have clung to tenaciously was that the house of commons was omnipotent in the state; and we see it guiding his conduct in the struggle with Wilkes in the events of 1783 and 1784, in his real dread of parliamentary reform, and in his secession of 1797, as though the people were not a tribunal to appeal to. Thus he was not a philosophic or an advanced statesman; but his sound sense, his penetrating sagacity, his love of justice, and his benevolent character, enabled him to accomplish several measures which were real benefits to the empire. Nor can there be a doubt that his struggle with Pitt from 1793 to 1797 was of great use, as maintaining a standard of constitutional freedom and government when the nation was oscillating between anarchy and despotism. As an orator, the reputation of Fox is pre-eminent for close reasoning, rapid declamation, indignant sarcasm, and manly invective. Without the poetic splendour of Chatham, the philosophic depth and gorgeousness of Burke, the majestic ease and fluency of Pitt, or the brilliant and glittering

rhetoric of Sheridan, we may doubt whether any of his contemporaries equalled him in the peculiar powers necessary for success as a debater in the house of commons. "When he spoke," said Lord Brougham, "he rolled a tide of fire over the subject;" and it seems certain that no orator has appeared in England who matched him in the art of *subduing* an audience, not by gesture or pathos, but by reasoning declamation. We may add that his correspondence has lately been published by Lord John Russell, and that his life by that statesman is now going through the press.—W. O'C. M.

FOX, EDWARD, an eminent English prelate and statesman in Henry VIII.'s time, was born at Dursley in Gloucestershire, and died at London in 1538. Fox was a man admirably qualified for the conduct of affairs. He was lively, prudent, and dexterous. He was educated at King's college, Cambridge, of which he became provost in 1528, and was shortly afterwards recommended to Wolsey, who, appreciating his abilities, sent him along with Stephen Gardiner to Rome, for the purpose of promoting the divorce of the king from Catherine of Arragon. After his return to England, he was again employed abroad, being sent on embassies to France and Germany. It was he who about this time introduced Cranmer to the notice of Henry VIII. When, after the fall of Wolsey, the English clergy were involved in extraordinary difficulties, the prudence and dexterity of Fox were found of the highest value. He was raised to the see of Hereford in 1535, and in the same year was sent to attend the conferences of the Prussian protestant princes, who were then assembled at Smalcald, and whom he exhorted to unite in doctrine with the Church of England. He spent the winter at Wittemberg, endeavouring, but in vain, to come to an understanding with the German divines. Fox died two years after his return to England. He was a great promoter of the Reformation, though his wariness and political prudence kept him from outrunning the king's wishes in that matter, and so also from attaining the high renown achieved by the more venturous and self-forgetful of the reformers. He wrote a treatise entitled "De vera differentia regiæ potestatis et ecclesiasticæ," &c. 1534; and "Annotations upon the Mantuan poet." The former was turned into English by Henry Lord Stafford.—R. M., A.

FOX, FRANCIS, an English divine, was educated at Oxford, where he graduated in 1704. He was presented to the living of Pottern in Wiltshire, and became chaplain to Lord Cadogan. Fox is the author of several works which attained some popularity, especially the "New Testament explained," 2 vols.; and "The Duty of Public Worship Proved." In 1726 he was made vicar of St. Mary's, Reading. He died in 1738.—R. M., A.

FOX, GEORGE, the founder of the Society of Friends was born in the year 1624 at Drayton in Leicestershire, of parents who belonged to the established church. His father was a weaver, and by the strict honesty of his conduct had won from his neighbours the soubriquet of "Righteous Christer," while his mother is described by him as having been "an upright woman of the family of the Lagos, and of the stock of the martyrs." George, while yet a boy, was so distinguished by his gravity and exemplary conduct that his relations "thought to have made him a priest." This design was abandoned, however, and he was placed with a shoemaker, who dealt also in wool and cattle, and who employed him in tending sheep. Whilst thus occupied, his view of the requirements of christianity as compared with the inconsistent conduct of the bulk of its professors deeply affected him. When in the twentieth year of his age, and for some two or three years afterwards, Fox describes himself as having been in a very distressed state of mind, from which the various professors and clergymen to whom he applied for counsel were unable to relieve him. From this condition he was at length delivered by that which he regarded as the voice of God in his soul, directing him to Christ as alone able "to speak to his condition." Very soon after this he began his public ministrations at Dukinfield, Manchester, and the neighbourhood. From the first, his preaching seems to have made many converts and excited much opposition. Fox's first imprisonment took place in the year 1648, in consequence of his opposing the preacher in "the great steeple-house at Nottingham," on a point of doctrine. In 1650 he was imprisoned at Derby under a false charge of blasphemy. One of the committing justices, Bennet, acted with great violence on this occasion, and it was he who on Fox's bidding him "tremble at the word of the Lord," first applied to him and his friends the name of Quakers. Fox lay in prison at Derby for about a year, the time having been lengthened in consequence of his refusal to accept a commission as captain of one of the regiments then being raised by parliament. To his belief of the unlawfulness of all war, which prompted this refusal, was added at the same time a clear view of the enormity of the punishment of death for crimes affecting property only, and he exerted himself to save the life of a poor woman then in gaol for theft. Within ten years of Fox's first appearance as a preacher, meetings of the Friends were established in most parts of England. At the same time, so actively were they persecuted, that for many years there were seldom less than a thousand of them in prison. Cromwell, though himself favourable to liberty of conscience, seems to have been unable to curb the excesses of popular hostility launched in all quarters against a sect which denounced all state interference with religion, and maintained that the gospel should be preached without fee or reward. Fox had several interviews with the Protector, having been first sent to him as a dangerous person, by Colonel Hacker in 1654. After much conversation with him at Whitehall on the subject of religion, Fox was about to leave, when Cromwell caught him by the hand saying—"Come again to my house, for if thou and I were but an hour of a day together, we should be nearer one to the other;" adding that he wished him "no more ill than he did to his own soul." Captain Drury, who had taken Fox to London, was commissioned to tell him that he was at liberty, and might go whither he would. In 1656, however, Fox was again imprisoned, this time in Launceston castle. On hearing of the event, one of his friends went to Cromwell and "offered himself" says Fox, "body for body to be in Doomsdale (the name of the dungeon) in my stead, if he would take him and set me at liberty;" which thing so struck him that he said to his great men and council—"Which of you would do so much for me if I were in the same condition?" About a month after the restoration of Charles II., Fox was committed to Lancaster castle "on the charge of being a common disturber of the peace, and of endeavouring to make insurrection and embroil the whole kingdom in blood." After lying in gaol some months, a habeas corpus was obtained, and the authorities showed their disbelief of these grave charges by allowing Fox himself, unbailed and unguarded, to convey to London the sheriff's return to the writ. Presenting this to the judges, he was, after a hearing, released by the king's command, and at nearly the same time about seven hundred of his friends, who had been committed to prison under the preceding governments, were also set at liberty. The hopes entertained by the members of the young society that they would be allowed a breathing time from persecution, were dispelled at the commencement of 1661, by the atrocious measures which followed the mad attempt of Venner and his fifth monarchy men. The act empowering magistrates to tender the oaths of allegiance and supremacy to any person whom they thought fit to suspect, also operated with great severity against the Friends: under its provisions Fox was committed to prison at Lancaster in the beginning of 1664, whence he was removed to Scarborough castle, where he lay till the autumn of 1666. His treatment during the greater part of this incarceration of nearly three years, seems to have been most inhuman, and to have seriously affected his health. After his release, Fox turned his attention more closely to the internal regulations of the now large society, and to the subject of education, recommending his friends to establish schools for the instruction of their children in "whatsoever things were civil and useful in the creation." In 1669 George Fox married Margaret Fell, the widow of one of the judges of the Welsh courts. The year 1670 witnessed the passing of the most stringent of the conventicle acts, forbidding under heavy penalties the assembling for religious worship, in any house, of more than four persons besides the family, except according to the usages of the Church of England. As a society, the Friends seem to have stood almost alone in their refusal to comply with it, and the pains and penalties of the law consequently fell principally upon them. Fox exhorted his friends to firmness, and himself remained in London, to share with them in their sufferings—attending the meeting in Gracechurch Street, where it was expected the storm would first fall. Soon after his recovery from a severe illness he sailed for Barbadoes, where he exerted himself greatly in the interests of religion and humanity. It is interesting to trace in his narrative of this journey, the germ of that anti-slavery principle which has since been so

conspicuous in his successors. It was whilst in this island that Fox drew up a statement of his own and his friends' belief in all the great doctrines of christianity; a statement clearly disproving their alleged sympathy with Socinian tenets. After a considerable time spent in Barbadoes, Jamaica, and the North American continent, he returned to England in 1673. Here further persecution awaited him. Arrested for holding a meeting for worship, and detained for refusing to take the oaths of allegiance and supremacy, he underwent fourteen months' imprisonment, and was at length liberated by the court of king's bench on account of the errors in his indictment. In 1677, in company with Penn and Barclay, who had joined the society about ten years before, he paid a visit to Holland and some parts of Germany, where his services seem to have been well received. The last fifteen years of his life were tranquil as regards personal molestation, but he continued to be actively engaged in various ways in promoting the welfare of his brethren. Their persecutions continued throughout the reign of Charles II.; and although James, by a stretch of the royal prerogative, ordered a general release of those imprisoned for conscience sake, the legal toleration of dissent was reserved for the next reign. In the first year of William and Mary was passed the bill which nullified the infamous conventicle acts, and allowed the Friends to make a solemn declaration in lieu of taking the oaths, and Fox had the gratification of seeing the public worship of the society legally recognized before his death. In the year 1690, and in the sixty-seventh year of his age, this remarkable man finished his earthly course in great peace. In person George Fox was tall; in countenance, manly, intelligent, and graceful; and in manners, says William Penn, "civil beyond all forms of breeding." Fox's services in the christian church will be variously estimated according to the opinions formed of those principles and practices on which he was the first in modern times to insist, and which have now for two hundred years distinguished the Society of Friends. The man himself, must, however, be acknowledged by all, to have furnished a noble example of unflinching integrity. Never would he barter an iota of what he regarded as christian truth, to secure immunity from ridicule and persecution. On religious liberty, slavery, the treatment of prisoners, capital punishment, &c., his sentiments were far in advance of the age; while in regard to oaths and war, there has been a considerable approximation to his views in later times. All that he did and wrote is not to be defended, neither did he himself, nor do his followers in religious profession, regard him as other than a fallible mortal; yet in that progress of opinion, which so often rubs the gilt from the tinsel, whilst it polishes the diamond, we are fain to believe that on a more faithful page than that of the prejudiced historian—in the hearts of the lowly and sincere—will a place of honour be more and more freely accorded to the memory of George Fox.—S. F.

FOX, Hon. Henry Stephen, was born 22nd September, 1791. He was the only son of General Edward Fox, and nephew of the celebrated Charles James Fox. In his younger days he was well known in London as one of a coterie of gay and witty aristocrats, among whom were Lords Byron and Kinnaird. After the peace of 1815 he visited the continent, where, while remaining at Rome, he caught a malaria fever, from the effects of which he never completely recovered. On his return to England he began his diplomatic career. His talents, no less than his high connections, soon raised him to eminence. He was the first minister plenipotentiary of Great Britain to Buenos Ayres, from which he was transferred, in the same capacity, to Rio de Janeiro. In 1836 he was appointed envoy extraordinary and minister plenipotentiary of Great Britain to the United States of America. His conduct, both private and public, while in that important station, obtained for him the general esteem and affection of the Americans, and tended much to the dignity and advantage of his own government. Mr. Fox died early in November, 1846, at his residence in Washington, in his fifty-sixth year. He was never married.—W. A. B.

FOX, John, a celebrated English divine and church historian of the sixteenth century, was born at Boston in Lincolnshire in 1517. At the age of sixteen he entered Brazennose college, Oxford, under the care of Mr. John Hawarden (or Harding), fellow, and afterwards principal, of that college. He became the intimate friend of Alexander Nowell, afterwards dean of St. Paul's. He took the degree of B.A. on the 17th May, 1538, and that of M.A. in 1543, and was elected a fellow of Magdalen college. In his early years he evinced a taste for poetry, and wrote with considerable purity and elegance several Latin comedies, the subjects of which were taken from the scriptures. One of these comedies, entitled "De Christo Triumphante," was published in 1551, and again in 1556. A translation of it was published in 1579, under the title of "Christ Jesus Triumphant, wherein is described the glorious triumph and conquest of Christ over sin, death, and the law." Anthony à Wood was wrong in stating that Fox wrote this comedy at Basle, to which place he did not go until the accession of Mary in 1553, two years after the first edition appeared. Fox, when he went to Oxford, was a staunch Roman catholic; but the growing controversial spirit of the times, and the doctrinal questions which were then being discussed, induced him to apply himself to the study of divinity with, perhaps, less prudence than zeal. At the age of thirty he was thoroughly acquainted with all the works of the Greek and Latin fathers, and of the schoolmen. He had also acquired a tolerable knowledge of the Hebrew language. His close application to study, his forsaking friends for retirement, his evident mental perplexity, and, above all, his absence from public worship, awakened suspicions of his having become estranged from the mother church. He was accordingly accused of heresy, convicted, and was expelled his college in 1545. Forsaken by his friends, and reduced to distress, he became tutor in the family of Sir Thomas Lucy in Warwickshire. During his stay there he married the daughter of a citizen in Coventry; and resided with his father-in-law for some time after his engagement in Sir Thomas' family terminated. A few years before the death of Henry VIII. he removed to London, but having no employment, he again found himself in great distress. He was relieved, however, by some compassionate person who placed a large sum of money in his hand one day when he was sitting in St. Paul's church. Fox endeavoured in vain to discover this person. Shortly afterwards he became tutor to the children of the earl of Surrey, nephew of the duchess of Richmond; with this family he lived at Ryegate in Surrey, during the latter part of the reign of Henry VIII., the whole of the reign of Edward VI., and a part of that of Mary. He was the first person who preached the gospel at Ryegate. Through the influence of the duke of Norfolk he was restored to his fellowship in Magdalen college in the reign of Edward VI. In the reign of Mary many snares were laid for him by Gardiner, bishop of Winchester. To escape these Fox left England with his wife. He travelled to Antwerp and Frankfort, and removed thence to Basle, where, it is said, he was employed by a printer named Oporinus to correct proofs for the press. His great work, "The History of the Acts and Monuments of the Church," commonly called "Fox's Book of Martyrs," appeared at Strasburg in 1554, 8vo. On the accession of Elizabeth, Fox returned to England, and to the home of his faithful friend and former pupil, the duke of Norfolk. In 1563 he became a prebendary in Salisbury church. When Archbishop Parker summoned the London clergy to Lambeth to subscribe conformity to the ecclesiastical habits, Mr. Fox produced a New Testament in Greek, saying—"To this will I subscribe; I have nothing in the church save a prebend at Salisbury, and much good may it do you if you take it away from me." Fox was humane and generous, a laborious student, and a learned and judicious divine, always opposed to severity in matters of religion. He died on the 18th April, 1587, and was buried in the chancel of St. Giles, Cripplegate, of which he had been some time vicar. A monument with an inscription was erected on the south wall. He was the author of "De censura seu Excommunicatione Ecclesiastica," 1551, 8vo; "Tables of Grammar," 1552; "Articuli sive Aphorismi aliquot Joannis Wiclivi," and some other treatises printed with his "Book of Martyrs;" "Man's Election to Salvation," 1581, 8vo; "The Four Evangelists, in the Old Saxon Tongue," 1571, 4to; "Certain Notes of Election added to Beza's Treatise on Predestination," 1581, 8vo. His great work, "The Book of Martyrs," occupied him eleven years; it was published in London for the first time in 1763, in a thick folio volume, a copy of which he presented to Magdalen college, Oxford.—W. A. B.

FOX, Luke, a navigator of the seventeenth century, and one among the many Englishmen who have gained reputation by their efforts in the discovery of a north-west passage to India. Fox had conferred much with Baffin and others who had engaged in that field of adventure, and had been desirous of accompanying Knight in his voyage of 1606. A quarter of

a century elapsed, however, ere he was enabled to carry his cherished scheme into execution. In 1631 he was intrusted with a ship for the purpose by King Charles I., who gave him a chart upon which the discoveries of his predecessors were marked, and a letter addressed to the emperor of Japan! Fox sailed from Deptford in May of that year, and returned to England on the last day of October. He had passed through Hudson Strait, and explored the coasts of the great inland sea of that name through nine degrees of latitude, reaching (upon the east side of the channel which bears his name, and in latitude 66° 40′) the headland marked as Cape Willoughby on our modern charts. The high tides which Fox experienced in the northerly portion of Hudson Bay convinced him of its connection with an ocean lying to the westward, a conclusion of which the correctness has been demonstrated by modern navigators. The complacent satisfaction with which he regarded his own achievements is evinced in the narrative of his voyage, published at London in 1635, under the title of "North-west Fox, or Fox from the North-west." This work contains valuable observations on the ice, tides, currents, and other phenomena of high latitudes.—W. H.

FOX, Richard, a distinguished statesman and ecclesiastic of the fifteenth century, was born at Ropesley, near Grantham, in Lincolnshire, towards the end of the reign of Henry VI., probably between 1450 and 1460. He was educated at the grammar-school of Boston, and at Magdalen college, Oxford, whence he removed for the further prosecution of his studies to Cambridge. From Cambridge he went in 1485 to Paris, to study divinity and canon law. Here he formed the friendship of Morton, bishop of Ely, who, having been driven into exile by Richard III., was now plotting for the transference of the crown to the earl of Richmond. Fox entered earnestly into the scheme, and having been introduced by Morton to Henry, whose discerning eye at once perceived his marked capacity for affairs, was employed in a negotiation which had for its object the obtaining of supplies of men and money from Charles VIII. for the proposed expedition. In this he was completely successful. After the defeat of Richard at Bosworth, Henry rewarded his services by the grant of a prebend at Grantham, and made him a privy councillor. In 1486 the king nominated him to the see of Exeter, and appointed him keeper of the privy seal. For the next thirty years Fox's career was one of high and honourable public utility. Old Fuller justly says that "he was born for the public and general good." He was sent on various occasions upon embassies to foreign powers, chiefly France and Scotland, and always acquitted himself of these commissions with a prudent and successful adroitness. He negotiated the marriage of James IV. with Margaret, daughter of Henry VII., and had the ordering of the ceremonial—distinguished for its magnificence among court pageants—of the nuptials of Prince Arthur and Catherine of Arragon. He was successively translated to the sees of Bath and Wells, Durham, and Winchester, being nominated to the last named see in 1500. He spent much money in beautifying the cathedral of Winchester, ranging the bodies of the Saxon kings and saints in decent tombs along both sides of the choir. These tombs were afterwards defaced and ransacked by the puritan soldiery in the civil war. After the accession of Henry VIII. Fox was still employed for several years on public missions; so that the current hear-say stories, which attribute his retirement from public life to jealousy of Wolsey, seem less probable than the supposition that the growing infirmities of age warned him "solvere senescentem equum." Wolsey was one of his chaplains, and owed to him his introduction to the favour of Henry VIII. In a letter, still extant, addressed to Wolsey when he was cardinal, the aged bishop warmly welcomes the scheme which Wolsey had announced of a general visitation of the clergy for purposes of reform. In 1516 he founded and endowed the college of Corpus Christi at Oxford. He also founded the free schools of Taunton and Grantham. He was blind for ten years before his death in 1528.—T. A.

FOX, Sir Stephen, born 27th March, 1627, at Farley, Wilts. At the age of fifteen he was employed under the earl of Northumberland, whose service he quitted some time before the execution of Charles I. for that of Lord Piercy, the firm friend of the young prince of Wales, afterwards Charles II. He attended that prince at Worcester, where he had the supervision of the ordnance board under Lord Piercy. He discharged for some time the office of "clerk of his majesty's kitchen." In 1658 he received from the king a grant of arms, and in 1679 he was made "first clerk of the green cloth," having been previously appointed first commissioner for discharging the office of master of the horse. In 1686 he became a commissioner for executing the office of lord high treasurer of England. He was again made "first clerk of the green cloth," and one of the lords commissioners of the treasury in 1689. He was again appointed, in 1694, to the commission for managing the royal revenue. He built a church at Farley, and augmented the vicarage with an allowance of £40, increased to £60 at his death. He erected some alms-houses there, and was the first who projected Chelsea college as a military asylum. He was twice married. By his first wife he was father of the first earl of Ilchester, and by his second of the first Lord Holland. He died 28th October, 1716, lay in state at Chiswick, and was buried at Farley.—W. A. B.

FOX, William Johnson, an eminent Unitarian minister, and M.P. for Oldham, son of Mr. Paul Fox, a farmer and yeoman of Wrentham, Suffolk. He was born in Suffolk in 1786, and was educated at Homerton, near London, for the ministry of the independent body. On arriving at manhood, however, he adopted Unitarian opinions, and entering heart and soul into the field of politics, contributed largely to liberal newspapers and reviews during the agitation for the repeal of the corn-laws, at the same time delivering secular and religious lectures, by which he obtained great popularity among the working classes. Amongst other papers to which he contributed was the *League*, in which he wrote some remarkable papers, signed "The Norwich Weaver Boy." He was also for many years a contributor to the *Westminster Review*, the *Monthly Repository*, and the *Retrospective Review*. In 1847 he entered parliament as M.P. for Oldham, which he represented upon radical reform principles till his death, 3rd June, 1864, with the exception of a few months in 1852 and 1857. He was the author of several volumes of essays, lectures, &c. His daughter has earned a high reputation by her skill and genius in sculpture.—E. W.

FOX. See Holland.

FOX-MORCILLO, Sebastian, born in Seville in 1528, a learned Spanish writer, chiefly remarkable for his precocious talent. He studied at the university of Lobayna, and at the age of twenty-one published a commentary on Cicero's Topica, and subsequently one on the Timæus of Plato. Philip II. appointed him to be tutor to Don Carlos, but he was unhappily drowned on his way to undertake the charge, at the age of thirty-two. A list of other works, with an account of his life, may be found in Arana de Varflora's Hijos de Sevilla. The most notable of his original works is entitled "De Studii philosophici ratione;" another is "Compendium ethices philosophiæ, ex Platone, Aristotele, aliisque philosophis collectum."—F. M. W.

FOY, Maximilien Sebastien, illustrious as a soldier, still more illustrious as an orator, was born at Ham on the 3rd of February, 1775. His father had formerly been in the army, and had fought at the battle of Fontenoy. Foy was carefully educated, with a view to that profession in which he was destined to play a part so brilliant. In 1791 he entered the army as lieutenant of artillery, and quickly distinguished himself by his intelligence, energy, and valour. He was wounded in his first battle, Jemappes, and at his last, Waterloo, and in many intermediate engagements was no less gloriously unfortunate. In 1796 and 1797 he served in the campaigns on the Rhine under Moreau, by gaining whose esteem and friendship he did not dispose Bonaparte more in his favour. A wound received at Diersheim, and from which he was six months in recovering, brought him promotion. Whatever might have been Bonaparte's private feelings, he, when about to depart for Egypt, would, on the recommendation of Desaix and Abbatucci, have made Foy his aid-de-camp; but the latter refused. We next find Foy with the army of Massena on the Danube; then, in 1800, with the army of Moreau. When peace came in 1801, Foy travelled through Italy. Involved in the affair of Moreau which was to end so disastrously for Moreau himself, no more seriously than in the retardment of his promotion did Foy suffer from Bonaparte's wrath. When war was renewed in 1803, Foy commanded the floating batteries which were intended to defend the west coast of France. In the war with Austria in 1805 he was at the head of the artillery in the second division of the army. He was sent in 1807 to defend Constantinople and the Dardanelles against the English fleet. This commission, in co-operation with

the French ambassador, Sebastiani, he fulfilled most successfully. His most memorable feats of arms were, however, in the peninsula, whither in 1808 he went, on returning from the East. Advanced soon after to the rank of brigadier-general, promotion began to keep pace with his services. After the terrible fight at Salamanca he assumed the command of the French army in the place of Marmont, and skilfully covered the retreat. In all the subsequent events of the war his prodigality and promptitude of resource, his ability, gallantry, and resolution, were conspicuous. From the battle-field of Orthez he was carried, with a wound which was thought to be mortal, and from which he was long in recovering. During the Hundred Days he lifted his sword, not for Bonaparte, but for what he deemed national independence. In the short campaign he commanded a division. A ball through the shoulder at Waterloo did not force him to retire, till he felt that all was lost. It seemed as if his active life were now closed, and he devoted his leisure to writing a history of the peninsular war. In 1819, however, he was elected a member of the chamber of deputies, where he at once took that foremost rank as an orator and as a champion of popular rights against the cruelties, the bigotries, and follies of Bourbonist reaction, which he maintained till his death. His pure name, his ardent patriotism, his unbending principles, his chivalrous character, gave tenfold force to his eloquence. But the toils and hardships of war from merest boyhood, and nearly a score of wounds had worn him prematurely out. On the 28th November, 1825, he died at Paris amid the regrets and lamentations of France. A hundred thousand citizens followed him, France's noblest citizen, to his grave. The presence of three little boys, the sons of the departed general, gave additional gloom and sadness to the funeral procession. When it was ascertained that Foy had left to his family little more than the splendour of his unspotted renown, a national subscription of a million francs was immediately raised. General Foy's speeches and his "History of the Peninsular War" were published after his death. The latter is a fragment; but it deserves attentive perusal even after the work of Napier.—W. M–l.

* FOYATIER, Denis, a distinguished French sculptor, born in 1793 at Beson, in the department of the Loire. The son of a poor weaver, he was sent into the fields to tend sheep, and whilst thus employed began to make rude models and carve in wood. A neighbouring proprietor seeing him thus engaged, employed him to carve some figures for a chapel he possessed. The notice these obtained led the boy to carve wooden saints and crucifixes, which found a ready sale among the villagers. Eventually he entered the academy of the fine arts at Lyons, where in 1816 he won the prize for sculpture. He then became a student of the Paris academy, and studied in the atelier of Lemot. In 1819 a statue of a "Young Faun," his first work exhibited at the salon, obtained a medal, and a commission for a statue of St. Mark for Arras cathedral. In 1822 he proceeded to Rome, where he remained some time. He first acquired fame by a statue of "Spartacus," of which the model was exhibited in 1822, the marble in 1827. It was purchased by Louis Philippe, and erected in the garden of the Tuileries a few days only before the fall of that monarch. From that time Foyatier's career has been a busy and a prosperous one. Every year he has produced statues—classical, historical, or religious—as well as portrait statues and busts in bronze and marble. M. Foyatier was nominated chevalier of the legion of honour in 1841.—J. T–e.

FRA BARTOLOMEO DI SAN-MARCO. See Baccio

FRACANZANO, Francesco, a distinguished Neapolitan painter of the seventeenth century and scholar of Spagnoletto, and the brother-in-law and master of Salvator Rosa. He was a bold and vigorous painter and a good colourist. His "Death of St. Joseph," in the church of the Pellegrini at Naples, is considered one of the finest pictures in the city. Notwithstanding Fracanzano's ability, from some cause not explained he was without employment, and he, unfortunately for himself, joined Masaniello and his companions in 1647, in the insurrection against the Spanish government of Naples, involving apparently his brother-in-law, Salvator, in the same troubles. They joined the Compagnia della Morte (Band of Death), under Aniello Falcone, and were afterwards, through the intercession of powerful friends, saved with some difficulty. In spite of this warning, after the plague of 1656, Fracanzano again joined the disaffected, and attempted to carry out another insurrection against the Spaniards, on the failure of which he was thrown into prison, and in 1657 condemned to death. In consideration of his fame he was allowed to take poison, and so escape the disgrace of the gallows.—(Dominici, *Pittori, &c., Napolitani.*)—R. N. W.

FRACASTORO, Girolamo, a distinguished philosopher, was born at Verona in 1483. His father was his first instructor, and then he was sent to Padua, where he particularly devoted himself to the study of mathematics under the direction of Pomponacio. At nineteen years of age Fracastoro was elected professor of logic in that university, and soon after he occupied the same chair in the university of Pordenone, where he composed his poem, "De Syphilitide," which spread his reputation all through Italy; nor was he less skillful in the healing art, having been appointed physician to the council of Trent by Pope Paul III. in 1547. His favourite reading, during his leisure hours, was Plutarch and Polybius, nor was he a stranger to the science of music; and such was the esteem in which he was held by all the learned men of his time, that the celebrated Giulio Cesare Scaligero dedicated to him a poem entitled Aræ Fracastoreæ. His numerous works, all written in classic Latin, are enumerated at length by Moreri, who particularly eulogizes Fracastoro's "De Sympatia rerum liber unus," "Homocentricorum, sive de stellis liber unus," and a collection of poetical compositions in Latin on various subjects, printed in the collected edition of his writings in 1728. Fracastoro enjoyed the esteem and friendship of Pietro Bembo, then secretary to Leo X., to whom he dedicated some of his medical works; and Ramusio erected in the city of Verona, to the memory of his friend and collaborator Fracastoro, a large statue, on whose pedestal there is an inscription that records the death of this eminent scholar on the 8th of August, 1553.—A. C. M.

FRACHETTA, Girolamo, an Italian publisher, born at Rivoli towards 1560. He commenced his career as a valet to Cardinal d'Este, who, discovering in his servant some eminent qualities, raised him to the dignity of his private secretary. His protector being dead, Frachetta devoted himself to politics; and whilst at Rome, he was charged by the Spanish ambassador with many important missions. His principal works are—an analysis of Lucretius' writings; two orations in Italian; and his comments on a canzone of Guido Cavalcanti. Having been obliged to fly from the persecutions of his enemies at Rome, he went to Naples, where he died in 1620.—A. C. M.

FRA DIAVOLO, a famous brigand, and subsequently a chief of the Calabrian insurgents against the French during the Napoleonic wars in Italy. He was born of poor parents in Isri, and his original name was Michele Pezza. From an early age he showed a disposition to cruelty and wild adventure; he organized a band of marauders, and became the terror of the mountainous districts in southern Italy. When, however, at the time of the French invasion, the active exertions of Queen Caroline and of Cardinal Ruffo roused the national feeling of the masses against the invaders, Fra Diavolo, to whom pardon had been offered, abandoned his criminal career, and, as if awakened to a higher life, turned out an enthusiastic defender of his country. He converted his band of freebooters into a guerilla company, and proved the most efficient and gallant co-operator in the war. His native disposition, however, stimulated by his hatred of the French, often led him to acts of cruelty and revenge, which left a deep stain on his memory. When Napoleon accomplished the conquest of the mainland, Fra Diavolo emigrated to Sicily with the royal party, and continued to conspire and fight against the French government at Naples. On an unsuccessful expedition, however, which had been prepared in concert with the English commodore, Sydney Smith, the Calabrian chief was arrested, and soon after tried before a military tribunal at Naples and condemned to death. He was executed on the 10th of November, 1806, in the Piazza del Mercato, in the presence of an immense crowd of people, to whom he had long been a sort of legendary subject, exciting at the same time fear and admiration.—A. S., O.

FRA PAOLO. See Sarpi.

FRÆHN, Christian Martin Joachim, a celebrated German numismatist and oriental scholar, was born at Rostock June 4, 1782, and devoted himself to the study of Eastern languages in the universities of Tübingen and Heidelberg. In 1806 he settled as a lecturer in his native town, but soon after was appointed professor of oriental languages in the university of Kasan, whence, in 1815, he was called to St. Petersburg as

principal librarian and director of the Asiatic museum. He died August 16, 1851. His great literary merit lies in the collection and classification of oriental manuscripts and coins, on which subjects he has published a number of deeply learned treatises, mostly written in Latin. We quote his "Antiquitatis Muhamedanæ Monumenta Varia," 2 vols., "Beiträge zur Muhamedanischen Münzkunde," and "Numi Muhamedani."—K. E.

FRAGONARD, Alexandre-Evariste, born at Grasse in 1780, studied painting under David, and painted many pictures, but will be remembered longest as a sculptor, in which art he achieved marked success. Among the principal works of his chisel are the sculpture of the fountain in the Place Maubert at Paris, the alto-relievo in the pediment of the Chambre du Corps Legislatif, and a colossal statue of Pichegru. His pictures were chiefly taken from incidents in French history. He died in November, 1850.—J. T–e.

FRAGONARD, Jean Honoré, or, as he is variously called, Nicolas, a French painter, whose pictures are singularly characteristic of Parisian society, immediately preceding the revolution of 1789, was born at Grasse in Provence in 1732 A pupil, in the first instance, of Boucher and Chardin, he afterwards went as an academy student to Rome, where he studied the works of Pietro da Cortona, and caught something of his rapid superficial manner and gay colour. On his return to Paris, Fragonard painted historical subjects; and a large picture, "Coresus and Callirrhoë," excited great admiration, and secured his admission into the Academy. But yielding to the fascinations of society, he took to painting small pictures of bacchanalian and erotic subjects, and conversation pieces, which he painted in a light, facile, meretricious manner, but with a piquant, refined, and courtly air, which charmed the brilliant circles of the Parisian saloons, and which led to their immediate multiplication by the burin. Fragonard, beggared by the Revolution, died at Paris on the 22nd of August, 1806.—J. T–e.

FRAGUIER, Claude-François, born at Paris in 1666; died in 1728. Educated at Clermont, where he acquired the accomplishment of writing Latin verse, he joined the order of jesuits in 1683, and was sent to Paris to learn theology. There he learned other things, and left the order. Madame De Lafayette and Ninon d'Enclos undertook to form his French style, and succeeded. In 1705 he joined the Academy of Inscriptions, and from time to time published, sometimes in their Transactions, sometimes in separate tracts, dissertations on classical subjects. Some of his Latin poems are very beautiful, and have been published, with those of Huet, by the abbé d'Olivet.—J. A., D.

* FRAIKIN, Charles Auguste, a very popular Belgian sculptor, was born in the vicinity of Antwerp in 1816, and studied in the fine arts academy of that city. Fraikin has acquired his great popularity by his classic and female statues, in which the nude form is designed with admirable truth, and modelled with exceeding softness and vivacity; but which exhibit very unsculpturesque voluptuousness of position and expression. Fraikin was created a knight of the order of Leopold in 1848; and received honorary medals at the Great Exhibition of London in 1851, and of Paris in 1855.—J. T–e.

FRANC, Guillaume, a German musician, the composer, or at least the compiler, of the melodies which were set to Marot and Beza's version of the Psalms, 1542. He is said to have been no great musician. His name is unknown to fame, except as connected with the tunes in the Genevan Psalter; but as his task consisted in framing simple melodies, without caring for originality or labouring at harmony, his skill might have been equal to his task. Doubts having early been expressed as to Franc's being the *author* of the tunes, Beza himself testified the fact, in a formal document signed with his own hand, and dated November 2, 1552. Furthermore, an edition of the Genevan Psalms was printed in 1564, with the name of "Guillaume Franc," as the author of the musical notes to them, and with the license of the local magistrate attesting Franc's authorship. Consequently, if Franc was the author of the tunes, as this evidence proves him to be, and if our Old Hundredth was among them, as undoubtedly it was, then in all fairness must Franc be regarded as the author of that tune—a question which has so much puzzled our musical antiquaries. No particulars of the life of this musician are known.—E. F. R.

FRANÇAIS, Antoine, born in Dauphiné in 1756; died at Paris in 1836—known generally as Français de Nantes. We find him first as directeur des douanes at Nantes. He was a member of the municipality there. In 1791 he was elected to the legislative assembly from the Loire Inférieure. He threw himself vehemently into the Revolution, declaimed against priests and tyrants, but the excesses which his declamations were calculated to encourage, soon disgusted him, and he retired to the mountains of Dauphiné. In 1798 he reappears as member of the council of Five Hundred. In 1804 he was appointed by Bonaparte directeur des droits reunis, an office of which he was deprived in 1814. He was also in 1804 named count of the empire, and given the cross of the legion of honour. In 1819 he was elected to the chamber of deputies, and his votes were always against the government. In 1822 he ceased to be a deputy, and passed into private life, from which he was recalled by the accession of Louis Philippe. He was named peer of France in 1831, but died of apoplexy in that year. He contributed several articles to the agricultural journals.—J. A., D.

FRANCAVILLA, Pietro, the Italian form of Pierre Francheville, was born at Cambray about 1548. Descended from a noble family, his passion for art at first met with strong opposition, but in the end he was suffered to take his own way. He is said to have commenced his career as a sculptor by spending five years among the wood-carvers of Insprück. He then went to Florence, carrying with him letters of recommendation to Giovanni di Bologna, who at once admitted him to his study and to a friendly intimacy. Francavilla appears for time some to have assisted Giovanni in the execution of several important works, and his own style was formed upon that of his master. From his own designs he produced at Florence, among others, for the chapel of Santa Croce, statues of "Moses and Aaron," and some of the cardinal virtues. At Pisa he executed statues of "Cosmo I." and of "Ferdinand I. succouring the city of Pisa," also, the sculpture in the façade of the new palace in which the Tribunale de prima Istanza then held its sittings. Whilst at Pisa he is said to have made himself an accomplished mathematician and anatomist. At Florence, according to Baldinucci, Francavilla practised painting; at Pisa he appears to have turned to architecture, and the Palazzo del Comune is said to have been erected from his designs. At the invitation of Henri IV. Francavilla removed to Paris, where, for that monarch and his successor he executed several works. Among those that remain are a "Goliath," in the Louvre, and two groups in the garden of the Tuileries. Francavilla is said to have written a work on anatomy and another on cosmography. He was alive in 1614; the year of his death is uncertain.—J. T–e.

FRANCESCA, Piero della, was born about 1410 at Borgo, now Città San Sepolcro. Piero was one of the most distinguished of the early Umbrian painters, his works being remarkable for their rich colour and elaborate execution. He seems to have had some scientific schooling in his youth, and this enabled him afterwards to turn his attention to the laws of perspective, of which he was one of the first artists to make a scientific study. A manuscript on the subject by him is still extant. It was in the possession of Giuseppe Bossi of Milan in 1810. Piero's first patron was Federigo de Montefeltro, duke of Urbino. He was patronized afterwards by the Malatesta family of Rimini. There is still a fresco by him in a chapel of the church of San Francesco there, signed—Petri de Burgo, opus, mccccl., which contains the portrait of Sigismondo Malatesta, the husband of Isotta da Rimini, of whom there is a profile in the national gallery, attributed to Piero della Francesca. It is a *tempera* picture, peculiar in costume and effect, but exceedingly careful in its execution, and in colouring and other respects very beautiful. Piero was also employed by Duke Borso in the Schifanoja palace in Ferrara, destroyed in 1469 for enlargement and improvement. From Ferrara he was invited by Pope Nicholas V. to Rome, and he executed some works in the Vatican, which were also afterwards destroyed to make room for the frescoes of Raphael. When sixty years old, says Vasari, Piero caught a cold in his eyes, which ended in total blindness, and he survived his sight twenty-six years. He was still living in 1494, but must have died shortly after that date, about 1496. He was, according to Vasari, the master of Pietro Perugino, of Luca Signorelli, and of Fra Luca Pacciolo, a writer on perspective, who styles Piero "el monarca de la pictura." A fine fresco by Piero is still preserved in the palazzo de' conservadori, in his native place, representing "The Resurrection of Christ." (Vasari, *Vite, &c., Ed. Lemonnier.* See also the *National Gallery Catalogue.*)—R. N. W.

FRANCESCA DA RIMINI, daughter of Guido III. da Polenta, of a princely house of Ravenna, in the second half of the thirteenth century, which became subsequently famous through the hospitality it afforded to Dante. Francesca was barely sixteen when, in 1276, she was married to Giovanni, son of Malatesta da Verracchio, lord of Rimini, nicknamed lo Sciancato (the Lame). The marriage was brought about in order to put an end to the enmity which had till then existed between the two houses—some say against the inclination of Francesca. Thirteen years later the Malatesta, who had been driven out of Rimini by popular discontent, were sojourning at Pesaro, where Paolo, the brother of Giovanni—a handsome and accomplished knight—joined the rest of the family. A deep and mutual affection sprang up between Paolo and Francesca, which for a long time they strove to stifle. But, one day, while reading together the romance of Launcelot and Guinevere, the secret chord was touched through that legend, and under the spell of an impassioned avowal, they yielded to their love. A servant having betrayed them to Giovanni, he watched an opportunity, surprised them together, and in a blind fury killed them both! They were buried in the same tomb, and their mortal remains transferred to Rimini. This melancholy episode has been immortalized by Dante, who has represented the two lovers as eternally linked together by their fatal passion, amongst the shades of the nether world.—A. S., O.

FRANCESCHETTI, CESARE, born at Bastia in Corsica in 1776, took an active part in the Revolution, and acquired some reputation as a soldier. He accompanied Murat to Naples, was raised by him to the rank of his aid-de-camp, and subsequently to that of lieutenant-general. In this capacity he followed his master in the campaign against the Austrians in 1815, and distinguished himself by his bravery at the battle of Tolentino. When Murat planned the expedition which ended in his ruin, Franceschetti was one of the most active co-operators in the attempt, and landed with him at Pizzo. There, however, he succeeded in eluding the pursuit of his enemies, and took refuge in the mountains. But after some time, compelled by fatigue and destitution, he threw himself into the hands of the Neapolitans, and was tried by a court-martial. Fortunately for him there were among his judges men of lenient disposition, and who, knowing him personally, admired his gallantry and devotion to a lost cause. They made a favourable report of him to the king, who spared his life and sent him under custody to France. The French government released him, and he led from that time a private and retired life, first in Sicily, then in his native island, where he died in 1835. He left "Memoires sur les evenements qui ont précédé la mort de Joachim I. roi des Deux-Siciles," &c., and "Supplement aux memoires," &c.—A. S., O.

FRANCESCHINI, BALDASSARE, called IL VOLTERRANO, was born at Volterra in 1611, and studied painting under Matteo Rosselli and Giovanni di San Giovanni. Franceschini became a distinguished fresco painter, but belonged to the school of the machinists, or those who esteemed facility and quantity rather than quality, though he was one of the better of these. He executed also cabinet pictures in oil. He died in 1689. There are some frescoes by him in the Pitti palace; and he painted also the cupola of Santa Maria Maggiore at Florence.—(Baldinucci, *Notizie dei Professori*, &c.)—R. N. W.

FRANCESCHINI, MARCANTONIO, Cavaliere, a celebrated Italian fresco painter, was born at Bologna in 1648, and studied under Gio. Battista Galli Bibiena, and Carlo Cignani, whom he assisted, and in whose style he painted. He became the head of the Bolognese school of his time, and executed many works there, at Genoa, and at Vienna. But like nearly all the fresco-painters of the seventeenth century, he was a machinist, his paintings being primarily mere works of decoration for the sake of a vague brilliant effect of colour; the subject of the picture was utterly subservient to its ornamental effect, and of course, all details were more indicated than expressed. Franceschini died in 1729. He painted in oil and tempera as well as fresco. There are many works by him still preserved in Bologna. In Vienna he painted the Lichtenstein gallery; at Genoa the grand council hall. He was a cavaliere of the papal order of Christo. His son, JACOPO (1672–1745), assisted him in his frescoes at Genoa, and executed some original works, but having inherited a fortune from his father, he ceased the practice of his profession, and took to literature and theology.—(Zanotti, *Accademia Clementina di Bologna*, &c.; Lanzi.)—R. N. W.

* FRANCHI, AUSONIO, whose real name was FRANCESCO BONAVINO, born at Pegli, near Genoa, in 1820. He entered the church; but, finding confession and some of the dogmas of the catholic religion quite at variance with his philosophical opinions, he left at once the church, and assuming the name of Ausonio Franchi (free Italian), he followed in the steps of Campanello and Bruno. His writings met with a decided success; and Michelet and Mittermayer consider this philosopher the first logician and the best critic of the age, whilst his works have been highly praised by the English press. His best production is "La Filosofia delle Scuole Italiane." As a philosopher his general Italian grammar published in 1850, and his Latin grammar, rank him immediately after Cinonio, Maffei, and Corticelli, and his journal, *La Ragione*, edited by him, and now published at Turin, enjoys the greatest popularity.—A. C. M.

FRANCIA, FRANCESCO: the family name of this great painter was RAIBOLINI. His father, Marco di Giacomo Raibolini, was a carpenter; but he was called Francia after his master of that name, who was a goldsmith. Francesco was born at Bologna about 1450, and for many years practised purely as a goldsmith and die engraver, &c. About 1490 he took to painting, led to this art by the works of Marco Zoppo, or, according to some, by Lorenzo Costa, who, however, shortly became Francia's assistant. He evidently studied the works of Pietro Perugino. He seems to have been always proud of his versatility of power, for on his pictures he has sometimes signed himself—AURIFEX; and on his jewellery—PICTOR. Assuming that he commenced painting so late as about 1490, one of his earliest works is preserved in the gallery of the academy at Bologna: a Virgin and Child enthroned with Saints, signed—OPUS FRANCIE AURIFICIS, MCCCCLXXXX. It was painted for Bartolomeo Felicini, and was originally in the church of La Misericordia. It was about the year 1490 that he commenced some extensive works for the Bentivogli family. His taking up painting should perhaps be dated back to 1485. He is the greatest painter of the earlier school of Bologna, and was probably the most perfect in execution of all the quattorcento, or fifteenth century masters. His pictures are generally larger than those of Bellini and Perugino, and show a more advanced art perhaps in every respect, and certainly a far finer taste for form, and perhaps a superior understanding and appreciation of colour. He became exceedingly popular in Bologna, surpassing even Squarcione of Padua in the number of his scholars—he had in all about two hundred. Vasari relates that Francia died in consequence of finding himself so much surpassed by the young Raphael, with whom he had become acquainted in Bologna. Raphael had painted a St. Cecilia for Cardinal Pucci for the church of San Giovanni in Monte in Bologna, and had consigned it in 1516 to the care of Francia, in order that he might see it well placed in its destination, and repair any damage that might have happened, or even correct it, if he thought proper. As Francia died January 6th, 1518, not very long after the placing of this picture, it was ridiculously reported that he had died of chagrin on seeing himself so much surpassed by so young a painter. But Francia was very nearly seventy when he died, and no extraordinary circumstance is therefore required to account for the event. It is further questionable whether Raphael's St. Cecilia, now in the gallery at Bologna, is even so good in some respects as the best works of Francia, much less better; at all events the painter of such magnificent works as the Buonvisi altarpieces, now in our national gallery, had not the slightest ground for being jealous of the St. Cecilia. Francia was chiefly excellent as an oil-painter, but he painted also some frescoes. He was most successful also in portraits, a branch in which he seems to have been much employed latterly; but he is perhaps best known for his small pictures of the Virgin and Child, with the addition of an occasional saint, generally in half figures, rather less than life size. A very excellent specimen of this class of picture has been lately added to the national gallery from the Beauconsin collection. In the time of Francia there was a very celebrated type-cutter known as Francesco da Bologna, and Mr. Panizzi of the British museum has lately printed a small work in which he endeavours to show that this celebrated type-maker was our great painter. Francia had a son, GIACOMO, who was also an able painter, and a close imitator of his father, but he was somewhat warmer in colour. Still the works of the father and son are sufficiently alike to be very often confounded; and as the works of Francesco are now

comparatively numerous, and those of Giacomo are scarce, it is evident that many of the pictures of the son pass as the works of the father. Giacomo died in 1557.—Francia's second son, GIULIO, was also a painter, but he is only known as the assistant of his brother. The date of Francia's death, formerly a matter of great dispute, was discovered in the diary of a Bolognese goldsmith of the name of Cristoforo Saraceni, where it is written against the 6th January, 1517 (which is really 1518, as the Italians for the most part commenced their year with the 25th March), "A dì 6 Gennaro morì Francesco Francia orefice, e pittore eccellente." Another old chronicle speaks of Francia as having been very handsome, "Bellissimo di persona."—(Vasari, *Vite, &c.;* Calvi, *Memorie di Francesco Raibolini.*)—R. N. W.

FRANCIA, JOZÈ GASPARD RODRIGO, commonly called Dr. Francia, the renowned dictator of Paraguay, was born at Assumption, the capital of that province, in the year 1757. He was educated, first in his native city, and then at the university founded by the Franciscans at Cordova del Tucuman in La Plata, for the ecclesiastical state, and took the degree of doctor of theology. But his studies in the canon law gave him a taste for jurisprudence, and decided him upon changing his profession for that of an advocate. As a lawyer, he became distinguished for his integrity and disinterestedness, and when elevated to the position of alcalde of his native city, he discharged the duties of a judge with inflexible equity. Paraguay was the first among the South American colonies to shake off the feeble grasp of Spain. By a revolution which took place in 1811, the Spanish governor Velasco was deposed, and a junta of government appointed, consisting of the president Don Fulgentio Yegros, and two assessors, with Dr. Francia as secretary. Ignorant and pleasure-loving, the president and the assessors drew their pay and enjoyed themselves, and did as little work as possible. Francia, who was the best educated man in the country, who possessed a library of three hundred volumes—the largest in Paraguay—and something more than a smattering in physical science, did all the work of government, and with intense but veiled ambition aimed at making himself the mainspring of the whole administration, that so, when a crisis arose, his services might appear indispensable to the state. Dissatisfied with the state of affairs, the national congress in 1813 dissolved the junta, and intrusted the government to two consuls, of whom Francia was one. In the following year he had gained such an ascendancy as to induce the congress to appoint him dictator for three years. Having thus gained his point, he proceeded to make a great change in his habits of life. He renounced utterly the licentiousness with regard to women to which he had been hitherto addicted, rose very early, lived according to the extremest rules of temperance, and distributed his time methodically between his public duties and his favourite studies. He also remodelled the army and the public departments, dismissing all officers who were likely to thwart his designs, and filling their places with creatures of his own. By these means he easily obtained a decree of congress in 1817, nominating him perpetual dictator; and he retained his seat on this perilous eminence till his death in 1840. Francia seems to have set out with a sincere intention of benefiting and civilizing his countrymen; but the corrupting effects of absolute power were not long in manifesting themselves in a nature warped by an egregious vanity, profoundly mistrustful, and unchastened by religious faith. His foreign policy consisted in isolating Paraguay to the utmost of his power from all other countries, especially from the other states of the Argentine confederation. With Brazil, as an empire, he had more fellow-feeling, and sought to establish friendly though distant relations. For everything French he had an exaggerated admiration; and of his idol Napoleon he strove to imitate, not the despotism only, but even the dress. Unfortunately, the only portrait of the hero that he could procure for a long time was an absurd German caricature. This, however, according to Rengger, he took *au serieux*, and arrayed himself in precisely the ridiculous costume therein represented—blue coat, white waistcoat, gold shoe-buckles, &c. Of his internal administration all that can be said in praise is, that he kept Paraguay from joining in the revolutionary dance with the other Spanish-American republics, and that under his rule life and property were secure from all outrages that were not ordered by himself. This exception, however, is a large one. The cruelties which he practised during the five years from 1819 to 1824, have obtained for that period of his rule the appellation of the "reign of terror." In 1820 he put to death many Paraguayans for complicity, real or supposed, with a threatened invasion by Ramirez, the ruler of Entre Rios; and in the following year he cast three hundred Spaniards into prison upon suspicion, kept many of them there for nineteen months, and nearly ruined them all by fines before he released them. The Swiss Rengger, whose work on Francia is far preferable to the more pretentious production of the brothers Robertson—the Letters from Paraguay—states that Francia considerably improved the agriculture of his country. That at first he made some endeavours to do so seems clear; but as his tyrannical plan of isolation gradually developed itself, trade was destroyed, the products of the soil were not allowed to find an outlet, and agriculture necessarily suffered. In religion, Francia professed himself to be a deist. He told Rengger that he and his friend might profess any religion they preferred—that they might be Christians, Mahometans, pagans—"anything but atheists." He bitterly hated the Roman catholic religion which he had abandoned; and there were no topics upon which he conversed more frequently and willingly, than the loose morals of the clergy, and the superstitions of their flocks. He suppressed all the religious houses in Paraguay, and even the theological seminary; and as, either from design or inexperience, he took no steps to encourage public education, ignorance settled down upon the country more densely than ever. He waged a bloody war of extermination against the Indians of the western deserts. Succeeding to all, and more than all, the power of the jesuit fathers of Paraguay, he used it merely to harry and destroy the unhappy children of the soil. This wretched man, after having for the gratification of his diseased ambition degraded his country, and debased its people far below the level at which he found them, died at the advanced age of eighty-four, in the year 1840.—T. A.

FRANCIABIGIO, MARCANTONIO, was born at Florence in 1483, studied under Albertinelli, and was the friend and companion of Andrea del Sarto, whose unfinished works in the Scalzo at Florence were completed by Franciabigio. The two friends painted in competition together in the court of the annunciata, where Franciabigio represented the "Marriage of the Virgin;" but as the monks uncovered his work before it was completed, the incensed painter struck the fresco several blows with a hammer, injuring the head of the Virgin, and destroying some portions. The injuries still remain as a monument of the painter's ill temper and folly. It seems that the monks tried in vain to induce him to repair the mischief, but he would not, and his brother painters dared not make the repairs. He executed some frescoes also at Poggio a Caiano, a seat of the Medici near Florence. Franciabigio died in 1524. He was distinguished for his beautiful colouring, and for his skill as a fresco painter, and he was also a successful portrait painter. Vasari extols his knowledge of anatomy and perspective, and states that he surpassed all his contemporaries as a practical fresco painter, which is one of those instances of biassed judgment in favour of his own countrymen, with which Vasari is charged by writers of other provinces of Italy.—(Vasari, *Vite de' Pittori.*)—R. N. W.

FRANCIS: the emperors, kings, and princes of this name are here noticed under the names of their respective countries:—

GERMANY AND AUSTRIA.

FRANCIS I., Emperor of Germany, was born in 1708, the eldest son of Duke Leopold Joseph of Lorraine. He succeeded to the government of the duchy at the death of his father, in 1729, but was induced, six years after, to exchange his patrimony for the reversion of the crown of Tuscany, at the death of the last scion of the house of Medici. Lorraine was then given to the father-in-law of King Louis XV. of France, Stanislas Lesczinski, ex-king of Poland; and at the death of Grand-duke John Gaston, which happened soon after (July 9, 1737), Francis assumed the sovereignty of Tuscany. He had previously become acquainted with Princess Maria Theresa, sole daughter of the Emperor Charles VI. of Germany, who chose him for her husband from among a vast number of royal suitors. The marriage took place in 1736, and at the death of Charles VI., October 21, 1740, Maria Theresa became sovereign of Austria, Hungary, and Bohemia. One of her first acts was to nominate her husband, to whom she was devotedly attached, co-regent of her dominions, and commander-in-chief of the Austrian army. The throne of Germany becoming soon after vacant by the death of Charles VII., January, 1745, Maria Theresa determined to have her husband elected to the imperial dignity, and succeeded in winning the votes of all the electors except those of Branden-

burg and the Palatinate. France thereupon assembled a powerful army in the neighbourhood of Frankfort in order to influence the election; but encountering the Austrian army under the command of Francis, who hurried up by forced marches from the Danube, the French general was obliged to repass the Rhine at Nördlingen. Shortly after Francis repaired to Frankfort, where he was declared emperor of Germany on the 2d September, 1745. On the 4th of October following he was crowned with great splendour, and at once entered on the actual business of government. In the fulfilment of his high duties, however, Francis exhibited but little energy, and ere long he abandoned the cares of state almost entirely to his more ambitious consort and her ministers. Coxe, in his History of the House of Austria, mentions that one day, at a solemn audience given by the empress, Francis abruptly retired to a corner of the saloon, and commenced conversing with some ladies, telling them that he intended to watch the courtiers leaving the place. In reply to their remark, "The court is sure to remain here as long as your majesty," Francis replied, "You mistake; the empress and my children form the court: I am a mere private person." Francis died suddenly on a journey, at Inspruck, of an attack of apoplexy, August 18, 1765.—F. M.

Francis II., Emperor of Germany—also known as Francis I. of Austria—son of Leopold II. and of Maria Louise, daughter of King Charles III. of Spain, was born at Florence, February 12, 1768. In his infancy Francis was extremely delicate, and as he grew up the indolence of his disposition became the theme of general remark. He received his primary education at Florence, and at the age of sixteen was taken to the court of Joseph II., to be trained under the emperor's own eyes for the high duties awaiting him. He had to accompany this emperor in the campaign against Turkey in 1789, and was intrusted for a short time with the chief command of the Austrian army. Francis succeeded Leopold II., March 1, 1792. One of his first acts was to conclude an alliance, offensive and defensive, with Prussia, which had no sooner been signed than a declaration of war from the French republic reached Vienna. Francis was prepared for this; his army was immediately put in motion, and combined with the Prussian troops under the duke of Brunswick, succeeded in dislodging the French from their favourable position in Belgium. The war continuing with more or less success for the allied armies, Francis, in the year 1794, in person assumed the command of his troops in the Netherlands, and gained the brilliant victories of Cateau, Landrecy, and Tournay. Notwithstanding these successes, the states of Brabant soon after refused Francis the necessary subsidies of war, which so much irritated him that he left the army and returned to Vienna. France now became victorious everywhere, and the emperor in great extremity had to conclude the most disastrous peace of Campo Formio, October 17, 1797. But humiliating though this treaty was to Austria, it did not prevent the emperor from declaring war a second time, less than two years after. Francis had made preparation for this struggle by entering into a close alliance with Great Britain and Russia with the avowed object of crushing the French republic. The commencement of the war was again favourable to the Austrian army; but the republican troops soon began to gain ground, marching from victory to victory, and finally compelling the emperor to declare his submission in another treaty of peace. This was the peace of Luneville, signed February 9, 1801, which cost the German empire the whole left bank of the Rhine, with a population of more than four millions. Francis, in obedience to the popular will, had to draw the sword a third time, only a year after the conclusion of peace. But this third campaign proved even shorter than the two preceding ones, the battles of Ulm and Austerlitz in the autumn of 1805 terminating it in the course of a few months. Francis had to meet Napoleon personally at Presburg, and to sign the treaty of peace named after that town. To crown the humiliation of the Austrian emperor, Napoleon immediately after organized the "Rhein-Bund," or union of German princes under French protection, by which the Teutonic, or so-called "Holy-Roman," empire was virtually extinguished. Francis, on the 6th August, 1806, solemnly laid down the crown of Charlemagne, having previously declared himself hereditary emperor of Austria, under the name of Francis I. This brought him peace for nearly three years, and only when Napoleon's encroachments assumed an aspect of unparalleled audacity, did he allow himself to be driven into a new declaration of war, March 27, 1809. This fourth anti-French war was of the shortest duration, peace being signed on the 14th October, 1809, with a loss to Austria of nearly two thousand geographical square miles of territory, and a population of five millions. Thus humiliated, Francis found himself absolutely at the mercy of the conqueror, to whom henceforth he was little more than a humble vassal. Without murmuring he gave his eldest daughter, Maria Louise, in marriage to Napoleon; and prepared his troops to accompany the French army into the snow-fields of Russia, respecting the proposed conquest of which he had a personal interview with his potent son-in-law at Dresden, in May, 1812. After the disastrous conclusion of the Russian campaign, Francis at first tried to set up as mediator between Napoleon and the northern sovereigns, but failing in this, joined the coalition against France, August 12, 1813. He accompanied his troops on their march westward, entered France with them, and signed the first peace of Paris, May 30, 1814. This treaty, and the subsequent congress of Vienna, not only restored to Francis his former territories, but made him the independent ruler of an empire greater in extent and of more regular configuration than was ever before swayed by a descendant of Rudolph von Hapsburg. Over the vast realm thus obtained Francis ruled peacefully till his death, which occurred March 2, 1835. Historians are agreed in ranking him, if not among the very best, at least among the good and honest of German sovereigns. Francis, who was married four times, was succeeded by his eldest son, Ferdinand I.—F. M.

* Francis Joseph I., Emperor of Austria, son of the Archduke Francis Charles and of Princess Sophie of Bavaria, and grandson of Francis I., was born at Vienna, August 18, 1830. He received his education under the care of his mother, and had for chief tutor Count Bombelles, the descendant of an ancient family of French emigrants. In April, 1848, at the age of eighteen, the prince was nominated governor of Bohemia, but had to abandon this post immediately after for a command in the Austrian army in Italy, where he distinguished himself by his personal bravery in the fight of Santa-Lucia. May 6, 1848. The war with France, followed by the peace of Villafranca in 1859, and the still more important contest with Prussia in 1866, may be here passed over as events belonging rather to the history of Austria than to the biography of the emperor. He was crowned king of Hungary in 1867. His desire to maintain peace at home and abroad, to increase the liberty enjoyed by his subjects, and to reconcile the interests of the several nationalities of the empire, was evinced by the support which during recent years he gave to the policy of Count Beust, whose resignation of office excited a general surprise in November, 1871. Late in the summer of the same year, an interview took place between him and the emperor of Germany, and its purport was generally understood to have been highly favourable to the continuance of a good understanding between Austria and the German empire. Few living monarchs have so many residences as Francis Joseph. He was often absent from Vienna, during recent years, and visited Egypt, Palestine, and other foreign lands. He has not escaped his share of severe domestic griefs. On the day when he was crowned king of Hungary, amid the acclamations of the people, his brother Maximilian was shot in Mexico. Francis Joseph was married, April 24, 1854, to Princess Elizabeth of Bavaria, born December 24, 1837, by whom he has issue, male and female.—F. M.

FRANCE.

Francis I. of France, was born 12th September, 1494. He was the son of Charles, count of Angoulême, and Louisa of Savoy, and was descended from Charles VI. through Louis I., duke of Orleans. On the death of his father, young Francis was taken charge of by Louis XII., who in 1514 gave him his daughter Claude in marriage. His mother, who was an active, energetic princess, obtained for him the duchy of Valois, and he served with distinction in the French armies on the frontiers of Spain and Flanders. In the following year, on the death of Louis, Francis succeeded to the throne. He speedily introduced most important changes into the administration of public affairs, and set on foot various ambitious projects for the extension of his dominions. One of his first efforts was to undertake an expedition into Italy, for the purpose of prosecuting his claim on the duchy of Milan. He suddenly passed the Alps in August, 1515, at the head of forty thousand men, drove back the Spanish general, Prospero Colonna, from Villa Franca, and about the middle of September encountered the



Engraved by H.J. Stodart from a Photograph

FRANCIS JOSEPH I.

EMPEROR OF AUSTRIA

Swiss army at Marignano, two miles distant from Milan, and after an obstinate conflict, which lasted two days, defeated them with the loss of twelve thousand men. The victors took possession of Milan, and shortly after Francis entered into a treaty of alliance with the Swiss. In the following year Francis concluded at Noyon a treaty of confederacy and mutual defence with Charles, king of Castile (afterwards Charles V.), by which the French monarch engaged to give his eldest daughter, an infant of a year old, in marriage to Charles, and to make over to him, as the dowry of the princess, all his claims upon the kingdom of Naples. The Emperor Maximilian was soon after constrained to join the treaty with these two sovereigns, and thus put an end to the bloody and tedious war which had been occasioned by the league of Cambray, and secured a few years of undisturbed tranquillity to Europe. On the death of Maximilian in 1519, Francis entered the lists as a competitor with Charles for the imperial crown. He was deeply mortified by his failure, and from this time the two princes became irreconcilable rivals. Their first difference arose out of the refusal of Charles to do justice to the heirs of Jean d'Albret, the dispossessed king of Navarre. Soon after, Robert de la Mark, lord of Bouillon, quarrelled with the emperor, and having thrown himself on the protection of Francis, levied troops in France with the connivance of the king, declared war against Charles, and ravaged Luxembourg. The emperor in turn sent an army under the count of Nassau to chastise De la Mark; not contented with seizing the territories of the refractory vassal, Nassau passed the frontiers of France, took Mousson, and besieged Mezières. This important fortress, however, was gallantly defended by the famous Chevalier Bayard, and the imperialists were at length compelled to raise the siege with disgrace and loss. Francis, at the head of a powerful army, retook Mousson, and entering Flanders, captured several unimportant places, and, but for an excess of caution, might have destroyed the whole imperial army. An abortive attempt at mediation was made in a congress at Calais by Henry VIII. of England, who, though he had in the previous year held an interview with Francis on the famous "Field of the Cloth of Gold," and pretended great friendship for the French king, yet now, through the management of Wolsey, was decidedly favourable to his rival. Charles was well aware of the strong leanings of Henry and his prime minister, and insisted upon terms so unreasonable that they were at once rejected with disdain. A treaty against France was soon after concluded between Charles and Henry. A similar league had previously been formed between the emperor and the pope, for the expulsion of the French from Italy. A powerful army under Prospero Colonna, a skilful and experienced general, invaded the Milanese, which was bravely defended by Marshal Lautrec, governor of the duchy; but being deserted by his Swiss auxiliaries, and left without money or reinforcements, through the treachery and rapacity of Louisa of Savoy, the mother of Francis, Lautrec was driven out of the country. Parma and Placentia were united to the states of the church, and the French were deprived at once of nearly the whole of their conquests in Lombardy. These disasters were followed by the defeat of a powerful army of French and Swiss at Bicocco, May, 1522, and by the loss of Genoa, which was captured by Colonna almost without opposition or bloodshed. To add to the misfortunes of Francis at this juncture, Henry VIII. declared war against him, 29th May, 1522, and sent an army under the earl of Surrey to invade France. In the following year the league against Francis was strengthened by the accession of the republic of Venice, hitherto friendly to France, and of the new pope, Adrian of Utrecht, so that the French king was left without a single ally to resist the attacks of his numerous and formidable adversaries, while his own powerful subject, the Constable Bourbon, provoked beyond endurance by the shameful treatment he had received from the queen-mother, at this critical moment deserted to the enemy. Francis, undismayed by these disasters, persevered in the plan which he had formed of sending an army into the Milanese under Admiral Bonnivet, a brave but incapable general, who passed the Ticino in spite of the efforts of the veteran Colonna, but utterly failed in the object of his expedition. Meanwhile an English army marched into Picardy, and the imperial forces invaded Burgundy and Guienne. The French general, however, with a comparatively small body of men, kept them in check, and ultimately forced them to retire with disgrace. In the spring of 1524 the French were compelled to abandon the Milanese, and in their retreat into their own country were totally defeated on the banks of the Sessia by the imperialists, under the Constable Bourbon and the marquis de Pescara. The imperial forces crossed the Alps, entered Provence, and laid siege to Marseilles, but were compelled to retreat by the masterly dispositions of Francis and the valour of the citizens. Elated with this success, the French king rashly resolved to carry the war into Italy, and crossing Mount Cenis, took possession of Milan. But instead of following up his advantage by pursuing the retreating and disheartened enemy, he laid siege to Pavia, which was gallantly defended by Antonio de Leyva. Time was thus afforded to the imperialist generals to reorganize their forces, and at the head of a powerful and well-disciplined army, they attacked and utterly defeated the French on the 24th of February, 1525. Ten thousand men were left on the field, including Bonnivet and many other noblemen of the highest distinction, and Francis himself was taken prisoner by Lannoy, vice-king of Naples. The story that he announced the result of the battle to his mother, in a letter containing only the words, "All is lost except our honour," has been proved to be incorrect. The terms which Charles proposed as the price of the liberation of his prisoner, were so exorbitant that Francis exclaimed in a transport of indignation that it were better to die than to accede to them. The emperor ultimately consented to abate somewhat of the rigour of his first demands, and concluded a treaty, 13th January, 1526, by which he agreed to restore Francis to liberty on condition that he should cede Burgundy to him; resign all his pretensions to Italy, the Low Countries, and Artois; restore their lands and honours to the constable and his adherents; marry the emperor's sister, the queen dowager of Portugal; and deliver his eldest and second sons as hostages for the fulfilment of these stipulations, pledging at the same time his oath and honour for their observance.

Francis, however, had no intention of complying with these conditions. Before signing the treaty, he was guilty of the dishonesty of making a secret but formal protest against its validity. On regaining his own dominions, 18th March, he at once gave unequivocal indications of his intention to evade the fulfilment of the treaty of Madrid. Pope Clement absolved him from his oath, and a league was entered into between the French king, the Venetians, the pope, and Henry VIII. for their mutual defence against the emperor. The reduction of the castle of Milan, the capture and sack of Rome by the constable, and the imprisonment and cruel treatment of Clement speedily followed. War was declared against the emperor, both by France and England. Charles accused his rival of perjury, and Francis returned a message of defiance and a challenge to single combat. The French troops under Lautrec gained several advantages in the Milanese, and sat down before Naples; but in the end they were attacked by disease, reduced to a miserable remnant, and compelled to surrender to the prince of Orange at Aversa. Andrea Doria, disgusted by the affronts which he had received from Francis and his ministers, abandoned the French alliance and joined the emperor. The French army in the Milanese, under the count of St. Pol, was defeated and destroyed by Antonio de Leyva. All parties were now wearied of this destructive and unprofitable war, and at length, through the intervention of Margaret of Austria and Louisa of Savoy, the treaty of Cambray was concluded, August 5, 1529, by which Charles relinquished his claims on Burgundy, and Francis renounced his pretensions to Italy and Flanders, and agreed to pay two million crowns as the ransom of his sons. He made no stipulation for his allies, the Venetians, the Florentines, and the duke of Ferrara, whom he abandoned in a body to his rival—an act as impolitic as it was treacherous, and which lost him the general confidence of Europe.

The subsequent conduct of Francis was not calculated to remove this unfavourable impression regarding his honesty and veracity. At the very time of ratifying the disadvantageous treaty of Cambray, he took a secret protest against several of its articles, and watched for an opportunity of violating it with safety. He endeavoured to gain over the pope by marrying Clement's niece, Catherine de Medici, to his second son, afterwards Henry II. He formed an alliance with the protestant princes of Germany, and encouraged them in their resistance to the emperor, and in 1535, during the absence of Charles in Africa, he revived his pretensions to the Milanese, and marched with an army into Italy, ostensibly for the purpose of chastising Sforza, duke of Milan, who had put to death his

ambassador, Merveille, but suddenly turned aside and seized the territory of Savoy. In the following year the imperial troops recovered this province, drove the French out of Italy, and followed them into their own country. But the prudent policy of Marshal Montmorency, the French general, completely foiled the invaders, reduced them to extremities, and at length compelled them to retreat in the greatest disorder. An attack on the side of Flanders proved equally abortive, and a cessation of arms was at length agreed to, through the mediation of the two sisters, the queens of Hungary and France. A truce for ten years was ultimately arranged by the intervention of the pope, Francis agreeing to withdraw from his unpopular alliance with the Grand Turk, and Charles on his part basely consenting to allow the French king to retain one half of the dominions of his ally, the duke of Savoy. A strange interview shortly after took place between the two rivals on the coast of Provence, and from this time forward, though it was impossible they could be friends, their rivalry was less keen and vindictive. Francis not only rejected the offer of the insurgent citizens of Ghent to deliver their city into his hands, but made known their designs to the emperor. Charles proceeded in person to Flanders, passing through France on his way from Spain. The two kings met at Chatelherault, and made a solemn entry together into Paris, and Francis not only entertained his royal guest with great magnificence, but accompanied him to the frontiers of his dominions.

In 1542 war again broke out between these two implacable rivals in consequence, as Francis alleged, of the murder of Rincon, his ambassador to the Porte, at the instigation of the marquis del Vasto, the governor of Milan. Hostilities were carried on by the French in Roussillon, Flanders, and Piedmont, but without any important result. They gained a complete victory, however, over the imperialists at Cerisolles, 14th April, 1544. On the other hand Charles entered Champagne at the head of a numerous and well equipped army, and Henry VIII., who was once more in alliance with him, laid siege to Boulogne. The two monarchs had formed the project of marching to Paris and making a partition of France. But the vigorous resistance of the French people, the increasing strength of the protestant party in Germany, and the formidable power of the Turks, induced the emperor to consent to a peace, which was concluded at Crespi, 18th September, 1544. The war with England lingered for two years longer without any occurrences worth notice, and was at length terminated by a treaty of peace, 7th June, 1546.

As soon as the treaty of Crespi was concluded, Francis renewed his persecution of the French protestants with redoubled zeal. In 1535 he had brought to the stake, with circumstances of the most shocking barbarity, six persons who were concerned in affixing to the gates of the Louvre papers reflecting on the doctrines and rites of the Romish church; and he now put in execution a decree of the parliament of Provence against the protestants, utterly destroyed twenty-two of their villages, razed their houses to the foundations, put to death great numbers of the so-called heretics, and condemned others to the galleys. The death of Francis put a stop to these atrocities. He died on the last day of March, 1547, in the fifty-second year of his age.

Francis was a prince of excellent abilities and a kindly disposition. He was brave to rashness, generous, and unselfish, and was a liberal patron of literature and art. He protected Rabelais, offered Erasmus the government of the new royal college, patronized Budé, Lascaris, the Stephens, Marot, and other men of letters, and Leonardo da Vinci died in his arms. But he had no fixed principle of any kind. He violated treaties and broke his promises whenever it suited his purpose to do so, was licentious in his private life, and laid the foundation of that profligacy which disgraced the French court in the reigns of his successors. By his first wife, Claude, Francis had three sons and four daughters. His eldest son died before him, it was alleged of poison. His daughter Magdalene was the shortlived wife of James V. of Scotland.—J. T.

Francis II., King of France, was the eldest child of Henry II. and of Catherine de Medicis, and was born 19th January, 1543. He was weak and sickly in body, as well as feeble in mind. He is said, however, to have shown aptitude and intelligence, and to have made some progress in the arts and belles-lettres, under Amyot, to whom the care of his education was committed. On the 24th of April, 1558, he was married with great pomp to Mary, the beautiful young Scottish queen, and in December following, obtained from the parliament a grant of the crown matrimonial of Scotland. On the death of his father, 10th July, 1559, Francis succeeded to the throne in the sixteenth year of his age. He was completely under the influence of Francis, duke of Guise, and the cardinal of Lorraine—the uncles of his queen; and they immediately set themselves with the utmost vigour and resolution to crush the protestant party in France, and especially their new and powerful leaders, the king of Navarre and the prince of Conde. The vast power and ambition of the Guises raised against them a host of enemies, and a conspiracy was formed for their destruction at Amboise in 1560. The plot, however, was discovered by them and foiled, and the duke of Guise was appointed lieutenant-general of the kingdom. Soon after the edict of Romorentin was issued, which ordained that in future the crime of heresy, which was punishable by death, was to be judged by the bishops, and not by the parliaments. The protestants took alarm and made preparations for resistance, and the Admiral Coligni having presented a memorial in their favour, it was resolved on the suggestion of the chancellor De L'Hopital, to allow them to remain unmolested until a general council should be assembled to decide disputed questions in religion, and that if a general council were not called by the pope a national council should be convoked in France. In December following, the states-general were assembled at Orleans, and the leaders of the Huguenot party having resorted thither without any suspicion of treachery, fell into the snare laid for them by the Guises. The prince of Conde was at once arrested and cast into prison, and condemned to lose his head on a charge of treason, as the alleged leader of the conspiracy at Amboise. His life, however, was saved, and the plans of the Guises completely frustrated by the sudden death of Francis, 5th December, 1560, after a reign of only seventeen months. The cause of his death was an abscess in the ear; but rumours of poison were spread and believed at the time, though they appear to have been without foundation. Francis was succeeded by his brother, Charles I., then a minor.—J. T.

Francis I., Duke of Bretagne, born at Vannes, 11th May, 1414, the eldest son of John VI. of Bretagne, and of Jeanne, daughter of Charles VI. of France, succeeded his father, 14th August, 1442. He is chiefly memorable in connection with the English wars of the period. When Sir Francis Surienne invaded Bretagne on the pretext of redressing the wrongs inflicted by the duke on his brother Gilles, Francis appealed for protection to Charles VII. of France, with whom he had early established the most friendly relations, and who accordingly, after vainly remonstrating with the duke of Somerset on the conduct of Surienne, entered on a campaign against the English which resulted in their being expelled from Lower Normandy. Francis' cruel treatment of his brother is an ineffaceable blot upon his memory; it entailed consequences as terrible as revenge could have desired. A month after the death of Gilles in 1450, Francis, confronted in his sleep by his brother's confessor, was solemnly cited to appear in forty days before the tribunal of God, there to answer for his misdeeds. Terror gave effect to the ghostly citation, and he died, July 19, 1450.—J. S., G.

Francis II., Duke of Bretagne, was born in 1435. Having previously inherited the countships of Etampes and Vertus, he succeeded to the dukedom in 1459; did homage to Charles VII. at Montbazon, and set himself to perform the part of a generous ruler. But Louis XI., who ascended the French throne in 1461, was not less unscrupulous than eager in his resolution to enlarge the royal authority; and his personal antipathy to Francis hastened the commencement of the struggle by encouraging the revolt of the bishop of Nantes. The duke met that movement with more promptitude and energy than might have been expected from a character somewhat deficient in strength. Raising a powerful army in alliance with Burgundy, he marched towards Paris, and compelled the king to conclude the treaty of St. Maur, in which the latter agreed to pay the expense of the campaign, and to confirm Francis in all his dignities. In the subsequent operations of Louis against Normandy and Burgundy, Bretagne for some time either remained neutral or assisted the royal cause. But in 1467 Francis joined the confederated feudatories in the hope of effectual aid from England, and some of the Norman fortresses were recovered. The following campaign, however, turned the scale; Bretagne was invaded and made submission. Some years later the duke refused the collar of St. Michael, and again took the field in league with Normandy,

Burgundy, and England. But the conflict again terminated in favour of Louis; Francis was deprived of the county of Vertus, and swore new allegiance with peculiar solemnities. After the accession of Charles VIII., under the regency of his sister, the lady of Beaujeu, a number of the Breton nobles, discontented with the policy of the duke and his minister, Landais, formed a French party, and agreed in the treaty of Montargis that the fief should revert to the crown at the death of Francis. Hostilities followed, and in 1488 a disastrous battle destroyed the last hope of maintaining the independence of the duchy. Ultimately the marriage of Anne, the duke's eldest daughter and heir, with the French king, added the states of her deceased father to the ascendant monarchy.—W. B.

Francis I., Duke of Lorraine, born in 1517, was educated at the court of France, and succeeded his father Antonio in 1544. He was employed in negotiating a peace betwixt Charles V. and the French king, when he was struck with apoplexy, from the effects of which he died in 1545.—W. B.

Francis II., Duke of Lorraine, grandson of the preceding, inherited the duchy in 1624, after his father, Charles III., and his brother Henry; but in the course of the same year he resigned it to his son, Charles IV. He had previously acted as commander of the Venetian army against the pope. His second son, Nicolas, held the ducal sceptre after Charles; and one of his daughters was married to Gaston, duke of Orleans.—W. B.

Francis of Alençon. See Alençon.

Francis de Lorraine. See Guise.

ITALY.

Francis I. (Gennaro Giuseppe), King of the Two Sicilies, born in 1777, was the son of Ferdinand I. and Mary-Caroline of Austria. In early life he appeared to sympathize with liberal ideas, and to feel deeply the disgrace which his father had brought upon the kingdom by allowing it to become a prey to the ambition of Queen Caroline and her favourites. In Sicily he favoured the liberal party, and, together with Lord Bentinck, furthered the restoration of the constitution in 1812. Later, however, he offered no opposition to the absolutist system of government, which was enforced by Ferdinand under the influence of Austria; and when in 1821 the king, breaking through all his promises, returned from Laybach with an Austrian army to put down the constitutional institutions, Francis (then duke of Calabria) was persuaded to side with the reactionary party. In 1825, at the death of his father, he succeeded to the throne, but preserved unbroken the tradition of the paternal misgovernment. The annals of his short reign are infamous for the venality and the peculations which characterized all branches of public administration. He considerably increased the financial difficulties of the state by an expensive journey to Madrid, on the occasion of the marriage of his daughter, Maria Christina, with Ferdinand VII. of Spain. When he returned to Naples, his health having been long undermined by disorderly habits, gave way altogether, and he died in 1830.—A. S., O.

* Francis II., King of the Two Sicilies, was born on the 16th January, 1816, married in 1839 Maria Sophia Amelia, a Bavarian princess, and in May of the same year succeeded his father, Ferdinand II. On his accession it was hoped that the young monarch would inaugurate a new and more beneficent era of Neapolitan government. But under the influence of the Austrian party at Naples, the new king showed himself resolved to tread in the footsteps of his father. The old system of espionage and military imprisonment was resorted to, and the friends of Neapolitan and Sicilian freedom saw no escape from intolerable oppression save in an insurrectionary movement. In the spring of the present year (1860) an insurrection broke out in Sicily, and Garibaldi soon appeared upon the scene. With the successes of that patriotic chief (see Garibaldi) King Francis, wise too late, altered his system, proclaimed a general amnesty and a constitution, and summoned a liberal ministry to his councils. In vain. The continued victories of Garibaldi, and his rapid advance upon Naples, left Francis II. no choice, and on the 6th of September he abandoned his capital, which on the following day was entered by the triumphant general. The dethroned monarch issued a protesting manifesto before leaving Naples with his treasure and a portion of his troops for Gaeta, where his future policy remains to be shaped. The scathing eloquence of Lord Brougham in his opening address at the Social Science Congress at Glasgow, September 24, 1860, has pourtrayed him upon the page of history as with encaustic colours, never to be effaced. "The blood-thirsty and pitiful, though unpitying creature, composed of cruelty, falsehood, and cowardice, after the massacre of his unoffending subjects, durst not face either the vengeance of the survivors or abide the coming of their deliverer, but at the distant sound of his approach fled from the throne he had polluted and disgraced, with the booty his pillage had amassed. Young in years to have perpetrated such crimes! but Caligula died at eight-and-twenty, and Heliogabalus at eighteen."—F. E.

Francis IV., Duke of Modena, born in 1779, son of Ferdinand, archduke of Austria, and of Beatrice d'Este, who was the last representative of her house, and who brought him as her dowry Modena, Reggio, and la Mirandola. When the French revolution of 1830 broke out, he conspired with Ciro Menotti and the Italian patriots, with no less an object in view than that of becoming king of Italy. As, however, he thought himself outstripped by the liberals, he ferociously turned against them, put down with the help of an Austrian army the revolution of 1831, and having succeeded in securing Menotti, his former friend, he caused him, on his return to Modena, to be hung from the battlements of the castle in sight of the horrified citizens. Giuseppe Ricci and many others fell victims to his fury on mere suspicion, and his government continued to be one of the worst specimens of oppression. Canosa, formerly the scourge of Naples, was his chief agent and counsellor. The duke died in 1846. He had married Maria Beatrice, daughter of Victor Emmanuel I., king of Piedmont, by whom he had several children. His eldest son—

* Francis V., Duke of Modena, born in 1819, was dispossessed of his estates by the revolution of 1859. He married in 1842 the Princess Adelgonda of Bavaria. In 1848 he was driven out of Modena at the time of the Lombard insurrection, but recovered his dominions after the defeat of the Piedmontese army and the surrender of Milan to Radetzki. He ruled during the last ten years under the auspices of Austria, and proved equal to his father in everything except resolution and boldness Among other reactionary measures, he abolished civil marriage, and countenanced in all points the encroachments of the ultramontane party. When the national war of independence broke out again in 1859, he fled to the Austrian camp, where he remained an idle spectator of the struggle.—A. S., O.

FRANCIS, Saint, of Assisi, the founder of the order of Franciscans or Grey Friars, was born in 1182 at Assisi in the district of Spoleto in Italy. His father, Pietro Bernardone, was a merchant, and after giving him a good, though not a very liberal education, took him into his own business; but young Francesco was fonder of gaiety and soldiering than of trade, and for some years was regarded as the flower of the Assisian youth. A dangerous illness into which he fell proved the crisis of his life. When he recovered from it, he found himself a new man —the young gallant was changed into a devotee; and instead of the pursuits of pleasure and war he devoted himself to the care of the sick and dying. Having gone on pilgrimage to Rome, he begged for the poor at the doors of the churches, and while kneeling in prayer imagined that he heard a voice from heaven addressing him, and calling him to the mission of building up again the fallen church of God. Interpreting this miraculous voice at first too literally, he set himself, on his return to Assisi, to the work of repairing the church of Maria Portiuncula, which had fallen into ruins; and for that purpose he sold not only his own horse, but some stuffs belonging to his father—an immoral act, which revealed the morbid character of the religious excitement which had seized him, and for which he was compelled for a time to leave Assisi. But he returned again ere long; and in two years he completed the restoration of the church, which he made choice of as his abode and the centre of his influence. It was during these two years that he first assumed the function of a preacher of repentance, and began to draw around him the earliest members of the celebrated order which afterwards bore his name. It was a sermon which he heard at this time upon Matthew x. 9, 10, which gave him the first impulse. Understanding the text quite literally, he parted with purse, shoes, and staff; and assuming a gown of coarse stuff, fitted with a hood of the same, and tied at the waist with a cord instead of a girdle, he sallied forth to preach in the town and the surrounding villages, content to live upon the alms of the people—the first example of a mendicant friar, a class which soon became the most numerous and the most powerful

in the western church. In 1210 he had eleven followers, who lived with him in a solitary cell in Assisi, and whom he sent out from time to time, two by two, to preach in the surrounding country. He had now conceived the design of founding a new order, and he drew up for himself and these eleven a "rule," which he took to Rome to submit to the approbation of Pope Innocent III. He proposed for the members of the new society the humble name of Fratres Minores; and the two main provisions of the rule were—that the brethren should live to preach, and that they should beg to live. The pope at first gave only an oral sanction to the rule, but this was sufficient to obtain for it a footing in the church. In 1212 the members were despatched in pairs into different parts of Italy, and the order was joined by numerous recruits in Perugia, Cortona, Pisa, Florence, and other cities. Its first convent was erected in Cortona. Inspired with fervent zeal for the extension as well as the revival of the church, Francis sent six of the brethren as missionaries to the infidels of Morocco; but they all perished in the enterprise. Nothing daunted, he resolved to repair to Africa himself, and proceeded as far as Spain on his way; but he was prevented by illness from persevering in the attempt. Meanwhile the new brotherhood spread rapidly in Italy. In the fourth Lateran synod of 1215, it received an additional oral sanction along with the somewhat similar new order of St. Dominic; and in 1216 it held its first general congregation, which was attended by Cardinal Hugolino, who was afterwards Pope Gregory IX. At this congregation it was determined to send brethren as missionaries into all lands. In 1219, when the next congregation met, the number of members who attended is said to have amounted to five thousand (though this is probably an exaggeration), and new missionaries were sent forth, not only into Spain, France, England, Germany, Hungary, and Greece, but also into Egypt and other parts of Africa. St. Francis himself set off to the East, where he was for some time kept a prisoner by the Saracens. In 1223 he succeeded in obtaining for the order from Pope Honorius III. the formal and definitive sanction of the church. He died on the 6th of October of the following year at Assisi, not long after the alleged miracle of the infliction on his body of the wounds of Christ; and as early as 1228 he was canonized by Gregory IX. In twenty-four years after his death his order numbered two hundred thousand friars, distributed into twenty-three provinces, and occupying eight thousand monasteries.—P. L.

FRANCIS DE BORGIA, SAINT, third general of the order of jesuits, duke of Gandia, born at the town of that name in the province of Valencia, Spain, in 1510. He rose to distinction at the court of Charles V., and was created viceroy of Catalonia; but on the loss of his wife, Leonor de Castro, in 1546, he resolved to forsake all worldly pursuits in order to enter the order of the jesuits. The emperor granted permission, and the pope, Paul III., allowed him to retain his title and administer his estates until his children should be grown up. Ignatius Loyola, the founder of the order, well aware of the important services which a man of his rank might render, intrusted to him the mission of establishing seminaries throughout the peninsula. He visited Charles V. in his retirement, and it is said was intrusted by that monarch with a secret embassy to Portugal, with a view to the union of the two kingdoms. In 1565, on the death of Lainez, the second general of the order, he succeeded to the vacant post, and though possessed of less ability than his two predecessors, he administered the affairs of the order in such a way as greatly to consolidate its power. He founded a noviciate of the order at Rome; he organized and extended its missions; he improved its methods of instruction, and preserved a severe discipline among the members. In his personal habits he was ascetic to an extreme degree. He was sent in 1565, by Pope Pius V., to the courts of Spain, Portugal, and France, to incite the several governments to resist the growing power of the Turks, but unsuccessfully. He returned ill to Rome, and died there 1st October, 1572. He has written several ascetic works in Spanish, which have been translated into Latin by Alphonso Deza, the jesuit. There are several lives of Francis of Borgia—by A. Schotte, Rome, 1596; by Ribadeneyra, Madrid 1605; and by V Cepari, Rome, 1624. He received canonization in 1625.—F. M. W.

FRANCIS DE SALES, was born at Sales, the chateau of his family, near Annecy in Savoy, on the 27th August, 1567. He at first studied law, but in 1593 became a priest of the Roman catholic church. Born and dwelling near scenes where protestantism had recently achieved the most mighty triumphs, Francis de Sales devoted himself with the most ardent zeal and the most strenuous effort to the conversion of protestants. Herein, we are assured by Roman catholic writers, he was eminently successful. He had even the ambition to convert the patriarch of protestantism, Theodore Beza, himself. Beza, in several conferences at Geneva, received Francis courteously; but the conferences were, as they might have been expected to be, resultless. In 1602 Francis was appointed bishop of Geneva—a title, however, and an office giving no control over the immediate Genevese district. The same year he went to Paris, and preached at the court of Henry IV. with immense acceptance. At Dijon he made in 1604 the acquaintance of madame de Chantal, a somewhat fanatical personage, co-operating with whom he subsequently founded the religious order of Visitation. Henry IV. wished to attract Francis de Sales into France by an offer of the highest dignities, but Francis persistently refused to be tempted. His visits, however, to Paris were renewed. In 1608 appeared his "Introduction to a Holy Life," which went through numerous editions, and is still a Roman catholic manual of devotion. His "Treatise on the Love of God," published in 1614, was received with still louder and more general applause. As writer, as preacher, as a founder of religious orders, as an apostle of mercy equally indefatigable, Francis began to decline in strength at a comparatively early age. He had gone to meet the duke of Savoy at Avignon; and in returning he fell ill at Lyons, where he died on the 22nd November, 1622. The contemporary of Montaigne, Francis de Sales has been compared to that great writer for originality of style and charm of diction. But, from his mystical tendencies and evangelical fervour and simplicity, it would be more correct to compare him to Fenelon. Neither of these men, in spite of reputed saintliness and real charity, rose to a true notion of tolerance. Hence, notwithstanding abounding benevolence, the inconsistencies into which both were betrayed. The relations of madame de Chantal to Francis de Sales resembled those of Madame Guyon to Fenelon; and enemies were as ready to calumniate in the one case as in the other. The collected works of Francis de Sales have frequently been republished, and selections from them are common. He is affectionately and reverently called by the Roman catholics Saint Francis de Sales; and no doubt, from the beauty of his character, the opulence of his genius, his insinuating and invincible unction, he is one of the men of whom the Roman catholic church has most reason to be proud.—W. M–l.

FRANCIS OF PAULA, the founder of the order of the Eremites of St. Francis, or Fratres Minimi, was born in 1416, at Paula in the kingdom of Naples. His parents named him after St. Francis of Assisi, to whose intercession they ascribed his long wished-for birth; and at twelve years of age he was sent into the Franciscan monastery of St. Mark in Calabria. Even as a child he had manifested strong likings for a solitary, ascetic life, and in the monastery he went beyond all the friars in the severity of his obedience to the rule of his patron saint. After his year of probation was over, his parents took him on pilgrimage to Rome, Assisi, and other holy places, and before he was fourteen he settled himself in a solitary rock-cave on the seashore, where he gave himself up entirely to spiritual exercises, subsisting upon herbs and roots, and the offerings of the pious peasants who were attracted by the sight of his extraordinary devotion. He soon found himself at the head of a number of recluses, who came to him for guidance in spiritual life, and who built for themselves a chapel and a cell in the neighbourhood of his cave. In 1436 the archbishop of Cosenza sanctioned the erection of a cloister and church for what was already become a new and numerous order, to which its founder gave the name of the Eremites of St. Francis, and which aspired to go beyond even the Franciscan rule in strictness and severity. Francis himself slept upon the hard ground, never ate till after sunset, and often only every second day, and then frequently limiting himself to bread and water. The rigours of the new rule, however, did not prevent the formation of many establishments of Franciscan Eremites. The fame of the holy founder was spread over Europe, and monasteries of his order sprang up in France, Spain, and Germany. In 1474 his statutes were confirmed by Pope Sixtus IV. Alexander VI., who afterwards confirmed them in a somewhat altered form, changed the name of the

order to that of the Fratres Minimi. In 1482 Francis was invited to visit Louis XI. of France, who was anxious to obtain from him a miraculous prolongation of his life. The wonder-working eremite met the king in the castle of Tours, but Francis prudently exhorted Louis to resign himself to the divine will, and make preparation for his end. The king died soon after, and his successor, Charles VIII., bestowed many marks of his favour upon Francis. Among others he built a monastery for the new order in Plessis-les-Tours, where the founder died in 1507. In 1519 he was canonized by Pope Leo X. At the beginning of last century the order of St. Francis of Assisi possessed four hundred and fifty convents, of which fourteen were nunneries.—P. L.

FRANCIS XAVIER, St., was born in the ancient castle of Xavier, on the Spanish slopes of the Pyrenees, on the 7th of April, 1506. He was the youngest of a large family, and all his elder brothers had taken to the profession of arms; but his quickness of wit and love of study induced his parents to give him a learned education, which was completed in the famous university of Paris. He became a doctor of philosophy, and his handsome face, beaming with the inspiration of genius, coupled with his eloquence and intellectual power, drew the fashionable world of Paris in crowds to his lectures. It was a time full of danger for a proud and impetuous spirit; and we know, from his own avowal, that he was much tempted, both from within and from without, to embrace the new opinions in religion which were at that time captivating or perplexing the strongest minds in Europe. But at this critical moment a Spaniard made his appearance in Paris, who gained Xavier's friendship almost against his will, and decided his course for ever. This was Ignatius Loyola, founder of the Society of Jesus. He singled out Xavier as a man proper for his purpose, and after much resistance on the part of the proud spirit of his pupil, won him over to consecrate himself without reserve to God under his direction. Xavier was one of the seven who took the solemn self-devoting vow which marks the origin of the Society of Jesus in the crypt of St. Denis at Montmartre, on the 15th August, 1534. From this time he knew no other object of existence but to spread throughout the world the faith in a crucified Saviour. After staying for some time with Ignatius at Venice, he accompanied him in 1536 to Rome. An application was made about this time to the pope by John III., king of Portugal, asking that some zealous and able missionaries might be sent to preach the gospel in the Portuguese dominions in the Indies. By the advice of Ignatius, Paul III. selected Xavier and Simon Rodriguez. In April, 1541, Xavier sailed from Lisbon, and, after a voyage of thirteen months, arrived at Goa. Here commenced those incessant and superhuman labours for the conversion of souls, which were never remitted for a single day during the ten years which followed. He preached in public, he heard innumerable confessions, he tended the sick in the hospitals, he reconciled enemies, he opened schools for little children; until, at the end of six months, the population of Goa, which had been scandalously and notoriously profligate, presented the edifying spectacle of a general reformation. After some time, hearing that the poor pearl-divers on the fishery coast near Cape Comorin, though most of them had been baptized, had been long without instruction and retained no more than the name of christianity, Xavier resorted thither. For an account of the miracles which he is said to have wrought there the reader is referred to his life by Father Bouhours, translated by Dryden. In 1544 the saint visited Travancore, and converted nearly the entire population. Being again on the fishery coast in 1545, some information which reached him caused him to turn his eyes to the great eastern archipelago, where paganism and Mahometanism enslaved countless millions. To find out the will of God, the saint repaired on foot from Negapatam to the shrine of St. Thomas at Meliapor, close to the modern city of Madras. After this pilgrimage he was confirmed in his design of carrying the gospel eastward, and sailed for Malacca in September, 1545. During the two following years we find him visiting various islands in the archipelago — Amboyna, the Moluccas, Celebes, and many others—constantly in danger of death, and in want of all things, but victorious still over self and circumstance, and bringing to innumerable souls the healing light of the gospel. After another visit to Goa, he sailed for Japan in 1549, and was the first to introduce christianity into that empire, where it was afterwards extinguished in the blood of martyrs. Leaving Japan in November, 1551, he reached Goa early in 1552, and immediately prepared for his great enterprise of preaching the gospel in China. He left Goa in April, but when he arrived at Malacca, the governor of that town opposed his further progress. After long and harassing efforts, Xavier succeeded in making his way to Sancian, a barren mountainous island on the Chinese coast, near Macao. It was the will of God that he should proceed no further. He was seized with a fever on the 20th November, and died on the 2nd December, 1552, uttering with his dying breath the words, "In te, Domine, speravi; non confundar in æternum."—T. A.

* FRANCIS, John W., an American physician and man of letters, was born in New York, 17th November, 1789. Having acquired the rudiments of education at home, he studied mathematics and Latin under the Rev. George Strebeck, and afterwards under the Rev. John Conroy, both distinguished for their classical and mathematical attainments. In 1807 he applied himself to the study of medicine under Dr. Hosack. He entered Columbia college, where, in 1809, he took the degree of B.A. He received from the college of physicians and surgeons of New York the degree of M.D., and in 1811 entered into partnership with Dr. Hosack, which continued until 1820. In 1812 he took the degree of M.A. In 1813 he was appointed lecturer on the practice of physic and materia medica in the college of physicians and surgeons. He made a tour in Scotland, Ireland, Holland, and France; and on his return to New York he was appointed professor of the institutes of medicine in the college of physicians and surgeons. On the death of Dr. Stringham in 1817, he succeeded him in the chair of medical jurisprudence. In 1819 he became professor of obstetric medicine. He held this appointment for seven years, and then resigned it. He was afterwards chosen professor of obstetrics and forensic medicine in the Rutger's medical college. In 1850 the degree of LL.D. was conferred on him by Trinity college, Connecticut. His principal works are—"Cases of Morbid Anatomy," 1815; "Letter on Febrile Contagion," 1816; "Dr. T. Denman's Practice of Midwifery, with Notes," 1825; "Letter on Cholera Asphyxia of 1832;" "Observations on the Mineral Waters of Avon," 1834; "Old New York, or Reminiscences of the past Sixty Years," 1857.—W. A. B.

FRANCIS, Philip, D.D., was born in Dublin, and was the son of a clergyman, John Francis, who held, amongst other preferments, the rectory of St. Mary's in that city. Here Philip was educated; and having graduated in the university he entered the church, and subsequently obtained the degree of doctor of divinity. He applied himself assiduously to the study of the classics; and leaving his native country in 1750, he established a school in the neighbourhood of London, in Surrey, and had the honour of contributing to the education of the historian Gibbon. Francis edited several of the classics. His greatest success, however, was the translation of Horace, which at the time of its publication elicited high praise from Dr. Johnson, who pronounced it the best that had appeared, a pre-eminence which no subsequent translation has deprived it of. He also translated the orations of Demosthenes, though not with the same felicity as the lyrics of Horace. Dr. Francis tried his hand at the drama; but in that walk of literature he may be considered to have decidedly failed. The first of these performances was "Eugenia," which he called a tragedy; but even the genius of Garrick could not support it, and it died on the seventh night of its existence at Drury Lane. Then followed "Constantine" at Covent Garden with no better success. Dr. Francis was happier as a political writer than as a dramatist, and some of his political pamphlets in defence of Lord Holland were rewarded with promotion in the church. He obtained the rectory of Barrow in Suffolk in 1674, and subsequently the chaplaincy of Chelsea hospital. Churchill assailed Dr. Francis in his Author with great severity. Dr. Francis died at Bath, March 5, 1773.—J. F. W.

FRANCIS, Sir Philip, the son of the preceding, was born in Dublin on the 22nd October, 1740. When his father left Ireland in 1750, he took his son with him, and in 1753 he was placed under the care of Mr. George Thicknesse in Saint Paul's school, London. Of his progress there we have no further account than that he was a good classical scholar. While yet in his sixteenth year, his father, through the patronage of Lord Holland, obtained him a clerkship in the office of the secretary of state. When the elder Pitt succeeded to that office, young

Francis was recommended to him, and, as appears from a speech of Sir Philip's, employed him immediately in his own service, and honoured him with repeated marks of his favour and protection. Through this influence Francis was appointed secretary to General Bligh in 1758; and in 1760, upon the appointment of Lord Kinnoul as ambassador to the Portuguese court, Francis accompanied him to Lisbon as his secretary. The same year he returned to London, and again entered the secretary of state's office; whence in 1763 he was promoted to an important post in the war office, which he resigned in 1772, considering that he had been slighted by Lord Barrington. Being now free from official duty, he left England on an extensive continental tour which occupied him till the spring of the following year, when, on his return to London, he was recommended by Lord Barrington to Lord North, and was, in recognition of his talents and ability, selected as one of the council for the presidency of Bengal, with a salary of £10,000 a year, to control the influence of Warren Hastings, then the governor-general. With his two colleagues, Sir John Clavering the commander-in-chief, and Colonel Monson, he proceeded to his post. The changes which they commenced to effect at once placed them in antagonism to Hastings; and the deaths of Monson in 1776 and of Clavering in the year following, left Francis to wage alone an unequal contest with a man so energetic, bold, and determined as the governor-general. A protracted and bitter official warfare between them was the result, aggravated by personal animosity from the collision of two violent tempers. At length Hastings wrote a letter to Francis in terms of unjustifiable abuse, declaring him to be void of truth and honour. A duel followed, in which Francis was severely wounded, and as soon as he was recovered, he resigned his post, and leaving India in December, 1780, reached London in October, 1781. Francis now lost no time in assailing the administration of Hastings, and did not relax his efforts till he had procured his impeachment. In 1784 he took his seat in parliament for the borough of Yarmouth, and ranged himself in the ranks of the whigs, then in opposition. He at once took an active part in the debates of the house; and his great knowledge and ability made him influential, and insured him the friendship of Fox and Burke. Before long he took occasion to insult the younger Pitt while eulogizing his father, concluding with the pointed remark—"But he is dead, and has left nothing in this world that resembles him"—an offence which the minister never forgave. In April, 1787, Francis moved and carried against the ministry his charge against Hastings. The same year Burke having impeached Hastings, members were nominated by him to conduct the trial, and the name of Francis was included amongst them. This was, however, successfully opposed by the government, notwithstanding the speeches of Burke, Fox, Sheridan, and Dundas in favour of the appointment, and highly eulogizing Francis. Indeed, Francis appeared to consider that in this discussion he was himself upon his trial, and he spoke ably in his own vindication. One cannot but feel that the house consulted its own honour in omitting him. If any slight or disrespect could have been implied in the rejection, it was amply countervailed by the complimentary address to him signed by every member of the committee of management. Though his principal attention was still occupied with the affairs of India, Francis took an active part in the question of parliamentary reform, and was a strong opponent to the war with France. In connection with the former subject he took a leading position in 1792 in the formation of the association called "The Friends of the People." In Francis, too, the abolitionists of the slave-trade found an able and disinterested advocate. In 1796 he was an unsuccessful candidate for the representation of Tewkesbury, and did not sit in parliament till 1802, when he was returned for Appleby. On the death of Lord Cornwallis it was supposed that the man of whom Fox, then in the ministry, had said—"There is no one subject of his majesty, or in all his dominions, whose merit, with regard to the affairs of India, can be put in competition with his," would have been selected to fill the vacancy. Lord Lauderdale was, however, appointed, while Francis received instead, on the 29th October, 1806, the honour of knighthood of the bath, the only recognition his great services ever received. At length even his energetic and persevering spirit was wearied out in the hopeless endeavour to effect a reform in the administration of India. After recounting all that he had suffered and sacrificed in the cause, he declared his resolution of never again assuming an active part, much less taking a lead in any discussion of Indian affairs, concluding with these words—"My spirits are exhausted and my mind subdued by a long, unthankful, and most invidious application to one pursuit, in which I have never been able to do any good." Accordingly in 1814 he retired from parliament, and, with the exception of taking part at a meeting of Middlesex freeholders in June, 1817, to move a petition against the suspension of the Habeas Corpus act, he never again appeared in public life. He was now debilitated by a disease with which he had been for some time afflicted, and died at St. James' Square on the 22nd December, 1818.

Undoubtedly Sir Philip Francis was a man of great ability; and though his temper was violent and his tone acrimonious, he was not without generosity, and his integrity cannot be questioned. As a debater he was not fluent, but he was felicitous and forcible—was a good reasoner, a sound thinker, and conveyed his reasons and his thoughts in simple, vigorous, and accurate language. Invective and sarcasm were his great weapons, and in his hands they were trenchant and dexterously wielded. But his fame has attained its highest elevation by the ascription to him of the celebrated Letters of Junius. The evidence for and against this supposition has been discussed from the period in which they appeared up to the present, and the question is not yet settled. The evidence in the affirmative from all the attendant circumstances—the identity of knowledge, the similarity of style, the coincidences of likings and dislikings, and the agreement of political sentiments—is as strong as can well be imagined. It is true he denied the authorship in public; but whoever was the author must of necessity have shrunk from the avowal, while it is not to be forgotten that in private he gave his wife the strongest reason for her believing that he was Junius. Numerous and plausible essays have been written to fix the authorship on others; but the general belief is still that the weight of evidence preponderates to establish the opinion prevalent in his own day, that the writer of these letters was Sir Philip Francis. Nevertheless, that most diligent of literary investigators, Sir N. H. Nicolas, after years of exploration, comes to the conclusion as to the pseudo-discoverers at both sides of the Atlantic of "having no Junius of our own, and our disbelief of each of theirs," thus verifying the words of the writer himself—"I am the sole depository of my secret, and it shall die with me."—J. F. W.

FRANCIUS, Peter. See Fransz.

FRANCK or FRANK, the name of a family of Flemish painters, some of whom have taken a high place in their particular line of art. The following are the most eminent—they are arranged according to their most probable order of seniority, but there is much confusion as to their respective dates of birth, which must be understood, therefore, as approximations only:—Ambrose Franck appears to have been the eldest of the brothers, Ambrose, Jerome, and Francis, though Descamps, makes him the youngest of the three. He was born at Herrenthal, near Antwerp, about 1540, and was a pupil of Frans de Vriendt, better known as Francis Floris. He painted a large number of historical and religious pictures. Several of his works are in the Dresden gallery. He died in 1619.—Jerome Franck was born at Herrenthal about 1542, and was also a pupil of Francis Floris. He visited Paris and Rome, and on his return to Antwerp presided over an academy of painting, which obtained some celebrity in its day. He painted many portraits as well as historical pictures. He is believed to have died in 1620.—Francis Franck, known as the Elder, was born at Herrenthal about 1544. Like his brothers, he was a pupil of Francis Floris. He early acquired celebrity as a historical painter, and was admitted into the academy of Antwerp in 1581. His principal work is an altarpiece in the Chapel of the Schoolmasters in Antwerp cathedral—"Christ in the midst of the Doctors." Several of Francis Franck's smaller pictures—which are characterized by clever grouping, powerful colour, and freedom from affectation—are in the collections of Antwerp, Dresden, Berlin, and Vienna. He died October 3, 1616.—Sebastian Franck, eldest son of Francis, born at Antwerp in 1575, was a pupil of his father and of Adam van Oort. He acquired great celebrity for his battle-pieces, and subjects in which horses in action play a prominent part. He also painted landscapes very well. His most famous work, the "Acts of Mercy," is in the collection of the Elector Palatine; but his pictures are found in most of the great collections. He died in 1636.—Francis Franck, the Younger, another son of the

elder Francis, was born at Antwerp in 1580, and died there in 1642. Having learned painting from his father, he proceeded to Italy and spent some time in Venice diligently studying the works of the great Venetian masters. He settled in his native city, and was admitted a member of the academy there in 1605. His works are chiefly from sacred and classic history. He was a brilliant colourist, and had a facile touch, but his works display little elevation of character.—JOHN BAPTIST FRANCK, son of Sebastian, born in 1600; died in 1653; was a clever painter, but possessed little originality. He painted historical and scriptural pieces, often in conjunction with David Beek.—J. T–e.

* FRANCK, ADOLPHE, a French philosopher, was born at Siocourt, 9th October, 1809. He taught philosophy successively at Douay, Nancy, and Versailles, and has subsequently delivered various courses of lectures in Paris. From 1848 to 1852 he lectured for M. Barthélemy Saint-Hilaire on ancient philosophy at the college of France. In 1856 he was appointed titulary professor of the law of nature and nations in the same school, and he has also interested himself much in the matter of education. He has published "Esquisse d'une Histoire de la Logique," 1838; "La Kabbale, ou philosophie religieuse des Hébreux," 1843; "Le Communisme jugé par l'histoire," 1849; and in conjunction with a number of professors and savants, "Dictionnaire des Sciences philosophiques," 1844–52, 6 vols., which is one of the most remarkable contributions of this century to the history of philosophy.—R. M., A.

FRANCK VON FRANCKENAU, GEORG, a learned German physician, was born in 1643, and studied at Leipsic and Jena. In 1671 he was appointed to a professorship at Heidelberg, whence, however, he was expelled by the war. After some sojourn at Frankfort-on-the-Maine and at Wittenberg, he was called to Copenhagen as physician to King Christian V., and director of the orphan asylum. Here he died in 1704. Among his numerous works are "Institutionum Medicarum Synopsis;" "Lexicon Vegetabilium Usualium," a new edition of which was published under the title "Flora Francica;" "Bibliotheca parva Zootomica;" and "De Palingenesia."—K. E.

FRANCKE, AUGUST HERMANN, an eminent Lutheran clergyman, and founder of the Orphan-house at Halle, was born 12th (23rd N.S.) March, 1663, at Lübeck. When only seven years of age he lost his father, but his education was carefully superintended by his mother, a woman of superior abilities and acquirements, who was his sole instructor until in his thirteenth year he entered the gymnasium at Gotha. In 1679 he entered the university of Erfurt, which he soon afterwards exchanged for that of Kiel. In 1682 he went to Hamburg for the purpose of studying Hebrew under Esra Edzardi, an eminent Hebraist of that day; and after two months' residence there he returned to Gotha, carrying with him such zeal for and proficiency in Hebrew that he read in the course of the ensuing year the Old Testament in the original seven times through. After some time spent in further studies at Leipsic, he went to reside at Lüneberg with the pious superintendent, Casper Herm. Sandhagen; and here his mind received those deep religious impressions which gave a tone to the whole of his future life and conduct. In 1689 he commenced as a privat-docent in Leipsic to lecture on the New Testament, and soon acquired such reputation that no room he could obtain could hold the numbers that crowded to his prelections. Having also acquired no small fame as a preacher, he was in 1690 invited to Erfurt as minister of the Augustinerkirche, where he laboured with only too much success; for after he had been there about fifteen months he was dismissed by the government on the ground that he was seeking to found a new sect, though he only sought to make men understand and believe the doctrines they professed. In 1692 a new sphere was opened for him at Halle, where he became professor of Greek and the oriental languages, and also pastor of the Georgenkirche at Glaucha, a suburb of Halle. In 1698 he was appointed one of the theological professors in that university, and in this capacity he continued till his death. Along with Spener he was the great bulwark of evangelical piety in the Lutheran church, and contributed largely to sustain religious life in that church. By his profound learning, his warm and glowing eloquence, his evangelical earnestness, his increasing labours, and his saintly character, he acquired and exercised an influence for good which long survived him, and served to keep alive the embers of genuine christianity in his native country, even after the Semlers and the Baumgartens had covered it over with the dead coals of rationalism. But that by which he is now chiefly known to the general public is his benevolent zeal for the relief of the poor, and his splendid institute for the benefit of orphans. Pitying the condition of the poor, both temporally and spiritually, he began to receive them at his own house for instruction and aid; and from this he was led on step by step to institute, much on the principle now so well known as that of ragged schools, a scheme for supporting and educating destitute children, especially such as were orphans. At the time of his death he had erected a suite of buildings of large extent, comprising, besides the orphan-house properly so called, a hospital, a library, a cabinet of art and natural history, a laboratory, and a printing and bookbinding establishment, with a farm and a brewery, also belonging to the institution. With but slender help from extraneous sources, he had so wisely managed the whole enterprise, that at the time of his death there were one hundred and thirty-four orphans under the charge of ten superintendents, educated and supported; two thousand two hundred and seven children of the poor instructed by a hundred and seventy-five teachers, for the most part gratuitously; and, besides the orphans, a large number of poor children, and two hundred and fifty-five poor students fed from the funds of the establishment. It still continues to prosper. Francke died on the 8th of June, 1727, and was followed to his grave on the 17th by the whole town. He left behind him several works on practical divinity, as well as a considerable number of treatises adapted to the use of students, and some of a controversial character.—W. L. A.

FRANCKLIN, THOMAS, born in 1721, or, according to others, 1720. His father, a bookseller in Covent Garden, published the anti-ministerial paper called the *Craftsman*, conducted by Bolingbroke, Pulteney, and others. In 1735 young Francklin was admitted a scholar at Westminster school, whence, in 1739, he was elected to Trinity college, Cambridge, of which he afterwards became a fellow. In June, 1750, he was chosen professor of Greek at Cambridge, where he came under the jurisdiction of the proctors in a manner not very advantageous to his reputation. In 1757 he was preferred to the livings of Ware and Thundrich in Hertfordshire, and in 1767 was appointed one of the chaplains to George III. In 1776 he was presented to the living of Brasted in Kent, which he held until his death. He died on the 15th March, 1784. He was a man of great learning and ability. His translations of Cicero's De Natura Deorum, 1741, and of Phalaris' Epistles, 1749, were his first attempts at authorship. In 1757 he commenced the publication of a short-lived periodical entitled the *Centinel*. He wrote also "Translation," a poem, 1753; "A Dissertation on Ancient Tragedy," 1760; "Translation of Voltaire's Works," 1761–65; "Translation of Lucian," 1780; a "Collection of Sermons," 1787; "Translation of Sophocles;" and some dramatic pieces.—W. A. B.

FRANCO, BATTISTA, called also SEMOLEI, a Venetian painter, born probably at Udine in 1498, went early to Rome, and became an enthusiastic student of the works of Michelangelo. He painted at Florence for Cosmo de Medici. He was at first an exaggerated imitator of Michelangelo, but eventually modified his manner, and was a better colourist than most of the Florentine painters of the sixteenth century; he painted a few pictures from drawings by Michelangelo, but his pictures are very scarce in galleries. Much of Franco's time was latterly spent in engraving, an art with which he was apparently fascinated, as displayed by the wonderful prints of Marcantonio. Franco is said to have been Marcantonio's pupil, and etched and engraved many of his own designs, some of which he signed, "Battista Franco fece;" they amount altogether to about one hundred. He also made many drawings for the majolica ware of the duke of Urbino. He was also the intimate friend of Vasari, and the master of Federigo Barocci. The Berlin gallery possesses a portrait of Sansorino, the architect, by Franco; and there are an altar-piece and some frescoes by him in the church of San Francesco della Vigna at Venice; the first representing the "Baptism of Christ;" among the others is the "Raising of Lazarus." He painted also some arabesques in the ducal palace there. He died at Venice in 1561.—(Vasari, *Vite, &c.*; Zanetti, *Pittura Veneziana*; Bartsch, *Peintre Graveur.*)—R. N. W.

FRANCO, NICOLA, born at Benevento towards the year 1505. He received a rudimentary education from his father, who sent him afterwards to complete his studies at Benevento and Naples, where he highly distinguished himself in Greek and Latin. His cynical and acrimonious disposition inclined him to satire, a kind

of composition in which he particularly excelled, and which drew on him the animadversion of many of the best poets and literary men of his time, who in their turn persecuted and compelled him to repair to Venice to the house of the famous Aretino. Franco boasted of being the author of many compositions attributed to the latter; but, as Tiraboschi justly observes, it would be very difficult to state which of these two authors could be safely believed. From envy, however, and jealousy sprang the enmity that existed between these two men; and Franco was obliged to fly for protection to Piedmont, where he published many scurrilous sonnets against Aretino collectively under the title of "Priapea." Having been elected a member of the academy Gli Argonauti, Franco wrote some poetry on maritime subjects, perhaps the least objectionable of his compositions, which he published at Mantua; but the depravity of his life was such, that every one shunned his company, and often he was in need of his daily food. Induced by Cardinal Morone to visit Rome, Franco resumed writing in the most licentious style, not even sparing his benefactor, Pope Paul IV., whose successor, Pius V., greatly incensed against Franco for some epigrams against his character, condemned him to be publicly hanged, a sentence that was executed in 1569.—A. C. M.

FRANCO BARRETO, Joao, a Portuguese historian and poet, born in 1600; died in 1669. In youth he entered the naval service, and fought in the war against Holland, and also in the struggle for the independence of Bahia. At the age of twenty-four he married, and set himself to study law. On the transfer of the crown to the house of Braganza, he was sent to Paris as secretary of the embassy which announced the accession of John IV. Of this voyage he published an account; Lisbon, 1642. On his return he took orders, and henceforth devoted himself to literature. He translated the Æneid, and published an edition of Camoens, with an index of all the proper names; also a poem entitled "Cyparisso, fabula mythologica." Many of his works remained in manuscript, and are probably lost. The most important was entitled "Bibliotheca Portugueza," which Barbosa Machado used in the compilation of his great work; others are the lives of the Portuguese cardinals, an ecclesiastical history of Evora, and a narrative of his voyage to Bahia.—F. M. W.

FRANCO BOLOGNESE, was a celebrated illuminator, or miniature-painter at Bologna in the early part of the fourteenth century. He was the pupil of Oderigi of Gubbio, and was the first Bolognese artist to forsake the mediæval Byzantine standard for the study of nature itself. He is noticed by Dante in his Purgatorio, Cant. xi., where he treats of the short duration of human glory:—

"Oh vana gloria dell umane posse,
Com' poco verde in su la cima dura."

It is the deceased Oderigi, upon being recognized, who exclaims to Dante—

"Più ridon le carte
Che pennelleggia Franco Bolognese:
L'onore è tutto or suo."

Franco was invited by Pope Boniface VIII. or Benedict XI. to Rome, to illuminate some manuscripts in the Vatican. He educated a numerous school of illuminators, some of whom became celebrated, and several were engaged in the church of the Madonna di Mezaratta. In the Ercolani palace at Bologna is a madonna by Franco, painted in 1313. He is known also as Franco da Bologna.—(Vasari, *Vite*, &c.)—R. N. W.

FRANCO OF COLOGNE, a writer on music in the eleventh century, of much importance in the early history of the art. Great doubt at one time prevailed as to the birthplace of this author, in consequence of his having studied at Liege, and of a transcript of one of his treatises (in the church of S. Ambrogio at Milan), describing him as Franco of Paris. All uncertainty is removed, however, by the words with which he commences one of his tracts—"Ego, Franco de Colonia." The period when he lived, is proved by allusion to him in the writings of Sigebert, his contemporary, in 1047; by the dedication of one of his works to Heriman, archbishop of Cologne, who died in February, 1055; and by his having been preceptor in the cathedral at Liege in 1083. It has been doubted whether he was the writer of the two tracts on music attributed to him, and alleged to be the production of some two centuries' later date. References to them and to Franco as their author (in a tract on music by Walter Odington of Eversham in Worcestershire in 1217; in the work of Marchetto of Padua in 1274; in that of John of Muris in 1330; and in the treatise of John of Tewkesbury in 1351; together with the commentary of Robert of Handlo on the tracts themselves in 1326—all speaking of the writer and his system as being then ancient) clearly identify the tracts in question with Franco and with his time. Franco studied under Adelman in the school of the church of Liege, and he obtained the distinction of Magister of Liege, by which title, or its equivalent, Ecolatre, he is often mentioned. Besides his acquirements in music, he was learned for his age in the sciences of mathematics, geometry, and astronomy. His two musical works are entitled "Ars cantus mensurabilis" and "Compendium de Discantu." The former represents the advance of the art from the time of Guido of Arezzo, a century earlier, since this author invented the system of notation, so far as it defines the relative pitch of the notes; whereas Franco explains the measurement of the length of the notes. It is not to be supposed, however, that he originated the division of time in music; since his own treatise speaks of this now indispensable branch of notation as a thing already practically known. The "Compendium" gives a code of rules for discant; that is, extemporaneous counterpoint to the plain song; but it was not he who discovered the art of harmonic combination, since there is evidence to prove that the very crude form of it, exemplified in the improvisation of the discant, was in more or less general use in the time of Hubald, who died in the year 930. The merit of Franco and his importance in the history of music, consist in his having been the first to collect and systematize the laws of measure; at least his writings are the earliest known in which this subject is treated.—G. A. M.

FRANCOEUR, Louis-Benjamin, a French geometrician, was born in 1773, and died in 1849. He was a distinguished teacher of mathematics, and rendered considerable services to science, though his name is associated with no brilliant discovery. Francoeur was an indefatigable student, and published a great number of excellent works.—R. M., A.

FRANÇOIS, Laurent, a French controversialist, was born in 1698, and died in 1782. He lived chiefly at Paris, and wrote a considerable number of works against the infidel and materialist philosophy then rampant in France, which were of sufficient consequence at the time to provoke the wrath of Voltaire himself. He wrote "Défense de la Religion chrétienne, contre les difficultés des incredules," Paris.—R. M., A.

FRANÇOIS DE NEUFCHATEAU, Nicolas, born in Lorraine in 1750; died at Paris in 1828; educated at the jesuit college, Neufchateau. He was scarcely fourteen when a volume of poems by him was printed, and in his fifteenth year he was elected a member of the academies of Dijon, Lyons, Marseilles, and Nancy. Voltaire, then seventy-two years of age, sought to become acquainted with the boy, and made him his secretary. This relation did not long subsist, as he was called away to become one of the magistrates of Alsace. The municipality of Neufchateau wished to compliment or to derive honour from the marvellous boy, and asked him to adopt the name of Neufchateau. A decree of the parliament of Lorraine sanctioned this additional surname. He was engaged in a translation of Ariosto in French verse, when he was named in 1783 procureur-general to the council of St. Domingo. After several misadventures, he at last arrived at his destination. He passed five years there and finished his "Ariosto;" but, being shipwrecked on his way home, he lost everything but his life, and while he lived he spoke with regret of his lost "Ariosto." On his return home he settled himself down as a farmer at Vicherey, near Neufchateau, when the French revolution came to call him from the plough. He was sent as deputy to the national assembly. In the year 1791 we find him secretary and then president of the legislative assembly. In a report of the committee of legislation he stated forcibly the principle that the church should be subject to the state. He was elected member of the convention, but refused to sit. In 1792 the convention appointed him minister of justice, but he wisely declined the dangerous honour. He published at that time some tracts on agriculture, and produced a play, "Pamela," imitated or translated from Goldoni. The play seemed successful; but after eight representations it was suppressed by the police, and the author thrown into prison, for some passages supposed to be applicable to the politics of the day. It was a time when imprisonment was pretty sure to be followed by death, but the fall of Robespierre occurred just in time to save him. In 1797 François was one of the directory. In 1798, after having served in other offices, he was named minister

of the interior. In this office he directed everything, from the highest to the lowest—his own mind was everywhere. The arrangement of the internal navigation of the kingdom was his; the plans of public instruction were his; and he himself prepared what would seem the humblest school-books. From 1804 to 1806 he was president of the senate, and it became his duty, in the name of the nation, to solicit Napoleon to assume the title of Emperor. From that time, however, he retired into private life, and was chiefly occupied with agriculture. François de Neufchateau's works are very numerous. He published editions of Pascal and Corneille, and several original poems.—J. A., D.

FRANCOWITZ. See FLACH.

FRANCUCCI, INNOCENZO, commonly called INNOCENZIO DA IMOLA, where he was born in 1494. He was originally of the school of Francia, where he entered in 1508; he then studied with Albertinelli in Florence, but became afterwards a decided imitator of Raphael; he settled in Bologna, where he died soon after 1549—according to some accounts in the following year. His chief remaining works are still to be seen at Bologna; a "Crucifixion," in the church of the Santissimo Salvatore, bears the date of 1549. This is one of his best works.—(Vasari, *Vite, &c.*; Malvasia, *Felsina Pittrice.*)—R.N.W.

FRANGIPANI Family: one of the patrician families of Rome in the middle ages, famous for its quarrels with the popes. During the contest between Pope Pascal II. and Henry V. of Germany, concerning the inheritance of the celebrated Countess Matilda, the Frangipani, at the head of the Roman nobility, declared themselves for the emperor. Their opposition to the pope grew fiercer, when the latter, encroaching upon the imperial prerogative with regard to the election of the prefect of Rome, raised to that dignity Pietro Leone, a man of Jewish descent, and the chief of the popular party. At the death of Pascal the two factions endeavoured, each in its own way, to influence the papal election; but the partisans of Pietro Leone outwitted their adversaries, and Giovanni di Gaeta, one of their party, was created pope under the name of Gelasio II. The consequence was a fierce strife between the opposite factions on the very day of the coronation of the new pope; and Cencis Frangipani having, amidst the tumult, forced his way into the church, laid a violent hand on Gelasio, dispersed his abettors, and dragged him prisoner into one of his castles in Rome. Soon after, however, the followers of Pietro Leone recovered from their defeat, and compelled the Frangipani to release the pope. The Emperor Henry V., to whom Gelasio was highly obnoxious, caused a fraction of prelates to declare the election of Giovanni di Gaeta illegal, and to raise to the papal dignity Maurizio Bordino of Braga. Meanwhile Gelasio had sought refuge at Gaeta, and the antipope, under the name of Gregory VIII., settled at Rome. Gelasio attempted afterwards to return, but the Frangipani rose against him a second time, and he was obliged to leave for France, August, 1118, where he died the following year. The Frangipani continued, during the whole of that century, their struggle against the anti-imperial party at Rome, and in 1130 again succeeded in setting up a pope of their making against another elected by their enemies. Innocent II. and Anaclet, the latter a son of Pietro Leone, divided the church for some time, under pretence of religion and the independence of the popedom; but the interests and passions of the rival factions were the real cause of those schisms, which, originating in the anarchy of Rome, involved all christian nations in the turmoil. The records of the Frangipani family are of little importance in the following century, much less in subsequent times. The name of that noble house is connected with a cowardly treason in 1268. The last of the Suabians, the unfortunate Corradino, whilst trying, after the defeat of Tagliacozzo, to escape the pursuit of his deadly enemy, Charles of Anjou, was overtaken in the Campagna Romana by a member of that family—which in former times had ever been devoted to the imperial cause—and given up to the usurper. The death of Corradino on the scaffold at Naples was the result of the treachery.—A. S., O.

FRANK, JAKOB, a Polish Jew, was born in 1712, and died at Offenbach on the 10th December, 1791. He was the founder of the sect of Frankists or Zoharites. Frank's system was founded on the mystical teaching and the mystical tradition known by the name of Kabbala. Not long before Jakob Frank's time a kabbalistic sect had appeared in Podolia, assuming the somewhat arrogant designation of New Hassidim, or New Saints. The ground was thus prepared for Frank's work as a reformer, if such he may be regarded. Jewish theology in the mass is talmudical. The Talmudists have in general been led more by the letter than the spirit. In opposition to them, the Kabbalists cared for the spirit only, and have pretended to be the repositories of secrets never to be spoken of by mortal lips but in language dark and strange. One of the most famous kabbalistic productions is the Zohar, which the disciples of Frank venerated as eminently their sacred book. Jakob Frank had in youth been a distiller. After a sojourn in the Crimea and other adjacent Turkish provinces, he returned thence with a great reputation as a Kabbalist. About the year 1750 he began to preach his doctrines, which soon found acceptance, not a few learned and distinguished rabbins embracing them. The leaders, however, of the numerous Israelitish communities were in the main hostile, and violently persecuted Frank and his partisans. Denounced to the government, Frank and his disciples were for a season imprisoned; they were released, however, at the intercession of the bishop of Podolia, and of the catholic clergy, who saw in the principles announced by Frank a striking resemblance to the catholic faith. Persecution having burst forth afresh, Frank counselled the Zoharites to give external adhesion to christianity, and he was himself baptized. He continued, nevertheless, to proclaim essentially the same ideas which had gained him such hosts of proselytes. From a second captivity, to which the implacable animosity of his foes had condemned him, he was delivered through the invasion of Poland by the Russians. He now entered on missionary labours in Germany, where some of his apostles had already appeared. At Vienna he assumed almost a regal pomp, and this led to his expulsion. From the landgrave of Hesse he obtained permission to fix his residence at Offenbach, where he took the title of Baron, and set up a kind of court, the Zoharites from every quarter sending him immense sums. The Zoharites still exist, and make pilgrimages to the tomb of their founder, who perhaps was not conscious of charlatanism, though assuredly there was a dash of the charlatan in him.—W. M–l.

FRANK, JOHANN PETER, a celebrated physician and author of medical works, was born at Rotalben in the grand-duchy of Baden, Germany, on the 19th of March, 1745. He was sent to school to Rastadt, where his fine voice attracted the attention of the margravine of Baden, who resolved to send him to Italy, there to prepare him for a contralto singer. From this fate the young man happily escaped by flight, and wending his way into France, began to study medicine at Pont-à-Mousson. Obtaining the degree of doctor in 1766, he returned to his native country, and in 1769 was nominated physician to the court of the margrave of Baden. Fifteen years after, his fame as a talented medical man having meanwhile spread over Germany, he accepted a call as professor of physiology in the university of Göttingen, which post he exchanged soon after for the chair of medicine at Pavia in Italy. In 1795 he became director of the general hospital at Vienna; nine years after professor of medicine at the university of Wilna in Russia: and in 1805 chief physician of Czar Alexander I. As such he undertook the reform of the whole medical legislation of Russia, introducing everywhere vast improvements. But the climate of the northern metropolis not being suitable to his constitution, he returned to Vienna in 1808, and after a lengthened activity as physician, died at the latter place, April 24, 1821. He left many works of merit.—F. M.

* FRANKEL, ZACHARIAS, a distinguished Jewish scholar, was born at Prague in 1801, and successively chosen preacher by the Jewish communities at Leitmeritz, Tœplitz, Dresden—where the beautiful new synagogue is due to his exertions—and Breslau. By his tuition, as well as by his writings, he has greatly contributed to improve the intellectual, moral, and political state of the German Jews. He wrote—"Die Eidesleistung der Juden in theologischer und historischer Beziehung," "Der gerichtliche Beweis nach mosaisch-talmudischem Rechte," &c.—K. E.

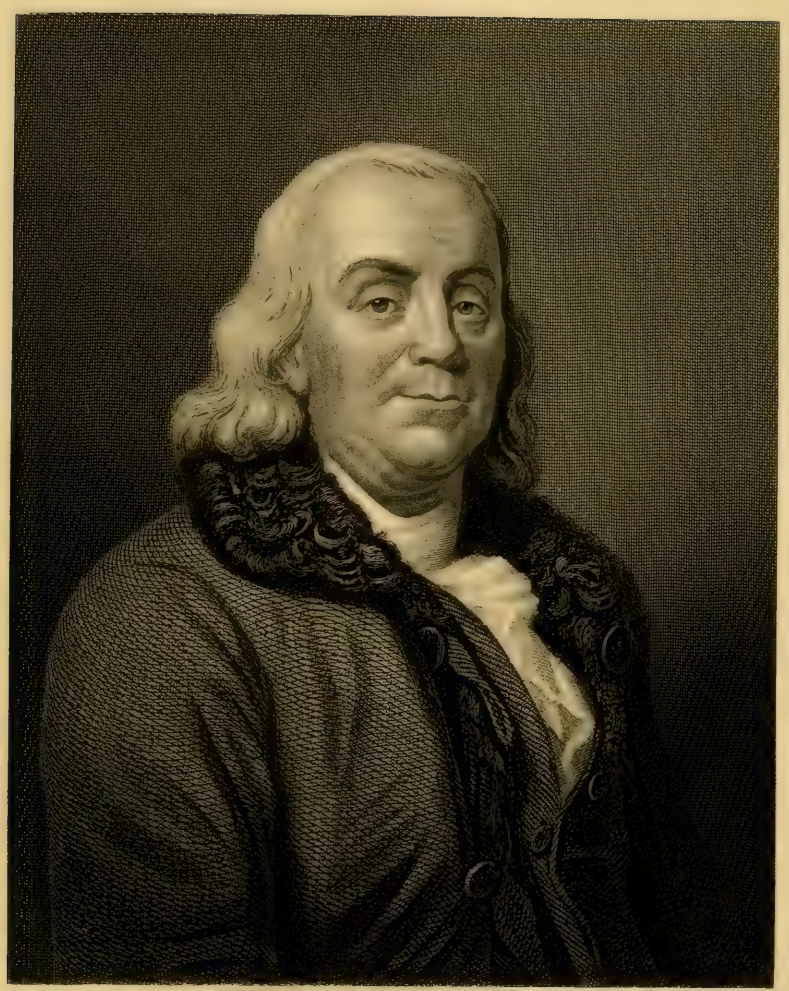
* FRANKL, LUDWIG AUGUST, a German poet, was born at Chrast in Bohemia, February 3, 1810, of Jewish parents, and studied medicine at Vienna, where he was afterwards appointed secretary to the Jewish community. Besides several epic poems —"Christoforo Colombo," "Don Juan d'Austria," &c.—he wrote some volumes of lyric poetry, translated oriental and Servian popular songs, and edited the *Osterreichische Morgenblatt* and the *Sonntagsblätter.*—K. E.

* FRANKLAND, EDWARD, a distinguished chemist, was born

January 18th, 1825, at Churchtown, near Lancaster. He studied in the laboratories of Playfair, Bunsen, and Liebig. Whilst a student in Marburg he succeeded in extracting ethyl from hydriodic ether, by a process analogous to the ordinary preparation of hydrogen. This splendid discovery, affording as it did so striking a confirmation of Liebig's theory on the constitution of the alcohols and their derivatives, at once arrested the attention of chemists. The discovery of other alcohol-radicals soon followed, and during the investigation a very curious class of compounds came to light. These compounds, containing zinc united with a hydro-carbon radical, are colourless limpid volatile liquids, which inflame spontaneously in the air. They are among the most extraordinary bodies known to chemists, and have come into use as agents in research. Frankland was for a short time professor of practical chemistry at the college for civil engineers in Putney. In 1851 he went to Manchester, being appointed to fill the chemical chair at Owens' college. In 1857 he was appointed to St. Bartholomew's hospital. He has since been appointed professor of chemistry at the medical college, St. Bartholomew's hospital, and lecturer on chemistry at the Royal Indian military college, Addiscombe. He was elected F.R.S. in 1853. The council of the Royal Society awarded to him a royal medal in 1857, for "Researches on Organic Radicals and Organo-metallic Bodies."—J. A. W.

FRANKLAND, Thomas, born in Lancashire in 1633; died in 1677. He was educated at Brazennose college, Oxford, where he obtained a fellowship. He took orders; but, abandoning the duties of the church, endeavoured to obtain practice in London as a physician, pretending that he had taken a degree in that faculty. The fraud was discovered; he was tried and convicted, and died in the prison of the Fleet. He wrote the "Annals of King James and King Charles I."—J. A., D.

FRANKLIN, Benjamin, the great American statesman and natural philosopher, was born at Boston in New England on the 17th January, 1706. His ancestors were very respectable English freeholders, who had resided on their own property at Ecton in Northamptonshire for three hundred years before the birth of their illustrious descendant. Franklin's father was a dissenter, who in 1685, in order to escape the severity of the laws then in force against religious conventicles, emigrated, as so many others had done, to New England. His wife having died, he married a Miss Folgier, and Benjamin was the youngest child but two in this second family. He was intended for the church, but the boy's inclination did not lean in that direction; and after assisting for some little time in the paternal trade of soap-boiling, his love of books finally landed him in an apprenticeship to a printer, his own brother. Here the child, for he was only twelve years old, began to feel himself a little more at home than he was among the melting-pots, although the hardships he had to undergo from the tyranny of his brother were very great; and here it was that the faculty which he so eminently possessed, of fluency in writing and talking, first became developed. He tells us that it was his practice to take the Spectator; and, after making short hints of the sentiments in each sentence, he would lay them by for a few days, and, then without looking at the book, endeavour to reconstruct the papers, expressing each hint at length, and as fully as it had been expressed before. We find thus early, what afterwards became the great feature of his character, the capability of saying without any trouble just what he wanted to say, a talent which has made him to a remarkable extent a type of the American people. The dissensions with his brother increasing, he determined to escape; and after selling his books to raise a little money, he managed to reach Philadelphia, four hundred miles from home, with scarcely a penny in his pocket, and the experience of only seventeen years in his brain. Nevertheless, by no means discouraged, he soon got into work; and a letter of his to his brother-in-law, Captain Holmes, being accidentally read in the presence of the governor, Sir William Keith, the youth received a visit from him, and was encouraged to commence trade on his own account in Philadelphia. His father disapproved; but being backed by such a great personage, Franklin determined to carry out his scheme, and thinking that he could purchase types and presses to much greater advantage in England, he set sail for that country. He did not find out till he was on board how he had been cheated, and that his noble friend had been much more profuse with his professions than with his money. He had been led to believe that he would get his promised letters of credit and recommendation after the vessel had left the port, and supposing that the governor's secretary had put them in the letter-bag, he thought nothing more about them till he reached the channel. He then picked out what he supposed to belong to him; but he found out afterwards to his surprise that these were not letters from the governor at all, and that he had been shamefully abandoned. His disappointment did not kill his old self-reliance; and we speedily find him occupied as a compositor, lodging in Little Britain, and afterwards in Duke Street, Lincoln's Inn fields, in a room for which he paid eighteenpence per week. During the passage from America he had contracted a friendship with a gentleman named Denham, who appears to have kept up the acquaintanceship after he arrived in England, and who at last proposed to Franklin that he should return to America as his clerk. They accordingly set sail, and in 1726 Franklin found himself once more in Pennsylvania. Denham having died, no resource remained but the old handicraft; and we cannot help remarking what a blessing this possession of a *craft* was to Franklin. Again and again, he would have sunk without it; but having it, he was secure against all the waywardness of fortune. He worked for some time for his old master; but after a while he was able to enter into business for himself, and was a prosperous man, with steadily increasing means, for ever afterwards. He seems not only to have printed, but to have written a variety of loose things about this time, and even to have plunged, we cannot say head over ears, for the waters were rather shallow, into metaphysics and controversial theology. We catch a glimpse of a pamphlet on predestination, the argument of which is as follows:—"Almost all men at all times, in all ages and countries, have made use of prayer; therefore, if all things are ordained, prayer is ordained; but, as prayer can produce no change in things which are ordained, it is an absurdity. Therefore all things are not ordained." We cannot be surprised, if this was all he could do in metaphysics, that he was disgusted. His genius was evidently not for philosophy, and it was well he soon forsook it for a sphere to which he was better adapted. His industry, while struggling uphill at his trade, was very great. He was at work early and late, and was not above taking home with a wheelbarrow the paper which he had bought. Neither were a few strokes of policy wanting, very characteristic of the man. The opposition printer in the town having printed an address of the assembly to the governor in a coarse, careless manner, Franklin republished it, and sent a copy very neatly got up to each member, thereby securing his election as printer to the house for the following year. In 1730 he married Miss Read; he was engaged to her some time previously, but their love had been allowed to grow cool, until he reflected that he had been unjust, and he then made up the quarrel as a matter of duty. The marriage appears to have been a happy one. Hard-headed and cool as he was, we see that even Franklin could not live without his little world of idealism. Very few men, indeed, achieve greatness without it. Accordingly, Franklin's dream was the possibility, by means of a little scheme of his own, of arriving at what he calls moral perfection; and for years he worked away at his entries and diaries, which, if they did no other good, at least kept alive in him the belief that perfection, realized or unrealized, surely exists. Neither love nor philosophy, however, prevented his getting money; he had already established a successful newspaper, and in 1732 he printed the first *Poor Richard's Almanac*, the success of which is well known. Promotion began to flow in upon him. He was made clerk of the assembly in 1736; postmaster in 1737; and during the war between Great Britain and France he was instrumental in raising a large body of militia for the defence of the country. By the year 1750 he had acquired an independent fortune, and he was elected to represent the citizens of Philadelphia in the assembly. In 1755 he was called to the councils of the unfortunate General Braddock. There can be no question, that if Franklin's advice had been followed, the disasters of his wretched expedition might have been avoided. A little circumstance which occurred about this time, so strikingly shows the man, that it ought not to be passed over. The chaplain of some of the irregular troops complained that the soldiers would not come to prayers. Franklin gravely advised him to take upon himself the duty of rum-distributor, and to make it known that the daily allowance would be given out before divine service. Of course, every man was in his place; but the best of the joke is, that



Franklin adds with great solemnity—"So that I think this method preferable to the punishment inflicted by some military laws for non-attendance on divine worship." We have not yet noticed the reputation he acquired for his discoveries in natural philosophy, which by this time had begun to make him famous in the scientific world. In 1746 he first saw some experiments in electricity very imperfectly performed, but which were quite new to him. He repeated them with much greater success; and very soon after, in a letter which he wrote to his friend, Mr. Kinnersley, he announced his theory of the identity of lightning and electricity. The Royal Society of England, to whom he submitted his papers on the subject, treated them with such indifference that they were not even printed in the Transactions; and they were consequently first issued by Cave of the *Gentleman's Magazine*, in the form of a small pamphlet, which, though it did not attract much attention in England, was speedily recognized in France. It was in this pamphlet that Franklin suggested the possibility of drawing down the lightning from the clouds by means of a pointed iron-rod. There was no place in Philadelphia sufficiently lofty for his purpose, and he was waiting till a spire should be finished, when it struck him that a common kite might be made available; and in June, 1752, he had the satisfaction of perfectly verifying his conjectures. About a month earlier, D'Alibard had erected a lightning-conductor in the manner which Franklin had indicated, and had drawn a number of sparks from it, an account of his experiment being communicated to the Royal Academy of Sciences on May 13, 1752. It will thus be seen that the whole merit of the discovery of the identity of lightning and electricity belongs to Franklin, for D'Alibard merely followed out his directions as any assistant might have done. The Royal Society now recognized his talents, and made Franklin F.R.S., and voted him the Copley gold medal for the year 1753. But to return to matters political. The government of Pennsylvania was at that time in the hands of the proprietaries; that is to say, the descendants of the original proprietor and founder, William Penn. There were constant disputes between the assembly and these proprietaries as to the liability to taxation of the proprietary lands; and in 1757 Franklin was sent over to London as agent of the assembly to present a petition on its behalf. In 1759, while staying in England, he wrote his "Historical Review of the Constitution and Government of Pennsylvania from its Origin," a work which was more especially designed to further the great object he had in view, the establishment of the rights of his countrymen. It was about this time that the war in which Great Britain was then involved with France, gave him an opportunity of doing a service to England, which has not been generally recognized, but which was probably as great as any which he afterwards rendered to America. He saw that France's most vulnerable point was Canada; and he saw, too, what an advantage the conquest of that country would give to England. His opinions were reported to Pitt, who consulted him in the matter; and Wolfe's brave expedition was planned, which resulted, as every one knows, in the acquisition of a territory which has since given a home and independence to thousands of our countrymen. We are disposed to regard this as the most precious legacy Franklin has left us. Lightning conductors might have been discovered without him; American independence would have been achieved without him; but Canada might have been for ever lost, if he had not seen the opportunity and pressed its instant seizure. Honours were not wanting during his absence from his native land. The universities of St. Andrews, Edinburgh, and Oxford conferred on him the degrees of LL.D. and D.C.L.; and he was everywhere recognized as a great man. In 1762 he returned to Pennsylvania; but in 1764 he was reappointed to the same office of colonial agent, and in that capacity he again visited Europe. He was in England when the odious stamp act was passed, by which the colonists were to be taxed without their consent; and he laboured hard to procure its repeal, which was effected in 1766. For a time it was thought that moderation had triumphed, but only for a time; for the government introduced a scheme for laying duties on glass, tea, and other articles in America. The greatest excitement prevailed, especially in Boston; and Franklin, who felt alarmed at the natural excesses of the colonists, thought it necessary to publish his "Causes of the American Discontents before 1768," in which he attempted to allay the storm, and to explain to the English people the true grounds of the dissatisfaction of the Americans. In 1770 he was appointed agent for Massachusetts, and he was consequently obliged to wait upon Lord Hillsborough, the American secretary, to whom he had to explain his instructions. His lordship's conduct on that occasion was a remarkable instance of that infatuated pride, which has so often cursed the dealings of English governments with those whom they think they can afford to despise. Franklin's papers were coolly handed back to him unopened, with the insulting observation, that he held no office recognizable by the government. He remained perfectly calm and abstained from all altercation, feeling probably that there was no need for him to speak, for events were silently hastening to a crisis which would for ever, and in the hugest letters, record the consequences of official blindness and conceit. We observe, and we like to dwell upon the fact, that, amidst all this whirl of politics, he found time to refresh himself by recourse to a region where all was comparatively at peace. He took great interest in Priestley's experiments on air, and travelled about over Wales, Ireland, and Scotland, staying for some time with Dr. Shipley, bishop of St. Asaph, whom he greatly respected. In 1772 some letters came into his possession written by Hutchinson, the governor of Massachusetts, Lieutenant-governor Oliver, and others in America, to a person in England, whose name at that time Franklin did not know, advocating the employment of a military force, in order to coerce the rebellious malcontents into obedience. He instantly determined to send these documents over to the colony. He obtained them in no underhand manner; they were offered to him; and he felt it right that they should be seen by others besides himself, although he had no wish that they should be made public. Their contents soon became known, notwithstanding all precautions; and they became the ground of a resolution, by which a petition was drawn up and presented to the king, praying for the removal of those who had offended by such obnoxious language. The petition was referred to the privy council; but the only result was the dismissal of Franklin from his office of deputy postmaster-general. He now began to think about leaving England; but, in the midst of his preparations, he was surprised by the news that, on 19th December, 1774, his wife had died. He was very fond of her; they had been married forty-four years, and the loss must have touched him deeply. He now determined to remain in England a little longer, to await the issue of the congress convened at home. It was about this time, in 1774, that he became acquainted with Lord Chatham, who from the first foresaw to what ruin the policy of the government was conducting the country. Franklin had several interviews with him, and was consulted with reference to the plan of reconciliation, which Lord Chatham proposed in the form of a bill in the house of lords. It was rejected by a large majority; and all attempts to bring about any good understanding proving fruitless, Franklin sailed for Philadelphia in 1775, characteristically occupying himself during the voyage with valuable experiments on the temperature of the ocean. He found the whole country in confusion, arising from the affray with the British at Lexington and Concord. He was immediately chosen delegate from Pennsylvania to the congress, and was one of the large majority who voted that the country should be put in a state of defence, and finally, on the 4th July, 1776, declared the independence of the United States. Feeling themselves to be a separate nation, the Americans naturally desired, especially at that juncture, alliances with foreign governments, and to Franklin was intrusted the mission to France. He was instructed to procure money and arms, if possible, and to conclude treaties of amity with France, and any other foreign powers who might be favourably inclined. The French court from the very first assisted liberally, although it could not openly venture upon a war with Great Britain, more especially as it was not till 1777 that American affairs began to look a little brighter, through the capture of Burgoyne's army and Washington's successes. After that time the French, thinking that the United States were likely to succeed, entered into formal relationships with them, and war was consequently declared with England. This is no place to enter into a history of the American struggle in which Franklin was not actively engaged. Suffice it to say that, on the 30th November, 1782, a treaty was signed by the commissioners as a preliminary to the definitive treaty which was concluded in 1784, and which brought the revolution to a close. Franklin now became very anxious to return home; and although in his eightieth year, he crossed the Atlantic again, to

receive the congratulations of his friends, and the public thanks of his own state, which immediately chose him for its president. He was also elected one of the delegates from Pennsylvania to the convention which met for the purpose of framing the federal constitution. In 1788, after diligently discharging the duties of both these offices, he retired from public life, his last official act being his signature as president of Pennsylvania to a memorial in favour of the abolition of slavery. His health had for some time past been failing; and for two years he had suffered excruciating pain from the stone. No very serious change took place, however, till April, 1790, when he was attacked with fever and pain in his breast, arising from an imposthume on his lungs, which finally carried him off on the 17th of the same month, in the eighty-fifth year of his age. To attempt to sum up any man's character in a few words is impossible; but thus much may be said, that if Franklin was not precisely the man indicated by his proud epitaph—"Eripuit cœlo fulmen, sceptrumque tyrannis"—he possessed virtues, which in the world in which he moved are so rare, that they almost amount to genius. He made it a practice to give away all the money he received for his official duties, and was kindhearted and generous to all in whom he took an interest. He was incorruptible as a statesman, and always illustrated by his own example the doctrine he was so fond of preaching, that his country should be served for honour, and not for profit. Wherever he went, he was loved and respected even by men of larger calibre than himself; and when he died, Mirabeau, who was altogether unlike him, proposed in the national assembly that the members should wear mourning for three days. His biography has been written, and his works carefully edited by Jared Sparks, in 10 vols., 8vo.—W. H. W.

FRANKLIN, Eleanor Ann, better known as Miss Porden, was the daughter of the architect of Eaton hall. She early manifested literary ability, and wrote—in a kind of album, called the "Salt-box," containing the contributions of literary friends who met at her father's house—several poems, of which one entitled the "Veils, or the Triumphs of Constancy," was published in 1815. Three years afterwards appeared "The Arctic Expedition," suggested by a visit to the *Isabella* and *Alexander* discovery ships, which eventually led to her marriage with the gallant Captain (afterwards Sir John) Franklin in 1823. She had published the year before an epic poem entitled "Cœur de Lion." She died of consumption, February 22nd, 1825.—T. J.

FRANKLIN, Sir John, the arctic discoverer, was born on the 16th April, 1786, at Spilsby in Lincolnshire. His ancestors were landed freeholders, or Franklins, and his father inherited an estate in Lincolnshire which had been for many years in the family. Unfortunately, when it came into his possession, it was so heavily mortgaged that he was under the necessity of selling it. At the same time he abandoned agricultural pursuits and embarked in commerce. In this he succeeded so well that he was enabled not only to educate, but also to give some of his sons professions. Of his numerous family, consisting of four sons and eight daughters, two sons, besides the subject of this memoir, attained considerable reputation. One, Sir Willingham Franklin, became judge at Madras; another, James Franklin, of the Bengal civil service, rose to high military rank, and obtained by his scientific acquirements a lucrative appointment. John, the youngest son, was educated at the Louth grammar school. His father was extremely anxious that he should enter the church, and he purchased an advowson for him, intending that he should complete his education at a university. His inclination, however, lay in a very different direction. There is a story told of him, on apparently good authority, that he availed himself of a half holiday at school to walk twelve miles to see the ocean, on which he gazed with rapture. From this moment his great desire was to go to sea. Hoping, though hardly expecting, to make a sea-life repugnant to his son, his father sent him in a small trading ship to Lisbon; but though the discomforts of the voyage were great, the boy's love for a nautical life overcame every consideration. Accordingly his father gave way, and, greatly to his son's delight, he was entered as midshipman on board the *Polyphemus*, at the age of fourteen. This ship was ordered to the Baltic, and young Franklin had the good fortune to pass through the battle of Copenhagen unscathed, while a brother midshipman and other officers were killed at his side. On the return of the *Polyphemus* to England he was appointed to the *Investigator*, commanded by his cousin, Captain Flinders, and commissioned for a voyage of discovery to Australia. To this circumstance, and to the kind and judicious training of Captain Flinders, Franklin was indebted for that love of science which characterized him throughout life. Few exploratory voyages, indeed, have afforded greater opportunities for scientific research than this. Robert Brown, the celebrated botanist, accompanied the expedition, and a friendship was contracted between him and Franklin that endured through life. After cruising for two years the *Investigator* became unfit for further service. Captain Flinders and his officers were transferred to the *Porpoise*, and left Australia with the intention of returning to England. The *Porpoise* and her consort, the *Cato*, were wrecked on the 18th August, 1803, on a coral reef on the Australian coast, sixty-three leagues from Sandy Cape; and while Captain Flinders went in an open boat to Port-Jackson, two hundred and fifty leagues distant, to procure relief, Franklin and ninety-four persons spent fifty days on the reef. By proceeding to Canton with Lieutenant Fowler, who had the command of the *Porpoise*, Franklin escaped sharing the bad fortune of his chief.—(See Flinders, Matthew.) On arriving at Canton Franklin obtained a passage to Europe in the *Earl Camden*, commanded by Sir Nathaniel Dance, commodore of the Chinese fleet of sixteen sail. On the voyage home the ships were attacked by a powerful French squadron, commanded by Admiral Linois, but Sir Nathaniel gallantly defeated his antagonist. During the engagement young Franklin had the important charge of making the signals.

On arriving in England he was immediately appointed to the *Bellerophon*, Captain Laing, and was signal midshipman during the memorable battle of Trafalgar; again escaping without a wound, though many of the officers around him were killed and wounded. Indeed, it is recorded, that on this trying occasion his coolness and intrepidity were the admiration of all who saw him. He was now promoted, and, as lieutenant, served for six years in the *Bedford;* was present at the blockade of Flushing, on the Portuguese and Brazilian stations, and at the disastrous attack on New Orleans. On this occasion he commanded the *Bedford* gun-boats, and received a slight wound. Peace being now restored, Franklin returned home, and seeing no prospect of active employment in the more immediate duties of his profession, turned his attention to arctic exploration. Fortunately for Franklin, Sir Joseph Banks, who knew his family, and had a high opinion of the young officer, was consulted, as president of the Royal Society, by the admiralty, in the organization of the arctic expeditions, and through him Franklin obtained an appointment in that commanded by Captain Buchan, the object of which was to penetrate and explore the supposed Polar Sea. The expedition, consisting of the *Dorothea* and *Trent*, sailed in 1818. During a violent storm in lat. 80° 30′, the *Dorothea* became disabled, but Franklin gallantly requested to be permitted to proceed alone in the *Trent*. Captain Buchan's instructions forbade this, and the ships returned to England. Though unsuccessful, Franklin's noble disregard of danger, and his great aptitude for active service, soon led to his being again employed. In June, 1819, he was placed in command of his first overland expedition, in which his dear friend, Sir John Richardson, served as surgeon. Franklin was instructed to proceed through Rupert's Land and trace the coast line of the North American continent In the prosecution of this service he, and his companions, walked five thousand five hundred and sixty miles, and encountered difficulties and privations of an appalling nature, the story of which, as told in Franklin's own manly words, will ever remain one of the most thrilling narratives of adventure in our language. During his absence he had been made commander, and on his return to England obtained post-rank. The Royal Society elected him into their body, and he was chosen to serve on the council. In 1823 he married Eleanor, youngest daughter of William Porden, Esq.—(See Franklin, Eleanor Ann.)

A less adventurous spirit would now, in all probability, have reposed on his laurels, but when the admiralty determined to organize new arctic expeditions, Franklin volunteered his services. These were accepted, and in 1825 he started on his second land expedition. Descending the Mackenzie River to the sea, he traced the North American coast from the Coppermine River to nearly the 150th meridian, and approached to within one hundred and sixty miles of the most easterly point attained by Captain Beechey, who had passed into the Arctic Sea from Behring's Straits. On his return to England he had the satisfaction of finding that his labours were fully appreciated at home

and abroad. He was knighted, received the degree of D.C.L. from the university of Oxford, the gold medal from the Geographical Society of Paris, and was elected a corresponding member of the Institute of France.

The admiralty being apparently satisfied by the results of the various arctic expeditions by land and sea, and no fresh explorations being thought of, Sir John Franklin was appointed to the command of the *Rainbow* in the Mediterranean. Here he served three years, and was of considerable service in the so-called "war of liberation," and in the adjustment of complicated and delicate diplomatic relations. For these services King Otho conferred upon him the cross of the Redeemer of Greece; and he was created knight-commander of the Guelphic order of Hanover. It is worthy of remark, as illustrating Franklin's popularity among sailors, that the *Rainbow* during his command was called by the crew the "Celestial Rainbow" and "Franklin's Paradise." The nature of Sir John Franklin's command in the Mediterranean gave him frequent opportunities of cultivating geology, of which he availed himself. The museum of the Geological Society of London, and many private collections, are indebted to him for rare and valuable specimens from the shores of the Mediterranean. His first wife having died in 1825, Sir John married in 1828 Jane, second daughter of John Griffin, Esq. By this lady he had no family. After a few years' rest, an application for employment in the colonies led Lord Glenelg to offer him the governorship of Antigua, and subsequently that of Van Diemen's Land. Franklin accepted the latter on condition, that if war broke out he might be allowed to resign his appointment, if offered the command of a ship. Accompanied by his wife, daughter, and niece, Miss Cracroft, he departed for the seat of his government in 1836. At that period, and for several subsequent years, Tasmania was a penal settlement. This circumstance, and colonial intrigues fomented by petty jealousies inseparable from young colonies, rendered Sir John Franklin's position at once onerous and difficult; but although severely tried, he not only had the satisfaction of seeing the colony advance in prosperity, but also in intelligence and refinement. Under his auspices, a scientific society, a college, and a magnetical observatory were established. His official residence was at all times open to men of science visiting the colony. Mr. Gould, the celebrated ornithologist, made it his home, while engaged in collecting materials for his great work, the Birds of Australia; and so highly was the governor esteemed and beloved by the colonists that, unsolicited, they subscribed the munificent sum of £1700 in aid of one of Lady Franklin's private expeditions equipped to search for his ill-fated arctic expedition. In 1844 Franklin returned to England; and although now no longer young, and fully entitled by his long and laborious services to repose, yet when it was decided that one more attempt should be made to discover the north-west passage, and Sir James Ross who had recently returned from the antarctic seas declined commanding the proposed expedition, Franklin stood forward willing to lead it. Indeed, so far from desiring to shrink from the undertaking, it is stated that when Lord Hatherton, then at the head of the admiralty, with the view of deterring Franklin from undertaking the enterprise, said—"Why, Sir John, I am told that you are sixty years of age?" he was answered—"No, my lord, only fifty-nine." The writer of this memoir well remembers the youthful energy displayed by Franklin during the equipment of his ships, and the untiring zeal that he manifested in all the preparations for the undertaking. This world-famous expedition, which was proposed by the late Sir John Barrow, secretary to the admiralty, and approved by the Royal Society, consisted of the ships *Erebus* and *Terror*, lately returned from antarctic service. They were provided with small screw-engines, and officered and manned by persons well experienced in arctic service. The expedition left England on the 26th May, 1845. Franklin's instructions were to pass through Lancaster Sound as far as Cape Walker, and then make his way to the best of his ability to Behring's Straits. The *Erebus* and *Terror* were last seen on the 26th July, 1845, in Baffin's Bay—all well; and letters of that date received from Franklin and his officers are full of hope and anticipations of success. No tidings of the explorers having been received in the autumn of 1847, it was determined to equip an expedition in search of them. This sailed in 1848; and from that period until 1857, expedition after expedition was despatched, and equipped with a munificence worthy of the British nation. Nor was England left unsupported in the good work. The United States of America lent a helping hand; and her flag was carried into unknown waters of the aretic regions in search of our countrymen, with an energy and heroism worthy of the common cause in which both nations were engaged. In 1850 traces of the missing ships were discovered on Beechey Island at the entrance of Wellington Channel. On this island Franklin and his companions spent their first winter. The track being now struck, it was hoped that the missing ships would be discovered; but although great exertions were made, no further tidings were obtained until 1854. In that year Dr. Rae, who was exploring the shores of Boothia Felix, gathered from the Esquimaux that white men had been seen, in 1850, dragging a boat, near the north shore of King William Land; and later in that year, dead bodies had been found there. Articles in the possession of these natives were identified as having belonged to the crews of the *Erebus* and *Terror*, and thus no reasonable doubt existed that the fate of the expedition might be ascertained by reaching the shores of King William Land. Unfortunately, Dr. Rae did not act upon the information that he obtained; and an expedition down the Fish River, organized at the request of the admiralty by the Hudson's Bay Company, only succeeded in bringing home a few more relics, though it corroborated the Esquimaux's story. Under these circumstances, when the admiralty announced officially that the search was closed, Lady Franklin resolved on making one more attempt to ascertain her husband's fate. She purchased the screw-steamer yacht *Fox*, and having equipped it in the most efficient manner, the command was intrusted to Captain (now Sir Leopold) M'Clintock, who had served in several arctic expeditions. The Royal Society provided various scientific instruments, and numerous friends forwarded subscriptions to Lady Franklin in aid of her undertaking. The expedition left Aberdeen on the 2nd July, 1857. A misfortune befel the *Fox* during the first summer. When at the entrance to Lancaster Sound, she was bent by ice, and drifted helplessly in the pack during six long and trying months. When liberated in 1858, M'Clintock retraced his steps, entered Lancaster Sound, and wintered in Port Kennedy at the east entrance of Bellot Strait. In the spring of 1859 the search was commenced. Leaving the *Fox* in her winter quarters, sledge journies of great length were organized and attended with great success. On the north-west shore of King William Land a record was discovered announcing that the *Erebus* and *Terror* had been abandoned, that Sir John Franklin died on the 11th June, 1847, and that out of one hundred and thirty-four persons originally composing the expedition, the survivors, amounting to one hundred and five officers and men, purposed endeavouring to make their way to the American continent by the Fish River. The discovery of skeletons, a boat, and other relics, leave no doubt that these also perished. Thus died Sir John Franklin, not only in the execution of his duty, but in the fullness of success; for, by attaining the locality where the *Erebus* and *Terror* were abandoned, he was the first discoverer of a north-west passage leading from Lancaster Sound to Dease's Strait, which strait had been previously discovered, and through which a passage for ships exists to Behring's Straits. However much we may lament that Franklin did not live to reap his well-merited honours, the consciousness that he was about to close a long life of usefulness by the glory of having discovered the north-west passage, cheered his last moments; while religious resignation—always a leading feature in Franklin's character—doubtless cast a halo over the closing scene.—C. R. W.

FRANKLIN, WILLIAM, son of Benjamin Franklin, was born in 1731. He was appointed governor of New Jersey by the British government in 1762, and remained stedfast in his attachment to the crown during the whole of the war which resulted in the independence of the United States. He consequently estranged himself to a great extent from his father, although the affection between them was too strong to be annihilated by causes merely political. After the war he received a pension from the king, went to England, and died there in 1813. It was to this son that the first part of Franklin's autobiography was addressed.—W. H. W.

FRANKS, SIR JOHN, born in the county of Cork, Ireland, in 1770; died in 1853; called to the Irish bar in 1792; went the Munster circuit; was given a silk gown in 1824; and in the same year appointed one of the judges of the supreme court, Calcutta. On his appointment he was presented to the king,

and obtained the honour of knighthood. The state of his health made him return to Europe in 1835, and he passed the rest of his life in Dublin and the neighbourhood. Sir John had lived in intimate relations of friendship with many of the celebrated men of his country. He was one of Curran's executors; and a notice of his life was given in the obituary of the *Gentleman's Magazine* at the time of his death by the late William Henry Curran, Curran's son and biographer.—J. A., D.

FRANSCINI, Stephen, a distinguished Swiss statesman and writer on political economy, was born in 1796, at Bodio, and died 9th July, 1857. His parents who were in very humble circumstances, destined him for the ministry; but he escaped from the seminary of Milan to which he had been sent, and set up as a schoolmaster and writer of political pamphlets. These procured him the friendship of the leaders of the liberal party, through whose influence he obtained the directorship of the seminary of Lugano in his native canton. He then became the founder and chief editor of an anti-clerical paper, the *Osservatore de Carefio*, which at first involved him in lawsuits, but, at the final success of the liberal party, procured him honours and dignities in abundance. He became successively member of the Swiss senate, secretary of state, and ambassador at Naples. The chief product of his pen is a "Statistica della Svizzera," the first volume of which was published at Lugano in 1828, and which was continued in annual parts up to 1842. An offshoot of this great work is "Statistica della Svizzera Italiana," 3 vols., Lugano, 1837–39, which publication, though purely statistical, had the honour of being put in the Papal Index. Franscini also wrote "Uebersichten der Bevölkerung der Schweiz," Berne, 1851, forming the first volume of the Beiträge zur Statistik der Schweizerischen Eidgenossenchaft.—F. M.

* FRANSONI, Luigi, born at Genoa in 1790, of noble parents. He imbibed from his father the most decided aversion to every thing liberal. Brought up to the church, he was made bishop, and subsequently elected archbishop of Turin. In that capacity he strongly supported the absolute system of government adopted by King Charles Albert; and when in 1848 a constitution was granted to the people, he proved one of the most factious opponents of the new public law. His violent opposition to the reforms of the minister Siccardi, which curtailed the temporal privileges of the church in Piedmont, compelled the government to institute a criminal procedure against the archbishop in 1850; in consequence of which he was kept for three years in prison at Fenestrelles, and then, by a second judgment, condemned to perpetual exile. He has ever since been acting as one of the chiefs of the ultramontane party in France and Switzerland, and the reactionary clergy of Sardinia still acknowledge his authority.—A. S., O.

FRANSZ, Pierre, born at Amsterdam in 1645; died in 1704. Educated at Amsterdam by Junius, took the degrees of doctor in civil and canon law at Angers, in 1674 named professor of oratory and history at Amsterdam, and in 1686 professor of Greek. He published Latin poems, which had their day of praise, and also some prose orations on public occasions, in which he successfully imitated Cicero.—J. A., D.

FRANZ, Agnes, a German authoress, was born at Militsch, Silesia, March 8, 1794, and died at Breslau, May 13, 1843. She wrote a large number of tales, poems, books for children, &c., all of which are pervaded by true piety and womanly tenderness. She also took an active part in the establishment and conduct of several charity schools.—K. E.

FRANZ, Johannes, a distinguished German Hellenist, was born at Nuremberg in 1804, and died at Berlin, December 1, 1851. He first settled as a lecturer at Munich; then followed King Otho to Greece as chief interpreter, and after his return devoted himself for several years to archæological studies and literary labours at Rome. In 1840 he was appointed to a chair at Berlin. He not only published grammars of the old Greek and German languages (both written in modern Greek) under the adopted name of Phrasikles, but also several valuable contributions to classical Philology, and is chiefly known by his continuation of Boeckh's Corpus Inscriptionum Græc.—K. E.

FRANZ VON SICKINGEN. See Sickingen.

FRANZÉN, Franz Michael, a celebrated Swedish poet and bishop, was born at Uleaborg in Finland in 1772, and educated at Abo. He was the Wordsworth of Sweden, and ranks high amongst the poets of the so-called romantic school. His poems are, for the most part, contained in his "Skaldestycken" (Poetic pieces), published in six volumes, 1824–53. In 1795 and the following year he made a tour through Denmark, Germany, Holland, France, and England. During his absence he was appointed librarian of the university of Abo. He also held there the office of professor of history and morals. In 1808 he was elected member of the Swedish Academy. When Finland passed to Russia, Franzén removed to Sweden, and received the rich living of Kumla in the diocese of Örebro. In 1835 he was called to the capital as the incumbent of St. Clara, and in 1841 was made bishop of Hernösand, where he died in 1847. As historiographer of the Swedish Academy, he wrote memoirs of distinguished members, under the title of "Memorials of Honour," and amongst his prose works are Memoirs of Swedish queens, and sermons.—M. H.

* FRASER, Alexander Campbell, professor of logic and metaphysics in the university of Edinburgh, was born at Ardchattan, Argyleshire, of which parish his father, the Rev. Hugh Fraser, was minister, on the 3d September, 1819. Mr. Fraser received his early education privately. In 1834 he entered the university of Edinburgh, and at the termination of the literary curriculum, obtained the degree of M.A. By attendance on the lectures of Sir W. Hamilton, and by the familiarity of personal intercourse with his instructor, the mind of the pupil, who was afterwards to be his successor in the chair, was quickened into an absorbing devotion to speculative study. Mr. Fraser was the first president, and during the whole of his academical course an active member of the Metaphysical Society, a voluntary association of the most distinguished of Hamilton's pupils. On the roll of associates in the work appear amongst others the names of John Cairns, John Clark, and David Masson. After the termination of his literary course, Mr. Fraser, designing to enter the ministry of the Scottish church, studied theology for four years, chiefly under Dr. Chalmers. At the close of his academical career in 1842, he gained the prize for an essay, open to the competition of all students of the university, on the subject of "Toleration." After a brief discharge of the duties of the ministerial office in connection with the Free church at Cramond, he was transferred, at the instance of Dr. Chalmers and Sir David Brewster, to the professorship of logic and metaphysics in the New College, Edinburgh, in 1846. From that period he has devoted himself almost exclusively to the study and teaching of philosophy. In 1850 he was intrusted with the editorship of the *North British Review*. During the seven following years in which this journal remained under his care, it maintained the reputation of a first-class quarterly, and was honourably distinguished alike by the catholicity of its basis and tone, and the high literary quality of its contributions. In 1856, on the death of Sir W. Hamilton, Mr. Fraser was nominated to the vacant chair of logic and metaphysics in the university. Into this office he has carried the ability and enthusiasm, by which his cultivation of philosophical studies has all along been characterized. While editor of the *North British Review*, Mr. Fraser contributed to that journal a series of articles on the chief questions of philosophy. These were collected and republished in 1856 under the title of "Essays in Philosophy." In 1858 he published a small volume entitled "Rational Philosophy in History and in System," which is designed to serve as a general outline of the philosophical course which he is embodying in his lectures. Mr. Fraser is dean of the Faculty of Arts in the university, and a fellow of the Royal Society of Edinburgh.—J. V.

FRASER, James Baillie, diplomatist and author, was the eldest son of Edward S. Fraser, of Relig, Inverness-shire, and was born in 1783. At an early age he went to the West Indies, but after a short residence there resolved, like his brother, to seek his fortune in the East. His most important service was on a diplomatic mission to Persia, where he acquired an intimate knowledge of the country and the people. On his retirement from public life, Mr. Fraser occupied himself in the improvement of his highland estate. Mr. Fraser was an able author and an accomplished artist, especially in water-colour painting; his literary works are numerous, and have enjoyed considerable and well-merited popularity. He wrote a "Tour through the snowy range of the Himalaya mountains;" a "Narrative of a journey into Khorasan;" "Travels and adventures in the Persian provinces;" "The Kuzzilbash—a tale of Khorasan;" a "Word picture of Persian life and manners;" a "Winter journey from Constantinople to Teheran;" a "History of Persia" in the Cabinet Library; the "Highland Smugglers," and the "Memoir of Colonel Skinner." Mr. Fraser died in 1856.—J. T.

FRASER, John, a zealous collector of North American plants, was born in Inverness-shire in 1750, and died in 1811. After acquiring a knowledge of plants in Scotland, he went to London in 1770, and was patronized by Sir James Edward Smith and other eminent botanists. Between 1780 and 1784 Fraser visited Newfoundland, and in 1785 he examined the botany of the southern states of America. He transmitted to Britain many important plants and seeds. He again went to America in 1788, and explored Carolina and Georgia partly in company with Michaux. Twice between 1789 and 1796 he revisited America. In 1796 he visited Russia, and was subsequently appointed botanical collector by the Emperor Paul. In 1800 he proceeded with his son to Cuba, for the purpose of making botanical collections. His exertions were not rewarded by the Emperor Alexander, who succeeded Paul; and owing to this ungracious proceeding, he was subjected to great pecuniary loss. He continued, however, to labour as a collector in America, and introduced many valuable plants, a list of which has been given in the *Companion to the Botanical Magazine*.—J. H. B.

FRASER, Simon. See Lovat.

FRASER, Simon, an eminent British general, and lieutenant-colonel of the 24th regiment of infantry. He was second in command when the army of General Burgoyne advanced from Canada to New York in 1777. While leading on his troops at Stillwater, General Fraser was struck by a shot and fell. The wound proved mortal, and he died on the 7th October. In compliance with his desire he was buried within the "great redoubt" on the field. At sunset on a calm evening the corpse was borne to the grave. A few friends of the deceased general, and the chaplain, Mr. Brudenel, formed the mournful procession. The Americans, observing their approach, and ignorant of their purpose, opened fire on the redoubt. Arrived at the grave, the chaplain read the funeral service of the English church, while the balls which struck the redoubt scattered the earth over him. Suddenly the firing ceased, but was followed by the booming of the minute gun, fired in honour of the dead by the Americans, who had just discovered that the gathering at the redoubt was a funeral company. General Fraser was highly esteemed by his brother officers, who believed that had he lived, the campaign and the whole war would have had a different issue. Burgoyne, it is said, was affected to tears by his death. The regiment in which he served acted under Wolfe in the ascent of the heights of Abraham, 12th September, 1759; and under Murray was also engaged at the battle of Quebec in 1760.—R. F.

FRAUENLOB, Heinrich. See Meissen, Heinrich von.

FRAUNCE, Abraham, an English poet, whose name is now little current in the literature of his country, though in the days of Elizabeth he was not without estimation as a writer both in prose and verse. The date of his birth is not known, but it may be assigned to the middle of the sixteenth century. Sir Philip Sidney took him under his patronage while a youth, and sent him to St. John's college, Cambridge, where, we learn from himself, he spent eight years. Chosing the profession of the law, he studied at Gray's inn, and being called to the bar, he commenced his practice at the court of the Marches in Wales. He contrived to divide his allegiance between the Muses and Themis, publishing "The Lamentations of Amyntas" in hexameters in 1587, and "Lawiers' Logike" the year following. It appears that he was seventeen years meditating over this work, having begun it as a general discourse on logic, when he "first came in presence of that right noble and most renowned knight, Sir Philip Sidney," and revised it six times in seven years. It is a curious and a clever work, exhibiting not only logical ability and precision, but much erudition and research. The poetical dedication, with all its quaintness and formality, is terse and vigorous, full of point, and remarkably harmonious. A portion of the book illustrates the rules of logic by a translation of an eclogue of Virgil. Fraunce wrote several other poems in English hexameters and pentameters, "in melodious dactyls and spondees, to the no small admiration of Sidney and Harvey." Fraunce was luckily one of the few men of law who was not ruined by his poetical propensities, for he had the good fortune to be recommended by the earl of Pembroke to Burleigh, then lord-treasurer, who, in August, 1590, gave him the office of her majesty's solicitor in the Welsh court in which he practised. He died some time in the seventeenth century.—J. F. W.

FRAUNHOFER, Joseph von, a celebrated optician and mathematician, born 6th March, 1787, at Straubing, Bavaria. His father, who was a glass-cutter, died in 1798, and he himself was apprenticed in August, 1799, to a glass-cutter named Weichselberger. He devoted to study the very few leisure hours which his occupation left at his disposal, and soon acquired, unaided, a considerable knowledge of mathematics and optics. He constructed a glass-cutting machine, and ground optical glasses. In June, 1801, an accident occurred which, although, it nearly cost him his life, opened the way to future success. The old house in which he lodged fell to the ground, burying him in the ruins. When this circumstance became known, several persons of rank and fortune took an interest in him, and among others, King Maximilian Joseph, who gave him eighteen ducats, and promised his protection for the future. In 1807 his patrons placed him with the celebrated philosophical instrument makers, Reichenbach and Utzschneider at Benedictbaiern, near Munich. While in their employment he distinguished himself by his inventive genius and skill. He made many important experiments on light, and constructed instruments of superior kinds for celestial observations. By his discoveries and improvements he greatly increased the reputation of his employers' establishment, of which he eventually became proprietor. His most remarkable discovery was that of the existence of a series of dark lines in the spectra, produced by the refraction of the sun's light in a prism. He observed three hundred and fifty-four of these lines, but Sir David Brewster found many more. By means of a theodolite he measured the angular distances between the most strongly marked of these lines. He observed similar marks in the spectra of the moon, Mars, Venus, and some of the fixed stars, and in spectra formed by two polarized pencils, produced by a prism of Iceland spar. An account of his observations on spectra was published at Munich in 1815. He made many curious experiments in relation to refracted light. His observations on the phenomena, witnessed when a ray of light passes through small apertures of different sizes, and through wire grating, are very interesting. An account of these was published in quarto at Munich. He executed an equatorially mounted telescope for the observatory at Dorpat, superior to any other then in use. His "Researches concerning the Laws of Light" are printed in Gilbert's Annals of Physics. He was a member of the University of Erlangen, of the Astronomical Institute of Edinburgh, and of the Royal Academy of Science at Munich, and keeper of its museum of physics. The king of Bavaria invested him with the order of merit (civil list), and the king of Denmark with that of Danébrog. He died on the 7th June, 1826. He was buried by the side of Reichenbach, who died a few years previously. Upon the door of his monument is inscribed—*Approximavit sidera.*—W. A. B.

FRAYSSINOUS, Denis-Luc, a French prelate, was the son of a farmer, and born at Curières, 9th May, 1765. He studied at the college of Rodez, and at Paris, under the direction of the fathers of Saint Sulpice, who admitted him to the priesthood in 1789. In 1801 he commenced instructing privately a few of the students of Saint Sulpice, and afterwards, changing his style from that of the pedagogue to that of the orator, gradually attracted to the church of the Carmelites an immense audience of the elite of Paris. This course of christian instruction, which lasted six months in the year, was suppressed in 1809, in consequence of the quarrel between Napoleon and the pope. After the dispersion of the congregation of Saint Sulpice, Frayssinous retired to his native place, and only returned to Paris on the restoration of the Bourbons. He resumed his lectures in October, 1814, but was again silenced during the Hundred Days, and did not appear in his chair till February, 1816. During the controversy excited by the concordat of 1817, he published "Les vrais Principes de l'Église gallicane sur la puissance ecclésiastique, la papauté, les libertés gallicanes," &c. He delivered his last lecture at Saint Sulpice in 1822, and was immediately after raised to the bishopric of Hermopolis *in partibus*, by Pius VII. Three years later he was made grandmaster of the university by Louis XVIII. He was also raised to the peerage, with the title of count, and appointed minister of ecclesiastical affairs and of public instruction in 1824. About the same time the membership of the Académie was bestowed on him, and he published, by command of the king, his "Défense du Christianisme," a series of lectures which were translated into English and other languages. After the revolution of 1830 he paid a visit to Rome, and became preceptor to the duc de Bordeaux. He died 12th December, 1841.—R. M., A.

FREDEGARIUS, Scholasticus: the date of his birth, death, and country are uncertain. He was the author of a chronicle, which abridges the history of Gregory of Tours, and continues it to the year 641. The particularity with which he dwells on the affairs of Burgundy, lead to the belief that it was his country. The parts of his work that are not mere abridgments of Gregory of Tours, have been reprinted in all the great collections of French historians.—J. A., D.

FREDEGONDA, born about 545, wife of Chilperic I., who ruled the kingdom of Neustria in the sixth century, had occupied for many years a prominent position among his concubines. Of ignoble birth, and introduced into his household as one of the attendants of his first queen, Andowera, she united to her personal charms an ambitious temper and an insinuating address, by which she weaned the affections of the monarch from her mistress, who was ere long repudiated and exiled. His subsequent marriage to Galswintha, daughter of Athanagildas, produced only a temporary suspension of her influence; and after the gentle Visigothic princess was found smothered in her bed, the crime was naturally traced to the unprincipled and aspiring favourite, whom Chilperic hastened to acknowledge as his lawful consort and queen of Neustria in 567. Serious political evils followed this act. Sigebert of Austrasia, who had married Brunehaut, the sister of Galswintha, invaded the Neustrian territories, and the success which attended his arms, along with the odium which Chilperic had provoked among his own subjects, drove the latter from his throne. He recovered his position, however, by the assistance of Guntram of Burgundy; Sigebert fell at Vitry under the knives of assassins hired by Fredegonda; Brunehaut taken prisoner was placed in confinement at Rouen; and her infant son Childebert was with difficulty rescued by Gundobald, duke of Campania, to be proclaimed king at Metz by the Austrasian nobles. Merovæus or Merowig, the heir whom Andowera had borne to Chilperic, compassionating the misfortunes of Brunehaut, and captivated by her charms, married her, and raised her standard against his father. But a succession of disasters attended his enterprise, and the snares which were laid for him by Fredegonda, drove him in despair to seek death at the hand of his servant Gaïlen. Prætextatus, bishop of Rouen, who had solemnized his marriage with the widow of Sigebert, also experienced the enmity of her implacable rival; he was degraded and exiled to an island on the coast, from which he escaped some years later, only to perish by assassins at the instigation of Fredegonda. Meanwhile, the loss of the sons whom she had borne to Chilperic, notwithstanding the grief and apparent contrition which it produced, was used as the occasion of sweeping from her path the only surviving son of Andowera, whom she accused of having poisoned them; and in 584 Chilperic himself perished under circumstances which cast a dark suspicion on his profligate consort. It is painful to trace further the record of her numerous crimes. After the death of Chilperic she continued to maintain her power in Neustria as regent for her infant son Clotaire till 597, when she died, while prosecuting a new war with Brunehaut, who then ruled Austrasia and Burgundy in the name of her children, Theodebert and Theoderic.—W. B.

FREDERICK: the emperors, kings, and princes of this name are here inserted under the names of their respective countries, in the following order:—1. Germany; 2. Prussia; 3. Denmark and Sweden; 4. Italy.

I. GERMANY.

Frederick I., the second emperor of Germany belonging to the house of the Hohenstaufen, and called by the Italians Barbarossa, from the colour of his beard, was born in 1121. In 1147 he succeeded his father in the duchy of Suabia, and on the death of his uncle, Conrad III, was elected emperor; a dignity representing certain indefinite and ever-contested claims over both Italy and Germany. Well and strongly built, both in body and in soul of the true Teutonic type, and for his time, excellently educated, he bore and wore all nature's symbols prophetic of the great part that he was to play. He had already had many opportunities of proving his prowess and political skill, when the elevation to the imperial throne in 1152 summoned him to a wider field. So far as Italy was concerned, he determined that authority should be something more than the shadowy thing which it had been under some of the preceding emperors. There were potent and plenteous elements of resistance; yet when Frederick, having passed the Alps in 1154, descended into the plains of Roncaglia, submission was all but universal. Whenever any hesitation was shown to admit his sway, punishment was prompt and overwhelming. The recalcitrant cities, Chieri, Asti, and Tortona, were destroyed. On his way to Rome, Frederick seized the famous religious agitator Arnold of Brescia, and on reaching that city delivered him to Pope Adrian IV., who commanded him to be burned, and his ashes to be thrown into the Tiber, lest, as was said, they should be gathered as relics by the superstitious populace. Frederick was crowned at Rome by the pope on the 18th of June, 1155. On his return to Germany he displayed the most marvellous activity in putting an end to civil war and brigandage, and in carrying out his object he punished the Count-palatine Hermann and a few others in a mode sufficiently curious; they were condemned to carry a dog for a mile. In 1157 he was successful in the hostilities which he waged against Boleslaus the king of Poland. An explosion of national sentiment in Italy, and the intrigues of the pope, compelled him to undertake in 1158 a second Italian expedition. The cities which resisted soon repented, and were not long in yielding. Milan had to bow its proud head, and to pay nine thousand marks. A diet was assembled at Roncaglia to determine the rights of the empire, at which it was declared that the will of the emperor was the law of the people. To demonstrate and confirm this declaration Frederick burned Crema. The death of Pope Adrian IV. brought serious complications into Italian affairs. The imperialist cardinals elected Victor III. as Adrian's successor; the friends of independence chose Alexander III., whom the emperor had denounced as schismatical. Milan, which had already rebelled, showed little disposition to be quietly the slave of the emperor. It flung its defiance at him, and the emperor resolved to besiege it. The Milanese displayed the grandest heroism, but in 1162 famine subdued them. Compelled to surrender at discretion, these noble souls, divided into a hundred detachments, with ropes round their necks and crosses in their hands, laid down their banners at the feet of the emperor, broke their caroccio, the symbol of liberty—life was all that was left—and in a body they were driven into exile. Their magnificent city was given up to destruction, to the fierce vengeance of a brutal soldiery. The Milanese scattered through every part of Italy, roused against the emperor a fierce anger. The discontented cities joined the adherents of the popular Pope Alexander III. In the autumn of 1163, the emperor having gone for a season to Germany was once more in Italy; but he saw that with the troops at his command he could achieve nothing against his enemies. He therefore in 1164 went to Germany to raise an army; but it was not till 1166 that he entered on his fourth expedition to Italy. His foes put his absence to profit. Alexander III. entered Rome in triumph, and was recognized as the champion of independence. A league, called the Lombard League, was formed to break the iron yoke of imperial oppression. But Frederick with his large army found no serious obstacle on his march to Rome; he installed a new pope in the Vatican, and Alexander III. was forced to fly. But the storm of rebellion gathered darkly behind him, every city conspired. The Italian climate, so often fatal to the men of the north, aided the daring schemes of the confederate cities. The maremman fever of the month of August broke out in the army of Frederick, and slew more than a great battle would have slain. Having with difficulty reached Pavia, through the dead and the dying, it was with still more difficulty that he escaped across the Alps. Frederick found work enough in the troubled and turbulent state of Germany to detain him for several years. But the burning of Susa in 1174, announced in awful language to the Lombard cities the emperor's fifth expedition to Italy. The new town of Alessandria, so slightly and hastily fortified that the Germans called it the Alessandria of straw, arrested for four months the march of the emperor, and gave the confederation time to assemble troops. When the emperor, obliged to burn his camp, turned in the direction of Pavia, he found the towns guarded by superior forces. But an engagement did not then take place and a truce was concluded. The quarrel, however, could not be peacefully decided. On the 29th May, 1176, the great battle of Legnano was fought; a battle which has been called the first victory of modern freedom over the resuscitated despotism of Rome, and compared to Marathon. The Germans at first had a decided advantage and penetrated near to the caroccio of Milan, which was borne in the midst of the army. But two companies of Milanese, called

the Cohort of Death, had sworn to die rather than yield a step or let the holy standard be touched. The cohort of death having invoked God and St. Ambrose, attacked the Germans with irresistible impetuosity, and put them to flight. Frederick was completely defeated; the military chest, all objects of value, and the emperor's own buckler, fell into the power of the victors. It was at first thought that Frederick had been killed, and it was not till some days after that he made his appearance at Pavia. The overthrow at Legnano constrained Frederick to recognize Alexander III. as pope, to recognize the rights of the confederates, to make a truce with them for six years, and to sacrifice the fruit of all his former triumphs. Frederick ascribed his recent disasters, and with justice, to the defection of Duke Henry the Lion. On returning, therefore, to Germany, he placed that powerful chieftain under the ban of the empire, and banished him to England. The truce of six years with the Lombard cities having expired, was crowned on the 25th June, 1183, by a peace memorable in history—that of Constance. When, for the sixth time, Frederick in the autumn of 1184 passed into Italy, it was without an army and without any hostile intention. The supreme object of Frederick's ambition had been to bring the whole of Italy under his sceptre. In this object he was thwarted, not merely by the confederated cities and by the popes, but by the existence of a southern Italian kingdom. Better than by the sword Frederick now saw the probability of realizing his favourite plan. In 1186 his son Henry married Constance, the only daughter and heiress of Roger the Norman king of Apulia and Sicily. The old emperor might now have entered on a more tranquil existence, far from political strife, far from the tumult of battle. But the close of his life was destined to be more active than the beginning. A crusade having been proclaimed, Frederick, perhaps more from military fervour than from religious enthusiasm, declared his intention of joining it. Having regulated the affairs of his various dominions, confided the care of the empire to his son Henry, and announced universal amnesty and universal peace, Barbarossa, accompanied by his son Frederick of Suabia and other princes, went forth in 1189 with one hundred thousand men to vindicate the glory of the cross. In the spring of 1190 he conveyed his army over the Hellespont. Famine and a fierce foe made equal havoc with his troops, as he marched through Asia Minor. Nevertheless he was victorious in two great battles; one at Philomelium and one at Iconium. So mighty a career had scarcely an end worthy of it. When attempting to cross the river Calycadnus on the 10th June, 1190, he was drowned. This served as a signal for the dispersion of the crusaders. A small band of them Frederick of Suabia conducted to Tyre, where he interred the remains of his father. Frederick of Suabia himself died of the plague the following year. The Emperor Frederick Barbarossa is one of the most stupendous figures of the middle ages. It is said that he dreamed of being a second Charlemagne, but the times were more favourable to Charlemagne than to him. He cannot be freed from the charge of cruelty; but anarchy in the middle ages was such an immense and imminent evil that strong men, even though not cruel, had often bloodily to suppress it. Warrior, legislator, monarch, Frederick allied an organizing genius to profound sagacity and prodigious energy. His is one of those names round which the richest German legend willingly lingers. There is a German tradition that he is not dead, that he is only sleeping, and that when he starts from his slumbers a golden age will dawn for Germany. Frederick was learned and accomplished, a lover and a protector of literature and the arts. In his castle of Hohenstaufen he surrounded himself with scholars and with poets, and though it was well that he should lose the battle of Legnano, yet was he a potent agent of civilization.—W. M–l.

Frederick II., Emperor of Germany, the most illustrious of an illustrious family, the Hohenstaufen, was born at Jesi, not far from Ancona, on the 26th December, 1194. He was the son of the Emperor Henry VI. and of Constance of Sicily, and the grandson of Frederick Barbarossa. A native of Italy, and speaking by preference the Italian language, he curiously combined German breadth and force with Italian subtlety. He was only three years old when his father died. About the same time Innocent III—a singularly gifted, energetic, and ambitious man—ascended the papal throne. For the sake of her infant son, and to conciliate the pope, Constance, who did not long survive her husband, made almost humiliating sacrifices. It was only on such conditions that Frederick's right to Sicily and Lower Italy could be admitted. Having secured, in name at least, his own supremacy, the pope consented to be the guardian of the young Frederick, who was carefully educated, and whose natural endowments received the very best culture. In 1209 Frederick took into his own hands the government of Sicily and Apulia. The relations between Innocent and Frederick did not hinder the former from doing all in his power to destroy the influence of the Hohenstaufen. It was thus that he supported in Germany the claims of the Guelph—Otho IV.—against Philip of Suabia, Frederick's uncle; though shortly after, finding that Otho was not a sufficiently convenient tool, he excommunicated him. His hereditary dominions in Italy and in Germany could satisfy only a small part of the immense aspirings which Frederick began early to cherish. These extended far beyond Italy and Germany; his desire and design were nothing less than to restore the ancient empire of the Cæsars, when that empire had its intensest unity and most colossal extent. But how, amid circumstances so complicated as were then those of the world, realize a plan so stupendous except by the most wonderful union of courage and circumspection? The first thing to be done was to gain a solid footing in Germany. To the land of his fathers Frederick went in 1212. He soon, by his engaging manners, his generosity, his commanding talents, increased the already numerous adherents of the Hohenstaufen, of whom Frederick was the last male representative. The arrogance, the declining fortunes, and soon after the death of Otho, powerfully promoted the interests of Frederick, who was crowned king of Germany at Aix-la-Chapelle, on the 25th of July, 1214, in the midst of the most gorgeous solemnities, and surrounded by a brilliant company of princes, both spiritual and secular. Innocent III. had been succeeded by Honorius III.—a pious old man whose heart was fixed on another crusade when the taste for crusades was nearly extinct. Honorius seemed willing to aid Frederick in all his plans, if he would only promise to place himself at the head of this new expedition. The promise was not difficult to make, and Frederick made it, though with a very faint purpose of keeping it. In 1220 the coronation, at Rome, of Frederick and his wife Constance as emperor and empress, by Honorius, was welcomed by the peaceful as the herald of universal peace. It was chiefly to works of peace that Frederick now proceeded. He ordered a code of laws to be prepared; he reformed the abuses of the feudal system; he founded a university at Naples; he abolished all obnoxious privileges. But he saw that the waters of strife would ultimately rise, and he expended every effort to revive and reorganize the Ghibeline party. He also took into his service Saracen troops, in order not to be completely dependent on Ghibeline help. The Lombard cities refusing obedience, he put them under the ban of the empire. When he was about to give effect to this supreme act of denunciation, Honorius reminded him more urgently than ever of the solemn oath by which he had bound himself to war with the infidels. Frederick would probably have continued to trifle with this engagement, if, in 1227, Honorius had not been succeeded by Gregory IX., a man of a very different character from Honorius, and the violence of whose temper was only surpassed by the inflexibility of his will. Gregory IX., with less ability, and with fierce, reckless impatience, was faithful to the policy of Gregory VII. and Innocent III. He wished to make the church omnipotent—he determined that the anathemas of the church should be real, living, irresistible thunders. But his attitude towards Frederick was as absurd as it was arrogant. He had to contend with no weak and wicked monarch, but with the most brilliant, stalwart, popular ruler in Europe—one who might be viewed as the type and epitome of whatsoever was grandest and noblest in the middle ages, and who, though his other qualities might be unrivalled, was eminently a politician. It was the keenest instincts of the politician, no doubt, which induced him to enter on the long-delayed crusade. But he had no sooner embarked at Brindisi with the landgrave, Louis of Thuringia, and a multitude of distinguished knights, than he was driven back to Otranto by pestilence and by tempest. The pope treated this, not as a misfortune, but as a crime and a trick, and excommunicated the emperor. Though the emperor shortly afterwards went to the Holy Land, this did not appease the pope, who commanded that the emperor, wherever he went, should be shunned as one accursed. This blind

fury of the pope did not hinder the emperor from achieving in the Holy Land deeds worthy of his fame. He concluded with the Sultan Kemel a truce of ten years, and obtained that Jerusalem and a part of the environs should be surrendered to the Christians, the only condition being that the Mahometans should have free access to Jerusalem, which, no less for them than for the Christians, is a sacred city. On the 17th March, 1259, Frederick crowned himself at Jerusalem as king thereof—he being at the time in such spiritual disrepute that no one would say mass in his presence. A plot to assassinate him was defeated by the magnanimity of the Mahometans. Meanwhile the pope had done his utmost and his bitterest to excite all Italy against the emperor, and with abundant success. But fresh from the glories of the East, Frederick had only to appear in Italy to strike all opposition down. There was a semblance of reconciliation between the emperor and the pope, and in 1230 Frederick ceased to be under the papal ban, which was less formidable than it would have been a generation or two before. In 1231 the emperor convoked a diet at Ravenna, chiefly intended to put an end to the wars between the towns of the imperial and those of the Guelph faction. This diet had little other result than to gain for the emperor the firm and faithful friendship of the Romano family, the members of which were more than once conspicuous in mighty mediæval scenes. The reconciliation between the pope and the emperor could not be of long duration. While the pope was bigoted beyond all the bigots of his age, and surrounded himself with the most ferocious instruments of the recently established inquisition; beyond all the enlightenment and tolerance of his age Frederick was tolerant and enlightened, and in his palaces at Naples, Messina, and Palermo—moving in a congenial crowd of astrologists and of favourites, of legists and of Saracens, of artists and of poets—mocked antiquated forms and obsolete formulas, and decreed the overthrow of the Roman theocracy, which he hated as his own enemy, and viewed as the deceiver and oppressor of the human race. Evermore fresh food for hatred was furnished to him. The papal party stirred up to revolt against him, in 1234, his son Henry, who had before been crowned king of the Romans. It cost him small trouble to suppress this rebellion; and when Henry was mad enough to rise anew in arms against his father, he was condemned, with his wife and child, to imprisonment for life in a castle of Apulia. The emperor appointed as successor Conrad—a child of nine years, whose mother was Jolanda, the emperor's second wife. About the same time he married a third wife—Isabella, the sister of Henry III. of England. Envenomed by the rancours of the pope, and by their own turbulent tendencies, the Lombard cities persisted in thwarting and annoying the emperor. Frederick resolved to teach them better behaviour. He marched against them an army, in which were many thousand Saracens. On the 26th November, 1237, a decisive battle was fought at Cortenuova, and the Lombards were signally defeated—ten thousand of them being either killed or made prisoners. The Milanese caroccio was taken, and, to insult the pope, Frederick sent it with a pompous letter to the senate and the people of Rome. For this the pope's revenge was excommunication. The emperor's reply was the appointment of his son Enzio as king of Sardinia. Such defiance of what he deemed his rights exasperated the pope, but did not subdue his obstinacy. He denounced Frederick as a monster. Frederick retaliated by proclaiming the pope Antichrist. There had been more than once antipopes—sometimes there had been an Anticæsar. To catch an Anticæsar was the pope's last move on the broad, bold chessboard of Italian diplomacy. He caught, or tried to catch, Robert D'Artois, the brother of the king of France. But Saint Louis, though a devotee, had shrewd sound sense. He disapproved of the pope's malignity toward the emperor, and therefore he flatly refused to let his brother be an Anticæsar—probably an unsuccessful one. Despairing of doing anything on the chessboard, the pope, gnashing his teeth, threw the chessboard itself at the head of his adversary. He convoked for the end of 1241 a general council at Rome. The Genoese fleets were placed at the disposal of the prelates who intended to be present at the council. Near Meloria the emperor attacked the Genoese and completely defeated them. Bishops, abbots, deputies of Lombard cities without number, fell into the hands of the emperor. Having conducted the prelates to Pisa, he chained them with chains of silver. Those who were subjects of the king of France were, out of respect to Saint Louis, immediately set at liberty. The news of the unexpected disaster so keenly wounded the pope that he died of apoplexy, aged a hundred years. His successor was Celestine IV., who died immediately after his election. There was now a papal interregnum of eighteen months. At last a pope was chosen, who took the title of Innocent IV. This pontiff had, up to the time of his election, been the intimate friend of the emperor. But he became, as Frederick himself had predicted, the emperor's implacable foe. After the election of Innocent IV. in 1243, the reign of Frederick was scarcely anything more than a long duel between the pope and the emperor. Here we have no word of blame for the emperor, but boundless and burning blame for the vindictive and ungrateful pope. The duel it would be tedious and sickening to narrate. Innocent IV., whose name must for ever be execrated, was not contented with fighting as enemy should ever fight with enemy. He calumniated the emperor in the most unscrupulous fashion. The emperor, nevertheless, would have been victorious, but he died suddenly at Fiorenzuola on the 13th Septembter, 1250. Of truly primordial men there are few whom we can love and admire so much as Frederick II. With the brow of Jupiter he had the form of Apollo. His fair hair told his Teutonic origin; his nose and mouth, both formed to enrapture the sculptor, were eloquent of the antique spirit which he yearned to introduce into mediæval things; the eagle's eye was for ever melting into the dove's; he could speak Greek, Latin, Italian, French, German, Arabic; but the language which he best understood and excelled in most was that of affection. A beautiful and knightly soul that ought to have lived in some less troubled age. But even what he did in a most anarchic age is as yet little known, especially in England.—W. M–l.

Frederick III., Emperor of Germany, surnamed der Schöne (the Handsome), son of the Emperor Albert I. and Elizabeth of Carinthia, was born in 1286; and after the assassination of his father in 1308, undertook the government of the duchy of Austria in his own right and that of a younger brother. In early youth Frederick had concluded an intimate friendship with Prince Ludwig of Bavaria—the two making a solemn vow never to cease loving each other through life. Ambition, however, soon showed itself stronger than friendship; for the nobility of Lower Bavaria choosing Frederick as regent of the province, Ludwig in his disappointment made war on his friend, and their armies meeting, the Bavarian was beaten in the battle of Gamelsdorf in 1313. Soon after, an election occurred for the throne of Germany, and both Frederick and Ludwig became candidates for the imperial purple. As fate would have it, the electors disagreed in the conclave, splitting into two parties; the one choosing the Bavarian, and the other the Austrian prince. Ludwig was the first in the field, and hurrying to Frankfort-on-the-Maine, he got himself publicly acknowledged and solemnly crowned as emperor. When Frederick arrived a few weeks after, he found the gates of the imperial town shut against him, and was threatened with the ban. In violent anger he collected his knights around him, and moving along the left bank of the Rhine, allowed himself to be crowned in a field near Bonn, the ceremony being performed by the archbishop of Cologne; after which intestine war with all its horrors broke forth throughout the German empire. In the commencement Frederick was rather more successful than his antagonist; but the fortune of war turning after a while, Ludwig got the upper hand, and ended by beating his former friend in the sanguinary battle of Mühldorf, September 28, 1322, in which Frederick himself was made a prisoner. Frederick was carried into the fortress of Trausnitz, near Nabburg, where he had to remain three years in solitary confinement. At the end of this period, in consequence of the efforts made by his noble wife, Elizabeth of Arragonia—who, as the old chroniclers relate, "cried herself blind for her husband"—Ludwig consented to set his antagonist at liberty, under the condition that not only he himself would acknowledge Ludwig's rule, but would bring the whole Austrian party to submission. Frederick set out for his native country, resolved to keep his word, but met with determined opposition in the person of his brother Leopold, the reigning duke of Austria, who absolutely refused to submit to Ludwig. Seeing his efforts fruitless, Frederick again constituted himself a prisoner in the emperor's hands. Ludwig was touched to tears by this most unexpected act of loyalty; forgetting all animosity, he sank into the arms of his old friend, protesting his love, and imploring him to share his throne. Frederick did so, and Germany had to witness the

strange spectacle of two emperors reigning together. It was so unheard of an event that the pontiff himself, when the news reached him, refused belief. For many years Frederick and Ludwig lived in the closest intimacy, faithfully sharing honours and duties, joys and sorrows; and when Ludwig, in the year 1327, had to leave the realm for a short time to make war against the king of Poland, he unhesitatingly intrusted his friend with the sole government of the empire. But Frederick, never very strong, was not able to bear long the burden of the imperial dignity, and after repeated entreaties prevailed at last on his friend and co-regent to allow him to retire to the castle of Guttenstein in Lower Austria, there to end his days in prayer and meditation. His own prediction of an early death was soon fulfilled; he died January 13, 1330. The life of Frederick, besides being the subject of innumerable tales and romances, has received poetical treatment at the hands of Schiller in his poem, Deutsche Treue; and of Uhland in the drama, Ludwig der Baier.—F. M.

Frederick I., surnamed der Streitbare, Elector and Duke of Saxony from 1423 to 1428, a son of Duke Frederick the Severe, was born March 29, 1369, at Altenburg. At the death of his father, Frederick, with his two younger brothers whom he tenderly loved, resolved that they would govern the dukedom in common, under the guardianship of their mother, Catherine of Henneberg. But it was soon found that this plan could not be carried out; and after years of quarrels the brothers finally agreed to divide the land among them, Frederick retaining the major part, including the city of Leipsic, the university of which had been founded in 1409. The chief event of Frederick's reign was his participation in the war against the adherents of Huss, the Bohemian reformer. On the demand of the emperor of Germany, Frederick collected an army against the Hussites, and won several battles, for which he was recompensed by having the dignity of elector bestowed upon him. The tide of war soon turned, however, and by a sudden attack the Bohemians deprived him of the greater part of his forces. Collecting in great haste another army of twenty thousand, he led it against the enemy, but was once more defeated, his forces being nearly annihilated, in the sanguinary battle of Aussig, in 1426. Frederick never recovered from this defeat. Utterly broken down in health and spirits, he retired to his castle of Meissen, and having built himself a tomb within the precincts of the dome—still called the Fürstenkapelle—died there January 4, 1428. He was succeeded by his son—

Frederick II., surnamed der Sanftmüthige, Elector and Duke of Saxony from 1428 to 1464, born August 22, 1412. Though only sixteen at the death of his father, he entered immediately on the government of the dukedom, and was invested with the electorate a year after. His reign was on the whole a sad one, being distinguished only by a continuation of the now defensive struggle against the Hussites, and by never-ending quarrels with his uncles and brothers respecting the partition of Saxony, which eventually led to open warfare, and necessitated the interference of the emperor. These dissensions also brought about an event unexampled perhaps in the history of royalty, namely, the attempted kidnapping of the two children of the elector, known (and graphically described by Mr. Thomas Carlyle) under the name of the *Prinzen-raub*. An adventurous knight, Kunz von Kaufungen, succeeded, July 7, 1455, in abducting the two princes, Ernest and Albert, respectively fourteen and twelve years old, and fled with them towards Bohemia. But he was arrested in time by an honest charcoal-burner, and for his daring crime paid the forfeit of his life. The two princes so stolen became the founders of the two great branches of the princely house of Saxony, denominated the Ernestine and Albertine lines, the former represented by the various dukes, and the latter by the king of Saxony. Frederick died at Leipsic, September 7, 1464.—F. M.

Frederick III., surnamed the Wise, Elector of Saxony, was born at Torgau, 17th January, 1463. He succeeded his father, the Elector Ernest, in 1486, in the sole government of Saxony, and jointly with his brother John in the government of Thuringia and other possessions of the Ernestinian-Saxon line. He was distinguished for his wisdom, integrity, and humanity as a ruler, and attained high influence in the affairs of the German empire. When the Emperor Maximilian I. visited Italy in 1496, he intrusted to Frederick the vicariat of the empire. One of the chief acts of his government was the foundation of the university of Wittemberg, the interests of which he continued to watch over with the greatest solicitude to the end of his life. He used to call the young university his daughter, and spared neither pains nor expense to procure for its schools the most distinguished professors. By the appointment of Luther and Melancthon to two of its chairs, he unwittingly became the patron and founder of the reformation school—*unwittingly*, for the last thing he thought of was to prepare or organize a revolt from the Church of Rome. When Luther began his great movement in 1517, Frederick was a good catholic. In 1493 he had even made a pilgrimage to the Holy Land, had been made in Jerusalem a knight of the holy sepulchre, and had returned to Wittemberg with a treasure of five thousand relics for the enrichment of the church of All-Saints. But, with all his devotion to the Church of Rome, his mind had not remained closed against worthy ideas respecting the supreme authority and value of the word of God. The writings of Erasmus and other precursors of Luther had given currency to such ideas. Hence the more biblical character which distinguished the theological teaching of Wittemberg from its foundation, in opposition to the more scholastic features of the older theological faculties; and hence, too, the respect with which the elector listened to the teaching of Luther and Melancthon, and the powerful protection which he extended to the infant cause of the Reformation, when it was in danger of being stifled by its enemies. He felt that Luther had the word of God on his side; and till the reformer should be proved by fair argument from that supreme word to be a heretic, as his adversaries alleged, he felt bound as a christian prince to protect him from the wrath both of pope and emperor. It was by his friendly procurement that Luther was carried off to the Wartburg, and sheltered there till the storm raised by his heroic stand at Worms should blow over. Still, in all the elector did for the reformer and his cause, he was rather passive than active. He conducted himself throughout with the greatest prudence and circumspection, and he accomplished the important mission which Providence assigned to him at that critical era, rather by quietly thwarting the designs of others against Luther, than by taking any direct or aggressive action in his favour. Hence his surname of the Wise, as distinguished from his more energetic brother John, who, putting himself forward as the avowed promoter of Luther's cause, earned for himself the honourable epithet of Der Beständige (the Constant). Frederick died at Lochau, 5th May, 1525, and lies buried in the church of All-Saints in Wittemberg, close to the graves of Luther and Melancthon.—P. L.

Frederick I., Elector Palatine, surnamed der Siegreiche (the Victorious), second son of Elector Louis III., was born in 1425, and at his father's death in 1439, inherited a part of the dominions of the electorate. At the death of his elder brother, ten years after, he became administrator, or regent, of the other and larger part of the country; and this arousing the jealousy of the neighbouring princes, he was attacked by several of them, and ultimately, through some intrigues at the court of the emperor, was put under the "reichsacht," or ban of the empire. At the same time an army under Elector Albert Achilles of Brandenburg, was sent against him; but he succeeded in repulsing the invaders at the battle of Seckendorf in 1462, and thenceforth ruled unmolested till his death, which occurred in 1476. Early in life Frederick married the beautiful daughter of a citizen of Augsburg, one Master Dettin, and, ennobling her, originated the house of Dettingen, which, after giving several distinguished men to Germany, is now merged in the family of the princes and counts of Löwenstein.—F. M.

Frederick II., Elector Palatine, surnamed der Weise (the Wise), fourth son of Elector Philip der Edelmüthige, was born in 1483, and in 1544 succeeded his elder brother Ludwig in the government of the electorate. Soon after his accession he got into disputes with the emperor, Charles V., one of whose personal favourites he had formerly been, and it required all the influence of Frederick's friends to prevent the irritated emperor from laying him under the ban of the empire. The most remarkable action of Frederick's life was his commanding the army of the empire before Vienna in 1529, during the siege of that city by Sultan Solyman II. But he did not distinguish himself particularly in that affair. He died in 1556.—F. M.

Frederick III., Elector Palatine, born in 1515, the founder of the Reformed or Calvinistic church of the palatinate, was the eldest son of John II. of Pfalzsimmern, and was brought

up a strict catholic in the courts of Bishop Eberhard of Liege and the Emperor Charles V. But this did not prevent the new ideas of the Reformation finding access to his mind; and upon occasion of his marriage in 1537 to the Lutheran Princess Maria of Brandenburg-Baireuth, he publicly professed himself a protestant. He was forty-two years old when he succeeded his father in the government of Simmern, and in 1559 he succeeded Otto Henry in the electorate of the palatinate. Shortly before this event a violent controversy had sprung up at Heidelberg between Tilemann Hesshuss, the Lutheran general-superintendent of the church, and certain ot the clergy and professors of the university, who were attached to the views of the Helvetic reformers. Frederick did his best to make peace, but the fanatical violence of Hesshuss could not be curbed. Frederick was himself inclined to the Helvetic confession; and, being aware of Melancthon's growing tendency in the same direction, he applied to him for a Judgment to guide him in the ecclesiastical policy which he should pursue. Melancthon blamed the violence of Hesshuss, and proposed a doctrinal formula to the elector, which, in the article of the Lord's supper, approached in a material degree to the Helvetic creed. This "Judgment," which was one of Melancthon's last productions, had a decisive influence upon Frederick and the church of the palatinate. He resolved to introduce into his dominions the Reformed as distinguished from the Lutheran confession and worship. A conference of theologians held at Heidelberg in 1560 completed his conversion to Calvinism, and in that year began to be introduced the new reforms under the conduct of a consistory, which sat at Heidelberg, and consisted of three ecclesiastical and three secular councillors. Olevianus and Ursinus took the place of Hesshuss in the church and the university; and the Heidelberg catechism, drawn up by these two celebrated divines, superseded in that part of Germany the use of the catechisms of Luther. Altars, fonts, pictures, statues, and organs were removed from all the churches of the palatinate, and a modified form of the Calvinistic discipline began to be applied. These important changes were viewed with extreme dislike by several of the Lutheran princes of the empire, who did all they could to persuade or to terrify the elector to reverse his policy, but in vain. In 1564 a conference of theologians was held at Maulbronn in presence of Frederick and the Lutheran duke of Wurtemburg; but it only served to confirm him in his Calvinistic views; and in 1566 an attempt made by his enemies to obtain an edict of the imperial diet against him, with the view of stripping him of his dominions, totally miscarried. The pious elector imitated on this occasion the noble example of fearless confession, which John the Constant, elector of Saxony, had set thirty-six years before in the same city of Augsburg, upon occasion of the presentation of the first great confession of the Reformation. During the remainder of his reign he was undisturbed by the hostility of the Lutheran princes, and was able to give substantial assistance to the persecuted Calvinists of other lands. In 1567 he sent his son, Johann Casimir, to the assistance of the French Huguenots with an army of ten thousand men; and another of his sons took part in the religious wars of the Netherlands, and fell fighting against the tyranny of the duke of Alva in the battle of Mockerheide in 1574. He died, 26th October, 1576.—P. L.

Frederick IV., Elector Palatine, surnamed der Aufrichtige, son of Elector Louis and of Elizabeth of Hesse, was born in 1574, and at the death of his father in 1583 succeeded to the government under the guardianship of his uncle, Johann Casimir. At the decease of the latter in 1592 he became independent, and ruled wisely till his death in 1610. His memory was long cherished as that of one of the best sovereigns of the palatinate. He was succeeded by his eldest son—

Frederick V., born on August 16, 1596, at Amberg-on-the-Vils. Being only fourteen at the decease of his father, he began his reign under the guardianship of the pfalzgraf, John of Deux-Ponts, receiving meanwhile from the duke de Bouillon a very careful education, partly at home, and partly at Sedan. In 1613, when in his eighteenth year, he married Princess Elizabeth, daughter of King James I. of Great Britain, and two years after accepted the dignity of chief of the protestant alliance—a union of German princes formed for the purpose of opposing the encroachments of the papal influence in the empire. In this position he attracted the attention of the whole protestant world, and when in 1619 the revolutionary states of Bohemia assembled for the election of a king, the almost unanimous choice of the representatives of the people fell on him. Frederick was little ambitious, and altogether devoid of physical courage; and he therefore promptly, and with tears in his eyes, refused the proffered honour. But the influence of his consort, and of his English father-in-law, after a while prevailed over his fears; and, starting for Prague, he was publicly crowned king of Bohemia, November 2, 1619. But his reign was short, for the emperor having collected his forces under the celebrated Tilly, Frederick's army was attacked under the walls of Prague, and totally annihilated in the so-called battle of the Weissenberg (Whitehill), November 8, 1620. Frederick, who had taken to flight before the commencement of the battle, hurried through Silesia and Brandenburg into Holland—ignominious cowardice which procured him the title of the "Winter-king," among friends as well as enemies. The emperor declared him soon after, in 1621, under the ban of the empire, at the same time investing the duke of Bavaria with the palatinate. Frederick feebly attempted first the defence, and afterwards the reconquest of his patrimony; but, being unsuccessful in both, took to wandering over Europe, and finally died at Mayence, November 29, 1632. By his marriage with Princess Elizabeth he had thirteen children, among them eight boys, the most remarkable of whom was the famous Prince Rupert. The palatinate, through the intercession of the protestant German princes, was restored after a while to Prince Charles Louis, the second son of Frederick V.—F. M.

Frederick I., Duke of Austria, son of the Duke Leopold of Austria, who imprisoned King Richard Cœur de Lion, was born at Vienna in 1174. At the age of eighteen he succeeded his father, and five years after, in the summer of 1197, set out on a crusade against the Saracens. He besieged Toron, but unsuccessfully; and his fellow-crusaders leaving him at the end of the siege to return to Europe, he had to battle single-handed, undergoing great fatigues, in consequence of which he died, April 16, 1198, at the early age of twenty-four. He was succeeded in the government of Austria by his brother, Frederick II., who was born in 1174, and died in 1246.—F. M.

Frederick V., Duke of Austria, surnamed "with the empty pocket" (mit der leeren tasche), son of Duke Leopold of Austria, was born about 1380, and distinguished himself particularly at the council of Kostnitz as a partisan of Pope John XXIII., who had named him his gonfaloniere. He assisted the pope in his sudden flight from the council, and gave him an asylum in one of his castles in the Tyrol. He was thereupon put under the ban of the empire, and, attacked by an overwhelming force, and only saved his life by throwing himself at the emperor's feet, imploring pardon, and promising to deliver up the refractory pope. On this Frederick was reinstated in part of his dominions, the rest having meanwhile fallen into the possession of the Swiss republic, which absolutely refused restoration, and was backed in this refusal by the secret assent of the emperor, who had been bribed by a present of five thousand guilders. His surname, "with the empty pocket," Frederick obtained, not on account of his poverty, but of his covetousness. He died June 24th, 1436, leaving a son and successor, known as Duke Sigismund.—F. M.

Frederick "with the bitten cheek" (mit der gebissenen wange), also surnamed der Freudige, Margrave of Meissen, and Landgrave of Thuringia, was born in 1256, the son of Landgrave Albert, and of his consort Margaret, a daughter of the Emperor Frederick II. of Germany. The Princess Margaret was cruelly treated by her brutal husband, so that at last even her life was in danger, and she was compelled to flee. Taking leave in the dead of the night of her two infants, her maternal feelings suddenly overcame her, and in a violent access of love and despair, she bit the cheek of the little Frederick so as to leave a mark for life. Frederick was educated by his uncle Dietrich (the Wise), margrave of Meissen, and growing up had to make war on his own father, who wished to exclude him from the succession to Thuringia. Not being able to accomplish this by any other means, Albert sold the whole country to Duke Adolf of Nassau, from whom, however, Frederick reconquered it after a lengthened and sanguinary war. He then devoted himself to the cares of government, and became a wise and gracious ruler; but in 1322 was afflicted with a mental disorder, of which he died November 17, 1324. He was succeeded by his son Frederick, "der Ernsthafte" (the Serious), born in 1309; died in 1349.—F. M.

Frederick I. (William Charles), King of Würtemberg,

son of Duke Frederick Eugen of Würtemberg, one of the generals of Frederick II. of Prussia, was born at Treptow in Pomerania, November 6, 1754. At an early age, together with seven brothers, he entered the Prussian service, in which he attained the grade of major-general. At the end of the Bavarian war of succession, he accompanied his sister and her husband, the Grand-duke Paul of Russia, on a journey through Italy, on his return from which he was named governor-general of Russian Finland. This dignity he resigned in 1787, his father having meanwhile become duke of Würtemberg, and himself heir-apparent to the throne. As such he opposed the French on their entry into Germany, but unsuccessfully; and then retired for some time to England. He succeeded to the duke-dom in 1797, again fought against the armies of France in 1799–1801, and finally fled into Austria, after having procured for himself the title of Elector of the empire. Induced by large promises on the part of the French government to return to his states soon after, he became a trusty ally of Napoleon, and obtained from him, October, 1805, the title of King of Würtemberg, and a considerable increase of territory. After the Russian campaign, however, he made overtures to the allies, and by the treaty of Fulda was secured in the possession of his estates, as well as his kingly title. He died October 30, 1816. Frederick was twice married; first, October 27, 1780, to Princess Augusta Caroline of Brunswick-Wolfenbüttel, who died in 1787; and secondly, May 18, 1797, to Princess Charlotte Mathilde, eldest daughter of King George III. of Great Britain. He was succeeded by his son William I.—F. M.

* Frederick William I., Elector of Hesse, born August 20, 1802, the only son of Elector William II. and his consort Augusta Frederica, daughter of King Frederick William II. of Prussia. He received his education at the universities of Marburg and Leipsic, and then took up his residence at Bonn on the Rhine. The stormy period of 1830 called him back to Cassel, the capital of Hesse, where he was rather popular at the time. In the following year, on the 30th of September, his father, urged to some such measure by political demonstrations, invested him with the regency, which he exercised till the death of the elector, November 20, 1847. But the events of 1848 made Frederick William not less unpopular, if not even more so, than his pre-decessor had ever been; and the *vox populi* now proclaims him one of the worst of German sovereigns. In his domestic relations Frederick William is far from happy. He married in 1831 the divorced wife of a Prussian lieutenant of the name of Lehmann; and this morganatic union has been the source of endless troubles to the elector. There are nine children of this marriage, but none of them, according to German princely law, can inherit the throne, which, in the event of the decease of Frederick William, falls to a distant relation, a landgraf or earl, William of Hesse-Homburg, an officer in the service of the king of Denmark.—F. M.

* Frederick William Charles, Prince of the Nether-lands, second son of King William I., was born, February 28, 1797, after his family had been compelled to leave Holland. He received his education chiefly at Berlin, where he profited by the instruction of the celebrated historian, Niebuhr, who afterwards became his trusty friend. In 1813 the prince returned to Holland, and by decree of April 4, 1815, was declared heir-apparent of the German possessions of the house of Orange. But the Belgian revolution of 1830 deprived him of this dignity, and in requital for its loss, he had to content himself with some domains in Northern Brabant and the title of Prince of the Netherlands. The prince commanded the royal troops at Brussels on the night of July 26-27, 1830, when, after a sanguinary street fight, the Dutch had to retreat. Since that time Prince Frederick has completely renounced the military career, and occupied his leisure in scientific studies and in travel. He was married May 21, 1825, to Princess Louise of Prussia, daughter of King Frederick William III., born February 1, 1808, by whom he has two daughters—Louise, born August 5, 1828, and married June 19, 1850, to the heir-apparent of Sweden and Norway; and Marie, born July 5, 1841.—F. M.

II. PRUSSIA.

Frederick William, Elector of Brandenburg, known as the Great Elector, son of the Elector George William, born at Berlin in 1620. He spent his early years with his mother in the castle of Letzlingen and that of Cüstrin. In 1635 he entered the university of Leyden. His education, finished in the camp of Frederick Henry, prince of Orange, embraced the classics, history, and various modern languages. In 1640 he quitted the Hague to avoid becoming a member of an immoral society—the Media Nocte. In the same year he succeeded his father, and found his dominions in a state of the utmost anarchy. His first policy was to secure his position among the German states. At war with Sweden, and suspecting Austria, he was, moreover, harassed by Count Schwarzenberg, his father's minister, who had taken possession of the Mark, lately reduced to great extremities by Wallenstein. Shortly after his accession he wrote—"On one hand I have the king of Sweden, on the other the emperor. Here I stand between the two, awaiting that which they will do unto me—whether they will leave me mine own, or whether they will take it away." He soon gained confidence, and turned his attention to finance, and also to the extension of his dominions. In 1642 he was invested with Prussia by the king of Poland, and the following year he severed his connection with Austria, and arranged a truce with Sweden. At the peace of Munster he obtained privileges for the protestant church, and made arrange-ments which secured him two countships and the old duchy of Cleves. He did not succeed in procuring the duchies of Jägendorf or Pomerania, though for the latter he had offered 2,000,000 thalers, with Halberstadt, Minden, and Magdeburg. Anticipating another rupture with Sweden, he allied himself with Holland, and courted Cromwell and Louis XIV. In 1647 he married Louisa Henrietta, princess of Orange. He joined the Swedish army in 1654, when Charles Augustus declared war against Poland. His Swedish alliance pleased Cromwell, but when Austria, Holland, and Poland remonstrated, a convention was summoned at Wehlau, at which Frederick William aban-doned Sweden on condition that Prussia should be released from allegiance to Poland. In November, 1657, this arrangement was ratified at Bromberg, and in the same year he exerted his influence as an independent prince to secure the election of Leopold I., and received for this service the duchy of Magdeburg. On the death of Charles Augustus in 1659, Frederick William devoted him-self to civil government. His reforms were strongly opposed. When he amalgamated into one code the laws of the different provinces, it was with difficulty that he averted a civil war. He conceded many privileges to the estates, among others, that of partially levying taxes. The estates, however, were violent, and endeavoured to resuscitate the Polish suzerainty, and warned him that unless he redressed every grievance they would refuse him allegiance. He replied—"I can do nothing here but chafe within myself. The Lord deliver me from men that will hear no reason." In 1663 Frederick William prevailed over the disaffection of his estates and received their allegiance. He raised a standing army, and, after much opposition, two hundred and forty thousand thalers were annually granted for that purpose. In 1661, at the desire of his wife, he declined the crown of Poland rather than desert the protestant faith. In 1666, at the peace of Oliva, the first alliance between Austria and Brandenburg was concluded. In 1667 his wife died, and in the following year he married Doro-thea, dowager-duchess of Brunswick-Lüneburg. In 1672 he opposed Louis XIV. in his schemes of aggrandizement against Holland, by allying himself with Austria, Denmark, Hesse-Cassel, and other German principalities. In the campaign which ensued he abandoned Westphalia to the enemy, but in the following year it was restored to him in terms of a treaty of peace. In 1674, when the emperor invaded Alsatia, he joined the imperial army, but was defeated by Turenne, who took possession of Westphalia. During this campaign an assassin offered to kill Turenne, which proposal horrified the elector, who at once informed his enemy of his danger. In 1675 he gained the battle of Fehrbellin; in 1677 took Stettin; and in 1678 drove the Swedes completely from Grieswald and Stralsund, and obtained possession of Pomerania. In 1679 the Swedes again invaded his territories from Livonia, from which he routed them after forced and diffi-cult marches over the Frische Haff. France, however, insisted upon the restoration of all the conquered places, and in the same year, at the peace of St. Germain, he agreed to restore them upon the French evacuating Westphalia, and paying him 30,000 crowns. Spain neglecting to pay a subsidy agreed upon for his assistance against France, he fitted out, in 1680, eight frigates, which captured several rich Spanish prizes. In 1683 the estates appeared jealous of his popularity, but he met their complaints by limiting their privileges, and also that of the nobles. In 1685 the revocation of the edict of Nantes gained

him an increase of twenty thousand French protestant subjects, well skilled in arts and manufacture. In 1686 he introduced a land tax, which has, with little variation, continued in force ever since. In the same year a treaty was signed (March 22) and ratified (April 8), in which Prussia agreed to make common cause with Austria in all German and European affairs. Frederick William died in April, 1688, of dropsy, induced by gout. Christian principles guided him through life, and he would do no act which he deemed unsanctioned by religion. He had always the good of his country at heart, and regularly attended privy councils, and though his opinions were strong, he always deferred to superior wisdom. By his wisdom and equity he secured to his country power and prosperity, and he mediated upon several occasions between contending sovereigns. Among other benefits conferred upon his people, he united the Spree and the Oder by a canal, founded the university of Duisberg, established a postal system, and promoted agriculture. His habits were simple. He would make purchases in the market-places, graft trees in his garden, and cut grapes and catch fish for his own table. He, however, always wore his orders, and procured the most costly jewels for his wife, for whom he displayed the greatest affection. At the time of his death his army consisted of twenty-eight thousand men.—W. A. B.

Frederick I., King of Prussia, but the third elector of Brandenburg of that name, was born in 1657, and was the second son of Frederick William, the Great Elector, as he was termed, and the Princess Louisa of Nassau Orange, aunt of William of Orange, afterwards king of Great Britain. When a few months old, he received an injury through the carelessness of his nurse, which made him deformed and weakly for the remainder of his life. On the death of his elder brother he became heir-apparent at the age of seventeen. His mother, who was distinguished for her piety, good sense, and affection, died while he was young. His education was, in consequence, much neglected, and his stepmother, a hard and covetous princess, rendered his home so unhappy, that on one occasion he fled to Hesse-Cassel, and sought the protection of his aunt, whose daughter he afterwards married; and during the last six or eight years of his father's life he obtained a separate allowance, and lived for the most part remote from court. On the death of the Great Elector in 1688, Frederick succeeded to the whole of his dominions. His first wife died suddenly in 1683, and in the following year he married Sophia Charlotte of Hanover, sister of George I., afterwards king of Great Britain. Immediately on his accession, Frederick engaged to send six thousand men to the assistance of William of Orange in his expedition to England, and he showed himself a firm friend of the allied sovereigns in their long and sanguinary wars with Louis XIV. The grand object of Frederick's ambition was the acquisition of the title of king, and this he at length obtained from the emperor in November, 1700, on condition that he would give up the arrears of the subsidy due by Austria; engage to maintain ten thousand soldiers during the war of succession; always vote with the emperor in the diet; at future elections give his support to an Austrian prince, and submit to the obligations imposed on the other states of the empire. On the 18th of January, 1701, Frederick inaugurated this new European monarchy, by placing the crown on his own head and on that of his consort at Königsberg. On that day the new king instituted the order of the Black Eagle, which holds the first rank among the decorations of Prussia. The obligations under which he came to the emperor, though termed humiliating by his grandson, were faithfully observed. He sent twenty thousand men to the Rhine to fight on the side of Austria, and six thousand to Italy, who fought with signal bravery at Blenheim, Turin, Ramillies, Oudendarde, and Malplaquet. Frederick died 25th February, 1713, shortly before the termination of the war and the conclusion of the peace of Utrecht. His latter years were embittered by an unfortunate marriage with the Princess Sophia of Mecklenburg, who became insane. He left his kingdom to his son Frederick William I., considerably augmented by heritages and peaceful acquisitions. Frederick gave great encouragement to arts and sciences, founded the university of Halle, and the royal academy of Berlin, and greatly enlarged and beautified his capital. He was expensive in his habits, lavish to his favourites, and fond of pomp and show; but, says Carlyle, "he was of humane and just disposition, had dignity in his demeanour, had reticence, patience, and although hot-tempered like all the Hohenzollerns, bore himself like a perfect gentleman, and was a courageous and high, though thin-skinned man."—J. T.

Frederick William I., King of Prussia, son of Frederick I., was born in 1688. At five years of age he was sent to Hanover to be brought up under the care of his grandfather, the elector, along with his son, afterwards George II. of England. The simplicity of the electoral court, its rigid economy, and the absence of ceremony, exercised a powerful and permanent influence upon the character of the young prince, and were much more to his taste than the pomp and ceremony of his father's court. In 1706 Frederick William married the princess Sophia Dorothea of Hanover; and on the death of his father, 25th February, 1713, he succeeded to the throne of Prussia. He lost no time in retrenching the prodigal expenditure which had prevailed during his father's reign. He limited the number of court officials, reduced their salaries, and set an example of rigid economy in his personal and family arrangements. His attention to public business was most praiseworthy, and by his economy and superintendence of the most minute details, he soon succeeded in placing the financial affairs of his kingdom on a satisfactory footing. His administration, however, was often arbitrary and severe, and savoured not a little of the jealousy of a suspicious and narrow nature. He soon saw, that the position of his country among the other European states must depend mainly on its military power, and he therefore principally directed his energies to the maintenance of a numerous army. He was eminently successful in this point of his policy. By strict economy he was able to maintain eighty thousand well disciplined troops, and this without either contracting debt, or neglecting other means of promoting national prosperity. His love of military display and order, however, became in the end an absorbing passion, which led to the perpetration of many acts of injustice and cruelty. He had a mania for tall soldiers, and his agents all over Europe, and even in Egypt and Syria, employed every kind of violence and fraud, and gave most extravagant bribes to collect men of extraordinary stature to serve in his famous regiment of gigantic guards. He was involved in repeated serious quarrels with his neighbours, on account of the detestable practices of his crimps to gratify this absurd whim of their master. His ambassador in London gave a bounty of near £1300 to induce a gigantic Irishman to enlist in the Prussian service, and this at a time when the envoys of Frederick William at foreign courts were in a state of abject poverty, the salaries of his counsellors and servants so scandalously low that the whole of them were fain to accept pay from foreign powers, and the members of the royal family were half-starved, and were driven by hunger to eat the most loathsome food. Frederick William, however, devoted considerable sums to the advancement of agriculture, manufactures, and commerce; and, in spite of his avarice, he was even liberal in rewarding those who introduced any new art into his dominions. He repeopled the provinces, which had been desolated by war and the plague; and gave an asylum to the protestant emigrants from Salzburg, and the Polish dissidents who had been expelled from their own country. He erected various public buildings, founded the medico-chirurgical college, and several benevolent institutions, but he entertained a great contempt for science and literature, heaped the grossest insults upon the men of letters at his court, and expelled the celebrated philosopher, Wolf, from his kingdom. The amusements of the king were, hunting, drinking, smoking, and coarse, unfeeling, practical jokes. He usually passed his evenings in his *Tabagie*, or smoking-room, surrounded by his favourite courtiers, among whom he could give full vent to his buffoonery and his dislike for show and etiquette. When anything occurred to rouse his savage temper, his rage vented itself in curses and blows, without respect either to sex or rank, and his own wife and children were often the severest sufferers from the fury of the half-mad tyrant. The public events of Frederick William's reign deserve only a very brief notice. The treaty of Utrecht in 1713 conferred upon him the sovereignty of Neufchatel and Vallengin. Two years later he entered into an alliance with Russia, Saxony, and Denmark, against Sweden, and took the isles of Rugen and Stralsund. After the death of Charles XII. he obtained Hither Pomerania, Stettin, and the islands of Usedom and Wollin, on paying to Sweden 2,000,000 of dollars. He at one time entered into an alliance with England and Holland; but he was induced by the intrigues of Count Seckendorf, the Austrian ambassador, and of his own minister Grumkow,



who was in the pay of the emperor, to break off the proposed marriage between his eldest son and daughter and the eldest son and daughter of George II., and to conclude with the Austrian court the treaty of Wusterhausen (1726) by which he acknowledged the pragmatic sanction, and engaged to send nineteen thousand men to the assistance of Austria if required. In 1735, when war broke out between France and Austria, the Prussian monarch sent ten thousand men to the assistance of the emperor, and for some time served with his troops in person, along with the crown-prince. But nothing of importance was accomplished, and hostilities were soon terminated by the peace of Vienna. Frederick William survived this event five years. He died 31st May, 1740, leaving four sons and six daughters, and was succeeded by his eldest son, Frederick II.—J. T.

Frederick II., King of Prussia, usually surnamed the Great, was the son of Frederick William I. and Sophia Dorothea, princess of Hanover, and was born, January 24, 1712. His father possessed considerable energy of character and some administrative talents; but he was illiterate, avaricious, coarse in his manners, and savage in his temper. The tastes of the young prince differed widely from those of his father. He received the rudiments of his education from a French lady, and his first tutor, M. Dehan, imbued his mind with a love of polite literature. He had a fine ear, was fond of music, and performed skilfully on the flute; while at the same time he detested the coarse and vulgar amusements of his father, and had no liking even for the duties of parade, which Frederick William seems to have regarded as the grand business of life. As a matter of course a serious estrangement took place between father and son, which became more marked as the latter approached maturity. The king inflicted the vilest indignities on the young prince. He was in the habit of striking him with his cane, kicking him, knocking him down, and pulling him by the hair, half-starving him at one time, and at another compelling him to swallow the most nauseous food. On one occasion he nearly strangled him with the cord of the window curtain. His mother and sister, who took the part of the hapless youth, and endeavoured to protect him from the insane ferocity of the old tyrant, were treated in a way shocking to humanity. The queen with her son and daughter were anxious to effect a close alliance between England and Prussia by the marriage of the prince of Wales to the Princess Wilhelmina, and of Prince Frederick to the English Princess Amelia. But the old king was first jealous of this project, and subsequently became fiercely hostile to it, mainly through the sinister influence of Seckendorf, the imperial minister at Berlin, and of Grumkow, a favourite courtier, who was in the pay of the emperor. These treacherous parasites inflamed the evil passions of Frederick William by the vilest artifices, and at length his unnatural hatred towards his son rose to such a height that he proposed to disinherit him, and to leave the crown to his younger son, Augustus William. Driven at last to despair, the unhappy youth resolved, in 1730, to seek refuge in England with his maternal uncle, George II., whose daughter he was eager to marry. His design was discovered; one of his accomplices, Lieutenant Keith, made his escape to Holland, and thence to England; but the other named Katte was brought to trial before a court-martial, and condemned to two years' imprisonment. The sentence, however, was changed by the king himself to death, which was mercilessly executed, and strict injunctions were issued that the prince was to witness the execution of his friend. This affair seems to have inflamed the rage of the king to madness. All who had shown any kindness to his son, or were even suspected of regarding him with favour, were imprisoned, whipped, or banished. His sister, the Princess Wilhelmina, his principal confidant, was abused, beaten, and trampled upon to the risk of her life. The prince himself was tried by a court-martial for desertion, and condemned to death. His life was with great difficulty saved after months of cruel suspense, through the intercession of the states of Holland, of the kings of Sweden and Poland, and especially of the emperor of Germany. Frederick, however, was for some time confined a close prisoner in the castle of Cüstrin, and was afterwards allowed to reside in a small house in that town. He remained in this retirement until he had nearly completed his twenty-first year; but he was not permitted to return to court until his sister had consented in obedience to the royal mandate to marry Frederick, the hereditary prince of Baireuth, and thus completely frustrated the long-cherished project of the "double marriage."

The trials the young prince had undergone had produced important changes in his character, and not for the better. They had soured his temper and hardened his heart, had taught him the art of dissembling his opinions and feelings, and had rendered him totally indifferent to the sufferings of others. He now affected entire submission in all things to his father's will, and with apparent satisfaction married, in 1733, the Princess Elizabeth Christina of Brunswick-Bevern, who was, however, his wife only in name. In this same year he served with credit during one campaign under Prince Eugene. He was permitted to keep a separate establishment at Rheinsberg in the county of Ruppen, where he indulged his own tastes though with great caution; and in the intervals of his military and political duties, to which, partly from policy, partly from inclination, he now assiduously devoted himself, he cultivated literature, and especially the productions of the leading French writers, and enlivened his retirement by a few chosen companions. He carried on a close correspondence with a number of distinguished foreigners, and particularly with Voltaire, who was at this period the object of his warmest admiration. He composed a treatise (published in 1740 under the superintendence of Voltaire) entitled the "Anti-Machiavel," in refutation of Machiavelli's Prince—an edifying homily, says Macaulay, "against rapacity, perfidy, arbitrary government, unjust war; in short, against almost everything for which its author is now remembered among men."

Frederick William died, 31st May, 1740; and Frederick, who had just entered on his twenty-ninth year, became king of Prussia. His real character was not understood, hardly even suspected by those best acquainted with him; but in a short time he gave ample proofs both of his great abilities and of his great vices. He found his dominions prosperous, his treasury full, and his army numerous and well disciplined; and he availed himself of the first opportunity which presented itself to turn these advantages to account in promoting his ambitious schemes. A few months after the accession of Frederick, the imperial throne of Germany became vacant by the death of Charles VI. He left no male heir; and his daughter, the Archduchess Maria Theresa, wife of Francis of Lorraine, succeeded to the hereditary dominions of her house under the famous "pragmatic sanction," which had been ratified by the various estates of the Austrian monarchy, and guaranteed by all the sovereigns of Europe. But Frederick, in direct violation of his own plighted faith, and with a disregard both of the rights and position of the young queen, equally selfish and cruel, at once resolved to avail himself of the opportunity to rob Maria Theresa of one of her richest provinces. The house of Brandenburg had some old claims on Silesia, and on the pretext that it belonged of right to him, Frederick poured his troops into that province without any declaration of war; and as the Austrians were totally unprepared for resistance, he speedily subjugated the whole country, with the exception of a few scattered garrisons. In the following spring the Austrians marched to the relief of those strongholds which still held out, and encountered Frederick at Molwitz, 27th April, 1741. After an obstinate struggle the Austrians were defeated, with the loss of eight thousand men; but Frederick himself fled from the field early in the action along with his defeated cavalry, and the honour of the victory remained with Marshal Schwerin and the Prussian infantry. The issue of this engagement raised up a host of enemies to Austria, eager to share in her spoils. France and Bavaria made common cause against Maria Theresa, and the bloody "war of the succession" began. The cause of the young queen of Hungary seemed in imminent peril, and a project was formed for dismembering her hereditary dominions, when George II. of England, her only ally, advised her to buy off Frederick her most formidable adversary; and his advice having been seconded by the disastrous result of the battle of Czaslau, 17th May, 1742, in which her troops were defeated by the Prussians, she reluctantly consented to cede to Frederick the full sovereignty of Upper and Lower Silesia and the county of Glatz. The Prussian king having thus gained his own selfish ends, immediately abandoned his allies, who were speedily overpowered by the Austrian forces, and driven out of the country with great loss. Frederick, however, soon took alarm at the successes of the Austrians; and, fearing that if they obtained a complete victory, Silesia would be taken from him, he once more entered into a secret alliance with France in April, 1744, suddenly invaded Bohemia, and took Prague. He was speedily

compelled to retreat, in order to save his army from destruction, and the coalition against Austria soon after fell to pieces; while England, the Netherlands, and Saxony entered into a strict alliance with the empress-queen on the 8th January, 1745. But Frederick gained a signal victory over the Austrians and Saxons at Hohenfriedberg in Silesia (4th June), and another at Storx in Bohemia (30th September); while his troops under Prince Leopold of Dessau defeated the Saxons at Kesseldorf on the 15th of December. These successes led to the treaty of Dresden (December 25), by which Frederick was confirmed in the possession of Silesia, while the husband of Maria Theresa was acknowledged as emperor. This terminated the second Silesian war.

Eleven years of peace followed, which were diligently employed by Frederick in improving his dominions; fostering agriculture, manufactures, and commerce; erecting villages; planting and cultivating waste lands; reorganizing his army; and reforming and simplifying the proceedings of the courts of law. With the help of his chancellor Cocceji, he drew up the celebrated Frederician code. He expended large sums of money in the erection of splendid palaces and other public buildings. He cultivated literary pursuits with great assiduity, invited distinguished foreign authors and philosophers to his court, and made them his favourite companions. The most celebrated of his philosophical friends was Voltaire, whom he welcomed to Berlin in 1750 with the most enthusiastic admiration, and created a royal chamberlain, with a liberal pension for life. But their friendship speedily cooled, and at last terminated in an open rupture, which reflected little credit on either party. These peaceful pursuits were interrupted by the Seven Years' war, which broke out in the month of August, 1756. The empress-queen had never forgiven the perfidy and injustice of Frederick in robbing her of Silesia; and burning for revenge, she at length succeeded by her persevering efforts in persuading France, Russia, Saxony, and Sweden, to make common cause with her against the Prussian monarch. A secret treaty was concluded between these powers for the purpose of stripping him, not only of his ill-gotten gains, but of other important provinces of his kingdom. Frederick, however, received private notice of his danger, and resolved to anticipate his enemies by striking the first blow. He marched into Saxony, 24th August, at the head of sixty thousand troops, captured Dresden, invested the entrenched camp at Pirna, and defeated at Lowositz in Bohemia (1st October) a powerful Austrian army under Marshal Brown, which was advancing to the assistance of the Saxons. Then returning to Pirna, which capitulated on the 14th, he compelled seventeen thousand men whom he found in that camp to enlist in his own army. Britain was the only ally of the Prussian king, and it was arranged that, in the campaign of 1757, the duke of Cumberland at the head of an army of English and Hanoverians should endeavour to effect a diversion in his favour by operating against the French, while Frederick should attack his other enemies in detail. Early in the spring of 1757 the Prussians marched into Bohemia, and on the 6th of May routed the Austrians with great slaughter at Prague. Leaving a strong body to besiege that place, Frederick at the head of thirty thousand men marched against Marshal Daun, whom he found encamped in an almost impregnable position at Collin. A fierce and bloody engagement took place (18th June), which terminated in the defeat of the Prussians, with the loss of thirteen thousand men. Frederick was compelled to raise the siege of Prague, and to retreat with the utmost haste into Saxony. To add to the severity of this stroke, the duke of Cumberland had been defeated at Hastembeck, and compelled to abandon Hanover. The victorious French generals were thus left at liberty to turn their arms against the Prussian king. The Russians and Swedes were advancing from the north to hem him in on that side. The Austrians had overrun Silesia, and taken and plundered Berlin, and, to crown all, Frederick's mother, whom he really loved, died at this critical moment. His case seemed desperate even to himself; and, resolving never to be taken alive, he provided a sure and speedy poison, which he always carried on his person as a last resource against misery and disgrace. He resolved, however, to fight it out to the last, and the tide soon turned in his favour. He marched first against the French under Marshal Soubise, whom he defeated, and almost annihilated, at Rosbach, 5th November. He then without a moment's delay turned towards Silesia, and completely routed the Austrians at Leuthen, near Breslau, 5th December, and recovered that city which had fallen into their hands. This famous battle was pronounced by Napoleon "a masterpiece in its movements, its manœuvres, and its intrepidity," and as "sufficient of itself to entitle Frederick to a place in the first rank of the most illustrious generals."

These brilliant successes excited general admiration, over the continent, of the military talents of the Prussian king. England was enthusiastic in his favour; an annual subsidy of £670,000 was voted to him by parliament; and an army of English and Hanoverians under Prince Ferdinand of Brunswick was sent to Western Germany, with the view of keeping the French in check. The principal event in the campaign of 1751 was the overthrow of the Russians at Zorndorf, near Frankfort-on-the-Oder (25th August), after a protracted and bloody fight. But this success was to some extent counterbalanced by the defeat of the Prussians at Hochkirchen by Daun and Laudohn, with the loss of ten thousand men and a number of officers, among whom was the celebrated Marshal Keith. The Princess Wilhelmena, margravine of Baireuth, Frederick's sister, died on the day on which this battle was fought; and "he felt her loss," says Macaulay, "as much as it was in his iron nature to feel the loss of anything but a province or a battle." In 1759 the Prussian king met with a series of terrible disasters. At the commencement of the campaign his troops were defeated on the Oder by the Russians, who thus effected a junction with the Austrians under Laudohn, and entrenched themselves at Kunersdorf. Here they were attacked by Frederick on the 13th of August. For a time the impetuosity of the Prussians carried all before them; but in the end they were totally defeated with prodigious slaughter. The king, who, in an early part of the day, had sent off a messenger to Berlin with the announcement of a victory, now ordered the royal family to leave the capital, and the archives to be sent to Potsdam; adding that Berlin might make terms with the enemy. The city, however, was saved by the delays and blunders of the confederates. But misfortune on misfortune followed in rapid succession; and when the campaign closed, the total ruin of the Prussian monarchy seemed inevitable. In 1760 the Russians and Austrians entered Berlin, which was saved from plunder by the payment of a heavy ransom. On the other hand, Frederick defeated Laudohn at Lignitz, and Daun at Torgau, after a sanguinary conflict. The situation of the Prussian monarch had now, however, become exceedingly critical. His country had suffered frightfully from the severe and protracted struggle, which it had maintained during four successive years against fearful odds. His veteran troops and most experienced generals had perished on the battle-field. His resources seemed at length completely exhausted, and he once more seriously meditated suicide. He struggled on, however, during the campaign of 1761, though his prospects became every month more gloomy. But at the moment when his affairs seemed desperate, the death of his inveterate enemy, the Empress Elizabeth of Russia, brought him immediate relief. Her successor, the Grand-duke Peter, was an enthusiastic admirer of Frederick, and not only withdrew from the coalition against the Prussian monarch, but eventually sent fifteen thousand of his best troops to his assistance. France at the same time made peace with England, and these two powers agreed to withdraw from the contest, and to observe a strict neutrality. Austria, single-handed, was thus left to continue the war, and Frederick speedily defeated Daun at Buckersdorf, and drove the Austrians out of Silesia. The vindictive spirit of the empress-queen at length gave way; and menaced by the Turks who were mustering a powerful army on the frontiers of Hungary, she was obliged to conclude peace with Prussia in February, 1763, and to leave Silesia in the hands of her hated adversary. Thus terminated a struggle of which the faithlessness and cupidity of Frederick were the main cause, and which, after immense sacrifices of human life, and inflicting the most frightful miseries on Germany, left the political position of the various European powers unchanged.

On the conclusion of this great contest, Frederick directed all his energies to repair the ravages which the war had inflicted on his dominions. He opened his magazines to distribute to his starving subjects corn both for food and for seed; apportioned his cavalry and artillery horses among the farmers; rebuilt at his own expense the houses, of which no fewer than fifteen thousand had been burned to the ground; exempted Silesia, the New Mark, and Pomerania for a certain period from the payment of taxes; instituted a bank of credit for the relief of the nobility in these provinces; erected manufactories; constructed canals;

founded the bank of Berlin; and strove by every means in his power to restore the ruined trade and commerce of his kingdom. But his ignorance of sound commercial principles, together with his intermeddling with the private enterprises of his subjects, rendered many of his schemes not only futile, but mischievous.

In 1772 Frederick became an accomplice in the greatest political crime and blunder of modern times—the first partition of Poland. It is even alleged that he was the originator of the infamous project. He received as his share of the spoil, all Polish Prussia, and a part of Great Poland as far as to the river Netz, with the exception of Dantsic and Thorn. In 1778 the death of the duke of Bavaria, without issue, led to the renewal of the contest with Austria, which laid claim to the duchy. Frederick on this formed an alliance with Saxony, and entered Bohemia at the head of one hundred and twenty thousand men. But the dispute terminated without a battle by the treaty of Teschen in May, 1779, by which Austria abandoned her pretensions, and Franconia was incorporated with the Prussian kingdom. In 1785 the Emperor Joseph, son of Maria Theresa, having formed a plan to obtain Bavaria in exchange for the Low Countries, Frederick, alarmed at the proposal, organized the famous confederation of the German princes, entitled the "Fürstenbund," which completely frustrated the project. This, which is usually regarded as the masterpiece of Frederick's policy, was one of his last public acts. He died at Sans Souci on the 17th of August, 1784, in the seventy-fifth year of his age, and the forty-seventh of his reign, bequeathing to his nephew and successor, Frederick William, about ten millions sterling, an army of two hundred thousand men, and a kingdom nearly doubled in size.

Frederick was undoubtedly one of the most remarkable men of his age. He aspired to be both a great king and a great general, and succeeded in attaining these objects of his ambition. His military talents entitle him to a place in the foremost rank of great captains. As a ruler, he displayed abilities probably not equalled, certainly not surpassed, by any European monarch who was born to a throne. Under his sway order was strictly preserved throughout his dominions, property was safe, torture was abolished, the blessing of cheap and speedy justice was secured to all classes of his subjects, remarkable freedom of speech and of writing was permitted, and all sects in his dominions, except the Jews, enjoyed perfect religious liberty; everybody, he declared in his own pithy manner, should attend to his own soul as he pleased. His management of public affairs was characterized by unremitting activity, energy, promptitude, vigilance, and rigid economy in every department, and especially in his own private expenditure. With all this, his government was essentially despotic; he tolerated no will in the state but his own, and was his own sole minister. His great fault as a ruler was his incessant intermeddling not only with the public functionaries, but with all classes of his subjects in the management of their private affairs. His interference with the decisions of the judges was peculiarly mischievous, and in several well-known instances led to a flagrant violation of justice. His financial measures were based on the erroneous notions of his day, and often laid most oppressive burdens upon his subjects. His main dependence both in promoting commerce and raising a revenue, was on prohibitive duties and the establishment of monopolies, the profits of which he shared with the contractors, who, as the celebrated Helvetius had the courage to tell him, were allowed the privilege of robbing the people, on condition of allowing the king a certain share of the pillage. In his transactions with other sovereigns he showed himself a shrewd negotiator, but rapacious, faithless, and utterly unprincipled. No treaties or obligations could bind him when his personal interest was at stake. One of his biographers affirms that his natural disposition was soft, affectionate, and open; but that the tyrannical and cruel treatment which he received from his father hardened his heart and soured his temper, taught him dissimulation and reserve, and rendered his character as described by Voltaire, polished and hard as marble. It is certain that from the time he ascended the throne he exhibited an irritable temper, an imperious spirit, and a harsh and cruel disposition. He behaved with signal ingratitude to those who, at great risk and suffering, befriended him during the life of his father. He treated his nearest relatives with coldness and heartless indifference, his friends with great harshness, and many of the persons employed in his service with signal injustice and cruelty. He showed habitually a selfish disregard of the feelings and claims of those around him, and even took a malevolent pleasure in the infliction of degradation and suffering. Unfortunately for himself as well as for those under his sway, the grave faults of his character, natural and acquired, were not subdued or modified by the restraints of religious principle. Like Voltaire, he was not only an infidel but a scoffer; though he had a very imperfect knowledge of christianity, the absurdity of all systems of religion was a frequent and favourite topic of discussion at his table, and both his conversation and his letters abounded in profane sarcasms and sneers at sacred things. His conversation was lively and his manners pleasing, and when he wished it, captivating. He was fond of literature and of literary society, but his own attainments were limited to the belles-lettres and moral sciences. He knew almost nothing of the classics, or, indeed, of any foreign language except the French, to which he was so partial that it was constantly spoken at his table, and all his works, both in prose and verse, were composed in that tongue. He wrote an immense number of bad verses, and even the best of his poetical effusions seldom rise above mediocrity. His prose works are greatly superior, though probably few even of them would have survived apart from his character and position. In addition to the "Anti-Machiavel" he wrote "Memoirs of the House of Brandenburg;" the "History of his Own Times;" the "History of the Seven Years' War;" "Memoirs from the Treaty of Hubertsberg to the end of the Revolution of Poland;" "Military Instructions," &c.—(*Life of Frederick the Great*, by Lord Dover; *Frederick the Great*, by Thomas Carlyle; *Essay on Frederick the Great*, by Lord Macaulay.)—J. T.

Frederick William II., King of Prussia, nephew and successor of Frederick II., was born September 25, 1744. His father, Prince Augustus William, second son of King Frederick William I., was a general in the army, and at the beginning of the Seven Years' war commanded the left wing of the Prussian troops, but being unsuccessful in the retreat of Collin, died of grief in 1758. Frederick William then came under the immediate care of the king, who declared him heir-apparent to the throne, and appointed some of the most learned of Prussian savans his teachers, among others Professor Beguelin and Von Launay. The young prince, however, made little progress in his studies; in consequence of which he fell into disgrace with the king, who, on one occasion, even refused to see him, exclaiming in his bitterness—"Vous n'êtes pas mon neveu." It was only some years after that Frederick William—owing chiefly to his personal bravery at the battle of Neustädtel, in the Bavarian war of succession—again secured the favour of the king. Frederick William ascended the throne, August 17, 1786, under most favourable auspices. Prussia had taken rank among the great powers of Europe; had a thriving population, a well-filled exchequer, and a large and thoroughly disciplined army. Such resources in the hands of a truly great king might have raised Prussia to a noble position; but Frederick William was only capable of employing them for paltry ends and petty objects. His first act was to declare war against an old and faithful ally of Prussia, the Dutch republic, for no other reason than that a sister of his, the consort of the prince of Orange, had been insulted by some anti-Oranians. This war being checked at the commencement by the interference of the northern powers, the king concluded a somewhat ridiculous alliance with the sultan of Turkey, guaranteeing the integral existence of the Ottoman empire against Austria and Russia, and even sending an army for the purpose to the frontiers of Bohemia. The breaking out of the French revolution, however, speedily diverted the king's ambition into another channel. On the 7th of February, 1792, the treaty of Berlin, concluded between Austria and Prussia, engaged Frederick William to send an army into France for the reinstatement of the Bourbons; and in June of the same year the Prussian forces passed the French frontier under the command of the incapable duke of Brunswick, who, by his absurd threats against the French nation, raised from the soil of the republic those invincible battalions which made France for twenty years the terror of Europe. Frederick William personally joined his troops a few weeks after their entry into France, arriving just in time to see their first defeat, and withdrawing soon afterwards as hastily as he had come. The peace of Basle, August 5, 1795, ended this struggle in the west, and allowed the king to carry his arms into an opposite quarter of Europe. In secret concert with Catherine II. of Russia, he stealthily and suddenly sent an army under General

Möllendorf into Poland, and took possession of a territory of eleven hundred geographical square miles, annexing it to his kingdom under the name of West Prussia and South Prussia. Vain was the protest of the Polish diet of Grodno; vain the armed resistance of Kosciusko and his volunteers. The "third division of Poland" became an accomplished fact; Russia, Austria, and Prussia securing to each other the ill-gotten conquest. Frederick William died a few years after, November 16, 1797. Though he considerably enlarged its territory, Frederick William left Prussia in reality less strong than he found it—the prestige of the army had been utterly destroyed, and the public treasury, emptied of the many millions left by the Great Frederick, had been burdened with an enormous debt. Frederick William, however, cannot be said to have been a really bad ruler, but is more correctly described as a weak and aimless king. He accomplished some important public works, promoted agriculture, encouraged industry, built fine roads, and founded schools and seminaries; but in all these matters, as well as in his military fancies, he obeyed the impulses of his flatterers and favourites rather than his own good judgment. His moral life, too, was a most reprehensible one; he filled the Prussian court with such shameless and open profligacy as perfectly recalled the period of Louis XV. He was twice married; first, in 1765, to Princess Elizabeth of Brunswick, from whom he was divorced in 1769; and secondly, a few months after the dissolution of his first marriage, to Princess Louise of Hesse-Darmstadt, who bore him four children, viz., Frederick William, his successor; Prince Ludwig, who died in 1796; Prince Henry, who turned Roman catholic, and died at Rome in 1845; and Prince William, who died in 1851.—F. M.

Frederick William III., King of Prussia, eldest son and successor of the preceding, was born at Berlin, August 3, 1770. His earlier years were spent under the care of his great-uncle, Frederick II., and subsequently his education was directed by the count von Bruhl, a man of great experience and superior attainments. The course of instruction through which the young prince passed was a complete innovation in the mode of educating heirs-apparent to the Prussian throne, inasmuch as it was not merely military, like that of all the preceding sovereigns, but chiefly of a philosophical and humanatory nature. The young prince's first public entry into society occurred in August, 1791, when he accompanied his father to the diplomatic conferences of the German powers at Dresden. In June of the following year he joined the Prussian army on the frontiers of France, forming, on his way thither, in the old city of Frankfort-on-the-Maine, his first acquaintance with Princess Louise of Mecklenburg-Strelitz, to whom he was married on the 24th December, 1793. This union is generally believed to have had a very great influence on the character as well as the acts of Frederick William, and to have imparted to him much of that clearness of view and fortitude of mind which he afterwards displayed. Frederick William ascended the throne November 16th, 1797, and in the spring of the following year visited, in company with the queen, the principal towns of Prussia, in order to obtain personal insight into the affairs of the country. The effects of this tour of investigation were soon apparent in a series of decrees, abolishing monopolies of all kinds, reducing taxation, and redressing the financial disorders of the government. The king himself began to set the example of a wise economy by reducing the expenditure of his household to the narrowest limits, uprooting, at the same time, the full-grown wantonness of the court of his predecessor. Remembering the sufferings through which Prussia had recently passed, Frederick William III. would have gladly remained neutral in the struggle of the great European powers against France; but the political circumstances of the period did not allow him to carry out this policy. The treaty of Basle, concluded by Frederick William II., gave Prussia a short respite from war; but the subsequent peace of Luneville, of February 9th, 1801, which took the Rhine provinces from her, compensating her with territories in Westphalia and on the borders of the Elbe, laid the foundation of new dissensions, in consequence of which, and of a personal visit by Czar Alexander I. to Berlin, the king was induced to join the coalition against France. The battle of Austerlitz, however, speedily checked any demonstration on the side of Prussia, and the separate treaty concluded by Count Haugwitz, which gave Hanover to the king, seemed a good guarantee of peace. In April, 1806, however, when Frederick William was on the point of taking possession of Hanover, England entered her protest and followed it up with a declaration of war. The following August brought an arrangement of this dispute, which eventuated in the king's retaining Hanover, and once more making war on France. But this again proved most disastrous to Prussia. The French army advancing with unheard-of rapidity, defeated the troops of the king in a series of encounters at Saalfield—where chivalric Prince Louis of Prussia found his grave—at Jena, and Auerstadt; and at the end of a few months Frederick William, driven to the extreme northern confines of his realm, had to thank the courageous intervention of his queen, who had a personal interview with Napoleon, that he was allowed to retain even a fraction of his hereditary dominions. As it was, the conditions of peace contained in the treaty of Tilsit, July 9, 1807, reduced Prussia to less than one-half of its former size, degrading it to the insignificance of a minor German state. But nothing daunted by this fearful downfall, the king had no sooner resumed the business of government than he earnestly set to work to heal the miseries of war, and to resuscitate commercial enterprise within his dominions. By advice of his patriotic ministers, Stein and Von Hardenberg, a series of wise decrees, proclaiming free trade, giving a new constitution, abolishing the privileges of the nobility, and ordering the domains of the crown to be employed for purposes of public utility, followed each other rapidly, and in the course of a few years the king had the happiness of seeing his small country rapidly arrive at a state of general welfare. This happiness was only clouded by one sad event, the death of the noble and heroic Queen Louise, who expired July 19, 1810. Prussia was still enjoying peace when, a few years after, Napoleon having decided on his Russian campaign, demanded an auxiliary army of thirty thousand men from the king. Notwithstanding his intimate friendship with Czar Alexander, Frederick William was obliged to comply with this demand, and all he could do in furtherance of his own views was to put the corps under the orders of General York, an officer well known for his anti-French sentiments. The succeeding months justified this appointment, for no sooner was Napoleon in retreat from Moscow than York, December 30, 1812, made a treaty with the Russian commander Diebitsch, securing the safety of the Prussian troops. Frederick William, in an order of the day of March 11, 1813, ratified this treaty, and by a further proclamation of March 17, called his people to arms against French tyranny. Volunteer bands now arose with great rapidity, and before the lapse of three weeks the king was able to take the field. The first events of the war were slightly unfavourable to the Prussians, the young recruits being unused to discipline; but they improved in a very short time, and after a number of sanguinary battles in which they bore an honourable part, the French frontier was gained by the allies, and Paris occupied, March 30, 1814. In the month of June following, Frederick William, in company with Czar Alexander, paid a visit to the British metropolis, where he was received with great enthusiasm, and returning thence to his own country, made his solemn entry into Berlin on the 7th of August. He subsequently went to Vienna, to take part in the great congress of nations there assembled, and having actively promoted the formation of the so-called Holy Alliance, and directed, from a distance, the movement of General Blucher and his corps, which led to the decisive battle of Waterloo, he returned on the 19th of October, 1815, to his capital, and three days after celebrated the four hundredth anniversary of the reign of the house of Hohenzollern in Brandenburg. By the treaty of Vienna, the kingdom of Prussia not only recovered lost territory and population, but, as compared with what it was at the beginning of the French wars, obtained an increase of both; and Frederick William henceforth employed his time in the consolidating into one homogeneous state the various acquisitions thus fortunately made. Prussia now consisted of a territory of above five thousand geographical square miles, with a population of twelve millions; which, before the death of Frederick William, had increased to upwards of fifteen millions. The first care of the king was to subdivide Prussia into ten provinces, each with a governor, or ober-präsident, at its head, and thus to allow considerable play for local administration. This being accomplished, the army was reorganized, and the "Allgemeine Wehrpflicht," that is, the duty of every man to serve in the army, was made a fundamental law of the state. In all these arrangements the king went to work in the most liberal spirit, which was only deficient in a single object, the political liberty of

the nation. Having solemnly promised, by decree of May 22, 1815, a new and liberal constitution, Frederick William almost immediately disowned this concession in all possible ways, and by all means in his power tried to revoke it. In this respect there was a silent struggle between him and his subjects up to the time of his death, and it was this alone which dimmed the lustre of his government, and prevented him from being universally acknowledged one of the best, if not the best, of Prussian kings. Much wise legislation, however, all more or less emanating directly from the king, distinguished the long period of peace which followed the congress of Vienna. In 1818 he founded the university of Bonn, and at the same time increased largely the sums devoted to national education throughout the kingdom; and in the following years he made great, but unhappily unsuccessful attempts, to bring about a complete union between the reformed and the Lutheran churches. Commerce, at the same time, received a powerful impulse by the establishment of the German Zollverein; and all manner of industrial undertakings were encouraged to an extent never before witnessed in Prussia. The king was personally fond of the society of distinguished thinkers; he called to Berlin the illustrious Fichte, who, under the accusation of being an atheist, had been driven from the university of Jena; and he delighted in visiting Kant in his humble abode at Königsberg. On November 9, 1824, Frederick William married, in so-called morganatic fashion, the Countess Augustine von Harrach, born August 30, 1800—a lady who, the very opposite of Queen Louise in this respect, is generally believed to have influenced him in an illiberal manner, and to have been one of the instigators of that retrograde movement visible in the government of Prussia during the latter years of the king's reign. Frederick William died June 7, 1840, aged seventy years. He was in the enjoyment of good health up to almost the last moment, being a man of singularly robust habit, and well formed and symmetrical in every limb. His manner of living at all times was of the most simple kind; he always ate and drank with great moderation, slept on a hard straw mattress, and mostly dressed in a long blue coat, buttoned up to the neck, without embroidery or ornament of any kind. He was in the habit of rising very early in the morning, employing his first hours in study, and sometimes in attempts at composition. The fruits of these literary labours, as far as the world has been made acquainted with them, are—"Luther in Beziehung auf die preussische Kirchenagende von 1822 und 1823," published (anonymously) at Berlin in 1827; and "Reminiscenzen aus der Kampagne, 1792 in Frankreich," and "Journal meiner Brigade in der Kampagne am Rhein, 1793," printed after the king's death. Statues in honour of Frederick William III. were erected in Posen in 1843; in Potsdam in 1845; in Berlin in 1849; and in Königsberg in 1851.—F. M.

Frederick William IV., King of Prussia, eldest son of Frederick William III., was born at Berlin, October 15, 1795. His education was superintended by a galaxy of distinguished men, among them Ancillon and Delbruck for philosophic studies; Generals Scharnhorst and Knesebeck for military science; Savigny, Ritter, and Lancezolle, for law and political economy; and Rauch and Schinkel for drawing and the plastic arts. Under these great masters the prince made rapid progress, and at the age of eighteen was reputed one of the most accomplished youths of Germany. He was with the Prussian army during the wars of 1813–14, but, on account of his youth, held no command. Peace having been restored to Europe, the prince devoted himself more actively than ever to his studies—above all, to artistic pursuits. He made a journey to Paris, and afterwards, in 1828, to Italy, for the express purpose of examining works of art, in company with the most celebrated artists of the age. Returning from Italy, he was nominated governor-general of Pomerania, in which office he gained the love and esteem of the whole population. When at the death of his father, June 7, 1840, he ascended the throne, there was universal joy in Prussia, the people founding on him the highest hopes, and greeting him as the inaugurator of a new era of happiness and prosperity. His first acts seemed to justify these high expectations. He proclaimed a general amnesty for political criminals, decreed a partial freedom of the press, took liberal politicians, such as Boyen and Eichhorn, into his councils, gave professorships to the celebrated brothers Grimm, recalled the free-spoken Arndt, and took other steps similarly indicative of his sympathy with the leaders of political and social progress. In less than three years after his accession to the throne, however, all this was completely changed. The liberal advisers by whom Frederick William was surrounded, fell into disgrace, one after the other; and their places were filled by men known for their reactionary sentiments, such as Professor Stahl, Hassenpflug, and others. These retrograde tendencies were in full force when the revolution of March, 1848, gave them a momentary check. The populace of Berlin having conquered the royal guards in a most sanguinary street fight, the king was compelled to come down from his palace, and, with bare head beside the corpses of the fallen insurgents, had to swear that he would grant a liberal constitution. For a short time it seemed as if Frederick William was really inclined to keep his word; but no sooner had the popular excitement subsided, than he revoked his concession, and modified the constitution of 1848 to such an extent as to make it the mere shadow of a popular representation. The king, at the same time, drew closer to Russia; and the counsels of the court of St. Petersburg completely swayed that of Berlin. This created throughout the country great dissatisfaction, which, however, changed into personal sympathy for the king when it became known that his mental faculties were in a very disordered state. Frederick William, rumour asserted, had, partly in consequence of early excesses, and partly on account of the depressing influence of his ultramontane and pietistic friends of later years, fallen into a deep melancholy, which so worked on his mind as totally to unfit him for the business of government. This rumour was confirmed by a royal decree of October 23, 1857, which authorized Prince William of Prussia, brother of the king, to undertake the government of the country, under the title of regent, for three months. At the end of the term the appointment was continued for another three months, then for six months, and ultimately for an indefinite period, the king having become a hopeless lunatic, incapable of recognizing his own relations. Frederick William was married November 29, 1823, to Princess Elizabeth of Bavaria, born November 13, 1801, daughter of the late King Maximilian Joseph of Bavaria. There was no issue of this marriage. The king's life was attempted twice: first, July 26, 1847, by one Tschech, burgomaster of a small East-Prussian town; and, secondly, May 22, 1850, by a discharged soldier named Sefeloge, when the king was slightly wounded. He died January 1, 1861.—F. M.

* Frederick William Nicholas Charles, son of the afore-mentioned Frederick William Louis, regent of Prussia, was born 18th October, 1831. His mother is the daughter of the grand-duke of Weimar. Prince Frederick William received a military education, and was early invested with important offices in the army. Some incidents of his early life have transpired which exhibit his character and ability in a most favourable light. As likely to succeed to the throne of a protestant country, the suit which he preferred at the court of England for the hand of the princess royal was favoured by the people of this country, and their marriage, January 25th, 1858, was an event attended by extraordinary popular rejoicings. The princess royal, Victoria Adelaide Maria Louisa, was born 21st Nov., 1840.—J. S., G.

III. DENMARK AND SWEDEN.

Frederick I., King of Denmark and Norway, was born in 1471. He was a younger son of Christian I., and uncle to Christian II. In 1490 he became duke of Holstein; and in 1522, when the intolerable tyranny of Christian II. led to a revolt, Frederick was invited to assume the crown. He hesitated for some time, as the supporters of the deposed monarch were still numerous; but finally he accepted, and was proclaimed king by a diet assembled at Viborg. He found it necessary to secure the fidelity of his partisans by signing a constitution, which reserved to the nobles their rights of feudal jurisdiction, and even of insurrection, should the king exceed his powers; whilst he was also obliged to promise the clergy his assistance against the Lutherans. This "constitution," like others of its kind, was known to the Danes by the significant name of "haandfæstning" (hand-fastening). The attempts made by Christian to regain the throne were futile; and as Frederick had the wisdom to abandon his untenable claim to the sovereignty of Sweden, then ruled by Gustavus Vasa, the remainder of his reign was peaceful. The Reformation made rapid progress. Frederick, as soon as his hands were loose, countenanced the efforts of the Lutherans, and himself adopted their creed; the scriptures, translated into Danish, were freely circulated; and

in 1527 absolute liberty of conscience was establi shedin Denmark. In 1533 King Frederick died.—W. J. P.

Frederick II., King of Denmark and Norway, the son of Christian III., was born in 1534, and ascended the throne in 1559. His first act was to subdue the inhabitants of Dithmarsh, who had hitherto gallantly maintained their independence. In a few years he was at war with Sweden. The contest was obstinate; but the Danish general, Rantzau, a man of remarkable capacity, gained several victories, and at the peace of Stettin (1570) it was stipulated that Sweden should pay all the expenses of the war. Aided by an able minister, Peder Oxe, Frederick II. now devoted his attention to peaceful improvement and progress. The Sound dues were placed upon a footing more satisfactory to Denmark, and the commerce of the country was materially developed. Always a warm patron of science, Frederick II. gave to its most illustrious Danish disciple, Tycho Brahe, the island of Hveen, where an observatory was at once erected. After a just and popular reign of twenty-nine years, the king died in 1588. He was at one time a suitor for the hand of our Queen Elizabeth, from whom he received the order of the garter; and his daughter, Anne, became the queen of our James I.—W. J. P.

Frederick III., King of Denmark and Norway, was born in 1609. His father, Christian IV., died in 1648, but two months elapsed before Frederick was elected by the states-general to succeed him. This delay was chiefly owing to the opposition of Ulfeldt, the late king's minister, who continued for some time to exercise a paramount influence over the new monarch, and compelled him to sign a constitution which restricted the royal prerogative within very narrow limits indeed. Frederick, however, grew impatient of his sway, and Ulfeldt had to seek a refuge in Sweden, where he was well received. In 1657 Frederick, chiefly relying upon Dutch assistance, declared war against Sweden, and the contest which ensued was gallantly maintained by both countries. The Swedish king, Charles X., led a whole army across the ice of the Little Belt. In February, 1658, he was before Copenhagen; Ulfeldt was in his camp, and Frederick could only obtain peace by the cession of five provinces. Encouraged by his success, and aiming at nothing less than the entire conquest of Denmark, Charles X. soon broke the treaty and renewed the war. Again his army invested Copenhagen; but the spirit of the Danes was fairly roused, and their king displayed a courage that was worthy of the occasion. A grand assault upon the capital was energetically repulsed; a Dutch fleet, commanded by Opdam and De Ruyter, vanquished the Swedes at sea; and Charles X., defeated and disheartened, was obliged to raise the siege and return to Sweden, where he did not survive his disaster many months. Nevertheless, the peace of Copenhagen (1660) left Sweden in possession of the provinces previously ceded to her. During the terrible trials which had marked Frederick's reign, the nobles had not borne their fair share of the burdens of the state, and a cry of indignation against their selfishness now rose up from all the other orders of the people. The debates in the states-general were violent and long; the clergy heartily co-operated with the commons; the gates of Copenhagen were shut, so that none of the nobility could leave; and a complete change in the constitution of Denmark was the result. The monarchy, hitherto elective and limited, became hereditary and absolute; and Frederick, by imposing taxes on the nobles, and by reclaiming the crown lands, speedily improved the financial position of the country. The absolute power which he possessed he does not seem to have abused; and when he died, in 1670, he was regretted by his subjects as a monarch who had been brave and constant in the hour of danger, just and moderate when unprecedented authority was suddenly intrusted to his hands.—W. J. P.

Frederick IV., King of Denmark and Norway, was born Oct. 12, 1671, and succeeded his father, Christian V., in 1699. He joined Peter I. of Russia, and Augustus, elector of Saxony and king of Poland, in their league against Charles XII. of Sweden; but Charles, landing on the coast of Zealand, and threatening Copenhagen, speedily compelled him to sue for peace. Later, when he heard of Pultowa and Bender, Frederick again declared war against Sweden, and sent Reventlow with sixteen thousand men into Scania. The Swedish general, Steinbock, however, speedily assembled an army of defence, and the invading forces, after being signally defeated near Helsingborg (10th March, 1710) were compelled to re-embark. Nor was Frederick himself more fortunate; he met Steinbock in person at the battle of Gadebusch (1712), but was defeated, with the loss of six thousand men and all his artillery. The victorious general invaded Holstein, burnt Altona, and laid the country under contribution; but Frederick, energetically re-organizing his army, forced Steinbock into Tonningen, where, pressed by famine, he was ultimately obliged to surrender with eleven thousand men. On the return of Charles from exile in Turkey, the Danes joined in the siege of Stralsund; and the war continued, with varying success, until the great Swede met his death at Frederickshall. In the naval part of the war, the genius and valour of the celebrated Tordenskiold gained several important advantages for the Danish fleet. Peace restored, Frederick busied himself with internal improvements. He ameliorated the condition of the peasantry; he reformed the administration of justice; he gave a wise and liberal encouragement to commerce, founding a company to promote the trade with Greenland; he supported Egede in his missionary labours; and he founded an orphan asylum at Copenhagen. He was a sincere lover of the fine arts, a taste for which he had acquired whilst travelling in Italy in 1708. On the 12th October, 1730, he died, leaving his country in a flourishing condition.—W. J. P.

Frederick V., King of Denmark and Norway, was born in 1722, and succeeded Christian VI. in 1746. Under his father's reign a puritanical gloom and austerity had prevailed; but the young king brought with him the life, the gaiety, and a few other qualities not quite so creditable, which were inspired by the new "philosophy" of France. He was fortunate in possessing ministers whose wisdom preserved the kingdom in peace. A treaty was concluded with Sweden, and a friendly understanding between the two countries was promoted by the marriage of Frederick's daughter to the future Gustavus III. Under the king's liberal and intelligent patronage science, industry, and the arts made rapid progress. A botanical garden, a hospital, and an academy were founded in Copenhagen. The commerce of Denmark, and especially that of the Danish East India Company, steadily increased. A scientific expedition, headed by Niebuhr, was sent to explore the antiquities of Egypt and Arabia. To the poet Klopstock Frederick assigned a pension, and all men of letters received a hearty welcome. At one time, however, not merely the prosperity, but even the national existence of Denmark stood in sore peril. When, on the death of the Empress Elizabeth, the duke of Holstein became czar of Russia as Peter III., he demanded the cession of Schleswig to his new dominions. Frederick of course refused, whereupon Peter remarked, with a touch of grim humour, that he would transport Frederick to Tranquebar, a Danish settlement in the East Indies! Undismayed by this grotesque threat, Frederick prepared for the unequal struggle by equipping a fleet of thirty-six vessels, and assembling an army of seventy thousand men. The Russian troops had entered Mecklenberg, and the two armies were on the eve of battle when news arrived of Peter's violent death. Catherine II., who succeeded him, abandoned the claim to Schleswig, and a peace was concluded; but this desperate effort of self-defence had exhausted the finances of Denmark, and, despite the imposition of fresh taxes, the national debt alarmingly increased. Frederick V., otherwise a good king, was passionately addicted to pleasure, and his imprudent indulgences led to an early death. He was but in his forty-fourth year when he died, on the 14th January, 1766.—W. J. P.

Frederick VI., King of Denmark and Norway, only son of Christian VII., was born Jan. 28, 1768, and became regent in 1784, in consequence of his father's mental infirmity. During his regency many important reforms were effected. A liberal system of education was organized; the Jews were emancipated; and to Denmark belongs the honour of having been the first power that decreed the abolition of the slave trade. Serfdom and the feudal privileges of the nobility were also abolished; and both commerce and agriculture advanced with rapid strides. By joining, however, with the other northern powers in their armed neutrality, Frederick embroiled his country with Great Britain, and the memorable battle of Copenhagen, April 2, 1801, was the result. Peace was restored by the treaty of St. Petersburg, but in 1807 the English government determining to prevent Bonaparte's design of employing the Danish navy against this country, sent an expedition to Copenhagen to demand its surrender, with the understanding that it should be restored as soon as a general peace was concluded. Frederick refused compliance with this demand; whereupon the English fleet

bombarded the city, and he was compelled to submit. The justice of such an act, committed without any declaration of war, may still be questioned; and an imperious public necessity can alone be pleaded as its excuse. In 1808, his father dying, Frederick VI. ascended the throne, and formed a close and intimate alliance with France. He had to pay dearly for it, no less than six hundred Danish vessels being captured by the English. In 1809 Gustavus IV. of Sweden declared war against him; but, weakened as he was, Frederick made energetic preparations for the campaign. A plan for the invasion of Sweden was formed, and whilst the prince of Augustenburg was to advance eastward from Norway, another Danish army, assembled in Zealand, and joined by the French forces under Bernadotte, was intended to attack Sweden in the south. Before active hostilities commenced, Gustavus IV. was dethroned; and on the 10th December, 1809, a peace was signed with his successor, Charles XIII. In the following year Bernadotte was elected Crown Prince of Sweden, and by his influence a secret treaty was concluded with Russia, by which Sweden ceded Finland to that power in consideration of receiving Norway from Denmark. Frederick, who remained faithful to Napoleon after the disasters of 1812–13, was left alone to struggle against a formidable coalition. After a gallant but fruitless resistance, he was obliged to purchase peace by the surrender of Norway to Sweden in 1814. As some compensation, he was offered Swedish Pomerania, which was afterwards exchanged at his own desire for the duchy of Lauenburg. All the British acquisitions from Denmark were restored to her, with the exception of Heligoland. The remainder of Frederick's reign was one long struggle to repair the misfortunes that had fallen upon his kingdom. The commerce of the country was utterly destroyed; land was almost valueless; there had been a national bankruptcy in 1813, and loans could be contracted only on the most unfavourable terms. Gradually, however, affairs mended, and prosperity returned; after the French revolution of 1830, a liberal party arose in Denmark, which demanded a radical change in the constitution; but the general respect which was felt for an aged king who had endured sore calamities with a manly dignity, prevented their demands from being urged with violence. Frederick VI. died 3rd December, 1839, in his seventy-second year.—W. J. P.

Frederick VII., King of Denmark, only son of Christian VIII., was born 6th October, 1808. In 1828 he married his cousin the Princess Wilhelmina Mary, from whom he was divorced in 1837. His second marriage, which took place in 1841, was with the Princess Caroline of Mecklenburg-Strelitz, but this alliance likewise ended in a divorce. In 1834 Prince Frederick paid a visit to Iceland, where he was received with the respect due to the first Danish prince who had appeared there for centuries. On the death of Christian VIII. (20th January, 1848) Frederick ascended the throne, and shortly afterwards published a constitution which had been drawn up by his father. It was still under discussion when the startling news of a revolution at Paris arrived. Immediately the people of Holstein and Schleswig, eager for union with Germany, to which by language and by sympathy they already belonged, rose in insurrection. The king at once appointed a new ministry, consisting of the most popular statesmen in Denmark, but firmly refused to abandon his claim to the sovereignty of the duchies. On the 24th March an insurrectionary government was constituted at Kiel. The prince of Augustenburg-Noer, who joined the insurgents, surprised the fortress of Rendsburg, and crowds of German volunteers hastened to his assistance. Frederick, after convoking a constituent assembly elected by universal suffrage, despatched an army against the insurgents. On the 9th of April the Danish forces completely vanquished the prince of Augustenburg-Noer at Flensburg; but Prussia now joined in the struggle, and on the 23d of the same month the Danes, inferior in numbers, were beaten at the battle of Schleswig. On the 26th of August, the intervening months having been marked only by unimportant and desultory contests, Prussia, whose ports were blockaded by the Danish fleet, concluded a truce at Malmo. Early in 1849 the war was resumed. Two Danish vessels of war which had entered Eckernfiord bay were destroyed by batteries on the shore; but, on the other hand, the Prussian troops under Wrangel, after penetrating as far as Fredericia in Jutland, were suddenly recalled, and the army of the duchies, left to itself, was again routed. Finally a peace with Prussia and the Germanic confederation was signed at Berlin on the 2nd July, 1850. The duchies still refused to submit, and chose Willisen, a Prussian general of much ability, to lead their troops. Willisen, however, was poorly seconded by his officers; his army was very imperfectly disciplined; and in a sanguinary battle on the plain of Idstedt, which lasted for two days, he was completely defeated. The insurrection was not thoroughly suppressed until January, 1851. On the 8th May, 1852, a treaty was signed at London by the representatives of the great powers, which at once guaranteed the integrity of the Danish dominions and settled the order of succession. The king, having no issue, was to be succeeded by his uncle Prince Ferdinand; and on the death of that prince, who was also childless and an old man, the crown was to devolve upon Prince Christian of Glucksburg. This settlement, satisfactory in itself, was looked upon with distrust by the Danes, who desired some further security than the promise of a future congress, that, in case of the death of Prince Christian and his only son, the claims of Russia would be disallowed; and the proposed abolition of the ancient "Lex Regia" (in which the principles of the salic law are set aside), was warmly resisted by the diet. Several dissolutions of the second chamber, or *folksthing*, and various changes of ministry ensued. During the Russian war Frederick VII. was neutral. He died on the 15th of November, 1863, and agreeably to the treaty of London, was succeeded by Prince Christian of Glucksburg. Prince Frederick of Augustenberg, however, urged his claim to the duchies, and supported by the German Diet, proceeded to hostilities, which furnished a pretext for the interference of Prussia and Austria. The Danes displayed great bravery, but in 1864 the duchies were wrested from them.—W. J. P.

Frederick I., King of Sweden, was the son of the landgrave of Hesse-Cassel, and was born in 1676. In 1715 he married Ulrica-Eleanora, sister of Charles XII., and entered into the service of the adventurous king. On the death of Charles, Ulrica succeeded to the throne, which she resigned in favour of her husband, who was proclaimed king in 1720. His one object was to obtain peace for a country which had been exhausted alike by the glories and the disasters of the previous reign. The sacrifices which he had to make were heavy indeed. Bremen and Verden were ceded to Hanover; Stettin and part of Swedish Pomerania to Prussia; whilst Russia obtained Livonia, Esthonia, Ingria, and parts of Finland and Carelia. Frederick's counsellors were divided into two parties, known by the nicknames of the "hats" and the "caps"—the "hats" being in the pay of France, the "caps" in that of Russia. The former prevailing, war against Russia was again declared in 1741. The Swedish troops suffered some severe reverses, but the peace of Abo in 1743 was less unfavourable to Frederick than might have been expected. In 1732 Frederick founded an academy at Stockholm, the illustrious Linnæus becoming its first president. The civil code, established in 1736, is the most durable monument of the reign of this prince, who died in 1751.—W. J. P.

IV. ITALY.

Frederick I. of Sicily. See Frederick II. of Germany—who is by some writers not included amongst the kings of Naples.

Frederick II., King of Sicily, born in 1272, third son of Don Pedro III. of Arragon, who, having married Costanza, daughter of Manfredi of Suabia, king of Naples and Sicily, considered himself as the legitimate representative of the rights of that family against the house of Anjou. When the Vespri Siciliani overthrew the tyranny of Charles of Anjou in the island, Don Pedro was called by the nobles to the throne of Sicily, in order to secure the newly-acquired independence against fearful odds, namely, the king of Naples, the pope, and the Guelph party. Pedro III. had three sons, of whom the eldest, Alfonso, succeeded to the throne of Arragon; the second, Giacomo, was crowned king of Sicily in 1286; and Frederick, the younger, was appointed his successor, by the will of their father. A national parliament confirmed him king in 1296, and he soon distinguished himself, both as a statesman and as a warrior, by efficiently protecting the people against the pope and foreigners. He also established the liberties of the country by means of a constitution, which lasted for centuries as the fundamental law of the island. During the war which broke out after his election, between Sicily and the house of Anjou supported by the pope, he defeated his enemies in several encounters by land and by sea, and conquered several towns on the south-western coasts of the peninsula. The struggle continued with various results

till 1302, the Guelphs and the Ghibelines from other parts of Italy actively sharing in it according to their respective interests. At last the two royal competitors came to an agreement. Frederick married Eleonora, the third daughter of Charles of Anjou, and consented to the reversion of Sicily to that house after his death. This point, however, was not considered binding by King Frederick, who, after having achieved some conquests in Greece, declared war against Robert of Naples, who had succeeded Charles II. on the throne. The contest became fiercer than ever; papal mediation was of no avail; interdicts and excommunications were held in contempt; and both Sicily and the mainland were subjected for seventeen years to all the desolations of war. Frederick steadfastly pursued his object, namely, the independence of the island, and the permanent establishment of his dynasty. He succeeded in both, and the Sicilians have ever since considered that Arragonese prince as the founder of their political institutions and of their national emancipation. Although Dante, his contemporary, did not think very highly of him, yet there is no doubt that he was a man of uncommon intellect and strength of character. He died in 1337, and was succeeded by his son Pietro II., a prince of little worth, after whose death his son Louis ascended the throne whilst yet a boy, and was succeeded in his turn by his brother—

FREDERICK III. of Sicily, who took the reins of government in 1355. During the minority of Louis, who died when seventeen years old, the country was distressed by internal anarchy and by the plots of the famous Giovanna, queen of Naples, who—seconded by her paramour Louis of Taranto, whom she married after he had assassinated her former husband, Andrea of Hungary—nearly succeeded in conquering the island. Messina had already fallen into her hands, and Catania was nearly subdued, when the people—true to their heroic traditions and to their hatred of the Anjou family—rose in arms, defeated with their navy the Neapolitan fleet in the Gulf of Catania, and fully restored their country to independence. The king signed, nevertheless, a disgraceful peace, and consented to marry Antonietta of Taranto, sister to Louis, submitting besides his people's rights to papal pretensions, and paying large sums to the holy see as a token of homage. He died in 1375.—A. S., O.

FREDERICK AUGUSTUS I. and II. OF POLAND. See AUGUSTUS I. and II.

FREDERICK AUGUSTUS, King of Saxony. See AUGUSTUS FREDERICK I.

FREDERICK WILLIAM OF BRUNSWICK. See BRUNSWICK.

FREDERICK OF HOLSTEIN. See ADOLPHUS FREDERICK.

FREDERICK, PRINCE OF WALES, the eldest son of George II., king of Great Britain, and Caroline of Brandenburg-Anspach, was born in 1707. His grandfather, on his departure for England with Prince George his father, left him in Hanover to represent the elector and family. Even while he and his father thus remained apart, quarrels had sprung up between them, partly from general incompatibility of temper, and partly also from the young Frederick's determination to marry his affianced cousin, Frederica Sophia Wilhelmina, afterwards margravine of Bareith. On the latter account, at his grandfather's death, he was called over to England. He there soon forgot his love; and, instead, followed his father's early example by accepting the lead of an opposition, numbering whigs, like Pulteney, Carteret, Chesterfield, and Cobham (the latter three ejected from office for resisting, as he himself had done, Walpole's general excise scheme), and high tories, like Bolingbroke and Wyndham. For the sake, too, of a contrast to his father's obtrusive contempt for letters, he was then installed as the patron of literature. Pope made verses on his dog, and Bolingbroke composed for his future guidance the Patriot King. Pitt and Lyttleton held offices in his household, and their maiden speeches were delivered on Pulteney's notice for an address to the king on the prince's marriage in April, 1736, to Augusta of Saxe-Gotha. The same event, by furnishing him with grounds for a demand, against the advice of Bubb Dodington, of an independent income of £100,000 a year, rendered permanent the dissensions in the royal family. In vain had the king offered by Lord Hardwicke a compromise. Pulteney's motion for an addition came on, and was lost only through the secession of the high tories who had promised their support. In his disappointment the prince hurried away his wife, when on the point of being confined, from his parents' residence at Hampton court. Yet he affected before the mob a semblance of reverence for his mother, kneeling down in the mud at St. James' to ask her blessing. His frivolous ill-temper disgusted even Bolingbroke, and he found it necessary to apologize to the king. The latter did not accept the excuse, and, on the advice of Walpole, "to take it short at once," ordered him to quit St. James' for Norfolk house, and his friends were forbidden the court. The queen continued implacable even to her death, though Horace Walpole ascribes her refusal to see him to her husband's commands. For this extreme severity Lord Hardwicke declared there were secret reasons. Later, the prince urged on the war with Spain, giving his first vote in the lords against the convention with that country; and, when Walpole was forced into hostilities, he attended the heralds, and drank success, at the Rose tavern, Temple bar, to our arms. In the motion, in the lords of February, 1741, for Walpole's removal he did not concur; nor again, to Chesterfield's vexation, in the opposition to the treaty with Maria Theresa. But he refused the bribe of an addition to his income to support Sir Robert, and promised protection only on the minister's actual fall. On that event, the Leicester house faction soon broke up; and he in vain strove at a meeting, at which he presided, to appease the chiefs of opposition quarrelling over the spoils. A very cold reception at court was his sole share of the triumph. It was not long before he relapsed into fresh opposition, but of an intermittent kind; for in 1744 he combined, but fruitlessly, with his father in an endeavour to support the pro-Hanoverian minister, Carteret, against the Pelhams—a display of weakness which caused Pitt's resignation of a place in his household; and this and other recent defections occurring at the same time with an addition of strength to the king's cabinet, reduced his councillors, Bolingbroke and Bubb Dodington, to great straits to maintain the semblance of a party. Yet, small as was his party, and yet smaller as it became before his death, it had factions in it—the chief one led by the prince's favourite, Perceval, earl of Egmont. On the 20th March, 1751, he died of a pleurisy, leaving eight children and the princess pregnant.—W. S., L.

FREDERICK, COLONEL, the reputed son of Theodore, king of Corsica, born about 1730. The duke of Wirtemburg gave him the rank of brevet-colonel, appointed him his agent in England, and invested him with the cross of the order of merit, with a pension of £200 per annum. He was the chief companion of Count Poniatowski (subsequently king of Poland) during his residence in England. On the 1st February, 1797, he shot himself under the west porch of Westminister abbey, in consequence of great pecuniary embarrassments increased by the loss of his pension. The jury at the inquest over his body returned a verdict of "lunacy." On the 6th of the same month he was interred by the side of his supposed father in St. Ann's church, Soho. His true history was known only to his great friend, the widow of David Garrick. He published "Memoires pour servir à l'Histoire de Corse," and a "Description of Corsica."—W. A. B.

FREDRO, MAXIMILIAN, a Polish author of the seventeenth century. He was a man of very considerable talent, and having been placed during his various career in many important posts, both civil and military, had ample opportunity of becoming acquainted with the affairs of the political world. The fruit of his keen observation was given to the public in the following works—"Monita politico-moralia et Icon Ingeniorum;" "Militarium, seu Axiomatum Belli ad harmoniam Togæ accommodatorum Libri;" "Fragmenta Scriptorum Togæ et Belli;" "Vir Consilii monitis Ethicorum, nec non Prudentiæ Civilis discendum instructus." He was the author also of two works written in the Polish tongue; one entitled "Considerations on the Military Service," and the other, "Proverbs and Advice, moral, political, and military."—R. M., A.

FREEMAN, THOMAS, was born in Gloucestershire about 1590, and entered Magdalene college, Oxford, in 1607. He wrote, amongst other compositions, two hundred epigrams, to which he owed his reputation, and it would seem that his contemporaries, and amongst them Shakspeare and Donne, thought highly of these compositions. They are now very scarce. Specimens of Freeman's poetry are given in the Athenæ Oxonienses.—J. F. W.

FREGOSO or CAMPO FREGOSO, a celebrated family of Genoa, which, through commercial enterprise, rose to a high station in that republic. Genoa was, in the fourteenth and fifteenth centuries, constantly agitated by civil war. Feudal lords, Guelphs and Ghibelines, ambitious burghers, and a riotous mob, kept the republic in a state of permanent strife, which was

occasionally suspended by temporary submission to some of the neighbouring powers, viz., Monferrato, Visconti, or the kings of France. In 1353 Simone Boccanera succeeded in putting down the nobles, and secured for a time the rule of the popular party. Then came the election of Gabriele Adorno, a rich merchant, who endeavoured to give laws to the Genoese democracy. He was, however, overthrown in 1370, and, amidst the tumult which took place, DOMENICO DA CAMPO FREGOSO, another influential tradesman, was made doge by the people. His government proved strong and beneficial to the lower classes. He subdued the Fieschi and other nobles; and when, in 1372, several Genoese and other settlers at Cyprus were murdered in a riot by the Venetians established in the island, he avenged the injury by sending his brother Pietro with a powerful fleet to the conquest of that colony. A war with Venice ensued, which proved unsuccessful, and was the cause of much discontent at Genoa. The enemies of the doge—the Adorni, Guarci, and others—assailed Domenico in the town-palace, and obliged him to resign his office, which was then bestowed on Nicolo da Guarco, who also belonged to a plebeian family. Both Domenico and Pietro were kept prisoners for a time, but the latter managed to escape, and attempted in 1380 to recover the supreme power. He was then defeated in his plans, but in 1390, whilst Antoniotto Adorno was doge, the Fregosi called the people to arms, and Pietro obtained the dignity of chief magistrate of the republic for his nephew Jacopo. The new doge was a man of pacific habits. When, therefore, Antoniotto Adorno, after a short exile, returned to Genoa in 1391, Jacopo resigned the office to his competitor.—PIETRO FREGOSO, who also was doge in 1393, left several sons. Orlando, one of them, attempted to rid Genoa of the sway of Teodoro II., marquis of Monferrato, but was worsted and slain by the people at Savona. At the beginning of the fifteenth century the republic was more than ever distressed by the factions.—TOMMASO DA CAMPO FREGOSO and Jacopo de Giustiniani were elected dictators under the name of *Priori*. They convoked an assembly of the citizens, and these named as their doge Bernabo da Goano. A few months afterwards Tommaso da Campo Fregoso and Giorgio Adorno having entered into an alliance, rose in arms against him, and Tommaso took the reins of government. He ruled, however, under unfavourable circumstances. After some successes at the beginning of his administration, the exiles (*fuorusciti*) repeatedly assailed the republic, and they gave occasion to Filippo Maria Visconti, duke of Milan, to invade its domains by land, while Batista da Montaldo defeated on the sea and took prisoner the brother of the doge, BATISTA DA CAMPO FREGOSO. Tommaso was alarmed by these successive losses, and gave up Genoa to the lordship of the duke of Milan for a large sum of money. Subsequently, however, he conspired against the new state of things, and in 1435, through a rising of the people, he overthrew the Milanese government. Isnardo da Guarco was elected doge, but ceded the place to Tommaso. In those days the Fregosi had reached the apex of their influence and wealth, but their power excited the jealousy of powerful families, especially that of the Fieschi, who aroused the people against them. Tommaso was banished, and he retired into a sort of confinement in his principality of Sarzana. During his absence the government of the republic was alternately sought for by Fieschi, Adorni, and the Fregosi themselves. In 1447 GIANO DA CAMPO FREGOSO unexpectedly entered at night the Genoese harbour, and effected a successful landing. He then forced the doge, Bernabo Adorno, to leave the town, and occupied his place. At his death in the following year, LUDOVICO DA CAMPO FREGOSO succeeded him; but two years afterwards he abdicated in favour of Tommaso, who was still residing at Sarzana. The latter, however, refused, and proposed his nephew PIETRO in his stead, who was accepted by the people. Tommaso died in 1450. During the administration of Pietro the republic, while threatened at home by the refugees, was in imminent danger abroad of losing her eastern colonies through the approaching fall of the Greek empire. Neither the vigilance of the doge, nor the heroic resistance of Giovanni Giustiniani, were able to preserve the settlement of Pera at Constantinople. An equal danger was impending over Caffa, which was placed by Pietro under the immediate guardianship of the Banco di San Giorgio, the celebrated Genoese company, which formed the historical precedent of the last India Company of England. Through the power of that corporation the island of Corsica was defended against the attacks of Alfonso of Arragon, king of Naples. Pietro succeeded also in 1455 in putting down the Fieschi and Adorni, who had entered Genoa in great force; but he was unable subsequently to withstand their repeated attempts, and the support given them by the king of Naples. The consequence was that he placed Genoa under the protectorate of Charles VII. of France, who accepted the suzerainty of the republic, though promising to respect its franchises and the constitution of the Banco of San Giorgio. Pietro, however, ascertained ere long how dangerous it is to intrust to foreigners the liberties of a country. The French became actual masters of Genoa, and the doge was obliged, in 1459, to have recourse to arms in order to drive them out of his native town. He failed in the attempt, and was killed. But a year later (1461) the people of Genoa took up arms and liberated themselves. The common interest of the citizens against foreigners did not, however, succeed in reconciling the factions. SPINETTA FREGOSO was created doge, but soon resigned in favour of his relative LODOVICO. Another member of the same family, brother to Pietro, was at that time (1462) archbishop of Genoa. His name was PAOLO, and he was a man of uncommon energy of character. Restless in his ambition for power, he plotted against his kindred Spinetta and Lodovico, and took the government into his own hands. Compelled by the people to resign, he again seized the supreme magistracy of the republic in 1463, and was recognized as doge by Pope Pius II. Being master of all the forces of the state, he then aimed at establishing a permanent tyranny. The best citizens were seeking for refuge at Milan, where Francesco Sforza ruled supreme. He concluded a treaty with Louis XI. of France, by which the latter yielded to the duke of Milan the town of Savona and all the rights of the French dynasty on Genoa. Francesco Sforza then consented to help the Genoese refugees against the archbishop; and a strong body of Milanese soldiers entered with them the town in 1464. The archbishop saved himself by flight, but did not give up his ambitious schemes; and in 1484 was again lord of Genoa. Being, however, hardly pressed in a war with the Florentines, he applied for help to Lodovico Sforza, nicknamed il Moro, who was then master of Milan, and who promised to support him on condition of being acknowledged as lord of the republic. The archbishop consented and consigned the Castelletto (the principal fortress of Genoa) to the troops of the duke of Milan for an annual appointment of 6000 florins. We now approach a time when Genoa—repeatedly bought and sold—was losing every importance as an independent state, and was gradually sinking into a mere dependency of the foreign masters of Italy. In this state of things we find the Fregosi still preserving their native energy as individuals.—OTTAVIANO FREGOSO, a renowned condottiere of the sixteenth century, endeavoured to rescue Genoa from the oppression of the French at the beginning of that century; and his relative GIANO FREGOSO, who was a general in the service of Venice, actually freed his native town from their thraldom in 1512. He was elected chief magistrate; but a year later the Adorni and Fieschi ousted him. As, however, the fortunes of the Genoese factions were then entirely dependent on the vicissitudes of the great war which was raging in Italy between France and Spain, in that very year Ottaviano Fregoso, who was serving Spain, entered Genoa with three thousand Spaniards, and was proclaimed doge in June. Although he had until then fought against France, when raised to power he changed his policy, thinking the French alliance more useful and more at hand than that of the imperials. But when in 1522 the French were compelled, through several defeats and the loss of Pizzighettone, to withdraw from Lombardy, Genoa remained exposed to the inroads of Spaniards led by Prospero Colonna; and Ottaviano Fregoso, who had till then governed Genoa with justice under the protection of France, was unable to resist the superior forces of the enemy. The town was taken, and he lost power and liberty. Here the history of the Campo Fregoso family comes to an end. The only member of the family worth noticing is the brother of Ottaviano, viz., Cardinal FEDERIGO, who distinguished himself as a scholar and a courtier in that essentially courtly and literary age.—A. S., O.

FREHER, MARQUARD, born at Augsburg in 1565; died at Nuremberg in 1614; learned civil law in the school of Cujas, was conseiller of Jean Casimir, prince palatine. In 1596 he was appointed professor of law at Heidelberg, an office which he resigned in 1598 from the variety of his occupations in the

service of the elector, Frederic IV. He published several works on jurisprudence and historical antiquities, and amused himself with painting. He was a collector of antiquities, particularly medals.—J. A., D.

FREHER, Paul, born at Nuremberg in 1611; died in 1692; practised medicine at Nuremberg; is chiefly known by a large biographical work, which contains two thousand eight hundred and fifty biographical notices, and three hundred portraits, of no authority.—J. A., D.

FREIESLEBEN, Johann Karl, a mineralogist, born in 1774 at Freiberg, where he was educated under the celebrated Werner. The greater portion of his life was passed in mining pursuits, in connection with which he held various public appointments. He retired into private life in 1842, and died in 1846. His works are tolerably numerous, devoted to metallurgy, mining, and allied subjects.—J. A. W.

FREIGIUS or FREY, Johann Thomas, born at Friburg in 1543; died of the plague in 1583. The son of a jurist, he studied law in the school of Ramus, and was appointed rector of the new college of Altorf in 1575. He published some geometrical works, and an edition of Cicero's Orations.—J. A., D.

* FREILIGRATH, Ferdinand, an eminent German poet and translator, was born at Detmold, June 17, 1810, and educated for the mercantile profession. For several years he led an unsettled life, first as a clerk, and afterwards as a poet and writer. In 1842 a small pension was granted him by the king of Prussia, which, however, drew upon him so violent attacks from the radical poets of the day, that in 1844 he resigned it, and applied himself to political poetry. Expelled from Germany he sought refuge in Switzerland and England, whence he returned in 1848, and took an active part in the German revolution, after the suppression of which he went into exile again, and has since resumed his professional career in London. His poems, distinguished alike by their scenery and language, though not quite exempt from mannerism, mark a decided progress in the lyric poetry of Germany, and will secure him a lasting fame. His translations from the stores of English and French poetry, are no less admirable productions, and bear testimony to his complete mastery of both these tongues, as well as of his own. Complete poetical works, New York, 1859.—K. E.

FREIND, John, an English physician, born at Croughton, Northamptonshire, in 1675. He entered Westminster school, and was thence elected to Christ church, Oxford, in 1694. In conjunction with Mr. Foulkes he published an edition of the orations of Æschines against Ctesiphon, and of Demosthenes De Corona, in 1696; and about the same time he revised the Delphin edition of Ovid's Metamorphoses. Mr. Freind took an active part in the Phalaris controversy, and, in conjunction with Alsop, is supposed to have written the discussion upon Æsop in the examination of Dr. Bentley's Dissertation. His first professional work, "Hydrocephalus," appeared in 1699, being the substance of a letter to Dr. (afterwards Sir) Hans Sloane. In 1700 he wrote an elegant Latin ode upon the death of the duke of Gloucester. In 1701 he wrote another letter to Sir Hans Sloane, "De spasmi rarioris historia." In April of the same year he took the degree of M.A., and that of M.B. on the 21st June, 1703. In 1704 he was chosen professor of chemistry at Oxford. In 1705 he accompanied the earl of Peterborough as physician to the army in Spain, which post he held for two years; he then made the tour of Italy. On his return to London in 1707 he published "An account of the Earl of Peterborough's conduct in Spain," to which is added "The campaign of Valencia"—both highly popular. On the 12th of July of the same year he received the degree of M.D. by diploma. In 1709 he published, and dedicated to Sir Isaac Newton, the chemical lectures which, as professor, he had delivered in 1704 at Oxford. In 1711 he was elected fellow of the Royal Society while Sir Isaac Newton was president. In 1712 the duke of Ormond appointed him physician to the English army in Flanders. On the 9th April, 1716, he was chosen a fellow of the College of Physicians, and published the first and third books of "Hippocrates de morbis popularibus," to which is added a "Commentary upon Fevers," divided into nine short dissertations. On the 7th March, 1717, he read the Gulstonian lecture in the college of physicians, and on the 30th September, 1718, he was chosen one of the censors of that college, in which post he continued for two years, and was then chosen Harveian orator (1720). In 1722 he was returned M.P. for Launceston, but declared not duly elected; he was, however, duly chosen in 1725. He distinguished himself in parliament by opposing the measures of Sir R. Walpole, and was committed to the Tower, 15th March, 1722–23, on the plea of being concerned in Layer's plot for the restoration of the Stuart family, but in reality for his zealous defence of his friend Bishop Atterbury. He was generously bailed by his professional rival, Dr. Mead, June 21st, and in November discharged from his recognizances. Dr. Mead presented him, on his liberation, with five thousand guineas, being fees he had received from his patients. During his imprisonment Freind wrote a letter to Dr. Mead on the smallpox, and also laid the plan of his greatest work, "The History of Physic from the time of Galen to the sixteenth century," published in 1726–27. Soon after he obtained his liberty he was made physician to the prince of Wales, who, on his accession to the throne as George II., appointed him physician to Queen Caroline. He did not enjoy this honour long, for he died of a fever on the 26th July, 1728, aged fifty-two, and was buried at Hitcham Bucks. A monument was erected to him in Westminster abbey. He left a large fortune to his nephew, William Freind, afterwards dean of Canterbury, and a thousand pounds to Christ church, Oxford, to found an anatomical lectureship. He possessed varied and extensive knowledge, not only of medicine, but of most branches of science and of ancient languages. A collection of his Latin works, under the title of "Opera omnia medica," was published by Dr. Wigan in 1732.—W. A. B.

FREIND, Robert, an eminent educator and epigrammatist, eldest brother of Dr. John Freind the physician, was born at Croughton in 1667. He entered Westminster school in 1680, and was elected to a scholarship at Christ church, Oxford, in 1686. In 1689 he wrote some good verses on the inauguration of King William and Queen Mary, which were printed in the Oxford collection. Mr. Freind graduated M.A. June 1st, 1693, and was an active member of the Christ church confederacy for attacking Bentley's Dissertation on the Phalaris letters, in 1697. He became second master of Westminster school in 1699, and took the degrees of B.D. and D.D. July 7th, 1709. In 1711 he succeeded Duck the poet as rector of Witney, Oxfordshire, and became head master of Westminster school. In 1724 he published the De Oratore of Cicero; and in 1728 he wrote some verses on the coronation of George II. In April, 1729, Dr. Freind obtained a canon's stall at Windsor, which in 1731 he resigned to become a prebend of Westminster, and in 1733 he quitted Westminster school. Dr. Freind's house was the resort of Swift and Atterbury, and all the wits and statesmen of his time. An ode by Stephen Duck, in the *Gentleman's Magazine* of 1737, alludes to the great men educated under Dr. Freind. Pope makes Bentley sneer at the scholarship of Freind and Alsop in the following lines of the Dunciad:—

> "Let Freind affect to speak as Terence spoke,
> And Alsop never but as Horace joke."

The following epigram appeared when Freind was appointed to the head mastership of Westminster school:—

> "Ye sons of Westminster, who still retain
> Your ancient dread of Busby's awful name,
> Forget at length your fears—your panic end—
> The monarch of this place, is now a Freind."

In 1734, through the influence of Queen Caroline and Bishop Hoadley, he succeeded in making over the living of Witney to his son. In 1737 he became canon of Christ church, Oxford. In 1744 Dr. Freind resigned his stall at Westminster in favour of his son. He died August 9th, 1751, aged eighty-four. He was buried in a vault in Witney church, where there is an inscription to his memory. There are pictures of him in the common room and hall at Christ church, Oxford; and his bust, by Roubillac, is in the library there. He wrote a great deal of poetry in Latin and English (the former was preferred). His various pieces are reprinted in Nichols' Select Collection. He was a man of great learning, but less esteemed than his brother the physician on the score of personal character.—W. A. B.

FREINSHEIM, Johannes, a German poet and philologist, was born at Ulm in 1608, and studied at Marburg and Giessen. In consequence of his beautiful Latin eulogy on Gustavus Adolphus, he was called to a chair at Upsala, and some years later appointed principal librarian and historiographer at Stockholm. Declining health, however, obliged him to return to

Germany, where he died at Heidelberg, August 30, 1660. His epic poem on Duke Bernhard of Weimar—"Deutscher Tugendspiegel," &c.—has justly sunk into oblivion, whilst his editions of several Latin classics, and his continuations of Curtius and Livy still enjoy the esteem of classical scholars.—K. E.

FREIRE, Francisco Jozé, a Portuguese historian (better known by his pseudonym of Candido Lusitano), born at Lisbon in 1713. He early became a member of the society of St. Philip Neri, and was one of the founders or revivers of the literary society known by the name of the Arcadians. He was one of those who most powerfully contributed to the revival of literature, and the improvement of the current style on the model of the classics. He translated Horace's Ars Poetica, and seems to have entertained the hope of reforming the national poetry; but his efforts in this direction are now little remembered. His first publication was an essay on oratory, followed up by a curious and useful series of chronological tables of the history of Portugal, 1748. He is, however, better known by his "Life of the Infant Don Enrique," 1758, a work which is still valuable, though later researches have added to the materials which it contains. He also wrote an account of the great earthquake of 1755, and "Reflections on the Portuguese Language," published in 1842 by the Lisbon Useful Knowledge Society, with a preface by M. Rivara. He died about 1773.—F. M. W.

FREIRE DE ANDRADA, Gomez, a Portuguese statesman and general, born in 1685; died in 1763. He studied at Coimbra, entered the army, and during the sanguinary contests with Spain, displayed no small courage. In 1733 he was appointed governor of Rio Janeiro, and distinguished his administration by the building of a palace for himself and his successors, and by other embellishments to the city. He also developed the resources of the diamond mines of Paracatu; and equally distinguished himself by the foundation of the first Academy of Sciences of Brazil. In 1734, when the disputes between Spain and Portugal in the South American continent had been brought to a crisis, Freire de Andrada, at the head of all the forces he could command, marched upon Rio Grande, and crossed the Rio Pardo. The disputes were for a time appeased; but in 1756 the "War of the Missions" broke out again, and Andrada obtained a too complete success—no less than the entire destruction of the "Seven Missions." He is said to have died of chagrin at the loss of the colony of Sacramento in 1762.—F. M. W.

FREIRE DE ANDRADA, Gomez, a Portuguese officer, born at Vienna in 1752. He entered the Portuguese army when young, and was permitted to join the Russian service during the war between Catherine II. and Turkey. He was decorated for his bravery at the sieges of Ockzakoff and Ismaïl, and re-entered the Portuguese army with the rank of colonel in 1800, in the war between Spain and Portugal. In 1808 he joined the army organized by Junot, and after a short time went to France, where his abilities were soon recognized; and he took part in the disastrous Russian campaign, in which his knowledge of the country was of essential service. He was appointed governor of Dresden in 1813, and, on the surrender of the town, was made prisoner, but soon returned to France, and thence to Portugal. In 1817 he was accused of being involved in a plot of which, if it ever existed, the object apparently was to throw off allegiance to the court of Rio Janeiro. He was shot, 18th October, 1817, by order of Marshal Beresford. In 1820 an inquiry was instituted into the alleged plot, and it was formally decided that the accusation, which led to his execution, was wholly unfounded. He has left a useful treatise on the method of organizing the Portuguese army: Lisbon, 1807.—F. M. W.

* FREIRE DE CARVALHO, Francisco, a Portuguese author, born in the latter part of the last century, canon of the cathedral of Lisbon, and professor of classical literature and eloquence at the National Lyceum. He is the author of a valuable essay on the literature of Portugal, Lisbon, 1845; "Elementary lessons on the National Poetry," and an excellent edition of the Lusiad.—F. M. W.

FREIRE. See Andrada, Jacinto de.

FREITAG. See Freytag.

* FREMANTLE, Sir Thomas Francis, of Swanbourne in the county of Bucks, baronet, eldest son of the late Admiral Fremantle, was born 11th March, 1798. His early studies were for some time conducted under the Rev. Charles James Bloomfield, late bishop of London. He afterwards entered Oriel college, Oxford, where he took his degree, first-class in mathematics, and second-class in classics, in 1819. He was created a baronet in 1821. He married in 1824 Louisa Elizabeth, eldest daughter of Field-marshal Sir George Nugent, baronet, G.C.B. In 1826, though then a very young magistrate, he was elected chairman of the Bucks quarter sessions, the duties of which office he performed with great ability and impartiality until 1842, when he resigned. He was elected to serve in parliament for Buckingham in 1827, and continued to represent that place through six successive parliaments, when in 1846 he was appointed chairman of the board of customs, which office he still retains. During his parliamentary career he very ably filled the several offices of secretary to the treasury under two administrations, secretary for war, and chief-secretary for Ireland. He was held in much esteem by his political associates. During the five years preceding the general election of 1841, which determined the fate of Lord Melbourne's government, Sir Thomas performed the laborious duty of "whipper-in" to "her majesty's opposition," under the late Sir Robert Peel's leadership in the house of commons; and having successfully exerted himself to convert a minority into a majority, he was presented by "the conservative members of the house of commons" with a magnificent candelabrum, in remembrance of the decisive division of the 5th June, 1841, and "as a token of their friendship for his person, their esteem for his character, and their gratitude for his exertions." Though conservative by birth and political associations, Sir Thomas Fremantle has given ample evidence of the large liberality of his principles in his administrative acts as the head of a great public department. Those who were acquainted with the time-honoured but restrictive usages of the customs, now superseded by increased facilities for the despatch of business, can alone appreciate the enlightened system by which the board of customs has been governed during the fourteen years that Sir Thomas Fremantle has presided over their deliberations. The late Sir Robert Peel's acknowledged discernment in the choice of public men was fully exemplified in this instance, and, when afterwards referring to it, he emphatically observed that Sir Thomas was one of the most efficient men of business he ever knew. Sir Thomas is a privy councillor, and also a baron of the Austrian empire. He received the permission of King George IV. to bear the arms and assume the title of baron in this country, in acknowledgment of the distinguished services of his father, with remainder to his issue.—F. J. H.

* FREMONT, John Charles, an eminent American explorer, was born on the 21st of January, 1813, at Savannah in the state of Georgia. His father was a Frenchman, who, it has been said, was taken prisoner by the English during a voyage to the Antilles, and escaping, sought a temporary refuge in the United States, of which, marrying a fair Virginian, he became a permanent denizen. The elder Fremont died, leaving his wife in indifferent circumstances, and with four children; the future explorer being at the time in his fifth year. The widow Fremont, in spite of her poverty, gave her son a good education. He entered in 1828 the junior class of the college at Charleston, South Carolina, where his mother had settled after the death of her husband; and his intellectual quickness and industry were such, that he graduated at seventeen, a fact on which his American biographers lay stress. On leaving college, he supported himself and his mother for a time by giving lessons in mathematics, and then obtained employment as a government-surveyor in connection with the corps of topographical engineers. In 1838 he was associated with the Frenchman Nicolet in a survey commissioned by the government to supplement the latter's amateur exploration of the region of the Upper Mississippi, and Fremont's career was now determined; he conceived a longing to bring within the domain of geographical science the regions of the furthest west. After spending the years 1838 and 1839 in the survey of which Nicolet was the conductor, Fremont repaired to Washington to aid in executing the maps, &c., delineating their explorations. Here he made the acquaintance of the well-known Missouri senator, Benton, with one of whose daughters he fell in love. He had been appointed in the meantime a second lieutenant of the topographical engineers; but Senator Benton appears to have refused his consent to the match, which was effected in 1841 under rather romantic circumstances, it is said. In the following year, and according to some accounts, at his own suggestion, he received instructions to explore and report upon the all but unknown country between the frontiers

of Missouri and the South Pass of the Rocky Mountains, the survey which first made him famous. He entered upon his duties in the May of 1842, returning to Washington in the following October. During this arduous journey he explored and scientifically determined the two points of greatest interest in the range of the Rocky Mountains. One was the South Pass, the lowest depression of the mountains, and afterwards the thoroughfare to Oregon and California. The other called, after its first explorer, Fremont's Peak, was the highest elevation of the range, and from its base four great rivers take their rise and flow in opposite directions towards the east and the west. The brief and unpretending, but graphic and interesting report in which the young and adventurous explorer detailed the results of his journey, was printed by order of congress, and excited great attention. Its author was raised to the rank of brevet-captain of the topographical engineers, and was soon afterwards appointed to conduct another expedition, the object of which was to connect the *reconnaissance* of 1842 with the surveys then being made by Commander Wilkes on the coast of the Pacific. The South Pass was to be reached by a different route, and the second expedition was to find the great theatre of its labours west of the Rocky Mountains, and between the Oregon river and South California. Starting in the May of 1843, Fremont and his party crossed the great South Pass, and traversed the valley of the Bear River, until on the 6th of September he could see with pride and exultation, as recorded in his narrative, the Great Salt Lake, till then only vaguely known by the reports of trappers, "stretching in still and solitary grandeur far beyond the limit of our vision." Making an immense circuit which consumed eight months of time, and which led the explorers through Oregon and North California to the verge of the Pacific, they reached (returning eastward by another route) in the May of 1844 the now famous Utah, the southern limb of the Great Salt Lake, and recrossing the South Pass, arrived again at Kansas towards the end of July. Of Fremont's official report of this second expedition, with its geographical and scientific elucidations of vast and interesting regions never before explored, ten thousand copies were printed by order of congress, with a reprint of his former report prefixed. It was not published before its indefatigable author had planned a third expedition, the aim of which was to explore the section of the Rocky Mountains which gives rise to the Arkansas, the Rio Grande del Norte, and the Rio Colorado of California, and thence westward and south-west ward, to examine the country in the direction of the Pacific. Starting in the spring of 1845, he explored in the depth of the ensuing winter the ranges of the Sierra Nevada, and descended to the country watered by the Sacramento. In the spring of the following year he reached Monterey, then the capital of Upper California—a region then in insurrectionary transition from the position of a Mexican province to that of a state of the American Union. In the war between the United States and Mexico Fremont aided actively in making California American, and it was during this military section of his career that he received his commission of lieutenant-colonel, and began to be styled "Colonel Fremont," the designation by which he has since been known. The part which he took, however, in a dispute between two American officers of superior rank, each of whom claimed the chief command, led to his appearance before a court-martial, and he was deprived of his commission. President Polk confirmed the sentence of the court, but offered to confer upon him again military rank similar to that which he had held, an offer which Fremont peremptorily rejected. Once more, towards the close of 1848, he planned another and a final expedition. He had resolved to settle in California, and in carrying out the resolution, to discover or determine a new route to the Pacific. With a party rather strong numerically, and a considerable number of mules, he set forth in the winter of 1848–49; and crossing the South Pass by a route still more southerly than any which he had yet followed, he met the greatest disasters which he had yet experienced. On the Sierra San Juan he lost one-third of his companions and followers, who were frozen to death; and when he reached Santa Fe, he was on foot and destitute of everything. There the expedition was refitted and reinforced, and, in a hundred days, penetrating through and sustaining conflicts with wild Indian tribes, he reached the Sacramento. The ordinary fate of great discoverers and explorers seemed destined to be his. Claims were urged upon him for advances made to the state, on the authority of his private credit, during the Mexican war. The quiet possession of his Californian estate of Maripoza was contested. In time, however, the claims made upon him were rejected, and those made by him were confirmed. California, admitted into the Union in the December of 1849, sent him as one of its first senators to congress. He did not long enjoy this honour, and was subsequently displaced by a pro-slavery competitor; but his anti-slavery zeal procured him a distinguished compensation. In 1856 he was nominated by the republican party as their candidate, in opposition to the actual president of the States, Mr. Buchanan; and although his democratic competitor carried the election, Colonel Fremont had an unusually large vote in his favour. Europe has recognized Colonel Fremont's exploratory merits. He received for his second expedition the medal of the Royal Geographical Society of England, and at the instance of the late illustrious Alexander von Humboldt himself, the King of Prussia bestowed on him the great gold medal of the monarchy of Frederick the Great for his efforts in the advancement of science in the largest sense of the word.—F. E.

FREMONT D'ABLANCOURT, Nicolas, born at Paris in 1625; died in 1694; nephew of Perrot D'Ablancourt, by whom he was educated. At the revocation of the edict of Nantes, he went to Holland, where he was appointed historiographer to the prince of Orange. He wrote memoirs of the history of Portugal, and one or two humorous tracts in imitation of Lucian, which are printed at the end of his uncle's translations of Lucian.—J. A., D.

* FRÉMY, Edmond, professor of chemistry in the école polytechnique and in the muséum d'histoire naturelle, born on the 28th February, 1814, in Versailles. He is the author of several manuals on chemistry, and of numerous original papers. Among other subjects he has investigated the brain, the composition of muscle, and the chemical changes attendant on the ripening of fruits. To mineral chemistry he has contributed researches on ferric acid, on metallic acids in general, on gold, on certain cobalt compounds, on the fluorides, and on a number of other bodies.—J. A. W.

FRENCH, Nicholas, Roman catholic bishop of Ferns, and ambassador to four courts, was born in the town of Wexford in 1604. He was a distinguished alumnus of the Irish college of Louvain, received ordination there, and returned to Wexford, of which he was appointed the Roman catholic pastor. His reputation for learning and eloquence was, as Peter Walsh informs us, great. Before attaining his twenty-sixth year, he had completed his "System of Philosophy," the manuscript of which still exists in Marsh's library, Dublin. The work is divided under the respective heads of Physics, Logic, and Metaphysics. In 1643 Mr. French was nominated to the see of Ferns. Full of true christian philosophy and zeal, with a well-knit form and an indomitable soul, few seemed better suited to its duties than Nicholas French. In 1645 we find him elected to the supreme council of Kilkenny as burgess for his native town. Here, as he had previously been in the synod, Bishop French was the animating, the ruling, and the guiding spirit, the nuncio Rinnuncini acting quite a secondary part. No period of Irish history is more thickly studded with interesting and complicated events than that immediately subsequent. Throughout this stirring epoch, French was a constant and a prominent actor. For details we must refer the reader to Clanricarde's Memoirs, Clarendon's Civil Wars, and an able biographical sketch of the bishop from the pen of Mr. Darcy M'Gee. We shall therefore turn from his political to his literary career. Having unsuccessfully resisted the encroachments of Cromwell and his puritan commanders, French proceeded, an exile, to Brussels, where in 1652 he published his celebrated book, "The unkind Deserter of Loyal Men and True Friends." This work was particularly levelled against the conduct of Ormond, to whom he justly attributed the defeat of his plans and mission. He upbraids the duke with proposing treaties to distract the confederates, with fomenting divisions among them, and all from a fear of losing "his ill-gotten wealth and lands." Harris tells us that to Bishop French's book we are indebted for Clarendon's History of the Civil Wars in Ireland, which was undertaken with a view to vindicate Ormond's conduct. French shortly afterwards commenced a second work on the same theme, which appeared under the title of "The Bleeding Iphigenia," and was published at Louvain. "After many wanderings," says

Walsh, "he at last found a home with the archbishop of St. Jago in Spain, who received him in a manner worthy of his fame." Here he occupied the next two years in drawing up his Latin work, "Lucubrations of the Bishop of Ferns in Spain." When, on the Restoration, the lists of the pardoned and promoted reached Spain, the poor exile found to his sorrow that in neither was his name included. Some years passed away. French endeavoured by the strength of religion to reconcile himself to his lot, but the exiled prelate's anxiety to return to his country and flock continued unabated. He memorialized Ormond for permission to return, admitted that he had written harshly of him, and confessed to a constitutional warmth of temper. Ormond demanded a more explicit apology, but the bishop, in a letter to Walsh, still extant, replied—"I am able to say no more against myself without belying my conscience and betraying my fame, which I presume his grace would not have me do." He promises to confine himself to private life if permitted to return to Ireland, and declares that "he brings not with him the spirit of dissension or ambition. What I seek after, God is my witness, is only and solely my dear lambs and flock, and to give a right account to my God of the charge of souls committed to my care." In conclusion, he intimates that even if refused a license to return, he is determined to brave all, and risk liberty and life in the discharge of so sacred a duty. Bishop French's letter to Ormond is no less touching and creditable. French was informed that he must write a more submissive letter, but it was impossible to do so. Infirmities and age now weighed him down, and weakened his gait. Worn and grey, he repaired to Louvain, determined to end his days where he had begun his studies. He endeavoured to banish Ireland from his mind, but a more difficult task he had never undertaken. The Remonstrance had just appeared, and it must be baffled. Full of hot political vengeance, the bishop seized his pen, and threw off "Thirty sheets of Reasons against the Remonstrance." His blood was now up, and "The Due Obedience of the Catholics," and "A Dissertation justifying the late War," appeared in rapid succession. "The fate of the Remonstrance was decided," writes Mr. M'Gee, "and Ireland was preserved from the ignominy of condemning her best and bravest because they had failed." Thus it became evident that even in exile and seclusion Bishop French exercised great power over the men and events of his native land. But Dr. French's most vigorous production is "The Sale and Settlement of Ireland," which exposes with a nervous pen the conduct of the house of Stuart towards Ireland. Besides the works we have enumerated, French wrote several books of a polemic character. While he remained at Louvain, French founded a bourse there for his own diocese of Ferns, which he endowed with 180 florins annually in perpetuity. French was appointed by the pope coadjutor-archbishop of Ghent, but he did not long survive the promotion. On August 23, 1678, his corpse lay in state beneath the black marble ceiling of the cathedral of Ghent. The historical works of Dr. French have been recently reprinted.—W. J. F.

FREND, William, son of an alderman of Canterbury, was born there, 22d November, 1757. On the completion of his education at King's school in that city, he was sent to St. Omer to qualify himself for mercantile life, and was then placed in a trading house in Quebec, where he arrived shortly before the commencement of the disturbance that eventually led to the war of independence. He remained in America only a few weeks, and on his return to England entered Christ college, Cambridge, with a view to studying for the church. He took his degree of B.A. in 1780, being second wrangler, and a Smith's prizeman of his year. Shortly after he removed to Jesus college, of which he was elected fellow and tutor, and in 1783 received priest's orders. Declining the appointment of tutor to the Archduke Alexander of Russia, which was offered him about this time, he was presented to the living of Madingley in Cambridgeshire, where he remained till 1787. In that year, having adopted Socinian views, he resigned his living, much to the regret of the parishioners, the patron, and the diocesan, who had every reason to be satisfied with his discharge of the pastoral duties. After a lengthened tour on the continent he returned to Jesus college, and in 1793 published a pamphlet recommending peace and union to republicans and anti-republicans, for which, by the sentence of the master and a majority of the fellows, he was "removed from residence in the college." He retained his fellowship, however, till his marriage in 1808. On leaving Cambridge, Mr. Frend went to London, and took up his residence in the Middle Temple. In 1786 he published the first part of his "Principles of Algebra," and the second part in 1799. In 1801 appeared his pamphlet entitled "The effect of paper-money on the price of provisions," the arguments put forth in which were subsequently submitted to the house of commons by Mr. Horner in his famous resolutions. In 1805 Mr. Frend commenced his well-known "Evening Amusements," which he continued in annual volumes till 1822. From 1806 till 1827 he was principally occupied as actuary to the Rock Life Assurance Company, the directors of which, on his retirement in the latter year, granted him an annuity of £800. He died February 21, 1841.—J. S., G.

FRENEAU, Philip, an American poet and journalist of mark, was born at New York on the 13th of January, 1752, of a family which had originally emigrated from France after the revocation of the edict of Nantes. The Freneaus appear to have become thriving citizens of New York, and the poet received an excellent classical education at Nassau Hall, then known as the New Jersey "Log college," which he entered in 1767, and where he had for "room-mate," to use the American phrase, James Madison, afterwards president of the United States. He distinguished himself at college, not only by his proficiency in the usual academic studies, but by a successful cultivation of the muse. He was noted thus early as a spirited satirist; and before he left college he had planned an epic on the discovery of America, which circumstances never allowed him to execute. Graduating in 1771, he proceeded to Philadelphia, with the intention of studying law, a profession for which neither his habits nor his temperament qualified him; and after an irregular and aimless life for several years, he went to sea, but in what precise capacity his biographers have been unable to discover. On the breaking out of the war of independence, Freneau was resident in New York; and it was then and there, that he constituted himself the laureate of the revolt, and by numberless pieces, grave and gay, lashing the English and their sympathizers in America and stimulating his countrymen throughout the conflict, acquired a general popularity. Freneau may be said to have been at once the Dibdin and the Moore of the American colonists in their struggle for independence. After a residence in the Danish West Indies and at Bermuda, he reappears in 1779 at Philadelphia, editing the *United States Magazine*. It failed, and Freneau again betook himself to the sea, but was captured in his first voyage by a British cruiser, and confined for seven weeks in one of our floating prisons, a powerful picture of which he gave in the "British Prison Ship," a poem published soon after his release and return to Philadelphia. From 1781 to 1783 he was employed in writing for the press and doing booksellers' work in Philadelphia, and is thus perhaps the earliest notable author by profession, whom the States have produced. In 1784 he returned once more to the sea as master of a merchantman; and it was while he was thus absent that there appeared at Philadelphia, the first collective editions of his poems in 1786, and of his miscellaneous works in 1788. With the election of Washington to the presidency of the states, Freneau returned to life on land, and edited a New York daily paper until the removal of the seat of government to Philadelphia, when he was appointed a translating clerk in the department of state under Jefferson, and editor of the *National Gazette*, a journal distinguished by the virulence of its attacks upon the president—attacks inspired, Freneau in his later years alleged, by Jefferson himself. On the withdrawal of Jefferson from the cabinet Freneau's occupation was gone. After several years of journalism, political and literary, he rejoined in 1798 the commercial marine, and did not take a final farewell of the sea until 1809. With the breaking out of the second war between England and the States, Freneau restrung his lyre, and celebrated the naval successes of the Americans in a series of songs and ballads, which are said to be in broadside form still immensely popular. In his old age Freneau resided in the state of New Jersey, occasionally visiting Philadelphia and New York; and, in the absence of any indication to the contrary, it may be presumed that his circumstances were easy. His death, like his life, was peculiar. At nightfall of the 18th December, 1832, he had left a New Jersey village inn for his home, a mile and a half distant. He was unattended; there was a heavy snowstorm at the time, and probably he lost his way. Next morning the corpse of the octogenarian poet was found partially covered

by the snow in a meadow, a little aside from his direct road. Freneau's works have not only a historical and social, but occasionally a real poetic interest. He was undoubtedly a man of genius. Campbell and Sir Walter Scott, the American critics fondly commemorate, appropriated two of his lines, and Lord Jeffrey predicted that his poetry would live. Good accounts of his life and writings will be found in Duyckinck's Cyclopædia of American literature; and in Griswold's Poets and Poetry of America.—F. E.

FRENICLE DE BESSY, Bernard, brother of the poet Nicolas Frenicle, was born at Paris about the year 1605, and died in 1675. He held an appointment under government, and devoted all his leisure time to the study of the exact sciences. He excelled particularly in the science of arithmetic, and excited the wonder of his friends Fermat and Des Cartes, by his expertness in solving the most difficult problems without the aid of algebra. He was chosen a member of the Academy of Sciences in 1666. Frenicle wrote "Méthode pour trouver la solution des problèmes par exclusions;" "Traité des Triangles rectangles en nombre;" "Abrégé des combinaisons;" "Traité des Carrés magiques." These pieces have all been collected by Lahire in the Mémoires de l'Académie des Sciences.—R. M., A.

FRERE, John Hookham, The Right Honourable, scholar, humourist, and diplomatist, was born on the 21st of May, 1769. He was the eldest son of John Frere, Esq. of Raydon Hall, Norfolk, and member of parliament for Norwich. Educated at Eton, he had George Canning for a school-fellow, and was one of the band of youthful literary aspirants who, with the future premier, started while at Eton the weekly paper, the *Microcosm*, the first number of which appeared in the November of 1786. Frere's contributions to this school-boy periodical are said to have been marked by "a tone of effort and inexperience." Neither of these characteristics, however, is traceable in the extraordinary composition some three years prior in date, his "War-song upon the victory at Brunnanburgh," a pretended translation from the Anglo-Saxon into the Anglo-Norman of the fourteenth century, and the production of which was stimulated by the Rowley controversy. Here the feat of invention was a double one, and its execution was singularly successful. Sir James Mackintosh pronounced this innocent forgery (which is to be found in Ellis' Specimens of Ancient English Poetry) the only one known to him which did not betray itself by internal evidence. While Canning went to Oxford, Frere proceeded from Eton to Cambridge, where he graduated in 1792, and became a fellow of Caius college. Similarity of politics as of tastes led, however, to a renewal of intimacy with Canning, when Frere entered the house of commons as member for the now extinct borough of West Looe, in the November of 1796. In the course of the following year, the *Anti-Jacobin*, with William Gifford for editor, was founded, and Frere co-operated with Canning in the composition of some of the most telling and caustic *jeux d'esprit* contributed to that famous miscellany. Recent researches have established his claims to a share in the authorship both of "The Friend of Humanity" and of "The Rovers," two of the most notable pieces in the satirical repertory of the *Anti-Jacobin*. On the temporary withdrawal of Canning from office, Frere succeeded his friend in the under-secretaryship of state for foreign affairs. In the October of 1800, he was appointed envoy-extraordinary to Portugal, whence he was transferred in a similar capacity to Spain, where he remained for two years, In 1807 he was sent ambassador to Prussia, and returned in 1808, to resume his old functions at Madrid. The following year, 1809, was that of the retreat to Corunna, and Frere was and has been much blamed for his alleged share in the counsels which led to that event. He was soon afterwards replaced by the Marquis Wellesley, and retired from active public life on a diplomatic pension of £1700 a year. Once more Frere was associated in the politico-literary combination which, under the auspices of Canning, and with Gifford again for editor, founded the *Quarterly Review*, to which he was a prominent contributor. In 1817 he published the prospectus and a specimen of "Whistlecraft," a poem distinguished in literary history as having given Lord Byron, so far as metre and general style were concerned, the idea of Beppo and of Beppo's celebrated successor, Don Juan. Latterly Frere took up his residence at Malta, "the captive," says Mr. Lockhart in his life of Scott, "of the enchanting climate and the romantic monuments of the old chivalry" of our Mediterranean island-fortress. At Malta he continued to cultivate literature, printing there his spirited translation of some of the plays of Aristophanes, and his versions of Hesiod, Callimachus, and Theognis, the last of which has been partly transplanted by Mr. Bohn to his Classical Library. Mr. Frere died at Malta on the 7th of January, 1846, much regretted, not only by his friends, but by the islanders, with whom his charities had made him popular. In private life he was noted both for his wit and for his absence of mind.—F. E.

*FRÈRE, Pierre Édouard, a French painter, born at Paris, January 10th, 1819, was a scholar of Paul Delaroche, and a pupil of the école des beaux arts. Édouard Frère first exhibited at the Salon in 1843. He is the Webster of the French school, but his canvas is more usually confined to homely in-door rustic subjects, in which some simple childish incident is represented, and with such titles as "The Cut Finger;" "Coming out of the Bath;" "the Little Nurse;" "the Evening Prayer;" "Cold Morning;" "Breakfast;" and the like. Never "making up" his pictures from the ordinary models of the Parisian painters, M. Édouard Frère has wandered into the most out-of-the-way unsophisticated localities in search of materials for his pencil; and his pictures always possess in consequence, a singular freshness as well as truth of character. Ruskin wrote of him a year or two back—"Édouard Frère unites the depth of Wordsworth, the grace of Reynolds, and the holiness of Angelico." His pictures are usually of small size, and at first sight not attractive in style; for he is a heavy colourist, and rigid in his exclusion of unnecessary details, and in the subordination of those he admits. But his pictures grow in favour in proportion as they are studied. Many of his works have been lithographed.—J. T–e.

FRÉRET, Nicolas, whom the French regard as their greatest historical critic; and who must ever be famous for the extent, the variety, and the depth of his erudition and researches, was born at Paris on the 15th February, 1688. His father, who belonged to the legal profession, wished his son to be a barrister. Nicolas most reluctantly consented. After pleading one or two causes, he felt himself irresistibly attracted by those more congenial employments which had from boyhood absorbed his thoughts, and bade adieu to the bar for ever. His life became wholly that of a student, varied by few events, except the appearance, from time to time, of his almost countless productions. He had not long quitted the bar when he became connected with the Academy of Inscriptions, and it was in the Transactions of the Academy that nearly all his works appeared. A paper which he read before the Academy in 1714 excited extraordinary attention, and led to extraordinary results. It was on the history of France, and stated and elucidated, for the first time, the true principles whereby that history should be studied. It gave offence to the government, or rather, which is more probable, to persons jealous of Fréret's abilities and growing fame. Fréret was placed in the bastile, where he remained six months. From 1720 to 1723 the duke de Noailles intrusted him with the education of his sons. In 1743 he was elected perpetual secretary of the Academy of Inscriptions. Though there was scarcely any subject of human knowledge, which Fréret's sagacious and suggestive mind did not approach and illuminate, yet he was especially distinguished as a chronologist. After years spent in the most ascetic seclusion, and dedicated wholly to the acquisition or dissemination of science in its most encyclopædic vastness, Fréret died at Paris on the 8th of March, 1749. Knowing nearly every ancient and modern language, Fréret was one of the first in France to study Chinese, and though so devoted to drier pursuits, he was intimate with literature, and translated some dramatic works from the Italian. His writings on history, chronology, mythology, archæology, philology, geography, and other subjects, were republished in twenty volumes about sixty years ago. This edition is exceedingly incorrect and incomplete. A more critical and perfect edition was begun but not continued by M. Champollion Figeac, the elder brother of the celebrated Champollion, the Egyptian scholar. Though a man of the utmost freedom and boldness in the expression of his opinions, yet Fréret had long an undeserved reputation as having written works of a sceptical tendency. It is now generally admitted that those works did not proceed from his pen, and that he had never any other inspiration than the pure inspiration of the student.—W. M–l.

FRÉRON, Élie Catherine, born at Quimper in 1719;

died at Paris in 1776. Fréron was nephew of Malherbe. He was educated at the jesuit college of Louis le Grand. At the age of twenty was offered a professorship there, but soon after left the order, and sought his fortune for a while as an abbé in Paris; but, despairing of getting a benefice, threw himself upon journalism for support. He also wrote poems, which had their hour of reputation. Fréron was the originator in 1754 of a journal called *l'Année Littéraire*, which continued to be published till 1790, and of which the complete series reaches to two hundred and ninety volumes. For the first twenty-two years of its existence Fréron kept up an unceasing war against Voltaire and the Encyclopædistes, and from one of Fréron's writings a passage is quoted describing Voltaire, in which the resemblance to Pope's character of Atticus (Addison) is too close to be accidental. Voltaire introduced Fréron in a comedy on the stage under the name of Fréton, or the Wasp. In the course of the squabble, Fréron's active enemies had interest enough with the government to get the publication of his journal suspended. It was his best or his sole means of support, and he died in poverty.—J. A., D.

FRÉRON, Louis-Stanislas, son of the preceding, was born at Paris in 1765, and died at St. Domingo in 1802. He was nephew to the Abbé Royou, godson of king Stanislas, and had for his patroness Adélaide, daughter of Louis XV. While still a mere youth, he gave his name to his father's *Année Littéraire*, which was then really conducted by Royou and Geoffroy. Fréron, who was a contemporary of the brothers Robespierre, and of Camille Desmoulins, at the college of Louis le Grand, and who inherited the waspish violent nature of his father, from the first eagerly sided with the revolutionary party. He was chosen a member of convention, voted for the death of the king, and soon covered himself with infamy, by his horribly brutal atrocities at Marseilles and Toulon. In his diabolical extravagance he would willingly have razed these two cities to their foundations, and some of his despatches from the former were actually dated "from the town without name." Fréron subsequently moderated his violence and attached himself to the party (afterwards styled Thermidorians) who put a period to the Reign of Terror, and made way for the rise of Napoleon. Detested in his native country, he procured an appointment as sub-prefect of St. Domingo, where he died.—R. M., A.

FRESCHI, Giovanni Domenico, a musician of the seventeenth century, was born at Vicenza. He is described as a monk, and seems to have resided for a considerable time at Venice. There he published in 1660 a mass for six voices with instruments; he printed another thirteen years later; and in 1677 he appeared as a dramatic composer, and produced twelve operas between this date and 1685. One of these works, "Berenice," is said to have been represented at Padua in 1680, with fabulous magnificence.—G. A. M.

FRESCOBALDI, Girolamo, a celebrated organist, born at Ferrara in 1587, and died about 1654. He was the pupil of Millevile; and after visiting the Low Countries, Milan, &c., settled at Rome, as the organist of St. Peter's, in 1614 or 1615. He is not less celebrated for his compositions for the organ, than for his great powers of execution on that instrument. Historians speak of his playing the organ at St. Peter's to a congregation of twenty thousand persons! He was the first of the Italians who composed for the organ in fugue; and in this species of composition, originally invented by the Germans, he was without a rival. He may be truly considered the father of that style of organ-playing called by the Italians *toccatas*, and by the English *voluntaries*. A list of his various publications for the organ, &c., may be seen in Fétis.—E. F. R.

*FRESENIUS, Karl Remigius, best known as the author of a treatise on chemical analysis, which has become deservedly popular. He was born December 28th, 1818, in Frankfort-on-the-Maine, and is at present professor in Wiesbaden. He has published numerous researches, mostly on analytical subjects. Of these we may single out his separation of arsenic from antimony, as being of special value in a toxicological point of view; also a mode of estimating the commercial values of potash, soda, acids, and peroxide of manganese—this latter production having been published conjointly with Will. He has likewise published a great number of analyses of the mineral waters at different Spas.—J. A. W.

FRESNE, Du Cange. See Ducange.

FRESNEL, Augustin Jean, a distinguished natural philosopher, the son of an architect, born at Broglie in Normandy, 10th May, 1788. In his early years it was with the greatest difficulty he could acquire the rudiments of education; but in 1799 he displayed an inquiring mind by making experiments for improving children's toys. In 1801 he was placed at the central school at Caen, where he made rapid progress. In November, 1804, he entered the polytechnic school. Here he studied diligently, and, by solving a difficult problem, soon attracted the attention of Legendre, the mathematical professor. On leaving this institution he was appointed engineer in the department of roads and bridges. It was not, however, until the 28th of December, 1814, that he began to study the branch of science, in which he afterwards so distinguished himself. On that day he wrote to a friend to ask his uncle what was meant by polarization of light. He obtained the information, and made great use of it; for in August, 1815, he appears to have been fully acquainted with the subject, as he then made his first experiments; and it is a remarkable circumstance that his first discovery was almost simultaneous with his first experiment. His studies, however, during this brief period must have been greatly impeded; as having espoused the Bourbon cause, he was during the Hundred Days an outcast without home, and under strict surveillance of the police. His discoveries succeeded each other with marvellous rapidity. In 1816 he reduced polarization of light to a few simple laws which he verified by experiments, and afterwards enunciated in a paper which he read in that year to the institute of France. In 1817 M. Becquay, director-general of roads and bridges, called attention to his excellent invention of lights for lighthouses; but Fresnel was forestalled by Brewster. Independently of each other, they simultaneously arrived at similar results, but Brewster was the first to announce his success. Fresnel gave a formula for the intensity of a polarized ray, when reflected from a surface under any angle of incidence in a plane inclined to the plane of primitive polarization; an account of this, together with the deviation which the plane of polarization undergoes in consequence of the reflection, is contained in two papers presented to the Academy of Sciences in 1817–18. He proposed to the same academy in 1819 a problem entitled "Mémoire sur la Diffraction de la Lumiére," for which he was awarded a prize; and in 1821 he furnished a paper in which he considered the properties of double refraction and polarization in biaxal crystals, and investigated what he termed "surface elasticity." In 1822 he became a member of the Societé de Physique et d'Histoire Naturelle de Genève. The Academy of Sciences unanimously elected him one of its members in 1823. To the *Bulletin de la Societé Philomatique* he contributed in 1824 a valuable paper entitled "Considerations théoriques sur la Polarisation de la Lumiere." He made experiments for decomposing water with a magnet, but eventually abandoned the project. He directed his attention to the subject of rotatory polarization, and was the first to notice the change produced by heat on the tints of sulphate of lime. In 1825 he was elected a fellow of the Royal Society of London, which in 1827 awarded him the Rumford medal in consideration of his discoveries in optics. He had long suffered from a pulmonary affection, of which he died, July 14, 1827, at Ville-d'Avray, near Paris. His brother, Leonor Fresnel, succeeded him as secretary to the commission for the lighthouses of France, which post he held at the time of his decease. His principal discoveries are fully described in the following works—Annales de Physique et de Chemie, 1815 and 1825; Bulletin de la Societié Philomatique, 1822–24; Les Memoires de l'Académie des Sciences.—W. A. B.

FRESNOY, Charles Alphonse du, a French painter, chiefly distinguished as the author of a Latin poem on the theory and practice of his art, was born at Paris in 1611. His father, an apothecary, gave him a good education, designing him for the medical profession, but college successes as a poet, and a love of painting, disgusted him with the study of physic, and in spite of the very strenuous opposition of his parents he became an artist. After studying under Perrier and Vouet he proceeded about 1634 to Rome, where, having been refused all aid by his father, he suffered very great privations until the arrival of his former fellow-student, the painter Mignard. It was in Rome that, while busy professionally, he commenced his poem, the "De Arte Graphicâ," which alone keeps him in remembrance. Returning to Paris in 1656 he completed this poem, for the composition of which he in some measure neglected the practice of his art. He died of paralysis in 1665. The "De Arte Graphicâ"

was not published until three years after his death, when it appeared with a French translation, &c., in prose, by De Piles, who had submitted his version to the revisal of the author. Several other French versions or adaptations of it have since been published. In 1695 Dryden stole two months from his translation of Virgil, to throw off an English prose translation of Du Fresnoy's poem, to which was added, by way of preface, an ingenious—"Parallel of Poetry and Painting," the work of twelve mornings. A new edition of Dryden's translation was published in 1716, revised and corrected by Jervas the painter, and friend of Pope, the later prefixing to it a graceful epistle in verse. An English translation in wretched blank verse, by a Mr. Wills, a painter, appeared in 1754, and was followed in 1783 by another in rhyme from the pen of Mason, the biographer of Gray. To this version Sir Joshua Reynolds appended some sensible and practical annotations. Voltaire dismisses Du Fresnoy and the "De Arte Graphicâ" in a few contemptuous lines, but the poem deserves a place among the curiosities of literature.—F. E.

FRESNY, Ch. Riviere du. See Dufresny.

FRETEAU DE ST.-JUST, Emmanuel-Marie-Michel-Philippe, a French magistrate and politician, was born in 1745, and died in 1794. He succeeded M. de Barentin in parliament, and distinguished himself by the boldness and independence of his political conduct. He was, consequently, first imprisoned and then exiled, but was restored to his seat in parliament in 1788. In the following year he was deputed to the states-general, and was subsequently twice chosen president of the constituent assembly. Freteau, notwithstanding his hatred of corrupt government, was sincerely attached to the monarchy; and being more than suspicious of the temper of the times, he withdrew from political life, and retired to his estate of Vaux le Pény, where he fell a victim to the fury of the revolutionary club of Melun.—R. M., A.

* FREUND, Wilhelm, born in 1805 at Kemfen in the grand duchy of Posen. Freund is of a Jewish family, and in 1828 set up a school for Jewish pupils at Breslau; was afterwards professor at the college there. In 1851 he went to reside in England. He is chiefly known by his Latin dictionary—four volumes folio, Breslau, 1834–1845—and school editions of the classics, published at Berlin.—J. A., D.

FREY, Jacob, a celebrated Swiss engraver of the eighteenth century, was borne at Lucerne in 1681. He was brought up to engraving, and went early to Rome, where he became the assistant of Arnold Westerhout, who introduced him to Carlo Maratta, of whom Frey became the pupil in order to advance himself in the knowledge of drawing. He executed a plate for Maratta of "Hercules and the Serpent" after Annibale Carracci, with which the Roman painter was greatly delighted, both from its style of execution, and from its artistic merit. Frey produced a great deal of his effect with the needle, which was not usual at that time. He became the best engraver in Rome, and produced plates of many of the most celebrated pictures preserved in that capital of the arts; as the Altoviti portrait by Raphael; a Holy Family by the same painter; St. Jerome, and the Martyrdom of St. Sebastian, after Domenichino; the St. Petronilla of Guercino; St. Romualdo after Sacchi; the Bacchus and the Aurora after Guido; besides many other good plates after Annibal Carracci, Cignani, Carlo Maratta, and others, altogether to the number of about eighty. A favourite subject with Frey, was the Aurora of the Rospigliosi palace, of which there is a more recent plate by Raphael Morghen, but the print of Frey (1722) is executed with more grace and freedom than that of Morghen; the whole composition is beautifully drawn, and the "Hours" have a surprising degree of buoyancy and motion; the accessories of the landscape are not so careful, but the effect of the composition in its essential parts rather gains than otherwise by this. Frey died at Rome in 1752. Gandellini speaks in high terms of Frey, and his life has been published by his countryman, J. C. Fuessly.—R. N. W.

FREY, Johann Cecil (in Latin, Janus Cæcilius), a German physician and philosopher, was born at Kaiserstuhl in Baden about 1580, and died of the plague at Paris in 1631. He applied himself zealously to the study of philosophy, and coming to Paris was appointed professor at the college Montaigu. It was after this that he studied medicine, and was admitted to the degree of doctor in that faculty. Frey used to boast that he was the first person in Europe who maintained philosophical theses in Greek. His writings were published after his death in a collected edition by his friend J. Balesdens.—R. M., A.

FREYBERG, Maximilian Procop Freiherr von, a German historical writer, was born at Freising, 3rd January, 1789; and died at Munich, 21st January, 1851. He studied the law at Landshut, and was successively raised to high posts in the administrative service of Bavaria. Almost all of his numerous writings refer to Bavarian history and jurisprudence; his novels have never attained to popularity.—K. E.

FREYCINET, Louis Claude Desaulses de, born in 1779, and his elder brother Henri, entered the French navy at an early age; the war with England gave them speedy promotion and active employment till the close of the century. They were then attached to the expedition which sailed under Baudin in 1800 to explore the coasts of Australia and Van Diemen's Land. Much of the survey was executed by Louis in a small vessel called *La Casuarina*, and the services which he rendered procured for him, after his return in 1804, the command of the brig *Voltigeur*; but his health compelled him to seek for some years a quieter, though not less useful occupation, in preparing the maps and charts of the previous voyage. In 1817 he again visited the Pacific for scientific purposes in command of the *Uranie*; and in returning was shipwrecked on one of the Falkland islands, from which, by the aid of some American vessels, he regained France, having saved the most valuable results of the expedition. His later years were employed in publishing the "Voyage autour du monde," in thirteen volumes; and a new edition of his former "Voyage des decouvertes aux Terres Australes." He died in 1842, a year or so after his brother Henri, who had also risen high in the profession.—W. B.

FREYRE, Manuel, a Spanish general, born in Andalusia about 1765. He early embraced the military career, gave proofs of his bravery in the wars against the French in 1793–95, and was named a major-general in 1798. He covered Cuesta's retreat after the battle of Talavera. In 1811 he followed Godinot's division from Gibraltar to Seville, inflicting considerable losses, which were supposed to have led to the suicide of the French general on the day after his arrival at Seville. As commander of the third division of cavalry, Freyre took part in the capture of Irun and St. Martial, and greatly aided in gaining the battle of San Sebastian, the crossing of the Bidassoa, and the battles of Orthez and Toulouse. After Ballestero's dismissal he was appointed minister of war. In 1820 he commanded the troops which marched from Madrid to suppress the insurrection of the Isla de Leon. As governor of Cadiz, he issued a proclamation on the 9th of March, promising on the following day to announce the acceptance of the constitution by the king. He did probably endeavour to gain the king's assent to it; but when the populace assembled on the 10th, expecting the fulfilment of his promise, they were fired on with the utmost brutality by the soldiers, who, says Alison, "massacred them without mercy, and abandoned themselves to all the atrocities usual in a town taken by assault." Freyre was deprived of his command; but the general belief was that he had been in some degree the author of these cruelties. He lived in retirement till 1833, when, on the death of Ferdinand, he gave in his adhesion to the cause of the queen. He died in 1834.—F. M. W.

FREYTAG, Friedrich Gotthelf, a literary historian of much celebrity, born at Schulpforten in 1723. His father was a schoolmaster, highly esteemed by Ernesti for his learning. He pursued the study of the law, and succeeded in the course of time to municipal honours in the town of Nuremberg, where he became burgomaster, and died in 1776. But little is known of his personal history, though his works, more particularly his "Analecta literaria," are of the highest value to bibliographers. He had a rare judgment in discriminating the value of scarce and curious books.—R. D. B.

FREYTAG, Georg Wilhelm Friedrich, a celebrated Oriental scholar, born at Luneburg in 1788, and educated at the university of Göttingen, where he became a professor in 1811. As almoner to the Prussian army he took part in the concluding campaigns between Prussia and France. On the establishment of peace, the Prussian government sent him to reside in Paris in order to prosecute the study of Oriental literature. In 1819 he was appointed professor of that faculty in Bonn. His most celebrated work is an Arabic and Latin lexicon in four volumes. He published many other works chiefly on Oriental literature, and was the author of ar excellent Hebrew grammar.—R. D. B.

* FREYTAG, Gustav, a distinguished German dramatist,

was born at Kreuzburg, Silesia, July 13, 1816, and studied philology at Breslau and Berlin. His dramas—"Die Valentine;" "Graf Waldemar;" "Die Journalisten;" and "Die Fabier"—excel by their plastic powers, delineation of characters and classic language. His novel, "Soll and Haben," met with a brilliant success, and was translated into French and English. He lives at Leipsic, and since 1848 is one of the editors of the *Grenzboten*.—(See G. Rössler—*Freytag und die deutsche Dichtung der Gegenwart*, 1860.)—K. E.

FREYTAG, JOHANN, a German physician, was born at Nieder-Wesel in 1581, and died at Groningen in 1641. After filling a chair of medicine for four years, he was appointed first physician to the prince-bishop of Osnabruck. This post he held for twenty-three years, at the end of which he was dismissed for refusing to abjure the protestant faith, in which he had been brought up. The counts of Nassau and Bentheim then procured him a medical chair in the university of Groningen. Freytag was a zealous advocate of the Aristotelian philosophy, and a bitter opponent of the doctrines of Descartes. He was the author of "Poemata Juvenilia," "Noctes Medicæ," &c.—R. M., A.

FREZIER, AMEDÉE FRANÇOIS, born at Chambery in 1682, died at Brest in 1773. This able engineer and navigator was descended from a Scottish, and no doubt Roman catholic family, which settled in Savoy in 1599. He was educated at Paris, and became an officer of engineers in the French service. In 1711 he was sent on a mission to Chili and Peru, to investigate the means of defence which they possessed in the event of any attack on the part of the English. On his return he published an account of his voyage, which contained much useful information respecting countries at that time unknown to European naturalists. He was afterwards employed in St. Domingo as an engineer and surveyor, until compelled to return to France on account of the state of his health. He was now employed during the remainder of his life in superintending the fortifications constructed for the defence of the coasts of Brittany. Notwithstanding his active life he found time to publish numerous memoirs on subjects connected with his profession. Of these the best known are his "Voyage to the South Sea," translated into English, and his treatise on fire works.—[J. S.]

FREZZI, FEDERICO, a native of Foligno in the fourteenth century. Nothing is known concerning his early life, except that he entered the order of St. Dominic, and reached to the highest dignities, and in 1403 he was elected bishop of his native city. Under the patronage of St. Thomas, he founded the Academy of Councils; and on account of his extensive knowledge in theology, he assisted in the councils of Pisa and Costanza. Frezzi left a poem in four cantos entitled "Il Quadriregno," in which he vainly attempts to imitate Dante. He died at the council of Costanza in 1416.—A. C. M.

FRIANT, LOUIS, a native of Picardy, was born in 1758, and had reached the age of twenty-three when he entered the French army as a private soldier. Six years later he quitted the service; but the Revolution recalled him, and he was appointed successively adjutant-major and lieutenant-colonel in a regiment of volunteers under the banner of the republic. Having distinguished himself in the earlier campaigns against the allies on the Rhine, he obtained the rank of brigadier-general in 1794, and won new laurels under Kleber at Maestricht and Luxemburg. He afterwards fought under Bernadotte in Italy, and gallantly repulsed a superior force in covering the evacuation of Fiume; in Egypt he held a command as a general of division, and sustained his former reputation, particularly in resisting the attack on Alexandria; he made the campaign of 1805 under Napoleon, and was severely wounded at Austerlitz. General Friant also took part in the ill-fated invasion of Russia, and escaped the perils of the retreat from Moscow to witness the final struggle on the field of Waterloo, where he was again severely wounded, fighting at the side of Marshal Ney in the desperate attempt to break the left of the British centre. The remainder of his days were spent in retirement. He died in 1829.—W. B.

FRIEDEMANN, FRIEDRICH TRAUGOTT, a German educator and philologist, was born at Stolpen, Saxony, 30th March, 1793; and died at Idstein, Nassau, 1st March, 1853. He successively held the headmastership of various gymnasia, all of which were greatly benefited by his zealous activity, ripe scholarship, and blameless character. His numerous writings were chiefly destined for the use of schools, and have particularly promoted the study of the Latin language and literature.—K. E.

* FRIEDERICH, ANDRÉ, French sculptor, born January 17, 1798, at Ribeauville in the department of the Haut-Rhin, son of a statuary, and received his first lessons from his father. He was then apprenticed at Strasbourg, and at the end of his term proceeded to Vienna and Prague, at each of which places he remained but a short time. Thence he went to Dresden, where he remained three years studying the higher branches of his art He next proceeded to Berlin, where he for some time worked under Schadow; and then, recommended by him, executed a colossal "Victory" and other works for the Prussian government. At the end of two years he removed to Paris, and entered the atelier of Bosio. He next made a tour in Italy, where he renewed his acquaintance with Thorwaldsen, and executed various works. Returning to France he, in 1826, settled at Strasbourg, where he has ever since resided. Though by birth and residence a Frenchman, Friederich is of a German family, and more German than French in art. His works are chiefly religious and monumental in character. Friederich is a man of great earnestness of purpose, and several of his monumental and religious works have been executed by him in order to present them to churches and corporate bodies. He is the author of "Le Cathédrale de Strasbourg, et ses détails," 4to, plates, 1855, &c.—J. T–e.

FRIEDLAND, VALENTIN, commonly called TROTZENDORF, from the village where he was born, in humble circumstances, on the 14th February, 1490, was one of the greatest educators of his age. He was educated at Görlitz, and studied at Leipsic. At Wittemberg he became intimately acquainted with Luther and Melancthon, and acquired the Hebrew language from a baptized Jew, in whose house he acted as servant, as he was unable to pay him for his lessons. In 1523 he was appointed headmaster of the gymnasium at Goldberg, Silesia; but finding it impossible to organize it according to his own ideas resigned, till he was again called under more liberal terms to the same office, which he then held for a period of thirty-three years. By a rare union of intellectual and moral gifts, and an indefatigable energy, he raised his school to an unparalleled degree of eminence, and attracted numberless pupils from Poland, Lithuania, Bohemia, Hungary, and even Transylvania, who were all lodged in the buildings of the institution, and were made to assist in the tuition and discipline, after a kind of Lancasterian method. The school was destroyed by fire, and Friedland with his pupils removed to Liegnitz, where he died, April 26, 1556.—K. E.

* FRIES, ELIAS, born in 1794; a well-known Swedish botanist, and superintendent of the museum and botanic garden of Upsal. He is the author of various works, especially on the fungi and lichens.—[J. S.]

FRIES, JACOB FRIEDRICH, a German philosophical writer, born at Barby, 23d August, 1773; died 10th August, 1843. From the seminary of the Moravian brothers of his native town he went to Leipsic, and then to Jena, to study philosophy. In 1805 he was appointed professor of philosophy and elementary mathematics at Heidelberg, and in 1816 removed to Jena, where he held the chair of physics and mathematics till his death. His system of philosophy, fundamentally that of Kant, whose views he appears at one time to have homologated entirely, approached more and more nearly to that of Jacobi, especially with respect to the discovery of truth through sentiment and intuition. He wrote—"Philosophische Rechtslehre," &c., 1803; "System der Philosophie als evidente Wissenschaft," 1804; "Neue oder anthropologische kritik der Vernunft," 1807; "System der Logik," 1811; "System der Metaphysik," 1824; "Geschichte der Philosophie," 1837–40.—J. S., G.

FRIES, JOHANN, a Swiss philologist, born at Greifensee in 1505; died in 1565. Though the son of poor parents he was carefully educated at Zurich, where he enjoyed the patronage of Pellecan and the reformer Zwingli. In 1533, along with Conrad Gessner, his fellow-student at Zurich, he was provided with funds to go to Paris to complete his studies. In 1536 he returned to Switzerland, taught Greek and Latin for some time at Basle, and eventually settled at Zurich, where he became professor of Latin in the municipal school. His most important work is his "Dictionarium Latino-Germanicum," published in 1541, reprinted in an enlarged form in 1556, and subsequently honoured with numerous editions.—J. S., G.

FRIMONT, JOHANN PHILIP VON, Prince of Antrodocco, a distinguished Austrian general, was born in 1756 of an ancient noble family of Lorraine, and in 1791 quitted France with other

aristocratic emigrants, to take service in the army of the prince of Condé. At the disbanding of this corps, he succeeded in obtaining a brevet as colonel in the Austrian army, and during the successive wars of the empire rose to the rank of field-marshal. He obtained in 1812 the command of the Austrian army in Poland, and in 1814 the governorship of Upper Italy, out of which he succeeded in driving the French in less than two months. Crossing the Alps, he then entered France, taking Grenoble on the 9th, and Lyons on the 11th of July, and afterwards commanding the army of occupation which held the country after the departure of Napoleon. In 1821 he headed the Austrian army of intervention in Naples, defeated the insurgents, and secured the tottering throne of the Bourbons. King Ferdinand presented him with two hundred and twenty thousand ducats, and the title of Prince of Antrodocco. The general then returned to Lombardy, and afterwards to Vienna, where he died of cholera, December 26, 1831.—F. M.

FRISCH, Johann Leonhard, a German philologist, was born at Sulzbach, near Aschaffenburg, in 1666. After extensive wanderings he obtained a mastership in the Graue Kloster at Berlin, where he died in 1743. He was author of the once celebrated "Grammatica Marchica Græca," of a German-French and a German-Latin dictionary, and several learned treatises. He published also histories of German insects and German birds, the latter completed by his son.—K. E.

FRISCHLIN, Nicodemus, a German author, better known by his adventures than by his writings, was born at Balingen on the 22nd September, 1547. He was educated at Tubingen, where, when not much more than twenty, he was appointed a professor. His brilliant talents and his popularity excited the jealousy of his colleagues, and made his position an uncomfortable one, but perhaps his lawless and turbulent character was no less to blame. He wrote six or seven comedies; having recited one of these—"Rebecca"—before Maximilian II., the emperor crowned him as poet, and afterwards conferred on him the title of Count Palatine. These honours may not have been very wisely or modestly worn, and may have embittered the pedants whom Frischlin had already exasperated by his talents, and his fierce, unsparing satire. At all events his position at Tubingen having become altogether intolerable, he accepted, in 1582, an invitation to Laybach, as the superintendent of a school, but returned after two years to Tubingen, which in 1586 he finally left. Wandering about from city to city, sometimes busy teaching, always busy with his pen, he at last fixed on Mentz as a residence. But here he was not permitted to dwell in peace, as indeed he was not much inclined to let others live in peace. Experiencing some difficulty in the disposal of his wife's fortune for some literary purpose, he wrote letters to the duke of Wurtemberg and to the emperor, furiously accusing certain persons as the cause of the obstacles which he had encountered. Thereupon, in April, 1590, he was apprehended as a libelist, and condemned to imprisonment in the fortress of Hohenurach. Finding his supplications for release vain, he attempted, on the night of the 29th November, to escape, but the rope which he had made out of his bedclothes, and with which he was letting himself down from his dungeon, broke under his weight, and he was dashed to pieces on the rocks. He is esteemed one of the best modern Latin poets, having produced, besides satires and comedies, elegies, tragedies, and epics. As a grammarian and critic he also excelled. In that remarkable series of biographies of gifted but erratic and exceptional men, of which David Strauss is the author, and which includes Schubart, Marklin, and Ulrick von Hutten, Frischlin also figures.—W. M–l.

FRISI, Paolo, a celebrated astronomer of the eighteenth century, who was born at Milan in 1727. He entered the Barnabite order at the age of sixteen, and there studied both philosophy and mathematics. He made rapid progress, and in 1755, when twenty-eight years old, he was able to publish a work on the figure and dimensions of the earth, which obtained him the honour of being elected a corresponding member of the Royal Academy of Science in Paris. He was appointed professor of philosophy, first at Lodi, then at Casale di Monferrato, and afterwards at Milan. He wrote a dissertation on the theory of electricity, which was rewarded by a prize in the Academy of Berlin. A second one, on the diurnal motion of the earth, was equally welcomed by the scientific world; and his Latin papers, "De inequalitate motus planetarum omnium," and "De atmosphera corporum celestium," met with like success. He was called to the chair of ethics and mathematics at Pisa, where he remained for nine years, after which he returned to Milan, and there he taught in the Scuole Palatine. On a scientific journey to Paris and London, he became acquainted with D'Alembert, Condorcet, Cassini, Chaperin, &c., and enlarged the sphere of his knowledge. On his return to Milan, he took a part in the compilation of the periodical *Il Caffè*, which was edited by men like Verri and Beccaria; and through this he got into trouble with his ecclesiastical superiors. He then withdrew from society, and took refuge in solitude and study. He was thus enabled to accomplish his great work on "Cosmography," to which he owes his European reputation. Frisi applied himself also to hydraulics, and was usefully consulted on the execution of works dependent on that branch of mathematics, by the Venetian and the Austrian governments. He was highly esteemed by foreigners, and admitted into the principal academies of science in Europe. In his private character, though a man of open and generous heart, his vanity led him to quarrel on many occasions with his rivals or opponents. In the latter part of his life he rearranged all his writings, distributing them into three volumes, the first of which contained his "Algebra," the second "Mechanics," and the third "Cosmography." He died in 1784, and was buried in the Barnabite college of Sant Alessandro in Milan, where Count Verri, who had been faithfully attached to him, raised at his private expense a modest monument to his memory.—A. S., O.

FRISIUS. See Fries.

FRITH, John, an eminent English reformer, was the son of Richard Frith, an innkeeper at Sevenoaks in Kent, where he was born about the beginning of the sixteenth century. He studied at Cambridge and Oxford, where "he so greatly profited in learning that scarcely in his time there might be any found equal unto him; and unto his great knowledge and learning were adjoined such an honest conversation and godliness of life that it was hard to judge in whether of them he was more commendable." At Cambridge he had for his tutor Stephen Gardiner, afterwards bishop of Winchester, and there he took his B.A. degree; but he was soon afterwards appointed by Cardinal Wolsey to a canonry in his new college of St. Frideswyde in Oxford, afterwards called Christ church. Soon afterwards the Greek Testament of Erasmus and the Latin tracts of Luther began to find their way into Oxford, and Frith was one of a considerable number of young members of the university who fell under suspicion of Lutheranism, and were imprisoned in an unwholesome vault, where several of them died. After being liberated by command of Wolsey, he repaired to London, where he became acquainted with William Tyndale, by whom he was taught "the way of God more perfectly," and whom he followed to Germany in 1528 to share his exile and his labours in the translation of the scriptures. He resided with Tyndale for several years at Marburg and other places, where he wrote and published several works of eminent merit. One of these was "The Revelation of Anti-Christ," translated from the German; another was his "Deputation of Purgatory," in three books—the first containing an answer to Rastell, son-in-law of Sir Thomas More; the second, against Sir Thomas More himself; and the third against Fisher, bishop of Rochester. Having been compelled by want of money to return to England, he ere long fell into the hands of Sir Thomas More, who caused him to be imprisoned in the Tower. While he lay in the Tower he carried on the war with undiminished energy against his adversaries, in another book against Rastell—named the subsidy or bulwark to his first book—and in "A Book made by John Frith, prisoner in the Tower of London, answering unto More's letter which he wrote against the first little treatise that John Frith made concerning 'The Sacrament of the Body and Blood of Christ.'" He also wrote several excellent tracts of a practical kind for the edification of his protestant brethren, including "A Letter unto the faithful followers of Christ's Gospel," 1532; "A Mirror or Glass to Know thyself," 1532; "A Mirror or Looking-glass wherein you may behold the Sacrament of Baptism described," 1533. He was examined before the bishops of London, Winchester, and Lincoln, at St. Paul's, in June, 1533; "and after sentence was given against him by the bishop of London," he was committed to Newgate, and "from thence carried into Smithfield, the 4th day of July, 1533, where, with great patience and constancy, he suffered that most helly and cruel death of burning; and when

the fire was set on the faggots he embraced the same in his arms, and with all patience committed his spirit unto Almighty God." Though less than thirty years old when he suffered martyrdom, Frith was one of the most original, learned, and powerful writers of the English Reformation. The writings of Frith and Tyndale remain illustrious monuments to prove that the English Reformation was a purely spiritual movement, long before it became a political work. Their collected works were published with those of Barnes, in folio, in 1573, and an excellent edition of them, in 3 vols. 8vo, was brought out in 1631, under the editorship of Thomas Russell, A.M.—P. L.

*FRITH, William Powell, R.A., was born at Harrogate, Yorkshire, in 1819. After the usual initiation at Sass's art-school, Bloomsbury, he became in 1837 a student at the Royal Academy. He first appeared as an exhibitor at the British Institution in 1839, and at the Royal Academy in 1840, where his contribution, "Malvolio and Olivia," was much admired. Thenceforward he every year sent to the Royal Academy pictures, of which the subjects were selected from the pages of Shakspeare, Goldsmith, Sterne, Scott, the Spectator, or the Bourgeois Gentilhomme. "The Village Pastor" from Goldsmith's Deserted Village, exhibited in 1845, procured Mr. Frith's election that year as associate of the Royal Academy, and he justified the honour by preparing for the exhibition of 1846, the most important picture he had yet painted—"An English Merry-making a Hundred Years ago," the work in which he first signalized his power of depicting popular manners. The corresponding picture, "Coming of Age," was exhibited in 1849: both are well known by the engravings. Still it was as a painter of the past that Mr. Frith had as yet sought fame. He now aimed to show that he could observe and depict the present. His "Life at the Sea-side," exhibited in 1854, was a picture of the London citizen's elysium, Ramsgate, in the height of the season; and it showed the actual every-day aspect of the beach, with such unimpeachable truth, quiet humour, and good-feeling; and, at the same time, displayed so much artistic skill, that it at once became one of the most popular pictures of the season. To complete the painter's triumph the picture was purchased by her majesty, and the council of the Art Union of London selected it for engraving (in line by Mr. Sharpe) on a scale of unexampled magnitude. Mr. Frith had been elected R.A. in 1853. His next great work was "The Derby Day," exhibited in 1858, which not only surpassed all his previous pictures in popularity, but achieved an amount of success only equalled by one or two of the most popular of Wilkie's pictures; and during its subsequent exhibition in the provinces, as well as in the metropolis, its attraction underwent no diminution. Indeed, whatever objection critics might raise to the subject, or to the particular phase selected, there could be but one opinion as to the comprehensive glance of the painter, the wonderful truth of the representation, the admirable delineation of character, the conscientious working out of every detail, and the thorough mastery of execution. It is now being engraved on a large scale by M. Auguste Blanchard of Paris. Mr. Frith has since been chiefly occupied in painting his "Claude Duval," which appears in the exhibition of 1860. In 1859 his only contribution was a small portrait—"Charles Dickens in his study."—J. T–e.

*FRITZSCHE, Franz Volkmar, a philological writer, was born January 26, 1806, at Steinbach in Saxony. Having studied philology at Leipsic, he for a short time held the appointment of teacher at a school of the latter town; and in 1828 accepted a call as professor of ancient literature at the university of Rostock. He wrote—"Quæstiones Lucianeæ," 1826; "Commentationes de atticismo et orthographia Luciani," 1828; "Quæstiones Aristophaneæ," 1835; "Streitschriften über des Æschylus Eumeniden," 1834-35.—F. M.

FRITZSCHE, Karl Friedrich August, brother of Franz Volkmar Fritzsche, born at Steinbach, December 16, 1801, studied theology at the university of Leipsic, and for a few years settled as privat docent at the latter place, until obtaining in 1826 a call to the vacant chair of theology at Rostock, which he exchanged fifteen years after for a like professorship at the university of Giessen, where he died, December 6th, 1846. He wrote numerous books and pamphlets, chiefly of a controversial nature. Among his works are a series of commentaries on the Epistles of St. Peter.—F. M.

*FRITZCHE, Karl Julius, a chemist, born October 29th, 1808, in Neustadt, near Stolpen-Sachsen, was at one time assistant in Mitscherlich's laboratory. He is a member of the Imperial Academy of Science in St. Petersburg. His researches are both numerous and important. He has investigated derivations of uric acid, more particularly murexide. He has also experimented successfully on indigo. He has published on the constitution of the fulminates. Certain rare metals, viz.—vanadium, osmium, and iridium have also been the subjects of his researches.—J. A. W.

FROBEN or FROBENIUS, Johannes, a learned and enterprising printer of the early part of the sixteenth century, was born at Hammelburg in Franconia in 1460, and studied the learned languages at the university of Basle. Becoming a corrector of the press in the printing-office of Amerbach, he continued there till 1491, when he established an office in Basle for himself. His first publication was a Latin Bible, published that same year. Devoting his art to the service of religion and sound learning, he acquired great distinction as a printer by his editions of the Latin Fathers, in the preparation of which he was aided by the exquisite learning and taste of Erasmus. His Jerome appeared in 1516 in 9 vols. folio; Cyprian and Rufinus in 1520; Tertullian in 1521; Hilarius in 1523; and Ambrose in 1527. He printed many of Erasmus' works, including several editions of his Greek Testament and Latin Paraphrase. Erasmus held him in high esteem for his learning, piety, and integrity; and, upon occasion of his lamented death in 1527, wrote his epitaph both in Greek and Latin. His sons, Hieronymus and Johann, and his grandsons, Ambrosius and Aurelius Froben, continued the business, and executed in part his design of bringing out editions of the Greek fathers—Chrysostom, in 5 vols. folio, appeared in 1530–33, and Basilius in 1532. Hieronymus Froben was honoured with the warm friendship of Erasmus, who lived for many years in his house before and after the elder Froben's death. He died in October, 1527.—P. L.

FROBENIUS, Sigismund August, a German who came to reside in London, where he died in 1741. He is noted as one of the first who prepared ether. His method, which appeared in the Philosophical Transactions, seems to have attracted considerable attention. For many years ether went by the name, Liquor sive æther Frobenii.—J. A. W.

FROBISHER or FORBISHER, Sir Martin, an English mariner of the sixteenth century, fills a conspicuous place amongst the great men of the Elizabethan era. He was born in the neighbourhood of Doncaster in Yorkshire, but the exact year of his birth, and the circumstances of his early life, are unknown. It is in connection with maritime discovery that he first comes upon the stage of history. Frobisher was of opinion that the finding of a north-west passage to Cathay and the Indies was "the only thing of the world that was left yet undone, whereby a notable mind might be made famous and fortunate," and he persevered during fifteen years in his efforts to obtain the means of seeking the hoped-for distinction. The spirit of maritime enterprise was already enkindled amongst the English nation, but the ardent hopes of Frobisher might seem to promise a less tangible result than that afforded by the expeditions to the Western Indies and the Spanish main, in which Hawkins, Drake, and other English adventurers were already engaged—not merely to the increase of their own renown, but to the profit of those at whose expense the expeditions were fitted out. At length, aided by the patronage of Dudley, earl of Warwick, Frobisher was intrusted by a body of London merchants with two barques—the *Gabriel* of thirty-five tons, and the *Michael*, a pinnace of thirty tons—in which to take his course through the little-known seas of the north-west. He sailed in June, 1576—Queen Elizabeth waving her hand in token of encouragement, from the windows of her palace at Greenwich, while the vessels proceeded down the Thames. The first land which Frobisher saw on this voyage, after leaving the British seas, was the southern part of Greenland, or Friezeland, as it was then called. Sailing thence in a general direction of west, he discovered and entered (on the coast of what he supposed to be Labrador) a strait which he concluded to form the commencing portion of the desired passage to the shores of Asia. This is the Frobisher Strait of our charts. It was here that the native Esquimaux were first seen by our voyagers. The unwonted appearance they presented in their boats or kayaks led the English sailors to mistake them at first for porpoises, or some strange species of fish. Determining to treat his countrymen with a sight of one of these "strange infideles, whose like was never seen, read, nor heard of before,"

Frobisher decoyed one of them on board his ship, and carried him to England, whither he returned—arriving at Harwich on October 2—"highly commended by all men for his great and notable attempt, but specially famous for the great hope he brought of the passage to Cathay." The impulse which this voyage gave to renewed enterprise in the same direction was, however, owing to accident. One of the sailors had brought home with him a piece of black stone as a memorial of his voyage. His wife threw it into the fire, when it "glistened with a bright marquesset of gold." The report of this soon spread; the gold-refiners of London assayed the stone, and found in it a considerable proportion of gold. Here was the prospect of wealth to be attained with comparative facility. A second expedition was at once organized, not to seek the north-west passage—or to regard that as at most but a secondary object—but to search for golden ore. The queen favoured the enterprise, and lent one of her own ships, the *Aid*, in which Frobisher himself sailed. The expedition, consisting of three vessels in all, sailed in May, 1577, and, after again sighting Greenland, reached the strait, where they loaded the ships with above two hundred tons of the ore from which so rich a promise had been drawn. Some unfortunate conflicts with the Esquimaux occurred on this occasion, and Frobisher made vain efforts to recover five of his men who had been lost the previous year. The ships returned in safety, reaching England in the latter part of September. The ore which they brought with them yielded less of the precious metal than had been looked for, but the results were yet sufficient to encourage the hopes of the adventurers. The queen gave the name of Meta Incognita to the newly-found lands, and lent encouragement to the fitting out an expedition on a more extensive scale, for the purpose of making a settlement on their shores. A fleet of fifteen ships, provided with materials for this purpose, and in all respects well manned and provisioned, was assembled at Harwich in the following year, 1578, and Frobisher, appointed general in command, received a gold chain from her majesty's own hands, as a mark of special favour. This third expedition left England on May 31. It proved an entire failure in so far as the object of finding gold was concerned, but resulted in geographical discoveries of some interest. When the voyagers approached the strait visited on the two former occasions, they found the entrance obstructed by ice, and were compelled by a severe gale to stand out to seaward, the vessels of the fleet being much dispersed. Upon again sighting land, after an interval of four days, they entered a channel different from that to which Frobisher's own name had been given. Frobisher himself sailed sixty leagues up this new or "mistaken" strait, out of which some of the ships afterwards passed, by an opening on its northern shores, into Frobisher Strait. In this latter channel, after many dangers bravely encountered, the fleet ultimately rejoined company, and sailed thence to England, which they reached on October 1. The "mistaken strait" entered by Frobisher on this occasion was no doubt the same that was passed through by Hudson thirty-two years later (1610)—Hudson's Strait.

Frobisher's voyages in search of the north-west passage, though they failed in their immediate objects, confirmed his reputation for courage and enterprise, and his abilities were not long unemployed. In 1585 and the following year, he served as vice-admiral under Drake in the expedition sent out for the purpose of attacking the Spanish settlements in the West Indies, sharing in the capture of Santiago (Cape Verd Islands), St. Domingo, and Cartagena. But a post of higher distinction was shortly to be filled by him. In 1588 the Armada, destined to restore heretic England to the bosom of the Church of Rome, was expected within the British seas, and every true Englishman's heart beat high as he prepared to take his share in the defence to which England's queen so nobly pointed the way. It was a great occasion, and the mariners of England nobly fulfilled the duty required of them. Drake, Hawkins, and Frobisher, respectively held important posts of command under the gallant lord-admiral of England, Howard of Effingham. The vessel which Frobisher himself commanded—the *Triumph*, of 1100 tons—was the largest in the English fleet; a mark of the just confidence reposed in his seamanship. After the fifth day of the running fight maintained while the Armada was making its way up the channel, and when off the Isle of Wight, Frobisher was knighted by the lord-admiral, in company with Lord Thomas Howard, Hawkins, and others. In the end, the elements completed the work of destruction. The boasted Armada of Spain was shattered, and England was saved. Two years later, 1590, Frobisher, conjointly with Hawkins, commanded a squadron which cruised for seven months off the coasts of Spain, with the view of intercepting the Spanish trade with the Indies. In 1592 he was appointed to supersede Sir Walter Raleigh in the command of another expedition directed against the Spaniards, and we find him again cruising with a small squadron off the Spanish coasts. The closing scene of his adventurous career was not far distant. In 1594 the king of France (then maintaining a contest against the power of the league) sought from the English queen the aid of a squadron to protect the important harbour of Brest, and to prevent its falling into the hands of Spain. A fleet of ten ships, under Frobisher's command, was promptly despatched thither. The Spaniards were already in possession of the neighbouring fortress of Crozon, and it was determined to take it from them. A land force attacked the fort upon one side, while Frobisher conducted the assault upon the other. The defence was obstinate, but at length the place surrendered—a dearly-bought victory to the besiegers. In the heat of the final engagement, and while bravely leading on his men, Frobisher received a fatal wound in the hip. He survived this wound but a few days, dying soon after his arrival at Plymouth. Frobisher belongs to the most chivalric period of England's naval records. The earlier enterprises of his career, amidst the storms and ice of north-western seas, were no unfit preparation for the later works in which he was engaged in his country's defence. The twelve or fifteen years which preceded the date of the Armada did more for the improvement of the English navy than any prior century had done, in the training a race of bold and hardy mariners, ready for any service of danger, whether beneath arctic or tropical skies.—W. H.

FROEBEL, Friedrich, the founder of the Kindergärten, was born at Oberweissbach, near Rudolstadt, in 1782, and died June 21, 1852. Having tried various occupations, he became connected with the celebrated school of Pestalozzi at Yverdun, and from that time ardently and incessantly endeavoured to promote and carry out the Pestalozzian system of education. With this view he established a private academy first at Griesheim, and afterwards at Keilhaw, near Rudolstadt, the fame of which steadily increased. His "Kindergärten" have not only spread over Germany, but have also been adopted in England and America. His writings are of little importance.—K. E.

* FROEBEL, Julius, a nephew of the preceding, a German political character and writer, was born at Griesheim, in the neighbourhood of Rudolstadt, in 1806. He began his literary career in the fields of geography, statistics, and natural history, before he had even completed his own studies. In 1833 he was appointed to a professorship at Zurich, but resigned this office, some years later, in order to devote himself to a publishing business (the Literarische Comptoir), which he had established at Zurich and Winterthur. A great number of political pamphlets issued from his press; all of them intended to rouse the German people to political action, and therefore prohibited by the German governments. After his return to Germany he was chosen a deputy to the Frankfort national assembly, where he became one of the most active and most conspicuous members of the radical party. He accompanied Robert Blum to Vienna, and like him was sentenced to death, but pardoned. After the suppression of the revolution he fled to America, where he has since been engaged in various pursuits; now as a commercial traveller, then as a commissioner of canals at Nicaragua, and afterwards as an editor at San Francisco. He has given an interesting account of his travels in his "Seven Years' Travel in Central America, Northern Mexico, and the Far West." Besides a great number of pamphlets and translations, he has published also a much-esteemed handbook of Crystals ("System der Krystallogie"); a "System of Social Politics;" "The Republicans, a Drama;" and "Briefe über die Wiener Oktober-Revolution." Froebel on his return to Germany took up his residence at Heidelberg.—K. E.

FROEBEL, Karl Poppo, a learned bookseller and publisher, born November 2, 1786, at the village of Oberweissbach, near Rudolstadt. He received a classical education at the university of Jena, and, after having been a private tutor for some years, established himself as bookseller at the little town of Rudolstadt, where, by his industry and activity, he soon became one of the leading publishers of Germany. He translated many works from the French into German, and *vice versa*. Among the former are

Lafontaine's Contes et Nouvelles, and among the latter some of Schiller's poems. He died March 25, 1824.—F. M.

* FROEHLICH, Abraham Emmanuel, a German poet, was born at Brugg, February 1, 1796. Formerly a professor in the Aargau cantonschule, he now holds a curé in the same place. His poetry bears the stamp of political and religious conservatism, which, however, is softened by remarkable geniality. He is chiefly renowned for his fables. His epic poems, "Ulrich Zwingli" and "Ulrich von Hutten," consist of ballads loosely put together. He has also published some volumes of religious poetry, and a treatise on the "Kirchengesang der Protestanten." Collected works—Frauenfeld, 1853, 5 vols.—K. E.

FROHBERGER, Johann Jacob, a harpsichordist, was born at Halle in 1637, and died at Mayence in 1695. His father held the offices of cantor and organist, and taught him the principles of his art. In 1652 the Swedish ambassador, passing through Halle on his way to Vienna, heard young Frohberger sing, and was so charmed with his voice and his indications of talent, that he took the boy with him to the Austrian capital, and there presented him to Ferdinand III. The emperor sent the young musician to Rome, to develop there his remarkable ability under the teaching of Frescobaldi. From this master he acquired his taste for the harpsichord. In 1655 he returned to Germany, and shortly afterwards made a visit to Paris, where his playing excited the warmest admiration. Gauthier was at this time famous as a lutanist for playing with a grace peculiarly his own; and Frohberger adopted his style of expression. At Dresden he played before Johann Georg II., and delighted the elector with his execution and his compositions to such an extent, that this prince gave him a personal letter to his former patron, the emperor. Thus recommended, Frohberger reappeared at Vienna, was welcomed at court, and appointed harpsichordist to Ferdinand III. His desire to extend his reputation induced him in 1662 to undertake a journey to England. On the way he was attacked by robbers, who plundered him of everything but what he wore. He took ship; the vessel was boarded by a corsair, and, as his only means of preserving his liberty, Frohberger plunged into the sea. He was taken up by a fishing-boat, in which he reached this country. He begged his way to London, and was there engaged as organ-blower by Dr. Christopher Gibbons, then organist to Westminster abbey and to the court. In this menial situation Frohberger remained, until accident gave him an opportunity of taking his master's place, and playing before Charles II., who appreciated his merit, and loaded him with favours. After some time he returned to Vienna, but found his place filled by a stranger, and a general indifference to receive him. In his disappointment he retired to Mayence, where he spent the remainder of his life in misanthropic privacy. He made extensive notes for an autobiography, from which, it may be presumed, German and French writers have derived the romantic particulars of his visit to England, since our own historians make no mention of his having been here. Though he composed extensively for his instrument, nothing of his was published until after his death. His music is praised for its fugal ingenuity; it abounds in attempts at objective imitation, more remarkable for their curious purpose than for their suggestion of the scenes they were designed to picture.—G. A. M.

FROIDMOND, Libert (in Latin, Fromondus), an ecclesiastic of the bishopric of Liege, was born at Haccourt in 1587, and died at Louvain in 1653. After teaching philosophy for some time in the university of Louvain, he was preferred in 1633 to the deanery of St. Peter's in that city. He returned to the university as the successor of Jansenius in the chair of interpreter of the scriptures, when the latter was nominated to the bishopric of Ypres. Froidmond, besides being a proficient in the learned languages, was an excellent mathematician, and enjoyed the friendship of Descartes.—R. M., A.

FROILA. See Fruela.

FROISSART, Jean, a celebrated French historian and poet, born at Valenciennes about the year 1335. He was the son of a herald painter, who educated him for the church, but his youth was devoted to secular pursuits, to pleasure, and dissipation. He made a journey to England when he was about twenty-five years of age, in order to tear himself away from an unfortunate attachment which he had formed in his own country. Soon after his arrival he presented to Queen Philippa of Hainault, wife of Edward III., the first part of a history of the wars of his own time, more particularly of those which followed the battle of Poitiers, a work upon which he had been for some time employed. The queen thereupon appointed him to a post about her person. He also held an office in the household of Edward III., having previously enjoyed the favour of the king of France. Amongst his many patrons may be reckoned Gaston de Foix; Wenceslaus of Luxemburg, duke of Brabant; and Guy, count de Blois. On the decease of Queen Philippa in 1369, Froissart returned to France, and after a series of travels, during which he collected further materials for his history, he sought to procure from Pope Clement VII. the appointment to a canonry at Lille. He was promised the reversion of that office, but in consequence of the pope's death he did not succeed to the preferment. Subsequently, however, through the friendship of the count de Blois, he was made treasurer and canon of the collegiate church of Chimay, where it is supposed he ended his days between the years 1400 and 1410, and was interred in the chapel of St. Anne in that place. Froissart was a poet as well as a historian, and is said to have composed no less than thirty thousand verses. His fame depends chiefly on his celebrated work, "The Chronicles;" they consist of four books, and relate the historical events which happened between the years 1326 and 1400 not only in France, but in Flanders, Scotland, and Ireland. They likewise give some interesting particulars concerning the courts of Rome and Avignon, and of events in the rest of Europe, and even in Africa. The first edition of Froissart's "Chronicles" appeared in Paris without a date, and has often been reprinted. The best of the early editions was published at Lyons, 1559–61, in 4 vols. folio, by Sauvage. Of modern editions the best is Buchon's, 15 vols. 8vo. There are two English translations of Froissart, the first by Bourchier, Lord Berners, London, 1525, reprinted in 1812 by Utterson, 2 vols. quarto. The second, enriched with illustrations from celebrated MSS. is by Thomas Johnes, and issued from the Hafod press in 1803–5, 4 vols. quarto.—R. D. B.

FROMAGE, Peter, born at Laon in 1678, was educated among the jesuits of Nancy, and went to the East as a catholic missionary. He laboured for a number of years in Egypt, and afterwards in Syria, chiefly at Aleppo. He was appointed superior of the order there, and having established a printing-press, published a number of works in Arabic, viz.—an Exposition of the Gospels; the Meditations of Père Louis De Ponce; Brignon's Pedagogue Chretien; and Marsollier's Life of François De Sales. He died in 1740.—W. B.

FROMENT, François-Marie, Baron, a French politician and publicist, was born at Nîmes in 1756, and died at Paris in 1825. He was bred to the law, and obtained employment in the civil service, which was taken from him at the Revolution. He spent the rest of his life in intriguing on behalf of the Bourbons. He lived a long while in England in the enjoyment of a British pension. After the restoration, the sovereign whom he had so indefatigably served, suffered him long to languish in poverty, and only secured his last years against utter destitution by the miserable pittance of a pension of seven hundred francs. Froment was author of a great number of pamphlets, and other fugitive publications.—R. M., A.

* FROMENT, Paul Gustave, a French optician, celebrated for the ingenuity of his contrivances for the display of electro-magnetic force, was born in 1815, and studied at the ecole polytechnique. An electro-magnetic machine manufactured by him some years ago, was a formidable engine of one horse-power. Leon Foucault was indebted to this ingenious workman for the apparatus used by him in the famous pendulum experiment to prove the rotation of the earth.—J. S., G.

FROMMENT or FROMENT, Antoine, born in 1509, near Grenoble, embraced the principles of the Reformation under the instructions of Farel, and was employed by him to sow the seed of the new opinions at Geneva. The service was hazardous, and the missionary adopted the expedient of announcing himself a teacher of grammar. His lectures contained the reading and exposition of passages in the gospels. Much interest was awakened, the attendance rapidly increased, and Fromment at length, finding the hall which he had hired insufficient to accommodate the numbers who flocked to hear him, carried his evangelical prelections to one of the public squares of the city. The opposition which this drew upon him, speedily compelled him to leave Geneva; but in the following year he returned with Farel and Viret to resume his labours, and in 1537 he became pastor of one of the protestant churches, which their united efforts had formed. Domestic discomforts subsequently com-

pelled him to give up the ministry, and in 1553 he began to practise as a notary. Six years later, he was elected to a seat in the council of Two Hundred; but ere long he fell into habits of dissipation, on account of which he lay for a considerable period under a sentence of degradation and exile. Besides two historical tracts which he published in 1554, he wrote "Les Actes et les Gestes merveilleux de la Citè de Geneve," an account of the Reformation work there, which has been recently published by Revilliod. He died in 1585.—W. B.

FROMOND Giovanni Claudio, born at Cremona in 1703 of a family of French origin. He became a monk of Camaldoli in 1718, and studied mathematics at Pisa, where he was appointed professor. He used to make geological excursions on the mountains near that town, gathering fossils, of which he left a valuable collection. He wrote several papers on physical and chemical subjects; a work with the title of "Nova et generalis introductio ad philosophiam," and two dissertations on mechanics. He was also among the first to pay attention to physiological phenomena. He died in 1765.—A. S., O.

FROMONT. See Froidmond.

FRONDEVILLE, Thomas-Louis-César-Lambert, Marquis de, a French politician, was born at Lisieux in 1756, and died in 1816. He became counsellor in the parliament of Rouen, was deputed to the states-general in 1789, and subsequently sat in the national assembly, conspicuous as a defender of the privileges of the crown and the noblesse. When this kind of distinction became perilous he emigrated to England. He returned to France after the eighteenth Brumaire, but lived in retirement till the restoration of the Bourbons. After the second restoration he was made an honorary counsellor of state, and raised to the peerage of France.—R. M., A.

FRONSPERG. See Frundsberg.

FRONTEAU, Jean, chancellor of the university of Paris, was born at Angers in 1614, and died in 1662. He studied at the college of the fathers of the oratory at his native town, and, after finishing his theological studies, was appointed by the superior-general of the congregation to teach philosophy at St. Genevieve, Paris. In 1639 he was made professor of divinity, which he taught with remarkable success for twelve years. He was a follower of Aquinas both in his theology and philosophy. Three years before he resigned his theological chair Fronteau was nominated to the chancellorship of the university of Paris, but he subsequently incurred the displeasure of the court through being suspected of a desire to favour the defenders of Jansenius. He made his humble submission, however, and being restored to confidence, received further ecclesiastical preferment. Du Pin says that he was a learned man, and though not at all profound, remarkably ready-witted. He published a considerable number of controversial and other works.—R. M., A.

FRONTINUS, Sextus Julius, was one of the statesmen and authors who adorned the annals of the Roman empire in the latter half of the first century. Martial speaks of him as having been twice consul, but his name is not found in the Fasti. It is certain that he was city prætor under Vespasian in 70; and that five years later he held the governorship of Britain, where his vigorous administration, not only maintained the power of the Romans in the districts already subjugated, but extended their frontier by the conquest of the Silures in South Wales. In 97 he was appointed to the honourable office of Curator aquarum; and his tenure of it was distinguished by the construction of a magnificent aqueduct, which brought an additional supply of water into Rome from the river Anio. He was also invested with the augural dignity before his death, which seems to have taken place in the beginning of the second century. His principal writings are, "Stratagematica," and a treatise, "De Aquæductis." These are extant; and a few fragments on agricultural subjects ascribed to his pen.—W. B.

FRONTO, Marcus Cornelius, a celebrated Roman orator of the second century, was born in the colony of Cirta in Numidia, and had reached the age of manhood before he began his literary studies. Under the instructions of Dionysius and Athenodotus, however, he laboured with such energy and aptitude to acquire the art of public speaking, that after removing to Rome in the time of Hadrian, he rose to high eminence as a rhetorician. Two of Hadrian's successors, Aurelius and Commodus, attended his lectures in their youth; and the imperial favour invested him with senatorial dignity. He was nominated to the consulship in 143, and about five years later, was offered the proconsular office in Asia, which his failing health did not permit him to accept. He died about 166, having spent the last years of his life in retirement, afflicted with the gout, but able to enjoy the frequent visits of his literary friends and admirers, at his villa in the gardens of Mæcenas, which he had purchased. As a rhetorician he condemned the florid Grecian style, cultivating an archaic simplicity of diction; and the high reputation which he acquired, gave birth to a school of orators, who were known by the name of Frontoniani. But we have not the means of estimating his genius and taste from his writings; for, in addition to a few scraps of historical treatises, the only productions of his pen now extant are about two hundred letters on ordinary topics, and evidently written in the negligent style of friendly correspondence.—Marcus Aufidius Fronto, who held the consulship in 199, was one of his grandsons.—W. B.

FRONTON LE DUC, called also Ducæus, a learned jesuit, was born at Bourdeaux in 1558. Having joined the Society of Jesus, he was made professor of rhetoric and theology, first at Pont-a-Mousson, and afterwards in the college of Clermont in Paris. He was highly esteemed for his learning by the scholars of France and other countries, with whom he carried on an extensive correspondence. By the aid of Greek MSS. in the royal library of Paris, he brought out good editions of Chrysostom, Paulinus, Johannes Damascenus, and others. In 1624 he published at Paris, in two vols. fol., his "Auctarium Ducænum, vel Bibliotheca Veterum Patrum, Gr. et Lat.," which was designed to be a supplement to the Latin Bibliotheca Patrum. He also engaged in controversy with the celebrated protestant writer, Du Plessis Mornay, in reply to his book on the Lord's supper. His writings on this subject extend to three vols. He died of the stone, 25th September, 1624.—P. L.

FRORIEP, Friedrich Ludwig von, a distinguished German physician, was born at Erfurt in 1779. Studying medicine at the university of Jena, he became acquainted with some of Dr. Gall's disciples, and for a time earnestly devoted himself to phrenology. These pursuits, however, ceased in 1806, on his taking the direction of the large lying-in hospital at Halle, from which he was transferred, two years after, to the chair of medicine at Tübingen. In 1811 he became physician-in-ordinary to the king of Würtemberg, and five years after, director of the medical department of the ministry of home affairs in the grand duchy of Saxe-Weimar. He died in August, 1847. He established a medical review, entitled *Notizen aus dem Gebiete der Natur und Heilkunde*, which is still in existence. He also wrote several works on phrenology, and translated Cooper's Manual of Surgery. His own "Handbuch der Geburtshülfe," Weimar, 1802, went through eleven editions.—F. M.

* FROST, William Edward, A.R.A., was born in September, 1810, at Wandsworth, Surrey, studied in Sass' school, and in 1829 was admitted as a student at the Royal Academy, where, after carrying off several of the first prizes in the schools, he in 1839 won the gold medal by a painting of "Prometheus bound by Force and Strength." At the cartoon competition of the royal commission of fine arts in 1840, he obtained one of the third class prizes for a composition from Spenser, "Una alarmed by Fauns." Whilst a student at the Royal Academy, Mr. Frost painted a large number of portraits. In 1843 he sent to the Royal Academy exhibition a scriptural subject, "Christ crowned with thorns;" but all his subsequent pictures have been of a bacchanalian character. The influence of his friend Etty is visible in the conception and composition of his pictures, no less than in the selection of their subjects; but Mr. Frost has adopted a more refined and scholarly mode of treatment, and displays more care and greater finish in the drawing and manipulation. Mr. Frost's pictures are, in fact, addressed to a select and highly-cultivated class, with whom they have found warm appreciation. The following are some of his more important works—"Nymphs dancing," exhibited at the Royal Academy, 1844; "Diana surprised by Acteon," 1846, which secured the painter's election as associate of the Royal Academy the same year; "Una and the Wood Nymphs," 1847, purchased by her majesty; "the Syrens," 1849; "Disarming of Cupid," 1850, painted for the prince consort; "Wood Nymphs and Hylas," 1851; "May morning," 1852; "Bacchante and Young Faun dancing," 1855; "The Graces," 1856; "Narcissus," 1857; "Zephyr with Aurora playing," 1858; in the exhibition of 1860 he had two pictures.—J. T-e.

* FROUDE, James Anthony, born in 1818, is a son of Archdeacon Froude, of Totnes, Devonshire, and younger brother of the late Richard Hurrell Froude, whose "Remains," published in 1838–39, created so deep a sensation amongst the theologians. Mr. J. A. Froude was educated at Oxford, where he took his degree of M.A., and obtained a fellowship of Exeter college, which he afterwards resigned. In 1847 he published "Shadows of the Clouds," a novel, which is now withdrawn from circulation; and two years later he startled Oxford from its propriety by his celebrated "Nemesis of Faith." The freedom with which in this book he avowed the most heterodox opinions seriously darkened his prospects in life; but some amongst his critics—and notably an eminent writer in *Fraser's Magazine*—whilst denouncing his work as dangerous, and assailing it as unsound, rendered ample justice to the author's fearless sincerity, lofty talent, and rare command of style. Mr. Froude's powers were soon employed to better purpose. In January, 1852, he contributed to the *Westminster Review* an essay upon Mary Stuart, which immediately attracted public attention. Six months later came another essay, "England's Forgotten Worthies," an eloquent plea for the great Elizabethan voyagers, and subsequently essays on Mary Tudor, Cardinal Wolsey, John Knox, the Book of Job, Spinoza, &c. Meanwhile, Mr. Froude was accumulating the materials for a work which has placed him in the front rank of living writers. In 1856 appeared the first two volumes of his "History of England from the fall of Wolsey to the death of Elizabeth;" and two other volumes, published in 1858, brought the narrative to the death of Henry VIII. Few historical works have excited more controversy; but the original research and the noble industry of Mr. Froude were acknowledged even by those who most differed from his peculiar opinions. Indeed, his adversaries were often obliged to draw their weapons from an arsenal which, save for himself, would have remained closed to them. If he has not convinced the public that Henry VIII. was a good and great king, he has at least given us a picture of England under the Tudors, the value of which it would be difficult to overrate. In style, Mr. Froude's history is a model of nervous and masculine English; singularly acute in its examination of evidence, it yet abounds in touches of the deepest pathos. In 1860—the first four volumes being then in a second edition—two others appeared, containing the reigns of Edward VI. and Mary. Mr. Froude, who has resided for several years in North Devon, is brother-in-law to the Rev. Charles Kingsley, both having married daughters of the late Mr. Pascoe Grenfell, M.P. Mr. Froude has contributed largely to the columns of *Fraser's Magazine*.—W. J. P.

FRUELA or FROILA I., King of Oviedo, Leon, and Asturias (the only provinces of Spain then unconquered by the Moors), son of Alfonso I. the Catholic, began to reign in 757. The intestine quarrels of the Moorish princes enabled him to strengthen his government against them, and he succeeded in putting down a formidable rising in the provinces of Vascongadas (comprising Biscay, Guipuzcoa, and Alava). He was equally successful in Galicia, and gained, it is said, a signal victory over Omar, the Moorish prince; but, as the Arab chronicles are silent on this point, considerable doubt exists as to the magnitude of his success. Fruela founded or greatly enlarged the city of Oviedo. Subsequently he incurred the hatred of his subjects by the murder of his brother Bimarano, and in his turn fell a victim to the vengeance of his cousin Aurelio, who succeeded him in 768.—F. M. W.

FRUELA or FROILA II., King of Oviedo and Leon, brother of Ordoño II., born about 845, began to reign in 923, assuming the rights which properly belonged to the son of his predecessor. His reign, which lasted only fourteen months, was a scene of great confusion, marked chiefly by the banishment of the bishop of Leon, and the murder of several of his relatives. He died of leprosy in 925.—F. M. W.

FRUGONI, Carlo Innocenzo, born at Genoa on the 21st of November, 1692. For family reasons he was destined by his father for the church; and at fifteen years of age, quite against his own will, he was shut up in a convent, and compelled to pronounce his vows at Novi in the following year. Having explained his position to Cardinal Bentivoglio, on a visit he paid to that convent, that eminent man obtained from Pope Clement XII. for the young monk remission from his monastic vows, and restoration to liberty. Frugoni's fame became very general, and he was invited to fill the chair of belles-lettres, from 1716 to 1724, in the universities of Brescia, Rome, Genoa, Bologna, and Modena, everywhere attracting numerous pupils, and giving indubitable proofs of great literary attainments. His protector, Cardinal Bentivoglio, out of gratitude for the assistance Frugoni had given him in his translation of Statius, recommended him to Antonio Farnese, duke of Parma, who appointed him his poet-laureate, and intrusted him afterwards with the education of his eldest son. But the vicissitudes to which that petty state was subjected up to the year 1748, rendered his existence very precarious, and his friends, San Vitale and Algarotti, often came to his assistance. Having, however, succeeded in recovering a part of his paternal inheritance, Frugoni was then enabled to devote the whole of his time to literary pursuits, and he wrote many lyric compositions, which have deservedly raised him to the first rank amongst the poets of the eighteenth century. His canzones are remarkable for their perfect versification and beauty of language. He died after a short illness, on the 20th of December, 1768.—A. C. M.

FRUMENTIUS, the apostle of the Ethiopians, was a native of Tyre, where he was born near the end of the third century, and was brought up a christian. Having accompanied his relative Meropius, a Tyrian philosopher, on a voyage of curiosity to Ethiopia, it unfortunately happened that the treaty between the Romans and the Ethiopians had been violated on the side of the former just at the time of their arrival; and the latter revenged themselves by seizing and putting to death the whole of the ship's company except Frumentius and another young relative of Meropius, Edesius, whom they had compassion upon on account of their youth. The two young captives were sent to the king, who was pleased with their appearance, and kept them honourably at his court. Frumentius for his superior intelligence was made keeper of the records. The king dying soon after, the government devolved on his widow and infant son, when the queen committed to the two strangers the charge of her son, and a large share in the administration of the kingdom. The chief authority was in the hands of Frumentius, who, finding some christians among the Roman merchants who traded with the country, made known to them his own christian faith, and encouraged them to assemble for christian worship. A church which he built for their use was the first christian temple erected in Ethiopia, and immediately became the centre of an evangelistic mission to its pagan inhabitants, which, under the guidance and fostering care of Frumentius and Edesius, was carried on with great success. When the young king reached maturity, Frumentius resigned to him the reins of power and obtained permission to return to his native country. Visiting Alexandria by the way, he waited upon Athanasius the bishop, and acquainted him with the hopeful beginnings which had been made in the christianization of Ethiopia, and entreated him to send a bishop and other ministers to carry on the work. Athanasius requested Frumentius himself to accept the bishopric, as no one could be found so suitable as himself; whereupon he was ordained bishop of Auxume, and returned to Ethiopia. The conversion of the whole country to christianity is assigned to the year 330.—P. L.

FRUNDSBERG, Georg von, born in 1475; died in 1527. He belonged to one of those turbulent families which were so numerous in Germany previous to the time of Charles V. He distinguished himself at the battle of Pavia. He also was present with his Germans under the duke of Bourbon at the sack of Rome, a task for which his followers showed no disinclination. Although brought up from his youth to the trade of war, he was by no means destitute of generosity and humanity. The following anecdote deserves to be recorded. When struck with an apoplectic attack, while quelling a mutiny, he remarked —"There are three things which should cause us to avoid war —the misery it brings on the innocent people, the licentiousness of the soldiery, and the ingratitude of princes, who promote the undertaking and leave the worthy unrewarded."—[J. S.]

FRUSIUS, Andreas, the Latinized name of André des Freux, a French scholar and theologian, was born at Chartres about the beginning of the sixteenth century, and died at Rome in 1556. He was curé of Thiverval when he betook himself to Rome to attend the preaching of Ignatius Loyala. He entered the order of the jesuits in 1541, and was for some time secretary to their celebrated founder. He subsequently taught Greek at Messina, and was rector of the German college at Rome at the time of his death. He wrote "Assertiones Theologicæ;"

"Opuscula duo; de Verborum et Rerum Copia; Summa Latinæ Syntaxeos;" and "Epigrammata in hæreticos." Frusius also prepared an expurgated edition of Martial, and translated into Latin the Spiritual Exercises of St. Ignatius.—R. M., A.

FRY, Mrs. Elizabeth, deservedly distinguished among the benefactors of mankind, born in 1780, was the third daughter of John Gurney of Norwich, who after her birth removed to Earlham Hall, near that city. By her mother, Catherine Bell, she was descended from the ancient family of the Barclays of Ury in Kincardineshire, and was the great-granddaughter of Robert Barclay, the well-known apologist of the quakers. Educated in the habits of polite and fashionable life, she was exposed to the enticements of gaiety and pleasure, more especially after the decease of her mother in 1792; but, under the instrumentality of William Savory, an American minister in the Society of Friends, she became impressed with the supreme importance of religion; and with this change in her convictions she began those manifold labours of philanthropy in which her life was spent. On her marriage in 1800 with Joseph Fry, her residence became fixed in the neighbourhood of London, where, notwithstanding the cares which devolved upon her as the mother of a large family, she was ever on the watch for opportunities for relieving the destitute. As a minister of the gospel in the Society of Friends (by whom she was "acknowledged" in that character in the year 1811), she was beloved for a simple but touching eloquence, and for ardour in the cause of christian truth which never flagged. The year 1813 is rendered notable in the annals of philanthropy by her first visit to Newgate, where a few years later she commenced her memorable labours for the reformation of female prisoners. Under her influence, the Association for the Improvement of the Female Prisoners of Newgate was formed in the year 1817. The state of the female prisoners prior to the formation of this society, almost baffles description. Without employment, without discipline, a prey to the worst impulses, these poor outcasts from society appeared sunk to the lowest grade of vice and savage ferocity. Elizabeth Fry ventured among them alone; her gentle yet dignified demeanour, her kindly yet powerful admonitions, subdued their turbulence, and in the course of a few weeks, order, industry, and cleanliness took the place of disorder, idleness, and filth. This surprising change soon attracted attention both in and out of parliament, and in 1818 Elizabeth Fry was called upon to give evidence before a committee of the house of commons on the subject of prison discipline. Through her influence, arrangements similar to those adopted in Newgate were subsequently introduced into all the metropolitan gaols, and in conjunction with her brother Joseph John Gurney, she personally inspected the prisons, lunatic asylums, and other kindred institutions in the United Kingdom, and afterwards those in the most influential nations of Europe. In the prosecution of these labours she had frequent interviews with many of the reigning sovereigns of Europe. The enlightened and benevolent of her sex, both in her own and foreign lands, became her coadjutors, and welcomed her christian mission with cordial affection. A great change was effected in the construction of prisons, and in the treatment of their inmates; and through her instrumentality important improvements were also adopted in the transportation and treatment of convicts. The energies of this remarkable woman were devoted to a great variety of other objects, equally philanthropic. She pleaded unweariedly, and with the happiest results, for the persecuted, the ignorant, and the wretched of every class, and has left behind her a monument of grateful remembrance in the hearts of thousands. She died in 1845. Her life, written by two of her daughters, has been published in two vols. 8vo.—S. F.

FRYTH. See Frith.

* FRYXEL, Anders, a popular Swedish historian, born in 1795 in Dalsland. In 1813 he became student, and in 1821 received his degree of magister philosophiæ at the university of Upsala, and afterwards became priest. In the meantime, occupying a post in an educational institution at Stockholm, he commenced, for his use as teacher, his "Berättelser ur Svenska Historien" (Narratives from the History of Sweden), which have been published in twenty-eight parts, from 1823 to 1859, together with various other works connected with education. In 1828 he became rector of the Mariæ high school in Stockholm, and in 1833 was made professor. During the years 1834–35 he travelled in Denmark, Prussia, Poland, Austria, Belgium, and Holland, for the purposes of historical research. The collections which he made on this journey, especially amongst the archives of Copenhagen and Vienna, were published on his return, under the title of "Handlingar rörande Sveriges Historia," 1836–43, in 4 vols. His principal work, "Berättelser," written with great care and accuracy and in a picturesque and lively style, has rendered Fryxel the most popular historian of his country, whilst it is translated into most of the European languages. It is to be regretted that the first two volumes only of this interesting and valuable history have been translated into English, published by Bentley about 1843. Another work of Fryxel's, "Om Aristokratfördömnandet i svenska Historien," published 1845–50, in 4 vols., principally directed against Geijer, gave rise to considerable controversy. Fryxel is a member of the Swedish Academy and doctor of theology, and also a poet, but of secondary reputation. Since 1835 he has been parish priest of Sunnē in the diocese of Carlstad.—M. H.

* FUAD MEHMED PASHA, a Turkish statesman and author, born at Constantinople in 1814, was liberally educated by his father, Izzet Effendi Kitchegizadey, commonly known by the name of Izzet Mollah, who was one of the most distinguished ulemas (doctors of philosophy and laws), and enjoyed great reputation as a poet. Izzet Mollah having fallen into disgrace with the Sultan Mahmoud, and the estates of the family having been confiscated, Fuad Mehmed was obliged to make choice of a profession. He fixed upon that of medicine, and studied four years at the medical school of Galata Serai. In 1834 he was appointed physician to the admiralty, but shortly after abandoned the practice of medicine and entered the civil service of the Porte. In 1840 he was appointed secretary to the Turkish embassy in London, whence he returned to Constantinople to fill the post of second interpreter to the government, and subsequently that of director of the translation office. Shortly afterwards he was despatched to Spain to compliment the queen on her coronation; and on this occasion, as well as on that of the accession of Doña Maria, the Turkish envoy, speaking French perfectly, astonished and delighted the court of Madrid by his wit, gallantry, and accomplishments. In 1845, after the publication of a poem on the Alhambra, the fruit of his mission to Spain, he was appointed chief interpreter to the Porte. Named grand-referendary of the imperial divan in 1848, he was sent, with the title of commissary-general, to quiet the insurrectionary principalities of Moldavia and Wallachia. In 1850 he was despatched to the court of Russia on an important mission, and in 1853 to Egypt. On his return from the former, he was appointed to a high post under the grand vizier, and in 1852 was named minister of foreign affairs under Aali Pasha. This office he resigned in 1853, but resumed it in 1855, after having, as commissioner of the Porte at the head-quarters of Omer Pasha, then at Epirus, succeeded in quelling the insurrection of the Greeks. In 1857 he became president of the council of Tanzimat; and in January, 1858, minister for foreign affairs. In this latter capacity he represented the sultan at the conference of Paris in 1858, for the definite organization of Wallachia and Moldavia. In 1860 he was sent as high commissioner to Syria, to pacify the country disturbed by the Druses and Maronites, two tribes of Lebanon, and the measures taken by him to quell their discord were generally approved by the European powers. By the present Sultan, Abdul Aziz, he was reappointed minister for foreign affairs. Besides the poem above noticed, and some political pamphlets, Fuad Mehmed Pasha has published a Turkish grammar, which is held in great esteem among his countrymen.—C. M.

FUCHS, Johann Joseph (Latinized Fux), a musician, was born in Upper Styria in 1660. The time and place of his death are uncertain. Few men have risen to the importance in any art which this famous composer and theorist attained, of whose biography such scanty particulars have been preserved, as those which alone can be discovered of the life of Fuchs. This may be in some sort accounted for, in respect of his early career, by his refusal to furnish Matthison with any data for a memoir for insertion in the Ehrenpforte, though twice applied to on the subject by the careful author of this interesting work; but there being no record of the last years of a man so distinguished as he was is an inexplicable deficiency. The first fact known of him is, that in 1695 he held the office of chief kapell-meister to the Emperor Leopold at Vienna. He retained this post under the two succeeding sovereigns, Joseph I. and Charles VI., filling it for at least forty years; and his appointment was rendered the more honourable by the three princes, under whom he held it,

being all accomplished musicians. Fuchs was a successful composer of ecclesiastical, of dramatic, and of instrumental music. In 1701 he published his "Concentus," a collection of pieces for seven instruments, and he wrote several overtures and many pieces of chamber music. In 1714 he produced the "Elisa" at the court theatre in Vienna for the celebration of the birthday of the grand-duchess, aunt of Charles VI. The emperor was so delighted with this work, that at its third representation he accompanied on the harpsichord in the orchestra; on this occasion, too, the empress sustained the principal character upon the stage; and to testify the imperial approval still more substantially, rings, snuff-boxes, and other costly presents, were given by lottery to each of the artists who participated in the performance. The opera of "Costanza e Fortezza" was composed by Fuchs for the occasion of the coronation of Charles VI. as king of Bohemia, in 1723, when it was performed at Prague in the open air, with a chorus of a hundred and a band of two hundred performers, besides the most celebrated principal singers in Europe. The composer, suffering from an attack of gout, was compelled to depute the direction of the performance to Antonio Caldara; but his imperial patron would not allow him to be absent from the scene of his artistic triumph, and so had him conveyed in a litter from Vienna, and obliged him to recline on a couch beside himself to witness the representation. Fourteen other operas were also produced by this prolific author, besides a very large number of masses, psalms, motets, litanies, and settings of every other portion of the service of the Roman church. The work, however, by which Fuchs is best known to our time, and that through which he has most influenced the art, is the "Gradus ad Parnassum," which was printed at the cost of the emperor in 1725. This elaborate treatise on counterpoint is referred to by all subsequent writers on the subject, and has been, in fact, a model in its form and arrangement, for the most approved theoretical works that have since appeared. Its being written in Latin was probably owing to the circumstance that its author, who spoke the Styrian dialect, was unable to write pure German; at least, that he was ignorant of German is proved by his letters to Matthison. The book was translated into German by Mitzler in 1742; it has been twice translated into Italian, once very inaccurately into French, and once anonymously into English; this last version having been printed by Preston in 1791.—G. A. M.

FUCHS, Johann Nepomuk von, a mineralogist and chemist, the son of a peasant, was born, May 15th, 1774, at Mattenzell, near Brennberg, in the Bavarian forest. He was a student in Heidelberg, Vienna, Freiburg, and Berlin. Subsequently he graduated in medicine. In 1807, after having been for two years a recognized extra-academical teacher, he was appointed professor of chemistry and mineralogy in the university of Landshut. In 1823 he became curator of the mineralogical cabinet in Munich, and a member of the Munich Academy. In 1826 the university having been transferred from Landshut to Munich, Fuchs was appointed professor of mineralogy in the latter place. A few years afterwards he was appointed to sundry offices, and in 1852 he retired with the title of privy councillor, and the right to prefix Von to his name. He died in Munich, March 5th, 1856. His researches are extremely numerous, and with hardly an exception, confined to mineralogy and inorganic chemistry. He has published on soluble glass and on mortar, and seems to have invented a spirit lamp and a blowpipe. His papers include a notice on arragonite and strontianite, remarks on the purple of cassius, on hydrated silica, on certain phosphorous compounds, and a method of separating the oxides of iron from one another.—J. A. W.

FUCHS, Konrad Heinrich, a distinguished German physician, was born at Bamberg, December 7, 1803; studied at Wurzburg; and successively filled chairs at Wurzburg and Göttingen, at which latter place he died, December 2, 1855. His most elaborate and esteemed works are—"Die krankhaften Veränderungen der Haut," 3 vols.; and "Lehrbuch der speciellen Nosologie und Therapie," 4 vols.—K. E.

FUCHS, Leonhard, a celebrated German physician and botanist, was born at Wemdingen, Swabia, in 1501, and was professor of medicine successively at Ingolstadt, Anspach, and Tubingen, where he died in 1565. He was one of the restorers of the school of Hippocrates, and one of the fathers of botany, who, in the beautiful words of Hallam, "has secured a verdant immortality in the well-known Fuchsia," which was called after him by Plumier. "Considered as a naturalist," continues Hallam, "and especially as a botanist, Fuchs holds a distinguished place; and he has thrown a strong light on that science. His chief object is to describe exactly the plants used in medicine; and his prints, though mere outlines, are generally faithful." His "Historia Stirpium" was translated into most European languages. Among his other works are "Medendi Methodus;" "De sanandis corporis humani malis;" and "Institutiones Medicæ."—K. E.

FUEGER, Friedrich Heinrich, a celebrated German painter of the eighteenth century, was born at Heilbron in Würtemberg in 1751. He was educated at Stuttgart, and commenced his career there as a miniature-painter, but gave up in despair, and went to Halle to study the law; but here he returned to his original pursuit, repaired to the academy at Dresden, and thence in 1774 went to Vienna, where he was so fortunate as to be sent with an imperial pension to Rome to complete his studies there. Füger remained eight years at Rome, and was then invited to Naples, where he painted the queen's library in the palace of Caserta, with some frescos, by which he established so considerable a reputation, that he was recalled to Vienna in 1784 to fill the offices of professor and director of the academy there, with the rank of court-painter. From this time he passed a useful and distinguished career, until his death in 1818. His skill extended over various branches of art, miniature-painting, fresco, oil-painting, and etching. His style of design, however, was purely academic; he was a highly educated painter, but by no means what is called a genius; his model was Mengs, and like him he set nature aside in search of an ideal—expression and character being sacrificed for an imaginary refinement of form and composition, utterly powerless in the excitement of the spectator's sympathy. Some of Füger's pictures are on a large scale, and many of them have been engraved by J. P. Pichler and others. He executed also portraits, besides miniatures. Among his principal works are—"The Death of Cæsar;" "Camillus recalled to Rome;" "The Death of Virginia;" "The Death of Germanicus;" "The Liberation of Prometheus;" "Apollo and the Muses," &c.; and a series of twenty small pictures from Klopstock, which have been engraved on a large scale by J. F. Leybold. Füger's last picture was a large allegory of the "Restoration of Peace," painted in 1815, to the glory of Francis I. It represents the gratitude of the people on the banks of the Danube, but has little merit as a composition.—(Nagler, *Künstler Lexicon.*)—R. N. W.

* FUEHRIG, Joseph, professor of painting in the Academy of the Fine Arts, Vienna, a native of Bohemia, was born in 1800. He studied in the academies of Prague and Vienna, and then proceeded to Rome, where he joined the school or party at the head of which were Overbeck, Schnorr, and Schadow, and devoted himself to the reverent study of the early masters of ecclesiastical art. Führig has since painted a large number of religious pictures, selected from the New Testament and the Legends of the Saints; several of which adorn the churches of Vienna and its vicinity. Many of his secular pictures are taken from Bohemian history, and he has published a series of designs from Göthe's Hermann and Dorothea; Tieck's Genoveva, and Bürger's Wild Huntsman. Führig is an adept in the use of the burin as well as the pencil, and has engraved some of the more important of his own pictures, among which may be named a "Crucifixion," a "Gloria," and a "Paternoster;" several of his works have also been engraved or lithographed by other artists. Führig is a knight of the imperial order of Francis Joseph, and of the pontifical order of St. George, and a member of several art academies, besides that of Vienna.—J. T–e.

FUENTES, Bartolomeo (sometimes called Fonte), a Spanish navigator of Portuguese origin, about the middle of the seventeenth century. In 1641 he commanded the Spanish fleet in New Spain and Peru. He sailed with four ships in 1641, and explored the coast of California. He advanced to the fifty-third parallel, and afterwards made a long and tedious voyage through an archipelago which, no doubt, was identical with the group of islands, of which Prince of Wales' Land is one. The remaining part of Fuentes' narrative is so obscure that many writers have discredited it altogether. It will be found translated from the Portuguese in the *Monthly Miscellany* of 1708; and in Arthur Dobbs' Account of the Countries adjoining Hudson's Bay: London, 1744.—F. M. W.

FUENTES, Pedro Enriquez de Azavedo, Count of, an eminent Spanish soldier and statesman, born in 1560; made his

first campaign in Portugal under the duke of Alva, and afterwards in the campaign of the Netherlands, distinguishing himself at the siege of Ostend. He is said to have been implicated in the conspiracy of Biron against Henry IV. He was afterwards governor of Milan, but incurred considerable odium by constructing on the heights of a rock where the Adda runs into the lake of Como, a fortress known as Fort de Fuentes. In 1635, at the age of seventy-five, he commanded the infantry in the war against France. After the death of Richelieu he was about to invest Rocroi, but was attacked by Condé, who destroyed nearly the whole of the Spanish cavalry, 19th May, 1643. Fuentes himself was among the slain. He was a diplomatist as well as soldier.—F. M. W.

* FUERST, Dr. Julius, a distinguished German Hebraist, professor of Aramaic, Talmudic, and Rabbinic philology and literature in the university of Leipsic, and the founder of a new school of Hebrew grammar and lexicography, called the historico-analytic school. In 1835 he published his "Systema Linguæ Aramaicæ," in which he first unfolded the principles which are characteristic of his grammatical method; while, what is peculiar in his lexicographical views and results, is fully exhibited in his "Concordantiæ Veteris Testamenti," published in 1840; and in his "Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament." Fürst has found an able and enthusiastic supporter of his system in Professor Delitzsch of Erlangen, who published an exposition of it in 1838, in his "Isagoge in Grammaticam et Lexicographiam Linguæ Hebraicæ, contra G. Gesenium, et H. Ewaldum." The chief difference between his system and those of Gesenius and Ewald is, that he makes much more use than they do of the testimony of Jewish tradition, as a source of elucidation; and the main claim put forth for it by Delitzsch is that, avoiding all partiality and one-sidedness, it makes use of all the available sources of knowledge, and employs them all in just proportion to their relative degrees of importance and value.—P. L.

FUERST, Walter, one of the founders of the Swiss republic, a native of Attinghausen, in the canton of Uri, was born about the middle of the thirteenth century. In 1307 he united with Werner Stauffacher of Steinen, and Arnold Melchthal of Unterwalden, in a plan for the liberation of his country from the Austrian rule; and a political conspiracy on a large scale having been organized, it was resolved to attack the chief castle of the counts of Hapsburg on the new year's night of 1308. The plan succeeded above expectation; and William Tell having shortly before killed the Austrian governor, the mountaineers solemnly asserted their independence; thus proving the nucleus of the present Helvetian confederation. Walter Fürst is believed to have died about 1317.—F. M.

FUERSTENBERG, Family of: formerly a sovereign, but at present a dependent, or "mediatized," princely house of Germany. The family traces its origin to a count of Urach, who flourished in the twelfth century, possessing the counties of Freiburg and Fürstenberg. Later the house split into various branches, which, however, were reunited in the middle of the sixteenth century, in the person of Frederick III. of Fürstenberg. The sons of this Frederick, Christopher and Joachim, founded, the former the Kinzing, and the latter the Heiligenberg branch, both of which, with subdivisions, are still extant. The most notable men of the family are—Egon of Fürstenberg, born in 1588, who was educated for the church, but became a soldier in the army of the Roman catholic league, and rose ultimately to the command of the military division of the province of Swabia, in which post he died in 1635. Wilhelm Egon of Fürstenberg, born in 1629, privy councillor of the Elector Maximilian Henry of Cologne, was generally believed to have acted as a spy in the French interest, and this aroused public indignation to such a degree, that for his own safety he had to be imprisoned, and he would have been beheaded but for the interference of France. He died a cardinal in 1704.—Anton Egon of Fürstenberg, born in 1645, became a favourite of Elector Augustus (the Strong) of Saxony, and when the latter obtained the crown of Poland was nominated governor-general of that country. As such he ruled with great severity, extorting numberless imposts of his own invention. He died at the castle of Hubertsburg in 1716.—The family of Fürstenberg is at present divided into four branches, two of which, settled respectively in Swabia and Bohemia, carry the title of Prince; and two others, residing in Austria and Moravia, that of Landgrave. The present head of the house is Prince Karl Egon of Fürstenberg, born March 4, 1820, residing at Donau-Eschingen, and possessing a territory of about thirty-eight square miles, with ninety thousand inhabitants, under the suzerainty of Baden and Wurtemberg.—F. M.

FUESSLY, Johann Rudolph, a Swiss miniature painter, born at Zurich in 1709. He was educated in Paris, but afterwards gave up painting, and devoted thirty years to the compilation of a general dictionary of artists, published at Zurich a second time, in one volume folio, 1779—"Allgemeines Künstler Lexicon." As far as it goes, it is a very conscientious and meritorious work; his accounts are short, but he quotes his authorities on all occasions, his facts being compiled by himself from original sources, not borrowed or stolen from the compilations of others. The book has gone through three editions; it was extended in supplements by his son, Heinrich Fuessly, born in 1745, to four volumes folio; and this was the foundation of Dr. Nagler's very voluminous dictionary in twenty-two volumes octavo. This larger edition of Fuessly is still scarce and expensive; it was published in parts at Zurich between 1806 and 1824. The elder Fuessly died in 1793; the son in 1832. Johann Caspar Fuessly, of the same family, a portrait-painter, was also distinguished for his literary labours. He was the author of several works, the principal of which is his account of the best artists of Switzerland—"Geschichte der besten Künstler in der Schweitz," with portraits, 5 vols. 8vo, 1759-79. He died in 1781 in his seventy-fifth year.—(Fiorillo, *Geschichte der Zeichnenden Künste, &c.*)—R. N. W.

FUGA, Ferdinando, an Italian architect, was born at Florence in 1699. Whilst still a child he was placed under an architect, and in due course he completed his education by studying the chief ancient and recent works in Rome, Naples, and other Italian cities. Having already acquired some distinction, he was soon after the election of Clement XII. appointed pontifical architect, an office which he retained during the early years of the pontificate of Benedict XIV. Besides the restoration and enlargement of various old buildings, Ferdinando Fuga erected several new ones, which are still regarded as among the notabilities of Rome. Of these we may mention the palaces of the Corsini, the Consulta on Monte Cavallo (once regarded as his chief work—now converted into a barrack), and the façade of Santa Maria Maggiore. About 1750 he accepted the appointment of principal architect to the king of Naples. He lived till 1780, preserving almost till the last the use of his faculties and his remarkable industry. Fuga is an excellent representative of the best class of eighteenth century Italian architects. His buildings are essentially imitative, but there is about them a certain sober dignity and propriety, and they are designed with studious reference to the purposes they were intended to fulfil.—J. T–e.

FUGGER, Family of: one of the most remarkable lines of merchant-princes of the middle ages, the descendants of which still take rank among the higher nobility of Germany. The ancestor of the house was one Johann Fugger, a weaver by trade, who exercised his craft at Graben, near Augsburg, and amassed a small fortune in the course of a long and industrious life. His eldest son, Johannes, acquired, through marriage with a bourgeoise heiress, the citizenship of the then important town of Augsburg, and beginning in 1370 a commerce in linen and drapery, soon accumulated considerable wealth. His influence was proportionate to his fortune, so that towards the end of his life he was elected a member of the civic senate. More influential still was the son of this Johannes, Andreas Fugger, commonly called "the rich Fugger," who made it his business to lend money on usurious interest; and, ambitious no less than greedy, procured himself a title of nobility, and married a noble damsel, named Barbara vom Ast. But the family thus founded soon died out, its wealth falling to a second son of Johannes Fugger, Jacob, who, together with his sons, had stuck to the linen trade, spreading it through numerous agencies over the whole of Europe. The three sons of Jacob, Ulrich, Georg, and Jacob, had their own ships in the Mediterranean and the North Sea; and all of them marrying daughters of ancient houses, they had titles of nobility conferred upon them by the Emperor Maximilian. The same emperor, being in want of money to prosecute his war with Venice, borrowed 170,000 ducats from the brothers, and as security pledged them the town and territory of Kirchberg and the domain of Weissenhorn. The ducats were soon spent, but the lands never got out of pawn,

and continued to swell the fortune of the Fuggers, who thenceforth became the recognized bankers and money-lenders of German royalty. Austria borrowed largely from them; and when in 1503 Ulrich Fugger died, the emperor himself followed his coffin to the grave. Ulrich and Jacob left no children, but Georg had two sons, RAIMUND and ANTON, who were made counts by the Emperor Charles V. The emperor had a particular affection for both brothers, and when attending the diet of Augsburg in 1530, did them the honour of taking up his quarters at their palatial residence. The story is told, that during his sojourn here, Charles V. one day was surprised at seeing all the guests, except himself, sitting on large barrels covered with planks; and on his demanding the reason of such an arrangement, the barrels were opened, and found to be filled with gold from top to bottom. It was in allusion to this incident that the emperor, when shown some years afterwards the treasures of the Louvre at Paris, exclaimed to his companions—"We have got a master-weaver at Augsburg who can buy the whole lot." The German princes kept on borrowing money, and the Fugger family continued lending on good security, so that gradually the latter acquired a most influential position, holding a kind of court at Augsburg, and, in imitation of the reigning houses, maintaining their own painters, poets, architects, and musicians, besides a retinue of servants, amounting to nearly a thousand persons. At the decease of Raimund and Anton, who both left children, the family split into five branches, all of which however, except one, became gradually extinct in the course of the seventeenth and eighteenth centuries. The chief of the surviving branch, COUNT ANSELM of Fugger-Babenhausen, was elevated to the rank of Prince by the Emperor Francis II., in the year 1803; the territory possessed by him, consisting of about seven square miles, was made an independent fief under the emperor's jurisdiction. A few years after, however, a decision of the German diet gave the suzerainty of the Fugger estates to the newly-created king of Bavaria. The present chief of the house is Prince LEOPOLD CHARLES of Fugger-Babenhausen, born October 4, 1827. The family has now entirely lost its commercial character, as well as the greater part of its ancient wealth, the revenue presently accruing to it being only about two hundred thousand florins per annum.—F. M.

FULBECK, WILLIAM, an eminent English writer on legal subjects, was born at Lincoln in 1560. He became a commoner of St. Alban's hall, Oxford, in 1577; scholar of Corpus Christi college in 1579; and B.A. in 1581. He then entered Gloucester hall (now Worcester college), whence he removed to Gray's inn, London. He wrote "Christian Ethics, or Moral Philosophy;" "Historical Collection of the factions and tumults among the Romans, before the empire of Augustus;" "A Parallel, or conference of the civil law, the canon law, and the common law of this realm;" "The Pandects of the Laws of Nations," &c. A relative of his, HENRY FULBECK, published "A Direction, or preparative to the study of the civil law," &c., London, 8vo, 1602, which was republished by T. H. Stirling in 1829.—T. J.

FULBERT, Bishop of Chartres, who flourished in the early part of the eleventh century, was one of the most eminent men of his time for learning and sanctity. From an expression in one of his letters, it has been inferred that he was a native of Rome. He studied under the famous Gerbert, perhaps while the latter was abbot of Bobbio in Lombardy, and is said to have attained to a thorough knowledge of the science of medicine. Though neither rich nor nobly born, he rose, to use his own expression, "like the pauper from the dunghill," by dint of honest toil, until he became, first chancellor, and then bishop of Chartres. For many years Fulbert taught theology in the school of Chartres. He was elected to that see in the year 1007. During the greater part of his episcopate he had leisure to devote to literature, and was able to begin and bring to completion great architectural works. He laid the foundation of the magnificent church of St. Mary, and lived to finish it. It was probably in aid of this building that our King Canute, when on his way to Rome in 1020, enriched with a princely donation the church of Chartres. Fulbert's epistle of thanks to Canute is extant among his letters. Berengarius, afterwards archbishop of Tours, had begun to broach, towards the close of the life of Fulbert, his peculiar views respecting the eucharist. During his last illness a crowd of persons came to see the dying prelate, and among others Berengarius; Fulbert, however, singling him out with his eye, motioned him to keep at a distance, declaring that he saw an evil spirit at his side, who was busy in seducing numbers of innocent persons. This anecdote is given by Malmesbury. The bishop died in the year 1029. His works, which are collected in the Bibliotheca Patrum, consist of sermons, letters, and theological treatises.—T. A.

FULCO. See FOULQUES.

FULGENTIUS, FABIUS CLAUDIUS, St., was born at Telepte, the capital of the province of Byzacena in North Africa, in the year 468. His father, Claudius, was descended from a distinguished family anciently settled at Carthage. He was educated with as much care as the distracted state of the country, not yet recovered from the devastating effects of the Vandal invasion, permitted; and while still very young he was elected procurator and fiscal officer of his native province. But the perusal about this time of one of the sermons written by his great countryman, St. Austin, determined him upon renouncing the world and its dangers, in order to serve God in the monastic state. After having given proof of the depth and fixity of his resolve he was admitted by the Abbot Faustus, though sorely against the will of Mariana his mother, into the monastery over which he presided. He was at this time in his twenty-second year. He soon after removed to another monastery, which he governed as abbot, jointly with one Felix, in perfect unanimity during six years. Compelled to flee by the persecution stirred up by the Arian king, Hunneric, against the orthodox, and not having escaped without a cruel scourging, Fulgentius took ship at a Mauritanian seaport, intending to go to Egypt and visit the far-famed hermits of the Libyan deserts. But touching on his way at Syracuse, he was there dissuaded from proceeding farther by the bishop Eulalius. Before returning to Africa he visited Rome, and witnessed the pompous entry of the king, Theodoric, into the city. "I thought to myself," he says, in reference to this occasion, "what must be the glory of the heavenly Jerusalem, if the splendour of earthly Rome be thus transcendant." His visit to Rome falls in the year 500. Returning, he built a monastery in Byzacena, where he lived eight years, and whence he was forcibly taken in 508 and made bishop of Ruspa, a city near Tunis. As bishop he abated nothing of the ascetic rigour of his life in the cloister. At the instigation of the Arian party, he, with sixty other orthodox bishops, was banished by King Thrasimund to Sardinia. Whilst there he was cheered by the sympathizing letters and substantial assistance sent him by Pope Symmachus. Hearing of his great fame among the orthodox, Thrasimund called him back to Africa, and conferred much with him; and it was these conferences which gave occasion to some of the saint's best known treatises. He was obliged to return to Sardinia in 520, but was again recalled on the accession of Hilderic in 523. He died in 533. His writings, which are of considerable value, are still for the most part extant.—T. A.

FULGENTIUS, FERRANDUS, was a disciple and friend of the African bishop, Fulgentius of Ruspa, in the sixth century. He shared in his exile when driven out of Africa by Thrasimund in 520, and lived with him in the cloister of St. Saturnius in Cagliari in Sardinia till the death of Thrasimund in 523, when both returned to Africa. He was ordained a deacon in the church of Carthage, and died in 550. He was probably the author of "Vita Fulgentii Ruspensis;" but his principal works were a treatise on christian ethics, "De Septem Regulis Innocentiæ;" and an abbreviation of the canons of councils, "Breviatio canonum ecclesiasticorum," which is important for the history of ecclesiastical law, and includes the greatest part of the Greek and African canons.—P. L.

FULGOSO. See FREGOSO.

FULKE, WILLIAM, an eminent protestant divine, was born in London, and became fellow of St. John's college, Cambridge, in 1564. He entered Clifford's inn, London, with a view of studying the law, and lived there six years, but subsequently took orders, and in 1571 obtained the living of Warley in Essex, and two years after that of Keddington in Suffolk. Having taken the degree of D.D. at Cambridge, he accompanied the earl of Lincoln on his embassy to the French court. On his return, he was made master of Pembroke hall and Margaret professor of divinity. His polemical writings, in English and Latin, directed chiefly against the church of Rome, were dedicated to Queen Elizabeth and the earl of Leicester. His Commentary on the Rheims Testament was published in 1580, and excited so much interest that it was thrice reprinted. He died in 1589.—T. J.

FULLER, ANDREW, an eminent baptist minister and theolo-

gical writer, was born at Wicken, a small village near Soham in Cambridgeshire, February 6, 1754. His parents were small farmers, and sent him for a plain education to the free school of Soham. He was himself a farmer till his twentieth year, when he began to preach among the Baptists, to whose fellowship he had been admitted when about sixteen years of age. He often regretted that, in the interval between his conversion and his assuming the pastorate, he "had not put himself under the instructions of some father in the ministry;" but his superior talents, his love of study, and his indefatigable industry, enabled him to overcome to a great extent every early disadvantage. His first charge was at Soham, where he was ordained in 1775. In 1776 he married. During his ministry at Soham, his theological views underwent an important change. He had begun to preach on the hyper-Calvinistic scheme of doctrine; but by study and reflection he became convinced of the errors of that scheme, and embraced more moderate and scriptural views; "but my change of views," he says, "never abated my zeal for the doctrine of salvation by grace, but in some respects increased it. I never had any predilection for Arminianism." In 1782 he removed to Kettering, where his sphere of usefulness was much enlarged. In 1792 was formed the Baptist Missionary Society, of which he was appointed secretary, an office which he continued to fill till his death, and to the duties of which he devoted a large amount of his time and energies. He was for many years the main stay of the mission at home, while the devoted William Carey and his companions pushed its triumphs abroad; and he found a rich reward for all his toil and anxiety in this work of christian love. "My engagement," he remarked, "in the missionary undertaking had a wonderful influence in reviving true religion in my soul, and from that time, notwithstanding all my family afflictions, I have been one of the happiest of men." But it was chiefly as a theological and religious author that Fuller distinguished himself, being "equally successful," as Robert Hall observes of him, in "enforcing the practical, in stating the theoretical, and in discussing the polemical branches of theology—a man whose sagacity enabled him to penetrate to the depths of every subject he explored; whose conceptions were so powerful and luminous that what was recondite and original appeared familiar; what was intricate, easy and familiar, in his hands." The following were his principal works—"The Gospel worthy of all Acceptation"—a work which involved him in a twenty years' controversy with the Pseudo-calvinists; "The Calvinistic and Socinian Systems compared as to their moral tendency;" "The Gospel its own Witness, or the Holy Nature and Divine Harmony of the Christian Religion contrasted with the immorality and absurdity of Deism;" "Strictures on Sandemanianism;" "Memoir of Samuel Pearce of Birmingham;" and "Apology for the late Christian Missions to India." In 1813 Fuller took an active part in securing legal toleration to missionaries in India, on occasion of the renewal of the charter of the East India company, and on May 7, 1815, he ended his laborious and useful life. His principal works are still held in high esteem.—P. L.

FULLER, Nicholas, an eminent Oriental scholar and divine, called by Wood "the most admired critic," and by Orme "one of the best Oriental scholars" of his time, was born at Southampton in 1557, and died in 1622. He was for some time secretary to Horne and Watson, successively bishops of Winchester, after which he engaged in tuition, and devoted his leisure time to his favourite linguistic and theological pursuits. He was an indefatigable student, and, fired with the love of sacred learning, worked on cheerfully in the midst of poverty and neglect. His talents at length, but only late in life, brought him out of the obscurity in which his modesty had so long detained him. He was then made a prebendary of Salisbury, and was subsequently preferred by the bishop of Winchester to the valuable rectory of Bishop's Waltham in Hampshire. His death occurred soon after. Fuller was author of "Miscellanea Theologica, lib. iii.," which was first printed at Heidelberg in 1612, and afterwards at Oxford, with the addition of a fourth book, in 1616. The learned Drusius accused Fuller of plagiarism, against which charge he successfully defended himself in his "Miscellanea Sacra, cum apologia contra V. Cl. Johan. Drusium." Two unpublished MSS. of Fuller's are contained in the Bodleian library, Oxford.—R. M., A.

FULLER, Sarah M. See Ossoli.

FULLER, Thomas, one of the most voluminous and original divines of the English church, born in 1608, was the son of the Rev. Thomas Fuller of St. Peter's, Aldwinkle, in Northamptonshire. His early education was conducted chiefly by his father, who sent him in 1621, at twelve years of age, to Queen's college, Cambridge, of which his uncle, Dr. Davenant, afterwards bishop of Salisbury, was at that time the master. Fuller took his degree of B.A. in 1624–25, and that of M.A. in 1628. In the following year he removed to Sidney Sussex college, of which he was chosen a fellow in 1631. Shortly after taking orders in 1630 he was presented to the living of St. Bennet's, Cambridge, where he attained great popularity as a preacher. In the following year he obtained the prebendal stall of Netherby, in the church of Salisbury. The same year appeared his first publication—a quaint and almost forgotten poem—entitled "David's Heinous Sinne, Heartie Repentance, Heavy Punishment." In 1634 he was presented to the rectory of Broad Windsor in Dorsetshire, where he remained about seven years. In 1638 he revisited Cambridge to take his degree of B.D., and in 1640 he married; but either in the following year, or in 1642, he had the misfortune to lose his wife. In 1640 Fuller published his "History of the Holy War," which gained him "some money and more reputation." He was a member of the Westminster convocation of 1640, which was authorized by King Charles to make new canons for the better government of the church, and he has given in his "Church History" a minute and graphic account of its proceedings. The troublous times of the great civil war were now at hand, and Fuller, though a lover of moderation and peace, was speedily involved in the contest. On the anniversary of the accession of Charles, March 27, 1643, he preached on the text, 2 Samuel xix. 30, "Yea, let him take all, so that my lord the king return in peace." The sermon, which was afterwards printed, gave great offence to the parliamentary party, and the preacher having soon after refused to take an oath to the parliament, except with certain reservations, was obliged to leave London, and join the king at Oxford. In obedience to the royal order, he preached before Charles, but his urgent recommendation of mutual concessions with a view to peace was as unpalatable in Oxford as it had been in London, and he was pronounced by the courtiers as little better than a puritan. Sequestration was now pronounced against him by the parliament, his books and manuscripts were seized, and he was ejected from his living. He was in part compensated for his heavy losses by the generosity of Henry Lord Beauchamp, and of Lionel Cranfield, earl of Middlesex, the latter of whom gave him the remains of his father's library. Fuller found Oxford so distasteful to him that he resolved to leave it; but in order to obviate any suspicion of want of zeal in the royal cause, he sought and obtained, from Sir Ralph Hopton, the office of chaplain in the king's army. While accompanying the troops from place to place throughout the country, he employed himself in collecting materials for his "Worthies of England." He was at the same time zealous in the discharge of his duty as a chaplain, and when he was left by Hopton with a party of the royalists in Basing-house, which was soon after besieged by the parliamentary forces, under Waller, Fuller animated the garrison to so vigorous a defence that the enemy was compelled to raise the siege. When the royal forces under Lord Hopton were drawn into Cornwall, Fuller obtained permission to take refuge in Exeter, where he preached regularly to the citizens. During his residence in this city he was appointed chaplain to the infant princess, Henrietta Maria, and was presented to the living of Dorchester. Here he published, in 1645, his "Good Thoughts in Bad Times," and two years later, his "Good Thoughts in Worse Times." He was present at the siege of Exeter, and on its surrender in April, 1646, he repaired to London, where he delivered a week-day lecture, first at St. Clement's, Lombard Street, and subsequently at St. Bride's, Fleet Street. He was soon silenced, however, by the dominant party; but notwithstanding the prohibition of his public preaching, he was in 1648 presented by the earl of Carlisle to the living of Waltham, Essex. He was examined by the court of "Triers," and duly authorized by them to preach, and he appears to have remained unmolested during the remainder of his life. In 1654 he entered a second time into the married state. His wife, who survived him, was the sister of Viscount Baltinglass. His "Pisgah Sight of Palestine" was published in 1650, and his "Church History of Great Britain" in 1656. Two years later he was presented to the rectory of Cranford, Middlesex, by Lord Berkeley. A short

time before the Restoration he was reinstated in his Savoy lectureship, and also in his prebend at Salisbury; and soon after that event he was appointed chaplain extraordinary to the king, and created Doctor of divinity by *mandamus*, 2nd August, 1660. His elevation to a bishopric seemed certain, when his career was suddenly cut short by a fever, which terminated fatally, 15th August, 1661. He was buried in his church of Cranford, in the chancel of which his monument is still to be seen.

In his person Fuller was tall, with an upright and graceful carriage; he had light flaxen hair, inclined to curl; bright, blue, laughing eyes; a ruddy complexion, with a frank and open visage. He was a man of great originality, and his writings display a lively imagination and almost boundless faculty of illustration, great shrewdness and discrimination of thought, extensive learning, a love of truth and freedom from prejudice, together with a genial mirthful disposition, and a buoyant spirit. The principal attribute of his genius, however, as has been often noticed, is unquestionably wit, which is so exuberant as to colour every page of his writings. "Next to Shakspeare," says Coleridge, "I am not certain whether Thomas Fuller, beyond all other writers, does not excite in me the sense and the emotion of the marvellous; the degree in which any given faculty, or combination of faculties, is possessed and manifested, so far surpassing what one would have thought possible in a single mind, so as to give one's admiration the flavour and quality of wonder! Wit was the stuff and substance of Fuller's intellect. It was the element, the earthen base, the material which he worked in, and this very circumstance has defrauded him of his due praise for the practical wisdom of the thoughts, for the beauty and variety of the truths, into which he shaped the stuff." Fuller's wit was singularly many-sided, and displays itself in the strangest forms. It partook largely of his own happy temperament, and was thoroughly genial and innocent, as well as natural. Though occasionally caustic, he is rarely satirical, and never ill-natured or bitter. His mirth is frequently in excess, and sometimes unseasonable; but it is always consistent with a reverent spirit and a kind heart. His writings abound in sagacious remarks, which his brilliant fancy has illustrated by the most beautiful imagery, though the quaint form in which both his maxims and his metaphors are presented has not unfrequently deprived them of the admiration which is their due. It must be admitted, however, that his quaintest allusions and images, however odd, are never artificial, but are always the natural and spontaneous suggestions of his own mind. Though a man of extensive erudition, Fuller was entirely free from the pedantry which was the besetting sin of the learned men of his age; and his style is much more idiomatic, simple, and homely, and more free from Latinisms than most of the great writers who were his contemporaries. He was a very voluminous writer, yet he is never tedious; and as Coleridge remarks, in all his numerous volumes on so many different subjects, it is scarcely too much to say that there is scarcely a page in which some one sentence out of every three does not deserve to be quoted for itself—as motto or as maxim. Some extraordinary stories are told of his powers of memory, which, though probably exaggerated, yet leave no doubt that he must have possessed this faculty in rare perfection. His manners were simple and natural, and his conversation was exceedingly attractive. In a moral and religious aspect, both his writings and his character are worthy of the highest commendation. His conduct in all his domestic and social relations was most exemplary, and his whole life shows that his piety was genuine and habitual. Though a zealous churchman, he was candid and moderate, and entirely free from the bigotry and fierce partizanship displayed by too many of his contemporaries. In this point he is justly entitled to the commendation bestowed upon him by Coleridge, of being "incomparably the most sensible, the least prejudiced great man, of an age that boasted a galaxy of great men." The best known, and probably the best, of his writings are, his "Holy and Profane State," his "Good Thoughts in Bad Times," his "Good Thoughts in Worse Times," and his "Mixed Contemplations in Better Times." His historical works have really no claim to be ranked in this department of literature, and are rather materials for histories than histories themselves. Still they are both valuable and amusing, and reflect the social spirit of the age quite as successfully as the most elaborate and well-arranged narrative. Fuller was also the author of "Joseph's Particoloured Coat;" "Andronicus, or the Unfortunate Politician;" a "Comment on St. Matt. iv. 1–11, concerning Christ's Temptation;" a "Comment on Ruth;" "Ephemeris Parliamentaria;" the "Speech of Birds," and also of "Flowers," partly moral and partly mystical; a collection of sermons; and some other writings of less importance. His history of the "Worthies of England," folio, was not published till after his death.—(*Life of Dr. Thomas Fuller*, 12mo, London, 1661; Russell's *Memorials of Thomas Fuller, D.D.*, 12mo, 1844; *Life and Writings of Thomas Fuller*, in the Essays of Henry Rogers, vol. i.)—J. T.

FULLER, Thomas, an eminent English physician, was born in 1654, and died in 1734. He studied at Queen's college, Cambridge, graduated in 1781, and subsequently settled at Sevenoaks in Kent. He deserves to be remembered on account of his benefactions to the poor, of whose rights he proved himself a zealous and warm-hearted assertor. He published "Introductio ad Prudentiam, or directions, counsels, and cautions, tending to prudent management of affairs of common life;" "Gnomologia, a Collection of Adages and Proverbs;" besides a number of works on professional subjects—R. M., A.

* FULLERTON, Lady Georgiana Charlotte, an authoress of some prominence, was born on the 23d September, 1812, the second daughter of the first Earl Granville, many years English ambassador in Paris. Lady Georgiana married in July, 1833, Mr. Alexander George Fullerton of Alveston, Gloucestershire. Her ladyship made her avowed *début* in literature in 1844 by the publication of "Ellen Middleton," a novel of English domestic life, full of quiet power and pathos, and which made a great sensation in the fiction-reading world. This was followed in 1847 by "Grantley Manor" (which attained the honour of a second edition in 1854), and in 1852 by "Lady Bird," both of them novels. In the meantime Lady Georgiana had become a Roman catholic, an event of which there were abundant traces in the last of the two works just mentioned. The change received a more direct literary manifestation in 1855, when she contributed to the Catholic's Popular Library, a "Life of Saint Frances of Rome." Her ladyship's latest work is one of rather a singular kind, neither a biography nor a novel, but something between the two—imagination, aiding and supplementing the scanty indications of history. It pourtrays the life and times of the French countess de Bonneval, a fair notability of the early part of the eighteenth century, and whose character and conduct stand out in bright relief amid the vice and profligacy of the regency. The work appeared in 1857, originally in French, which Lady Georgiana writes like a native, and the following year she published it in London in a modified English translation of her own. The French original was preceded by an introduction from the pen of P. Douhaire, who informs us that "the authoress spent in Paris, in its highest social sphere, her grave and studious childhood," and that "those who had the honour of being acquainted with her in youth remember to have remarked even then the precocious maturity of her intellect, and that religious tendency, which, developed by reflection, experience of life, and the study of history, has ended in leading her to embrace catholicism."—F. E.

FULLERTON, John, an eminent Scotch lawyer and judge, was born in 1775; was admitted to practise as an advocate in 1798, and was appointed a lord of session in 1828. Lord Fullerton was the contemporary and intimate friend of Moncrieff, Jeffrey, Cockburn, Cranston, and other distinguished men who at this period adorned the Scottish bar; and his natural ability and extensive legal attainments enabled him to contend even with them on equal terms; he was reckoned one of the soundest and most learned lawyers of his day, and in the latter years of his practice was held second to none in his knowledge of feudal law. His logic was at once intelligent and acute, and he combined with rare felicity great firmness with great soundness of understanding. For many years Lord Fullerton held a seat in what is called the inner house of the court of session, along with President Boyle, and Lords Jeffrey and Mackenzie. "That was as good a court," says Lord Cockburn, "as Scotland ever saw, and these four men would have elevated any judicial tribunal in any country to the law of which they might have been trained." Lord Fullerton died, December 3, 1855, in his seventy-eighth year, only three weeks after his retirement from the bench.—J. T.

FULLO, Peter, or Peter the Fuller, a monophysite bishop of the fifth century. Fullo was an intriguing dishonourable man. He procured accusations to be brought against

Martyrius, bishop of Antioch, and usurped his see during the short absence which his defence necessitated. He was afterwards deposed, but through the interposition of Zeno, the son-in-law of the Emperor Leo, was restored to his former dignity in 482. The insertion of a few words by this factious bishop in the hymn which the Greeks called Trisagium, was the cause of a bitter and protracted controversy between the eastern and western churches.—R. M., A.

FULTON, Robert, an American artist and engineer, famous as having been the first to practise with permanent success the propulsion of ships by steam-power, was born at Little Britain, Lancaster county, Pennsylvania, in the year 1765. In 1782, according to some authorities, he was at first bound apprentice to a jeweller in Philadelphia; according to others, he at once began business as a portrait and landscape painter. It is certain, however, that by his ability and success as an artist, he had saved enough of money to buy a small farm about 1786, in possession of which he established his widowed mother. Soon afterwards he was furnished by a generous friend, Samuel Turbitt, with funds sufficient to enable him to go to London, and there study painting under West. While in London he was induced to study practical mechanics, with the view both of adopting and inventing machines which might prove profitable and useful in America. In the pursuit of mechanical knowledge he visited various parts of Britain, and became acquainted with the most eminent cultivators of practical mechanics; amongst others, with Watt, the duke of Bridgewater, the earl Stanhope, Symington, and Bell. He practised for a time as a canal engineer near Birmingham, and acquired a practical knowledge of Watt's steam-engine. Amongst the inventions which at this time occurred to Fulton, and which were afterwards put in practice either by himself or by others, were—machinery for cutting and polishing marble; the improvement of canal navigation by the use of inclined planes, with fixed steam-engines and ropes instead of locks, for transferring boats from one level to another; machinery for spinning ropes; a diving-boat; a "torpedo," or submarine apparatus for blowing up an enemy's ship of war; and improvements in steam-navigation. The means of testing by experiment, and of putting in practice some of these ideas, were furnished by the profits of a panorama, painted and exhibited by him in Paris, at the suggestion of the American poet and statesman, Joel Barlow, who had first induced him to go to France with the view of bringing his "torpedo" under the notice of Napoleon. The better to explain the nature of the advance made in steam-navigation by Fulton, a brief summary will be given of the leading events in the history of that art up to his time. In 1698 Savery propelled a boat by means of paddle-wheels, which were driven by a water-wheel, which water-wheel was driven by the fall of water from a reservoir to which that water had been raised by the direct pressure of steam on its surface, as in the inventor's engines for draining mines. This combination was evidently too cumbrous to be practically successful. In 1707 Papin made either a boat, or a model of a boat (it is not clear which), propelled by an engine which is supposed to have resembled Savery's; but that vessel or model was destroyed by boatmen on the Weser, as Papin was conveying it down that river on his way to England. In 1736 Jonathan Hulls patented in England a steam-vessel, in which paddle-wheels were to have been driven by ratchet-work, acted upon by chains or ropes attached to the pistons of atmospheric steam-engines; but it does not appear that his invention was ever tried in practice. In 1752 Daniel Bernoulli gained a prize offered by the French Academy of Sciences for the best means of propelling ships without sails, by the invention of a screw-propeller, and of a form of steam-engine suitable for driving it; but those inventions were not brought into use until the present century. In 1781 and 1783 the marquis de Jouffroy (who had first begun to experiment on steam propulsion on a small scale in 1776) made and used upon the Rhone two steam-vessels of considerable size, in both of which paddle-wheels were driven by a steam-engine through ratchet-work; the connection between the pistons of the engine and the ratchet-work being effected in the first vessel by means of chains, and in the second by racks and toothed wheels. They are said to have attained a speed of about seven miles an hour; but the invention was soon afterwards abandoned. In 1787, Patrick Miller of Dalswinton in Scotland, built a twin pleasure-boat, driven by paddle-wheels, to which, at the suggestion of James Taylor, he adapted a steam-engine, made by William Symington, and apparently on nearly the same principle with that of Jouffroy. This vessel having succeeded when tried on Dalswinton loch in 1788, a larger vessel on the same plan was tried on the Forth and Clyde canal in 1789, and went at nearly seven miles an hour, but was soon abandoned in consequence of the machinery giving way under the severe shocks to which it was exposed. These early attempts at steam navigation (as well as those made by Rumsey and Fitch about the same time) failed chiefly because of the imperfect nature of the means employed for the transmission of motion from the piston to the propeller. Watt's invention of the double-acting rotative steam-engine, which effects that transmission of motion smoothly and without shocks, was an indispensable step towards the success of steam-navigation. Symington, instructed by the previous failure of his engine in Miller's boat, availed himself of that invention, when he built for Lord Dundas in 1801, the *Charlotte Dundas*, which was used in 1801 and 1802 as a tug-steamer on the Forth and Clyde canal with complete success, and which has been justly styled by Mr. Woodcroft, "the first practical steamboat."

Fulton, having in view the introduction of steam-navigation into America, appears, unlike many inventors, to have begun by making himself well acquainted with what had already been accomplished in that art; and in particular he obtained, through Henry Bell, an account of the boat of Miller of Dalswinton, and was present, in July 1801, at an experiment with the *Charlotte Dundas* on the Forth and Clyde canal. In 1803, being in Paris, he induced Robert Livingstone, then the American ambassador there, to join him in building an experimental steam-boat on the Seine, which was furnished with an engine from England. The success of that vessel was such as to lead Fulton and Livingstone immediately to plan the construction of a large vessel for the purpose of running on the Hudson; and with that view they ordered a suitable engine from Boulton and Watt. Having returned to America, Fulton proceeded to build the ship, and Livingstone obtained from the state legislature of New York a grant to Fulton and himself of the exclusive privilege of navigating by steam in that state, for a period of twenty years, afterwards extended to twenty-five. In 1806 the engine arrived from England; and in August, 1807, the *Clermont* made her first experimental trip on the Hudson with complete success, attaining a speed of five miles an hour. She soon afterwards began to run as a regular passage-boat between New York and Albany; and thus, for the first time, was steam navigation established as a profitable art. Fulton and Livingstone, in prosecution of their enterprise, afterwards built several larger steam-vessels. They were much harassed by infringements of their grant, and lawsuits in defence of it. They had also a fair competitor in Stevens. In the spring of 1808 Fulton was married to Harriet Livingstone, niece of the chancellor. He continued actively engaged in mechanical undertakings, one of which was that of building a steam-frigate for the United States navy, until 1815, when, after a short but severe illness, he died on the 24th of February, in the fiftieth year of his age. He is described as having been handsome in person, social and hospitable in disposition, and agreeable and unassuming in manners. The history of his mechanical inventions proves him to have possessed wonderful versatility, striking ingenuity, sound scientific and practical knowledge, and great enterprise in business, together with prudence and sagacity—a rare combination of qualities, but characteristically American. His claims to distinction as an inventor have been disputed, on the ground that his improvements in steam navigation consisted mainly in combining and adapting the inventions of others; that his paddle-wheels were Miller's or Jouffroy's, his engine Watt's, already applied to drive a paddle-wheel by Symington, and that in order to calculate the power required to drive his vessels he had recourse to the experiments of Beaufoy; but those who argue thus do not sufficiently consider the skill and the real originality shown by Fulton in that combination and adaptation, resulting, as they did, in a degree of practical success seldom attained by any inventor.—(Colden's *Life of Fulton*; Scott Russell *on Steam-Navigation*; Woodcroft *on Steam-Navigation*; *Abstracts of Specifications of Patents for Marine Propulsion.*)—W. J. M. R.

FULVIA, the wife of Marcus Antonius the triumvir, had been previously married, first to Publius Clodius, and then to Scribonius Curio. The evil reputation which Fulvia bore in her earlier conjugal relations, was in some measure redeemed by her strong and faithful attachment to her third husband, and

she laboured devotedly for Antony's advancement. The unfeeling brutality of her conduct towards the political enemies proscribed by her husband, especially in the cases of Cicero and Rufus, has made her name infamous. Her desire to withdraw him from the charms of Cleopatra, led her to foment in Italy apprehensions of Octavianus, who was returning thither with his troops; and she joined her brother-in-law in organizing an armed resistance at Perusia. They were obliged, however, to capitulate, and Fulvia being allowed to depart under a promise to leave Italy, sailed for Greece and met Antony at Athens. Had she succeeded in her recent enterprise, she might have been received by him with kindness, but she encountered only upbraidings, which threw her into a serious illness. Antony hastening home, left her at Sicyon, and she died there B.C. 40; grief and neglect giving a fatal issue to the malady which they had originated.—W. B.

FUMAGALLI, Angelo, a learned historian, was born at Milan on the 28th of April, 1728. Early in life he entered a convent of Cistercians, and studied the oriental languages and the history of his native land. At twenty-nine years of age he published two dissertations: one on the origin of idolatry, and the other on a Greek manuscript on the Ambrosian liturgy. He wrote afterwards the lives of Cicero and Rancati, in which he displayed an immense amount of knowledge on literary as well as theological matters. His superiors having sent him to Rome, Fumagalli delivered there lectures on theology and diplomacy; and on his return to Milan in 1773, he was elected lecturer, then abbot, and invested with all the rights and privileges pertaining to that dignity. The prerogative of printing, quite independent of the authority of the dukes of Milan, belonged to his abbey; and he profited by that privilege to publish Winkelman's History of the Art of Drawing among the Ancients, translated into Italian by Amoretti—a work which Fumagalli enriched with numerous and very interesting annotations. His history of Milan during the war of Frederick Barbarossa, is written in a style at once terse and elegant, and obtained for him a seat amongst the thirty members of the Institute of fine arts, literature, and science, with a pension from government. But his order having been suppressed, he died of a broken heart on the 12th of March, 1804.—A. C. M.

FUMANI, Adamo, a Latin poet, who flourished in the sixteenth century. His knowledge of Latin is highly praised by Tiraboschi; and his voluminous correspondence with Berni, Giberti, and Fracastoro, sufficiently attests his literary merit, and the esteem in which he was held by his contemporaries. The work to which Fumani principally owes his reputation, is a poem entitled "Logices libri quinque." He died in 1587.—A. C. M.

FUNCK, Karl Wilhelm Ferdinand von, a distinguished German officer and historian, born at Brunswick in 1761. He first followed the military profession; but, after a short service of five years, he determined to pursue a literary career. Both Schiller and Goethe gladly availed themselves of his talents. He contributed to the *Allgemeine Literatur Zeitung* of the former, and to the *Horen* of the latter. Returning to the army in 1791, he took part in the campaign against France, and was wounded and made prisoner at the battle of Jena. A lieutenant-general in 1810, he commanded a brigade of cavalry in the Russian campaign, and for a long time enjoyed the favour of his sovereign, which he afterwards lost through the machinations of jealous rivals. In 1815 he was restored to all his honours, after which he devoted himself to literature, till his death at Wurzen in 1828. He wrote a "History of the Emperor Frederick II.," 1792; "Pictures of the Times of the Crusades," 4 vols., Leipsic, 1820; and "Memoirs of the Saxon corps under General Reynier in the campaign of 1812," Dresden, 1829.—R. D. B.

* FUNKE, Otto, a physiological chemist of eminence, extraordinary professor of medicine in the Leipsic university, was born October 27th, 1828, at Chemnitz. His atlas of physiological chemistry is well known in England. He has published a manual of physiology, and several original papers. He discovered the blood crystals.—J. A. W.

FURETIÈRE, Antoine, born in 1620; died in 1688; first appeared as an avocat; then passed into the church; studied canon law, and was given an important judicial office. In 1662 he became member of the Academy; quarrelled with most of the members; prepared a dictionary of the French language, which, being supposed to interfere with that of the Academy, was suppressed. Boileau supported Furetière. His works, decried in his own day, have been since reprinted.—J. A., D.

FURIETTI, Giuseppe Alessandro, born at Bergamo in 1685. He was sent to Milan, where he studied the law; but his natural disposition made him enter upon the pursuit of letters, in which he was highly successful. Having fixed his residence at Rome, he was raised to the prelacy, and there he published the works of Gasparino and Guniforti Barziza, prefaced by their biographies, which Muratori pronounces incomparable. Furietti dedicated the last years of his life to archæological researches; and to the beautiful centaurs found by him in the excavations of the Villa Adriana he owed the enmity of Pope Benedict XIV., to whom Furietti refused to yield that masterpiece of Grecian art. Clement XIII., however, raised him to the cardinalate in 1758, an honour which he did not long enjoy, having died on the 14th of January, 1764.—A. C. M.

FURINI, Francesco, called sometimes the Florentine Guido, and the Florentine Albani, was born about 1600, and studied under Passignano and Matteo Rosselli. He early imitated the works of Guido and Albani, and represented generally such subjects as magdalenes, nymphs, satyrs, the graces, &c., commonly half-length figures life size. He painted occasionally religious pieces, and was also an excellent portrait-painter. Many families in Florence possess pictures by Furini. When about forty years of age he became priest, and was made curate of S. Ansano in the Mugello; he did not, however, quite give up painting. He died in 1649.—(Baldinucci, *Notizie, &c.*)—R.N.W.

FURIUS, Bibaculus. See Bibaculus.

FURLONG, Thomas, an Irish poet, was the son of a small farmer in the county Wexford, and born in 1792. Although of literary tendencies his education was utterly neglected by his father. The bard's first contributions to the press probably appeared in the *Ulster Register*, edited by John Lawless, where we find several political verses with his signature. Young Furlong was sent at an early age to Dublin with a view to some mercantile employment. At a later period we find him engaged as a shopboy with a grocer named Hart. His first and longest poem, "The Misanthrope," appeared in 1819, and was subsequently reprinted with additions and alterations. Two years later he was instrumental in establishing the *New Irish Magazine*, wherein many of his minor productions originally appeared. In 1824 Furlong's best work, "The Plagues of Ireland," was published. In 1825 and 1826 he contributed largely to the *Dublin and London Magazine*, under the pseudonym of "the Hermit in Ireland." During the same interval he wrote "The Doom of Derenzie," and translated Carolan's Remains for Mr. Hardiman's Irish Minstrelsy. In 1825 he joined the Catholic Association, made some speeches at their meetings, and was complimented by a public portrait in the Association Cartoons, published at that period. Sir Walter Scott in 1826 visited Ireland, and having strolled into the shop of an eminent bookseller, inquired whether he had got "The Plagues of Ireland." "Sir," replied the salesman contemptuously, "we don't keep works of such a class." "I dare say," replied Sir Walter, "your shelves contain many works greatly inferior to the book for which I asked." Saying which, he left the shop, but in a few minutes it was discovered who the great unknown was. For lacerating poignancy of satire, "The Plagues of Ireland" has hardly an equal. It is said to have been undertaken in imitation of English Bards and Scotch Reviewers; but it reminds us rather forcibly of Gifford's or Churchill's concentrated strength of sarcasm. As a picture of the state of parties in Ireland at the period referred to, its honesty, boldness, and fidelity, have been repeatedly recognized. After eight years of authorship Furlong died at the early age of thirty-three, in midsummer, 1827. A public funeral honoured his remains; a monument to his memory has been raised in the churchyard of Drumcondra. Furlong was of low stature; the contour of his face was classic, but haggard and careworn. He had an intellectual forehead, thoughtful in expression, and a sparkling eye. Some of his best pieces are unpolished, but, like ingots, they bear a brand of high value. Original genius is stamped on his most immature productions; and their occasional roughness can only be regarded as an evidence of the strength of the poet's mind, which discipline had never tamed. His short life of mercantile drudgery gave him no leisure for even self-education. By the great and influential he was unpatronized and unrecognized. Furlong deserves credit for more than what he lived to accomplish. He gave unmistakable promise of achieving great things when leisure, experience, thought, and reading should mature his judgment, and improve

his taste and style. As it was, he has left a name which will not soon be forgotten.—W. J. F.

FUSELI, Henry, R.A., or correctly Heinrich Fuessly, was the son of J. C. Fuessly (see Fuessly), and was born at Zurich, February 7, 1741; he early displayed a taste for the arts, and inherited also his father's literary talents. He was educated in the Collegium Carolinum at Zurich, and was destined for the church; he took his M.A. degree, and entered holy orders; but having, with his friend Lavater, succeeded in exposing the injustice of a Zurich magistrate, he was recommended to leave the city for a while to avoid the resentment of the family of the magistrate. Fuseli accordingly proceeded to Berlin in the spring of 1763. When there his friend Professor Sulzer advised him to visit England, which he did at the close of that year, in company with Sir Andrew Mitchell. In London, Fuseli found it not very difficult to turn his literary abilities to account; but he found it necessary to alter the spelling of his name to make it sound intelligible to the English public. He maintained himself for some years in this way, but in 1770, by the advice of Sir Joshua Reynolds, he adopted painting as his profession. He set out in that year for Italy, where he remained for eight years. He returned to London in 1779; and in 1782 attracted the public notice by a picture of the "Nightmare," exhibited that year at the Royal Academy—a work, which, like all the pictures of Fuseli, owed its attraction almost exclusively to its conception; his best pictures are technically but coarse sketches. He had exhibited in the two previous years some remarkable subjects from classical literature; but owing doubtless to his fatally imperfect execution, they attracted no notice. The "Nightmare," from its very grotesqueness, commanded attention, and the public recognized the talents of the painter. He next produced some works for Bodyell's Shakspeare Gallery; and subsequently, what he termed his "Milton Gallery," forty-seven large pictures from the Paradise Lost. This great work occupied him only nine years; it was, however, time enough for him to throw his ideas intelligibly upon the canvas, and his painting amounted to nothing more. The ideas, however, were original and impressive; but he seems to have been somewhat of Blake's constitution of mind—his ideas did not proceed from what he saw, but what he saw proceeded from his ideas. This "Milton Gallery," however, was a source of great disappointment to the painter. After the closing of its exhibition in July, 1800, Fuseli observed to a friend—"I am fed with honour, and suffered to starve, if they could starve me." The pictures were nearly all taken back to his studio, and rolled up to be reserved, as he said, "for dust, the worm, and oblivion." Fuseli was elected an associate of the Royal Academy in 1788; he was married to Sophia Rawlins of Bath in the same year, and moved from St. Martin's Lane to 72 Foley Street, where his "Milton Gallery" was painted. On the 10th of February, 1790, he was elected an academician. Barry the professor of painting having been expelled the academy in 1799, Fuseli was elected in his place. He delivered his first three lectures in 1801, and they were published in the same year. In 1805 he became keeper, and resigned his professorhip, but was re-elected in 1810, and continued professor of painting for the remainder of his life. He died April 16, 1825. He delivered in all twelve lectures, but they are very unequal in merit; the earlier ones are the most valuable—those on ancient and modern art, and those on invention and composition; they are very elaborate in their style; indeed their great defect is this prominence of form over substance; they show an incessant aim at epigrammatic terseness of style, or striking antithesis of idea. There is, however, much force in his expressions, and his subject seems to be pursued with an energy that never flags. His criticism too is mature, and often profound.—(Knowles, *Life and Writings of Fuseli*, 3 vols. 8vo, 1831.)—R. N. W.

FUSS, Nicolaus von, a distinguished mathematician and natural philosopher, born at Basle in 1755; studied at the gymnasium and university of his native town under Bernoulli, who sent him when eighteen years of age to assist the celebrated Euler at St. Petersburg. In 1776 he was appointed associate, in 1783 member, and in 1800 principal secretary of the Academy of Sciences, St. Petersburg. In 1784 he became professor of the corps of noble land cadets, in 1792 secretary to the marine corps, and in 1800 a councillor of state. In 1802 he prepared the statutes for the university and schools of the empire, and in 1805 was nominated one of the council for organizing military schools. For his services in advancing the interests of science he was raised to the dignity of chevalier of the third class of the order of St. Vladimir, and awarded a pension. For fifty years he regularly contributed to the Memoirs of the Academy of Sciences at St. Petersburg, during which time he published several works on mathematics and astronomy. He died December 23rd, 1825.—W. A. B.

FUST or FAUST, Johann, one of the inventors and first promoters of the noble art of printing—and not to be confounded, as he has often been, with Dr. Faustus, the German magician—was a wealthy citizen of Mentz in Germany, where he was born about the end of the fourteenth century. In 1450 he entered into partnership with John Guttenberg, who had come to that city from Strasburg with the rudiments of the new art, in order, by the help of his capital and skill, to improve the as yet rude process, and carry it out to practical effect. His servant, Peter Schöffer, whom he took with him into the business, proved a valuable auxiliary. It was he who invented punches and matrices for the making of movable types—a service for which Fust rewarded him with the hand of his daughter, and a partnership with himself. In 1455 Fust and Guttenberg quarrelled and separated, the latter returning to Strasburg, while Fust and Schöffer carried on their operations at Mentz with increasing success. The first production of their press was the Mazarine Bible (Latin), in folio, finished in 1455. It was followed by the Latin Psalter, folio, in 1457; the Rationale Divinorum Officiorum in 1459, which exhibited the first specimen of their smaller type; the Clementine Constitutions in 1460; Cicero's De Officiis and Paradoxa in 1465. Their earliest productions were printed on vellum, and brought for some time the prices of manuscript books—under the impression that they had been produced in the ordinary way. When the truth was known that their beautiful books were the fruits of a new art, the ingenious printers were publicly accused of fraud by their first customers; and it is said that Fust was obliged to leave Mentz in consequence of a decision given against him by the courts of justice. He withdrew to Strasburg, where he taught the art to John Mentel. He died in Paris of the plague in 1466, and was succeeded in the partnership with Schöffer by his son.—P. L.

FUX. See Fuchs.

FYROZ, the name of three Mohammedan sovereigns of India:—Fyroz I., Roukn-ed-din, succeeded to the throne of Delhi in 1236, from which the Ghorides had been deposed by Altmish or Cuttub, his father. Devoted to pleasure, Fyroz squandered recklessly the revenues of the state, and at the end of seven months the sceptre was torn from his feeble grasp by his sister, Ruzía Begum.—Fyroz II., Djelal-ed-din, dethroned Kai Kobad in 1289, and reigned till 1296. Fyroz strove to secure the affection of his subjects by justice and generosity. He repelled an attack of the Moguls with much vigour; but he had not the energy to put down the marauding bands by which the country was infested. He was assassinated by his favourite nephew, Allah-ed-din Khilji.—Fyroz III., Toghluk, born in 1298; died in 1387; received the crown of Delhi in 1351 on the death of his cousin, Mohammed Toghluk. Distinguished as a patron of letters, he founded the city of Firozabad to be the capital of his dominions, and constructed canals, roads, bridges, mosques, caravansaries, and baths, whose remains still attest the wisdom and prosperity of his reign. In 1386 he abdicated in favour of his son, Mohammed Toghluk II.; but, in consequence of the incompetency of the new ruler, he had to resume the sceptre.—R. V. C.

FYT, John, was born at Antwerp about 1625. He painted in the style of Snyders, birds, animals, and still-life with extraordinary ability; also fruit and flowers, ornamental vases, bas-reliefs, &c.; he was particularly successful in painting dogs, and he executed the skins or feathers of his subjects with sometimes a marvellous accuracy and minuteness, and occasionally with great freedom. Rubens and Jordaens both occasionally employed him in the accessories of their pictures. Fyt was also a skilful etcher; there are some admirable studies of dogs by him. A set published in 1642, signed "Joannes Fyt pinxit et fecit," has been twice republished since, but Fyt's name was erased from the third set. The year of his death is not known.—(Descamps, *La Vie des Peintres, &c.*; Bartsch, *Peintre Graveur.*)—R. N. W.

G

GAAB, Johann Friedrich von, a German theological writer, was born at Göppingen, Wurtemberg, in 1761, and died in 1832. He was gradually promoted to the highest dignities in the evangelical church. He left a number of learned works on the apocryphal and other books of the Old Testament, on the history of the church, &c.—K. E.

* GAAL, Joseph, a Hungarian, born at Grosskaroly in 1811, author of "Szirmay Ilona," 1837, a historical romance in two volumes; "A Király Ludason," 1837, a comedy; "Swotopluk," a tragedy, and other plays. He has acquired some reputation as a novelist by his truthful delineation of Hungarian life; and his poetry, chiefly of a humorous cast, has a large circulation among his countrymen. Gaal was educated at the university of Pesth, where he devoted himself to the study of law. On leaving college he entered into the service of the state at Buda. In 1837, twelve years after its foundation, he was chosen a member of the Hungarian Academy. When his countrymen rose against the Austrians on the 29th September, 1848, he was appointed minister of finance by the provisional government.—R. V. C.

GABARET, a French vice-admiral, governor of Martinique, one of the foremost of Louis XIV.'s naval heroes. He commanded a division of the duke of Vivonne's fleet in 1676, when the Spanish and Dutch were beaten by the French off Palermo; and in the following year he served under D'Estrées against the Dutch in the West Indies. In 1689 the count of Chateau-Regnault adventured to sea, with eight ships, destined to carry relief to the Irish, who were still in arms for James II., and of this fleet Gabaret commanded the vanguard. Three days after the departure from Brest, 6th May, the vice-admiral came in sight of the Irish coast between Cape Clear and Kinsale; and on attempting to land he had an encounter with the enemy, from which they retired with considerable loss. In 1692 Gabaret commanded the rear-guard of the French fleet at the disastrous battle of La Hogue. In 1693 he was named governor of Martinique, which, for the few months he survived, he defended against the English with the most extraordinary bravery and skill.—J. S., G.

GABBIANI, Anton Domenico, one of the most distinguished Florentine painters of the seventeenth century, was born at Florence in 1652. He was the pupil, first of Vincenzo Danolini, and was then sent by the Grand-duke Cosmo III. to study in the school of Ciro Ferri at Rome; and he afterwards spent some time in Venice to acquire the colouring of that school. Gabbiani was a facile painter in oil and in fresco, and in various departments of the art, as history, portraits, animals, &c.; but while his drawing is praised, his colouring is condemned as languid; he was most successful in children or *amorini*. He executed many works in Florence, and several for the Pitti palace there; but his greatest undertaking is the cupola of Cestello painted in fresco; there are some of his frescoes also at Poggio a Cajano. Gabbiani formed a considerable school; Benedetto Luti was his principal scholar. He was killed by a fall from a scaffolding in the Incontri palace in 1726. There is a life of him by his pupil, Ignazio Enrico Hugford, Florence 1762, which contains some etchings by Gabbiani, with other of his designs engraved under the title of Raccolta di Cento Pensieri diversi, di Gabbiani, &c.—R. N. W.

* GABELENTZ, Hans Conon von der, an eminent German linguist, was born at Altenburg, October 13, 1807; and studied law at the universities of Leipsic and Göttingen. He then entered the administrative service of Saxe-Altenburg, where he was successively raised to the highest posts of trust and honour, but resigned all of them except the presidency of the Altenburg diet, to which he was promoted in 1851. From his boyhood he had devoted all his leisure hours to linguistic research, and had acquired the Chinese language while yet at school. Soon after leaving the university, he published his celebrated "Elémens de la grammaire Mandschoue," 1832. From the languages of Eastern Asia he turned to the Gothic, and conjointly with his friend J. Löbe, edited the works of Ulfilas with a Latin translation, glossary, and grammar, 1843–46. He wrote, besides, grammars of the Mordvinian, Sirenian, Cherokese, Dajak, Dakota, and Kiriri languages, and was one of the founders of the Zeitschrift für die Kunde des Morgenlandes.—K. E.

GABINIUS, Aulus, a Roman statesman, was born about 100 B.C. His patrimony was completely dissipated in his youth by his profligate and spendthrift mode of life, and he entered on a public career with the view of repairing his broken fortunes. He was elected tribune in 66 B.C., when he proposed and after a fierce struggle carried a law conferring upon Pompey the command of the war against the pirates. He was prætor in 61, and consul in 58 along with L. Piso. Both consuls joined the party of Clodius, and supported that ruthless profligate in those measures which led to the overthrow of Cicero; and through the influence of Clodius Gabinius was appointed to the government of Cilicia, which he subsequently exchanged for that of Syria, 57. On his arrival in that country he found Judæa in a state of great excitement, in consequence of a quarrel between the two brothers, Hyrcanus and Aristobulus. He restored the former to the high priesthood, from which he had been dispossessed by Alexander, the son of Aristobulus, rebuilt Samaria and other towns which had been destroyed by the Jews, introduced various changes into the government, and divided the country into five districts, each of which was administered by a council. A dispute now broke out between Orodes and Mithridates respecting the Parthian throne, and the proconsul having been gained over by the promises and bribes of the latter, decided in his favour. Gabinius next marched into Egypt and restored Ptolemy Auletes, whom the Alexandrians had driven from his throne in consequence of his exactions. The restoration of this monarch had been forbidden both by a decree of the senate and by the Sibylline books; but the zeal of Gabinius in his behalf having been stimulated by the promise of ten thousand talents for this service, he repaired on purpose to Alexandria, and replaced Ptolemy on the throne in defiance both of the senate and the oracle. On his return to Judæa he found that country once more agitated by a new revolt on the part of Alexander, but the insurgents were speedily defeated in a battle which was fought near Mount Tabor. The oppression and shameless venality of Gabinius had now, however, rendered his government unendurable. He was recalled in 56, and on his return to Rome in the following year was accused of treason on account of his restoration of Ptolemy, but was acquitted by a majority of thirty-six to thirty-two. He was immediately tried upon another charge, entitled "de Repetundis," for the illegal receipt of ten thousand talents from Ptolemy. Cicero was reluctantly persuaded by Pompey to undertake his defence, but he was nevertheless found guilty, and condemned to be banished, and to repay the money he had unlawfully received. In 49 he was recalled from exile by Cæsar, and in 48 was sent by him, at the head of some troops into Illyricum, where he died about the end of that year.—J. T.

GABIUS, Apicius. See Apicius.

* GABLER, Georg Andreas, son of Johann Philipp Gabler, was born at Altdorf, July 30, 1786. He studied philosophy at Jena under the celebrated Hegel, and became one of his most ardent pupils. Quitting the university, he was for a time private tutor in the family of Schiller, and next, in 1811, obtained a post as professor at the Anspach grammar-school.

From Anspach he removed in like capacity, in 1817, to the college of Baireuth, of which he became director in 1821. At the death of Hegel he was called to Berlin, to fill his chair as professor of philosophy, and has lived there ever since. Gabler now passes for one of the chief exponents of the Hegelian philosophy. Among the most important of his works are—"Die Kritik des Bewustseins;" "De veræ philosophiæ erga religionem christianam pietate;" "Die Hegelsche Philosophie, Beiträge zu ihrer richligen Beurtheilung und Würdigung."—F. M.

GABLER, JOHANN PHILIPP, an eminent German theologian of the rationalistic school, was born at Frankfort, 4th June, 1753, and studied at Jena from 1772 to 1778, where Eichhorn and Griesbach were the professors who had most influence in determining the character of his theological views. In 1785 he was made professor of theology in the university of Altdorf, where he continued to labour for the next twenty years. In 1804 he was called to Jena, where in the first theological chair he was first colleague, and then successor, to his former teacher, Griesbach, who died in 1812; in which office he continued till his death in 1826. His writings, a selection of which was collected and published by two of his sons, in two vols., in 1831, consisted entirely of programmes delivered from the chair, and essays or papers communicated to several theological journals of which he was editor. Of these the most important was a programme, "De justo discrimine theologiæ biblicæ et dogmaticæ regundisque recte utriusque finibus," published in 1787, in which he defined more sharply and accurately than had been done by any previous writer, the functions and character of biblical as distinguished from dogmatic theology, and which may be considered to have laid the foundations of the former as a distinct department of theological science—foundations which have been since built upon in Germany by a long succession of writers, both rationalistic and evangelical. Gabler was a decided rationalist. But, like Herder and Griesbach, he was a rationalist of a grave and earnest character, without levity and intentional irreverence, and still retaining a deep feeling of the religious and moral greatness of Jesus Christ, of his divine excellence and grandeur, though not of his true and proper divinity.—P. L.

GABRIEL (DJABRIL BEN-BAKHTISCHU), a Syro-nestorian physician, died in 829. His patron, Djaafar, one of the Barmekides, introduced him to the Caliph Haroun-al-Raschid, who made him his chief physician. Subsequently, however, he lost the favour of the caliph, and during much of the rest of his life experienced in a considerable degree the capricious tyranny characteristic of eastern courts. Gabriel possessed great influence among his coreligionists, and was altogether one of the most distinguished of the illustrious family of the Bakhtischu. He was author of a Syro-Arabic dictionary, and of several books on subjects connected with his profession.—R. M., A.

GABRIEL, JACQUES, an eminent French architect. He prepared the plans for Louis XIV.'s château of Choisy-le-Roi, near Paris, which has since entirely disappeared. He died in 1686, while occupied with the erection of the Pont-Royal over the Seine at Paris.—His son, JACQUES GABRIEL, also an architect, completed the Pont-Royal commenced under his father's supervision. He was born in 1667, and died in 1742. Among the public buildings which were erected under his supervision, were the town-halls of Rennes and Dijon. He was made first architect to the king, and knight of the order of St. Michael.—JACQUES ANGE GABRIEL, born in 1710, and died in 1782, was even more distinguished as an architect than his father and grandfather. The genius which he displayed in his profession procured for him from Louis XV., in 1755, a commission to restore and enlarge the buildings of the Louvre. He held, like his father, the post of first architect to the king.—R. V. C.

GABRIEL SIONITA, a learned Maronite, born at Edden, a village on Mount Lebanon, in 1577; died at Paris in 1648. He was educated at Rome, where he became a professor of theology. In 1614 he went to Paris, and was appointed professor of Arabic in the college of France. According to Lelong, he was not a good specimen of a Syrian scholar, for "he loved good cheer better than work." After the failure of a scheme for printing a polyglott, with the execution of which he was to be intrusted by the college, he was engaged to assist Lejay in his celebrated work. The editor and his assistant before long quarrelled, and the rupture strangely ended in the imprisonment of the latter. When released, he had the further wrong done him of being obliged to give up his precious Arabic and Syriac text to the learned and greedy Frenchman. Among the works of Gabriel Sionita, there is a translation into Latin of Edrisi's treatise on geography, the famous Geographia Nubiensis.—J. S., G.

GABRIELI or GABRIELLI, GIOVANNI, a musician, was born at Venice, where he died in 1612. He was pupil of his uncle, ANDREA GABRIELI, who was also born at Venice about 1520, studied under the famous Adrien Willaert, held one of the organist appointments in the cathedral of S. Marco from 1566 until his death in 1586, and published some meritorious madrigals and ecclesiastical music. Hassler and Gruber, both famous musicians, were fellow-students of Giovanni Gabrieli. Admiring to the utmost his very remarkable genius, they both of them pressed him to visit Germany; but it appears that neither their friendly persuasion, nor the invitation of the distinguished family of Fugger of Augsburg, nor the proffered patronage of Albert V., duke of Bavaria, and that of his son, induced this renowned master ever to leave Venice. He succeeded Claude Merulo in 1584, as chief organist in the cathedral of S. Marco, and filled this office with great honour. His muscianship was highly esteemed by his contemporaries, and his works justify the enthusiastic eulogies of him which were written in his time. His style differs entirely from the Roman school, having little of the fugal character which distinguishes the latter, and depending for its effect rather on melodious grace, than on imitative contrivance. The resources of counterpoint were not, however, strange to this composer, but he employed them more freely in writing for instruments than for voices, and composed rather what he called Researches (Ricercati) on a subject than strict fugues. Upon the whole, he may be regarded as manifesting the same specialities in his art, as those which characterize his countryman Titian in painting; between whose genius and his there appears to have been much in common. The progress of music has placed the compositions of Gabrieli and of his time beyond the sympathy of our generation; but the honour still clings to him of having been the chief of the Venetian school of music, which in its day was not less famed than that of painting in the same city. His works are various, and chiefly consist of madrigals, ecclesiastical pieces, and compositions for the organ.—G. A. M.

GABRIELLE D'ESTREES. See ESTREES.

GABRIELLI; a family of Gubbio, a town in the states of the church. The Gabrielli were very powerful as feudal lords in the middle ages. At the head of the Guelph party in their native province, and often called upon by the neighbouring towns to exercise the functions of chieftains and judges, they are often mentioned in the chronicles of the thirteenth and fourteenth centuries.. Many members of the family were distinguished by uncommon energy of character, and by a towering ambition. CARLO GABRIELLI, who had usurped supreme power in his native town, was killed by his brother TEOBALDO, who was compelled to leave his estates, and seek refuge among the Normans in Calabria. This took place in the second half of the twelfth century. The first personage of note, who subsequently occurs in the records of the family is CANTE, who lived in the fourteenth century. He was one of the partisans of Charles of Anjou, and podesta of Florence at the time of the proscription of the chiefs of the Parte Bianca. Dante was one of the victims, and Cante Gabrielli was the chief instrument of his ruin. Two other members of this family, BINO and FILIPPO, were afterwards elected to the same office by the Florentine republic, and acted in the interest of the democratic party. Filippo fought in 1323 for the Florentines against the Visconti, who were then the most powerful leaders of the Ghibelline party in Lombardy. In 1333, GIACOMO GABRIELLI, who had formerly been podesta of Orvieto, was summoned to Florence to defend the town against its enemies; and was subsequently invested with the authority of dictator, which he exercised in the most tyrannical manner. He was therefore expelled, but soon after, in 1338, he was recalled, and commenced again the work of tyranny. A conspiracy was formed against him, but the faction by which he was supported discovered the plot, and the conspirators were driven out of Florence. He left the city in 1341, but was again in office as chief magistrate in 1352 and 1357. His son CANTE or CANTUCCIO, who was successively captain, or podesta, at Perugia, Spoleto, Bologna, and Florence, was equally distinguished for his integrity as a magistrate, and for his moderation as a ruler. Not so his son GIOVANNI, who made himself master of Gubbio in 1349, and in order to maintain his power, had recourse to Bernabo Visconti,

the chief of the Ghibelline party. This treasonable conduct was the cause of his ruin. When Cardinal Albornoz came to reassert the rights of the church in the Marche and the Romagna, Giovanni was expelled from Gubbio in 1354. His son GABRIELE DE GABRIELLI was bishop of Gubbio, and being on terms of friendship with the pope, was made vicar of the church in that town; but he resigned his office soon after. FRANCESCO, his brother, attempted to impose on Gubbio the sway of his family; but the people fought successfully against him, and placed themselves under the protection of Antonio da Montefeltro, duke of Urbino. From that time forward the Gabrielli ceased to be independent lords, and acknowledged the suzerainty of the dukes of Urbino. FEDERICO GABRIELLI served as condottiere under Federico da Montefeltro, duke of Urbino, in the time of Leo X.; and when the duke was deprived of his domains by the Medicis, Gabrielli lost a part of his estates, and retired into private life. The last member of the family worthy of any notice was GIULIO, who was Latin secretary at the council of Trent, and left some good translations from Greek into Latin, among which were the treatises of Plutarch, and the Cyropedia. He died March 12, 1579.—A. S., O.

GABRIELLI, GIULIO, born in 1748; died in 1822; a Roman cardinal under Pius VII. His protest against Napoleon on behalf of the papal cause in 1808, provoked the wrath of the emperor, who caused him to be arrested. He followed the pope to France, and was allowed to live with him at Fontainbleau in 1813. He returned to Rome after the restoration, and would probably have been elected pope at the death of Pius VII., but he died before the papal see was vacant.—A. S., O.

GABRINI. See RIENZI.

* GACHART, LOUIS PROSPER, born in Paris in 1801; first known as a working printer in the house of Ducessois. He became an avocat, and applied himself to the study of history. He changed his residence to Brussels, and became a naturalized Belgian. In 1831 he was made archivist of Belgium, and afterwards employed on several commissions connected with the records of the country. His publications are said to throw a new light on the relations of Spain to the Low Countries. Several historical and antiquarian memoirs have been published by him in the Transactions of the Belgian Academy.—J. A., D.

GACON, FRANÇOIS, born at Lyons in 1667; died at Baillon in 1725; was first a member of the congregation of the oratory, but threw aside the ecclesiastical habit to pass an idle life in writing satirical verse, which was rewarded in some cases by imprisonment, in others by the application of the cudgel. Anxious for immediate notoriety, he thought it would be soonest obtained by attacking the literary men of highest reputation. With the exception of Jean Baptiste Rousseau and Pradon, he failed in drawing them to answer. In a war of epigrams with Pradon, Gacon sometimes gave as good as he got. He published satires against La Motte, Fontenelle, and Bossuet. Fatigued with this kind of life, he resumed the ecclesiastical habit, got a benefice, retired to the country, and died at peace with society. Of his works a translation of Anacreon, with a mock life of the poet, in which he deals satirically with all those he called enemies, is the most amusing.—J. A., D.

GACON, MARIE ARMANDE JEANNE, born in Paris in 1753; died about 1835. She wrote a great number of historical and philosophical romances, which excited considerable attention when first published. But her numerous contributions to social science and to agriculture, procured her a more lasting reputation. She was one of the first writers in the Bibliothèque Agronomique. After the death of M. d'Humières, her first husband, she was appointed reader to the court of Louis XVI. She afterwards married M. Dufour, an eminent barrister.—R. V. C.

GADBURY, JOHN, the successor of Lilly and the rival of Partridge in the trade of astrological imposture, was born at Wheatley, near Oxford, Dec. 31, 1627, his father being a yeoman of that parish, and his mother a daughter of Sir John Curzon of Waterperry, knight. He was apprenticed to one Thomas Nicols, a tailor in Oxford, but forsook that line of business in 1644 and went up to London. Vehemently moved to become a pupil of Lilly, he was soon enabled, by the instructions of that eminent professor, to commence business on his own account. There was great luck in store for him in London; and what with almanac-making, fortune-telling, and writing nativities and prodigies, he speedily became the envy of every member of his profession. Having quarrelled with his master, he lashed old Lilly savagely in "Anti-Merlinus Anglicus." Lilly feebly replied by calling him a "monster of ingratitude," and "a graceless fellow." The old man was no match apparently for his Oxford pupil. But Partridge was. In his Nebulo Anglicanus, or the first part of the Black Life of John Gadbury, he laid at the door of Lilly's pupil all the great crimes of the time, besides an abundant supply of ordinary and extraordinary vices. He was buried in St. Margaret's, Westminster, Cunningham says, in 1704.—J. S., G.

GADDESDEN or GATESDEN, JOHN OF, a physician and ecclesiastic of the fourteenth century, known as "John the Englishman." The "Rosa-Anglica," first published at Pavia in 1492, a work compiled by him chiefly from the Arabian and Latin physicians, contains much interesting information concerning the state of medical science in his time. It records many of the receipts then implicitly believed in by the vulgar; for Gaddesden, while superior in his attainments to many contemporary practitioners was by no means free from the superstitious and absurd notions in regard to the healing art prevalent among the illiterate. Gaddesden exhibits in this work an acquaintance with the art of distilling fresh from salt water. Dr. Freind, in his History of Physic, has somewhat illiberally accused its author of gross ignorance and quackery. Gaddesden was educated in Paris, and he was the first Englishman who held the post of court physician. In that capacity he attended Edward II. and Edward III. He studied theology at Merton college, Oxford, and as an ecclesiastic held a prebend of St. Paul's. He died about 1350.—R. V. C.

GADDI, the name of a celebrated Florentine family of artists. GADDO GADDI, the oldest of the family, was born at Florence in 1239, and was accordingly only three years younger than Giotto; he was a painter and worker in mosaic, but no painting of his is now preserved; his mosaics, however, at Rome and Florence are still in a good state of preservation. He was invited to Rome by Clement V. to complete the mosaics left unfinished by Jacopo da Turrita. Gaddo was originally the assistant of Andrea Tafi, whom he aided in the mosaics of the baptistery of San Giovanni in Florence; his style is the mediæval Byzantine; in the gallery of the Uffizi is a head of Christ, with the monogram in the Greek form, IC. XC. for *Iesous Christos*. He was the friend and companion of Cimabue; he died in 1312. —TADDEO GADDI was the son of Gaddo, and was born at Florence in 1300; he was the godson of Giotto, and that painter seems to have taken care of Taddeo after his father's death, as he lived with Giotto twenty-four years. He was the most distinguished of Giotto's numerous school, and he somewhat enlarged upon the forms of his master, though he adhered strictly to his symmetrical style of composition; and he can hardly be said to have surpassed Giotto in expression, though he equalled him: in colouring he was superior. Both masters are now represented in the national gallery—Giotto by two spirited heads, and Taddeo by an important altarpiece. The touch or execution of Giotto appears to be the freer, in these two examples; but there is some very good drawing in Taddeo's picture. It is in tempera, and represents the baptism of Christ, and, according to an inscription upon it, was painted in 1337 for Filippo Neroni. It was formerly in the Abbey del Sasso di Camaldoli in the Casentino, in Tuscany, and formed one of the Lombardi collection purchased in 1857. It is in its original frame, in eleven separate compartments, three forming the principal picture; above these, three forming the cuspidi, or gothic points of the altarpiece, and below, a predella in five compartments. Taddeo's principal works in painting are the frescoes of the Giugni chapel in the church of Santa Croce at Florence; he was also a great architect. The date of his death is not known; but he was still living in 1366. Two great architectural works by Taddeo still remain; the famous Campanile of Florence built after a design by Giotto; and in 1342 the Ponte Vecchio; he built also the Ponte della Trinità, which was destroyed by a flood in 1557. He amassed great wealth, and was the founder of the present Florentine family of the Gaddi. He left two sons, GIOVANNI and ANGELO; the former died young; the latter was a distinguished painter, and established a merchant's house in Venice, in which he placed his sons, and by this means added greatly to the fortune inherited from his father. The date of his death is unknown, but he was living in 1390. C. Cennini, who wrote a treatise on painting in 1437, was the scholar of Angelo Gaddi.—(*Vasari, &c.*)—R. N. W.

* GADE, NIELS WILHELM, a musician, was born at Copenhagen in 1818. He commenced his career as a violinist, in

which capacity he made a successful tour. He gained the friendship of Mendelssohn at Leipsic, under whose auspices his merits as a composer were first brought into public notice. Through the influence of that great musician, some of the works of Gade were performed at the famous Gewandhaus concerts, and this quickly established his reputation. On Mendelssohn's death in 1847, Gade was appointed to succeed him as conductor of those celebrated Leipsic concerts; but he resigned this post in 1850, when he established in Copenhagen a series of performances modelled on those of the Gewandhaus, the direction of which necessitated his constant presence. He was invited to a similar office in Stockholm, which, for the same reason, he was obliged to refuse. In 1851 he was invested with the order of the Danebrog by the king of Denmark, in honour of his artistic merits, and in consideration of his establishing the philharmonic concerts in Copenhagen. In 1853 he undertook to divide the conductorship of the Gewandhaus concerts with Julius Rietz. His principal compositions are his six symphonies —in C minor, in E, in A minor, in B flat, in D minor, and in G minor; his overtures—"Ossian's Klänge," and "Im Hochland;" a cantata, the subject taken from Ossian, called "Comala;" another cantata, founded on a Danish legend, called "The Erl King's Daughter;" an octet in F, and a quintet in E, for string instruments; some pieces for the organ; two sonatas in A and in D for pianoforte duet, and one in B minor for pianoforte solo; a large number of smaller pianoforte pieces, including "Nordische Tonbilder," "Frühlingsblumen," "Aquarellen," "Scandinavische Volkslieder Sylphiden," "Arabeske Volkstänze," "Idyllen," "Novelletten," and "Frulings Botschaft"—each a collection of several morceaux; and very many part songs, and songs for a single voice with pianoforte.—G. A. M.

GADEBUSCH, Friedrich Conrad, a German writer, born at Altenfaren in the island of Rugen in 1719. Having finished his education at Hamburg and Königsberg, he followed the profession of a notary at Dorpat in Russia. Attracting the notice of the Empress Catherine II., he was appointed to a legislative office in Moscow. Returning to Dorpat, he was elected a member of the consistory and chief magistrate of that town, where he died in 1788. He left a number of works, complete and incomplete, chiefly on the history of Livonia.—R. D. B.

GAENSBACHER, Johann Baptist, a musician, was born at Sterzing in the Tyrol, 8th May, 1778, and died in Vienna in 1844. He was the intimate friend of C. M. von Weber and Meyerbeer, whose acquaintance he made while he was their fellow-student, under the famous Abbé Vogla. He was initiated in music by his father, who followed this art as a profession; in 1786 he was engaged as a chorister at Innspruck, and in 1789 he removed to Botzen, where he studied the organ, the violin, and the violoncello. At the college of this town he passed through a course of literary studies, and was appointed one of the instructors; but to increase his opportunities of reading, he returned to Innspruck in 1795, where he produced several musical compositions, though he supported himself chiefly by teaching the pianoforte. When the French invaded Austria Gänsbacher joined a band of volunteers in defence of the country, was appointed commander of a small corps, and received the gold medal in recognition of his services. In 1802 he went to Vienna, to take lessons of Vogla on his peculiar system of harmony, and there he met with a steadfast friend and constant patron in Count Firmian, for the obsequies of whose wife, some years later, he composed a requiem. In 1803 he became the pupil for counterpoint of Albrechtsberger, and in 1810 he placed himself a second time under the instruction of Vogla, then resident at Darmstadt, where he met with the illustrious musicians whose intimacy gives interest to his name. Gänsbacher resumed his military career in 1813, when he served in the rank of captain against Murat, then king of Naples, for which he received a gold medal in 1817. The office of kapellmeister of St. Stephen's cathedral at Vienna became vacant by the death of Preindl in 1823, when Gänsbacher succeeded to it, and he held it till his death. He was a voluminous composer; wrote much for the church, some works for the orchestra, some for the pianoforte and other solo instruments, a few pieces for the theatre, and very many songs; and into all his productions infused considerable grace.—G. A. M.

GAERTNER, Friedrich von, son of Johann Andreas, was born at Coblentz in 1792. In 1809 he entered the Munich Academy of Arts, in order to study architecture; in 1812 he went to Paris, where he studied in the academy under Percier; and two years later he proceeded to Italy, where he remained four years, and thence to England. Returning to Munich, he published in 1819 a series of lithographic drawings, with explanatory notes, of the Greek monuments in Sicily. In 1820 Gaertner was appointed professor of architecture in the Munich academy, and thenceforth he made that city his residence. Gradually Gaertner acquired the confidence of the king (Ludwig), whose most cherished purpose was to render his capital a grand centre of modern art. The first great work he was employed by the king to execute was the Ludwigs-Kirche, a large church in the Byzantine style. From this time Gaertner found ample employment in designing and superintending buildings of various kinds for the king. Among the many edifices designed by him, were the new university, Florentine renaissance; the Wittelsbach palace, a red-brick fourteenth century building; the royal library, a large Romanesque pile; the record office; the Salzamt; the Feldherrenhalle, a copy of the Loggia de' Lanzi at Florence; the Siegesthor, a free copy of the arch of Constantine; and other of the buildings which have contributed so largely to the recent celebrity of Munich. Among his works outside that city may be mentioned, the Pompeian villa at Aschaffenberg; the Befreiungshalle, on the summit of the Michaelsberg at Kelheim—a rotunda temple erected to commemorate the war of liberation; and the pump-room at Kissengen. He also restored the cathedrals of Bamberg and Regensberg, and the old Iser-Thor at Munich. King Ludwig, being desirous to study the monuments of Greece, in 1836 selected Gaertner to accompany him; and whilst at Athens he made designs for a new palace for King Otho. Shortly after his return from Greece, Gaertner was nominated court architect, and had conferred upon him the prefix of Von, and the order of civil merit of Bavaria. Though essentially an architect, Gaertner's art-services were not confined to architecture. Appointed in 1822 director of the royal porcelain factory at Munich, it was to his exertions that the superior character of the designs executed there was mainly due. He also took an active part in the foundation of the school of glass-painting, for which Munich is now so celebrated; and he gave much attention to the interior decorations of buildings. In 1841 he succeeded Cornelius as the director of the Munich Academy of Arts, an office he filled with distinction till his death, 21st April, 1847. Gaertner and Klenze are the two architects whose works and influence placed Munich for a while at the head of German architecture, and made Munich itself a centre of attraction for the architectural student as well as the pleasure tourists of Europe. Gaertner, as we have seen, worked in many styles, but his own inclination was evidently towards the Romanesque, taking that of central Italy for his type. The designs of his more important buildings have been published.—J. T–e.

GAERTNER, Johann Andreas, a German architect, born at Dresden in 1743. Descended from a family of architects, he obtained a higher reputation than any of his ancestors, but will probably be remembered chiefly as the father of his more illustrious son. After visiting various capitals without finding adequate professional opportunities, he was invited to Coblentz to complete the electoral palace. He then entered the service of the prince-bishop of Würzburg, in whose capital he erected a church, a theatre, and several other buildings, which have been much praised. In 1804 he removed to Munich on being appointed superintendent of the court buildings, but erected no building of any consequence there. He died in 1826.—J. T–e.

GAERTNER, Joseph, a German botanist, was born at Calw, March 22, 1739, and died 13th July, 1791. He prosecuted the study of medicine first at Tübingen and then at Göttingen. After acquiring the title of doctor he visited Italy, France, and Britain. About 1760 he became professor of anatomy at Tübingen. In 1768 he was elected professor of botany at St. Petersburg, and director of the botanic garden there. As the climate of Russia did not suit him, he soon relinquished these appointments and returned to Germany, where he devoted himself to the study of botany, and more especially to carpology, or the characters and structure of fruits. He made important contributions to botanical science, more particularly as regards the seeds and the embryos of plants. His work on fruits and seeds is still an authority. It is illustrated by one hundred and eighty copperplates.—J. H. B.

GAERTNER, Karl Christian, a German litterateur, was born at Freiberg in Saxony, November 24, 1712, and studied at

Leipsic, where he enjoyed the friendship of Gellert and Rabener. He afterwards became a contributor to the well-known *Bremische Beiträge*, and in 1747 was appointed professor at Brunswick, where he died February 14, 1791. He did great service to German literature not only by his writings, but by his personal influence with the most distinguished of his contemporaries.—K. E.

GAETA, Duc de. See Gaudin.

GAETANI; a Neapolitan family, professing descent from the Longobard princes of Gaeta, from which it took its name. Loffredus Gaetano married a niece of Pope Alexander IV., and had by her a son, who eventually filled the papal see under the name of Boniface VIII.—Francesco, nephew of the latter, and made cardinal by him, was one of the staunchest supporters of Boniface, when the king of France, acting through Nogaret and the Colonnas, attacked him in his own palace in Anagni in 1295.—Pietro, another nephew of Boniface, was at this time marquis of Ancona. In the second half of the fourteenth century, Onorato Gaetani, count of Fondi, one of the most distinguished of the Gaetani, governed the Campagna di Roma, under Pope Gregory XI. Having taken part with the cardinals against the people of Rome, during the vacancy of the papal see, he was banished by the Romans. He favoured the election of the anti-pope, Clement VII., in order to revenge himself for some injury he had received from Urban VII. He was a faithful supporter of Queen Giovanna of Naples against Charles of Durazzo, and his hostility to the new dynasty lasted till his death.—Antonio Gaetani was patriarch of Aquileia in 1395, and died in January, 1412, leaving a work under the title "Pro Ecclesiæ Romanæ Unione."—Cristoforo his brother, count of Fondi, who flourished in the first half of the fifteenth century, was a gallant soldier, and was raised by King Ladislaus of Naples to the rank of grand-marshal of the kingdom. He followed the party of Queen Giovanna against the pretender, Louis of Anjou, and after her death he raised the standard of Alfonso of Arragon, and armed in his behalf his vassals and supporters in the Abruzzi. He was subsequently made prisoner with the king himself by the Genoese fleet in the naval battle of the 9th of August, 1435, near Gaeta, and taken with Alfonso to Genoa.—Onorato II. his son distinguished himself by his loyalty to King Ferdinand, the successor of Alfonso, when almost all the barons of the kingdom transferred their allegiance to Anjou. He was highly rewarded for his services, and died in 1489.—Onorato III. his son, who had shared in the rebellion of the Neapolitan nobles, was arrested, and ended his life in 1487.—Onorato IV., who lived in the second half of the fifteenth century, was proscribed by Charles VIII. of France on his invasion of Naples, and lost the greater part of his estates; but he subsequently obtained from Ferdinand the Catholic large grants of land, and the title of Duke of Trajetto in 1497.—Federico his son was executed at the resumption of hostilities between France and Spain under Charles V., for having conspired with the French commanders against Spain in 1528.—Alfonso Gaetani, third duke of Laurenzano, was a gallant soldier, especially distinguished at the siege of Lerida. He died of wounds received in battle in 1649. Another branch of the house of the Gaetani, that of the dukes of Sermoneta, also produced some celebrated personages. Nicola, second duke of Sermoneta, lived in the second half of the fifteenth century, and was an object of hatred to Pope Alexander VI., Borgia. One of his sons was killed in prison by order of the pope, and he himself was eventually poisoned. —Onorato his brother fought with remarkable gallantry at the battle of Lepanto, and afterwards took service in Spain. Among his descendants we find the name of Pietro, duke of Sermoneta, in the second half of the sixteenth century, who commanded the army destined by Pope Gregory XIV. to help the Ligue in France, and of Francesco, born in 1652, who was involved in the conspiracy of Macchia, and narrowly escaped with his life when the plot was discovered. Among the modern representatives of the Gaetani family, Don Michele has gained a name in Roman society for literary talents, and for a peculiar gift of satire.—A. S., O.

GAETANO, Cesare, Conte della Torre, was born at Syracuse in 1718. Having completed his studies in his native city, he went to Naples and afterwards to Rome, where he spent the greater part of his time in the study of poetry and archæology, corresponding and conversing with the most enlightened men of the age. After some years of absence he returned to Syracuse, where he wrote a history of the city, and contributed to the formation of a museum, which he enriched with medals, coins, statuettes, and the inscription of Queen Filisti. Gaetano subsequently accepted the chair of moral philosophy in the university at Syracuse. He left a poem entitled "I Doveri dell, Uomo." He died in August, 1808.—A. C. M.

GAFFAREL, Jacques, was born at Mannes in Provence about 1601. He was educated at the university of Valence, and devoted himself with such zeal to rabbinical studies, that, at the early age of twenty-four, he published a volume at Paris on the mysteries of the Cabala. His remarkable talents speedily attracted the attention of Richelieu, who made him keeper of his library, and allowed him a travelling pension, so that he might seek for valuable books and manuscripts. At Rome, Gaffarel visited Campanella, then imprisoned by the Inquisition. In 1629 he published his "Curiosites inouyes sur la Sculpture talismanique des Persans," &c., a work in which he so freely avowed his belief in talismanic influences, and advanced so many other heretical opinions, that he was censured by the Sorbonne, and obliged to recant. An English version of this curious book, by Chilmead, appeared in 1650. Gaffarel, on his return to France, was employed by Richelieu in his vain attempt to bring back the protestants to the Church of Rome. He afterwards commenced a work, which he did not live to finish, on "The Subterranean World," describing the various mines, caves, and catacombs which he had visited during his long travels. He died at the convent of Sigonce, of which he was abbé, in 1681. His abilities were tarnished by excessive credulity, but he was undoubtedly a man of profound scholarship, and of a quick, refined, and subtle genius.—W. J. P.

GAFFURIUS. See Gafori.

GAFORI or GAFFURIUS, Franchinus, a learned writer on music, was a native of Lodi, and born in 1451. His parents intended him for a priest; but he loved music better than theology, and devoted himself to composition and the study of the plain chant. His youth was spent in close application to music, and in endeavouring to find rules for a science which was yet in its infancy. He successively resided at Verona, Genoa, Naples, Monticello, Bergamo, and Milan, in all of which places he received distinguishing marks of honour. In 1484 he was appointed master of the choir in the cathedral of Milan, in which city he lived till the period of his death in June, 1522. His first work, "Theoreticum opus Armonicæ Disciplinæ," was printed at Naples in 1480, and was little more than an abridgment of Boethius, with some additions from Guido. In 1496 he published at Milan his "Practica Musica utriusque cantus," which treats chiefly of the elements of music and the practice of singing according to the method of Guido. This is written in so clear and perspicuous a manner as to show plainly that Gafori was perfectly master of his subject. Another work by this writer was entitled "Angelicum ac divinum opus musicæ." It was printed at Milan in 1508, and from its style and manner, seems to have contained the substance of the lectures he had read at Cremona, Lodi, and other places. It, however, contains little more than what may be found in the writings of Boethius, and other preceding theorists. His treatise "De Harmonia musicorum instrumentorum," printed at Milan in 1518, contains the doctrines of such of the Greek musical writers as had come into the hands of the author. The writings of Gafori, in the course of a very few years, became so famous that they were spread almost all over Europe; and the precepts contained in them were inculcated in most of the schools, universities, and other public seminaries of Italy, France, Germany, and England. The benefit arising from his labours was manifested, not only by an immense number of treatises on music that appeared in various countries in the succeeding age, but also by the musical compositions of the sixteenth century, formed after the precepts of Gafori, which became the model of musical perfection.—E. F. R.

GAGE, Thomas, a clergyman and traveller, son of Sir John Gage of Haling. In 1612 he was sent by his father, a staunch adherent of the Roman catholic faith, into Spain, with injunctions to prepare himself for the priesthood among the jesuits. Preferring the dominicans, however, he became a member of their order at Valladolid, and having thus irritated his father to the point of disinheriting him, he determined to pass over to the Spanish possessions in South America. This was a voyage forbidden to Englishmen at the time, and the first part of it was therefore performed by Gage in an empty sea-biscuit case.

After residing in Mexico for some time, and having abandoned his scheme of visiting as a missionary the Philippine islands, he successively laboured at Chispat, Guatemala, and Amatitlan. In the course of his residence in New Spain he amassed a considerable sum of money, with which it was his intention to provide for himself a comfortable home in England. He quitted Amatitlan 7th January, 1637, twenty-four years from the date of his departure from England. He arrived safely, but without his money; the ship in which he made his passage having been boarded by corsairs. His father was now dead; the old man's will had been silent on the subject of the renegade priest; for obvious reasons he was wholly unable to make himself known to some of his relations, and was with difficulty recognized by any; and to make his plight altogether hopeless, he began to have doubts respecting the whole system of catholicism. Eventually, about 1642, having preached a recantation sermon in St. Paul's, London, he attached himself to the parliamentary party, and obtained, it is said, the living of Deal in Kent. The date of his death has not been recorded. His "New Survey of the West Indies," so frequently quoted by Southey in the notes to Madoc, was published in 1648, and, translated by order of Colbert into French, has been often reprinted on the continent.—J. S., G.

GAGE, Thomas, an English general, and governor of Massachusetts at the commencement of the American revolution. In 1760 he was appointed governor of Montreal, and on the departure of General Amherst, in 1763, he succeeded him as the commander-in-chief of the British forces in America. In 1774 he was nominated governor of Massachusetts, and was charged with the execution of the Boston Port bill and other harsh measures of the British government. The Americans armed themselves to defend their rights, and a collision soon took place between them and the British forces. On the 18th of April, 1775, General Gage sent a detachment of troops to seize a quantity of military stores which were deposited at Concord, a town about twenty miles from Boston. On their march they were attacked by the Americans at Lexington, and with some difficulty and considerable loss made good their retreat. This encounter has always been regarded as the beginning of the American revolutionary war. On the 12th of June General Gage issued a proclamation, offering a full pardon to all who would lay down their arms, excepting only Samuel Adams and John Hancock, and threatening martial law; while the provincial congress, on the other hand, declared him to be the inveterate enemy of the country. A few days later (June 15th) the battle of Bunker's Hill was fought, and put an end to all hopes of peace. Gage was superseded by Lord Howe, and embarked for England in October following. He died in 1787. His military talents were not of a high order.—J. T.

GAGERN, Friedrich Baldwin von, a Dutch general, the eldest son of Hans Chr. Ernest, baron von Gagern, was born October 24, 1794, at Weilburg, in the duchy of Nassau. He received his early education at home, and at seventeen entered the university of Göttingen, which, however, he was forced to quit after little more than eighteen months, on account of the frequent duels which he was in the habit of provoking. The professors, half sarcastically, counselled him to devote himself to the military service, which advice he followed in good earnest by becoming a pupil of the ecole polytechnique of Paris. After going through a short course of instruction, he enrolled himself as volunteer in the Austrian army, taking part in the Russian campaign, and in the succeeding battles of Dresden, Kulm, and Leipsic. He then exchanged into the Dutch army, being named adjutant to General Perponcher. As such he had the honour of coming into personal contact with the duke of Wellington, whom he called away from Brussels to command at Quatre Bras. Peace having been restored, Gagern was left to the ordinary course of promotion, and in time became general in the army of the king of Holland. In 1848, being by mere accident and on a journey of recreation at Baden at the moment the first flames of revolution were breaking out, he consented, on the earnest demand of the ducal government, to take the command of the troops. In this capacity he had an interview with Hecker, the leader of the insurgents, during which, in some as yet unexplained manner, he was killed at the village of Kandern, April 20. This fatal event gave for the time a tragic celebrity to the name of Gagern, he being represented as the first martyr in the cause of order against anarchy. However, after a long and angry controversy on the subject between the newspapers of the democratic and conservative parties, it appears now tolerably well established that the death of the general was entirely owing to a misunderstanding on the part of the insurgents.—F. M.

GAGERN, Hans Christoph Ernst, Baron von, an eminent German statesman and political writer, was born of an ancient and noble family at Klein-Niedesheim, near Worms, January 25, 1766. He devoted himself to the study of law and politics at the universities of Leipsic and Göttingen, and entered the service of the duke of Nassau. Here he showed himself so bitter a censor of the French revolution, that, on the invasion of the duke's territories by the French, he had to seek safety in flight. After the peace of Luneville he was appointed ambassador of the house of Nassau at Paris, where he did excellent service to his sovereign. When, however, by the Rheinbund the German princes sunk into the vassalage of the great conqueror, he retired from office, and resorted to southern Germany, in order to promote the war of liberation against Napoleon and the insurrection of Tyrol. But his endeavours were not attended with success. He therefore gladly accepted a mission from the elector of Hesse to Sweden and England, and only returned to Germany after the downfall of Napoleon. He was now nominated by the king of the Netherlands minister-plenipotentiary to the Vienna congress, where he played a conspicuous part, as representative of the views of the smaller principalities of Germany, and particularly of their repugnance to the scheme of federation. Through all the vicissitudes of his political career, Gagern preserved the disinterestedness and purity of his character, and as a true patriot and an enlightened statesman of steady liberal principles, commanded the respect of all parties. It was chiefly owing to his exertions that, by the second peace of Paris, those works of art, of which the French had spoiled all Europe, were restored to their lawful owners. From 1816–18 Gagern acted as Dutch ambassador to the German diet, and in 1820 was elected a member of the states of Hesse-Darmstadt. He subsequently lived in complete retirement, although to the last taking a lively interest in the public affairs of the nation, and addressing them as late as 1848 in a well-meant pamphlet on the political crisis. He died at his seat of Hornau, Nassau, October 22, 1852. His political opinions are preserved in a number of works, amongst which we note —"Resultate der Sittengeschichte," "Nationalgeschichte der Deutschen," and "Mein Antheil an der Politik."—K. E.

* GAGERN, Heinrich Wilhelm August, Freiherr von, son of Hans Christoph, an eminent German statesman, was born at Baireuth, 20th August, 1799. He was educated in the military academy at Munich, served against Napoleon, and took part in the battle of Waterloo. After the restoration of peace he completed his studies at Heidelberg, Göttingen, and Jena, where he distinguished himself as one of the originators of the so-called Burschenschaft. He then entered the administrative service of Hesse-Darmstadt, where in 1832 he was elected a deputy to the diet, and from that moment began his political warfare against government. From his father he inherited a strong bias for constitutional government, and by his manly independence and upright adherence to the constitution, soon attracted to himself a party devoted to liberal principles. He was, therefore, removed from office, and retired to his paternal estate of Monsheim, where with great energy he occupied himself in agricultural pursuits. In 1847 he was re-elected to the diet, and in the spring of 1848, when the German governments had recourse to liberal reforms in order to avert threatened revolution, he was called to the head of the ministry, 5th March. Soon after he was not only chosen a deputy to the Frankfort national assembly, but even elected to its presidential chair. His inaugural address was hailed with universal applause. No name was more popular, no authority more universally recognized than his. Resigning his ministerial post at Darmstadt, he now took the lead of the German parliament, and the reins of the revolution were, as it were, intrusted to his hands. Never, perhaps, did a character of greater disinterestedness, higher patriotism, and purer mould stand at the head of a revolutionary movement. Even his political enemies could not refrain from acknowledging the sterling worth of his private character; but his very virtues proved fatal to the success of the revolution. He was a reformer, instead of a revolutionist, and endeavoured to reconcile the different political parties, and to divert the overflowing stream of revolution into the channel of reform. His most energetic measure was the election of the Archduke John as vicar of the empire, without the concurrence of the governments, a measure which he himself characterized as a "bold

grasp." According to his political scheme, Germany should be remodelled into a federal state, and by an intimate and lasting alliance be united to Austria. This scheme Gagern, who in the meantime had been appointed prime minister of the empire, after a hard struggle induced the assembly to adopt. When, however, the assembly refused to accept the new constitution without debate, according to the motion of Welcker, 21st March, 1859, Gagern resigned his post, and on the 20th May seceded from the assembly. He afterwards took a prominent part in the assemblies at Gotha and Erfurt, but the reactionary policy of Prussia definitively frustrated the hopes of his party. Tired of ineffectual parliamentary debates, and deeply sorrowing for the humiliation of his country, Gagern, after the defeat of Idstedt, offered his sword to the duchies, and served as a major in their army till the end of the war. He has since lived in retirement, first at his estate, and latterly at Heidelberg.—K. E.

GAGES, Juan Buenaventura Thierry du Mont, Count of, a Spanish general, born in 1682 at Mons, the capital of Hainault. On the death of Charles II. he attached himself to the French party, and in 1702 entered the Spanish army. In almost all the battles of the Peninsula he distinguished himself; and at Villa Viciosa, in 1710, he captured three standards. On the death of his father in 1718, he seems to have definitively broken all the ties which bound him to Hainault. He served as lieutenant-general in the expedition to Minorca in 1740, and commanded the Spanish army in Italy in 1742. In this capacity he defeated the Austrians at Campo Santa, 8th February, 1743. His conduct of this campaign elicited the warm praise of Frederick II. of Prussia; it was rewarded in Spain by a patent of nobility and the order of the golden fleece in 1745; and the capture of Milan in December of that year justified the distinction. In 1746 he was compelled to retreat, after losing the battle of Campo Freddo; and in the same year, on the death of Philip V., he solicited and obtained his recall to Spain. He was nominated captain-general of Navarre in 1749; and the province is indebted to him for the excellent roads which distinguish it from many other parts of Spain. His administration was wise and generous; his private life marked by courtesy and benevolence. He died in 1753 at Pampeluna.—F. M. W.

GAGNÆUS, the Latinized name of a French divine, Jean de Gagni, born at Paris; died in 1549. He was successively a professor in the college de Navarre, rector of the university of Paris, 1531, reader, and then almoner, and preacher-in-ordinary to Francis I. The privileges of this last office he turned to account in the publication of numerous works in MS. to which no other scholar had access; and also in maintaining against all attempts at innovation the rights and dignity of the university. His commentary on the Romans is esteemed a learned and valuable work.—J. S., G.

GAGNIER, Jean, born at Paris about 1670; died in 1740; studied at the college of Navarre in Paris, and became a distinguished Hebrew and Arabic scholar. He went to England, conformed to the Church of England, took a degree in arts in Cambridge, afterwards in Oxford, and finally was appointed there professor of Oriental languages. He left several works, chiefly on subjects of Mahommedan history, on such subjects of philosophy as were connected with his professorship, and on controversial divinity.—J. A., D.

GAGUIN, Robert, born at Colonne-sur-le-Lys in 1425; died in a monastery, near Nieppe, in 1502. He was at an early age admitted into the order of the Trinitarians, and was sent by them to study theology in the university of Paris. He took degrees in canon law, and was appointed professor of that faculty. Gaguin was employed on several embassies, and conducted important negotiations during the reigns of Louis XI. and Charles VIII. He had a high character for eloquence. Several of his works relate to the theological controversies of the period in which he lived. He left several poems and historical tracts.—J. A., D.

GAHAGAN, Usher; date of birth unknown. He edited Brindley's edition of the classics. He translated into Latin Pope's Essay on Criticism, Temple of Fame, &c. He was executed at Tyburn in February, 1749, for clipping the coin.—J. A., D.

GAHN, Johann Gottlieb, an eminent Swedish chemist and mineralogist, was born on the 17th of August, 1745, at the iron-works of Woxna in Helsvigland. His family appears to have originally come from Scotland. He studied the natural sciences at Upsala, where he discovered the "primitive form" in a six-sided prism of calcareous spar. This discovery, which Bergmann published as his own, is the basis of Hauy's system of crystallography. He acquired a thorough acquaintance with mining and metallurgy, and was thus enabled to effect great improvements in the royal copper-smelting works at Fahlun, for which he was rewarded with a gold medal of merit. After filling various offices connected with the royal college of mines, he died December 8th, 1818. To him we owe in a great measure the use of the blowpipe in chemical analysis. By a careful study of the resources of this instrument, he made it possible to determine the constituents of almost any mineral in a few minutes. The classical work of Berzelius on the use of the blowpipe is mainly founded on the oral instructions of Gahn. He also discovered the nature of bone-earth, and was the first who obtained manganese in the metallic state. Gahn was a modest, retiring man, and allowed many of his researches to be appropriated by his unscrupulous friend Bergmann.—J. W. S.

GAIL, Jean Baptiste, a distinguished Greek scholar, born in Paris in 1755 of humble parents. From an early age he devoted himself to the study of Greek literature; and in 1791 he was appointed professor of that language in the college of France, succeeding Vauvilliers, who, from political causes, had been compelled to resign his office. Gail declared in the noblest manner that he would hold the professorship only as his predecessor's *locum tenens*, till the latter should be enabled to return. But Vauvilliers, who had retired to St. Petersburg, never availed himself of Gail's generosity, who retained the post till his death in 1828. He was a popular lecturer and an accurate critic; but he held some peculiar notions upon various points of ancient history and geography, which involved him in angry disputations with many literary characters of his day, amongst whom he had the mortification to find some of his own pupils. He was the author of many elementary Greek books, and he did much to popularize the study of the language in France; but, notwithstanding all this, his works were never adopted as authorities by the university. He was a member of the Institute, and also conservateur de la Bibliotheque Royale. His labours were incessant, and his works numerous. They consist chiefly of translations from and editions of Greek classics, amongst which his Homer, in 7 vols., his Herodotus, Thucydides, Xenophon, and Lucian are the chief. But perhaps his most celebrated work is his "Philologue," a monthly journal of inquiries, historical, geographical, military, &c., in elucidation of the Greek historians, 24 vols., Paris, 1814–1828.—His wife, Edme-Sophie Garre, born at Melun in 1776, the daughter of a surgeon, exhibited a genius for music at a very early age, and even in her twelfth year engaged in composition. Her marriage proved unhappy, and ere long a separation became necessary. She subsequently sang at concerts in France and in Spain with great success, and composed the airs of many favourite songs. In 1813 appeared "Deux Jaloux," her first opera, and in the same year her "Madlle. de Launay à la Bastile," which was not so successful as its predecessor. She visited England in 1816, and on her return composed "La Sérénade," 1818, her last opera, which was well received. She died at Paris, 24th July, 1819, shortly after her return from a visit to Germany.—R. D. B.

GAIL, Jean François, son of the preceding. He was born at Paris in 1795. In 1818 he became professor of history at the military college of St. Cyr, and was subsequently appointed assistant to his father in the college of France, and professor of history at the college of St. Louis. His first work was an essay on Herodotus; and he was afterwards the successful candidate for a prize offered by the Academie des Inscriptions for an essay on the worship of Bacchus. He devoted his talents chiefly to the elucidation of ancient geography; and in 1826 he commenced the publication of an edition of Hudson's great work under the title of Geographi Græci minores, which was interrupted by his premature death in 1845. He was also a successful musical writer, and the author of some popular fables and poetical compositions.—R. D. B.

* GAILHABAUD, Jules, French archæologist, was born at Lille in 1810. Up to 1839 M. Gailhabaud was engaged in commercial pursuits; he has since wholly devoted himself to the study of archæology, especially in the department of architecture. He has travelled much and collected largely. His first and most important publication was—"Monuments Anciens et Modernes: collections formant une Histoire de l'Architecture des différents peuples a toutes les époques," in four thick quarto volumes, Paris, 1840–50. It contains views, plans, sec-

tions, decorations, and details of many of the most remarkable edifices in the world, with descriptions written by M. Gailhabaud and other archæologists. As affording a broad general view of the subject, it is of exceeding value, especially as a work of reference; but the illustrations are by far its most valuable portion. An English edition was commenced in 1840 under the editorial care of two of our most esteemed architects, F. Arundale and T. L. Donaldson. M. Gailhabaud followed the "Monuments" by another large work consisting chiefly of plates, "L'Architecture du Vme, au XVme Siècle et les Arts qui en dependant," 4to, Paris, 1850–57. He also founded a periodical, *La Revue Archéologique*, and subsequently the *Bibliothèque Archéologique*. He is understood to be at present engaged in the preparation of an archæological dictionary.—J. T–e.

GAILLARD, Gabriel Henri, a French historian and member of the Institute, born at Ostel in 1726, and educated for the bar; but, preferring a literary career, he devoted himself chiefly to the study of history. His earliest works, however, were of a different character, and a treatise upon rhetoric and poetry chiefly for the use of females, maintains its popularity to this day. He was the author of histories of Charlemagne and Francis I., and his celebrity was established by two works, which he afterwards published on the "Rivalry between France and England;" and on the "Rivalry between France and Spain," in which the various characteristics of those countries are learnedly and minutely discussed, and his dissertations on their politics, wars, internal administration, arts and sciences, and the personal qualities of the monarchs, are replete with instruction to the reader. For a period of forty years Gaillard enjoyed the intimate friendship of Malesherbes, a high tribute to his personal worth. He was the author of more than three-fourths of the Dictionnaire historique, which forms part of the Encyclopédie méthodique; and his talents were so varied that one is at a loss which most to admire, his historical, his poetical, his critical, his oratorical, or his classical performances. Towards the end of his life he retired to St. Firmin, near Chantilly, where unremitting labour and abstemious diet are considered to have shortened his days. He died there in 1806.—R. D. B.

GAILLARD, Honoré Reynaud de, a distinguished preacher of the order of the jesuits, was born at Aix in 1641, and died in Paris in 1727. While still young he became tutor to the prince of Turenne, whose funeral oration it was afterwards his lot to pronounce. His eloquence soon attracted the notice of his superiors, and procured him the honour of preaching frequently before the king, by whom he was highly esteemed. He was subsequently appointed rector of the college of Paris. Gaillard was also confessor to the queen of James II. of England. He lived in intimacy with Boileau, and many of the celebrated men of the day. He is known as an author merely by a few funeral orations.—R. M, A.

GAILLARD DE LONJUMEAU, Bishop of Apt in France from 1673 till 1693; died in 1695. His name is memorable in connection with the Dictionnaire Historique of his almoner, Moreri, to whom he suggested the plan of the work, and whose researches he aided by every means at his disposal. Moreri dedicated the first edition to the bishop.—J. S., G.

GAILLIARD. See Galliard.

GAIMAR, Geffrei, an Anglo-Norman trouvère, who, from some notices of himself interspersed throughout his work, appears to have flourished about the twelfth century, and to have been attached to the household of Lady Constance, wife of a certain Ralph Fitz-Gilbert, the representative of a family whose principal residence was in Lincolnshire. The work by which his name has been preserved—"L'Estorie des Engles, solum la Translation Maistre Geffrei Gaimar," edited by Mr. Wright for the Camden Society in 1850, and of which four MSS. are still known to exist, is a poem of great length, principally founded upon the Anglo-Saxon Chronicle, but containing much original matter of considerable value to the historian. The history, commencing with the arrival of Cerdic and the Saxons in 495, concludes with the death of William Rufus in 1100.—J. S., G.

GAINAS, a Goth by birth, who at an early age enlisted in the Roman army, and gradually rose to high rank under Theodosius I. and his son Arcadius. He attached himself to Stilicho, and was employed by him to put to death his enemy the wicked Rufinus, the prefect of the East in 395. He was then appointed general of the Roman horse and foot by the new minister, the eunuch Eutropius, whose interests he espoused in opposition to those of Stilicho. Four years later occurred the rebellion of Tribigild the Ostrogoth, which Gainas is believed to have secretly fomented from jealousy of Eutropius, and dissatisfaction with his own inferior position. He took the command of the troops sent to suppress the rebellion, but his proceedings were all regulated with a view to his own interests. He magnified to the emperor the valour and resources of the insurgents, and earnestly urged the policy of negotiating with their invincible chief. This was accordingly adopted. The sacrifice of the obnoxious minister was demanded by Tribigild as the condition of peace, and was readily conceded by the weak and facile emperor. Soon after the downfall of Eutropius, Gainas openly revolted, and uniting his forces with those of Tribigild, advanced towards Constantinople. The emperor was fain to grant him an interview, and to accede to all his conditions. Elated with his success, he raised his demands, and stipulated that a church in the metropolis should be set apart for the worship of his Arian soldiers. This claim was resisted by the archbishop St. Chrysostom. A tumult arose in the city, and Gainas was expelled with the loss of seven thousand of his men. He marched with the remainder of his troops into Thrace, which he laid waste. After an unsuccessful attempt to cross the Hellespont, in which he lost many thousands of his followers, he made a rapid march to the Danube, with the intention of taking refuge in Scythia, but was defeated and slain by Uldin, king of the Huns, 3d January, 401.—J. T.

GAINSBOROUGH, Thomas, R.A., was born at Sudbury in Suffolk in the spring of 1727, in an old inn formerly known as the Black Horse, since pulled down; and he was educated in the grammar-school there, which was kept by his uncle, the Rev. Humphrey Burroughs. His father was a manufacturer of says and crapes, or a crapemaker, and had a considerable business. Young Gainsborough showed his great faculty for drawing at so early an age, that by the time he was fifteen, his relations had determined to make a painter of him, and sent him at that age to London, where he became first the pupil of Gravelot the engraver, then of Francis Hayman the painter, and attended the academy in St. Martin's Lane. After three years he took rooms in Hatton Garden, and commenced as a portrait and landscape painter; but, having persevered for a year in vain, he gave up the attempt and returned to Sudbury. Here he devoted himself more seriously to the study of landscape, and the neighbourhood of Sudbury gave him many good subjects. It was on one of his sketching excursions that he met with a beautiful young lady, Margaret Burr, who soon afterwards became his wife, and she brought the young painter, then only nineteen, an income of £200 a year. Gainsborough now started afresh; he took a house at Ipswich; his two daughters, his only children, were born at Ipswich. Here he made the useful acquaintance of Joshua Kirby, known for his work on Perspective, and who, after he settled in London in 1753, placed his son as a pupil with Gainsborough. It was here that one of his first landscapes that attracted any notice was painted—a view of Landguard Fort for the governor, Mr. Thicknesse, and of which there is a print by Major; the picture has perished. He continued some years at Ipswich, improving himself in portrait and in landscape, indeed to such an extent that he felt that he required a larger field for his labours; and accordingly in 1760 he removed to Bath, where he took apartments in the Circus. Here he had so many sitters that he was soon forced to raise his price from five to eight guineas for a head, and he charged forty guineas for a half length, and one hundred guineas for a whole length. These portraits he now occasionally exhibited at the Society of Artists in London; at the exhibition of 1766 was a full length of Garrick; a portrait of Captain Hervey, afterwards the earl of Bristol, exhibited in 1768, is described by Walpole as one of the best modern portraits he had ever seen; and at the foundation of the Royal Academy at the end of this year, Gainsborough was chosen one of the original thirty-six members. He was of course a regular contributor to its exhibitions, and Mary Moser in a letter to Fuseli, then at Rome, speaks in the highest terms of Gainsborough. At the exhibition of 1772 he had four portraits and eight landscapes; but, having a disagreement with Sir Joshua Reynolds, he ceased to send his works to the exhibition for five years from this time. In the summer of 1774 Gainsborough himself came to London; Bath no longer satisfied his ambition. He had now met with the utmost success as a portrait painter; and no competition could give him the slightest

uneasiness. Reynolds, Romney, Barry, West, Barret, and Wilson were the great painters, when Gainsborough came to the metropolis. He took a portion of the duke of Schomberg's house in Pall Mall, for which he paid three hundred pounds a year; and his career and reputation from this period were perhaps wholly unequalled. He was considered at the same time the rival of Sir Joshua Reynolds in portrait, and of Richard Wilson in landscape: the king and queen both sat to him. To the exhibition of 1777 he sent seven pictures, of which one was a large landscape, and of this Horace Walpole wrote in his catalogue, "In the style of Rubens, and by far the finest landscape ever painted in England, and equal to the great masters." In 1780, when the Royal Academy first used the rooms at Somerset house, Gainsborough sent sixteen pictures to the exhibition, mostly portraits, but with more than his usual proportion of landscapes. It was about this time that he painted his celebrated picture of the "Blue Boy," which was exhibited at Manchester in 1857; and he is said to have painted him to show that Sir Joshua Reynolds was incorrect in asserting that the masses of light in a picture should be always warm, and that blue should be kept out of such masses. He painted the son of a Mr. Buttall entirely in blue, to show that an agreeable effect might be produced even by a mass of blue; and by the skill with which he managed his light and shade and reflexes he certainly succeeded. It does not appear to have been exhibited at the Royal Academy, which, under the circumstances, is remarkable, unless withheld out of respect to Sir Joshua. In the autumn of 1783 Gainsborough made the tour of the Lakes with a view of devoting much more of his time for the future to landscape painting, but he sent no more pictures to the academy —the hanging committee had refused to hang a certain picture at a particular height required by the painter. This is to be regretted for various reasons. Many of Gainsborough's finest pictures were painted after this time, though he lived but a few years longer. He caught cold at Warren Hastings' trial, and died in London, August 2nd, 1787, and was buried in Kew churchyard. Shortly after his death Sir Joshua Reynolds read a discourse to the students on the merits of Gainsborough, in which he alluded to his method of *hatching* in the execution of his pictures, which, he says, "under the appearance of chance and hasty negligence" produced the "full effect of diligence." He also observes, "Whether he most excelled in portraits, landscapes, or fancy pictures, it is difficult to determine." Among Gainsborough's most popular pictures are—the "Hon. Mrs. Graham," now in the Edinburgh gallery; the "Shepherd boy in the shower;" the "Cottage door;" the "Cottage girl with dog and pitcher;" the "Shepherd boys with their dogs fighting;" and the "Woodman and his dog in the storm," burnt at Eton Park, and now known only by Simon's print, or Miss Lynwood's needlework copy of it. Gainsborough is said never to have signed his pictures; he died in possession of fifty-six of his pictures and a hundred and forty-eight drawings, which were exhibited at his house in March, 1789. Many were sold on this occasion, and the remainder at Christie's, June 2nd, 1792. Gainsborough's daughter, Mary, was married to John Christian Fischer the musician. The National Gallery possesses six pictures by Gainsborough—Musidora, a sketch life-size; a small picture of rustic children; and four landscapes.—(See Edwards, Allan Cunningham, and Fulcher's *Life of Thomas Gainsborough, R.A.*, 12mo, London, 1856.)—R. N. W.

GAISFORD, Thomas, one of the most distinguished British scholars of the present age, was born at his father's seat of Iford in Wiltshire, in the year 1779. After passing some years at the Hyde Abbey school, Winchester, conducted by the Rev. Mr. Richards, he entered at Christ Church in 1797, and in December, 1800, obtained a studentship, on the recommendation of the then dean, the celebrated Cyril Jackson. After taking his degree, he remained in residence for some years as college tutor. In 1810 he published his first work, an edition of the Enchiridion of Hephæstion. In 1811 he was appointed regius professor of Greek. In 1815 he was presented by his college to the living of Westwell in Oxfordshire, which he retained till 1847. He stood high in the favour of more than one church dignitary, being collated by Archbishop Howley in 1833 to a prebend in St. Paul's, and by Bishop Van Mildert to stalls at Llandaff and Durham successively. In 1831 he exchanged his stall at Durham with Dr. Samuel Smith for the deanery of Christ Church. This latter dignity he enjoyed for twenty-four years, till his death in 1855. The sturdy and original figure of the dean of Christ Church, will long be remembered by Oxford men. There was something characteristic even in the dogged, determined manner in which he paced up the aisle in the procession of the "dons" at university sermon, at which he was a most punctual attendant. Though really kindhearted at bottom, he was abrupt even to harshness in his usual address, and hence was no great favourite with his undergraduates. In 1843 he sustained a terrible shock from the drowning in Sandford lasher of his third son, then a student of Christ Church. He was on terms of intimacy with some of the great continental scholars, particularly Wyttenbach. He may be truly said to have died in harness, having fallen ill after four days passed in college examinations at the end of May, and expired after an illness of three days, on the 2nd June, 1855. He was twice married—first to Miss H. Douglas, afterwards to Miss Jenkyns, sister of the master of Balliol. The principal among his published works are—"Poetæ Græci Minores," 1814; an edition of Aristotle's Rhetoric, 1820; "Herodotus, cum notis variorum," 1824; and the "Ecclesiastical History of Theodoret," 1854.—(*Gentleman's Magazine*, new series, vol. 44.)—T. A.

GAIUS or CAIUS: The dates of Gaius' birth and death have not been recorded, nor is his country known. It is inferred that he was a Greek from the very slight ground that Justinian calls him Gaius "noster," an epithet equally susceptible of other interpretations. He appears to have lived in the latter half of the second century of our era. The works of Gaius were very numerous; they were given the authority of law by the Emperors Theodosius and Valentinian, and they were made the subject of public lectures in the schools of law. Many passages from them are found in Justinian's great compilations, and the Institutes of Justinian are in truth but a new edition of Gaius' "Commentaries," incorporating with the statements of the original such changes of the law as had been made in the interval since their publication. An epitome of Gaius' "Commentaries" was drawn up about the year 504, was printed at Louvain in 1570, and was often afterwards edited by eminent jurists. A copy of the original work was found at Verona in 1816, and published in 1821. The history of the discovery is curious. In the library of the chaplain of Verona there is a palimpsest. The Epistles of St. Jerome were written on parchment which had been before used. It was ascertained that the first writing contained portions of what seemed to be a law tract. This had caught the attention of Maffei, who printed in his "Verona Illustrata" in 1732, and in another work in 1742, extracts from the manuscript with a facsimile. He noticed that the language of a passage which he printed was almost identical with one in Justinian's Institutes. Maffei supposed that the passage was an extract from some old commentator on Justinian. Haubold, it would appear, was the first, or among the first, to suspect that it might be from Gaius' work, and was about publishing his conjecture when Niebuhr, on his way to Rome on an embassy to the Prussian government, examined the manuscript from which the passage was taken; satisfied himself that the manuscript was no other than the original work of Gaius; and communicated the discovery to Savigny, who published the fact to Europe. In 1817 Göschen and Bekker were sent by the Prussian government to decipher and transcribe the manuscript. Göschen published it in 1820. A second edition, after further examination of the manuscript, was published in 1824; and in 1842 Lachmann's edition appeared. It is scarcely possible to describe the impetus that this discovery gave to the study of jurisprudence in Germany. Of some portions of the Roman system little was known with entire certainty till its appearance. On the law of actions and on interdicts it has thrown unexpected light. We find Haubold also claiming for it the more doubtful merit of fixing the meaning of a few passages in the classical authors.—J. A., D.

* GAJ, Ljudvit, a Croatian journalist, born at Krapina in 1810. His education commenced in his native city, and was completed in the universities of Germany. After obtaining the degree of doctor of laws at Leipsic, he returned to his own country when the revolution of July, 1830, had broken out in Paris; and when Poland and the Slavonian provinces were entering upon a new struggle for independence. Determined to contribute to the success of the national cause, Gaj, in 1835, established the *Croatian Gazette*, written in the idiom of the country. But, as its power was intended to extend beyond the Slavonian provinces, he soon saw the prudence of changing the title of his journal to that of the *Illyrian National Gazette*, and its

influence was increased by the addition of a literary supplement termed the *Illyrian Morning Star*. The literary regeneration of the province was thus commenced. The journal enjoyed great popularity, and the effect was soon visible in the increased intelligence and enlightenment of the middle classes. Government thereupon interfered and compelled the title of *Illyrian* to be abandoned, whereupon Gaj substituted for the prohibited designation, the title of the *Croatian, Slavonian, and Dalmatian Gazette;* but the popular style was still maintained, and by this means no interruption took place in the instruction of the national mind. Although the *Gazette* contributed greatly to the discontent of the Slavonian provinces which broke out into insurrection in 1848, Gaj took no active part in the disturbances. His weapon was the pen rather than the sword, and his literary performances were all of a political nature. He still lives at Agram, where he has collected a magnificent library of Illyrian works.—R. D. B.

GALANINO, the name by which BALDASSARE ALOISI, the portrait painter, is commonly known. He was born at Bologna in 1578, and entered the school of the Carracci there; he painted history and portraits, but is chiefly distinguished for his portraits, some of which are so excellent that Galanino has been called the Italian Vandyck. Some of his religious pieces may still be seen in the public buildings of Bologna, and of Rome, where he died in 1638. There are also a few etchings by him.—(Baglione, *Vite dei Pittori, &c.*, 1733.)—R. N. W.

GALATEO or GALATEUS LECCENSIS, the name given to ANTONIO FERRARI, born at Galatina, in the kingdom of Naples. He was very proud of his Grecian origin, and cultivated successfully the study of the Greek and Latin classics, with the assistance of Sannazzaro and Pontano. Having fallen into the hands of pirates in 1504, whilst travelling from Bari to Calabria, Galateo recovered his liberty only on condition of paying a very heavy sum for his ransom. He was perhaps the first of modern writers who endeavoured to draw geographical and hydrographical maps. His minor works, both in Latin and Italian, are very numerous. He died at Lecce on the 12th of November, 1517.—A. C. M.

GALATINO or GALATIN, PIETRO, a monk of the order of St. Francis, born about 1460; died about 1539. In 1480 he was in Otranto during its siege by the Turks. He afterwards distinguished himself at Rome by his acquaintance with Greek and Oriental languages, and by his intense application to philosophy and theology. Leo X. conferred upon him an honourable post in his household. Galatin was the author of a work in support of the christian faith against the doctrines of the Jews, entitled "De Arcanis Catholicæ Veritatis."—R. V. C.

GALBA, PUBLIUS SULPICIUS MAXIMUS, twice consul at Rome; once, in the year 211 B.C. just when the tide of Hannibal's success had turned, and the second time, in the year 200 B.C. He was instrumental in plunging the Romans into a war with Macedonia, which he himself undertook to conduct; but he gained no considerable advantages except in an engagement near the passes of Eordea, in which he would have been defeated, if the imprudence of the Macedonians had not turned the scale against them. The only other event worth recording about him is, that he appears to have provoked a war with Antiochus.—W. H. W.

GALBA, SERVIUS SULPICIUS, consul at Rome, in the year 144 B.C. He seems to have been more remarkable for his cruelty and eloquence than for any military talents. He was guilty of the most cold-blooded treachery in murdering the poor Lusitanians whom he had solemnly engaged to protect, and to whom he had promised lands and houses if they would remain faithful to Rome. For this perfidy he was attacked by Cato; but he managed to escape all punishment by a profuse expenditure of oratory and money.—W. H. W.

GALBA, SERVIUS SULPICIUS, was born in the year 5 B.C., and through his father, Sergius Sulpicius Galba, and his mother, Mummia Achaica, was related to the noblest families in Rome. Before the usual age he had filled the curule offices, and was consul in the year 32, when, Tacitus says, he was pointed out by Tiberius as a future emperor. He was deputed by Caligula to command in Germany, where he creditably acquitted himself, defeating with great loss the Germans who had made an inroad into Gaul. After Caligula's death he was pressed by his friends to aspire to the purple, but he gave a good proof of his wisdom by refusing. Claudius, as a reward for his prudence, gave him the government of Africa, where he behaved so well, that on his return to Rome he received the honours of a triumph. For some time after he lived in retirement, distinguishing himself by the simplicity and frugality of his manners. He was probably impelled to this course partly from the fear that Nero would strike his head off if he held it up too high, and partly from a love of economy, which to the degenerate Romans was a vice, and which afterwards proved his destruction. In the year 60, he was appointed to command in Spain. So far as we can see, he administered the affairs of his province in a very respectable manner, and showed himself an enemy to every thing like corruption and injustice. He is said to have punished with crucifixion a tutor who had poisoned his pupil for the sake of his inheritance; and when the criminal pleaded his Roman citizenship, Galba merely ordered that the cross should be made a little higher than usual. His fear of Nero caused him to relax a rigour which might have made him sufficiently remarkable to incur the enmity of the tyrant, and he subsided into indifference, because, as he said, no man had to give any account of that. After Nero had played the madman for fourteen years, Julius Vindex raised the standard of revolt in Gaul, and offered Galba the empire. At first he thought it best to preserve a discreet silence; but when he heard that Nero had resolved upon his death, he took a decisive step, and declared himself not as emperor, but as an officer of the Roman people and senate, appointed to avenge the tyranny of their oppressor. The conspiracy was well-nigh crushed at the outset. Vindex being defeated, committed suicide; and Galba, thinking the case to be almost desperate, retired to Clunia, a little town of his province, almost determined to follow the example of Vindex. It was at this crisis that a revolt took place at Rome. Nymphidius Sabinus had secured the defection of the soldiers there by promising them large presents in the name of Galba, who was by this means enabled to march into Italy, and declare himself imperator in the year 68. Probably no man at that time could have stood his ground at Rome. However great a king may be, unless his greatness is supported by the virtue of the people, and is to some extent its offspring and flower, he is merely an interpolation in the order of things, and is soon swept away by a tide of iniquity which he cannot stem. Nor indeed was Galba the man to rule with a mighty arm at any time. It is true that he said to the soldiers, when they pressed for fulfilment of the promises made to them, that he chose men, and did not buy them; but he had no means by which he could make his words deeds. He adhered to a rigid discipline, which he had no authority to enforce, and which, consequently, made him hated by all those who had been his supporters. The mob looked back with regret on all the shows and games which Nero had given them, and contrasted his prodigality with Galba's parsimony. Revolts immediately broke out. One or two were put down, but the German legions at last threw off their allegiance, and demanded another emperor. Galba thought to stave off the evil which threatened him by adopting Piso Licinianus as his partner in the government; but the customary presents were not given, and Otho was unanimously selected to fill the place of Galba, who was immediately afterwards murdered, in the year 69. What this unfortunate monarch might have been in any other times than those in which he lived, we cannot say. He seems to have been a man of honesty, but he had no abilities with which to struggle successfully with a disintegration of society, against which a Cæsar would almost have fought in vain.—W. H. W.

GALBRAITH, WILLIAM, a Scottish mathematician, was born at Greenlaw in Berwickshire, on the 23d of April, 1786, and died in Edinburgh on the 27th of October, 1850. He was for many years a successful teacher of mathematics and navigation in Edinburgh. He was the author of some useful collections of mathematical tables, of a work on trigonometrical surveying and levelling, and of some original papers on subjects connected with geography, astronomy, and physics, published in the *Philosophical Magazine* and in the *Edinburgh Philosophical Journal* between 1824 and a short time before his death.—W. J. M. R.

GALE, JOHN, an eminent Baptist minister and author, was born in London, 26th May, 1680. His father was a wealthy citizen, and sent him to complete his education at the university of Leyden, where he applied himself to his studies in Latin, Greek, Hebrew, and philosophy, with such extraordinary success, that before he was nineteen years of age he was presented with the degrees of master of arts and doctor in philosophy. From Leyden he went to Amsterdam, where he studied theology for

some time under Limborch and Le Clerc, from whom he contracted a preference for Arminian views. Having returned to England, he continued to prosecute his theological studies with great assiduity, giving particular attention to the oriental languages and the writings of the Fathers. About this time appeared a History of Infant Baptism, written by Mr. Wall, minister of Shoreham in Kent, "which was thought so serviceable to that cause as to deserve the thanks of both houses of convocation." To this work Dr. Gale was induced, by the importunities of his friends, to publish an answer, entitled "Reflections on Mr. Wall's History of Infant Baptism," which appeared in 1711, and immediately gained him much celebrity and influence. Gale was thirty-five years of age before he began to preach, and soon after he became one of the ministers of the Baptist congregation assembling in Paul's Alley, near Barbican. Some time before his death he had projected two works; the one an exposition of the New Testament, and the other, a history of the doctrine of original sin. But in these and other designs he was interrupted by his premature death in 1721. Among his unfinished works he left a "Reply to Mr. Wall's Defence of his History." In 1726 four volumes of his sermons were brought out, to which is prefixed a brief account of his life.—P. L.

GALE, Roger, a learned antiquary, son of Dr. Thomas Gale, prebendary of St. Paul's, was born in 1672. He was educated at St. Paul's school and at Trinity college, Cambridge. He obtained a seat in parliament as member for Northallerton, and he held at one time the post of commissioner of excise. The Royal Society appointed him treasurer, and he was the first vice-president of the Antiquarian Society. By the latter society he was charged with the preparation of an account of the coins of Britain during the period of its occupation by the Romans. At his death, which occurred in 1744, he left his MSS. to Trinity college, Cambridge, and his collection of Roman coins to the public library there. Besides many minor treatises on archæological subjects, Gale is known as the author of "A Discourse on the four Roman ways in Britain," in Leland's Itinerary; and as the translator from the French of Jobert's Knowledge of Medals, 1697. He published a book left in MS. by his father at his death, entitled Antonini Iter Britanniarum, commentariis illustratum.—R.V.C.

GALE, Theophilus, one of the most learned of English divines, was the son of Dr. Theophilus Gale, prebendary of Exeter, and was born in 1628 at King's Teignton in Devonshire of which his father was vicar. His early education was received partly at home, partly at a grammar school in the vicinity. In 1647 he entered Magdalene college, Oxford, where his diligence and extraordinary attainments speedily attracted notice, and led to his being admitted to the degree of B.A. in 1648, before he had attained the standing prescribed by the statutes of the university. In 1650 he became a fellow of his college, and in 1652 took his degree of M.A., and entered on the duties of a tutor and preacher. In the discharge of these duties, and in the assiduous prosecution of study, he continued till in 1657 he was settled at Winchester as a minister. Here he was when the act of uniformity, passed in 1662, compelled him for conscience sake to resign his benefice; and having at the same time been deprived of his fellowship, he accepted the office of tutor to the sons of Philip Lord Wharton. In this capacity he accompanied his pupils in 1662 to Caen in Normandy, where there was at that time a celebrated seminary of learning conducted by professors of the reformed church of France. Here he became acquainted with the learned Bochart and other distinguished scholars and theologians. In 1665 he returned with his pupils to England, and resided with them till the autumn of the following year, when he settled in London as assistant, and in 1677 as successor to Mr. Rowe, who was minister of a congregation meeting privately in Holborn. There he set himself to complete and publish his great work, "The Court of the Gentiles," a work of which he had conceived the idea when a student at the university, and for which he had been collecting materials during all his subsequent studies. The first part appeared in 1669 in small quarto, and immediately excited much attention both in England and on the continent. A second part followed in 1671, and a third and fourth were published in 1677. In 1678 an addition to the fourth part appeared, which is sometimes described as a fifth part, and is now very rare. The book is one of immense learning; and whether the reader adopt or not the author's fundamental thesis, that all the wisdom and philosophy of the ancients was derived by traduction from the scriptures and the Jewish church, he is sure to find on every subject handled all that boundless reading could supply, and great acuteness and ingenuity could suggest, bearing on this theme. In 1676 he published a work in Latin having much the same object as his "Court of the Gentiles," entitled "Philosophia Generalis in duas partes disterminata," &c. He published also "Idea Theologiæ, tam contemplativæ quam activæ," &c., 1673, and several sermons and smaller works. He died in 1678, aged forty-nine, and was buried in Bunhill Fields.—W. L. A.

GALE, Thomas, born in 1507, served as a surgeon in the army of Henry VIII. of England in 1544 at Montreuil, and in 1557 in that of Philip II. of Spain at St. Quentin. The remainder of his life he seems to have passed in the practice of his profession in London. He was still living in 1586, in the enjoyment of great reputation. He was the author of several works, particularly "An Excellent Treatise of wounds made with gunshot," and an "Enchiridion of Chirurgerie."—R. V. C.

GALE, Thomas, was born at the village of Scruton in Yorkshire in the year 1636, of an old and considerable county family. His school years were passed at Westminster, whence he proceeded to Trinity college, Cambridge, of which he became fellow. In 1666 he was appointed regius professor of Greek. In 1671 he published a carefully edited collection of the ancient mythological writers, ethical and physical. During the next eight years, he published editions of several Greek authors—Herodotus, Jamblichus, and select orators—which the fuller and wider research of later times has superseded. But at the close of his life he entered a field less known and less cultivated—a field, indeed, from which ample harvests are yet to be gathered—and brought to light from the recesses of the manuscript repositories where they had been mouldering, a number of old and curious works relating to the early periods of the national history. His collections entitled "Historiæ Anglicanæ Scriptores Quinque," 1687; and "Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ Scriptores Quindecim," 1691—entitle him to the gratitude and respect of all inquirers into our early history and literature. In 1672 he was appointed head master of St. Paul's school, and about the same time composed at the king's command the mendacious inscription on the Monument, which gave occasion to Pope's well-known lines. In 1676 he was elected a fellow of the Royal Society, and became an active member of that body. In 1697 he was promoted to the deanery of York, an office which he held for five years, dying at York in 1702. Huet, bishop of Avranches, who corresponded with him, was wont to extol Gale's modesty and learning.—T. A.

GALEAZZO. See Sforza.

GALEN, Christoph Bernhard van, Bishop of Munster, a native of Westphalia, born in 1604. Brought up by his uncle, Bernhard van Malinkrot, who had him educated for the church, Galen entered upon active life as a soldier, and from 1637 to 1647 commanded a regiment in the service of Ferdinand of Bavaria, elector of Cologne, in various campaigns against the French and the Swedes. In 1648 the peace of Westphalia, signed in the old townhouse of Munster, put an end to hostilities, and Galen becoming a priest, obtained a canonry in that city. Not long afterwards he was appointed provost. In 1650, much against his uncle's will, he was elected bishop, and in that capacity, like his predecessors, assumed the government of Munster. His subjects proving refractory, the warrior prelate in 1657 attacked the city with an armed force, subdued it, and built a citadel to overawe the inhabitants. On the 1st of August, 1664, Galen, as one of the generals of the Emperor Leopold, fought at the battle of Saint Gothard against the Turks. Always more of a soldier than a priest, he contrived in 1665 to embroil himself with the Dutch. Charles II. of England was for some time his ally in this contest, which was eventually terminated by the mediation of Louis XIV. In 1672–74 Galen was again in arms against the Dutch, and in 1675 he engaged as ally of the king of Denmark in a war against Charles XI. of Sweden, which was not terminated at his death, 19th September, 1678. A work, "De Vita et rebus gestis Chr. Bern. de Galen," was published at Coesfield, 1694, 2 vols. 8vo.—R. V. C.

GALEN, Jan van, a famous Dutch admiral, was born about the year 1600, at Essen in Westphalia. Entering the Dutch navy at an early age, he gained the rank of captain at twenty-seven; and successively, in the naval wars against Spain, Algeria, France, and England, rose to the grade of admiral. In a cruise through the Mediterranean, he blockaded six English vessels in the port of Leghorn; but the latter having received assistance,

a sanguinary struggle began, in the course of which Galen was severely wounded. Having neglected the wound, he was attacked by a malignant fever, which carried him off ten days after the battle, March 25, 1653. Among the Dutch, Jan van Galen, though not a native of the country, is still held in high honour, his memory being celebrated in numerous songs and tales of the sea.—F. M.

GALENUS, Claudius (in English Galen, in French Galien), one of the most eminent physicians of any age or country, was born at Pergamus in Asia Minor in 130. His father was an architect and geometrician, named Nicon, who is mentioned in several places of his son's writings in terms of great affection and respect; and who seems to have been a man of good property, and to have spared no expense in procuring the best possible education for his son. Galen was originally intended for a philosopher, but changed his profession before his father's death; and after that event, which took place when he was about twenty years old, he continued for some years to prosecute his medical studies with great assiduity, visiting various foreign cities for the purpose of attending the lectures of the most eminent professors then living. On his return to his own country in 158, he was appointed physician to a school of gladiators, an honourable post, which he retained, probably, for a few years. In his thirty-fourth year he went to Rome, where he remained about four years, and where he gained great celebrity both by his professional skill, and also by his frequent discussions (amounting in fact to personal disputes) with his medical brethren. We can easily conceive that Galen was infinitely superior to his professional adversaries, and that this very superiority may have excited their envy and ill-will against him; but still we must in fairness admit that the violence and bitterness of his language is at times perfectly indefensible. He is by some persons supposed to have fled from Rome on account of the pestilence which broke out in that capital in 167. He certainly left the city about that time, but he had been wishing to do so for some months before, and there is no reason for thinking that his departure was hastened by any unworthy fear of personal danger. He had hardly reached his own country before he was summoned by the emperors, M. Aurelius and L. Verus, to attend them in one of their northern campaigns; and after the death of Verus he again passed some years in Rome as physician to the imperial family. Of the events of the rest of his life, which lasted thirty or forty years longer, few particulars are known; and both the place and date of his death are uncertain. His personal character may be gathered from his works; and notwithstanding his excessive laudation of himself, and his controversial bitterness, there appears to have been much in him that was truly admirable. The extent and variety of his intellectual acquirements was very great; and he was not only beyond all comparison the most eminent physician of his age, but also a learned and accomplished man, well acquainted with various branches of philosophy. The deep religious feeling that appears in various parts of his writings is very remarkable. His principal physiological work, entitled "De Usu Partium Corporis Humani," may be almost considered as a treatise on natural theology, or as he himself expresses it, as a sacred discourse, composed as a true hymn in honour of the Creator; "for this," "he adds," would in my opinion be real piety, not if I were to offer sacrifices and burn incense in his honour, but if I were first to comprehend myself, and then to make known to others, his character for wisdom, power, and goodness" (lib. iii. cap. 10, tom. iii. p. 237, ed. Kühn).

Galen's writings were very numerous, amounting to about five hundred treatises on medical science, logic, ethics, grammar, and other branches of philosophy. Most of these have been lost, but about one hundred and fifty are still extant and have been published; and more than fifty others are supposed to be lying unknown or unnoticed in different European libraries. Some of these works are of considerable length, and were written with great and elaborate attention, while others consist only of a few pages hastily thrown off with some mere temporary object. It will be manifestly impossible to mention them all in this place; a complete list of them will be found in some of the works named at the end of this article. All that can be attempted here will be to notice some of the most important of his writings, distributed under different heads, according to their subject matter:—

I. Works on anatomy and physiology.—His principal anatomical work is entitled "De Anatomicis Administrationibus," and consists of fifteen books, of which only eight complete books are extant in Greek. There is an Arabic translation of the whole work in the Bodleian library at Oxford, which, as far as is at present known, is not to be found elsewhere in Europe. His principal physiological work is the treatise "De usu Partium Corporis Humani," in seventeen books, mentioned above. Galen's fame among his contemporaries and successors did not rest especially on his anatomical and physiological works; but these are perhaps the most interesting of his writings, especially when the amount of his knowledge on these points is compared with that of his predecessors. His knowledge was derived from careful and frequent dissection of apes, bears, goats, and other animals. He probably dissected human bodies also; as he states that those physicians who attended the Emperor M. Aurelius in his German wars, had an opportunity of dissecting the bodies of the barbarians (De Compos. Medicam. sec. Gen. iii. 2. vol. viii. p. 604); but the way in which this circumstance is mentioned proves that it was considered as something extraordinary. It should also be added that he occasionally falls into anatomical errors, which are quite inconsistent with the idea of his having ordinarily or frequently practised human dissection.

II. Of his works on dietetics and hygiene, the principal is the "De Sanitate Tuendâ," in six books, which is one of his best writings, and contains many directions which are as applicable to the present day as they were to the time when they were written. The "De Alimentorum Facultatibus," in three books, contains a detailed account of the properties of different articles of food, which was copied with more or less exactness by most subsequent writers on the subject for many centuries.

III. The most valuable of his pathological works is the "De Locis Affectis," in six books, if indeed this should not rather be classed under the following head. His pathology is founded on the theory of the four humours, blood, phlegm, bile, and atrabile; and the four elements air, fire, earth, and water, representing respectively the qualities of cold, hot, dry, and moist; in the application of which doctrine he introduced numerous refinements and speculations, which in later ages led to unprofitable discussions, rather than to the advancement of medical science.

IV. Of his works on diagnosis and semeiology, which are numerous, the following are the most important—"De Criticis Diebus," and "De Crisibus," each in three books; "De Differentia Morborum," "De Morborum Causis," "De Symptomatum Differentiâ," and "De Causis Symptomatum," in three books—these are intimately connected, and may be considered to form parts of one large work; his elaborate series of works on the pulse, entitled "De Pulsibus, ad Tirones," "De Differentiâ Pulsuum," "De Dignoscendis Pulsibus," "De Causis Pulsuum," "De Præsagitione ex Pulsibus—each of the last four consisting of four books; and the "Synopsis Librorum suorum de Pulsibus." His skill in forming a correct opinion of the nature of diseases, and in predicting the result in each case, was so great, that he ventured to assert that, by the assistance of the Deity, he had never been mistaken.—(Comment. in Hippocr. Epid. I. ii. 20, vol. xviii. pt. i. p. 383.) He had such confidence in the doctrine of critical days, that he considered a proper observance of them would enable a physician to foretell the very hour of the termination of a fever. His minute and subtle enumeration of the different kinds of pulse shows the value he put upon it as a basis of diagnosis and prognosis, but is far too complicated to be explained here.

V. Some of his most voluminous works relate to pharmacy and materia medica. Of these the most important are—"De Simplicium Medicamentorum Temperamentis et Facultatibus," in eleven books; "De Compositione Medicamentorum secundum locos," in ten books; "De Compositione Medicamentorum secundum Genera," in seven books, which may be considered to form, with the preceding, one large work. This section of Galen's works is perhaps one of the least interesting, as it is certainly one of the least original; and in this respect it is inferior to the works of Dioscorides on the same subject. Great part of the medical formulæ and of the account of different drugs, &c., is extracted from the works of previous writers.

VI. Of his works on therapeutics, including surgery, the longest and most important is the "Methodus Medendi," in fourteen books, composed at an advanced period of his life. A much shorter treatise, called "Ars Medica," was commonly used as a text-book in the middle ages, and was perhaps the most popular of all his writings, under the names of "Ars Parva," "Microtechni," "Tegne," &c. We may also mention his two

books "Ad Glauconem;" "De Methodo Medendi;" and three shorter treatises in favour of blood-letting, directed against the practice of Erasistratus and his followers. Though he had practised surgery at Pergamus, he seems to have confined himself at Rome to medicine. No surgical work of importance is among his extant writings, but there is much surgical matter scattered through his works, especially in some of his commentaries on Hippocrates.

VII. His admiration of Hippocrates was very great, and a considerable portion of his writings is devoted to the explanation of some of his most celebrated treatises, viz., the Aphorisms, Prognostics, Epidemics, and several other works. Galen's commentaries are both critical and exegetical, discussing at considerable length the various readings of any difficult sentence, the exact signification of the obscure or obsolete words, and the medical opinions expressed in the passage.

VIII. Of the numerous works which he composed on different branches of philosophy the most interesting and important are "De Hippocratis et Platonis decretis," in nine books; "Quod Optimus Medicus sit quoque Philosophus;" "Oratio Suasoria ad Artes;" "De Sectis, ad Tirones;" and "De Optima Secta, ad Thrasybulum." His celebrity as a logician appears to have been very great both among the Greeks and Arabians, and his name is still commonly associated with the fourth figure of a syllogism. One short introduction to logic was published for the first time at Paris in 1844, and is the only one of his genuine works on this subject that is now extant.

Galen's works have been published in a Latin translation more than twenty times. The earliest edition appeared at Venice, 1490, fol. 2 vols.; and much improved editions were published in the sixteenth century by the Juntas at Venice, and by Froben at Basle. The Greek text has been published four times; first at the Aldine press, Venice, 1525, fol. 5 vols.; next at Basle, 1538, fol. 5 vols.; thirdly, together with the books of Hippocrates, with a Latin translation at Paris, 1679, fol. 13 vols., edited by Chartier, and finished after his death; and fourthly at Lepsic, 1821–33, 8vo, 20 vols., edited by Kühn, with a Latin translation, and the addition of several treatises that had never before been published. There is no complete translation of his works into any modern language, but some of the most important have been translated into French by Dr. Daremberg, and published at Paris, 1854, with copious and valuable notes.

For further information respecting Galen's life and writings, see Smith's *Dictionary of Greek and Roman Biography;* Ackermann's *Historia Literaria*, prefixed to Kühn's edition of Galen's works; Fabricius, *Biblioth. Græca;* Haller's *Biblioth. Anat., Botan., Chirurg., and Med. Pract.;* Brucker's *Hist. Crit. Philosoph.;* and the different histories of medicine by Leclerc, Sprengel, and others. Choulant in his *Handb. der Bücherkunde für die Aeltere Medicin*, and his *Biblioth. Medico-historica*, supplies all necessary bibliographical information.—W. A. G.

GALERIUS. See MAXIMIANUS.

GALESTRUZZI, GIOVANNI BATTISTA, Italian engraver, was born at Florence in 1618; settled in Rome, and died there about 1670. He learned painting from Francesco Furini, and engraving from Stefano della Bella. After painting a few pictures, he abandoned the pencil for the burin, with which his success was much greater. He was elected a member of the Academy of St. Luke in 1652. Galestruzzi is perhaps best known by the plates of ancient incised stones in Le Gemme Antiche figurate of Leonardo Agostini: fol. Rome, 1657–59; which were both drawn and engraved by him, and in which the antique feeling is rendered with exquisite truth and grace. He also executed engravings from the designs of Polidoro da Caravaggio, which appeared under the title of "Opere di P. da C.," Rome, 1658; a series of six plates representing the monument of Cardinal Mazarin, Rome, 1661; and engravings of the Mercury and Paris of Annibale Caracci; John the Baptist in Prison of Ricci, &c. He also published numerous etchings.—J. T–e.

GALGACUS or CALGACUS, was a celebrated chieftain of the ancient Caledonians who, chosen on account of his birth and military skill to lead the tribes that had combined from a sense of common danger, resisted the Romans with uncommon valour. When Agricola, in A.D. 84, marched northward as far as the Grampians, he found the Britons under Galgacus encamped in great numbers. Tacitus represents Galgacus as addressing them in a style of noble eloquence, and urging them to fight bravely for the liberties of their country. After a fierce struggle, however, the Britons were defeated with great slaughter. According to Boece, Galgacus lived many years after this event, and died in peace about the year 130.—J. B. J.

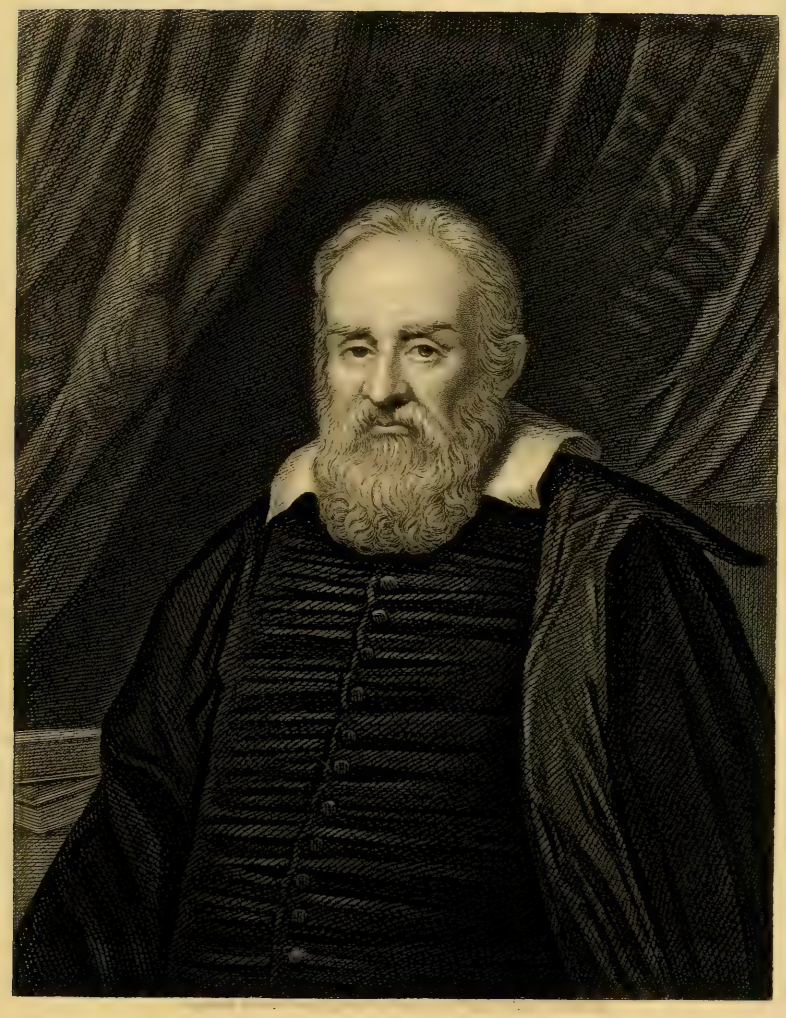
GALHEGOS, MANOEL DE, a Portuguese poet, born in 1597; died in 1665. Although belonging to the Spanish school, he was less infected by its extravagancies than many others; "his language," says Costa y Silva, is in general pure and harmonious, his expression animated and often picturesque, his versification correct and sonorous." His best known work is an epithalamium on the marriage of the duke of Braganza, afterwards John IV. He also wrote a preliminary discourse to the Ulyssea of Pereira de Castro, and in this work is preserved the only lyric poem of his that has come down to us. Galhegos resided during a great part of his life at Madrid, and formed the friendship of Lope de Vega. He wrote many dramatic pieces, all lost, and two Spanish poems of no great merit.—F. M. W.

GALIANI, FERDINANDO, was born at Chieti in the Abruzzi on the 2d of December, 1728. His father, who held a very high position in the judicature, sent him in his eighth year, together with an elder brother, to Naples, where he applied himself to classical studies, under the guidance of his uncle, who was then the king's private chaplain. This ecclesiastic having been sent to Rome on political business, took his nephews with him, and placed them under the care of the Celestines, with whom they completed their philosophical and mathematical studies. Ferdinando soon returned to Naples, where he became acquainted with the celebrated Vico, and profited by his instructions. He was scarcely sixteen years of age when he read before the academy of Gli Emuli a dissertation on coins extant at the time of the Trojan war. A short time after he wrote a work on the ancient history of navigation in the Mediterranean. Having been refused, on account of his extreme youth, the honour of reciting some orations before an academy by its president, Galiani patiently awaited an opportunity for taking a signal revenge, and ere long he achieved his purpose in a most witty and merciless manner. It was customary with the members of the academy in question, at the death of any distinguished personage, to recite some compositions relating to the event. Galiani, accordingly, on the death of the public executioner at Naples, wrote several grave dissertations on the subject, imitating so well the president's style and that of some other academicians, that they were taken for the real authors. These witty productions were published at Naples under the title of "Componimenti varj per la morte di Domenico Zannacone carnefice della gran corte della vicaria, raccolti e dati in luce da Gian Antonio Sergio avocato Napoletano." Sergio was president of the academy. Such was the success of this *jeu d'esprit* that general curiosity was excited regarding the author of it, and at last, through his publisher, he was detected. Fearing the consequences, Galiani frankly avowed his guilt to the king, who readily pardoned him, on condition of his secluding himself for ten days, to be spent in religious exercises. Naples, having become an independent state, was suddenly inundated with visitors from Spain, France, and Germany, who brought with them so much money as for a time seriously to disturb the operations of trade, and to produce a panic in the kingdom. Galiani removed the popular fears by a treatise on coins, which procured him a European reputation. On a tour through the principal cities of Italy, he met everywhere with the most enthusiastic reception, his name being enrolled amongst the members of the Academy of La Crusca, and of many other literary and scientific institutions. Popes and princes vied with each other in bestowing honours and rewards on the young abbé; Zanotti, Maffei, and Winkelmann became his best friends; and whilst first secretary of embassy at Paris, he frequented the most fashionable saloons, and enjoyed the friendship of Grimm, Thomas, Diderot, and Mme. Necker. Marmontel, indulging in some merriment at the attenuated and contemptible appearance of the Italian diplomatist, used to say—"There is the body of a harlequin with the head of a Machiavelli." Having returned to Naples after an absence of many years, Galiani occupied himself principally with mechanics, and with the revision of a translation of Locke, which he had written when yet a youth, for the sole purpose of learning the English language. Attacked by paralysis, Galiani was advised to travel through Italy, and on his way to Venice he visited Tiraboschi at Modena, and Cesarotti at Padua. Feeling, however, no improvement in his health, he returned to Naples, where he died, 30th October, 1787.—A. C. M.

GALIANO, Antonio Alcalá, a Spanish politician and man of letters, born on 22nd July, 1789. His father was a distinguished naval officer, who fell at Trafalgar, just as his son was preparing to enter the military profession. On the fall of Godoy and the brief assumption of power by Ferdinand VII. in 1808, Galiano was promised preferment; but he refused to acknowledge the authority of Joseph Bonaparte, and retired to Cadiz, not, however, before he had contracted a marriage, which did not prove happy. Galiano soon distinguished himself as a writer of newspaper articles, and in 1812 obtained an appointment as attaché to the Spanish embassy in London, but was prevented from occupying his post. In 1813 he was appointed secretary of the Spanish legation at Stockholm, but returned to Spain in 1814. The military insurrection of the Isla de Leon was the first occasion on which Galiano can be said to have taken an important part in public affairs. He it was who prepared the proclamations of General Quiroga, and edited, at the risk of his life, the *Gazette of the Insurrection*. Rewarded for these services by a post in the office of the secretary of state, Galiano removed to Madrid, and soon distinguished himself in common with Riego and others as a leading orator of the ultra-liberal club, which took the title of "The Friends of Order." On this ground he was obliged to resign his post; but in 1821 he was returned to the cortes for Cadiz, and became prominent in opposition to the government of Martinez de la Rosa. It was Galiano who proposed the violent message to the king on the note of the great powers after the congress of Verona in January, 1823. When the French invasion compelled the king and the cortes to retire to Seville, Galiano proposed the celebrated decree by which the king, on refusing to follow the cortes to Cadiz, was declared to be insane, and a regency appointed. On the fall of Cadiz, Galiano, with others, was sentenced to death and confiscation of all his property, but succeeded in making his escape to England. Here, possessing a competent knowledge of our language, he was enabled to achieve an honourable place in literature as a contributor to the *Westminster*, the *Foreign Quarterly*, and other periodicals. In 1828 he was chosen the first professor of the Spanish language and literature at University college, London; and his introductory lecture, delivered on the 15th November in that year, has been published. On the outbreak of the French revolution of 1830, he resigned his professorship, and lived for some time in Paris and Tours. A series of articles on Spanish literature, in the *Athenæum* for 1834, is well deserving of republication, as forming the best compendium of the subject extant. The amnesty of 1832, and that which followed the death of Ferdinand VII. in 1833, did not permit Galiano to return to Spain, he being among the persons specially excepted. But in 1834, under the ministry of Martinez de la Rosa, he returned to Madrid, and resumed his career as a journalist, writing in the *Observador* and the *Revista Mensagero*. He was nominated secretary of the admiralty in the Isturiz ministry of 1836; but, after the revolution of La Granja, he was obliged to flee for his life, and entered France denounced as an enemy to the constitution, after suffering so long an exile for his fidelity to it. In 1837 Galiano returned to Madrid with his second wife and child; took his place in the cortes as deputy for Cadiz, and acted with his friends Martinez de la Rosa and Toreno, in support of the ministry. At the same time he continued to write in the *Correo Nacional*, *Espana*, and the *Piloto*, and filled the chair of law in the athenæum of Madrid. To the cortes of 1839 he was not elected; and in 1840 he sat for the province of Pontevedra, not being chosen for Cadiz. He took a prominent part in the discussion of the law of "ayuntamientos," and in the measures relating to church property. In the latter part of 1840 he was obliged to leave Madrid; and, on the outbreak in the Basque provinces in 1841, he placed himself at the head of the junta. We next find him a fugitive in France; and in 1842 he returned to London, and published "An Appeal to the good sense of the British Nation in favour of the moderate Spanish liberals." Since then his activity has taken a literary rather than a political direction, although in 1851 he accepted from the Brabo Murillo ministry the post of ambassador at Lisbon. He has since that time translated into Spanish Dunham's valuable History of Spain, and Thiers' History of the Consulate and the Empire. He has also given to the world a series of lectures on English, French, and Spanish literature in his native language.—F. M. W.

GALIGAI, Eleonora, a remarkable woman, who, from the humble position of daughter of a joiner and washer-woman in Italy, became virtually queen of France. She was foster-sister to Mary de Medicis, who is said to have loved her with great affection. She was extremely plain in person, but possessed great talents and most fascinating manners. The favour which she enjoyed at court induced Concino to offer her marriage; and through her influence he was created Marquis d'Ancre, and afterwards marshal of France. She completely governed Mary de Medicis, and, during the regency of that queen, she enjoyed supreme dominion in France. But, not having sufficient self-command to bear her elevation, and having exhibited great insolence of manner, as well as abused the favours shown to her, she drew upon herself the hatred of the court, and more particularly that of the young Louis XIII. Her husband was assassinated in April, 1617. In the following July she was charged with sorcery, and executed. When asked by what magic she had so fascinated the queen, she replied—"By that power which strong minds naturally possess over the weak." She had one son and a daughter. The former returned to Italy with a large fortune accumulated by his parents.—W. H. P. G.

GALILEI, Galileo, a distinguished natural philosopher, son of Vincenzo Galilei, was born at Pisa on the 15th of February, 1564, and was the eldest of three sons and three daughters. His ancestors were noble, and under the name of Bonajuti, subsequently changed to Galilei, had filled high offices at Florence. Like Newton and other great men, young Galileo amused himself when a boy in the construction of toys and pieces of machinery; but this passion did not prevent him from acquiring the elements of classical literature, and from making great progress in music, drawing, and painting. He was a skilful performer on the lute and other musical instruments; and artists considered him as a connoisseur in art. Though desirous of following painting as a profession, his father persuaded him to study medicine, and he accordingly entered the university of Pisa on the 5th November, 1581, where he studied under the celebrated botanist, Andrew Cæsalpinus, who continued to teach medicine till 1592, when he became physician to Clement VIII. While engaged in the study of music, along with medicine, he was allowed to read Euclid under Ostilio Ricci, a professor in the university; but the love of geometry overbore his taste for medicine, and after many fruitless attempts to keep this new passion in abeyance, his father was obliged to give the fullest scope to the genius of his son. The young geometer accordingly made a quick transition from Euclid to Archimedes, and while studying his treatise, "De Insidentibus in fluido," he composed his essay on the "Hydrostatic Balance," which gained him the esteem of Guido Ubaldi, who induced him to investigate the subject of the centre of gravity in solids. This treatise, through the influence of cardinal del Monte, the father-in-law of Ubaldi, obtained for him from the grand-duke, in 1589, the place of lecturer in mathematics at Pisa, with the small salary of sixty crowns, which he eked out by the profits of private teaching. When he entered the university at the age of seventeen, he had conceived a great antipathy to the Aristotelian philosophy, then universally prevalent. This antipathy increased as he advanced in his studies, and he denounced, with perhaps undue severity, the mechanical philosophy which he had been taught. By experiments made from the leaning tower of Pisa he demonstrated the blunders of the Aristotelian doctrine, and created such a host of enemies, that he willingly accepted in 1592, for a period of six years, the vacant chair of mathematics in the university of Padua, which the republic of Venice had resolved to fill up after a vacancy of five years. Having lost his father in 1591, the support of the family devolved upon him as the eldest son, and as his salary amounted only to one hundred and ten florins, he was again obliged to increase this inadequate income by the labours of tuition. When Galileo had scarcely finished his course of philosophy at college, a German from Rostock, Christian Vurstisius (Wurteisen), a follower of Copernicus, delivered two or three lectures at Pisa. One of the audience, in opposition to the general denunciation of the Copernican system which the lecturer advocated, assured Galileo, who was not present, that the doctrine was not wholly ridiculous. This led him to question other individuals of the audience, and he thus "became," as he says, "very curious to penetrate to the very bottom of the subject." It appears, on his own confession, that, in compliance with the prejudices of the day, he had taught the Ptolemaic system after he had embraced the Copernican doc-



trine, which he had done, as he says in a letter to Kepler, dated in 1597, many years before. The reputation of Galileo had extended far beyond the university which he adorned. Princes had honoured his lectures with their presence, and Gustavus Adolphus had been his pupil while in Italy. After the expiry of the period of six years of his engagement at Padua, he was re-elected for a similar period with an increased salary of three hundred and twenty florins. In 1604 he observed the remarkable star which excited so much interest, and which he proved to be situated beyond the boundaries of our system. In 1606 he was again appointed to the chair in Padua, with an augmented stipend of five hundred and twenty florins; and so great was his popularity that he was obliged to lecture in the school of medicine, from which, though it contained one thousand persons, an adjournment to the open air was frequently required. The year 1609 was a remarkable one in Galileo's life. Cosmo, grand-duke of Tuscany, invited him to the chair which he had previously occupied in Pisa, and while he was arranging with his patron to have the title of mathematician and philosopher to his highness, and a salary to enable him to carry on his researches without the drudgery of teaching, he was induced to visit a friend in Venice in April or May, 1609. During this visit he learned that Prince Maurice had been presented by a Dutchman with an instrument which made distant objects appear nearer the observer. This Dutchman was John Lippershay, who possessed a telescope so early as the 2nd October, 1608. A letter from James Badorere in Paris confirmed this report, and Galileo having, after his return to Padua, discovered the principle of its action, and constructed a telescope with a spectacle glass at each end of a leaden tube, the one convex and the other concave, he was enabled, by looking through the concave glass, to see objects magnified *three* times. This little instrument, the size of a modern opera glass, he carried in triumph to Venice. Crowds of the principal citizens flocked to his house to see it. The doge of Venice coveted the magical toy for the senate, and when Galileo had gratified their wishes, they gave him his chair at Padua for life, and raised his salary to one thousand florins.

After Galileo had completed a telescope which magnified *thirty* times, he lost no time in applying it to the heavens. He discovered the mountains and cavities of the moon; the round discs of the planets as distinct from the appearance of the stars; forty stars in the Pleiades; and the stars of which several nebulæ were composed. On the 7th January, 1610, he discovered three stars near Jupiter, which he found to be satellites like our moon; and on the 13th he detected the fourth satellite —discoveries which were also made by our countryman Harriot on the 17th October of the same year. These discoveries, though opposed by the prejudices of the age, excited great interest in the scientific world, and were fortunately appreciated by the great as well as the wise. The grand-duke of Tuscany observed the new planets along with Galileo at Pisa, and not only gave him a present worth more than a thousand florins, but induced him to resign his chair at Padua, and take up his residence at Florence, with a salary of a thousand florins. In this favoured situation Galileo made many new discoveries. The ring of Saturn was the most important of these. In July, 1610, he described the planet as triple, such as— ○O○ or o◯o—the central one being larger than the other two. These two small ○ s are obviously the ansæ or handles of the ring, and the large one the body of the planet. This imperfect observation, however, he is supposed to have greatly improved, for we have lately seen among his papers in the Tribune of Galileo at Florence, a drawing of the complete ring upon which the body of the planet rests, instead of being partially inclosed in it. We think there is satisfactory evidence that Galileo never saw Saturn's ring as in that drawing. If it is not a forgery, and has been actually drawn by himself, it must be a conjectural one, in order to explain the two ○ s on each side of the body of the planet. His next discovery, made at the end of December, 1610, was the crescent form of Venus, which exhibited all the phases of the moon; and about the same time, if not earlier, he discovered the spots on the sun (independently discovered by Fabricius and Harriot), by the observation of which he found that the sun revolved uniformly upon its axis in about twenty-eight days. M. Arago having tried to prove that Fabricius was the discoverer of the spots in the sun, Baron Plana has sent us an elaborate memoir, read at the Academy of Turin on the 15th March, 1860, placing it beyond a doubt that Galileo had really discovered the spots on the sun about the month of July, 1610, and therefore before Fabricius. Having long contemplated a visit to Rome, he went there with his best telescope early in 1611, and in the Quirinal Gardens, belonging to Cardinal Bandini, he showed the spots of the sun and his other discoveries to the numerous cardinals and prelates, who hastened to do him honour. After his return to Florence he carried on a controversy with Scheiner on the cause of the solar spots, which he also had independently discovered. In 1612 he observed Saturn perfectly round, and without the ansæ—a phenomenon which greatly perplexed him. In the same year he published his "Treatise on Floating Bodies," a work of great merit, which involved him, as all his discoveries did, in harassing disputes with the Aristotelian philosophers. The sceptics of the day took part with Galileo against the monks and the Aristotelians, and a contest arose, in which he wielded against them with terrible effect the weapons of sarcasm and of ridicule. Galileo may be regarded as having begun the combat by a letter to the Abbé Castelli, in which he maintains that the scriptures were not meant to teach philosophy, and that neither the Copernican nor the Ptolemaic system could be reconciled with the Bible. As if in reply to this letter, a Dominican monk of the name of Caccini attacked the philosopher from the pulpit, and roused him to a defence of his opinions, by addressing a powerful letter to the grand-duchess of Tuscany, the mother of his friend and patron. His argument was unanswerable, and its effect irritating to his opponents, because damaging to their cause. To meet it by the force of reasoning was impossible, and the civil power was the only court of appeal when prejudices were to be flattered and truth to be betrayed. An appeal to the inquisition was the obvious policy of the church. Lorini, a dominican monk, had already called its attention to Galileo's letter to Castelli; and Caccini, bribed with the mastership of the convent of Minerva, settled at Rome, in order to collect the evidence against Galileo. There is reason to believe that Galileo was cited to appear at Rome about the end of 1614. At all events he went to that city, and was lodged in the house of the Tuscan ambassador, and soon after was summoned before the inquisition to answer for the passage maintaining the motion of the earth, and the stability of the sun, with having taught it to his pupils, and tried to reconcile it with scripture. These charges were easily substantiated, and on the 25th of February, 1616, he was called upon, at the risk of being imprisoned, to renounce his opinions, and pledge himself neither to teach nor publish them. Having accepted both the renunciation and the pledge in the presence of Cardinal Bellarmine, he was dismissed from the bar of the Holy Office. Thus saved from the fury of his enemies, Galileo did not conduct himself with prudence. The inquisition had resolved to condemn the Copernican system as a dangerous heresy. They placed Copernicus' great work, and Kepler's abridgment of it, in the list of prohibited books; and it is believed that Galileo remained in Rome for the purpose of frustrating this scheme by his influence and conversation. Pope Paul V. nevertheless received him graciously, and assured him that he might consider himself as safe while he occupied the papal chair.

A reward for discovering the longitude at sea having been offered by Philip III., Galileo proposed the method of finding it by observing the eclipses of Jupiter's satellites, and offered to leave his country and his family in order to perfect the method at Seville or at Lisbon. His wishes, however, were not gratified, and there is reason to believe that the grand-duke, unwilling to part with him, threw difficulties in the way.

This disappointment, severe as he considered it, was to some extent compensated by the elevation, in 1623, of his friend the Cardinal Maffei Barberini to the pontificate, under the name of Urban VIII. Several years before this event Galileo had involved himself in disputes about the three comets of 1618, which he erroneously considered to be only meteors in our atmosphere; and, in reply to the attacks which were made upon him, he published, in 1623, his "Il Saggiatore," or the Assayer, which he dedicated to the pope, and which has been greatly admired for the beauty of its style. Urban had been the friend both of Galileo and Prince Cesi, the founder of the Lyncæan academy. The accession to the papal chair of Urban was therefore hailed by the liberal party as the commencement of a more enlightened policy; and, at the instigation of Cesi, Galileo, though an invalid, went to Rome in the spring of 1624 to congratulate his friend on his elevation to the chair of

St. Peter, with the view also of obtaining a revocation of the sentence condemning the doctrine of Copernicus. During the two months which he spent in Rome he had six long audiences of the pope, who loaded him with presents, promised him a pension for his son Vincenzo, and recommended him to the special patronage of the new grand-duke of Tuscany. To these marks of affection he added, what was more significant, the appointment of the Abbé Castelli to be his mathematician—the individual to whom Galileo's famous letter had been addressed.

These acts of generosity, and even of affection, Galileo did not view in their proper light. His hostility to the church was unabated, and his resolution to teach and defend his opinions seems to have been coeval with the vow in which he renounced them. With this view he wrote and published in 1632 his great work, "The System of the World," in which he discusses the question between the Ptolemaic and Copernican systems in four dialogues, carried on by three persons: Salviati, Sagredi, and Simplicio—the two first both philosophers and wits, and the last erroneously supposed to be the pope, a follower of Ptolemy and Aristotle. Poor Simplicio sinks under the philosophy and wit of his adversaries; and while the science of the catholic church is thus unmercifully exposed, the former decree of the inquisition is denounced with the severest irony. The infallible church was stunned with the unexpected blow, and Pope Urban, as if actuated by personal feelings, neither hesitated nor delayed to assert its supremacy and defend its dogmas. The philosopher, now old and infirm, in obedience to a summons from the inquisition which he had used all his influence to delay, arrived in Rome on the 13th February, 1633, after having remained in quarantine twenty days in the territory of Sienna, owing to the prevalence of an epidemic in Florence. The Tuscan ambassador announced his arrival to the commissary of the Holy Office, and he was allowed to remain under the roof of the ambassador. In April, when his trial commenced, he was removed to the Holy Office, where he occupied the fiscal's apartments, and where his table was provided by the Tuscan ambassador, and every reasonable indulgence allowed him. His examination took place at four different times; the two first on the 12th and 30th April, 1633, during his detention at the Holy Office; the third on the 10th May; and the fourth on the 21st June. It is generally believed, but denied by Biot and others, that Galileo was actually put to the torture. At his last examination he was at least threatened with it if he did not confess the truth, and thus menaced, he replied—"I do not hold, and I have not held the opinions of Copernicus since I was ordered to abandon them. I find myself in your hands: do with me what you please. I am here to make my submission, and I have not held this opinion since it was condemned." After this examination he was detained at the Holy Office, and was next day sent in a penitential dress to the convent of Minerva, where the inquisitors were assembled to give judgment. A long and elaborate sentence was pronounced upon him, detailing his offences, demanding a retractation of his heresies, prohibiting the sale of his "System of the World," and condemning him to the inquisition during pleasure, and to the weekly recitation of the seven penitential psalms during the next three years.

In conformity with this sentence, Galileo, with his hands on the holy evangelists, invoked the divine aid in abjuring and never again teaching that the earth moved and the sun stood still. He signed the awful abjuration, and was committed to his prison cell. Thus were truths eternal and immutable denounced by the presumptuous priest, and thus abjured by the timid philosopher to whom the Almighty had taught them.

The sentence of abjuration was publicly read at several universities. At Florence it was published on the church of Santa Crocé. The inquisitor at Florence, who had heedlessly licensed the printing of the "Dialogues," was reprimanded; and Riccardi, the master of the palace, and Campoli, the secretary of the pope, were dismissed from their situations for having allowed the license to be obtained.

The sentence of confinement in the prison of the inquisition was changed by the pope to detention at the villa of Medici in the garden of Trinita del Monte, to which he was conducted on the 24th June by his friend Niccolini, the Tuscan ambassador. As Florence was then suffering under a contagious disease, it was agreed that the palace of the Archbishop Ascanio Piccolomini at Sienna should be the place of his confinement, and he accordingly quitted Rome for that city on the 6th of July, 1633. Having resided six months with this excellent prelate, he was allowed to return to his own villa at Arcetri under the same restrictions. Galileo had no sooner rejoined his family than his favourite daughter Maria was seized with a complaint of peculiar severity. He had arrived at Arcetri in December, 1633, and in the month of March his daughter's illness proved fatal. This heavy blow, and the recurrence of some of his old complaints, threw him into a state of melancholy, which excited the sympathy of his friends. Applications were made in vain to permit him to return to Florence, and he therefore remained five years at Arcetri, from 1634 to 1638, without any remission of his confinement. In 1638, however, the pope of his own accord permitted him to remove to Florence, under the condition that he should neither leave his house nor admit his friends. During Galileo's confinement at Sienna and Arcetri, he composed his "Dialogues on Local Motion," which are carried on by Salviati, Sagredi, and Simplicio—a fact which makes it very probable that Simplicio was not intended to be the representative of Urban VIII. Galileo regarded this work as the best of his writings, and he had the greatest difficulty to get it printed. Attempts were made to have it printed at Vienna and at Prague; but though he was aided in these attempts by Cardinals Dietrichstein and Harrach, they were frustrated either by the influence or the dread of the jesuits. He succeeded, however, in inducing Louis Elzivir to print them at Amsterdam; and they were published under the pretence that they were pirated from a manuscript copy sent to the count de Noailles, to whom they are dedicated. The Latin translation of the Dialogues on the Ptolemaic and Copernican System, by Berneggeo, was published under a protest from Galileo, though he not only approved of its appearance, but rewarded the translator with a valuable telescope. Having finished his "Dialogues on Motion" in the spring of 1636, Galileo resumed his astronomical studies. In that year he discovered one of those changes in the lunar disc called the libration, namely, the diurnal libration, and he appears to have had some knowledge also of the libration in longitude, the libration in latitude having been afterwards discovered by Hevelius, and the spheroidal libration more recently by La Grange. About this time he was disturbed by an affection of the cornea which interfered with his sight, and in 1637 the complete opacity of that membrane produced total blindness. He had previously resumed the subject of the longitude, and had offered his method to the states-general of Holland; but though they sent him a gold chain as a mark of their respect, and promised to reward him should his method prove successful; yet, owing to the sudden death of his friend, Renieri, and other causes, no further steps were taken in the matter. There seems to be no doubt that in 1641, in the last year of his life, Galileo had the idea of applying the pendulum to clocks; and that in consequence of his blindness, he intrusted the execution of his plan to his son, who in 1649 constructed a pendulum clock with his own hands. The documents by which these facts are proved have, for reasons which it is difficult to discover, and which appear to be of a very doubtful character, affecting the good name of Viviani, been long withheld from the public; but while we must give the Italian philosopher the merit of his invention, we must at the same time add our opinion to that of very competent judges, that Huygens never heard of what had been done in Italy, and must be considered as the original inventor.—See an interesting article by Biot in the *Journal des Savans*, October, 1858, pp. 661–681; and the Dissertation of Eugenio Alberi—*Dell' Orologio a Pendolo di Galileo*—in the new edition of Galileo's works, in twenty volumes, published at Florence in 1858.

The blindness of Galileo having excited the sympathy of the inquisition; he was now allowed the freest intercourse with his friends. The grand-duke of Tuscany frequently visited him; and among the strangers who desired to see the martyr of science, were Gassendi, Diodati, and John Milton. During the last three years of his life his favourite pupil Viviani, formed one of his family; and in October, 1641, the celebrated Torricelli enjoyed the same privilege. Though his health was now greatly impaired not only by mental labour, but by attacks of hypochondria, rheumatism, and almost total deafness, yet he was able to carry on his studies. He had begun a continuation of his "Dialogues on Motion," and was occupied with the study of the force of percussion, when he was attacked with fever and palpitation of the heart, which, after two months' suffering, terminated fatally on the 8th of January, 1642, in the seventy-eighth year of his age. His friends subscribed a large sum for erecting

a monument to him in the church of Sta. Croce in Florence; but the pope would not permit the design to be executed. His body was buried in an obscure corner of the chapel of SS. Cosimo and Damiano, within the convent; and in 1737 his remains and those of Viviani were disinterred, and removed to the spot now marked by the splendid monument erected in that year at the expense of the family of Nelli, the heirs of Viviani. It is situated in the nave to the left of the principal entrance, opposite to that of Michelangelo Buonarotti, near which, on the right hand side, are the tombs of Machiavelli, Dante, and Nobili.

The town and country houses of Galileo are still visited by strangers. The house in Florence, in which he was visited by the Grand-duke Ferdinand II., is No. 1600 in the street La Hosta: the villa of Arcetri, near the tower of San Gallo, where he made his observations, is a large and ugly house, with a nice garden; but it contains no relics of Galileo. The telescopes and other relics of Galileo have been preserved, like those of our Newton, with religious care. The Grand-duke Leopold II., at the expense of £36,000, collected every thing relating to Galileo, and placed them in what is called the Tribune of Galileo, a magnificent apartment attached to the museum of natural history. A statue of the philosopher by Cortili, is placed in the centre. In the adjacent presses are his telescopes and other instruments, and in a glass case his finger that had been stolen by Govi at his disinterment. Here also is exhibited the apparatus used by the Academy del' Cimento. The writer of this article was permitted in 1857 to examine and look through the telescopes. One of them, with which so many great discoveries were made, was plainly fitted up. The object glass was reduced in aperture to one-third of its area by a diaphragm of card, and the field was like a small hole; there was very little colour in the objects viewed, and vision was very distinct when the objects were not luminous. The other telescope had been presented to the grand-duke, and was fitted up in a tube of leather partially gilded.

The most complete edition of Galileo's works was published in 1858 at Florence, in twenty volumes, and edited by Eugenio Albèri. In a series of five articles, published in the *Journal des Savans* for 1858, M. Biot has endeavoured to show that Galileo was condemned chiefly on account of the personal insults which he had offered to Pope Urban VIII., by representing him in the character of Simplicio, and deriding the arguments for the Ptolemaic system which the pope had used in a private conversation with himself. It is in these enlightened days the policy of Roman catholics to maintain that Galileo was not punished for his opinions, and that scientific truth was not condemned by the inquisition. His breach of promise not to teach his opinions, and his injurious treatment of the pope, are held to be the sole motive for his trial, and the sole ground of his condemnation, In 1825, when Biot was in Rome, he met Father Olivieri, the commissary-general of the inquisition, who suggested to him these views, and in the articles we have mentioned he has defended them with more ingenuity than success. The first article is entitled a Conversation in the Vatican, in which he relates his discussion of Galileo's wrongs with the dominican priest. The other four articles, entitled "La verité sur le procès de Galilée" (the truth in the trial of Galileo), contain the argument on which he relies in supporting the popish dogma and dishonouring the character of Galileo. Baron Plana of Turin, who has just been elected one of the eight foreign associates of the Institute, has published an indignant reply to this attack upon his countryman, and has, we hope, satisfied every reader of his Memoir, that Galileo is entirely innocent of the crime with which he has been so unjustly and ungenerously charged.—(See *Note Sur le Procès de Galilée*, par Jean Plana, Turin, 1858.) The various documents connected with the trial of Galileo were carried off to Paris in 1812–13, along with other valuable articles from the Roman archives. The pontifical court never ceased to claim them, and they were given back in 1845 on the express condition that they should be printed. In 1848 Pope Pio Nono intrusted them to Monsignore Marino-Marini, the keeper of the court archives, and having been returned to his holiness, they were deposited in 1850 in the library of the Vatican. In 1854 they were published in a mutilated state by M. Marini in a Dissertation entitled Galileo et Inquisitione, "a compilation," as Biot calls it, "without order or method, written in a spirit of angry controversy, in which the partiality of the writer throws a suspicion on the fidelity of his recital." An admirable Life of Galileo, by the late Mr. Drinkwater Bethune, will be found in the Library of Useful Knowledge; and one of a more popular character in Sir David Brewster's Martyrs of Science.—D. B.

GALILEI, Vincenzo, a Florentine gentleman and an amateur musician of great excellence, father of the celebrated astronomer. He was born about 1533, and married in 1562 the daughter of Cosme Venturi, a nobleman of an illustrious family in Pistoja. In conjunction with Giovanni Bardi, count di Vernio, who formed an academy of artists and literati at his own house, Galilei attempted the performance of some fragments or passages from the works of popular poets, which he set to music for his own voice, and accompanied on his favourite instrument the lute. This undertaking was received with great applause; and, as far as we know, it was the first experiment in monody. He published in 1581 "Dialogo della Musica Anticha, e della Moderna in sua differsa, contra G. Zarlino." In this dialogue is preserved a precious fragment of the ancient Greek music. He also published "Il Fromino, Dialogo sopra l'arte del bene intavolare, ed rettamente suonare la Musica, negli Stromenti artificiali, si di corde come di fiato, ed in particolare nel Luito," Venice, 1583. These volumes, in spite of their *controversial* character, contain much minute and valuable information, well worthy the attention of the student.—E. F. R.

GALITZIN. See Galyzin.

GALL or GAL, St., from whom a flourishing Swiss canton and city derive their name, was a native of Ireland, born in the year 551. He was educated at the famous university of Banchor, where he was carefully instructed in grammar, poetry, and the sacred scriptures. In 585 he followed St. Columbanus to France, and accompanied him to Luxeuil and elsewhere during his exile. When they were about to pass into Italy, St. Gall was detained by illness at Bregentz on the lake of Constance; and after his recovery, having by this time learnt the language, and finding that in this wild frontier district of Austrasia there dwelt a large pagan population, he resolved to remain where he was, and endeavour to convert them to Christ. Plunging into the forest which then covered the country, he chose out a spot for his abode on the banks of the little river Steinaha, and built a small oratory with some huts for himself and twelve fervent disciples, who insisted on following him. This was in 612. In 615 St. Columbanus died at Bobbio, and bequeathed his staff to St. Gall. In the following year the saint refused the bishopric of Constance, which was pressed upon him by the clergy and people, but procured the appointment of John, one of his disciples. On this occasion St. Gall preached an ordination sermon, which is still extant in the Bibliotheca Patrum, and is a very remarkable production. In 625 he was nominated by the monks to the abbacy of Luxeuil, but refused to accept it. He died in 646 at the age of ninety-five years, and was buried at his beloved hermitage. A great monastery was shortly afterwards erected over his remains. St. Gall is sometimes called "the Apostle of the Allemanni."—(*Lanigan.*)—T. A.

GALL, Franz-Joseph, a physician of Vienna, afterwards resident in Paris, was born in a village of the grand duchy of Baden on the 9th March, 1757 or 1758, and died at Paris, 22nd August, 1828. His father was a merchant and mayor of Tiefenbrun, a village of Suabia. His parents intended him for the church, but his natural bias was towards the profession in which he was destined to attain distinction. Having pursued his studies at Baden, and subsequently at Brucksal and Strasburg, he repaired in 1781 to Vienna, where he took his degree of doctor, and practised as a physician for some years. Dr. Gall is chiefly known as the founder and most zealous promulgator of the system of craniology or cranioscopy, which has been made more widely known in this and other countries by the labours of Dr. Spurzheim and Mr. George Combe of Edinburgh, and is now designated Phrenology. Gall was of a singularly observant turn of mind, and while a boy at school he had occupied himself in remarking the variety of dispositions and mental endowments among his schoolmates. At the same time he observed, that there were certain forms of the head, or of parts of the head, which might be predicated to be uniformly present with certain mental endowments, or traits of character or disposition; and he was led to believe that these forms of the head were the necessary external signs or indications of the mental endowments with which they were respectively found in conjunction. He noticed particularly that the faculty of verbal memory,

the talent for storing the mind easily with words, was connected with a certain prominence of the eyes, and whenever he met a person greatly endowed with this talent he never failed to find the exterior sign in the conformation of the eyes. It then naturally occurred to him that if memory for words was indicated by an external sign, the same might be the case with other intellectual powers; and accordingly his attention was directed to all persons remarkable for any mental faculty with a view to discovering its relative sign. In the course of time he believed that he had found external signs indicating a decided talent for painting, music, and the mechanical arts, but with this belief there was never mixed up in Dr. Gall's mind, as has been erroneously stated, the notion that the varieties of form or size of the mere *skull* to be remarked among any number of persons, were the causes of their different talents and dispositions; from the first he referred all to the *brain*, which it is admitted gives form and shape to the skull. "They call me craniologist," said Gall, "and the science which I discovered, craniology; but this word is not one applicable to my profession, nor one which correctly designates it. The object of my researches is the brain; the cranium is only a faithful cast of the external surface of the brain." He proceeded for many years in this strictly inductive method; and in pursuance of his determination to bring everything to the test of fact and experience, he visited schools, foundling hospitals, prisons, and asylums for the insane, and examined the heads of eminent and notorious personages of all descriptions—professors, teachers of celebrity, advocates, criminals; and at length reviewing the results of his wide and laborious researches, he proceeded to methodize them into a system of mental philosophy, which it was the great object of his whole after life to improve and complete.

This system is based on the following fundamental propositions:—1. That the moral and intellectual faculties are innate. 2. That their exercise or manifestation depends on organization. 3. That the brain is the organ of all the propensities, sentiments, and faculties. 4. That the brain is composed of as many particular organs as there are propensities, sentiments, and faculties, which differ essentially from each other. 5. That it is possible to ascertain the size of these organs, and so to predicate the powers of the mind by examining the head, to which the brain gives its form and shape.

Dr. Gall was first known as an author by the publication of two chapters in an extensive work entitled Philosophisch-medicinischen Untersuchungen über Natur und Kunst im kranken und gesunden Zustande des Menschen, Vienna, 1791. The first notice of his inquiries concerning the brain appeared in a letter addressed to Baron Retzer, published in the *Deutschen Mercur*, December, 1798, in which he thus refers to a work he was about to issue—"My purpose is to ascertain the functions of the brain in general, and those of its different organs in particular; to show that it is possible to ascertain different dispositions and inclinations by the elevations and depressions upon the head; and to present in a clear light the most important consequences which result therefrom to medicine, morality, education, and legislation—in a word, to the science of human nature." Previous to this date, however, in 1796, he commenced giving private lectures at Vienna, which, at the end of five years, were suppressed by the government as hostile to religion. The only effect of this was, of course, to stimulate the curiosity of the public, and to increase the number of Gall's admirers. In 1800 Dr. Spurzheim entered into the same path of research as that pursued by Dr. Gall, and in 1804 became associated with him in his labours. Meantime, the doctrines of phrenology made rapid progress, and by the year 1805 many works upon the subject had been published, elucidating its principles, and aiding its development. From 1804 to 1813 Gall and Spurzheim conducted their researches in common. They lectured at Berlin, Potsdam, Leipsic, Dresden, and a great many other places. In November, 1807, the former took up his residence in Paris, and in the same year, assisted by Dr. Spurzheim, he delivered his first course of public lectures in that capital, which were received with extraordinary interest. In 1808 they presented a joint memoir on the anatomy of the brain to the French Institute, and in 1809 they commenced publishing their magnificent work, entitled "The Anatomy and Physiology of the Nervous System in general, and of the Brain in particular; with observations upon the possibility of ascertaining several intellectual and moral dispositions of Man and Animals, by the configuration of their Heads," four vols. folio, with one hundred plates. During Dr. Spurzheim's absence from Paris in 1813–17, Gall discontinued his lectures; but, after his return in 1817, he delivered one private course in his own house, and two public courses. In 1819, at the request of the minister of the interior, he commenced lecturing gratuitously to the medical students in Paris. His audience amounted to between two hundred and three hundred, and frequently comprised some of the most eminent savans. Corvisart was, among others, one of his most enthusiastic admirers. In 1822–26 Dr. Gall published an edition of his work, "Sur les Functions du Cerveau," &c., in six vols. 8vo.

In March, 1828, at the conclusion of one of his lectures, Dr. Gall was seized with a paralytic stroke, from which he never perfectly recovered, and which ultimately carried him off on the 22nd August. His remains were followed to the grave by an immense concourse of friends and admirers, five of whom pronounced discourses over his grave. His death gave rise to a succession of eulogiums and attacks in the French newspapers scarcely ever paralleled; but public sentiment was warmly and loudly expressed in his favour. As a man he was universally esteemed; as a physician and philosopher, whatever opinion may be formed of his system of craniology, or phrenology, it must be acknowledged that he made great accessions from observation and experience to the knowledge of both the moral and physical nature of man; and though the value of his theories respecting both were altogether denied, there would still remain his discoveries respecting the anatomy of the brain, and the eulogies which they have elicited from the greatest physiologists of our time, to claim for him a high place in the annals of scientific research.—W. W.

GALL, Richard, a Scottish poet, was the son of a notary in the neighbourhood of Dunbar, where he was born in 1776. At the early age of eleven he was apprenticed to a house-carpenter, but disliking the occupation, he soon after adopted the business of a printer, and served an apprenticeship to Mr. David Ramsay, the printer of the *Edinburgh Evening Courant*. He ultimately obtained the situation of travelling clerk to that gentleman, but died May 10, 1801, in his twenty-fifth year. His poetical remains were published in 1819. His songs, which are justly popular, are distinguished by sweetness and ease rather than by originality and vigour. The best known of them is "My only Joe and Dearie O," a very pleasing lyric.—J. T.

GALLA, the daughter of the Emperor Valentinian I., and the second wife of Theodosius the Great. She accompanied her mother Justina and her brother Valentinian, when they fled from the usurper Maximus in 387, and threw themselves on the protection of Theodosius. The beauty and distress of the princess won the heart of the emperor, and led him immediately after their marriage to take up arms in vindication of her brother's claims. The empress died in childbed in 394.—J. T.

GALLA PLACIDIA, daughter of Theodosius the Great, was born about the year 390. Her life was full of the strangest vicissitudes. Being at Rome with her brother Honorius at the time of the siege by the Goths in 410, she fell into the hands of the victorious Alaric, after whose death she passed under the power of his brother Ataulphus. The barbarian fell in love with her, and having at last overcome her reluctance, married her at Narbo in 414. Ataulphus died in 415, and in the following year Wallia restored Placidia to Honorius. Soon after she married Constantius the patrician, and had by him two children, one of whom became emperor under the title of Valentinian II. After the death of Constantius in 421, she quarrelled with Honorius and sought the protection of Theodosius II. in Constantinople. Theodosius sent her back under the escort of an army to Italy, and upon the death of Honorius in 424, Placidia assumed the reins of government as regent for her son. Her weak indulgence pampered the vicious inclinations of Valentinian, nor had she skill to mediate between her jealous ministers, Ætius and Bonifacius. She died at Rome in 450 or 451.—T. A.

GALLAIS, Jean Pierre, a French benedictine, noted among the journalists of the revolutionary period as an ardent royalist, was born at Doué, Anjou, 18th January, 1756, and died at Paris, 26th October, 1820. For an "Appeal to posterity touching the king's sentence," which appeared three days before the execution of Louis XVI., his bookseller was eventually guillotined, and himself imprisoned. After the second restoration, Gallais, who was a good deal ridiculed by the wits, steadily devoted himself to literature, writing much, and with

indifferent success, upon the events of the Revolution. An epigram of Mercier's sets forth that, alone of all the members of the Benedictine order, he was guiltless of Latin.—J. S., G.

GALLAND, Antoine, a celebrated French oriental scholar and numismatist, born at Rollot, near Montdidier, Picardy, in 1646; died at Paris in 1715. Galland was of humble origin, and indebted for his education to the kindness of strangers. He studied ten years at the college of Noyon, and afterwards was admitted into the college of France, where he acquired such a knowledge of oriental languages as soon brought him into notice. In 1670 Colbert appointed Galland to accompany the French embassy to Turkey. In company with the ambassador, De Nointel, Galland visited Palestine, from which he brought back to France, in 1675, copies of many inscriptions, and various other antiquities. Soon after his return, Vaillant, and other collectors of medals, commissioned him to proceed a second time to the East, and in 1679 he was sent a third time to the shores of the Levant in the pay of the French East Indian Company. He was about to sail for France in 1680, when Colbert sent him a royal commission to continue his researches. Narrowly escaping death by an earthquake just as he left Smyrna, he at length returned home, after several years' absence, thoroughly acquainted with the languages and customs of the East, and bringing with him many most valuable relics. He found employment in the royal library and otherwise, till in 1709 he was appointed to the chair of Arabic in the university of France. Before this, his attainments as an antiquarian and as a man of learning had been acknowledged by his being elected, in 1701, a member of the Academy of Inscriptions. Galland's works are numerous, but the most celebrated is his version of the Arabian Nights Entertainments, "Les Mille et une Nuits, Contes Arabes."—R. V. C.

GALLAS, Mathias, Graf von, Austrian general during the Thirty Years' war, was born in 1589, the descendant of an ancient noble family of the Tyrol. He began his military career in 1616 as the page or attendant of a French knight, taking part with him in the war of the king of Spain against Savoy. He then went over to the army of the emperor, and, rising rapidly, had become colonel at the commencement of the Thirty Years' war. He greatly distinguished himself in the first events of this long and sanguinary struggle; obtained a general's command in 1626, and was elevated at the same time to the rank of reichsgraf, or count of the empire. In 1631 he was nominated commander-in-chief of the eastern wing of the imperial army, then occupying Bohemia; and soon after he had to encounter, on the fields of Nürnberg and of Lützen, Gustavus Adolphus of Sweden. Worsted in these engagements, and signally foiled in his intrigues against Wallenstein, he took an active part in the assassination of the latter, February 25, 1634, receiving as a reward the territory of the murdered general, the duchy of Friedland. He next obtained the command-in-chief of the whole Austrian army, and succeeded in gaining the battle of Nördlingen against Duke Bernhard of Weimar. Moving northward, he then attacked the Swedish generals Banner and Wrangel in Pomerania; but again deserted by fortune, and being slighted by the emperor, he suddenly demitted his command, and retired to his possessions in Bohemia. New offers of honours and dignities made him leave his retreat in 1643, to take the command against the enemy in Holstein; but being again unsuccessful, he offered his demission a second time at the end of the same year, and was allowed to resign his command into the hands of General Hatzfeld. He was not, however, permitted to remain long in inactivity, but had to assume once more, in 1645, the leadership of the imperial army, then totally disorganized by the disastrous battle of Jankowitz. He was on the point of setting out anew at the head of the dispirited troops, when he died at Vienna in 1647. He left a family, which became extinct in the middle of the following century, when the name of Gallas went to a branch of the house, the counts of Clam.—F. M.

GALLATIN, Abraham-Albert-Alphonsus, born in 1761; died in 1849. This able statesman and writer was a native of Geneva, where he received his early training, and imbibed his democratic sentiments. While a young man, he went to America, to aid the devoted colonies in their struggle for independence. When the war was concluded he commenced his political life, which extended from 1789 to 1826, and during which he filled numerous situations both as a legislator and ambassador. As he professed extreme opinions, he was a cordial supporter of Jefferson during his presidency. At a later period he was employed as ambassador to different courts, an office for which he was well fitted by his knowledge of European politics. It is, however, as a man of science that he is best known, and as such he enjoys a European reputation. He was the founder, and, indeed, the most efficient supporter, of the American Ethnological Society. His papers on the Indian tribes, their history and linguistic affinities, are among the best we have on the subject. They contain a great amount of valuable materials, the results of extensive reading, and also derived from sources which his official character laid open to him, and the subject is treated in a profound and philosophic spirit. His paper on the civilization of the Mexicans is the best we have on this interesting question, in which his conclusions are more sound than those of Humboldt.—[J. S.]

GALLAUDET, Rev. Thomas Hopkins, principal of the first American asylum for the deaf and dumb, at Hartford, Connecticut. He was born at Philadelphia in 1787, and educated at Yale college. He entered the theological seminary at Andover in 1814, and on being qualified for the ministry, became pastor of a congregational society at Portsmouth, New Hampshire. While filling this office, the case of a deaf and dumb child, the daughter of his friend Dr. Cogswell of Hartford, engaged his attention. He undertook the task of teaching her, and by great patience and ingenuity, succeeded in developing her latent faculties. This happy result led Dr. Cogswell to wish that the blessings of similar instructions should be extended to other children suffering a like deprivation, and he used his influence for that purpose. At that time the United States possessed no asylum for the deaf and dumb. The persons whose interest in the subject had been awakened, formed an association, and provided means to promote it. Mr. Gallaudet was induced to resign his office—though he was at first unwilling to give up his pastoral work—and to proceed to Europe to collect information on the systems of instruction practised at the different institutions for the deaf and dumb then existing. He arrived in England in the summer of 1815, and applied to the London Deaf and Dumb Asylum for the assistance he needed. After a lengthened correspondence, he was refused the aid he sought, and informed that he could only be admitted as an ordinary assistant, subject to the same rules as the junior teachers. As this proposal would involve a delay of three years, without advantages to justify his accepting it, he proceeded to Edinburgh, where an excellent asylum for the deaf and dumb was in operation. There he met with no better success, for though the committee and master evinced a more liberal spirit, and expressed full sympathy and a desire to assist him, he found that the teacher from whom he was to receive his preliminary lessons had signed an engagement not to impart the system he had learned from Mr. Braidwood, one of the earliest teachers of the deaf and dumb in Great Britain. Thus baffled, Mr. Gallaudet next proceeded to Paris, where the Abbé Sicard, who was at the head of the school there, received him kindly, and gave him his cordial sympathy and every assistance in his power in the requisite studies and inquiries. Mr. Gallaudet made so good a use of the opportunities thus afforded him, that he was ready to return to America at the end of the year 1816. Through the influence of the Abbé Sicard, he was accompanied by Lawrence Le Clerc, a deaf mute, formerly a pupil, and at that time one of the most efficient teachers of the institution in Paris. On their arrival in America, Mr. Gallaudet was appointed principal of the Society for the Education of the Deaf and Dumb, and in April, 1817, became the head of the first American asylum, Le Clerc being his chief assistant. He was unwearied in his devotion to the duties of his office, and abundant success rewarded his efforts. With the aid of Mr. Le Clerc, he established a system of instruction, based on that of the Abbé Sicard, but considerably modified and improved. It resembles the method of Pestalozzi, which awakens and calls out the intelligence of the pupils, and leads them to use their powers of investigation and description, instead of making education a matter of mere memory. In 1830, failing health obliged Mr. Gallaudet to resign his post at the Hartford asylum, but his interest in educational matters did not cease. He took an active part in the improvement of the common schools, in the elevation of teachers, in the moral and religious training of prisoners, and in the care of the insane. He became chaplain for the State Retreat for the Insane, and, in spite of his weak health and advancing years, exercised most valuable influence, by proving practically the efficacy of kind treatment in such cases.

Mr. Gallaudet died in 1851, and the deaf mutes of America erected a monument to his memory at Hartford, the designer and architect being both deaf and dumb persons.—R. M.

GALLE, the name of a family of distinguished line-engravers and printsellers at Antwerp. Philipp, the first of the line, born at Haarlem in 1537; died at Antwerp in 1612; engraved in a stiff, dry manner, but showed a clear appreciation of the original from which he worked. His plates are very numerous. Among them is a series of portraits of eminent men of the sixteenth century, which has an additional interest, as containing likenesses of Luther, Calvin, Zwingli, and other leaders in the Reformation. —Theodore, his eldest son, born at Antwerp in 1560, improved his style by studying some time at Rome. From his burin we have engravings from some of the best Flemish masters of his day, as well as from the antique. Theodore Galle executed fewer works than his father, but they are in a more finished manner. —Cornelius, the elder, a younger son of Philipp Galle, born in 1570. Like his brother, after learning engraving from his father, he resided for some years at Rome. Cornelius Galle was by far the best engraver of the family. His line is firm, clear, and flowing without being coarse; his drawing good, and his management of light and shadow pleasing. Besides some capital portraits after Rubens and Vandyck, he executed many plates from Italian as well as Flemish painters.—Cornelius, the younger, son of Cornelius Galle, the elder, born in 1600, though an engraver of merit, was far inferior to his father. His portraits are his best works, but he also engraved various religious and other subjects from Rubens, Vandyck, and other Flemish painters. Lists of the works of the members of the family will be found in Nagler and Bryan.—J. T-e.

GALLE, Servatius, a Dutch antiquary, was born at Rotterdam in 1627, and died at Campen in 1709, after having held for a number of years a protestant cure at Haarlem. Among his writings deserve to be noticed—"Dissertationes de Sibyllis earumque oraculis;" "Σιβυλλικοι χρησιμοι, *h.e.* Sibyllina Oracula;" and his valuable edition of Lactantius.—K. E.

GALLEGO, Juan Nicasio, a distinguished Spanish man of letters, belonging to the old or classical school, was born at Zamora at the end of 1777; ordained priest in 1800, and in 1805 appointed a chaplain at court, which office he held until the entry of the French into Madrid in 1808. Among his early poetical efforts are odes on the defence of Buenos Ayres, 1807, and to the Second of May, 1808, to the latter of which poems he owed his first popularity. In the same year he delivered before the Academy of San Fernando, an ode "On the Influence of Public Enthusiasm on the Arts," and also published somewhat later an ode to the duke of Wellington. Gallego, on the second entry of the French, took refuge at Cadiz, and was a prominent member of the cortes which met there. On the restoration of 1814 he was one of the victims of the persecution against the members of that assembly, and suffered eighteen months' imprisonment and four years' seclusion in the convent of Jerez. The only literary fruits of his solitude were two elegies—on the "Death of Queen Isabella," and on the "Death of the Duke of Fernandina"—which appeared at Madrid in 1819. The revolution of 1820 restored him to liberty, and he obtained the archdeaconry of the cathedral of Valencia, but lost it on the re-establishment of absolutist government. He was obliged then to flee to Barcelona, and afterwards to France. Subsequently he returned to Seville, where he obtained a modest appointment; and in 1833 he settled in Madrid, but took no part in politics. He became, however, the secretary of the Royal Academy. Besides the works above-named, he is the author of "El Pelayo," a classical tragedy, and also of the "Panteon del Escorial," in which, deserting the model that he had adopted in the earlier part of his literary career,, he seems to have travelled beyond the limits of that classical style of which he was so vigorous an advocate. At what period his death occurred we have not succeeded in ascertaining.—F.M.W.

GALLEGOS, Ferdinando, one of the most distinguished of the early Spanish painters, was born in the latter half of the fifteenth century. According to most accounts he learned painting from Albert Dürer; but Cean Bermudez (Diccionario de los profesores), whilst admitting the resemblance of his works to those of the great German master, thinks it more probable that he was a pupil of Pedro Berruguete of Castile. Crowe and Cavalcaselle, however (Early Flemish Painters, p. 328), say that his manner is rather that of Vander Weyden and Memling. It is at least certain that his manner is wholly Flemish, and from the connection of Spain with the Netherlands, and the peculiarity of his style, it is most likely that he acquired his art from a Fleming. The chief extant picture by Gallegos, is one in the chapel of San Clemente, in the cathedral of Salamanca; it represents the Virgin with the infant Saviour on her knee, who is offering a rose to St. John, whilst St. Andrew and St. Christopher are standing by. In another chapel of the same cathedral is a "Beheading of St. John," by Gallegos; but Ford (Handbook of Spain) says they have both been "scandalously neglected." Genuine works by him are very rare. Count Raczynski (Art in Portugal) says, that there are in Portugal many of the paintings of Gallegos; but it may be doubted whether those he saw were not wrongly ascribed. In his later manner, Gallegos imitated Raffaelle; and Mr. Stirling observes that "some of his designs appear to have been borrowed from prints by Marc Antonio." He died at Salamanca about 1550. Stirling says after 1551.—J. T-e.

GALLEGOS. See Galhegos, Manoel de.

GALLETTI, Johann Georg August, a German historian, born at Altenburg in 1750. He studied at Göttingen; and after filling the office of private tutor in a noble family, he was appointed professor of classical literature, and of history and geography in the gymnasium of Gotha. He was elevated to the rank of privy councillor in 1816, and was made historiographer to the duchy of Gotha. Three years afterwards he retired from active life, but was allowed to retain all his titles and emoluments. He died in 1828. His works are all of a historical character. Amongst them are histories of the Duchy of Gotha, of Thuringia, and of Germany, a "General History of Civilization in the last Three Centuries," and a "History of the States and People of the Ancient World."—R. D. B.

GALLI DA BIBIENA, a Bolognese family of artists of great distinction in the early part of the eighteenth century. Giovanni Maria Galli, an eminent painter, was born at Bibiena in 1625, and studied painting with Albani at Bologna; he died in 1665, leaving two sons, who both distinguished themselves.—Francesco, the younger, was born at Bologna in 1659, and learned painting under Lorenzo Pasinelli and Carlo Cignani. He was an architect and scene painter, and also a good figure painter, but was chiefly distinguished in the first capacity, being much employed at Naples, Vienna, Mantua, Verona (where he built the celebrated theatre), Rome, and Genoa. He was professor in the Academia Clementina of Bologna, and died there in 1739.—Ferdinando Galli da Bibiena, the elder son of Giovanni Maria, was born at Bologna in 1657, and was educated as a painter in the school of Cignani; but he also worked as an architect. He was employed in both capacities in Barcelona, in Vienna, and in Parma, where he was court architect. His ability for architectural painting was also very great. He was the most celebrated scene painter of his time. In 1711 he published some literary works at Parma, particularly "Trattati d'Architettura e di Prospetiva;" and others at Bologna. He eventually became blind, and died at Bologna in 1743.—Giuseppe, the son of Ferdinando, was born at Parma in 1696; he was also a distinguished scene painter, &c., and much employed in Germany. He died in Berlin in 1757.—Antonio, another son of Ferdinando, was born at Parma in 1700, and was also scene painter and architect; and worked much in Vienna and in Hungary. He designed and built the theatre of Bologna in 1763. He died at Milan in 1774.—(Crespi, *Felsina Pittrice*; Bianconi, *Guida di Bologna*, 1820.)—R. N. W.

GALLIARD or GAILLIARD, Johann Ernst, a musician, was the son of a perukemaker, and a native of Zell. He was born about the year 1687, and was instructed in composition, first by Marichal, and afterwards by Farinelli, the director of the concerts at Hanover; likewise by Steffani, who also resided at that place. After finishing his studies, he was taken into the service of George, prince of Denmark, who appointed him a member of his chamber choir. On the marriage of that prince Galliard came to England, where he seems to have studied our language with considerable diligence and success; and on the death of Draghi he obtained the situation (then become a sinecure) of chapel-master to the Queen-dowager Catherine, relict of Charles II. Galliard was a successful composer for the stage, and produced at different times, "Calypso and Telemachus," 1712; "Pan and Syrinx," 1717; "Jupiter and Europa;" "The Necromancer, or Harlequin Faustus;" "The Loves of

Pluto and Proserpine;" "Apollo and Daphne;" "The Royal Chase, or Merlin's Cave;" "Œdipus;" "Oreste e Pilade," &c. He was besides the author of many cantatas, single songs, solos for various instruments, Milton's Morning Hymn of Adam and Eve, and an excellent translation of Tosi's celebrated work on the Florid Song. He died in 1749.—E. F. R.

GALLIENUS, Publius Licinius, son of the Emperor Valerian, born in 235, was made Cæsar and colleague to his father in 253, and reigned in conjunction with him about seven years He was an indolent and dissolute youth, utterly unfit for the office even in peaceful times, and during his whole reign the Roman empire was torn in pieces both by domestic usurpers, and by the Franks and Goths and other foreign invaders. He was by no means destitute of abilities, however, and when roused as he was occasionally, from his habitual torpor, showed that he possessed both personal courage and military talent. Valerian was taken prisoner by the Persians in 260, and Gallienus became sole emperor. He had long borne with impatience the restraints imposed upon him by the severity of his father, and the aged emperor was left by his heartless son to spend the remainder of his life in hopeless captivity. The empire was now assailed on all sides by the barbarians. The Franks, after ravaging Gaul and Spain, passed over into Africa, which they desolated with fire and sword. The provinces of the Upper Danube were laid waste by the Alemanni, and those of the Lower Danube by the Sarmatians; while the Goths established themselves on the coast of the Black Sea, and at the mouth of the Danube, ravaged Asia Minor, Thrace, and Greece, captured and plundered Athens, Corinth, Argos, and Sparta, and ruined for ever the famous temple of Diana at Ephesus. To add to the miseries of the wretched inhabitants, several provinces were destroyed by earthquakes. The ravages of the barbarians caused a long protracted famine, and this was followed by a frightful pestilence, which swept away many millions of the people. While his subjects were involved in these calamities, Gallienus was immured in frivolous pleasures, and indulged in the most profuse expenditure; he surrounded himself with philosophers and courtezans, wasted his time in trifling speculations, in the cultivation of curious but useless sciences, and the composition of licentious poems. Yet now and then he threw off his indolence, and the trifling licentious epicurean was for a brief space transformed into an intrepid soldier, or a cruel tyrant. He repeatedly massacred thousands of his troops who murmured at his conduct, permitted his soldiers to exterminate the population of Byzantium, and on the suppression of the revolt of Ingenuus ordered one of his ministers to "tear, kill, hew in pieces," men, women, and children. The complete dissolution of the empire was only averted by the efforts of Piso, Probus, Aurelianus, Odenatus, and other able officers (the thirty tyrants as they were termed), who sprang up in every district, and repelled the attacks of the barbarians, while at the same time they raised the standard of rebellion against Gallienus. One of these, named Aureolus, was proclaimed emperor by the soldiers on the Upper Danube, and passing the Alps at the head of a powerful army occupied Milan, and threatened Rome. He was defeated by Gallienus, in a great battle near the Adda, and took refuge in Milan, where he was closely besieged by the emperor. But during the siege a conspiracy was formed against Gallienus, and he was killed by his own soldiers, March 20, 268.—J. T.

GALLIOT or GALIOT de Genouilhac, a famous officer of artillery, born in Quercy in France in 1466; died in 1546. He was present at the battles of Fornovo, 1495, Agnadello, 1509, and Marignano, 1515—immediately after which he was appointed by Francis I. grand master of artillery. This branch of the military service Galliot, in the course of a few years, signally improved; and at the battle of Pavia, 1545, if the temerity of Francis I. had not ruined everything, his cannoneers would have completely discomfited and dispersed the Spanish forces. He was named governor of Languedoc a few months before his death.—J. S., G.

GALLITZIN. See Galyzin.

GALLO. See Gallus, Thomas.

GALLO, Marzio, Marquis, afterwards Duke of Mastrilli, born at Palermo in 1753. He soon became known at Naples for his political ability, and was sent ambassador to Vienna at the close of last century. He took an active and influential part in the negotiations which led to the treaty of Campo Formio in 1797, and was called back to Naples to fill the place of prime minister. After the flight of the Bourbons from Naples, he lived some time in Paris. Disgusted with the faithlessness of his former masters, he followed Joseph Bonaparte to Naples, and subsequently acted as minister of foreign affairs under Murat. After the restoration of Ferdinand of Bourbon, Gallo's diplomatic experience was again in request, and in 1820 he was sent ambassador to St. Petersburg. At the time of the Revolution, he accompanied the king to Laybach, with a view to persuade the allied powers to respect the Neapolitan constitution; but his exertions were unsuccessful, and he was the first to bring to Naples the news that King Ferdinand was coming back in the rear of an Austrian army. He spent in retirement the rest of his life. He died in 1833.—A. S., O.

GALLOCHE, Louis, a distinguished French painter, was born at Paris, August 24th, 1670. He was brought up at the college of Louis XIV., and received the tonsure at thirteen years of age, but he had no taste for the priestly calling, and placed himself with a notary. This pursuit pleasing him no better, he at length persuaded his father, who was a wood measurer, to let him become a painter, and in his nineteenth year entered the school of Louis de Boulogne. About 1693 he visited Rome, where he remained two years; after his return he established a school of his own, and the celebrated François Lemoine was one of his first scholars. About this time he painted two pictures for the refectory of St. Martin des Champs—miracles of St. Benedict and St. Scholastica, for which in 1703 he was made associate of the Academy of Painting; and in 1711 he became a member, for his picture of Hercules bringing Alcestes from the infernal regions. In 1720 he became a professor, in 1746 rector, and in 1754 chancellor of the academy. Galloche painted chiefly religious works for the churches; but he executed also a few pictures from profane subjects, a few portraits, and even a few landscapes. Galloche was one of the victims of John Law's Mississippi scheme. He acquired a fortune of 40,000 francs by his wife Louise Catherine Maillard, and he had inherited as much of his own, but all was sunk in Law's Indian Company, and nearly the whole was lost. He delivered five lectures to the students of the academy. He died at his residence in the Louvre, 21st July, 1761.—(*Mémoires Inédits des membres de l'Académie Royale*, Paris, 1854.)—R. N. W.

GALLOIS, Charles André Gustave Leonard, born at Monaco in 1789; died in 1851; first employed as commercial traveller, then as a private secretary by the préfet of the Maritime Alps, and during the Hundred Days he got into the army. He for a while conducted a journal at Monaco, and afterwards went to Paris, where he found occupation on the newspapers. He supported extreme democratic views, and had the triumph of suffering a short imprisonment. He published several works to which he gave the name of history. They were chiefly on contemporary matters, in which he stated, often with great power, the views of the party to which he attached himself.—J. A., D.

GALLOIS, Jean Antoine Gauvain, born at Paris about 1755; died in 1828. First known by the publication of some original poems and a translation of Filangieri, Gallois in 1799 was made a member of the tribunat, of which he became president in 1802, and secretary in 1804. In this year he supported Bonaparte's being declared hereditary emperor. After the Hundred Days Gallois was unwilling to take any active part in public affairs. He left some political tracts, which are still valued.—J. A., D.

GALLONI, Antonio, a Roman priest and biographer, born about the middle of the seventeenth century; died in 1709. He wrote some learned hagiological works in Latin; a biography of St. Filippo Neri; Apologeticus liber pro assertis in annalibus Baronianis de Monachato S. Gregorii Papæ," maintaining with Baronio that Gregory the Great had not belonged to that order; and a work on the different kinds of torture to which the martyrs of the primitive church were subjected.—A. S., O

GALLOWAY, Sir Archibald, K.C.B., a British general and author, was born at Perth in 1780. Having entered the service of the East India Company, he was nominated a cadet in 1799, and appointed to the fifty-eighth native infantry. His active service extended over a period of thirty-five years, and brought him both honours and substantial rewards. He took part in the defence of Delhi, which was held by a handful of British soldiers against an army of seventy thousand men, and one hundred and thirty pieces of cannon. He also distinguished himself at the siege of Bhurtpore by Lord Lake, and

in five other sieges, besides several battles. He acquired the reputation of a fearless, indefatigable, and skilful officer, was intrusted with various important commissions, held several high offices, and ultimately attained the rank of general, and was made a K.C.B. in 1848. General Galloway was the author of several military treatises; of a commentary on the "Mahometan Law," and of one on the "Law, Constitution, and Government of India;" and of a work on "Indian Sieges," which was used as a text-book in the military college of the East India Company. He died in 1850.—J. T.

GALLOWAY, Joseph, an American lawyer, born in Maryland in 1730; died in England in September, 1803. Eminent in the practice of his profession in Philadelphia, and well known as a supporter of the popular party, he was appointed speaker of the Pennsylvanian assembly, and in 1774 member of the first congress. He proposed the union of the colonies under a president to be appointed by the king; and in 1776, when his party clamoured for independence, he joined the royalists, and in 1788 left the United States for England. His estates in Pennsylvania, which he valued, in his examination before a parliamentary committee, at £40,000, were confiscated by congress, but after his death part of them was restored to his daughter. He wrote political pamphlets, and two works upon prophecy.—R. V. C.

GALLOWAY, Thomas, an eminent Scottish mathematician, was born in Lanarkshire on the 26th of February, 1796, and died in London on the 1st of November, 1851. He held for many years the office of teacher of mathematics in the Royal Military college of Sandhurst, and was a fellow of the Royal Society, and of the Royal Astronomical Society. He wrote many of the astronomical and mathematical articles in the Encyclopædia Britannica, and in the *Edinburgh*, and *Foreign Quarterly Reviews*, and several scientific papers, of which the most remarkable is one upon the proper motion of the solar system, in the Philosophical Transactions for 1847.—W. J. M. R.

GALLUCCI, Giovanni Paolo, an Italian astronomer, born at Salo, near Brescia, lived in the second half of the sixteenth century. Though possessed of an extensive knowledge of astronomy, he shared in the superstitions of his age concerning the influence of the stars upon human affairs. His book on astronomical instruments; "Theatrum Mundi et Temporis;" "Speculum Uranicum," &c.; may be usefully consulted, but rather from a historical than a scientific point of view.—A. S., O.

GALLUS, Aelius, prefect of Egypt, about the year 25 B.C. He was a brave man, although the principal event in his life, and that by which he is chiefly known, was a great failure. He attempted the conquest of Arabia, but was deceived by his guide, and defeated by the difficulties of a country which, even in modern times, is almost unknown. The story of the whole affair is told at full length by Strabo.—W. H. W.

GALLUS, C. Aquilius, a great Roman judge and lawyer, who was elected prætor with Cicero in the year 67 B.C. We know very little of his private life, and very little also of his works, of which none have come down to us. Nevertheless, we are compelled to believe that his reputation must have been deservedly great, both from the second-hand testimony which we possess of what he did, and from the manner in which Cicero speaks of him in his oration Pro Cæcina. He there calls him "vir ornatissimus, qui juris civilis rationem nunquam ab æquitate sejunxerit, qui tot annos ingenium, laborem, fidem, suam populo Romano promptam expositamque præbuerit, qui ita justus est et bonus vir, ut natura non disciplina consultus esse videatur." Gallus was judge when two other orations of Cicero were delivered; the oration Pro Quintio and that Pro Cluentio. It is impossible to make the nature of his legal reforms perfectly clear, without fully explaining beforehand all the subtleties and terminology of Roman law; and we must therefore be content with observing that Gallus chiefly applied himself to remedying those defects in Roman legislation by which technicalities were allowed to defeat justice. This he effected, not by any sweeping changes, which would have prejudiced people against him, but by a series of reforms introduced as far as possible under the usual legal forms and phraseology. It was this carefulness and regard for established custom, which made Cicero describe him in the oration Pro Cæcina as "ita peritus ac prudens, ut ex jure civili non scientia solum quædam verum etiam bonitas nata videatur." Gallus not only attained great distinction for professional ability, but was remarkable for his honesty and for his hatred of all chicanery. It was he who decided against Otacilia, a woman who had carried on an adulterous intercourse with Varro. Varro, when on the point of death, had allowed her to create a debt of 300,000 sesterces against him, which was to be recoverable from his heirs. He did not, however, die so soon as Otacilia expected, and she therefore brought an action against him for the whole amount with interest. The cause was heard before Gallus, through whose learning and integrity Otacilia was defeated. Gallus is very frequently quoted by the jurists, out of whose writings the Digest was compiled; but if we except these loose and fragmentary extracts, and the evidence of his contemporaries, we know nothing whatever of the man or his books.—W. H. W.

GALLUS, Caius Cornelius, a Roman poet and statesman of the Augustan age, was born about 68 B.C., in the Gallic town of Forum Sulii (now Frejus), where the lowly condition of his parents afforded him few advantages of education and influence. Having removed to Italy in early life, he prosecuted his literary and philosophical studies along with Virgil, Varus, and others, whose friendship he then gained, and whose fame he subsequently rivalled. He held a high place in the esteem of Asinius Pollio. Ovid has ranked him among the most distinguished of elegiac writers, and the tenth eclogue of the Mantuan bard attests the affection with which he was regarded by its author. That poem, which is inscribed to Gallus, gives us a glimpse of his private history, in his hopeless passion for Lycoris, generally supposed to be the Cytheris who was a favourite of Antony. Many of his own elegies were dictated by the same ardent unrequited attachment, and it probably contributed to his acknowledged skill in that species of composition. Meanwhile he had opened for himself a path to political honours and influence, by embracing the cause of Octavianus, who was then climbing rapidly to his imperial power and his title of Augustus. The poet held a command under the conqueror at Actium, and was commissioned to conduct the pursuit of Antony into Egypt, where he reduced Pharos, took possession of Parætonium, and had a share in the capture of Cleopatra. For these services he was rewarded with the præfecture of Egypt, which he held for four years. Being recalled in disgrace, on account of his maladministration, and sentenced to exile by the senate for the insolent language which his resentment directed against the emperor, he ended his life by suicide, 26 B.C. Besides his elegies, in four books, he composed some epigrams and a translation of Euphorion; but all his works are lost, the few which bear his name in some collections being evidently spurious.—W. B.

GALLUS, Caius Sulpicius, was prætor at Rome in 169 B.C., and was a great scholar at a time when learning and scientific knowledge were exceedingly rare amongst his countrymen. He is celebrated as having foretold an eclipse of the moon to his soldiers; and the boldness with which he broke the chains of a superstition which taught men to look upon such an event as an awful prodigy, is not less to be admired than the acquirements in mathematics and astronomy which enabled him to utter his prediction with such confidence. He was consul in the year 166 B.C.—W. H. W.

GALLUS, Caius Vibius Trebonianus, one of the Roman emperors, was born about 206, and was probably a native of the island of Gerba on the coast of Africa. He served under Decius in the campaign against the Goths in 251. On the defeat and death of Decius, Gallus was elected emperor along with Hostilianus, the surviving son of Decius. His first act was to purchase the retreat of the victorious Goths by allowing them to retain their plunder and prisoners, and promising them an annual tribute. This disgraceful treaty excited general indignation against the new emperor. In 253 the Goths again invaded the Roman empire, but were repulsed by Æmilianus, who was thereupon proclaimed emperor by his soldiers. He lost no time in marching into Italy, and Gallus advancing to meet him was put to death, along with his son Volusianus, by his own troops.—J. T.

GALLUS, Cestius, a Roman general, was the son of Cestius Gallus Camerinus, consul in 35. He was appointed governor of Syria in 64. The Jews, who had suffered severely from the tyranny of Gessius Florus, appealed to Gallus against their oppressor, but though he admitted the justice of their demands, he had no power to grant them redress. When the Jewish rebellion broke out, Gallus marched from Antioch at the head of a picked body of soldiers, and laid siege to Jerusalem. He had succeeded in obtaining possession of the quarter called Bezetha,

and the capture of the whole city seemed inevitable, when suddenly, for reasons wholly inexplicable, Gallus withdrew his troops, and retired into Syria, losing no fewer than six thousand men in his retreat. He was soon after superseded by Nero in 65, and did not long survive his disgrace.—J. T.

GALLUS, CONSTANTIUS, born in 325, was the youngest son of Julius Constantius, and half brother of Julian the Apostate. His life was with difficulty saved in the general massacre of the imperial family, which followed the death of his granduncle, Constantine the Great. He was named Cæsar by Constantius II. in 351, and left in command in the East. But his combined weakness, violence, and cruelty speedily led to his destruction. Constantius, dissembling his resentment at the crimes of Gallus, induced him to leave his own province to pay a visit to Italy. He was arrested at Petovio in Pannonia, and sent to Pola in Istria, where he was beheaded in prison in 354.—J. T.

GALLUS, JACOB, a composer of great merit, was born in Carniola about the year 1550. He was chapel-master to Stanislas Pawlowski, bishop of Olmütz, and afterwards to the emperor of Germany. He published many collections of sacred music between the years 1586 and 1591, the titles of which may be seen in Fetis' Biographie des Musiciens. He died at Prague on the 4th of July, 1591.—E. F. R.

GALLUS, JULIUS AQUILA. See AQUILA.

GALLUS or GALLO, THOMAS, a French theologian, abbé of St. André at Verceil, was a member of the Augustine order. His name offers some difficulties, with which conjecture has been fruitlessly busy. His abbey, in consequence of the pains he took to secure for it the services of the most eminent professors, became one of the most celebrated ecclesiastical seminaries of the period. He wrote an exposition of the Song of Songs, printed at Paris in 1521. He died 5th December, 1246.—J. S., G,

GALLUZZI, TARQUINIO, a jesuit, born in the province of Sabina in 1574. He was considered the best pulpit orator of his time in Italy. Many of his works are in Latin. He has left three books of poetry, which have been inserted in the Parnassus Societatis. His orations, however, are considered superior to his poetical compositions. Galluzzi wrote some funeral orations in the vernacular tongue, one of which he recited in presence of Paul V., on the occasion of Cardinal Bellarmine's death. For eighteen years he was rector of the Greek college at Rome, and died on the 26th of July, 1649.—A. C. M.

GALSUINTE. See GALSWINTHA.

GALSWINTHA was the eldest daughter of Athanagild, king of the Visigoths in Spain and Southern France towards the close of the sixth century. The marriage of her sister Brunehaut to Sigebert of Austrasia induced his brother Chilperic, the sovereign of Neustria, to seek the advantage of a similar alliance, and he sent to ask the hand of Galswintha. After considerable delay, caused by her aversion to the profligate suitor, the nuptials took place in 567, Chilperic having pledged himself to dismiss his concubines. But the forebodings with which the gentle-spirited princess submitted to her father's policy were not long of being realized. The artful Fredegonda (see FREDEGONDA) recovered her influence; Galswintha was treated with neglect; and after vainly entreating to be sent back to her parents, fell a victim to the cruel arts of her rival. She was found smothered in her bed in 568.—W. B.

GALT, JOHN, a celebrated novelist and miscellaneous writer, was born at Irvine in Ayrshire, 2nd May, 1779. His father, a sea captain in the West Indies, had removed to Greenock when John was eleven years old. On completing his education he resolved to follow the mercantile profession, and spent some time as a clerk in the custom-house, and afterwards in a counting-house. He proceeded to London to push his fortune in 1803 or 1804, and employed a few months of enforced leisure there in the composition of an epic poem entitled "The Battle of Largs," written in octo-syllabic rhyme. Portions of this poem were published in the *Scot's Magazine*, but are possessed of very little merit. An attempt to establish himself in business in partnership with a young countryman having terminated in bankruptcy, Galt entered himself at Lincoln's inn with the intention of studying law; but his health having failed, he resolved to spend some time abroad, and left England in 1809. He remained on the continent for nearly three years. On his return he published an account of his travels. He soon after married Elizabeth, daughter of Dr. Tulloch, editor of the *Philosophical Magazine*, and proprietor of the *Star* newspaper, on which Galt was for some time employed. In the same year (1812) he published "The Life and Administration of Cardinal Wolsey;" a volume of tragedies; and "Reflections on Political and Commercial Subjects." He now abandoned all thoughts of the bar, became a contributor to the *Monthly Magazine*, and edited a new periodical called the *New British Theatre*, which was started for the absurd purpose of publishing the best of the dramas which had been rejected by the managers of the theatres. He took part also in various commercial enterprises; acted as parliamentary agent for a Scottish canal bill; published a novel, and a "Life of Benjamin West," together with a large number of fugitive pieces. Literature had now become the main employment of his life; but up to this time his success had been very small. His works, though displaying much sound thought and shrewd observation, were little read and less esteemed; and a dreary novel called "The Earthquake," which was published in 1820, proved a total failure. But at this juncture he happily discovered where his real strength lay. His "Ayrshire Legatees," which appeared in successive numbers of *Blackwood's Magazine* in 1820–21, received a cordial welcome from the public, and were even ascribed to the author of Waverley. The sagacious advice of Mr. Blackwood encouraged Galt to persevere in working the rich original vein which he had thus opened. The "Annals of the Parish," the best of his works, was published in 1821, and at once charmed a wide circle of readers by its homely humour, simple pathos, and graphic delineation of character. It was followed by the "Provost," the "Steamboat," "Sir Andrew Wyllie" (3 vols.), all in 1822; "The Gathering of the West," "The Entail" (3 vols.), and three historical novels, "Ringhan Gilhaize," and the "Spaewife," in 1823; and "Rothelan," a hurried and incomplete work, in 1824. The turning point of Galt's active life now occurred, and he was placed in a position which opened to him the most brilliant prospects. Some of the principal inhabitants of Canada appointed him their agent, to prosecute their claims on the home government for losses sustained by them, during the invasion of the province, by the forces of the United States. The negotiations connected with this affair ultimately led to the formation of the Canada company, incorporated in 1826, for the purchase and colonization of the crown lands in Upper Canada; and Galt obtained the office of secretary, and was appointed by government one of the commissioners for the valuation of the lands. He spent two years and a half in Canada amidst settlers and squatters, and under his active management new settlements were formed, a township was called by his name, and the flourishing town of Guelph was founded by him. But though his conduct was characterized by great shrewdness and energy, Galt seems to have been somewhat rash and impetuous. He got involved in quarrels with the colonial authorities, and misunderstandings with the directors of the company; and in 1829 he returned to England, and was somewhat harshly superseded. He was almost penniless when this calamity overtook him; his creditors became urgent, and he was compelled to take the benefit of the insolvent debtors' act. Galt had thus to begin the world again at fifty years of age; but though baffled and depressed, his courage was unshaken, and he set himself with indomitable resolution to labour with his pen for the support of himself and his family. His first work produced in these circumstances was the deservedly popular novel of "Laurie Todd," founded on the genuine adventures of a *pawky* Scottish settler. This was followed by "Southennan," and a somewhat caustic "Life of Lord Byron," which drew down upon him a great deal of animadversion. He edited for a short time the *Courier* newspaper, and made an unsuccessful attempt to form a new American Land company. Mr. Galt's health now began to fail, and repeated shocks of paralysis weakened his bodily frame and at length reduced it to an utter wreck. But his resolution and mental vigour were little if at all impaired. Even after he had entirely lost the use of his limbs, he contrived to dictate volume after volume in order, as he mournfully said, "to wrench life from famine." In the spring of 1834 he retired to Scotland, to spend the "few and evil" closing years of his life amid the scenes and society most dear to his heart. At this period, when "unable to rise, unable to read, unable to write," and pressed by poverty, he published his "Literary Life and Miscellanies," 3 vols. 12mo, dedicated to King William the Fourth, who graciously sent him a donation of £200. His long and severe sufferings, which he bore with great firmness, were at length brought to a close. He died at

Greenock, 11th April, 1839, in the 60th year of his age. Mr. Galt possessed a Herculean frame, upwards of six feet in height, with jet black hair, small but piercing eyes, and a manly striking countenance, slightly marked with the small-pox. He was a man of untiring industry, as well as of strong congenial powers. He had an acute and discriminative judgment, a lively fancy, a keen sense of humour, and an open, generous, and unselfish disposition. But it must be admitted, that he was somewhat ambitious, impetuous, and self-willed. He was a sanguine projector, and his schemes and inventions were endless. The fault of his life, and the main cause of his failure in the pursuit of fortune, was his want of some one definite aim. His writings are as varied as his projects. He has written poetry, history, dramas, biographies, and essays, as well as novels. The list of his works, as given by himself, is very large, comprising about fifty volumes of novels, more than twenty dramas, independently of his biographical and miscellaneous writings. Many of these are already forgotten, but his delineations of familiar Scottish life, clothed in the simple yet expressive old Doric of his native land, have secured a permanent place in the literature of the country; and it may be safely predicted, that his sketches of the primitive, simple-hearted, yet instinctively acute and sagacious Micah Balwhidder, with his homely annals, in which pathos, a quaint shrewd humour, and picturesque description, alternate—the keen-witted, thrifty, managing Mrs. Pringle, of whom Galt's own mother was the prototype—the pawky "Provost," with the stories of his wiles and jocosities—Leddy Grippy, and her son poor Watty, the innocent imbecile, and his Betty Bodle—and other Scottish characters belonging to the middle and lower classes—will last as long as the language.—(*Autobiography of John Galt; Literary Life and Miscellanies.* Memoirs by Delta, prefixed to "Annals of the Parish.")—J. T.

GALUPPI, Baldessaro, a musician, often called Buranello, from the name of his birthplace, Burano, an island in the Venetian archipelago, where he was born in 1703; he died at Venice in 1785. His father was his first teacher; but when very young he was placed in the Conservatorio degli Incurabili at Venice, where he received the instructions of Lotti, the unsuccessful opponent of Buononcini in London. The first of Galuppi's numerous operas, "La Fède nell Inconstanza," was produced at Brescia in 1722, and in the same year, another called "Gli Amici Rivali," was brought out in Venice. Both of these met with indifferent success, discouraged by which the composer applied himself assiduously to practising the harpsichord, and he became a remarkable proficient on this instrument. He resumed his dramatic career in 1729 with the opera of "Dorinda," which had a very different fortune from its predecessors, and fully established the popularity of its author, who proved his fertility by the production of nearly seventy other works of the same class, besides many masses and different pieces of church music. In 1741 Galuppi came to London, was engaged as composer to the king's theatre, when it was opened by the earl of Middlesex in rivalry of Handel, who, in consequence paid his memorable visit to Dublin. Galuppi inaugurated his London appointment with the opera of "Penelope" which was successful at first, and revived in several subsequent seasons. In 1762 he was made maestro di capella in the cathedral of S. Marco, and director of the conservatorio in which he had received his education. At the invitation of the Empress Catherine II. he went in 1766 to Petersburg, where he effected wonders in the improvement of the orchestra there, and thus rendered a great service to the progress of music in Russia. After the successful performance of his opera, "Didone abbandonata," the empress presented him with a gold snuff-box set with diamonds, telling him that it was bequeathed to him by the queen of Carthage. He returned to Venice in 1768, and was there reinstated in his former offices, which he discharged with ceaseless activity and constant liveliness and affability of manner, until the end of his very long life. It was the peculiar merit of this composer to keep pace with the advancement of his art; thus his style underwent considerable modification, and his music always fitting the taste of the time, was always well received.—G. A. M.

GALUPPI, Pasquale, an Italian philosopher of some celebrity, born at Tropea (Calabria Ulteriore) in 1770, died in 1846. Though belonging to a period in which the influence of French scepticism and materialism, particularly as developed by Condillac and Tracy, was rampant in Italy, Galuppi unswervingly gave himself to the service of the spiritualistic school of philosophy; and his works are a series of essays demonstrating and illustrating the operation of the inner principle of intellectual and moral life in the soul. His principal productions are an essay, "Sull' Analisi e la Sintesi;" "Saggio sulla Conoscenza;" "Elementi di Filosofia;" "Lettere filosofiche sulle vicende della Filosofia;" "Filosofia della volonta;" "Considerazioni sull' idealismo trascendentale di Kant e sul razionalismo assoluto;" "Lezioni di Logica e Metafisica;" "Storia della Filosofia;" "Elementi di Teologia naturale."—A. S., O.

GALVANI, Aloisio, a celebrated Italian, who shares with Volta the honour of having given his name to an important department of electrical science, was born at Bologna in 1737. In his younger days he studied theology; but having been dissuaded by his friends from entering into an order of monks, he applied himself with characteristic zeal to the study of medicine. His proficiency and his excellent moral character secured the esteem of his masters; and in 1762, after reading a thesis "On the bones, their nature, and their formation," which attracted favourable notice, he obtained the appointment of public lecturer in the university of Bologna, and reader in anatomy to the institute in that city. As a teacher he justified the expectations excited by his success as a student; his lectures were attended by crowded audiences; and he soon established a high reputation, not only by his skill as a surgeon and accoucheur, but also by the value of his original researches in comparative anatomy. It was chiefly, however, to a singular accident that Galvani was indebted for the discovery which has rendered his name immortal. According to one account, Galvani's attention was directed to the incident which led to his important discovery, by his wife Lucia, a daughter of Professor Galeazzi, and a pupil who, in his absence, had observed the limb of a frog convulsed when touched by a knife near an electrical machine; and Madame Galvani is made more conspicuous in the matter by the assertion that she was an invalid, and that the presence of the limbs of frogs in the dissecting-room was owing to her having ordered frog-soup as a delicacy for her dinner. That the lady was at the time of the discovery in feeble health there is no reason to doubt, for it occurred about the year 1790, and Madame Galvani died, to the unspeakable grief of her husband, very soon afterwards. Indeed, there is nothing whatever improbable in the popular version of the story; but Galvani himself, in his first publication on the subject, which was printed for the institute at Bologna in 1791, and entitled "Aloysii Galvani de viribus Electricitatis in motu musculari commentarius," simply states that he was dissecting a frog on a table whereon stood an electrical machine, when the limbs suddenly became convulsed by one of his pupils touching the crural nerve with a dissecting knife at the instant that a spark was taken from the prime-conductor of the machine. The experiment was repeated several times, and it was found to succeed in all cases when a metal conductor was connected with the nerve, but not otherwise. Galvani, who had long entertained a favourite theory that muscular action is attributable to animal electricity, looked on this phenomenon as a striking confirmation of that opinion; he believed that he had actually discovered the *nervous fluid.* He then attached the legs of frogs and of warm-blooded animals to a pointed conductor fixed at the top of his house, and found that they were violently convulsed at every flash of lightning. In the prosecution of these researches he happened to suspend some frogs on copper hooks fixed in the spine; and with this arrangement he observed the muscular contractions in all states of the weather when he connected the copper hooks with the iron rails. Inferring that the same effect might be produced independently of the atmosphere, he found, on experimenting with a frog in his room, that whenever a connection was made by means of two dissimilar metals between the external muscle and the crural nerve, the limbs became convulsed. It was only when this experiment had been made that the discovery of galvanism was accomplished; in all the preceding cases the effects were produced by the inductive action either of frictional or atmospheric electricity. The theory which Galvani formed was, that all animals possessed an electricity inherent in their organization, secreted by the brain, and communicated by the nerves to the whole body; he considered the muscle as an animal condenser charged on the inside with positive, on the outside with negative electricity, so as to constitute a kind of Leyden jar, which was discharged through the

nerves and the metallic conductors. The discovery, as well as the theory of Galvani, produced a great sensation; physiologists and philosophers in all parts of the world eagerly repeated his experiments. The accuracy of the facts described by him was generally recognized; even his theory was almost universally accepted; but soon an antagonist arose in the person of Professor Volta of Pavia, who denied that the electricity by which the convulsions were produced resided in the muscle, and attributed the effects to electricity derived from other sources, such as the electrical machine, the atmosphere, or the contact of two dissimilar metals. For several years the scientific world was agitated by a violent controversy on this question; which seemed to be decided, however, in favour of Volta when that philosopher discovered in 1800 the pile or battery generally known by his name. It is a singular instance of the revolutions which take place in science, that even Volta's contact-theory is now almost superseded by the chemical theory, while recent experiments seem to demonstrate beyond doubt that Galvani was correct not only in his facts, but also in attributing the muscular contractions to the existence of an animal electricity. In addition to his labours in connection with his great discovery, Galvani drew up a number of interesting memoirs on several professional topics; but the death of his wife in 1791, followed by other misfortunes, arrested his scientific researches and threw him into a deep melancholy. During the political troubles in Italy he firmly adhered to the old regime, and refusing to take the oaths of allegiance to the new Cisalpine republic, he was mercilessly deprived of all his offices, and compelled to retire in a state of extreme bodily infirmity to the house of one of his brothers. Subsequently the republican leaders seem to have been ashamed of their severity to a man who had shed lustre upon his country, and passed a decree for his restoration to his offices and emoluments, but it was too late; and Galvani expired on the 5th December, 1798, about a twelvemonth before Volta enriched science by the discovery of that invaluable instrument which first rendered galvanism a power, and established its identity with electricity.—G. Bl.

GALVANO. See GALVAO.

GALVAO or GALVAM, ANTONIO, a Portuguese traveller, died in 1557, the fifth son of Duarte Galvam. He was appointed in 1538 governor of the Moluccas, where the Portuguese power was then almost extinct. He revived the declining hopes of the colonists by a series of brilliant military exploits, and afterwards succeeded in conciliating the good-will of all the Malay chiefs. He refused the sovereignty of the isles, and spent his private means in founding institutions for the benefit of the islanders. He was recalled in 1545, and died in 1557 at Lisbon in extreme poverty. Among other valuable works, he wrote a history of ancient and modern voyages of discovery down to 1550, which has been translated into English, London, 1601.—F. M. W.

GALVAO or GALVAM, DUARTE, a Portuguese historian; died in 1517. He was chronologist-general of the kingdom, and secretary to John II.; he afterwards went on a mission to Rome and France. At an advanced age, in 1515, he sailed in an expedition which was to convey to the Indies the new governor, Soares, being intrusted with an embassy to the queen of Ethiopia; but he died at the island of Camarao in 1517. There is a narrative of the voyage by his chaplain, Alvares. Galvao took an active part in editing the national chronicles.—F. M. W.

GALVAO or GALVAM, JOÃO, a Portuguese prelate, died in 1485. He succeeded his father as secretary to Alfonso V., and in 1451 accompanied the Princess Eleanor on the occasion of her marriage with Frederick III. In 1461 he became bishop of Coimbra; and ten years later, he accompanied Alfonso V. to Africa, and fought with distinguished valour at Arzela and Tangier. He was made archbishop of Braga in 1480.—F. M. W.

GALVEZ, JOSÉ, Marquis de la Sonora, a Spanish statesman, born in 1729. He became secretary to Cardinal Grimaldi, foreign minister to Charles III., and was afterwards made a member of the council of the Indies. He was sent out to Mexico in 1771, to arrange various matters in dispute, which he accomplished with great vigour, but not always to the satisfaction of the parties interested. On his return in 1775 he became minister for the Indies, and distinguished his administration by extending the right of commerce with America, hitherto confined to Cadiz, to six other ports. He died in 1786. A nephew of this officer, Bernardo de Galvez, was afterwards viceroy of Mexico.—F. M. W.

GALYZIN or GOLYZIN, a princely family of Russia, deriving its origin from Gedimin, the famous ancestor of the Jagellons, and from which have sprung many persons of note in the military as well as political annals of the country. MICHAEL and DMITRI GALYZIN were both valiant chieftains under Wassili IV., the grand-duke of Warsaw. They were both taken prisoners by the Poles in the battle of Orscha in the year 1514. Dmitri died in confinement; but Michael, after no less than thirty-eight years' imprisonment, obtained his liberty and returned to the court of his sovereign, whose prime favourite he afterwards became. The great-grandson of this Michael, WASSILI GALYZIN, was, together with three others, pretender to the crown of the czars, after the death of the impostor Demetrius. Though he did not long maintain this character, he was suspected ever after; and having been sent in 1640 to Poland, to announce to a prince of that country his elevation to the Russian throne, he was accused of high treason, and condemned to perpetual imprisonment. A descendant, in the third generation, of this unhappy nobleman, likewise called WASSILI, living in the reign of Czar Peter I., obtained the surname of the Great Galyzin, on account of his untiring efforts to civilize the serfs on his vast dominions. He became a favourite of Princess Sophie, sister of Peter I.; and being suspected by the latter of aiming at a marriage with the grand-duchess, and also of aspiring to the crown, he was banished to Northern Siberia, where he died shortly after, as is generally reported, of poison. A cousin of the Great Galyzin was BORIS GALYZIN, teacher of Peter the Great, and regent of Russia during the czar's journey into the western provinces of Europe. Another cousin was DMITRI GALYZIN, for a time Russian ambassador at Constantinople, afterwards minister of finance, and finally chief of a powerful secret society of Muscovite nobles, who aimed at the conversion of the monarchy into an oligarchy. The plan of the society being betrayed, Dmitri was imprisoned in the fortress of Schlusselburg, where he died at the end of little more than a year. His brother, MICHAEL GALYZIN, was the constant companion of Czar Peter in all his campaigns, and having risen to the rank of field-marshal, particularly distinguished himself by the conquest of Finland in 1714. The eldest son of this Michael, ALEXANDER GALYZIN, became likewise field-marshal, and acquired fame by the storming of Choczin in Moldavia in 1769. Another son, DMITRI GALYZIN, was a distinguished diplomatist, and ambassador at Paris in the time of Louis XV., and at Vienna during the reign of the Emperor Joseph II. Alexander's eldest son, also called ALEXANDER GALYZIN, became vice-chancellor of the Empress Catherine of Russia; and his brother, another DMITRI, who died in 1803, was ambassador at the Hague and other courts. The wife of this latter Dmitri, a daughter of the Prussian General Von Schmettau, acquired considerable renown in the literary annals of Germany through her friendship with Göthe, Jacobi, Stolberg, and other distinguished men. She was at first a warm admirer of Rousseau, but her sentimentalities finally drew her into the hands of the Roman catholic propaganda, and she died a sister of charity in a jesuit establishment in Westphalia about 1806. Her son, DMITRI GALYZIN, became a Roman catholic missionary, and went to America, where he died in 1840. The family of Galyzin is still one of the most eminent among the Russian aristocracy, although it has not of late given any particularly distinguished men to the state. The last famous Galyzin was DMITRI WLADIMIROWICZ, a general, who in 1820 became governor-general of Moskow, and acquired a high reputation during the time of the cholera and the great fire of 1831, for kindness and benevolence. He died at Paris in 1844.—F. M.

GAMA, JOSE BAZILIO DA, a Brazilian poet, born in 1740 and educated by the jesuits of Rio de Janeiro. On the expulsion of the order in 1759 he came to Europe, and for a short time held a professorship at Rome. He suddenly returned to Brazil, whence, on suspicion arising out of his old connection with the jesuits, he was sent back as a prisoner to Lisbon. He, however, soon rose to high consideration by the favour of the minister Pombal. Gama's chief work is a poem entitled "Uraguay," descriptive of the destruction of the jesuit order, which is highly esteemed in Brazil, for the vividness of colouring which the poet's local knowledge enabled him to give to his delineations. He has also written a short poem commemorative of Quitubia, an African chief, and some minor poems. About 1770 Gama obtained employment in the secretary of state's office; in 1771 he was ennobled. He died at Lisbon in 1792.—F. M. W.

GAMA, Vasco da, an illustrious Portuguese, fills a place in the records of maritime adventure which is second only to that of Columbus. He accomplished the first maritime passage from Europe to India, and thus led the way to a field of enterprise which has continued, during the succeeding three and a half centuries, to engage a large share of the attention of mankind. Vasco da Gama was descended from an ancient family, and was born about 1469, at the little seaport town of Sines in Portugal. The exact year of his birth is unknown, nor have the circumstances of his early life been recorded; he had, however, already acquired a reputation for nautical skill at the time when the great enterprise to which his fame is due was committed to his care. This enterprise was one of the results of the awakened spirit of inquiry which distinguished the age, and formed the sequel to the efforts made by the Portuguese nation through nearly the whole period of the fifteenth century. Early in that century Prince Henry, the fifth son of John I. of Portugal, had fixed his residence at Sagres—immediately beside the promontory of Cape St. Vincent—and with enlightened zeal had perseveringly directed his efforts to the exploration of the great ocean which thence rolled its waters to the west and south. At the time of Prince Henry's death in 1463, the expeditions of discovery which he had sent, year after year, to trace the African shores to the southward, had passed Cape Verd, and coasted the regions watered by the Senegal and Gambia. Further efforts in the same direction extended the range of Portuguese knowledge, and in 1484 Diego Cam reached the mouth of the great river Zaire, or Congo, 7° south of the equator. Two years later, Bartholemew Diaz passed the southern extremity of the African continent, and, returning to Portugal in 1487, brought back an account of the perils which wait on the vicinity of "the Stormy Cape."—(See Diaz.) The way to India was now open; but a further term of ten years elapsed ere the great train of discovery in this direction was pursued to its issue. Within those ten years, Columbus, seeking to attain the same object by a westerly route, discovered the New World in 1492. In 1497 Emanuel, then king of Portugal, equipped a fleet of four ships for the purpose of reaching India by a passage round the Cape, and gave the command of the expedition to Vasco da Gama. It is difficult to over-estimate either the greatness of the undertaking in such an age, or the heroic qualities which the safe conduct of the enterprise required on the part of its leader. These qualities were found worthily united in Da Gama. The expedition destined to open a way to India from the west sailed from the mouth of the Tagus on July 8, 1497, having in all a hundred and sixty men on board. The circumstances attending its departure were such as beseemed the lofty hopes by which it was inspired, and the almost sacred character with which the undertaking was invested in the eyes of the Portuguese nation. The king of Portugal bestowed on its leader with his own hands the colours he was to carry; and on this banner—emblazoned with the cross of the military order of Christ—Da Gama took the oaths of fidelity to his sovereign and his country. The day before his departure Da Gama led his companions to a chapel situated on the seashore, a few miles from Lisbon, and passed the night there in devotion. On the following day, as the voyagers passed to their ships, the beach was crowded with the people of Lisbon, who offered up solemn prayers for the successful issue of the enterprise. As the expedition neared the Cape of Good Hope, tempestuous weather was encountered; and both the seamanship and the moral courage of Da Gama were put to the severest trial. The genius of "the Stormy Cape" might well seem (as represented in the imagery of Camoens) to forbid to mortals the passage of the barrier which it was his province to guard. The sailors mutinied, seeking to compel their leader to a homeward course, and even formed a conspiracy against his life. But the firmness and address of Da Gama overcame all obstacles. On the 20th November the southern extremity of Africa was passed; and on the 17th December the fleet reached the mouth of the Rio del Infante (Great Fish River), the furthest point at which Diaz had arrived in this direction. Thence the fleet steered along the eastern shore of the African continent, touching at various points on the way for the purpose of watering and refitting. At Mozambique the Portuguese first came into contact with the Moors, who then commanded the trade of the entire seaboard of Eastern Africa. Jealousy of interference with their trade, combined with difference of religious faith, prompted hostile proceedings towards the European adventurers on the part of the Moors, and Da Gama with difficulty escaped their stratagems. At Mombas like difficulties were encountered; but at Melinda (lat. 3° S.) Da Gama and his companions experienced a hospitable reception, and the ruler of that city furnished them with an experienced pilot for guidance thence to the shores of India. The voyage from Melinda to the coast of Malabar occupied twenty-three days; and the fleet of Da Gama came to anchor before the city of Calicut on 20th May, 1498. Calicut was then the capital of a native ruler bearing the title of Zamorin, and the emporium of an extensive commerce, exclusively in the hands of the Moors, numerous merchants of which people resided there. By aid of a Moorish interpreter Da Gama entered at once into communication with the Zamorin, who consented to admit him to an interview as the recognized ambassador of the king of Portugal. Regardless of personal danger, Da Gama determined to go on shore; first, with true heroism, giving the strictest orders to his brother, whom he left in command of the fleet during his absence, to incur no delay in the effort to avenge his fate, should he meet with any lengthened detention or ill-treatment, but immediately to set sail for Portugal, to carry home tidings of the great discovery that had been made. His only anxiety was, lest the fruits of this achievement should be lost to his country. Da Gama landed, attended only by twelve followers, and was conducted with great pomp to the presence of the Zamorin. The first interview between Da Gama and the Zamorin was favourable, the Indian prince signifying his willingness to enter into commercial alliance with the Portuguese king; but disagreements, prompted by the jealousy of the Moorish residents at Calicut, who saw with alarm the prospect of interference with the commercial monopoly which they had hitherto enjoyed at the Zamorin's court, subsequently ensued. The presents which Da Gama offered, on behalf of his sovereign, were regarded by the minister of the Zamorin with an eye of contempt. The personal safety of Da Gama was even endangered, and an attempt which he made to return on board his fleet was frustrated. Efforts were eagerly made by the ministers of the Zamorin to get the Portuguese ships brought into the harbour of Calicut, with a view to their ultimate detention; and Da Gama himself was for some time virtually a prisoner. It was to his own lofty bearing and unfailing self-reliance that his ultimate safety was due. He exposed to the Zamorin the motives by which the animosity of the Moors was prompted, and dwelt on the advantages to be realized by entering into commercial relationship with the sovereign whom he represented. These representations at length prevailed, and Da Gama was permitted to return to his ships, leaving behind seven of his twelve attendants as hostages. Compelled to repel by force the treachery he had experienced, Da Gama subsequently captured a native vessel, on board of which were some noblemen of the Zamorin's court, and by this means obtained the restitution of his own countrymen. Skilfully availing himself of a storm to escape beyond reach of a numerous fleet, which the Zamorin had fitted out for the purpose of attacking his little squadron, Da Gama departed from Calicut. In returning along the African coast, antipathy to the Moors prompted him to attack the city of Magadoxo (then a flourishing emporium of commerce), and to burn the ships in its harbour. The Cape of Good Hope was doubled on April 26, 1499; and a continuance of favourable weather enabled the two sole remaining ships of the squadron to reach the island of Santiago, in the Cape Verd group, in safety. In sailing thence, the ships parted company during a storm, and that commanded by Coello, the vice-admiral, reached the Tagus first. The brief delay in the return of Da Gama himself was due to the generous impulsiveness which formed a striking part of his character. He had put into the island of Terceira, one of the Azores, and stayed there to soothe the death-bed of a dying brother, his companion on the voyage. Two years and nearly two months elapsed between the date of Da Gama's departure and his return to Lisbon, where he was welcomed by his sovereign with great pomp and magnificence. He was created admiral of the eastern seas, and had the distinguishing prefix of nobility attached to his name; while public fêtes attested the sense of triumph entertained by the Portuguese nation. Da Gama himself appears to have courted repose; and the second Portuguese fleet to the Indies, despatched in the year succeeding his return, was placed under the command of Cabral.—(See Cabral.) A third squadron, designed as a reinforcement to Cabral and despatched a few months prior to

that navigator's return, was put under the command of Juan de Nova. The succeeding expedition, fitted out upon a scale of greater magnitude than either of its predecessors, was wisely committed to the proved skill and experience of Da Gama. It consisted of twenty vessels, divided into three squadrons. The largest, consisting of ten ships, sailed under Da Gama's own command; of the two other divisions of the fleet, five ships each, one was commanded by his brother Stephen. To so formidable an armament, no obstacle could be opposed on the part of the Moorish sovereigns of Eastern Africa; and Da Gama established commercial factories both at Sofala and Mozambique, on his way to the Indian coasts. There he first visited Cananore, with the ruler of which place he formed an alliance, and thence proceeded to Calicut—not, as on his former visit, in the posture of a suppliant, but as the delegate of a powerful sovereign, armed with means to enforce compliance with his desires. He obtained from the Zamorin compulsory redress for injuries which had been sustained by the Portuguese who had taken part in the expedition of Cabral, and who, during the absence of that commander, had been massacred at the instigation of the Moors; adopting retaliatory measures which were almost equally worthy of censure, and but too characteristic of the mode of treatment generally employed by European adventurers, alike in that and succeeding ages, in their intercourse with foreign races. After destroying part of the city of Calicut by means of his cannon, the Portuguese admiral sailed to Cochin, and renewed there the alliance which its sovereign had formed with Cabral. The establishment founded at Cochin proved the cradle of Portuguese dominion in the eastern world. Ultimately leaving a squadron upon the coast of Malabar, Da Gama returned to Lisbon with twelve vessels, laden with the rich productions of the East, at the close of 1503, and had the title of Count of Vidigueyra added to his previous honours. The ensuing twenty-one years of Da Gama's life were passed in honourable repose—whether due to his own inclinations, or to unmerited neglect on the part of the Portuguese court, does not clearly appear. During the interval, the power founded by the Portuguese in the East had made steady advances; and a vast empire had been established by the genius of the great Albuquerque. After his death in 1515 the Portuguese affairs in India fell into some confusion; and when it became necessary in 1524 to appoint a new viceroy of India, Vasco da Gama, then at an advanced period of life, again entered the service of his country. He died, however, at Cochin within three months after the date of this, his third arrival in India, in December, 1524. His remains, first interred at Cochin, were conveyed to Portugal in 1558, where they were received with great pomp by John III., the reigning monarch, and were finally deposited at Vidigueyra. Vasco da Gama is said to have been of middle stature, stout in person, and of very sanguineous complexion.—Paul da Gama, a brother of the admiral, referred to above as having accompanied him on his first expedition, died at the Azores, worn out by sickness and fatigue, on the voyage homeward.—Stephen da Gama, another brother of Vasco, also referred to above, commanded a squadron of five ships in the expedition of 1502.—Another (and more distinguished) Stephen da Gama, was a son of the admiral. After holding during some years the government of Malacca, and rendering some important services in the neighbouring seas, he returned to Goa—already become the capital of Portuguese dominion in the East—in 1540, at the moment when the viceroy, Garcias de Noronha, was at the point of death, and was temporarily appointed to succeed him. This selection was not confirmed by the Portuguese court; and Stephen da Gama, superseded in his high office by Alphonso da Sousa, returned to Lisbon in 1542. In the interim, however, he had ably fulfilled the duties he had undertaken, and had successfully conducted an expedition into the Red Sea, with the purpose of attacking the Turks, and destroying their hostile armaments collected on its shores. He visited Souakin, Cosseir, Toor, and Suez, at which latter place he met with a stout resistance, and failed to accomplish all his wishes. On his return he sent a detachment of Portuguese, under the command of his brother Christopher, to aid the king of Abyssinia in his conflict with the Turks. We owe to this expedition of Da Gama the first account, accessible to Europeans, of the Red Sea. Stephen da Gama was cordially received by his sovereign on his return, but, declining compliance with the wishes expressed by the king respecting his marriage, retired to Venice, where he long remained in self-imposed exile from his native country. He finally returned, however, to Portugal.—Christopher da Gama, son of the admiral, was still young when he accompanied his brother Stephen on his expedition to the Red Sea, the preparations for which had been made by him with consummate skill and forethought. At the head of a detachment of five hundred men, he left his brother at the port of Massowah in June, 1541, and marched into the heart of Abyssinia. Though at first successful in his operations on behalf of the king of that country, he was subsequently, in an engagement rashly undertaken, overpowered by numbers, and suffered death at the hands of the victorious chief into whose power he had fallen.—Another son of the great Vasco, Paul da Gama, is also mentioned, as having taken an active part in the conflicts which were waged by the Portuguese with the native sovereigns of the eastern archipelago, where he lost his life in an encounter with the king of Bintang.—W. H.

GAMACHES, Etienne Simon, a learned French ecclesiastic, born at Meulan in 1672; died at Paris in 1756. A treatise upon astronomy which he published in 1740, and which was reprinted in 1771, procured him admission into the Academie des Sciences, of which he was one of the most versatile and accomplished members. He wrote, with equal learning and grace, upon subjects of morals and upon scientific topics. His "Systeme du Cœur," &c., a treatise on the passions, is a good specimen both of his reasoning and his style; but it is, perhaps, inferior in interest to another of his works—"Les agrémens du langage réduits à leurs principes."—J. S., G.

GAMACHES, Phillipe de, a French divine, born in 1568; died at Paris in 1625. He occupied a chair of theology in the Sorbonne, and for a period of twenty-five years expounded with great authority the doctrines of Aquinas. His commentaries upon St. Thomas have not yet quite fallen out of repute. Gamaches was a man of character as well as talent, and in some relations which he had with Richelieu, demeaned himself with honourable pride and firmness.—J. S., G.

GAMBA, Bartolomeo, was born at Bassano in 1780. Having received an excellent education, he was appointed vice-librarian at St. Mark's library, and a member of the Florentine Academy. His principal work is a "Biographical History of the Illustrious Men of Bassano." Tippaldo mentions in flattering terms Gamba's "Life of Dante," and several other biographical works. He died in 1841.—A. C. M.

GAMBA, Pietro, Count, whose name is well known in England from his connection with Byron, whom he accompanied in his last journey to Greece, was born at Ravenna in 1801, and was the brother of the Countess Guiccioli. Devoted to the cause of freedom in his own country, Count Gamba took a deep interest in the Greek struggle for emancipation. He was present at Byron's death, and after that event he remained in Greece fighting with the insurgents till 1826, when he died suddenly. He wrote an interesting narrative of "Byron's Life in Greece," which was printed in London in 1825.—A. S., O.

GAMBACORTA, a powerful and influential family of Pisa during the fourteenth and part of the fifteenth century. Andrea, the founder of the house, was a rich tradesman, who was elected chief magistrate of the Pisan republic in 1348, when the popular party, known under the nickname of the Bergolini, conquered the Raspanti, who represented the ancient aristocracy. Andrea proved as able and active a governor, as he had formerly been an enterprising and thrifty merchant. Under his prudent sway the republic improved, both in internal economy and in external influence. Preserving a neutral attitude in the contest between the Visconti of Milan, then the leaders of the imperial party in Northern Italy, and the democratic commonwealths of Tuscany, he was often called upon to act as mediator between the contending parties. He died, highly honoured and regretted by his fellow-citizens in 1355.—Francesco his cousin succeeded him with the title of "Conservatore del buono stato" (Preserver of public order and welfare). The Raspanti having attempted to overthrow the popular government, he placed the town under the protection of the Emperor Charles IV. whom he had the honour of entertaining on the occasion of his visit to Pisa. But he soon had reason to repent of this step, for the emperor, instead of defending the rights of the people, joined with the aristocratic faction and the external enemies of the republic, and particularly with the rival town of Lucca, against Gambacorta and his party. Francesco was arrested and beheaded with some of his relatives and friends, whilst the rest of his supporters

were banished. The nobles got the upper hand for a time; but the citizens of Pisa rose in arms against them in 1369, recalled the exiles, and elected PIETRO GAMBACORTA, nephew of the unfortunate Francesco, captain-general of the republic. Pietro succeeded in obtaining from the emperor a full recognition of the independence of the town, upon payment of a large sum of money, which Charles IV. of Germany coveted more than power. The government of Pietro Gambacorta restored tranquillity and happiness to Pisa for many years. He allied himself with Florence in behalf of Tuscan freedom against the old enemies of the democracy of Central Italy, the Visconti. But the latter managed to corrupt some of the confidential officers of Gambacorta, and with the aid of a band of soldiers from Lucca, assailed the captain-general as he came forward to offer them peace and pardon, and killed him on the spot, 21st October, 1392. His two sons were made prisoners, and afterwards poisoned. GIOVANNI, the nephew of Pietro, however, signally avenged his death. Though he had not been very popular during his uncle's rule, he was now acknowledged as the chief of the democratic party, and was consequently elected supreme magistrate when the people through a successful insurrection had driven out of the town the aristocracy, and the troops of the Visconti. The latter, on perceiving the impossibility of longer preserving their sway over Pisa, and being still in possession of the fortresses of the republic, determined to sell it to the Florentines. The bargain was immediately struck, and Gambacorta, turning traitor to his native town, came to an agreement with the government of Florence, by which he made ample provision for himself and his family. He opened the gates of the town to its new masters in October, 1406; thus converting into a dependency of the Florentine republic, the proud municipality, which had for many centuries exercised so mighty an influence in the traffic of the Mediterranean.—A. S., O.

GAMBARA, LATTANZIO, was born at Brescia about 1541, and was the scholar of Girolamo Romanino, whose daughter he married; he studied also with Antonio Campi at Cremona. Gambara was the best fresco painter of Brescia, and executed many works there, though he was killed by a fall from a scaffolding when only thirty-two years old, in 1574. His oil pictures are very scarce; but such of his frescoes as remain are well executed, and are distinguished for their fine colour and their skilful drawing and foreshortenings. A life of this painter by Federigo Nicoli-Cristiani was published at Brescia in 1807.—(*Memorie storiche della vita e delle pitture di Lattanzio Gambara;* Ridolfi, *Maravigle*, &c.; Brognoli, *Guida di Brescia.*)—R. N. W.

GAMBARA, LORENZO, an Italian poet, was born at Brescia in 1506. From his writings we learn that for many years he was the favourite of Cardinal Farnese at Padua and at Rome, and that he travelled through Germany with that prelate. Manutius Giraldus and Lipsius, eminent Latinists, extol the merits of Gambara, but Muret treats him with contempt. His principal work is a poem entitled "De Navigatione Christophori Colombi, libri iv." He died in 1596.—A. C. M.

GAMBARA, VERONICA, sovereign of Correggio, born at Prat-Albuino, near Brescia, November 29, 1485. She received a very careful education, and applied herself to the study of Greek and Latin. The bent of her mind led her particularly to the reading of sacred works, and she became very well versed in the Bible and the Fathers. Whilst scarcely ten years of age she composed a sonnet, which she dedicated to the celebrated Bembo, who professed for her the purest and most unbounded friendship. In the year 1508 she gave her hand to Gilbert, lord of Correggio, to whom she bore two children; but after ten years of happiness, she was left a widow. Veronica mourned her loss to the last moment of her existence, and inspired by her grief, wrote many poetical pieces, particularly some beautiful octaves on the vanity of all earthly things, which have been highly praised by Tiraboschi and Zirardini. She was present at the coronation of the Emperor Charles V. at Bologna, and entertained him twice as her guest at her villa near Correggio, together with Molza, Bembo, and Mauro. Ariosto mentions Veronica in the most flattering terms. Her memory is still revered at Correggio, where she died on the 13th of June, 1550.—A. C. M.

GAMBART, JEAN FELIX ADOLPHE, a French astronomer, was born at Cette, in May, 1800, and died in Paris on the 23d of July, 1836. After serving for a short time in the navy, he became a pupil of the celebrated astronomer Bouvard, and obtained in 1819 the appointment of assistant at the observatory of Marseilles, to the office of director of which he was promoted in 1822. From that time he became remarkable for his success in searching for comets, of which he discovered thirteen in the course of about eleven or twelve years. The comet, well-known as "Biela's" to whose movements great interest is attached, on account of their being held to show the effects of an impeding atmosphere in the interplanetary spaces, was discovered independently in the spring of 1826 by Biela and by Gambart. As Biela's discovery was the earlier by ten days, his name was given to the comet. Gambart was a corresponding member of the Academy of Sciences.—W. J. M. R.

GAMBEY, HENRI PRUDENCE, one of the most skilful and ingenious makers of astronomical instruments of the present century, was born at Troyes on the 8th of October, 1787, and died in Paris on the 28th or 29th of January, 1847. After having been for a time an assistant master in the Ecole des Arts et Metiers of Compiégne and afterwards in that of Châlons, he established himself in Paris as a maker of astronomical instruments, and soon became celebrated for the originality of his designs and the accuracy of his workmanship. Amongst the numerous inventions of Gambey may be mentioned a heliostat (an instrument for causing an image of the sun to remain apparently at rest, notwithstanding the apparent diurnal motion of that body) described in the *Bulletin de la Société pour l'Encouragement de l'Industrie Nationale* for 1826, and a method of graduating astronomical circles, described in the *Comptes Rendus* for 1849. Amongst the many important instruments which he made may be specified an equatorial instrument and a large meridian circle in the observatory of Paris. He was a member of the French Board of Longitude and of the Academy of Sciences. His life was written by Arago.—W. J. M. R.

GAMBIER, JAMES, Baron, a distinguished British admiral, born on the 13th of October, 1756, at the Bahamas, the government of which islands was at that time administered by his father. He entered the navy at a very early age, and attained the rank of post-captain in 1778, when he was appointed to the *Raleigh* of thirty-two guns. Whilst in command of that vessel, he assisted in the repulse of the French from Jersey in 1781, and subsequently was engaged at the reduction of Charlestown in America. On the commencement of the war with France in 1793, Captain Gambier was appointed to the *Defence* of seventy-four, and joined the *Squadron* under Lord Howe. His was the first ship to break the enemy's line in the celebrated action off Brest harbour, fought on the 1st of June, 1794. In that year he was given the command of the *Prince George* of ninety-eight, and made colonel of marines; and in the following year he was promoted to the rank of rear-admiral. Shortly after he became one of the commissioners of the admiralty. In 1799 he became vice-admiral, and the following year he was third in command of the Channel fleet, having his flag on board the *Neptune* of ninety-eight. The government of Newfoundland was intrusted to him in 1802, which office he held till 1807, when he was recalled to take the command of a fleet collected for the purpose of capturing the navy of Denmark; Lord Cathcart having command of the troops on the occasion. After a bombardment of four days the governor of Copenhagen capitulated, and the whole Danish fleet, together with the stores in the arsenal, were delivered up to the English. For this service Admiral Gambier was created a baron of the United Kingdom, and was offered a pension of £2000 a year, which latter he, however, declined. Lord Gambier was given the command of the Channel fleet in 1809, and made a successful attack on the French fleet in Aix Roads in the same year. In consequence of a dispute with Lord Cochrane, who held a subordinate command on that occasion, with reference to the destruction of the enemy's vessels, he demanded a court-martial, which resulted in his being honourably acquitted. At the conference held at Ghent for concluding a peace with America in 1814, Lord Gambier was selected as one of the commissioners; and the following year he was decorated with the grand cross of the bath. He became admiral of the fleet on the occasion of the accession of William IV., and died on the 19th of April, 1833. In private life Lord Gambier was esteemed as a pious and benevolent man, ever striving to promote the moral and religious principles of those under his command. He compiled a code of naval signals, and was the author of a volume of general instructions for the use of officers.—W. W. E. T.

GAMBLE, JOHN, an English musician of considerable talent in the middle of the seventeenth century. Wood says "he was

an apprentice to Ambrose Beyland, a noted master of music, and became afterwards a musician belonging to the playhouse, one of the cornets in the king's chapel, one of the violins to King Charles II., and a composer of lessons for the king's playhouse." He published "Ayres and Dialogues to be sung to the Theorbo-lute or Bass Viol," in 1657; and a second book in 1659. The first is dedicated "to the worthy of all honour, Thomas Stanley, Esq.;" and the second to "Charles Cavendish, Viscount Mansfield." Prefixed to these publications are several copies of verses by Richard Lovelace, Alexander Broome, John Tatham, Thomas Jordan, &c.—E. F. R.

GAMBOLD, JOHN, the son of a pious clergyman, was born April 10, 1711, at Puncheston in Pembrokeshire. He was religiously educated, and sent to the university of Oxford in 1726. For a time he yielded to the influence of the light literature of the day and the seductions of worldly society; but in 1728 the death of his excellent father was the means of his spiritual recovery. In 1730 he united with the small body of students (among whom were Wesley and Whitfield) who were distinguished by their strict and unblamable lives and benevolent activities. Southey describes him as "one of the first methodists in Oxford," and calls him "a humble and heavenly-minded man." The writings of the mystics, to which he was much attached, tended to wean him from the more popular theology of his methodist associates, and he does not appear to have sympathized at any time with their energetic and erratic movements upon the masses of the ignorant population of our country. In 1733 he took orders, and received the living of Stanton Harcourt; but becoming acquainted with what appeared to him "a more excellent way" in the Moravian church, he resigned his connection with the establishment in 1742. To this step he was no doubt influenced by his friendship with Peter Böhler and Count Zinzendorff, and by his theological bias received from his favourite writers. In 1754 he was chosen a bishop of the Church of the United Brethren, and died at Haverford West, September 13, 1771. His writings consist of poems, sermons, and smaller theological pieces, which have been published in one volume 12mo; the best edition from the Glasgow press, with an essay by Erskine, 1822. He was also the editor and translator of Crantz' History of Greenland, 2 vols. 8vo, 1767.—W. B. B.

GANDINI, GIORGIO, the favourite scholar and assistant of Correggio, was a native of Parma: he is called also DEL GRANO. He seems to have been held in such estimation by his fellow-townsmen that he was intrusted with the completion of the vast unfinished frescoes of the cathedral of Parma. In 1535 Gandini contracted to paint the choir and its tribune; but owing to his death, which happened in the spring of 1538, he only partly carried out this scheme. The great altarpiece of San Michele at Parma, now in the gallery of the academy, is attributed to Gandini, and resembles much the style of Correggio, who is said to have touched up Gandini's works.—(Affo, *Il Parmigiano Sérvitor di Piazza*; Pungileoni, *Memorie istoriche*, &c.)—R. N. W.

GANDOLFI, GAETANO, Italian painter and engraver, was born at San Matteo della Decima in the Bolognese, August 30, 1734. He was successively the pupil of his elder brother Ubaldo, of Torelli, and of Graziani; and he studied the works of the great colourists at Venice. Gandolfi was during his life regarded as the chief of the modern painters at Bologna; and at his death his fellow-citizens honoured him with a public funeral, which was compared to that of Agostini Caracci, as described by Malvasia. Gandolfi, like the great majority of recent Italian painters, aimed at nothing more than close imitation of the manner of the great masters of the sixteenth and seventeenth centuries. Yet he had enthusiasm, fancy, skill of hand, fertility of composition, a good eye for colour, and great industry—qualities which with moderate self-reliance, and direct and independent study of nature, might have raised him to the rank of an original painter. His more important works are—an "Assumption," in the ceiling of S. Maria della Vita; "The Marriage at Cana," in the refectory of San Salvatore; and one or two in other churches of Bologna; "The Martyrdom of S. Pantaleone," in the church of the Girolimini, Naples; and the "Foundation of the Hospital for Orphans," in the cathedral at Pisa. His engravings are exceedingly graceful; perhaps the best are a charming etching of the "Adoration of the Shepherds," after Nicolo dell' Abati, and "Saints Peter and Paul" after Guido. Gandolfi painted in fresco as well as in oil, and was in great request as a painter of arabesques and other internal decorations. He died suddenly June 30th, 1802.—Gandolfi's brother, UBALDO (born 1728, died 1781), was also a painter of reputation, but much inferior to his brother. Many of his pictures are in the churches of Bologna.—MAURO GANDOLFI, the son of Gaetano (died 1834), was like his father both painter and engraver; but, unlike him, achieved the highest reputation with his burin. He hardly stands, however, in the foremost rank of modern engravers.—J. T–e.

GANDON, JAMES, architect, born in 1742, was a pupil of Sir William Chambers, and the first architectural student who gained the gold medal after the foundation of the Royal Academy. His first building of any importance was the court hall at Nottingham, the design for which is engraved in the fifth volume of the "Vitruvius Britannicus," of which work the fourth and fifth volumes (in continuation of the three volumes by Campbell) were published by Gandon in 1767–71. It was however in Dublin that Gandon acquired his high professional reputation. He had competed unsuccessfully for the Dublin royal exchange; but his design attracted the notice of influential persons, and he was shortly after commissioned to design a much more important building, the custom-house of Dublin. This noble structure, of its kind the finest in Europe, is imposing alike from its size and architectural character. It is a quadrangle 375 feet long by 200 deep, and has four richly-decorated fronts, with Doric porticoes, surmounted with statues and a lofty cupola. It was begun in 1781, and completed in 1791, and secured him other commissions of little inferior importance in the same city. One of these was the fine east front and Corinthian portico of the House of Lords, now the Bank of Ireland; another the completion of the Four Courts, commenced by Cooley, but of which Gandon greatly altered the design; another the spacious structure known as the King's Inns. These are certainly among the very finest buildings erected in the kingdom at that period: stately and substantial, yet rich and picturesque, they stamp their author as a man of true genius. Gandon also erected the court-house, Waterford, and various other buildings in Ireland. He died at Cannonbrook, near Lucan, Ireland, in 1824.—J. T–e.

GANDY, JAMES, born in 1619; died in 1689. He was one of the English scholars of Vandyck, who imitated not unsuccessfully that master's style of portrait-painting. Whether, as has been asserted, he received instruction from Vandyck, or only formed his style on a diligent study of his works, is not certain; but his portraits have much of the dignified bearing as well as the colour and manner of those of his master. He settled in Ireland, under the patronage of the duke of Ormond, and painted a large number of the nobility and gentry of that country.—J. T–e.

GANGANELLI. See CLEMENT XIV.

GANILH, CHARLES, a French politician, member of the legislature from the time of the Revolution, and author of some works on political economy, was born at Allanche, Cantal, 6th January, 1758, and died near Paris in 1836. Previous to the Revolution he was an avocat, and on the eventful day of the attack on the Bastile, a member of the Parisian committee of public safety—in which capacity, a few hours before its occurrence, he had been deputed to invoke the aid of the national assembly, then sitting at Versailles, in preventing a popular tumult. In the legislative chamber Ganilh was a ready speaker, especially on topics of finance. His works are more valuable for clear exposition of well-established principles than for original investigation of any branch of political economy.—J. S., G.

GANNAL, JEAN NICOLAS, celebrated for his method of embalming bodies, was born at Saar-Louis, 28th July, 1791. He practised as a druggist in the French military hospitals at Metz, Hamburg, Lübeck, and other places, and accompanied the French army in the Russian campaign. In the retreat of the French in 1812, he was made a prisoner of war by the Russians. He succeeded eventually in making his escape, and after various adventures, arrived at Dresden, where he became adjutant to General Vandamme, but shortly afterwards he was again taken prisoner. On his return to Paris, he obtained a place in the laboratory of the école polytechnique as assistant (préparateur adjoint), and afterwards became assistant to Thénard. In 1818 he undertook the superintendence of a calico-printing manufactory, and in 1821 of a blacking and ink manufactory. Gannal now occupied himself with a new method of embalming bodies, of which he was the inventor. It consisted in injecting the veins and arteries with a solution of alum, which thus penetrated all parts of the body and prevented putrefaction; the head

and trunk were then swathed in bandages, like the Egyptian mummies, in order to preserve the body from the air; essences and perfumes were afterwards added. His process was favourably received by scientific men, and in 1836 the Institute awarded to him one of the Monthyon prizes of 8000 francs. His business became very extensive, and on new-year's day he used to send round Paris 100,000 business cards. Gannal wrote a "History of Embalming," Paris, 1837–41; and on the use of chlorine as a remedy in pulmonary phthisis. He improved the refinement of borax, and invented the elastic bands (of gelatine and sugar). He died in 1852 at Paris.—C. E. L.

GANS, Eduard, a German jurisconsult, was born at Berlin, 22d March, 1798. He studied law at Berlin, Göttingen, and Heidelberg, travelled in France and England, and on his return was appointed professor-extraordinary in his native town. Here he contracted an intimate friendship with Hegel, and distinguished himself as one of his most talented followers by applying the theory of his great friend to the science of law. Gans soon stood at the head of the philosophical school of jurisprudence, in opposition to the historical school under Savigny. He died prematurely, May 5, 1839. The most important of his works are his "Scholien zum Gajus," 1820; and his "Erbrecht in weltgeschichtlicher Entwickelung," 4 vols.—K. E.

GANTEAUME, Honoré, Count, a distinguished officer of the French navy, was born at La Ciotat, on the coast of Provence, in 1755. At the age of fourteen he entered the merchant service. When France sided with America in the war of independence, Ganteaume got himself transferred to the royal navy, and served under D'Estaing on the American coast, and afterwards under Suffren in India. After the breaking out of the revolutionary war in 1793 he rapidly rose in his profession, and having been present on board the *Orient* at the battle of the Nile, and escaped as if by miracle from the blowing up of the ship, he was named rear-admiral, and appointed to the command of the naval force in Egypt. It was on board Ganteaume's frigate, the *Muiron*, that Bonaparte, eluding the British cruisers, returned from Egypt to France. After the 18th Brumaire, Napoleon made him a councillor of state and president of the naval administration. In 1801 the squadron under his command, as he was returning from Egypt to Toulon, captured the British seventy-four gun-ship *Swiftsure*. In 1804 he was raised to the rank of vice-admiral, and put in command of the Brest fleet. He acquitted himself with prudence and success in various minor operations up to the year 1810, when increasing gout compelled him to retire from active service. His timely defection from Napoleon earned him a peerage and other more solid rewards. He died on his estate of Aubagne in 1818.—T. A.

GARAMOND, Claude, celebrated as an engraver and letter-founder, born in Paris at the end of the fifteenth century; died in 1561. He was the first who introduced the Roman character into printing instead of the rude Gothic or black letter which had formerly been used. The excellence of his types soon brought them into use throughout France, England, and other countries of Europe, and they became known distinctively as Garamonds. From three sorts of types founded by Garamond from designs by Ange Vergèce, and dedicated to the king, were printed the editions of the New Testament, Dion Cassius, and other Greek authors, published in Paris by Robert Stephens.—R. V. C.

GARANGEOT. See Garengeot.

GARASSE, François, was born at Angoulême in 1585, and died at Poitiers, 14th June, 1631. At fifteen he entered the Society of Jesus; in 1618 he took the vows, and soon afterwards obtained a brilliant reputation as a preacher. With an intellect well cultivated and richly stored, with rare natural facility of speech, and with a voice at once powerful and pleasing, he yet owed much of his popularity to lower qualities—to mere verbal wit, to elaborated affectations, and to unsparing personality. Speedily involved in polemics, he displayed a marvellous vivacity and a *curiosa felicitas* of vituperation; whilst his burlesque energy would have been almost admirable, had he not applied it to the most sacred subjects. His "Recherche des Recherches d'Étienne Pasquier," 1622, was "dedicated to the late Étienne Pasquier, wherever he might happen to be; for," says Garasse, "never being able to make out what your religion really was, I don't know what road you took on your departure from this world!" Pasquier's sons addressed their reply "to Garasse, wherever *he* might happen to be;" and we read that the impetuous jesuit was sometimes to be found in very strange places. Amongst his numerous publications, we may mention "Horoscopus Anti-Cotonis;" "Elixir Calvinisticum;" "La Doctrine curieuse des Beaux Esprits de ce temps;" and "La Somme Theologique," which last drew down upon him the censures of the Sorbonne. Thus censured, he retired to Poitiers. Suddenly the plague broke out. Then Garasse cast aside his books, visited the hospitals, tended the sick, braved the contagion, and died. So noble a death would lead one to deal leniently with his many errors.—W. J. P.

GARAT, Dominique Joseph, a French politician of considerable note in the time of the Revolution. He was born at Ustaritz, near Bayonne, in 1749, and received his early education under Boileau and Rollin. Proceeding to Paris in his youth, he soon established his fame in the literary world, gaining the prize for eloquence at the Academie Française upon four several occasions. He assisted Pancoucke in compiling the Encyclopedie methodique, and was appointed professor of history at the Paris Athenæum, which office he held during the Revolution and under the empire, though, from the violence of the times, his lectures were often suspended. In 1789 he was chosen to represent the Basque provinces in the constituent assembly; and though he did not speak much, he rendered great service to the revolutionary cause, by accurately reporting the proceedings of the assembly in the *Journal de Paris*. He was lamentably deficient in firmness of character; and when subsequently appointed to succeed Danton as minister of justice, he became a new tool in the hands of the desperate men who succeeded each other in ruling the destinies of France. It fell to his lot in his judicial capacity to announce to the unfortunate Louis XVI. that sentence of death had been passed upon him; and he had, moreover, to discharge the sad duty of superintending all the details of that monarch's execution. He was afterwards made minister of the interior, and he continued to fill various offices in the state until Napoleon's successful coup d'etat, on the 18th Brumaire. His life was more than once in peril during the sanguinary days of the Revolution. Upon one occasion he was in prison, and owed his release to the intercession of Barrére and Robespierre. In truth, during the whole of his varied career, he was a complete time-server. During the prosperity of Napoleon he eulogized him in orations which were masterpieces of eloquence, and voted for his dethronement in his hour of reverse. During the emperor's exile at Elba he was assiduous in paying court to Alexander of Russia; and during the Hundred Days his loyalty was held in complete suspense. Though he was a member of the chamber at that time, he maintained a prudent silence, which was only broken when the victory of Waterloo restored Louis XVIII. to the throne of France. But that monarch could never be induced to pardon Garat. He was deprived of all his honours, and his name was even erased from the list of the Institute. He retired from Paris, and seemed to be forgotten till the revolution of 1830, when he was restored to his literary rank by Louis Philippe. But he had then retired to his native town. Ambition had lost its charm for him; and, devoting himself wholly to religion, he died at Ustaritz in 1833. His character was devoid of political firmness, and his works are of an ephemeral nature. Many of them are diffuse orations on the heroes of the Revolution, and the rest are essays on events arising out of the transactions of that period.—R. D. B.

GARAVAGLIA, Giovita, Italian engraver, born at Pavia in 1790; died April 27, 1835; was a pupil first of Anderloni, and afterwards of G. Longhi of Milan. In 1813 he obtained the academy prize for his plate from Luini's Herodias with the head of John the Baptist, and in 1817 for a "Holy Family." On the death of Raphael Morghen in 1833, Garavaglia was appointed to succeed him as professor of engraving in the Academy of Florence—a sufficient proof of the estimation in which he was held by his countrymen. But Garavaglia, though a very excellent engraver, must not be compared with Morghen. His best engravings are "The Infant Saviour and St. John," after Carlo Maratti—a very beautiful work; "Beatrice Cenci," and "The Assumption of the Virgin," after Guido—the last left unfinished; "David with the Head of Goliath," after Guercino; "The Meeting of Jacob and Rachel," after Appiani; and some admirable portraits.—J. T–e.

GARAY, Janos, a Hungarian poet, whose writings have attained to high popular favour, was born at Szegzard, near the town of Tolna, in 1812. Of his early life we only know that

he was educated at Pesth, and we find him, while yet scarcely of age, engaged in writing for the journals and periodical literature. To one of the former, the *Regelo*, he was a constant contributor. He soon began to acquire a reputation, which was established by a poem of singular merit, entitled "Csatar," an epic in nine cantos. Nevertheless, he was poor, and had to eke out a scanty subsistence for himself and his family by that literary drudgery from which only the fortunate few citizens of the republic of letters are exempt; and the poet, whose verses were in every mouth, and whose pen had enriched the annuals, and won the prizes for dramatic compositions in his native tongue, had to edit almanacs, and to write handbooks and dialogues for the use of travellers. It is true he had a poor pittance from some humble post in the library of the university of Pesth, but it only enabled him to live that he might toil and suffer. And so a life of incessant labour soon wrought its usual work. His health failed; his eyes became dim. Paralysis first, and blindness after, for four long years, were added to his sorrows. He died on the 4th of November, 1853, old and feeble, just at the age when more fortunate men are in their prime. His widow and three children had not the means to bury him, so some friends contributed the funds for his funeral. Garay was a true patriot, who had the prosperity of his country ever at heart. His lyrics are deeply imbued with a spirit of nationality. His principal compositions, beside that already mentioned, are "Elizabeth Batori," a five-act drama; a volume of poems, somewhat affectedly entitled "The Pearls of Balatonlake;" the "Arpads," a series of legends; and "Saint Ladislas," in twelve cantos. His works have been translated into German. Garay was a member of the Hungarian Academy.—J. F. W.

GARAY, Don Juan de, a Basque, born in 1541; died about 1582. He went to South America in 1565, and held an appointment under the rude government then established by the Spaniards on the banks of the La Plata. Having received the rank of captain about 1573, he departed, with a few followers, on an exploratory expedition into the interior of South America, engaged in an adventurous warfare with the Charrua Indians, conquered them, and assumed the style, and for a while exercised the authority, of a king. In 1580 the hazardous enterprise of reconstructing Buenos Ayres (founded 1535) in the midst of the warlike Querandis, was accomplished by Don Juan de Garay, on whom, with the rank of lieutenant-general, Philip II. had four years previously conferred the government of the province. Garay laboured earnestly to further the civilization and peaceful settlement of the neighbouring Indians. While on a voyage to Assumption, he and his escort were slain by some natives.—R. V. C.

GARAY, Don Martin de, a Spanish statesman, born in Arragon about 1760. While yet young he entered the army, but he soon made himself known rather by his acquaintance with politics, and his aptitude for the business of the state, than by feats of arms. Previous to the French invasion in 1807, he held the office of governor of Estremadura; and in the following year became a member and secretary-general of the supreme central junta, where his influence was second only to that of Florida Blanca, its president. He afterwards held the post of minister of foreign affairs, and in June, 1810, he received a commission from the regency to report upon the proper mode of convoking the cortes. After the restoration of Ferdinand VII., 5th May, 1814, Garay became minister of finance. In 1816 he proposed a most excellent financial scheme, adopted by the king, 30th May, 1817, which unfortunately raised against him the animosity of the nobility and clergy. In 1818 a letter from the weak-minded monarch, to the effect that "considering the bad health of Don Martin de Garay" the king relieved him of his office, first informed Don Martin that the intrigues of his enemies had succeeded. He retired to Saragossa, and was never recalled to court. Though a member of the council of state in 1820, he did not take any active part in the revolution of that year. He died in 1823.—R. V. C.

GARBETT, James, Archdeacon of Chichester, born in 1773; died 7th September, 1857. He studied at Christ Church, and received his degree of B.A. in 1796, and of M.A. in 1805. In 1813 he obtained a prebendal stall in Hereford cathedral, and in 1839 he was presented with the vicarage of Upton-bishop in Herefordshire. He was latterly professor of poetry in the university of Oxford. He was the author of "De re poetica prælectiones Academicæ," 1846, and "De re critica prælectiones Academicæ," 1847. His "Christ as Prophet, Priest, and King," delivered in eight parts at the Bampton Lecture, 1842; "Christ on Earth, in Heaven, and on the Judgment Seat," 1847; and "The Beatitudes of the Mount, in seventeen sermons," 1853—are most valuable contributions to theology.—R. V. C.

GARBO, Raffaellino del, was born at Florence in 1466, and was the scholar of Filippino Lippi, whom he assisted in the church of Santa Maria sopra Minerva. The ceiling of the chapel of St. Thomas Aquinas there was painted by Raffaellino, who was a careful and graceful painter in the earlier portion of his career; but later the cares of a numerous family reduced him to poverty, and he became reckless and indifferent to his art. He painted in fresco and in tempera; his masterpiece is considered the "Resurrection of Christ," now in the Florentine Academy. He died in 1524.—(Vasari, *Vite*, &c.)—R. N. W.

GARCAO or GARCAM, Pedro Antonio Correa, a Portuguese poet, born in 1724. He appears to have spent a large portion of his life in a villa named Fonte Santa, near Lisbon, in obscurity and sometimes poverty, and to have had a numerous family. In 1771 he was thrown into prison by the minister Pombal; and, after an imprisonment of a year and a half, died in November, 1772, just as he was about to be released. The cause of his imprisonment has been variously stated; but most probably it was connected with some satirical allusions in his poems. Garçao shares with Ferreira the title of the Portuguese Horace; but he did not, like the latter, imitate merely the tone and spirit of the Roman—he laboured, and with, perhaps, as much success as was possible, to introduce into Portuguese literature even the Horatian metres. Among his lyric works is a Pindaric ode, with strophes, antistrophes, and epodes, and a dithyrambic, which, says Bouterwek, is somewhat cold. His epistles and satires partake of the true Horatian gaiety. As a dramatic poet he satirized the prevailing taste in a comedy of small pretensions entitled "Theatro novo, drama." There is also a comedy of his entitled "Assemblea ou Partida," in one long act, which furnishes an example of the manner in which he would have reformed the national drama in the classic style, with due regard to the tastes and requirements of modern times. The half-comic "Cantata of Dido," which is attached to this work contains some magnificent verses. In addition to the works above named, the collected edition, Lisbon, 1778, contains his discourses before the Academy on the revival of the national theatre.—F. M. W.

GARCAO STOCKLER, Francisco de Borja, a Portuguese general and mathematician, born in 1759. He was one of the earliest members, and afterwards the secretary of the Portuguese Academy of Sciences. He published in the first volume of the Transactions an essay on the true principles of the method of fluxions, and afterwards several others on mathematical subjects, which were republished in his collected works, 1805 and 1826. In 1819 he was in Paris, and published a history of mathematics in Portugal. In 1820 he was named governor-general of the Azores and baron of Laguna. He returned to Portugal, where he died in 1829.—F. M. W.

GARCIA FERNANDEZ I., Count of Castile, born in 938, succeeded his father, the renowned Fernan Gonzalez, first independent count, in 970. His reign was a series of conflicts, first against the counts of Velez, rival pretenders to the sovereignty; then against the Moors of Cordova, whom he defeated in three great battles, the most important being that gained over Almanzor at Osma in 984; and against his rebellious son Sancho. Garcia was killed in battle against the Moors in 1005.—F. M. W.

GARCIA, Diego, a Portuguese navigator, who probably made one voyage to South America about 1510; was despatched a second time by Charles V. to Rio de la Plata in 1526, with Rodrigo de Arca as his pilot, and anchored at San Vicente in 1527. Here he found a Portuguese who had lived in those parts for thirty years; but how he came thither is not known. Garcia arrived in time to aid in the exploration of the Uraguay, and to afford succour to Sebastian Cabot, who had sailed with a Spanish fleet some months earlier, and was involved in hostilities with the Indians. The exploration of Paraguay was partially carried out during this expedition. Garcia returned to Europe, and probably gave his name to the island of Diego Garcia in the Indian ocean.—F. M. W.

GARCIA, Manuel del popolo Vicenti, the famous tenor singer, was born at Seville, 22nd January, 1775, and died at Paris, 2nd June, 1832. In 1781 he was placed in the cathedral choir of his native city, and there being at that time no

lyrical theatre in Seville, his early artistic experience was exclusively confined to church music. He received the instructions successively of Ripa and Almarcha, and he distinguished himself so remarkably as a vocalist, a composer, and a conductor, that he was engaged for the theatre in Cadiz in 1792, and appeared there in a piece for which he wrote the chief part of the music. Despite his extreme youth, and his awkwardness as an actor, his singing commanded immediate success, and he was soon engaged at Madrid, where he produced his first operas. Ambitious to extend his reputation, he went at the beginning of 1808 to Paris, where he first appeared at the opéra comique in Paer's Griselda. His reception was most brilliant, and a month later, he was engaged at the Thèatre Italien where he remained as principal tenor until 1811, when he went to Italy. Murat, then king of Naples, appointed Garcia chief singer of his chapel in 1812, and this engagement induced his long sojourn in the Neapolitan capital. He made there the friendship of Anzani, a singer of the old pure Italian school, who imparted to him the principles of vocalization for which that school will always be famous, but which were wholly unknown to the teachers under whom he had studied in Seville. Garcia in fact had hitherto owed his success rather to his remarkable natural powers than to any true artistic skill in their employment, and his singing now assumed a new and far higher character. At the end of 1816 he was engaged at Rome, when Rossini's Barbiere, in which he was the *Almaviva*, was produced. The following year he reappeared in Paris, where the marked change in his style won him still greater admiration than he had before excited. He came to London in 1818, and made his debut here in his original character of *Almaviva*. His success was commensurate with his transcendant talent, and the impression of his excellence is still fresh in the memory of those veterans who witnessed it. Besides his performances at the opera, he created a great sensation by singing at the chapel of the Bavarian embassy in Warwick Street, where several masses of his composition were given, which long remained in esteem. Garcia returned to Paris in 1819, and did not reappear in England till 1824, having in the interim carried on his justly celebrated course of vocal instruction. In 1825 he went to America, taking with him a complete opera company, which included his daughter, afterwards Mad. Malibran. He commenced his transatlantic career at New York, where the performances of his company are recollected as the most complete in themselves, and the most remarkable in their effect, that have ever been given in the United States. In 1827 Garcia migrated with his troupe to Mexico, to gather a new harvest of gold and good opinion. Finding there that the words of the Italian operas were not understood, and that the people had not the northern affectation of liking them better on that account, the diligent director of the company translated every work they performed into his native Spanish, and thus the Mexicans knew him in the threefold capacity of singer, composer, and poet. Eighteen months later he returned to Europe; but on his way to Vera Cruz where he was to embark, he was attacked by banditti, who despoiled him of nearly all his earnings, including a chest which contained one thousand ounces of gold. Garcia reappeared on the Italian stage in Paris at the end of 1829, where he was warmly welcomed by his old admirers, who perceived, however, that his travels and misfortunes, if not the advance of age, had much impaired his powers. He now resumed his important occupation of teaching, and through the singers he trained he has transmitted to our generation a tradition of his style. Besides several masses and countless detached pieces, Garcia composed seventeen operas to Spanish, fifteen to Italian, and eight to French words, all of which were performed; and some others which were not produced in public. Numerous as were his works, however, and even popular for a time, it is not as a composer that he is known to fame, but almost only as a singer. His voice was of very extraordinary compass, of great power, and of exquisite quality; it was singularly flexible, and his lively invention constantly furnished him with most original and florid passages with which he ornamented almost everything he sang, and which scarcely any one but himself could have executed. Still more was his singing remarkable for its dramatic expression, and he was accustomed to produce an effect peculiar to himself by his free use of the tempo rubato; and added to all these advantages, he became, after a little practice, one of the best actors that have appeared on the lyric stage.—G. A. M.

* GARCIA, Manuel, son of the preceding, was born in Naples in 1813; ruined his fine voice by singing too much at the period of its breaking; devoted himself therefore to the analytical study of his father's method; was appointed professor of singing in the Conservatoire at Paris; resigned this office when he came to London in 1849; was engaged as a professor in the Royal Academy, and has since then been one of our most esteemed teachers.—G. A. M.

GARCIA DE MASCARENHAS, Braz, a Portuguese poet and adventurer, born in 1596. While studying at Coimbra, he killed his opponent in a duel arising out of a love affair. Being imprisoned for this offence, he contrived to escape, and resided for a year in Madrid, cultivating the friendship of the most eminent poets of the day. He travelled through Italy, France, and Spain, enlarging his knowledge and his friendships, and finally returned to Portugal. In 1614 he embarked in an expedition to Brazil, and remained there nine years fighting against the Dutch. Returning to Portugal on the accession of John IV., he was nominated governor of Alfaiates, a fortified town in Beira, and gallantly defended the place against an attack by the Spaniards. Accused, however, of conspiring with the king's enemies, he was again thrown into prison. Ere long, however, he was restored to his government, and advanced to further honours, but he retired to his birthplace, Avo, and devoted himself to literature till his death in 1656. The only extant work of his is "Viriato tragico," a poem on the defence of Portugal by Viriatus, Lisbon, 1854. His other works are lost.—F. M. W.

GARCIA Y PAREDES, Diego, a renowned Spanish captain, and follower of the great captain, Gonsalvo de Cordova, born in 1466. From the age of twelve years he followed the wars, first against Portugal, then against the Moors, and distinguished himself at the sieges of Ronda, Bæca, Malaga, and Grenada. In 1496 he obtained a command in the papal guard, but soon afterwards again joined the Spanish army, then besieging Ostia, to the capture of which he mainly contributed. He then raised a band of eight hundred men, to assist in the war which Ferdinand V. was then waging against France for the crown of Naples. He was despatched to aid the Venetians, who were endeavouring to rescue the island of Cephalonia from the Turks. The stories of his valour during this siege, as recorded by the old chroniclers, we may be excused from accepting as facts; but it is certain that he succeeded in conquering the island for the christian king. In 1501 Garcia returned to the papal service, and was successful in his operations against the faction of the Orsini; he afterwards wrested from the French Cosenza, Manfredonia, and Canosa. He attacked with his single sword a bridge over the Garigliano, defended by a formidable battery, and promptly made way for his followers. In 1508 he was sent to aid the Emperor Maximilian, then the head of the league of Cambray, formed for the purpose of humbling the Venetians, and partitioning their territories. At Pavia in 1525 he was again distinguished for his achievements, and received the order of the golden spur at the coronation of Charles V. in 1530. He died soon afterwards from the effects of a fall from his horse. He has left a memoir of his own life, which is preserved in Fernan del Pulgar's *Claros Varones*, &c.—F. M. W.

GARCIA. See Malibran.

GARCIAS LASSO. See Garcilasso.

GARCILASSO DE LA VEGA, a Spanish poet, born in 1503 at Toledo. His father was the ambassador of Ferdinand and Isabella at Rome: his mother was the daughter of Fernan Perez de Guzman. At a suitable age he was sent to court, and about 1530 married an Arragonese lady. From this time to the close of his short life, he seems to have been almost incessantly engaged in the wars waged by the Emperor Charles V. In 1532 he distinguished himself at the defeat of the Turkish expedition of Soliman, which had almost reached the very gates of Vienna. Soon afterwards, it appears that he incurred the imperial anger by promoting the marriage of his nephew with one of the ladies of the court. He was imprisoned for a short time on an island in the Danube, where he poured forth his lamentations in the poem which passes as the third "cancion" of his works. Soon, however, he rose to higher favour than he had previously enjoyed. In 1535 we find him at the siege of Tunis, where he was twice wounded, and returned to Spain by way of Naples. Either at this time or during a previous visit to Italy, he gained the friendship of Bembo and Tansillo. The next year, 1536, we find him again attending the emperor in his disastrous

expedition into Provence. As the army was approaching the town of Frejus, Garcilasso, who occupied a considerable command, advanced without armour, it is said, to storm a small castle, manned by peasants, which obstructed the passage of the army. He was the first to mount the wall; but, wounded on the head by a stone, he fell into the ditch, and was removed to Nice, where he died the next day, at the age of thirty-three. The emperor avenged his death by the slaughter of all the peasants who defended the castle. In the midst of this short and adventurous life, Garcilasso, wielding, as he says, "now the pen, and now the sword," not only produced several works which are still reckoned among the choicest treasures of the language, but, following the example of Boscan, introduced into it the Italian measure and style, of which he may be considered the most successful cultivator. His works in themselves form but a tiny volume, although there are several editions overlaid with mountains of notes, intended chiefly to suggest the precise passages from Latin and Italian authors, which may have suggested the lines of their Spanish imitator. We have in all, three eclogues, five canciones, two elegies, a number of sonnets, an epistle to Boscan, and some smaller pieces. The first eclogue, which properly consists of two distinct poems, "is perhaps," says Ticknor, "the best elegiac poetry in the Spanish language." Far from partaking of the bold and unfaltering spirit of his life, his poems are throughout marked by tenderness, approaching to melancholy. No doubt, the national poetry gained in some degree by the Italian element which he introduced; yet the neglect of the old national metres was a proximate cause of the decline of literature at a later date. Garcilasso's works were first published as a supplement to those of Boscan, by the widow of the latter, 1543; the best edition is that of Herrera, Seville, 1580; there is another, published anonymously by the Chevalier Joseph Nicholas de Azara, Madrid, 1765; and several modern editions, published at Paris. A translation into English, by J. H. Wiffen, London, 1823, has also been published.—F. M. W.

GARCILASSO DE LA VEGA, the Inca, a Peruvian historian, born at Cuzco in Peru about 1540. His father was one of the followers of Hernando Cortez, and governor of Cuzco, a man of noble birth, and an honourable exception to the general character of the conquerors. His mother, Elizabeth Palla, was a sister of the last emperor of Peru; and he always prided himself on being descended from the blood of the incas. He was educated by a Spanish priest, and at the age of twenty he was sent to Spain. He attained the rank of captain in the Spanish service, and served under Don John of Austria against the Moors of Granada. His first literary attempt at the age of fifty was a translation of a Dialogue on Love, by Abarbabel, a Platonizing Jew, which was speedily placed in the index. His next work is a "History of Florida," Lisbon, 1605; dwelling chiefly on the exploits of Hernando de Soto, a work which has been often since reprinted. Garcilasso's chief title to fame as an author, however, rests on his history of Peru, entitled "Los Comentarios reales que tratan del origen de los Incas, reyes que fueron del Peru, de su idolatria, leyes y gobierno en paz y en guerra." The first part of this work was published at Lisbon in 1609; the second part, which also bears the title of "Historia general del Peru," was published at Cordova in 1616, the year of the author's death, and at Lisbon the year afterwards. It does not appear, that beyond the advantage of a perfect acquaintance with his maternal tongue, Garcilasso owed much to his Peruvian descent in the composition of this work. The first part of his narrative is devoted to the eighteen incas known to Peruvian history, and the manners, religion, and institutions of his native country. The second part contains the history of the Spanish conquest, and a great deal of irrelevant but often interesting material. The work is written in a spirit of attachment to the land of his birth, and at the same time with much of the *naïve* credulity of the old chroniclers, the writer being anxious, above all, to show himself a good Spaniard and catholic. Garcilasso lived during the latter part of his life at Cordova; and the chapel, dedicated to his memory, may still be seen there.—F. M. W.

GARDEN, Alexander, a Scotch botanist, was born in 1730, and died in 1791. He was educated at the university of Edinburgh, and afterwards settled as a medical man in Charleston, South Carolina, where he resided for twenty years, and then returned to Britain. He corresponded with Linnæus relative to the plants and animals of North America. In 1773 he became F.R.S., and he contributed a paper on the Gymnotus electricus to the Philosophical Transactions. A genus Gardenia has been named by Linnæus after him.—J. H. B.

GARDEN, Francis, a Scottish judge, was born in 1721, and was the son of a Banffshire country gentleman. He was educated at Edinburgh, and was called to the bar in 1744. Mr. Garden was a skilful and successful pleader, and was appointed joint solicitor-general for Scotland in 1761, and in 1776 was raised to the bench, when he assumed the title of Lord Gardenstone. He was a zealous promoter of agriculture and commerce, and enjoyed some reputation as an author, and was especially eminent for his convivial and social habits. He published "Miscellanies in prose and verse," and "A Travelling Memorandum." A volume of this latter was published after his death. He died in 1793.—J. T.

GARDINER, James, a distinguished soldier and eminent christian, was born at Carriden in Linlithgowshire in 1688. His father, uncle, and elder brother all lost their lives in the service of their country, and at an early age he also made choice of the military profession. At the age of fourteen he held an ensign's commission in a Scotch regiment in the Dutch service. He obtained a commission in the British army in 1702, and in his nineteenth year was severely wounded at the battle of Ramillies. He passed the night on the field of battle, and when the French were engaged in plundering the slain, his life was saved by the interposition of a cordelier, and he was removed to a neighbouring convent, where he was carefully nursed until his wound was cured. He served with distinction through the rest of the Marlborough campaigns, and passed rapidly through the inferior grades till he rose to the rank of lieutenant-colonel in 1730, and of colonel in 1743. At the outset of his career Colonel Gardiner was a very gay young man, and led an exceedingly dissolute life. His excesses, combined with his lively genial manner, procured for him the designation of "the happy rake." His conversion took place in a sudden and very singular manner. He was one evening in July, 1719, engaged in reading a book, entitled the Christian Soldier, which he had accidentally taken up to amuse an idle hour, when he thought he perceived an unusual blaze of light fall on the book, and lifting up his eyes he saw a visible representation of the Lord Jesus on the cross, suspended, as it were, in the air, and surrounded on all sides with glory, and imagined that he heard a voice saying, "O sinner! did I suffer this for thee, and are these the returns?" He was so overpowered with the vision that he continued for a considerable time in a state of insensibility, which made his biographer, Dr. Doddridge, suggest that he might possibly be all this while asleep. Be this as it may, his character and conduct underwent a total change, and to the end of his days he showed himself a cheerful and most consistent christian. Colonel Gardiner lost his life at the battle of Prestonpans, 20th September, 1745. The dragoons, which he commanded, were seized at the first onset with a disgraceful panic, and fled from the field without striking a blow. A few minutes after, while the colonel, though wounded both in the breast and the thigh, was encouraging a party of foot who were bravely holding their ground, he received a deep wound in the right arm from a scythe, and was then surrounded by a body of the enemy, and dragged from his horse mortally wounded within sight of his own mansion. He was carried to the manse of Tranent, and died next day. Colonel Gardiner is justly regarded as the model of an accomplished and gallant christian soldier. He married a daughter of the fourth earl of Buchan, and had by her thirteen children, only four of whom survived him. His life was written by the celebrated Dr. Philip Doddridge.—J. T.

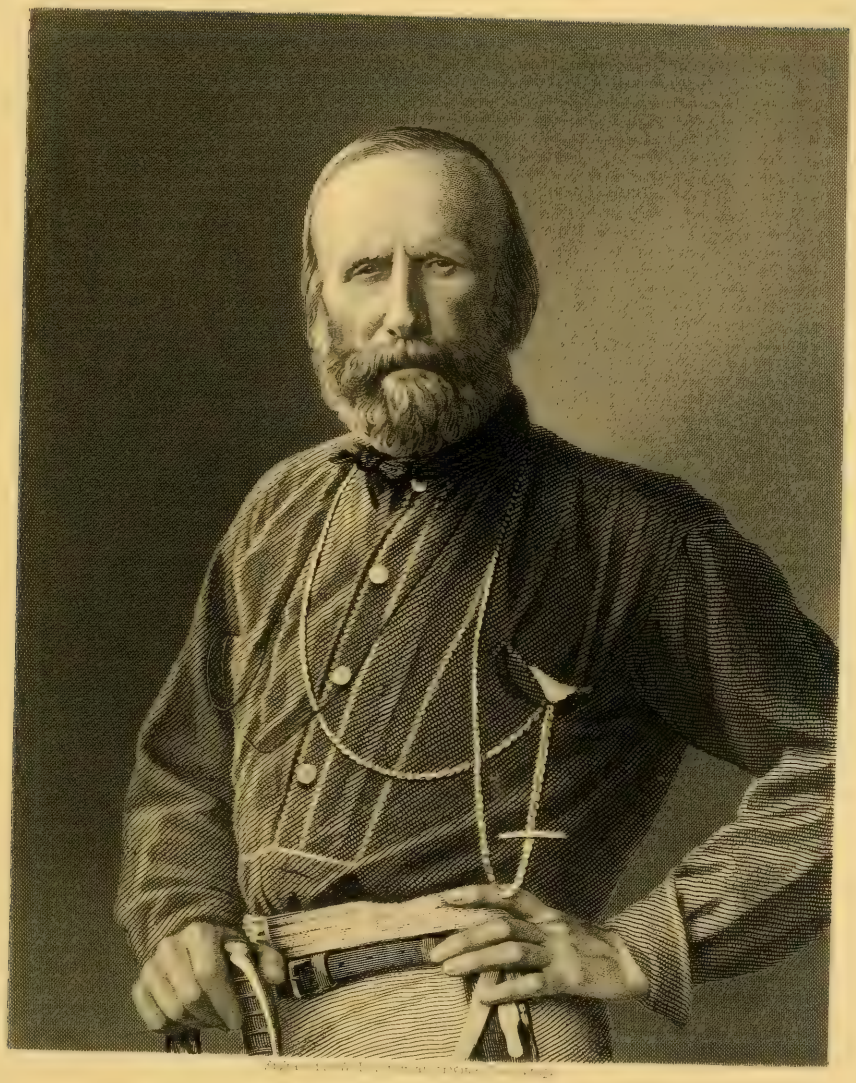
GARDINER, Richard, born in 1723 at Saffron Walden, Essex. He was educated at Cambridge, and was remarkable for his witty and satirical style. Under the patronage of the Walpoles, he might have distinguished himself, but for want of an earnest purpose, and the morality indispensable to true greatness, his life was a series of failures. He served in the continental wars, under the duke of Cumberland. In politics he went with the government, but latterly joined the opposition. He was often in prison for debt, and died in 1782. He published various works under the name of Dick Merry Fellow; "A Journal of an Expedition to the West Indies;" and his "Memoirs."—R. M.

GARDINER, Stephen, a famous English prelate, said to be an illegitimate son of Dr. Lionel Woodville, bishop of Salisbury, and brother to Elizabeth, queen of Edward IV., was

born at Bury St. Edmund's in 1483. He became a student of Trinity hall, Cambridge, and distinguished himself in the various branches of learning, especially law. In 1520 he was elevated to the mastership of his college. While holding this situation he became secretary to Wolsey, by whom he was soon brought within the circle of royal patronage, though the cardinal in the end began to distrust him. At this period he was usually called Doctor Stevens, or Stephens, but the name was no colloquial vulgarism, as has been alleged; for, speaking of a publication of one of his opponents, he calls it "a booke wherein he wrote how Doctor Stevens (by whiche name I was then called) had deceyved him." Gardiner was sent to Italy in 1527 to secure, if possible, the consent of the pope to the divorce of Catherine of Arragon. He failed, however, in his embassy; but on his return was employed to conduct the process against the queen. The archdeaconries of Norwich and Leicester were given him in succession; he was appointed secretary of state; and in November, 1531, was installed bishop of Winchester. He had already signed the queen's divorce; and when the king had abjured the pope's supremacy, and declared himself head of the church in England, Gardiner heartily supported him, and published a tractate in vindication—"De vera obedientia." He undertook in the following years various missions to the continent, being all the while sharply set against any religious or ecclesiastical change in England. He had the ear of the monarch, and several reformers were sentenced to execution. The "bloody statute of the six articles," by which the denial of the real presence, mass, confession, and celibacy was punished with death, was enacted principally through his counsels, and it was carried out rigidly by his co-operation. After the fall of Cromwell, Gardiner rose yet higher in the royal favour, and helped the king to divorce Anne of Cleves—being afraid of any connection between the English sovereign and the reforming princes of Germany. His attempt to prove a charge of heresy against Cranmer failed, and the king seems to have become suspicious of him as an ambitious and unscrupulous intriguer. His famous attempt against Queen Catherine Parr, on account of her supposed reforming tendencies, was so skilfully counterworked by the queen herself, that it suddenly and fatally recoiled on its promoter. Messengers had been placed in waiting for her apprehension; but in the crisis she managed so to soothe and satisfy her capricious husband, that Gardiner fell at once into disgrace. When Edward VI. ascended the throne, Gardiner remained faithful to his convictions, and, of course, was prosecuted and imprisoned in the Fleet. At the amnesty, proclaimed a year after Edward's accession, he was released; but for a sermon preached on St. Peter's day, he was sent to the Tower. After a tedious and protracted trial, or rather a series of conferences drawn out to twenty-two "sessions," he was deprived of his bishopric, and kept in confinement. On the accession of Mary in 1553 he was released, reinstated in his bishopric, and made chancellor of the realm. His power was unbounded over the nation and in the royal household. Now he could enjoy his triumph over his former foes, and he did enjoy it. The fires of persecution were heated sevenfold, and if he did not fan them, he stood by and more than applauded their ravages. Ridley and Latimer, and many others, were sent to the stake. He seems to have come at length to loathe the work of blood, as it was failing to accomplish the intended result, and he handed it over to the zeal and ferocity of Bonner. Gardiner died on the 12th of November, 1555, without having obtained what were alleged to be the two great objects of his ambition—a cardinal's hat and the see of Canterbury. The scene of his deathbed is painted in dark colours; he is reported to have cried —'Erravi cum Petro, sed non flevi cum Petro" (I have sinned with Peter, but I have not wept with Peter). According to the report of one who knew him, Gardiner had "a swart colour, hanging look, frowning brows, eyes an inch within his head, a nose hooked like a buzzard," &c. Gardiner stands out second only to Wolsey. "Wiley Winchester," as Foxe calls him, was a busy and cunning plotter, no great or self-consistent theologian even in a catholic sense, but a consummate casuist, well versed in canon law; ever eager for preferment at all hazards; bold, unscrupulous, and vindictive; a true man of the world, with the tact and versatility of a courtier, but wanting that moral balance and unselfish devotedness which belong to the ideal of a Roman catholic saint or ecclesiastic. Besides his treatise "On obedience," he wrote portions of the book called Necessary Doctrine, which promulgates not a little of protestant truth, with a tenacious adherence to Roman catholic ceremonial and discipline; also some minor works, such as those against George Joye, 1546, and "A Detection of the Devil's Sophistrie," 1546; and especially an "Explication and Assertion of the True Catholique Fayth, touching the most blessed Sacrament of the Aultar," 1551, which has been reprinted by the Parker Society along with Cranmer's answer.—J. E.

GARDNER, Alan, Lord Uttoxeter, a British admiral; born 12th April, 1742, at Uttoxeter in Staffordshire; died at Bath in 1809. Gardner entered as a midshipman on board the *Medway* on 1st May, 1755, and from that time till 1762, when he attained the rank of commander, he was constantly engaged in active service. Having been appointed post-captain in 1766, he commanded the *Preston*, 50, on the Jamaica station. During the war with the United States (1773–84) he had in succession the command of the *Maidstone* frigate and of the *Sultan*, 74, in which latter vessel he took part under Byron in the naval action off Granada in 1779. On the 12th April, 1782, when Rodney's fleet encountered the French near the West Indies, Captain Gardner's ship the *Duke*, 98, was the first which broke through the enemy's line. In 1790 he was appointed a lord of the admiralty, and in the same year he had a seat in parliament as member for Plymouth. He was promoted to be rear-admiral of the white in 1793, and received the chief command on the Leeward Island station. Unsuccessful in an attack on Martinico, 11th June, 1793, he recovered his laurels next year in the great naval victory gained by the British fleet under Lord Howe. For his services on that occasion Gardner received a baronetcy, and was appointed major-general of marines. In 1796 he was member of parliament for Westminster. He exerted himself, but not with good effect, to put a stop to the dangerous mutiny which, on the 15th April, 1797, broke out in the fleet at Spithead. Sir Alan, who was of an ancient family in Ireland, was in 1800 created a peer of that kingdom, but afterwards he was raised to the British peerage as Baron Uttoxeter. He was member of parliament a second time for Westminster in 1802. In 1807 he was appointed to the command of the Channel fleet, but this post his failing health did not long allow him to retain.—R. V. C.

GARDNER, George, an eminent Scottish botanist, was born in Glasgow in 1812, and died at Neuera Ellia in Ceylon, on March 10, 1849. He studied medicine at Glasgow, and became a licentiate of the Faculty of Physicians and Surgeons of that city. He early devoted his attention to natural history, and specially to botany. Sir William Hooker, at that time professor of botany in Glasgow, was struck with Gardner's zeal and enthusiasm, and gave him the opportunity of prosecuting botany by the consultation of his excellent herbarium and library. He published a pocket herbarium, entitled "Musci Britannici." In 1836 he left England in order to explore the flora of South America, his expedition being patronized by Sir William Hooker, the duke of Bedford, and several other subscribers. He first visited Rio Janeiro, and explored the Corcovado and Organ mountain ranges. He sent home a large collection of plants from these districts. In 1837 he went to Pernambuco and Aracaty, and subsequently he proceeded to the inland provinces of Ceara and Piauhy. He crossed the Serra Geral near Arrayas, and visited the province of Minas Geraes and the Diamond district. From all these quarters he transmitted valuable plants. Returning to Rio Janeiro in 1840 he again explored the Organ mountains before taking his departure for Britain. In July, 1841, he reached Liverpool, after an absence of five years and two months, during which period his collection amounted to upwards of six thousand species of phanerogamous plants. The account of his tour was published in an octavo volume under the title of "Travels in the interior of Brazil." He published various papers in the *London Journal of Botany*, and described many new genera. In 1842 he commenced an enumeration and description of the plants he had collected. This, however, he was unable to complete. In 1843 he published a "Sertum Plantarum" in conjunction with Mr. Fielding, in which many new plants were figured and described. In September, 1843, he was appointed superintendent of the botanic garden of Ceylon, on the recommendation of Sir William Hooker. On his arrival there he immediately commenced the preparation of materials for a flora of Ceylon. He visited the Neilgherry mountains in company with Dr. Wight, and made himself acquainted with the Indian flora. During five years he continued to collect mate-



rials for the flora, which he hoped to complete in 1851. He visited, along with Sir Emerson Tennent, Jaffna, Trincomalee, and various other districts of Ceylon. Close application to study injured his health materially, and he in consequence paid a visit to Lord Torrington, the governor of the island, at Neuera Ellia, the far-famed sanitarium of Ceylon, and was there suddenly attacked with apoplexy, which carried him off in a few hours. Before his death he had completed a "Manual of Indian Botany." The materials for the flora of Ceylon have been placed at the disposal of Mr. Thwaites, the present superintendent of the Ceylon garden, who is now engaged in its publication. Gardner published several papers in the *Calcutta Journal of Natural History* on the plants of Ceylon, and on the Podostemaceæ of Southern India. He was an active practical botanist. His energy was untiring, his disposition cheerful, and his acquirements were extensive and varied.—J. H. B.

GARENGEOT, René-Jacques Croissant de, a distinguished French surgeon, was born at Vitré in Brittany in 1688, and died at Cologne in 1759. He studied under the celebrated Danish anatomist, Winslow, and was some time afterwards admitted a fellow of the Faculty of Surgeons of Paris. A course of lectures on anatomy which he delivered about the same time made him famous. He was made a member of the Royal Society of London, and of the Royal Academy of Surgery of Paris, and appointed demonstrator at the school of surgery. Garengeot was a voluminous writer.—R. M., A.

* GARIBALDI, Giuseppe, was born 4th July, 1807, in Nice, and by his mother intended for the priesthood, but his father had been a sailor, and his grandfather; and in Giuseppe was that inborn love of freedom and adventure which seems to belong to a sea-faring life. He privately commenced his nautical career by a voyage to Genoa in a little boat with a few bold comrades. His mother, seeing resistance useless, gave her consent; so his father took him in one of his voyages to Odessa, and afterwards to Cagliari and the Levant, in one of which a serious illness compelled him to remain some time at Constantinople. Here he formed a strong friendship with one of the members of "Young Italy," and returned to Genoa in 1834, just as the Savoy expedition took place, whose object was to carry insurrection into the Austrian provinces of Italy. Hunted by the police, he passed eleven days and nights on the mountains that divide Genoa from Nice, and arrived at his own home so sunburnt and tattered that his own mother did not recognize him. On the evening of the same day he swam the Var—which once divided Italy from France—then swollen by the rains of February, and arriving at Marseilles, saw his own name in print for the first time. The sentence of death had been passed on him by Charles Albert, king of Piedmont. Now, as mate of the *Union*, he voyaged to and from the Black Sea. Once, in the harbour of Marseilles, he sprang from the deck of his ship into the sea to save a lad from drowning, and during his last sojourn in the city, spent a month of days and nights in one of the hospitals when the cholera was at its height, as nurse. In 1836 he sailed for Rio Janeiro, at the time when the republic was at war with Brazil, and at the head of a band of Italians, in a cruiser named the *Mazzini* (the leader of Young Italy, of which society he was a staunch disciple), Garibaldi enlisted in the cause of the oppressed. In a naval contest with two Brazilian vessels, he received what he thought at first was his death-wound, but it proved to be the only one that has yet fallen to his lot. For six months he remained a prisoner at Gualaguay, and thence proceeded to Montevideo. In a shipwreck off the island of St. Catherine he lost sixteen of his companions, all Italians, fighting for another nation's liberty. Here, too, he met that young Brazilian who, from the moment those words, "Tu devi esser mia," were uttered in her ears, followed him through the next nine years of his life, as friend, wife, fellow-soldier, page; never quitting him unless torn away by the foe, even then escaping, ever guided back to her love. So she cherished, so sustained him, till woman's strength could bear no more; and when Rome's disastrous work was done closed this life of devotion, following, flying with him, and dying in his arms. Four children were born to Garibaldi by his wife Anita, three of whom—Minotti, Ricciotti, and Teresa—are living; the fourth found a grave in its birthplace, Montevideo. She was on the point of giving birth to a fifth when the Austrians hunted her to death. After the birth of his first child Garibaldi supported his family by teaching Italian, French, and mathematics in the colleges; but the government of Montevideo, to whom his past achievements and character were known, pursued him with entreaties to aid them in their struggle against the tyrant Rosas. His adventures during the next ten years would fill a volume; enemies and friends alike bear testimony to the disinterested courage and high moral tone which pervaded Garibaldi's legion, which never received a farthing from the country it defended. In 1844 General Rivera presented several acres of land and some thousand heads of cattle to this legion; when the title deeds were brought to Garibaldi he tore them in pieces, saying that the Italians gave their life for the country, not in exchange for lands and cattle, but in return for the liberal hospitality that they had received, and because Montevideo combated for liberty. In the battle of St. Antonio three hundred of this legion gained a signal victory over fifteen hundred of the enemy's troops. Many of them recount to this day how Garibaldi exhorted them to remember that the honour of Italy was engaged in the struggle. These exhortations produced their effect, as may be seen inscribed on a monument which Garibaldi erected to his fallen braves. On one side is written, "Thirty-six Italians killed on the 8th February, 1846;" on the other, "One hundred and eighty-four Italians killed on the battle-field of St. Antonio." In memory of their unexampled bravery, the government inscribed in letters of gold on the Italian banner—"Exploit of the 8th February, 1846, of the Italian Legion under the command of General Garibaldi." This struggle of Montevideo against Rosas lasted from 1830 to 1851, when the United Provinces, joining their forces with those of the Banda Orientale against the dictator so universally detested, forced him to an ignominious flight, by which alone his life was saved. England and France throughout those years had intervened in vain. Besides the ambassadors from the French court, Great Britain sent five successive deputies to induce Rosas to desist from his iniquitous aggressions. Lord Howden, in 1847, brought his negotiations nearer to a close than any of his predecessors had done, inasmuch as he had induced Rosas to consent to his proposals. The terms offered, however, were such as the government of Montevideo could not in honour accept, and Garibaldi, in a personal interview with Lord Howden, replied in the name of the rest that he and his had taken arms to defend the cause of justice, and that that cause could not be abandoned by honourable men. We quote the following passage from Lord Howden's speech in the house of lords when he stood up there July 10, 1849, to answer the accusations brought against him for mismanagement of the mission to the River Plate—"The garrison of the town," he says, "was almost entirely composed of Italians and Frenchmen, with a few manumitted slaves, and it was commanded by a person to whom I am glad to be able to pay this tribute, for he stood there a disinterested individual among those who only sought their own personal advantage. I refer to a person of great courage and military skill, who has a just claim on our sympathies, considering the unjustifiable intervention of the French and the recent extraordinary and unnatural events that have taken place in Italy—I allude to General Garibaldi."

In 1847 Jacopo Medici (now general), an intimate friend both of Mazzini and Garibaldi, bore tidings from the former to the latter of Italian hopes and prospects, and concerted with Garibaldi his return to Italy, where, landing at Leghorn, he was to attempt a revolution in Tuscany. So on the 15th of April, 1848, the *Speranza*, freighted with sixty-three Italians, set sail from Montevideo, and touching at the little island of St. Palo, learned the wondrous tidings of the Sicilian revolution, the five days of Milan, and the Lombard war, with Charles Albert at its head. Garibaldi decided, therefore, to land at Nice, whence, with his ranks swelled by crowds of volunteers from Nice and Genoa, he proceeded to the royal camp, and offered his own and their services to the man who in 1834 had condemned him to death, and who now fearing the volunteers more than the Austrians, treated him with the utmost coldness, and, under one pretence and another, prevented him from striking a single blow for his country until the infamous armistice of Salasco had handed Milan back to Radetzky. Garibaldi, scorning to acknowledge it, rallied his followers, among whom was Mazzini, who bore the banner of "God and the People," and for weeks they fought desperately against the Austrians. When the pope fled from Rome in November, 1848, Garibaldi, whose followers now amounted to over two thousand, took up his head-quarters in Rieta, as an attack on Rome was talked of by the king of Naples. Elected a member of the assembly, he was the first to

propose a republican form of government, which proposition was accepted on the 9th of February, 1849, by one hundred and thirty-nine members out of one hundred and fifty. Four foreign armies now vied with each other for the honour of restoring the pope; the French, the Austrians, the Spaniards, and the Neapolitans; and against each and all by turns, the moral and intellectual powers of Mazzini and the inspiring courage of Garibaldi prevailed for four months. "Italians never fight," said the French general scornfully on the 30th April, as he led his men from Civita Vecchia up to the gates of Rome. Before the sun had set the entire army was in flight, and, but for the orders of the triumvirate, Garibaldi would have pursued them into the sea. As it was, they left three hundred slain on the field, and took two hundred prisoners. After the repulse of Oudinot, and while he was preparing for a second attack, Garibaldi routed the Neapolitans at Palestrina, and surrounding the royal army at Velletri, compelled the king to fly. But the Austrians with twenty thousand men had invested Bologna, and the French having received a reinforcement, had given notice that they should attack the Holy City on the 4th June, giving solemn pledges not to attack before. It was necessary, therefore, that Garibaldi should return to Rome. Oudinot, notwithstanding his pledge, commenced the attack on Sunday morning, the 3rd June, so that Garibaldi, returned by forced marches, had barely time to rally nineteen thousand men against thirty-five thousand, who possessed thirty-six field-pieces and a battery of forty guns.

Our limited space forbids us to give the details of that heroic struggle, which lasted until the 4th July, when, as the French marched into Rome over the corpses of four thousand Italians, Garibaldi, by another gate, marched out at the head of an undaunted band who had responded to the following appeal—"Soldiers, I offer to those who choose to follow me, hunger, cold, danger, and exposure; they will have neither pay, lodging, nor ammunition; they must fight with their bare arms, must sustain forced marches and continued combats. Those who love honour and fatherland follow me—Garibaldi." His intention was to push on to Venice, which still held out against the Austrians; and after cutting his way through French and Austrian armies, he embarked the few followers who remained to him in thirteen fishing boats, and had already rounded the Punta di Maestra, when the Austrian ships attacked him and took eight of his boats prisoners; he landed with his wife and one follower, for he had ordered the remainder to save themselves. But ere they reached Ravenna she breathed her last in a peasant's hut, the inmates of which, fearing the papal government, buried her privately in a field. On her remains being discovered the peasants were inhumanly thrown into prison. After this irreparable loss, Garibaldi wandered for thirty-five days under various disguises, until he reached Chiavari, where the Piedmontese authorities immediately seized and cast him into prison at Genoa! A stormy debate in the chamber of deputies procured his release, but only on the condition of exile. After bidding adieu to his old mother for the last time on earth, and to his motherless children whom he left at Nice, he sailed for Tunis, where he was refused permission to land, and after a short residence on the island of the Maddelena he sailed for North America, where refusing all and any kind of popular demonstrations prepared for him by that hospitable and appreciative people, he withdrew to Staten Island, where he worked as a journeyman in the candle manufactory of Signor Mencci, and left behind him in the hearts of poets and merchants, legislators and working men, such a name for modesty and courage, honour and simplicity, as few European lions can boast. In 1854 he arrived in Tynemouth in the *Commonwealth*, when the "cannie" men of Newcastle presented him with a sword. In his letter of thanks the following passages occur—"England is a great and powerful nation, foremost in human progress, enemy to despotism, the only safe refuge for the exile, friend of the oppressed; and if ever England should be so circumstanced as to require the help of an ally, cursed be the Italian who would not step forward with me in her defence."

In 1856 he again returned to England to plan an expedition for the liberation of the Neapolitan prisoners, and from that time up to the commencement of the war, resided in the island of Caprera, near Sardinia, where he possessed a small property. A soldier, and not a politician, as soon as it appeared to him that Piedmont would make war on Austria he placed his services at her disposal, and to his summons the majority of the Italian youth responded. Whatever may have been the reason, the Piedmontese government did not keep faith with Garibaldi. The volunteers had rushed from every province and hamlet of Italy to fight under his orders; but when they arrived at Turin they were enrolled in allied corps, while to him were given those rejected by the rest. Among his officers, however, appear the brightest names of 1848—Medici, Cosenz, Bixio, and at the head of his medical staff Dr. Bertani. Yet at the head of thirty-five hundred volunteers, one hundred sharpshooters, and one hundred cavalry, Garibaldi was the first to cross the Ticino and arrive on the enemy's soil. The splendour of his victories at St. Fermo, Varese, and Como was enhanced by the immense superiority of the enemy's forces and armament; his very name seemed to inspire Marshal Urban with terror, and even at Rezzato, where he lost one hundred out of seven hundred men, the Austrians were so daunted by his intrepidity that they abandoned the splendid positions of Montechiaro and Castelnedolo. When the news of the fatal armistice of Villafranca reached the gallant band, they were guarding the pass of the Stelvio, and thus Garibaldi was prevented, even had he had the disposition, from repeating the feats accomplished after the armistice of Salasco.

In August, 1859, he went as general of division, second in command to Fanti, to the central provinces, and the hopes of entire Italy were then centered upon him. It was hoped and believed that he would cross the Rubicon, and carry war and insurrection into the Papal and Neapolitan States. Had he done this, the sale of Nice and of Savoy could not have been accomplished. But the "subtle arts of a fox-like policy," to which he referred in his resignation, prevailed. Fanti and Mezza Capo, an avowed partisan of Napoleon III., did their utmost to render his position intolerable. But one alternative remained to him, to cross the Rubicon or tender his resignation. He chose the latter course. He next set on foot a subscription for one million of muskets, which was well responded to. At the request of Victor Emmanuel he accepted the office of inspector-in-chief of the national guard, but the influence of Sir James Hudson and of Cavour prevented the realization of this scheme. In February, 1860, he contracted a most unfortunate marriage, which, however, reflected discredit on none save the unworthy woman, from whom he separated two days after the ceremony had taken place, and retired to his island home for a few weeks' privacy. On his return in April he found himself elected deputy for Nice—a loving testimony from his fellow-citizens, but in itself a useless mockery, as his home, his birthplace, and his mother's tomb were already sold to France. He and his colleague, Laurente Robandi, made a noble appeal to the Sardinian parliament that the so-called vote of the sacrificed Nizzardi might be postponed from the 16th until the 22d April; but the deputies of Lombardy, for whom nine hundred Nizzardi had bled or died, and Carlo Poerio, whose liberation from his ten years' dungeon had been one of Garibaldi's most ardent plans, voted against the noble patriot, who, having never asked aught from Italy for himself, did plead for the first time and in vain for his fellow-citizens and native town. Cavour triumphed by a majority of fifteen. Garibaldi and Robandi immediately resigned their seats as representatives, and addressed a strong letter to the president of the chamber of deputies, giving a clear statement of the facts of the case, and concluding in these forcible words—"protesting against the act of fraud and of violence just consummated, we wait until time and circumstances permit ourselves and our fellow-citizens, with real liberty, to avail ourselves of our rights, which cannot be diminished by an illegal and fraudulent fact."

And, as if to prove that no foreign despot or ambitious minister can diminish his rights and duties as a citizen, on the night of the 6–7th May, Garibaldi, embarking with sixteen hundred followers, on board the steamers *Piemonte* and *Lombardo*, set out from Genoa to Sicily, to the aid of the noble strugglers for Italian liberty and Italian unity. The following is an extract from a letter, penned on the eve of parting, to his friend Bertani:—"Spurred afresh on the theatre of our country's events, I leave to you the following charges:—Collect all the possible funds for aiding our enterprise; try to make the Italians understand that if we are aided as we ought to be, Italy will be created in a short time, and with slight expense, but that they will not have done their duty if they limit their aid to small subscriptions; that that portion of Italy already free, instead of one hundred thousand soldiers, ought to arm five hundred thousand—a number not disproportioned to the population, since such proportion is given by little states who have not to conquer their

independence; that with such an army Italy would have no longer need of foreign armies, who, under pretence of liberating her, will eat her up morsel by morsel; that wherever Italians combat their oppressors the valorous should be sent, provided with the necessaries for their journey; that the Sicilian insurrection must not only be aided in Sicily, but wherever there are enemies to combat."

The recent career of the "Liberator" is as yet matter for newspaper history, rather than for a work like the present. Landing at Marsala on the 11th May, he won on the 14th the battle of Calatafimi, and entered on the 27th the city of Palermo, which capitulated on the 31st. Resting but a short time to organize the Sicilian levies, the end of July saw him master of Melazzo and Messina. At this time he narrowly escaped assassination at the hands of a miscreant hired for that purpose by the affrighted tyrant. But on the 10th August—the way having been prepared by a smaller expedition a few days previously—he left the Faro, and crossing the straits became rapidly master of Reggio, Villa San Giovanni, and Pezzo. On the 8th September he entered Naples with only a few attendants, the king having fled two days before. He met with a most enthusiastic reception and immediately proceeded to Caserta, where he took up his quarters in the king's palace. His lines extended from Sta. Maria to St. Angelo, along the banks of the Volturno, in front of Capua. His troops defeated the Neapolitan forces at Cajazzo on the 19th of September, and at the battle of the Volturno on the 1st of October, his personal presence, wherever the fire was hottest, decided the issue of the battle, which was for some time doubtful. On the 19th October, at St. Angelo, the English brigade, assisted by the Bersaglieri, repulsed an attack upon their outposts. On the 24th Garibaldi joined Victor Emmanuel, who was marching to his assistance, at Lessa. On the 8th November the king made his entry into Naples, and the following day Garibaldi formally presented to his majesty the result of the vote taken in the Two Sicilies with respect to annexation to Sardinia. With this formality the authority of the dictator and his ministers ceased. To this brief account of the liberator of Italy it need hardly be added that, from first to last, his high and heroic courage, energy, and determination, his constant vigilance and noble patriotism, were the theme of every tongue throughout the civilized world. He inspired his soldiers with the most ardent devotion to his person as well as to the cause of Italy, and the streets of Naples never resounded with a more enthusiastic cry than that of "Viva Garibaldi."—M.

GARIEL, Piérre, born at Montpellier about 1580; died in 1670. Gariel's life was past in his native town. He mentions having received what are called the four minor orders in the church of Notre Dame-des-Tables at Montpellier in 1602; and he died dean of the cathedral there. He is known by various contributions to the history of Montpellier and the district. One of his works has been, on what do not appear to be good grounds, ascribed to others.—J. A., D.

GARISSOLES, Antoine, a French protestant divine, born at Montauban in 1587, and was ordained, at the age of twenty-three, pastor of the church of Puylaurens, where he laboured assiduously for several years. In 1627 he was appointed one of the professors of theology in the institution at Montauban, and the duties of this office he discharged with much ability till his death in 1650. Garissoles, in the controversies of the time, commands attention and respect as no less prudent and honourable than able and courageous. He wrote "De Imputatione primi peccati Adæ;" "De Christo Mediatore;" sermons; and a poem descriptive of the achievements of Gustavus Adolphus.—J. B. J.

GARLAND, John, or Joannes de Garlandia, a grammarian, who probably flourished in the thirteenth century—not in the eleventh, as is commonly said. His most celebrated works were—"Synonyma," Paris, 1490, 4to.; and "Multorum Vocabulorum Equivocorum Interpretatio," London, 1492, 4to. He wrote two poems—"On the Contempt of the World," Lyons, 1489; and "Facetus," Cologne, 1520.—R. V. C.

* GARNERAY, Ambroise Louis, French marine-painter, was born at Paris, February 19, 1783. The son of Jean François Garneray, a clever painter of portraits and architectural subjects, the youth was early taught the arts of design; but a strong inclination for the sea led to his entering the navy at the age of thirteen. For ten years he served in successive vessels; and during that time was more than once wrecked, and took part in several naval actions. In the last of these, the frigate *La Belle-Poule*, on board which he served, was taken, and Garneray was carried prisoner, June, 1806, to Portsmouth. There he remained till the end of the war; and he solaced his long captivity by painting sea-pieces, which found a ready sale in that busy port. On his return to France he prepared to pass the usual examination for captain of the navy, but some specimens of his pencil attracted attention; the king, Louis XVIII., took him under his protection, and Garneray resolved to adopt marine painting as his profession. His first exhibition picture was "The Port of London," which appeared at the Salon in 1816; and for nearly forty years some contribution of his appeared at each succeeding exhibition. It is neither possible nor desirable to give a list of these pictures; they include sea-views, fishing-pieces, coast scenery, and sea-fights, among which last M. Garneray has even found some in which the French flag floats victoriously over the English. His pictures are to be seen in all the royal and national collections. Many of them have been engraved or lithographed; and he himself has etched in aquatint a series of sixty-four folio "Vues des Côtes des France," and forty "Views of Foreign Ports." He also published a series of notes on his naval adventures, with wood-cuts from his own drawings. In 1837 M. Garneray was made director of the Musée at Rouen, but resigned it to enter the Sèvre manufactory, where for ten years he painted the maritime subjects on the superior articles produced there. In 1852 he was nominated chevalier of the legion of honour.—His brother, Auguste Simeon Garneray, born in 1785; died in 1824; also enjoyed some reputation as an artist. He painted a good deal in water-colours, and was much patronized by the empresses Josephine and Marie-Louise, Queen Hortense, and the duchesse de Berri. His works are all of a trifling order.—J. T–e.

GARNÉRIN, André Jacques, a celebrated French aeronaut, was born in Paris on the 31st of January, 1769 or 1770, and died there on the 18th or 21st of August, 1823. In his youth he was a pupil of the aeronaut Charles. In 1793 he was engaged to accompany the French republican army of the north, it is supposed for the purpose of watching the movements of the enemy from a balloon; but before that plan could be executed, he was taken prisoner by the Austrians. Having been liberated by an exchange of prisoners, he began, about 1796, to act as a public exhibiter of balloon ascents. He was the first to carry into practical operation the use of the parachute as a means of descending from the balloon. In 1678 Lebesnier had descended from a height in a parachute without a balloon; and the combination of the parachute with the balloon had been proposed by Montgolfier; but the first actual descent in a parachute from a balloon was that of Garnérin on the 22d of October, 1797, performed in public with great skill and courage. Garnérin assisted in the establishment of the school of aeronautics, founded by Napoleon I. at Meudon in 1804. He superintended the preparation of an ornamental balloon, carrying an imperial crown decorated with lamps, which was let off from the Parvis Notre Dame on the evening following the emperor's coronation. It is alleged that this machine passed next day over the dome of the cathedral of St. Peter at Rome, and fell into the lake of Bracciano. The death of Garnérin was caused by an accident. He left a small fortune which he had saved to an adopted daughter. The only work which he is known to have written is a pamphlet published in 1813, complaining of an attempt on the part of his brother to appropriate the credit of the invention of the parachute, and entitled "Usurpation d'état et de réputation par un frère au préjudice d'un frère."—W. J. M. R.

GARNÉRIN, Jean Baptiste Olivier, elder brother of the preceding, and also an aeronaut and a pupil of Charles, was born in Paris in 1766, and died there in 1849.—W. J. M. R.

GARNET, Henry, sometime superior of the jesuits in England, is remembered chiefly for his alleged participation in the Gunpowder Plot. His birth, parentage, and early life are involved in considerable obscurity. According to one account, he was born in 1555, a native of Derbyshire, and the son of a gentleman; according to another, the year of his birth was 1550, his native place Nottingham, and his father a schoolmaster. It is certain that he was educated at Winchester college; but opinions vary as to the reason why, instead of proceeding, as had been intended, to New college, Oxford, he repaired at an early age to London and became a corrector of the press to Tottel, the celebrated law-printer. Protestant writers ascribe the circumstance to the laxity of his morals; Roman catholic biographers, to his early disinclina-

tion to the reformed faith. After continuing for a year or two in the employment of Tottel he became a Roman catholic, and repaired to Spain, whence he proceeded to Rome, and entered the Society of Jesuits. Having studied under Bellarmine, who has left on record a very favourable opinion of him, he was chosen professor of Hebrew, licensed to lecture on metaphysics, and for two years supplied the place of the "famous" Clavius, incapacitated by illness for the discharge of his duties as teacher of mathematics. According to the writers of his own communion, Garnet was a man of singularly mild and amiable disposition, and so very gentle that his appointment to the English mission was opposed by the general of the jesuits, Aquaviva, on the ground that he was not stern enough for the trying and perilous occupation. To England, however, he proceeded; and two years after his arrival in this country, he was appointed superior of the English jesuits, gaining, in the discharge of his duties, the respect and esteem of the English catholics generally. His chief patron and friend was for several years William Lord Vaux of Harrowden, whose eldest daughter, Anne, on the death of her father in 1595, attached herself to the fortunes of Garnet, accompanying him from place to place, and displaying to the last a devotion to him easily susceptible of misconstruction. He was intimate also with Tresham and Catesby, and in the September of 1605 he joined in a pilgrimage to St. Winifred's Well in Flintshire, with a company of English catholics, which included Rookwood, one of the avowed conspirators of the Gunpowder Plot. At once the starting-point and the terminus of this pilgrimage was Goathurst in Buckinghamshire, the seat of Sir Everard Digby, in the company of whose whole family he proceeded on the 29th of October to Congleton in Warwickshire, in the immediate vicinity of the general rendezvous of the participators in the plot, which was to have been executed a few days afterwards. For some time after the discovery of the plot, Garnet continued at Congleton, whence he withdrew to Hendlip hall, near Worcester, the seat of Mr. Abington, a zealous Roman catholic (married to a sister of Lord Monteagle, and she is supposed to have been the person who gave the famous warning to his lordship), which was full of hiding-places, skilfully contrived for the shelter of Roman catholic fugitives. While here, he was included in a bill of attainder for his alleged participation in the Gunpowder Plot, and Hendlip hall was rigorously watched and searched for his arrest. After baffling his pursuers for seven days, he and his companion Oldcorne, or Hall, another jesuit, came forth from their hiding-place, in which they had been nearly stifled, and they were conducted to London, where they were imprisoned in the Tower. To entice him into an avowal of guilt, which he steadily denied, recourse was had to a stratagem by no means uncommon in those days. Garnet and his fellow-prisoner were placed in adjoining cells, which communicated with each other by a door, and through this they were told by their keepers they might confer. Two persons were, however, in privity commissioned to listen to and report their conversation, which was of such a kind that Garnet, on learning the stratagem employed, confessed that the plot had been made known to him in the July of 1605. He was tried for high treason by special commission on the 28th of March, 1606. The prosecution was conducted by Sir Edward Coke; and the king was present privately during the trial, which lasted from eight in the morning till seven at night. Garnet was found guilty, and executed in St. Paul's churchyard on the 3rd of May, 1606. His guilt or innocence has been the subject of controversy from his own day to ours; one of the main questions being whether the communication of the plot to him had not been solely made under the seal of confession, and whether he was warranted in revealing information thus obtained? A tolerably full and fair summary of the controversy will be found in Mr. David Jardine's Narrative of the Gunpowder Plot, London, 1857; and an interesting account of Garnet's execution, "from a manuscript as it was penned by an eye-witness," in Dodd's Church History. Garnet translated from the Latin into English, London, 1590, "Canisius' Catechism," a version which includes sundry original tractates from his pen. He was also the author of a "Treatise of Christian Regeneration at Birth," and of an "Epistola de Martyrio Godefredi Mauritii," inserted in the history of Didacus Yepesius de Persec. Angl. On his trial, Garnet was described by Sir Edward Coke, as a man of "many excellent gifts and endowments of nature, by birth a gentleman, by education a scholar, by art learned, and a good linguist."—F. E.

GARNETT, Rev. Richard, M.A., born in 1789; died 21st September, 1850, was priest-vicar of Lichfield cathedral, and in 1836 vicar of Chebsey in Staffordshire. In 1837 he resigned these livings to become assistant-keeper of the printed books in the British Museum. Eminently qualified for philological inquiries by his thorough knowledge of Latin and Greek, and his extensive acquaintance with oriental languages, Anglo-Saxon, and several modern European languages, he was enrolled a member of the British Philological Society on its establishment in 1842; and nine valuable papers read by him between the years 1842–47 are contained in the proceedings of that society. He was also a fellow of the Society of Antiquaries. He contributed to the Encyclopædia Metropolitana, the *Gentleman's Magazine*, and the *Quarterly*.—R. V. C.

GARNET, Thomas, an English chemist, born in Westmoreland, 21st April, 1766; died in 1802. Having obtained the degree of M.D. in Edinburgh in 1788, he continued his professional studies for a short time in London, and subsequently practised medicine at Bradford, Harrowgate, and other places. In 1795 he went to Liverpool intending to set sail for America, but the success of some scientific lectures which he delivered there, induced him to remain in England. In 1796 he was appointed professor of chemistry in the Andersonian university, Glasgow. This office, however, he soon resigned, and went to London to enter upon the professorship of chemistry in the Royal Institution. He subsequently gave lectures on chemistry and physics in his own establishment in Great Marlborough Street. Dr. Garnet is the author of an "Analysis of the Harrowgate Waters;" a "Tour through the Highlands;" "Outlines of Chemistry and Zoonomia." His "Popular Lectures," published after his death, contains a memoir of him.—R. V. C.

* GARNIER, Adolphe, was born at Paris, 27th March, 1801. Educated at the Lycée Bonaparte, and afterwards a student of law, he finally devoted himself to philosophy. A pupil of Jouffroy, he succeeded him in the chair of dogmatic philosophy at the Sorbonne, which he still fills. His works are remarkable for clearness of style. Amongst them are—"Précis de Psychologie," 1830; "La Psychologie et la Phrénologie Comparées," 1839, in which he attacks the theories of Gall; and "Traité des Facultés de l'Ame," 1852. M. Garnier assisted Jouffroy in his translation of Reid, and has edited the philosophical works of Descartes.—W. J. P.

* GARNIER, Clement Joseph, was born at Beuil, Nice, in October, 1813, and is well known as a political economist. Both as a writer and a public teacher, he has laboured much to popularize his favourite science, of which in 1856 he was appointed professor at the école superieure du commerce. He has edited the *Journal des Economistes* and the *Nouveau Journal des Connaissances Utiles*, and has published a host of books and tracts (some of which have been translated into various continental languages) on political economy, association, population, poverty, free trade, and kindred subjects.—W. J. P.

GARNIER, Étienne-Barthélemy, a distinguished French historical painter, was born at Paris, August 24th, 1759. Having first received an excellent general education, he became a pupil of Durameau, of Doyen, and of Vien, and entered the École des Beaux-Arts. At the contest for the grand prize of the studentship at Rome in 1787 Garnier's picture was adjudged the second place, Girodet's being first. The following year Garnier won the first, Girodet the second prize. At a third competition the prize was divided between them. Garnier now proceeded to Rome, where he was soon regarded as the most promising among the pupils of the Academy, and the specimens of his pencil sent home for exhibition, in accordance with the rules of that institution, were received with enthusiasm. During his long career as a painter in Paris, Garnier continued to maintain his position as one of the leaders of the French historical school. His works may be divided into three classes, corresponding generally to the early, middle, and latter portions of his career. The first consists of subjects from Greek and Roman history, of which the list is very long; the "Affliction of the Family of Priam" (exhibited in 1800) may, however, be mentioned as the largest and most important example. Next, in order of time, are those taken from old and also contemporary national history, as the "Burial of Dagobert;" "St. Louis arbitrating between Henry III. of England and his barons;" and "St. Vincent de Paul and the Cardinal Richelieu"—with, of the latter kind, the "Reception of the duc d'Angoulême at Chartres on his return from Spain," 1827; "Napoleon contemplating the map of Europe,"

1808; and especially his "Marriage of Napoleon and Marie Louise." Garnier's later paintings were mostly of a religious class, being taken either from events recorded in the scriptures or the legends of the saints. Chief of this class is the "Christ giving speech to the Dumb," an altarpiece painted in 1831 for the Chapelle des Sourds-Muets in Paris. Another is called "La Dévotion aux âmes du Purgatoire." Garnier also painted some portraits—that of Napoleon I., painted in 1803, heading the list. Garnier was elected a member of the Académie des Beaux-Arts at its reconstitution in 1816, and in 1819 received the cross of the legion of honour. He died November 15, 1849.—J. T–e.

GARNIER, Germain, Comte, a statesman and a man of letters, born at Auxerre, 8th November, 1754; died at Paris, 4th October, 1821. During the struggles of the Revolution he was a member of the club des impartiaux or club monarchique, and he retired with other royalists after the 10th August, 1792, to the district of Vaud. He reappeared in public life in 1797 as a member of the directory. In 1800 he was prefect of the Seine and Oise, in 1804 he was a senator, and in 1809–1811 he held the office of president of the senate. He took his seat in the chamber of peers at the restoration in 1814, and after the Hundred Days he was appointed a minister of state, and member of the privy council. His first literary attempt was the anonymous publication of some poems, which attracted considerable notice at the time. But his principal works are upon political economy, viz., "Abrégé élémentaire des principes de l'economie politique," 1796; "Histoire de la monnaie depuis les temps de la plus haute antiquité jusqu'au regne de Charlemagne," 1819; and "Proprieté dans ses rapports avec le droit politique," 1792. He is favourably known as a translator from the English; his edition of Smith's Wealth of Nations, 1802, being still considered the best.—R. V. C.

GARNIER, Jean, a learned French jesuit, esteemed one of the most accomplished casuists of his age, was born at Paris in 1612, and died at Bologna, when on his way to Rome, in 1681. Various colleges of his order enjoyed the benefit of his scholarly labours; but he was best known as professor of theology in the college of Clermont at Paris, where he taught for the long period of twenty-six years. The last ten years of his life were spent in the revision and preparation of learned dissertations in theology and ecclesiastical history.—J. S., G.

GARNIER, Jean Jacques, born at Gorron, near Mayenne, in 1729; died at Saint Germain-en-Laye in 1805. It is said that Garnier, having determined to try his fortune in Paris, found himself there with but twenty-four sous in his pocket. He made his way to the college d'Harcourt. He followed the crowd of students who were going to their respective classes, and soon found himself alone in the square round which the college was built. One of the masters there conversed with him, saw his zeal for letters, and was enabled by the constitution of the place to provide him with a chamber and food as a poor scholar. In due time he took minor orders in the church. A few years afterwards he was presented to the duc de la Vrillière, who employed him to write a book, to be published in the name of one of the duke's protegés. Garnier wrote the book, and was paid for his trouble by being given a professorship of Hebrew. The next year an essay of his was "crowned," as it is called, by the Academy of Inscriptions and Belles-lettres. He soon after became a member of the Academy. In 1768 he was appointed inspector of the royal college. The professors were badly paid, and did their business as badly-paid men will. Garnier recommended a new distribution of the funds, which enabled the government not only to correct the evil mentioned, but to create two new chairs—one of natural law, and one of moral philosophy. In 1790 Garnier, though never a zealous royalist, refused the oaths which the convention sought to impose upon the clergy, and he left the college as poor a man as when he first went there. He found a retreat in the college of Cholets, where he lived for ten years, chiefly on bread and rice. Even with this he could no longer afford to supply himself, and he accepted the shelter which a generous man who resided near Marly, M. De Mesmes, offered him. The government, through the instrumentality of Lalande, gave him a pension of twelve hundred livres. On the reorganization of the Institute he was named member of the class of history and literature, and in the same year placed on the commission "des travaux historiques." He published several tracts on history and antiquities.—J. A., D.

GARNIER, Robert, born at La Ferté-Bernard in 1534; died at Mans in 1590; studied law at Toulouse; obtained a prize for poetry at the floral games, which fixed his fate; for though he went to Paris and sought practice as an avocat, his fame as a poet obstructed his path, and deprived him of any chance of success. He was given some magisterial appointment at Mans. Garnier had the reputation of being an earnest and active partisan at a period when political and religious party raged furiously; but, strange to say, the record which states his zeal has failed to tell us on which side it was exerted. Poems of his have been published, for which the great libraries of France have been searched, but they cannot be found anywhere. Several tragedies of his still exist.—J. A., D.

GARNIER-PAGÈS, Etienne Joseph Louis, born at Marseilles in 1801, was the posthumous child of Jean François Garnier, a naval surgeon. His mother in a few years became the wife of M. Simon Pagès, a teacher in that city, and bore to him a son, Louis Antoine Garnier-Pagès (noticed below). The family afterwards removed to Paris; but there, as well as at Marseilles, the poverty of their parents entailed upon the two young men serious difficulties, through which they struggled honourably into distinction and influence. Etienne, after serving as a clerk in several mercantile establishments, turned his attention to the study of law, and acquired celebrity as an advocate. Strongly attached to democratic principles, he opposed the retrograde policy of Charles X., took part in the revolution which gave the throne to Louis Philippe, and sat on the extreme left in the chamber of deputies, where his familiarity with financial questions and his clear practical reasoning commanded attention, till his death in 1841.—W. B.

* GARNIER-PAGÈS, Louis Antoine, younger brother of the preceding, born in 1805, carried on business prosperously as a commercial agent, and supported the popular party in the measures which brought about the revolution of 1830. On the death of Etienne he gave up his commercial pursuits, entered the chamber of deputies as representative of Verneuil, and acquired the reputation which procured for him, after the abdication of Louis Philippe, a place in the provisional government of Lamartine. He was one of the five members of the executive commission named by the national assembly; and when the republican government was overset he retired into private life. M. Garnier-Pagès in company with M. Desmarest, a Parisian advocate, attended the social science congress held in Glasgow in 1860, under the presidency of Lord Brougham, and as well as his friend took part in the business, and contributed a paper to the records of the association.—W. B.

GAROFALO, the name by which Benvenuto Tisio of Ferrara is commonly known, on account, it is said, of the flower, a clove pink, with which he was in the habit of marking his pictures. He was born near Ferrara in 1481, and after learning under several masters, more particularly Lorenzo Costa at Mantua, he became in 1508 the assistant of Raphael at Rome. Garofalo remained some years with Raphael, and seems to have given him complete satisfaction; for when family matters forced him to visit Ferrara, Raphael requested him to return to him. Garofalo was, however, detained at Ferrara and never went back to Rome. He became the capo-scuola or chief of the Ferrarese painters; he acquired much of the Roman school and has been called a Raphael in miniature. He was fond of treating his subjects on panels of small dimensions, and these are his best works. In larger compositions he was hard in his forms, too warm in his colouring, and too formal in his grouping. He was much employed at Ferrara, by Alfonso I. with the two Dossi, at Belriguardo, and other places. He died at Ferrara in 1559, having been blind the last few years of his life. The principal of his remaining works are the frescoes of San Francesco, 1519-24, and those of the Palazzo del Magistrato, at Ferrara. His pictures are not uncommon; there is a very fine example of his smaller works in the national gallery, representing the vision of St. Augustine.—(Vasari, *Vite*, &c.)—R. N. W.

GARRARD or GEERARDS, Marc, the name of two painters of Bruges, father and son, both of whom appear to have settled in England. The elder painted figures, animals, landscapes, architecture, and miniatures; and in 1566 published a set of ten etchings in illustration of Æsop's Fables. He was also a designer for glass paintings. He came to England, and died here about 1590. His son, the younger Garrard, probably came with him; he was born in 1561, came to England about 1580, and acquired a great reputation here as a portrait painter. He

was painter to Queen Elizabeth and Anne of Denmark, queen of James I., and died in England in 1635. Garrard's works, says Walpole, are very numerous, though not easily known, as they are not signed—"in general they are neat, the ruffs and habits stiff, and rich with pearls and other jewels. His flesh colours are thin and light, tending to a bluish tincture." He painted the procession of Queen Elizabeth to Hunsdon-house, which has been engraved by Virtue; it is now at Sherburn, Dorsetshire. He painted also, in 1584, a procession of the queen and the knights of the garter. This was likewise copied by Virtue in water colours. Among Garrard's many portraits are those of the sons of James I., the princes Henry and Charles. There are some portraits by him at Ditchley, Oxfordshire; Camden the historian is in the Bodleian gallery at Oxford. His own portrait was engraved by Hollar. His "Introduction to the general art of drawing" was published in English, in quarto, 1674.—(Van Mander, *Het Leven der schilders;* Walpole, *Anecdotes of Painting*, &c.)—R. N. W.

GARRICK, David, the celebrated actor, was born at Hereford, in the early part of 1716; the church register of baptisms proving that he was baptized on the 20th of February of that year. His father was a captain in the army, and a son of a merchant of France, who fled to England at the revocation of the edict of Nantes. His mother was the daughter of a Rev. Mr. Clough, one of the vicars in Lichfield cathedral. Young Garrick was sent to the school at Lichfield when he was ten years old, and before he had been there a twelvemonth, he gave token of what his future career was to be, by establishing a company of actors amongst his school-fellows, whom he drilled with such success, that they ventured to perform the Recruiting Officer before a select audience, their leader taking the part of *Sergeant Kite* with great humour. In 1729 or 1730 his friends tried to sober him down by sending him to a wine merchant's counting-house, but it was of no avail, and he came home to be consigned a little longer to his studies. It was just at this time, that the very simple advertisement appeared, that "at Edial, near Lichfield, in Staffordshire, young gentlemen were boarded and taught the Greek and Latin languages by Samuel Johnson," and to him Garrick accordingly went to try the classics. Johnson, however, soon got as weary of teaching as his pupil was of learning, and one morning in March, 1737, both the friends set out for London to seek their fortunes. Garrick, after attempting the law to no purpose, embarked in the wine trade in Durham Yard, where Foote recollected seeing him "with three quarts of vinegar in the cellar, calling himself a wine merchant." After some little time he found out that he was not in his element, and that he was born to be an actor. He thought it best to commence at a provincial theatre, and he therefore repaired to Ipswich, where he began with the character of *Aboan* in a tragedy called Oroonoka. The people for miles round flocked to see the new performer, who, in a few days, had taken the house by storm. He now determined to attempt the London stage, to which he obtained an introduction through his friend Gifford, the manager of Goodman's Fields. He made his first appearance on the 19th October, 1741, as *Richard III.*, and immediately produced such a sensation, that it was a customary thing for the streets to be choked with carriages as far as Temple Bar. He afterwards distinguished himself still more in *King Lear*, and he has told us to what cause he owed a great portion of his success in that play. A poor friend of his had the misfortune to lose his granddaughter, to whom he was tenderly attached, by letting her drop out of the window. His grief and self-reproach brought on madness; the paroxysms of which Garrick would watch with intense interest, and then endeavour to reproduce them to his audience. That this is a complete account of the secret of his power, of course none will believe, for no method of working will explain the great mystery of genius; but there is no doubt he owed much of his popularity to his habit of copying carefully the passions of people whom he actually saw; and that the contrast which his faithful acting exhibited to the wretched, stilted mannerisms of his predecessors, must have charmed men's hearts as it could not have done, if they had previously been accustomed to anything less artificial. In 1741 his fame having spread to Ireland, he entered into an engagement with the proprietors of the Dublin theatre, where the furor he excited was so great, that an epidemic which happened at that time to be raging in the town was called the Garrick fever. In 1742 he returned to London, and was immediately secured by Fleetwood, the manager of Drury Lane, at what was then considered the enormous salary of £500 a year. He now essayed *Hamlet*, and created such an enthusiasm, that his enemies called him the Whitfield of the stage—a comparison which we should now consider harmless, or even honourable, but which was then intended to convey a biting satire. We often hear it said that it is to the Germans that we in this country owe our appreciation of Shakspeare. To a certain extent this may be true; but we should recollect, that long before English philosophers had learnt to theorize about their great poet, the common people had loved and worshipped their every-day preacher, through Garrick, and that it was through him also, that the stage was first cleared of all those miserable travesties which had so long disfigured it. In 1747 he became the joint manager with Lacy, of Drury Lane, and the season opened with a prologue by Dr. Johnson. From this time down to the year 1776, when Garrick retired, his biography is a history of almost continual prosperity—a prosperity too which in the main was founded upon nothing meretricious, but which was honestly earned by his grand realizations of Shaksperian characters. One of the few failures was Johnson's Irene; but at this untoward event no one can wonder. By the year 1755, the fame of the great tragedian had pierced the dull ears of George II., who thought it his duty to honour Richard III. with his royal presence. What a dubious honour this was, may be gathered from the account of his majesty's emotions which Fitzherbert afterwards gave to Garrick, who was naturally impatient to know what the king thought of his acting. "I can say nothing on that head," replied Fitzherbert, "but when an actor told Richard, *the Mayor of London comes to greet you*, the king roused himself, and when Taswell entered buffooning the character, the king exclaimed, "Duke of Grafton, I like that Lord Mayor," and when the scene was over, he said, "Duke of Grafton, that is a good Lord Mayor." "Well, but the warlike bustle," said Garrick, "the drums and the trumpets and the shouts of the soldiers must have awakened a great military genius." "I can say nothing of that," replied Fitzherbert, "but when Richard was in Bosworth field roaring for a horse, his majesty said, "Duke of Grafton, will that Lord Mayor not come again?" Garrick held his tongue, but not from any inability to speak and that to the purpose, as the epigrams sufficiently show which he published about this time on an unfortunate creature named Hill, a physician, who had attacked him firstly for the misuse of the letters *I* and *U*, and secondly because a farce which Hill had composed, had not met with the reception which the author thought was its due. He was punished in the following lines, which are worthy of being recorded as perhaps the neatest and most caustic of the kind ever written:—

ON THE MISUSE OF THE LETTERS *I* AND *U*.

If 'tis true as you say that I've injured a letter,
I'll change my note soon and I hope for the better.
May the right use of letters as well as of men
Hereafter be fixed by the tongue and the pen.
Most devoutly I wish they may both have their due,
And that *I* may never be mistaken for *U*.

And again—

ON DR. HILL.

For farces and physic his equal there scarce is;
His farces are physic, his physic a farce is.

In 1749, Garrick had married a beautiful *danseuse* named Violetti, and her health having begun to fail, he was induced for this and other reasons to undertake a tour abroad. He visited Paris in 1765 where he was invited to meet Clairon, the French actress. During the conversation he was invited to give the company some idea of his powers. He accordingly imitated the grief of his unfortunate friend who had lost his granddaughter, and he acted so well, that every one in the room was overcome and burst into tears. He returned to England in 1765 to resume his management at Drury Lane, and in 1769 we find him still constant to his old attachment, by planning a grand jubilee to the memory of Shakspeare at Stratford-on-Avon. He composed several songs as well as an ode for the occasion, which he recited himself, and which he repeated when the jubilee was afterwards transferred to the boards of Drury Lane. It is full of expressions of the deepest reverence for Shakspeare, whom he calls the "god of his idolatry," and it shows very strongly, that the author's power over his audience was not the result of any merely professional excellence, but was produced by his heartfelt, passionate worship of his great master. Soon after this, he began to think

of retiring from the stage: at first, he thought that on the last night he would play *Richard III.*, but he dreaded the excitement of such a part at a time when he would have to husband all his nervous energy to keep himself from failing. He, therefore, selected *Don Felix* in the comedy of the Wonder, and on the 10th June, 1776, he took his leave of a profession which he had invested with a new dignity. After the curtain had fallen, he came forward, and said a few words in plain prose full of earnestness and beauty. It was too much for him, and he could hardly finish for weeping. He gave the whole of the receipts of the evening to the society for relieving distressed actors. He had formerly made it a present of two houses; and when the committee sold them, he purchased them, and afterwards by his will, again devoted them to the purpose for which he had formerly intended them. He did not live very long after his retirement; a disease of the kidneys had for sometime past afflicted him with the most excruciating pain, and it finally carried him off on the 20th January, 1779. He was buried with great magnificence in Westminster Abbey, close to the monument of Shakspeare. Criticism on his acting, to a generation which has not seen him, would be useless, supposing it were possible. All we can say of the man is, that his beautiful portrait, his works, the testimony of his friends and contemporaries show us a soul overflowing with humour and love, and a genius for *abandonment* which explains the echo of his fame which has been prolonged even down to our own day. It is to him we chiefly owe the restoration of our great national poet, and the purification of the stage from that filthy licentiousness with which it had been disgraced since the time of Charles II. As an author Garrick also acquired some reputation, although his productions are now almost entirely forgotten, with the exception of two or three farces, such as "The Clandestine Marriage," "Irish Widow," and "Miss in her Teens." He was happiest in his prologues and occasional pieces, some of his epigrams being very severe.—W. H. W.

GARRICK, Eva Maria, wife of the actor, was born at Vienna, February 29, 1725; her maiden name being Violetti. Before her marriage she was reckoned one of the best dancers of that period, and was greatly admired for the grace which she displayed in all her movements. She was patronized by Lord and Lady Burlington, who gave her a fortune of six thousand pounds. She survived till October 16, 1822, and was buried in the same vault with her husband.—W. H. W.

GARTH, Sir Samuel, was born at Golam, Yorkshire. His family was one of some rank in the vicinity. At Peterhouse, Cambridge, he appears to have resided for some years, at least a sufficient time for proceeding, July, 1691, to the degree of doctor in medicine. He then came to London, to study wit and Dryden's conversation at Button's coffee-house, and physic at the college of physicians in Warwick Lane, and on the 26th of June was admitted fellow of the college. At the period of his migration to town, the celebrated contest between the College of Physicians and the Apothecaries' Company had been for some time raging. It had originated in an apparently most benevolent attempt of the former body to make effectual an edict passed by them in 1689, that all belonging to their college should let themselves be consulted gratuitously by the poor. Subsequently, on the refusal of the Company of Apothecaries to supply medicine at a cheap rate, the physicians, by a subscription raised among themselves in 1696, established a dispensary on liberal terms. It was this dispute which has made Garth an English classic. His "Dispensary," a poem in six cantos in rhyming heroic verse, describes the conflict between the two corporations as a battle, after the same method as that pursued by Boileau, and also by Swift in the Battle of the Books; only that, in Garth, the weapons are caustics, emetics, cathartics, and many other instruments of torture which the imagination may supply, and the wounds of a corresponding character. It has certainly the merit of smoothness, and some burlesque dignity; but the plot is not well concerted, and a modern reader would probably think the work tame. The interest of the actual struggle in its own day lent it spirit; and probably many touches now escape our notice altogether. At all events, it passed through several editions in a few months from its first appearance in 1699; and in 1706 a sixth edition was printed. Additions and alterations were made in each, especially in the last, and, in every case, Pope told Richardson, for the better. The celebrity of the poem seems to have procured him practice as a physician, as a like reputation did for Arbuthnot; and in 1697 he gained fame in both characters by the Harveian Latin oration, full of sarcasms against quacks, and praises of King William III. In 1702 he served as censor of the college. In 1701 he had the honour to pronounce the funeral oration over the body of John Dryden. He was indeed always ready in this way to show his veneration for genius in men of any party; but he had long been a confirmed whig himself; and in 1703 the Kit Kat Club, formed in 1702 of all the great liberal statesmen and writers, adopted him as their poet, inscribing his extempore verses to the beauties of that party—Ladies Carlisle, Essex, Hyde, and Wharton—on the club glasses. He even showed the sincerity of his partisanship by panegyrizing his patron, Lord-treasurer Godolphin, on his overthrow by Harley and the tories in 1710, and his consequent retirement. The composition was furiously assailed by St. John's tory organ, the *Examiner*, as possessing neither wit, nor sense, nor grammar. The attack, believed to be by Prior, Addison retorted with some personality, in the *Medley, or Whig Examiner*. It was not long before Garth's fidelity to his friends was rewarded; for, on the accession in 1714 of King George I. he was knighted, and, as all his biographers add, with the sword of his favourite hero, the duke of Marlborough. He was then, too, appointed physician-in-ordinary to the king and physician-general to the army. He combined with remarkable assiduity in his profession a high degree of literary ambition. It was truly said of him—"No physician knew his art more, or his trade less." He did not, however, write much, the poem of "Claremouth" in 1715 on the house of Lord Clare, afterwards the intriguing duke of Newcastle, being his chief original effort after the "Dispensary." He also undertook a translation of Ovid's Metamorphoses, published in 1717, by various authors, among others by Addison, in which Garth himself rendered the fourteenth book and the story of Cippus, and prefixed a very eccentric preface to the whole, wherein he declares Ovid to be as sublime a writer as Moses. But these latter compositions of his were so inferior to his earlier works, that Pope's ironical line—

"Garth did not write his own Dispensary,"

alludes to a common rumour of that day. All the whigs, however, believed in him, and so did all the wits. Pope's gratitude for his quick appreciation of his merits—

"Well-natured Garth inflamed with early praise"—

procured him the dedication of the Second Pastoral. The friendship between them lasted from 1703 to Garth's death. This occurred on the 18th January, 1719, after a general weakness of constitution, which so dissatisfied him with life that he confessed to a Mr. Townley that he had once attempted suicide. As it was, in his last illness he let the distemper take its course, saying, "he was weary of having his shoes pulled off and on." As to his general kindness and vivacity there is perfect unanimity; there is less certainty as to his religious and moral principles. Pope declares that "if ever there was a good christian, without knowing himself to be so, it was he." In another place, he states that he was "rather doubtful and fearful than religious," and that he died a Roman catholic. Dr. Young reports that, when dying, he sent to Addison to ask him "whether the christian religion was true?" The same doubt exists as to his general morality. Sir Samuel Garth was buried at Harrow-on-the-Hill. He left an only daughter, married to the Honourable Colonel William Boyle.—(*Biographia Britannica*; Johnson's *Lives of the Poets*; Spence's *Anecdotes*; Addison's *Works*; Pope's *Poems and Correspondence.*)—W. S., L.

GARVE, Christian, a distinguished German philosophical writer, was born January 7, 1742, at Breslau. He studied at Frankfort and Halle, and in 1769 was appointed professor-extraordinary of philosophy at Leipsic in succession to Gellert. A few years later, however, his delicate health and melancholy temper induced him to resign this office and to return to his native place, where till his death on the 1st December, 1798, he lived in literary retirement. Though neither the author of an original system, nor even a professed follower of any one philosophical school, Garve may nevertheless claim a place among the most esteemed philosophers of Germany. His system was a judicious eclecticism, supported by a sound and comprehensive learning, which he successfully endeavoured to popularize. He was a man of the highest integrity and the most amiable manners, and so thoroughly imbued with the spirit of what he taught, that from his very deathbed (he died of cancer in the face) he

was able to dictate his admirable essay on patience. Garve's writings are distinguished by such clearness and accuracy of style, that he must be considered as a classical German prose-writer. In his Latin treatise, "De Ratione scribendi historiam philosophicam," Garve has laid down the true principles for a history of philosophy, which in his opinion should not merely consist in a narration of the lives and doctrines of the several philosophers, but rather in an exposition of the successive revolutions which have occurred to change the face of science and learning. Besides his original works, most of them of minor compass, Garve has particularly enriched German literature by a number of excellent translations from the Greek (Aristotle); the Latin (Cicero, De Officiis—perhaps his most famous work, undertaken at the request of Frederick the Great); and from the English (Burke, Adam Fergusson, Paley, and Adam Smith).—K. E.

GARZI, Lodovico, an Italian painter of great distinction at Rome in the seventeenth century. He was born at Pistoja in 1649, and became the scholar of Andrea Sacchi, with whom he was a favourite. Carlo Maratta and Garzi were the two principal painters in Rome after Sacchi, and used their utmost to counteract the influence of the so-called machinists, who had reduced the highest class of painting to mere decorative work, being led astray by the showy frescoes of Pietro da Cortona. Garzi belonged to the so-called academicians; the opposite party was led by Ciro Ferri and Romanelli. Garzi painted also landscapes and architecture. His principal work is the cupola of the Cibo chapel in Santa Maria del Popolo at Rome. He died in 1721.—(Pascoli, *Vite dei Pittori*, &c.)—R. N. W.

GARZONI, Tomaso, was born at Bagnacavallo in the Emilian provinces in March, 1549. He studied under Filippo d'Oriolo of Imola, and at the age of eleven years he composed a poem in ottava rima on the amusements of children. He went afterwards to Ferrara and Siena to study law; but eventually entered the church in 1566. From that time Garzoni devoted all his energies to literary and philosophical pursuits, and wrote many works, of which the most celebrated is a dissertation entitled "Piazza universale di tutte le professioni del Mondo." He died on the 8th of June, 1589.—A. C. M.

GASCOIGNE, Sir William, born in Yorkshire about 1350. He was the general attorney of the banished Henry of Bolingbroke to sue for the liveries of his estates, &c.; and when Henry returned from exile and became king, in 1399, Gascoigne was promoted to the bench, and in 1401 became chief-justice of the king's bench. The elevation seems sudden; but the character of the man was exalted too, as is shown not only by the story of his committing Prince Henry for contempt of court, on the prince's essaying to rescue from the hands of justice his wild companions —a story which, for the honour of our judicature, and the credit due to writers from Hollingshed to Lord Campbell (not to mention Shakspeare and the fresco painters of the new palace of Westminster), we must hope was founded on fact—but also from his sustaining the majesty of the laws against the power of the crown in the case of Archbishop Scrope, taken in open rebellion, but who was exempt from capital punishment by the rule known as "benefit of clergy." He is said to have retrenched the number of attorneys of his court, by imposing an examination of their qualifications. He died in 1413.—S. H. G.

GASCOIGNE, William, an English astronomer, and a striking instance of genius in early youth, son of Henry Gascoigne, Esq., of Middleton, West Yorkshire, was born at Middleton in 1621. Availing himself of the fact that a telescope with a convex eye-glass forms an image of the object looked at in the common focus of the object-glass and eye-glass (a property not possessed by the Galilean telescope with its concave eye-glass), he was the first who, by placing crossed filaments at that common focus to mark the central axis or "line of collimation" of the telescope, enabled that line to be directed towards the object observed. He also invented the micrometer, which, by measuring the apparent size of the image before-mentioned, ascertains the angle subtended by the object. Those two inventions, by which the telescope was first adapted to the exact observation of the positions and apparent sizes of the heavenly bodies and of distant objects on earth, are the most important improvements which have been made in astronomical and geodetical instruments since the invention of the telescope. Their date lies somewhere between 1638 and 1643.—(See Phil. Trans. for 1737.) Gascoigne was killed in the service of King Charles I., at the battle of Marston Moor in 1644.—W. J M. R.

GASCOYNE, George, a poet and dramatist of the Elizabethan age, was born at the paternal seat of Walthamstow in Essex in the year 1540. His father was Sir John Gascoyne, a knight of ancient and honourable lineage. Little or nothing was known of the life of Gascoyne, beyond the particulars given by Wood, until the appearance of Chalmers' edition of the British poets in 1810. This editor was enabled, by the recovery of a very scarce tract three years previously, to present a tolerably connected narrative of the poet's career. After being privately educated at Canterbury, he went up to Cambridge (there is no known foundation for Wood's statement that he was a member of both universities); and after a sojourn, which seems to have been more jovial than studious, at the university, he entered at Gray's inn to study for the bar. He now resided in London for some years, during which time most of his plays and shorter poems were composed; but his way of life was so wild and disreputable as at last to induce his father to disinherit him. Left to his own resources, he seized the opportunity of an English volunteer force, commanded by Sir Humphrey Gilbert, proceeding to the Low Countries in 1572, to take service under the prince of Orange against the Spaniards. An incident occurred during the campaign which was near being his ruin. A lady, with whom he had been intimate, wrote to him from the Hague, which was then in the possession of the enemy; the letter was intercepted, and Gascoyne's ill-wishers in the Dutch camp endeavoured by means of it to fix upon him a charge of treasonable correspondence. But the prince of Orange, on being appealed to, bade him be under no apprehension, and even gave him a pass to enable him to visit the lady. Soon afterwards, at the siege of Middelburg, Gascoyne behaved with such distinguished gallantry that the prince made him a present of three hundred gilders, in addition to the regular donative. In 1574, while in command of a body of about five hundred men, he fell in with a superior force, before which he retired under the walls of Leyden, expecting to be admitted into the city. The burghers, however, would not open their gates, and after a brave resistance he and most of his band were made prisoners. After a captivity of four months he, though in what manner we are not informed, obtained his liberty, and returned to England. In 1575 he accompanied Queen Elizabeth on one of her royal progresses, and to celebrate the event, wrote a masque entitled "The Princely Pleasures of Kenilworth Castle." In 1576 he published his "Steel Glass," which, according to Hallam, is the first specimen of English satire. The same author considers him also to have been the author of the first English work on criticism, through the publication in the previous year of his "Notes concerning the making of Verse or Rhyme in English." His comedy of "The Supposes," a translation of the Suppositi of Ariosto; and his "Jocasta," a free version of the Phœnissæ of Euripides, were both acted at Gray's inn in 1566. His poems, first published at various times under the quaint titles of "Flowers," "Herbs," "Weeds," and "Devices," appeared in a collective form in the general edition of his works, of which one volume was published before his death in 1577, the others not till 1587. During the latter years of his life he appears to have resided quietly at Walthamstow. His death occurred at Stamford, probably while he was upon a journey, in October, 1577. He was a friend of Raleigh, who adopted from him his well-known motto, "Tam Marti quam Mercurio." A complete list of his works may be found in Chalmers. The conjecture of Ellis (Specimens, &c.) that he was born before 1540 is unnecessary, for in a prefatory address prefixed to the second edition of his poems, in 1575, he describes himself as having been a "man of middle yeres" in 1572. (Wood, Chalmers, Oldys' *Life of Raleigh*.)—T. A.

GASKELL, Mrs. Elizabeth C., one of the most noted English lady-novelists in her day, was the wife of the Rev. William Gaskell, a unitarian minister, long resident in Manchester—himself noted for his researches into the history and peculiarities of the Lancashire dialect. Mrs. Gaskell attained a sudden celebrity by the publication in 1848 of her first novel, "Mary Barton," a story of Manchester life. In this fiction the life, outward and inward, of the workers of "the metropolis of industry," was pourtrayed from long and personal observation, and with a grace as well as truth which raised high hopes of a writer who could detect the romance lurking in so apparently unpoetical a region as the daily toil of Lancashire operatives. The defects in the state of the relations between employers and employed, were touched on with quiet power, all the more

effective that it was exerted by one who pretended to no scientific knowledge of the problems of social economy, and who wrote more from sympathetic observation than from reflection, more from the heart than from the head. The circumstances of the time at which "Mary Barton" was published—one of European discussion on the rights and wrongs of the working-classes—and the curiosity which had been roused respecting life in Lancashire by the recent victories of the anti-corn-law league, contributed to deepen and widen the effect which, in any case, so striking a fiction could scarcely have failed to produce. "Mary Barton" has gone through several editions. To that published in 1854 were appended two lectures on the Lancashire dialect by the author's husband, to whom, it is understood, are due the philological notes on that dialect which accompanied the original edition of Mrs. Gaskell's first novel. Mrs. Gaskell's next appearance in literature was the publication in 1850 of "Moorland Cottage," which had no higher pretensions than those of a Christmas tale. Mr. Dickens now started his *Household Words*, to which Mrs. Gaskell was a constant contributor of tales and sketches. The fruits of this connection were evidenced by the republication, from *Household Words*, of "Cranford," "Lizzie Leigh," and other tales; "Round the Sofa," and of "Right at Last." "Cranford" belongs to the most successful of Mrs. Gaskell's works; with its pictures of life and character in an old-fashioned, English country town, rivalling Miss Austin in delicacy of observation, and full of a quaint and peculiar humour. Mrs. Gaskell's second novel, "Ruth," appeared in 1853, and from the nature of the subject was not so popular as its predecessor. In "North and South," republished in 1855, with alterations and additions, from *Household Words*, Mrs. Gaskell regained any little prestige which she may have lost by "Ruth;" and seldom have the conflicting, yet in the end harmonizing claims of culture and refinement on the one hand, and of industrial energy and probity on the other, been so strikingly and truthfully depicted in their contrast and final reconciliation. Mrs. Gaskell's latest work of any extent is "The Life of Charlotte Bronte," published in 1857, a touching narrative, which has gone through a number of editions. Mrs. Gaskell died on the 12th of November, 1865.—F. E.

* GASPARIN, Adrien Etienne Pierre, Comte de, born 29th June, 1783, at Orange, a French statesman, and distinguished for his investigations into the science of agriculture. Suffering from a wound which he had received, he relinquished the profession of arms, after serving in the campaigns of Italy in 1796–97, and Poland in 1806, and devoted himself to the study of agriculture and political economy. As the son of Thomas-Aug. de Gasparin (noticed below), he was one of the legatees of Napoleon under the famous will dated 24th April, 1821. Opposed to the government of the Restoration, he took no part in public affairs from 3rd May, 1814, till the flight of Charles X. on 30th July, 1830; but, shortly after the accession of Louis Philippe, on 7th August, 1830, he was elected deputy of the department of Vaucluse, and as prefect, at first of the Loire, and on 20th September, 1830, of the Isère, he proved himself a wise and resolute magistrate. The promptitude and energy which he displayed as prefect of the Rhone during the fatal riots of 15th April, 1834, at Lyons, were acknowledged, on the 19th of the same month, by his elevation to the peerage, and by his appointment as commander of the legion of honour. Appointed under-secretary of state on 4th April, 1835, he entered the cabinet on 6th September, 1836, as minister of the interior, and, during an administration of seven months, introduced some valuable reforms in regard to prisons, and asylums for the insane. In 1837 he was appointed grand officer of the legion of honour. As minister of agriculture and commerce, he was a member of the interim cabinet of 13th November, 1839, till its dissolution on 12th May, 1840. Since the revolution of 26th February, 1848, count de Gasparin, forsaking the arena of politics, has busied himself in establishing the science of agriculture upon the basis of political economy and of the physical sciences. Among his numerous works, many of which have obtained prizes from various learned bodies, are a treatise "On Small Properties;" "Course of Agriculture;" and "Principles of Agronomy." Count de Gasparin is a member and office-bearer of various scientific societies. On 29th June, 1840, he was chosen a member of the Institute of France. He accepted, after some hesitation, the presidency of a national institute of agriculture, founded by decree of the assembly after the revolution of 1848; but on 27th September, 1852, this society was suppressed by the prince-president of France.—R. V. C.

GASPARIN, Thomas-Augustin de, a French soldier and politician, was born in 1750, and died in 1793. His family, which was protestant, belonged to the illustrious house of the Gaspari of Corsica. Gasparin was serving in the army when the Revolution broke out. He eagerly welcomed the new doctrines, and represented the department of the Bouches-du-Rhône both in the legislative assembly and the national convention. He voted for the death of the king. Subsequently, he was mostly with some part of the army in the capacity of inspector. He was present at the siege of Toulon, and there made so much of Napoleon, then a lieutenant-colonel, that he used to say it was Gasparin who had opened up to him the path to power.—R. M., A.

GASPARINI, Francesco, a musician, was born at Lucca about 1665, and died at Rome in April, 1727. He studied under Corelli and Bernardo Pasquini, for the sake of whose instructions he first went to Rome, where he passed a great part of his life. About the year 1700, he was at Venice with the title of Academico filharmonico, and filling the office of director of the Conservatorio della Pietá. It was probably then that he gave lessons to the famous Marcello, whose noble family resided at Venice, and selected Gasparini as the most desirable person to develope his musical talent. So great was his reputation both as a composer, and a performer on the harpsichord, that Alessandro Scarlatti confided to him the instruction of his son Domenico. In acknowledgment of this compliment, Gasparini sent a cantata to the father of his famous pupil, which Scarlatti returned with the addition of an extra aria. This drew a second cantata from him, and that a second response from his correspondent; and thus these two famous men cemented their friendship by the interchange of that homage which each owed to the other. "Tiberio," Gasparini's first opera, was produced at Rome in 1702; but this was preceded by a collection of cantatas for a solo voice, the second edition of which was printed at Lucca in 1695. He obtained great popularity as a composer of cantatas, a class of music then greatly in vogue, and wrote many besides the set just mentioned. He produced in all thirty-two operas, three of which were first represented after his death. The only one of his dramatic works that was performed in London was "Ambleto"—founded on our Hamlet—which was given here in 1712, seven years after it had been produced in Venice. Gasparini wrote also for the church; but of all his labours that which longest survived him, and was probably of the most service to art, was his perspicuous elementary treatise on harmony, "L'Armonico prattico al cembalo." This is generally supposed to have been first printed at Rome in 1708, M. Fetis, however, names an edition, dated Venice, 1683; and if this be authentic, we must marvel at such a work having proceeded from so young a man as its author must then have been. It was many times reprinted, the last edition bearing date 1802; and this proves the high esteem with which the book was regarded for more than a century. Two years before his death, Gasparini was appointed maestro di capella of the church of S. Giovanni di Laterano in Rome; but his ill health compelled him, before he had held the office a twelvemonth, to give half the salary to Chiti to act as his deputy, who ultimately succeeded him in the engagement.—Michelangelo Gasparini is supposed to have been a brother of Francesco; he also was born at Lucca towards the end of the seventeenth century. He was a pupil of Lotti at Venice for composition, produced some successful operas, and was distinguished as an alto singer, and particularly as a teacher of singing, having been the master of the celebrated Faustina.—G. A. M.

GASPARINO, Barzizzo or Barzizza, so called from the name of an obscure village near Bergamo, where he was born in 1370. He devoted a great part of his life to teaching, in which he was remarkably successful. In 1401 he was called to Milan by the then reigning duke, Galeazzo Visconti, who sent him to Pavia; and in 1406 he went to Venice, where he delivered public lectures on the classics, and was appointed professor of ancient literature in the newly-founded university of Padua. During the war of 1412, Gasparino was forced, together with the other Paduan professors, to repair to Venice, where he was reduced to such a state of indigence that he was compelled to dispose of all his books. At the restoration of peace he resumed his duties in the university of Padua, and devoted himself to the study of Cicero, acquiring by that means such a knowledge

of the Latin tongue that his style was considered equal to that of the great Roman orator. In the midst of his literary occupations his sovereign, Filippo Maria Visconti, recalled him to Milan, there to revive the study of the classics, and in a short time he became the bosom friend of that prince. His volume of Latin letters, to the number of one hundred and sixty-five, greatly eulogized by Furietti, was the first work published by the Sorbonne in 1470. He died in 1431.—A. C. M.

GASSE, Luigi and Stefano, Italian architects, twin-brothers, were born at Naples, August 8, 1778. They studied together at Paris in the French institute, and afterwards for four years at Rome, whence they returned in 1802 to Naples, where they settled and practised together as architects until death parted them. Many of the best of the modern buildings in Naples were erected by them; and those left unfinished at the death of Luigi, Nov. 1833, were completed by Stefano, who afterwards designed several other public and private edifices, and two or three new streets. Cavaliere Stefano Gasse (he had been made a knight of the order of Francesco Primo) died February 21, 1840. Among the public buildings erected by the brothers were the Dogana, the Osservatorio, San Giacomo, the additions to the Villa Reale, and the entrance to the Campo Santo. Among the private mansions were the palaces of Terranova and Montemiletto, and the casinos di Sofia at Posilipo, Cacace at Sorrento, and several others. Luigi is said to have been the better designer, Stefano the better constructive architect; but the works executed by Stefano after his brother's death differ little in style from those of an earlier date.—J. T–e.

GASSENDI or GASSEND, Pierre, a French writer of the seventeenth century, of whom it has been said, such was the versatility of his talents, and the variety of his learning, that he was "le meilleur litterateur des philosophes; et le meilleur philosophe des litterateurs." He was equally distinguished as a scholar, a theologian, an astronomer, and a naturalist. He was born on the 22nd of January, 1592, at the little village of Champtercier, near Digne, in the department of the Basses Alpes. His parents were farmers in humble circumstances, and intended to bring up their son to follow their lowly avocation; but his precocious genius and his extraordinary taste for knowledge induced them to send him for instruction to the curé of Digne. With him Gassendi acquired such proficiency, especially in Latin, that he was shortly after removed to Aix, where he completed his education under Fesaye, one of the early reformers of the scholastic philosophy. At sixteen years of age he made a short visit to his family, but soon again left them; being appointed, whilst still a mere boy in years, teacher of rhetoric at Digne. This office he appears to have held only for a short period, as the following year we find him studying theology, Greek, and Hebrew at the university of Aix, his ambition being to become an ecclesiastic. When only twenty-one years of age, Gassendi was called to fill the important chairs of theology and philosophy at Aix. These he held till 1623, when he was presented to a benefice in the cathedral of Digne. The following year he published the first part of a work entitled "Exercitationes paradoxicæ adversus Aristotelicos," Gratianop. 1624. The same year he made his first visit to Paris, where he met with François Luillier, La Mothe, Mydorge, and others; and on passing through Grenoble, on his return to Provence, he made the acquaintance of Diodati, the friend of Galileo, through whom he established a correspondence with the great astronomer. Soon after his return he was appointed, through the influence of his friend Peiresc, then president of the university of Aix, to the office of prevôt of the cathedral of Digne. For the four following years he employed himself in the study of astronomy and philosophy; and in 1628, in company with Luillier, he made a scientific excursion to Holland, where, along with some writings of minor importance, he completed his "Epistolica Exercitatio in qua præcipua principia philosophiæ Roberti Fluddi deteguntur," &c., which was published at Paris in 1630. Gassendi appears about this time to have contemplated a visit to Italy and Constantinople for the purpose of study, but he never realized his intention. On his return to Digne he again employed himself in the study of astronomy, and was the first to observe the transit of Mercury over the sun's disc (predicted by Kepler), in November, 1631. In 1641 he was chosen by the clergy of his chapter to visit Paris, in order to settle some legal difficulties in which they were involved; and while there he received much attention from Cardinal Richelieu and from his brother, the Cardinal du Plessis, as well as from others of the most distinguished men of letters of France. Des Cartes was at this time engaged in preparing his Meditationes de Prima Philosophia; and Gassendi differing from the views of that philosopher, wrote those strictures on his work which led to a prolonged controversy between them, the superiority of temper, if not of argument, being decidedly on the side of Gassendi. Eventually they were reconciled through the instrumentality of the abbé d'Estrées. In 1645 the chair of mathematics in the college of France having fallen vacant, cardinal du Plessis, in whose gift it was, offered the appointment to Gassendi, who at first refused on the score of ill health, but eventually accepted the office. His reputation whilst occupying this important position increased widely, and amongst his admirers we find the names of Queen Christina of Sweden, the patroness of Des Cartes; of Frederick III. of Denmark, Pope Innocent X., and his successor, Alexander VII., the cardinal de Retz, and several of the princes of France. His arduous labours and intense study at length occasioned an affection of the lungs, which compelled him to retire for a time to Digne. In 1647 he brought out his greatest work, "De Vita et Moribus Epicuri," and in 1649 appeared his "Syntagma Philosophiæ Epicuri," in which he attempts to reconstruct the theory of Epicurus. He returned to Paris in 1653, but his health was hopelessly broken, and after a lingering illness he expired October 14th, 1655, in the sixty-third year of his age. Gassendi was buried in the church of St. Nicholas des Champs. It is said of him that he was "critical rather than inventive." His studies embraced theology, classical criticism, physics, metaphysics, ethics, and belles-lettres; and he appears to have been at one time attracted by the pretensions of astrology. Had he been more careful to concentrate his powers, his name would probably have held a yet higher rank. In an age of reformers Gassendi was distinguished by the zeal with which he asserted the independence of thought. His love of reform was in his early writings exaggerated into a somewhat rash disparagement of authority. He had not sufficiently discriminated between the original doctrines of Aristotle and the trifling formulæ of Schoolmen, who claimed and abused the sanction of his name, and his attack grounded on this misconception, is on the whole the weakest of his works. Gassendi occupies a place in the history of philosophy as the founder of modern sensationalism. An avowed disciple of Bacon, and noted for his ardour in the pursuit of physics, he was tempted to apply to metaphysics the same method which he had so clearly expounded in its application to external phenomena. His psychology was directed by principles akin to those which had conducted him to a successful investigation of nature. This tendency throws light at once on his opposition to Descartes and his advocacy of Epicurus. The atomic philosophy is in some respects the most complete of all sensational systems. The love of physical research, the clear and definite formulæ of Democritus, had already drawn a tribute from the great founder of inductive science. In his reaction against the logical mysticism of the middle ages, Bacon was disposed to look with more approbation on the earlier efforts of Anaxagoras and Leucippus, than the mature systems of Plato and Aristotle. Similarly in assailing the Meditations, Gassendi was assailing the method of metaphysics; he wished to keep the science of mind in harmony with the science of matter, and pointed to antiquity for an example of a successful endeavour in the same direction. The value of his work on Epicurus is mainly historical. The author enters on his task of exposition *con amore;* it results in a full vindication of the philosopher's character, and disentangles his doctrine from the vulgar misapprehensions which had obscured it. The question especially mooted in Gassendi's controversy with Descartes was that regarding the origin of our knowledge. Have we any ideas prior to, and independent of, experience? Gassendi answered in the negative: he not only concurred with the verdict of after speculation in asserting that some fact of experience necessarily precedes and gives occasion to every conception of a principle, thereby avoiding the extreme of *idealism*, but he pushed this view beyond its legitimate extension in contending that the mind brings nothing with it for experience to evolve. He maintained that the sum of our impressions is an adequate expression for the sum of our knowledge; and resolving even those truths which appear absolute and necessary into generalizations from sense, he fell into the opposite extreme of *sensationalism*. Within the sphere of the Baconian induction, Gassendi was thoroughly at home; and he understood more clearly than his great rival the

nature of the general laws which rule the material universe. In astronomy, having cautiously adopted the theory of Copernicus, he wrote his life, together with that of Tycho, and helped to diffuse a right understanding of his system. Gassendi's temper was singularly equable; his private character notably modest and dignified. He lived after his death in the hearts of his countrymen, and a statue was raised to the fearless thinker and pious ecclesiastic at the foot of the mountains near which he laboured. His writings, which are in Latin, fill six folio volumes, and have been twice collected and edited—once by Montmart and Sorbier at Lyons in 1658, and again at Florence in 1728. More ample particulars of his life and labours will be found in Sorbier's general preface to his edition of the *Opera Omnia;* in Brucker's *Histor. Crit. Philos.;* and De Gerando's *Histoire Comparée des Systêmes de Philosophie.*—J. E. T.

GASSICOURT. See CADET.

GASSION, JEAN DE, Marshal of France, was born at Pau, 20th August, 1609, and died at Arras, 2nd October, 1647. A Huguenot by birth, his earliest services were under the duc de Rohan in Guyenne and Languedoc; but at the age of twenty-two he volunteered into the army of Gustavus Adolphus, and in that most admirable school prepared himself for future command. After the death of Gustavus, De Gassion returned to France in 1633, and served with distinction in the war against Spain. On the eve of the memorable battle of Rocroy in 1643, he was the only confidant of the young D'Enghien (afterwards prince de Condé) with whom, however, his frank and independent spirit subsequently embroiled him. In the same year he obtained a marshal's baton, and took the command of an army, at the head of which he entered Gravelines, Courtray, Dunkirk, and other towns. In 1647 he was besieging Lens, when, observing that some of his soldiers hesitated to attack the enemy behind a palisade, he led them on in person, and received a mortal wound in the head. Removed to Arras, he expired there five days afterwards, a capable soldier and an honest man. De Gassion never married, and was wont to say, in a rough, careless fashion—"Je ne fais pas assez de cas de la vie pour en faire part à quelqu'un!"—W. J. P.

* GASSIOT, JOHN PETER, a merchant of London, and a distinguished cultivator of physical science, was born in London on the 2nd of April, 1797. He became a fellow of the Royal Society in 1840, and has for many years been a very active member of the council of the British Association for the advancement of Science. His physical researches have had reference chiefly to the phenomena of electricity, and their relations to those of light, heat, and chemical action, and have led to results of great importance, especially with reference to the production of high electrical tension with the galvanic battery, and the luminous appearances presented by the electric discharge. They have been published from time to time in the Philosophical Transactions since 1839, and in the reports of the British Association since 1850. Some of his papers relate to experiments with a water-battery, containing the extraordinary number of three thousand five hundred and twenty voltaic elements.—R.

GASSNER, JOHANN JOSEPH, a celebrated exorcist, was born at Bratz in the Vorarlberg, 20th August, 1727. He studied theology in the jesuit colleges of Innspruck and Prague, and in 1758 became parish priest of Klösterle, in the canton of the Grisons. Here he had laboured quietly for fifteen years, when rumours began to spread of the cures which he was effecting by the laying on of hands and the ceremonies of exorcism. Soon patients began to resort to him from all quarters, at first about fifty or sixty at a time, but ere long as many as five or six hundred; and to enable him to carry assistance to those who were too weak to bear a journey to Klösterle, he was allowed by the bishop to visit many towns in the surrounding country, and to go as far as Constance on the same errand. The bishop of Constance, suspecting fraud, subjected him to an examination; but Gassner was able to satisfy him of the entire honesty of his proceedings, of his doctrinal orthodoxy, and that all he did was to make use of the powers of exorcism given him in his ordination as a priest of Rome. Purely natural diseases he did not pretend to be able to heal, but only such as were the result, in his judgment, of diabolic agency, of which cases were more numerous, he believed, than was generally supposed. Whether diseases were purely natural, or the result of supernatural possession, he professed to be able to judge by certain symptoms of the patient while under his hands. In 1774 and 1775 he was allowed to practise his art in Ellwangen, Gulzbach, and Regensburg; and multitudes continued to flock to him from all parts of Germany and Switzerland, and even from France. These proceedings raised a great outcry against him, on the part not only of protestants, but also of enlightened members of his own church, who maintained that there was nothing of a supernatural character either in the diseases which he treated or in the cures, but resolved the whole effects which he produced into the action of natural powers and causes in the exorcist and the exorcised. This opinion at length prevailed in the public mind, and the bishops were obliged to put a stop to Gassner's proceedings. The archbishop of Regensburg gave him a pastoral charge in his diocese, and Gassner retired into obscurity, where he died in 1779. He endeavoured to defend his practice, in a small work published at Augsburg in 1775; and at least the facts connected with his singular career must always have a value, as bearing upon some of the still obscure and unexplained mysteries of the human constitution and life. A life of him, with an appendix of facts and remarkable cases, extracted from official documents, appeared at Augsburg in 1775.—P. L.

GAST, JOHN, D.D., was the son of a French protestant physician who took refuge in Ireland in 1684. John was born in Dublin, July 29, 1715, was educated by Dr. Lloyd, and graduated in Trinity college, Dublin, in 1735. Entering holy orders, he served as chaplain to the French congregation at Portarlington, whence he removed to a cure in Dublin, and opened a school. He was a man of considerable learning, and obtained great reputation by his "Rudiments of Grecian History," published in 1753, and his "History of Greece from Alexander of Macedon till the final subjection to the Roman Power," 1784. These works were highly recommended by the university. The degree of D.D. was conferred upon him free of expense—equivalent in the case of graduates of the college to an honorary degree—in recognition of his learning. He obtained other preferments, including the archdeaconry of Glendalough, and died in 1788.—J. F. W.

GASTAUD, FRANÇOIS, a French controversial writer belonging to the congregation of the Oratory, was born at Aix in 1660, and died at Viviers in 1732. After preaching at Paris for some time with great success, he adopted the profession of an advocate, and was employed in suits against the jesuits, to whom he bore the enmity of a thorough jansenist. His works relate to the struggle in connection with which, both as a preacher and a barrister, he was chiefly known.—J. S., G.

GASTOLDI, GIOVANNI GIACOMO, a distinguished musician, was born at Caravaggio about the middle of the sixteenth century. He held the post of chapel-master in the ducal church of Santa-Barbara at Mantua; and afterwards, about 1592, a similar situation at Milan. He published thirty musical works, the titles and dates of which may be seen in Walther's Musicalisches Lexicon, and Fetis' Biographie des Musiciens. His ballads, printed at Antwerp in 1590, under the title of "Balletti a cinque con i versi per cantare, sonare e ballare," &c., put the derivation of our word *ballad* out of all doubt, which originally meant a song, sung and danced to at the same time. The ballets and madrigals of Gastoldi are more spirited, graceful, and pleasing to modern ears than any of the works of his contemporaries. He is supposed to have died at the commencement of the seventeenth century.—E. F. R.

GASTON, the name of several viscounts of Bearn, of whom we notice GASTON IV., tenth viscount, the representative of a family which had exercised independent sovereignty from the middle of the tenth century. He was one of the leaders of the first crusade, and fought valiantly at Nicæa, 1097, Dorylæum, Antioch, 1098, and Jerusalem, 1099. Along with Tancrede, he humanely endeavoured to save the lives of those of the inhabitants of Jerusalem who, after the fall of the city, had taken refuge in the temple. He returned to Bearn in 1101, and in 1114 went to the assistance of Alfonso I. of Arragon at the siege of Saragossa. This stronghold the Moors surrendered in 1118, in which year Gaston, in acknowledgment of his services, received the title of Lord of Saragossa. He had subsequently numerous encounters with the Moors, and met his death gloriously, October, 1130, in a struggle with overwhelming numbers. —GASTON VI., fifteenth viscount, born in 1171; died in 1215. In 1211 he took part with Raymond VI. against Pope Innocent III., who had anathematized the prince of Toulouse, and proclaimed a crusade against his subjects. In the struggle Raymond

was ultimately victor, but Gaston lost his estates, and only recovered them a year before his death.—GASTON VII., eighteenth and last viscount, born about the year 1225; died in 1290. He succeeded his father at the age of four years. On attaining his majority, he got involved in the struggle between Henry III. of England and St. Louis of France. These princes he alternately served and deserted. In 1250 he was made prisoner by Simon de Montfort, and conveyed to England. In 1252, having been detained in captivity for only a very short period, he put himself for the second time at the head of an army of Gascons, and attempted to rid them of their governor, Edward prince of Wales. In the following year he laid siege to Bayonne, but unsuccessfully, although assisted by Alfonso X. of Castile. Henry himself entered Gascony shortly afterwards with the purpose of definitively settling matters with Gaston before he should set out on his pilgrimage to the Holy Land; but the wily viscount of Bearn eluded a personal interview with the king. He was not so wary with Edward I., Henry's successor, when that prince returned to Guyenne, after his coronation. Answering a sort of friendly summons to court, he was put in prison, and forced to surrender part of his estates. Against this outrage he reclaimed at the court of France. Phillip III. assisted him in recovering his estates, but would enter no further into his plans. Gaston had afterwards to defend his dominions against Sancho IV. of Castile, whom he defeated before Orthez in 1286.—J. S., G.

GASTON DE FOIX. See NEMOURS, DUC DE.

GASTRELL, FRANCIS, Bishop of Chester, was born in 1662 at Slapton in Northamptonshire, and was educated at Westminster school, then under the superintendence of the celebrated Dr. Busby. In 1680 he was admitted a student of Christ Church, Oxford, and took his degree of B.A. in 1684, and of M.A. in 1687. Having taken orders, he was made B.D. in 1694, about which period he was appointed preacher of Lincoln's inn. In 1702 he was appointed to a canonry in Christ Church, Oxford, and in 1714 promoted to the see of Chester. He died at Oxford on the 24th November, 1725. During a considerable portion of his life, Gastrell took a prominent part in ecclesiastical affairs, and was often engaged in controversy. In 1702, apprehending no good from the dispute which had arisen between Drs. South and Sherlock, he published "Some considerations concerning the Trinity, and the ways of managing that Controversy." To this work Collins replied in his essay concerning the use of reason, and in the third edition of the "Considerations," Gastrell printed an appendix, in which the objections of Collins were examined. In 1714, he published "Remarks upon the Scripture Doctrine of the Trinity by Dr. Samuel Clarke," a work which drew from Clarke an acknowledgment of the author's learning and talent. For the part he took in a controversy with the archbishop of Canterbury, touching the primate's authority to confer degrees in divinity available for preferments for which such degrees were required, Gastrell received the thanks of the university of Oxford assembled in convocation. In the prosecution of Atterbury, bishop of Rochester, Gastrell did not concur. With Atterbury's haughty temper and equivocal loyalty Gastrell had no sympathy, but he thought the proceedings against him were dictated by malignity and marked by violence; and when the bill for inflicting pains and penalties was before the house of lords, the bishop of Chester denounced it with all the warmth of his strong and earnest nature.—(Salmon's *Chron. Hist.; State Trials;* Willis' *Cathedrals;* Atterbury's *Correspondence.*)—J. B. J.

GATAKER, CHARLES, son of the learned Thomas Gataker, rector of Rotherhithe, was born there about 1614, and was educated at St. Paul's school, London, and Sidney college, Cambridge, where he took his degree of B.A. Removing to Pembroke college, Oxford, he found a patron in Lord Falkland, who made him his chaplain. He was afterwards presented to the rectory of Hoggeston in Buckinghamshire, about 1647, and there he continued till his death in 1680. Though inferior to his father in learning, he was not behind him in zeal for Calvinistic principles. In 1670 he published his father's Antidote against Error concerning Justification, to which he added a tract of his own, "The way of Truth and Peace, or a Reconciliation of the holy Apostles St. Paul and St. James concerning Justification." His theory was that men experience a twofold justification, first as sinners, by faith alone; and then as believers, by faith and works both. St. Paul refers to the former, St. James to the latter. He published several works, directed against the Roman catholics and the quakers. But his best known work was his "Censuræ, or animadversions upon the Harmonia Apostolica of Bishop Bull," which he communicated anonymously to several bishops, with the view of stirring them up to use their authority against the doctrines of Bull. Bull wrote an answer, entitled Examen Censuræ. Nelson, Bull's biographer, does justice both to Gataker's abilities and his faults in the remark, "that had he had more coolness of thought, and had he withal read more of the ancients, and fewer of the moderns, he would have made no inconsiderable writer."—P. L.

GATAKER, THOMAS, a distinguished scholar and divine, was born 4th September, 1574, in London, where his father was rector of St. Edmund's. After completing the course at the grammar schools he was entered of St. John's college, Cambridge. Having taken his degree of M.A., he was admitted a fellow of Sidney Sussex college, at that time recently founded. Whilst waiting for the finishing of the structure he went into Essex, and in the family of Sir William Ayloff occupied himself with the study of Hebrew, and acting as tutor in the classics to the son of his host. He also expounded the scriptures to the household, and in this way went through the prophetical books of the Old Testament and the apostolical epistles. Bishop Sterne, who was a relation of Lady Ayloff, having, whilst on a visit, heard one of his expositions, was so pleased with it that he urged him to take orders, which, after some considerable hesitation, he did. His curriculum being at length completed he returned to Cambridge, and there spent seven years discharging the duties of a tutor and exercising himself in preaching in different places where there was a lack of religious instruction, especially at Everton. Wishing, for some unrecorded reasons, to retire from the university, he removed to London and acted for some time as private tutor in the family of Sir W. Coke. While here he made the acquaintance of Judge Popham and other persons connected with the legal profession, which led to his being appointed, in 1601, preacher at Lincoln's inn, an office which he filled with much reputation for ten years. In 1611 he became rector of Rotherhithe, to which office he was earnestly invited by the people of that parish. Here he continued for nearly forty-three years, discharging faithfully the duties of the office, though often having to struggle with infirm health. He was appointed a member of the Westminster Assembly, and for two years took an active part in its business, generally siding with the puritan party. He was offered the mastership of Trinity college, Cambridge; but though strongly urged to accept it, his declining health constrained him to refuse. After this his time was chiefly devoted to private study, and such pastoral work as his strength permitted him to take. He died on the 27th of July, 1654. He left behind him several works which are still esteemed for the variety and depth of learning and the acuteness of reasoning which they display. His edition of Marcus Antoninus is a masterpiece of learning; and his "Præloquium" on the stoical philosophy, as well as many of his notes, indicates an acquaintance with ancient speculation which has never been surpassed. In biblical literature his "Dissertatio de Stylo Novi Testamenti;" "Cinnus: sive Adversaria Miscellanea;" his "Adversaria Miscellanea," published by his son after his death; and his share in the Annotations by the Westminster Assembly, display the wealth of his learning and the soundness of his exegesis. He published also a treatise on "The Nature and Use of Lots," and several sermons. His works have been edited by Witsius in three vols. folio, Traj.-ad-Rhen., 1698. Hallam says, "Gataker stood, perhaps, next to Usher in general estimation."—W. L. A.

GATES, HORATIO, a major in the English army and major-general in the American war, was a godson of Horace Walpole. He lived on terms of intimacy with men of rank and fashion in London, and served with distinction in the Seven Years' war. However, when now in middle life, exhausted both in purse and patience with place and promotion hunting in town, he found himself under the necessity of migrating to Virginia, to claim and farm an allotment of land in county Berkely, Virginia. Gates had early made overtures to the leaders of the insurrectionary movement, and he readily accepted a commission from congress in 1775, to serve as brigadier under Washington, whose acquaintance he had made while serving in former years in America. He was for some time attached to that great man's staff, and seems to have lived with him on cordial terms. In June, 1776, he was despatched by congress to Canada, to take General Thomas' place; and after a quarrel respecting military patronage with

General Schuyler, he did take the command-in-chief in the northern department with Benjamin Lincoln, Stark, and Benedict Arnold, officers far more efficient than himself, under him. He was able, in November, 1776, to announce to congress the retreat of Sir Guy Carleton from Crown Point; but the achievement for which he has won the greatest glory, was the receiving General Burgoyne's surrender at Saratoga. His own part in effecting this result was certainly not that of an active soldier, whatever may have been the skill displayed by him in concerting the blockade; for he remained in the rear on both occasions of the struggle for the possession of Behmus' Heights, which closed the English army's road to Albany; in the second, the final success was really due to Arnold, who, in opposition to the orders of his superior, who was jealous of him, directed the attack. Gates, however, had the glory of receiving the surrender on the 17th October, 1777. The reputation gained by him was now so great, that he was induced to rival and thwart Washington. He had not even the courtesy to address his despatches to him, but only to congress; and the commander-in-chief learnt the news of Saratoga at second hand. In the same spirit he used his credit with the eastern districts to resist his superior's call for a detachment of troops from his army to join the main body. Nevertheless, in a few months he was appointed a member of the board of war. In June, 1778, we find him posted at White Plains; and in June, 1779, ordered to the southern department. There, at Camden, the glory of Sarotaga was terribly tarnished by a battle he lost in August, 1780, to Lord Cornwallis; having brought on an engagement, when otherwise in a short time the enemy must have been starved out of the country. Such was the clamour against his conduct that he had to supplicate the countenance of Washington, whom he had always depreciated. This one failure ever after clouded his prospects. Yet no direct censure was passed on his conduct; and a resolution of congress in October, 1780, directing a court of inquiry to be held on that matter, was repealed by a subsequent resolution of August 14th, 1782. He was even requested to resume his command in the army, and came forth again very readily. In 1790 he freed his slaves, and retired for the rest of his life to New York, where he died 10th April, 1806. General Gates was vain, rashly ambitious, intriguing, and, as a commander, never passed mediocrity; he was wanting even in personal energy. Still the encouragement given to the Americans by the early adhesion to their cause of one who had fought with reputation in the English army, cannot be well overrated.—(*Correspondence of the American Revolution*, by T. Sparks; W. Irving's *Life of Washington.*)—W. S., L.

GATISDEN. See GADDESDEN.

GATTA-MELATA, STEFANO GIOVANNI, born at Narni; died at Venice in 1443. A condottiere of great renown in that century, he served first under Pope Eugenius IV., then for the rest of his life under the Venetian republic, to which he remained faithful, when in 1438 Francesco, marquis of Gonzaga, the general at the head of its forces, passed with his men to the camp of Filippo Maria Visconti, duke of Milan. Gatta-Melata saved a portion of the Venetian army, and fought successfully with it against Gonzaga and the Visconti. When, soon afterwards, an alliance was entered into between Venice and Florence, and the general command of the allied forces was conferred upon the celebrated captain, Francesco Sforza, Gatta-Melata modestly consented to serve as second under him, and in this subordinate capacity displayed his old energy and talent. Struck by paralysis in 1440, he was no longer able to act as a soldier, and after having languished for three years in Venice, he died much lamented by the Venetians, who honoured his memory with monuments and other public tributes.—A. S., O.

* GATTEAUX, JACQUES-EDOUARD, son of Nicolas Marie Gatteaux, born at Paris, September 1, 1788, besides inheriting the genius of his father as a medal engraver, has secured an honourable place as a sculptor. Jacques Gatteaux, having obtained the first prize for medal engraving in 1809, proceeded to Rome, where he studied sculpture as well as medals, and produced some works in each branch of art. Returning to Paris in 1813, he executed a large portrait of Philibert Delorme as the prize medal of the école d'architecture, and several models for the prizes of the école des beaux-arts. For the governments of Louis XVIII. and Charles X. he executed medals commemorative of the peace of 1814; of the Holy Alliance; and of other public occurrences and royal ceremonials. For the Galerie Numismatique des Grands Hommes Français, of which he was one of the founders, Jacques Gatteaux engraved several medals. Of late years he has been most devoted to sculpture. M. Gatteaux received the cross of the legion of honour in 1833, and succeeded Galle as member of the Académie des Beaux-Arts (section de gravure) in 1845.—J. T–e.

GATTEAUX, NICOLAS-MARIE, an eminent French medal engraver, was born at Paris, August 2, 1751. Having learned intaglio engraving under a gem engraver, he obtained admission into the royal medal office, where he soon acquired much skill as a medallist. A model which he prepared in wax from Le Brun's Battles of Alexander, a marvel of skill and patience, first brought him into notice. The first medal executed on his own account was a portrait of Louis XV., for the series of medals of the kings of France. He completed it in 1773, and from that time he was never unemployed. When he resigned the graver in his sixty-eighth year, he had executed nearly three hundred medals, dies, and seals, besides various other things. Nicolas Gatteaux excelled in portraiture, and a large proportion of the medals issued in France during the latter part of the eighteenth and the early part of the nineteenth centuries, in commemoration of distinguished personages, were executed by him. His strength lay in execution. He had little invention, but all his works display artistic taste, and are admirably finished. He possessed considerable mechanical ingenuity; he improved the mechanism for medal engraving; invented a plan for rapidly registering notes and for increasing the difficulty of forging assignats; and constructed a new pointing machine for the use of sculptors. He died of cholera at Paris, June 24, 1832.—J. T–e.

GATTERER, JOHANN CHRISTOPH, a prolific German historian, was born at Lichtenau, near Anspach, 13th July, 1727, and completed his education at Nuremberg and Altdorf. From 1759 till his death on the 5th April, 1799, he filled the chair of history at Göttingen. He did not so much distinguish himself by original research, as by methodical arrangement and a comprehensive knowledge of all branches of history. He left a large number of historical works.—K. E.

GATTI, BERNARDINO, a Lombard painter, commonly called SOLARO, from the occupation of his father, it is said; but what that was has been left to conjecture. He was born at Cremona about 1493, and is said to have been the scholar of Correggio; if not his scholar he was his imitator. Gatti painted the cupola of the Steccata at Parma in a similar style to the cupolas of Correggio. He was employed also to complete the unfinished tribune of Pordenone in the church of Santa Maria di Campagna at Piacenza; and he executed many works at Cremona, especially in the cathedral there, where he died in 1575, aged upwards of eighty. Although Gatti was intrusted with great works, and appears to have been esteemed in his time, his being so completely an imitator of Correggio, has rendered a great name for him with posterity an impossibility. He was great only as an imitator; his continuations of Pordenone are exactly in the manner of that painter. Gatti, or Il Solaro, as he often signed his name, is claimed also by Vercelli and Pavia; but Cremona seems to have the best right to him, not only from the abundance of his works there, but from documentary evidence.—(Zaist, *Pittori Crem.;* Pungileoni, *Mem. istoriche*, &c.)—R. N. W.

GATTI, GIOVANNI ANDREA, born at Messina in 1420, was one of the most learned scholastic philosophers of his time. He had an extensive knowledge of languages, and gave lessons at Rome, Florence, Bologna, and Ferrara. He died, in 1477, bishop of Cefalu in Sicily, leaving several Latin orations and other papers, which were preserved in the convent of S. Domenico, at Salerno.—A. S., O.

GATTI, OLIVIERI, Italian engraver, born at Parma in 1598. A pupil of G. L. Valesio, he learnt from him to imitate the manner of Agostino Caracci, whence it has been suggested by Bryan that "he was probably instructed in engraving by that master;" though as Agostino died, according to Bryan's own dates, within three years of Gatti's birth, it is not easy to see at what time the lessons were given. Gatti was elected into the Academy of Bologna, in which city he had settled in 1626. The date of his death is not recorded. Several of his engravings are from his own designs, and he painted as well as engraved, but his pictures are of little account. Among the most esteemed of his plates are a "St. Jerome," after Agostino Caracci; "The Creation," and three other Old Testament subjects after Pordenone, and a set of studies by Guercino.—J. T–e.

GATTINARA. See ARBORIO.

GAU, FRANÇOIS CHRETIEN, architect and archæologist, born at Cologne in 1790; died at Paris in 1853. In 1809 he entered the Académie des Beaux Arts, Paris, and having completed his studies there, went to Italy in 1815. Two years later, M. Gau accepted an offer to accompany a gentleman to the East; but on his arrival at Alexandria, some difference led him to separate from his companion, and he then resolved, though almost entirely without resources, to continue his journey to Nubia. Thither he proceeded on foot in the wake of a small caravan, trusting for subsistence to the hospitality of the natives. He remained in Nubia until he had drawn and measured all the more important monuments of that country—his ambition being to produce a work which should supplement the great work of the French expedition in Egypt. The result of his labours appeared in a folio volume (Stuttgart and Paris, 1822), entitled "Antiquités de la Nubie, ou monumens inédits des bords du Nil, situés entre la première et la seconde cataracte, dessines et mesurés en 1819." It consists of sixty-eight plates of plans, sections, and views, and has always been received as an authority; it is in truth a noble monument of the industry, ability, and judgment of its author. His next publication was the completion, in two volumes, of Mazois' splendid work on the ruins of Pompeii. He now turned to the practice of his profession, and erected and restored several important buildings. Among his chief new buildings were the great prison of La Roquette and the presbytery of St. Severin; among his restorations, the church of St. Julian and that of the Rue Chauchat. With his name, also, is associated the revival of Gothic architecture in Paris—he having designed and commenced in 1846 the erection of the church of Ste. Clotilde, the first modern church erected in the capital in that style. But illness compelled him to transfer its supervision to other hands, and he died before its completion.—J. T–e.

GAUB, HIERONYMUS DAVID, a German physician, was born at Heidelberg in 1706. After having practised medicine for some time at Deventer and Amsterdam, he was appointed professor of chemistry at Leyden in 1731, and in 1760 physician to the prince of Orange. He died in 1780. Among other learned works he has left "Institutiones Pathologiæ Medicæ," which were repeatedly translated into German; "Adversaria," and "Opuscula Academica."—K. E.

GAUBIL, ANTOINE, a learned Roman catholic missionary whose writings have contributed much to our knowledge of China and other parts of eastern Asia, was born at Caillac in Languedoc in 1689. In 1721 he was sent by the jesuits to China, where he resided for the long period of thirty-eight years. His researches into the history and literature of the country were prosecuted with extraordinary diligence and with so much success as to excite the astonishment of the Chinese themselves, who sometimes applied to him for information regarding difficult and obscure passages in the writings of their favourite authors; and the emperor, who was by no means generally favourable to Europeans, appointed him to an office in the college of Pekin, where he instructed Chinese and Mantchou youths in Russian and Latin so as to qualify them for appointments in the public service. Several important memoirs were prepared by him, among which may be mentioned a "Historical and Critical Treatise on the Chinese Astronomy;" "Narrative of a Voyage from Pekin to Canton;" "History of Genghis Khan and his Dynasty," Paris, 1739, a book highly commended by Gibbon; essays in the Lettres Curieuses et Edifiantes; and a narrative of the Chou king, a body of historical traditions which are held by the Chinese in high veneration. This last was published after his death, which took place at Pekin in 1759.—J. B. J.

GAUBIUS. See GAUB.

GAUCOURT, RAOUL V., a French soldier, the representative of a family of Berry, highly distinguished in the wars of Charles VII. with the English. He entered the service of Charles VI. at the age of fourteen, was knighted for his bravery at the battle of Nicopolis in 1396, and distinguished himself in 1408 in the duke of Burgundy's campaign against the revolted inhabitants of Liege. He had already seen some service against the English and Burgundians, when he was sent in 1415 to raise the siege of Harfleur, then about to surrender to the former. Raoul threw himself into the place; fought valiantly to keep it, and surrendered only on condition of perfect immunity for himself and his followers. He passed the next ten years in England a prisoner. On his release, he returned to France a fierce, blood-thirsty enemy of the English. He had the satisfaction of sharing in most of the events which led to the overthrow of their power. Raoul Gaucourt was twice grandmaster of France—in 1450 and again in 1456. He died on the battlefield at an advanced age.—J. S., G.

GAUDEN, JOHN, an English divine, was the son of the vicar of Maryland in Essex, and was born there in 1605. He was educated first at Bury St. Edmund's, and subsequently at St. John's college, Cambridge, where he took his degree in arts. He was for some time a tutor in Wadham college, Oxford, and took there the degrees of bachelor, and doctor in divinity. In 1630 he obtained the curacy of Chippenham, and some time after the rectory of Brightwell. He was subsequently appointed chaplain to the earl of Warwick, one of the leaders of the parliamentary party, and at this period manifested a strong leaning to the popular side. A sermon which he preached before the house of commons in 1640 gave so much satisfaction that he received a public present of a silver tankard. In the following year the parliament conferred on him the rich deanery of Bocking in Essex. On the overthrow of episcopacy, Gauden retained his preferments by conforming to the new form of church government, but with evident reluctance, which led to the removal of his name from the list of divines convened in the Westminster Assembly. He afterwards subscribed the covenant, though he had written a treatise against it. He gradually receded, however, from the dominant party, and in 1648, when they had resolved to bring the king to trial, he published "A Religious and Loyal Protestation" against their purposes and proceedings. He sent forth various other treatises in defence of the royalist cause, the principal of which is entitled "The Tears, Sighs, Complaints, and Prayers of the Church of England." At the Restoration Gauden was appointed chaplain to Charles II., and shortly after was created bishop of Exeter. In 1664 he was translated to the see of Worcester, but died on the 20th September in that year of a disease which, it is alleged, was caused, or at least aggravated, by his disappointment at not having obtained the see of Winchester, which he had eagerly solicited. The memory of Bishop Gauden has been preserved mainly by his connection with the famous work entitled "Eikon Basilikè, or the Portraiture of his most sacred majesty, in his solitude and sufferings," of which he claimed to be the real and sole author. The treatise, which professes to contain meditations and prayers composed by Charles I. in his captivity, was published in 1648, a few days after the execution of that monarch, and produced an extraordinary sympathy in his behalf. So eagerly and universally was it read that it passed through fifty editions in a single year. "Many," says Hume, "have not scrupled to ascribe to that book the subsequent restoration of the royal family. Milton compares its effects to those which were wrought on the tumultuous Romans by Antony's reading to them the will of Cæsar." A vague rumour was circulated at the time, that the work was written by one of the royal chaplains; but nothing was known of its real origin until 1691, when a note was discovered which the earl of Anglesey had prefixed to a copy of the book, ascribing the authorship to Gauden, on the authority of Charles II. and his brother James, who had communicated the same information to Burnet. This led to the publication in 1692 of a circumstantial account of Gauden's claim by his former curate, Dr. Walker. The question thus raised was keenly discussed by various writers on both sides, and for some time the arguments for and against Gauden's claim appeared to be pretty equally balanced. At length, in 1786, the scale of evidence was turned by the publication of the bishop's own letters to Lord Clarendon, in which he distinctly declares that the work was "wholly and only" his own "invention, making, and design." The chancellor had before this learned the secret from his own friend, Morley, bishop of Worcester, and in a letter to Gauden he admits that the fact "had indeed been imparted to him as a secret, and when it ceased to be a secret it would please none but Milton." The opposite view, however, has been maintained with great ingenuity by Dr. Wordsworth, in his elaborate treatise on the subject. But the arguments in favour of Gauden's claim adduced by Mr. Laing (History of Scotland, vol i.), Mr. Hallam (History of England, vol. i.), and by Sir James Mackintosh, in his masterly article in the forty-fourth volume of the *Edinburgh Review*, are generally regarded as decisive of the question.—J. T.

GAUDENTIUS, St., succeeded St. Philastrius as bishop of Brescia in the year 387. He made great resistance to his election, pleading his youth and his unworthiness, and even departed on a pilgrimage to Jerusalem that he might be out of the way; but the people would not be so put off, and being compelled to return, Gaudentius was ordained bishop by St. Ambrose. In his episcopal office he firmly and perseveringly opposed the encroachments of the Arians. In 405 he formed one of a deputation of five western bishops sent by Honorius to Arcadius with the approbation of the pope, to plead the cause of the exiled Chrysostom. On the voyage the deputies were arrested by emissaries from Arcadius, and after undergoing much ill-usage on account of their steady refusal to communicate with Atticus, the intruded patriarch, they were forced to put to sea in a leaky vessel, which, however, they exchanged at Lampsacus for one more sea-worthy, and returned safely to Italy. Seventeen sermons of St. Gaudentius are extant; in one of them he explains, for the benefit of neophytes, the mystery of the Eucharist. The date of his death has not been ascertained.—T. A.

GAUDENZI, Pellegrino, was born at Forli on the 3d of June, 1749. He entered the seminary of his native city, where he became acquainted with Cesarotti's translation of Ossian, and was so much enraptured by that work that he determined to go to Padua and place himself under the care of its author, then professor of belles-lettres in that university. Here he studied the classics, and published, in 1780, his poem entitled "The Birth of Christ," a work highly commended by Cesarotti. Gaudenzi devoted much of his time to the study of the abstract sciences, and became a member of the Academy of Padua. He was preparing some dissertations on classical subjects when he died, 27th June, 1784.—A. C. M.

GAUDICHAUD-BEAUPRÉ, Charles, a French botanist, was born at Angoulême, 4th September, 1780, and died at Paris, 16th September, 1854. He became pharmacien de la marine in 1810, and in that capacity he made three important voyages of discovery in the ships *l'Uranie*, *la Physicienne*, *l'Harmonie*, and *la Bonite*, visiting South America, the Mauritius, Bourbon, St. Helena, New Holland, the Sandwich Islands, Terra del Fuego, the East Indies, and China. He resided on several occasions at Rio Janeiro, and thrice doubled Cape Horn. On the 14th February, 1820, the *Uranie* was shipwrecked in the Falkland archipelago, and Gaudichaud had the misfortune to lose a large portion of his collections. About two thousand specimens of plants, however, were recovered, after having lain for forty days under salt water; and they were saved by being repeatedly washed with fresh water and again subjected to the process of drying. He resided in the Falkland Islands for four months, and published an account of their flora in the *Annales des Sciences Naturelles*. In 1826 he published an account of the botanical collections made during the voyage of the *Uranie* and the *Physicienne*. He devoted much attention to the ferns which he had observed, and published a valuable dissertation on the markings left by the leaves, and on the arrangement of the vascular bundles in them and in the stem. He subsequently entered warmly into the subject of botanical physiology, and supported the views of Petit Thouars relative to the formation of the woody bundles. He looked upon buds as fixed embryos, giving off roots downwards in the form of wood, and stems upwards in the form of leaves with spiral vessels. In his "Recherches sur l'organographie, la physiologie et l'organogenie des végétaux," published in Paris in 1841, he discusses fully these physiological views. He was strongly opposed by Mirbel, and a controversy arose between them on the subject, which led to the appearance of many memoirs before the Academy of Sciences of the Institute of France, of which he was a member. He was a foreign member of the Linnæan Society. His health suffered much from the effects of his voyages, and in later life was very feeble and infirm. Among the other works of Gaudichaud may be mentioned "Flore des Iles Malouines," "Memoires sur les Cycadées;" treatises on the potato disease; on the propagation of bulbous plants; on the fall of the leaves; and on the increase of stem in height and diameter.—J. H. B.

* GAUDIN, Marc Antoine Augustin, was born April 5, 1804, at Saintes, in the department of Charente-Inférieure. He has been employed for more than twenty years as a calculator at the Bureau des Longitudes in Paris. M. Gaudin has devoted himself especially to photography and optical research. In 1824 he published, in conjunction with M. Lerebours, an account of the latest improvements in daguerreotype; and in 1844, a practical treatise on photography. He is the author of various observations on different kinds of lenses, on the properties of rock-crystal, and on a new photographic paper, besides various papers on the atomic theory. In 1827 he invented an air-pump, with rotatory motion, so as to cause dilatation in one direction and compression in the other.—C. E. L.

GAUDIN, Martin Michel Charles, Duc de Gaeta, an eminent French financier under the directory and the empire, was born at St. Denis, near Paris, 19th January, 1756, and died at Paris, 26th November, 1844. At an early age he was introduced to the routine of the public offices, and at the period of Necker's first ministry, had risen to an important position in the treasury service. A commissary under the constituent assembly's finance committee, Gaudin led a troubled life, and frequently, but in vain, tendered his resignation. In 1795 he was the finance minister-elect of the directory; but the post was too high for his ambition, and he declined it. With the establishment of an autocracy in the person of Napoleon, Gaudin, who had a short time previously been at the head of the postal service, again entered upon the duties of minister of finance, which he discharged, with great advantage both to the credit of government and the interests of France, till the 1st April, 1814. From March to July of the following year he again served Napoleon in the same capacity. For this long term of service the emperor liberally recompensed the faithful minister. Gaudin was created Comte in 1808, and Duc in 1809. Elected deputy of the legislative chamber in 1815, he sat in it four years, and in 1820 was nominated governor of the bank of France, with which he was connected till 1834. The last ten years of his life he spent in retirement, honoured by all parties for integrity of character and sound judgment, unimpeached and unquestioned in the course of a long and eventful life.—J. S., G.

GAUDY, Franz Bernhard Heinrich Wilhelm, Freiherr von, a German poet, was born of a family said to have been of Scotch extraction at Frankfort-on-the-Oder, April 19, 1800, and died at Berlin, February 6, 1840. He entered the Prussian army, but resigned his lieutenancy to devote himself exclusively to literary pursuits. He wrote some volumes of lyric poetry, chiefly in imitation of the French chansons, and a number of tales and sketches on Italian subjects. He also translated, with Chamisso, the songs of Beranger.—K. E.

* GAUERMANN, Friedrich, son of Jakob Gauermann; born in 1807 at Meisenbach in Austria. He learnt the rudiments of his art from his father; and completed his technical education in the art academy, and imperial library, Vienna; but owes the vigour, originality, and truth of his pencil to his diligent studies from nature in the mountain districts of Styria, Salzburg, and the Tyrol. Friedrich Gauermann has greatly distinguished himself both as an animal and a landscape painter. His "Ploughman," which was the central attraction in the Vienna exhibition of 1834, gained general applause at the great exhibition of Paris, 1855. To this last exhibition he also contributed a "Dying Stag," a "Halt upon the Mountain," and "The End of the Chase"—titles which indicate the general character of his works. His landscape compositions are chiefly of scenery. Many of his pictures have been lithographed.—J. T–e.

GAUERMANN, Jakob, landscape painter and engraver, was born at Offingen, near Stuttgart, in 1772; studied three years at the Stuttgart Academy, and afterwards at Vienna. Gauermann acquired great celebrity in Austria by his water-colour drawings of mountain scenery, the result of many journeys in Styria, the Tyrol, &c. He was appointed court-painter to the Archduke John, in whose collection is a large number of his best pictures. Many of his works are also in the collections of other Austrian and German princes, and in that of Lord Auckland. His oil-paintings are not very numerous. His engravings consist of thirty-six landscapes with figures.—J. T–e.

GAULLI, Giovanni Battista, called Baciccio, an Italian painter, was born in 1639 at Genoa, but is ranked among the Roman school. His early art-education he received from L. Borzone in his native city, but went early to Rome, where he became a pupil of Bernini. His chief work is the large painting on the vault of the church del Gesù at Rome, representing the "Assumption of St. Francis Xavier," which is celebrated for the boldness and truth of the foreshortening, and the brilliancy of the colouring. Another celebrated work is the "Virgin and Child, surrounded by angels, with St. Anne kneeling in front;" it

is in the church of S. Francesco a Ripa. Gaulli's facility of composition, rapidity of hand, and clear, bright style, rendered his mural paintings very attractive to his contemporaries; but they belong to an essentially superficial style of art. He is one of the painters called by his countrymen Macchinisti. His faults are less obtrusive in his easel pictures, and his manner more varied. He had the reputation of being the best portrait painter of his day in Rome. Among his sitters are said to have been seven pontiffs—from Alexander VII. to Clement XI. He painted children with marked grace and vivacity. Gaulli died at Rome in 1709.—J. T–e.

GAULMIN, Gilbert, born at Moulins, 1585; died at Paris, 1665. He was intendant of the Nivernois, maitre des requetes, and conseiller d'etat. His public duties left him little time for composition, but his contemporaries gave him credit for knowing all the tongues of Babel, and Greek in particular. He wrote a tragedy on the subject of Iphigenia, in which Æschylus was his model. It is still in manuscript in the imperial library. Gaulmin's name has a better chance of immortality than Greek verses give. He wished to marry; the curé of the parish, for some reason which we do not know, refused to administer the sacrament. Gaulmin on this solemnly stated in the presence of his curé that he took the woman for his wedded wife, and he thenceforward lived with her in that relation. The incident gave rise to some litigation, and such marriages—by no means uncommon—were called à la Gaulmin. Gaulmin published the first edition of Eustathius' romance; he also edited Psellus de demonibus.—J. A., D.

GAULTIER, Aloisius Edouard Camille, l'Abbé, born about 1745 at Asti, Piedmont; died at Paris in 1818. Educated at Rome, where he took priest's orders. He came to France in 1780, and devoted himself to the subject of education. The Revolution drove him from France; he went to London, where he established a school for the children of refugees. When circumstances permitted he returned to France, and occupied himself chiefly in the preparation of school-books and works explaining his plans of education. He seems in some respect to have anticipated Bell's system of mutual instruction by the children themselves.—J. A., D.

GAULTIER, Charles, a French advocate, was born at Paris in 1590, and made his first speech at the bar in 1613. He was soon recognized as one of the most powerful orators of the day. By his stormy and passionate declamation, and by his vehement invective, he became even more feared than admired, and Boileau himself satirized him only after his death. In 1663, Gaultier injudiciously published "by desire" a volume containing the most celebrated of his orations; but the vigour and emphasis of his delivery could not be reproduced in print, and the book seemed cold and dull. Other selections from his pleadings appeared after his death, which took place at Paris, 16th September, 1666.—W. J. P.

GAUNT, John of. See Lancaster.

GAURICO, Luca, an Italian ecclesiastic; born at Gifoni, kingdom of Naples, in 1476, and died at Rome in 1558. He acquired reputation as an astronomer and astrologer, pretending to be able to predict future events, and was patronized by several popes, among whom were Julius II. and Leo. X. He was made bishop of Civita-Ducale in 1545. There is a collection of his works under the title of "Opera omnia quæ quidem exstant Lucæ Gaurici, Gephonensis," &c., Basle, 1575.—A. S., O.

GAUSS, Johann Friedrich Karl, one of the greatest mathematicians and physicists of the nineteenth century, was the son of a bricklayer, and was born at Brunswick on the 30th of April, 1777. His early talent having attracted the attention of Professor Bartel, was by him brought under the notice of his sovereign Karl Wilhelm Friedrich, duke of Brunswick, who caused the young Gauss to be educated in the collegium Carolinum from 1792 till 1795, and from the latter date till 1798 in the university of Göttingen. The favourite study of Gauss during the earlier part of this period was the theory of numbers, in which he made rapid progress, and in the absence of books, discovered for himself many of its most important principles. When he, at length, had access to the works of former writers on the same subject, and especially of Euler and Lagrange, he found that in most of his supposed discoveries he had been anticipated; but not discouraged by that, he pursued his labours, and succeeded in greatly extending and improving that branch of mathematics, especially with reference to the roots of unity, and the geometrical division of the circle. These results were embodied in a treatise called "Disquisitiones Arithmeticæ," published at Leipsic, 1801, a work at first undervalued and misunderstood, but since regarded as a marvel of genius. Having been induced by the discovery of the first known of the small planets, Ceres, in 1800, to apply his mind to the subject of the determination of the elements of the motion of a planet from three observed geocentric longitudes, and three observed geocentric latitudes, or from four longitudes and two latitudes, as the case might be, Gauss soon published a complete solution of that problem, which he applied successively to the several "asteroids," as they were discovered. Having extended his investigations to the subject of planetary motion in general, he published in 1809 his "Theoria motuum corporum cœlestium." In that work was published the now well-known "method of least squares," for determining the most probable result of a series of observations, when the data are more numerous than the quantities to be found, a method discovered independently by Gauss and by Legendre. In 1807 Gauss became professor of mathematics in the university of Göttingen, director of the observatory, and member of the Academy of Sciences of that place. He was subsequently elected a corresponding member of the Royal Academy of Sciences of Berlin, of the French Institute, of the Royal Society of London, and of various other learned bodies. He continued from time to time to publish most remarkable and original papers on the theory of numbers, the theory of equations, the secular variations of the orbits of the planets, and other mathematical subjects. The greatest and most celebrated of the scientific labours of Gauss were those connected with terrestrial magnetism. They commenced by an experimental determination, the first ever made, of the absolute intensity of the earth's magnetic force. In this and other experimental researches, Gauss was assisted by Weber. It was followed by the establishment of an association of observers in correspondence with Gauss, by whom a series of simultaneous observations have ever since been carried on at magnetic observatories scattered all over the world. Gauss next, with skill and industry which have never been surpassed, reduced the whole subject of terrestrial magnetism to a complete and exact mathematical theory. Amongst other conclusions he showed that the earth can have but two magnetic poles, one in the northern and the other in the southern hemisphere, and not four, as Halley had erroneously supposed; and that the direction and intensity of the earth's magnetic force at a given point on its surface, are functions of the position of that point, and of twenty-four coefficients to be found by experiment; and he calculated the approximate values of these coefficients at ninety-one stations at which observations had been made. The results of the magnetic researches of Gauss and the body of fellow-labourers whom he organized from 1836 until 1841 are recorded in six volumes, entitled "Resultäte, aus den Beobachtungen des magnetisches Vereins." The third volume, entitled "Allgemeine Theorie des Erdmagnetismus," which was published in 1838, contains Gauss's mathematical theory of terrestrial magnetism. Gauss died at Göttingen on the 23d of February, 1855, in the seventy-eighth year of his age. His body, after lying in state for three days in the rotunda of the university, was buried on the 26th of that month with every mark of well-deserved respect. He had been twice married, and left by the first marriage a son, and by the second two sons and a daughter.—W. J. M. R.

GAUSSEN, Etienne, a French protestant theologian, born at Nimes in the first half of the seventeenth century; died at Saumur in 1675. In 1651 he obtained the chair of philosophy, and in 1655 that of theology, in the protestant academy at Saumur. His works were held in great estimation in Holland and Germany, particularly his "De Ratione Studii Theologici," &c., 1671, of which many editions have appeared in these two countries. Bayle speaks of this work as the best possible guide to the theology of the age in which it appeared.—J. S., G.

GAUSSIN, Jeanne Catherine, an actress, was born at Paris, 25th December, 1711, and died at La Villette, 6th June, 1767. Her debut upon the public stage took place on 28th April, 1731, in the part of *Junie* in Racine's Britannicus. For thirty-two years she continued to delight Parisian audiences, and to elicit warm praise even from fastidious critics. La Harpe said of her—a phrase which has since been applied to Rubini and others—"elle avait des larmes dans la voix;" whilst even her tragic powers were surpassed by her talents as an

actress in high comedy. She retired from the stage in 1763, four years after her marriage with a dancer at the opera, whose ill-treatment helped to shorten her days.—W. J. P.

GAUTHEY, Emiland-Marie, a French engineer of great skill, was born at Chalons-sur-Saône on the 3d of December, 1732, and died in the south of France on the 14th of July, 1806. The greatest engineering work which he executed was the Canal du Centre, in Burgundy; and the most important of his writings was a treatise edited by Navier after his death, entitled "Traité complet sur la Construction des ponts et des canaux navigables." It was first published in three volumes 4to, in 1809; a second edition appeared in 1833.—W. J. M. R.

GAUTHIER, surnamed Sans Avoir, a Norman knight, was the military coadjutor of the Hermit in the organization of the first crusade. He crossed the Rhine in 1096 at the head of several thousand of the neediest and most desperate adventurers whom the preaching of Peter had brought together, and following the course of the Danube, fought his way to the rendezvous of the pilgrims in the territories of the Greek emperor. He was well received by Alexis Comnenus, and on the arrival of Peter with his motley multitude, commenced operations against the Turks. His career, however, was destined to be short. He was drawn into an ambuscade by the sultan of Iconium, and perished with a great number of his troops in 1097.—J. S., G.

GAUTHIER, François—the Abbé Gaultier of our English histories—was chaplain to the French ambassador in London towards the beginning of the eighteenth century, and afterwards ministered in the private chapel of the imperial envoy, count de Gallas. The tory ministry of Queen Anne employed him as one of their emissaries in the secret negotiations with Louis XIV., which led to the peace of Utrecht. His services were rewarded in France with the abbacies of Olivet and Savigny, to which were added pensions and presents from the English and Spanish governments. He died 13th June, 1720.—W. B.

GAUTHIER D'AGOTY, the name of a family of French engravers and naturalists, memorable mainly as among the earliest to practise and improve the art of printing engravings in colours. Jacques Gauthier D'Agoty, the head of the line, was born at Marseilles near the beginning of the eighteenth century. Of his early life nothing is known; but he seems to have studied the natural sciences, and especially anatomy. His first publication was an "Essai d'Anatomie," 20 plates fol., Paris, 1745, which was republished the following year, with a new title. In 1746 appeared a series of eight folio plates of the anatomy of the head, and the origins of the nerves, engraved by him and printed in colours. This was followed by an account of his process, "Lettre concernant le nouvel art d'imprimer les tableaux avec quatre couleurs," 12mo, Paris, 1749. The four colours were black, blue, yellow, and red. Gauthier D'Agoty's success with his new art, as he calls it, was very imperfect. He was but an indifferent designer, and in engraving little more than an amateur; while he made but small progress in overcoming the mechanical difficulties which beset the infancy of the art, and which have indeed scarcely been wholly overcome yet. He was, however, far from being himself dissatisfied with his results, and he continued during the rest of his life to publish coloured plates of anatomical and botanical subjects, though insufficient public appreciation caused him to bring more than one series to an abrupt termination. But, besides preparing his coloured engravings, he found time to write a "Nouveau Système de l'Univers," 12mo, Paris, 1750, in which he undertook to refute Newton's theory of gravitation; and a "Chromagenésie, ou génération des couleurs," 12mo, Paris, 1751, in which he sought to demolish that philosopher's Optics; and, failing to convince the disciples of the great Englishman, he followed up these tractates by a "Réfutation de la défense des Newtoniens," 12mo, Paris, 1752. He died at Paris in 1785. Besides the works we have named, and others to which we have referred, he published "Observations sur la Physique, l'Histoire naturelle, et la Peinture," 6 vols. 4to, Paris, 1752–55, a work which at least testifies to his industry and the wide range of his studies; and he established a *Journal de Physique*. Three of the sons of Jacques Gauthier D'Agoty occupied themselves in the pursuit that has preserved the name of the father.—Arnaud-Éloi, the eldest, engraved several quarto plates, which were printed "en couleurs naturelles," illustrative of a work entitled "Observations périodiques sur l'Histoire naturelle, la Physique et les Arts," Paris, 1771, but died before the completion of the work, the remaining plates being printed in the usual way. Arnaud-Éloi succeeded to the undertaking of his father, many of whose prints he republished.—Jean-Baptiste Gauthier D'Agoty, a younger son, also engraved plates for printing by the same process, but applied chiefly to portraiture. This application of the process found, however, few admirers, and a gallery of portraits of celebrated Frenchwomen, was abandoned on the issue of the second part, while of the "French Monarchy," only a single livraison appeared. Jean-Baptiste died in 1786.—Jean-Fabien Gauthier D'Agoty, born in 1730, fifth son of Jacques, also engraved and printed in colours anatomical and natural-history plates, besides portraits.—His son Edouard possessed more talent as an engraver than any other member of the family. He studied with a view to improve the colour-printing art of his family, and is said to have invented some promising modifications; but he died young at Milan in 1786.—J. T–e.

*GAUTIER, Theophile, born at Tarbes in 1808; educated at the collége Charlemagne. He first came before the public as a painter, was discouraged by the reception of his works, then gave himself to literature, published a poem in 1830, but it was not possible in that year to get any one in Paris to think of poetry. A volume of poems printed in 1832 had more success, and some papers of his on the poets of the period of Louis XIII., printed in *La France Litteraire*, attracted great attention. They have been separately published under the title of "Les Grotesques." He has published several poems and romances, and interesting narratives of travels in Spain, Italy, and the East.—J. A., D.

GAUTIER. See Gaultier and Gauthier.

GAUTIERI, Giuseppe, an Italian naturalist and physician of some reputation, born at Novara in 1769. He travelled many years in Hungary and Germany, making scientific observations on the animals and minerals of the different regions he visited, and on the local peculiarities of certain maladies, particularly the cretinism of Tyrol, Carinthia, and Styria. He has left interesting accounts of his studies in his numerous works. On his return to Italy in 1808, he made himself useful both as a physician and as a magistrate, and was much esteemed and respected. He died in 1833.—A. S., O.

GAVARNI, the pseudonym of Paul-Sulpice, Chevalier, the most popular of French caricaturists. He was born at Paris in 1801 of poor parents, and brought up as a mechanic; but followed his own inclination by studying after his working hours in the free school of design. When he began to use his pencil as a means of subsistence, it was in making drawings for pattern-books, fashions, &c. His first adventure in the field in which he subsequently acquired such remarkable popularity, was in 1835 in a journal called *Les Gens du Monde*. His designs at once attracted attention; and he commenced several series of lithographic sketches, first separately and afterwards in the *Charivari*, of the questionable classes and scenes of Parisian life, under the titles of Les Actrices, Lorettes, Gens du Monde, Les Coulisses, et Visages Masques, Les Fourberies de Femmes, &c. The rare vivacity, shrewdness, and power of presenting the ridiculous side of the loose life of the capital displayed in these piquant sketches, combined with intimate knowledge of Parisian nature and singular facility of hand, secured for the artist an amount of appreciation such as seldom falls to the lot of the caricaturist. Gavarni's pencil was wonderfully prolific, and his resources were as remarkable as his fertility. Besides the sketches of Parisian character and manners, he illustrated many works, as Sue's Wandering Jew, Balzac's Œuvres, Le Diable à Paris, &c., and with full satisfaction to the public, to whom they were addressed. His only conspicuous failure was in the case of the grim and ghastly exaggerations of English low life, which he produced as the result of a visit made to England in 1849. Gavarni's sketches have been collected and published in six volumes—four in 1845, under the title of "Œuvres choisés de Gavarni," with text by Jules Janin and others; and two more in 1850, entitled "Perles et Parures." Latterly Gavarni returned to his mechanical pursuits, occupying himself deeply in solving the problem of rendering balloons navigable He died in November, 1866.—J. T—e.

*GAVARRET, Louis Denis Jules, a distinguished French physician, and author of an admirable treatise on electricity, was born in 1809, entered the polytechnic school in 1829, and served for some time as an officer of artillery; but resigning his commission in 1833, he devoted himself entirely to medical and scientific pursuits. In 1843 he was made doctor of medicine, and appointed at the same time professor of medical physics to the

Faculty. He has written several medical works, but is best known by his "Traité d'Electricité," published in 1857, in 2 vols. 18mo, which is at present (1860) the most lucid and compendious systematic work on the science.—G. Bl.

* GAVAZZI, Alessandro, born at Bologna in 1809. He entered, when yet very young, a benedictine convent, and was afterwards sent as teacher of literature to Naples, where he got into trouble with his superiors for his early leaning towards liberal ideas. When the insurrection of Milan broke out in 1848, he was at Rome, and took a prominent part in the enlistment of the Roman volunteers for the war of independence. He accompanied them to the Venetian provinces, as chaplain in the army, rousing everywhere with his popular eloquence the youth of the country to take part in the national crusade against Austria. When the war was frustrated in August of that same year, and Bologna prepared a popular resistance against the invading foreigners, Gavazzi went there to encourage the people in their bold attempt, and the Austrians were obliged to retire in face of a popular insurrection. Owing to the reaction which took place in the Roman states in the autumn of 1848, he was arrested by General Zucchi, who had taken service under the pope, and who brought him prisoner to Rome. The Romans, however, set him free, and when the republic was proclaimed in February, 1849, Gavazzi became again prominent in public matters, and devoted himself during the siege to the care of the wounded patriots. After the overthrow of the Roman republic by the French, he came as an exile to England, where he has made himself well-known by his lectures against the Church of Rome. In 1853 he paid a lengthened visit to America, where his orations drew great and sometimes turbulent audiences. On the outbreak of the Sicilian insurrection of 1860, Gavazzi quitted England for Italy, and his name since figures prominently in the records of the movement.—A. S., O.

GAVESTON, Piers, favourite of Edward II., the son of a gentleman of Guienne, who, for services rendered to King Edward I., obtained for him an appointment in the household of the prince of Wales. The king soon had reason to regret the selection he had made of an associate for his son; and shortly before his death he banished Gaveston from the kingdom, exacting a promise from the prince that he should never be recalled. One of the first acts of Edward II., on succeeding to the throne, was to break this engagement; and even before his arrival the restored favourite had a peerage conferred on him, the earldom of Cornwall, which had fallen to the crown by the death of Edmond, son of Richard, king of the Romans. With lavish bounty the king appointed him lord high chamberlain, and conferred on him in marriage the hand of his niece, sister to the earl of Gloucester. In 1308, Edward having to visit France for the double purpose of doing homage for the duchy of Guienne, and solemnizing his marriage with Isabella, daughter of Philip le Bel, Piers Gaveston was nominated regent of the kingdom pending the king's absence from England. The accumulated honours, bestowed on Gaveston with such profusion, inflamed the jealousy of the barons; and his personal unpopularity was aggravated by an overbearing manner and sarcastic wit. His arrogance at length exceeded all bounds, and the barons in a body, headed by the earl of Lancaster, demanded of the king redress of abuses and the banishment of the obnoxious favourite. Edward was obliged to comply, and Gaveston was a second time sentenced to exile, and bound by an oath, under penalty of excommunication, to return no more to England. On the occasion of their separation, the king invested him with lands both in England and Guienne, and conferred on him the government of Ireland. His brief administration in that country was distinguished by success, and the following year Edward, by assent of the nobles, recalled him, and obtained from the pope an absolution from his oath. Far from profiting by experience, Gaveston became more intolerable in his conduct than before, and Edward was at length constrained to comply with the demands of the peers, and again banish him from the kingdom. Gaveston fled before the exasperated barons, and found refuge in Flanders. But no sooner had the king, by withdrawing to the north, escaped from the control of his nobles and reached York, than he was rejoined by Gaveston, to whom a new grant was made of his former estates and honours. The barons at length resolved to declare war against the sovereign and his minion. A force was assembled under Lancaster, and marched in pursuit of the king. Arrived at Scarborough, Edward left that fortress in charge of Gaveston and returned towards York to raise an army. Meanwhile, Gaveston was besieged in Scarborough by the earl of Pembroke, and having been forced to surrender, he was removed a captive to Warwick castle, where he was tried by a council of peers and condemned to death. The sentence was promptly carried into execution, and Piers Gaveston was beheaded at Blacklow Hill (now Gaversike), on the 19th of June, 1312.—W. W. E. T.

GAY, Claude, a French botanist, was born at Draguignan on 18th March, 1800. He became a zealous naturalist and gave much attention to botany, which he studied specially at Paris. He proceeded to South America in 1828, and explored Chili as regards its botany, zoology, and geology. He then returned to France to prepare himself more fully for his South American researches, and again went to Chili in 1832. During eleven years he examined the natural history of that country, and visited in that time all the islands of Juan Fernandez and the archipelago of Chiloe. The Chilian government voted a sum of money for the publication of his researches. In 1842 he returned to Europe, and published in Spanish his celebrated work, in twenty-four volumes, on "The Physical and Political History of Chili," illustrated by three hundred and fifteen plates. The work contains a valuable account of the flora and fauna of Chili. There are four thousand species of plants noticed by him. Gay also visited Peru and Buenos Ayres. He travelled subsequently through Morocco, Tartary, a large portion of Russia, many parts of Greece, and the north of Asia Minor. He wrote several memoirs, printed in the Transactions of societies. He gave an account of the origin of the potato, a memoir on the physical geography of Valdivia, and an account of the climate of Chili, with a map of the country. He died in 1864.—J. H. B.

GAY, Delphine. See Girardin.

GAY, John, a well-known English poet, was born in the neighbourhood of Barnstaple in Devonshire in 1688. The family was an ancient one, deriving its lineage from the Norman Le Gays, who settled in that county in the manor of Goldworthy, or Holdworthy. The position of the Gays was not, however, so high in the days of the poet's father, whose circumstances obliged him to take advantage of the education afforded by the free school of Barnstaple for his son's instruction, whom he subsequently bound to a silk-mercer in London. John had acquired more than a tincture of letters, had a decided taste for poetry, and was of an indolent disposition. Mercery, or indeed business of any methodical kind, was little suited to such a youth, and so his indentures were cancelled, and he was set free. The first use Gay made of his liberty, was to write a descriptive poem, to which he gave the name of "Rural Sports." Pope at this time (1711) had attained a name in literature, and the author of the Essay on Criticism bid fair to be the ruling spirit of the literary wits, who made the age of Anne illustrious in the annals of England. To him Gay judiciously dedicated his first essay. Pope's vanity was gratified by the literary homage, and Gay was admitted to a friendship which was never interrupted, and proved of essential service to him in his future career. With the patronage of Pope came an introduction to "the wits," and Gay's simple, kindly, and unobtrusive nature secured to him the regards of those whom his poetical abilities had attracted. Gay now obtained the post of secretary to the duchess of Monmouth, better known as the lady of Buccleuch, of Scott's poetical romance. What the duties or emoluments of this post were we know not—both were probably small; but the former was too great to suit his indolence, and the latter too little to overcome it, and so we find the bureau was abandoned, as was previously the counter, and in 1714 he was "turned off" to use Arbuthnot's expression. Meantime, he had published a poem called "The Shepherd's Week," in 1713, written at the desire of Pope to satirize the Pastorals of Ambrose Philips. It was, however, something better than a burlesque on the Pastorals; it was a successful rival, presenting a series of pictures of rural life, which, though somewhat too faithful in their vulgarity and grossness, were nevertheless full of charming natural touches, and agreeable comic humour. About the same time appeared "The Fan," and after that "Trivia," a poem which with all its faults, and they are many and grievous, no one can read without being impressed with the picturesque power and even occasional elegance of diction which pervade it. There is a tradition that Swift, who was on intimate terms with Gay, aided him in the composition of this poem, and it must be admitted that it has no small share of the coarseness of thought

and expression, so congenial to the mind of that eccentric genius. But Gay had tried his hand in another department of literature. In 1713 he put on the stage a comedy—"The Wife of Bath." It was a signal failure: that it was intrinsically unworthy of public favour, is best proved by the fact, that when in the heyday of his reputation, seventeen years afterwards, he could not make it acceptable even in an improved form. Through the influence of the earls of Oxford and Bolingbroke, Gay was appointed in 1714 secretary to Lord Clarendon, the new ambassador to the court of Hanover. He had scarcely contrived to equip himself and reach his post, when the death of Anne put an end to his office and his hopes. On his return to England he found the tories dismissed from the government, and the whigs in the ascendant. What chance of court favour had the friend of Swift and Bolingbroke? Pope and Arbuthnot advised him, however, to pay his homage to the new dynasty. "Write," said the former, "something on the king, or prince, or princesses." Gay took the advice. The electoral princess, afterwards Queen Caroline, had taken some notice of him, and even asked for some of his compositions, and Gay now wrote an "Epistle on the Arrival of the Princess of Wales," which fortunately found favour in the sight of her and her consort, who patronized his next dramatic effort by their presence at its performance. This was a mock tragedy entitled "What d'ye call it?" one of those lucky trifles with little but novelty to recommend it, and which, while one does not wonder at its success, might just as well have failed. We may observe that it had the peculiarity of exhibiting through the medium of grave action, sentiments and situations altogether comic, and Pope relates that a deaf spectator who was present was at a loss to reconcile the laughter of the audience with the solemnity of the scene. The success of this piece induced him to bring out in 1717 a comedy called "Three Hours after Marriage." It was damned, and most deservedly so. We advise no one to toil through its scenes: besides the low and unworthy personalities against Dr. Woodward the naturalist, it abounds with grossness unredeemed by wit, and situations that are ridiculous and improbable, while the plot is absurd and offensive. It is hard to believe, as was said at the time, that Pope had any part in the composition, and still harder to imagine that Arbuthnot assisted. Gay fled from the hisses of the theatre into Devonshire, thence to France, and afterwards to Lord Harcourt's at Cockthorpe in Buckinghamshire, where he heard of the melancholy fate of John Hewet and Sarah Drewe, so pathetically narrated by him. Returning to the metropolis in 1720, he published his poems by subscription, which brought him a sum of £1000. In addition to this, he received a present of some South Sea stock from Mr. Craggs, so that he suddenly found himself a wealthy man with somewhere near £20,000. What to do with it was the difficulty. He was a bad man of business, and a worse manager of money. His friends assembled in council to aid him in this "embarras de richesse." Each gave advice, and Gay followed his own—put the rest of the money in the same stock as his friend Craggs' present, and of course lost all. Beggared and almost broken-hearted, Gay for a time gave himself up to despair; but the kindness of friends, and his own happy disposition at length brought restored health and literary energy. He accordingly wrote a tragedy called "The Captives," and had influence enough at court to be permitted to read it before the prince and princess of Wales. Johnson tells the awkward mishap by which Gay stumbled in the presence of his royal patrons, overturned a japan screen, and set all the ladies a screaming. However, he contrived to read the play, and have it acted under the special patronage of the prince; by which means it lived for a week, and then died for ever. He was now a courtier, and to please his patrons, he undertook the composition of fables as an agreeable vehicle of conveying moral instruction to the mind of the young duke of Cumberland. How he executed his task all the world knows. "Gay's Fables" form one of the pleasant memories of the youthful days of every man, and through them the author will for ever hold a place in the literature of his country. In a poetical point of view they are inferior to the "Trivia," but in everything else they are above it. There is an easy pleasant style of versification, a happiness of illustration, a simplicity and elegance of diction, and a certain didactic power about them that will ever charm, even though they want the qualities that belong to poetry of a high order. Gay might well have expected a high reward from the prince; but he was offered no higher than the post of gentleman-usher to the little Princess Louisa, which he refused. But the work that was to make the fame of Gay, was still to be written. Jonathan Swift happened to observe to Gay that a Newgate pastoral would make a pretty odd sort of a thing; Gay took the hint. He first thought of a comedy, then an opera. When the work was finished, he showed it to Pope and to Swift. Both looked coldly on it. It was shown to Congreve, who said it would either take greatly, or be damned. And so it was put on the stage in November, 1727. The duke of Argyle, a sagacious critic, who was present at its first representation, soon discovered it had the stuff of vitality in it. "It will do, it must do," said he; "I see it in the eyes of them." And so it did. "The good-nature of the audience," says Pope, "appeared stronger and stronger every act, and ended in a clamour of applause." This drama was "The Beggars' Opera." Its success was unprecedented. A run of sixty-three nights in London the first season, established its reputation. The following season found it in as great favour, if not in greater. Wherever a theatre could be found in the British isles, there "The Beggars' Opera" was performed again and again. "The ladies," it is recorded by a contemporary, "carried about with them the favourite songs of it in fans, and houses were furnished with it in screens." As to the author and the fortunate manager of Covent Garden, Rich, who had the courage to accept what his rival Cibber refused, it changed the condition of both, "making," as was wittily observed at the time, "Gay Rich, and Rich Gay." Even one of the performers shared in the fortune that attached to the lucky opera; for Miss Lavinia Fenton, the original Polly, was flattered, run after, her picture to be found in every print shop, and, in fine, she found herself at last duchess of Bolton. For this opera Gay received £400, a small sum considering its enormous popularity. Shortly after he produced "Polly," a sequel to "The Beggars' Opera," but the lord chamberlain refused to license it for the stage. The publication of it, however, brought Gay over £1100. It is said that on the death of Eusden the laureate in 1730, Gay aspired to the office; but his scornful rejection of the post of gentleman-usher to the princess, and his subsequent adhesion to Mrs. Howard, afterwards countess of Suffolk, lost him the favour of the queen, and Cibber succeeded to the "bays." A happy fate now awaited the poet. The duke and duchess of Queensberry, the kindest of friends, undertook to protect him against his own improvidence. They gave him a home in their own house, and managed his money, which was amply sufficient to keep him in comfort. Here he occupied himself with a second volume of his "Fables," "but," says Johnson, "it is supposed that the discountenance of the court sunk deep into his heart, and gave him more discontent than the applauses or tenderness of his friends could overpower." He was subject to colic, and an attack of that distemper carried him off on the 4th of December, 1732. He was buried in Westminster abbey. As a poet Gay cannot be ranked very high—far indeed below many of those with whom he associated; but that very association gives him a brightness, as one of the stars of a constellation, which he would not have possessed if he shone alone. His hold on fame rests on his "Fables" and his "Beggars' Opera." Of the former we have spoken critically; the latter we believe owed its success in part to accidental circumstances. Still it has intrinsic merits. The plot is novel and bold, inimitable burlesque, admirable point and humour, and it is helped out by songs, which are excellently melodious, if they are not highly sentimental. Gay, too, was of a nature that made him a prime favourite. Pope cherished him, Arbuthnot highly regarded him, Swift seemed to love him, if he loved any one. He was a cheerful, happy, indolent fellow—a man of excellent character, of great simplicity, and as unfit for the business of life as he was fitted to add to the happiness of those with whom his life was spent.—J. F. W.

GAY, Marie-Françoise Nichault de Lavalette, born at Paris in 1776; died in 1852. Her father had a confidential situation in the service of Monsieur, who afterwards became Louis XVIII. She married in 1793, was divorced in 1799, and married M. Gay, who obtained the appointment of receiver-general of the department of Roer under the empire. She published a number of novels and comedies, some of which were for a while popular. She also composed music.—J. A., D.

* GAYANGOS, Pascual de, a Spanish author, born on 21st June, 1809. He received his early education in France,

and visited Africa in 1828. He devoted himself to the study of Arabic MSS., and on his return was attached to the foreign office as interpreter. Having married an English lady, whom he met at Algiers, he resided for some time in England, and distinguished himself by contributions on subjects connected with Arabic literature to the Penny Cyclopædia, the *Edinburgh Review*, and the Biographical Dictionary of the Useful Knowledge Society. A valuable article on Arabic MSS. in the *Westminster* for 1834, is from his pen. He is also the author of a "History of the Mohammedan Dynasties of Spain," translated from the Arabic chronicles, and enriched with most valuable notes, London, 1843. Gayangos also contributed to the illustrated work of Gowry and Owen Jones on the Alhambra (in the Crystal Palace), a "Historical Notice of the Kings of Granada." In his own language he has also written a preliminary discourse and descriptive catalogue of the books of chivalry in Ariban's collection. While in England he afforded substantial aid, which has been gracefully acknowledged, to the historians Prescott and Ticknor, and subsequently, in conjunction with Signor Vedia, he published a translation into Spanish of Ticknor's History of Spanish Literature, with notes and appendices of considerable value. In 1843 he was recalled to Spain, and became professor of Arabic in the university of Madrid, an office which, we believe, he still holds. He is also a member of the Academy of History, and editor of its memoirs.—F. M. W.

GAY-LUSSAC, Louis Joseph, was born December 6, 1778, at St. Léonard, in the department of Haute-Vienne, where his father was procureur-royal. His father, Antoine Gay, called himself Gay-Lussac from an estate belonging to him in the neighbourhood of St. Léonard, in order to distinguish himself from other persons bearing the same name. He at first was anxious that his son should devote himself to the study of the classics, but this was prevented by the outbreak of the French revolution. In 1795 Gay-Lussac went to Paris to prepare himself for the examination for admission into the école polytechnique; and on December 27th, 1797, having passed his examination successfully, he entered that institution, where he remained to the end of 1800. He then entered as pupil (élève ingénieur) in the école des Ponts-et-Chaussées. Berthollet, who as professor of chemistry at the école polytechnique, had become acquainted with Gay-Lussac, and had made several experiments with him, now appointed him demonstrator to his class, and shortly afterwards employed him at his estate at Arcueil, where he was working at his Statique Chimique. Gay-Lussac now devoted himself entirely to the pursuit of physics and chemistry, which had lately received a fresh impulse from the labours of Dalton (1801). In 1805 he became a member of the consulting committee of arts and manufactures; and in 1808 he married. In 1809 he was elected professor of chemistry at the école polytechnique, and also obtained the chair of physics at the Sorbonne, which he filled from 1808 to 1832. He was chosen professor of general chemistry at the jardin des plantes in 1832. In 1829 he became a member of the council for improving gunpowder and saltpetre, and was attached to the mint. In 1831 he was chosen deputy for the first time, and was afterwards several times re-elected; and in 1839 was created a peer. He died of atrophy of the heart, May 9, 1850, at Paris. Gay-Lussac at first principally occupied himself with physical investigation, and afterwards more especially with chemistry, while the latter part of his life was chiefly devoted to practical applications of science and to politics. He edited the *Annales de Chimie et de Physique*, conjointly with Arago. His first work on the expansion of gases and vapours, was published in 1801 (*Ann. Chim.* xl. 137), and was followed by papers on the tension of vapours, evaporation, &c. He next turned his attention to the investigation and perfection of thermometric, barometric, and hygrometric instruments, and to capillary attraction. In 1804 he applied to M. Chaptal, minister of the interior, for aid in a balloon ascent which he contemplated. A balloon was supplied at the expense of the government; and accompanied by Biot, Gay-Lussac ascended to the height of 4000 metres (13,122 feet). Their object was to ascertain whether the terrestrial magnetism ceased out of contact with the earth. They found that it suffered no perceptible diminution, and that the atmospheric electricity increased as they rose, and was always negative. In the same year Gay-Lussac undertook a second ascent, and reached the hitherto-unattained height of 7000 metres (nearly 4½ miles); confirming his previous observations, and making new ones on the regular decrease of pressure, temperature, and moisture in the air. He also ascertained that the air has the same composition at the greatest height as at the surface of the earth. The results of his research on the co-efficient of expansion of the permanent gases, though more accurate than those of Dalton, were not perfectly correct, but from the improved method of determination introduced, were of the highest importance. In 1804 he was chosen a member of the Society of Arcueil, which had been formed by La Place and Berthollet, and consisted of only nine members. Between 1804 and 1805 he made some eudiometric researches with Humboldt. He discovered that 100 volumes of oxygen combine with as nearly as possible 200 volumes of hydrogen to form water; and this led him to the conclusion, that the relation was 1 : 2, and that a simple law analogous to that discovered by Dalton for combination by weight also governed combination by volume. In 1808 he ventured to publish his results, laying down the law that "when two gases combine, their volumes bear a simple numerical relation to one another, and the volume of their common product in the gaseous form likewise bears a simple relation to the sum of volumes of the gases which have entered into the combination." In 1809 he published a paper on the density of various vapours, giving for their determination a new method which is still in use; and in 1816, a paper on the expansion of liquids. In his research on iodine he gave the first example of the employment of the law of combination by volume, so as to conclude by induction the vapour-density of bodies in cases where this is unknown, or the body cannot actually be converted into vapour. In this manner he calculated the vapour-density of iodine, and his results have since been confirmed by direct experiment. He then determined the vapour-density of carbon from the composition of carbonic acid, supposing that one volume of this gas is composed of one volume carbon vapour and one volume oxygen, without condensation. He also showed, that when two gases unite in various proportions, the volume of the first remaining constant, the volume of the second is a simple multiple of the first, as is the case with the oxides of nitrogen; and also, that the volume of the products of such combinations, in the gaseous state, bears a simple relation to the sum of the volumes of the constituents, being either equal to their sum, or one half or one third of the sum, &c. In 1811 he published in conjunction with Thénard, with whom a great many of his researches were made, "Recherches physico-chimiques sur la pile," a large battery having been constructed for the purpose by the Emperor Napoleon. With Thénard he succeeded in preparing sodium and potassium in considerable quantities by reducing their oxides with red-hot iron. They were then enabled to try the action of these metals on various other bodies, and made various important discoveries, reducing boron from boracic acid, &c. They also occupied themselves with the constitution of hydrochloric acid, but were led into error by their adherence to the theory of Lavoisier, that all acids contained oxygen. Davy in the meanwhile discovered the element chlorine; they found chloride of phosphorus, and discovered that a mixture of chlorine and hydrogen explodes in sunshine. In 1813 Gay-Lussac read a short paper on the new substance lately discovered by Courtois in kelp, and described it as a simple substance under the name of iodine. He showed its analogy to chlorine, and prepared hydriodic acid corresponding to hydrochloric acid. He made various researches on the compounds of sulphur, and investigated hyposulphuric acid; he also discovered peroxide of barium. In 1824 he discovered and investigated fulminic acid, in conjunction with Liebig. Gay-Lussac also made numerous discoveries in organic chemistry, and first prepared pure liquid hydrocyanic (prussic) acid. In 1815 he published his celebrated work on cyanogen (azotase de carbone), and showed that prussic acid is the hydracid of cyanogen, which may be regarded as a *compound radical* playing the part of a simple body. With Thénard he greatly improved the method of organic analysis, carrying out the idea of burning the body with oxygen (first from chlorate of potash, for where oxide of copper was afterwards substituted), and estimating the carbonic acid and water produced. He also made special researches on fermentation, etherification, racemic acid, and alcohol. Gay-Lussac is the author of practical methods of analyzing gunpowder; of chlorimetry, and alkalimetry; of the silver test in the wet way; and he wrote on the manufacture of sulphuric acid, glass, and chloride of lime.—C. E. L.

GAY DE VERNON, Leonard, a French ecclesiastic who figured in the revolutionary era, born at St. Leonard in Limousin in 1748; died at Vernon, near Limoges, in 1822. He was curé of a village in the neighbourhood of the latter town when the Revolution commenced. He was elected to the see of Haute Vienne in 1791. He sat in the legislative assembly and in the council of Five Hundred, always amongst the most ardent of the extreme democrats. From the year 1798 till his death he was frequently in trouble, both with politicians and with priests; and eventually he retired from public life. He was in exile at Brussels from 1816 till 1819.—J. S., G.

GAYOT DE PITAVAL, François, a French lawyer, born at Lyons in 1673; died at Paris in 1743. He commenced life as an abbé, then became a soldier, and finally an advocate. Not meeting, however, with much success in the practice of the law, he betook himself to literature. He published "Causes celèbres et intéressantes avec les jugements des cours souveraines qui les ont décidées;" "Bibliothèque des gens de cour;" and "Saillies d'esprit."—R. V. C.

GAYTON, Edmund, an English writer, born in London in 1609; died at Oxford, 12th December, 1666. Educated at the Merchant Taylors' school and at St. John's college, Oxford, he obtained a professorship in his college, from which, however, as a royalist, he was driven in 1647. He then went to the metropolis, and lived, according to Anthony Wood, "in a sharking condition," endeavouring to support himself and his wife by his pen. About 1659 he was imprisoned for debt in King's Bench prison, where he wrote his "Walk, Knaves, Walk," 1659. Shortly after the Restoration, reinstalled in his professorship, he settled finally at Oxford. He wrote several books of a humorous cast, and many songs. His best known work is his "Festivious Notes upon Don Quixote," 1654. His favourite nom de plume was De Speciosa Villa, but his "Wit Revived," 1660, bears the name of Asdryasdust Tossoffacan.—R. V. C.

GAZA, Theodore, a grammarian of the Greek empire, was born about the commencement of the fifteenth century at Thessalonica, whence he emigrated into Italy, about the year 1430. He was professor of Greek at Sienna in 1440; and afterwards occupied the same post at Ferrara, where he acquired so great a fame as a scholar, that he was invited to Rome by the pope, Nicholas V. He received such honour from the savans of the time while at Rome, that it is said they were in the habit of saluting his house with the greatest respect, whenever they passed it. After the death of the pope, Theodore went to Naples, but returned to Rome, and was appointed to a small benefice in Calabria, where he died in 1478. His knowledge of Latin and Greek was thought to be perfect. His Greek grammar, in four books, has been repeatedly reprinted, and was partially translated into Latin by Erasmus. Other scholars, also, have rendered portions of it into Latin, and have commentated upon it. One of these commentaries, published at Bucharest in 1768, comprises twelve hundred and ninety-eight folio pages, although it is confined to the fourth book alone; and notwithstanding this mass of notes, which one would have thought to be thoroughly exhaustive, we find, that as late as 1780, another commentary was published at Vienna on this same fourth book. Amongst others of his original works may be mentioned, a treatise on the Greek calendar, and a letter to Philelphus on the origin of the Turks. He translated from Greek into Latin the Natural History and the Problems of Aristotle, and the five Homilies of St. Augustine on the incomprehensible nature of God. It was the second of these translations which caused the quarrel with George of Trebizond, whose previous labours Theodore is said to have made use of, without any recognition. He translated from Latin into Greek, Cicero's De Senectute, and the Somnium Scipionis. His works are now almost forgotten, but must at one time have enjoyed a great reputation. The grammar for instance; the treatise on the Athenian calendar, the translations from Aristotle, Cicero, and Chrysostom have gone through many editions. Eulogies, too, in great number, have been pronounced upon Theodore by many eminent men, such as Politian, Erasmus, Xylander, Scaliger, and Melancthon. His knowledge of Greek and Latin is said to have been so admirable, that it was impossible to tell which of the two languages he wrote best.—W. H. W.

GAZÆUS. See Æneas.

GAZALI. See Al-Gazali.

GAZI HASSAN. See Hassan.

GEBAUER, Georg Christian, a distinguished German lawyer and historian, was born in 1690 at Breslau, Silesia, and after studying at the universities of Altdorf and Leipsic, established himself at the latter place, and obtained in 1727 the professorship of feudal law. Seven years after he exchanged this post for a similar one at the university of Göttingen, holding the latter till his death, January 27, 1773. Besides a great number of valuable legal dissertations, Gebauer published a complete collection of the whole Corpus Juris of Germany.—F. M.

GEBELIN, A. Court de. See Court.

GEBER, one of the earliest of the Arabian writers on chemistry, who lived towards the close of the eighth century. His real name was Abou-Moussah-Djafar-Al-Sofi; but the place of his birth is uncertain. One writer asserts that he was a Sabæan of Harran in Mesopotamia; others represent him to have been born in Persia, and others in Spain, while Leo Africanus states him to have been a Greek, who apostatized to Mahomedanism. By Bacon he has been lauded as the "master of masters;" by Carden he is ranked as one of the twelve great geniuses of the world; and although few particulars are known as to the events of his life, still, what has come down to us entitles him to be considered as one of the patriarchs of chemistry. Golius, professor of languages at the university of Leyden, presented Geber's works in manuscript to the library of that town; he also translated and published them under the title of Lapis Philosophorum. They were afterwards translated into English by Richard Russell in 1678. Some other original manuscripts are in the libraries of Rome and Paris. The works of Geber consist of four parts, entitled—1st, "Of the Investigation or Search for Perfection." 2nd, "Of the Sum of Perfection, or of the Perfect Magistery." 3rd, "Of the Invention of Verity or Perfection." 4th, "Of Furnaces," followed by a recapitulation. The direction of his labours was to teach the method of making the philosopher's stone; and this is described with such clearness and distinctness that we are enabled to understand the substances he employed, the processes which he followed, and the greater number of the products he obtained. Geber's theory was, that all metals are compounds of mercury and sulphur; and he appears to have been acquainted with gold, silver, copper, iron, tin, and lead, which he respectively distinguished by the names of Sol, Luna, Venus, Mars, Jupiter, and Saturn. The two first, gold and silver, he called perfect metals; the others imperfect, the difference depending on the proportions in which the mercury and sulphur combined, and the amount of their impurities. Gold he describes as mercury mixed with a small quantity of pure red sulphur; silver, as mercury mixed with pure white sulphur; iron, as a compound of earthy mercury and earthy sulphur; and the other metals varying in a similar manner. Geber believed that all metals could be transmuted into gold or silver by altering the proportions of their constituents, mercury and sulphur. From his book on "Furnaces," it is evident that he was acquainted with the method of calcining or oxidizing metals; and he also understood the process of distillation and the purification of fluids by filtration, and of separating precipitates by the same means. The latter process he calls distillation by filtration. In the course of his writings he describes the following substances:—Common salt, potash, soda and its carbonate, saltpetre (which is first mentioned by him), sal-ammoniac, alum, sulphate of iron, corrosive sublimate, and others. He was cognizant of the method of preparing nitric acid, which he designates as dissolving water, sulphuric acid, and aqua regia. Metallic arsenic appears also to have been known to him. Geber's descriptions, considering the times in which he wrote, are generally accurate; and he is entitled to the merit of having been the first to announce many important discoveries. The place and date of his death are unknown.—W. W. E. T.

GEBHARD, Elector and Archbishop of Cologne, was born 10th November, 1547, of the noble house of Truchsess of Waldenburg, and was induced by his cousin the Cardinal-bishop Otto of Augsburg, to devote himself to the church. He studied in the theological schools of Ingolstadt and Dillingen, and afterwards at Bruges, Bologna, and Rome. Before he was fifteen years old he was made a canon of Augsburg, and in 1577 was chosen archbishop and elector of Cologne by a majority of the chapter. His rival, Duke Ernest of Bavaria, bishop of Hildesheim, protested against the election, and the Bavarian party in the chapter accused him of a leaning to protestantism; but Pope Gregory XIII. confirmed the election. The truth of the accusation, however, soon began to appear; and the young elector,

having fallen violently in love with Agnes, countess of Mansfeld, conceived the design of openly declaring himself a protestant, marrying the beautiful countess, secularizing the electorate, and proclaiming religious liberty to the whole of his subjects. In 1582 he began to carry out his bold but dangerous design by publishing an edict, giving freedom of worship to his protestant subjects; and in February, 1583, he was publicly married to Agnes. The bulk of his people supported him with their sympathy, but he was energetically opposed by the chapter and the municipality of Cologne. The states of the empire deposed him from the electorate; Gregory launched against him a bull of excommunication, and the chapter appointed a new archbishop in his room—his former rival, the Duke Ernest of Bavaria. These events took place in 1583, and warlike operations immediately followed, which issued in Gebhard's defeat and exile. He fled with his wife into Holland, and afterwards came to England, in hopes of inducing Queen Elizabeth to espouse his cause; but she limited the expression of her sympathy to a moderate present of money. Gebhard at last withdrew to Strasburg, where he died in 1601, and was buried in the cathedral of which he had in early life been made dean.—P. L.

GEBHARDI, Johann Ludwig Levin, a German historian, born at Brunswick in 1699; died in 1764. He received his early education in his native town, which he afterwards completed at Helmstädt and Jena. In 1723 he was appointed professor of logic and philosophy at Luneburg, and in 1746 he became professor of mathematics at the same place. About the latter date he was elected a member of the Royal Society in England. His historical works enjoy a high reputation. Amongst the chief of them are a "Historical and genealogical account of the Imperial and Royal Families in Europe," 1734; a "History of the Merovingian Kings," 1736; and a "History of the Electors of Brandenburg," 1762.—R. D., B.

GED, William, the inventor of the art of stereotyping. He was originally a goldsmith in Edinburgh, but having conceived the idea, in 1725, of substituting for movable types solid plates cast from them, he removed to London in 1729, and entered into partnership with William Fenner, and John and Thomas James, who applied to the university of Cambridge in 1730 for a patent, which was sealed to them in the following year, to print bibles and prayer-books according to this new method. After spending a large sum of money they were compelled to give up the lease in 1732, having finished only two prayerbooks. The partners then quarrelled, and Ged returned to Scotland in 1733 almost penniless. He there found a few friends desirous of seeing a specimen of his work, and he published an edition of Sallust in 1744; but he received no encouragement to make any further use of his invention. He died in indigence in October, 1749. A biographical memoir of Ged, by Nichols, was published in 1781, for the benefit of his daughter.—W. H. P. G.

GEDDES, Alexander, a celebrated rationalistic divine of the Roman catholic church, was born in 1737, in the parish of Ruthven in Banff, of catholic parents, who were very poor. Discovering superior talents, he was sent at fourteen to an obscure local seminary, from which he removed at twenty-one to the Scots college, Paris, where he studied Latin, Greek, and several modern languages. In 1764 he returned to Scotland, and officiated for some time as a priest in Dundee. Soon after he was appointed chaplain and tutor in the family of the earl of Traquair, after which he accepted a charge as parish priest in his native county. In 1779 he published "Select Satires of Horace" in English verse, with adaptation to present time and manners. This work attracted attention, brought him a profit of £100, and flattered him with hopes of literary success in a wider and more conspicuous sphere. In 1780 he removed to London, having before leaving Scotland obtained the degree of LL.D. from the university of Aberdeen. Arrived in the metropolis, he officiated occasionally as a priest, but devoted himself mainly to learned and literary pursuits, and finally withdrew himself in 1782 from his priestly functions, in order to prepare and publish a new version of the Bible for the use of the English catholics. Lord Petre allowed him a salary of £200. He had conceived the idea of such a work a good many years before, and in 1785 he published his prospectus of the work, in the preparation of which he received encouragement from Lowth and Kennicott. His plan included an exhibition of the various readings of the original texts, explanatory notes, and critical observations. The first volume appeared in 1792, the second in 1797. Of three hundred and forty-three subscribers, only a few were Roman catholics. His orthodoxy had fallen under suspicion, and the work, as soon as it appeared, was attacked from various quarters, and was at length prohibited to the use of English catholics by a decree of the vicar apostolic. In 1800 he discovered his rationalistic unbelief without disguise, in a volume of "Critical Remarks on the Hebrew Scriptures, corresponding with a new translation of the Bible," in which he attacks the credit of Moses as a historian, legislator, and moralist, and compares his claims to supernatural intercourse to those of Numa and Lycurgus. His rationalism was so extreme that even Dr. Priestley "doubted if such a man as Geddes, who believed so little and conceded so much, could be a christian." He died February 26, 1802, and was buried at Paddington. His learning was extensive, and his writings very numerous; but many of them were upon trivial subjects, and of no value. Irritable in temper, dogmatic in tone, and rash in judgment, his erudition was ill-directed and applied, and the over-partial estimate formed of his merits by many of his contemporaries has not been supported by the judgment of a later age.—P. L.

GEDDES, Andrew, a portrait painter of some reputation, was born at Edinburgh in 1789, and was educated at the high school there. He commenced his career in the excise office, of which his father, Mr. David Geddes, was an auditor. The occupation of a clerk of excise had little attraction for the younger Geddes, who had a decided taste for art, in which he was encouraged by his friend, the late Lord Eldin, who gave him free access to his collections of pictures and drawings. After his father's death Geddes accordingly left the excise office and went by the advice of Lord Eldin to London, where he entered the schools of the Royal Academy and acquired the friendship of Wilkie, who, though so young a man, was then rapidly establishing a great name in the metropolis. In 1810 Geddes returned to Edinburgh and commenced practice as a portrait painter, but he generally spent a portion of each year in London, and thus acquired a connection in both capitals. In 1814 he visited Paris, and in 1828 he made a tour in Italy, where he spent upwards of two years. He returned to London in 1831, and in 1832 was elected an associate of the Royal Academy. He died in London, May 5, 1844. He excelled in small full-length portraits; but he painted also landscapes and a few historical pieces. The national gallery possesses a small conversation piece by him, called "Dull Reading"—a wife has read her husband to sleep; the figures are portraits of Terry the actor and his wife, the sister of Patrick Nasmyth.—R. N. W.

GEDDES, James, a Scottish lawyer and man of letters, was born in Tweeddale about the year 1710. He was educated at the university of Edinburgh, where he made extraordinary progress in the classics, in philosophy, and especially in mathematics, which he studied under the celebrated Colin Maclaurin. Having been admitted to the bar, he acquired considerable reputation as a lawyer, and created high expectations. But he was prematurely cut off by consumption in 1748. He was the author of an "Essay on the Composition and Manner of Writing of the Ancients, particularly Plato," 8vo, Glasgow.—J. T.

GEDDES, Michael, chancellor of the diocese of Sarum towards the end of the seventeenth century, author of several church histories, and of some polemical works, was a native of Scotland, and educated at Edinburgh. In 1678–88 he was chaplain to the English factory at Lisbon, where his labours were at length interdicted by the inquisition. On his return to England he was made an LL.D. of Oxford, and chancellor of Sarum. Southey makes frequent reference to the works of this learned divine.—J. S., G.

GEDIKE, Friedrich, a German schoolmaster, born in 1755 at Boberow in Brandenburg, where his father was a clergyman in very poor circumstances. He was admitted into the orphan house at Boberow, where he made rapid progress in learning, and in 1771 he proceeded to Frankfort to study theology. In 1779 he was promoted to the rectorship of the royal gymnasium at Berlin, where he displayed great talent in the difficult art of instructing youth. In 1791 he became D.D. and was made assistant-director of the ecclesiastical court. He was also chosen a member of the Academy of Arts and Sciences, and was appointed to superintend the French gymnasium at Berlin. He died in 1803. His works are wholly scholastic. He edited many of the Greek and Latin classics, and his books of elementary instruction were much esteemed in his day.—R. D. B.

GEDOYN, Nicolas, born at Orleans in 1667; died in

1744. He was educated among the jesuits, and at seventeen years of age was employed in teaching rhetoric at Blois; his health failed and he was obliged to give up this occupation. He was a relative of the celebrated Ninon L'Enclos, and on his going to Paris was received by her, the scandal of the day said, on the footing of a lover. She was then eighty, but this only made the matter more spoken of. In 1701 he obtained through her interest valuable ecclesiastical preferment. The abbé now figured as a litterateur; published essays on the Olympic games and the Odes of Pindar in the Transactions of the Academy of Inscriptions, and became a member of the French Academy. He translated Quintilian and Pausanias—both very inaccurately. His other works, scattered through different journals, were collected by the Abbé D'Olivet after his death. The volume is not without interest.—J. A., D.

GEE, JOSHUA, a writer on mercantile subjects, whose personal history, so far as it is known, is comprised in the statement that he was an eminent merchant in London in the earlier part of the eighteenth century. The "British Merchant," a work which appeared in numbers twice a week in 1713, and which was afterwards collected and reprinted in 3 vols. 8vo, 1721, and again in 1742, afforded Gee, among other merchants, an opportunity of abusing the commercial treaty with France proposed after the peace of Utrecht, and also of recording the condition of many branches of the commerce of the period. Gee is better known, however, by an independent work entitled "The Trade and Navigation of Great Britain Considered," 8vo, London, 1729 or 1730; reprinted in 1767. This work is not without interest for the economist, and to the historian of trade it is of great value. It is divided into thirty-four chapters; the general principles of trade are discussed in detail, and the commerce of England with every part of the world described. The author is a strenuous advocate for protection, by which he benevolently hopes to enrich the poor of England as England with her open marts is enriching the poor of foreign nations.—J. S., G.

* GEEFS, GUILLAUME, the most distinguished living Belgian sculptor, was born at Antwerp, September 10, 1806. The son of a baker, his earliest artistic essays are said to have been in cutting moulds for his father's confectionary wares. His first lessons were obtained in the schools of design in his native city. Having there distinguished himself, and shown a marked aptitude for sculpture, he eventually received a small exhibition (about £16) from the government, in order to proceed to Paris for the completion of his studies. He entered the studio of the elder Ramey, and remained in the French capital till 1830, when he returned to Belgium, and settled in Brussels. To the Exhibition of that year he sent his first composition, "A Young Herdsman strewing Flowers on a Tomb." This work, executed in Paris, was French in sentiment and style; but it was admired, and secured the artist a position. A more favourable opportunity for distinguishing himself, however, speedily offered. It was resolved to raise national memorials to those who fell in the revolution of 1830. In a public competition commissions for three of these works fell to the share of Geefs. The chief was that to the "Victims of the Revolution," in the Place des Martyrs at Brussels, a vast work which afforded the sculptor ample opportunity for the display of his imagination and his skill. Geefs was recognized by these works as the first monumental sculptor of his country. Among subsequent efforts in this line, the most celebrated are his colossal statue of the painter Rubens in the Place Vert, Antwerp; that of Grétry at Liége; of Charlemagne at Maestricht; the monument to Madame Malibran de Beriot in the cemetery at Laeken; the mausoleum of Count Cornet of Ways-Ruard; that of the late queen of the Belgians; and the exquisite sarcophagus of St. Hubert in the church of St. Hubert at Ardennes. Of living persons Geefs has executed a much-admired marble statue of Leopold for the vestibule of the Palais National; busts of the prince consort of England; the prince and princess de Ligne; M. Fetis, &c. But M. Geefs has also executed many strictly poetical and imaginative works, as the "Lion in Love," which attracted much attention at the Great Exhibition of 1851; "Genevieve of Brabant with her Child and a Deer;" "Francesca da Rimini;" a "Fisherman's Daughter;" "Sleeping Children," in the collection of her majesty at Osborne; "Paul and Virginia;" "Religion;" "Prayer;" "Melancholy," and a large number more. He has also carved several works in wood for the cathedral of Liége. The style of M. Geefs is distinguished by originality, delicacy, and poetic feeling; in character rather picturesque than classical; the forms are well cast and well modelled; the flesh is soft and nicely rounded; the chiselling neat and finished. Casts of some of his works are in the Crystal Palace at Sydenham. M. Geefs is premier sculptor to the king; an officer of the order of Leopold, chevalier of the legion of honour, and member of the fine arts academies of his own and several other countries.—His wife, FANNY GEEFS, has acquired celebrity as a painter of genre and portraits.—J. T–e.

GEEFS, JEAN-JOSEPH, brother of Guillaume Geefs, born at Antwerp in 1808, was also a sculptor of decided ability, though less original than his brother. "Adonis departing for the Chase," exhibited in 1833, was his earliest work. The colossal statue of Godfrey of Bouillon in the Great Exhibition of 1851 was perhaps his most popular production. A statue of "Thierry Martens" for the town of Alost; "Baldwin of Constantinople;" "The Arts and Sciences rendering homage to Charles van Hulthem," and numerous other monumental and poetical works, have proceeded from his chisel. Several of his works, both statues and relievi, were executed for English patrons. He died at Brussels in May, 1860.—Another brother, ALOYS GEEFS, also a sculptor, who executed some of the bassi-relievi on the elder Geefs' monument of Rubens, died in 1841, before he could fulfil the promise of his early works.—J. T–e.

* GEEL, JACOB, a distinguished Dutch philologist, was born at Amsterdam in 1789. In 1823 he was appointed assistant, and ten years later, principal librarian at Leyden, the duties of which office he has discharged to the benefit of the learned of all nations. He published valuable editions of Theocritus, the Phœnissæ of Euripides, &c., and wrote a "Historia Critica Sophistarum Græcorum," 1825; and a "Catalogus Codicum MSS., qui inde ab anno 1741 Bibliothecæ Lugduni Batavorum accesserunt," 1852.—K. E.

GEER, CARL VON, Baron and Hof-marskal, a celebrated Swedish entomologist, and member of the Swedish Academy, born in 1720. He was educated at Utrecht and at Upsal under Linnæus. He was the author of "Memoires pour servir à l'histoire des Insectes," Stockholm, 1752–78, a work which, in its time, enjoyed an equal celebrity with that of Reaumur, and may be considered as its continuation. He died in 1778.—M. H.

GEHLEN, ADOLF FERDINAND, a chemist, born about 1775 at Bütow in Pomerania. The son of an apothecary, he followed his father's profession, first in Königsberg and afterwards in Berlin. In 1803 he commenced to edit the *Neues Allgem. Journ. der Chimie*, published at Berlin, and in subsequent years conducted other scientific journals. A degree was conferred upon him by the university of Halle in 1806, when he obtained a chemical appointment. His researches are numerous, and comprise, among others, investigations of certain ethers and of formic acid; also some of the earliest experiments on the chemical action of light. He died in Munich, July 15, 1815, from the effects of arseniuretted hydrogen, with which gas he had been experimenting.—J. A. W.

* GEIBEL, EMANUEL, a distinguished German poet, was born at Lubeck, Oct. 18, 1815, and studied at Bonn and Berlin, at which latter place he enjoyed the friendship of Chamisso, Gaudy, and other distinguished literary men. In 1838 he became domestic tutor to Prince Kantakazi, the Russian ambassador at Athens, and there found ample opportunity to enlarge his knowledge of classical antiquity. Two years later he returned to Germany, published his "Poems," and soon after was granted a pension by the king of Prussia. In 1852 he was appointed to the chair of æsthetics in the university of Munich, where he speedily acquired the favour of the king of Bavaria. His poems are distinguished by great tenderness of feeling and simplicity of expression. He has also attempted epic and dramatic poetry in "König Sigurd's Brautfahrt," "König Roderich," and "Brunhild," but not with equal success.—K. E.

* GEIGER, ABRAHAM, a Jewish rabbi and an oriental scholar of much repute, resident at Breslau. He was born at Frankfort-on-the-Maine in 1810, and educated at Heidelberg and Bonn. At the latter place he wrote his celebrated prize essay on the question—"What has Mahomet adopted from Judaism?" He has been for some years actively engaged in an effort to reform the exclusive system of Judaism, laying down the principle, that whilst all essential forms of the Jewish religion should be preserved intact, its members should conform as much as possible to the existing habits of life. The majority of enlightened Jews are gradually adopting his views,

but he has to battle with many violent opponents amongst his co-religionists. His works consist chiefly of sermons, and of political and polemical pamphlets. His contributions to periodical literature display a deep acquaintance with historical and oriental learning.—R. D. B.

GEIJER, Carl August, the prince of Swedish historians, was descended from an Austrian family which emigrated to Sweden in the time of Gustavus Adolphus. He was born 12th January, 1783, at an iron-foundry of Ransäter in Wermland; his forefathers having been iron-founders for many generations. He received his early education at home, where he cultivated a decided taste for music. His youth was singularly happy; "a more hospitable home than that of my childhood," he says, "could not be found. I was brought up amidst dancing and music." In 1799 he became a student of Upsala. At the age of twenty he returned home, without a degree; for his examination at the university had not been very advantageous to him. As, however, it was his father's wish that he should endeavour to obtain a situation as tutor in some high family, it was necessary for him to produce some proof of his ability, and hence his first attempt at authorship. He resolved to compete for the prize of the Swedish Academy in 1803, and for this purpose wrote the successful "Eulogy on the memory of Sten Sture, the Elder." In 1806 Geijer obtained his philosophical degree; in 1809 he came to England, where he spent a year. On his return he became docent of history at the university of Upsala, where he remained until, requiring ampler means for historical research, he allowed himself to be appointed keeper of the national archives at Stockholm. In connection with some of his friends he established the so-called Gothic Society, in the periodical of which, *Iduna*, he came forward, not only as a prose writer, but a poet. His poems are distinguished by warm natural feeling and great simplicity; they are in fact the inspirations of the northern muse, and have all the characteristics which distinguish the exquisite old ballads of his country. Their excellence was therefore at once acknowledged, and great as he is as a historian, he takes rank amongst the foremost of his country's poets. At the same time he published a volume of sacred poems, several of which are included in the national hymnbook. But his poetical career was short; for being appointed professor of history, he devoted the whole powers of his mind to that subject. In 1825 he published the first part of his "Svea Rikes Häfder," and the same year made a journey for the recovery of his health, which had suffered from study, through Denmark and part of Germany. In 1834 he published his "Minnen," or recollections of this journey, and also of the one he made to England in his youth. In the years 1832 and 1836 he published "Svenska Folkets Historia," in three parts, which brought down the history to the end of Queen Christina's reign, and in 1838 he produced his "Kort teckning öfver Sveriges tillstand unter tiden fran Carl. XII's död till Gustaf III's anträde af regernigen," a sketch of the so-called time of freedom, and its party. By his lectures, the later of which were published, and involved him in a controversy with the historian Fryxel, he exercised great influence over the youth of his country, who were on all occasions his enthusiastic partisans. Declining health compelled him at length in 1846 to give up his office. He died in Stockholm, on the 12th of April, in the following year. His collected works, "Samlade Skrifter," were published in 12 vols., 1849–1850. Geijer sat for some years in the diet as representative of the university of Upsala. He was associated also with Afzelius in the editorship and publication of the Svenska Folkvisor, or Swedish ballads, 1814–1816. He was also a composer, and published, with A. F. Lindblad, Music for Singing and the Pianoforte, 1824; and his own popular melodies, composed to his own songs, have contributed much to their acceptation with the people. He wrote several songs with music for Jenny Lind, and had thus, when an old man, the delight of hearing the first singer in the world produce them to the public. As he enjoyed this exquisite pleasure, says one of his friends, "you could hardly have drawn him away had you informed him that the royal archives were on fire."—(*History of Scand. Literature; Nordisk Lex.*)—M. H.

GEIKIE, Walter, a Scottish artist, was the son of a perfumer, and was born at Edinburgh in 1795. A dangerous disease in the ear which attacked him before he had completed his second year, rendered him deaf and dumb for life. He was intrusted to the care of Mr. Braidwood, the well-known successful teacher of the deaf and dumb, under whom he made rapid progress. From his earliest years he exhibited an extraordinary fondness for drawing, and in 1812 was admitted a pupil of the Edinburgh academy of drawing, under Mr. Graham, the teacher of Allan and Wilkie. He speedily attained to great proficiency in making sketches of homely and ludicrous objects, and formed a rich and varied collection of the curious characters and scenes of his native city. He also made some attempts of the same kind in oil painting, but these were decidedly inferior to his sketches. His "Itinerant Fiddlers," "All-Hallow Fair," and the "Grassmarket," are now in the earl of Hopetoun's collection. Geikie was a sincerely pious man, and, along with two friends who laboured under the same defects with himself, he established a religious meeting of the deaf and dumb, to whom he preached and expounded the scriptures by signs. He died in 1837. His spirited and amusing sketches, ninety-four in number, illustrative of Scottish character and scenery, have since his death been published in one volume, with explanations and a memoir by Sir Thomas Dick Lauder.—J. T.

GEILER VON KAISERSBERG, Johann, an eminent popular preacher of the Romish church, was born at Schaffhausen in 1445, and, after the early death of his father, was brought up by his grandfather in the town of Kaisersberg in Alsace. In 1460 he entered the university of Freiburg, and, after taking his degree in 1463, began to deliver lectures there on the Commentaries of Alexander of Hales, and the Sentences of Peter Lombard. In 1471 he left Freiburg for Basle, where in 1475 he took the degree of doctor in theology. In 1476 he returned to Freiburg to occupy a theological chair, and was soon after elected rector of the university. But successful as he was in the chair, he was still more so in the pulpit; and, finding himself most in his element in the latter, he accepted an invitation to settle in Strasburg as a cathedral preacher. He began his labours there in 1478, and he continued to preach in that city with great zeal and undiminished popularity till his death in 1510. Deploring the corruptions of the clergy, he was anxious for reform, and in 1482 he opened a synod at Strasburg with a sermon on the state of the church, and on the necessity of restoring discipline among her ministers; and the result was the appointment of a commission, of which he was a member, to visit the diocese and correct its more flagrant disorders. His fame as an earnest and impressive preacher spread through all Germany, and he received pressing solicitations to settle in Augsburg, Basle, and Cologne. He was a man of action as well as speech, and he used his immense influence with all classes in Strasburg to establish many excellent institutions. His death was lamented as a public calamity by all Germany, and several of the most eminent scholars of the empire wrote epitaphs in his honour. Many of his sermons were printed in his lifetime and after his death.—P. L.

* GEINITZ, Hans Bruno, a distinguished German geologist, was born at Altenburg, October 16, 1814. He studied at Berlin and Jena, and soon after obtained a mastership at Dresden, where in 1846 he was appointed director of the royal cabinet of minerals, and in 1850 professor of mineralogy and geology in the polytechnic school. Geinitz has principally devoted himself to the exploration of the geological formation, especially the coal fields, of Saxony. Among his numerous works we mention—"Gäa von Sachsen;" "Grundriss der Versteinerungskunde;" "Das Quadersandsteingebirge oder Kreidegebirge in Deutschland;" "Das Quadergebirge in Sachsen;" "Geognostische Darstellung der Heinkohlen formation in Sachsen."—K. E.

GEISMAR, Baron von, a distinguished general in the Russian service, was born May 12, 1783, at Severinghausen, Westphalia, the seat of his family. He entered the Austrian army at a very early age, and taking part in the Italian campaign, was made prisoner by the French general, Massena, in 1800. Exchanged some time after, he embarked for Ceylon with the intention of entering the English service. But in Corfu he met a Russian corps, and was persuaded to take service as ensign. In that capacity he went to Naples, and fought at Austerlitz, and, having been promoted to a lieutenancy, served in Moldavia and Wallachia. In the latter country he greatly distinguished himself by storming the fortified castles of Giurgevo and Slobodno. He was present at Leipsic, and made colonel after the battle of Hanau. In 1820 he became general, and commanded the Russian vanguard in the campaign against Turkey in 1828. He was less fortunate as a commander in the struggle with the Polish insurrectionists in 1831. Unexpectedly attacked in the night

of March 31, he lost the whole of his cannon and ammunition, and escaped with only a remnant of his troops. He retired from the service in 1839, and died at St. Petersburg in 1850.—F. M.

GELASIUS, the Elder, Bishop of Cæsarea in Palestine, to which see he was appointed in 367, by his uncle Cyril, bishop of Jerusalem. He wrote an ecclesiastical history no longer extant, an exposition of the Creed, and other treatises of minor note. Theodoret praises a passage in his homily on the Epiphany, which asserts and proves the distinction of the two natures in Christ. He died in 394.—W. B. B.

GELASIUS OF CYZICUS (an island in the Propontis), Bishop of Cæsarea, was the son of a presbyter of Cyzicus. The persecution of the orthodox churches by the Arian emperor, Basilicus, in 475–477, led him to compile "The Acts of the First Council." Dupin states that this work "is nothing but a collection of treatises and pieces taken out of Eusebius, Ruffinus, Socrates, Sozomen, and Theodoret;" and that "what is not taken out of these authors is either dubious or manifestly false." Cave agrees in this condemnatory judgment. It is, however, highly probable that the work of Gelasius has suffered not only from mutilation, but from interpolation at the hands of ignorant monks, and that the original work may have deserved the reputation it appears to have secured from contemporaries.—W. B. B.

GELASIUS I., a native of Africa, was raised to the papacy early in the year 492. The great Eutychian controversy—decided theologically, but not in practice, at the council of Chalcedon—was still agitating the East. Gelasius, upon his election, did not send letters of communion to the patriarch Euphemius, and upon his complaining of this, explained in a long letter, which is still extant, the grounds of his apparent harshness. This drew upon the pope much trouble and opposition during the whole of his pontificate. Finding soon afterwards that the Pelagian heresy was reviving in Dalmatia and Picenum, he condemned it in circular letters addressed to the bishops of those countries, which seem to have produced the desired effect. At a council held at Rome in 494, the canon of scripture was determined; the decrees of the four œcumenical and other orthodox councils, and the works of the principal fathers, were solemnly received; while the false councils and the writings of heretics were as solemnly reprobated. Gelasius abolished the ancient festival of the Lupercalia. He died in 496, the year of the conversion of Clovis. His holy and self-denying life is borne witness to by all his biographers. An ancient sacramentary, or missal, of the Roman church, containing the masses of the whole year and the liturgical forms of all the sacraments, bears the name of this pope, and is supposed to have been compiled by him.—T. A.

GELASIUS II. (JOHN OF GAETA), a benedictine monk of Monte-Cassino, was elected pope after the death of Paschal in January, 1118. He had been his predecessor's chancellor, and was elected by the clergy and people as one who in the pending struggle between the church and the empire on the question of investitures, would be likely to tread in Paschal's footsteps. For the same reason the emperor and his Roman satellites were infuriated at the news of his election, and the Baron Cencio Frangipani breaking into the room where the pope was seated, on the forty-fourth day after his election, seized him by the throat, and dragging him by the hair with repeated kicks, cuffs, and spur-thrusts, imprisoned him in his castle. A rising of the populace before long led to his release, and Gelasius fled to Gaeta. The Emperor Henry V. had, in the meantime, come to Rome, and nominated an antipope in the person of Maurice Bourdin, or Burdinus, archbishop of Braga, who had been excommunicated by Paschal the year before. After holding a synod at Capua, in which Bourdin was anathematized, Gelasius passed to Salerno, where he embarked with the intention of going to France to invoke the support of Louis le Gros, and landed at Genoa. Thence he proceeded to Vienne, where he remained for a short time. He earnestly promoted the expedition which was organized in France about this time, for the purpose of aiding the Spaniards to eject the Saracens from Saragossa. Towards the end of the year 1118 he convened a synod at Vienne, soon after which he was seized with illness. Like a true monk he desired to die in the arms of his monastic brethren, and having been conveyed to the Benedictine monastery of Cluny, there ended his days on the 29th January, 1119.—T. A.

GELDENHAUER, GERARD, a Dutch writer, born at Nimeguen in 1480. He studied under Hegius, who was also the instructor of Erasmus, with whom Geldenhauer maintained an intimate friendship till the Reformation, when he adopted the tenets of Luther. He was an excellent classical scholar, and his skill in Latin versification caused him to be crowned poet-laureate by the Emperor Maximilian I. At the outset of his career he had adopted a monkish life, but leaving the cloister, he attached himself to the court of Charles of Austria, afterwards emperor, whose biography he wrote. He next became secretary to Philip of Burgundy, bishop of Utrecht. He is the author of eight satires, published at Louvain, and of the life of Philip; he also wrote a history of Lower Germany, and "Historia Batavica." He died at Wittemberg in 1542.—R. D. B.

GELÉE, CLAUDE, commonly called CLAUDE LORRAIN, was born in Lorraine, at Chateau de Chamagne, near Charmes, in the Vosges, France, in 1600; his parents were poor, and young Claude was placed with a baker and pastrycook. The cooks of Lorraine were at that time celebrated, and Claude travelled in company with a party of these to Rome, where he found a situation as domestic servant with Agostino Tassi, the landscape painter, who had been a pupil of Paul Bril. Claude seems to have been Tassi's servant of all work; for he not only cooked his dinner, but took charge of his palette and brushes, and this latter occupation, very fortunately for the young Frenchman, gave him an opportunity of which he took the utmost advantage, not only keeping them in order for his master, but learning also to make very good use of them himself. Such is Claude's origin as related by himself to his friend Sandrart, though some false French vanity of later times has endeavoured to set it aside, and to prove that Claude was always a very respectable young gentleman, quite above any menial occupation, and brought up originally to art. This pretence of respectability, however, rests upon a ludicrous misprint in the Latin translation of Sandrart's Accademia Todesca, where, in the account of Claude, the translator had written *Pistor Artocreatum* for pastrycook, but the compositor knowing he was setting up the life of a painter, not unnaturally substituted the word pictor for pistor, and thus made Claude's master *a painter* of pies instead of *a baker* of them, and upon this the French converted the *pastrycook* into *a sign painter*, and proved that Claude was originally educated for the arts. Claude adopted an original style; Sandrart taught him to paint from nature, but he never learnt to paint figures or animals. His figures were commonly inserted by others, as Bourguignon, Filippo Lauri, or Andrew Both; his cattle he painted himself, and they are always indifferent, and often bad. Claude's great excellence was in air and foliage. His subjects were generally chosen from the banks of the Tiber, from the Campagna, and the neighbouring hills and woodlands of Rome; mountain-scenery he appears to have had no taste for, though it abounded in his neighbourhood; he was also successful in architecture and in water. His architecture does not consist of views of actual buildings, but apparently of compositions of his own, in the taste of the Italian renaissance. Sometimes we see ruins, sometimes perfect buildings of great pretensions and some splendour, often enhanced by his skilful management of light. His colouring shows no great excellence; his greens are often cold, blue, and excessive; his foregrounds also, and his seas, are frequently too hard and cutting, even wooden in their effect. He was very slow and careful in his execution. Sandrart says he would sometimes work a fortnight at a picture, without showing any progress. The Doria and Sciarra palaces in Rome contain some of his finest works, and there are several in our own National Gallery. England is richer than any other country in Claude's landscapes; he has been long a favourite here. Indeed, admiration for his works has been carried to an affectation. One of his greatest admirers was Sir George Beaumont, who presented four of the Claudes at the National Gallery. Turner was very indignant at this laudation of Claude at the expense of English painters; and to vindicate his own rank as a landscape painter, he selected two of his own works which he bequeathed to the trustees of the National Gallery on condition that they should always be placed between the two celebrated Augerstein Claudes known as the "Marriage of Isaac and Rebecca," and the "Embarkation of the Queen of Sheba." Claude's best works were painted about 1645. Notwithstanding his great age and success, Baldinucci informs us that his property at his death did not exceed in value ten thousand scudi or about two thousand guineas. He died at Rome on the 23rd of November, 1682, having paid only

a single visit to his native country during the whole of his long residence in Italy, and this was in 1625–27. Claude tried his hand also at etching. Robert Dumesnil describes forty-two etchings by him. He rarely put his signature to his works, but he did occasionally add his name to them, and he usually adopted the Italian form of Claudio, and he wrote sometimes Claudius, but he had no rule. Dumesnil gives eighteen facsimiles and no two are alike. The etchings were made between 1630 and 1663; it was probably about 1630 that his first pictures were painted. He was in the habit of preserving sketches of his pictures, in a book which he called the "Book of Truth" (Libro di Verita); and on the backs of these sketches are sometimes written the dates of the pictures and the names of the purchasers. This collection he is said to have made in order to test the originality of his works, as during his lifetime even copies were made of his works and sold as originals. The original collection of drawings is now in the possession of the duke of Devonshire. It was engraved by Earlom for John Boydell under the title Liber Veritatis; or a collection of two hundred prints, after the original designs of Claude, &c., London, 1777, of which a copy was published at Rome in 1815, by Ludovico Caracciolo. Very many of Claude's pictures have been engraved.—(Sandrart; Baldinucci; Pascoli; D'Argenville, *National Gallery Catalogue.*)—R. N. W.

GELENIUS, Sigismund, a Bohemian writer, born at Prague in 1477. Descended from a good family, he travelled at an early age through Germany, France, and Italy, making himself master of the languages of those countries. On his return to Bohemia he visited Basle, and made the acquaintance of Erasmus, who recommended the publisher Frobenius to attach him, if possible, to his printing establishment. The latter followed this advice, and Gelenius remained in Basle till his death in 1554, toiling indefatigably at correcting the press. He also translated and edited many ancient authors. His principal work is a Lexicon in four languages, Greek, Latin, German, and Slavonic, and he wrote some valuable notes on the chief classic authors. He also translated Dionysius of Halicarnassus and Josephus, and several of the Greek fathers. As a writer he was correct in expression, but inaccurate in details.—R. D. B.

GELIMER, sixth and last king of the Vandals in Africa, in 530 dethroned his relative, Hilderic, whom, after three years' imprisonment, he murdered. But his authority was so insecure as to afford the ambitious Justinian a favourable opportunity for attacking the Vandals as the champion of Hilderic. Thirty-five thousand soldiers and sailors, and a fleet of six hundred ships, were despatched in 533 from Constantinople under the command of Belisarius, and the usurper was easily defeated at a battle near Carthage, which at once opened its gates to the conqueror. He finally lost at the battle of Bulla in 534, the kingdom founded in Africa in 439 by his great-grandfather Genseric. After enduring a protracted blockade in Mount Pappua, whither he had fled, Gelimer taken captive, graced the triumph of Belisarius in Constantinople. Upon doing homage to the emperor, an estate was assigned to him in Galatia, on which the rest of his life passed in obscurity. Various romantic incidents in the life of Gelimer are recorded by Gibbon.—R. V. C.

GELINEK, Joseph, a composer for the pianoforte of some eminence, was born at Selez in Bohemia in 1757, and died at Vienna, April 13, 1825. He studied music from his youth, and was a pupil of Segert, an organist of considerable talent at Prague. In 1783 he entered the seminary at Prague, and shortly afterwards was ordained a priest. When Mozart went to Prague to produce his opera of Don Giovanni he heard Gelinek improvise, and was so pleased with his talents that a friendship ensued between them which remained unbroken. Upon the recommendation of the great maestro, Gelinek entered the service of the Count Phillip Kinsky de Wohynicz as chaplain and pianoforte master, which service he afterwards exchanged for that of the Prince Joseph Kinsky. He remained with the prince thirteen years, during which time he wrote a large quantity of excellent pianoforte music, published at Vienna, including some variations upon themes by Mozart. The reputation of the composer gradually increased, and for a period of fifteen years he may be regarded as one of the most fashionable writers for his instrument.—E. F. R.

GELL, Sir William, an archæologist of note, was born in 1777, of an old family belonging to the English squirearchy. Educated at Cambridge, he is said to have been despatched on a mission to the Ionian islands early in the present century, and to have been knighted on his return from it in 1803. His first publication was the "Topography of Troy," published in 1803, and which, if Lord Byron is to be believed, was founded on a very hasty exploration of the Troad. This work was followed in 1807 by his "Geography and Antiquities of Ithaca," in which he sought to establish the identity of the Homeric Ithaca in the modern Theaki; and in 1810, by the "Itinerary of Greece, with a commentary on Pausanias and Strabo," &c. The two last-named books formed the subject of one of the few review-articles (in the *Monthly Review*) of Lord Byron, who has also commemorated their author in a line of the English Bards and Scotch Reviewers—

"I leave topography to classic Gell."

In 1814, when Queen Caroline, then princess of Wales, left England to proceed to Brunswick, *via* Milan, she was attended by Sir William Gell as one of her chamberlains. Not long afterwards he quitted her service, on account of his liability to attacks of gout, as he alleged, when examined as a witness on her behalf before the house of lords in 1820. With the exception of the visit to England occasioned by the queen's trial, Sir William Gell after 1814 resided in Italy, either at Rome or Naples, in both of which cities he had residences, and was a conspicuous member of their Anglo-Italian society. His "Itinerary of the Morea" appeared in 1817, and in the same year was commenced the publication of the most prominent of his large, elaborate, expensive, and abundantly-illustrated contributions to archæology, his "Pompeiana, the topography, edifices, and ornaments of Pompeii," in preparing which he was assisted by Mr. J. P. Gandy. In 1823 was published his "Narrative of a Journey in the Morea," and in 1834, near the close of his life, his valuable "Topography of Rome," a second edition of which was issued in 1846. Sir William was for many years afflicted with gout and rheumatism, the tortures of which he bore with gaiety; and almost to the last he delighted in ciceroneing English visitors of distinction over the classic ground which he knew so well. One of these was Sir Walter Scott, notes of whose visits to Naples and Rome, in the closing year of the great novelist's life, from the pen of Gell, have been printed by Mr. Lockhart in his Life of Scott. Sir William Gell died at Naples on February 4, 1836. There are copious and interesting notices of him in vol. ii. of Mr. R. R. Madden's Literary Life and Correspondence of the Countess of Blessington.—F. E.

GELLERT, Christian Fürchtegott, an eminent German poet and moralist, was born at Haynichen, Saxony, July 4, 1715, and died at Leipsic, December 13, 1769. The son of an honest clergyman, whose only wealth was in his thirteen children, Gellert had to struggle with difficulties from his earliest years. After completing his education at the renowned gymnasium of Meissen and the university of Leipsic, where he devoted himself to the study of theology, he became domestic tutor to the family of a nobleman near Dresden, and in 1745 settled as a lecturer at Leipsic. Here he began his literary career under the auspices of Professor Gottsched, but by degrees turned away from his school, and even joined his antagonists in the *Bremische Beiträge*. Gellert's best work are his "Fables," which still take rank with the best to be met with in the whole compass of German literature. His sacred songs unite the language and fervour of piety with the beauties of poetry, and are sung to this day in protestant Germany. His pastorals and comedies, however; his novels (in the Richardson vein); his didactic poems and letters are now all but forgotten. Gellert also translated some of the novels of Richardson, whom he greatly revered as a moralist. In 1751 he was appointed professor-extraordinary; an ordinary professorship which was offered him in 1761 he declined. Gellert, as an author, enjoyed an unprecedented popularity, which was largely mingled with veneration for his character. An unknown benefactor granted him a pension; Prince Henry of Prussia, on passing through Leipsic, presented him with his charger; he had even an audience of Frederick the Great, and was allowed to recite some of his fables in presence of that monarch. His lectures on poetry, elocution, and moral philosophy, attracted great crowds; but the best lecture he ever read and the best moral he taught, was his blameless life. His mind was of feminine purity, and his behaviour modest to bashfulness. He never married, and led a sickly and melancholy life.—(See *Life* by J. A. Cramer, 1774, and by Döring, 1833.)—K. E.

GELLI, Giovanni Battista, born at Florence in 1498. His father, who was a poor tailor, brought him up as his assistant in his own trade, at which he continued until he was twenty-five years of age. He then devoted himself with great energy to the study of Latin and Italian, of the latter of which languages he was in his time considered a master. Gelli was one of the founders of the Florentine Academy, of which he became the president in 1548. At the request of Duke Cosimo I. he delivered public lectures on Dante's Divina Commedia, and whilst thus honoured by princely favour, he continued to carry on his trade, having a numerous family to maintain. His principal works are, his lectures delivered before the academy, and those on Dante, and a large number of philological essays. Gelli died at Florence in 1563.—A. C. M

GELLIBRAND, Henry, an English mathematician, was born in London, on the 17th of November, 1597, and died there on the 26th of February, 1637. Having been bred to the church, he obtained the living of Chiddingstone in Kent, but quitted it in order to cultivate mathematics. After studying that science at Oxford, he was, through the recommendation of his friend Briggs, appointed in 1627 to the professorship of astronomy in Gresham college, London. About 1635 he discovered the secular variation of the magnetic declination. Briggs, having finished the first part of the Trigonometria Britannica, and finding himself at the point of death, left the completion of that celebrated work to Gellibrand, by whom the second part was written, and the whole edited.—W. J. M. R.

GELLIUS, Aulus. See Aulus.

GELO or GELON, Monarch of Syracuse from 485 to 478 B.C., was born at Gela, a city on the southern coast of Sicily, whither the family to which he belonged had emigrated from one of the Grecian isles with the first Rhodian colonists. Having inherited the privileges of a special priesthood, and risen to a high military command under Hippocrates, who then ruled Gela, he took the field at the death of the latter on pretext of maintaining the rights of his children; but the success which attended his arms was turned to his own advantage, and his townsmen were compelled to receive him as their sovereign, 491 B.C. Six years later, his assistance being entreated by the Gamori, the oligarchical landowners, of Syracuse, who had been expelled by the insurgent serfs and commonalty, he made himself master of that city, removed his court to it, and commenced a vigorous centralizing policy, in the course of which he drafted into his capital multitudes from the dependent and conquered towns around. His most dangerous neighbours were the Carthaginians who had established themselves on the western coasts of the island; and against them he attempted to form a powerful Greek confederacy. But the Peloponnesian states refused their co-operation, and he increased his fame by repelling the Punic aggressions with his own resources. When the Greeks in their turn requested his aid against the advancing armament of Xerxes, he offered to send them more than twenty thousand troops, on condition of being appointed generalissimo of their forces. Probably he anticipated and desired the refusal of his terms, being reluctant to engage in a distant and dubious contest, while the Carthaginians were still on the watch for a favourable opportunity of extending their possessions in Sicily. At all events he speedily found enough to occupy his attention and energies in a new conflict with these formidable opponents. In 480 B.C. Hamilcar at the head of a large army landed on the island and took possession of Himera, a principality on the northern coast recently conquered by Theron of Agrigentum, whose daughter Gelo had married. Collecting his troops, the Syracusan monarch hastened to succour his father-in-law, and in conjunction with the Agrigentines gained a signal victory. The Carthaginian general was slain, and his army so completely destroyed that only a single vessel reached Carthage with the tidings of the disaster. Gelo, on his return home, convened a public assembly at Syracuse, recounted what he had done, and submitted his conduct to the judgment of the citizens—an act of condescension which crowned his popularity, and the remembrance of which, more than a century later, caused his statue to be spared, when the enfranchised city destroyed the other memorials of despotic government. He died a year or two after the battle of Himera, and was succeeded by his brother Hiero; having displayed a simplicity of manners, an integrity of character, and a conciliatory spirit of regard for the well-being of his subjects, which prove him to have been only in the Hellenic sense of the phrase, a tyrant.—W. B.

GEMELLI-CARRERI, Giovanni Francesco, born at Naples in 1651; died in 1725; celebrated for his travels in Asia and America. At the age of forty he left the bar to devote himself to his new avocation; and after having visited Sicily, Malta, Turkey, the Holy Land, and Persia, he proceeded to India and China, and returned to Europe by the islands of the Pacific, California, and Mexico. In the very year of his return, 1699, he published an interesting account of his travels with the title of "Giro del mondo." The accuracy of his narrative has been acknowledged by all who have subsequently visited the same regions.—A. S., O.

GEMINIANI, Francesco, a celebrated musician, was born at Lucca about the year 1680. He received his first instructions in music from Alessandro Scarlatti, and afterwards became a pupil of Carlo Ambrosio Lunati, surnamed Il Gobbo, a celebrated performer on the violin. His studies were completed under Corelli. In 1714 he arrived in England, where in a short time his exquisite performance on the violin rendered him celebrated, and he ranked many of the nobility among his patrons. He published his first work, "Twelve Sonatas à Violino, Violone, e Cembalo," in 1716. These compositions produced such an effect upon the public that they were at a loss to determine whether his greater excellence was in his performance or in his compositions. Geminiani was an enthusiast in painting; and to gratify this propensity he not only suspended his studies and neglected his profession, but involved himself in pecuniary embarrassments, which a little prudence and foresight would have enabled him to avoid. To gratify his taste he bought pictures, and to supply his wants he sold them. The consequence of this kind of traffic may easily be conceived. In this dilemma Sir Robert Walpole stepped forward, and offered Geminiani the post of master and composer of the state music in Ireland. But on inquiry into the conditions of the office, it was found that it was not tenable by a member of the Romish communion. The place was therefore given to Matthew Dubourg, a young musician of great merit who had been Geminiani's pupil. In 1726 he arranged Corelli's first six solos and concertos, and soon after the last six, but with a success by no means equal to that which attended the first. He also similarly treated six of the same composer's sonatas, and in some additional parts imitated their style with an exactitude that at once manifested his flexible ingenuity and his judicious reverence for his originals. Encouraged, however, as he might be considered, by the success of this undertaking, to proceed in the exercise of his powers, six years elapsed before another work appeared, when he produced his first set of concertos; these were soon followed by a second set, and the merits of these two productions established his character as an eminent master in that species of composition. The opening concerto in the first of these two sets is distinguished for the charming minuet with which it closes, and the last concerto in the second set is esteemed one of the finest compositions known of its kind. His second set of solos (admired more than practised, and practised more than performed) was printed in 1739, and his third set of concertos in 1741. Soon after this he published his long-promised, and once impatiently-expected work, entitled "Lo Dizionário Armonico." In this work, after giving due commendation to Lully, Corelli, and Bononcini, as having been the first improvers of instrumental music, he endeavours to obviate an opinion that the vast foundations of universal harmony can be established upon the narrow and confined modulation of these authors, and makes many remarks on the uniformity of modulation apparent in the compositions that had appeared in different parts of Europe for several years back. This didactic production possessed many recommendatory qualities, many combinations, modulations, and cadences, calculated to create and to advance the science and taste of the musician. This work was succeeded by his "Treatise on Good Taste," and his "Rules for Playing in Good Taste;" and in 1748 he brought out his "Art of Playing on the Violin," at that time a highly useful work, and superior to any similar publication extant. It contained the most minute directions for holding the instrument and for the use of the bow, as well as the graces, the various shifts of the hand, and a great number of applicable examples. Shortly after the publication of this work, Geminiani was struck with a most curious and fantastic idea, that of a piece of music the performance of which should represent to the imagination all the events in the episode of the thirteenth book of Tasso's Jerusalem. It is needless to say that the chimera was too extravagant, of attempting to narrate and instruct,

describe and inform, by the vague medium of instrumental sounds. In 1750 he went to Paris, where he continued about five years, after which he returned to England and published a new edition of his two first sets of concertos. In 1761 he visited Ireland, in order to spend some time with his favourite and much attached pupil, Dubourg. He had spent many years in compiling an elaborate treatise on music, which he designed for publication, but soon after his arrival in Dublin, by the treachery of a female servant, the manuscript was purloined, and could never afterwards be recovered. The magnitude of his loss, and his inability to repair it, made a deep impression on his mind, and seemed to hasten fast his dissolution. He died at Dublin on the 17th of September, 1762, supposed to have been in the eighty-third year of his age.—E. F. R.

GEMISTUS, Georgius, called also Pletho, was one of the most eminent of the later Byzantine writers. The date of his birth is still unknown, but he flourished between 1350 and 1450, and is said to have lived for about a hundred years. He is supposed to have been born in Constantinople, but the greater part of his life was spent in the Peloponnesus. In 1426 he was in high favour with the Emperor Manuel Palæologus, and he was sent in 1438 as one of the deputies of the Greek church to the council that was held at Florence under Pope Eugenius IV., with a view to reconcile the hostile churches. Gemistus, at first opposed to this project, ultimately became one of its warmest advocates. His visit to Florence was destined to leave a deep and enduring mark on the history of European thought. Celebrated as a theologian, he was even more renowned as a philosopher; and mainly to the learning and the labours of Gemistus was it owing that the Platonic philosophy, long neglected or despised, again began to have its due influence upon the minds of men. Among his disciples was the famous Cardinal Bessarion; and gradually a Platonic school arose at Florence, which uttered an eloquent and wholesome protest against the dry and meagre verbal dogmatism into which the Aristotelian philosophy had gradually become degraded. Gemistus, however, a thorough Neoplatonist, went further than his followers; and it would seem that the charge brought against him of wishing to substitute a new version of the ancient paganism in the place of christianity, was well founded. His book of "The Laws," in which his most matured and deliberate opinions were recorded, was destroyed after his death by the patriarch of Constantinople, who judged it hostile to the christian religion. The last notice of him in history is that, in 1441, he was serving as a public functionary in the Peloponnesus. Gemistus was a ready writer, and left a great number of works on widely-different subjects. Amongst them were his "Explanation of the Magical Oracles of Zoroaster;" his book on "The Virtues;" his treatise on the "Difference between the Platonic and Aristotelian Philosophies;" and various writings of a historical or geographical character. Some of his productions still remain in manuscript in continental libraries.—W. J. P.

GEMMINGEN, Otto Heinrich, a German dramatic writer, born at Heilbronn in 1753. He adopted the profession of the law, which he soon forsook for a court life. He was appointed chamberlain to the count palatine, and for a time resided at Mannheim. As minister to the duke of Baden he assisted at the congress of Rastadt, and was commissioned to represent the interests of the duchy at Vienna. Returning to Baden in 1803, he devoted himself exclusively to study and to dramatic composition. He died in 1836.—R. D. B.

GENCE, Jean Baptiste Modeste, born at Amiens in 1755; died at Paris in 1840. He received his classical education under Selis and De Lille. He had read the famous book of the Imitation of Christ in early childhood, and becoming possessed of what he regarded as a valuable manuscript of the work, he felt that it was his peculiar mission to publish a correct edition of it, and to fix the authorship. He spent thirty years of travel in search of editions and in the adjustment of the text, and he satisfied himself, and tried to satisfy the world, that Gerson, chancellor of the university of Paris, was the author; that the monk Gersen to whom it had been ascribed had no existence; and that Thomas à Kempis was no better than he should be. Gence edited some books of civil law and some of the classics, and was a sort of corrector of the press to the Imprimerie Imperiale. The return of the Bourbons deprived him of this office, and he returned to his old mania of Gerson and the Imitation. He published numberless tracts about it, wrote lives of Gerson in several journals, and left the matter with much less approach to decision than the agitated question of the Letters of Junius.—J. A., D.

* GENDEBIEN, Alexander, a Belgian politician, son of John Francis Gendebien, also a noted political character, and the descendant of an old Flemish family distinguished for many generations as ultra-liberals, was born at Brussels in 1799. Having received a careful education at home he went to the bar, and gifted with considerable oratorical talent, soon acquired a large practice. At an early age he took part in the political discussions of his country, lending his pen to the chief opposition papers, among others the *Courrier des Pays-Bas*, and his voice to the persecuted of all parties, particularly distinguishing himself in the trial of De Potter in 1829. He took a leading part in the revolution of 1830, occupying for some time the post of minister of justice in the provisional government. His aim was to constitute Belgium a republic; but, baffled by the opposition of his colleagues, he accepted a compromise, and in December, 1830, went in company with M. De Weyer to Paris, to offer the crown, under certain restrictions, to the duke de Nemours, second son of Louis Philippe. Unsuccessful also in this scheme, he impeded as much as possible the election of Prince Leopold of Saxe-Coburg. When the latter was chosen king, Gendebien transferred his opposition to the ministers.—F. M.

GENDRE, LE. See Legendre.

* GENDRIN, Auguste Nicolas, a French physician, was born at Châteaudun in 1796. He studied at Paris, and received his doctor's degree in 1821. A treatise on the nature of fevers gained him a prize from the Society of Medicine of Paris in 1823. Other prizes were subsequently awarded him by the Academy of Sciences for his "Histoire anatomique des Inflammations," and his "Monographie du Choléra Morbus épidémique de Paris." Gendrin has also written a "Traité philosophique de Médecine pratique," and edited the *Journal de médecine, chirurgie et pharmacie françaises et étrangères*.—R. M., A.

GENEBRARD, Gilbert, a learned French benedictine born at Riom in 1537; died prior of the monastery of Semur in Burgundy in 1597. He pursued his studies at Paris under Turnebus and other distinguished ecclesiastics, and for several years occupied the chair of Hebrew in the royal college. In consequence of a disappointment in the matter of a bishopric—which had been vacated expressly for his benefit, but which eventually passed to a rival claimant—Genebrard joined the confederation against Henry IV., who got rid of him by a decree of banishment. Gregory XVI. gave him the archbishopric of Aix in 1592. Among his works, which were principally translations, there was a French version of Josephus.—J. S., G.

* GENELLI, Bonaventura, German painter and designer, was born at Berlin in 1803. He received his earliest lessons in art from his father, a painter of Italian descent, studied in the Berlin academy for two years, and then proceeded to Rome, where he enrolled himself among the scholars of Cornelius and Overbeck. Returning to Germany in 1832, he settled first in Leipsic, and three or four years later in Munich, where he has produced the long succession of designs which have given him a European reputation. Among the best known of these are "The Vision of Ezekiel;" "Samson and Dalilah;" "Æsop reciting his Fables;" "The Life of a Prodigal;" "Don Quixote;" a "Tiger with her Young;" a series of twenty-five etchings for the Homer of Voss; and thirty-six etchings to Dante.—J. T–e.

GENERALI, Pietro, an eminent composer, was born at Masserano in Piedmont, October 4, 1783. His real name was Mercandetti. It was changed at Rome, where he was conveyed by his parents when two years old. He was taught music by Giovanni Massi in the latter city, and early evinced considerable genius. His first productions were masses, psalms, and other compositions for the church; but he soon turned his attention to the theatre. His first opera, "Gli amanti ridicoli," was represented at Rome in 1800, when the young composer was in his seventeenth year. The success was decided. In 1802 he visited Bologna and Venice, producing operas at each place. In 1805 he went to Milan, and in 1807 to Naples and Florence. His works were everywhere received with welcome, but in Venice with enthusiasm. He several times visited this city. In 1817 he undertook the musical direction of the theatre at Barcelona, where he remained three years. Many of his operas, which had been performed in other cities, were here revived with success. In 1821 he returned to Italy and produced several new operas

in rapid succession, but they were not so well received as his former works. This induced him to accept the post of director of the choir in the cathedral of Novara, where he again turned his attention to church music. About this time he wrote a dramatic oratorio, "Il voto di Jefte," which was produced at Florence in 1827 with indifferent success. Generali again tried the theatre, but his style had been superseded, and nothing but ill success attended his later productions. The works of Rossini attracted all the attention of the public; their old servant was forgotten. He died at Novara in 1832.—E. F. R.

GENEST, Charles Claude, Abbé, born at Paris in 1639; died in 1719. Genest was of humble birth, and found employment as a clerk in one of the public offices. In company with a friend he set sail for the Indies, but the vessel was taken by the English. Genest, by this accident, found himself in London, and accepted the office of tutor to the family of a gentleman of fortune—taught the language of his own country, and learned that of England. On his return to France Genest had an ode crowned by the academy, and recited others on French victories before the king. He now thought it time to look about him for support, assumed the ecclesiastical habit, entitled himself to the style of abbé, and was given a benefice. It was the day of the Cartesian philosophy, and in some conversations with Bossuet originated the leading thought of a poem which engaged Genest for thirty years. The subject was the proof from nature of the existence of a God and the immortality of the soul. He wrote a drama, "Penelope," which Bossuet praised for its morality. It had some success: though the poetry was indifferent, the incidents and situations are not ill-conceived.—J. A. D.

GENET, François, a French bishop born at Avignon on the 16th October, 1640; died 17th October, 1707. He is chiefly known by his system of "Theologie Morale," which he composed at the request of Le Camus, bishop of Grenoble. The third edition of this work appeared at Paris, 1682–1683, and was translated into Latin in 1702–1703. It recommended the author to the friendship of many of the most learned prelates of France and Italy, and procured for him from Pope Innocent XI. a canonry and prebend in the diocese of Avignon. He was afterwards appointed to the bishopric of Vaison, the duties of which he discharged till, in consequence of his taking part with Innocent against Louis XIV.—who had appropriated the county of Avignon in defiance of the pope's remonstrances—he was imprisoned in 1688 by the king in the island of Rhé. His captivity lasted fifteen months. He was accidentally drowned.—J. S., G.

GENEVA, Robert de. See Clement VII.

GENEVIEVE (Saint), the patroness of Paris, was born in 422 at Nanterre, a small village four miles from Paris. At the age of seven years she is said to have been consecrated to perpetual virginity as the spouse of Christ, and from that time she gave herself up to devotion and penance. Various miracles are attributed to her. Her mother having one day struck St. Genevieve on the face because she wished to go to church, became suddenly blind, and only recovered her sight by washing her eyes with water which her daughter had consecrated. When Attila, with his Huns, was marching on Paris, the saint turned aside his course by her prayer and fasting. On another occasion, when visiting a church at night with her virgins, the lamp that was carried before her being extinguished by the wind and rain, was relighted when she touched it with her hands. Neither did her miraculous powers cease with her life, for in 1129, a plague which carried off fourteen thousand persons in Paris, abated when her shrine was carried in solemn procession to the cathedral. Although she practised great self-mortification and austerity—her food consisting for the most part of barley-bread and beans—she lived to the age of nearly eighty-nine years, dying on the 3rd January, 512. The ancient life of St. Genevieve is supposed to have been written about eighteen years after her death.—W. H. W.

GENGA, Annibale della. See Leo XII.

GENGA, Bartolommeo, son of Girolamo, was born at Cesena in 1518. After receiving a liberal scholastic education, he was carefully instructed in the principles of design by his father, who then sent him for three years to Florence to study both painting and architecture, and afterwards to Rome, where he remained four years, diligently engaged in his profession. On the death of his father, Bartolommeo was appointed to succeed him as court architect, and to complete the works he had left unfinished. He restored and enlarged the palaces of Pesaro and Urbino, and designed the churches of Monte l'Abate and San Pietro in Mondania, the last regarded as one of the choicest buildings of the age. Genga accompanied the duke of Urbino to Rome, and there prepared designs for the fortification of Borgo, and other places. So great was now his celebrity in this line, that the duke had to yield to the importunities of the grandmaster of the knights of Rhodes, who begged that Genga might be allowed to make designs for fortifying Malta against the Turks, and combining the scattered villages into strong places of defence. Genga accordingly went to Malta in the beginning of 1558, and at once set to work with his usual energy. He died in August of that year. He was one of the most accomplished architects of his time.—J. T–e.

GENGA, Girolamo, painter and architect, was born at Urbino in 1476, and when fifteen years old was placed with Luca Signorelli of Cortona, with whom he remained several years. Girolamo assisted Luca in the chapel of the Madonna di San Brizio at Orvieto. When this work was finished he joined Pietro Perugino, and remained with him for about three years, and at the same time he contracted a friendship with Raphael, then the pupil of Perugino. He subsequantly studied and worked in Florence, and at Siena where he was much employed by Pandolfo Petrucci till his death in 1512. Genga then returned to Urbino. He was employed later at Rome, where about 1519 he painted the "Resurrection of Christ" for the altar of the church of Santa Caterina da Siena. It is signed, Hyero. Ginga Urbinas Facieb. While in Rome he turned his attention to the study of ancient architecture, but was recalled to Urbino by the Duke Francesco Maria III., on the occasion of that prince's marriage with Leonora Gonzaga; and when Francesco was driven from Urbino, Girolamo followed him to Mantua, and afterwards settled in Cesena, where he painted the altarpiece of the "Annunciation," which is now in the Brera at Milan. After the return of the duke to Urbino, Girolamo was employed as an architect; and he was chiefly consulted in the fortification of Pesaro, and constructed the new palace there, besides important works at Urbino. The duke was so pleased with him that he gave him, in 1528, the estate of Castel d'Elce, a gift which was confirmed by the Duke Guidobaldo II. in 1539. He died on the 15th of July, 1551, leaving two sons, Bartolommeo and Raffaello.—(Vasari, Ed. Le Monnier.)—R. N. W.

GENGIS KHAN, a famous Mongolian conqueror, born in 1163. The Mongolian horde of which his father was the chieftain dwelt, so far as nomad tribes can be said to have a permanent abode, somewhat to the south of Lake Baikal. His name at first was Temuedschin, and it was not till he had been victorious on many a battle-field that he took that of Gengis Khan (the Ruler of the most powerful). He succeeded his father at thirteen years of age, but a league was soon formed to rob him of his authority, and in consequence thereof Gengis Khan passed some weary years in exile or captivity. By one of those sudden and startling turns of fortune so common in the East, he was able to meet his enemies in a great battle; and having defeated them, he threw the leaders into caldrons filled with boiling water. His subsequent deeds harmonized perfectly with this horrible cruelty. In being the first to give to the Mongolians a historical importance, he claims our attentive study, our honest appreciation; but he comes before us as a slayer of men, and civilization owes him nothing. His preparatory and indispensable work was to unite the Mongolians under his own supreme sway. This we must regard as his most stupendous achievement. Having in his own bloody way built and blended the Mongolians into a nation, he led the wild horsemen from triumph to triumph. Passing, in 1209, the Great Wall, he subjugated in a succession of campaigns Northern China, took Pekin by storm in 1215, and destroyed innumerable cities. Leaving some of his most trusted generals to complete the conquest, Gengis Khan flew from Eastern to Western Asia where in these vast regions, extending from the Black Sea to the frontiers of Hindostan, a powerful empire had arisen on the ruins of the khalifat. Mohammed, the sultan of this realm, had ignominiously treated the ambassadors of Gengis Khan. But the latter needed no other provocation than his own fierce lust for slaughter. Passing the Djihon or Oxus, he encountered, through the neglect or incapacity of Mohammed, no effectual resistance. But the son of Mohammed was wholly unlike his father. He assumed the command on his father's death. For a season fortunate, he was at last vanquished and driven to seek refuge beyond the Indus, as far as which Gengis Khan pursued

him. Meanwhile the generals of Gengis Khan had penetrated the Caucasus, and carried the Mongolian banner to the banks of the Dnieper, so that part of Russia, as part of Siberia had already been, was compelled to own the Mongolian monarch's supremacy. Master of seventeen hundred leagues of country, Gengis Khan returned to Caracorum his capital. He returned, but not to rest. Though now more than sixty, he placed himself at the head of a grand expedition for the full and final overthrow of his foes in China. Crossing the desert of Kobi in the depth of winter, the troops of Gengis Khan met those of the enemy, reckoned at half a million of men, near the frozen lake Kokonor, and completely defeated them. This was followed by the capture, among other cities, of Nankin. The tide of success with Gengis Khan had known no ebb, and it was still bearing him on when on the 24th August, 1227, he died. That success was paid for with the lives of five or six millions of human beings. He was buried, according to his wish, beneath a wide-spreading tree on a mountain. Though rioting recklessly in ruthless murder, Gengis Khan was kind and considerate to his soldiers and subjects. He drew up a code of laws in which there were enactments both wise and merciful. The noble library at Bokhara, and countless valuable manuscripts in other cities, he destroyed, and he strewed his path with ruins; yet he tried in his own rude fashion to diminish the barbarism of his countrymen, and to make them submit to a more settled state of existence. Gengis Khan was a strict monotheist, but he tolerated all religions, and exempted from taxes ecclesiastics and physicians. Implacable in his hatreds, he was devoted, ardent, and unchanging in his friendships. Fairly judged, he was perhaps neither more a monster nor a madman than conquerors in general.—W. M–l.

GENIN, François, born at Amiens in 1803; died at Paris in 1856; first employed as teacher at Strasburg, afterwards in 1837, commenced publishing in the Paris journals. There, his writings on the subject of education in the important controversy between the church and the state, attracted great attention. He supported the rights of the state, and his tracts on the subject were collected into a volume which had very extensive circulation. Genin published several works on the "Origines" of the French language and literature.—J. A., D.

GENLIS, Stéphanie Felicité Ducrest de St. Aubin, Comtesse de, a celebrated French writer, born 25th of January, 1746, near Autun in Burgundy, her parents being of good family but in reduced circumstances. When six years old she was admitted as a canoness into the chapter of Alix, near Lyons, where, according to a privilege of the order for its members to assume the style of countess, the subject of this memoir took the title of Comtesse de Lancy. Here the essentials of her education were postponed, whilst the undivided attention of the pupil was concentrated on music, assiduous practice in which rendered her so great a proficient, that at thirteen years of age she was an agreeable performer upon seven different instruments. But so utterly had other acquirements been overlooked that she was almost entirely ignorant of the ordinary branches of information. Still the graces of her person, and the charms of her manner, insured her the entrée of Parisian society; and at a very early age, shortly after the death of her father, she became the wife of the count de Genlis, a colonel of grenadiers, with a very slender fortune, but large expectations. By the demise of a relative, the count, at a later period, became marquis de Sillery; but his distinguished wife retained through life the earlier title under which she was originally known. Her husband eventually perished by the guillotine, having been one of the victims of the Revolution in 1793. By this alliance the comtesse de Genlis became niece of madame de Montesson, who was secretly married to the duke of Orleans; and it was not till after her marriage that she devoted her attention to the neglected cultivation of her mind; and this she pursued with so much success as to qualify her for the office of gouvernante to the daughter of the duchess, which she undertook in 1770; and in 1782 she was intrusted with the still higher duty of superintending the education of the young princes, sons of the duke, one of whom—Louis Philippe—became afterwards king of the French. While holding this appointment, madame de Genlis wrote several works for the instruction of her pupils; amongst others the "Théâtre d'education," "Adèle et Théodore," and the "Veillées du Chateau," which obtained for the authoress considerable literary reputation. But the novelty of her position exposed her to censorious remarks, and rendered her the subject of calembourgs and epigrams not less unjust than severe. Her literary efforts, at first limited to the theory of education, of the pursuit in which she found herself embarked, were eventually directed against the school of modern French philosophy, in the attacks on which her name became associated with those of Fréron and Sabatier. In 1787 she published "La Religion considérée comme l'unique base du bonheur," &c., an essay which provoked the satirical strictures of Buffon; but these were more than counterbalanced by the approval of La Harpe, Grimm, Gaillard, and Brifaut. Whatever the essential defects in her mind and character, madame de Genlis acquired sufficient ascendancy in the family of the duke of Orleans to have been regarded as instrumental in advising the part which he took on the outbreak of the Revolution. She accompanied his children during the exile in Switzerland; and during her residence there she produced the defence of her conduct under the title of "Precis de la conduite de Madame de Genlis, pendant la Revolution." She afterwards visited Prussia, England, and Belgium, and eventually took up her residence at Hamburg, where she published "Les Chevaliers du Cygne," a work which it is impossible to justify, and which greatly damaged her literary reputation. During this wandering period she wrote her romance of "Les Meres Rivales," and histories of "Les petits Emigrés" and "Le Petit la Bruyere," the sale of the manuscripts of which contributed mainly to her support. In 1800 she returned to France during the period of the consulate, and Napoleon, in consideration of her literary merits, assigned her apartments in the arsenal and a pension of six thousand francs. This income she was enabled to increase considerably by her pen; and amongst other productions at this period appeared her tale of "Madame de Valliere," her life of "Henri le Grand," and "Souvenir de Felicie." She contributed also to the Biographie Universelle, and amongst other publications produced about this time, was her "Diners du Baron Holbach," in which she undertook to expose the so-called philosophers of the eighteenth century. On the restoration of the Bourbons, madame de Genlis endeavoured to ingratiate herself with her former friends, in order to obtain a continuation of her pension, but Louis XVIII. refused to accede to her petition. The duke of Orleans, however, granted her an allowance; but she was never again permitted to make her appearance at the court. When eighty years of age madame de Genlis published her "Memoires," and continued her literary pursuits up to the year of her death, which took place on the 31st of December, 1830. Of all her works the most popular is probably the story of "Mademoiselle de Clermont." Her character was too deficient in profound feeling to permit of its impartment to her works, throughout which there is evidence less of thought and invention than of tact and capacity, somewhat imperfectly developed. The works by which she is best known are those in connection with education; but these are coloured by romance to an extent inconsistent with general utility.—J. E. T.

GENNADIUS, an ecclesiastical writer of the fifth century, was priest of Marseilles. All that we know about him is summed up in a few lines subjoined to his work, "De Viris Illustribus," which is a continuation, containing one hundred lives from the year 392 to 495, of the work bearing a similar title by St. Jerome. He informs us that he had composed eight books against all heresies, six against Nestorius, three against Pelagius, treatises on the millennium and the Apocalypse, and a letter "De Fide," which he had sent to "the blessed Pope Gelasius." The form of expression shows that Gelasius was dead at the time of writing; Gennadius, therefore, must have died after 496. His only surviving writings are the confession of faith above mentioned, and the work "De Viris Illustribus," which is printed with the works of St. Jerome.—T. A.

GENNADIUS, Patriarch of Constantinople in the fifteenth century, had up to the period of his ordination, which did not take place till towards the close of his life, borne the name of Georgius Scholarius. A native of Constantinople, he rose to the rank of secretary to the Emperor John Palæologus, and chief judge of the imperial palace. In 1438 he accompanied the emperor as one of his suite to the council of Ferrara, convoked by Eugenius IV. to consider the question of the reunion of East and West. He followed the council, upon its removal to Florence, and was present at the long discussions on the disputed doctrine of the procession of the Holy Ghost. When these were concluded, the Greeks had a separate meeting to consider the project of union between the churches. At this meeting Georgius Scholarius

delivered an eloquent speech, the substance of which is given by Natalis Alexander, advocating unreservedly the union of the churches upon the basis of a common faith. But when the emperor and his train returned to Constantinople, and the perverse Grecks overwhelmed the deputies with menaces and reproaches, for having, as they said, consented to innovations in the faith, and allowed themselves to be circumvented by the Azymites, the deputies—Georgius among them—yielded to the pressure, and publicly deplored their culpable weakness. Thenceforward, till the death of John Palæologus in 1448, Georgius continued to speak and write against the union. But finding, upon the accession of Constantine, that the new emperor was even more bent upon accomplishing the union than his predecessor, Georgius resolved to execute a project which he had long meditated, and resigning all his official employments, he retired into a monastery near the city, taking the name of Gennadius. Meantime the exterior prospects of the empire became ever more gloomy; yet even with the Turk thundering at their gates, the foolish Greeks stubbornly put from them the only chance of safety, a sincere union with the Latin church, and Gennadius, either from infatuation or dishonesty, encouraged the suicidal movement. Gibbon has described how the multitudes, scandalized at the dress and ritual acts of the Latin priest officiating in St. Sophia's in testimony of the union, rushed from the dome to the cell of Gennadius, and found outside his door a speaking tablet confirming them in their temper of resistance. Six months from that time Constantinople was in the hands of the Turks. Mohammed II., rightly judging that he owed much to Gennadius, caused him to be sought out after the sack of the city, and presented him for the choice of the clergy and the people as patriarch. He was elected, but in despair at the condition of the church, he resigned the see at the end of five years, and retired into a monastery near Sora. The time of his death is unknown. Fabricius enumerates more than a hundred of his writings, most of which have never been printed. The most important is "An explanation of the Christian faith," delivered before the Turkish emperor.—T. A.

GENNARO, Giuseppe Aurelio, born at Naples in 1701; died in 1761. A lawyer of great learning in all the departments of Roman and mediæval jurisprudence, he distinguished himself both as a magistrate and a writer. He co-operated in the compilation of the Caroline code, at the time of the Neapolitan reforms under Charles of Bourbon, and wrote several works on legal subjects, the most important of which is "Respublica Jurisconsultorum," Naples, 1731; in which, under the form of a vision, he passes in review the vicissitudes of jurisprudence, from the time of Sextus Papirius to that of Accursio and Bartolo, distributing praise and blame to all the great actors in the history of law, according to their respective deserts. Though fanciful in form and therefore unsuited to the taste of our days, the work is full of learning, and produced a great effect upon the contemporaries of the author.—A. S., O.

GENOELS, a Flemish landscape painter and engraver, was born at Antwerp in 1640. While quite young he was a pupil of Jacob Backerell; but he went to Paris in 1659, and there painted landscape backgrounds to Le Brun's Battles of Alexander the Great, and to some of the pictures of De Seve, and others. In 1665 he was elected a member of the Academy of Paris; but he returned to his native city a few years later, and in 1672 was admitted into the Antwerp Guild of Painters. In 1674 he went to Rome, where he stayed eight years, when he returned to Antwerp, and remained there till his death in 1723. Genoels is a clear and bright colourist, and has a light and firm touch. His landscapes are, however, seldom met with in the public galleries. His fame is mainly due to his etchings of landscapes with groups of figures and cattle. These are executed with masterly breadth, facility, and spirit, and are highly prized. The British museum contains many choice examples.—J. T–e.

GENOUDE, Antoine Eugène de, born in 1792 at Montélimart; died in 1849 in the Isles de Hyères. He was educated at Grenoble, but an introduction to M. de Fontanes led him to go to Paris, where he was given an appointment as teacher in a school, to save him from the conscription. He passed through the usual grades of scepticism and infidelity, but Rousseau, he says, converted him from Voltaire, and Chateaubriand confirmed the faith which had been taught him by Rousseau. He published translations from the Bible; a note on the narrative of Nebuchadnezzar changed into a beast was supposed to allude to Napoleon I., and delayed the publication of the work. Journalism was Genoude's chief occupation, but he did not succeed in pleasing any party. He made several unsuccessful attempts to be elected to the chamber of deputies. He at last succeeded in getting in, but failed to attract any attention. He has left several works, chiefly historical and political. He published an edition of Malebranche, and portions of the works of Fenelon and of Bossuet.—J. A., D.

GENOVESI, Antonio, an Italian philosopher and economist, remarkable for the originality and independence of his opinions at a time when scholastic tradition and authority were yet powerful. He was born in 1712 at Castiglione, near Salerno, and distinguished himself in early youth by his proficiency in literary pursuits. He studied theology and took orders in 1736, devoting his leisure to metaphysical speculations. His practical and inquisitive turn of mind led him to apply analysis and criticism to the received scholastic notions, and to substitute the Baconian system for the *a priori* of the old routine. His lectures on metaphysics and his treatise "Elementorum artis logico-criticæ," highly increased his reputation, but also exposed him to priestly persecution, from the effects of which, however, he was sheltered by the patronage of Galliani, archbishop of Tarento. When, in 1754, a professorship of commerce and political economy—the first in Italy—was instituted at Naples, Genovesi was appointed to it, and he availed himself of his position to spread in his native country the true principles of that science, in opposition to the errors and prejudices everywhere prevalent. His "Lezioni di Commercio e di Economia civile" were the result of his labours in that branch of social science, and they may be read even now with interest and satisfaction. Genovesi wrote also "Lezioni di Logica pei Giovanetti," "Meditazioni filosofiche," and the "Diceosina," or science of the rights and duties of man. He died in 1769, after a long and painful illness.—A. S., O.

GENSERIC, or, as his name is sometimes spelled, Gizericus, the successor of Gonderic his brother, as king of the Vandals in Spain, was born at Seville in the year 406. When he came to the throne, the Vandals had just received an invitation from Boniface, governor of Africa, to come over and aid him in his revolt from Rome. Genseric joyfully complied with this request, especially as he and his countrymen were promised, as a reward, a settlement in the fertile plains of Mauritania. No sooner had the Vandals landed, than they were joined by the Donatist party, which had been fiercely persecuted by the catholics. Numbers of Moors, too, seized the opportunity of avenging themselves on the Roman power, and joined Genseric. Boniface saw his mistake, and discovered, when it was too late, that he had been seduced from his allegiance by the fraud and machinations of his personal enemies. He made haste to retrieve his error, but the Vandals, after ravaging the open country, defeated in a pitched battle the united forces of the eastern and western empires, and finally took Carthage in 439. After the soldiers had plundered the town, and had been allowed to satiate themselves, Genseric showed that he was able to govern as well as to command. He severely threatened the disgusting vices at that time so prevalent amongst the Carthaginians, regularly parcelled out the lands, and introduced such a severe code of laws and such habits of obedience, that we can hardly regret his overthrow of a power which was rotten to its very core. In the year 455 Maximus was emperor at Rome. He had compelled the Empress Eudoxia, the widow of Valentinian, to marry him against her will, for Maximus was not unjustly suspected of having caused Valentinian's death. In her agony and distress she applied to Genseric for redress. He immediately set sail with a large army, landed at Ostia, and entered Rome, which for fourteen days and nights was at the conqueror's mercy. Everything which could be carried off, the statues of the gods, the holy instruments of Jewish worship, which had been brought from Jerusalem, were indiscriminately transported to Carthage, together with many thousands of the Roman youth of both sexes; the only bright spot in this history of blood and sacrilege being the charity of Deogratias, the noble bishop of Carthage, whose tender care for the captives, and whose generous self-denial, restore our belief in human nature in this dark time. Two attempts were afterwards made to overthrow Genseric, both of which were unsuccessful. In 457 the Emperor Majorean assembled a large fleet at Carthagena, for the purpose of invading Africa; but he was surprised in the night, and nearly all his ships were taken or burnt. In 468 another expedition

was fitted out by Leo, emperor of the East, and the command was given to Basiliscus. Genseric expressed great alarm, and a desire to treat with his enemy. A fatal truce of five days was granted, during which the Vandals fell upon the fleet of Basiliscus in the night, and almost entirely destroyed it. After this failure peace was made. Genseric again became master of the sea, continued his ancient habits of plunder, and finally added Sicily to his conquests. He died in 477. He completely realizes the character of barbarian, as we often find it exhibited in later Roman history. He was a man of great genius and great bravery, with some great virtues and with enormous vices, chiefly of the cruel and rapacious kind. We should recollect though, that the stories of his blood-thirstiness have been transmitted to us chiefly by Roman catholic historians, who mortally hated him for his Arian heresies.—W. H. W.

GENSONNÉ, ARMAND, was born at Bordeaux, 10th August, 1758, and guillotined at Paris, 31st October, 1793. When the Revolution broke out, he was practising as a lawyer in his native town. Elected to the legislative assembly, he allied himself with Verginaud and Guadet, and thus originated the famous party of the Girondists. Less eloquent than his colleagues, he was a better man of business, and more trusted by the assembly, if not so much admired. It was on his proposal that war was declared against Germany. He disgraced himself by promulgating the maxim, that in revolutionary times suspicion by itself can justify a conviction. He also voted for the execution of the king, though strongly in favour of an appeal to the primary assemblies; but when Louis XVI. was put to death, Gensonné, like the rest of his party, was shocked into moderation. It was too late. In the subsequent struggle with the "Mountain," Gensonné displayed admirable courage and coolness, often overwhelming a noisy opponent by his keen and trenchant sarcasms. Thus, when he was demanding the punishment of the September assassins, a voice cried, "They have saved the country!" "Yes," answered Gensonné, "as the geese saved the capitol!" Tried and condemned with his friends, Gensonné was still calm and brave. At the memorable supper of the Girondists, on the eve of their execution, when many were talking wildly, sceptically, defiantly, Gensonné, grave and earnest, spoke solemnly of the existence of God and of the immortality of the soul. When they led him to the scaffold, he desired that a lock of his black hair should be sent to his wife, whose address he named, and then, without further speech, calmly met his fate.—W. J. P.

GENT, THOMAS, a printer and collector of antiquities, born at York about 1691. From his autobiography, printed in 1832, we learn that he was for some time in the employment of Henry Woodfall, sen., who about 1723 engaged him "to finish the part that he had of a learned dictionary." Southey says of this autobiography, "that it contains much information relating to the state of the press and the trade of literature." Gent soon returned to York, and there published several archæological works, particularly the "Ancient and Modern History of York," 1730. He died in 1778.—J. S., G.

GENTIL, JEAN BAPTISTE JOSEPH, an accomplished French officer who served with distinction in India, was born at Bagnols, 25th June, 1726, and died there 15th February, 1799. Gentil, who had arrived in India in 1752, entered upon his experience of eastern service in the campaign of the Carnatic of the following year, and subsequently served for a while with better fortune under Bussy-Castelnau. The days of French rule in India, however, were nearly numbered, and Gentil, after witnessing the occupation of Bengal by the English, shared in the successive events of the final struggle for supreme dominion, which was so gloriously concluded in favour of the English at the taking of Pondicherry, January, 1761. The career of Gentil in India subsequent to that event was one of extraordinary adventure; he carried his arms and address into the service of various native princes, Meer Caussim, nabob of Bengal; Sujah ad Dowlah, nabob of Oude; and the Great Mogul; for whom in succession he acted as generalissimo with an ardour drawn from hatred to the English. His last post in the peninsula was that of French resident in Oude, from which at the dictation of the English, he was expelled by the successor of Sujah ad Dowlah. On his return to France in 1778, Gentil wrote several works relating to India, to one of which George Foster was much indebted in his journey from Bengal to St. Petersburg.—J. S., G.

GENTILE DA FABRIANO. See FABRIANO.

GENTILESCHI, ORAZIO LOMI, called Gentileschi after an uncle, was born at Pisa, July 9th, 1563, and having learned the rudiments of painting from his uncle, Baccio, and his brother, Aurelio Lomi, was sent by his father to study in Rome. Here he settled, and executed several works in fresco and in oil. He became the companion of Agostino Tassi, and added figures to some of his landscapes, especially those painted by Tassi in the papal palace of Monte-Cavallo. In 1621 Gentileschi left Rome with the Genoese ambassador, and executed several works in Genoa, where he dwelt some years. He then visited Paris, from whence he was invited by Charles I. or by Vandyck, to England. This was in 1634, and notwithstanding his great age, he continued to work for Charles, chiefly at Greenwich, until his death in 1646. He painted also for the nobility. Some of his oil pictures, now much darkened—formerly at Greenwich—are still preserved at Marlborough house. They are on canvas and attached to the ceiling of the hall. In style, Gentileschi had much of the Bolognese school, something of the Tenebrosi, and much also of the Machinists; he was strong in his shadows and positive in his colour, and produced forcible effects. There is a "Joseph flying from Potiphar's wife," by him, at Hampton Court. Vandyck painted his portrait. — Orazio's daughter ARTEMISIA was born at Rome in 1590, and became a distinguished painter, especially of portraits. She married a Neapolitan in 1615, and settled afterwards in Naples, where she resided many years. Her husband was Pier Antonio Schiattesi, but they appear to have disagreed and lived apart. She always signed her maiden name Gentileschi. In a letter from Naples of 1637, she speaks of the approaching marriage of her daughter. She was still living there in 1652. Artemisia likewise visited this country, but remained here only a short time. There is a "Judith with the head of Holophernes" by her in the gallery of the Uffizi at Florence; and there are two specimens at Hampton Court, including her own portrait. Graham in his English School says, that Artemisia was as famous all over Europe for her amours as for her painting. The Lettere Pittoriche contains six of her letters, written from Naples between 1630 and 1637.—(Morrona, *Pisa Illustrata.*)—R. N. W.

GENTILI, DR. ALOYSIUS, a distinguished missionary preacher, was born at Rome in the year 1801. His father, a Neapolitan by descent, followed the profession of an attorney. After completing his studies at the Roman university called the Sapienza, the young Gentili began to practise as an advocate; subsequently he took up and laid down in succession the callings of teacher and farmer. When in his twenty-seventh year, he became attached to a young English lady whose parents resided at Rome. His hopes were blighted; and weaned by this bitter disappointment from the love of the world, he began to turn his thoughts steadily towards the divine service. In 1830 he came in contact with one of the master-minds of this century, the Abate Rosmini, founder of the Institute of Charity, who was then at Rome upon the affairs of his new order. The meeting determined the after course of Gentili's life. Having been ordained priest in September, 1830, Gentili joined Rosmini at his monastery of Monte Calvario, near Domo d'Ossola, in August the following year. Four years afterwards he was selected by Rosmini as the head of a small colony of the Institute which was to be sent to England and established at the college of Prior Park. He arrived in England in June, 1835, and soon after was made president of Prior Park. In this post, however, he did not very well succeed, apparently because in his zeal there was some lack of prudence, and Bishop Baines thought it expedient to remove him. After a visit to Rome in 1839, he returned to England in 1840, to take charge of the mission of Grace Dieu in Leicestershire. After a time his striking talent and success as a preacher led to his being appointed itinerant missionary. He commenced this new career, in company with Father Furlong, in 1845. After giving missions, attended always by an extraordinary concourse of people, in all the large towns of England and Ireland, Gentili, while on a visit to Ireland in 1848, was seized with a feverish attack, and died on the 25th September in that year. His life has been well written by Father Pagani, himself a member of the order.—T. A.

GENTILIS, ALBERICUS, an eminent publicist, born at Castello di San Genesio in the Marca d'Ancona in 1551; died at Oxford in 1611. His father, Matteo, with his family, having embraced protestantism, were obliged to quit their native country. Albericus repaired to England and was well received. In 1582 through the influence of Dudley, earl of Leicester, he was appointed by Queen Elizabeth regius professor of civil law at the university of Oxford. He held the office for twenty years

with great reputation. Several learned works attest his labours in that chair. Among these may be noticed—"De Legationibus libri tres," in which he investigated the functions, rights, and qualifications of ambassadors. These rights he based on the law of nations, maintaining their immunity from local or criminal tribunals, and their subjection to civil responsibilities. In Sir Philip Sydney, to whom the work is inscribed, he finds a model ambassador. "De Jure Belli libri tres;" in the first book of this work he defines his subject, "Bellum est contentio publica, armata, justa," a definition more correct than that of Grotius in his more celebrated treatise of subsequent date.—(See GROTIUS, H.) The second book is on the laws of war in its modes and operations; and the third on the end of war—peace, and inducements thereto. In these two treatises it appears that Gentilis went over the same field as Grotius; and a comparison of their works will show that Gentilis often maintained the same theses upon the same great argument (Consensus proborum), and cites the same examples as Grotius. On this account his works are remarkable, and they have farther interest as an early and considerable contribution from England to the comparatively modern science of public and universal jurisprudence. Another, and his earliest work, is "De Juris interpretibus Dialogi sex," London, 1582, 4to.—S. H. G.

GENTILIS, GIOVANNI VALENTINO, an Italian Socinian, born at Cosenza in 1520. Persecuted in his native country by the catholic church, he went to Geneva, endeavouring to spread there his Arian tenets and to form a Socinian church; but Calvin was not a man to tolerate the presence of a free-thinker within the pale of his jurisdiction, and Gentilis was compelled to find elsewhere a better field for his doctrines. He wandered for a time in Savoy and Dauphiné, then went to Poland, and after the death of Calvin returned to Switzerland. He did not meet, however, with a better welcome than he had done before among the Swiss; he was imprisoned in 1566 by the magistrates of Berne, and after a long trial before the municipal tribunal, he was condemned to be beheaded as an unbeliever in the Trinity. He was executed in September of that year.—A. S., O.

GENTILIS, SCIPIONE, brother of Albericus, born in 1563, a celebrated professor of jurisprudence at the university of Altdorf. He was distinguished both for his learning and for the elegance of his Latin writings, the greater part of which are comments on various points of Roman law. Niceron mentions twenty of his works. He wrote also some literary annotations in Italian on the Gerusalemme Liberata of Torquato Tasso. He died in Germany in 1616, adhering to the tenets of the Reformers.—A. S., O.

GENTILLET, INNOCENT, a French lawyer of the sixteenth century. He was born at Vienne in Dauphiné, and died at Geneva about 1595. An adherent of the Reformation, Gentillet proved himself a zealous and able defender of the protestant faith, particularly against the Romanists and Socinians. He was president of the chamber of the edict at Grenoble. His principal works are—"Apologia pro Gallis Christianis religionis reformatæ;" "Anti-Machiavel;" and "Examen Concilii Tridentini."—R. M., A.

GENTLEMAN, FRANCIS, was born in Dublin on the 28th October, 1728; he was educated at Mr. Butler's school, which turned out several eminent men, and amongst them Mossop the tragedian. His father being a major in the army, procured for Francis, at the age of fifteen, a commission in his own regiment. His military career was short and uneventful, terminating at the peace in 1748. Thereupon he took to the stage, and made his first appearance at the Smock Alley theatre, before he was of full age, in the character of *Aboan* in Mrs. Behn's tragedy of Oroonoko. He got on tolerably well, though he had to contend against a bashful nature and an ungainly figure. A relative now left him a bequest, which, with his own slender means, enabled him to try a London life. The result was no gain of fame and much loss of means, so he betook himself to provincial theatres, visiting Bath, Manchester, Liverpool, and Chester. He then married and settled at Malton, but ere long he was induced to try London again, where he played for three seasons at the Haymarket. Returning to Ireland in 1777, he continued in poverty and ill health till his death, in Dublin, on the 21st December, 1784. Gentleman was a poet and dramatic author, as well as an actor. He wrote or patched about fifteen pieces, all forgotten, except "The Tobacconist," altered from Ben Jonson's Alchemyst. As a poet he has considerable merit, his productions in verse being "Royal Fables," and other pieces. "The Dramatic Censor" is his best work; and his worst—the worst on the subject—is his edition of Shakspeare.—J. F. W.

GENTZ, FRIEDRICH VON, a distinguished German political writer, was born at Breslau, September 8, 1764, and died at Vienna, July 9, 1832. He studied at Königsberg, and then entered the Prussian administrative service. But as his political views were adverse to those of the government, he resigned his office, and accepted an appointment in the Vienna Hof-und Staatskanzlei. Here he became a violent and active opponent of the French revolution and its offspring, Napoleon. Obliged to retire to Dresden in 1805, in the following year he was attached to the head-quarters of the king of Prussia. From his pen proceeded the celebrated Prussian and Austrian manifestoes against Napoleon; and afterwards in the congresses of Vienna, Aix-la-Chapelle, Laybach, and Verona, he acted as chief secretary. He was one of the most brilliant of the political writers, whose talents, unsupported by either moral or political principle, were wasted in the defence of Austrian absolutism. He is even said to have embraced the Roman catholic faith, in order to rise in the Austrian service. He commenced his literary career by a series of able translations, amongst which we note one of Burke's Reflections on the Revolution in France. His "Essai sur l'état actuel de l'administration des finances de la Grande Bretagne," translated from his Historical Journal; his "Life of Mary Queen of Scots;" and his "Fragmente aus der Geschichte des politischen Gleichgewichts von Europa," 1804, bear testimony to his thorough knowledge of political subjects, as well as to the vigour and elegance of his style. His "Mémoires et Lettres inédits" were published after his death by Schlesier.—K. E.

GEOFFREY IV., Duke of Anjou, commonly called Plantagenet, son of Foulques le Jeune, was born, 24th August, 1113, and died, 7th September, 1150. In 1129 he espoused Maud, daughter of Henry I. of England, and widow of Henry V., emperor of Germany. On the death of Henry in 1135, Normandy, which was claimed by Geoffrey in right of his wife, became the theatre of a protracted struggle between him and Stephen, earl of Blois. In 1147 he accompanied Louis VII. to the Holy Land, and shortly after his return had again to take the field in defence of his duchies. His son Henry was the first of the Plantagenet kings of England.—J. S., G.

GEOFFREY II., Duke of Bretagne, third son of Henry II. of England and Eleanor of Guienne, was born in 1158. In his infancy a marriage was arranged for him by his father with Constance, daughter of Conan IV., duke of Bretagne, of which Henry soon took advantage to extrude Conan altogether from the government of the duchy. Geoffrey, though crowned in 1169, had no independent authority till 1182. The remainder of his brief career was passed principally in warfare with his father, in which he had the secret support of the king of France. Geoffrey established in Bretagne in 1185 the law of primogeniture. He was killed at a tournay held in his honour at Paris, 19th August, 1186. Constance, after the death of her husband, gave birth to the unfortunate Prince Arthur, the victim of the bloody ambition of King John.—J. S., G.

GEOFFREY D'AUXERRE, a French monk, born at Auxerre about 1120, pupil of Abelard, and for thirteen years principal secretary to St. Bernard, was elected abbot of Clairvaux in 1161 or 1162. He resigned the dignity a few years afterwards. In 1168 he was sent to Normandy to attempt the reconciliation of Henry II. and the archbishop of Canterbury. He died in the first decade of the thirteenth century. His works relate principally to St. Bernard.—J. S., G.

GEOFFREY DE VINSAUF, author of an Art of Poetry, entitled "Nova Poetria," which attained extraordinary popularity in the middle ages, flourished in the twelfth century. He was born in England; and as envoy of Richard I., or in some similar capacity, resided for some time at the court of Innocent III. Some other works besides the "Nova Poetria" have been attributed to Geoffrey, particularly a Latin account of Richard's journey to the Holy Land. A translation of the latter work is included in a series of chronicles published by Bohn.—J. S., G.

GEOFFREY OF MONMOUTH (GALFRIDUS MONUMETENSIS), one of the most famous and fruitful of our early historians, is supposed to have been born at the opening of the twelfth century, in the town from which he takes his designation, and to have been bred in its benedictine monastery, among the ruins of which tradition still indicates a little room as having been his study. He is said to have been afterwards archdeacon of Mon-

mouth, and in the intervals of his abstruser and professional studies, to have been distinguished by his love for, and cultivation of, the literature and language of Wales. It was on this account, presumably, that he received the literary commission which led to the composition of his "British History," as he himself has commemorated in it. His friend, Walter Calenius, archdeacon of Oxford, in the course of a visit to Brittany, had become possessor of a legendary history of Britain written in Armorican or Welsh (then probably identical); and on his return to England he requested Geoffrey of Monmouth to translate it into Latin for general edification. Geoffrey undertook the task, and was proceeding with it, when one of his patrons, Alexander, bishop of Lincoln, a notable encourager of literature, requested him to translate into Latin those prophecies of Merlin, which every way interesting, have played a distinguished part through the authority gratuitously assigned to them in the early history of Norman-England. Geoffrey suspended his prior task to comply with the request of Alexander of Lincoln, and intercalating the prophecies of Merlin as a seventh book of his "British History," proceeded successfully with the completion of the latter work. It was inscribed to another of his patrons, Robert, earl of Gloucester, the illegitimate son of Henry I., and also distinguished for his steady encouragement of learning and learned men. From circumstances connected with the biographies of these his two patrons, the earl of Gloucester and the bishop of Lincoln, the date of the publication, so to speak, of Geoffrey's "British History," can be fixed as having taken place in the autumn of 1151. One of its results is supposed to have been his subsequent elevation to the see of St. Asaph, of which he was consecrated bishop on the 23rd of February, 1151. He did not live long to enjoy his new honours, dying, according to the best authorities, in 1154. The appearance of Geoffrey's "British History" marks an era in the development of the imagination of Europe. It was at once enormously successful, and was translated not only into English, into Anglo-Norman, but back again into the Welsh, from which it was professedly derived. It incorporated the floating legends of contemporary Arthurian tradition; it gave them a local habitation, and a nucleus for expansion and assimilation. It was, in fact, to use the simile applied to it by Thomas Campbell, a grand "prose reservoir," receptive of Arthurian and early British legend, which "afterwards flowed out thence again in the shape of verse with a force renewed by accumulation." Ultimately, and through Geoffrey of Monmouth, the whole literature of Europe was inundated by the nursery tales of Wales and Brittany, as it had formerly been by the classical mythology. The traces of Geoffrey of Monmouth are abundant in Chaucer and Spenser. It was from him originally that Shakspeare, altering the finale of the old legend with exquisite taste, derived the story of King Lear, and Milton the Sabrina of Comus. The finest poetry of our own day bears the marks of the influence of the twelfth century bishop of St. Asaph; and those who turn over old Geoffrey's pages will recognize the names with which they have been familiarized by Mr. Tennyson's Idyls of the King. Three controversies connect themselves with Geoffrey of Monmouth's work—1. Are its historical facts authentic? 2. Had he really Welsh or Armorican originals before him when he composed it? 3. If so, are these originals now extant? To the first of these questions the general answer of scholars is decidedly in the negative. The affirmative, however, has been maintained with considerable skill as well as enthusiasm in the introduction to the first modern translation into English of Geoffrey's work, published by Mr. Aaron Thompson of Queen's college, Oxford, in 1718, —a version which, revised and corrected by Dr. J. A. Giles, the editor of an excellent edition of the Latin original, published at Oxford in 1848, figures among the Six Old English Chronicles, added by Mr. Bohn in 1848 to his antiquarian library. To the second question, the reply of those who have most closely studied the subject is decidedly in the affirmative, although they admit that Geoffrey added from contemporary tradition, and from his own invention, a great deal to the original submitted to him by his friend the archdeacon of Oxford. The third question is the most difficult of the three to be answered positively; but the weight of opinion seems to incline to the decision that any Welsh works now extant, which appear to be the originals of Geoffrey's work, are in reality retranslations from his Latin. To those of our readers who are desirous of prosecuting the interesting inquiries here hinted at, we can recommend the perusal of the lucid section, devoted to Geoffrey, of Mr. Thomas Wright's Biographia Britannica Litteraria (vol. ii., Anglo-Norman period), and the instructive essay on the influence of Welsh tradition upon European literature, which obtained the prize of an Abergavenny literary society in 1838, and was afterwards printed for private circulation and anonymously. The author is understood to be Sir J. D. Hardinge, queen's advocate-general, and a copy of the essay is in the library of the British museum. Some other works have been attributed to Geoffrey of Monmouth, but all of them on insufficient or disputable authority. The most striking of these is a "Vita Merlini" in rather superior Latin verse, which has been republished; in 1830 by the Roxburghe Club, and in 1837 by two well-known literary archæologists, French and English, M. Francisque Michel and Mr. Thomas Wright, the latter of whom has, in the section of the Biographia Britannica Litteraria already alluded to, demolished its claims to be considered the workmanship of Geoffrey of Monmouth. It is needless to catalogue the various editions of Geoffrey's "British History." Those, in Latin and in English by Dr. Giles, formerly mentioned, are at once the best and the most easily accessible.—F. E.

GEOFFREY GAIMAR. See Gaimar.

GEOFFRIN, Marie Therese Rodet, was born at Paris in 1699, and died there in 1777. The daughter of a valet de chambre in the employment of the court, she married in her fourteenth year a rich merchant of the name of Geoffrin, whose wealth enabled her to attempt, and, in spite of impediments in her husband's manners and position, to achieve the creation of a *salon*, at that time the crowning ambition of a Parisian lady of fashion. With wonderful art and perseverance she strove to make her establishment the resort of eminent personages of all kinds, men of letters, savans, philosophers, wits, artists; and, as the memoirs of many of the illustrious men and women of her time testify, in this line of ambition she attained an almost unexampled success. Among the French habitués of her salon were Diderot, D'Alembert, Marmontel, Raynal, Mlle. Lespinasse; among the names of distinguished strangers who made her house their chief resort in Paris we meet with those of Walpole, Hume, and Gibbon. Her liberality was not confined to the rich; and the worst quality which even envy attributed to her—that of vanity—did not mar her benefactions to the poor. Madame Geoffrin, on a visit to Vienna, was received with great respect by the Empress Maria Theresa.—J. S., G.

GEOFFROI, Claude Joseph, was born August 8th, 1685, in Paris. He followed the business of an apothecary in that capital, at the same time cultivating the science of chemistry and also that of botany. He made investigations on alcohol, tartar emetic, borax, silica, prussian blue, alum, lime, &c. His publications comprise sixty-four papers in the Mém. de l'Acad. des Sciences, of which he became a member in 1705. His death occurred March 9, 1752, in Paris.—J. A. W.

GEOFFROY, Etienne François, born in Paris, 13th of February, 1672; died 5th January, 1731; was by profession a physician, but he distinguished himself also as a chemist. After a course of study commenced in his twentieth year at Montpellier, he went to England as physician to the French ambassador. He subsequently visited Holland and Italy in a professional capacity, but it was not till his final return to France in 1704 that he graduated as M.D. He was chosen about 1704 to fill the chair of chemistry at the jardin des plantes, and afterwards he was appointed professor of medicine at the university of France. In 1726 he was elected dean of the Faculty of Physicians in Paris, and some time afterwards he became a member of the French Academy. As a chemist his researches were productive of results of some value. He was the author of several treatises and of various papers published in the proceedings of the Academy of Sciences.—R. V. C.

GEOFFROY, Etienne Louis, a French naturalist, son of the preceding, born at Paris in 1725; died in 1820. On the outbreak of the Revolution he retired from Paris, where he had long occupied a distinguished place among medical practitioners, to the village of Chartreuve, near Soissons. He wrote "Histoire abrégée des insectes qui se trouvent aux environs de Paris," and "Traité sommaire des coquilles."—J. S., G.

GEOFFROY SAINT HILAIRE, Etienne, born at Étampes in 1772; died in 1844. This eminent naturalist belonged to an honourable but poor family which had already given three members to the Academy of Sciences. His father, who was

a provincial lawyer, and had a numerous family, resolved to educate his son Etienne for the priesthood. While pursuing his studies at Paris a fortunate train of circumstances directed his mind to the cultivation of natural history, in which he found his true vocation. During his preliminary studies he had the celebrated Brisson and Haüy for his instructors, and from his intercourse with them he imbibed a taste for zoology and mineralogy. In the meantime the Revolution was in full career, and the prisons were filled with victims, one of them being the Abbé Haüy, the friend and preceptor of Geoffroy. His exertions were successful in procuring an order for the liberation of the abbé seven days previous to the massacres of September, thus preserving its greatest mineralogist. By means of money and courage he succeeded also in delivering twelve unfortunate priests on the very morning of the massacre. The excitement attending his efforts, as well as the horrible scenes which he had witnessed, brought on a nervous fever, which obliged him to retire to the country for some months. His generosity and talents procured him friends, and he was soon after appointed professor of natural history at the jardin des plantes, a situation which he held during the rest of his life. Even in the fearful period during which he commenced his duties, he displayed the indefatigable energy of his character; besides publishing memoirs, he occupied himself in reorganizing the museum of natural history, and actually succeeded during the Reign of Terror in establishing the menagerie for the study of living animals. About this time Geoffroy St. Hilaire was brought into intimate relation with his future opponent Cuvier. The Abbé Tessier, who had taken refuge in Normandy, became acquainted with Cuvier, who then resided in the same province. The learned abbé had already detected in the young Delambre the future astronomer, and with the same happy tact he made the discovery of a great naturalist. He recommended him to Geoffroy St. Hilaire; a situation was obtained in the jardin des plantes, and a year had scarcely elapsed before the name of Cuvier had become European. At this period there was no divergence of views between Cuvier and Geoffroy St. Hilaire, and they carried on their labours in common. Soon after their fellowship was interrupted, Geoffroy St. Hilaire being chosen one of the scientific commission to accompany the French expedition to Egypt. With such a field for his exertions he was indefatigable; he visited every part of the country, investigated every branch of zoology, and made important discoveries in all, and even found time to prosecute his dissections, and to compose numerous memoirs of the greatest interest. The surrender of the French army put an end to his researches, and also placed his collections at the disposal of the victors. This, although sufficient vexation to a naturalist, was one of which, of all men, a Frenchman had the least reason to complain. After some negotiation, however, the collections were restored; and the bitterness with which Geoffroy St. Hilaire always referred to the misfortune can only be explained on the ground of a diseased nationalism. On his return to France he continued his publications on zoology and comparative anatomy until 1808, when the least creditable part of his history occurs. He had the weakness to accept of a commission from Bonaparte to visit and explore the scientific riches of Portugal, or, in other words, to ransack the libraries and museums of that unfortunate country. In the course of this very disreputable business he made havoc among the libraries and museums to enrich those of Paris, and what is worse, he made valuable collections on his own account, which were given up by his family to the French government in 1845. After the convention of Cintra, by representing the collections as his own property, he contrived to elude the terms of the treaty. In the words of General Napier, "Among the gross attempts to appropriate property, one of the most odious was the abstraction of manuscripts and rare specimens from the national museums." It is painful to enlarge on this topic; but, in the words of his biographer, the rights of history are imprescriptible. The remainder of the career of Geoffroy St. Hilaire was devoted to his favourite studies; he only mixing in politics, for which otherwise he had but little inclination, by becoming a member of the chamber of representatives during the Hundred Days. As Geoffroy St. Hilaire and Cuvier continued to prosecute their labours, the opinions of these eminent men became more antagonistic every year, until in 1830 it broke out in one of the most interesting scientific discussions which has taken place in the present century. On the one side there was the genius of Cuvier, profound and solid, cultivating natural history in the spirit of Aristotle, the champion of final causes and of the permanence of species, who saw in nature differences as well as resemblances. Geoffroy St. Hilaire, on the other hand, saw nothing but identity in the parts of animals, and maintained that species were unstable and changeable. In the discussion he showed himself far inferior to Cuvier in logical power, and correct and lucid exposition. Like his colleague La Marck, Geoffroy St. Hilaire denied the principle of a final cause, and in harmony with this negation, he also refused to admit the permanence of species. As these naturalists were not singular in holding such opinions, they do not demand any special remark. It is, however, worthy of notice that, as Gibbon said of Lucretius, that he was a theist in spite of himself, so there are few authors who make more use of the doctrine of final causes than Geoffroy St. Hilaire. In reading his descriptions of the apes, the bats, and moles, &c., one would think he was reading a chapter of Paley. A doctrine more characteristic of Geoffroy St. Hilaire than the foregoing was what he denominates the unity of organic composition, or, in other words, that all animals are constructed on the same plan, and consist of the same parts. The doctrine, taken in all its extension, is obviously unfounded, as an oyster does not consist of the same parts as an elephant; when taken in a more limited sense, it is, as Cuvier observed, merely the old truth that animals, such as vertebrals and insects, were formed on different plans. In brief, the theory of Geoffroy St. Hilaire is nearly akin to that of the pantheistic school of Schelling, only French good sense prevented him from falling into the absurdities of Oken in its exposition. But notwithstanding the questionable nature of his theories, the exposition of them led to many important discoveries; as for instance, the comparison of the bones of the head in reptiles and fishes with those of the higher animals. It is also a merit of Geoffroy St. Hilaire that he was among the first who proved that those anomalous forms called monstrosities could be brought under the domain of science, and their nature explained.—[J. S.]

* GEOFFROY SAINT HILAIRE, Isidore, born in 1805, professor of zoology and member of the Academy of Sciences, cultivates zoology under the influence of the principles of his father, Etienne Geoffroy St. Hilaire. His principal work is a treatise on teratology, in which he endeavours to ascertain the causes of monstrosities in the animal kingdom, to bring them under the general laws of organization, and to give a systematic exhibition of their various kinds. He is also the author of several memoirs of considerable merit. Of all his scientific projects, the most original is the attempt to popularize the use of horse flesh as an article of food. Such a proposal may appear ridiculous in this country, but it ought to be remembered that in France the high price of animal food puts it beyond the reach of multitudes.—[J. S.]

GEOFFROY, Julien Louis, a celebrated French critic, whose trenchant contributions to the dramatic columns of the *Journal des Debats* were for several years the terror and the delight of the theatrical world of France, was born at Rennes in 1743; and died at Paris in 1814. He was educated among the jesuits, and in early manhood was known as the Abbé Geoffroy. On the suppression of the order he obtained an appointment as tutor to the sons of a banker; and frequenting the theatre in the company of his pupils, became passionately fond of the dramatic art. In due time he produced a tragedy, "Cato," passages of which the malice of his enemies long afterwards occasionally reproduced to the great annoyance of the critic of the *Debats*. About 1775 Geoffroy was appointed to the chair of rhetoric in the college de Navarre, and shortly afterwards to that of eloquence in the college Mazarin. In the following year he became editor of *L'Année Litteraire*, which he conducted till 1792. In 1790, a copartnery of royalists, of which he was an active member, established the journal *L'Ami du Roi;* on the suppression of which, after the 10th August, 1792, Geoffroy took leave of Paris and the Revolution. He returned to the capital on the establishment of the consulate, and for want of a better, resumed his old trade of pedagogue. In 1800 the connection was formed with the *Journal des Debats*, which made Geoffroy for many years the monarch of theatrical criticism. Napoleon was hardly more absolute in the state than Geoffroy in the theatre; and they worked well together; for the critic, capricious and unmerciful in his treatment of authors and actors,

was outvied by none in obsequious flattery of the emperor. A selection of Geoffroy's contributions to the *Debats* was published in Paris in 1819–20, 5 vols.—J. S., G.

GEORGE: the kings and princes so named are here noticed in the alphabetical order of the countries to which they respectively belonged; the other celebrated persons of this name follow alphabetically in the order of the designations by which they are distinguished:—

George I., King of Great Britain and Ireland, or Górge Ludwig Este Guelph, elector of Hanover, was born on the 28th of May, 1660. In 1681 he visited England with a view to a union with the Princess Anne, the death of whose children by her marriage with the prince of Denmark subsequently opened the path for George I. to the British throne. Had it been destined that he was to carry out his project of marriage with the princess, a great change in the subsequent history of the British empire would have been a part of the same destiny. He was recalled, however, by his father Ernest Augustus, who married him in 1682 to Sophia Dorothea, daughter of the duke of Zell. This union was signally unhappy. An impenetrable mystery shrouds the actual conduct of the two parties, and it is only known that heavy accusations were made against her, but they were never brought to any public ordeal, and she remained a secret prisoner. A proceeding so contrary to English practice and feeling was well calculated to excite dissatisfaction in Britain, and it was frequently and dexterously urged against the Hanover succession by those who secretly favoured the exiled house. George was early trained in arms. He fought in Hungary in the imperial war against the Turks. In the war of the Spanish succession he sided with Austria and Britain; and after the battle of Blenheim in 1707 he took the chief command of the army of the empire. He had the bravery which none of his race seem to have been without, and was doubtless a good soldier. But though occupying the high command which his rank introduced him to, it is evident that he was no great general, and he never had any critical enterprise committed to him. The time when he commanded the army of the empire was intentionally one of quiescence.

On the death of his father in 1698 he succeeded to his ancestral dominions, which were raised from a dukedom to the rank of an electorate in 1692. It was not until the year 1701 that he could have had any hopes of succession to the British throne. His political conduct previous to this period is part of the history only of his own small hereditary state; and even for some time afterwards his chances of the British throne were not so great as apparently to have much influence upon his conduct or that of his little court.

To understand the important epoch which the accession of the Hanover dynasty became in British history, it is necessary to keep in view the relationship of George I. to the exiled house of Stewart, and the conditions which pointed him out as the most suitable occupant of their vacant throne. On the death of the duke of Gloucester, the last of the Princess Anne's children, which happened shortly before that of her brother-in-law, King William, the Revolution settlement came to an end, and it was necessary to make another. After his daughters Mary and Anne, the nearest representatives of the exiled King James, would have been the children of his sister, the daughter of Charles I., who had married the duke of Orleans; but these were of the Romish faith, and it was a fundamental condition of the settlement that the monarch of England should be a protestant. Going back to a prior generation, it was remembered that James I. of England had a daughter who married the Elector Palatine, afterwards king of Bohemia. They had three sons, but the descendants of all these were liable to the objection of Romanism. Their daughter Sophia, however, who was alive when the act of succession passed in 1701, was a protestant, and the widow of the protestant elector of Hanover. The succession was consequently fixed on the Electress Sophia and her heirs, and on her death in 1712, her son George represented the right thus conferred on her. It was by no means certain, however, that he would mount the throne, and the correspondence of Queen Anne's reign, lately brought to light, shows that the Hanover succession ran far more risk than was generally supposed. Many of the leading statesmen of the reigns of William and of Anne were in communication with the exiled house. Among these were even men who professed to be firm friends of the Revolution, such as Marlborough and Godolphin. When St. John and Harley displaced the whigs in 1710, their policy as ministers was directed to serve the interests of the Stewarts, with whom they were in communication, giving them great encouragement. They possessed a strong personal influence over the queen, the tendency of which was aided by her natural partiality for her brother's son, and it is supposed that she privately desired his restoration. On her death on 1st August, 1714, the ministers met in cabinet council at Kensington, and there is reason to believe that they were meditating some project inimical to the Hanover succession, when they were surprised by the entrance of the dukes of Somerset and Argyle, members of the privy council but not of the ministry, who insisted on the immediate proclamation of King George. In the meantime his own Hanoverian councillors were on the alert, to see that his cause suffered nothing from want of watchfulness; although by the terms of the constitution they dared not openly interfere in British politics. One thing it was deemed proper that the Hanoverian resident at the British court, Creyenberg, should do; he presented an instrument in which the king, in terms of the statute to that effect, named certain persons to act with the great lords of state as lords justices in the administration of the ordinary functions of the crown until his arrival. Parliament met instantly, and the oath of allegiance was taken by the members. Meanwhile George made arrangements for the administration of his dominions in Hanover by committing it to a council headed by his brother, Prince Ernest. He resolved to bring his son George along with him, to be trained in British politics.

His journey to Britain was procrastinated to an extent which caused much anxiety and speculation. Some said that etiquette caused the delay; others that it was part of a profound policy to enable the advisers of the new king to distinguish his friends from his enemies; others again attributed it to mere indolence and German phlegm. It was on the evening of the 8th September that the first of the Hanover dynasty landed at Greenwich. At that juncture trifles were often of momentous importance, and it was said that the mere hour of his arrival (six o'clock) had an influence on the events which followed. The ministers of the late queen, considering it their privilege and their duty to be foremost in receiving him, had made arrangements for doing so in a body; and they seem to have expected that the king, a perfect stranger to the British constitution and the habits of the country, must look with reliance and respect on those who were authorized by their position in the state to welcome him to his kingdom, and place, as it were, his new authority in his hands. But they made a blunder about the time of his arrival, and were not ready. All the approaches were crowded, so that there was no precedence for any one; and thus not only did they fail in obtaining the distinction they expected, but it even seemed as if through their culpability or negligence the royal stranger had been permitted to land without the proper courtesies and homage, and to find his way through an indiscriminate crowd.

Probably he was not sorry to miss the special attentions of the queen's ministry, for he had previously announced his hostility to them by appointing Townshend to supersede St. John, then Lord Bolingbroke, as secretary of state. The act was done without the ceremonious courtesy which attends a change of ministry in ordinary times. It was suspected that, pleading the sovereign's absence, he might exhibit some politic procrastination in giving up all the attributes of office—there might even be resistance; and so Shrewsbury, Somerset, and Cowper took the seals from his possession and locked the doors of his office, like the warehouse of a fraudulent bankrupt. This affront penetrated deeply into his proud heart, and he said with angry sarcasm, "To be removed was neither matter of surprise nor concern to me; but the manner of my removal shocked me for at least two minutes." This was followed up immediately after the arrival of the king by the almost equally rude dismissal of Ormond from the high office of captain-general. A ministry was immediately selected from the whig party, with Townshend at its head, and what afterwards was of more moment, it included as a subordinate Robert Walpole, who exercised so long and so powerful an influence on the government of the Hanover dynasty. Bolingbroke and Ormond, with others of inferior note, took guilt to themselves by flying from the country and entering the service of the exiled court. Harley, Lord Oxford, remained and stood his trial.

Another of Queen Anne's ministers, the earl of Mar, secretary of state for Scotland, had made fulsome offers of devotion to the new king, which he did not reciprocate. Mar had in his possession a memorial signed by a number of the chiefs of the Highland clans, in which they authorized him to offer their duty and allegiance to the king appointed by parliament. George, however, appears to have so sternly repulsed him that he never had a suitable opportunity of presenting the document. He still clung for some time about the court, and so late as the 1st of August, 1715, nearly a year after he had been dismissed, he attended a levee, where his reception seems to have extinguished his last hope. On the following day he went by sea to Scotland in disguise, and raised the well-known insurrection of 1715. As the outbreak did not happen at the time when it was natural to expect such an event—immediately on the queen's death; and as it waited, indeed, until the nation had experienced a year of the new dynasty, it has often been maintained that it is to the personal conduct and demeanour of George I., that the civil war and various other difficulties during his reign must be attributed. He was personally reserved, or as it was termed, ungracious; disliking popularity and repressing, rather than courteously receiving, demonstrations of loyalty. He never acquired the English language, and as French was not then universally used, as it afterwards was at all the European courts, Sir Robert Walpole, according to his son's account, transacted his business with the king in bad Latin. He had of course no knowledge or appreciation of the British constitution, nor could the sovereign of a petty despotism have formed distinct notions of the constitutional liberty which was typified in the fact of his promotion to the British throne. But what really gave its prevailing character to the Hanover succession was, that George I. and his son were unable personally to influence the current of political events. Supposing them to have been as willing as the Stewarts were to reign despotically, they could not have carried out such a project from ignorance of the machinery of the British constitution.

It is thus that the Revolution, which placed them on the throne, was the greatest step towards investing parliament with its present predominant control. The influence which had passed from the crown naturally fell to the body next in power, and this was the whig aristocracy. In them it was vested until the accession of George III. It then changed hands, without widening its base; but in later times the change begun by the accession of George I., has been consummated by the extension of the basis of political power.

It has ever been a complaint against the reign both of George I. and his son, that British interests were rendered subservient to those of Hanover. It was scarcely possible that one man could reign over the two states, without their being in some measure involved with each other. When the disasters of Charles XII. of Sweden began, and his empire was falling to pieces, the European powers of the north took possession of such portions of it as lay most conveniently to their hands. Hanover took that opportunity to assert a right to Bremen and Verdun, which Charles XII. determined to dispute, and he prepared to retaliate by aiding the Stewarts in a descent on Britain. A step very unusual was taken on this occasion. Sweden was nominally in alliance with Britain, and a Swedish ambassador, Count Gyllenberg, resided in London. In January, 1716, a detachment of footguards was sent to apprehend him and secure his papers. This would have been deemed a flagrant violation of the law of nations, if it had not been established that Gyllenberg was using his privileges in plotting against the throne of King George. The death of Charles XII. soon afterwards removed the source of danger in that quarter.

On the other hand, the dynasty of Hanover owed its secure possession of the throne in a great measure to the position of affairs in France. Louis XIV., in his humbled condition, acknowledged the title of George I.; but it was obvious that he was no sincere friend of the new settlement. His death, which occurred during the insurrection in Scotland, greatly discouraged its promoters. The duke of Orleans, who governed for his nephew as regent, became a warm supporter of the Hanover succession. It is believed, indeed, that he felt a personal interest in the success of an arrangement, which afforded a precedent for departing from the strict hereditary system in the selection of a monarch, since he indulged the prospect of securing the throne of France in the same manner for his own dynasty. It is a curious fact indeed, that this prospect was fulfilled, though long after his day, in the person of Louis Philippe, the late king of the French, his descendant, who was raised to the throne by a sort of imitation of the English settlement on the house of Hanover.

Parliaments being triennial, the house of commons elected on the accession of George I. would have come to a close in 1718. There had at that time, however, grown so much personal dislike of the king, and general discontent, that it was thought the settlement of the crown would be endangered by a general election. The existence of the parliament was consequently prolonged for four years more, and the act passed for that purpose established the system of septennial parliaments which has since continued. When the seven years were about to elapse there were various proposals for a further continuation of the existence of the parliament; but fortunately no attempt was made to carry them into effect. In the year 1722 the Hanover settlement was considered to be endangered by the active intrigues of the jacobites. The able and restless Bishop Atterbury was the sacrifice to these suspicions, the justice of which has been confirmed by a late publication of the letters of his party. While there existed a large body of men like the highlanders idle and impoverished, with arms in their possession, outbreaks were inevitable. To obviate them, there was a systematic disarming of the clans, which, however, the insurrection of 1745 showed to have been very imperfectly carried out. A far more effective step was taken in the construction of military roads throughout the highlands. The secret, however, of securing the attachment of the mountaineers by employing them as soldiers had not been discovered, or at least, though it had been pointed out by their neighbour Forbes of Culloden, had not been adopted by government; and to the end of his reign the greater portion of them were disaffected to the first Hanoverian king, and only watched an opportunity of outbreak. In pursuance of the same policy an act was passed, which became very offensive in Ireland by declaring that the Irish parliament was subordinate to the parliament of Great Britain.

The king was accused of again sacrificing Britain to the interests of his hereditary dominions by the treaty of Hanover in 1726. It was adopted in consequence of the alliance between Spain and the empire adjusted at Vienna in the year preceding, and there is no doubt that the apprehensions for the safety of the Hanover succession suggested by that alliance were well founded; as Cardinal Alberoni, the prime mover in it, was in communication with the jacobite leaders, and prepared to take advantage of the first opportunity for raising commotions in Britain. In following up the policy of the treaty of Hanover, an expedition was sent under Admiral Hosier to the West Indies. It was unfortunate, and became memorable by the terrible mortality which swept away the troops engaged in it. Like all unsuccessful expeditions, it created great discontent at home, and it was asserted with enhanced bitterness, that the poor soldiers and sailors of Britain were sent to rot in the tropics for the sake of the German king's dukedom of Hanover.

It was in little more than a year after his accession, that Walpole obtained that influence ever George I., which he maintained to the end, and greatly strengthened by the adroitness with which he brought order out of the chaos created by the South Sea scheme. The policy and history of the country, during the greater part of the reign of George I., belong indeed to the biography of that minister, who established the sinking fund and followed out the two ruling principles, of parliamentary influence—or corruption, as it was called by his opponents—and external peace.

George I. is reputed to have had no taste for literature or art; but it deserves to be remembered that he founded a chair of history in each of the English universities. His court was considered decorous, compared with the example set by the later Stewarts. He brought with him two female favourites or mistresses from Germany—both of them remarkable for the want of all attractions. It was believed, indeed, that they were retained more as state appendages than as objects of personal affection—a mistress being almost a part of the regular establishment of a German court. To one of them, Erengard Melosine von Schulenberg, created Duchess of Munster, he is said to have been united by a morganatic or left-handed marriage. An anecdote of the day states that this lady was once in considerable danger from a London mob, who surrounded her carriage, charging her with impoverishing the people. She who

took the totally different view that her expenditure was a benefit to them, told them in her broken English that she had come over "for your goots." "Yes, and for our chattels too," cried a voice. This was a fortunate diversion for the lady; the mob had their laugh, and becoming good-humoured let her pass. The king's unfortunate wife died at the castle of Ahlen in Hanover, where she had been long a prisoner, in 1726. She bore to him two children; his successor, George II., and the Princess Sophia Dorothea, married to Frederic II. of Prussia. With the former his father had a long feud, as will be seen in the next article. In June, 1727, the king was in sufficient health to undertake a journey to Hanover; but he was seized with apoplexy at Oznaburg, where he died June 11, 1727.—J. H. B–n.

George II. (George Augustus), King of Great Britain and Ireland, and elector of Hanover, the only son of George I., and his unhappy queen, was born at Hanover on the 30th October, 1683. In 1705 he married Caroline Wilhelmina, the daughter of the margrave of Anspach. He was early trained to arms, and distinguished himself at the battle of Oudenarde in 1708. On the accession of his father, in 1714, he came to Britain, and took rank as prince of Wales. Previously, in the year 1706, he had received patents of the dukedom of Cambridge, and other titles in the English peerage; but he had, for some constitutional reasons, never been called to serve in parliament by writ of summons until his father's accession. He was then not quite thirty years old, and there was all fair appearance of a cordiality between him and his father, which was confirmed by his being appointed, in 1716, guardian or regent during the absence of the king in Hanover. Scarcely another year elapsed, however, before there was public evidence that the father and son were in bitter contest. The origin of this feud is nearly as mysterious as the history of the prince's unfortunate mother. It broke out to public view on a small question of etiquette connected with the christening of a son born to the prince in 1717, but is now believed to have had some far deeper source. The king, acting under the notions he had imbibed and practised in his own German court, attempted to restrain his son's personal liberty; but there was no prerogative law for such a step in England. It was found, however, after solemn discussion, that the king was entitled to the personal custody and guardianship of his son's family, who were then pretty numerous. Those who gave any countenance to the heir of the throne were denounced as enemies by its occupant; and a regulation was established that any persons who communicated with the prince should be debarred his majesty's presence. It has been maintained that the father desired the prerogatives of the crown to be curtailed, that they might not pass into the hands of his son, and that this was the real object of the celebrated attempt to pass a measure for limiting the power of the crown in the creation of peers. This condition of matters presented a hard alternative to courtiers, who found it impossible to serve two masters, though the one was wearing off the stage, and the other was presently to be the source of all honour and emoluments. Walpole, who had no inclination of abandoning power if he could keep it, has the credit of having by his dexterity paved the way for its retention, by accomplishing a reconciliation between the king and prince. It is at all events certain that in 1720 their reconciliation was publicly announced, and accompanied by solemn ceremonials, which, however, only created suspicions of the sincerity of the union represented by them.

When his father died, on 11th June, 1727, George II. ascended the throne without a murmur of opposition. The Hanover dynasty seemed securely established, and the only question was what parliamentary party should rule in their name. Walpole had immediate reason to fear that he had failed in the accomplishment of his great object. When he waited on the new king to tender his duty and receive instructions, he was startled by receiving a peremptory order to "send for Compton." Spencer Compton was sent for. Being employed, however, preparatory to his appointment as prime minister, to draw up a declaration to the privy council, he had the simplicity to solicit Walpole's aid in his task. The old minister thus held the position of the experienced servant who is to be thoughtlessly dismissed to make way for a favourite, to whom, nevertheless, for the sake of the public good, he imparts the necessary assistance in the performance of his duties. The queen is said to have used her influence in favour of Walpole, and there was virtually no change; he remained prime minister until he was driven from office in 1742. The policy and career of this remarkable minister belong to the account of his own life, and it need only be mentioned here that they were of a kind well suited to satisfy a prince not ambitious or not able personally to guide the politics of the state. It was the chief principle of his rule to postpone all great difficulties; to keep matters smooth in the meantime by the easiest and most effective mode, without testing it by any principles of morality; to make no enemies either at home or abroad; and to buy up all the assistance that could be bought. In 1739 the queen died. Though it was understood that she received but little kindness or even justice from her husband, she exercised a good influence over him, and her virtues endeared her to the nation. The expulsion of Walpole three years afterwards was a trying epoch to the king. He was driven to seek the counsels of his old adviser, indeed, at the time when the nation was demanding his blood, and the nominal ministry were pursuing him as a criminal. The king afterwards found a more genial element of exertion in the breaking out of the war which his old adviser had so long restrained. On the 19th of June, 1743, he reached the army of the allies on the Mayne, accompanied by his son, the duke of Cumberland. Lord Stair, the commander of the allied troops, was at feud with Arembeg, the German commander, who, belonging to a sort of monarchical house, would not yield to a mere subject. The king's rank at once subdued all disputes; and it is certain that, whether from his mere presence or from his military skill, he may be said to have gained the battle of Dettingen. "As the French approached," says Lord Mahon, "the horse of George II., frightened with the noise, ran away with his majesty, and had nearly carried him into the ranks of the enemy's lines, but was stopped in time. The king then dismounted and put himself at the head of the British and Hanoverian infantry, flourishing his sword, and addressing the British in these words —"Now boys, now for the honour of England; fire and behave bravely, and the French will soon run" (Hist. iii., 256). Stair was eager for a pursuit of the enemy, but was restrained by the king, and soon afterwards, discontented with the royal interference, retired from his command. This is the last occasion in which a British sovereign commanded troops under fire.

The king was still abroad when the insurrection of 1745 startled him into the consciousness that his throne was not so entirely secure as he supposed it. The only disputes at home had been to settle who should be his servants. The country seemed fundamentally in such perfect tranquillity that he could spend his time in distant warfare, and leave the courtiers to dispute among themselves; when suddenly an army more foreign to the English people than the Hungarians and Pandours who fought in the German wars, had marched into the heart of England, and were little more than a hundred miles from London. The head of the government at home, the duke of Newcastle, was ill fitted for such a crisis, and could give but distracted and incoherent counsel. It was said that he shut himself up, meditating whether it would not be his safest policy to declare for the Stewarts. It was the time when monarchs were deemed the proper commanders of their own armies, and it was for consideration whether the king himself should lead his troops northwards. It was decided that his son, the duke of Cumberland, should go, although he had but just contributed to the misfortunes at Fontenoy, the only considerable victory which French troops have gained over British troops. Whether from the influence which royal rank still held in the command of armies, or from actual military skill, he put down the insurrection with a success which favourably contrasted with the reverses suffered by old and experienced generals of the ordinary military type. The insurrection was extinguished in 1746, and in 1748 the treaty of Aix-la-Chapelle restored peace to Europe. In the meantime, however, the king was involved in a feud nearer home, which had been of long growth, and had increased rapidly since the death of the queen. Frederick, prince of Wales, born in 1707, was married to an ambitious woman, the Princess Augusta of Saxe-Gotha. As his father advanced in years, and the probability of his succeeding to the crown seemed to approach, he established himself as the regular head of the opposition to the ministry. It has been doubted whether this feud between father and son arose from natural temperament on both sides, like the quarrel of the father with George I., or was the creation of the political schemes of the period. Of these schemes, and the proceedings of the rival court which the prince had estab-

lished at Leicester house, the correspondence of Walpole and the contemporary memoirs afford a curious picture. The feud was terminated by the death of the prince in 1751, an event which grievously disconcerted a large tribe of courtiers, and was an especial disappointment to Bub Doddington, afterwards Lord Melfort, who had almost settled himself in the place of prime minister to the coming king, and was tempted to set down his intrigues and mortifications in a diary which throws a curious light on the political morality of the times. During a considerable period of this dispute the king was in the hands of a safe and quiet minister, Pelham. He died, however, in 1754, and, on hearing of the event, the king emphatically remarked—"Now I shall have no peace." The influence of the elder Pitt, depending not on birth or territorial possession or court connection, but on totally distinct and self-constituted elements of power, was becoming so strong that it was necessary to have his services in the ministry. But he would not be a mere slave, selling his talents and influence to aggrandize others; he would be master or nothing. A stirring period of cabinet convulsions followed, and in 1757 he was admitted, not as sole minister—since the old interests were represented by his colleague Newcastle—but at all events as the actual wielder of British power in European politics. Thus began the greatest era of national aggrandizement which Britain has experienced—the conquest of French America—the acquisition of the chief colonies—the establishment of the mighty empire in the East. So stood the country when the king died on 25th October, 1760.—J. H. B–n.

George III. (George William Frederick), King of Great Britain and Ireland, and elector of Hanover, was born in 1738, on the 4th of June, which became afterwards a household day, from the many demonstrations of loyalty connected with it during his long reign. He was the grandson of George II., and the eldest son of Frederick-Louis, prince of Wales, and of the Princess Augusta, daughter of Frederic, duke of Saxe-Gotha. The prince of Wales died in 1751, an event which created consternation in a circle of politicians, who were scheming for the ascendency when he should become king. Walpole, with unusual friendliness, says the young prince, "cried exceedingly" on hearing of his father's death. He says there was much fear that the duke of Cumberland would as regent, or in some other shape, rule the country if the king were to die soon; and illustrates, by a brief anecdote, the prejudice against his uncle inculcated on the young prince. "Prince George, making him a visit, asked to see his apartments, where there are few ornaments but arms. The duke is neither curious nor magnificent. To amuse the boy he took down a sword and drew it. The young prince turned pale and trembled, and thought his uncle was going to murder him. The duke was extremely shocked, and complained to the princess of the impressions that had been instilled into the child against him." With the court and the predominant political party, a dread of jacobitism was far more powerful than the passing prejudice against the victor of Culloden. That the mind of the heir-apparent himself might be poisoned by this influence, was, however strange it may seem, then a prevalent fear. It was considered that his mother was especially unworthy of confidence in this respect, from the character of the persons to whom she gave her confidence. By a careful selection, the earl of Harcourt was chosen the prince's governor, with Dr. Hayter, bishop of Norwich, as preceptor, and these had under them Mr. Stone and Mr. Scott as sub-governor and sub-preceptor. Harcourt, according to Walpole, was minute and strict in trifles; "thinking that he discharged his trust conscientiously, if on no account he neglected to make the prince turn out his toes." Under superintendence so careless in essentials, it was alleged that the leaven of jacobitism had been introduced by the subordinates. Stone lay under especial suspicion. It was stated that in his youth he had drank the Pretender's health on a public occasion—a charge in which Mansfield was believed to be so far involved with him that Chatham could frighten him in the house of lords by hinting at the revelations that might be made about it. The worst fears suggested by such a charge seemed to be confirmed when the bishop of Norwich found the prince reading Father Orleans' Revolutions de L'Angleterre—a book reported to have been written by desire of the exiled King James, in justification of the conduct which had lost to him the throne. The charge against Stone was pushed so strongly by Lord Ravensworth that a cabinet council sat investigating it for several days. Whatever real ground there might be for the charge, it had become old; for twenty years had elapsed since Stone, Murray, and Johnston, made bishop of Gloucester, were said in their convivialities to have pledged the offensive toast. The affair, however, broke up the corps of governors and instructors placed around the prince, and he was put into the hands of Lord Waldegrave, who has left a very amusing volume of his experiences. As the prince advanced towards manhood, the earl of Bute had the chief influence in forming his mind, so far as it was not self-formed. This unpopular nobleman was deep in the confidence of the widowed princess. The letters and memoirs of this period, subsequently published, are full of malignant insinuations about the intercourse of Bute and the princess; and there is no doubt that the worst interpretation was put on it. Whatever their own conduct may have been, however—and indeed, whatever is insinuated, nothing against them is known—there is no doubt that they used all efforts to rear the prince in rigid virtue, and their efforts were seconded by his own natural disposition. There was strenuous rejoicing through the country on the 4th of June, 1759, when he became of age. There were several reasons for rejoicing. His grandfather's life had fortunately been so prolonged that no regent had been necessary. The prince had all the advantages of the parliamentary settlement, strengthened by three generations in hereditary descent in his favour. He was an Englishman, born and bred; and his good morals and even temper were well known and appreciated.

When his grandfather, therefore, died on the 25th of October, 1760, George III. ascended the throne with a general feeling of calm satisfaction, such as had scarcely been experienced on the accession of any monarch since King James went to inaugurate the dynasty of the Stewarts. There is a legend woven by Sir Walter Scott, into his romance of Red Gauntlet, that at the coronation some adventurous jacobites disturbed the equanimity of the court attendants by depositing a cartel of defiance in the name of the exiled house; but there was nothing of a serious character to cloud the prospect, which was brightened by the signal success which had attended the British arms both by sea and land. Clouds, however, soon began to gather. Pitt who was in power at the death of George II., held himself to be the author of the great triumphs of his country both in war and diplomacy. He soon felt, however, that there was another interest prevailing against him, and on being outvoted on the question of a war with Spain, he resigned. Lord Bute, succeeded him as prime minister. There could not be a more favourable opportunity for drawing a contrast between two rulers—the one a tried statesman, revered at home as the protector of his country, and feared abroad as its champion; the other, a mere courtier, whose name and rank were known only to the heralds and the pages of the palace. Lord Bute had not been trained to public business, and though an energetic and able man, he found the reins too heavy for his hands. His short administration, however, had a marked influence on British politics, and that influence arose from the fact of his being the personal favourite of the young king. His premiership broke up the powerful phalanx of great whig families, who had ruled since the accession of the house of Hanover. It is remarkable, indeed, that the change which was attacked as the reign of tyranny and arbitrary prerogative, inaugurated some of the most valuable of our constitutional safeguards. One of these was the direct doing of the young king and his favourite. Though the judges were no longer dismissable by the crown at pleasure, they held their commission only during the reign of the king who appointed them. By the special desire of George III. a measure was passed for rendering them entirely independent of the crown, and removable only on a representation by both houses of parliament. For the other constitutional improvements in his reign, he was not entitled to the same merit. They arose, indeed, from a reaction against the stretches of the prerogative, which were provoked by the conduct of Wilkes and other demagogues. The result of the conflict with these was an increased efficacy to the habeas corpus act; a powerful restraint on any remnant of arbitrary power remaining in the crown, by the prohibition of general warrants granted by the secretary of state, as things illegal; and the security of the right of representation by every constituency in the house of commons, however offensive might be the person elected by them.

The establishment of the newspaper called the *North Briton*, by Wilkes, in 1762, was an epoch, not only in public affairs, but

in the personal biography of the king, to whom it was the beginning of a long series of vexations and irritations. The climax of these came on the publication of the celebrated No. 45, the object of which was maintained to be virtually to give the king the lie. The professed object of the paper was to denounce the conduct of Bute in accomplishing the peace of Fontainbleau. After the strong political things that have been said during the century which has since elapsed, one will feel surprise in reading this paper, that it should have been deemed so offensive as to be almost treason against the sovereign. Its most offensive passage, indeed, praises the king, and calls his speech from the throne "the minister's speech"—"This week has given the public the most abandoned instance of official effrontery ever attempted to be imposed on mankind. The minister's speech last Tuesday is not to be paralleled in the annals of the country. I am in doubt whether the imposition is stronger on the sovereign or on the nation. Every friend of his country must lament that a prince of so many great and amiable qualities, whom England truly reveres, can be brought to give the sanction of his name to the most odious measures and to the most unjustifiable public doctrines, from a throne ever reverenced for truth, honour, and unsullied virtue." Then, a passage being quoted from the king's speech is thus characterized:—"The infamous fallacy of this whole sentence is apparent to all mankind," &c. Perhaps if the king and his advisers had shown less excitement and anger on this occasion, he might not afterwards have had to endure the far keener shafts of sarcasm and vituperation aimed at him in the Letters of Junius, whose relentless attacks he had to sustain without being able to find any protection or remedy.

It is proper, however, to go back from these events to state one of greater importance still in his personal history—his marriage. On this occasion it has been maintained that he sacrificed his own inclination to his sense of public duty, since his heart was already devoted to a fascinating subject whom he ought not to raise to the throne, and would not seek for his companion in a more unworthy fashion. She was Lady Sarah Lennox, sister of the duke of Richmond. It has been stated that her brother-in-law, the elder Fox, plotted to make her queen; and Walpole, in his recently published Memoirs of George III., describes her in the grounds of Holland house, near Kensington, "where she appeared every morning in a field close to the great road, when the king passed on horseback, in a fancied habit, making hay." The young king placed himself in the hands of his mother and the favourite to find a proper queen. A messenger was sent to search and report on the princesses in the several protestant courts. It was significantly remarked that the messenger, Graham, was a jacobite who had been out in the '45; and people quoted a jocular remark made to him by Hume, that he would find it a better business making queens than making kings. At length the selection fell on Charlotte Sophia, the second daughter of Charles Louis Frederic, duke of Mecklenberg-Strelitz.

The marriage was celebrated on the 8th of September, 1761. The queen was a person of very plain appearance; and it was remarked that the king at the first interview could not help allowing a shade of disappointment to cover his good-humoured face when his eye fell on her. But whatever may have been at first his secret feelings, he treated her with all honour and kindness, and subsequently became much attached to her. They were alike rigidly virtuous in their morals. She was trained to the painful and drudging etiquettes of a German court, and liked them; he, also, was a slave of etiquette when it was necessary, and went through the labours of a large levee with inconceivable patience and equanimity of temper. Hunting appears to have been his only relaxation and amusement. Neither of them had any relish either for frivolities or the objects of a higher taste; and Miss Burney the novelist, who held the extremely unpleasant office of tirewoman to the queen, has left a thoroughly picturesque account of the moral, unamiable, tiresome court in which she found herself. The only occasion in which the name of George III. used to be connected with literature, was his celebrated meeting with Dr. Johnson in the royal library. Miss Burney's Diary somewhat startled people by adding to this his opinions on Shakspeare, in the following passage:—"Was there ever," cried he, "such stuff as great part of Shakspeare! only one must not say so! but what think you! What! Is there not sad stuff! What! what!" * * * "Oh," cried he, laughing good-humouredly, "I know it is not to be said, but it's true; only it's Shakspeare, and nobody dare abuse him." Then he enumerated many of the characters and parts of plays that he objected to; and when he had run them over, finished with again laughing, and exclaiming, "But one should be stoned for saying so."

Whatever appreciation he personally had, however, of literature, he encouraged it by pensioning authors and endowing chairs; and though he was a man of strong prejudices, it is noticeable that in no reign was the patronage of learning and genius more impartially administered. Nay, more, it is said on tolerable authority, that he was himself an author as a contributor to the periodical press. Arthur Young, the editor of the *Annals of Agriculture*, told Bentham that the king was the author of an article on Ducket's Husbandry, "by Mr. Ralph Robinson, of Windsor," published in the *Annals* for January 1, 1787, and of some other articles in that collection. George III. was simple and affable in his demeanour, and had the reputation of being easily accessible. In reality, however, his simple life and dislike of parade kept him within a comparatively narrow circle, seldom intruded on. He possessed, too, a very convenient instrument for making affability go far—a marvellous memory, which seemed to retain everything either seen or heard, however minute. So, he not only never forgot a face he had ever seen, but he remembered all the particulars he had ever heard of its owner. At the same time, as he had a fondness for personal gossip, he was apt to know a quantity of particulars about people before he saw them; and the abashed stranger presented at court was often astounded by a voluble commentary on the particulars of his obscure personal history, given out with a torrent of repetitions and expletives in the manner of the passage just quoted from Miss Burney.

Of the long and memorable history of Britain during the reign of George III., it is proper here only to refer to those portions in which he himself took a personal and prominent part. Of these the appointment of Lord Bute was one; but the result of this selection taught him that the appointment of a prime minister was ceasing to become the uncontrolled act of the crown, and that the strength of an administration must be found in parliament. This administration, so renowned in history, lasted little more than two years; it came to an end from unpopularity and a sort of general inanition, in April, 1763. It has often been said that the favourite retained his secret influence, and continued to make the cabinets, after he had ceased to belong to them. In the selections, whether they were his own or his favourite's suggestion, the king soon found himself thwarted in many shapes. George Grenville, Rockingham, and the duke of Grafton were successively placed at the head; but the man who really could, from his parliamentary authority and his popularity, keep a cabinet together, was Pitt. He was not passed over; on the contrary, earnest efforts were made to secure him. The king, however, found that when he spoke to the haughty commoner, he was not employing a servant, but rather conducting a treaty of alliance with an independent power. The leader stipulated for terms which the king would not at first grant. At length, however, in 1766, Pitt again became the head of an administration; but he was no longer the "great commoner;" and in the house of peers, as Lord Chatham, he was away from the sphere of his triumphs.

The American war soon followed; the seeds of it, indeed, were sown in a measure for taxing the colonies, brought in by Grenville during Chatham's administration. When this measure was revoked, and another fully more offensive afterwards carried, and there was actual civil war, the king took so strong an interest in pushing the contest that it was called "George III.'s own war." He looked, indeed, upon the revolting colonists, from the political notions in which he had been brought up, as criminals of an aggravated kind, on whom punishment must be inflicted, let it cost what it would. When he had to bend to force, it was with a severe pang that he agreed to the acknowledgment of the independence of the United States; but he did so in good faith, and without any of those secret reservations which monarchs have so often considered that they are entitled to retain towards revolted subjects.

There was another political occasion on which he showed great self-will—the bill on the government of British India, brought in by the Fox and North coalition ministry of 1783. This measure would have placed in the house of commons powers which were by the usage of the constitution vested in the crown.

The king announced almost publicly his desire that the ministry might be defeated, and their bill was lost in the house of lords. The memorable ministerial contest ending in the triumph of the younger Pitt followed. There was an overwhelming majority against the ministry in the house of commons; vote after vote was passed condemning it in the strongest terms; and the attempt to continue it was deemed both ludicrous and dangerous. Parliament was at length dissolved, and then it was no longer a battle between the royal prerogative and the house of commons. The cause of the king and his young minister became eminently popular, and a triumphant majority was returned in favour of the crown.

Again, after a considerable interval, the self-will of George III. became conspicuous in a great public question. He had adopted the notion that the oath established at the Revolution, by which the king bound himself to do nothing against the protestant religion, was not merely a restraint on the abuse of the royal prerogative, but a promise not to consent to any parliamentary measure in favour of the Roman catholics. Accordingly, when the ministry of 1806 brought in a Roman catholic relief bill, he intimated that he could not, in terms of his oath, give the royal assent to it, and the ministry resigned.

It remains only slightly to allude to some personal matters of a painful kind. In 1788 a mad woman named Margaret Nicholson attempted to kill him by stabbing with a knife, and was nearly successful. His conduct on the occasion, as described by Miss Burney, was marked by courage and humanity. Early in his reign he had shown a slight symptom of mental aberration, and in 1788 the disease returned with so much violence and apparent permanence that the measures for the appointment of a regency to be mentioned under the next article had to be seriously discussed. They were terminated by the king's recovery in the ensuing March, and the event was celebrated throughout the country with a kind of delirious joy. The conduct of his son clouded his latter days; and after some brief and casual returns, his malady settled down on him permanently in 1810, and accompanied with blindness, continued till his death on 29th January, 1820.—J. H. B–n.

George IV. (George Augustus Frederick), King of Great Britain and Ireland, and elector of Hanover, the eldest son of George III., was born on the 12th of August, 1762. The day of his birth was one of great rejoicing, not only for that event, but for another which the populace naturally associated with it as a favourable omen. The spoil of the *Hermioné*, the richest prize taken in the great war of the preceding reign, the value of which was estimated at not much less than a million sterling, was conveyed on that day in solemn procession through London to the Tower. Five days after his birth he was inaugurated as prince of Wales. When he was in his ninth year a staff of officers was appointed for his training and instruction, with Lord Holderness as governor at its head, and Dr. Markham, afterwards archbishop of York, as his preceptor. After five years this staff resigned in a body for some reason which has remained a mystery, though many conjectures about it were naturally circulated at the time. Lord Aylesbury and the duke of Montague became afterwards in succession his governors, and Hurd, bishop of Lichfield, his preceptor. He was brought up in great seclusion and a rigid observance of morality, while all available efforts were made to awaken within him a true sense of the obligations of religion. The character of his parents would have been at any time a guarantee that these essentials of good upbringing were not neglected. But it was remarked at the time, almost to the extent of remonstrance, and was significantly alluded to afterwards, that the extreme vigilance with which the young prince was secluded from all contact with the world and knowledge of its ways was unnatural, and a dangerous training to one who would have so much power, and would be subject to so many temptations. In fact, he was no sooner able to emancipate himself to any extent, and act the man, than the whole country rang with the scandal of his gallantries, greatly to the grief of his well-meaning parents. Among many female names early associated with his, the first that was possessed of any other distinction was Mrs. Robinson, an actress of great celebrity and a novelist, whose works were once read with interest. Her personal character rendered any sort of connection with the prince a great distinction, and she published her own version of their intercourse in her memoirs. Ideas about the morals and decorum of a British court have so utterly changed in later years, that as an excuse for alluding to such matters it is necessary to say, that they are not only an important and undoubted feature in the personal history of Prince George, but that they unfortunately exercised a great influence on the politics of the day, and the course of European history. Passing over the other affairs with this general remark, it is necessary to make special allusion to one which was far more important, and at the same time far more respectable than any of the others. For a year or two previous to 1786 rumours were arising and growing into shape in the public mind about the connection of the heir-apparent to the throne with a certain Mrs. Fitzherbert. She has been described by indifferent persons, who had no motive for praising her, as endowed with singular beauty, such as arrested the attention of all casual passers by; as dignified in her deportment, and possessed of fascinating colloquial powers. What was still more remarkable, she was deemed a person of pure fame, notwithstanding the dubieties attending her position towards the prince, and she was held in respect, even by the older members of the royal family. She had no original rank to entitle her to such consideration. She was the daughter of a country gentleman named Smith, and while still in the bloom of youth, after losing a prior husband, was the widow of Colonel Fitzherbert. There is no doubt that the prince was long warmly attached to her. She was a Roman catholic. To have married her would not only have been a violation of the royal marriage act—for there was no chance of his obtaining the necessary license from the king—but would have altogether disturbed the parliamentary settlement of the crown on the house of Hanover. The prince, however, spoke to his familiars in the tone of one who would sacrifice all rather than the object of his affections, and said he would resign his pretensions to the crown, and go abroad with a small competency, rather than part with her. His friends were afraid of his committing some imprudence fatal to his prospects and theirs. But the affair was taken up by the public, and it was whispered everywhere that the heir-apparent of the protestant line had privately married an obscure papist. So strong was the impression of a marriage ceremony having taken place, that in the discussion in parliament in April, 1787, on the prince's debts, it was referred to even by Pitt. It was then that Fox got up and—referring to "that miserable calumny, that low, malicious falsehood which had been propagated without doors, and made the wanton sport of the vulgar"—said that "His royal highness had authorized him to declare that as a peer of parliament he was ready in the other house to submit to any of the most pointed questions, and to afford his majesty, or his majesty's ministers, the fullest assurance of the utter falsehood of the statement in question, which never had, and which common sense must see never could have happened." Mrs. Fitzherbert expressed strong indignation against Fox for this statement, and it was with extreme difficulty that she could be kept from publicly contradicting it. That it was not justified, became afterwards known to Fox's friends; and his nephew, Lord Holland, in his History of the Whig Party, says, "In truth, that there was such a ceremony is *now* (I transcribe my narrative in 1836) not matter of conjecture or inference, but of history. Documents proving it (long in the possession of Mrs. Fitzherbert's family) have been since June, 1833, actually deposited by agreement between the executors of George IV. (the duke of Wellington and Sir William Knighton) and the nominees of Mrs. Fitzherbert (Lord Albemarle and Lord Staunton) at Coutts' bank in a sealed box." To justify the step which his great relative had taken, Lord Holland prints two letters. The one is a long earnest eloquent remonstrance by Fox, describing to the prince the ruinous consequences of such a union, and urging among other considerations that a marriage with a Roman catholic throws the prince contracting it out of the succession to the crown. To this the prince wrote an answer with his usual easy seductive grace, beginning—"My dear Charles;" thanking him for this testimony of the regard and affection which it is not only his wish but the ambition of his life to merit; and continuing, "Make yourself easy, my dear friend. Believe me the world will now soon be convinced that there not only is not, but never was, any grounds for these reports which of late have been so maliciously circulated. I have not seen you since the apostacy of Eden," &c. This refers to Sir Frederick Eden having left the whig party, and the prince goes on from that to enlarge on the necessity of all his friends keeping close together. It is remarkable of this letter, which is carefully dated "Carlton house,

Monday morning, 2 o'clock, 14th Dec., 1785," that there is no specific statement in it, or even a word that would show without explanation the important affair it refers to. There has at the same time been preserved in Lord Malmesbury's Diary a scene in which he strongly urged the propriety of a suitable marriage on the prince, who answered with much vehemence that he had made up his mind—he never would marry—*never*. There is reason to suppose that this dialogue occurred after the ceremony.

Following the precedent set by previous generations of his family, the prince became the head of the opposition. These, arising at first out of mere ministerial rivalry and a contest for power against Pitt's ministry of 1783, from the broader distinctions created through the influence of the French revolution, became the great whig party and the representatives of popular claims. Not only was opposition to his father's government his natural position, but the prince personally liked Fox, Sheridan, and the other leaders of the party, who were also the leaders of fashionable dissipation—a function in which they were still more at variance with the principles of the court than in their political opinions. It thus happened that in his younger days George IV. was considered the head of the liberal party; and he was looked on by old conservatives and a large portion of the nation as the champion alike of lax politics and of lax morality.

In 1788 the despondency of the nation on account of the mental illness of George III. was increased by the anticipation, that under the government of the prince the orgies of Carlton house would be transferred to the palace. The ministry found it necessary to bring in a regency bill. It was the inauguration of one of the greatest constitutional discussions in British history, and brought into existence a library of party pamphlets and constitutional treatises. Fox and his party took up the position that their favourite prince stepped by the rules of the constitution into the regency, just as he would have stepped to the throne on the death of the king. The government, on the other hand, proposed to invest the prince with the regency, but to do so by the parliamentary title of a statute, and they thus were enabled on that occasion justly to taunt the whig party with abandoning the very principles on which the throne was vested in the house of Hanover, and adopting those theories of divine indefeasible right which had been promulgated by the partisans of the house of Stewart. The speedy recovery of the king deferred to a future time the government of the country by a regency.

There was an occurrence in the year 1791, the importance of which it is difficult to see in the present day, and it will be still more difficult hereafter. The prince retired from the turf, and sold his great stud of horses. That this should be deemed a historical event is characteristic of the period; it created far more sensation in the country than the Indian mutinies of 1857 occasioned in the present day. It called up many insinuations and charges against the prince. He was said to have been expelled from the jockey club; and so strong was the language used about the atrocities which the records of that aristocratic body could reveal, that a foreigner reading the pamphlets of the day might suppose that the prince had caused some of its members to be secretly assassinated.

On the 8th of April, 1795, the prince was married to his cousin, Caroline Amelia Elizabeth, second daughter of the duke of Brunswick. It was not so much a political marriage as a marriage of necessity, driven on by the debts in which the prince found himself involved, and the necessity of repeated appeals to parliament for their liquidation. The arrangements for a suitable marriage, with the prospects it held out of a quiet domestic life and a family from whom an heir to the crown would arise, were a good opportunity for asking a liberal allowance. This miserable union began even with a revolting scene. The duke of Bedford, writing to Lord Holland in 1836, says—"My brother was one of the two unmarried dukes who supported the prince at the ceremony, and he had need of his support; for my brother told me the prince was so drunk that he could scarcely support him from falling. He told my brother he had drunk several glasses of brandy to enable him to go through the ceremony."—(*History of the Whig Party*, ii., 122.) Lord Malmesbury gives a nearly similar account of their first interview—"She very properly, in consequence of my saying to her it was the right mode of proceeding, attempted to kneel to him. He raised her (gracefully enough) and embraced her, said barely one word, turned round, retired to a distant part of the apartment, and calling me to him, said, 'Harris, I am not well; pray get me a glass of brandy.' I said, 'Sir, had you not better have a glass of water?' Upon which he, much out of humour, said, with an oath, 'No; I will go directly to the queen;' and away he went."—(*Diary of Lord Malmesbury*, iii., 218.)

On the other hand, the same observers noticed from the first in the conversation and demeanour of the princess a coarse indelicate levity, which they thought could only be attributed to an aberration of intellect. On the 7th of January, 1796, she bore a daughter, the Princess Charlotte; but even before this event and ever after, she lived separate from her husband.

In 1806 was formed Fox's short-lived whig ministry. It was considered at the time, that as the prince was the head of the party, the ministry were his instruments, and their resignation was his defeat. But it has since come to light that they were less his instruments than he wished; and that he then began to feel the dislike of the whigs which afterwards grew to open hostility. Lord Holland, who took the privy seal, says, "The king and his household were, from the beginning and throughout, hostile to the ministry. The prince of Wales, who had been active in the formation of it, was neglected, or thought himself so. Some symptoms of his ill-humour had transpired before I was in office. That circumstance was an additional motive with me for making his approbation a condition in my acceptance of the office. His letter to me on the occasion was more than gracious; it was kind and friendly. But though he approved my taking office, and expressed some good-will to the ministry, he distinctly disclaimed all connection with them, and repeated above once his total indifference to politics since the death of Mr. Fox." Lord Holland then proceeds to explain that the prince was deeply occupied with a new amour, and apparently in very bad health—his method of assailing hearts. "With this view he actually submitted to be bled two or three times in the arm in a night, when there was so little necessity for it that different surgeons were introduced for the purpose unknown to each other lest they should object to so unusual a loss of blood." And then, going into particulars about the cause of his coolness to the whigs, Lord Holland continues —"His petty jobs were not only refused, but neglected. Little discussion and no intrigue accompanied the rejection of his direct or indirect applications; and he had not only the mortification of finding his dependents unrewarded, but that which perhaps he deemed a yet greater one, of not talking over their merits with the ministers, or affecting a share in some of the public appointments."—(*Hist. of the Whig Party*, ii., 69–70.) Heavy charges were in the meantime raised against the princess, and the country was inundated with indecorous anecdotes, which gave much disgust and annoyance to the respectable portion of the community. The whig ministry, as the princess' friends, issued a commission of inquiry, the result of which was her acquittal from some of the heavier charges. Her husband becoming, however, at enmity with the whig party, it became their function to defend her, while the tories pursued her. On the renewal of the king's illness, in 1810, the arrangements so fully discussed at a previous time were put in effect, and the prince became regent. On the 29th of January, 1820, he succeeded to the throne on the death of his father, but the change was little more than nominal, as his reign virtually began with the regency. He no sooner found himself on the throne, than he was appalled by the intelligence that his wife, who had been some years abroad, was returning to occupy her place and exercise her rights as queen-consort. There were no means of defeating her claims except by the one all-powerful procedure of an act of parliament. A "bill of pains and penalties" was introduced in the lords, as the proper house for the discussion of a matter of personal status and dignity. "The Queen's trial," as it was called, was a contest on which the eyes of all Europe were centred. It gave an opportunity for her zealous advocate, Henry Brougham, exhibiting his marvellous powers; and the intense interest felt in the august tribunal, where it went on day by day, was responded to by a wild excitement throughout the country. The people, irritated by the long harassing attacks upon her thus brought to a climax, took up her cause with characteristic blind generosity; and as the goddess of their idolatry, she was invested with all the attributes of purity and magnanimity suited to such a character. Though of the nature of a judicial proceeding, the bill against the queen went through the forms of a legislative enactment. It obtained a considerable majority on the first reading, a smaller on the second, and on the third, taken on the 10th of November, 1820, the numbers were 108 to 99. This

was considered a defeat, which rendered the passage through the commons hopeless. The abandonment of the measure was received with great popular rejoicing throughout the kingdom, and in some large towns with an illumination, not always countenanced by the authorities. The poor queen did not long survive her triumph, so far as it went. She died on the 7th of August, 1821. Meanwhile, to rescue the king from his unpopularity, it was thought judicious to revive the old practice of a royal progress through some of the provinces. With this view he was absent in Ireland when the queen died, and next year he went to Edinburgh, where he was received with wild enthusiasm, the visit being acknowledged not only by the capital but the nation, which poured multitudes thither to celebrate the occasion. There is little in which he was personally concerned in the subsequent history of his reign. He died on the 26th June, 1830, and was succeeded by his brother, William IV.—J. H. B–n.

George, Duke of Clarence, was the second son of Richard duke of York, the head of the Yorkist party in the wars of the Roses, and brother of King Edward IV. After his brother's accession to the throne, and marriage with Elizabeth Woodville, Clarence, who is said to have disliked the match, became an object of suspicion to the queen, and was alienated from Edward. In 1464 he married Isabella, eldest daughter of the great earl of Warwick, the kingmaker; and when a quarrel broke out between King Edward and this powerful baron, Clarence fled with his father-in-law to France in 1470. A reconciliation soon after took place between Warwick and the Lancastrian party, which offended the duke, and made him willing to listen to overtures from his brother. He still, however, continued to act with his father-in-law, and accompanied him in his expedition into England, which terminated in the complete overthrow and flight of Edward, and the restoration of the imbecile Henry VI. to the throne. This step completed the dissatisfaction of Clarence, and when a few months later (1471) Edward returned from the continent for the purpose of recovering his crown, the duke suddenly deserted Warwick and went over to Edward, just as the hostile armies were about to join battle. This act of perfidy caused Warwick to retreat without fighting, leaving the capital open to his enemy. He soon recruited his forces, however, and advanced to Barnet, only twelve miles from London. In the bloody encounter which followed, Warwick was defeated and slain, and the greater part of his immense estates was bestowed upon Clarence. The Yorkists were now completely in the ascendant, but the royal brothers were jealous of each other, and fresh causes of alienation soon arose. In 1476 Clarence's wife Isabella died, it is alleged, by poison, and the widowed duke offered his hand to the only daughter of Charles the Bold, duke of Burgundy, who had fallen at the battle of Nancy. Edward opposed his brother's suit, and caused it to fail. Clarence, indignant at this treatment, gave utterance to some unguarded expressions against Edward, which were eagerly laid hold of to bring about his destruction. He was tried before the parliament, 16th June, 1478, on the charge of having plotted to dethrone the king, and of having had recourse to magical devices to compass his ends. He vehemently denied the charges, which indeed appear highly improbable, but he was found guilty and condemned to death, 7th February. On the 18th of the same month he was found dead in the Tower, his brothers Edward and Richard having, according to popular belief, caused him to be drowned in a butt of malmsey wine. Clarence was a weak and unprincipled man.—J. T.

George of Denmark, Prince, husband of Anne, queen of Great Britain, and by this connection elevated into a sort of historical obscurity, was born on the 21st of April, 1653. He was as inconspicuous in Denmark, where his brother was king (though he had there approved himself a good soldier), as afterwards in England when his wife became queen; and it was perhaps this very mediocrity, or want of ambition, which, with his protestantism, induced Charles II. to select him for the consort of his younger niece. It was in the very throes of the discovery of the Rye-house Plot that George arrived in England, on the 19th day of July, 1683. The marriage itself took place in a week, the prince being shortly created Duke of Cumberland. A great merit of the bridegroom was, that he troubled himself but little with politics; his occupation consisted, indeed, mainly in listening to news, in hunting, and drinking. He had been well educated, especially in mathematics, and had picked up by travelling a clumsy knowledge of the French, Italian, and German languages; but his real merit was the possession of a mild, patient temper, and freedom from vice. Even his panegyrists allow that he was "an amiable rather than a shining character," and "of a good sound understanding, but modest in showing it." Sir James Macintosh goes so far as to declare him a cipher. Not even Monmouth's rebellion, which prejudiced his own interests in common with the king's, roused him. Throughout these unsettled times he was entirely subservient to Anne, who herself was but an instrument in the hands of the Churchills. When the landing at Torbay actually took place, and defections of courtiers were daily reported, he found it necessary to remain for a time at court, but prudently confined his remarks on the tales of treachery to James to an "Est il possible?" When the tidings came that he had ridden off to Sherburne to join William, immediately on leaving the royal supper at Andover, on the 24th of November, his father-in-law hardly expressed surprise; his only observation was—"So *Est il possible* is gone too." In the new reign he was soon dragged into opposition by the Churchills, and was not employed in any business of importance. On his wife's accession in 1702, he received the high title of "generalissimo of all the queen's forces by sea or land," Marlborough being captain-general under him; and also the posts of warden of the Cinque Ports and lord high-admiral, with a council to assist. The goodwill of the tory majority in the commons procured him, in addition to his actual income of £50,000, a like sum, in case of his surviving his wife. As high admiral he did nothing, though originally bred to the sea, except lend the weight of his name to screen dishonest subordinates. He anticipated a whig project for turning him out of the admiralty by dying on the 28th of October, 1708, of an asthma and dropsy, which had lately, after some severe attacks, been thought to have abated. The news was heard with indifference; even the queen, who had nursed him tenderly during his illness of several years, did not positively reject a request of the parliament that she would marry again (she had had seventeen children by Prince George—the last, the duke of Gloucester, dying in 1700); and her estranged friend, the duchess of Marlborough, malignantly reports that her grief did not, even on the day of her consort's death, interfere with her appetite.—(Bishop Burnet's *History of his own Time;* Knight's *History of England;* Mackay's *Characters of the Court of Great Britain.*)—W. S., L.

George I., King of Georgia, of the family of the Bagratides, succeeded his father Bagrat III. in 1015. The most important feature of his reign was his revolt against Basil II., emperor of Constantinople. The contest was maintained for some years; but the Georgian prince was ultimately compelled to sue for peace. He died in 1027, and was succeeded by his son Bagrat IV.—George II., son and successor of Bagrat IV., ascended the throne in 1027. His dominions were attacked by Melek Shah, the sultan of Persia, to whom, after a spirited resistance, he made submission. Large bodies of the Tartars located themselves within his territories; but he was permitted to retain the throne as a tributary till his death in 1089.—George III., son of Demetrius I., usurped the crown of his nephew Temna, son of David III., in 1156. In the fifth year of his reign, and again in 1174, he attacked the Persian power in Armenia; and a fluctuating struggle with the Seljook sultans was maintained by him till a revolt of his nobles compelled him to become a refugee. He died in 1180.—George IV., surnamed Lascha, or Le Lippu, succeeded his mother Thamar, daughter of George III., in 1198; he was her son by her second marriage, with a Caucasian prince of the Bagratid family. He repelled an invasion by the Mussulmans of Kandjah, made a successful inroad into Aderbijan, and checked in 1220 the encroachments of the Mongols. His death occurred in 1223.—George V., son of David V., succeeded his brother Vakhtang in 1304, being then a child under the guardianship of his relative, George son of Demetrius II., who succeeded him at his death in 1306.—George VI., assuming the sovereignty in 1306, set himself to compose the feuds by which the strength of the kingdom was wasted. He took advantage also of the troubles under which the Mongol empire in Persia was crumbling, and threw off the yoke which they had imposed on Georgia. He died in 1336, having won by his services to his country the surname of the Illustrious.—George VII., son of Bagrat V., succeeded him in 1394. In the preceding reign the country had been invaded and subdued by the famous Timur Shah, commonly called Tamerlane. George

made strenuous efforts to recover its independence, but was ultimately compelled to give up the struggle. He died in 1407, and was succeeded by his brother Constantine I.—Several of the later sovereigns of Georgia bore the same name; but it may be sufficient to notice the last of these, with whom not only the dynasty but the independence of the country ended.—GEORGE XIII. ascended the throne in 1798. His father Heraclius II., harassed by the encroachments of Persia, had thrown himself in 1783 under the protectorate of Russia, from which, however, he had derived only a feeble and ineffectual succour, when his territories were overrun by a powerful Persian army in 1795. George, having to cope not only with that evil, but with the inroads of the fierce Lesghian mountaineers, entreated the assistance of the Czar Paul I.; and after his death in 1800, his dominions were incorporated with the Russian empire.—W. B.

* GEORGE V., ex-King of Hanover, son of King Ernest Augustus of Hanover, the fifth son of King George III. of Great Britain, was born at London, May 27, 1819, three days after the birth of Queen Victoria. The early education of the prince was taken in hand by his mother, Princess Frederica of Mecklenburg-Strelitz, a highly accomplished lady, possessing many of the characteristics of her sister, the celebrated Queen Louisè of Prussia, consort of Frederick William III. When, at the death of King William IV. in 1837, the government of the kingdom of Hanover passed to the duke of Cumberland, the prince accompanied his father to Germany. Unfortunately, soon after his arrival, a disease of the organs of the eye, under which the prince had been previously suffering, became much aggravated, and although the famous Dieffenbach employed all his skill to counteract it, and even performed an operation for the purpose in 1840, the prince became almost completely blind. A patent of July 3, 1841, ordered that the prince should be assisted in all political affairs by two responsible ministers, specially attached to his person; and it was on this condition that he accepted the regency of the country during the lengthened absence of his father in England in 1843. George ascended the throne at the death of his father, November 18, 1851. His government was unpopular, on account of the undue influence exercised over his acts by the ultra-conservative party. Personally, however, he was not disliked. On the reconstruction of Germany in 1866, after the Seven Days' War, Hanover became incorporated with Prussia, and George V. was deprived of his crown. He married, February 18, 1843, Princess Maria of Saxe-Altenburg, by whom he has three children, the eldest of whom, Prince Ernest, was born September 21, 1845.—F. M.

GEORGE I., Grand-duke of Russia, surnamed DOLGOROUKI (Longhand), son of Grand-duke Wladimir Wsewolodowitsch, and distinguished as founder of the city of Moscow. He was born about 1100, and at the death of his father, in 1125, obtained a portion of the ducal estates, which were divided between him and his three elder brothers. This partition gave rise to manifold disputes, and after a while to sanguinary wars. It was during one of his campaigns that George founded the southern metropolis of the Russian empire. The story goes that the prince, riding along the banks of the river Moskva, was struck with the beauty of the country, as well as with that of a lady whom he saw promenading in the gardens of a country house. He entered upon the scene of the fair one's meditations, accosted her in terms of adoration, and hearing that she was married, summarily gave orders for the murder of her husband. In spite of this tragical proceeding,the bereaved lady held out firmly against the solicitations of the grand-duke, who on his part was so little inclined to accept denial that, in order permanently to prosecute his suit, he built houses for himself and his attendants, which in process of time became the centre of a thriving town. Such is the ordinary tradition respecting the foundation of Moscow, which if not supported is at least not contradicted by historical data. Having led a wild and adventurous life, in the course of which he was incessantly engaged in war with neighbouring princes, George died in 1156, when he was on the point of heading an invasion against the important city of Novogorod.—F. M.

GEORGE II., Grand-duke of Russia, born about 1190. He ascended the throne in 1212, but after a reign of five years had to cede it to his brother Constantine, at whose death he again became sovereign. At the great invasion of Russia by the Tartars, under Genghis Khan, George put himself at the head of the Muscovite princes, and for a while successfully resisted the advance of the eastern hordes. But in consequence of disunion among his allies, George was ultimately obliged to succumb, and had to witness the storming of his capital, and the assassination of his wife and children. Grasping his sword in wild despair, the grand-duke now advanced against the enemy at the head of a small force, but, overwhelmed by numbers, was killed in the battle on the Sila against Balu Khan in 1238.—F. M.

GEORGE, surnamed THE BEARDED, Duke of Saxony from 1500 to 1539, was born in 1471, a younger son of Duke Albert the Bold. Originally destined for the church, he was made abbot of the monastery of Meissen at an early age, but after a while had to leave this charge to undertake the government of the country during the absence of his father and brother, both of them engaged in an expedition against Friesland. In 1496 he married Barbara, daughter of King Casimir of Poland; and four years after, at the death of Duke Albert, entered on the government of Saxony; his elder brother, Henry, contenting himself with the possession of the newly-acquired Friesland. At the beginning of the Reformation, George showed himself a warm friend of Luther; but soon after went over to the opposite party, under the impression that the new movement was directed against the princes no less than the pope. He even prohibited, under severe penalties, the circulation of Luther's translation of the Bible within his dominions, in order, as he expressed it, to prevent the growth of the "great spiritual revolution." This brought much misery to the duke; and losing, in the course of these struggles, his beloved wife and eight children within a very short time, he imagined it to be a punishment from heaven, and sank into profound melancholy. He clothed himself in the coarsest linen, refused all luxuries, and let his beard grow down to his waist. It was this last-named circumstance which procured him the appellation of "Der Bärtige." He died in 1539, and was succeeded by his brother Henry.—F. M.

GEORGE OF CAPPADOCIA, ST., styled the Great Martyr and the Trophy-bearer by the Greeks, patron saint of England, and in an especial manner of the order of the garter, as also in ancient times of the kingdoms of Valencia and Arragon, the island of Malta, the city of Genoa, and the county of Barcelona, is said in his most ancient Acts to have suffered martyrdom under Diocletian. Unfortunately the oldest genuine Acts are not of an earlier date than the end of the seventh or beginning of the eighth century, and even in these, in the opinion of Alban Butler, some portion of the falsehood and absurdity with which his history was so early overlaid, is inextricably interwoven. According to Metaphrastes, a Byzantine writer of the tenth century, St. George was born in Cappadocia of noble christian parents. After his father's death, he accompanied his mother to Palestine, of which she was a native, and where she possessed an estate. He became a soldier, and rose to posts of trust and eminence under Diocletian. But when the persecution against the christians was commenced, he threw up his public employments, and did not conceal his disapprobation of the conduct of the emperor. He was then cast into prison, and, after being cruelly tortured, was beheaded at Nicomedia about the year 304. From very early times he was a popular saint among the Greeks, and owing to the circumstance of a church—built over his relics, or a portion of them, which had been transferred to Joppa in Palestine—becoming a favourite resort of pilgrims, the devotion came to be propagated all over the West; and our martial ancestors, to whom his having been of the military profession was an especial recommendation, chose him for the patron saint of the kingdom of England. The council of Oxford, in 1222, commanded his feast to be kept as a holiday of the lesser rank. In modern times it has become customary to confound this saint with a certain George of Cappadocia, or rather of Cilicia, intruded by the Arians into the see of Alexandria during the exile of Athanasius, and murdered by the pagan populace in a street riot, in revenge for his insolence and fiscal exactions, in the year 361. Jurieu first started the hypothesis of this transformation, which was adopted by Echard, paraded by Gibbon, in all the pomp of his gorgeous style, as *almost* indubitable, and is now constantly assumed by the compilers of dictionaries as a settled fact. Yet the Englishman who has investigated the subject most deeply, Dr. Heylin (in his Life of St. George), was of a contrary opinion; nor would it be difficult to show, did our limits permit, that upon no sound principle of criticism can the two Georges be identified. The grounds of this assertion shall be briefly indicated:—1. How could any devotion to George, the Arian, have possibly arisen? He was execrated by the catholics of Alexandria, and apparently disliked even

by the Arians, since Ammianus Marcellinus, a contemporary, declares, in describing his murder, that "all, without distinction, hated George"—*ni Georgii odio omnes indiscreté flagrassent.* 2. In the council convened at Rome by Pope Gelasius in 494, certain apocryphal Acts of the martyrdom of George, Passio Georgii Apocrypha, were condemned, and forbidden to be received by catholics. Had there not been a real martyr of the name honoured at that time by the church, we may be certain that the council would not have thought it necessary to condemn the spurious Acts. 3. But it is almost demonstrable that a George the martyr was so honoured in the time of Gelasius. In the Sacramentary of Pope Gregory, compiled about the end of the sixth century, there is an office, with collects, &c., for St. George's day, the 23d April. Now John the deacon, the biographer of Pope Gregory, distinctly states that the Sacramentary which goes by his name is substantially the same as the Sacramentary of Gelasius. We therefore have the devotion to St. George traced back to the latter part of the fifth century. 4. Is it then credible—is it even possible—that the Roman church, which, in the time of this very Pope Gelasius, broke off communion with that of Constantinople for not condemning Acacius, though Acacius was not a heretic himself, but had only communicated with heretics, should, in less than one hundred and thirty years after the death of George the Arian, have fallen into such a delusion as to receive from the Arian minority at Alexandria (for it could not have proceeded from the catholic majority) a solemn devotion in honour of a man whose history and bad character were well known, whom there is not the slightest ground for supposing that any party, or section of a party, ever regarded as a saint; nay, who was even, as we have shown, at the time of his death universally detested? St. George the martyr is then a different person from George the Arian; and the universal tradition of East and West, though the original monuments which could have supported it are lost, remains in its general features unshaken.—T. A.

George of Cyprus, Patriarch of Constantinople in the thirteenth century, held the office of protapostolarius at the accession of Andronicus Palæologus the elder in 1282. He was a man of considerable learning and eloquence. Under Michael Palæologus he had been favourable to the reunion of East and West, separated since the schism of Photius; but as Andronicus was opposed to the union, George seems to have veered round; for upon the death of the patriarch Joseph, the emperor determined that, although a layman, he should be raised to the vacant see. The inconveniences arising from the schism caused by the deposition of the patriarch Arsenius in 1266, joined to the exigencies of the standing controversy with the Latin church upon the procession of the Holy Ghost, seem to have been the circumstances which influenced the emperor's choice. Several bishops having been gained over, George was hurried through the minor grades of monk, reader, deacon, and priest, and finally consecrated patriarch in April, 1283, taking the name of Gregory. He succeeded at first in conciliating the Arsenians by proposing a curious kind of ordeal. It was agreed that two books—one containing the views of the Arsenians, the other those of the Josephites—should be committed simultaneously to the flames, and that the book which remained unconsumed should be taken as embodying the truth in the dispute. *Both* books were consumed; however, the Arsenians, who must have been exceedingly sanguine as to the result, acknowledged themselves to be in error, and received communion from the hands of Gregory. It was not long, however, before they relapsed into schism. Soon after this the patriarch wrote a work on the procession of the Holy Ghost, but its dubious soundness provoked much debate and censure; and, either from a feeling of disgust or through constraint, he resigned the patriarchate in 1289, and retired into a monastery. He died in 1290. He is the author of several works, particularly an autobiography, and a "Discourse concerning the great and triumphant martyr, St. George."—T. A.

George of Laodicea, first comes into notice as a priest of the church of Alexandria in the time of Arius, whose cause he espoused, while pretending to mediate between him and the bishop, St. Alexander. Being excommunicated, he was obliged to leave Alexandria, and proceeded to Antioch; but Eustathius, the bishop, would not receive him. Coming to Arethusa in Syria, he was received there, and shortly afterwards was appointed to the vacant see of Laodicea. At the councils of Antioch (330) and of Tyre (335) he joined himself to the Arianizing followers of Eusebius of Nicomedia. In the council of Sardica (347) sentence of deposition was passed against George and seven other bishops, on account of their heretical opinions. Yet he does not appear to have been actually ejected from his see. We next find him heading the semi-arian party, and condemning the anomœanism of Aetius and Eudoxius. In 359 he headed the semi-arians at the important council of Seleucia. In 361 he took part in the consecration of St. Meletius to the see of Antioch. After this we hear no more of him, so that the exact year of his death is unknown.—T. A.

George Petrovitch, called Kara or Czerni (the Black), the son of a Servian peasant, born between 1760 and 1770. Compromised by his connection with an insurrection against the Turkish authorities, he fled into the Austrian territory, and for a while served in the Austrian army. He returned to Servia in 1791, and followed the business of a dealer in swine, a most profitable and respectable employment in that country. The oppression exercised by the janissary generals led to a rising of the Servian population, at the head of which George Kara placed himself. In 1806 he defeated two Turkish armies, and in 1807 the emancipation of the Servians was completed by the expulsion of the last of the Turkish authorities. The new government was based on the principles of military organization, each district being under its hospodar, or lord, with a general diet (skupschitina) to meet annually under the presidency of George Kara, now recognized as prince, who was assisted by a senate (sowieh) of twelve members. The jealousies and contentions which followed led to the exclusion of the hospodars from all share in the government (1811), and these, naturally discontented, refused to support the president when the Turks invaded Servia in 1813. Kara was obliged to abandon his country and retire first to Austria and then to Bessarabia. From this he was invited by partisans connected with the Greek league (Hetæria) to attempt the rescue of Servia from Turkish rule, but was murdered by his host by direction of Milosch, who acted under constraint of the Turkish pacha, in 1816. The grandson of Kara (Alexander) was afterwards placed at the head of the Servian government.—W. B. B.

George of Pisidia, so called from his birth-place, was a deacon of the church at Constantinople in the seventh century. He appears to have enjoyed, not only the favour of Sergius the patriarch, but the esteem of the Emperor Heraclius; and probably accompanied the expedition of the latter against the Persians in 622. His office as keeper of the records drew his poetic tastes and literary labours into the domain of history, and the two works in which he chronicled the expedition above mentioned and the subsequent repulse of the invading Avars from the walls of the imperial city in 626, won for him a high reputation as an author among his countrymen. They were written in the iambic measure of the old Greek dramatists, and would have merited the encomiums which they have received, if the liveliness of the narrative and the force of the descriptions had equalled the grace and harmony of the versification. His industry, if not his genius, were attested by many other compositions, among which his poems on the "Six-days' work of Creation," on the "Resurrection of Christ," and on the "Vanity of Human Life," are worthy of being mentioned.—W. B.

George Syncellus, a monk of the eighth century, obtained his surname from his office as the syncellus or confidential attendant of the patriarch Tarasius. He was a diligent student of history; and few men of that era were better qualified by talent and learning to undertake a "Select Chronicle," which was intended to embrace the annals of the world from the creation to his own times. He did not live to complete the task. His work, however, extended to the reign of the Emperor Diocletian; and a continuation of it to the close of the eighth century was subsequently executed by a Greek historian named George Theophanes.—W. B.

George of Trebizond, was born in Crete, in the year 1396; his surname Trapezuntius being given to him because Trebizond was the seat of his ancestors. In 1428 he came to Venice, to teach Greek there, at the invitation of Franciscus Barbarus, a Venetian noble. His fame soon spread throughout Italy; and he was called to Rome, where he was appointed professor of literature and philosophy, and afterwards secretary to Pope Eugenius. Here his lectures were attended by students from all parts of the civilized world. Germans, Italians, Frenchmen, and Spaniards thronged to him; and he was reckoned the first literary man in Rome. His position remained uncontested

for some years, until a variety of circumstances induced his decline. He engaged in a conflict with Valla, who defended Quintilian against George's attacks. So high did the quarrel rage, and so personal did it become, that George was obliged, in 1450, to give up his public teaching. The influence of Gaza, too, contributed to his loss of influence. Gaza had published a translation of the Problems of Aristotle, which was thought to be superior to that which George had made; and he was consequently neglected, for his more powerful rival. He was accused, also, of being so anxious to receive payment for what he did, that he did it very carelessly, so much so that entire pages were omitted or slurred over; and in a translation from Eusebius, it is declared to be very difficult to discover anything of the original remaining; whilst the whole of one book is omitted. In another translation, from Cyril, there are numberless interpolations, transpositions, and errors of every kind. From these and other causes George lost the favour of the pope, and was obliged to return to Naples. He was afterwards, however, reconciled, and returned to Rome in 1453. In 1465 he visited Crete; and on his return to Rome was very nearly shipwrecked. In his danger he made a vow to a saint, that if he should be spared, he would commemorate in Latin his patron's martyrdom. He was saved; and fulfilled his promise by the treatise, "Acta beati Andreæ Chii," which has been reprinted in the Acta Sanctorum. In his old age George lost the use of his intellect, and was reduced to great distress. According to some his idiocy was occasioned by illness; while others ascribe it to the mortification he felt at receiving so little reward for his literary labours. The latter account is not improbable, for we know that he was a man of ungovernable temper, and one who would be likely to feel very keenly any disappointment. It is said of him, that he once was so indignant at the pitiful sum he received from the pope in return for something he had done, that he threw the money into the Tiber, saying, "My labours have perished; let the thankless recompense of them perish too." He died in Rome, at the age of ninety, in the year 1486. He was irritable and violent in his behaviour; and on one occasion he boxed his antagonist's ears in the presence of the pope's other secretaries. His works are very numerous; but none of them are now of any repute. His "Rhetoric and Dialectics" have been very frequently reprinted; and his translations from Eusebius and Cyril, already mentioned, have gone through several editions, although they are almost worthless as faithful renderings of the originals.—W. H. W.

GEORGE. See Acropolita.

GEORGE. See Cedrenus.

GEORGE. See Chrysococces

GEORGE. See Codinus.

GEORGE. See Maniaces.

GEORGE CADOUDAL. See Cadoudal.

GEORGE SCHOLARIUS. See Gennadius.

GEORGET, Jean Etienne, a French physician, was born at Vernon, near Tours, in 1795, and died at Paris in 1828. After a remarkably brilliant academical career, he received his doctor's degree in 1819. Attached for some time to the department allotted to insane females at the Salpétrière, he had his attention principally directed to diseases of the mind. The results of his studies in this direction were given to the world in 1820 in his "Théorie de la Folie." Within a year afterwards appeared his "Physiologie du Système nerveux et particulièrement du Cerveau." Other works on the same subject were afterwards published by him at short intervals. He contributed to the Dictionnaire de Médecine, and edited the *Archives Générales de Médecine* from 1823 till his death.—R. M., A.

* GEPPERT, Karl Eduard, a learned German, born at Stettin, May 29th, 1811. His father was able, after the usual elementary training in his native town, to afford him the advantage of the higher educational courses given in philosophy and philology at Breslau, Leipsic, and Berlin. These Geppert turned to the best account, applying himself especially to the investigation of the metres of the Greeks and Romans. The fruits of his study appeared in his work, "De Versu Glyconeo," published at Berlin in 1833, which exhibits great industry and learning, and is remarkable for the originality of its views. This subject he followed up by various other publications, in which he discusses the poetry of the Greek and Latin dramatists, as well as of Homer, on the origin of whose poems he also published a monograph in 1840. Geppert is also well skilled in music, which he learned from Löwe, an able composer then settled at Stettin. In addition, he is a good theatrical critic, and revived the representation of the ancient Greek drama, organizing the corps in which he played successfully himself. His works are numerous, embracing history, criticism, and philology.—J. F. W.

GERALDINI, Alessandro, first bishop of Hispaniola, a Neapolitan by birth, but early attached to the household of Isabella of Arragon; born in 1455. He accompanied his brother to France, and remained there until 1488, when he returned to Spain, took orders, and was appointed preceptor to the princesses. He was sent to England to attempt the reconciliation of Henry VIII. and Catherine of Arragon, which he failed to accomplish. He was one of the first to appreciate the plans of Columbus, and his influence with Ferdinand and Isabella is said to have had great weight in inducing them to fit out the expedition. In 1520 he was appointed the first bishop of Hispaniola, and laboured for five years, until his death, in his diocese. He has left a narrative of his voyage, dedicated to Clement VI.; a life of Catherine of Arragon; some sermons, letters, and theological treatises.—F. M. W.

GERANDO, M. J. See Degerando.

GERARD, Alexander, an esteemed divine of the Church of Scotland, was born at Chapel-Garioch in Aberdeenshire, of which his father, Gilbert Gerard, was parish minister, February 22, 1728, and was educated at the parish school of Foveran and Marischal college, Aberdeen. In 1748 he was licensed to preach, and in 1750 was chosen assistant to Mr. David Fordyce, professor of philosophy in that college, whom he succeeded in the chair in 1752. In 1759 he was ordained to a pastoral charge, and in the following year was appointed professor of divinity in Marischal college, in both of which offices he continued till 1771, when he was removed to a similar professorship in King's college, on which occasion he resigned his pastoral charge. In this chair he continued till his death, which happened on his birthday, February 22, 1795. He was for several years in early life a member of a literary society in Aberdeen, which enrolled among its members many men who afterwards rose to high distinction, including Drs. Reid, Blackwell, Gregory, Campbell, and Beattie —and from the discussions and essays of which several of their most famous works took their rise. Among these were Gerard's two essays on "Taste" and on "Genius," the former of which was first published in 1759, and obtained for him the distinction of a gold medal from the Royal Society of Edinburgh. The work was afterwards enlarged and republished in 1780. His other works were "Dissertations on the Genius and Evidences of Christianity," published in 1766; two volumes of sermons; and a posthumous volume on "The Pastoral Care," edited by his son, Dr. Gilbert Gerard.—P. L.

GERARD, Alexander P., brother of Dr. James Gilbert Gerard, and his companion in his scientific travels in India, was born at Aberdeen about 1795, and died there, December 15, 1839. He entered the military service of the East India Company in his sixteenth year, and was employed in surveying Malacca, and the frontiers of Chinese Tartary. Engaged under Captain Herbert in exploring the course of the Sutlej among the Himalaya mountains, he measured a great number of the peaks of that stupendous range, and was indefatigable in collecting specimens of plants and animals. The account of this extensive survey was compiled by Gerard at the fort of Sabbathou, where he spent two years. He was raised to the rank of captain, and for twenty years afterwards was employed on the most important of the Company's scientific missions. Unfortunately, after his return to Scotland, the state of his health did not permit him to give to the world the results of his arduous and extensive researches. Mr. George Lloyd edited in 1840 a work entitled "A Narrative of a Journey made by Sir William Lloyd, and Captain Gerard's account of an attempt to penetrate by Bukhur to Gorroo and the lake Manasarouara."—J. S., G.

GERARD, Balthazar, born in 1558 at Vuillafans in Franche-Comté, of humble parentage but well educated, obtained his place in European history by the assassination of the prince of Orange. Excited by the rewards which Philip II. of Spain had offered for the destruction of his energetic rival in the Low Countries, and by a bigoted attachment to the Roman catholic religion, he cherished the design for six or seven years; and though it was communicated to several French jesuits, and also to the secretary of the prince of Parma, their influence only confirmed the criminal purpose. Assuming a false name, and professing himself a protestant refugee, Gerard obtained from his intended victim an appointment in the train of the embassy

to France; and having stationed himself near the door of the prince's apartment on the pretext of requiring a passport, shot him with an arquebuse which he had concealed under his cloak. He was seized in attempting to escape, examined by torture, and condemned to a painful death, which he endured, 15th July, 1584, with the constancy and self-congratulation of a fanatic. A few years afterwards the king of Spain conferred patents of nobility on the nearest relatives of the murderer.—W. B.

GERARD, François, Baron, one of the most distinguished of the modern painters of France, was born at Rome in 1770; his mother was Italian, but his father was French. He commenced his career in Paris by the study of sculpture under Pajou, but subsequently renounced sculpture for painting, and entered the school of David. Gerard commenced his career in the antique classical taste of his master, and some of his earlier works are statuesque and formal, and are too highly elaborated, resembling, as in his "Cupid and Psyche," rather painted statues than legitimate pictures. He acquired the public notice for the first time in 1795 when he painted his "Belisarius," now in the Leuchtenberg gallery at St. Petersburg; and he continued to add to his fame until in 1817 he produced one of the most remarkable pictures of modern times, in his "Entry of Henry IV. into Paris," now at Versailles; there is a smaller copy of it in the Louvre. In this work, alone sufficient to immortalize him, he forsook the morbid classic taste of his master, and produced a genuine historical picture. Its dimensions are immense, and it is one mass of life and character, well composed, well drawn, and well coloured; it is further a perfect school of the costume of the period. This work procured Gerard his title of Baron from Louis XVIII. for whom it was painted; it has been engraved by Toschi. In 1822 he painted his admirable small picture of "Thetis bearing the armour of Achilles," which was purchased by Prince Pozzo di Borgo; there is a print of it by Richomme. Gerard executed many beautiful cabinet pictures, and some other great works, as the "Battle of Austerlitz," the "Coronation of Charles X.," &c., but these are little more than square yards of costume. He was, however, an excellent portrait painter; Pierre Adam has etched a collection of eighty full length portraits by him, in which are comprised most of the illustrious persons of his time. He died January 11, 1837, having earned a European reputation. He was member of seven foreign academies.—R. N. W.

GERARD, James Gilbert, M.D., son of Gilbert Gerard, professor of divinity in King's college, Aberdeen, was born in that city in 1795. Entering the military service of the East India Company in the capacity of surgeon, he took part with his brother, Captain Alexander P. Gerard, in the explorations of Malacca, Thibet, and the Himalaya mountains, and in 1832 accompanied Lieutenant (afterwards Sir Alexander) Burnes in his expedition to the east of the Indus. He was engaged in preparing an account of his travels when he died at Sabbathou, Bengal, March 31, 1835.—J. S., G.

GERARD, Jean Ignace I. See Grandville.

GERARD, Johann. See Gerhard.

GERARD, Maurice Etienne, Comte, a French military officer, who rose to some of the highest honours which his country had to bestow, was born in the department of the Meuse in 1773. He entered the army at the age of eighteen; in two years he had won his captaincy under Jourdan on the Rhine; and by the end of the century he was in command of a regiment of cavalry. He distinguished himself at Austerlitz, and was rewarded with the cross of the legion of honour. Having been raised to the rank of brigadier-general in the following year, he served against the Archduke Charles, till the battle of Wagram and the armistice which followed it suspended hostilities in that quarter. The war in Spain then gave him employment till the close of 1811; and in 1812 he accompanied the expedition into Russia. His services in that ill-fated enterprise added to his military reputation; during the retreat especially, being attached to the division in the rear, as second in command under Marshal Ney, he did his duty ably in checking the pursuit and saving the remains of the fugitive French army. The genius and energy of Napoleon protracted the struggle for nearly two years longer; and Gerard won new laurels at Weissenfels, at Bautzen, and at Leipsic, where he was severely wounded; at Montereau, where he and General Pajol carried off the principal honours of the day; and at Troyes, where he saved Oudinot. After the return from Elba, he commanded on the Moselle, and took part in the operations which closed the struggle at Waterloo. During the next two years he resided in Belgium, and then returned to his native country, where in 1830 Louis Philippe gave him the baton of a marshal and the portfolio of the war-office; but his health did not admit of his retaining the latter more than a few months; and the same reason shortened his tenure of the presidency of the council in 1834. He was also chancellor of the legion of honour, under the provisional government of Lamartine. He died in 1852, and his ashes rest beneath the chapel of the Invalides.—W. B.

GERARD, Philippe Louis, born at Paris in 1737; died in 1813. Educated at the college of Louis le Grand. After he had left it he seems to have passed a disreputable life for some years. He called himself a philosopher, and sported a system of his own. He then got ordained, and the last we know of him in the church is that he was appointed one of the canons of St. Louis du Louvre. He published several books which were popular in their day, and some of which are still occasionally reprinted. One is a novel, "The Count de Valmont," which is supposed to give the history of his own early life.—J. A., D.

GERARD, surnamed Thom or Tenque, born about 1040, on the coast of Provence—some say at Amalfi—was led by his early commercial pursuits to visit Jerusalem, where he renounced the world and consecrated himself to works of devotion and charity. His zeal in promoting the comfort of pilgrims procured for him the superintendence of an hospital erected for their benefit in the Holy City; and towards the close of the century, when the crusaders landed in Palestine, he was thrown into prison on suspicion of favouring their enterprise. Their successes having restored him to freedom and to his office, he founded in 1100 the order of the knights hospitallers, who assumed as their cognizance the cross of eight points, and bound themselves to holy service under a vow of poverty, chastity, and obedience. The grand-mastership of the order was held by Gerard till his death in 1121.—W. B.

GÉRARD DE NERVAL, or more properly Gerard Labrunie, born at Paris in 1808; died in 1855; son of a French officer. Gerard's mother, from whom he inherited some property, died while he was yet an infant, and the boy was brought up by an uncle. At an early age he published a translation of Faust, which was highly praised by Goethe, and which was adopted by Berlioz in his musical work, Le Damnation de Faust. Gérard fell distractedly in love with an opera singer, then of great eminence, Jenny Colon; and in a piece called "La Reine de Saba," had sufficiently interested Alexandre Dumas to obtain his consent that she should appear in it, and sing Meyerbeer's music. A squabble between the manager and the maestro led to the abandonment of his project, and Gérard sought in travel to forget his disappointment. Gérard had the absurd passion of purchasing whatever in what is called art comes to sale by auction; and while he had nothing that could be properly called a house to reside in, was obliged to find house-room for heaps of pictures, china, old bottles, and other descriptions of lumber. Jenny Colon's apartments were in truth his home. She died, and he fell into low dissipation. Gérard was no doubt in some degree insane. In 1841 he was found naked in the public streets, and excused his conduct by a supposed revelation from the world of spirits. The last access of madness was in 1855, on the eve of the anniversary of Jenny Colon's death, when it was found that he had hanged himself. A phrase of his in a work published in 1830 was now remembered, which was regarded as proving that such termination of his life had been long premeditated—"Est ce que vous tenez absolument à mourir d'une mort horizontale?" Such of Gérard's works as we have seen make us think favourably of him. He lived in an inoffensive dream, of which ordinary ambition formed no part. He had the kindliest feelings, and his irregularities had the melancholy excuse of actual insanity.—J. A., D.

GERARDE, John, an English botanist, was born at Nantwich in Cheshire in 1545, and died in 1607. He was educated as a surgeon, and practised in London. He was patronized by Lord Burleigh, whose garden he superintended for twenty years. He lived in Holborn, where he had a large physic garden of his own, a catalogue of which was published by him. He became master of the Apothecaries' Company. In 1597 he published his celebrated "Herbal, or general history of plants," after the model of the herbal of Dodoens or Dodonæus. He comprises the history of the vegetable kingdom in three books. A genus of Scrophulariaceæ has been named Gerardia after him.—J. H. B.

GERARDO DI CREMONA was born, according to Pipini's Chronicle, at Cremona in 1114. In pursuing the study of philosophy he went to Toledo, where he studied under Moorish teachers. He acquired a good knowledge of Arabic, and translated into Latin various works on astronomy, medicine, and mathematics, the best of which is that of Ptolemy's great work, Μαθηματικὴ σύνταξις, Μεγαλὴ σύνταξις. His chronicler, Pipini, does not give any further account of Gerardo, except that he returned to his native city, where he died in 1187.—A. C. M.

GERARDO DI SABBIONETTA: so called from the little borough, near Cremona, where he was born in the first half of the thirteenth century. His parentage is the subject of conjectures which it would be useless to detail. He studied Latin, Greek, and Arabic; and having acquired as much knowledge of those languages as was afforded by the imperfect teaching of the age, he availed himself of it in the cultivation of medical and astronomical studies. He translated into Latin the works of Avicenna and of Almansor, and attained great celebrity both as a physician and an astrologer. He was highly trusted, and often consulted as an expounder of hidden things and a foreteller of future events by Eccellino da Romano, Pelavicino, and other powerful lords; he was spoken of with admiration by his contemporary and fellow-astrologer, Guido Bonatti of Forli, and was held in esteem by the Emperor Frederick II. himself, as appears from the commission given by the latter to Gerardo to translate the works of Avicenna. Flavio Biondo, Ghilini, Sarti, and other historians of science and literature, give some interesting details respecting the man and his times.—A. S., O.

GERAUD, PIERRE HERCULE JOSEPH FRANÇOIS, born at Caylar in 1812; died in 1844. Geraud was expelled from the college of Rodez for satirical poems against the masters, and then placed in an attorney's office. He wrote some patriotic songs which were praised by Béranger, who got him employment as a clerk. Guizot afterwards found occupation for him in editing some volumes of the Documens inedits. Geraud's character as a historian was very high when his studies were interrupted by pulmonary disease, which ended in death.—J. A., D.

GERBAIS, JEAN, an eminent French divine, was born at Rupois, in the diocese of Rheims, in 1629. He studied at Paris, and became doctor of theology in 1661. After holding various important ecclesiastical and academical appointments, he was made principal of the college of Rheims in Paris. Gervais wrote with elegance and force both in Latin and French, but his works relate principally to questions of ecclesiastical discipline, and are of little general interest. He died in 1699.—J. B. J.

GERBER, ERNST LUDWIG, author of a greatly-esteemed biographical dictionary of musicians, was born at Sondershausen, in the principality of Schwartzburg, September 29, 1746; and died there June 30, 1819. He was the son of a musician, Heinrich Nicolaus Gerber, who was born in 1702; was a pupil of J. S. Bach; was a skilful organist, and excelled also on the harp; wrote very extensively for both these instruments, composed likewise some motets and harmonized a large collection of chorals; was appointed organist to the prince of Schwartzburg, at Sondershausen, in 1731, which office he held till his death by apoplexy, August 6, 1775. E. L. Gerber was designed by his father for the church: but having a great distaste for theology, he was allowed to change the pursuit of this profession for that of jurisprudence, to study which he went to the university of Leipsic in 1765. With an early fondness for music, the occupation of his father afforded him easy opportunity for the cultivation of his taste. He took advantage, while at the university, of the proficiency he had thus acquired to write the music of a ballet, in order that he might obtain free admission to the theatre, and to be engaged as violoncellist in the opera and concert orchestra. In this capacity he made the friendship of J. A. Hiller, the director of the concerts, by whose advice he benefited greatly in his favourite musical studies. After a few years, he returned to Sondershausen to assist his father, upon whose death he was appointed his successor, and he turned his attention to the literature of his art, and occupied his leisure in making additions to Walther's celebrated Musical Lexicon. He sent his MS. to his friend Hiller to read, who, being greatly interested by it, showed it to Breitkopf, the great Leipsic publisher, who offered to print the work if the author would extend it so as to be complete in itself, independent of the book of Walther. Gerber gladly undertook the commission, to enable him to fulfil which, the publisher sent him a large number of valuable reference books, and these were the only recompense he received for his pains. They formed a nucleus of the extensive library of works upon music, which it became as much the pride as the pleasure of Gerber to accumulate, and which was purchased from him in its entirety for the Conservatorium of Vienna, under the provision that he was to retain it during his life. The "Historisch-biographisches Lexicon der Tonkünstler" appeared in two successive volumes in 1790 and 1792. With great merits this book has great defects, such as inaccuracies of dates and names, and omissions of important articles; and the author at once began to busy himself upon another work, which should supply what was here wanting. In 1810 the first volume of the "Neues Historisch-biographisches Lexicon der Tonkünstler" was at length issued; and it was succeeded by the three other volumes in 1812, 1813, and 1814. This is a book of great authority in its account of the musicians of Germany, particularly of those of the half century preceding its production; but it is far less complete in respect to those of other countries. Gerber contributed essays to the German musical periodicals, and he published some unimportant instrumental music.—G. A. M.

GERBERGE, Queen of France, was born in the year 913; she was a daughter of Henry the Fowler, emperor of Germany. Her first husband, Giselbert, duke of Lorraine, died soon after the marriage, and she was soon afterwards united to Louis d'Outremer, king of France. Her brother, Otho the Great, received the imperial crown at Rome; her sister, Hedwige, was the wife of Hugh the Great, and mother of Hugh Capet. Another brother was St. Bruno, archbishop of Cologne, and duke of Lorraine. By Louis, who died in 954, she had five sons, the eldest of whom, Lothaire, was crowned king of France; but, as he was a minor, the government of the kingdom was carried on by Gerberge, as regent. Aided by the counsels of St. Bruno, she fulfilled her difficult duties with ability. She died in the year 970.—T. A.

GERBERON, GABRIEL, a French benedictine, one of the most ardent and intrepid defenders of jansenism in the controversy which embroiled the French church in the seventeenth century, was born at St. Calais, Maine, 12th August, 1628, and died at St. Denis, 29th March, 1711. An injunction on the part of the church to abate somewhat of his zeal in this controversy, was followed by persecution on the part of the king, which obliged Gerberon to take refuge in Flanders. After much wandering he was sent back to France by the bishop of Malines, and was confined at Amiens, and afterwards at Vincennes, where, wearied out by the unceasing persecutions of his enemies, he went through a certain form of retractation, which procured his release. Gerberon's works, relating to jansenism are exceedingly numerous.—J. S., G.

GERBERT, MARTIN, Prince-abbot of the convent of benedictines, and of the congregation of St. Blaise in the Black Forest, was born in 1720 at Horb, a small town in Wurtemberg. He was educated by the jesuits at Friburg in Brisgau, and subsequently studied theology and philosophy at St. Blaise. He entered the order in 1736, and eight years afterwards was appointed professor of theology. In 1764 he was chosen prince-abbot. He united to extensive learning the most elevated mind, and simple and amiable character. Having frequently in his youth had opportunities of hearing excellent music in the chapel of the duke of Wurtemberg at Ludwigsburg, and even of occasionally singing himself, he imbibed that affection for music to which we are indebted for his learned and toilsome researches into the history of that art. With a view to render these researches more profound and useful, he undertook to travel for three years in France, Germany, and Italy, and was enabled, through his authority in the church, to discover the most secret treasures of musical literature, by obtaining admittance into the libraries of the convents, and thus collecting from the fountain-head the materials for his history of church music. At Bologna he became intimate with the Abbé Martini. They agreed to communicate to each other their different knowledge, and that Martini should write the history of music in general, while Gerbert confined himself exclusively to that of the church. The number of seventeen thousand authors that Martini had collected, certainly astonished Gerbert, but he says that he acquainted him with a still greater number existing in the German libraries. In 1762 he announced his intention of writing a history of church music, by a printed prospectus, and soliciting any information that could be given on the subject. This prospectus is to be found in the critical letters of Marpurg.

He finished this work in six years, though, in the interval (the 23rd of July, 1768), the abbey and valuable library belonging to it became a prey to the flames, occasioning the loss of a great part of his materials, and likewise of his time, which he was obliged to employ in giving directions for the construction of a new edition. This work is in two volumes, and contains many prints. It is entitled "De Cantu et Musica sacra, a prima Ecclesiæ ætate usque ad præsens tempus," &c.; Typis San-Blasianis, 1774. Gerbert divided his history of church and state music into three parts—the first finishes at the pontificate of St. Gregory; the second goes on as far as the fifteenth century; and the third to his own time. But the work which has given the prince-abbot the greatest title to gratitude from artists and literati, is one of far more importance, published in 1784, under the title of "Scriptores ecclesiastici de Musica sacra potissimum. Ex variis Italiæ, Galliæ, et Germaniæ codicibus manuscriptis collecti, et nunc primum publica luce donati, a Martino Gerbert," &c. This is a collection of all the ancient authors who have written on music since the third century to the invention of printing, and whose works had remained in manuscript. The learned amateur has by this work rendered an immortal service to the science of music. M. Forkel has given an extensive analysis of it in his Histoire de la Musique. The Abbot Gerbert kept up a constant correspondence with Glück. He died in his seventy-third year, May 13, 1793.—E. F. R.

GERBIER, Pierre-Jean-Baptiste, a jurisconsult, was born at Rennes, 29th June, 1725, and died March 26th, 1788. His family had long been well known at the bar, and were wealthy. His early education was intrusted to masters brought expressly from Holland, and he afterwards continued his studies at the Collége de Beauvais at Paris. He could afford to wait, and thus it was not until his twenty-eighth year that he appeared at the bar. He soon obtained wide practice and much renown, and was more especially successful in cases where appeals to the feelings were required. Amongst his most famous pleadings were those for the Brothers Lyoncy against the jesuits, and for the comte de Bussy against the Company of the Indies.—W. J. P.

GERBIER D'OUVILLY, Sir Balthasar, a distinguished miniature-painter and architect, born at Antwerp about 1591, and settled in this country in the household of the duke of Buckingham as early as 1613. Gerbier was much more a courtier than an artist, and, like Rubens, was employed by his patrons as diplomatist, as well as painter; he accompanied the duke to Spain, and painted a portrait of the Infanta Maria for James I.; he was employed in the treaty of marriage between Prince Charles and that princess, though acting ostensibly only as a painter. He was employed also in Flanders after the accession of Charles I. to negotiate a private treaty with Spain, Rubens being employed in England on the same business on the part of the Spanish government. The duke of Northumberland possesses a miniature of the duke of Buckingham on horseback, which was painted by Gerbier in 1618. His own portrait by Dobson, in the same picture with Dobson himself and Sir Charles Cotterel, is in the same collection. Gerbier's pictures seem very scarce; in the Pepys library at Cambridge, there is a collection of robes illuminated by him; and he is said to have designed the triumphal arches which were erected on the restoration of Charles II. in 1660. Gerbier returned with Charles to England, from which he was absent during the Commonwealth. He was master of the ceremonies to Charles I., and in 1628 entertained the king and the queen with a supper, which cost him about £1000. He was knighted by Charles this year. He died in 1667 at Hempsted-Marshal, the seat of Lord Craven, which was then being built by Gerbier himself. Gerbier was the author of some very curious works, which are noticed at considerable length by Walpole. His last was a small manual entitled "Counsel and Advice to all Builders," London, 1663, which contains no less than forty dedications. An account of prices in it is of some value.—(*Anecdotes of Painting*, &c.)—R. N. W.

GERBILLON, Jean François, a celebrated jesuit missionary, born in 1654, became jesuit in 1670, and was sent to Pekin in 1686. He published "Historical Observations on Great Tartary," and an account of his travels, which Du Halde inserted in his History of China. He was on terms of the greatest intimacy with the Chinese emperor, for whom he drew up a system of geometry. The emperor allowed Gerbillon to preach the christian religion in all parts of his dominions, and to employ assistants. He died in 1707 at Pekin.—W. H. P. G.

GERDIL, Giacinto Sigismondo, born at Samoëns in Faucigny, Savoy, in 1718, studied science, literature, and theology in the Barnabite convent of Thonon, and soon became known as a religious philosopher and a fervent supporter of the church. He was elected in 1749 to the chair of philosophy in Turin, and later intrusted by King Charles-Emmanuel III. with the education of his grandson, afterwards Charles-Emmanuel IV. Clement XIV. had destined him for the cardinalate; it was conferred upon him by Pius VI. He went then to Rome in 1777, and was appointed to several of the most important offices in the administration of ecclesiastical affairs. At the time of the French invasion he left Rome in extreme poverty, followed the pope to Sienna, and then retired to the abbey of Clusa, which had been granted to him previous to his elevation to the rank of cardinal. At the conclave of Venice after the death of Pius VI., there were several cardinals present who had thought of him for the papal chair, but, owing to his great age, the majority of votes was not in his favour. Gerdil died in 1802. Among his many works the following deserve special mention—"L'Immaterialité de l'âme démontrée contre Locke, et la défense du sentiment du P. Malebranche contre ce philosophe;" "Introduzione allo studio della religione," &c.; "Anti-contrat social;" and "Anti-Emile." He wrote several treatises on physical subjects, and many learned theological and ecclesiastical dissertations.—(See Tipaldo, *Biografia degl' Italiani illustri.*)—A. S., O.

GEREE, John, an English divine of the puritan party, was born in Yorkshire in 1600, and received his education at Oxford. Having entered into holy orders, he held his first charge at Tewkesbury, and was suspended by Bishop Goodman. But the authority of the parliament restored him; and he subsequently ministered at St. Albans, whence he was translated to one of the metropolitan churches. He died in 1649.—Stephen Geree, also a puritan minister, was an elder brother of John; and the names of both are in the catalogue of English authors. Stephen wrote against the antinomians; and John published eight works, chiefly controversial.—A later writer, of the name of John Geree, published in 1706 an assize sermon on the excellency of a public spirit.—W. B.

* GERHARD, Eduard, a distinguished German archæologist, was born at Posen, November 29, 1793, and completed his education at Breslau and Berlin. In 1819 and 1822 he travelled in Italy, and for fifteen years resided at Rome. Here he concentrated all the energies of his mind, and all his literary ambition, on the systematic excavation, description, and explanation of the monuments of ancient art. Conjointly with Bunsen and Platner, he wrote the well-known "Description of Rome," and collected ample materials for the "Scriptores de regionibus urbis," which were afterwards published by Professor Ulrichs. The greatest service he rendered to archæology, however, was the founding of the Institute for Archæological Correspondence at Rome, 1828, which, under the protectorate of the king of Prussia, has become a sort of head-quarters of the study for all Europe. After his return to Germany, Gerhard was appointed archæologist to the Berlin museum, and a professor in the university. He has since published a series of important and splendidly executed pictorial works, among which we mention—Antike Bildwerke; Neapels Antike Bildwerke (conjointly with Panofka); Auserlesene Griechische Vasenbilder; Etruskische Spiegel, and others. His numerous archæological treatises and monographs, several of which are written in Italian, have not yet been published in a collective form.—K. E.

GERHARD, Johann, whom Tholuck characterizes as "of all the heroes of Lutheran orthodoxy the most learned and the most pious," was a native of Quedlinburg, where he was born 17th October, 1582, and was educated at the universities of Wittemberg, Jena, and Marburg. In his twenty-fourth year he became superintendent of Heldburg in the duchy of Coburg; and in 1615 was appointed to the senior professorship of theology in Jena, to the duties of which he devoted the rest of his life. He died on the 20th August, 1637. So great was his celebrity that he received no fewer than twenty-four invitations to settle elsewhere during his stay at Jena, all of which he declined; and that even during the Thirty Years' war, the attendance of students at Jena not only did not fall off, as in most of the other universities, but actually increased. He took a prominent and authoritative part in the ecclesiastical affairs of his day; was the leading man in many theological conventions; and "for a whole train of princes," as Tholuck says, "was

an oracle in all matters connected with churches and schools, princely marriages, baptisms," &c. But his chief merit lies in the great works which he produced. These were his "Doctrina Catholica et Evangelica, ex Romano-Catholicorum scriptorum suffragiis confirmata;" his "Loci Communes Theologici;" and his "Harmonia historiarum Evangelicarum de passione et resurrectione Christi." His "Meditationes Sacræ" passed through numberless editions; and several translations of it have appeared even at the present day.—P. L.

GERHARD, JOHANN ERNST, son of the above, was born at Jena, 15th December, 1621, and became first a professor of history, and afterwards of theology, in the university of which his more eminent father had been so long the illustrious ornament. Having devoted much attention to oriental languages and history, he published two works on these subjects—"Harmonia linguarum orientalium," and "Consensus et Dissensus religionum profanarum Judaismi, Samaritanismi, Muhamedismi, et Paganismi." He died in March, 1707.—P. L.

GERHARD, THE MASTER. When the first cathedral of Cologne was destroyed by fire in 1248, the archbishop, Conrad of Hochstadten, resolved to build a new church, which should not merely excel that which had just been burned, but "be the glory of the Christian world." The chroniclers dilate on the zeal with which the bishop organized his machinery, and the pomp with which he laid the first stone of the new building. But no mention occurs of the maker of the designs. Some years later, however (1257), it is stated in the still extant records of the cathedral, that the chapter "in consideration of the great services rendered by Master Gerhard, the master mason, who had directed all the works, presented him with the piece of ground upon which he has built for himself a large house of stone." Master mason was then, and for more than a century later, equivalent to our term architect; and Boisserée, who has devoted a large amount of time and labour to the elucidation of the early history of Cologne cathedral, is of opinion that Master Gerhard was the author of the designs from which Cologne cathedral was erected, as well as being during many years the superintendent of the works. Consequently, as Cologne cathedral is the typical example of German Gothic architecture, and one of the very finest mediæval buildings in existence, it follows that Gerhard, if really its builder, was one of the greatest architects of the middle ages. And this is the view that German authorities adopt. But of Gerhard himself little has been related. Boisserée and others have made the most diligent researches, without finding more than a few incidental references in the civic archives. They have discovered that he was married, that his wife's name was Guda, that he had four children, three sons and a daughter, and that he was dead in 1302; for in that year his children, who had all adopted a religious habit, caused to be registered the gift for pious uses of the stone house of their late father. Boisserée also concludes that the "Work-Meister vom Dom," entered in the records of the senate as one of the founders and benefactors of the hospital of St. Ursula at Cologne, was the Master Gerhard. Gerhard lived to see but little of his cathedral raised. Archbishop Conrad died in 1261; his successors quarrelled with the citizens, removed the seat of the archbishopric to Bonn, and wasted their revenues in military expenses. The works do not appear to have ever been wholly discontinued, but it was not till 1322, about seventy years after its commencement, and twenty after the death of Master Gerhard, that the choir was sufficiently finished for consecration. From the great similarity in plan and general style, Gerhard is believed to have been the architect of the beautiful contemporary abbey church of Altenberg, three leagues from Cologne; and tradition, says Boisserée, has always attributed the construction of the much plainer church of the Franciscans at Cologne to the workmen of the cathedral; and this is also now placed by German writers among the works of Master Gerhard. Cornelius has given Gerhard a prominent place among the worthies of Germany in his Munich Loggia; but it may be doubted whether Gerhard is more than the German form of the French name Gerard; it is at least certain that, if the designer of Cologne cathedral was not a Frenchman, he must have diligently studied French architecture, since there is a close resemblance in its leading features to the earlier, but nearly contemporary cathedrals of France.—J. T–e.

GERHARD GROOT (THE GREAT), founder of the Society of Brethren of the Common Life (Fratres Vitæ Communis), was born at Deventer in the province of Overijssel, Holland, in 1340. He studied in Paris at the college of the Sorbonne; and after taking his degree of M.A. commenced lecturing on philosophy and theology at Cologne. He was provided with a canonry at Utrecht, and one at Aix-la-Chapelle; but these benefices he did not long retain. After a seclusion of some length in a Carthusian monastery, he betook himself, in the coarsest of clothes, to the work of preaching in the streets. His success was greater than could have been anticipated, but it did not satisfy Gerhard. He saw the necessity of a great effort for the diffusion of the scriptures and of the writings of the Fathers. Accordingly, in his residence at Deventer, he employed a number of persons as copyists. They were the original members of the society which Gerhard founded. It was formally approved by Pope Gregory XI. in 1376. Out of it grew, after the death of the founder, the institution of the canons regular of Windesheim, whose rule was adopted by a vast number of conventual establishments in Germany and the Low Countries. Its members were divided into two classes, the literate and illiterate; the former supporting themselves by the labours of copyist or teacher, the latter by manual toil. Gerhard Groot died in his native town in 1384. He left a number of works in MS., some of which have been printed.—J. B. J.

GERHARDT, CHARLES FREDERIC, an eminent chemist, was the son of Paul Gerhardt of Berne and Henrietta Weber. He was born on the 21st August, 1816, at Strasburg, and received his earlier education at the protestant gymnasium of his native town. When about fifteen years of age he was removed to the polytechnic school in Carlsruhe, where he entered the class of Professor Walchner, whose lectures are said to have made a deep impression upon his mind. From Carlsruhe he removed to Leipsic, where he attended the lectures of Erdmann, to whom he became warmly attached. On his return home he reluctantly entered upon the business of his father, who was a manufacturer of chemical products, and who desired his son to tread in his footsteps. Commercial pursuits, however, little accorded with young Gerhardt's disposition, and in disgust he enlisted in a regiment of chasseurs. His military career was but short. After three months' service he managed to borrow money from a friend, purchased his discharge from the army, and at once set out for Liebig's laboratory in Giessen. In 1838, having worked diligently for eighteen months, he left Giessen and went to Paris, where he was cordially welcomed by Dumas. In Paris he rose rapidly, making numerous friends. He delivered lectures and gave private instruction in chemistry. In 1844 he was made professor of chemistry in Montpellier, and the same year he married Miss Sanders of Edinburgh. About this time he published his "Précis de Chimie Organique," in which the "organic series" were foreshadowed. A year subsequently, in conjunction with Laurent, he started the *Comptes rendus des Travaux de Chimie publiés en France et à l'étranger*. In carrying on this publication he was not content merely to record the labours of others, but often was led to criticise the evidence adduced in support of chemical formulæ. In 1848 Gerhardt resigned his appointment at Montpellier and repaired to Paris, where he established at his own risk a private laboratory. Between 1849 and 1855 he developed his views on the homologous series and the theory of types. He published likewise his splendid researches on the anhydrous acids and on the amides. He became the recognized leader of a new chemical school, endeavouring to effect a fusion between the molecular type theory of Dumas and the compound radical theory of Berzelius and Liebig. In 1855 he was appointed professor to the Faculty of Sciences in Strasburg. He had just completed his great "Traité de Chimie Organique," and been elected a corresponding member of the Academies, when he died August 19, 1856.—J. A. W.

GERHARDT, PAUL, the famous sacred poet, was born at Graefenhainichen in Saxony in 1606. From his first cure at Mittenwalde he was summoned to Berlin, and officiated for some time at the Nicolai-kirche in that city; but on account of the interference of the court with what he reckoned the free and faithful discharge of his pulpit duties, he left the capital, and ultimately died as archdeacon at Lübben in 1676. He was the most gifted of the hymn writers of Germany. During the awful times of the Thirty Years' war, Rist, Altenburg, and Von Löwenstein had published their stirring hymns—one of Altenburg's compositions being often called the battle song of Gustavus Adolphus, and indeed it was sung by him and his army on the eve of the battle of Lützen. But the hymns of Gerhardt are higher in tone

and richer in sentiment, mostly subjective in character, combining simplicity and depth, the faith of a saint and the ardour of a seraph. Some of his finest hymns are translated by Catharine Winkworth in the Lyra Germanica, London, 1856. As a divine Gerhardt held fast by the Lutheran dogmas, and, with a peculiar idiosyncrasy, composed the driest of theses, and urged the hardest polemical assaults against the reformed or Calvinistic divines.—J. E.

GERICAULT, Jean Louis, a distinguished French painter, was born at Rouen in 1790, and became the pupil, first of Charles Vernet, then of the celebrated Guerin. His name appears first in the Louvre catalogues in 1812, his works being generally of a military character; but he painted also a few so called genre pictures. Gericault obtained two golden medals, one in 1812, and the other in 1819, when he exhibited his masterpiece, "A Scene from the Wreck of the Medusa." Guerin, Gericault's master, was of the school of David; but he was himself never engrossed by that singleness of purpose which characterizes the painters of this school, and he was the first to decidedly throw over the art of David, and is perhaps the greatest of the French painters yet represented in the Louvre, where his "Medusa Wreck" is now one of the principal attractions of the French portion of the gallery. The composition and execution are in the highest degree effective, though it may be wanting in colour as a work of pictorial art; but, for real dramatic effect, the colour is probably the most judicious that could have been adopted. S. W. Reynolds has engraved a mezzotint of this work, which is quite worthy of the picture. It is a triumph of the art, and shows better than anything else could the masterly chiaroscuro developed by the painter in this wonderful composition. Gericault died in 1824.—R. N. W.

GERING, Udalricus, by birth a German, was one of the three printers who were brought to Paris about the year 1470, by the prior of the Sorbonne. For a few years after his coming to the French capital, he laboured along with his companions Crantz and Friburger, and was afterwards associated with Maynyal and Remboldt. Gering acquired wealth, which he dispensed in a noble and liberal spirit. His charities were munificent, and at his death in 1510 he left valuable legacies to the colleges of Sorbonne and Montaigu, in the chapel of the latter of which he was buried.—J. B. J.

* GERLACH, Franz Dorotheus, a German philologist, was born in the duchy of Saxe-Gotha, July 18, 1793, and studied at Göttingen. In 1820 he was appointed to the chair of classical philology in the university of Basle, where he has gained a considerable reputation not only by his excellent editions of Sallust, the Germania of Tacitus, and Nonius Marcellus, but also by his historical writings—"Historische Studien," "Geschichte der Römer," and "Schweizerisches Museum für Historische Wissenschaften."—K. E.

GERLACH, Stephen, D.D., a German divine of the Lutheran persuasion, was born at Knitlingen in Suabia in 1546, and received his education at Tübingen. The reputation which he acquired in his university career procured his appointment as chaplain to the embassy which Maximilian sent to Constantinople in 1573; and on his return from his five years' residence in the Turkish capital, he published "A Journal of the Embassy," in which he embodied the results of his careful observation. The remainder of his life, which terminated in 1612, was spent at Tübingen, where he held the chair of theological professor, and the inspectorship of the university. Two or three volumes of theological disputations were written by him.—W. B.

* GERLACHE, Etienne Constantin de, president of the Belgian cour de cassation, was born at Luxemburg in 1785. He practised at the cour de cassation of Paris during the reign of Napoleon I. At the return of the Bourbons he settled at Liège, and, distinguishing himself as an able writer, was chosen a deputy to the second chamber of the states general, where in a short time he became one of the chief leaders of the opposition. At the revolution of 1830 he was named president of the congress, and in this capacity stood at the head of the deputation, which went to offer the crown of Belgium to Duke Leopold of Saxe-Coburg. Two years after, on the reorganization of the Belgian code of law, he was nominated president of the cour de cassation. He is besides director of the Belgian Academy of Sciences, and president of the Historical Society. He has repeatedly been intrusted with political missions, among others to the conference of London in 1839.—F. M.

GERMAIN, Sophie, a French female mathematician of great eminence, was born in Paris on the 1st of April, 1776; and died there on the 17th or 18th of June, 1831. She commenced the study of mathematics at the age of thirteen, and by degrees rose to the highest order amongst the cultivators of that science. Her most remarkable researches were directed to the theory of the internal equilibrium and motion of elastic solid bodies; and subsequent writers on that subject are much indebted to her. Her principal writings are—"Théorie des surfaces élastiques," Paris, 1821; "Récherches sur les surfaces élastiques," Paris, 1826; "Examen des principes qui peuvent conduire à la connaissance des lois de l'équilibre et du mouvement des solides élastiques."—W. J. M. R.

GERMAIN D'AUXERRE, St., was born in that city about the year 380. His parents, Rusticus and Germanilla, were of noble birth. After receiving the best education which the schools of Gaul could afford, he was sent to Rome to study law. Returning to his own country, he practised with great distinction as an advocate, and having passed into the civil service, he rose to the office of duke, or commander of the forces, in his native province, St. Amator, bishop of Auxerre, feeling himself to be dying, summoned all the people into the cathedral, and going up to Germain, he invested him with the religious habit, and told him that he was to be his successor. This was in 418. St. Amator died a few days afterwards, and Germain, though with extreme reluctance, submitted to be elected bishop. Immediately he broke altogether with the world, and commenced that life of penance and mortification which he inflicted on himself with unvarying rigour during the next thirty years. He endowed his cathedral with the ample estates which constituted his patrimony. In 430 he was sent by Pope Celestine into Britain to check the progress of Pelagianism. He was accompanied on this mission by St. Lupus, bishop of Troyes. Every reader of Bede will remember the striking account which he gives of the effects produced by St. Germain's apostolical eloquence in confuting and silencing the Pelagians, and also the well-known story of the "Alleluia" victory over the Saxons. In 446, attended by St. Severus, he paid a second visit to Britain. After his return to Gaul, he undertook to obtain from the Emperor Valentinian III. the pardon of the people of Bretagne, who had revolted. He accordingly travelled to Ravenna, where the emperor and his mother Placidia resided, and where he died on the 31st July, 448.—T. A.

GERMANICUS, Cæsar, the Elder, was born B.C. 15. On his father's premature death he assumed the name of Germanicus; and on Augustus' adoption of his uncle Tiberius in A.D. 4, was himself adopted as a son by the latter at the command of the emperor, and so received into the Julian house. The great glory of his life was his career in Germany from 14 to 17, in which he fully vindicated his own right to bear his father's title. Already, in 7–10, in Pannonia and Dalmatia, as quæstor, and as proconsul, in 11, in Germany, where the prestige of Rome had been recently tarnished by the annihilation in the valley between Osnabrück and Paderborn of Varus' legions, he had served with distinction under Tiberius, and had shared with him a triumph for the former successes. The news of Augustus' death, in 14, reached him while in Gaul. It was quickly brought to the legions in Pannonia, and on the Upper and Lower Rhine; and they at once took the opportunity to demand certain relaxations in the authority of the centurions, a diminution of the time of service, and an increase of pay. The former seem to have risen first, and they were with difficulty appeased by Drusus, Tiberius' own son. Their mutiny was quickly followed by that of the first, fifth, twentieth, and twenty-first legions (the Lower Rhine division). Germanicus immediately hurried to the camp, and pacified the tumult. A like danger in the quarters of the Upper Rhine army was warded off in a great measure by the private liberality of the general and his friends. Even then the pacification was dubious in the Lower Rhine army. But at length the plotters of the riots were massacred by their own fellows, and thus the general's fame for gentleness was not sullied; nay, it was even increased by his open sorrow on learning the promiscuous character of the vengeance. These internal disturbances were succeeded by a period of furious warfare against the natives. His mildness and equity seem to have been qualities displayed only among his own countrymen, for on the plea of the expediency of a policy of general hostility, much in the same spirit with Charlemagne in his Saxon campaigns, he proceeded to massacre the Marsi on the other side of

the Rhine. In the next spring the Catti experienced the same treatment. Aid was sent to Segestes, an ally of Rome, who was besieged by his son-in-law, Arminius, another Cheruscan chieftain. Germanicus' boldness, however, sometimes, as on this occasion, trenched upon rashness. He successfully laid waste the valleys of the Ems and Lippe, and performed funeral ceremonies over the bones of Varus' legions in the Lippische Wald, conducting a detachment by water up the Ems; but advancing yet further, he received somewhat of a check from Arminius. In 16 he carried his troops by water in a thousand boats to the mouth of the Ems. He landed on the left bank, and after some difficulty crossed that river and the Weser, on which Arminius was posted. In the night before the engagement he traversed his camp in disguise, like our own Henry V. in Shakspeare, and was cheered on every side by hearing praises of his kindness, affability, and noble birth and person. After two victories he returned by the ocean to the Rhine, though with the loss of several of his transports. This was his last year in Germany; for he had now to yield to his adoptive father's jealousy of his popularity. To compensate for the disappointment, he was allowed to celebrate in May, 17, a splendid triumph for his reduction of Germany as far as the Elbe. He had also the government of the East, with full prerogatives, assigned to him. But to watch his movements, Cneius Calpurnius Piso was appointed to the subordinate administration of Syria. In 18 the young prince had journeyed along by Dalmatia, where he had paid his adoptive brother Drusus a visit, to Actium, and so on by Athens, where he was received as the representative of the Drusi and other great Roman houses, by Ilium, by the oracle of Colophon, and by Rhodes—in which island he chanced to rescue Piso when in danger of shipwreck—to Armenia. He nad there enthroned Zeno, in place of the ejected Vonones or Arsaces, and returned to winter in Syria, and exchange discourtesies with Piso. In the next year, 19, we find him exciting the emperor's suspicions by making a progress up the Nile. This was his last progress. On his return to Syria he was seized with a gradual decline. His malady was aggravated, there is little doubt, by the quarrel with Piso, whom he suspected of having had a slow poison administered to him. He died in October, 19, in his thirty-fourth year. Germanicus was gentle, of winning manners, though stern in his war policy. In addition to a graceful person and popular and almost democratic demeanour, he was possessed of literary abilities, and composed various comedies in Greek, besides translating Aratus. The senate, the whole nation, and even foreign states testified their sorrow at his death. Germanicus left by Agrippina six children, of whom were Caius Caligula, and Agrippina, wife to the Emperor Claudius, and Nero's mother.—(Tacitus' *Anal.*; Merivale's *Hist. of Rome under the Empire.*)—W. S., L.

GERMANUS, Saint, Patriarch of Constantinople, was born about the year 650. From the see of Cyzicus he was transferred, in 715, to the patriarchal throne of Constantinople. When Leo, the Isaurian, became emperor, and warmly espoused the views of the iconoclasts, Germanus resisted his zeal, and in several remarkable letters to bishops, which are still extant, defended the practice of the church. Pope Gregory II. wrote to him on this occasion a letter of sympathy and encouragement. Leo sent for the patriarch at various times, hoping to overcome or weaken his resolution; but the old man was immovable, and the emperor at last caused him to be forcibly ejected from the patriarchal palace. This occurred in 730. After his deposition, Germanus retired to his paternal mansion, at a place called Platania, where he died in 740. His principal works are—"A Treatise on the first six Œcumenical Councils;" "A Defence of the Orthodoxy of the Writings of St. Gregory of Nyssa;" "A Collection of Sermons and Hymns."—T. A.

GERMANUS II., whose surname was Nauplius, was elected Greek patriarch, during the Latin occupation of Constantinople, at Nicæa, in 1226. He was a native of Anaplus on the Propontis. In 1232, urged on by the Greek emperor, who wished by courting negotiations with the Holy See to stave off a threatened attack from the Latin emperor at Byzantium, Germanus wrote to Gregory IX. bringing forward the question of the re-union of the churches. The pope accordingly sent four nuncios to Nicæa in 1233, but nothing came of the negotiation at that time. Germanus, who is the author of many sermons and epistles, some printed, some in MS., died in 1244.—T. A.

GERMANUS III. was translated in 1264 from the see of Adrianople to the patriarchate, on the occasion of the deposition of Arsenius. The emperor, Michael Palæologus, who had procured his election, became soon afterwards dissatisfied, and contrived by adroit machinations to induce Germanus in 1266 to resign the see. In 1274 he was one of the deputies who represented the Eastern church at the council of Lyons, at which the schism was abjured, and the double procession of the Holy Ghost acknowledged by the Greeks. We have not discovered the precise date of his death.—T. A.

GERMON, Barthelemy, a French jesuit, born at Orleans in 1663, is remembered chiefly on account of the part which he took in the celebrated controversy respecting the authenticity of ancient charters, occasioned by the treatise of Mabillon, "De Re Diplomaticâ." Against the views of the learned Benedictine and his followers, Germon published three successive works, "De veteribus regum Francorum diplomatibus," &c., displaying considerable erudition and ability. At a later date he wrote "De veteribus hæreticis Ecclesiasticorum Codicum corruptoribus;" and the treatise on the papal bull Unigenitus, which bears the name of Cardinal Bissy, is believed to have been his composition. He died in 1718.—W. B.

GERMONIO, Anastasio, of the noble family of Ceva, a Piedmontese canonist, born in 1551; died in 1627 at Madrid. He was much honoured at the court of Rome under Sixtus V. and his successors, and was commissioned by Pope Clement VIII. to annotate the decretals, an office the result of which were his "Paratitla in libros quinque Decretalium." He is highly praised by Panciroli.—A. S., O.

* GÉROME, Jean-Léon, a French painter, was born at Vesoul, in the department of Haute-Saône, May 11, 1824. A pupil of Paul Delaroche, he entered the École des beaux-arts in 1842, and gained a second-class medal in 1843. In 1844 he accompanied Delaroche into Italy, whence he returned the following year. His first picture, "Young Greeks Fighting Game Cocks," appeared at the Salon in 1847. For the next few years he exhibited sacred and classical subjects, which attracted a certain amount of attention. In 1853, and again in 1856, he visited Turkey and Egypt, and his pictures have ever since shown marks of his eastern studies. Among directly oriental subjects he has exhibited "Egyptian Recruits," and "Memnon and Sesostris." The work which secured him an acknowledged position among the leading painters of France was a picture of enormous size, exhibited in 1855 under the title of "Le Siècle d'Auguste, et la naissance de Jésus Christ." This picture was designed to symbolize the decline of paganism and the birth of christianity. It excited much attention, and was purchased by the government; the painter receiving also the cross of the legion of honour. A work of less ambitious character, however, exhibited in 1857, has rendered the painter far more famous. This was the "Duel after a Bal-masqué." The subject was conceived in a thoroughly dramatic spirit, and treated poetically; and if there were technical deficiencies, they were overlooked in the terrible reality of the scene. At the Exposition of 1859 M. Gérôme exhibited another picture, somewhat similar in spirit, but larger in size, more elaborate in composition, and more complex in subject, "The Gladiators." This is admitted on all hands to be his chef d'œuvre.—J. T–e.

GERRITSZ, Dirk, a renowned Dutch sea-captain, was born at Enkhuisen, Holland, about the middle of the sixteenth century. While a boy he made repeated voyages to China and India, and subsequently he served as mate under the bold James Van Mahu. In 1598 he set sail in the *Blijde Boodschap*, one of a squadron of five vessels commanded by Mahu, and equipped for adventure in the Southern Seas. In this tiny vessel (one hundred and fifty tons) Gerritsz was carried by a tempest from the Straits of Magellan to latitude sixty-four degrees south, where he sighted a mountainous country; the description he gave of which was found by Mr. William Smith in 1819 to answer the New South Shetlands, then for the first time brought under the notice of geographers. Gerritsz afterwards found his way to Valparaiso, where, on landing, he was attacked by the Spaniards, wounded, and imprisoned.—F. M.

GERSON, Jean Charlier, was born at Gerson, in the diocese of Rheims, on the 14th December, 1363. He was the son of Arnulph Charlier, and took the name by which he is so well known from the place of his birth. Of Arnulph Charlier's twelve children Jean was the eldest. Three of his brothers and four of his sisters embraced the monastic life. In 1378, while he was a student at Paris, broke forth that famous schism which

did so much to destroy the authority of the pope. From the first Gerson took the deepest interest in this schism, and one great object of his life was to put an end to it, and to the scandal and the shame which it caused. The university of Paris at the end of the fourteenth century played an active and ambitious part, not only in matters philosophical, theological, and ecclesiastical, but also in affairs political. At that time, however, the philosophical, the theological, the ecclesiastical, the political, were more strangely mingled than ever they are likely to be again. After holding subordinate offices and fulfilling many functions in the university, he was in 1395 chosen chancellor of it and of the church of Notre Dame. He had already been almoner to the duke of Burgundy, and owed much to his protection. Gerson aspired to be a reformer in the church, a reformer in the social condition of the world, and a reformer in philosophy. Though educated in the scholastic fashion, he assailed the subtleties of scholasticism, and was opposed to prevalent superstitions. A reform in the social condition of the world was not easy at a moment when France was plunged in anarchy, and when every lawless passion raged; and to reform the church was impossible till the schism ceased. The tendency of Gerson's mind led him to contemplation and pious retirement. Men of this stamp are apt to believe that peace, however much troubled, can easily be restored, and then when they find their efforts vain, they fall into disgust and despair. So it was with Gerson. He had been deputed by the university of Paris to the schismatic popes; he had been present at councils called together to deal effectually with the flagrant and fatal quarrel. At last in November, 1414, the council of Constance was opened, and Gerson was one of the principal figures. Pope John XXIII. and the Emperor Sigismund were present. The chief feat of the council was burning John Huss, whom the emperor meanly betrayed. No louder voice for the condemnation of John Huss than Gerson's; the main objection of the latter to Huss being that he was a realist, that is, that Huss did not agree with Gerson on a fantastic point of philosophical doctrine. It is too common now-a-days to ascribe such monstrous murders as that of Huss to the spirit of the age. Thus there have never been any persecutors, but only the insane fanaticism of persecution, and no one is to blame. We cannot, and we ought not, so to excuse Gerson. In another circumstance we deem his conduct indefensible. The duke of Orleans had been assassinated by the duke of Burgundy. A Franciscan preacher, Jean Petit, justified, nay, eulogized the foul deed. For a season every one was silent, and it was not till the duke of Burgundy, as the ally of the English, became unpopular that Gerson fulminated his indignation against him. Gerson had the joy of seeing the schism, after raging for forty years, brought to a close. But he was disenchanted with the world, and he hungered for repose all the more that a real reform in the church seemed as far off as ever. He therefore, on leaving Constance, took the pilgrim's raiment and the pilgrim's staff, and wandered through the forests and mountains of Germany. By the duke of Austria he was received with honour, and for a time settled at Vienna. In 1419 the murder of the duke of Burgundy, whom he dreaded and detested, enabled him to return to France. His brother, the prior of the monastery of the Celestines at Lyons, offered him a place of refuge. Within the walls of the monastery his last years calmly passed, divided between pious exercises, the composition of learned works, and the instruction of little children. He died on the 12th of July, 1429. His tomb in the church of St. Paul long attracted the multitude, for there miracles were said to have been performed. From his zeal for practical religion he obtained the name of Doctor Christianissimus—the most christian doctor or teacher. As a writer he was decidedly, though not extravagantly, mystical. His works have been collected in five folio volumes; they are mostly in Latin, but many of those in French are still unpublished. The French would fain claim Gerson as the author of the divine book on the Imitation of Christ. But though it may not be easy to demonstrate that we owe this manual of the sublimest devotion to Thomas à Kempis, there is scarcely a tittle of evidence in favour of Gerson. Probably the Imitation of Christ is the solitary utterance of a sad and sinful soul that knew earth not through its stirring public scenes, but through passion only; and perhaps it is well that a veil of doubt should ever rest on the authorship.—W. M–l.

* GERSTAECKER, Friedrich, a German traveller and novelist, was born at Hamburg, May 16, 1816, and was bred to the mercantile profession. Disliking this career, however, and having imbibed in childhood a love for a wandering life, he resolved to emigrate to America, and with this view served a two years' apprenticeship with a farmer. In 1837–1843 he roamed through the United States in the most various characters, as a farmer, a pedlar, a stoker on board a Mississippi steamer, an innkeeper, and a trapper in the far west. On his return to Germany, on a visit to his relations, a bookseller offered to publish his diary, and this offer led to his embarking in literature. His "Streif-und Jagdzüge durch die Vereinigten Staaten" found great favour with the public, and was rapidly followed by a number of novels and sketches, in which American life and scenery were delineated in a novel and graphic, though by no means classical style. At the same time Gerstäcker translated kindred works from the English. When the public began to tire of his Mississippi and backwood scenes, he undertook a voyage round the globe, 1849–1852, which furnished him with materials for a new series of travels and tales, some of which were written and published in English. Gerstäcker has displayed great energy and courage in exploring unknown tracts of country, and his writings have greatly contributed to the amplification of our knowledge of several parts of the globe. In the course of 1860 Gerstäcker again set out for South America.—K. E.

GERSTENBERG, Heinrich Wilhelm von, a German poet and litterateur, was born at Tondern, Schleswig, January 3, 1737. Having completed his education at Altona and Jena, he entered the Danish army, but afterwards found a more suitable employment in the civil service, which, however, he likewise resigned in 1812. He died November 1, 1823, at Altona. He did good service to German literature, not only by his "Briefe über Merkwürdigkeiten der Literatur," his translation of Beattie's Essay on the Nature and Immutability of Truth, and other prose works, but still more by his tragedy, "Ugolino," which was one of the principal forerunners of the classical period of modern German literature.—K. E.

GERSTNER, Franz Anton von, a German mathematician and engineer, son of Franz Joseph von Gerstner, born at Prague on the 11th May, 1793; died at Philadelphia on the 12th April, 1840. From 1818 until 1825 he was professor of practical geometry at the polytechnic institute of Vienna. His chief engineering works were the railway from Budweis to Linz, and that from St. Petersburg to Czarskoeselo. He died during a visit to the United States, made for the purpose of examining the railways and canals of that country. He wrote a treatise on practical geometry, a work on the internal communications of the United States of America, and a paper on "The Solidity of Bodies" (in Poggendorff's Annalen for 1832), and edited his father's Handbook of Mechanics.—W. J. M. R.

GERSTNER, Franz Joseph von, an illustrious German astronomer and engineer, and promoter of scientific education for practical men, was born at Kommotan in Bohemia on the 23rd of February, 1756; and died at Mladiegov, near Gitschin, in the same kingdom, on the 25th of June, 1832. In 1779 he obtained the degree of doctor of philosophy, after which he engaged in the practice of civil engineering. In 1784 he was appointed assistant astronomer at the observatory of Prague. In 1787 he assisted in the government survey of Bohemia. In 1789 he was appointed to the professorship of the higher mathematics in the university of Prague, which office he held until 1823; and from 1795 till 1823 he held the office of director of that university. In 1795 he took a leading part in projecting and establishing a school of practical science at Prague. In 1811 he was appointed chief hydraulic engineer (Wasserbaudirector) of Bohemia. He conceived the idea of a railway to connect the rivers Moldau and Danube, and published an account of that project in 1825; but he did not live to see it executed. Of his other writings the principal are the following—"Einleitung in die statische Baukunst" (an Introduction to statical Architecture), Prague, 1789; "A Handbook of Mechanics" (edited by his son), Prague, 1831; "The Mechanical Theory of Waterwheels," Prague, 1811; "A Treatise on Suspension Bridges," Prague, 1825; and "Astronomical Observations, having reference to the transits of Mercury in 1785 and 1789, and to the motions of Jupiter, Saturn, and Uranus."—W. J. M. R.

GERVAISE, François Armand, elder brother of Nicolas Gervaise, was born at Paris in 1660. Educated among the jesuits, he became a Carmelite friar, but afterwards joined the monks

of La Trappe, and in 1696 was appointed abbot of that institution. His restless and troublesome temper, however, speedily compelled him to withdraw from it, and latterly his denunciation of the Bernardines in his "Histoire de la Reforme de l'ordre de Citeaux," brought him into disgrace; the book was prohibited, and its author consigned to an abbey in the diocese of Troyes, where he died about the middle of the century. Besides the work above mentioned and his "Apology for leaving La Trappe," he wrote a number of biographies, comprising St. Cyprian, Irenæus, Epiphanius, Rufinus, Abelard, and others.—W. B.

GERVAISE, Nicolas, a French ecclesiastic, born at Paris in 1662, spent four years of his early life as a missionary in Siam. After his return he held the curacy of Vannes in Brittany, and was provost of St. Martins at Tours. He had passed the age of sixty when he was consecrated bishop of Horren, and sailed on a mission to the West Indies, where he was murdered by the Carribees in 1729. A "History of Siam," a "Historical Description of Macassar," a "Life of St. Martin," and some other works were published by him.—W. B.

GERVASE of Canterbury, a diligent and judicious chronicler, who flourished during the second half of the twelfth century, was a monk of the priory of Christ's church, Canterbury. The earliest specimen which survives of his historical efforts was due to the burning of Canterbury cathedral in 1174, an event of which he was an eye-witness. It was naturally with a deep interest that he saw the conflagration, and watched the rebuilding of the magnificent structure, an operation completed so far in 1184, when he wrote his "Tractatus de combustione et reparatione Duobernensis ecclesiæ," of which an English translation, by Mr. Alfred John Dunkin, the Kentish archæologist, is published in the report of the proceedings of the British Archæological Association, at the first general meeting, held at Canterbury in the September of 1844. His other principal works are, a "Narrative of the dissensions between Archbishop Baldwin and the monks of Canterbury;" a "History of the Archbishops of Canterbury, to the accession of Hubert in 1193;" and a curious "Chronicle of the Reigns of Stephen, Henry II., and Richard Cœur-de-Lion"—all of which are printed in Twisden's Decem Scriptores. Of the works of Gervase which survive in MS., the most interesting is the "Mappa Mundi," containing a topographical account of England, divided into counties, with a list of the episcopal sees and monasteries in each. All of Gervase of Canterbury's works are written in Latin.—F. E.

GERVASE of Tilbury, chronicler and miscellaneous writer, is supposed to have been born at the place from which he is called, but his biography is involved in considerable obscurity. He is said to have been a near relative of Henry II., and to have studied in France and Germany; certain it is, that through the patronage of the emperor, Otho IV., he was appointed marshal of the kingdom of Arles. It was to amuse the leisure of his imperial patron that he composed his best-known work, indeed the only one which can be ascribed to him with certainty, his "Otia Imperialia," dedicated to the Emperor Otho. Of this compendium of universal history and geography one book is devoted to the wonders of the world, and contains a good deal of legendary matter, of which Gervase appears to have been a diligent collector, and the presence of which lends the work considerable value as a contribution to the history of the popular superstitions of the middle ages. The "Otia Imperialia" is printed entire in Leibnitz' Scriptores Rerum Brunsviciensium. The curious and well-known Dialogus de Scaccarii has been ascribed to Gervase of Tilbury; but this authorship of it is denied by Madox, who printed the work in his History of the Exchequer. Madox's arguments have been deemed insufficient by Mr. Thomas Wright, who devotes to Gervase of Tilbury a section of his Biographia Britannica Literaria (Anglo-Norman period), where will be found an instructive account of this amusing writer, and some specimens of his style.—F. E.

GERVILLE, Charles-Alexis-Adrien Du Herrissier de, born at Gerville near Coutances in 1769; died in 1853. In the early days of the Revolution he emigrated, was enrolled in a foreign regiment, and we soon find him seeking to support himself as tutor in England. In 1801 he returned to France, where he gave himself up to the study of antiquities, chiefly those of Normandy. In politics Gerville was an ardent supporter of the elder house of Bourbon, and refused from the government of 1830 the cross of the legion of honour. He enjoyed a high reputation, and was member of many learned societies.—J. A., D.

*GERVINUS, Georg Gottfried, an eminent German historian, was born at Darmstadt, May 20, 1805; and was bred to the mercantile profession. He abandoned this uncongenial pursuit, however, and turned to the study of history, which he began in 1826 under Schlosser at Heidelberg. After having travelled for some time in Italy, he was appointed professor-extraordinary at Heidelberg in 1835, and in the following year, was called to the chair of history and literature at Göttingen. When, however, in 1837, he signed the celebrated protest of the Seven Professors against the constitution announced by King Ernest Augustus, he was dismissed and banished the kingdom. He returned to Heidelberg, where he has since devoted himself to literary pursuits. In 1847 he originated the *Deutsche Zeitung*, which under his editorship did great service to the national cause. In 1848 he was chosen a member of the Frankfort national assembly, where he sided with the centrum or constitutional party, but from which he seceded as early as August of the same year. In 1850 he was sent to London by the provisional government of Schleswig-Holstein on a diplomatic mission, in which, however, he did not succeed. In his public conduct as well as in his writings, Gervinus has always sustained the character of a true patriot, an enlightened politician, and a faithful and loyal defender of constitutional liberty. His voice has been heard at every turn of politics in Germany; and not a few times has he drawn upon himself the animadversion of governments. On account of his "Introduction to the History of the Nineteenth Century" an action was brought against him; he was, however, acquitted. His three most important works are—his "History of German Poetry;" his "Shakspeare;" and his "History of the Nineteenth Century." In these works, he has struck out a new vein in political and literary history; he has taken his subjects out of the hands of chroniclers and commentators, and raised them to the dignity and interest of philosophical narration. To him both political and literary history are organic structures. The great charm of his history of the present century consists, according to a distinguished American critic, in its not being written in the interest of any one party, but in the interest of mankind. It excels by a brilliant combination of research and philosophy, a matchless style, and a world-wide range of thought and political views.—K. E.

GESENIUS, Friedrich Heinrich Wilhelm, the great reviver of Hebrew philology, was born at Nordhausen, on the 3rd of February, 1785. After leaving the gymnasium of his native town, he studied at the universities of Helmstädt and Göttingen. In the latter university he became a private teacher, and afterwards a repetant in 1806, and remained in it for about three years. He used to relate that one of his first students of Hebrew was Neander. Various circumstances, along with the influence of Eichhorn, had determined him to the study of Hebrew and the interpretation of the Old Testament—a field of labour which he never forsook during the many years of a laborious and uneventful life. In 1809 he was elected professor in the gymnasium of Heiligenstadt in Westphalia. The following year he was translated to Halle, and there, in 1811, installed ordinary professor of theology, an office which he held till his death on the 23rd of October, 1842. Göttingen offered him Eichhorn's chair, but he would not quit Halle. In 1820, along with his colleague Thilo, he visited Paris and Oxford for the purposes of learned research. In 1827 he was raised to the dignity of Consistorialrath. For thirty-two years he taught each returning session a numerous class of students. Such was his popularity, that while his first class numbered only ten, for many years his prelections were annually attended by above four hundred students from all the countries of Europe and from America, and to them he lectured on Genesis or the Psalms, on archæology, or on Introduction to the Old Testament. The mind of Gesenius was eminently practical, and not given to abstract theorizing or useless speculation. Lamenting the low state of Hebrew study, he saw that its revival necessitated a new and improved method of treating the language. He felt that the departments of the grammar and lexicon must be distinctly separated—that attention must be paid to the sources of lexicography—that the primary significations of the roots must be carefully investigated, and the derivation and successive meanings historically traced and logically deduced; no little light being got, not only from the cognate or Syro-Arabian tongues, but also from the analogies of the great Indo-Germanic family of languages. Accordingly, in 1810–12, and at the age of twenty-

four, he published his first lexicon, "Hebräisch-deutsches Handwörterbuch des Alten Testament." This work, combining such sobriety and research, and such a mass of materials so well worked up and applied, gained for its author immediate and extensive popularity. But Gesenius was alive all the while to the rapid progress of philological study around him, and he readily and thankfully profited by the labours of others. In 1815 appeared another Hebrew lexicon, "Neues Hebräisch-deutsches Handwörterbuch," Leipsic, 1 vol. 8vo. This form of his lexicon was highly appreciated, and was often reprinted, each succeeding edition being greatly improved, as in 1823 and 1828; and again, in a Latin form, as a "Lexicon Manuale," in 1833, and the same in German, 1834. The first two lexicons were translated into English—one by Leo, and the other by Gibbs in America; and there are also two English translations of his last manual—one by Tregelles in Britain, and another by Robinson of America. The idea of a Thesaurus of the Hebrew language had early occupied the thoughts of Gesenius, and he spent many years in preparing materials for it. The first fasciculus appeared in 1827, and the work left unfinished at his death, was completed by Professor Rödiger in two thick quarto volumes. Besides the ordinary philological instruments in the preparation of this great work, Gesenius had the assistance of three Oxford MSS.—Abulwalid's Book of Roots, Tanchum's Commentary on the former Prophets, and Bar-Bahlul's Syro-Arabic Lexicon. His first Hebrew grammar, "Hebräisch Grammatik," was published in 1813, and was in its thirteenth edition at the time of the author's death; and it has also been done into English by Professor Conant of America. His fuller and more systematic grammar, "Lehrgebaüde der Hebräischen Sprache," was published in 1837. Two years before he had written his history of the Hebrew language and writing, "Geschichte der Hebräischen Sprache und Schrift." His grammars, however, are not equal in point of merit to his lexicons; they take notice of the facts, but do not develope the laws or principles which guide the forms and structure of the language. Occasionally a canon in the grammars seems to be created on purpose, and as if by collusion, to sustain a statement hazarded in the lexicon. In 1820–21 appeared his commentary on Isaiah, "Der Prophet Iesaia übersetzt und mit einem Commentar begleitet." The commentary is marked by the author's learning, industry, and skill, but, unhappily, tinged with rationalistic views as to the authorship of the latter portion of the book, and as to the nature of prophecy generally and Messianic prophecy in particular. His "Scripturæ Linguæque Phœniciæ Monumenta" appeared in 1837, and in this quarto his genius evoked the Phenician tongue from the obscurity of ages. Indeed his earliest publication, in 1810, was of a somewhat similar kind—a treatise on some Maltese inscriptions. Gesenius also contributed several biblical articles to Ersch and Gruber's Encyclopädie. At various periods in his life he turned his attention to Samaritan literature, as in 1815, in a disquisition on the Samaritan Pentateuch, when he obtained his doctorate; in his treatise upon the theology of the Samaritans, from unprinted sources, in 1812; and in his "Carmina Samaritana," in 1824. Hebrew philology is indebted more to Gesenius than to any other person since the days of the Buxtorfs. Whatever he wrote was clear, manly, and decided, honestly based, too, on whatever investigation he had been able to make or whatever evidence he could adduce. He was still open to light, and not opinionative, as if elated by his position and success. The last parts of his Thesaurus are a decided improvement on the early ones; and there now needs some scholar to do for this storehouse what Rost and Palm have done for the Greek lexicon of Passow. As Gesenius was unlike so many of his scholarly countrymen in his broad and vigorous thinking and style, so he was unlike them in his dress and appearance, and would have been taken by a stranger "rather for a gentleman and man of the world," than for the first Hebraist of his age.—J. E.

* GESNER, Abraham, M.D., a Nova Scotian geologist and chemist. His father, Colonel Gesner, was an adherent of the British government in the struggle between the American colonies and the mother country, and he settled in Nova Scotia after the memorable 4th July, 1776. Dr. Gesner's early life was marked by an ardent attachment to natural science, and the extensive knowledge which he acquired in mineralogy and geology procured for him some time ago a commission from the local governments of Lower Canada to report on the minerals of that province. His work "On the Mineralogy and Geology of Nova Scotia," has earned the praise of Sir Charles Lyell, and has in some degree directed the attention of colonists and of the imperial government to the workings in coal, iron, copper, clay-slate, and other minerals still awaiting development in our North American possessions. Another of his works treats specially of the industrial resources of Nova Scotia. Dr. Gesner has distinguished himself as a chemist by the discovery and manufacture of the keroseal gas.—R. V. C.

GESNER, Conrad, surnamed the Pliny of Germany, a prodigy of general erudition, as Hallam has justly styled him, was born at Zurich, March 26, 1516. Being the child of poor parents, he would have been left without a competent education, but for a maternal uncle, a clergyman, who took charge of the promising boy. Death, however, deprived him of this protection, and as his father was slain in the battle of Zug, 1531—the same in which Zwingle lost his life—he was in early youth obliged to provide for himself. He betook himself to Strasburg, and thence to Bourges and Paris, where the assistance of kind patrons enabled him to continue his studies. In 1536 he was appointed to a mastership in the Zurich grammar-school, which, however, he resigned in the following year, in order to study medicine at Basle, in which undertaking he was assisted by the magistrates of his native town. In 1538 he obtained the chair of Greek literature in the newly-founded academy of Lausanne, which he occupied for three years. Urged by an insatiable thirst for knowledge, he then proceeded to the celebrated university of Montpellier, and after a short residence there, he settled as a physician at Basle, whence he was called back to Zurich as professor of natural philosophy. Here he died of the plague, 13th December, 1565. "Endowed," as Hallam says, "with unwearied diligence, and with a mind capable of omnifarious erudition, Gesner was probably the most comprehensive scholar of his age." He combined a profound knowledge of ancient and modern languages and literatures, with an equally profound knowledge of the various branches of natural history, and was no less distinguished by minute researches and investigations, than by original views and discoveries. He had already written several minor works, when, in 1545, he published his renowned "Bibliotheca Universalis"—"the earliest general catalogue of books with an estimate of their merits"—which was many times reprinted, abridged, and augmented. He himself gave a continuation in his "Pandectæ Universales," 1548. In his "Mithridates, sive de Differentiis linguarum," he even tried to classify the languages; according to Hallam this is the earliest effort on a great scale to arrange the various languages of mankind according to their origin and analogies. But however great Gesner's merits were in the field of literary history, yet his fame chiefly rests on his works on natural history. His "History of Animals," 5 vols. with woodcuts, "may be considered," says Cuvier, "as the basis of all modern zoology. Copied almost literally by Aldrovandus, abridged by Johnston, it has become the foundation of much more recent works, and more than one famous author has borrowed from it silently most of his learning; for those passages of the ancients, which have escaped Gesner, have scarce ever been observed by the moderns. He deserved their confidence by his accuracy, his perspicuity, his good faith, and sometimes by the sagacity of his views. Though he has not laid down any natural classification by genera, he often points out very well the true relations of beings." Gesner's favourite study, perhaps, was that of botany. From his very childhood, he gathered and painted plants, and as early as 1542, he published a "Catalogue of Plants" in four languages, Latin, Greek, German, and French. By numerous journeys, he continually enriched his botanical knowledge, and by his own scanty means founded a botanical garden at Zurich. He classified plants according to the organs of fructification. A genus Gesnera is named after him. The commonly cultivated tulip is called Tulip Gesneriana. His "Opera Botanica" existed only in manuscript till the middle of the last century, when they were published by C. C. Schmiedel, Nuremberg, 1753–59, 2 vols. He published also a general history of plants and numerous botanical treatises. In private life, Gesner excelled by that amiable and modest behaviour, which accompanies true greatness, by the simplicity and purity of his character, and above all by his almost incredible energy and assiduity in the service of science. Besides the immortal works mentioned above, he has written a great number of no less important treatises

and monographs, especially on subjects of medicine and natural history, some of which were published after his death. His life has been written by Josias Simler, 1566; by C. C. Schmiedel in his edition of the "Opera Botanica;" and by Hanhart, Winterthur, 1824.—K. E.

GESNER, Johan, was born at Zurich on 28th March, 1709, and died on 28th March, 1790. He belonged to the family of the famous Conrad Gesner. He studied anatomy and surgery in the school of Esslinger. His fondness for natural history showed itself very early. He made excursions, for the prosecution of natural science, to the mountains of Switzerland. He also spent some time at Leyden following the prelections of Boerhaave, and visited Paris, making the acquaintance of Jussieu. In 1728 he received the degree of doctor of medicine, and he subsequently lectured at Zurich on anatomy and natural history. He assisted Haller in his History of the Plants of Switzerland. He was chosen professor of botany at St. Petersburg, but the state of his health prevented him from accepting the office. In 1733 he became professor of mathematics at Zurich. In 1757 he founded the Physical Society of Zurich; and this town owes to him also the formation of its botanic garden. He wrote various dissertations on physical and natural sciences, such as on the parts of vegetation and fructification, on a botanical thermoscope, on cold, on the principles of natural philosophy, on the motions and powers of the body, and on the plants of scripture.—J. H. B.

GESNER, Johann Matthias, a celebrated German humanist, was born at Roth, near Nuremberg, April 9, 1691; and studied at Jena. As early as 1715 he became professor and librarian at Weimar; in 1728 he was appointed headmaster of the gymnasium at Anspach; two years later of the renowned Thomas-school at Leipsic, and in 1734, professor and librarian at Göttingen, where he died, August 4, 1761. He edited the Latin Thesaurus by Faber, and continued it in his "Novus linguæ et eruditionis Romanæ Thesaurus;" he published editions of the Scriptores De Re Rustica, and the Letters of Pliny, and wrote many Latin opuscula and letters.—K. E.

GESSNER, Salomon, known alike as a poet and a painter, was born at Zurich, April 1, 1730. Designed by his father for business, the taste of the youth rebelled; and, thrown on his own resources, he sought the means of subsistence at Berlin, and afterwards at Hamburg, by the painting of landscapes. Returning to Zurich, he adopted landscape painting as a profession, but devoted his spare hours to poetry. In each calling he acquired sufficient eminence to secure permanent fame. As a poet, he formed himself, as he tells us, on Theocritus; and his celebrated "Idyllen," 1758, and "Daphnis," 1754, are somewhat tame imitations of the pastorals of his great master. "The Death of Abel" (Tod Abels) is in a higher strain, and acquired vast popularity. It belongs to a class of poetry that died with the century which gave it birth; yet if it be wanting in strength, it contains many passages of great tenderness and pathos. He wrote several other poetical, or semipoetical pieces. He also published "Letters on Landscape Painting" (Briefe über die Landschaftmalerei), 1772. A collected edition of his poems appeared in 4 vols. 8vo, in 1762; and his miscellanies and correspondence were printed after his death. Gessner's paintings were in spirit much like his poems. He studied nature, but formed his style on the earlier masters of the art—Claude and Poussin on the one hand, and the Flemish painters on the other. His ideal landscapes, though most admired in his own day, are least valued now. Most of them are executed in body colours. His etchings are superior to his paintings. They are graceful in style, and carefully executed; but, like all his works, their delicacy borders on feebleness. Many of them illustrate his writings. Gessner died at Zurich, March 2, 1788. He was a man of singularly amiable character and simple habits, and was universally popular with his countrymen and the many foreigners who visited him.—J. T–e.

GESUALDO, Carlo, Prince of Venosa, a principality of the kingdom of Naples, was born about the middle of the sixteenth century. He was the nephew of Cardinal Gesualdo, archbishop of Naples. The prince is distinguished as a musician, the instructions in which art he received from Pomponio Nenna. The first five books of his madrigals were published in parts in 1585, by Simon Molinaro, a musician and chapel-master of Genoa. In 1595 the madrigals of the prince of Venosa (six books) were published together by the same person. The pieces contained in this edition were upwards of a hundred in number. The writers of all countries give to this prince the character of being an extremely learned and ingenious musician. The Italian poet, Tassoni, in the tenth book of his Pensieri Diversi, 1620, observes—"We again may reckon among us moderns, James, king of Scotland, who not only composed many sacred pieces of vocal music, but also of himself invented a new kind of music, plaintive and melancholy, different from all other, in which he has been imitated by Carlo Gesualdo, prince of Venosa, who, in our age, has improved music with new and admirable inventions." Ever since this passage was first publicly noticed by Lord Kaimes in his Sketches in 1774, and commented upon by Mr. Tytler in his Dissertation in 1779, it has been hailed as the most unanswerable proof which could be adduced of the ancient celebrity of the Scottish melodies, and it has ever and anon given rise to the most triumphant ebullitions of national congratulation. But we are inclined to think that the passage has been entirely misunderstood. Dr. Burney examined a portion of the works of the eminent dilettante, namely, six books of madrigals, and, after a very attentive perusal of them, he says—"I was utterly unable to discover the least similitude or imitation of Caledonian airs in any one of them, which, so far from Scots melodies, seem to contain no melodies at all; nor, when sacred, can we discover the least regularity of design, phraseology, system, or, indeed, anything remarkable in the madrigals, except unprincipled modulation, and the perpetual embarrassments and inexperience of an amateur in the arrangement and filling up of the parts." But, besides these six books of madrigals, Serassi, in his Life of Tasso, remarks that there were twenty-five others preserved in MS. in one of the principal libraries of Naples, so that the prince's imitation of the Scottish music may possibly be contained in these; and the doctor's reasoning upon that point, which proceeded on the assumption that Gesualdo had produced no more than the printed works which had fallen under his observation, is altogether inconclusive, and must fall to the ground. But has not Tassoni's real meaning been entirely misunderstood? He did not mean that Gesualdo had imitated the melodies of King James, but only, to use Burney's words, "that these princely dilettante were equally cultivators and inventors o music." Tassoni, it will be observed, is not here expatiating upon the history and progress of the art; he is enumerating, in a chapter of his work, entitled Musici Antichie Moderni, the illustrious persons in ancient and modern times by whom it has been cultivated and adorned; and it is in this way that he alludes to the prince of Venosa, who, contrary to the views of Burney, has been described by his own countrymen, and after them by Hawkins, as an author "admirable for fine contrivance, original harmony, and the sweetest modulation conceivable," as a fit parallel to James I. of Scotland, whom he considered to have invented the music of that country. This is the view of the subject advocated by Mr. Dauney in his charming Preliminary Dissertation to the Skene Manuscript, 4to, 1838.—E. F. R.

GETA, Publius Septimius Antoninus, born about 190, was the younger son of the Emperor Severus by his second wife, Julia, whose mild and amiable disposition Geta seems to have inherited, while his elder brother Caracalla displayed the suspicious and cruel temper which clouded the character of their father. In 208 both the princes received the title of Augustus, and were nominally associated with Severus in the imperial dignity, which by his will they were to inherit jointly and equally after his death. But the antipathy and discord which had characterized their intercourse from childhood, gave little promise for the future; and it did not require the spirit of prophecy to anticipate, what their father is said to have predicted, that the younger would perish by the hand of the elder, and the elder by his own vices. After the death of Severus in Britain, they speedily abandoned the war in that country and returned to Rome, where they took up their residence in the palace; but each had his own separate apartments strictly sentinelled, and they met only in public surrounded by their guards. A partition of territory was also projected, and Geta was willing to fix his capital in the East; but their mother's affection for both opposed this desirable arrangement, and in 212 she saw her younger son assassinated by some of his brother's officers in her own apartments, where Caracalla had requested to meet with him on pretence of desiring a reconciliation.—W. B.

GETHIN, Lady Grace, the daughter of Sir George Norton of Abbotsleigh in Somersetshire, wife of Sir Richard Gethin of

Gethin-grott in Ireland, was born in 1676. Gifted with fine talents and liberally educated, she early attained in a wide circle of acquaintance a reputation for very remarkable literary ability. That this reputation was not undeserved is evident from the collection of essays which was published a few years after her death, under the title of "Reliquiæ Gethinianæ," &c. This volume consists of short discourses and fragments upon topics of moral and social interest, written at various times, and probably without any intention of publication. In the perusal of these the reader is not unfrequently reminded of the pregnant phrases and felicitous allusions, the profound sagacity and genial wit of Bacon, with whose writings Lady Gethin was familiar. Lady Gethin died in 1697, and was buried at Hollingbourne in Kent. A monument was erected to her memory in Westminster abbey.—J. B. J.

GEULINX, Arnold, a celebrated Cartesian philosopher, was born at Antwerp in 1625, and became professor at the university of Löwen in 1646. The study of Luther's works made such an impression on him, that he became a protestant in 1658. He soon after obtained the chair of philosophy at the university of Leyden, where he died in 1669. His works on physics, logic, and metaphysics are numerous. Many of them were printed after the author's death. Geulinx lived for many years in the most abject poverty; according to some of his biographers he died of absolute starvation.—F. M.

GEVARTIUS, Johann Caspar, a distinguished Belgian philologist and historian, was born at Antwerp in 1593, and educated at the jesuit colleges of Löwen and Douay; resided for several years at Paris, occupying himself with historical studies; and on his return became town-clerk of his native city. Ferdinand III. elevated him in 1641 to the rank of imperial councillor and historiographer, and conferred on him various other honours. He died at Antwerp in 1666. Of his very numerous works the most notable are—"Lectiones Papinianeæ;" "Electorum libri tres;" "Elogia Imperatorum Austriacorum;" and "Imperatorum Romanorum Icones."—F. M.

GEYER, Karl Andreas, was born at Dresden on the 30th November, 1809, and died on the 21st November, 1853. His natural abilities excited the attention of Mr. Mark, who caused him to be instructed in Latin. He used to prosecute his study of the language while sitting in the market at Dresden selling the produce of his father's garden. In 1826 he entered the garden at Zabelitz as an apprentice, and in 1830 he was removed to the botanic garden at Dresden. He attended the lectures on botany given by Professor Reichenbach. In February, 1834, he left Dresden for North America, in order to explore its botanical treasures. Here he led a very chequered life. During summer he collected plants, and during winter he engaged in various employments. In 1835 he visited the plains of the Missouri, and in 1836 the country between that river and the Mississippi. In 1840 he investigated the flora of St. Louis; in 1841 he visited the lower Iowa country; in 1842 the territory of Illinois; and in 1844 the Oregon district. On 13th November, 1844, he left Vancouver's Island, and, touching at the Hawaiian group, he reached England in May, 1845. He spent several months at Kew arranging his collection of plants, and returned to Dresden in September. He commenced a nursery near Dresden, and during his leisure hours gave instructions in botany and on the English language. During the last three years of his life he edited a horticultural journal. The account of the plants collected in his American travels, is given in Hooker's *London Journal of Botany*.—J. H. B.

GEZELIUS, George G., born in 1736; died in 1789; royal chaplain and parish priest of Lillkyrka in Nerike. He edited the "Biographiskt Lexikon öfver namnkunnige ach lärde Svenske Män," 1778, 3 vols., with a supplement, 1787.—M. H.

GEZELIUS, Johan, Bishop of Abo, born of peasant parents on 3rd February, 1615, at Gesala in Vestmanland, whence he took his name. He first studied at Upsala, and afterwards at Dorpat, where in 1641 he became professor of Greek and the oriental languages. In Dorpat he published his "Grammatica Græca," 1647—16th edition, 1813; which, for upwards of half a century maintained its place in the Swedish and Finnish schools. In 1649 he removed to Skedvi in Dalecarlia, as parish priest, and in 1660 was appointed superintendent at Riga, whence he returned to Livonia, and occupied himself with a new Lettish catechism, and in subduing the disorders which, during the previous war, had crept into the church. In 1664 he was appointed bishop of Abo, and now laboured with unabated zeal for all that concerned the spiritual and educational advancement of Finland. He wrote in Finnish a larger and lesser catechism, which are still in use in northern Finland; and also published a revised hymn-book. In 1670 he commenced, assisted by his sons, a new Swedish translation of the Bible, which, however, he did not live to complete, dying on the 20th January, 1690.—M. H.

GEZELIUS, Johan G., son of the preceding, born September 6, 1647, became superintendent of Narva in 1681, and bishop of Abo on the death of his father, whose translation of the Bible he completed. He himself published the New Testament, 1711–13; but it was not till after his death, 18th April, 1718, that the Old Testament was given to the public, 1724–28.—M. H.

* GFROERER, August Friedrich, a German theological writer, was born on 5th March, 1803, at Calw, kingdom of Wurtemberg, and studied theology at Tübingen. In 1830 he was appointed librarian at Stuttgard; in 1846 professor of history at Freiburg; and in 1848 was elected a deputy to the Frankfort national assembly. He embraced the Roman catholic faith in 1853. Among his works, the "History of Gustavus Adolphus," third edition, 1852; and the "History of the Christian church," 4 vols., enjoy the greatest esteem.—K. E.

GHAZAN KHAN, one of the descendants of Gengis Khan, born in 1274, was the seventh Mongul sovereign of Persia. This western portion of the great empire seems to have become virtually independent under Hulaku Khan, about the middle of the thirteenth century. Argoun Khan, grandson of Hulaku and fourth monarch of that dynasty, was succeeded by one of his brothers; and the assassination of the latter placed on the throne the representative of another branch of the family. But Ghazan, who was a son of Argoun and governor of Khorassan, took the field against the usurper, and with the aid of the Emir Newrooz, secured the sovereignty in 1294. Newrooz was soon afterwards put to death on suspicion of traitorous designs in Khorassan, of which province he had been appointed governor. The vizier also was condemned and executed; the confiscation of his great wealth, it is said, rather than his mismanagement of the finances, being the motive of his arrest and sentence. The administration of Ghazan, however, seems to have been characterized by much equity and wisdom. History records in illustration of this, that he was accustomed to hold in person supreme courts of justice, where his subjects might bring under his own cognizance whatever complaints they had against his deputies and officers. Towards the close of his reign he invaded Syria, defeated near Hems the troops of the Egyptian sultan under his son Nasser, and occupied the country. After his departure the inhabitants massacred the garrisons which he had left in the principal towns; and in a second expedition which he undertook for the purpose of recovering his former conquest, his army was routed by Nasser in the vicinity of Damascus. He did not long survive the disaster his death having occurred in 1303.—W. B.

GHAZI-HASAN. See Gazi-Hassan.

GHEIAS ED-DIN BULBUN, King of Delhi, ninth of the first Tartar dynasty, died in 1286 (685 of the Hegira), at the age of more than eighty. After a romantic youth, in which he was sold for a slave, he rose into favour at Delhi, and became governor of the Punjab. In 1266, the king of Delhi dying, Gheias ed-Din was unanimously called to succeed him. His government, though terribly cruel, was just and sagacious. He was at one time violently addicted to wine, but on ascending the throne he renounced its use, and carried out a kind of Maine law in his dominions.—W. J. P.

GHEIAS ED-DIN TOGHLUK, King of Delhi, founder of the third Tartar dynasty, was the son of a Turkish slave. Under the name of Ghazi Beg Toghluk he obtained such renown in war, that the people of Delhi called him to the throne in 1321. He assumed the name of Gheias ed-Din (Friend of Religion), and conducted the government with much energy and wisdom. He repaired ancient buildings, constructed new ones, encouraged commerce, patronized the learned, and promulgated a new code of laws. His death, which was caused by the fall of a wooden building, took place in 1325 (725 of the Hegira).—W. J. P.

GHELEN. See Gelenius.

GHERAI. See Dewlet.

GHERARDESCA, Ugolino della, a member of one of the noblest families of Tuscany. A selfish and cruel tyrant, he is indebted for immortality to the records of the horrible punishment inflicted by the Ghibelines of Pisa on him and his children,

and to the sublime episode that relates to it in the poem of Dante. The lords of the Gherardesca had for a long period served faithfully the republic of Pisa. Ugolino was one of the leaders of the Ghibeline party in that town. Impatient of the rivalry of some members of his own party, he entered into alliance with the Guelphs, and particularly with Nino Visconti, judge of Gallura in the island of Sardinia, and descended from one of the most ancient families of Pisa, in order to raise himself to supreme power in the republic. The plot being discovered, Ugolino was imprisoned; but he succeeded in recovering his freedom through the aid of the Florentines and some Pisans who were favourable to him, and whom he attached more and more to his person by bribes. Intrusted in 1284 with the chief command of the fleet manned by the citizens of Pisa against the Genoese, he betrayed the confidence which had been placed in him, by acting at the naval battle of La Meloria in such a way as to enable the enemy to gain a complete victory. Nevertheless, so great was his influence with the Guelph party, whilst he was yet nominally a chief of the Ghibelines, that the Pisans finding themselves in a difficult and dangerous position between the rival factions, had recourse to Count Ugolino as a mediator, and he was consequently elected captain-general (an office analogous to that of dictator) for ten years. He then took off the mask, and openly declared himself a Guelph, and proceeded to inflict summary vengeance on his personal and political enemies. To secure himself against external attacks, he gave up some of the best strongholds of the state to the people of Lucca, and offered to the Genoese the possession of Castro in the island of Sardinia in exchange for the prisoners of Pisa, who had been in their hands since the time of the battle of La Meloria. These unfortunate Pisans, however, nobly refused to accept freedom at the cost of their country's interest and honour, and the intended bargain succeeded only in injuring the reputation of Count Ugolino with all parties in Pisa. Outraged by his misgovernment and by the treacherous policy which he pursued with regard to the external relations of the republic, Guelphs and Ghibelines leagued for his overthrow; but, though stripped of power for a time, he availed himself of a popular tumult to recover it, and to take vengeance on his enemies, the Gualandi, Sismondi, Lanfranchi, &c. These potent families, and at their head the archbishop of Pisa, Ruggieri degli Ubaldini, waited for a favourable opportunity to renew the struggle with the tyrant; they excited, meanwhile, by every means in their power a spirit of insurrection among the populace, and at length having defeated his guards, seized Count Ugolino, his innocent sons Gaddo and Uguccione, and his nephews Brigata and Anselmuccio, and threw them all into a dungeon at the bottom of a tower in Pisa, styled ever since the Tower of Hunger (la Torre della Fame). Archbishop Ruggieri and his associates, partly to satisfy personal revenge, partly to rid their faction of a powerful foe, determined to put Ugolino to death, and his children and nephews with him. The means adopted by them to achieve their object were even more atrocious than the object itself. Archbishop Ruggieri ordered the keys of the prison, in which the doomed family were languishing, to be thrown into the Arno—this was done, and Ugolino and his companions were left to their fate. The moral and physical tortures of their situation, upon which history was silent, divined by the great heart of the poet, were described by Dante in the 33d canto of the Inferno with such depth of grief and horror as places that passage of the Divina Commedia beside the Laocoon and the Niobe of the ancients among the chief sublimities of art. Dante, although a Ghibeline, banishes the city of Pisa, for the cruel doom of Ugolino, from the pale of humanity, in the terrible lines which end the episode of Count Ugolino, but he at the same time condemns the latter as a traitor to his country, together with Archbishop Ruggieri, to the frozen lake at the bottom of hell.—A. S., O.

GHIBELINES or GUIBELINES. See GUELPHS, &c.

GHIBERTI, LORENZO, a famous Italian sculptor and bronze founder, and one of the great pioneers of the Italian renaissance, was born at Florence in 1381; his stepfather, Bartoluccio, who was a working jeweller, brought up his son to his own art; but Lorenzo seems to have also studied painting at the same time. In 1400 Florence was visited by the plague, and Ghiberti fled to escape it to Rimini, where he entered the service of Pandolfo Malatesta. In 1401–2, however, he returned to Florence, being induced to enter into the competition for the new gates of the Baptistery of Florence, to correspond with those of Andrea Pisano, made in 1330. The original contract for the first set of gates made by Ghiberti, was given to him and to his stepfather, November 23, 1403, but they had several assistants, among whom was Donatello; but his chief assistant appears to have been Michelozzo di Bartolommeo, who was engaged at seventy-five florins the year, or about thirty shillings a week, in our money at the present time. Ghiberti himself received from the beginning to 1407 about nine hundred florins, and there remained still due two hundred florins. These gates, Ghiberti's first pair, but the second of the Baptistery, were fixed in their place, 19th April, 1424, their subjects being from the Life of Christ, or the New Testament and accessory church history, in twenty-eight compartments. They were put opposite the cathedral, in the place of those of Andrea Pisano, representing twenty-eight subjects from the life of the Baptist; Andrea's being moved to the side entrance opposite to the Bigallo. It was now decided to have a set of gates for the third entrance into the Baptistery, the subjects to be taken from the Old Testament. On the 2nd of January, 1425, Ghiberti received his commission for this third pair. The ten principal panels were finished in 1447, and for these Ghiberti received one thousand two hundred florins. The entire gates, comprising the enriched architrave, were finished and gilded in 1452, and fixed in their place on the 16th of June of that year. These are the gates in all their golden splendour, which were afterwards pronounced by Michelangelo as worthy of being the gates of Paradise. As works of art, these gates are remarkable for novelty of treatment, as well as their skilful modelling and casting. There are casts of them in the school of art at South Kensington and at the Crystal Palace. They are 18 feet 1 inch high, by 12 feet 5 inches wide, exclusive of the cornice. The ten principal subjects of the panels are treated as pictures; that is, the figures are in high, middle, and low relief; but Ghiberti has managed his materials so skilfully that the portions in high relief do not cast their shadows on the distant parts in low relief. These gates were put in the place of Ghiberti's first pair in the Baptistery, which were removed to the side. The two sets occupied Ghiberti altogether forty-nine years, from 1403 to 1452. They were therefore literally a life-work, although, of course, Ghiberti executed many other commissions in the meanwhile; among them several metal works of considerable importance, and still in good preservation at Florence and at Siena. His son, Vittorio Ghiberti, assisted him in his later works; he died at Florence in 1455. In 1821 a folio volume was published on these Florentine gates, with engravings by Lasinio, Le tre Porte del Battistero di Firenze. In 1833 August Hagen published at Leipsic a remarkable story built upon the life of Ghiberti, under the title Die Chronik seiner Vaterstadt vom Florentiner Lorenz Ghiberti, 2 vols. 12mo, professing to be from the Italian; it is a historical romance. Ghiberti did leave a chronicle, and the second part of it is inserted in the beginning of Le Monnier's edition of Vasari, published at Florence in 1846; but it is very brief, and of no great importance.—(Vasari, ed. Le Monnier, vol. iii.)—R. N. W.

GHIKA, Family of: a celebrated princely house, which has given numerous hospodars to Moldavia and Wallachia. The ancestor of the family was GREGOR GHIKA, a peasant's son, born in the beginning of the seventeenth century, at the village of Kiuperli in Albania. Getting into the service of the governor of Moldavia, Stephen Burduze, he went with him to Constantinople, and there, by dint of intrigues, succeeded in procuring his master's demission, and in obtaining for himself, in 1658, the hospodarship of the Danubian provinces. The dethroned prince fled into Hungary, and from thence tried to reconquer his province by force of arms; but the attempt failed, and in the battle of Turkul Frumos Gregor Ghika all but annihilated the army of his rival. Stephen now sought help from the woivode of Wallachia; but, a new campaign ensuing, Ghika was once more victorious, and in consequence became hospodar of the united provinces of Moldavia and Wallachia, November, 1659. He ruled till 1662, when his son, GREGOR II., rose against him, and usurped the princely dignity. The latter, in his turn, was driven from the government at the end of a few years, and though reinstated soon after, lost it again in 1673, when he finally fled the country. He died of poison at Constantinople about 1680. The family, after his death, continued to be amongst the most influential in the Danubian provinces; but it was not till 1726 that another Ghika, GREGOR III., became

hospodar of Moldavia. He ruled till 1733, when he was nominated hospodar of Wallachia for three years. On the expiry of this period he returned to Moldavia, and in 1747 again assumed the government of Wallachia. He was succeeded by his son, MATTHIAS GHIKA, who likewise held the governorships of Moldavia and Wallachia alternately for a period of eight years. He was superseded by his brother, SKARLAT GHIKA, who reigned, including intervals of war and exile, till 1767. His son and successor, ALEXANDER GHIKA, maintained himself only about a year in the perilous dignity, and was succeeded by his cousin, GREGOR IV. The latter had the misfortune to displease the czar of Russia, and in consequence was made a prisoner in his own palace by a Muscovite colonel, and sent to St. Petersburg. Released some years after, he found the governorship of Wallachia occupied by the scion of a rival family, the Ypsilanti. He, however, succeeded in obtaining the post of hospodar of Moldavia in 1774, but held it only for three years, being assassinated by a special envoy from Constantinople, Kapidshi Pasha, in 1777. The latest and most celebrated of the family—

* GHIKA, ALEXANDER, born in 1795, was hospodar from 1822 till 1825, was then exiled, but returned in 1836 and governed till 1842, when the court of St. Petersburg once more obtained his dismissal from the sultan. Alexander, during his period of government, proved himself an enlightened reformer; he encouraged agriculture, established manufactures, and brought the country into a more flourishing condition than it had ever before attained under Turkish dominion. But the plan of uniting the two provinces of Moldavia and Wallachia into an independent state provoked against him the deadly animosity of the Russian court, and ultimately brought about his dismissal. He has lived since 1842 chiefly at Dresden in Saxony, devoted to literary and scientific pursuits.—F. M.

GHILINI, GIROLAMO, born at Monza in 1589, studied law at Padua, but finally entered the church, and became prothonotary canon of the cathedral of Milan, and abbot of Saint James of Cantalupo in the kingdom of Naples. He passed his last years at Alexandria, where he published the Ateneo of Picinelli. His principal works are the "Teatro d'Uomini letterati," "Annals of Alexandria," and some ascetic treatises. He died about 1675.—A. C. M.

GHIRLANDAJO, DOMENICO, or correctly DOMENICO BIGORDI, called Ghirlandajo from his father, who was a goldsmith much skilled in the manufacture of children's garlands. He was born at Florence in 1449, and was brought up by his father as a goldsmith; but he early took to painting, and earned the reputation of one of the chief masters of his time in Florence. Ghirlandajo surpassed all his contemporaries in the precision of his drawing and the delicacy of his execution; and in 1488 he acquired the distinction of being chosen the master of Michelangelo, who, then in his fourteenth year, was bound to Domenico for three years; but contrary to the usual custom, the master agreed to pay the apprentice an annual stipend for the value of his labour. The payment, however, seems to have been rather nominal than real, as Michelangelo received only twenty-four florins for the whole term of three years. Ghirlandajo was one of those employed in the Sistine chapel at Rome by Pope Sixtus IV. in 1484; but his chief works, both in fresco and in tempera are in Florence, as the "Life of St. Francis" in the Sassetti chapel in the church of the Trinity, painted in 1485; and the "Life of the Virgin," and other subjects, in the Tornabuoni chapel in the church of Santa Maria Novella, completed in 1490. Ghirlandajo's tempera pictures on wood are very rare; there is an "Adoration of the Magi" in the Uffizj gallery, and a "Nativity" in the academy at Florence; in the Louvre a "Visitation of the Virgin;" and a very beautiful "Madonna and Child with Angels," attributed to him, in the National Gallery. Ghirlandajo died young, about 1498; his last known work is dated 1492. His merits were considerable, his works combining much of the styles of Fra Angelo in sentiment, and of Masaccio in vigour of form. The "Death of St. Francis," in the Sassetti series, and engraved by Lasinio, is considered by some the painter's masterpiece.—RIDOLFO, the son of Domenico, was born at Florence in 1482; and having acquired the principles of his art from his father, he entered the school of Fra Bartolommeo, and there made the acquaintance of Raphael during the visit of that painter to Florence. Ridolfo made some impression on the great Roman painter; for when Julius II. commenced the redecoration of the Vatican apartments in 1508, Ridolfo was one of those invited to Rome by Raphael to assist him, though it does not appear that he ever joined Raphael at Rome. Ridolfo, however, completed a picture of Raphael's for one of the churches of Siena. He was a good painter for his time; but coming so close upon the great masters of the fifteenth century, his reputation was obscured by them, and his taste for the art in which he was educated prevented his ever adopting the enlargement of style of the so-called Cinquecents school. Ridolfo was, however, much employed; and he had an eminent assistant, known as Michele di Ridolfo; he died about 1560. The Louvre possesses a "Coronation of the Virgin" by him. David and Benedetto Ghirlandajo were brothers of Domenico.—(Vasari.)—R. N. W.

GHISI, a family of artists of Mantua. It has, indeed, recently been doubted whether any but Giorgio really bore the name of Ghisi, that of the others being Scultori (see Passavant, *Peintre-Graveur*, 1860, i. p. 251); but it by no means follows, because one of them signed himself Adam Scultore, that that was the family name. At any rate, Ghisi is the name by which they are usually known:—

GHISI, GIAMBATISTA, called BERTANO, the head of the family, born about 1500, is described by Italian writers as painter, sculptor, engraver, and architect. A scholar of Giulio Romano, he made some designs in the manner of his master, from which paintings were executed for the cathedral of Mantua; but he painted little, if at all, himself. His sculpture was probably confined to modelling. Several of his engravings are extant, some from his own designs; but the best is a "David with the head of Goliath," after G. Romano. Having been appointed to succeed Giulio Romano as superintendent of all the ducal buildings, his later years were devoted to architecture. His chief building was the fine church of Sta. Barbara at Mantua, commenced in 1565. According to Milizia (*Vite d. Arch.*) he published some architectural writings. He was alive in 1568.

GHISI, ADAMO, or ADAM OF MANTUA, son of the above, born about 1530, was a very able engraver. Among his more celebrated plates are a series of mythological subjects after Giulio Romano; the "Dead Christ," after Michelangelo, &c. He was alive in 1573.

GHISI, DIANA, daughter of Giambatista, born about 1536, engraved so admirably that Vasari declared her to be a perfect marvel. "For my own part," he adds, "who have seen herself (and a very charming and graceful maiden she is), as well as her works, I have been utterly astonished thereby." Two centuries have since passed away, and though her skill is not now regarded as exactly miraculous, her works to a great extent justify the good old biographer's enthusiasm. Some fine examples of her burin are in the print-room of the British museum; and one of the best, "The Virgin and Child, with the archangels Michael, Gabriel, and Raphael," is exhibited to the public in the king's library, along with prints by Adam and Giorgio Ghisi. After her marriage with Ricciarelli of Volterra, she frequently signed herself in her engravings "Diana civis Volaterrana." Her earlier plates are signed "D. Mantuana." She was alive in 1588.

GHISI, GIORGIO, born in 1524, is generally regarded as a brother of the preceding; though, as said above, this has been recently doubted. In any case, Giorgio Ghisi is the greatest engraver of the name—one of the very greatest of his time. He studied design under Giulio Romano; engraving under Marc Antonio Raimondi. His prints, which are from the chief painters of Italy, are among the most prized by collectors, and are consequently very scarce. He had a masterly style, great power of expression, and drew well, but is not free from maunerism. His most famous plates are the grand series from the frescoes of Michelangelo in the Sistine chapel. The "Last Judgment" alone occupies ten large plates. His plates after Raffaelle—especially the "School of Athens," in two sheets; and the "Dispensation of the Sacrament"—are also much admired. Giorgio Ghisi died at Rome about 1590.—J. T–e.

GHISLERI. See PIUS V.

GIAFAR or DJAFAR, surnamed SADEK, or the Just, a Mussulman doctor, was born atMedina in the year 83 of the Hegira, and died there in 148 (764). His doctrines are regarded by orthodox believers as of absolute authority, and he is recognized as the sixth lawful imam. He is reputed to be the author of the lesser Gefra and of the Ketab Corráat, or Book of Lots, which is followed by the mussulmans in their divinations. His chief reputation, however, rests upon his Traditions, which have consecrated his memory among the faithful.—W. J. P.

GIAFAR, DJAFAR, or GAFAAR. See BARMEKIDES.

GIAHEDH or DJAHEDH (the Large-eyed) is the surname by which the learned Mussulman doctor, Abu Othman Amud, or Amru Ben Mahbub, is best known. A native of Bassora, he removed from thence to Bagdad. He was chief of the sect called the Motazales, who were famed for their subtilty in scholastic theology. He studied with great care the Greek writings on philosophy, and was himself the author of some treatises on subjects of a kindred nature. The large-eyed doctor died at Bagdad in 840.—W. J. P.

GIANNI, FRANCESCO, an Italian improvisatore, was born at Rome in 1759. He was originally a tailor. His singular gift introduced him to the notice of Napoleon, who bestowed on him many marks of his favour, ultimately appointing him imperial improvisatore. Many of his compositions, especially those in which he celebrated Napoleon's victories, were translated into French, and went through several editions. He was appointed a member of the legislative council of the Cisalpine republic. In 1815 Gianni fixed his residence at Paris, where he died in 1822.—A. C. M.

GIANNONE, PIETRO, a distinguished historian, was born at Ischitella, a village near Naples, on the 7th of May, 1676. Having completed his university curriculum at Naples, he studied law, and took the degree of LL.D. in 1701. His great success as an advocate soon gave him independence, and enabled him to devote his time to the composition of his "History of the Kingdom of Naples," a work which cost him twenty years' study and research. Its publication roused against him the enmity of the church; the love of freedom pervading the work was stigmatized as infidelity; and its author was denounced as a foe to the catholic religion and clergy. The archbishop of Naples took up the quarrel of his clergy; the historian was excommunicated for exposing the pseudo-miracle of San Gennaro's blood; and finally, when the cause of the church was taken up by a rabble of Neapolitans, he had to seek safety in flight. Having gone to Vienna and presented himself at the court of the emperor, Charles VI., to whom he had dedicated his history, Giannone was at first coolly received; but, having succeeded in dispelling the prejudices artfully raised against him by his enemies, he was taken under the protection of that prince, who granted him a life pension of 1000 florins. During his stay at Vienna he wrote his celebrated "Apology," and conducted many causes intrusted to him both by native and foreign clients. By his advice a monk was induced to publish a pamphlet entitled Moral and Theological Thoughts on Giannone's Civil History of Naples, to which Giannone replied in a poem entitled "Profession of Faith, and doubts about Father Sanfelice's morals." The kingdom of Naples having regained its independence, Giannone quitted Vienna with the intention of offering his services to the new government, but he could not proceed farther than Venice, where his passport for Naples was refused him on account of a cabal formed against him by some friars. Giannone was therefore compelled to assume another name, and to leave incognito for Modena and Milan. He afterwards repaired to Turin, where the then ruling sovereign was negotiating a reconciliation with the papal court, and therefore could not entertain the persecuted historian. Giannone thereupon turned his steps to Geneva, where he had been invited by the publisher Bousquet, who undertook the publication of all his works, promising the author a very liberal remuneration. It was in that city Giannone revised his "Triregno," a work divided into three books, in which he treats of the worldly, heavenly, and papal kingdoms, criticising in the most important dogmas of the catholic faith, and pronouncing in favour of Calvinistic views on auricular confession and on transubstantiation. Entrapped by Joseph Guastaldi, a courtier, into spending the Easter holidays with him at his villa in Savoy, he was seized by the police, and confined, first in the fortress of Miolans, then in the citadel at Turin, where he died on the 17th of March, 1748.—A. C. M.

GIARDINI, FELICE, a celebrated violin performer and composer, was born at Turin in 1716. His musical education was received under Paladine, and subsequently, for the violin in particular, under Somis, one of the best scholars of Corelli. At the age of seventeen, animated by the hope of fame, he went to Rome, and afterwards to Naples. At the latter city he obtained, by the recommendation of Jomelli, a post far too humble for his large ambition, that of one of the *ripieni*, or make-weights, in the opera orchestra. Here his talents, nevertheless, began to appear, and he was accustomed to flourish and change passages much more frequently than he ought to have done. "However," said he himself, in relating the circumstance to Dr. Burney, "I acquired great reputation among the ignorant for my impertinence; till one night during the opera, Jomelli, who had composed it, came into the orchestra and seated himself close by me, when I determined to give the maestro a touch of my taste and execution; and in the symphony of the next song, which was in a pathetic style, I gave loose to my fingers and fancy; for which I was rewarded by the composer with—a violent slap in the face, which," added Giardini, "was the best lesson I ever received from a great master in my life." Jomelli after this was, however, very kind in a different and less indirect way to this young and talented musician. After a short continuance at Naples, followed by professional visits to the principal theatres in Italy, and by an enthusiastic reception at Berlin, Giardini came to England, and arrived in London in 1750. Here his performance on the violin, in which at that time he excelled every master in Europe, was heard, both in public and in private, with the most rapturous applause. His first public performance in London afforded a scene memorable among the triumphs of art. It was at a benefit concert for old Cuzzoni, who sang in it with a thin, cracked voice, which almost frightened out of the little theatre in the Haymarket the sons of those who had perhaps heard her at the great theatre of the same street with ecstasy supreme. But when Giardini came forward, and made a display of his powers in a solo and concerto, the applause was so long, loud, and furious, as nothing but that bestowed on Garrick had probably ever equalled. His tone, bowing, execution, and graceful carriage of himself and his instrument, formed a combination that filled with astonishment the English public, unaccustomed to hear better performers than Festing, Brown, and Collet. Such was the estimation accruing to Giardini from his talents, that in 1754 he was placed at the head of the opera orchestra. Two years afterwards he joined the female singer Mingotti in attempting that labyrinth of disaster, the management of the opera; but although they acquired much fame, their management was not attended with success. During this time Giardini composed several of the dramas which were performed. In leading the opera band he had the merit of introducing improved discipline, and a new style of playing much finer in itself, and more congenial with the poetry and music of Italy, than the level and languid manner of his predecessor, Festing, who had succeeded Castrucci, Hogarth's Enraged Musician. The losses that Giardini had sustained on that ready road to ruin, the Italian opera, drove him back to the resources of his own particular talent, and he entered upon the occupation of teaching in families of rank and fashion, at the same time continuing unrivalled as a leader, a solo-player, and a composer for his favourite instrument. He resided in England until the year 1784, when he went to Naples under the protection and patronage of Sir William Hamilton. There he continued five years, and then returned to this country; but his reception was not what it had formerly been. Fashion is a goddess of so gay a turn as cannot assort with infirmity; and an old favourite is but too likely to find that favour easily gets a divorce from age. The health of the Italian was greatly impaired, and sinking fast under a confirmed dropsy. With a dimmer eye, a feebler hand, and doubtless an aching heart, he found himself still doomed to the prosecution of his calling, when all his former excellence was lost. Instead of leading in all the most difficult parts, he now played in public only the tenor in quartetts that he had recently composed. After attempting unsuccessfully a burletta opera at the little theatre in the Haymarket, he was at length, in 1793, induced to go to St. Petersburg, and afterwards to Moscow, with his burletta performers. The most cruel disappointment attended him in each of these cities, in the latter of which he died at the age of eighty, in a state, as far as it could be discovered, of poverty and wretchedness.—E. F. R.

GIB, ADAM, a famous Scottish divine of last century, was born 14th April, 1714, at Easter Castleton, parish of Muckhart and county of Perth. After completing his literary and theological studies at Edinburgh, he was licensed as a preacher in 1740, and ordained over an important charge in Edinburgh in 1741, in connection with the party which had recently seceded from the Church of Scotland. He at once rose into prominence from his popular gifts and his great mental power and fearlessness. When the Pretender occupied Edinburgh, and many ministers of the establishment were mute and their churches shut up, he

withdrew from the city to a place in its vicinity, near Colinton, and preached openly and unflinchingly against the rebellion, praying fervently, as usual, for the royal family, and all this, as he says himself, "often within hearing of a party of the rebel guard." When the famous question of the Burgess oath agitated the associate synod, he became the champion of the party who, from their interpretation of the oath, deemed the taking of it unlawful, and was bound up with all their high-handed measures. After the separation he was acknowledged head of the Anti-burghers; while on account of his influence in consultation, his eloquence in debate, his peculiar force of character, and success in bearing down all opposition to his views, he was occasionally termed Pope Gib. The new church erected for him in Nicholson Street, Edinburgh, in 1753, is said to have been usually filled on Sabbath with an audience of two thousand persons. In 1765 the general assembly of the Church of Scotland stigmatized the secession as a movement "which threatened the peace of the country." Mr. Gib replied at once in a dignified style, telling what the seceders had done in days of danger, and what loyalty they had boldly and unanimously displayed during the rebellion of 1745. In 1774 he published his "Display of the Secession Testimony," and in 1784 "Sacred Contemplations, with an appendix on Liberty and Necessity, in reply to Lord Kames." These works exhibit Mr. Gib's abilities, his acuteness and breadth of mind, his great powers of reasoning, and his profound knowledge of polemical divinity as taught on the continent, especially in Holland. His style of thought was no less bold and masterly than it was singularly lucid and fervid. His love of truth was so tenacious that it sometimes assumed the appearance of dogmatism; his intolerance of what he deemed error was never disguised; and his handling of an opponent was distinguished more for its unsparing honesty than its gentleness. Mr. Gib died on the 18th June, 1788, in the seventy-fourth year of his age, and forty-eighth of his ministry, and was buried in the Grey Friars churchyard, a handsome monument being erected by his congregation to the memory of their minister.—J. E.

GIBB, JOHN, a Scottish civil engineer and contractor, and son of a contractor, was born at Kirkcows, near Falkirk, in 1776, and died in November, 1850. In his youth he was employed at first as a contractor's assistant, and afterwards as an assistant engineer on various important works, chiefly of John Rennie and Telford. Telford placed him as resident engineer of the harbour of Aberdeen, a work of great magnitude and difficulty, about the year 1809. About six years afterwards he resigned that post to undertake the business of contractor, in which capacity he finished the harbour works of Aberdeen, and executed many other works for John Rennie, Telford, Robert Stevenson (of Edinburgh), Sir William Cubitt, and other engineers, with great skill and success. Amongst these may be mentioned the repairs of the Crinan canal, various harbours on the east coast of Scotland, the Glasgow and Carlisle turnpike road (a perfect specimen of road-making, involving stone bridges of great height, such as that of Cartland Craigs, near Lanark, over the glen of the Mouss), various lighthouses, turnpike road bridges (including the Dean bridge near Edinburgh), railway viaducts, additional harbour works at Aberdeen, and Telford's "Glasgow Bridge," the lowest over the River Clyde, and a model of its class. Gibb was specially skilful in works connected with rivers and harbours.—W. J. M. R.

GIBBON, EDWARD, one of the most illustrious of the English historians, born at Putney, April 27, 1737; died January 16, 1794. His father, who was also named Edward, was of an old Kentish family, but in reduced circumstances, their property having been dissipated by the explosion of the South Sea bubble. The elder Gibbon sat in parliament for many years as representative of the borough of Petersfield, and afterwards of Southampton. His more distinguished son was the first and only surviving child out of a family of seven, the others having died in infancy. His constitution was so delicate that his life was repeatedly despaired of; but, owing to the tender nursing of a maiden aunt, it was spared. When nine years old he was placed at a school kept by Dr. Woodeson at Kingston-on-Thames, but his delicate and precarious health prevented his deriving much instruction during the period he resided there. On the death of his mother in 1747, he returned home, where he remained for two years, after which he entered Westminster school. His studies were so frequently interrupted by illness, that he made but slow progress; and after two years his father removed him to Bath, where the full restoration of his health was eventually attained. In 1752 Gibbon matriculated as a gentleman commoner at Magdalen college, Oxford. In his "Autobiographic Memoirs" he describes himself at this time to have had "a stock of erudition that might have puzzled a doctor, and a degree of ignorance of which a schoolboy might have been ashamed;" nor does his residence at the university appear to have greatly replenished his imperfect scholastic attainments. During his second year at Oxford his reading took a religious turn, and the study of Bossuet's Variations of Protestantism, and Exposition of Catholic Doctrine, effected his conversion to the Roman catholic religion. The consequence of this change was his expulsion from the university. His father was indignant at his son's change of religion, and placed him under the care of M. Pavilliard, a Calvinist minister at Lausanne in Switzerland, in the hopes of his reclaiming him from Roman catholicism. In this his new tutor was speedily successful; and Gibbon publicly renounced, in 1754, the faith which he had adopted but twelve months before. While with M. Pavilliard Gibbon made rapid progress in his studies, and acquired a perfect knowledge of the French language; he also formed the acquaintance of Voltaire. He about this time met a young lady, Mademoiselle Susan Curchod, to whom he became passionately attached, but he was obliged to submit to his father's disapproval of a marriage with her; and the young lady subsequently became the wife of M. Necker, the celebrated financier. This disappointment impelled him to redouble his attention to his literary pursuits. In 1758 he returned to England, residing with his family either at Petersfield or in London. During his absence in Switzerland his father had married a second time, and Gibbon appears to have had a sincere regard and esteem for his stepmother, who had been a Miss Patton. In 1761 he published his first work, written in French, and entitled an "Essaie sur l'Etude de la Litterature." It received but slight notice in England, though on the continent it was favourably viewed. About the same time Gibbon conceived a taste for the army, and obtained a commission as a captain in the Hampshire militia. For two years and a half he spent what he describes as "a wandering life of military servitude, which terminated in the disbanding of the regiment in 1763." According to the custom of the times, it was considered essential to the education of an English gentleman to make the tour of the continent, and accordingly Gibbon started on his travels, furnished with letters of recommendation to persons of influence in France and elsewhere. At Paris he found that the fame of his "Essaie" had preceded him, and he was cordially received by the great French litterateurs. After a residence of some months in Paris, he revisited Lausanne, and afterwards went to Rome. While there, he says in his "Memoirs," it was "on the 15th of October, 1764, as I sat musing amidst the ruins of the capitol, while the barefooted friars were singing vespers in the temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind." In the following year Gibbon returned home to England, and the next five years he describes as having been the least satisfactory of his life, affording few incidents worthy of record; a portion of each he spent with his regiment, in which he had risen to the rank of lieutenant-colonel, though he observes that he was disgusted with "the inn, the wine, and the company." In 1767 he published a work entitled "Mémoires Littéraires de la Grand Bretagne," in the preparation of which he was associated with M. Deyverdun, a young Swiss gentleman with whom he had become acquainted at Lausanne. The book, however, received but slender approval. His next production, "Critical Observations on the Sixth Book of the Æneid," was more successful. His father died in 1770, and left him in comparatively easy circumstances; and for the next five years Gibbon employed himself in preparing for his grand historical account of the decline and fall of the Roman empire. In 1774 he was returned for the borough of Liskeard, through the influence of his kinsman Lord Elliot; but he did not let his parliamentary duties interfere with his literary labours. The first volume of the "Decline and Fall" appeared on the 17th February, 1776, and was received with unbounded admiration. Its literary success was immediate; but the public were not slow to discern, nor tardy to censure, the sceptical tendency of the "celebrated chapters" in which the historian shadowed forth his ironical scruples as to the truths of christianity. The entire of the first edition was sold in a few days, and others followed in rapid

succession. In 1779 Gibbon was called on by the Lord Chancellor Thurlow to prepare his "Memoire Justificatif," a reply to a manifesto of the French government, issued previous to the declaration of war; and, in acknowledgment of his services on that occasion, he was appointed one of the commissioners of trade and plantations—an office which he held during the period of the administration of Lord North, to whom he gave a steady support. In 1781 appeared the second and third volumes of his great work, which were received with equal enthusiasm, and called forth less controversy than the first. On the loss of his appointment as commissioner of trade, inclination led him to revisit Lausanne; and accordingly, having disposed of all his property, with the exception of his library, he took up his residence there at the close of the year 1783, having for a companion his old friend M. Deyverdun. For nearly a twelvemonth he appears to have rested from his historical researches; but, returning with redoubled energy to his great work, he had the satisfaction of completing the last volume in June, 1787. After an absence of four years, Gibbon returned once more to London, with the manuscript of his last volumes, and in 1788, on the fifty-first anniversary of his birth, the "Decline and Fall of the Roman Empire" was published in a complete form. The three latter volumes are, in passages, as open to animadversion for the indelicacy of their allusions, and the pruriency of their inuendoes, as the earlier portions of the great work are obnoxious to the charge of infidelity; and these Gibbon, with unconscious or affected naiveté, sought to defend on the plea that the indecorous portions had not been divested of their imperfect concealment in the garb of the learned languages. Soon after its publication Gibbon returned to Lausanne, but his retreat had no more the same attractions for the historian, in consequence of the loss of his early friend Deyverdun. He now occupied himself in writing his own memoirs, which were afterwards published by Lord Sheffield. In 1793 he was compelled to return to England, Switzerland, owing to the outburst of the French revolution, being no longer a secure place of residence for him. A few months after his arrival he became prostrated by a disease with which he had been long afflicted, but which he had succeeded in concealing from every one, with the exception of a confidential servant, and on the 16th of January, 1794, he breathed his last. As the greatest achievement of the historic muse of England, the "Decline and Fall" reflects, in a remarkable degree, the innate character of the author, and even the complexion of his studies, as imparted and developed by the vicissitudes of his early life. The impulses of his mind were characterized to a singular extent by the opposite qualities of the love of the mythical and romantic, with the faculty of investigating the real and the true. Whilst his pursuits, even from boyhood, had one undeviating tendency towards historical research, he was allured onward by the love of the marvellous and the charm of oriental mystery. Hence the eagerness with which he early achieved the almost unparalleled extent of reading and research, which furnished the wealth of material that abounds in his *magnum opus;* whilst the faculty of weighing historic evidence and analyzing probabilities and doubts, is referable to the metaphysical and logical training which he underwent during his pupilage at Lausanne. A further reflection of the accidents of his life is to be traced in the vein of subtle irony which pervades the argumentative portions of his work, and relieves the solemn march of his grand and heroic style; and this he acquired, perhaps, unconsciously from the works of Pascal and Voltaire, which he accepted as the model of his composition in French, a language in which he wrote with the same facility as in his mother tongue. Lord Sheffield in 1795 published Gibbon's miscellaneous works, together with the "Memoir of his Life and Writings," composed by himself. This collection contains also abstracts of the books which the great historian had read; extracts from the journal of his studies; outlines of his "History of the World;" a republication of his "Essaie sur l'Etude;" "Critical Observations on the Sixth Book of the Æneid;" a dissertation on the subject of "l'Homme en Masque de fer;" and a variety of other papers. Of his grand work on the "Decline and Fall," which originally appeared in quarto, numerous editions have since been published in 12 vols. 8vo, as well as abridgments, omitting those passages which cast doubts upon the authenticity of the christian religion.—J. E. T.

GIBBON, John, an ancestor of Gibbon the historian, was born in London in 1629. He was for some time a student in Jesus college, Cambridge, and he served as a soldier in Virginia and subsequently on the continent. He obtained the appointment of blue-mantle in the heraldry office, and wrote "Introductio ad Latinam Blazoniam," and other works. Gibbon seems to have been both an able and learned man; but his belief in judicial astrology, and a naturally peevish and irritable temper, made him obstinate and impracticable. His illustrious descendant says of him in his autobiography, "His manner is quaint and affected; his order is confused; but he displays some wit, more reading, and still more enthusiasm." He died about the year 1700.—J. B. J.

GIBBONS, Christopher, the son of the celebrated Orlando Gibbons, was from his childhood educated to the profession of music under Ellis Gibbons, organist of Bristol cathedral. He had been a chorister in the chapel of Charles II., organist in private to his majesty, and organist of Westminster abbey. The king had so great a partiality for this musician that he was induced to give him a personal recommendation to the university of Oxford, requesting that he might be admitted to the degree of doctor in music. This he was in consequence honoured with in 1664. He died in the year 1674. Christopher Gibbons was more celebrated for his skill in playing the organ and virginals than for his compositions. There are, however, many of his anthems extant.—E. F. R.

GIBBONS, Grinling, the distinguished sculptor in wood, was born in Rotterdam, April 4, 1648, and came to this country the year after the fire of London, in 1667, when he was only nineteen years of age. No doubt many foreign artists came to London on that occasion; for there could scarcely have been a better opportunity for them to distinguish themselves or acquire wealth than on the rebuilding the capital of a great kingdom. Gibbons' principal assistants were also both from the Netherlands—Dievot of Brussels, and Laurens of Mechlin. Grinling Gibbons was first brought into notice by Evelyn, who found him in 1671 in Says' Court, Deptford, busy in carving a composition by Tintoretto, containing upwards of a hundred figures; and he introduced him to Charles II., who gave Gibbons a place in the board of works, and he was employed at Windsor and in other palaces, in sculpture in marble as well as in wood. Evelyn calls him, "without controversy, the greatest master both for invention and rarenesse of worke, that the world had in any age; nor doubt I at all," he says, "that he will prove as great a master in the statuarie art." The base of the statue of Charles I. at Charing Cross, is by Gibbons, as is also the bronze statue of James II. in the Privy Garden, Whitehall, for which he is said to have received £300. Gibbons was, however, much more an ornamental sculptor and carver in wood than a statuary. He was employed by Sir Christopher Wren in the decorations of the choir of St. Paul's cathedral, for which he received £1333 7*s.* 5*d.* He executed also much elaborate work at Burghley; and a very celebrated series of carvings in a great room at Petworth, for some of the panels of which Turner, two hundred years afterwards, executed a series of beautiful landscapes, for the late Lord Egremont, the well-known art patron. Some of these carvings are of exquisite skill, the room being distinguished as much for the excellence as the quantity of its carvings. One of his chief works, also, is the tomb of Viscount Camden in the church of Exton in Rutlandshire—a large and magnificent monument combining statuary and ornament. Gibbons was appointed, in 1714, master carver in wood to George I., with a salary of eightpence a day. He was unrivalled in his time for his carving of foliage, fruit, flowers, still life, &c.; and he executed many marvellous specimens of delicacy in carving, some of which are enumerated by Walpole, and are still preserved. He died at his house in Bow Street, August 3, 1721, leaving a considerable collection of works of art, by himself and others. There is a good portrait of Gibbons by Sir Godfrey Kneller; and it has been well engraved by John Smith, his contemporary.—(Walpole, *Anecdotes of Painting in England*, vol. ii., ed. Wornum.)—R. N. W.

GIBBONS, Orlando, who was not only "one of the rarest musicians of his time," as A. Wood styles him, but one of the finest geniuses that ever lived, was a native of Cambridge, born in 1583. It is not impossible that he was the son of William Gibbons, who on the 3rd of November, 1567, was admitted one of the waytes of the town of Cambridge, with the annual fee of 40*s.* At the early age of twenty-one he was appointed organist of the chapel royal, as successor to Arthur Cock. In 1606 he was admitted bachelor of music in the university of Cambridge,

and in 1622 he was honoured at Oxford with a doctor's degree, on the recommendation of his friend Camden. It has been said that, besides his own exercise composed for this occasion, he wrote that which gained a similar degree for Dr. Heyther; but it is easy to raise reports of this kind, and impossible to refute them after a long lapse of years. In 1625, attending in his official capacity the solemnity of the marriage of Charles I. with Henrietta of France, on which occasion he composed the music, Gibbons was seized with smallpox, and died on the Whitsunday following. He was buried in Canterbury cathedral, and his widow erected a monument over his grave, the inscription on which is given in Dart's History of the Cathedral. Gibbons was concerned jointly with Dr. John Bull and Dr. William Byrd in the composition of a music-book for the virginals, entitled "Parthenia." In 1612 he published "Madrigals of five parts, for Voices and Viols." He also composed the tunes for Withers' Hymns and Songs of the Church; Melodies of two parts, and in their kind most excellent; and also a set of Fancies for viols. But Gibbons' greatest glory is his church music. Two services and about eighty anthems have descended to our times. Dr. Tudway, speaking of them, says they are "the most perfect pieces of church music which have appeared since the time of Tallis and Byrd; the air so solemn, the fugues and other embellishments so just and naturally taken, as must warm the heart of any one who is endued with a soul fitted for divine raptures." Undoubtedly the general characteristic of Gibbons' music is fine harmony, unaffected simplicity, and grandeur.—E. F. R.

GIBBONS, Thomas, a dissenting divine, was born at Reak, near Newmarket, in 1720, and died in 1783. Gibbons was a rigid Calvinist, and remarkable for his piety and simplicity of manners. He wrote a work on rhetoric; another entitled "Female Worthies, or the lives and memoirs of eminently pious women;" and "Memoirs of the Rev. Isaac Watts, D.D." He supplied Dr. Johnson with some materials for his account of Watts in the Lives of the Poets. Three volumes of his sermons were printed after his death.—R. M., A.

GIBBS, James, architect, was born in 1674 at Aberdeen, where he was educated, and took the degree of M.A. In his twentieth year he went to Holland, served for six years with an architect, and then proceeded to Italy, where he remained ten years, chiefly at Rome, studying architecture under Garroli. Returning to England at a time when Wren had fallen into disfavour, Gibbs, assisted by the active patronage of the earl of Mar, found a ready field for his efforts, and soon became the most fashionable architect of the day. His first important work was the Fellows' Building at King's college, Cambridge, a wretched disfigurement of the grand old Gothic pile. He was more fortunate with his next great work, St. Martin's-le-Strand church, Charing Cross, 1721–26, the portico of which has always been looked upon as one of the best Roman porticoes in London—the church, as a whole, having been both praised and censured in excess. Other important buildings by him were St. Mary's church in the Strand, London; All Saints, Derby; and the quadrangle of St. Bartholomew's hospital. But next to St. Martin's, the work by which he is best known, is the Radcliffe library, Oxford, 1737–49, a circular structure not very well adapted for its specific purpose, and rather correct than impressive when seen close at hand, but the handsome cupola of which forms a striking feature in the general view of the learned city. Gibbs published in 1728 a folio volume of his designs, and "he got," says Walpole, "£1500 by the publication, and sold the plates afterwards for £400 more." The designs of the Radcliffe library he issued in a separate volume, folio, 1747. Gibbs died August 5, 1754.—J. T–e.

GIBBS, Sir Vicary, a chief-justice of the common pleas, was born in 1752, in or near Exeter, where his father was a surgeon and apothecary. Sent to Eton, he distinguished himself by his early scholarship, and his contributions figure in the Musæ Etonenses. At school he is said to have been noted for a certain pettishness of temper, which accompanied him throughout life. His father was not rich, and he repaired to Cambridge as an elected scholar of king's college, on Lord Craven's foundation. After leaving the university, where he specially distinguished himself by his proficiency in Greek, he went to London and became a barrister. His first noted forensic appearance was as counsel with Lord Erskine in the famous state trials of 1794, when he defended Horne Tooke and Hardy. In spite of the acrimony with which he has been charged as a pleader, his judgment is said on that occasion to have usefully tempered Erskine's fiery zeal. With this success his practice improved; and his political opinions being the opposite of those of Horne Tooke and Hardy, he was marked for promotion by the government. In 1805 he was appointed solicitor-general and knighted; in 1807 attorney-general, when he entered the house of commons as the parliamentary representative of his alma mater, the university of Cambridge. In 1812 he was made a puisne judge of the common pleas, and succeeded in 1813 to the chief-justiceship, which his infirmities forced him to resign in 1818. He died on the 8th of February, 1820, leaving behind him the reputation of an able judge.—F. E.

GIBERT DE MONTREUIL, a trouvère of the twelfth century, known by a romance in rhyme called the "Violet," to which a novel of Boccaccio's and Shakspeare's Cymbeline have been traced. Gibert's romance was translated into French prose early in the sixteenth century, and was abridged and popularized by the count de Tressan. The original was for the first time published by François Michel in 1834.—J. A., D.

GIBERTI, Giammatteo, born at Palermo in 1495. He was highly lauded in the records of the sixteenth century and in the works of several of the most famous writers of that age, as Bembo and Casa, for his learning, and for the liberal patronage he bestowed on literature and literary men at Rome, where he long resided, and at Verona, where he was subsequently bishop. He encouraged above all the study of Greek, and helped by means of amanuenses, whom he entertained at his private expense in his palace, to decipher and transcribe ancient manuscripts. Some excellent editions of the works of the Greek fathers were published under his auspices. He died in 1543.—A. S., O.

GIBIEUF, Guillaume, was born at Bourges in the latter part of the sixteenth century, and died in 1650. He became a doctor of the Sorbonne in 1612, and, the year before, had assisted cardinal de Berulle in instituting the congregation of the Oratory Gibieuf was also commendatory abbé of Juilly, and vicar-general of the society, and it is said that his modesty prevented him from accepting a bishopric. He was author of a work entitled "De Libertate Dei et Creaturæ," which procured him the title of "precursor of Jansenism." He also wrote "La Vie et les Grandeurs de la très sainte Vierge," &c.—R. M., A.

GIBSON, Sir Alex., Bart., an eminent Scottish lawyer and judge, born about 1570. He was admitted a clerk of session in 1594, and continued to hold that office during the remainder of his life. In 1621 he was elevated to the bench by the title of Lord Durie, and his son was conjoined with him in his office of clerk. He was repeatedly chosen president of the court by the other judges, in whom the right of election to this office was then vested. Seven years later he was created a baronet of Nova Scotia, and received a grant of several square miles of land in that country. In 1640 he was elected a member of the committee of estates. Lord Durie was not only an able and learned, but an upright judge, and was never charged with those acts of dishonesty and venality by which the Scottish judges of his age were disgraced. While taking an airing on Leith Sands, the president was forcibly carried off by some masked men and detained for three months in close and secret confinement for the purpose of preventing his voting in a suit then pending in the court of session. This outrage, which is said to have been perpetrated at the instance of the earl of Traquair by a border freebooter named William Armstrong or Christie's Will, has been made the subject of a spirited ballad by Sir Walter Scott. Lord Durie died in 1646. His collection of the reports of decisions in the court of session from 1621 to 1642 was published after his death by his son in one vol. folio, and though very brief and somewhat obscure, is valuable as the earliest digested collection of decisions in Scottish law.—J. T.

GIBSON, Edmund, an eminent prelate and scholar, successively bishop of Lincoln and of London, was born at Bampton in Westmoreland in 1669, of parents respecting whom nothing but their names seems to be known. He is said to have received his early education at a school in his native county, and "became," says Anthony Wood, who knew him personally, "a poor serving child of Queen's college anno 1686, aged 17 years." Gibson's early residence at Oxford fell at a time when a taste for literary archæology was rife. Two years after he arrived at Queen's college, Oxford, witnessed the publication of Hickes' Anglo-Saxon and Mœso-Gothic Grammar. It was to this branch of learning that Gibson specially devoted himself, and in a few years the

"poor serving child" of queen's college had acquired great distinction in it. He was only twenty-one when he issued his editions of William Drummond's Polemo-Middiana and of James V. of Scotland's Cantilena Rustica, published at Oxford in 1671. The following year, appeared a still greater memorial of his industry and skill, his edition of the Saxon Chronicle, which has ever since been considered one of the most valuable of our historical monuments. Mention of some of his minor works of the same period may be omitted, thrown as they were into the shade by the publication, in 1695, of his English translation of Camden's Britannia. There was already extant an English version of this great work, executed by Philemon Holland; Gibson's was not only superior as a translation, but was enriched by most valuable additions, either communicated by antiquarian friends or procured by his own unwearied research. Had Gibson done nothing more than produce his editions of the Saxon Chronicle and of Camden's Britannia, his name would have stood in the foremost rank among those of men who have illustrated the history of their country. In 1698 he published the "Reliquiæ Spelmannianæ"—the posthumous works of Sir Henry Spelman—with a life of the author. This was dedicated to Dr. Tenison, archbishop of Canterbury, who appointed the editor one of his domestic chaplains and librarian at Lambeth. Preferment now followed preferment: he was made rector of Lambeth; archdeacon of Surrey; and on the death of Archbishop Tenison, in 1715, he was nominated to the see of Lincoln, vacant by the translation of Wake to Canterbury. In the politico-ecclesiastical controversies in which Wake was entangled, he received effective aid from the bishop of Lincoln, whom he himself had recommended to that see; and in 1720 Bishop Gibson was translated to London. In this position he displayed talents for business and episcopal activity so great, that during the long illness of Archbishop Wake, he was encouraged to discharge virtually the functions of metropolitan, and a sort of ecclesiastical premiership was intrusted to him by the government. This influence, however, was eventually lost, or much diminished, by his strenuous defence of the claims of the church, which alienated Walpole from him; and also, it has been said, by his fearless denunciation of masquerades, an amusement to which the king was devoted. The designation which had been conferred upon him of "heir-apparent to the archbishop of Canterbury," was thus gradually forfeited. Among the leading memorabilia of Bishop Gibson's episcopal rule, are his nurture of the church in the West Indies; his success in procuring an endowment for the Whitehall preachers, an institution still in full activity; and his issue of pastoral addresses to the laity as well as clergy of his diocese, many of them on social topics, such as the evils of intemperance—compositions of which in his later days he avowed himself prouder than of his great literary efforts. Although "high" in his church-politics, Bishop Gibson was doctrinally liberal. Of his works, produced through his connection with the church, by far the greatest is his "Codex Juris Ecclesiastici Anglicani," published in 1713, and in which he may be said to have codified the laws, temporal and spiritual, of the Church of England. In 1722, twenty-seven years after the appearance of the first edition, he published a second, much enlarged and improved, of his Camden's Britannia, which has remained the basis of all subsequent editions of that great work. Bishop Gibson died on the 6th of September, 1748, with a constitution worn out by incessant labour. In private he was much beloved; and his beneficence was in accordance with the position which he held and with the religion which he professed.—F. E.

GIBSON, John, R.A., the son of a landscape gardener at Conway, North Wales, where he was born in 1791. Whilst yet a child he amused himself by drawing on pieces of slate the sheep and horses he saw about the roads and fields. In his ninth year, his father removed to Liverpool. Young Gibson was apprenticed to a cabinetmaker; happily, however, an opportunity offering, he was transferred to a carver in wood. In this occupation his peculiar talent rapidly developed itself; and some of his carvings having attracted the attention of a Mr. Francis, of the marble works, Liverpool, that gentleman purchased the remainder of his time, supplied him with means and opportunities of artistic study, and encouraged him to turn his thoughts to original design, modelling, and the use of the chisel. Mr. Roscoe, the author of Leo the Tenth, also formed a high opinion of his ability, invited him frequently to his house, Allerton hall, laid open to him its rich literary and artistic treasures, and took pleasure in directing his studies in the art and mythology of the ancient Greeks. Mr. Roscoe had formed a plan for sending him to Italy to complete his studies, but the failure of the bank, in which he was a partner, frustrated his intentions. Other friends, however, came forward, and a sufficient sum was raised to enable the young sculptor to reside in Rome for two years. He accordingly proceeded to London, and called on Flaxman, who praised his sketches and models, and added his warm approval of his plan of study in Italy. Mr. Gibson arrived in Rome in October, 1817, carrying with him letters of introduction to Canova, who cheerfully admitted him as a pupil into his studio, where he worked to such purpose as soon to take rank among the very first of the great Italian's scholars. After Canova's death, although himself already a master, Gibson studied for a while in the atelier of Thorwaldsen, thus becoming successively the pupil of the two greatest sculptors respectively of the south and the north of Europe; but forming ultimately for himself a style independent of either. Gibson's earliest commission was obtained through the generous friendship of his first master. He had, in 1821, modelled a group, "Mars and Venus," which so delighted Canova that he carried it to the duke of Devonshire, and urged him to give his young countryman a commission to execute it in marble. This the duke readily did; and the marble group is now one of the chief attractions of the sculpture gallery at Chatsworth. From that time to the period of his death, Gibson devoted himself almost exclusively to the production of poetic subjects, chiefly taken from the mythology of Greece and Rome. Among these are the "Psyche and Zephyrs," one of his earliest works executed for Sir George Beaumont, but repeated for the hereditary grand-duke of Russia, and for Prince Torlonia, the Roman banker; "Hylas and the Nymphs," now in the National Gallery; "Aurora," "Proserpine," and Venuses, Cupids, Psyches, Endymions, and the like, beyond count; together with some admirable groups of figures of the class typified in such titles as the "Wounded Amazon," "a Greek Hunter," &c. Mr. Gibson also executed a few portrait statues, but only for special positions. Of these the chief are the colossal seated statue of the queen, supported by Justice and Mercy, which is placed in the prince's chamber of the new palace of Westminster; another statue of her majesty in Buckingham palace; a marble statue of Huskisson for the cemetery, Liverpool, and repeated in bronze for Lloyd's rooms, London; and Sir Robert Peel for Westminster Abbey. For some years before his death Gibson paid much attention to the subject of polychromy, or the mode of colouring sculpture practised by the Greeks. He adopted it, with some reserve, in his own works; the most remarkable instance being a Venus, which is wholly coloured or tinted, and which is admitted to be treated with exquisite taste, even by those who dislike the practice. From his first arrival in 1817, Mr. Gibson continued to reside at Rome, where he was long the honoured representative of English art, the ready and kindly adviser of the English art-student. His visits to England were few, and generally brief. Mr. Gibson was elected A.R.A. in 1833, and R.A. in 1836; but he did not contribute to the Academy exhibitions for several years prior to his death. He was, admittedly, the chief of English sculptors of his day. Everything he did shows refined taste, a thorough knowledge of the specific style, and entire mastery of the technics, of his art. He died at Rome on the 27th of January, 1866.—J. T–e.

GIBSON, Richard, a celebrated dwarf and painter, was born in 1615. He studied under Francis Cleyn and Sir Peter Lely, and became the imitator of the latter. He, however, excelled chiefly in water colours. There is a good drawing by him of the queen of Charles I. at Hampton Court; and a miniature of his of the "Parable of the Lost Sheep," which belonged to, and was much admired by Charles I., proved fatal to Vanderdoort, the Dutch keeper of the king's pictures. As it was a favourite work with Charles I., Vanderdoort had put it away with such care that on one occasion when the king wished to see it, the poor keeper could not find it, and he hanged himself in despair. It was found afterwards by his executors, and restored to the king. Gibson was a great favourite with the court, as much probably on account of his size as for his art. He taught the two queens, Mary and Anne, daughters of James II. Cromwell is said to have sat to him; and Philip earl of Pembroke was also his patron. He was a favourite with painters. There are portraits of him by Vandyck, by Dobson, and by Lely.

They painted also his wife, Anne Shepherd, who was exactly his own size, three feet ten inches high. They were married in the presence of the king and queen, and Waller wrote some verses on the occasion. Gibson was a page of the back stairs to Charles I. They had nine children, of whom five lived to maturity, and attained the average size. They both lived to a great age, Gibson dying in 1690, aged seventy-five, and his wife in 1709, aged eighty-nine.—(Walpole's *Anecdotes.*)—R. N. W.

GIBSON, Thomas, was born at Morpeth in Northumberland, and was famous in the sixteenth century for his attainments in physic, divinity, history, and botany. A partisan of the Reformation, he had to fly the country during the reign of Mary, but returned on Elizabeth's accession, and died in London in 1562. His writings, some of which are in MS., consist of attacks upon the papists, and of medical and chemical tracts.—W. J. P.

* GIBSON, Thomas Milner, Right Honourable, an English politician and statesman, was born at Trinidad in 1807. He was educated first at the Charterhouse school, and then at Trinity college, Cambridge, where he took a wrangler's degree in 1830. Two years later he married Arethusa Susanna, the only child of the Rev. Sir Thomas Gery Cullum, Bart. This lady has distinguished herself by her love for the cause of liberty, and by her kindness to those who seek refuge in England from the violence of despotic governments. After travelling for some time on the continent, Mr. Gibson, in July, 1837, entered parliament as the member for Ipswich. His political opinions were then of the same colour as those of the late Sir Robert Peel, with whom he ranged himself in the divisions. But as he grew more earnest in the pursuit of politics he became more and more of a liberal, and on Mr. Villiers' motion for a committee of the whole house to consider the corn-laws in March, 1839, Mr. Gibson voted for the motion against Peel, Gladstone, and the bulk of the party. After this Mr. Gibson went to his constituents at Ipswich for re-election, and was rejected. A similar fate befell him at Cambridge, where he offered himself the same year (1839), and he did not re-enter the house of commons till 1841, when he was elected for Manchester as an advanced liberal. This seat he retained for sixteen years, during which he distinguished himself as an orator and a radical. In advocating the repeal of the corn-laws he became associated with Messrs. Bright and Cobden, and more or less identified with their political opinions in favour of economical government and non-intervention in foreign affairs. He held office from July, 1846, to April, 1848, as vice-president of the board of trade. For the nine years following he remained a private member of parliament, occasionally opposing the measures of whig as well as of tory ministers; but his greatest triumph of that nature was achieved on the 3rd of March, 1857, when he and his friends joined the conservatives in support of Mr. Cobden's motion condemnatory of Sir J. Bowring's conduct respecting the lorcha *Arrow*, and of the war with China. The ministry were defeated, a dissolution of parliament ensued, and Mr. Gibson lost his seat. In December, 1857, he was elected member for Ashton-under-Lyne, which borough he continues to represent. In June, 1859, he became one of Lord Palmerston's new ministry as president of the poor-law commission, a post which he exchanged in the following month for the presidency of the board of trade. He was sworn of the privy council in 1846.—R. H.

GIBSON, William, a self-educated English mathematician, was born of poor parents in 1729 at the village of Bolton in Westmoreland. In his boyhood he was employed as a farm-servant, but he soon rose to the position of a farm-overseer, and at length saved enough of money to enable him to take a farm on his own account. He now determined to commence his literary and scientific education, which had previously been totally neglected, and with that view he regularly devoted several hours of the night to study. His first acquisition was the art of reading; his second, arithmetic, in which he became so skilful as to be able to calculate mentally the product of two numbers, each of nine figures; his third, the art of writing. He then applied himself to mathematics, which ever afterwards continued to be his favourite study; and in all branches of which, both pure and applied, he acquired great skill. His writings on that subject consist principally of short articles in periodicals called the *Gentleman's Diary*, the *Ladies' Diary*, and the *Palladium*. He was frequently employed in his neighbourhood as a land-surveyor. During the latter part of his life he kept youths as boarders, whom he instructed in mathematics. He died on the 4th of October, 1791, of the effects of a fall.—W. J. M. R.

GIÉ, Pierre de Rohan de, a native of Brittany, who rose to the rank of a marshal of France, commenced his military career under Louis XI., for whom he commanded in Flanders against the Austrians, in the latter half of the fifteenth century. The attempt of Charles VIII. against Naples subsequently gave the marshal employment in Italy; and Louis XII., besides conferring on him the governorship of Angers, intrusted him with the education of the heir to the throne, the young Count d'Angoulême, afterwards Francis I. An unwarrantable stretch of his authority in the seizure of certain ships, afterwards brought him into disgrace; and he retired to his estate in the neighbourhood of Angers, where he occupied his time and displayed his taste for the fine arts in ornamenting the apartments and grounds of his château. He died on the 22d April, 1513.—W. B.

GIEDROYC, Romuald Thadeus, Prince, was born in Lithuania in 1750. He served with distinction in the Polish struggles for national existence, under Pulaski in 1768–72, and under Kosciusko in 1794. He obtained the rank of lieutenant-general for his victory over the Russians at Salaty. After Suwarrow's capture of Warsaw, Giedroyc led a retired life until he joined in Napoleon's invasion of Russia. He was taken prisoner at Sierakow, but returned to Poland in 1814, and died at Warsaw in 1824.—W. J. P.

GIESECKE, Sir Charles Lewes Metzler von, a distinguished mineralogist and collector, was the son of a wine merchant of the name of Metzler, at Augsburg, where he was born on the 6th of April, 1761. Originally intended for the ministry in the Reformed church, he was educated at the university of Göttingen; but he soon turned to the study of the law, which, however, was as little congenial to his tastes. Mineralogy, classical literature, and the stage had greater charms for him, and so he studied under Blumenbach; was intimate with Schiller, Klopstock, and Göethe; associated with Heyne in translating Homer, and played the part of *Hamlet* in his own translation of that drama. His love of music amounted to a passion, and he wrote the music of two operas. Attaching himself to a theatrical company, he dissipated his means, and abandoning his father's name for that of Giesecke, his mother's, he renounced the stage and turned to mineralogy with a devotion which thenceforth never swerved. Studying under Werner at Freyburg in 1794, he associated with some of the greatest mineralogists and chemists of his day; and after some time he set out to collect specimens, and examined every mine of consequence in northern Germany, Sweden, Norway, and the Faroe Islands. By this means he earned a high reputation, and was elected a member of literary and scientific societies in Berlin, Upsala, Jena, and his native town. Giesecke next entered the Austrian service, and was appointed assistant-secretary to the legation, when Prince Metternich went as ambassador to Selim II. to Constantinople. This enabled him to visit the mineral districts of Hungary, Transylvania, Bohemia, Styria, and Carinthia, and subsequently Naples. Being wounded in the service, he retired from the army, and opened a school of mineralogy at Copenhagen, where he continued till the bombardment of that city by Nelson, when his house and cabinet of minerals were burned, and his pupils dispersed. To compensate for his losses, Christian VII. gave him employment, and sent him on a geological and mineralogical survey to Greenland, whither he went in 1805, remaining there till the summer of 1813 in unceasing toil, and under great physical privations. The knowledge derived during this period is contained in a valuable unpublished journal (still extant), and partially given to the world in his "Lectures on the Natural History of Greenland," and in papers contributed to the Transactions of the Royal Irish Academy, and other scientific publications. In 1811 Giesecke shipped a great quantity of new and valuable minerals for Copenhagen. The vessel was captured by a French privateer, retaken by an English frigate, and carried into Leith. The precious boxes were thrown aside as useless stones, till the late Thomas Allan, the well-known mineralogist of Edinburgh (see Allan, Thomas), discovered and purchased them for £40. A full description of these minerals was given by Allan in a paper read before the Royal Society of Edinburgh in 1812, from which it appears that amongst them was over £5000 worth of cryolite, a quantity of sodalite, and a substance, till then unknown, and called in honour of the fortunate purchaser

Allanite. On Giesecke's arrival at Hull in 1813 with another valuable collection of minerals and specimens in every branch of natural history, he learned the fate of his former cargo. He proceeded to Edinburgh, where he was received with distinction by Allan and others. The Royal Dublin Society were now about to establish a professorship of mineralogy distinct from chemistry, and Giesecke was elected in December, 1813, though the post was contested by some of the most distinguished men of the day. Before entering on his new duties, he visited Copenhagen to render an account of his mission to Frederic VI., from whose hand he received knighthood of the order of Dannebrog, and the appointment of chamberlain to the king. Sir Charles came to Dublin in January, 1814, commenced to arrange the celebrated Leskean cabinet belonging to the society, and also the Greenlandic museum formed of his valuable collections, including the new mineral named Gieseckite, which he brought with him, and generously presented to the society. He was also busy in learning the English language, so that in 1816 he was able to give his first course of lectures on the natural history of Greenland, which created the liveliest interest. Next followed a course of economical mineralogy. Next year the society despatched him on a tour to purchase every known mineral for the completion of the museum, having first presented him with a gold medal and a most complimentary address. He visited Copenhagen, Augsburg, and Vienna, where his lectures were attended by the Emperor Francis I. and the Empress Maria Louisa, the former of whom presented him with a gold snuff-box set with brilliants. He proceeded through the German states and Italy, honoured everywhere, being made borgrath, or councillor of mines, by Frederick William III. of Prussia, and being elected a member of the Royal Society of Copenhagen, St. Petersburg, and of almost every scientific society of Europe. In December, 1819, Sir Charles returned to Dublin with forty-two cases of minerals. He subsequently investigated the minerals of Ireland, and made valuable collections, which he presented to the society. Sir Charles continued to lecture on mineralogy and metallurgy with eminent success and popularity. At length his health, irreparably injured by long sufferings in arctic regions, began to fail visibly, and on the 5th March, 1833, he died suddenly. Sir Charles was never married. A fine picture of him by Raeburn was presented by Sir George Mackenzie to the Royal Dublin Society.—J. F. W.

GIESELER, Johann Karl Ludwig, an eminent church historian, was born at Petershagen, near Minden, March 3, 1793, and entered in his tenth year the orphan house of Halle. After completing his studies at the university of that city, he returned to the orphan house in the capacity of a teacher; but soon after joined the Prussian army as a volunteer in the war of independence which broke out in 1813. At the peace in 1815 he returned to his office at Halle, and was appointed in 1819 one of the ordinary professors of theology in the newly erected university of Bonn. Here he worked with great success for twelve years, when he was translated to a sphere of wider influence and usefulness in the university of Göttingen. He was several times pro-rector of that university; and in addition to the active part which he took in academic business, gave much of his time and attention to the orphan house and other charitable institutions of the city. He continued to labour in Göttingen till his death, which took place on the 8th of July, 1854. His numerous publications on church history exercised a powerful influence upon that department of theological science. His first work, a "Historico-Critical Essay on the Origin and Early History of the four Gospels," laid the foundation of his fame, and gave a deathblow to the theory of Eichhorn, which accounted for the verbal coincidences of the first three gospels, by supposing that they were all formed upon a common document of higher age, what he called the Ur-Evangelium, or original gospel. He contributed to the theological journals many learned papers upon questions connected with the apostolic and post-apostolic ages. But his principal work was his "Lehrbuch der Allgemeinen Kirchengeschichte," or Text-book of general church history, in six volumes, three of which were published after his death. It appeared contemporaneously with Neander's History of the Church, but is constructed upon a very different plan from that work, and owes its value and celebrity to very different attributes. Gieseler was a rationalist in his theology, and his history has none of the warm evangelical sympathy which breathes through every page of Neander's. Nor is he remarkable for any great power either of fluent narrative or of philosophical criticism. His strength lies in his thorough investigation and study of the *sources* of church history; in his acute and discriminating criticism of their historical validity and value; in the sure tact with which he seizes their chief substance; and in the copiousness and accuracy with which he exhibits the authorities upon which he relies for all the statements which he introduces into his text. Of all manuals for the use of students and original investigators, Gieseler's is acknowledged to be the most valuable in these respects. On the important subject of the rise of the catholic church, Gieseler is considered to be much more satisfactory than Neander; and peculiar value is also attached to his treatment of the mediæval history of the church, of the age immediately preceding the Reformation, and of the doctrinal development of the protestant churches from the Reformation down to the peace of Westphalia. A translation of the Text-book has been issued in Clarke's Foreign Library.—P. L.

GIFFEN or GIPHANIUS, Hubert van, a celebrated jurisconsult and philologist, was born at Buren in the then duchy of Guelders in 1534. He studied law at Louvain, Paris, and Orleans, where he took his degree as D.C.L., and founded the German library, which to this day forms a separate portion of the library of that town. After having travelled through Italy, he settled as a lecturer at Strasburg, whence, in 1577, he was called to a chair at Altdorf, and afterwards to Ingolstadt, on condition of embracing the Roman catholic faith. After having, during fifteen years, been an ornament to this university, he was appointed councillor to the Emperor Rodolph II. He died at Prague, July 26, 1604. As a jurist, Giffen was, in the words of Hallam, "the boast of Germany." His "Commentarius ad Institutiones;" his "Antinomiæ Juris Civilis;" and "Juris Feudalis;" his "Lecturæ Altorphinæ" and "Œconomia Juris," were highly important works in their time, and some of them are still held in just esteem. Giffen published excellent editions of Lucretius De Rerum Natura; of Homer, in Greek and Latin; and of the Politics of Aristotle.—K. E.

GIFFORD, Andrew, an eminent Baptist minister and antiquarian, was born at Tewkesbury, on the 17th of August, 1700; and was educated there for the dissenting ministry in the academy of Mr. Jones, author of the History of the Canon, famous for having produced among other eminent men, Archbishop Secker, Bishop Butler, and Dr. Chandler. His father, Emanuel Gifford, was a Baptist minister at Tewkesbury, and baptized and admitted him to the church in 1723. In 1725 he began to preach at Nottingham, where he was very popular; and in 1730 he was invited to London, and was ordained pastor over the Baptist church assembling in Eagle Street. His piety and learning procured for him the warm friendship of Sir Richard Ellys, who made him his chaplain, and paid him an annual salary of fifty guineas—an office which he continued to fill till 1745. In addition to his duties as a minister, which he performed with exemplary diligence and fervour, he occupied himself with the study of antiquities, and brought together a valuable collection of curious books, manuscripts, coins, &c., and his eminence in this department procured for him in 1757, by the interest of the Lord-chancellor Hardwick, the appointment of assistant librarian to the British museum—a post which he continued to occupy along with his pastoral charge till his death in 1784. He retained to the last his popularity as a preacher, and for the last twenty-five years of his life preached a monthly lecture at the meeting in Little St. Helen's, in conjunction with several independent ministers. He published very little in his own name, but was a contributor to many literary undertakings. He bequeathed his books, manuscripts, and pictures to the Baptist academy of Bristol.—P. L.

GIFFORD, John, the assumed name of John Richards Green, born in 1758. While still a minor he contrived to dissipate a good fortune, and on attaining his majority had to fly from his creditors, and for greater security changed his name. He resided abroad from 1781 to 1788, when he retreated before the rising storm in France, and settled in England as a man of letters. He engaged in a pamphlet war with the revolutionary party at home, and wrote bitterly against Tom Paine and his friends, against Dr. Priestley, Price, and others. He further sought the favour of the government by publishing the *British Critic*, a monthly review, intended, as he says, to counteract the "political poison" of other works of the kind. In 1798 he

established the *Anti-Jacobin Review* on the cessation of a weekly newspaper entitled the *Anti-Jacobin*. On the death of Pitt he published a narrative of his political life, which, notwithstanding its tediousness, reached a second edition. Another voluminous work of his was the "History of France to the death of Louis XVI." Mr. Gifford's political support was rewarded by ministers with a pension and the post of police magistrate. He died at Bromley in Kent in 1818. A list of his various publications to the number of fifteen may be seen in the *Ann. Biog. and Obit.* for 1819, p. 336.—R. H.

GIFFORD, Rev. Richard, was born in 1725, and educated at Balliol college, Oxford, where in 1748, having then recently taken the degree of B.A., he distinguished himself by a masterly pamphlet on Mr. Kennicot's Dissertation on the Tree of Life in Paradise. His small poem, styled "Contemplation," was printed in 1753, and attracted the notice of Dr. Johnson. He entered into holy orders and obtained various preferments, settling finally on the livings of Duffield in Derbyshire and North Okendon in Essex. He died at Duffield in 1807. He also wrote in 1782 "Outlines of an Answer to Dr. Priestley's Disquisitions relating to Matter and Spirit."—R. H.

GIFFORD, Robert, Baron Gifford of St. Leonards, an eminent lawyer, was born at Exeter on the 24th of February, 1779. His father, an extensive dealer in hops, grocery, and drapery in that city, found himself precluded by the claims of a large family from gratifying that wish to go to the bar which the future chief-justice evinced even in childhood. He was accordingly articled to an Exeter attorney, and so distinguished himself by his legal acumen that his family at last made arrangements for the gratification of his early ambition. Proceeding to London and entering as a student at the middle temple in 1800, he had acquired an extensive practice as a special pleader before he was called to the bar in the February of 1808. He joined the western circuit, and having been fortunately retained in an important case, which enabled him to display a rare knowledge of the law of real property, he attracted the notice of Lord Ellenborough, then chief-justice of the court of king's bench, an event which aided his subsequent success. Unknown personally to the ministry of the day, he was appointed, solely for his legal merits, solicitor-general in 1817, and soon afterwards was sent to the house of commons as member for Eye in Suffolk. Leaving the court of king's bench to practise in chancery, he became principal leader in Scotch appeal cases to the house of lords, and in 1819 was appointed attorney-general. In this capacity he prosecuted to conviction the conspirators in the Cato Street plot of 1820, and in the same year he had to support, in opposition to the eloquence of Brougham, the bill of pains and penalties preferred against Queen Caroline. In 1824 he was appointed chief-justice of the common pleas and deputy-speaker of the house of lords, in order to assist the lord chancellor in hearing Scotch appeal cases, of which there was a great accumulation. His success in the discharge of the latter important function was so great, that when he visited Scotland in 1825, he was received with great respect by the judges of the court of session, and had the degree of LL.D. conferred on him by the university of Edinburgh. Appointed subsequently master of the rolls, in this capacity he had to hear numerous appeals brought under the notice of the privy council; and his varied and incessant labours having undermined his constitution, he died, with the woolsack in view, on the 4th September, 1826, at Dover, whither he had repaired to recruit his health. There is a detailed notice of him by a gentleman of the legal profession, who had been acquainted with Lord Gifford from his youth, in the *Annual Biography and Obituary* for 1827.—F. E.

GIFFORD, William, an English critic and man of letters, was born in the town of Ashburton, Devonshire, in April, 1757. His father, Edward, was one of those "rolling stones" that "gather no moss," recklessly wasting, in a life of strange adventure, the diminished patrimony that had come to him from a once respectable family. In his earlier days he tried the sea, he wandered amongst outcasts, and then he turned to trade, marrying the daughter of a carpenter in Ashburton, and setting up as a plumber and glazier in South Molton. But the bonds of matrimony appear to have been as fragile as glass, and he abandoned both wife and trade, betaking himself once more to the sea. Under those sad auspices William shortly after first saw the light. Eight years afterwards the wanderer returned to his home and his wife, if a wiser, certainly not a richer man. The ministrations of a humble schoolmistress afforded William, when eight years old, the rudiments of education, to which his mother added somewhat, and so he contrived to pick up bits of knowledge here and there, as boys who have the hunger of learning on them are sure to do, till the death of his father, ere the boy had reached his thirteenth year, and that of his mother, not long after, left him an orphan, friendless and destitute, with a little brother only two years of age. Even the remnant of property which his mother left was grasped, under the plea of being a creditor, by the one of all others who should have befriended the poor boys—their own godfather. Public opinion was, however, too strong for the avarice of the man; and when he had appropriated their worldly goods, he was ashamed to abandon both of them utterly, so he took William home, and sent the child to the alms-house. He was shamed, too, into sending William to school, where, for three months, the lad applied himself with an intensity of love to learning, especially to arithmetic; but, at the expiration of this brief period, avarice was again in the ascendant, and his godfather "sickened at the expense," and withdrew him. The plough was now put into his hand. He drove it for a day, and then sturdily refused to do so again. He had neither physical strength nor inclination to become a farm drudge. He was now put aboard a coasting vessel at Brixham that plied to Dartmouth and Plymouth, where he continued for about a year, discharging every menial office, and destitute of a book to read. At fourteen came his next change—shoemaking. This he hated with a perfect hatred. He was the worst of cobblers, and as such turned over to the household drudgery of his master's family. But the love of learning was growing strong upon him. His deeply interesting autobiography tells how he struggled to overcome all difficulties in the pursuit of this passion—adding one illustration more to the thousand of those whose indomitable will never swerves, and never succumbs. Penniless, friendless, without pen, ink, and paper; possessed of one invaluable book, a treatise on algebra, too little elementary for him to understand—he stumbled on a carefully-concealed treatise belonging to his master's son, of which he stealthily availed himself by sitting up whole nights till he mastered it completely, and then unlocked the treasures of his own book; and then he says, "I beat out pieces of leather as smooth as possible, and wrote my problems on them with a blunted awl. For the rest my memory was tenacious, and I could multiply and divide by it to a great extent." And so he drudged and toiled at the ungrateful as well as the grateful labour, and this last, too, was lighted up with a gleam of poetic light. He tried his hand at verse, and he pleased those to whom he showed his verses. In his twentieth year these reached the eye of a surgeon named William Cookesley, a name which the gratitude of Gifford has made immortal. He sent for Gifford, who laid the whole history of his life, its struggles, and its aspirations, before the worthy man. "His first care," says Gifford, "was to console; his second, which he cherished to the last moment of his existence, was to relieve and support me." Cookesley saw his deficiencies, but he saw, too, his powers. He dispersed amongst his friends the poems of the young shoemaker; raised a subscription to purchase up his indentures, and to defray his schooling; and had the satisfaction of seeing his protegé making the best use of his opportunities, and in little more than a year, of enabling him to enter Exeter college, Cambridge. And now the great struggle is over, and Gifford has placed his foot upon sure ground. His talents attract attention. A readership is conferred on him, he takes pupils, and applies himself industriously to classics, translating Greek and Latin authors, and especially devoting his attention to the translation of Juvenal. Portions of this last were shown to Lord Grosvenor, who became his friend and patron, supplying the place of that earliest and best one who now was in his grave. With this nobleman he resided for a time, after leaving Oxford without taking a degree, and accompanied his patron's son, Lord Belgrave, upon a continental tour, previously to settling down in London to the profession of letters. We now come to the author-life of William Gifford. In 1794 appeared his first work of note. The Della Cruscan school of poetry was at its height. To their affectations and inanities the pen of Gifford was applied with keen and unsparing power. The vehicle for his satirical criticism was a paraphrase of the first satire of Persius, under the title of the "Baviad." It was eminently successful, demolishing the poetasters, and establishing the reputa-

tion of the critic. "The Cruscans," says Lord Byron, "from Merry to Jerningham, were annihilated (if *nothing* can be said to be annihilated) by Gifford, the last of the wholesome satirists." The same school, too, had corrupted dramatic poetry, and accordingly they received a merited castigation from Gifford in the "Mæviad," imitated from Horace, which, like the "Baviad," was everywhere read and admired. In 1797 the memorable and brilliant paper, the *Antijacobin*, was started, under the auspices of Canning, Pitt, Frere, and others, and of this Gifford was given the editorship. Though short-lived, it brought him into connection with men of high political position. Amongst his satirical poems at this time, must not be omitted his "Epistle to Peter Pindar" (the witty Dr. Wolcott), an acrimonious and personal attack which was responded to by Wolcott in a Cut at a Cobbler. Gifford's next important work, a translation of Juvenal, upon which he had been long engaged, appeared in 1802. Upon its merits there has been a diversity of opinion. Scott has pronounced it the best poetical version of a classic in the English language; while Hazlitt, a prejudiced judge, speaks of it in terms of unqualified condemnation. The truth lies, where it usually does, between the extremes. The contemporary strictures were some of them severe enough, and Gifford defended himself by criticising the criticisms. He next devoted himself to editing some of the British dramatists, publishing in 1805 an admirable edition of Massinger, and preparing those of Ben Jonson, Ford, and Shirley, the former of which alone appeared in his lifetime. Meantime an opposition to the *Edinburgh Review* was organized by Scott and others, and the *Quarterly* was started in 1809 with Gifford as its editor. It is in connection with this periodical, both as editor and contributor, that Gifford is best known, and will be longest remembered. To his editing, in a great measure, may be attributed the high influence, political and literary, which this review exercised. His contributions, critical, satirical, and political, are always vigorous, bold, acute, and uncompromising, though often unjustifiably acrimonious, personal, and prejudiced. He tolerated no one who dissented from his dogmas, whether in politics or letters, and so assailed with merciless severity men of undeniable talent and learning. Gifford continued to discharge the functions of editor till within a short period of his death, which occurred on the last day of the year 1826. He had been appointed, through his political friends, paymaster of the gentlemen pensioners, and was also a commissioner of the lottery, both offices being worth about £900 a year. As might be expected, a man of Gifford's temperament, occupying the position that he did, made many enemies in his public capacity, and we have various estimates of the man and his abilities that are irreconcilable. Hazlitt writes of him with the sensitive bitterness of a wounded nature that disentitles his estimate to much credit, assailing him, for what is his glory, as being "a low-bred, self-taught man;" denying him the qualities of wit or spirit, but attributing to him as a satirist "mere peevishness and spleen, or, something worse, personal antipathy and rancour;" as a critic, unable to throw light on the character or spirit of his authors, without the power of analysis or original illustration. Scott, who knew him well, declares he was a man of rare attainments and many excellent qualities, and praises him as a commentator, while he condemns him for undue severity; and Cunningham says "he almost rivalled Jeffrey in wit, and he surpassed him in scorching sarcasm and crucifying irony." Byron, too, on various occasions, accords him high praise, and always held his opinions in the greatest estimation. "I always," he writes to Murray, "considered him as my literary father, and myself as his prodigal son." But whatever were his defects in temper, or judgment as a writer, all who knew him concur in bearing testimony to his many amiable qualities in private life. If he was a good hater, he was a good lover too—ever grateful to those who served him, kind, sincere, and unaffected in his social intercourse. "He had a heart," writes Southey, "full of kindness for all living creatures except authors; *them* he regarded as a fishmonger regards eels, or as Isaak Walton did slugs, worms, and frogs." Let it be remembered, too, when forming an estimate of the man, that the friends he made never forsook him. He was independent in spirit, unsordid in relation to wealth, and while ready at any time to help others by his own bounty, he was slow to ask favours for them from those in power, slower still to seek them for himself. To question the great learning, knowledge, acuteness, and wit of Gifford is unjust; to deny that he was often violent, personal, and bitter, beyond what the occasion required or justified, would be futile. But how many of his defects may be fairly attributable to the trials and necessities of an early life of poverty, ill-treatment, and neglect? How many of his merits are intensified from the same circumstances? Taking the man upon the whole as we find him, Gifford is one whom the English biographer may be proud to enrol amongst the literature of his country.—J. F. W.

GIGGEO or GIGGEI, Antonio, an Italian orientalist, was born at Milan towards the end of the sixteenth century. He was the intimate friend of Cardinal F. Borromeo, under whose auspices he published his "Thesaurus Linguæ Arabicæ," a dictionary considered the best then extant. Having been called to Rome by Pope Urban VIII. to fill the chair of oriental languages in the college of the Propaganda, he was preparing for the journey when he died in 1632.—A. C. M.

GIGLI, Girolamo, born at Siena on the 14th October, 1660. His real name was Nenci, but having been adopted by an old gentleman, he took the name of his benefactor. Gigli successfully occupied himself with astronomy, architecture, philosophy, poetry, and agriculture. In his leisure hours he wrote many plays for the stage, and, amongst others, a comedy entitled "Don Pilone," nearly a translation of Moliere's Tartuffe, which was highly successful. He became a member of the Academy of La Crusca. His reiterated scurrilous attacks on Crescimbeni, his rival in literature, brought on him the anger of the Roman court, and he was exiled to Viterbo. Having, however, retracted the injurious language which had proved so offensive to the court, he was permitted to return to Rome. But shortly after his restoration to freedom, he died of a dropsical disorder, on the 4th of January, 1722.—A. C. M.

GIGOT D'ELBÉE. See Elbée.

* GIL Y ZARATE, Antonio, a Spanish poet, born 1st December, 1793, his parents being members of a theatrical company. Educated in France, he returned in 1811 to Madrid, where he studied at the college of S. Isidoro, and at this period showed a marked predilection for the physical sciences. He returned to Paris to complete his studies; and in 1814 was again in Madrid. He looked forward to becoming a professor of physical science at Granada, but the revolution of 1820 destroyed these hopes. He obtained, however, a subordinate post in the ministry of the interior. In 1823 he was an officer in the national militia, and took part in the events of that year at Cadiz. On the re-establishment of absolutism, he was compelled to remain in Cadiz, and here it was that he first devoted himself to dramatic composition, though he had previously studied and translated most of the French tragedians. His plays, "El Entro-metido" (The Busy-body); "Cuidado con las Novias" (Take care of your Brides); and "Un Año despues de la Boda" (A Year after the Wedding), were acted in Madrid in 1825 and 1826; and in the latter year he obtained permission to return to the capital. In 1828 he accepted the chair of French literature in the school of the consulate at a modest salary of £80 per annum. In 1832 he became the editor of the *Boletin del Comercio*, and wrote many political and scientific articles. In 1835 he obtained a post in the ministry of the interior. His favourite object in this situation was the promotion of education by means of normal and other schools. At the same time he wrote political and social articles in the *Revista de Madrid*, and valuable biographies in the Seminario Pintoresco; he also delivered lectures on history at the Lyceum, which have been published, and a drama entitled "Rosamunda," which is by some esteemed the finest of his works. Driven from office in 1840, he applied himself to literature, and published several dramas, of which "Guzman el Bueno" is considered the finest. The drama founded on the history of Doña Blanca of Castile, and that entitled "Charles II., the Bewitched," are also amongst the happiest of his dramatic productions, although in some points historical truth has been disregarded. Not less important was his "Manual of Literature," three volumes of which are occupied with that of his own country. Besides various other plays, we have from his pen odes "To the Amnesty," "To Liberty," and one on the siege of Bilboa. He likewise contributed some amusing and able sketches to a series entitled the Spaniards Painted by Themselves. In 1843 he again took office in the ministry of the interior, under the ministry of Firmin Caballero, and became director of public instruction. The result of his labours in this department is contained in three volumes pub-

lished in 1855. In 1846 he was sent abroad to collect materials for an improved system of instruction in the physical sciences. Señor Gil y Zarate is a member of the Academy of Madrid, and one of the royal secretaries, and wears the crosses of Carlos III. and of Isabel the Catholic.—F. M. W.

GILBART, James William, F.R.S., the first general manager of the first joint-stock bank established in London, author of many valuable works on banking, and a variety of essays on different subjects, and member of the council of the Statistical Society. He was born in 1794 in London, but his family originally belonged to Cornwall. He commenced his career in 1813, as junior clerk in a London bank, where he remained till 1825. At this time he energetically promoted the movement for establishing literary and scientific institutions for the education of the middle and working classes. His leisure moments he devoted to contributing to periodicals. He was next employed in a large establishment near Birmingham, but soon returned to London, and in 1827 published his "Practical Treatise on Banking," a work which has passed through several editions, the last dedicated to Lord Monteagle. He was shortly afterwards appointed manager of the Kilkenny branch of the Provincial Bank of Ireland, and in 1829 promoted to a larger branch at Waterford. At the latter town he established a literary and scientific institution, and delivered lectures on ancient commerce, philosophy of language, and other subjects. In 1833, when a committee was formed for establishing a joint-stock bank in the metropolis, Gilbart was invited to London, and in due course installed as manager of the London and Westminster Bank. The difficulties of this position were enormous—a new principle of banking had to be recommended to the public, and a new establishment developed against the most overwhelming opposition. The energy and ability of Gilbart finally triumphed, and the London and Westminster is now one of the most prosperous joint-stock companies in the kingdom. In 1837 he was examined as a witness before the committee of the house of commons upon joint-stock banks, and in the same year he published his "History of Banking in America." In 1838 he rendered very valuable service to the committee appointed to promote the passing of such laws as might be beneficial to joint-stock banks. In 1840, when a select committee of the house of commons was appointed "to inquire into the effects produced on the circulation of the country by the various joint-stock banks issuing notes payable on demand," Gilbart was specially requested to represent the joint-stock banks, and the evidence he gave was invaluable. He was instrumental in obtaining for the London and Westminster, and other joint-stock banks, the power of sueing and being sued in the name of the public officer, and also of accepting bills at less than six months' date, which was legalized by Sir Robert Peel's act in 1844. The joint-stock banks in general, feeling sensible of these and other valuable services rendered by Gilbart, presented him with a very valuable service of plate in 1846. He was one of the most energetic in getting the joint-stock banks admitted into the "clearing house" in 1854. His latest work, "Logic of Banking," was published in 1859. In January, 1860, he was allowed to retire on a pension of £1500 per annum, the various officers of the bank presenting him with a handsome testimonial of plate; and he was shortly afterwards elected a director of the bank. He died in 1863.—W. H. P. G.

GILBERT, Balthasar, was born in 1662 at Aix in Provence. He became professor of philosophy at the collége de Beauvais when he was twenty-four, and professor of rhetoric at the Collége Mazarin four years afterwards. He held the latter office with honour for more than fifty years, successful in his teachings, and beloved by his scholars. In 1738 he succeeded Pourchet as syndic of the university; and in this capacity he made a requisition in the general assembly of the university in 1739, by which he formed an opposition to the revocation of the appeal which the university had made from the bull Unigenitus to a future council. For this step he was banished to Auxerre, where he died at the bishop's house in 1741. His principal work is entitled "Jugement des Savans sur les Auteurs qui ont traité de la Rhétorique."—W. J. P.

GILBERT, Davies, a Cornish gentleman of good estate, distinguished as one of the promoters of scientific pursuits at the time of the revival of science in England in the beginning of the nineteenth century. He was born in 1767, the son of Edward Giddy and Catherine Davies, but assumed the name of Gilbert in 1817 after his wife's father. He was member of parliament for Helston in 1804 and for Bodmin from 1806 to 1832. For three years he was president of the Royal Society, succeeding Sir Humphrey Davy, and retiring to make way for the duke of Sussex. One of his highest claims to public gratitude is the discrimination which had led him to bring forth young Davy from his obscurity in Penzance, and to foster his talents. Such services he rendered also to other struggling men of science. He became member of several learned societies, and in 1832 received from the university of Oxford the degree of doctor of civil law. In 1811, when an active member of parliament, he published an argumentative pamphlet entitled "A Plain Statement of the Bullion Question," which excited some attention. He edited a Collection of Ancient Christmas Carols, 8vo, 1823; also Mount Calvary, a Cornish poem, done into English in 1682, which appeared in 1826, and was followed in the ensuing year by a similar republication entitled the Creation of the World, &c. His most extensive work, however, was the "Parochial History of Cornwall, founded on the MS. Histories of Hals and Tonkin," 4 vols. 8vo, 1837–38. Mr. Gilbert died at Eastbourne on 24th December, 1839. His personal appearance drew from Southey the remark that "his face ought to be perpetuated in marble for the honour of mathematics."—R. H.

GILBERT, Sir Humphrey, a distinguished Englishman, descended from an ancient Norman family, was born in 1539 at Dartmouth in Devonshire. His mother, left early a widow, afterwards married Walter Raleigh, Esq. One of her sons by this marriage was Sir Walter Raleigh. Shortly after completing his studies at the university of Oxford (whither he had gone from Eton), Humphrey Gilbert was presented at court, and the favourable reception he met with from the queen, joined to his own inclination, determined his adopting the military profession. He distinguished himself in several expeditions, both in the Irish wars and in the Low Countries, receiving from the queen in 1570, in recognition of the former of these services, the honour of knighthood, together with a post of distinction in the government of Munster. Elizabeth also gave him one of her maids of honour, a rich heiress, in marriage, and bestowed on him other marks of her regard. Gilbert was a member of the parliament which assembled in 1571, his speech in which (on a question of prerogative), quoted by Hume, is indicative of the chivalrous loyalty which formed an eminent characteristic of the age. It is as a navigator and projector, however, that Sir Humphrey Gilbert best deserves to be remembered. In 1576, upon his return from five years' service in the Low Countries, he published a treatise in favour of the existence of a north-west passage to Cathay and the Indies, upon the feasibility of which he strongly insisted, supporting his views by scientific reasoning of no ordinary merit. This treatise had perhaps some share in determining Frobisher's celebrated voyage in that year. Gilbert, however, was desirous of making the attempt in person, and associating with it a plan of permanent colonization. Two years later, in 1578, he obtained from the queen letters patent giving him authority to "discover and take possession of any remote heathen and barbarous lands not being actually possessed by any christian prince or people." In his first attempt to act upon the conditions of this extensive grant, Gilbert was aided by his half-brother Raleigh both in purse and person. A considerable squadron was got together, but at the moment of sailing (and from various causes), dissension broke out among the adventurers who were associated in the enterprise, and many of them deserted the cause. Gilbert and Raleigh, however, put to sea, but were obliged to return with considerable loss, due in part to a violent storm, and still more to a conflict with a Spanish squadron which they encountered, and in the engagement with which they were worsted, losing one of their ships. This was in 1579. Gilbert, however, notwithstanding that he had sunk the better part of his fortune, persevered in his efforts, and in 1583 succeeded in getting together the materials for another attempt. Raleigh was too fully occupied in court intrigue to take any personal share in this later expedition, but he contributed liberally towards the expense of its equipment, the largest vessel among the five of which it consisted being fitted out at his cost, and bearing his name. Two hundred and sixty men in all were embarked in the expedition. The queen bestowed her accustomed favour on the enterprise, sending to Gilbert, by the hands of Raleigh, a jewel (consisting of a golden anchor, with a pearl at the beak), which he afterwards wore on his breast. But the expedition, ill-fated, and disastrous in its result, was

from the commencement unfortunate. It sailed from Cawsand Bay, near Plymouth, on the 11th of June. Two days after, the *Raleigh* was obliged to put back on account of sickness. Gilbert pursued his course with the rest of the squadron, and reached Newfoundland. The seas adjoining that island were already the seat of an extensive cod-fishery. Arrived here, Gilbert, without opposition on the part of the mariners collected on the spot, proceeded to execute his commission. He took possession, in Queen Elizabeth's name, of the land adjoining the harbour of St. John, and made various grants among his followers. He then determined to go, in pursuit of discovery, to the southward, first embarking those of his men who were sick on board one of his ships left behind for the purpose. He sailed himself in the *Squirrel*, the "little frigate" (as the historian of his adventures styles her) of ten tons burthen. In the neighbourhood of Cape Breton, the largest of the three ships now remaining with Gilbert was lost on a rock, and nearly all who were on board perished. The advanced period of the season, not less than the disappointments and sufferings encountered, made it necessary to relinquish any further pursuit of their enterprise, and it was determined to return. Gilbert was urged in vain to make his own passage to England on board the *Hind*, which was by much the larger of the two ships now remaining, but he preferred remaining in the *Squirrel*:—"I will not," he nobly said, "forsake my little company going homeward, with whom I have passed so many storms and perils." He was still full of hope, and confident of future success. On Monday the 9th September (we quote the words of Hayes, the captain of the *Hind*, whose narrative is printed in Hakluyt) "in the afternoon, the frigate"—*i. e.* the *Squirrel*—"was near cast away, oppressed by the waves, yet at that time recovered; and, giving forth signs of joy, the general, sitting abaft with a book in his hand, cried out unto us in the *Hind*—so oft as we did approach within hearing—'We are as near to heaven by sea as by land;' reiterating the same speech, well beseeming a soldier resolute in Jesus Christ, as I can testify he was. . . The same Monday night, about twelve of the clock, or not long after, the frigate being a-head of us in the *Golden Hind*, suddenly her lights were out, whereof, as it were in a moment, we lost the sight, and withal our watch cried the general was cast away, which was too true, for in that moment the frigate was devoured and swallowed up by the sea." Thus perished a brave-hearted English gentleman, one of the truest ornaments of the most chivalric period of English story, and the parent of English colonization in the western world.—W. H.

GILBERT, Sir Jeffrey, a learned English judge. He is said to have been born at Goodhurst in Kent in 1674. Of his education nothing is known. His promotion in the law was rapid. In 1715 he was made judge of the king's bench, Ireland, and in the same year chief-baron of the exchequer in that country. While in this office he and his colleagues in the court were proceeded against to imprisonment by the Irish house of lords, for obeying an order of the British parliament, on an appeal from the chancery side of his court to that parliament, an obedience warranted by the Act 6, Geo. I., then in force, but afterwards repealed by 22, Geo. III.—(See Flood, Henry). Soon after this, he returned to England and passed through the offices first in 1722 of baron, and then in 1725 chief baron of exchequer in England. He was also a commissioner of the great seal in 1725. He died in the year 1726, and was buried at Bath. There was a monument erected to his memory in the Temple church, London. In the lawyer's library of the last century, Gilbert's Treatises—some with, others without his name—occupied a large space. Yet he never published any one of them in his lifetime, and was so diffident of their merit that he annexed as a condition to the gift of his MSS. that they should not be printed. His work on "Uses" was edited by Lord St. Leonards, 1811; his "Tenures," by the celebrated conveyancer Watkins, 1796; and his treatise on "Evidence," by Capel Lofft, who prefixed to it a memoir of his life. His general MS. collection furnished the statements for several articles in the so-called Bacon's Abridgment of the Law, fol.—S. H. G.

GILBERT, Nicolas Joseph Laurent, born in 1751; died in 1780. He early determined to devote himself to literature, refused lucrative employment, and supported himself by taking pupils. He also delivered lectures on literature, but had not the good fortune to attract an audience. He next published romances, pastorals, cantos, and projected epics also on royal marriages and funerals; then made a noise with satires; and at last made his name familiar with the coteries of Paris. He complained of fortune; but there always was some doubt whether he was quite in earnest, as he often seemed to be laughing behind his dramatic mask. He was given large pensions, and the legacies which he bequeathed prove him to have died rich; one was to a brother soldier, Bernadotte. His skull was fractured by a fall from his horse. He appeared for a while to have recovered; but mental disease supervened. He, however, was at times able to write, and some lines produced a little before his death, "Au Banquet de la Vie," are highly praised. His poems were first collected in 1788. Several editions of his works have since been published, all said to be very imperfect.—J. A., D.

GILBERT, William, a distinguished physician and natural philosopher, who laid the foundations of the allied sciences of magnetism and electricity, was born in 1540 at Colchester. After studying at Cambridge, he devoted his attention to medicine, and travelled for some time on the continent to extend his knowledge. Obtaining the degree of M.D. from one of the foreign universities, he returned to England with a high reputation for learning, and established himself in London in medical practice. About the year 1573 he was elected a fellow of the College of Physicians, and he soon became so eminent in his profession that Queen Elizabeth appointed him her physician-in-ordinary, with a considerable pension. In the limited leisure allowed him by an extensive practice, Gilbert applied himself to the study of magnetism and electricity; and after seventeen years of intense labour and research, he published in 1600 his celebrated work, "De Magnete, magneticisque corporibus, et de magno magnete Tellure, Physiologia nova." The great expectations which had been formed of this work, both at home and abroad, were more than realized on its publication. Though nominally a treatise on the loadstone, it embraced also the kindred subject of electricity, and then for the first time were the two classes of phenomena, the magnetic and the electric, distinctly recognized as two emanations of a single fundamental force pervading all nature. It was only in 1819 that the truth of this bold speculation was established by Oersted's discovery of electro-magnetism; and the subsequent researches of Faraday, particularly his grand discovery of magneto-electricity, have drawn still closer the connection between the two sciences. Besides amber and tourmaline, Gilbert ascertained that a great variety of substances were capable of being electrically excited; and he first pointed out the fact that a moist state of the atmosphere was unfavourable to the production of electricity. He considered the earth itself to be a great magnet, an opinion now generally adopted, and his work on the magnet, taken as a whole, has been justly regarded as one of the most important contributions to physical science, presenting, as it did, a pure specimen of strictly inductive reasoning, though published some years anterior to the Novum Organon. It was indeed characterized by Lord Bacon as an instance of extravagant speculation founded on insufficient data; but this is a verdict indignantly repudiated by some of the highest modern authorities—Davy, Humboldt, and Whewell. "Lord Bacon," says Humboldt, "whose comprehensive views were unfortunately accompanied by very limited mathematical and physical knowledge, even for the age at which he lived, was very unjust to Gilbert;" and Whewell remarks that "Bacon showed his inferior aptitude for physical research in rejecting the Copernican doctrine, which William Gilbert adopted." On the death of Elizabeth in 1600, this eminent man, who has justly been ranked with Galileo and others as one of the "practical reformers of the physical sciences," was continued in his office and pension by James I., but died in 1603. A work which he left behind him in manuscript, "De Mundo nostro sublunari, Philosophia Nova," was published by Boswell some years afterwards, but has excited less notice.—G. BL.

GILBERT (St.) of Sempringham, was born at the village of that name in Lincolnshire in the year 1083. After he had finished his studies, his father nominated him to the benefices of Sempringham and Tirington, of which he was patron. Alexander, bishop of Lincoln, ordained him priest. He founded at Sempringham, and endowed from his paternal property, a convent of nuns whom he placed under the rule of St. Benedict, and one of canons regular under the rule of St. Austin. The institution became so popular that St. Gilbert founded during his lifetime thirteen monasteries, nine for nuns and four for canons. His manner of life was exceedingly austere. His order was approved

by Pope Eugenius III., whom St. Gilbert visited at Citeaux. He died in 1189 at the age of one hundred and six years.—T. A.

GILBERT, Bishop of London, surnamed for his knowledge the UNIVERSAL, is supposed to have been a native of Brittany. He flourished in the first half of the twelfth century, and taught with distinction in the schools of Auxerre and of Nevers. He was, according to Le Neve's Fasti, a canon of Lyons; and having been appointed bishop of London by Henry I., was consecrated in the January of 1128; dying in the course of a journey to Rome on the 10th of August, 1134. Some glosses on the scripture have been attributed to Gilbert; but we have no satisfactory memorial of the knowledge which has earned for him the designation of Universal. The writer of the careful memoir of Gilbert in the Biographie Générale has omitted to notice the character for avarice given to the ancient scholar by Henry of Huntingdon, who describes his very boots, "well stuffed with gold and silver," as brought at his death into the royal treasury.—F. E.

GILBERTUS ANGLICANUS or GILBERTUS LEGLEUS, flourished in the year 1210. He was the earliest English writer on medicine, and exposed the erroneous practices of the monks in the treatment of disease. Leland bestows high praise on his skill in healing. His writings are chiefly compiled from the Arabian physicians, from whom, especially from Rhazes, he in some cases transcribes whole chapters. His best known work is entitled "Compendium medicinæ, tam morborum universalium, quam particularium." It was corrected by Michael Capello, and printed at Lyons in 1510. It subsequently appeared under the title of "Laurea Anglicana," 4to, Geneva, 1608.—R. H.

GILCHRIST, EBENEZER, M.D., an eminent Scotch physician, was born at Dumfries in 1707. He began the study of medicine in Edinburgh, proceeded afterwards to London, then went abroad, studied at Paris, and obtained the degree of doctor of medicine from the university of Rheims. In 1732 he returned to Scotland, where he continued to practise until his death in 1774. As a practitioner he was most successful, and contributed largely to the more enlightened views of the art of healing, which began to prevail towards the close of the last century. He wrote a treatise "On the use of Sea Voyages in Medicine," 8vo, 1756, which was translated into French by Dr. Bourru, 1770, and reprinted in English in 1771.—R. H.

GILCHRIST, JOHN B., LL.D., a distinguished oriental scholar, was born at Edinburgh in 1759. Having prosecuted with much success the study of Hindostanee and Persic, he was appointed professor of these languages in the college of Calcutta, whence, after a long residence, he returned with a large fortune. He afterwards taught in Edinburgh and London; and, by the publication of his dictionary and grammar of the Hindostanee, which are standard books, he contributed largely to a better and more general acquaintance with the languages and dialects of Asia. He died at Paris in 1841.—J. B. J.

GILDAS is the name attached as that of author to one of the earliest of our literary monuments—the well-known treatise "De Excidio Britanniæ." In the introduction to the excellent edition of the Latin original of this work, published in 1838 by the English Historical Society, the learned editor, Mr Stevenson, makes the candid avowal—"We are unable to speak with certainty as to the parentage of Gildas, his country, or even his name, the period when he lived, or the works of which he was the author." Were the "De Excidio Britanniæ" a work of much historical importance, this uncertainty would be provoking, and might stimulate to an elimination of the truth possibly lurking in the two mythical and contradictory biographies of the supposed Gildas, both written at least four centuries after his alleged existence. But the "De Excidio" has little interest beyond that which attaches to antiquity; and of its antiquity there can be no question, since it is referred to by Bede. It is for the most part an angry declamation against the British priesthood; and this has led Mr. Thomas Wright (in his Biographia Britannica Literaria) to suppose that the work of the so-called Gildas is a fabrication of some Anglo-Saxon priest of the seventh century, forged as a weapon in the controversy of his brethren with the British clergy, who refused to admit the supremacy of Rome accepted and championed by the Anglo-Saxon church. The best edition of the "De Excidio" in the original is that of Mr. Stevenson already mentioned. An English translation by Dr. Giles, based on the old one of Halington, is printed among the Six Old English Chronicles of Mr. Bohn's Antiquarian Library.—F. E.

GILDON, CHARLES, a critic and dramatist, but chiefly indebted for his celebrity to the fact that he has been contemptuously mentioned by Pope in the Dunciad, and by Macaulay in his History of England, was born at Gillingham, near Shaftesbury, in Dorsetshire, in 1665. His parents, who were Roman catholics, wished him to become a priest, and sent him to be educated at Douay, where he continued for several years. Returning to England when he was about nineteen years of age, and coming into the possession of a considerable patrimony, he plunged into the gaieties and excesses of London life. He declared himself an infidel, and published Blount's Oracles of Reason, accompanying the work with a glowing panegyric on self-murder. About 1705—twelve years afterwards—he published "The Deist's Manual, or a rational inquiry into the Christian Religion," in which, as if to atone for his former hostility to religion, he vindicates the principal doctrines of divine truth, both natural and revealed. Having squandered his fortune, Gildon became an author and a performer on the stage; but his success was not great in either capacity. He wrote some unsuccessful plays, and a "Complete Art of Poetry," which have long since been forgotten; and died in 1723, with the reputation of being one of the most stupid and venal of literary hacks.—J.B.J.

GILES OF VITERBO, an Augustine monk and cardinal, a native of Viterbo. He had an extensive knowledge of classical and oriental languages, and was much esteemed at the court of Rome. He held important offices in the church under Julius II. and Leo X., and died at Rome in 1532. His commentaries on the Psalms, and his epistles and odes were highly thought of in the century in which he lived.—A. S., O.

* GILES, Rev. J. A., LL.D., a most voluminous compiler and editor, who deserves the credit of attempting to familiarize English readers, by means of translations, with the meagre literature of the Anglo-Saxon and Anglo-Norman period. He has also been complimented upon an English-Greek lexicon which he published. His editorial labours seem, when judged by the number of volumes printed under his auspices, incredibly great. Besides the "Scriptores Græci minores," we have thirty-five volumes of "Patres Ecclesiæ Anglicanæ," and a supplementary volume; and twelve volumes of the works of the Venerable Bede, which are translated into English. He has also edited Thompson's Geoffrey of Monmouth; "Life and Times of Alfred the Great;" "Life and Letters of Thomas à Becket;" "Lives of the Abbots of Weremouth and Jarrow." He has published also a "History of the Ancient Britons," 2 vols.; "History of the Town and Parish of Bampton;" a Latin grammar; manuals of algebra and arithmetic; a "Historical Enquiry into the Old Testament;" a book on parsing; "The Uncanonical Gospels in Original Languages," 2 vols.; a "Story-book of English History;" selections from English poets for schools.—R. H.

GILES, FRANCIS, an English civil engineer, born in 1787. First a surveyor, he made many surveys, considered as models in point of correctness and beauty, for the river and harbour works of John Rennie. He afterwards engaged in business as an engineer, and executed many works of importance in canals, river improvements, and harbours. He was also engaged in the construction of some of the largest works on the Newcastle and Carlisle railway, and of part of the South Western railway. The Warwick bridge in Cumberland is considered his masterpiece. He was a member of the Institution of Civil Engineers, in whose Minutes of Proceedings for 1848 a memoir of his life was published. He died on the 4th of March, 1847.—W. J. M. R.

GILES, NATHANIEL, a distinguished church musician, was born either in or near the city of Worcester, and was admitted to the degree of bachelor in music in 1585. He obtained his doctor's degree in the university of Oxford about forty years afterwards. He was one of the organists of St. George's chapel at Windsor, and master of the boys there. In 1597 he was appointed master of the children, and afterwards, in the reign of Charles I., organist of the chapel royal. In the Accounts of the Revels at Court, printed by the Shakspeare Society, we read—"To Nathaniel Giles, master of the children of the chappell, uppon the councell's warraunte, dated at Whitehall, May 4, 1601, for a play presented before her Majestie on Shrove Sondaye, at night, 10s.; and for a showe, with musyke and speciall songes prepared for ye purpose on Twelfth day, at night, 5s.—in all 15s." Dr. Giles' compositions are chiefly services and anthems, many of which possess considerable merit. He died in 1633, and was buried in the cloisters at Windsor. His epitaph is given in Ashmole's Berkshire.—E. F. R.

GILES, St. See Egidius.

GILES of Liege. See Aegidius Leodiensis.

GILES of Rome. See Aegidius Columna.

* GILFILLAN, Rev. George, A.M., critic and miscellaneous writer, was born in 1813 at Comrie in Perthshire, where his father, the well-known Samuel Gilfillan, was pastor of a Secession congregation. He was educated at the university of Glasgow, where he acquired a respectable share of classical and other knowledge, but mainly distinguished himself by the extent of his reading in modern criticism and poetry. In 1835 he was licensed to preach the gospel, and shortly after was called to a church in Dundee, where he still officiates. His professional duties do not seem to have interrupted his literary studies, for in 1842 we find him sketching a series of literary portraits in the *Dumfries Herald*, a journal edited by Thomas Aird, the author of the Devil's Dream, and other poems. These sketches having attracted considerable notice, were collected, enlarged, and published in 1845, under the title of "A Gallery of Literary Portraits." The volume was extraordinarily successful, and for some years Mr. Gilfillan was probably the most popular critical writer in Scotland. In 1849 a second "Gallery" made its appearance, and met with a reception hardly inferior to the first. In 1850 Mr. Gilfillan published a work of a semi-religious character, the "Bards of the Bible," in which he sketched the sacred writers and their productions very much after the fashion of his Galleries. By some the work was intensely admired on account of its occasional bursts of glowing, though too rhapsodical eloquence; by others it was condemned as deficient in reverence, insight, and acumen; while the whole was declared to lack any definite purpose. In 1851 appeared his "Book of British Poesy," and in 1852 the "Heroes, Martyrs, and Bards of the Scottish Covenant," which Hugh Millar pronounced to be Mr. Gilfillan's best performance. The "Grand Discovery" was published in 1854; a third "Gallery of Literary Portraits" in 1855; the "History of a Man" in 1856; and "Christianity and our Era" in 1857. Recently Mr. Gilfillan has contributed another work to religious literature. Besides what we have mentioned, he has written a vast number of casual criticisms in various periodicals, and is at present engaged in editing an edition of the British Poets, published by Mr. Nichol of Edinburgh. His later works, although written on the grandest themes, have failed to excite much attention. Mr. Gilfillan's merits as a writer are as easily appreciated as his faults are quickly discerned. He is rich in metaphor, but deficient in thought. His criticism is rarely original or subtle, and is never remarkable for its judiciousness, yet it is enthusiastic, vigorous, and brilliant. Whatever intuition or insight into a man or his works he possesses, springs directly from his sympathies. When these happen to tend in the right direction, he generally contrives to say something very beautiful and very true. His great hold is upon young men entering on a career of literary study; to such he is one of the most stimulating, and perhaps one of the most beneficial, of living writers.—J. M. R.

GILFILLAN, Robert, a Scottish song writer, was born at Dunfermline, Fifeshire, in 1798. He learned the trade of a cooper, but, on the expiry of his apprenticeship, obtained the situation of a clerk, and was employed in this capacity for several years in his native town and in Leith. In 1837 he was appointed collector of police rates in the burgh of Leith, and discharged the duties of the office faithfully till his death, which took place in December, 1850. From an early period of his life Mr. Gilfillan was a writer of songs, and some of these having been introduced with commendation into the Noctes Ambrosianæ, he was encouraged to persevere in the development of his powers. Many of his compositions appeared originally in the *Dublin University Magazine* and the *Scotsman*, and were at length collected in a goodly duodecimo, of which several editions have been issued. Some of his songs—particularly "O why left I my hame," and "Happy days o' youth"—have long enjoyed a remarkable popularity in Scotland; and his "Peter M'Craw" may be quoted as evidence that he combined with lyrical tenderness no inconsiderable gift of humour. Among the minor poets of Scotland Gilfillan has a high place.—J. B. J.

GILIBERT, Jean Emmanuel, was born at Lyons, 21st June, 1741, and died there on 2nd September, 1814. He first studied theology, and subsequently relinquished it for medicine. In 1775 he went to Poland, and founded a botanic garden at Grodno, where he lectured on clinical medicine. He was afterwards transferred to Wilna, and became professor of natural history and of materia medica in that university. In 1783 he relinquished this office and went to Lyons, where he became physician to the Hotel Dieu, and professor in the College of medicine. In 1793 he was elected mayor of the city. During the disturbances at that epoch he was put in prison by Challier. During the siege of Lyons he accepted the office of president; and, after the taking of the town, he made his escape, and wandered through France and other countries for eighteen months. When the danger was past, he again repaired to his native city, and was elected professor of natural history in the central school. Ill health caused him to retire in 1810. A genus of plants has been named Gilibertia after him by Ruiz and Pavon. He published a flora of Lithuania, a history of the common plants of Europe, a synopsis of the plants in the Lyons garden, various botanical memoirs, and delineations of the Linnæan system, and several medical works.—J. H. B.

GILIMER. See Gelimer.

GILL, Alexander, son of Alexander Gill, head-master of St. Paul's school from 1608 till 1635, was born in 1597, educated at Trinity college, Oxford, served as usher to his father, and succeeded him in the head-mastership. He held this office for only five years, when he was dismissed, according to one statement, for excessive severity. A small retiring pension, however, was allowed him, and he set up a school in Aldersgate Street, where he died in 1642. Amongst Gill's favourite scholars when usher to his father, was John Milton, three of whose letters to him survive. Gill excelled in Latin poetry, on which Milton compliments him. He is stated to have suffered imprisonment; and gossiping Aubrey has a story that Gill and Chillingworth used to correspond weekly, and that Gill having spoken of King James and his son as the old fool and the young one, Chillingworth showed the letter to Laud, and poor Gill was consequently imprisoned.—W. J. P.

GILL, John, an eminently learned minister of the Baptist body, was born at Kettering, November 23, 1697. With the exception of a short period of instruction at the grammar-school of Kettering he was a self-taught scholar. In his eleventh year he had not only gone through the common schoolbooks but had read the principal Latin classics and made considerable progress in Greek. Obliged to assist his father in his business, he could only give a few spare hours daily to his favourite pursuits, but in a few years he made himself master not only of Latin and Greek, but of Hebrew, and of the principles of logic, rhetoric, and natural and moral philosophy. In 1716 he was baptized, and soon after began to preach. His first charge was at Higham Ferrars, where he was ordained in 1718, and from thence he removed to Horsleydown, London, in 1719, where his auditory soon became very numerous. Devoting himself to oriental and rabbinical studies in connection with his preparations for the pulpit, he published in 1728 an "Exposition of the Song of Solomon." In the same year he gave to the public a treatise on the "Prophecies of the Old Testament respecting the Messiah," in answer to Collins. These publications brought him much into notice, and in 1729 a lectureship was instituted by several gentlemen of different evangelical denominations, in order that they might enjoy the benefit of his instructions. This lecture he delivered weekly on Wednesday evenings in Great Eastcheap, and continued till 1756. In 1731 he published a work on the Trinity, designed to check the spread of sabellianism among the Baptists, and in 1735–38 an elaborate treatise entitled "The cause of God and Truth," in answer to Dr. Whitby's Discourse on the Five Points. But the principal labour of his life was his celebrated "Exposition of the Holy Scriptures," of which the exposition of the New Testament appeared in 3 vols. folio, in 1746–48, and that of the Old Testament, in 6 vols. folio, at various subsequent periods as late as 1766—a work of Herculean labour and extraordinary research. Its chief characteristic is its extensive application of rabbinical learning to the elucidation of scripture. His latest writings were a "Dissertation on the Antiquities of the Hebrew Language," a "Body of Doctrinal Divinity," and a "Body of Practical Divinity." He died at Camberwell, October, 1771. His sermons and tracts were collected after his death and published in 3 vols. 4to. The edition of his "Exposition," published in 1810–12, extended to 9 vols. 4to.—P. L.

GILLES, Nicole: the date of his birth is unknown; he died in 1503. He wrote annals of France dating from the destruction of Troy to the reign of Louis XI. His account of the reign of

Charles VII. is greatly praised by the students of history. Gilles is regarded as the earliest writer of history as distinguished from the mere chronicler. Augustin Thierry, in his Letters on the History of France, praises him highly.—J. A., D.

GILLES, Pierre (in Latin, Petrus Gillius), a French naturalist, was born at Albi in 1490, and died at Rome in 1555. He travelled over his native country and Italy, and, on his return, spent some time with George d'Armagnac, bishop of Rodez, at whose request he wrote his work "De vi et naturâ animalium." It was dedicated to Francis I., who afterwards sent him on a scientific journey into the Levant; where, receiving no pay from the king, he was obliged to enlist in the service of Soliman II. He returned to France in 1550. Gilles wrote also "Elephanti Descriptio," "De Bosphoro Thracio," &c.—R. M., A.

GILLES DE CORBEIL. See Aegidius.

GILLESPIE, George, a celebrated divine of the church of Scotland, was born at Kirkaldy in 1612, and ordained minister of Wemyss in 1638, the year of the famous Glasgow assembly. He was the first man to be inducted into a pastoral charge at that period, without any acknowledgment of the jurisdiction of the bishops. His distinguished zeal and abilities procured his translation to Edinburgh in 1642, and his nomination by the general assembly in 1643 to be one of the commissioners of the Church of Scotland to the Westminster assembly which met in that year, where he distinguished himself highly. "This young man," said Selden, after a speech in which Gillespie had replied to his arguments in behalf of erastianism, "has swept away by his single speech the learning and labour of my life." On his return to Scotland he continued to take a prominent part in the affairs of the church, and in 1648 was elected moderator of the general assembly. He was cut off in the same year, "and no man's death at the time was more lamented." To testify the public sense of his merits, the committee of Estates, by an act dated December 20, 1648, "ordained that the sum of £1000 sterling should be given to his wife and children," an act which was ratified by parliament in 1650, but was finally rendered ineffectual by the invasion of Cromwell. Gillespie was not less distinguished as a writer than as a preacher and debater. He published in his twenty-fifth year his "Dispute against the English Popish Ceremonies." His "Aaron's Rod Blossoming" and "Miscellany Questions" were printed after his death in 1649.—P. L.

GILLESPIE, Rev. Thomas, founder of that body of Scottish dissenters entitled the Synod of Relief, now merged in the United Presbyterian Church, was born in 1708 in the parish of Duddingstone, near Edinburgh. An interview which he had with the celebrated Thomas Boston of Etterick when he was twenty years of age, appears to have been the means of his conversion, and led him soon after to become a student in the university of Edinburgh, with the view of preparing himself for the work of the ministry. He subsequently prosecuted his theological studies at Northampton academy under the celebrated Dr. Doddridge, with whom he became a great favourite. He was licensed to preach the gospel on the 30th October, 1740, and ordained to the work of the ministry on the 22nd of January, 1741, by a respectable class of English dissenters, Dr. Doddridge acting as moderator. In March following he returned to Scotland, and on the 19th of August was settled as parish minister of Carnock, near Dunfermline. The presbytery, strange to say, held his deed of license and ordination by the English dissenters as valid, and even allowed him to object to the doctrine of the Confession of Faith respecting the power of the civil magistrate in religion. Mr. Gillespie laboured in this quiet rural parish during eleven years, and proved himself a most diligent and faithful minister. He was of a retiring, reserved disposition, and never took any prominent part in the business of the church courts. But his adherence to the old principles of the Scottish church, and his scrupulous conscientiousness, unexpectedly led to his ejection from the establishment, and made him, against his inclination, the founder of a sect. Scotland was at this time convulsed with keen disputes respecting the law of patronage, which one party wished to modify, and another was determined to enforce. In the year 1749 an unpopular minister was presented to the parish of Inverkeithing in Fife; the great body of the parishioners protested against his settlement amongst them, and the presbytery of Dunfermline in consequence refused to induct him. The case was ultimately brought before the general assembly in May, 1752, and that venerable court not only peremptorily enjoined the presbytery of Dunfermline to proceed on the Thursday of the same week with the settlement of the presentee, but adopted the unusual step of ordering all the members of presbytery to attend on that occasion. Six members of presbytery—among whom was Mr. Gillespie—absented themselves from conscientious scruples, and were brought to the bar of the assembly on the following day (Friday). They in vain pleaded that they had merely adhered to the principles of the church announced by the assembly itself in 1736, that no minister should be intruded into any parish contrary to the will of the congregation. The assembly resolved to depose one of the six, and on the next day selected Mr. Gillespie, and pronounced the sentence of deposition on the spot. He received this hard and unconstitutional sentence, says Dr. Erskine, "with christian meekness and the dignity of conscious innocence, and conducted himself throughout in a manner worthy of the highest admiration." He never again entered the parish church, but preached first in the fields, and when driven thence, on the public highway, to immense multitudes of people until the month of September, when he removed to the neighbouring town of Dunfermline, where a church had been prepared for him, and where he ministered to a numerous and respectable congregation. In 1761 Mr. Gillespie, along with Mr. Boston of Jedburgh, and a Mr. Collier of Colinsburgh in Fife, formed themselves into a presbytery of Relief for the purpose of giving relief from the yoke of patronage and the tyranny of the church courts. He died 19th January, 1774. Mr. Gillespie was a sound divine, and an anxious and faithful pastor; and Sir Henry Moncrieff has borne testimony to his private worth, as "one of the most inoffensive and upright men of his time." He was the author of an "Essay on the Continuance of Immediate Revelations in the Church," and a "Treatise on Temptation."—J. T.

GILLESPIE, Rev. Thomas, LL.D., professor of humanity in the university of St. Andrews, was born in the parish of Closeburn, Dumfries-shire, about the year 1780. He was educated at the university of Edinburgh, was licensed as a preacher, and afterwards presented to the parish of Cults in the presbytery of Cupar-Fife. Here Dr. Gillespie remained until 1828, when he was appointed assistant and successor to his father-in-law, Dr. John Hunter, professor of humanity in the university of St. Andrews. Dr. Gillespie filled this office for sixteen years, and his extensive classical learning and knowledge of general literature, combined with his genial disposition and keen yet kindly humour, made him an eminently successful teacher. He amused his leisure hours by a great number of contributions both in prose and verse to *Blackwood's Magazine* and other periodicals, which display a lively imagination and great powers of satire, and excite deep regret that one who could write so well has left no monument worthy of his abilities. Dr. Gillespie's death, which was very sudden, took place 11th September, 1844. He was twice married, and his second wife is the sister of Lord Campbell.—J. T.

GILLIES, John, born at Forfar in Scotland, 18th January, 1747; was educated at the university of Glasgow, where he distinguished himself as a Greek scholar. As tutor to a son of the earl of Hopeton, he visited the continent in 1776, and for his services in this capacity received an annuity for life. In 1793 he succeeded Dr. Robertson as historiographer royal for Scotland, a sinecure worth £200 a year. He married the next year, and the remainder of his prolonged life was spent in retirement, devoted to literary pursuits. In extreme old age he became very infirm; and in 1830 removed to Clapham, where he died, 15th February, 1836. His works are translations of the "Orations of Lysias," 1778; of "Aristotle's Ethics and Politics, with supplements," 1797, and of "Aristotle's Rhetoric, with supplements, analysis," &c., 1823; "History of Ancient Greece, its Colonies and Conquest, from the earliest accounts until the division of the Macedonian Empire," 2 vols. 4to, 1786; "View of the Reign of Frederick II. of Prussia, with a parallel between that prince and Philip of Macedon," 8vo, 1789; "History of the Ancient World, from the domination of Alexander the Great to that of Augustus," 2 vols. 4to, 1807–10, being, in fact, the continuation of the "History of Greece." An able but severe critique on the "History of Greece" will be found in the twenty-first number of the *Edinburgh Review*, of which the following is an extract: —"In estimating the merits of Dr. Gillies' work, although we should be inclined to place it a good deal above Rollin and the Universal History, we cannot express ourselves satisfied with its execution. Without waiting to extract the spirit of history,

without developing national character or political institutions, he goes on, in general straightforward thought, with a mere narration of facts; and even in this narration we desiderate that sagacious and sceptical criticism by which, in a period remarkably destitute of regular ancient history, the steps of the modern compiler ought to be guided." Since these remarks were written, we have had enough of "sceptical criticism" applied to ancient history, the "sagacity" of which is beginning to be questioned even in Germany, where it has been carried to such an excess. The reaction which has commenced will not carry us back to the simple faith of our predecessors, who regarded all written in Greek and Latin as if it were gospel; but it will place us in a position equally distant from the extreme scepticism of Niebuhr, Grote, and Lewis.—W. B. B.

GILLIES, Robert Pierce, a member of the Scotch bar, a relative of Gillies the historian of Greece, and of Lord Gillies, commenced life under the most favourable auspices. Possessed of a good fortune and of the Hawthornden estate, near Edinburgh, rendered sacred to men of letters from its connection with Drummond the poet, Mr. Gillies became a familiar of the literary circle of Edinburgh at a time when the Scottish capital bore, not undeservedly, the name of the modern Athens. Scott, Wordsworth, Wilson, Hogg, Lockhart, and Sir Egerton Brydges, were among his friends and correspondents. Wordsworth repaid his hospitality with a fine sonnet beginning—

> "From the dark chambers of dejection freed,
> Spurning the unprofitable yoke of care,
> Rise, Gillies, rise—"

In a letter that Sir Walter Scott wrote to him, the same tendency to mental depression is noticed and combated. The hearty Sir Walter recommends his correspondent to "fall in love with the best and prettiest girl in the neighbourhood." In Peter's Letters to his Kinsfolk, where Lockhart describes a visit he paid in company with Hogg to Mr. Gillies' beautiful seat, he speaks of the "wavering and desponding fancies of his too sensitive nature." To this unvarying testimony of an unstable and moody character must be added Mr. Gillies' own confession in his "Memoirs of a Literary Veteran," 3 vols., 1851, from which it appears that he ran through and otherwise lost his fortune, neglected his advantages, and disappointed his friends. Even after this he had many chances. *Blackwood's Magazine* was open to his contributions; he received £200 for a novel; he opened a new vein in translating German stories into English; he was the first editor of the *Foreign Quarterly Review;* he translated some of Œhlenschlager's works, and introduced the subject of Swedish as well as Danish literature to English notice. Yet spite of these advantages his life became a painful struggle; and so entirely has he passed away from the minds of men, that at the time these lines are written, it has become a matter of difficulty to ascertain whether he be living or dead. His works are—"Varia;" "Childe Alarique," poems; "Recollections of Sir W. Scott," 1827; "Sir Henry Longueville," a novel; and the memoirs above mentioned. In Wilson's Noctes Ambrosianæ, he figures as Kemperhausen.—R. H.

GILLOT, Jacques: date of his birth not known; died at Paris in 1620; entered early into orders; appears to have been greatly loved and admired by his friends, among whom were the Scaligers, Casaubon, and Rapin. He was one of the principal authors of the famous "Satyre Menippée." The "Procession burlesque de la Ligue," and the "Harangue du cardinal legat," are referred to him.—J. A., D.

GILLRAY, James, a celebrated caricaturist, was born in 1757. He was apprenticed to a writing engraver, but afterwards worked under Bartolozzi, in whose studio he probably acquired much of his remarkable facility in drawing and etching the figure. He commenced his career as a caricaturist in 1782, and for somewhat over a quarter of a century continued to put forth his political and personal satires in astonishing profusion. In all their number is said to exceed twelve hundred. His ready pencil was directed against all kinds of personages and all parties. With pertinacity and pungency equal to that of Peter Pindar he attacked the king (George III.) and his tory ministers, but the prince regent he handled with even greater freedom; whilst at the same time the whigs, as friends of the French revolution, met with little mercy. His plates show us the ridiculous side of the outer forms of such men as Burke, Fox, and Pitt; and they have besides a certain historical value as illustrative of the costume and manners of the time. But they are always coarse, and often brutal, and it would have been no loss to art or morality if they had altogether perished. Many have, however, been collected by Mr. M'Lean, again by Mr. Bohn, and illustrated by Messrs. Wright and Evans in a Historical and Descriptive Account of Gillray's Caricatures, 1851, a work which will be of considerable service to the student of the period illustrated. Several of the caricatures engraved by Gillray were designed by Rowlandson and others. He also engraved some miscellaneous plates in the early part of his career. Gillray was a man of intemperate and reckless habits, as the result of which, notwithstanding the unparalleled popularity of his prints, he was seldom free from pecuniary difficulties, and he at length (about 1811) became insane, and ultimately sank into a state of imbecility. He died June 1, 1815. His portrait, a miniature by himself, is in the National Portrait Gallery.—J. T–e.

GILLY, William Stephen, D.D., born in 1789, is identified with a revived interest in the protestant inhabitants of the Pays de Vaud, brought about mainly by his publication of a book in 1824, entitled "Narrative of an Excursion to the Mountains of Piedmont, in the year 1823, and Researches among the Vaudois or Waldenses, Protestant inhabitants of the Cottian Alps." The sympathy excited throughout England by this work resulted in the formation of a fund sufficient to found and maintain a college and library at La Tour in Piedmont. Among the contributors to the fund was the aged and amiable Barrington, bishop of Durham, who seized the first opportunity of a vacancy in the cathedral to testify his interest in the author of Waldensian Researches by appointing Mr. Gilly to a canonry there in 1825. To this was added shortly after the living of St. Margaret's in that city, which was exchanged in 1831 for the vicarage of Norham on the Tweed. In both situations Dr. Gilly was highly esteemed as a laborious and conscientious pastor. He received the degree of D.D. in 1833. He died at Norham, September 10, 1855.—R. H.

GILPIN, Bernard, "the apostle of the North," was born at Kentmire Hall in Westmoreland in the year 1517. After finishing his education at a public school, he removed to Oxford, and at the age of sixteen was entered on the foundation at Queen's college. Here he devoted himself principally to divinity and such studies as were connected with the interpretation of scripture, to which he was powerfully drawn by the writings of Erasmus, then just beginning to be generally known in this country among students. From these he also imbibed a spirit of more free inquiry than was usual at that time; but he was not as yet shaken in his attachment to the Church of Rome. When Wolsey founded Christ Church college, Gilpin was one of the first to whom he offered the advantages of that new and splendid foundation. While resident there, he continued to prosecute his studies and to mingle in the controversies of the day. Having consented very reluctantly to defend the popish side against Peter Martyr in a public dispute, he was so impressed with the force of his opponent's arguments that he withdrew from the contest and shut himself up, that he might earnestly and prayerfully reconsider the whole subject in controversy between the papists and the reformers. The result of these inquiries led him to see that he could no longer remain with a safe conscience in the communion of the Church of Rome. He accordingly avowed himself of the reformed faith, and was numbered among its adherents, though he continued to retain his place at Oxford. Here he remained till his thirty-fifth year, when he was presented to the vicarage of Norton in Durham by King Edward in 1552. Before going to reside, he was called to preach before the king at Greenwich, where he took occasion, Latimer-like, to point out very plainly and to censure sharply the prevailing vices and abuses of the age, not sparing either the court or the clergy. Having obtained from secretary Cecil the royal license of general preaching, he, on settling in his parish, not only laboured to fulfil its duties, but travelled into other parts of the country to preach. Becoming somewhat uneasy as to his duty in relation to controverted points, and not satisfied that he did right in merely inculcating moral duties in his preaching, he, by the advice of Bishop Tunstall, who was his uncle, resolved to go abroad and spend some time in conference with learned and godly men there. For this purpose he resigned his benefice, though the bishop wished him only to leave it for the time in the charge of a substitute, and passed over to the continent. After visiting Mechlin, where one of his brothers resided, and other places in the Low Countries, he settled at Louvain, where he devoted himself to study. From this he went to Paris; and after the lapse of three years he returned to Eng-

land fully confirmed in his attachment to the reformed faith. The Marian persecution was then raging; but Tunstall, who was inclined to moderate courses, conferred on him the archdeaconry of Durham, to which the rectory of Easington was attached. His zeal in exposing and rebuking the misconduct and errors of the clergy, not only long troubled the moderate bishop, but soon stirred up hatred and opposition against him in the diocese. Tunstall's management and partiality availed to rescue him from the malice of his enemies; but he found his situation so onerous and irksome that he resigned his preferment, and continued to live with the bishop as his chaplain. After some time he became rector of Houghton-le-Spring, a parish where the people were in a state not much above that of barbarians. Here he set himself earnestly to promote the best interests of those intrusted to his charge; but his labours were constantly interrupted by his enemies, who thirsted for his blood. Finding they could not bring Tunstall to their purposes, they managed to get Gilpin accused before Bonner. He left home, expecting and prepared to suffer martyrdom; but being detained by the way (it is said by some in consequence of the breaking of his leg), before he was able to travel Mary was dead, and the power of Bonner at an end. He returned forthwith to Houghton, and such already was the hold he had taken of the hearts of the people, that he passed to his house through crowds who had come to express their joy at his escape. One of Elizabeth's first acts was to nominate Gilpin to the see of Carlisle; but no persuasions could induce him to accept this honour. Henceforward he resided at his rectory, constantly occupied in promoting the mental, social, and religious improvement of his parishioners. Besides exercising a wide hospitality and dispensing a large beneficence, he, out of his own private means, founded and endowed a grammar-school, which soon became a very flourishing institution, and from which some eminent scholars proceeded. Nor were his labours confined to his own parish; he was wont every year to travel though parts of Northumberland, Yorkshire, Cheshire, Westmoreland, and Cumberland, visiting the most neglected parishes and preaching the gospel to the people. Among other parts which he regularly visited, was "the debatable land" between England and Scotland, a district inhabited at that time by banditti and outlaws, and into which no civilized person ventured, who could help it. Here he was found every year about the time of Christmas travelling from place to place, defying cold, hunger, and fatigue, preaching to the people, arbitrating in their quarrels, seeking to win them to orderly and quiet habits, fearlessly rebuking their vices, and everywhere followed by the rude but hearty gratitude and reverence of those for whose welfare he put forth so much disinterested labour. His last days were greatly troubled by some ecclesiastical disputes and the machinations of some of his clerical brethren; but he continued to pursue his course of laborious effort and large-hearted beneficence to the end. He died on the 4th of March, 1583, leaving behind him a name which has been for successive generations as a household word and a sacred memorial among the people of the district where he laboured.—W. L. A.

GILPIN, Richard, a nonconformist divine, was born in 1625. He first studied medicine, and graduated M.D. at Leyden, but "he was designed," says his biographer, "by God for great work in his church, and was singularly qualified for it. There was scarcely anything that accomplished a man, a scholar, a physician, or divine, but he possessed it in great perfection. He went about doing good both to the souls and the bodies of men." He became a preacher in Lambeth, then at the Savoy, where he was assistant to Dr. Wilkins. Of the living of Greystock in Cumberland, valued at £300, he was deprived for nonconformity. He also laboured at Durham, but he lived longest in Newcastle. He was seized with his mortal illness in the pulpit, and being carried home, died ten days after, in the year 1699.—R.H.

GILPIN, Sawrey, R.A., was born at Carlisle in 1733. He studied painting under Samuel Scott the marine painter; but he liked horses better than ships, and under the patronage of the duke of Cumberland, he soon found abundant and profitable occupation in painting the portraits of celebrated horses and dogs. Gilpin was the best animal painter of his day. He thoroughly understood the domestic animals, and drew them correctly and with great spirit. He essayed historical pictures, but failed completely. Gilpin was a feeble colourist; the landscape part of his pictures was frequently painted by Barrett, whilst he painted the animals in Barrett's landscapes. He published some etchings of animals. Gilpin died March 8, 1807.—J. T–e.

GILPIN, William, Vicar of Boldre in the New Forest, Hampshire, and prebendary of Salisbury, was born at Carlisle in 1724. He is stated in some accounts to have been a descendant of the celebrated Bernard Gilpin; but Carleton, in his life of the latter, positively affirms that "he lived and dyed a single man." Mr. Gilpin for some time kept a flourishing school at Cheam in Surrey, and it was one of his pupils, Colonel Mitford, author of a History of Greece, who procured for him the appointment to Boldre, in which he remained till his death. Mr. Gilpin was a man of undoubted genius and great literary industry. Besides a variety of works on subjects of religious interest, he wrote a series of volumes illustrative of the picturesque scenery of Great Britain, and accompanied by engravings in aquatint executed by himself with the taste and feeling of a painter. Among his works of a religious character are "The Life of Bernard Gilpin," published in 1753, and reprinted by Edward Irving at Glasgow in 1824; lives of Latimer, Wickliffe, Lord Cobham, J. Huss, Jerome of Prague, and Cranmer, published at intervals from 1754 to 1784; "Lectures on the Catechism of the Church of England," 1779; "Exposition of the New Testament," 1790, characterized by Bishop Horne as "a justly admired and ably executed work;" "Moral Contrasts," 1798; and "Sermons Preached to a Country Congregation," 1799–1805, a work highly recommended by Dr. Aikin to the careful imitation of young clergymen. Of his numerous volumes on picturesque scenery, &c., we can only briefly mention the titles—"Observations on the River Wye, and the Southern Districts of Wales," 1782; "Tour through the Lake Country," 1787; "Observations on Picturesque Beauty made in 1776 in different parts of Great Britain, and particularly on the Mountains of Scotland," published in 1789; "Remarks on Forest Scenery, with Views of the New Forest in Hampshire," 1791; "Three Essays on Picturesque Beauty, with a Poem on Landscape Painting," 1792; "Remarks on the Western parts of England and the Picturesque Beauties of the Isle of Wight," 1798. These works initiated a new and higher style of books of travels. Most of them were translated into French and German in 1800, and the aquatint engravings in the translations are said to have been even superior to those in the original, although the latter have sufficient excellence to prove that Gilpin was an accomplished artist as well as able writer. His brother Sawrey, a professional artist (mentioned in a separate notice), contributed etchings of the animals. William was as much esteemed for his moral and religious character as he was admired for his talents, and when he died in 1804, at the age of eighty, he left the profits of his publications for the endowment of a school at Boldre.—G. BL.

GIMIGNANO, Vincenzio da San, an Italian fresco painter, was born at San Gimignano about 1490; his family name was Tamagni. He is known chiefly as one of the assistants of Raphael in the Vatican Loggie. His first works were executed about 1510 in the church of San Francesco at Montalcino, some of which are still preserved, others are at San Gimignano, but most have perished. He is supposed to have died young about 1529. He is one of those painters who seem to have been disturbed and ruined by the sack of Rome by the soldiers of Bourbon in 1527.—(Vasari, *Vite dei Pittori.*)—R. N. W.

GINANI, Giuseppe, known as having made some interesting discoveries of plants and other natural productions on the coasts of the Adriatic. He acquired great reputation as a botanist and zoologist, and left several works. He was a member of several academies, and was particularly honoured by the grand-duke of Tuscany. He died at Ravenna in 1753.—A. S., O.

GINGUENÉ, Pierre Louis, was born at Rennes, 25th April, 1748. To the English reader Ginguené is best known for his "History of Italian Literature;" a work so faithful and complete that our great historian, Hallam, has borrowed from it most freely in his own account of the literary history of Europe during the three centuries which he has made the subject of his inquiry. Lady Morgan met him abroad, and bears testimony to the charm of his manner and the goodness of his heart. His education was derived chiefly from his father, and it was in his own family that the future historian of the Italian writers acquired, besides Greek and Latin, a knowledge of the English and Italian languages; so that, by the time he arrived at man's estate, he had gone through the whole range of belles-lettres, of history, and philosophy. His earliest efforts in literature were such as might have been expected from a young man of general accomplishments, brought up in the country, and not

destined for any particular profession. He wrote poems and essays. In 1775 he became a contributor of critical papers to the *Mercure de France*, then supported by some of the first literary men of the day. Being a musician as well as writer, he took part in the controversy which raged the following year as to the merits of the German and Italian schools of music—a controversy provoked by the representation of an opera on the same subject from Glück and Picini. Italian melody, sustained by Ginguené, was supposed to have triumphed over harmony; but the victory was by no means complete, as the present popularity of the German master in Paris itself sufficiently proves. In 1780 this gifted man was glad to accept a situation in the office of the minister of finance, of which the emolument was only sufficient to enable him to follow out his literary labours with independence. We learn that he was an unsuccessful competitor for a prize essay and a prize poem, both of which seem to have been won by persons whose names have not been preserved. When the Revolution broke out, the general enthusiasm was shared by Ginguené, who hailed the meeting of the states-general with an ode. As he still continued his contributions to periodicals, his bold condemnation of the terrorists made him a marked man. He was thrown into prison, and only escaped the guillotine through the overthrow of Robespierre. Under the government of the directory, he was appointed a commissioner of public instruction, and became the chief director of education, and helped to reorganize public schools. His reputation rose so high that he was appointed minister-plenipotentiary to Turin, where he went at the end of the year 1797, but did not long retain his post. It is suspected that he devoted his time more to Italian literature than to diplomacy; besides, he was of too honest and bold a nature, and not supple enough for the work of intrigue in which Italy was to be involved. Elected a member of the tribunal in 1799, he gave offence by the boldness with which he denounced the creation of special tribunals, depriving people of their ordinary judges; and when, some months after, he found himself amongst the outgoing members, he wisely renounced politics for literature. It was in 1802 that he began those lectures upon the literary history of Italy, which, continued through successive years, eventually assumed the shape in which this great work is known to the world. A member of the Institut, as remodelled by the emperor, he took an important part in the labours of the section or class to which he belonged. Besides his Italian history, he wrote an account of the French troubadours of the thirteenth century, published fables, chiefly derived from his favourite Italian poets, and edited an edition of Letourner's translation of Ossian's poems, a work which singularly influenced the literary mind of the empire. Ginguené died on the 11th November, 1816.—J. F. C.

GINKLE, Godart de, first earl of Athlone, one of the most distinguished of the generals of William III. of England, was born at Utrecht about the year 1630. His family was one of distinction in Holland; and at an early age he commenced his military life, so that he had attained to the rank of general of cavalry before the prince of Orange was called to England, whither he accompanied him in 1688, and, after some service there, passed over with the prince to Ireland, and took a conspicuous part in the memorable battle of the Boyne on the 1st of July, 1690. William's confidence in Ginkle was such that on leaving Ireland, he intrusted the entire management of the army to him as commander-in-chief, committing the civil administration to two lords-justices, Lord Sidney and Thomas Coningsby. During the winter of 1690–91, the country was kept in a state of continual disturbance by the rapparees. With these depredators Ginkle had to contend, as well as to restrain the lawlessness and discontent of the troops, who were disorganized for want of their pay. In these duties he displayed vigour, judgment, and humanity. In May, 1691, Ginkle collected the greater part of the English forces near Mullingar, preparing to open the campaign, having Talmash and Mackay under his command; thence he passed to Ballymore, which speedily surrendered. Repairing the fortifications and leaving a garrison, he marched upon Athlone, one of the most important military stations in Ireland, and took up his position close to the walls, while the French general, St. Ruth, lay encamped on the Connaught side of the Shannon. To take Athlone appeared to St. Ruth to be a rash and hopeless enterprise, and he expressed his astonishment that so experienced a commander as Ginkle should attempt it. "His master," said he to D'Usson, "ought to hang him for trying to take Athlone, and mine ought to hang me if I lose it." Nevertheless, in a series of brilliant assaults, which the pen of Macaulay has vividly described, Ginkle became master of the town on the 30th of June. The victorious general, with characteristic humanity, proclaimed, at his own risk and against the will of the lords-justices, a free pardon and security for all who would submit. It was, however, unavailing, and accordingly, after repairing the fortifications of Athlone, he passed to Ballinasloe on the 11th of July, and thence to Aughrim castle, near which the Irish, under St. Ruth, were collected in full force. Then followed the memorable and bloody battle of Aughrim. The details of that hard-fought field occupy a large page in history, and attest the skill, bravery, coolness, and perseverance of Ginkle. Victory, long dubious and changing, at length declared for the English. St. Ruth was slain; the Irish, fighting inch by inch with obstinate valour, at length broke and fled. A horrible carnage ensued; and an eye-witness declares that from the top of the hill he saw the country, to the distance of nearly four miles, white with the naked bodies of the slain. Ginkle next marched upon Galway, which, after a show of resistance, capitulated, and the victor then turned his steps to Limerick, the last stronghold of James' troops, and on the 14th of August encamped within fourteen miles of the city. The siege of Limerick commenced on the 25th. The resistance of Sarsfield was long and brave, the valour of the besiegers indomitable, the resources and ingenuity of their general as fertile as they were daring. At length, after a bloody engagement at the Thomond Gate, on the 22nd of September, a parley ensued, and after much negotiation, the celebrated treaty of Limerick was signed on the 2nd of October, by the lords-justices and Ginkle, thus putting an end to the Irish war and the sovereignty of James II. During the negotiations a characteristic incident occurred; a misunderstanding arising between Sarsfield and Ginkle, the former said he was in the power of the latter. "Not so," replied Ginkle, "but you shall go in again, and do the worst you can." The war over, Ginkle returned to Dublin on the 8th of November, where he was honourably entertained. In London his reception was equally flattering. The house of commons sent a deputation, headed by the speaker, with their thanks, and he was created Earl of Athlone and Baron of Aughrim in the Irish peerage, on the 28th of February, 1692. A grant of forfeited lands was made in his favour, which, however, was revoked by the act of resumption, so that he does not appear to have had any territorial possessions in Ireland. Attaching himself still to his royal master, he attended him to Flanders, in command of the Dutch cavalry. In 1693, he was president of the court-martial on the trial and condemnation of Grandval for the plot to assassinate William. He was present at the battle of Lauden in the same year, and narrowly escaped drowning in the endeavour to restore order in the retreat. He fought under Marlborough in 1702, having the chief command of the Dutch forces as veldt-marshal. He died in February, 1703, at Utrecht, after two days' illness. He left two sons, the eldest of whom attained a high military position in the Dutch service. In 1795 the sixth earl took his seat in the Irish house of lords. Ginkle was an able general, uniting in a high degree qualities not always associated. He was bold, yet cautious; vigorous and prompt, yet cool and self-possessed; his presence of mind always equal to the emergency, his sagacity rarely at fault; and let it not be forgotten that he was humane and just, ever anxious to spare the effusion of blood, ready to fight the enemy, but readier still to receive his submission. On the death of Wilhelm Gustauf Frederick, the tenth earl, 21st March, 1844, the title became extinct.—The name Ginkle is variously spelt by different writers, but that in the text is alone correct. The writer of this memoir was favoured by Sir Bernard Burke, Ulster king-of-arms, with an inspection of the original book of the lords entries, signed by the sixth earl on taking his seat, in which the name is spelt as above.—J. F. W.

GIOBERT, Giovanni Antonio, was born on 28th October, 1761, at Mongardino, near Asti. In 1802 he was appointed to fill the chair of chemistry and mineralogy in the university of Turin, having been for the two preceding years professor of agriculture. In 1789 he was made a member of the Turin Academy. Among his rather numerous publications may be mentioned a treatise on indigo, which was published in Paris in 1813 at the cost of Napoleon. Giobert was a member of the provisional government of Piedmont in 1798. His death took place at

Millefiori, in the neighbourhood of Turin, on the 14th of September, 1834.—J. A. W.

GIOBERTI, Vincenzo, born at Turin on the 5th of April, 1801. He studied at the university of his native city, and entered the church, taking the degree of D.D. in 1823. He obtained a chaplaincy at the court, and became the adviser of Charles Albert up to the year 1833, when, the retrograde party having succeeded in estranging the king from Gioberti, he was imprisoned, and shortly after exiled from Piedmont. The Italian patriot repaired to Paris, where he hoped to find a compensation for the loss of his country in the magnificent libraries of that city; but still pursued by his enemies, and unable to obtain permission to visit without any restraint these mines of knowledge, he left for Brussels, where his friend Gaggia called him to the chair of philosophy in the royal gymnasium. It was to the students in that establishment Gioberti dedicated in 1839 his first scientific work, an Introduction to the study of Philosophy. Having become intimately acquainted with Quetelet, the royal director of the Brussels observatory, Gioberti obtained, through that eminent savant, free access to all the Belgian libraries, from which he collected all the materials he required for writing his works, "Del Bello e del Buono," and "Errori Filosofici di Antonio Rosmini," 1842, a confutation of Lamenais' and Rosmini's pantheistic doctrines. These works obtained a great circulation, and opened the minds of the Italians to a just appreciation of the intellectual powers of their author. Encouraged by his first success, Gioberti soon brought out, in 1843, "Il Primato degl' Italiani," a classical work, in which he counsels the supreme pontiff to enter at once on the path of political reforms that must again lead Italy to that primacy amongst nations which she twice held in history. The time and circumstances of this publication were unfavourable to Gioberti's political creed, and therefore it remained almost totally ignored in Italy, where the antiliberal tendencies of the ruling classes were in the ascendant. Strongly opposed by the clerical party, Gioberti published in 1845 his "Prolegomeni," a work that brought on him the scurrilous attacks of the jesuits, Curci, Pellico, and Bresciani. To this unprincipled opposition we owe, perhaps, Gioberti's best literary production, "Il Gesuita Moderno," 1847, in which he displays an immense power of argumentation in language unsurpassed by any modern writer. This work, a powerful denunciation of that order, caused a moral revolution in Italy, and the expulsion of the jesuits was forced by public opinion on almost all the states of Italy, even on the government of Rome. The sudden downfall of that order prepared the events of 1848, and Gioberti being recalled from his exile, visited all the principal towns in the north of Italy, meeting everywhere with the most enthusiastic reception. Wherever he went, in his addresses to the people, he displayed the greatest oratorical ability, and succeeded in convincing the masses of the necessity of unity in the impending struggle for independence. At Turin, Gioberti was intrusted in 1848 with the portfolio of public instruction, and soon after he became president of the council, and secretary of state for foreign affairs. Whilst in that responsible post, fearing the opposition of the allied powers, Gioberti proposed the restoration of the pope, and of the grand-duke of Tuscany, guaranteeing, however, the constitutions spontaneously granted by these potentates to their subjects. Accused of reactionary tendencies, even by those whom he had raised to power, Gioberti lost his majority in the parliament, and his ministry fell. It was then that he founded a political journal, *Il Saggiatore*, by which he endeavoured to rally the nation to his political creed—the unity of Italy, a confederacy of the various states, with but one army, and one parliament, under the honorary presidency of the pope. After the defeat of Charles Albert, and the fatal treaty of General Salasso at Milan, Gioberti was recalled to the ministry, and Victor Emmanuel, after his father's abdication, appointed him one of his privy council under Delauny and Pinelli's administration. Soon, however, the political opponents of Gioberti compelled the king to dispense with his services at home, and he was sent as ambassador to the French capital. There profiting by the leisure which his office, almost a sinecure, left him, he wrote and published in 1851 his work entitled "Rinnovamento civile dell' Italia," in which the principal causes of the political abasement of the Italians, and the best means of giving to the nation that unity which alone could save Italy from utter ruin, are ably pointed out to the crowned champion who since has shown himself so worthy of the confidence Italy has placed in his honesty as a king, and his courage as a soldier. All Gioberti's works are written in the most classic language; Manzoni and Leopardi, indeed, claim for the author of "Il Primato degl' Italiani" the highest place among the philosophers and prose-writers of modern Italy. His life was a continued example of self-denial and humility. When an exile, his time was spent in study and acts of charity towards his fellow-countrymen; when raised to the highest dignities of the state, he kept the same even tenor of life; he gave the whole of his emoluments for the relief of the Venetian sufferers, and he had the modesty to refuse even those honorary distinctions which were offered him by his king and country. Gioberti was writing his last work, "La Prosologia," when he died suddenly at Paris on the 25th of October, 1851. In the Piazza Carignano at Turin a magnificent marble statue has been erected to his memory by his grateful country.—A. C. M.

GIOCCHI. See Julius III.

GIOCONDO, Fra Giovanni, a celebrated Italian architect and engineer of Verona, who succeeded Bramante as one of the architects of St. Peter's. He was as much distinguished as a theologian, philosopher, and scholar, as for his scientific acquirements. J. C. Scaliger was his pupil in the Greek and Latin languages. He seems to have been born between 1430–40. Vasari's account of him is vague, but the following interesting passage relating to him occurs in a letter written by Raphael to his uncle, Simone Ciarla, dated July 1, 1514, published by Richardson and others:—"He (the pope) has given me a companion, a very learned old friar, who is upwards of eighty years of age; and as the pope sees that he cannot live long, and as he has the reputation of great knowledge, his holiness has given him to me as an assistant, that I may learn of him, and discover any great secret he may have in architecture, and thus perfect myself in the art. He is called Fra Giocondo." The frate's appointment was worth to him three hundred golden ducats per annum. Raphael, and Giuliano da San Gallo, likewise engaged as one of the architects of St. Peters, received the same salary. Fra Giocondo does not appear to have been much occupied in the continuation of St. Peters; he is said to have improved the foundations, but he was then too old for anything but consultation; he was, however, still living in 1521. He did great service in his own country in the earlier part of his career, especially at Venice, where he turned the waters of the Brenta to Brontolo in the south, thus keeping the Venetian lagoons clear from the immense quantities of mud brought down from the Alps by the Brenta; and this channel, known as the Brenta Nuovissima, still exists. He built also the bridge at Verona, known as the Ponte della Pietra; and the Pont Nôtre Dame at Paris. Vasari says that Fra Giocondo built two bridges over the Seine when in the service of Louis XII. in France. He was also in the service of the Emperor Maximilian in Germany. Among his literary services are the discovery of some of the letters of the younger Pliny in an old library at Paris, and an illustrated edition of Vitruvius, published at Venice in 1511. The religious order to which he belonged is not known, but he is supposed to have been a Franciscan.—(Vasari.)—R. N. W.

GIOENI, Giuseppe, an eminent Sicilian naturalist, born at Catania in 1747, distinguished for his investigations into the geology of his native island. His great work on the mineralogy of Ætna, and generally on volcanic phenomena, acquired a European reputation, both for the importance of the observations and for the method and clearness of the exposition. He was on terms of intimacy with the great British naturalist, Hamilton, and with the French Dolomieu, and worked with them on their scientific visits to Sicily. He died in 1822, leaving a fine museum of natural history.—A. S., O.

GIOJA, Flavio, a celebrated Neapolitan navigator and mathematician, born about the commencement of the fourteenth century at the little village of Pasitano, near Amalfi. The invention of the mariners' compass has been attributed to him. Klaproth and others have, however, established the claim of the Chinese to that distinction; but it is by no means improbable that Flavio Gioja may have ascertained the existence of such an instrument from the Arabian mariners, who then traded to the east, and though not the discoverer of the compass, he may have been the first to introduce the knowledge of it into Europe. The royal family of Naples, being connected with the then reigning family of France, and bearing their arms, conferred on the district of Pasitano the armorial ensign of the

fleur de lis in honour of the alleged discovery of Gioja. Of his life we have no account, and his name is known to us solely in connection with the discovery of the properties of the magnetic needle as above alluded to.—W. W. E. T.

GIOJA, Melchiorre, born at Piacenza in 1767. His father gave him a very liberal education, first in the schools of San Pietro at Piacenza, then in the Collegio Alberoni, and destined him to the church. Gioja devoted himself in the latter institution, in which he spent nine years, to the study of inductive philosophy and mathematics; and after taking holy orders, he continued privately to apply himself to his favourite pursuits with such an ardent love of knowledge, that he used to sleep only a few hours in the afternoon, passing the whole night at his books. His first publications, although of temporary interest, were highly successful. He settled at Milan in 1797, and embracing the principles of the Revolution, was created historiographer of the state, and subsequently director of the new office of statistics, under the home department. In 1811 he was intrusted with the work of compiling, through the help of local agents in the different provinces, a general statistical account of the state; a task in which he displayed extraordinary activity. After the fall of Napoleon in 1814, Gioja resumed his studies in retirement, and commenced publishing numerous works on social and philosophical subjects. In all of these he exhibits much practical sense, a wide acquaintance with facts, and an analytical power of classification, which places him among the most distinguished social philosophers of modern Italy. His materialistic tendencies, however, his utilitarian views, and the arithmetical character of his treatment of moral and political matters, leave his works open to many objections. He was a great admirer of Bentham. In spite of his errors in moral philosophy, Gioja gave a signal impulse to the development of political economy and social science in Italy; he associated with the doctrines of the Italian school those of the English economists, particularly of Adam Smith, and he popularized the subject of the "association of labour." Another important matter, which he treated in a noble spirit of devotion to the civil improvement of man, was that of social merits and rewards (Del Merito e delle Ricompense). His "Nuovo Galateo," in which he assigns to external habits and manners their true value as connected with the development of the moral nature, is also a very interesting and popular work. His incessant application to study brought on a severe illness, which resulted fatally in 1829. His principal works, besides those above named, are—"Teoria civile del divorzio," &c., 1803; "Tavole Statistiche," 1808; "Nuovo prospetto delle Scienze Economiche," &c., 1815–19, six vols.; "Elementi di Filosofia," 1818; "Dell' ingiuria e dei danni," &c., 1820; "Ideologia," 1822; "Filosofia della Statistica," 1826.—A. S., O.

GIORDANI, Giuseppe, a musician, was a native of Italy. He came to England early in life, and resided so many years in this country that he was at length almost as well acquainted with the English language, and the English style of music, as any individual of his time. In the year 1779 he entered into a speculation with Leoni the singer, by taking the theatre in Chapel Street, Dublin, for the performance of operas, in which the whole of the musical department was to be under his management. This connection was continued about four years, Giordani composing the music, and Leoni superintending the stage department. Improvident engagements, and an indifferent season, at last brought bankruptcy upon the musicians, and the theatre passed into other hands. Giordani from this time continued to reside in Dublin as a teacher of music, where he had several pupils of distinction. His Italian operas possess a considerable degree of merit, and in general were well received. The best known are "Antigona," "Artaserse," and "Il Baccio." He composed several English operas, performed at Dublin, besides sonatas and other pieces for the pianoforte, many of which had a great sale. He also composed an oratorio, "Isaac," which does not appear to have been printed.—E. F. R.

GIORDANI or GIORDANO, Vitale, a Neapolitan mathematician, was born at Bitonto on the 13th of December, 1633. He was intended for the ecclesiastical profession, but he eloped with a beautiful girl of humble origin, whom he married. After living a short time with his wife's family, he happened to kill one of his brothers-in-law in a brawl, and for safety fled to Venice, where he entered as a common seaman in the fleet about to be sent against the Turks. Having distinguished himself in action, he was appointed secretary to the admiral; and while holding that office applied himself diligently to the study of mathematics. In 1659 he quitted the Venetian service and went to Rome, where he enlisted in the papal guards. Soon afterwards, the eccentric Queen Christina, becoming aware of his talents, named him her mathematician; and through her influence he was appointed, in 1666, teacher of mathematics in the college for artists, which was founded in that year at Rome by Louis XIV. In 1672 he was appointed engineer of the castle of St. Angelo; and in 1685 professor of mathematics in the college of the Sapienza. He wrote a course of mathematics, a work called "Euclide Restituto," and a treatise on the fall of heavy bodies. He died at Rome in 1711.—W. J. M. R.

GIORDANO, Luca, Cavaliere, was born at Naples in 1632, and died there honoured and wealthy in 1705. He commenced painting under Ribera, commonly called Spagnoletto, then studied under Pietro da Cortona at Rome, and became at Venice an imitator of Paul Veronese. He could imitate the style of most masters, and acquired such extraordinary facility of execution that he went by the nickname of "Luca fa presto." A different origin, however, is by some assigned to the name. He had the same facility whether in oil or in fresco—a few days sufficed for the painting of a large altarpiece. His style combines the general ease and character of the works of Pietro da Cortona with much of the force of light and shade of Spagnoletto. Luca Giordano spent twelve years in Spain in the service of Charles II., by whom he was knighted. His pictures are exceedingly numerous, but more especially at Naples, where he survived to enjoy the reputation of the greatest painter of his age. Posterity has not confirmed the opinion of his contemporaries. His works are often prodigiously clever, but are at the same time purely mechanical; they want sentiment and refinement of every kind. He has executed some clever etchings.—(Dominici, *Vite dei Pittori Napoletani*, &c.)—R. N. W.

GIORGI, Antonio Agostino, born at Santo Mauro, near Rimini, in 1711. He entered the Augustinian order at Bologna, and taught theology with great success in various places. His controversy with Paulin de Saint Barthelemy respecting the religion of the Brahmins attracted great notice. He was acquainted with eleven languages; and published a work entitled "Alphabetum Thibetanum," &c., in the composition of which he made good use of the library of the Propaganda. He died at Rome on the 4th of May, 1797.—A. C. M.

GIORGIANI. See Djordjani.

GIORGIO, Francesco di, an Italian painter, sculptor, and architect of Siena, where he was born in 1439. His family name was Martini. He appears to have commenced as a painter, but afterwards neglected this art for sculpture and architecture. He was painting in 1470–75; the gallery of Siena contains a picture of the last date, signed "Franciscus Giorgio." But it was as an architect that he was most celebrated, according to Vasari; and he was much employed by the duke of Urbino from 1477 as a military engineer. He was the author of a treatise on architecture and engineering, "Trattato d'architettura civile e militare," published in Turin in 1841, with a life of Francesco by Carlo Promis. Francesco is reputed to be the inventor of the modern military mine, first applied at Naples in 1495, in the Castel' dell' Nuovo. He was employed as architect and engineer in many other cities in Italy as well as Urbino; and when he returned to Siena he was made architect of the municipality, and he twice served in the government of the republic, in 1485 and 1493. He died in retirement near Siena about 1506, aged sixty-seven.—(Vasari.)—R. N. W.

GIORGIONE, the name by which Giorgio Barbarelli is commonly known, from his large handsome person, equivalent to big George in English. He was born at or near Castelfranco in 1477, the same year in which Titian was born, and they were pupils together in the school of Giovanni Bellini at Venice. Giorgione settled in Venice, and by way of advertisement painted the façade of his house in fresco. This procured him other work of the kind, as some works on the outside of the German warehouse of Venice, known as the Fondaco dei Tedeschi. Giorgione and Titian were till this time good friends, and it appeared that Giorgione employed his friend to assist him in these frescoes. When, however, Giorgione had been complimented for the excellence of a portion which had been executed by Titian, a jealousy was engendered between them, and they became eventually rivals. Giorgione's early works were stiff and

formal, like those of his master and the quattrocento painters generally; but he very soon enlarged his manner, and combined good light and shade with good colour, producing a grander and softer effect than had hitherto been attained. He is said to have been led to the development of *chiaroscuro* through seeing some of the works of Leonardo da Vinci. He had a great taste for colour, and lost no opportunity of producing rich effects by means of it. He seems to have been the first to imitate the real texture of stuffs; he painted his draperies from the actual material, and imitated as nearly as possible their various substances. Giorgione executed several extensive frescoes, some historical pictures in oil, and many portraits. Like many artists of the period, he was also in the habit of painting panels for various articles of ornamental furniture, frequently representing tales from Ovid, and enriching the backgrounds with appropriate landscapes, a branch in which he had a skill quite before his time. Titian, however, eventually surpassed him. The most important of his remaining works are portraits. Of these Du Fresnoy has noticed the good dressing; and he adds that but for Giorgione, Titian would never have attained that perfection which was the consequence of the rivalship and jealousy between them. The reputation of Giorgione would have been doubtless much greater than it is, had he not died so young; he did not complete his thirty-fourth year. He died in 1511, and, as was supposed, of the plague; but Ridolfi mentions also the report that he died of mortification, his scholar, or rather assistant, Morto da Feltro having seduced and carried off his mistress. Sebastian del Piombo, Giovanni da Udine, and other celebrated painters, were scholars of Giorgione. There is a fresco by him in the Monte di Pietà at Treviso representing the "Entombment;" in the Louvre is a "Rural Concert" in oil; and there is a small figure of a knight in the National Gallery, all of which are characteristic specimens.—(Vasari, *Vite*, &c.; Ridolfi, *Le Maraviglie dell' Arte*, &c.)—R. N. W.

GIOTTINO, the name by which Tommaso di Stefano is commonly known. He was a good early Florentine tempera painter, and imitator of Giotto, whence his name of Giottino, according to some accounts, while others state that his baptismal name was Giotto, not Tommaso. He was born in 1324, and learnt the art of Giotto from his father Stefano, one of Giotto's school. Giottino was employed in the church of San Francesco at Assisi, where some of his works still remain. Vasari praises him for many excellences—for the grace of his figures, the correctness of his forms, the beauty of his heads, and for the harmony of his colouring. There are some examples of his work in the Uffizj gallery at Florence, and in the Bardi chapel in the church of Santa Croce, representing the life of San Silvestro. Giottino was still living in 1368.—(Vasari, *Vite dei Pittori*, &c.)—R. N. W.

GIOTTO, known also as Magister Joctus, was born in 1276, in the commune of Vespignano in the valley of Mugello, fifteen miles north-east of Florence; he is called also Giotto di Bondone, from the name of his father. The life of Giotto is somewhat of a romance. When a boy his occupation was to tend his father's sheep; and about the year 1286 the celebrated painter Cimabue having occasion to visit that part of the valley, surprised the young shepherd while endeavouring to sketch one of his father's flock on a stone. The painter being very much astonished at the ability displayed by the boy, adopted him, with the father's consent, and took Giotto back with him to Florence, and made a painter of him. Cimabue had himself been a great reformer in the art of painting, forsaking mere mediæval tradition for the study of nature; and he not only attempted life-size figures, but frequently executed works in which the figures were colossal. What, however, Cimabue only attempted, Giotto to a very great extent accomplished; there are heads, and occasionally characters, as fine in the works of Giotto as in anything that was done in after time. Among his earliest works were some wall pictures for the abbey of Florence, now perished. Buon fresco—that is, painting on the fresh wet plaster—was not invented till after Giotto's time; the earlier method was to wet the dry wall and then paint—it was afterwards called dry fresco, or fresco secco, to distinguish it from the better and later method now commonly known as fresco. Some of these early works are preserved in the Florentine academy, and in the churches of Santa Croce and Santa Maria Novella. There is also an excellent piece of two apostles in the National Gallery, saved from the church of the Carmine destroyed by fire in 1771. Giotto, like most of his contemporaries, was also a worker in mosaic; in 1298 he was at Rome, and executed there the mosaic of the "Disciples in the Storm," known as the Navicella of Giotto. He executed later some extensive works in the church of San Francesco at Assisi; and in 1306 he was employed on the interesting series of the life of the Virgin in the church of the Madonna dell' Arena at Padua, lately published by the Arundel Society. When engaged on this work he used to be visited by the poet Dante, who has noticed the painter in the Purgatorio, canto xi. From Padua Giotto went to Avignon, and he took with him a present of a bronze crucifix to Pope Clement V. from Andrea Pisano, which led to that sculptor's commission from Clement for the first set of bronze gates for the baptistery of Florence; and Giotto designed the famous campanile or bell-tower by the side of it, but he did not live to carry it out. It was actually constructed by Taddeo Gaddi some years after the death of Giotto and of Dante, so that neither of them ever saw "Giotto's tower," notwithstanding the Florentine ciceroni point out the stone on which Dante used to sit of an evening admiring the beautiful work of his friend. Giotto returned to Florence from Avignon in 1316, and from this time he appears to have devoted his attention as much to architecture and sculpture as to painting. In 1322 he visited Lucca, and in 1327 painted a chapel for King Robert in the Castel Nuovo at Naples, which has been long since destroyed. He executed some works also at Ravenna, Milan, and Lucca, but nearly all have perished. In 1840 an interesting recovery was made of some portraits painted by Giotto, in the chapel of the Palazzo del Podestà, among which is one of Dante, now well known in prints. This great artist died on the 8th of January, 1336, or correctly in 1337, as the Florentines and others reckoned their years from the 25th of March, the Annunciation day, instead of the 1st of January as now. He was buried with great pomp in the cathedral of Florence, Santa Maria del Fiore. Giotto educated a great school, and was one of the greatest reformers or promoters of the art of painting; his chief scholar was Taddeo Gaddi, who lived with him for twenty-four years, and completed his unfinished works. The famous Last Supper of the refectory of the church of Santa Croce at Florence, formerly attributed to Giotto, is now given without hesitation to his scholar Taddeo. Though of so great ability in some departments of painting, Giotto is very hard in his drawing, and he paid little or no attention to the harmony of light and shade or general perspective, though skilful in foreshortening the figure; and his colouring is feeble. In composition and expression he was even great, and in this respect his works constitute the era of a new epoch of art. There is a saying—"Rounder than the O of Giotto." This, according to Vasari, has reference to a mechanical feat performed by the painter before he went to Rome. Pope Boniface, who wished to decorate St. Peter's, sent an envoy to Florence and Siena for artists, of whose ability he required specimens. Giotto is said to have sent a circle, drawn without the aid of compasses, with a brush, in red colour. And this mere mechanical exploit (in which perhaps many coopers might rival him in chalk) appeared, it is said, in the eyes of the pope to be more wonderful in skill than any of the specimens forwarded by the other artists applied to—though the painter's general reputation may have had something to do with the decision.—(Vasari, ed. Lemonnier.)—R. N. W.

GIOVANETTI, Giacomo, an Italian jurisconsult, was born at Orta in 1787, and died at Novara in 1849. Recognized as the most eminent lawyer in Piedmont, he added to his laurels by earnest arguments in favour of free trade. His knowledge of the laws relating to irrigation caused him to be consulted on the subject by the authorities both of France and Portugal. In 1848 he became president of the council of state.—W. J. P.

GIOVANNINI, Giacomo Maria, Italian engraver, was born at Bologna in 1667. He studied painting under Antonio Roli, but abandoned that art for engraving, in which he attained marked success. Besides separate plates after Correggio, the Caracci, &c., he executed a series of twelve prints from Correggio's paintings in the cupola of S. Giovanni at Parma, and ten from the paintings by L. Caracci and his scholars in the cloister of S. Michele-in-Bosco, Bologna. But his greatest undertaking was that of drawing and engraving the duke of Parma's fine collection of two thousand medals. The plates were published with descriptions by Pedrusi in seven volumes. Giovannini died at Parma in 1717.—J. T–e.

* GIOVINI, Angelo Aurelio Bianchi, was born at

Como in December, 1799. He was destined for commerce by his father, who, at nine years of age, sent him to Milan to be trained in a commercial house. His literary tastes, however, were early developed by assiduous reading, and it became evident that he was destined to more important labours and more serious difficulties than those of the merchant's desk. In 1830 Giovini was suspected of liberal tendencies by the Austrian government; and compelled to quit Milan, he withdrew to Capo Lago in Switzerland, where he was admitted into the copartnery of a large typographical establishment. Soon after he became the editor of a liberal newspaper, the *Anchor;* published Colletta's History of Naples; and translated and annotated Daru's History of Venice. A "History of the Popes" speedily followed, giving rise to a controversy of so violent a nature, that for his personal safety he was compelled to bring his enemies before the tribunal of his country. In 1841 he returned with his family to Milan, where he resided for many years, busily occupied with a history of the Jews. In 1848 Giovini was summoned to Turin to undertake the editorship of a political journal, *L'Opinione*, his connection with which speedily drew upon him the hatred of the Austrian government. In obedience to a mandate received from Vienna he was exiled from Piedmont. He then found his way to England, where, with characteristic benevolence and energy, he promoted every scheme for the relief of his fellow-exiles. A few years after he returned to Turin, where he founded his journal *L'Unione*, and renewed his warfare with the oppressors of Italy. A pamphlet he published in 1854, entitled "The Austrians in Italy," crowned his fame as a journalist. In point of style it is somewhat diffuse and careless, but it bears the stamp of a powerful and highly cultivated mind.—A. C. M.

GIOVIO, Paolo (Paulus Giovius or Jovious), born at Como, 19th April, 1483; died at Florence, 11th December, 1552. His family was noble, and though his father's death left him at an early age an orphan, his elder brother Benedetto, to whose care he was confided, bestowed on him, as Paolo himself gratefully records in his "Elogio," an education suitable to his rank. He studied in the university of Padua under Pietro Pomponazzi, who at that time filled the chair of philosophy. Subsequently at Pavia, in compliance with his brother's wishes, he took a medical degree and commenced the exercise of his profession in Como and Milan. The date of his removal to Rome, where for a time he pursued his professional avocations, is uncertain; but it cannot have taken place before 1516. There he associated with the polished courtiers and men of letters who flocked around Leo X.; and well fitted by natural gifts and a refined education to wield the pen of the historian, laid before the magnificent pontiff a portion of his "Historiæ sui Temporis," and received in recompense an honourable pension. Adrian VI., who assumed the triple crown in 1522, deprived him of this emolument, but installed him in a canonicate, on condition, it is said, that Paolo should speak favourably of the donor in his "History." If this story be well founded, the pope was justly punished, for though in that work his praises are set forth and his defects glossed over, elsewhere our author mentions him with contempt, and in his "De Piscibus Romanis" calls him a stupid man, altogether incompetent in business matters. By Clement VII. Giovio was treated with increased liberality, and in 1528 elevated to the bishopric of Nocera de' Pagani. The previous year had, however, if we may believe his own account, been most disastrous to Paolo. In the sack of Rome by the imperial troops, a treasure of wrought silver which he had secreted in the church of Sa. Maria sopra Minerva, along with the MS. of the "Historiæ," fell into the hands of two Spanish captains; and though on his representing the destitution in which he was left, Clement VII. ransomed the MS. at the price of an ecclesiastical benefice, sundry portions were never recovered. With the accession of Paul III. Paolo's career of preferment terminated. On leaving Rome he betook himself to Como, where he built a villa, in which he principally resided till his death. Giovio's manners, if we may believe some of his contemporaries, and even some of his own letters, were by no means of that austere stamp which the zealous pope desired to promote amongst his clergy. He has been accused alike of doctrinal heresy and gross licentiousness. Without pronouncing on these extreme charges, we extract from a confidential letter what brands his "Historiæ" as compiled in a spirit of venal partisanship—"You well know that history must be truthful, not in the least tampered with, except as regards a certain small amount of latitude accorded to the author by ancient privilege, in right whereof he may load or lighten the burden of vices on the sinner, or contrariwise with florid and eager eloquence exalt or abase his virtues in proportion to his merits or shortcomings. Otherwise I might whistle, if my friends and patrons were not to feel obliged to me when I make their pound weigh one-third more than that of good-for-noughts and churls. You well know that, thanks to this blessed privilege, I have arrayed some in piled brocade, and on the other hand, some for their deservings in unsightly canvas."—C. G. R.

GIPHANIUS. See Giffen.

GIRALDI, Giovanni Battista, surnamed Cinthio, was born at Ferrara in November, 1504. He studied under Manardi, Calcagnini, and Benzi, and in 1525 commenced to teach medicine and philosophy in the university of his native city. He was afterwards for sixteen years private secretary to Ercole II. of Este. An unhappy quarrel between him and Pigna compelled him to quit the court of Alfonso II., Ercole's successor. He went to Mondovi, where he became professor of belles-lettres, and subsequently removed to Pavia to fill the chair of eloquence. His works are numerous; but he owes his fame to his dramatic compositions, and particularly to the tragedy of "Orbecche." He published at Modena "Ercole," a poem in twenty-six cantos. Most of his works are written in excellent Latin. He was a member of the academy of Gli Affidati. He died at Ferrara on the 30th December, 1575.—A. C. M.

GIRALDI, Lilio Gregorio, an Italian poet and archæologist, born at Ferrara on the 13th June, 1479. At an early age he made himself master of the Greek and Latin languages, and formed an acquaintance at Naples with Pontano and Sannazzaro. He subsequently resided at Mirandola with Galeazzo Pico, whose splendid library afforded him opportunities of study which he eagerly improved. About 1507 he went to Milan, whence he was invited to Modena by the Marquis Rangone, who intrusted him with the education of his son Ercole, afterwards known as Cardinal Rangone. Under the pontificate of Leo X. Giraldi became the guest of his princely pupil in the Vatican, where his lectures were attended by an aristocratic auditory of Roman youths. At the sack of Rome in 1527 Giraldi lost all his books, and in the same year death deprived him of his patron. He then returned to Mirandola, and was warmly welcomed by Duke John Francis Pico, who unhappily perished by assassination in 1535. During the remainder of his life he was chiefly indebted for shelter from utter want to the kindness of his friends, Manardi and Calcagnini. His best work is the "De Diis Gentium," in which he supplied from the resources of a profound erudition, the defects of Boccaccio's Genealogia Deorum. He wrote a treatise on the reform of the Calendar, which was presented by his brother to Gregory XIII., and which thus connects him with the fact which has rendered the name of that pope specially memorable. Latterly Giraldi suffered severely from gout. He died in February, 1552.—A. C. M.

* GIRARD, Alexis François, French engraver, was born at Vincennes in 1789, and studied design under J. B. Regnault. He has executed many engravings important alike for their size and style. Among them are the head of the "Virgin with the Fish," and the "Virgin with the Pearl," after Raffaelle; the series of heads from the "Entry of Henry IV. into Paris," and some other works, after Gérard; several after Ary Scheffer, including the "Three Marys at the Tomb," and the "Soldier's Widow;" and various plates from the works of Delaroche and other artists. The latest print we have noticed by him is the "Two Pigeons," after Léon Benouville, 1859.—J. T–e.

GIRARD, Gabriel, was born at Montferrand, Puy-de-Dôme, about 1677. Resigning an ecclesiastical appointment in favour of his brother, he came to Paris, and successively obtained the appointments of almoner to the duchess of Berry and of secretary-interpreter to the king for the Slavonic and Russian languages. In 1718 he published his "Justesse de la Langue Française," the success of which was so decided that he afterwards gave an improved and remodelled edition of it under the title "Synonymes Français." It was the first work of the kind that had appeared in France, and despite some slight defects, it amply merited the success which it obtained. Voltaire said—"It will exist as long as the language, and even help the language to exist." Girard also wrote "Les vrais principes de la langue Française." He was admitted to the academy in 1744, and died in 1748.—W. J. P.

GIRARD, Philippe de, a distinguished mechanic and prac-

tical chemist, and the first successful inventor of machinery for spinning flax, was the descendant of an old French family of landowners, and was born in 1775 at his father's ancestral seat, the château of Lourmarin, in what is now called the department of Vaucluse. He was the youngest of four brothers, of whom the three eldest were named Joseph, Camille, and Frédéric. Philippe is said to have shown a genius for practical science from his childhood. During the first French revolution, the whole family emigrated to Italy, and were for a time supported, while living at Genoa in 1793, by the labours of Philippe as a painter. Soon afterwards he established a manufactory of soap at Leghorn. So great was the esteem and affection with which the Girard family were regarded in the neighbourhood of Lourmarin, that the inhabitants of the district made interest with the younger Robespierre to grant a safe-conduct for Philippe to return to France. Having revisited his birthplace, he set up a chemical work at Marseilles for that most important branch of manufacture—the preparation of carbonate of soda by the decomposition of common salt; and the undertaking proved perfectly successful. Having been suspected by the authorities of political disaffection, he was obliged to remove his residence to Nice, as a place where his presence was considered less dangerous than at Marseilles; and he there obtained the appointment of professor of physics and chemistry at the central school of the department of the Maritime Alps, and afterwards that of professor of natural history. In 1800, soon after the establishment of the consulate, and the consequent removal of the disabilities and restraints under which emigrants had lived, Girard returned to Marseilles, and thence proceeded to Paris. He established there a manufactory of soda and one of sheet-iron, in the management of which he was assisted by his brother Frédéric. He contrived and executed in the course of a few years afterwards many ingenious pieces of mechanism, one of which—the fountain-lamp—continues to be used under various modifications. He made an expansive one-cylindered direct-acting steam-engine, to which a gold medal was awarded at the exposition of 1806. It has been represented by some writers as the first of its class, but erroneously. On the 11th of May, 1810, Napoleon I. offered a reward of one million francs to the inventor who should first bring into successful operation a method of spinning flax by machinery. Girard immediately began to make experiments on the subject, and had so far succeeded that he applied for a patent for his flax-spinning machine in the following July. After many trials and gradual improvements, he established, in the year 1813, in partnership with Constant Prevost, two flax mills, with machinery made by Laurent—one in Paris and the other at Charonne. Although those works produced a profit, it was quite insufficient to repay Girard for the great expense to which he had been put in experimenting and in gradually perfecting his invention. Shortly afterwards the soda manufactory of Girard ceased to be profitable, owing to the imposition of a tax on salt, the principal raw material of the manufacture. In 1814 Girard, in conjunction with Laurent, invented and made a steam gun which discharged thirty shots per minute. His pecuniary difficulties now became serious. During the reign of a Hundred Days he obtained a faint prospect of relief by the issue of a decree of the emperor, declaring him entitled to the reward of one million francs which had been offered five years before; but the overthrow of Napoleon rendered that decree inoperative. In 1815 Girard was for a time imprisoned for debt. At length, having sold all his machinery in France, which was afterwards worked by others with a profitable result, he went to the Austrian dominions, and established a flax mill at Hirtenberg, on land belonging to the ex-king Jerôme Bonaparte. Here he carried on the flax manufacture successfully for about ten years, exerting himself at the same time for the advancement of various branches of practical mechanics. In particular he invented, in 1818, the first tubular boiler, and established the first line of steam-boats on the Danube. In 1819 an Austrian commission reported in favour of, and a French commission against, the merits of his machinery for spinning flax. In 1825, by invitation of the government of the Emperor Alexander I., he went to Warsaw to act as engineer-in-chief of the Polish mines, and to establish the flax manufacture in the Russian dominions. In 1831, with a view to the assistance of the patriot Poles, he contrived and executed machinery for making gunstocks. On the capture of Warsaw he expected to be punished as an insurgent, but was treated instead with great favour by the Emperor Nicholas, who presented him with the cross of St. Stanislaus. The works of Girard in various branches of manufactures, metallurgy, and practical engineering, now became so extensive that a small town near Warsaw, called Girardow, was formed by the habitations of the workmen in his employment. In 1842 the gold medal of the French Société pour l'Encouragement de l'Industrie Nationale was awarded to him for his inventions in flax-spinning. In 1844 he visited Paris, where he was received with great distinction, and exhibited various machines at the Exposition of that year. The government were strongly urged to give him the long-promised reward of a million francs, but in vain. In May, 1845, the Society of Inventors and Manufacturers bestowed on him a pension of six thousand francs. Girard died on the 26th of August, 1845, and was buried with extraordinary honours. His services to the industry and prosperity of France and of the world seemed for a long time afterwards to be forgotten, until, in 1853, the Emperor Napoleon III., in acknowledgment of them, conferred a pension of six thousand francs on his only surviving brother Joseph, and a similar pension on his niece, the countess de Vernède de Corneillan, daughter of his brother Frédéric, with a reversion of both pensions to the daughter of that lady.—W. J. M. R.

GIRARD, Pierre Simon, a distinguished French civil engineer, was born at Caen on the 4th of November, 1765, and died in Paris on the 21st of November, 1835. He was educated at the place of his birth, and afterwards went to Paris to practise engineering. In 1792 he was brought into public notice by an essay on "Locks for Navigation," to which a prize was awarded by the Academy of Sciences; and, in 1798, he was appointed one of the scientific commissioners who accompanied Bonaparte to Egypt. In 1802 he was appointed engineer-in-chief of that celebrated work the Canal de l'Ourcq. In 1819 he superintended the first establishment of works for lighting the streets and theatres of Paris with gas. He wrote several books on engineering subjects, chiefly connected with hydraulics, which were published in Paris in 1830 and the two following years, forming four volumes quarto.—W. J. M. R.

GIRARD, Stephen, was born at Perigueux in France in 1750. He was the son of poor parents; and having at an early age been thrust out into the world to seek his fortune, he entered as a cabin-boy on board a vessel bound for New York. Though friendless and penniless, and in a strange country, he soon began to make his way in life. He commenced by hawking spirituous liquors among the workmen in the harbour; and by steady industry and indomitable perseverance, combined with the most miserable parsimony, accumulated an immense fortune, the greater part of which, at his death in 1831, he bequeathed to the city of Philadelphia for charitable purposes. Upwards of £40,000 were devoted to the erection of a college for the support and education of poor children. Clergymen of every sect were expressly forbidden, by Girard's will, from entering the building on any pretext whatever.—J. T.

GIRARDET, Abraham, Swiss engraver, was born at Locle in Neufchâtel in 1764, and studied under Nicolet of Paris. He executed many very beautiful prints; wanting, perhaps, in vigour, but carefully drawn, admirably finished, and full of refinement. Girardet died at Paris in 1823.—A younger brother, Charles, born in 1780, was one of the ablest lithographers in Paris prior to retiring from the profession; and three sons of Charles—Edouard, Charles, and Paul—now hold honourable rank among French artists.—J. T–e.

GIRARDIN, Delphine Gay de, was born at Aix-la-Chapelle, 26th January, 1804. When only seventeen years of age she contended for a prize poem; and although she did not obtain the victory, the piece was deemed of sufficient merit to be worthy of the honour of a public reading in the French Academy. Encouraged by this comparative success, she published several poems, and was rewarded by seeing a pension conferred upon her mother, who took her to Rome, where her presence excited so much enthusiasm that she was crowned in the capitol. The poetical genius of Mademoiselle Gay was enhanced by her personal beauty, which, at the time, was said to be unsurpassed. Regular features, brilliant complexion, and fair hair in profusion, combined, as it were, the grave dignity of the north with the vivacity and grace of the south. In 1831 she accepted Emile de Girardin; neither was rich, but both were full of hope and courage. While he entered upon his newspaper enterprises, she published some half dozen novels that were all well received. When her husband launched *Lo Presse* in 1836, madame de Girardin commenced a

series of weekly letters under the signature of the "Vicomte de Launay," which she continued until the year 1848. In these she gave the literary, artistic, and other passing intelligence of the like kind, in a style which for lightness, airiness, and sparkling vivacity has never been surpassed. Whoever desires to possess a picture of Parisian society in its most attractive aspects under Louis Philippe, will find it admirably given in these letters, that have happily been collected and published in a single volume. No one had more, rather say, no one enjoyed equal advantages. Madame de Girardin was acquainted with every person of note; her observation was close, and in rendering her impressions she violated no rule of good taste. On two public occasions she trenched upon the domain in which her husband ruled, but it was to support him against injustice. She assailed the chamber of deputies when an attempt was made to nullify Emile de Girardin's election on account of his birth, and she fulminated an indignant complaint against General Cavaignac for depriving her husband of his liberty. Her dramatic works embrace tragedy, comedy, and a sort of drama so unique in its blended pathos and mirth that she may be said to have invented it. The little pieces, "La Joie fait peur," "La Chapeau de l'Horloger," and "Une femme qui deteste son mari," have excited more tears than her tragedies and more smiles than her comedies. The only complaint ever made against her was by Lamartine, that she laughed too much; but the fastidious gravity of the sentimentalist has not been warranted by friends like Theophile Gautier, who pronounced her a "good fellow," for so we think we may translate the term *bon camarade*, which he once applied to her. Different, however, was his language when he announced her death in an article in the *Moniteur*, marked by a grief which many shared. Madame de Girardin succumbed to a long and painful malady on 25th June, 1855. Before her funeral the coffin had to be placed before the door of the classic little villa in the Champs Elysees, in order to afford the crowds of people an opportunity of testifying their sorrow. The coffin was soon hidden in a heap of flowers. The funeral became a public one; a star had disappeared, and another historical salon was closed.—J. F. C.

* GIRARDIN, Emile de, the son of General Alexander de Girardin, was born at Paris in 1802. Some obscurity seems to hang over his birth. The career of this eminent political writer has been one of extraordinary activity and adventure. The first journal with which he, while yet a young man, became connected was issued under the astounding title of the *Robber* (*Le Voleur*), because it lived upon the writings of its contemporaries. From *Le Voleur* he went to *La Mode* in 1829, under the patronage of the duchess de Berri, which was withdrawn as soon as the editor began to mingle politics with fashion and dress. It was the revolution of 1830 that opened the way to Girardin's enterprising views regarding the press, which he thought ought to be brought more within the reach of the people. Presenting himself to the home minister, Casimir Perrier, he proposed to him a plan of government instruction for the working-classes and which simply consisted in making the great official *Moniteur* a one sou paper. The proud minister would not hear of such a thing, and the destined originator of cheap journalism became engaged in various speculations of the cheap periodical and book kind, until in 1831 he launched his evening paper, the *Presse*, at forty francs per annum, about one-third of the price of the *Moniteur* and the leading journals. *La Presse* was in fact the first penny newspaper. Great inventors and discoverers have sometimes paid dearly for the benefits they have conferred upon mankind, and Girardin very nearly shared the fate of the monk who found out gunpowder. The French penny press was inaugurated by four duels, in the last of which the founder of cheap journalism killed his man and vowed he would fight no more. The man he killed, and who fell the champion of high-priced journalism, was, strange to say, the leader of the republican party, Armand Carrel. It would be highly unjust, however, to leave the statement in such a way as to lead the reader to infer that four challenges were sent by chivalric French journalists about a mere question of price. On the contrary, their animosity arose from an opposite virtue. They said, in rather high-flown terms, that the mission of the press was sacred, that it was a *sacerdoce*, and they treated Girardin as a sort of apostate priest who was degrading their church into low mercantile traffic, and they resolved upon excommunicating him after their own fashion, which was to shoot him. At this time the editor of *La Presse* was a member of the chamber of deputies, and continued to sit until the memorable year 1848. A month before the revolution he publicly resigned his seat, declaring that the ministry was leading the country to a crisis, and that he would not sit in an assembly which was blindly participating in its fatal errors. When only some days afterwards the revolution took every one by surprise, M. de Girardin contrived to make his way into the presence of the bewildered king, into whose hands he put an act of abdication, which, wonderful to relate, his majesty signed, entered a hack carriage, and drove away, leaving this singular Warwick to shout "Confiance, confiance." He failed, however, to inspire others with the confidence with which he was himself so plentifully endowed. His next act was no less audacious. The triumphant republicans formed a procession to the tomb of their adored Carrel, when lo! there rose up before them the man by whose hand he fell—Emile de Girardin himself—who, after expressions of sorrow, improved the occasion by proposing the abolition of duelling. So little, however, were the republicans disposed to respond to his cry of confidence, that the first thing General Cavaignac did when armed with authority in the days of the June insurrection, was to put the editor of the *Presse* under lock and key. Elected a member of the legislative assembly for the department of the Bas Rhin in June, 1850, M. de Girardin made several propositions which received little attention. The *coup d'etat* of December, 1851, reduced him to private life. He disposed of the *Presse*, revised his voluminous essays, which he published in ten volumes, published an occasional pamphlet, which found readers, but he no longer takes a busy part in public affairs.—J. F. C.

* GIRARDIN, Jean Pierre Louis, professor at the agricultural school in Rouen, was born on the 16th of November, 1803, in Paris. He is the author of several well-known manuals of chemistry and technology; also of a treatise on volcanoes. He has likewise published memoirs in the Annales Chim. Phys., and in the Comptes Rendus of the French Academy. They comprise notices on the composition of the silver bell in Rouen, on the detection of sulphurous acid in commercial hydrochloric acid, besides some investigations performed conjointly with Bidard and Preisser. Girardin is a member of the Rouen Academy and Society of Agriculture; and is a corresponding member of the French Academy.—J. A. W.

GIRARDIN, Louis-Cécile-Stanislaus-Xavier, Comte de, son of Réné Louis, marquis de Girardin, was born at Lunéville, 19th of January, 1762, the ex-king of Poland being his godfather. Educated by his father, and to a slight extent by Rousseau, in the most advanced liberalism, he hailed the advent of the Revolution with ecstasy. In September, 1791, he was elected deputy to the legislative assembly by the department of the Oise; but gradually his democratic zeal began to cool, and in 1792 he was glad to accept a diplomatic mission to England as a means of safety. In English society he was remarked for his singular likeness to Fox. Compelled to return to France in January, 1793, he sought refuge first at Ermenonville, afterwards at Sezanne, where he was arrested, and, together with his brothers, committed to prison. In prison he learned to work as a joiner, and laboured patiently at that trade until the evil days were over. He afterwards became very intimate with Joseph Bonaparte, accompanying him to Naples, and subsequently to Spain. He held various offices under the emperor, in some of which he was continued by Louis XVIII. In 1819 he was elected deputy for the Lower Seine, of which department he had formerly been préfet, and, joining the opposition, became one of its most fearless and powerful orators, though frequently his zeal hurried him beyond the bounds of discretion, and rendered necessary a call to order. He died at Paris, 27th February, 1827. In 1828 appeared his "Journal et Souvenirs, Discours et Opinions," in two octavo volumes.—W. J. P.

GIRARDIN, Réné-Louis, Marquis de, was born at Paris, 25th January, 1735, and died at Vernouillet, 20th September, 1808. He entered the army at an early age, and was attached to the personal service of the ex-king of Poland, Stanislaus. He became a colonel of dragoons, but, when peace was restored, devoted himself to the embellishment of his estate of Ermenonville. A warm admirer of Rousseau, he persuaded him to leave his wearisome work of music-copying in Paris, and to accept a little hermitage at Ermenonville. Rousseau, who died there, gave some slight instruction to his host's son, Louis-Cécile de Girardin.—W. J. P.

GIRARDON, François, one of the most celebrated French sculptors, was born at Troyes, March 16, 1628. By his father,

a metal-founder, he was designed for the law, and placed in the office of a procureur. His determination to become a sculptor was, however, inflexible; and eventually, with the assistance of a pension procured him by the chancellor Seguier, he went to Italy and there studied the great works of antiquity. When he returned to France in 1652, Le Brun was arbiter in all that appertained to art, and, on the recommendation of that painter, he was largely employed by the king, Louis XIV., and made successively professor in the Academy of Painting and Sculpture in 1659, and rector in 1674. On the death of Le Brun he became curator of sculpture in the royal palaces. In 1695 he was elected chancellor of the academy. He died in September, 1715. Girardon designed and modelled with great facility, but owing to the multiplicity of his occupations, left the actual execution of his works very much to his scholars and assistants. All his works have a certain Gallic air, though meant to be classic in style. Among the chief of them are the four principal figures of the Bath of Apollo, the Fountain of Neptune, and that of the Pyramids, at Versailles; the mausoleum of Cardinal Richelieu at the Sorbonne; the sculptures of the gallery of Apollo at the Louvre; and the bronze equestrian statue of Louis XIV., which stood on the site now occupied by the Austerlitz column.—J. T–e.

GIRAUD, Giovanni, Count, born in Rome in 1776; died in a convent at Naples in 1834. His family, as the name suggests, was of French extraction. His childhood was embittered by the over-severity of a tutor, thanks to whom he detested study, and at twelve years of age knew nothing. A change of instructor then took place; kindness developed his powers; he applied his mind to acquire knowledge, noted and endeavoured to reproduce such characters as he encountered, and fed his dramatic taste on the comedies of Goldoni. Theatres, however, were forbidden him by his father. The first time he witnessed a scenic representation was in a convent, at the age of fourteen; and the excitement occasioned by this pleasure cost him some sleepless nights. Two years later his father's death set him free to indulge his theatrical bent; and he composed a piece, "L'Onestà non si vince," performed at Venice and at Rome in 1798 with some success. His country, however, threatened by the French, after a while demanded his attention. At his own cost he raised a body of cavalry, offered their services to Pius VI., and took an active part in the unsuccessful defence of the Roman see. Military duties over, he resumed the pen, and in 1807 produced "L'Ajo nell' Imbarazzo," pronounced his masterpiece, and founded on his childish experience that undue severity in education defeats its own object. In after years he visited Paris and England; in 1814 dedicated some verses to Louis XVIII. on the restoration of the Bourbons; yet in 1815 was presented to Napoleon. The close of his career was less happy. He exchanged successful authorship for disastrous mercantile speculations, which reduced him to comparative poverty; and when in 1818 he reappeared as a dramatist, his "Sospetto Funesto" gave umbrage to the family of the Marquis Albergati, to whose domestic troubles it apparently made allusion. In 1824 he once more embarked in a commercial venture, which failing, left him an almost ruined man. Repeated disappointments preyed upon his mind and spirits, and his death was preceded by a severe nervous attack. Count Giraud studied Goldoni, and contended for popularity with Nota. To his model has been assigned the superiority, in character; to his rival, in correctness; to himself, in melo-dramatic effect.—C. G. R.

GIRODET-TRIOSON, Anne Louis, a distinguished French painter of the school of David, with whom he was a favourite, was born at Montargis in 1767, and died at Paris in 1824. His name was Girodet, but in 1812 he added to it the name of his guardian, Dr. Trioson. Girodet obtained the great prize in painting in 1789, and was sent out to the French academy in Rome, and there he painted his beautiful well-known work, "The Dream of Endymion," now in the Louvre. On his return to Paris he was noticed by the Consul Bonaparte, for whom he painted a picture from Ossian. In 1806 he exhibited his most celebrated work, "A Scene from the Deluge;" in 1808 the "Burial of Atala;" in 1810 the "Revolt of Cairo," all three in the Louvre; and in 1819 "Pygmalion and his Statue," now in the Somariva collection. Girodet had the faults as well as the good qualities of the school of David; his chief merits are an elaborate execution and an academical beauty of design; but his composition is often extravagant and unnatural, and his figures at their best are generally cold and lifeless. Both these defects are illustrated in his group from the "Deluge," in which a whole family is by the fracture of a tree about to fall headlong into the raging waters below, yet each figure is motionless. The subject is a fine one, but by bad treatment the impression is rather ridiculous than sublime. Girodet's most tasteful composition is perhaps "Pygmalion and his Statue," which has been well engraved. Most of his best works have been engraved. He was also a great book illustrator. He was a member of the Institute of France, and an officer of the legion of honour. In 1829 was published a work entitled "Les Œuvres posthumes, poetiques et didactiques de Girodet-Trioson," 2 vols. 8vo.—(Gabet, *Artistes de L'Ecole Française*, &c.)—R. N. W.

GIRON, Pedro de, Duke of Ossuna, born in 1575. He was viceroy of Naples under Philip II., and so extravagantly executed the king's orders to send corn to Spain in a time of scarcity that he produced the greatest distress in Naples, and was recalled in consequence of the disorders which arose therefrom. Being sent back as viceroy a second time under Philip III., he conspired with the French and Turks to create Naples into a separate principality for himself. His intrigues being known at Madrid, Cardinal Borja was appointed his successor, and adroitly contrived to gain possession of the fortress of Castel Nuovo before Giron suspected that his successor had been even named. Giron returned to Spain, and lived unmolested till the next reign, when he was thrown into prison, and died there in 1624.—F. M. W.

GIRS, Argidius, a Swedish historian, born about 1580 in Södermanland. In 1627 he was ordered to prepare from the royal archives the history of the house of Vasa, which was published forty years afterwards, with the title "Konung Gustaf och Konung Erich XIV.'s Chrönikor." In 1635 he was apponited assessor of the court of Sweden, and died in 1639.—M. H.

GIRTIN, Thomas, one of the founders of the English school of water-colour painting, was born in 1775. He was a pupil of Edward Dayes, but probably learnt more by studying in the fields along with Turner, with whom he was for some time in the closest intimacy; the two friends mutually influencing each other's views of landscape art. It is to Girtin and Turner that is due the innovation in the practice of water-colour painting which has so greatly enlarged its power; that, namely, of applying at once the local colours, instead of first laying in a neutral ground-tint. Girtin adopted many peculiarities in choice of paper, preparation of surface, &c.; but generally his "effects" are the result of a profound feeling for the grandeur and poetry of natural scenery. Some of his drawings were made for engraving, as those of the "Rivers of England," undertaken in conjunction with Turner, and his "Views of Paris," of which he etched the outlines. Girtin was a man of rare genius, but unfortunately without sufficient self-control; and he died, "having trifled away a vigorous constitution" (Dayes), at the early age of twenty-seven, November 9, 1802.—J. T–e.

GIRY, François, a monk distinguished by his learning and piety, was born at Paris in 1635. His reputation as a philosopher and divine induced his ecclesiastical superiors to appoint him on various occasions to conduct public disputations on religious questions, a duty which he discharged with much skill and success. He took a lively interest in the education of poor children, and after the death of Father Barré he superintended the schools founded by that philanthropist. Giry was the author of various devotional works. He died in 1688.—J. B. J.

GIRY, Louis, born at Paris in 1595; died in 1665, a distinguished avocat, and one of the original members of the French Academy. Giry was so much employed in public affairs, that though fond of literature, he had no time for original works. He amused himself with translations from the Italian and the classical languages; and from the year 1624, when he published "La Pierre de Touche" from Boccalini, few years passed without some tracts by him from Cicero, Tacitus, or Plato. He also translated parts of Tertullian and St. Augustine.—J. A., D.

GISBORNE, Rev. Thomas, an exemplary clergyman, and the author of a long series of books published between the years 1789 and 1838. He was born at Derby on the 31st October, 1758, and after receiving his education at Harrow school and St. John's college, Cambridge, entered the church in 1781. Forty-five years later he was appointed to the first prebendal stall at Durham. His numerous published works are of the didactic kind, and relate to the principles of moral philosophy, the duties of men and the duties of women. They are calm,

rational, intelligent, and impressive; obtained a wide circulation in their day; and exercised a beneficial influence on the upper and middle classes of society. His poems, descriptive and pastoral, do not rise above the level of mediocrity. His sermons have received the commendation of so eminent a judge of preaching as Robert Hall. A life of munificent but unobtrusive benevolence conducted him gently to the grave at the ripe age of eighty-seven. He died at Yoxall Lodge, near Barton, Stafford.—R. H.

GISEKE or KOESZEGHI (as his name was pronounced in Hungarian), NICOLAUS DIETRICH, a German poet, was born at Czoba in Hungary, April 2, 1724, and educated at Hamburg. He studied theology at Leipsic. In 1754 he was appointed oberhofprediger at Quedlinburg, and in 1760 superintendent at Sondershausen, where he died February 23, 1765. He was a friend of Klopstock's. His poetical works were edited after his death by his friend K. Ch. Gärtner.—K. E.

GISLESON, HENRIETTI JAC. MART. (née VIBE), a Norwegian authoress, was born at Bergen in 1809. Her writings are distinguished by an earnest christian spirit, and much feminine purity and grace. They have been translated into various languages. She died at Tromsö, of which place her husband is bishop, in 1859.—M. H.

GIULINI, GIORGIO, an eminent archæologist and historian, born at Milan, 16th July, 1714. He studied under the jesuits, and at seventeen took the degree of doctor of laws. About 1764 he was a conspicuous member of the Academy of the Transformati, where he read many of his erudite papers on subjects of archæology. His great work, a "History of Milan from the time of Charlemagne," occupied him twenty years. Maria Theresa granted him a pension, and his fellow-citizens made him chief-magistrate and historiographer. Giulini left many works still in MS. He died 25th December, 1780.—A. C. M.

GIULIO ROMANO or GIULIO PIPPI. See ROMANO.

GIUSTI, GIUSEPPE, an Italian satirist, born at Monsuannano near Pescia, studied law at the university of Pisa, and took the degree of doctor. His favourite reading, however, was the works of Juvenal, Horace, and Persius. He published in succession eighty-seven satires, the vigour and originality of which rank him with the foremost poets of modern Italy. In 1848 he was elected a member of the Tuscan parliament under Capponi's administration; but on the fall of the ministry he was accused of reactionary tendencies, and with such animosity as fatally to injure his health. He died at Florence in 1850.—A. C. M.

GIUSTINIANI, AGOSTINO, a learned Italian orientalist, born at Genoa in 1470. He entered the Dominican order at the age of fourteen, but was rescued from conventual imprisonment shortly afterwards, and sent to Valencia in Arragon, where he indulged in such dissipations as soon endangered his life. In 1488 he went to Pavia, and again joined the Dominicans. His favourite studies afterwards were Greek, Hebrew, and Chaldee; and on the nomination of Francis I. he became professor of Hebrew in the university of Paris. He corresponded with Erasmus and Sir Thomas More. He was bishop of Nebbio in Corsica, and on a voyage from Genoa to that island he perished in a storm in 1536.—A. C. M.

GIUSTINIANI, BERNARDO, an Italian historian, born at Venice, 6th January, 1408, studied under Guarino of Verona and George of Trebizond, and at the age of nineteen was invested with the dignity of senator. During his residence as ambassador at Paris, he was knighted by Louis XI. He was admitted into the Council of Ten in 1485. He died in 1489. His "History of Venice" is highly praised by Foscarini.—A. C. M.

GJOERANSON, JOHAN, a learned Swede of the eighteenth century, who entered early on the ecclesiastical career, and attained to the office of archdeacon. He is principally known by his labours on the antiquities of the North. He undertook to give a new edition of the Edda, but did not complete it, nor did the parts he produced add greatly to his reputation. He also published "Katlinga," a review of the literature and religion of the Goths in Sweden, and "Bautel," or Runic inscriptions on Swedish stones, from the year of the world 2000 to A.D. 1000.—M. H.

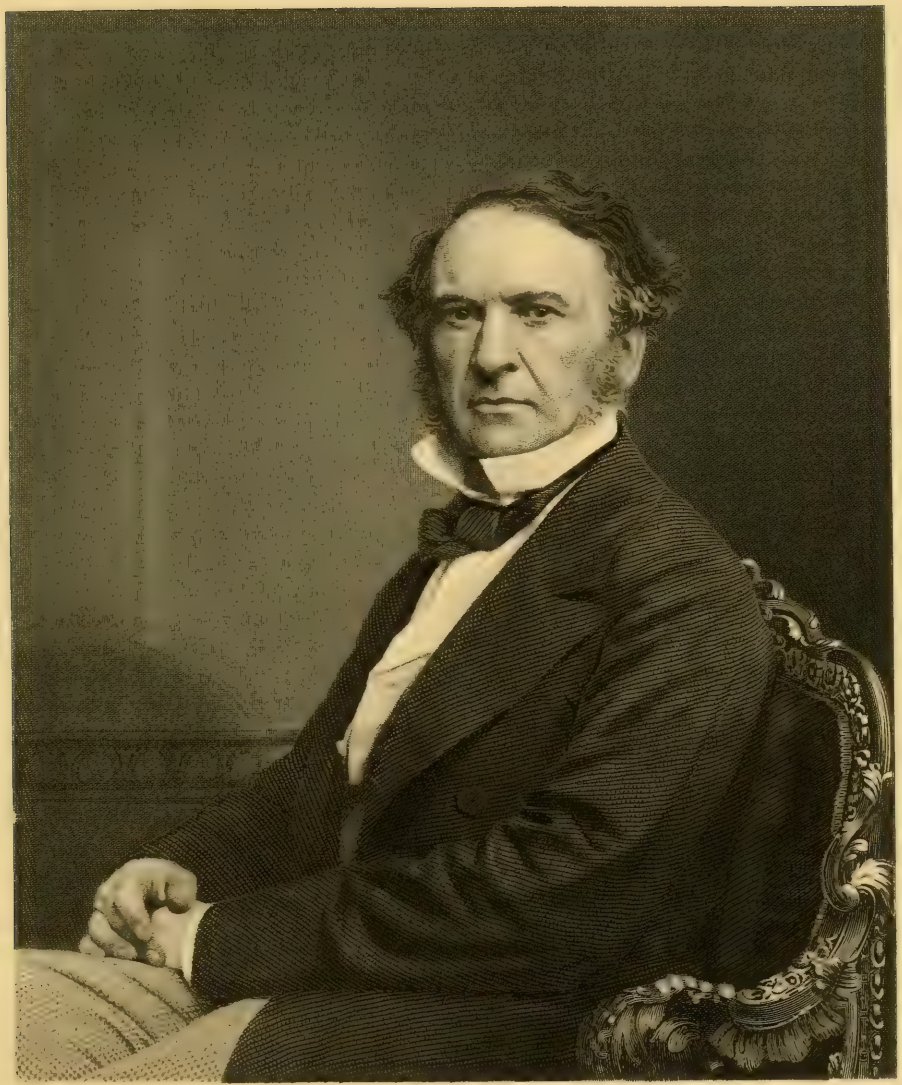
GJOERWELL, CARL CHRISTOPHERSSON, a Swedish litterateur of great industry and merit, was born at Landskrona, 10th February, 1731. During 1750 and the following year, he travelled through Denmark, Holland, and France, making himself familiar with the literature of those countries. In 1755 he entered the royal library of Stockholm as amanuensis-extraordinary, with the title of librarian. He is properly speaking the founder in Sweden of the *Literary Journal;* and for nearly half a century he carried on the "Svenska Mercurius," the "Kangl. Bibliathekets tidningar om lärda Saker," &c. Whilst he directed the public attention to the polite literature of other countries, he was the first who endeavoured to stem the tide of French taste which was then overflowing the mind of his country. He introduced into his journal, besides literary notices and critiques, a great deal of valuable historical research and knowledge, which afterwards formed many distinct volumes, as "Sevenska Bibliotheket," "Svenska Anekdoter," "Svenska Archiverna," and "Collectio Gjörwelliana." He also produced various reading books; and published many valuable original works He died at Stockholm, August 26th, 1811.—M. H.

GLABER, RODOLPHE or RAOUL: the date of his birth not recorded; died in 1050. Rodolphe was author of a chronicle extending from the year 900 to 1046, which is among the valuable monuments of French history. It is reprinted in all the great collections, and is translated in the sixth volume of M. Guizot's. In it the author gives some account of himself, from which it would appear that an uncle compelled him to enter into monastic life; that he took the vows in the monastery of St. Léger des Champeaux very reluctantly; that he was soon expelled from that community, and found a temporary place of shelter in others, and at last rested at Cluny, where he wrote his chronicle. He had some skill in the fabrication of Latin verse, for the twenty-two altars of the cathedral of St. Germain d'Auxerre were each ornamented with hexameters of his compositions; and he performed the same service for the tombs of the saints interred there.—J. A., D.

GLABRIO, MANIUS ACILIUS, the most celebrated member of the Roman family of Acilia, lived during the second century before Christ. He was tribune of the plebs 201 B.C.; prætor in 196; and consul in 191, along with P. Cornelius Scipio Nasica. He was appointed to the command of the army sent to Greece to oppose Antiochus king of Syria; and having united his forces with those of Philip king of Macedon, at this time the ally of the Romans, he subdued the whole of Thessaly, crossed the Spercheus and ravaged Phthiotis. He encountered Antiochus at Thermopylæ, and inflicted upon him a decisive defeat. After this action, the Bœotians, who had been the allies of the Syrian king, made their submission, and were treated with clemency by Glabrio; but the town of Coronea, which had erected a statue to Antiochus, was destroyed by his soldiers. After this success the consul overran Eubœa; beseiged and captured Chalcis, Heraclea, Lancia, and other towns; and defeated the Ætolians, who had embraced the cause of Antiochus. Glabrio, on his return to Rome, was honoured with a triumph.—J. T.

GLADSTONE, SIR JOHN, Bart., an eminent British merchant, was the son of Mr. Thomas Gladstone, a shopkeeper in Leith, and was born in 1764. He went to Liverpool at the age of twenty-two, and entered the employment of Messrs. Currie & Co., corn-merchants in that town; he was afterwards associated with them in partnership. He subsequently engaged in general commercial pursuits, and became one of the most eminent and successful citizens of that great commercial emporium. With great shrewdness, energy, and indomitable perseverance, he combined regular and systematic business habits. His foresight and sagacity made him a safe leader in new commercial enterprises; and the first vessel which sailed from Liverpool to Calcutta, after the trade to the East was thrown open, was sent out by him. He also took a prominent part in promoting the various public institutions connected with Liverpool. He showed the strong attachment which he always entertained for his native town, Leith, by the erection and endowment of a church there, and the establishment of an asylum for the support of females labouring under incurable diseases. Sir John sat for a number of years in parliament, and was a staunch supporter of the tory party. He was created a baronet in 1846; and died in 1852.—J. T.

* GLADSTONE, WILLIAM EWART, the Right Honourable, First Lord of the Treasury, one of the most prominent of living British statesmen, was born at Liverpool on the 29th December, 1809. He was the fourth son of Sir John Gladstone, noticed above; his mother was a daughter of Provost Robertson of Dingwall. He was educated and distinguished himself at Eton, and proceeded thence to Christ Church, Oxford, where he took a double first class in 1831, and was the contemporary of his present colleague, Mr. Sidney Herbert.



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THE RT HON. WILLIAM EWART GLADSTONE, M.P.

WILLIAM MACKENZIE, GLASGOW, EDINBURGH & LONDON

After a continental tour he entered the house of commons in 1832, under the auspices of the late duke of Newcastle, as member for Newark. The more notable of Mr. Gladstone's earliest appearances in the house of commons were made in connection with the slavery question, in discussing which, and without defending slavery itself, he repudiated some of the charges of cruelty brought against the West India planters. To those years also belongs an elaborate parliamentary protest against the admission of dissenters to the universities, which excited much attention, and in the course of which he made use of the remarkable expression—"The state should have a conscience;" the key-note of his earlier disquisitions in politico-ecclesiastical philosophy. He had from the first attached himself to the conservative party; and, on the accession of Sir Robert Peel to power in 1834, he was appointed a lord of the treasury, a post which he exchanged a few weeks afterwards for the under-secretaryship of the colonies. During his short tenure of office in 1834–35 Mr. Gladstone occupied himself mainly with the promotion of practical measures of detail, such as the regulation of passenger-traffic to the colonies. On the downfall of the first Peel administration he accompanied his chief into opposition, and became, as a parliamentary debater, a more and more prominent member of his party; taking a very active share in the discussions on the measures, the failure of which led to the resignation of Lord Melbourne's ministry in 1841. Meanwhile, he had published in 1840 the "State in its Relations to the Church," which went rapidly through several editions, and was followed in 1841 by "Church Principles traced to their Results;" both of them works accepted as emphatic expositions of high-church doctrines in the domain of politics. The former work was made the subject of an elaborate essay in the *Edinburgh Review* by Macaulay, in the course of which he said—"We certainly cannot wish that Mr. Gladstone's doctrines may become fashionable with public men. But we heartily wish that his laudable desire to penetrate beneath the surface of questions, and to arrive by long and intense meditation at the knowledge of great general laws, were much more fashionable than we at all expect it to become." On the formation of Sir Robert Peel's second ministry in 1841, Mr. Gladstone was appointed vice-president, and in the May of 1843 president, of the board of trade, combining in each case with that office the mastership of the mint. It devolved upon him in this position to explain and defend the commercial reforms introduced by Sir Robert Peel, and he took a principal part in the advocacy of the tariff of 1842, publishing, we may add, in 1845 some "Remarks on Recent Commercial Legislation," in which were exhibited in detail the beneficial results in practice of the changes which he had advocated in theory. Declining to be responsible for proposing to parliament an extension of the Maynooth grant, he resigned office in the May of 1845, but, in the December of the same year, re-entered the Peel ministry on the resignation of Lord Derby, as secretary of state for the colonies. He was one of the foremost adherents among Sir Robert Peel's colleagues to the policy of repealing the corn-laws, and sacrificed to it, not only office, but his seat for Newark. His short tenure of the colonial secretaryship was marked by various useful practical reforms in connection with that department. At the general election of 1847, Mr. Gladstone was elected one of the members for his alma mater, the university of Oxford; but for a year or two his parliamentary activity was limited. He distinguished himself, however, by the delivery of an elaborate speech adverse to the Pacifico-claims in the discussion which immediately preceded the death of Sir Robert Peel (2nd July, 1850). To the controversy on the Gorham case, it may be mentioned, he contributed a pamphlet, "Remarks on the Royal Supremacy," in the form of a letter to the bishop of London, and criticized adversely that famous decision. On the death of Sir Robert Peel, Mr. Gladstone visited Italy, spending the winter of 1850–51 in Naples. It was then and there that he accumulated, from personal observation, the materials for the celebrated "Two Letters to the Earl of Aberdeen on the State Prosecutions of the Neapolitan Government," which produced an immense sensation, and the enormous circulation of which was officially increased by Lord Palmerston, then at the foreign office, who sent a copy of the work to each of the ministers representing England abroad, to be communicated to the courts at which they were accredited. Returning to England immediately after the ministerial crisis of February, 1851, he declined Lord Derby's proffers of office; and at the general election which followed was again returned for the university of Oxford. Giving a qualified support to the new ministry through the greater part of its brief career, he mainly contributed to its overthrow by the speech which he delivered against Mr. Disraeli's budget in the November of 1852. In the new coalition ministry of Lord Aberdeen Mr. Gladstone became chancellor of the exchequer, in which post he carried through the house of commons the successions duties' act, perhaps the chief fiscal memorial of that portion of his ministerial career. The Russian war supervened; and the house of commons having approved of Mr. Roebuck's motion for an inquiry into the causes of the disastrous state of things before Sebastopol, the Aberdeen ministry resigned *en masse* in the February of 1855. On the reconstruction of the ministry under Lord Palmerston, Mr. Gladstone returned to his former post; but with his colleagues of the Peelite section of the cabinet, resigned office a few weeks afterwards, when the premier resolved to accept the previous decision of the house of commons for the appointment of a select committee of inquiry. During the remainder of Lord Palmerston's first ministry Mr. Gladstone was in quasi-opposition, and participated in the hostile vote on the Canton question which led to a dissolution of parliament, and in that on the conspiracy bill which led to Lord Derby's second premiership. During his absence from office, Mr. Gladstone had contributed to the Oxford Essays and to the *Quarterly Review* papers on Homer; and in 1858 appeared his "Homer and the Homeric Age," in three volumes, his largest and most elaborate contribution to literature. In the November of the same year he went, at the instance of Lord Derby's ministry, as high commissioner extraordinary to the Ionian Islands, a region of Homeric associations, and which was then menaced by an insurrection against the protectorate of Great Britain. On the formation of Lord Palmerston's second ministry, Mr. Gladstone once more accepted the chancellorship of the exchequer, and signalized his tenure of it by a budget embodying the new commercial treaty with France, which made 1860 a memorable year in the industrial and fiscal history of Britain. Proposals for a considerable extension of the suffrage and other progressive measures were suspended, by a truce between the two great parties in the commons, during the concluding years of Lord Palmerston's life. In 1864 Mr. Gladstone gave expression to views respecting the representation of the people that were then thought excessively liberal, which yet were adopted three years later, as a necessity, by the conservative party. His departure in ecclesiastical matters from the political tenets of his early career, when he had argued that "the state must have a conscience," and that this conscience must be represented by a church, was made manifest in his views on the disestablishment of the Irish church. The immediate consequences of his advocacy of this measure was the loss of his seat as member for the university of Oxford; but he was elected in the same year (1865) for South Lancashire, and after the decease of Lord Palmerston, in October, became the leader of the house of commons. During the second administration of Lord Russell, in 1865–66, Mr. Gladstone retained the chancellorship of the exchequer, and ably supported the proposed moderate reform bill of 1866, which was accepted as an instalment by Mr. Bright and his followers. It was, however, defeated by an alliance of the conservatives with a temporary party consisting of dissentient liberal members, who were described at the time as "Adullamites," and consequently Mr. Gladstone and his friends made room for a conservative ministry. Their leader in the commons, who had strenuously opposed the moderate measure of 1866, soon found, on his accession to office, that the popular demand for an extension of the suffrage must be satisfied by any administration intent on self-preservation. He had, he said, educated the party submitted to his guidance to such a degree, that they could now contemplate calmly a measure that had but lately excited their fears and provoked their opposition. He now explained that nothing less than a radical reform bill, making that of 1866 look poor by comparison, would suffice to keep the whig party out of office; and with characteristic boldness and facility of reasoning he convinced many of his party—including the premier, Lord Derby — that this was their best policy for the time. Lord Derby, with all the impetuosity of his character, explained the process of his own rapid conversion, and urged on the house of lords the acceptance of the measure; though

he very frankly allowed that it might be described as "a leap in the dark." Without such a leader in the house of lords, even the tactics of Mr. Disraeli must have failed in the commons. The bill was passed, and the inevitable consequences, the return of the liberals to power, were not long delayed. Meanwhile, after Lord Derby's retirement, on account of indisposition, in 1868, it was unavoidable that the conservative party should submit to the leadership of Mr. Disraeli, who was made premier in 1869. It soon became evident that he was not prepared to develop the consequences of the measure which, by a bold form of conveyance, he had made his own. He appeared to regard it as final; but though great in its main principles, it was not without such defects and inconsistencies as were sure to provoke further demands. It left, in fact, some materials for a new reform controversy, especially on the respective proportions of the borough and the county franchise, and the redistribution of seats. The conservative premier's controversy with parliament was terminated by the general election of 1868, when Mr. Gladstone was rejected by South Lancashire and returned for Greenwich. The result of the general election was so greatly in favour of the liberal party, that Mr. Gladstone was at once called upon to form a new ministry, in which Mr. Bright accepted the presidency of the board of trade. The chief subject of debate, during the ensuing session, was the disestablishment of the Irish church. On this measure the administration gained the general support of the English nonconformists, who regarded it as a forerunner of the separation of church and state in England. Mr. Gladstone contended that the measure did not contravene the general principle of a union of the church with the state. He based his own support of the measure on the fact that the established protestant church in Ireland, representing but a small minority of the people, was an exceptional and anomalous case, and on the expediency of removing all real grievances in Ireland, in order to consolidate its union with England. The second reading of the Irish church bill was attended with the re-appearance of Lord Derby in the house of peers, in order to exhort them to reject the measure; and after it was passed, he concluded his political life by signing, with a conservative minority of peers, a protest against the act of disestablishment. The Irish land bill was the next great measure passed by the Gladstone ministry. The education bill followed, being ably carried through by Mr. Forster. The army regulation bill and the abolition of purchase was carried in the commons, but rejected in the lords, upon which Mr. Gladstone resorted to the unusual means of a royal warrant for abolishing purchase. It might be a sufficient commendation of the administration in 1870–71 to say that, during that time of difficulty in our foreign relations, the neutrality and the honour of England were vigilantly maintained, while such efforts as were possible were made to mediate in the contest of France against Germany. As head of the administration, Mr. Gladstone has done enough towards the advancement of political liberty to entitle him to the enduring gratitude of his countrymen.—R. H.

GLANVIL, Sir John, an eminent English lawyer, was the son of John Glanvil of Tavistock, Devon, and was born about the year 1590. He was educated at Oxford and bred an attorney; but, after having followed that profession for some time, he studied common law at Lincoln's inn. He obtained great celebrity as a barrister, was appointed Lent reader of Lincoln's inn, and in 1639 was made serjeant-at-law. He was elected recorder of Plymouth, and represented that borough in several parliaments. He was chosen speaker of the short parliament, which assembled in April, 1640, and displayed great activity and zeal in promoting the views of the king and in defending the royal prerogative. He was rewarded with the office of one of the king's serjeants, and in the following year received the honour of knighthood. When a collision took place between the king and the parliament, Sir John Glanvil adhered to the royal cause, and followed his majesty to Oxford. He incurred in consequence the displeasure of the parliament, was expelled from his seat in 1645, and committed to prison, where he remained until 1648, when he was set at liberty on making his submission to the new government. At the Restoration Sir John was restored to his office of king's serjeant; but died soon after in 1661. He was both an able lawyer and a powerful speaker. His "Reports of Cases of Controverted Elections" were published in 1775 by Topham.—J. T.

GLANVILL, Joseph, an eminent philosophical and religious writer, was born at Plymouth in 1636, and educated in Oxford where he took his degree of M.A. in 1658. Professing the principles of the Commonwealth, he found his first patron in Francis Rous, whom Cromwell had made provost of Eton college, and who appointed him his chaplain; but upon the death of Rous soon afterwards, he returned to Oxford, and at the Restoration saw cause to conform to the national church. He continued, however, to be a fervent admirer of the writings and character of Richard Baxter, and would have published a vindication of him against the calumnies of his enemies, had not Baxter generously dissuaded him from a step which would have been fatal to his prospects of promotion in the church. Having turned his attention about this time to the new inductive philosophy, which was beginning to occupy the public mind, he published, in 1661, a work in defence of its principles, entitled "The Vanity of Dogmatizing." This work procured him many friends among the members of the Royal Society; and upon the republication of it in an improved form in 1665, with the title "Scepsis Scientifica, or confessed ignorance the way to science," he was chosen a fellow of the society. Meanwhile, by the favour of Sir James Thynne, he had been appointed vicar of Frome-Selwood in Somersetshire; and in 1666 he was inducted to the rectory of the Abbey Church of Bath. His powers as a preacher were much admired, and his promotion in the church was rapid. In 1672 he was made one of the chaplains-in-ordinary to Charles II.; and in 1678 one of the prebendaries of Worcester. He died at Bath, November 4, 1680. In addition to the philosophical pieces already mentioned, he published, in 1668, "Plus Ultra, or the progress and advancement of knowledge since the days of Aristotle;" in 1671, "Philosophia Pia, or a discourse of the religious temper and tendency of the experimental philosophy which is professed by the Royal Society;" and in 1676, a volume of "Essays on several important subjects in philosophy and religion," and a treatise called "Antifanatic Theology and Free Philosophy," which has been described as a kind of supplement to the New Atlantis of Bacon. He also gave to the world several theological works, the principal of which was a visitation sermon in 1670, being "A Seasonable Recommendation and Defence of Reason in the affairs of Religion against Infidelity, Scepticism, and Fanaticism of all sorts;" an "Essay concerning Preaching," in 1678; and "The Zealous and Impartial Protestant," in 1680. It is a curious fact, that the author of such enlightened works, both in philosophy and religion, should also have written much in defence of the reality of witches and witchcraft.—P. L.

GLANVILLE, Ranulphus de, born at Stratford, Suffolk, an ancient text writer of English law, chief-justiciary of England in the time of Henry II. In 1175 he was justiciar-itinerant, and in 1180 chief-justiciar. He accompanied the king's son, John, to Ireland. He assisted as chief-justiciary at the coronation of Richard I., but soon after resigned his office, joined the crusaders, and died at Acre in 1190. He is deemed to have been the author of a treatise on the laws and customs of England, which is the oldest book extant of home law. Of this it bears some internal evidence—the author apologising for setting down customs for the benefit of lawyers and non-lawyers as a novelty in law writing. As a collection of customs dating from a period so near the Conquest, and as evidence of the state of the ancient constitution, it is still worth study. It was first printed in 1554, and translated in 1812, by J. Beames, Esq.—S. H. G.

GLAPHYRA, the mother of Archelaus, king of Cappadocia, was a person of great beauty, but of profligate character. Her criminal connection with Antony procured for her son the throne, to which he was raised, 36 B.C., by the influence of the triumvir, and which he occupied for more than half a century.—W. B.

GLAREANUS, Henricus Loritus, an eminent humanist, poet, and musician of the Reformation period, was born at Mollis, canton of Glarus in Switzerland, in June, 1488. He was on friendly terms with Erasmus, Zwingle, Œcolampadius, and other friends of reform, and as late as 1523 congratulated Zwingle on the success of his labours at Zurich; but soon afterwards his views and feelings in reference to the Reformation, like those of Erasmus, underwent a change, and towards the end of his life he could even rejoice in the bloody persecutions of the English Mary. The value of his labours in Roman history and literature has been acknowledged by writers like Niebuhr; but the most celebrated of his pieces was a musical work

entitled "Dodecachordon," in which he examined the musical theories of the Greeks and of Boethius.—P. L.

GLASER, Christoph, notorious as being implicated in the crimes of the marquise de Brinvilliers, was court apothecary to Louis XIV. In 1663 he published a "Traité de Chimie," which went through many editions. Sulphate of potash, prepared by a peculiar process, was called for many years "sal polychrestum Glaseri."—J. A. W.

GLASS, John, the founder of the sect of the Glassites, was born, October 6, 1695, at Auchtermuchty, of which his father was minister. After receiving his education for the ministry at the universities of St. Andrews and Edinburgh, he was licensed to preach by the presbytery of Perth, and soon after was ordained as minister of the parish of Tealing in Angus in 1719. From the beginning of his career he proved himself a devoted pastor and a powerful preacher, so that not in his own parish alone, but all around, he was held in high esteem by the people. After some time, however, he began to avow sentiments in regard to the constitution and privileges of the church, which were not in accordance with those set forth in the standards of the church to which he belonged. His views on these points were, in fact, very much those of the Independents; and as he made no scruple of avowing them, he was summoned to appear before the presbytery at Dundee, and afterwards at the bar of the synod of Angus and Mearns. On both occasions, his avowal of his opinions was so distinct and unqualified that he was first suspended and then deposed from the ministerial office. After his deposition in March, 1730, Mr. Glass continued to minister to some of his former parishioners who had voluntarily separated from the Church of Scotland, and whom he formed into a church on the congregational model at Tealing. A short time before, he had published his famous work entitled "The Testimony of the King of Martyrs concerning his Kingdom," in which, in a series of essays founded on John xviii. 36, 37, he expounds and illustrates his views of the nature of Christ's kingdom as a purely spiritual institute. From this time forward he appears as the uncompromising advocate of what would now be called voluntaryism, and of a form of church government even more democratic than that found among Congregationalists. He introduced a plurality of elders into his congregation; favoured lay exhortation at their meetings; and sought by a rigid discipline to exclude from their society all whom they could not cordially recognize as brethren in Christ. He was also accustomed to observe the Lord's supper every Lord's day with his flock, with which love-feasts were conjoined; he introduced the holy kiss as a token of brotherly affection; he approved of the disciples washing each other's feet, and brought in a number of usages of like sort into his societies. His principles having somewhat spread, he removed first to Dundee, after that to Edinburgh, and thence to Perth, at each of which places he acted for a season as pastor of a church formed on his views. In 1737 he returned to Dundee, where he continued with the flock of which he had first been pastor till his death in 1773.—W. L. A.

* GLASSBRENNER, Adolf, a German satirical writer, was born at Berlin, 27th March, 1810, and bred to the mercantile profession. He is known by his sketches of Berlin life, "Berlin wie es ist und trinkt," written in the Berlin dialect, which in their day enjoyed great popularity, and gave rise to many imitations. His tales and poems are of no great value.—K. E.

GLASSIUS, Solomon, an excellent divine and philologist of the Lutheran church, was born in 1593 at Sondershausen, and was educated in the gymnasium of Gotha and the universities of Jena and Wittenberg. He was for five years a pupil of John Gerhard at Jena, who had so high an opinion of him that he recommended him to be appointed his successor. He was appointed accordingly; but in 1640 he exchanged his chair for a position, which in that age was considered more honourable, that of an ecclesiastical superintendent. Duke Ernest of Saxony was in want of such a man to carry out his various plans for the amelioration of the religious and educational condition of his dominions, and to the functions of that influential office Glassius devoted the remainder of his life, which terminated in 1656. He is still honoured in Germany as the precursor of the devout school of Spener and Francke. His well-known work, "Philologia Sacra," published in 1625, was long used in Germany as a manual upon these subjects. It was republished in 1776 by Dathe, and in 1795 by Bauer, with adaptations to the more advanced condition of theological science.—P. L.

GLAUBER, Jan, a distinguished Dutch landscape painter, was born at Utrecht in 1646. He studied under Berghem; and afterwards went to France, and then to Italy, where he stayed several years. He then resided some years in Hamburg; and in 1684 settled in Amsterdam, where he died in 1726. Jan Glauber is one of the best of the Italianized Dutch landscape painters—a rich and warm colourist, and a thorough master of his tools; but he had little originality and less invention. He imitated the style of Gaspar Poussin, but he surpassed his model in colour and handling. Gerard Lairesse, with whom he lived in great friendship, painted the figures in many of his landscapes. Bartsch enumerates twenty-six etchings by Jan Glauber—nineteen from his own designs, the others after Lairesse. His style was closely imitated by a brother, Jan Gottlieb Glauber, born in 1667, who settled at Breslau, where he died in 1703. A sister, Diana, born in 1650, also a pupil of the elder Glauber, acquired some reputation as a portrait painter, but lost her sight.—J. T–e.

GLAUBER, Johann Rudolf, was born about the year 1604 at Karlstadt in Franconia; lived in Vienna, Salzburg, Frankfort-on-the-Maine, Cologne, and lastly for twenty years in Holland. He died in Amsterdam in 1668. As a physician he is little known. He was a follower of Paracelsus, extolled the virtues of potable gold, and believed in the Alkahest, a remedy for all diseases, whose mode of preparation he would not publish lest mankind should grow too licentious. His celebrity rests on his chemical discoveries. It is to Glauber that we owe the first clear and intelligible account of chemical processes. He was the first to explain the preparation of nitric and muriatic acids, improving the process by the substitution of sulphuric acid for sulphate of iron, which had previously been employed to decompose the nitre or salt. He discovered many of the commonest salts; for example, the famous Glauber's salt, sulphate of soda, whose medicinal qualities he greatly exaggerated, bestowing upon it the name of sal mirabile. The true nature of the metallic chlorides, which up to his time had been produced by distilling a mixture of the metal with corrosive sublimate, and were consequently believed to contain mercury, did not escape his penetration. He proved the incorrectness of the prevailing opinion by preparing those substances by distilling the metals with sulphuric acid and salt. Of his other discoveries, which were very numerous and many of them very important, we may single out his finding acetic acid in the products of the destructive distillation of wood. His industry was marvellous. His publications amount to thirty: they include works on alchemy (in which he believed); accounts of his discoveries; also a book on technology.—J. A. W.

GLEDITSCH, Johann Gottlieb, a distinguished German botanist, was born at Leipsic in 1714, and died in 1786. He prosecuted the study of medicine, but devoted himself specially to botany, which he studied under Hebenstreit. He made botanical excursions to the Harz and to the Thuringian forests, and collected materials for a flora of Leipsic. After taking his medical degree he repaired to Berlin, where he continued his botanical investigations, and especially supported the views of Linnæus as to the sexes of plants. In 1740 he became professor of anatomy, and director of the botanic garden at Berlin. He devoted much attention to the applications of botany to rural economy. A genus of leguminous plants is named Gleditschia after him. He left several works.—J. H. B.

GLEICHEN, Wilhelm Friedrich von, a distinguished writer on natural history, was born at Baireuth, Germany, January 14, 1717. Although of an ancient noble family, he received no education whatever, and up to a mature age was scarcely able to read or write. In his eleventh year he became the page of the margrave of Baireuth; and, entering the army a few years after, attained the rank of major. By this time he had become conversant with various works on natural history, which interested him so much that he resolved to devote himself entirely to the study. He accordingly threw up his commission in the army, in 1756, and retiring to his country seat, began with great zeal his investigations. The first result of these studies was his "Das Neueste aus dem Reiche der Pflanzen," which was followed by "Geschichte der gemeinen Stubenfliege," and "Versuch einer Geschichte der Blattläuse." He subsequently published "Mikroskopische Beobachtungen;" "Über die Samenthierchen;" and "Vom Sonnenmikroscope." The admirable illuminated illustrations to all these books he executed with his own hand. He died June 16, 1783.—F. M.

GLEIG, GEORGE, LL.D., was born at Bog Hall, near Stonehaven, in 1753, and educated at King's college, Aberdeen. Ordained in 1773 a minister of the Scottish episcopal church, he received the spiritual charge of the members of that communion at Crail, whence he removed about 1789 to Stirling, and seems to have resided in that town for the remainder of his life. At an early period, his abilities and accomplishments had been so recognized that, on the death of Mr. MacFarquhar, the editor of the third edition of the Encyclopædia Britannica, the conduct of the work was confided to Dr. Gleig. Completed in 1797, the third edition rose far above its predecessors. Among the notable contributions of the editor was an elaborate article on metaphysics. He wrote almost entirely the two supplementary volumes, with the valuable co-operation of Professor Robison. In September, 1809, Dr. Gleig was elected bishop of Brechin, and in 1817 primus of the Episcopal Church of Scotland. He died at Stirling on the 9th of March, 1840. He published, besides sermons, charges, &c., an account of the life and writings of Robertson the historian; a valued edition of Stackhouse's History of the Bible; and "Directions for the study of Theology, in a series of letters from a bishop to his son on his admission to holy orders."—F. E.

* GLEIG, REV. GEORGE ROBERT, chaplain-general of the forces, a prolific and popular author, is the son of the preceding, and was born at Stirling on the 20th of April, 1796. From the university of Glasgow he proceeded, when scarcely fifteen, in 1811, on the Snell foundation to Balliol college, Oxford. In 1812 his desire to join the duke of Wellington's army in the peninsula overmastered his taste for the classics, and being appointed to an ensigncy in the 85th regiment, he took part in its later campaigns. He afterwards served in America, and was present at the capture of Washington, in the action near Baltimore, and throughout the operations before New Orleans. In the course of these services he was wounded several times. Returning home, he completed his studies at Oxford, took holy orders, and was nominated by the archbishop of Canterbury to the perpetual curacy of Ash, in Kent, and the rectory of Ivy church, in the same county. It was during the early years of this charge that he wrote his "Subaltern," in point of time as of merit, one of the first of those military novels which have since become so popular. The "Subaltern" (first published in *Blackwood's Magazine*) described from the author's own experience the closing scenes of the peninsular war. It had been preceded by a narrative of the campaign in America, and its success first brought the earlier work into notice. Both works were distinguished, not only by literary skill and vivacity, but by a literal accuracy, which gives them a high value in the eyes of the professed historian. Onward, from the appearance of the "Subaltern," and its signal success, Mr. Gleig combined with the discharge of his clerical duties an assiduous cultivation of authorship. He has contributed extensively to fiction, history, biography, periodical criticism, and has published more than one volume of sermons, as well as a history of the Bible. Among the fictions published subsequently to the "Subaltern" may be mentioned the "Chelsea Pensioners," the "Country Curate," "Allan Breck," and, perhaps, his best work of the kind, "The Chronicles of Waltham," published in 1834. In history we have from his pen a history of the British Empire in India, a sketch of the military history of Great Britain, the campaign of New Orleans, the story of the battle of Waterloo, the Leipsic campaign, Sale's brigade in Affghanistan, &c. To the biography of Anglo-Indian notabilities he has made three important contributions—lives of Sir Thomas Munro, of the great Lord Clive, and of Warren Hastings. In 1834 Mr. Gleig was appointed chaplain of Chelsea hospital, to which we owe his interesting work, "Chelsea Hospital and its Traditions." In 1844 he was made chaplain-general of the forces; and, having signalized his nomination to this responsible post by the promulgation of a plan for promoting the education of soldiers and their children, he was appointed in 1846 inspector-general of military schools. In these positions the object earnestly pursued by Mr. Gleig has been "to find the means of giving to military society—from its apex to its base—that tone which in all christian countries, and especially in this, so well becomes it." We quote the words used by himself in the dedication to his "Essays, biographical, historical, and miscellaneous, contributed chiefly to the *Edinburgh* and *Quarterly Reviews*," republished in 1858, and which contain several valuable papers on military science, as well as on military education. During the last ten years Mr. Gleig has edited for Messrs. Longman a cheap and useful educational library, "Gleig's School-Series," to which he has contributed a history of England, &c. He has recently translated Brialmont's Life of the Duke of Wellington, and added to it two volumes of interesting original matter. Mr. Gleig is prebendary of Willesden in St. Paul's cathedral.—F. E.

GLEIM, JOHANN WILHELM LUDWIG, a distinguished German poet, was born at Ermsleben, near Halberstadt, April 2, 1719. At the university of Halle, where he studied law, he became acquainted with the poets Uz and Götz, and under their guidance began his literary career. In 1747 he was appointed secretary to the Halberstadt chapter, an office which allowed him to devote almost all his time to poetry, and at the same time enabled him to exercise a generous hospitality, and to patronize young literary aspirants, by whom in due acknowledgment he was honoured with the surname of Father Gleim. Among his poetical works his imitations of Anacreon and Horace, his fables, his epistles, and especially his war-songs, which he passed off as the productions of a Prussian grenadier, deserve to be honourably mentioned. Gleim was one of the warmest admirers of Frederick the Great, and had seen some service in the Seven Years' war. His "Halladat," or the Red Book, is a didactic poem fraught with oriental wisdom in the purest and noblest language. He was the first in Germany to imitate the old English ballads, but in this respect failed. Two years before his death, on the 18th February, 1803, he became blind. Complete works with life by W. Körte, 1811–13, 7 vols.—K. E.

GLENCAIRN, the title of an ancient Scottish family, descended from a Saxon named Warnebald, who received from Hugh de Morville, constable of Scotland, towards the close of the twelfth century, the manor of Cunningham in Ayrshire, from which his surname was assumed. The family were ennobled about 1450 in the person of ALEXANDER CUNNINGHAM, who was created a peer by the title of Lord Kilmaurs, and was advanced to the dignity of Earl of Glencairn in 1488 by James III., in whose cause he fell a few months later at the battle of Sauchieburn.—WILLIAM, fourth earl, was a zealous partisan of the English monarch and an opponent of Cardinal Beaton during the minority of Queen Mary.—ALEXANDER, fifth earl of Glencairn, usually termed "the good earl," was one of the first of the Scottish nobles who embraced the cause of the Reformation. He was a staunch friend of John Knox, who preached and dispensed the Lord's supper in his mansion of Finlayston after the manner of the protestant church in 1556. The earl was one of the leaders of the party who dethroned Queen Mary in 1567, and supported the reformers with his pen, as well as with his sword. He was the author of a satirical poem entitled the "Hermit of Allareit" (Loretto, near Musselburgh), a famous place of pilgrimage for the Romanists in those days. Such was his intolerance and his zeal against popery that he attacked the royal chapel at Holyrood, and demolished its altars, shrines, and images.—WILLIAM, ninth earl, was a strenuous supporter of Charles I. in the great civil war, and remained in arms for the cause of his son, for some time after the rest of Scotland had submitted to Cromwell; after the Restoration he was appointed high-chancellor of Scotland for life.—JAMES, fourteenth earl, a nobleman of singular personal beauty as well as of great benevolence, amiability, and excellence of character, was an early patron and friend of Robert Burns. On his premature death in 1791, in the forty-second year of his age, the poet gave expression to the deep and earnest feeling of gratitude which he bore towards the earl in a touching poem entitled "Lament for James, Earl of Glencairn."—On the death of his brother JOHN, fifteenth earl, in 1796, the title became extinct, or at least fell into abeyance.—J. T.

GLENDWR, OWEN or VAUGHAN, the famous Welsh chieftain, was born in Merionethshire about 1349, and derived his surname from his lands of Glendwrdwy (the Bankside of the Dee). He was the great-grandson by the mother's side of Llewelyn, the last prince of Wales. He received a liberal education, studied at one of the inns of court in London, and was admitted to the English bar. He appears, however, soon to have abandoned the legal profession, and was appointed an esquire in the household of Richard II. He was married at an early age to Margaret, daughter of Sir David Hanmer, one of the justices of the king's bench, and received the honour of knighthood in 1387. Owen was affectionately attached to his

royal master, and followed his falling fortunes to the last. He was taken prisoner with Richard at Flint castle, and on the deposition of that monarch, retired to his patrimonial estate in Wales. He was not permitted, however, long to remain in retirement. His property was closely adjoining the possessions of Lord Grey de Ruthyn, a powerful and unscrupulous baron, who, taking advantage of the fall of Richard and the weakness of his neighbour, unjustly despoiled him of a part of his inheritance. Owen complained to the parliament of this outrage, but obtained no redress. Following up injury with insult, De Ruthyn kept back the writ summoning Glendwr to repair with the other barons to the standard of Henry IV. in his expedition against the Scots, and then accused the Welsh chief of disobedience to the royal mandate, and seized his lands under pretence of forfeiture. Owen, provoked beyond endurance by these outrages, took up arms to vindicate his rights, expelled the intruders from his estate, took some of them prisoners, and in retaliation seized upon the lands of his enemy Lord Grey, during the summer of 1400. When King Henry returned from his northern expedition, he proclaimed the Welsh chief an outlaw; and he, on the other hand, boldly laid claim to the throne of Wales, and declared himself the avenger of the wrongs of his countrymen. The Welshmen at this time suffered severely from the tyranny of their English masters, who treated them as rebels, and governed them by the strong hand. They were now ripe for a revolt, and burning with the remembrance of their wrongs, they flocked in great numbers to the standard of Glendwr. Their redoubted leader was not only one of the boldest and most enterprising warriors of his age, but he had pretensions to the possession of magical powers, which made him a greater object of fear than even his undoubted skill and valour. The Welsh people in general, and probably Glendwr himself, believed that—

> "At his nativity,
> The front of heaven was full of fiery shapes;
> The goats ran from the mountains, and the herds
> Were strangely clamorous to the frighted fields;
> The frame and huge foundation of the earth,
> Shak'd like a coward."

The bards, whom Glendwr patronized and liberally rewarded, and who had great influence among the people, zealously espoused his cause, and with the help of certain old Welsh prophecies, induced the superstitious mountaineers to believe that Glendwr was gifted with supernatural skill, and was the dragon who, as Merlin predicted, was to destroy King Henry, the moldwarp accursed of God's own wrath. The insurrection soon became so formidable that the king was obliged to march against the insurgents in person. But Glendwr displayed great military skill and knowledge of the resources of the country, and cautiously avoiding an action, led the enemy long marches through the most difficult and desolate parts of the country, and ultimately compelled them to retreat, worn out by privations and the want of provisions. "Through art-magic," says Holinshed, "he caused such foul weather of winds, tempest, rain, snow, and hail to be raised for the annoyance of the king's army, that the like had not been heard of." A free pardon offered to the insurgents induced thirty-two of Glendwr's principal adherents to desert his cause; but the indomitable chief himself ravaged the estates of the Anglo-Norman barons, captured the castle of Radnor, and plundered and destroyed several towns. Roused by these successes, Henry undertook a second expedition in 1401 into Wales, but was again obliged to withdraw his troops exhausted by famine and disease. In the following year Glendwr, encouraged by the appearance of a comet, which was regarded by the bards as a favourable omen, once more took the field, drew his old enemy, Lord Grey, into an ambush, took him prisoner, and compelled him, as the price of his release, to pay 10,000 marks, and to marry Jane, his fourth daughter. Owen then turned his arms against the Welsh adherents of the English king, blockaded Carnarvon, and destroyed the cathedral of Bangor and the canon's houses, with the palace and cathedral of St. Asaph. Shortly after, in 1402, Glendwr defeated Sir Edmund Mortimer near Knighton in Radnorshire, with the loss of eleven hundred men, whose bodies were shockingly mutilated by the Welsh women. A third campaign, undertaken by Henry himself in person, proved a complete failure. An invasion of the Scots, under the command of the renowned Archibald Douglas, surnamed Tyneman, who probably acted in concert with the Welsh, contributed, with the adverse state of the weather, to compel the king once more to quit the principality without having accomplished his purpose.

The victory at Knighton led indirectly to the formidable rebellion of the Percies in 1403. Mortimer, who was taken prisoner in that battle, was uncle to the young earl of March, who was by birth the lawful heir to the crown; and Henry, from a not unnatural jealousy, refused his friends permission to ransom him. Mortimer on this became a partisan of Glendwr, and married his daughter. The famous Hotspur, the brother-in-law of Sir Edmund, was indignant at the injustice with which his kinsman was treated, and he, with his father the earl of Northumberland, and his uncle the earl of Worcester, formed a close league with Glendwr, and entered into a conspiracy to depose Henry. The confederates held a meeting in the house of the dean of Bangor, a staunch supporter of Glendwr, and agreed to divide the kingdom amongst themselves. At this juncture Glendwr, who had now reached the height of his power, was crowned and formally acknowledged as prince at Machynlleth by the assembled estates of Wales. The conspirators took the field in 1403, and arranged to unite their forces on the borders of North Wales. But the king, by forced marches, intercepted Hotspur at Shrewsbury before the main body of Glendwr's army could arrive. In the battle which ensued (21st July) Percy was killed, Douglas, his ally, taken prisoner, and the formidable conspiracy was broken up. After the battle of Shrewsbury, Prince Henry was sent against Glendwr, whom he defeated in one or two skirmishes. In 1404, however, the Welsh chief entered into a treaty with the French, and, encouraged by the promise of assistance, took the field with renewed vigour, ravaged the territories of the English barons, and captured several strong fortresses. He was less successful in the succeeding campaign, for in March, 1405, he was defeated by Prince Henry at Grosmont castle, about twelve miles from Monmouth, and left eight hundred of his followers dead on the field; and a second time during the same month at Mynyddy pwl Melyn in Brecknockshire, with the loss of fifteen hundred men killed and made prisoners. One of his sons also was captured, and his brother Tudor fell in the action. Glendwr was now reduced to such extremity, that he was obliged to lurk with a few faithful adherents in the most unfrequented parts of the country, and to hide for some time in a cave in Merionethshire, where he was secretly maintained by an old and trusty friend. He had in all probability some share in the unsuccessful conspiracy of the earl of Northumberland, which caused the complete, though temporary overthrow, of the great house of Percy. At this juncture, however, the French court undertook their long-projected expedition into Wales, and disembarked twelve thousand men at Milford Haven, under the command of Montmorency, marshal of Rieux, and the Sire de Hugueville, grand master of the crossbowmen. They burned Haverfordwest, took Caermarthen, and having been joined at Tenby by Glendwr with ten thousand men, they laid waste the whole country up to the gates of Worcester. Prince Henry had hitherto watched the invaders, unable to stop their progress; but at this place he was joined by his father at the head of a powerful army. The French and Welsh took up strong positions a few miles from Worcester, and Henry encamped on a hill opposite, with a deep valley between him and the enemy. For three successive days and nights the hostile armies, arrayed in order of battle, maintained their respective positions; but though there were repeated skirmishes, no general engagement took place, as neither were willing to quit their vantage-ground. At last the allies were compelled by the want of supplies to abandon their position, and to retire into Wales. Henry followed them in their retreat, but became entangled among the woods and marshes, and was driven back with considerable loss. Meanwhile a number of the French ships in Milford Haven were burned by the English, and some others conveying stores and ammunition were intercepted; and the invaders, heartily sick of the hardships and privations of Welsh warfare, returned to their own country in vessels which their ally had provided. The remainder of Glendwr's career is involved in considerable obscurity. His fortunes gradually declined; but he maintained to the last a struggle for independence with indomitable spirit and great ability. Prince Henry steadily gained ground, and drove him from one stronghold to another among the mountains. It is said that he was sometimes obliged to disguise himself in the habit of a shepherd. A party of his adherents, while engaged in ravaging Shropshire, were defeated, and their leaders, Rhys-

ap-Dher and Philip Scudamore, Owen's son-in-law, were taken prisoners and executed in London as traitors. The last glimpse we obtain of this redoubtable chief is in 1416, when Henry V. commissioned Sir Gilbert Talbot to treat with Meredith, Glendwr's son, offering his father and his adherents a free pardon if they should submit. It is probable that Owen died soon after, in 1415; it is alleged, in the house of one of his daughters, who had married a wealthy knight of Herefordshire. There is a tombstone in the churchyard of Monnington in Hereford, which is believed to mark his grave. Glendwr was undoubtedly a very extraordinary character, and possessed a rare combination of physical and moral excellence. He was distinguished for his indomitable energy, bravery, patriotism, and ambition, sullied, however, by cruelty and revenge. His enthusiastic, impetuous, irascible, yet generous disposition and gallant spirit, have been graphically portrayed by Shakspeare in his Henry IV. The memory of the daring exploits of this last champion of the independence of Wales lingers to this day among the mountain peasantry of his native district.—J. T.

GLIDDON, George R., a citizen of the United States, born in Devonshire, England, in 1807, distinguished for his acquaintance with Egyptian antiquities. Mr. Gliddon's father, United States consul for Egypt, carried on business as a merchant in Alexandria, and it was during twenty-three years which George R. Gliddon spent in Egypt that he acquired his eminent archæological knowledge. During the latter part of his residence in that country he was United States consul at Cairo. He left Egypt about 1840, during the war between the Turkish government and Mehemet Ali, whom he had supported. He died on 16th November, 1857, at Panama. He wrote "Ancient Egypt; her Monuments, Hieroglyphics, History, and Archæology," 13th ed., Lond., 1853, a book which in less than three years had a circulation in America of eighteen thousand copies; "Discourses on Egyptian Archæology;" and "Otto Ægyptiaca," 1849. In conjunction with Dr. Nott of Mobile he also published in 1854, "The Types of Mankind; Ethnological Researches," &c., a work which has given rise to no little controversy.—R. V. C.

GLINKA, Feodor Nikolaevich, born at Smolensk in 1788, entered the army in 1803, and fought against Austria in 1805, but shortly after retired from the service to devote himself to literature. The French invasion in 1812 drew him from his retirement, and he was in active service till the end of the campaign of 1814, when he finally left the army with the grade of colonel. He was exiled for a time on suspicion of his being implicated in the proceedings of some secret societies. Glinka is accounted one of the best of the military writers of Russia; he wrote war-songs which gave him great popularity among soldiers, and his "Letters of a Russian Officer," 1815–16, 8 vols, exhibit fine descriptive powers and remarkable versatility of critical talent. Some of his poems of a religious cast are also highly reputed.—J. S., G.

GLINKA, Gregory Nikolaevich, a Russian translator, born of noble parentage in 1774, in the government of Smolensk; died at Moscow in February, 1818. He began his career as a page at the imperial court, became an officer in a regiment of infantry, and after some service in the department of foreign affairs, accepted the chair of Russian literature at the university of Dorpat. In 1811 he resigned this post on being nominated tutor in Russian literature to the Grand-duke Nicholas, whom he accompanied on his travels. Besides translations from the French and German, he published a "Dissertation on the Ancient Religion of the Slavonians," and some other original works.—J. S., G.

GLINKA, Michel, a musician, was born near Smolensk in Russia in 1804; he died at Berlin, February 15, 1857. The specimens of his composition which have found their way to this country are an interesting evidence of the advanced condition of musical cultivation in Russia, of which we have scarcely any other proof besides the fine specimens of national tunes that have been appropriated by composers of other lands, and the well-known fact that musical artists are more liberally remunerated in the Muscovite empire than anywhere else in the world. Glinka was most probably of noble extraction, and was certainly of a distinguished literary family, four members of which are known by their poetical and philological works. He spent much time in France and Italy, and also visited Germany, where he found many opportunities of displaying his talent as a pianist. His most important works are—the music of a ballet called "Chao-Kang;" a historical opera called "Tizne za Tzaria" (Life for the Czar), the national character of which secured for it a great popularity; and a fairy opera called "Rooslan and Loodmila," which was first produced at Petersburg in 1844, was reproduced with alterations at Moscow some years afterwards, and successfully revived at Petersburg since the composer's death, and which is said to be his masterpiece. A selection of his songs has been published at Leipsic, Milan, Paris, and London, as a tribute to his memory, by B. Engelhardt, his intimate friend; these are remarkable for decided originality, musical knowledge, poetical feeling, and melodious grace. Some instrumental pieces of this composer have less merit.—G. A. M.

GLINKA, Sergy Nikolaevich, born in the government of Smolensk in 1774 (the year to which the birth of his relative Gregory is also assigned), served for some years in the army, but in 1799 retired with the rank of major, and devoted himself to the education of youth. He edited the *Russian Messenger* from 1808 to 1820, wrote several poems, tragedies, and operas, and translated into Russian prose Young's Night Thoughts, but is best known by his "History of Russia for the use of Youth," 14 vols., 1822, and by his various contributions to the history of the empire in the eighteenth and nineteenth centuries.—J. S., G.

GLISSON, Francis, an English physician, was born in 1597 at Rampisham in Dorsetshire. He studied at Caius college, Cambridge, took his M.A. degree in 1624, and became fellow of his college in 1627. In 1634 he obtained his degree of M.D., and soon after was appointed regius professor of physic at Cambridge. Dr. Glisson, though he held this professorship for forty years, did not reside at Cambridge. In 1634 he was admitted a fellow of the Royal College of Physicians in London, and in 1639 he was appointed by that learned body lecturer on anatomy. Animated, like Dr. Harvey, his great predecessor in that chair, by the inductive spirit which Lord Bacon infused into modern science, Dr. Glisson endeavoured to lay a solid foundation for the medical art in actual experiment; and in pursuing his inquiries into the human frame he made various valuable discoveries in anatomy, and acquired for himself the reputation of being *omnium anatomicorum exactissimus*. His lectures, "De morbis partium," before the college of physicians placed him at once among the most eminent men of his profession. Dr. Glisson's application to the peaceful pursuits of science was interrupted by the civil war. He retired to Colchester, but it was only to endure there for ten weeks in 1648 the horrors of the memorable siege. After spending some time in the practice of his profession in that city, Dr. Glisson returned to London, and published in 1654 his "Anatomia Hepatis," being a treatise upon the rickets, a disease which about this time made its appearance in England. Dr. Glisson was one of those learned men who took an active part in the organization of the Royal Society about the year 1660. Dr. Glisson did not desert his post during the ravages of the plague, 1664–66, but was incessantly engaged in the duties of his profession. After being for some years president of the College of Physicians, Dr. Glisson died in London in 1677. Besides professional works, he wrote "De naturæ substantia energetica, seu de via vitæ naturæ ejusque tribus primis facultatibus," 1672.—R. V. C.

* GLOCKER, Ernst Friedrich, a distinguished mineralogist, was born at Stuttgart, May 1, 1793. He studied theology at the university of Tübingen, and having been ordained, succeeded in obtaining a small preferment. This, however, he vacated in 1817, to devote himself to the study of mineralogy, under the celebrated Weiss at Berlin. Through the recommendation of the latter, he was elected in 1824 to a professorship in the university of Breslau, to which was added, in 1832, the post of director of the mineralogical museum of the university, which he is still holding. He has written numerous works on mineralogy, the most notable of which are—"Handbuch der Mineralogie;" "Grundriss der Mineralogie mit Einschluss der Geognosie und Petrefactenkunde;" "Generum et specierum mineralium secundum ordines naturales digestorum synopsis;" and "Uber einige neue fossile Thierformen."—F. M.

GLOUCESTER. See Robert of Gloucester.

GLOUCESTER, William Frederick, Duke of, son o Prince William Henry, third son of Frederick prince of Wales, and brother of George III., was born at Rome in 1776, and died in 1834. In his seventeenth year a commission was procured for him in the 1st regiment of foot guards. During the inglorious campaign in Holland in 1793–94, against the French

army of the north, Gloucester to some extent advanced upon the royal road to distinction which lay before him. Shortly after his return to Britain in 1795, he was promoted to the rank of major-general, and towards the close of the same year he received the colonelcy of the 6th regiment of infantry. When the Swedes dethroned their king, Gustavus IV., in 1809, they offered to place the crown on the head of the duke of Gloucester, but the British government saw reason to decline entering into this arrangement. After passing successively through the grades of lieutenant-general (1799) and general (1808), Gloucester was dignified in May, 1816, for what important services history has omitted to record, with the baton of a field-marshal. In July, 1816, he married Mary, fourth daughter of George III. Notwithstanding his birth and alliance, he commonly voted in parliament with the whigs in opposition to the court party.—R. V. C.

GLOVER, Julia, a distinguished Irish actress, was born at Newry in 1781. She commenced her theatrical career, as "an infant prodigy," at the age of six years; and in 1789 joined the York circuit, appearing as the page in the tragedy of the Orphan. Soon after we find her playing the *Duke of York* to Cooke's *Richard the Third*. In 1796 the theatrical critics of Bath passed high encomiums on her taste, talent, and versatility of dramatic power. In 1800 she became the wife of Mr. Glover. She afterwards appeared at Covent Garden, and subsequently at Drury Lane, where she aided the genius and powers of Edmund Kean. Mrs. Glover continued for many years to personate an immense variety of characters; and she has been pronounced, by a competent critic, to have had no equal in her peculiar theatrical walk. Mrs. Glover died July 6, 1850.—W. J. F.

GLOVER, Richard, an English poet, was born in London in 1712. His father, a merchant of that city, destined the son for his own business, and sent him to a school at Cheam in Surrey. Even there he showed a decided taste for letters, and in his sixteenth year wrote a poem to the memory of Sir Isaac Newton, the merit of which secured it a place in Dr. Pemberton's View of Newton's Philosophy. Notwithstanding his love for the classics, and his distinguished progress as a scholar, he became in due time a merchant, contriving, however, to find leisure amidst his mercantile avocations to cultivate his tastes and acquire the reputation of being one of the best classical scholars of his day. The fruits of his studies were first given to the world in 1737, when he published "Leonidas," a poem which at once attained a high celebrity, and subsequently passed through many editions. The object of the poem, while celebrating the defence of Thermopylæ, was to some extent political, and accordingly found its most ardent admirers amongst politicians. Lord Cobham, to whom the poem was dedicated, spoke in high terms of it, while Fielding and Lord Lyttleton were loud in its praise. It is not to be wondered that this success directed Glover to political life. His first essay in that direction was in 1739, when he took an active part in setting aside the election of the lord mayor of London, and subsequently in the remonstrances presented to parliament against Sir Robert Walpole by the merchants of that city. From this period he was a consistent whig, and so continued to the end of his life. In 1760 he was elected member of parliament for Weymouth, which he represented till 1768, and in 1775 he retired altogether from public life, thenceforth devoting himself to letters till his death in 1785. Besides "Leonidas," Glover wrote the "Atheniad," a poem intended as a sequel to "Leonidas," embracing the portion of the war with Persia from the death of Leonidas to the battle of Platea. It was not, however, as popular as its precursor. He published other poems and several dramas, of which perhaps only "Hosier's Ghost" and "Boadicea" are now remembered. It is, however, to "Leonidas" Glover owes his poetic fame; and it must be admitted that it is full of a fine classic spirit, though it does not retain all its original popularity. Glover was one of the many to whom the authorship of the Letters of Junius was attributed in his own day; that honour, however, had but slight materials to sustain it, and his claims are now put at rest with that of over forty other writers.—J. F. W.

GLOVER, Robert, son of Thomas Glover of Ashford in Kent, was made portcullis-pursuivant, and afterwards, in 1571, Somerset herald. Queen Elizabeth permitted him to travel abroad for improvement. In 1582 he attended Lord Willoughby with the order of the garter to Frederick II. of Denmark, and in 1584 he accompanied the earl of Derby with that order to Henry III., king of France. He was one of the most distinguished members of the college of arms, and appears to have been the leader in the quarrel with Sir William Dethick, garter king, which was terminated by the latter resigning his office. Glover assisted Camden in the pedigrees for his Britannica, drew up the visitations of twenty-four counties, compiled MS. genealogies of the nobility of the realm in Latin, made a collection of the funeral inscriptions in Kent, and a catalogue of the northern gentry whose names ended in *son*. He wrote "De Nobilitate politica vel civili," and "A Catalogue of Honour," both of which were published after his death by his nephew, Mr. Milles. He also compiled an Ordinary of Arms, classed in such a manner as to render it easy to ascertain the family to which any particular coat belongs. This was augmented and improved by Edmondson, and is published in the first volume of his Body of Heraldry. Glover died in London, April 14, 1588, aged only forty-five years, and was buried in St. Giles' church, Cripplegate.—R. H.

GLUCK, Christoph von, Chevalier, the renowned musician, was born at Weidenwang, in the domain of Prince Lobkowitz in the Upper Palatinate, on the borders of Bohemia, on July 14, 1714; died at Vienna on November 17, 1787. His father, Alexander, was huntsman to the prince, quitting whose service he removed to Prague, where he died when the boy was still young. With the smallest educational advantages, Christoph cultivated his natural musical talent so far as to acquire some skill on several instruments, particularly the violoncello, by means of which he was able to support himself. Aspiring to something above the grade he held of an itinerant musician, he worked his way to Vienna, and there he found a valuable patron in a nobleman, who took him to Italy and placed him under the instruction of Padre Martini, some say as early as 1731, others not till 1736. It was probably at this latter date that he obtained an engagement as composer to Prince Melzi at Milan, which he held till 1741, when he produced his first opera, "Artaserse," at La Scala, with such success, that he was invited to compose for the theatres of several other Italian cities, and he increased his reputation with every fresh work he brought out. In 1745 he came to London to write for the King's theatre, then under the management of Lord Middlesex, in opposition to Handel; and his opera, "La Caduta dei Giganti," a tribute to the duke of Cumberland on the defeat of the Pretender, was given for the opening of the theatre in January, 1746. This was followed by "Piramo e Tisbe," a pasticcio of the most successful pieces from his previous operas, the cold reception of which, thus brought together, convinced the composer, that, beyond abstract technical beauty, dramatic music requires special fitness to its particular situation to enable it to excite the sympathies of an audience. Gluck left England, ill satisfied with his success, but with the germ of those original principles in his art to the embodiment of which he devoted the remainder of his career, and thus secured to himself the prominent position he holds in the history of music. The origination of the opera and oratorio nearly two centuries before, by Caccini, Peri, Monteverdi, and Cavaliere, was with the idea of restoring to music the high status among the arts assigned to it by the Greeks, as being the most powerful medium of expressing the passions. From this they considered it had degenerated into an exercise of scholastic contrivance; and, rejecting all the conventional forms of contrapuntal elaboration which at the period constituted the chief if not the sole element of composition, these important innovators, in the recitative which they were the first to write, proved that music, beyond being a mere play of sounds, might be rendered the most powerful means of poetic declamation. The lyric drama which their crude efforts had established, had, in Italy especially, become greatly perverted from their object into a vehicle for vocal display, the truth of dramatic action being disregarded, and the executive art of the singer being made as paramount a consideration with composers of this period as the ingenious skill of the contrapuntist had been with those of earlier times. It was Gluck's idea to reassert the supreme dramatic capability of music, connecting every phrase with the requirement of the situation, the personality of the characters, and the expression of the words; to avoid all conventionality of construction, and to found his forms exclusively on the exigencies of the action: it was, in fact, with the advantage of the immensely enlarged resources of the art which the development of two hundred years had placed at his disposal, to embody anew the lofty purpose which had induced the invention of the opera, and of recitative as its characteristic feature. After visiting Copenhagen he took up his residence at Vienna, where, almost entirely secluded

from public life, he applied himself to such studies as would mature the great design he entertained, cultivating the acquaintance of men of letters, and making himself familiar with the masterpieces of poetic art. A German comic opera, "Der Pilger nach Mekka," and some trifling festival pieces, some of which he appropriated in his subsequent works, were his only productions of this transition period, between his writing in the Italian style of the age, and his founding that remarkable new style of his own, which secured his temporary success and his permanent immortality. Gluck was fortunate in meeting with a poet, Calzabigi, who entered into his views as to the construction of a drama, and with him he wrote the opera of "Orfeo ed Euridice," which was produced at Vienna in 1764. The success of this initial work of a new era in dramatic music was beyond all expectation, and it was not confined to Vienna; for, the opera being reproduced at Parma under the composer's direction, to celebrate the marriage of the infanta, was received with such enthusiasm that a work composed by Traetta for the same occasion could not be given during the season, and it created the same impression in all the chief theatres of Italy. Gluck hastened from his Italian triumphs to write an opera for performance in the private court theatre at Vienna, at the emperor's marriage in 1765. In this work, which has not come down to us, the several members of the imperial family sustained the characters, and it was probably on the occasion of its production that the composer received the order of knighthood; but there is also reason to suppose this distinction was conferred on him at Paris, in acknowledgment of his successes at that capital. "Alceste," the next composition of Gluck upon his new model, was produced at Vienna in 1768; and it was published the year following with a dedicatory letter to the duke of Tuscany, in which the principles of its construction and the aim wherewith these were adopted are explained. Another opera, "Paride ed Elena," embodying the same purpose, was brought out in 1771; but this had not the good fortune of the former two, and, though printed at the time, it is now quite unknown. This also appeared with a dedication defending the peculiar views of the composer, and complaining of their misappreciation by critics who should have upheld them; in which, as in the former epistle, the confident relf-reliance of the composer's expressions strongly illustrates his personal character. Gluck now desired to take advantage of the resources of the French grand opera in his works; the productions of Lulli and Rameau, still popular upon that stage, had preserved the original purpose of the modern lyric drama with greater integrity than those of the Italian school; the accessories of the Parisian theatre afforded the utmost means of scenic illustration, and the composer believed that in this arena he might be able to achieve still greater results than he had yet accomplished while contending with the prejudice of his audience, and having the least assistance from stage effect. He communicated his desire to the Bailli du Rollet, a man of letters attached to the French embassy in Vienna, under whose encouragement he set to music an adaptation of Racine's "Iphigénie en Aulide," on which he was occupied for two years; and, on its completion at the end of 1773, he went with it to Paris. There, notwithstanding the introductions given him by the bailli, he met with such opposition from the French composers and their partisans, that he would have been unable to obtain a hearing for his work save for the patronage of the dauphiness, Marie Antoinette, who had been his pupil in Vienna, through whose influence he obtained the support of every member of the royal circle except the king himself and Mad. du Barry, which last personage employed all the powers of court intrigue against him. The opera was first given, April 19, 1774, in the presence of the composer's royal patrons, who set an example to the public with their applause, which was followed with unanimous enthusiasm. The immense success of this work induced the production, on the 2nd of August following, of "Orphée," a translation of Gluck's Italian opera, with the alteration of the chief character into a tenor part for Le Gros, instead of a contralto, as it was originally written for Guadagni, and some other modifications to appropriate it to the French theatre. Its reception more than confirmed the admiration excited by the former work; Paris was in rapture with the merits of the new composer; and even Rousseau, who had affirmed the impossibility of producing good effect by music set to the French language, openly recanted this theory, owning himself overcome by the unwonted powers of the master. A year later "Cythère assiegée," a work of less pretension, was produced with proportionably less success; and, on the 30th of August, 1776, a French version of "Alceste" once more brought the composer before the high critical ordeal, of which his own works had established the standard. This opera was at first but coolly received; its merits, however, were soon better understood, and its success finally equalled that of the first works Gluck had given in Paris. The death of his adopted niece, Marianna, a young singer of great promise, was at this time a great affliction to the composer; and he now paid a short visit to Vienna. The death of Louis XV. elevated his patroness to the throne, and this circumstance appears to have stimulated Mad. du Barry to seek for a talent which might be opposed to that of the client of her rival in the world of fashion; and she accordingly engaged Piccini at an annual salary to go to Paris, and, asserting the claims of Italian music against those of the German school, contest the supremacy Gluck had acquired. Marmontel prepared for the new comer a modification of Quinault's lyric drama of "Roland," which had been set to music by Lulli, and this work introduced Piccini to the Parisian public. Besides its merits, it had the support of Mad. du Barry's party to secure its success, and it created a powerful diversion from the exclusive homage Gluck had lately received. He was at the time engaged upon another adaptation of Quinault's poem; and, in his irritation at having his subject forestalled, he wrote an intemperate letter of complaint to Du Rollet, which was printed in a public journal, and which opened a warfare that exceeded in its violence even the contentions between the partisans of Handel and Bononcini in this country. Not only were the Paris journals filled with attacks and retorts upon the two composers and their styles; pamphlets and lampoons were assiduously circulated by each party. Society was engrossed by the discussion of the merits of the rivals, and it became the custom to inquire whether a stranger were a Gluckist or a Piccinist, before his acquaintance could be accepted. Suard and Arnaud headed the literary phalanx in favour of the German composer, while the Italian was defended by Marmontel, La Harpe, Ginguené, and D'Alembert. The remarkable dissension, with the party spirit it engendered, was maintained, however, with greater virulence by the respective admirers of the two musicians than by their heroes; for, by the intercession of Bertin, the manager of the theatre, Gluck and Piccini were brought together, and were afterwards, externally at least, friends. Gluck's next opera was "Armide," which was given, September 23, 1777, with only indifferent success; but it gained favour on repetition. Devismes, who succeeded to the management of the theatre, thought to take advantage of the general excitement by bringing the two composers into more immediate comparison than that in which they had yet stood with each other; he accordingly engaged them each to write an opera on the same subject, naturally expecting that the supporters of both would redouble their zeal to vindicate the relative merits of the rival works. The subject chosen was "Iphigénie en Tauride," which Piccini undertook with the condition that his setting of it should be the first produced, and he accordingly entered on the work, while his rival went to Vienna, carrying the libretto with him. The appearance of the first "Iphigénie" in 1778 was a temporary triumph for the Piccinists; but its glory was dimmed when Gluck's opera was brought out, May 18, 1779, which proved to be his greatest work, and which surpassed in its success everything he had already written. On the 21st of September following, Gluck was again in the field with "Echo et Narcisse," the last opera he completed, which produced but small impression. He went in 1780 once more to Vienna, whence he never returned; he took with him another libretto "Les Danaides," the composition of which he commenced; but, being unable through failing strength to continue it, he resigned it to Salieri. In 1784 Gluck had an apoplectic fit, from which he recovered; but a second attack, three years later, terminated his life. He was married, but had no children; he amassed a considerable fortune, leaving at his death a sum equal to £24,000; he passed his latter years amid the unqualified reverence of the artist world by which he was surrounded; and his death was lamented by the musicians of all countries. The five works, by which Gluck is now known, are "Orphée;" "Alceste;" "Iphigénie en Aulide;" "Armide;" and "Iphigénie en Tauride." These are characterized by their powerful truthfulness of dramatic expression; but while we admire the wonderful force of declamation that prevails throughout them, and the paramount consideration

for the exigencies of the stage with which they are planned, all who know them must be ready to refute the allegation of his opponents, that he sacrificed the great essential of music, melody, to this design. We need but call to mind the last air of Orpheus after the death of Euridyce, and the air of Pylades, addressed to Orestes, to prove that he could produce melodies of most perfect beauty; and even these are as true to the requirements of their situation, as are the wildest passages of declamatory music he ever wrote. "Iphigenia in Tauris" remains a standard work upon the German stage, and has been more than once produced by German companies in London. "Orphée" was revived in Paris in November, 1859, where the sensation it created was such as to induce its reproduction at the Royal Italian Opera in London in 1860; and Mr. Hallé has lately given an English version of Gluck's five masterpieces at his Manchester concerts with success amounting to enthusiasm, in consequence of which an edition of the whole has been issued by a London publisher.—G. A. M.

GLUECK, Christian Friedrich von, an eminent German jurisconsult, was born at Halle, July 1, 1755. He devoted himself to the study of law in his native town, began lecturing soon after, and in 1784 was appointed to a chair at Erlangen, where till his death on the 20th January, 1831, he continued to discharge the duties of his office. He has secured himself a lasting fame by his illustrations of the Pandects, 1796–1830, 34 vols., continued after his death by Mühlenbruch and Fein.—K. E.

GLYCAS, Michael (Μιχαὴλ ὁ Γλυκος), a Greek historian. The little that is known of him is gathered from his own works, and especially from his letters on theological subjects published in the Deliciæ Eruditorum, Florence, 1736. As the epithet "Siculus" is frequently applied to him, it is supposed that, if not a native of Constantinople, he was a Sicilian. His Βίβλος χρονικη, or "Annals," included in the Bonn collection of Byzantines, 1836, 8vo, has secured him a place among the most distinguished historians of the empire of the East. Commencing with the creation, it recounts the history of the world to the close of the reign of Alexis I. Comnenus, 1081–1118. From the date at which his "Annals" are concluded, it has been conjectured, with much probability, that Glycas lived in the twelfth century. It is extremely doubtful whether he is the author of the letters attributed to him, addressed to Constantine XII. There is a dissertation upon the date and writings of Glycas in Oudin's Commentarius de Scriptoribus Ecclesiasticis, Leipsic, 1722.—R. V. C.

GLYCIS, Joannes, a Byzantine ecclesiastic, distinguished himself in the close of the thirteenth century by his learning, his literary tastes, and his powers of oratory. The Emperor Michael Palæologus intrusted him with an embassy to Rome, and in 1316 he was raised to the patriarchate of Constantinople; but disease and old age compelled him to resign in 1320. His treatise on Greek grammar is the only work of his extant.—W. B.

GLYCON, a Greek sculptor of Athens, now of great renown as the author of the colossal statue known as the Farnese Hercules, which was discovered in the baths of Caracalla about the middle of the sixteenth century, and became part of the collection of the Cardinal Farnese. It was found without the legs between the knees and the feet, but the deficiency was supplied by Guglielmo Della Porta, and so well that when the missing pieces were discovered it was thought not worth while to disturb Della Porta's restorations. The statue remained in this state for about two centuries, when the collection of the Farnese palace was inherited by the Neapolitan Bourbons, and this Hercules was removed with the other works to Naples, and when placed in the Museo Borbonico in 1787 its original legs were restored to it. These had been given up by the Prince Borghese for the purpose. The statue is ten feet high, and on the support of the club is inscribed Glykon Athenaios Epoiei (Glycon of Athens made it.) The inscription is late, according to Winckelmann, who considers that Glycon must have lived in the time of the Roman emperors, being the contemporary of the sculptors of the Laocoon; yet this colossal figure is a copy or reproduction of an original work by Lysippus, as stated in the inscription of another inferior copy of the statue engraved in Bianchini's Palazzo dei Cesari. The same figure occurs also on gems and coins, &c. The god is supposed to be reposing after one of his great labours; the legs are very grand, but the muscles of the body and arms are excessive, and the head is very small, though expressive and characteristic; the hand containing the apples is new. There is a cast of this statue in the Royal Academy, London.—(Winckelmann, *Werke*, vi., Müller, *Archäologie.*)—R. N. W.

GMELIN, Johann Friedrich, the son of Philipp-Friedrich Gmelin, a German physician and botanist, was born at Tübingen in 1748, and died in 1804. He travelled in Holland, the Netherlands, Austria, and England, for a period of three years, and settled in his native city in 1771. In 1775 he was chosen extraordinary professor of medicine at Tübingen, and afterwards professor-in-ordinary at Göttingen, where he continued for thirty years. Among his works are—a "Treatise on Vegetable Irritability;" a "Glossary of Botanical Terms;" and "Enumeration of the Plants of Tübingen."—J. H. B.

GMELIN, Johann Georg, was born at Tübingen on 12th June, 1709, and died there on 20th May, 1755. His father was a celebrated pharmaceutist, and instructed his son in natural sciences. He prosecuted the study of medicine, and obtained the degree of M.D. in 1727. He then repaired to St. Petersburg, and in 1731 was elected professor of chemistry and natural history. In 1733 he undertook the duties of naturalist in a scientific expedition to Siberia, the results of which are given in his Flora Sibirica. He visited Tobolsk, the Irtisch, the country of the Kalmucks, the Oby, Lake Baikal, the frontiers of China, and the country of the Tongouses. He traversed the steppes of Tartary, and visited the country of the Bashkirs. After traversing the whole of Siberia, he returned to St. Petersburg in 1743, after an absence of ten years. In 1749 he became professor of botany and chemistry at Tübingen, and he continued to occupy this chair till his death. A genus of plants was named Gmelina by Linnæus after him. In his "Reisen durch Siberien, von dem Jahr 1733–40," he gives a full account of his travels. He also published several works on botany, as well as memoirs, which are inserted in the Transactions of the St. Petersburg Academy.—J. H. B.

GMELIN, Philipp Friedrich, was born at Tübingen in 1721, and died in 1768. He travelled in Germany, Holland, and England, and on his return to Tübingen was made professor of medicine, and afterwards of botany and chemistry. Among his works are "Otia Botanica;" dissertations on the applications of botany and chemistry to practical medicine; on the power of the mind over the nerves, &c.—J. H. B.

GMELIN, Samuel Gottlieb, professor of botany in the academy of sciences of St. Petersburg, was born at Tübingen in 1743, and died in 1774. He went to Russia in 1764, and was sent by the government on a scientific mission to Astrakan along with Professor Guldenstaedt. He visited likewise the countries in the vicinity of Persia, and the south and south-west of the Caspian Sea. On his return he fell into the hands of some of the hostile tribes near the Caspian, and among them he died. He wrote a "History of Fuci;" a "Dissertation on Cinnamon, Star Anise, and Asafœtida;" and travels in Russia. He also published the 326th part of the Flora Sibirica of his uncle, Johann Georg Gmelin.—J. H. B.

* GNAEDITSCH, Nikolai Ivanovitch, a Russian poet and translator, born at Pultawa in 1784, was educated at the seminary of his native town and at Moscow, where he was for some time employed in the government service in the department of education. The work by which he is best known is his translation of the Iliad into Russian verse, on which he expended the labour of eighteen years. He has also translated some of the poems of Byron, Chenier, Ducis, and Voltaire.

GNEISENAU, August Neidhard, Count of, a Prussian general, was born at Schilda, Saxony, October 28, 1760. His father, August Neidhard, an officer in the Austrian service, was in somewhat straitened circumstances, and the education of young August was therefore undertaken by his grandfather, a colonel of artillery. At an early age he entered the service of the margrave of Anspach, and was among the troops of that prince who were sold to the English government to fight against young America. Returned from the United States, he left the service of the margrave and entered that of Prussia, in which he became captain in 1789. He now, with great zeal, began the study of the military sciences, showing his capability, at the same time, in the organization of several battalions of troops of reserve in Prussian Lithuania. He distinguished himself, in 1807, as commander of the fortress of Colberg, which he held against an overwhelming French force. He was now nominated colonel of the engineer corps, and inspector of all the Prussian fortresses. This post, however, he did

not fill long, for Napoleon, jealous of the military genius already evinced by him insisted on his dismissal from the Prussian service, which accordingly took place. King Frederick William, nevertheless, continued to employ him in various secret missions, and in 1813 eagerly called him back to active service, nominating him major-general in the corps of General Blucher. He soon became the soul of his corps, guiding all its operations, and leaving to Blucher, who was deficient in the science of war, the mere form of command. All the military authorities of the period are unanimous in asserting that it is to Gneisenau alone that the glory of the Prussian victories of 1814–15 is due. After the battle of Leipsic, Gneisenau was nominated lieutenant-general; and when the first peace of Paris was signed, he received a patent of nobility, and an estate worth about 10,000 thalers per annum. The battle of Waterloo gave him the rank of general of infantry, as well as the decoration of the order of the black eagle—the insignia being those once possessed by Napoleon, and found in the imperial carriage on the 18th of June, 1815. After the second peace of Paris, he became commanding general of the Rhenish corps d'armée; in 1818 governor of Berlin and member of the council of state; and in 1825 field-marshal. He died of cholera, August 24, 1831.—F. M.

GOAD, John, a clergyman of the Church of England, eminent as a classical teacher, was born in London, 15th February, 1615, and died 28th October, 1689.

GOBEL, Jean-Baptiste-Joseph, was born at Thann, Alsace, on the 1st September, 1727. He was educated in the German college at Rome, and in 1772 was appointed bishop of Lydda, *in partibus infidelium*, and suffragan to the bishop of Basle. In 1789 the clergy of Béfort sent him as their deputy to the states-general. Nominated simultaneously to three bishoprics, he chose that of Paris; and, other bishops having refused to install him, that ceremony was performed by the marvellous bishop of Autun, Talleyrand. In 1793 he renounced his office, abjured his faith, laid down his cross and ring, and donned the *bonnet rouge*. Sinking from bad to worse, he was accused of atheism in common with Hébert and Chaumette, and guillotined in April, 1794.—W. J. P.

GOBELIN: the name of a family celebrated as dyers in Paris from the middle of the fifteenth to the close of the seventeenth century. The Gobelins seem to have been among the first who introduced into France the art of dyeing, which had formerly been completely monopolized by the Italians, and particularly by the Venetians. Their establishment in Paris, called at first by the populace "La folie Gobelin," was situated in the Faubourg Saint Marcel, on the banks of a small stream called the Bièvre, whose waters were believed to be peculiarly suitable for dyeing. The art introduced by the Gobelins proved to them highly remunerative, and their wealth soon enabled them to purchase nobility, and to compete for the dignities of the state. The trade of dyeing, however, was still carried on in 1584 by some members of the family in the Rue de Bièvre, now "Rue des Gobelins."—R. V. C.

GOCLENIUS, Conrad, German philologist, born in 1455 at Mengerich in Westphalia; died in 1535. Published "Scholia in Tullii Officia" and "Luciani Hermotinum, sive de sectis philosophorum." He is chiefly known by a correspondence between him and Erasmus.—J. A., D.

GOCLENIUS, Rudolf, an eclectic philosopher of some renown, born at Korbach in the principality of Waldeck, Germany, in 1547, and died professor of logic at Marburg in 1628. His most celebrated work is "Isagoge in Organon Aristotelis," a book frequently reprinted, and translated into various modern languages. He wrote various other works.—F. M.

GODART, Jean Baptiste, a French naturalist, was born at Origny-Sainte-Benoite in Picardy on 25th November, 1775, and died at Paris on 27th July, 1823. He went to Rouen, and superintended the lyceum. He afterwards took charge of the lyceum at Nancy, and devoted his attention chiefly to natural science. He cultivated entomology, and wrote a valuable "History of the Lepidoptera of France."—J. H. B.

* GODDARD, Arabella, the eminently popular pianist, was born of English parents at St. Servais in France, January 14, 1836. Her disposition for music induced her parents' removal to Paris, where, in 1842, she played in public. She entered Kalkbrenner's classes, became his favourite pupil, played at his demonstration meetings, and thus acquired some celebrity as La Petite Anglaise. This teacher restricted her practice to his own music and the studies of Cramer and Clementi; by such means he did little to form her style, but he laid the foundation of that truly perfect mechanism which is a most important characteristic of her playing. She was encouraged by Chopin, upon whose advice she practised Bach's fugues. She first came to London in 1846, where she took some lessons of Mrs. Anderson, but soon returned to Paris to resume Kalkbrenner's instructions. She settled in England in 1848; at which time Thalberg was residing here, with whom she studied some of his own pieces. The lessons of this famous pianist were very irregular; but his advice to his young pupil, when he went abroad in 1849, that she should place herself under J. W. Davison for the study of classical music, proved to be above all value for her artistic development; her friends, however, supposed it necessary to her professional advancement that she should court popular applause by playing the brilliant pieces that are most easily appreciable. She made her first important stand before the public at the national concerts, a series of performances given at her Majesty's theatre in the autumn of 1850. In 1851 she placed herself under the direction of the preceptor to whom Thalberg had recommended her, and, by his advice, devoted herself to the study of the pianoforte classics. Her playing from this time assumed a new character, and began to attract the attention and respect of musicians. It was not, however, until 1853, that she fully asserted her claim to the highest consideration, as an exponent of the powers of the instrument and of the masterpieces which have been written for it; when at a concert of the Quartet Association, she played by memory Beethoven's colossal sonata in B flat, Op. 106, it being the first time this remarkable work was ever attempted in public. The excessive mechanical and æsthetical difficulties of the sonata in question, had been unconquered by the greatest masters of the pianoforte, and its beauties were still a mystery even to the greatest lovers of the author. In the summer of 1854 Miss Goddard made a successful tour through Italy and Germany, from which she returned in 1856. She then resumed her studies under the teacher who had educed all that is individual in her playing, and in fact created her style; and, thus prepared, commenced her annual series of pianoforte soirées, in the course of which her performance of the latest and least known works of Beethoven, her revival of the masterpieces of Dussek and Wölfl, and her introduction to this country of many of the compositions of Bach, opened a fresh treasury of music to amateurs of the pianoforte, and displayed her singularly versatile and comprehensive capabilities. In 1858 she married Mr. Davison, to whom she is chiefly indebted for her power to fill the pre-eminent position she holds. Miss Goddard's soirées were discontinued on the establishment of the Monday Popular concerts in 1859, where she has appeared before the general public in the same remarkable capacity, as the interpretress of the great composers, in which she had previously excited the admiration of the most critical circles.—G. A. M.

GODDARD, Jonathan, an English physician, chemist, and botanist, one of the first members of the Royal Society, born at Greenwich in 1617, the son of a rich shipbuilder of Deptford. After four years' study at Magdalen hall, Oxford, he left without a degree in 1636, and spent some time in travelling on the continent. Upon his return to England he graduated as bachelor of medicine in Christ college, Cambridge, and received his diploma from the College of Physicians, 7th November, 1640. On 20th January, 1642, he received, from the university of Cambridge, the degree of doctor of medicine; on 22nd December of the same year he was a candidate of the College of Physicians; and on 14th December, 1646, he obtained a fellowship in that college. He was appointed lecturer in anatomy at Gresham college on 4th March, 1647; and being deeply impressed with the importance to medical science of a thorough experimental knowledge of the human frame, he fulfilled the duties of his office so as to bring himself into general notice. During the civil war Dr. Goddard attached himself to the parliamentarians. As a reward for his fidelity to his party, and as a tribute to his eminent professional skill, he was appointed head physician to the army; and in that capacity he accompanied Cromwell on his expeditions to Ireland in 1649, and to Scotland in 1650. After the battle of Worcester (3rd September, 1651) Dr. Goddard returned to London, and on 9th December of the same year, he received from parliament the wardenship of Merton college, Oxford. That university about the same time conferred upon him the degree of M.D., and he continued at the head of Merton college till he

was removed by Charles II. on 3rd July, 1660. On 7th November, 1655, he was appointed professor of physic in Gresham college, and this office he held till his death. He took a most active part in the organization of the Royal Society; and when that society was constituted a body corporate, on 22nd April, 1662, he was member of its first council. Several of his communications, principally on chemical subjects, are recorded in the Philosophical Transactions, 1676, and among these is a proposal for making wine from the juice of the sugar-cane. Dr. Goddard, besides his professional labours, occupied himself to some extent with politics, and in 1653 he had a seat in the little parliament as member for Oxford, and was chosen a member of the council of state. On the evening of the 24th of March, 1674, as he was returning from a meeting with some scientific friends, he fell down in an apoplectic fit in Cheapside, and on the same night he expired. Dr. Goddard was the author of "Observations concerning a Tree," 1664; "The Fruit-tree's Secrets," 1664; "Arcana Goddardiana;" and "A Discourse, setting forth the unhappy condition of the practice of physic in London," 1669—in which last mentioned work he urged strenuously that medicines should invariably be prepared, not by apothecaries, but by physicians themselves. Eminent as a physician and as a scientific inquirer, Dr. Goddard was likewise distinguished as a most learned, benevolent, and honourable man.—R. V. C.

GODEAU, Antoine, a French bishop, poet, and church historian, was born in 1605 at Dreux in the diocese of Chartres. The success of a collection of poetical pieces which he published at an early age encouraged him to repair to Paris, where he soon gathered around him a circle of men of kindred spirit, whose *réunions* were probably the first germs of the French Academy. Godeau was a frequent visitor at the hotel of madame de Rambouillet. Having entered the church, he gave a religious turn to his poetical efforts, and presented to Cardinal Richelieu a paraphrase of the psalm Benedicite omnia opera Domini Domino, which the great statesman read with so much pleasure that he rewarded him with the bishopric of Grasse, wittily remarking, "Vous me donnez Benedicite, et je vous donne Grasse." The duties of a small see left him time to cultivate his favourite art, and in his "Fastes de l'Eglise," he celebrated in no fewer than fifteen thousand lines the most remarkable events in the history of the church. He also vied with the two poets of the French reformation, Marot and Beza, by producing a new version of the Psalms of David, though not with much success. He occupied himself also with writings of a practical and historical kind. His Paraphrases of the Epistles of the New Testament, and his "Morale Chretienne," were specially designed for the use of the clergy of his diocese; and his works in church history, including biographies of St. Paul, Augustine, and others, and his "Histoire de l'Eglise depuis la commencement du monde jusqu'a la fin du huitième siècle," though not worthy to rank with the works of Tillemont, Natalis Alexandre, or Fleury, were recommended to popular use by the felicity of their style, and the skill of selection and presentation which they displayed. The last-named work was soon after its publication translated into Italian by Speroni; and as late as the last quarter of the last century was translated into German. His literary services were rewarded by Pope Innocent X., who presented him to the see of Vence, where he died on the 21st of April, 1672.—P. L.

GODEFROY, Denis, better known to jurists as Dionesius Gothofridus, was born at Paris in 1549. He was an ardent student of literature generally; but the civil law was his chief object, and in pursuance of it he studied under the great teachers at Louvain, Cologne, and Heidelberg. He might have risen to place and eminence in Paris. But the great civil commotions, in which his rival, Barnaby Brissot, was hanged, were raging there during the better part of his life, and unfitted that capital for the residence of a retired industrious student, especially one of the Huguenot persuasion, which he had adopted. He sought an asylum at Geneva, where he was appointed to the chair of law in 1580. Here he had several years of peaceful labour; but the troubles of the times found out the retired scholar at last. When the duke of Savoy invaded Geneva, Godefroy lost his office, and what was dearer to him, his library, and fled to Strasburg, where in 1595 he was made professor of law. In his short introduction to the Corpus Juris, he says pathetically that his annotations would have been more full and complete, had he not had to flee with his family before an armed force, leaving among his other literary treasures a large portion of his own manuscript notes. And yet his critical labours would at the present day seem marvellous as the result of a long life spent in complete literary ease and security. His labours lay in many departments of literature. There are comments on Cicero, Alessandro, Seneca, and Virgil. But the bulk of his works are devoted to jurisprudence. Of these alone the bare titles would fill more than the proper limits of this notice, and it may simply be stated that they will be found at length at the commencement of the second volume of Senebier's Histoire Litteraire de Geneve. His jurisprudential dissertations may be all said, however, to come to a focus in his edition of the Corpus Juris, or only of the Justinian Law. This title, now so familiar, was first applied to its present use by Godefroy, as he was indeed the first to give to the world in a complete and practical shape the great collection on which all our European systems, not even excepting that of England, have to a greater or less extent been founded. The first edition was published at Leyden in 1583. The third edition (the one referred to by the present writer) was printed in 1603, in three volumes folio, and professes to be more accurate and complete than the two preceding. The edition by the Elzivirs in 1663 is understood to be the best. There have been numerous editions of the Corpus according to the text of Gothofridus, but without his notes, in a convenient octavo form for hand use. These notes, so extensive that the text is sometimes merely a narrow strip between them, are still extremely valuable to the civilian. But it is scarcely possible to appreciate their importance to the students of the seventeenth century, for whom they embodied, with reference to each passage in the text, almost everything worth knowing that had been said to illustrate it either by ancient or modern jurists. In 1604 the elector palatine secured the services of this great jurist. He taught at Heidelberg, and returned there to pursue his labours after heading a mission to the court of France; but the troubles of the palatinate came, and drove him in his old age from this honourable retreat. He died at Strasburg in 1622.—J. H. B–n.

GODEFROY, Denis, a French historian, son of Theodore Godefroy, born at Paris, 24th August, 1615; died at Lille in 1681. He succeeded his father in the office of historiographer in 1640. He published an edition of Philippe de Comines, a history of the constables of France, and several historical collections relating to Charles VI., VII., and VIII.—J. S., G.

GODEFROY, Jacques, the younger son of Denis and the inheritor of his fame and abilities as a civilian, was born on the 13th of December, 1587, at Geneva. He was attached all his days to this republic, for which he performed many diplomatic and other public services. A list of his works in the second volume of Senebier (p. 144) has a close generic resemblance to that of his father's. What he is chiefly known by at the present day is the edition of the Theodosian code with notes, a posthumous work published in 1665. He died in 1652.—J. H. B–n.

GODEFROY, Jean, Sieur d'Arimont, son of Denis II., born in 1656 at Paris; died in 1732. He pursued the class of studies which had already distinguished this family of great jurists, and succeeded to public employments left vacant by his father's death. He was keeper of the archives of the chambre des comptes of Lille, and published an edition greatly valued of the Letters of Louis XI., and the Memoirs of Comines. He was one of the writers of the Satyre Ménippée.—J. A., D.

GODEFROY, Theodore, the elder son of Denis I., was born at Geneva in 1580. Abandoning his father's religion, he ceased to enjoy the rights of a citizen of Geneva, and took service in France. He wrote and edited many works connected with history and genealogy—chiefly those of France. He was among the first to edit the historical memoires of which that country preserves so valuable a store. He wrote a very curious account of the ceremonials of the French court, and advanced himself by a memoir proving that the king of France had precedence over the king of Spain. He died in 1648, while attending the conference for the peace of Munster.—J. H. B–n.

GODEFROY or GOTTFRIED of Strasburg, a minnesinger of the early part of the thirteenth century. Of his life little is known, except what can be gathered from allusions in his works. These seem to prove or render probable that he was born in or near Strasburg. But though he was not of noble birth or rank he was in independent circumstances, and in this respect favourably distinguished from most of his poetical brethren. Of his works, two of the class of pieces called "Sprüch"—one on the evils of covetousness, entitled "Mein und Dein,"

and a second on the frailty of human happiness, "Von gläsernen Glück," have been preserved; three lyrical poems, which approach the character of hymns, and the romance of "Tristan and Isolde." To this chiefly is Godefroy indebted for his reputation. The story is of ancient origin, probably Breton, but had spread through Europe long before the days of Godefroy. He died leaving his romance incomplete. It appears to have been written between 1204 and 1215. The date of Godefroy's death is not known. It was before 1229.—J. A., D.

GODEGISEL. See GODIGISELUS.

GODERICH. See RIPON.

GODESCHALCUS. See GOTTESCHALCUS.

GODFREY OF BOUILLON, the celebrated warrior of the crusades and king of Jerusalem, is supposed to have been born about 1059 at Baisy, near Genappe, in Belgium. His father is variously described as Gustave II., count of Boulogne, and Eustache II., count of Boulogne. His mother was Ida, daughter of Godfrey the Bearded, duke of Basse Lotharingie or Lorraine; and through her he traced his descent to Charlemagne. In early life he devoted himself to martial pursuits, and by his courage and activity secured the post of standard-bearer in the army of Henry IV., by whom also he was made marquis of Antwerp. He became involved in the quarrel of this monarch with Pope Gregory VII., and, in support of his claims, went into Germany. While on this expedition Albert III., count of Namur, claimed and invaded the duchy of Bouillon. Godfrey immediately returned and expelled the usurper, and went back to Germany, where he distinguished himself in the field of battle by his indomitable bravery. This was in 1080. The following year we find him in Italy with the imperial army, which, in 1084, after various struggles, obtained possession of Rome itself. Somewhat later, Henry invested him duke of Bouillon in place of Conrad, who had for some time filled that dignity. It is reported that Godfrey, in consequence of drinking too much wine, was attacked with a violent fever, during the continuance of which he heard of the expedition to Jerusalem, and vowed, that if he recovered, he would take part in it. William of Malmesbury relates that he had no sooner uttered this vow than he was restored to health. Certain it is that he was placed at the head of an army, of which the numbers are variously estimated from ninety thousand to three hundred thousand. Having made arrangements for the disposal of his possessions, Godfrey set out, followed by his motley host of pious enthusiasts and daring adventurers. These were divided into various bands, and thousands of them never reached their destination. Godfrey, however, pushed his way through Germany, Bohemia, and Hungary, and, after various struggles and many misfortunes, found himself before Antioch, which, after a long struggle, fell before the power of the invaders. They marched on to Jerusalem, and in 1099 appeared under its walls. Five weeks was the duration of the siege, during which period both the attacking and defending armies performed prodigies of valour, and bore indescribable miseries. At length a breach was effected, and Godfrey was among the foremost to enter. This was July 15, 1099. The city was given up to the savage enthusiasm of the infuriated soldiery, who revelled in violence and slaughter. Jerusalem was in the power of the crusaders, and the question was what should be done with it. After various consultations, it was determined that Godfrey should be placed at the head of a christian kingdom, and that he should be king of Jerusalem. The chroniclers tell us that he refused to wear a crown of gold in the city where his Lord, the King of kings, had worn a crown of thorns. He submitted, however, to be called defender and baron of the Holy Sepulchre. In his new dignity he exhibited his wonted bravery, by repulsing the forces with which the Saracens returned to the attack with a view to the recovery of the Holy City. The great battle of Ascalon, fought a few weeks after the capture of Jerusalem, "sealed the establishment of the Latins in Syria, and signalized the valour of the French princes." Godfrey reigned but a single year, which, as Gibbon says, was "too short for the public happiness." Death cut him off on the 17th July, 1100. The kingdom which he inaugurated lasted in all eighty-eight years. The tomb of Godfrey remained at Jerusalem an object of devout curiosity till the commencement of the present century; his sword is even now exhibited to the admiration of the faithful at Jerusalem. He found time during his brief period of power to draw up a set of laws which are still in existence, and which are known as "Les Assises de Jerusalem." It still exists in an amended form, and was adopted in the fourteenth century for the kingdom of Cyprus. This code has been printed both in Italian and in French. There are also extant some letters and official documents ascribed to Godfrey. This great warrior found, in times immediately succeeding his own, chroniclers who employed all their arts to exalt his virtues, and to exaggerate his victories and exploits. But perhaps no one has thrown around his name the charm with which it has been invested by Tasso, who has mingled the recitals of history with the inventions of his genius, and painted in glowing colours the character and deeds of Godfrey in the Gerusalemme Liberata.—B. H. C.

GODFREY OF VITERBO, or GOTTFRIED TINEOSUS, Bishop of Viterbo in 1184, author of an ancient chronicle entitled "Pantheon," was chaplain to the Emperor Conrad III., and subsequently secretary and almoner to the Emperor Frederic I. and his son, Henry VI. His Chronicle, which is inserted in Muratori's collection, begins with the creation of the world, and ends with 1186. It is written partly in Latin prose, and partly in verse, and was first printed at Basle in 1559.—J. S., G.

GODFREY OF WINCHESTER, Prior of St. Swithin's, the first Anglo-Norman writer of Latin verse, is said to have been a native of Cambrai. He was made prior of Winchester in 1082, and held the office for twenty-five years, during which he was distinguished for his holy life, and his love of letters. William of Malmesbury speaks favourably of his epistles, which are no longer extant. His verses "in praise of the primates of England" and his "Epigrams" are found among the Cottonian manuscripts in the British museum (Vitellius, A. xii.), and in the Bodleian library at Oxford, also in manuscript (Digby, Nos. 65 and 112). The learned antiquary Camden, who was the first to draw attention to Godfrey's poetical merits, has printed some of the epigrams in his Remaines. They are arranged in several series—two, four, six, and eight lines each—and aim at inculcating moral sentiments, and at satirizing the vices of his time. His notices of contemporaries give to Godfrey's epigrams a historical interest, in addition to their undeniable poetical merit. Specimens are given in Mr. Wright's *Biographia Britannica Literaria*. He died in 1107.—R. H.

GODFREY, SIR EDMUNDSBURY, an English magistrate, whose mysterious death created a great commotion in the year 1678, and is still the subject of controversy, was descended from a family of some distinction in the county of Kent, and was born in 1621.—(See GODFREY, MICHAEL.) He was educated at Westminster school, and was a member of Gray's inn; but abandoned his legal studies, and became a wood-merchant in the city of London. He acquired wealth and influence, and was appointed a justice of peace. In this capacity he distinguished himself, both during the plague and the great fire of London, and was knighted in 1666. When the alleged popish plot was made known, in September, 1678, Godfrey took the depositions of the notorious Titus Oates respecting the pretended conspiracy of the Roman catholics. A few days later he disappeared. Search was made, and his body was found in a ditch about a mile from the city, pierced through with his own sword, and bearing marks of violence which showed that he had been strangled. His money was in his pocket and his rings were on his fingers. The Roman catholics alleged that he had perished by his own hand; others are of opinion that he was slain by a private enemy; but Lord Macaulay thinks the most probable supposition is, that he was murdered by some hot-headed Roman catholic, driven to frenzy by the lies of Oates and by the insults of the multitude. Several persons were executed for their alleged participation in the murder; but it is now believed that they were innocent. The funeral of the murdered magistrate was attended by an immense concourse of people, headed by seventy-two protestant clergymen in full canonicals; and the funeral sermon was preached by his friend Dr. Lloyd, afterwards bishop of Worcester.—J. T.

GODFREY, MICHAEL or MITCHELL, descended from the Godfreys of Lydd in Kent, was one of several brothers, well known wealthy merchants at the head of the whig party in the city of London towards the close of the seventeenth century. His elder brother, Sir Edmundsbury, is noticed in a separate article. Michael had the discrimination to promote William Paterson's scheme for founding a national bank; and gave his assistance in the city to Montague, William III.'s chancellor of the exchequer, in supporting the measures which resulted in the

establishment of the bank of England. Michael became the first deputy-governor. In this capacity he had gone over in 1695 to the king's head quarters at Namur to make arrangements for the remittance of money from England to the army in the Netherlands. Curiosity prompted him to mingle with the officers of the staff at the hottest period of that famous siege; and the king, who had perceived him, was expostulating with him for this needless exposure of his person, when a cannon ball from the ramparts laid Godfrey dead at his majesty's feet. He published a pamphlet entitled "A Short Account of the intended Bank of England," London, 4to, 1694.—R. H.

GODFREY, Thomas, one of the inventors of the instruments for measuring angles by two reflections, which are essential to accurate observations at sea, was a glazier in Philadelphia, and died in December, 1749. The first who proposed such an instrument in clear and definite terms was Newton. He communicated his invention to Halley in 1700; but it was not published till after his death in 1742, when a description and drawing were found among his papers (Brewster's Life of Newton). The same instrument, with some differences in detail, rendering it more easy to handle, was independently reinvented by Godfrey and by John Hadley in 1730, and communicated by them to the Royal Society in 1731. That body decided that Hadley and Godfrey were independent inventors, and gave Godfrey a reward of £200. An attempt was afterwards made to prove that Hadley had pirated the invention of Godfrey, having been informed of it by a brother, Lieutenant Hadley of the British navy, who had seen the instrument in the possession of a son of Godfrey in the West Indies in 1730; but that hypothesis is disproved by the fact that there was no such officer as Lieutenant Hadley in the British navy at that time; so that the decision of the Royal Society must be regarded as just.—W. J. M. R.

GODIGISELUS, a king of the Vandals, headed the first formidable attempt of that tribe to penetrate from their Dacian settlements into Gaul in 406. They were met by the Franks on the Rhenish frontier, and in the sanguinary battle which ensued, Godigiselus, with twenty thousand of his countrymen, perished.—W. B.

GODIN, Louis, a French astronomer, geodetician, and engineer, was born in Paris on the 28th of February, 1704, and died at Cadiz on the 11th of September, 1760. He studied astronomy under Delisle. In 1725 he became a member of the Academy of Sciences, and undertook the continuation of the history of that academy which had been begun by Fontenelle. Of this work he wrote eleven volumes, bringing it down to 1699. By a report which he wrote on the state of knowledge of the figure of the earth, he induced the government to send two expeditions to measure arcs of the meridian, one in high northern latitudes and the other near the equator. Godin, having first visited England to obtain instruction in geodesy from Halley, joined the latter expedition, which sailed from Rochelle for Peru on the 16th of May, 1735. The leaders of the expedition (Bouguer, Godin, De la Condamine, Juan, and Ulloa), after spending ten years in astronomical and geodetical operations, succeeded in measuring with great accuracy three meridional arcs in the immediate neighbourhood of the equator, the subsequent comparison of which with the arc measured by the leaders of the northern expedition (Camus, Clairaut, Lemonnier, Maupertuis, and Outhier), fully established the fact of the flattening of the earth at the poles, which had been predicted on theoretical grounds by Newton. When the work of the equatorial expedition was concluded, the viceroy of Peru refused to let them depart until Godin consented to remain for a time at Quito to teach mathematics. Meanwhile occurred the earthquake of 1746. The observation of its destructive effects suggested to Godin an improved system of house-building for districts subject to earthquakes, which has since been practised with great advantage. In 1751 Godin was permitted to quit Peru. Finding on his return to Europe that he had been superseded as an academician, he accepted the post at Cadiz of director of the school for the marine service. On the occurrence of the great earthquake of 1755 (the same which destroyed Lisbon), Godin made use of his South American experience by superintending the measures taken for the public safety at Cadiz. In 1756 he went to Paris, and was reappointed a member of the Academy of Sciences. He revisited Cadiz in order to make arrangements for quitting it finally; but while there, a short illness, aggravated by grief at the loss of a daughter, caused his death in 1760. He published various astronomical tables in the Connaissance des Temps. His éloge was written by Fouchy.—W. J. M. R.

GODIVA, the wife of Leoffric, duke of Mercia, lived in the eleventh century, during the reign of Edward the Confessor. Her memory has been preserved by tradition on account of a remarkable service which she is said to have rendered to the town of Coventry. Her husband had imposed a heavy tax on the citizens of that town, which she had in vain entreated him to remit. He at length yielded so far to her importunity as to promise that he would abolish the tax on condition that Godiva should ride naked on horseback through the town. She accepted the offer, and after issuing peremptory orders to the inhabitants that none of them on pain of death should appear in the streets or at the windows, she traversed the whole of the town in the manner prescribed. A curious citizen ("Peeping Tom," as he is traditionally termed) who disobeyed her orders, and ventured to look at the lady as she passed his window, was hanged for the offence. An annual festival was instituted in memory of Godiva's exploit.—J. T.

GODOLPHIN, John, an eminent English lawyer, was born in 1617 in the island of Scilly. He was educated at Oxford, where he took his degree in civil law in 1642. He adopted this branch of law as his profession, and became celebrated for his profound acquaintance with its principles. He was addicted to theological studies, and adopted the religious views of the puritans. During the great civil war he sided with the parliament, and became conspicuous for his strenuous opposition to the royal claims. In 1653 he was nominated by Cromwell a judge of the admiralty. In spite of his anti-monarchical principles, his high reputation for legal knowledge obtained for him the post of king's advocate at the Restoration. He died in 1678. Godolphin's principal publications are a religious treatise entitled "The Holy Limbec, or an extraction of the Spirit from the Letter of certain eminent places in the Holy Scripture," 1650; "The Holy Harbour, containing the Sum and Substance of the Christian Religion," 1651; "A View of the Admiral's Jurisdiction," 1661; "The Orphan's Legacy, treating of last wills and testaments," 1674; and "Repertorium Canonicum," 1678, a vindication of the royal supremacy in England in opposition to the papal claims.—J. T.

GODOLPHIN, Sydney, the second son of Sir Wm. Godolphin, was born in Cornwall in 1610, and was educated at Exeter college, Oxford. He afterwards entered one of the inns of court, and left it for the purpose of travelling on the continent, where he accompanied the earl of Leicester in one of his embassies. His amiable disposition and great accomplishments made him a general favourite. When the great civil war broke out Godolphin joined the royal party and distinguished himself by his courage and activity. He was killed in 1643 in an encounter with the enemy at the village of Chagford in Devonshire. Godolphin was a friend of Hobbes', whose opinions, however, he did not hold, and bequeathed him a legacy of £200. He was the author of several poems, and translated the Loves of Dido and Æneas from Virgil, 8vo.—J. T.

GODOLPHIN, Sidney Godolphin, Earl of, a celebrated English statesman, was born about 1630. He was descended from a very old family, originally called Godolcan, which possessed estates in Cornwall before the Conquest. Francis Godolphin, father of Sidney, espoused the royal cause during the great civil war, and was made a knight of the bath at the coronation of Charles II. His son was introduced to Charles, then prince of Wales, in 1645, while holding a command in the royal army in the western counties. At the Restoration, Sydney was appointed a groom of the bedchamber, and was shortly after elected to serve in parliament. His political career began in 1678, when he was sent by the duke of York (afterwards James II.) to negotiate with the prince of Orange an alliance between Holland and England against France. The project fell to the ground; but in the following year Godolphin was rewarded for his services by his appointment as one of the lords of the treasury. The ability which he displayed in this office, and his steady application to business, were so conspicuous, that he was sworn a member of the privy council in September, 1679, and was placed, along with Viscount Hyde (afterwards earl of Rochester) and the earl of Sunderland, at the head of the government. In 1680, when Sunderland was dismissed, Godolphin retained his office, though in his anxiety for the public peace he was willing that the exclusion bill should pass, depriving the duke of York

of his right to the throne. Along with the other ministers of Charles, he was deeply implicated in the disgraceful negotiations with the French court for a renewal of the subsidy which Louis had paid to the English sovereign. In the fierce dispute for supremacy which took place between Halifax and Rochester in 1684, Godolphin preserved a cautious neutrality, devoting his attention exclusively to the affairs of his own department. On the 14th of April, in the same year, he was appointed one of the principal secretaries of state; and a few months later he was placed at the head of the treasury, and raised to the peerage by the title of Baron Godolphin of Rialton in the county of Cornwall. On the accession of James II., Godolphin, though he had voted for the exclusion bill, was too useful to be dismissed. He was therefore retained in office, though in a subordinate position in the treasury, and was made chamberlain to the queen, whom, with his usual obsequiousness, he made no scruple in accompanying to mass. Along with Rochester and Sunderland, he formed what has been called the interior cabinet of James; and together with his colleagues, was implicated in the mean and disgraceful negotiations for the continuance of the subsidy from the French court. In the struggle for supremacy which took place between Rochester and the jesuitical cabal, Godolphin, true to his policy, remained neutral; and on the triumph of the latter, and the expulsion of the brothers Hyde from office, he consented to retain his situation, and to act along with, and to supply the defects of, the Roman catholics who were introduced into the ministry. At the Revolution he voted for a regency, but consented to hold under William the office of one of the lords of the treasury; and his colleagues, Mordaunt and Delamere, soon saw, to their great annoyance, that "the king considered him more than them both; for as he understood the treasury business well, so his calm and cold way suited the king's temper." He was from the first the real head of the treasury; and in November, 1690, after a brief retirement from office, he was appointed first lord. In 1695 Godolphin was nominated a member of the council of regency, appointed to govern the kingdom during the absence of William on the continent. He enjoyed a large share of the confidence of that monarch, and received from him many tokens of his favour; but in spite of all this, he had the baseness to enter into a treasonable correspondence with the exiled king, and while eating the bread of his master, secretly to betray his trust. His treason was not known, and was probably not suspected, for several years; but at length, in 1697, his name was mentioned in the confession made by Sir John Fenwick, and he was in consequence compelled to retire from office. He was recalled, however, and placed again at the head of the treasury in 1700. Shortly after the accession of Anne, in 1702, a tory administration was formed, and Godolphin was made lord high treasurer—an office which had lain dormant since the Restoration. He had for many years acted along with Marlborough, whose eldest daughter and heiress married the treasurer's eldest son; and he was now largely indebted for his influence to the support of the great general and the attachment of the queen to the celebrated Sarah, duchess of Marlborough. In 1704 Godolphin was made a knight of the garter; and two years later he was elevated to the rank of an earl. He had hitherto been closely connected with the tory party; but he had been gradually withdrawing from his original associates, and about this period openly attached himself to the whigs. A struggle for power now began between Godolphin and Harley, who had at the outset been a zealous whig, but was now the leader of the tories, though he held the office of one of the principal secretaries of state. Godolphin demanded the dismissal of his rival from office, and was supported in his demand by Marlborough. The queen was reluctantly constrained to yield (1710); but her alienation from her ministers was steadily increased by the intrigues of Harley and Mrs. Masham, and at length, taking advantage of the public excitement caused by the impolitic prosecution of Dr. Sacheverel in 1710, Anne ventured to gratify her antipathy to Marlborough and the whigs by their summary ejection from office. Godolphin was treated with marked rudeness; and the notice of his dismissal was sent to him (8th August) by the hands of a livery servant. He survived this event only about two years, having died on the 15th of September, 1712. On the death of his only son in 1766, the titles became extinct. In financial knowledge and habits of business, Godolphin had few equals among his contemporaries. He was cautious, taciturn, clear-headed, and indefatigably laborious; but he appears to have had no fixed principles of any kind, and never suffered his opinions to stand in the way of his interests. At the same time it must be stated that, unlike most of his associates, he was utterly inaccessible to a bribe. He acted without hesitation in concert with both the great political parties as his own interest seemed to dictate. He had no strong passions, was willing to serve any government, and preserved a cautious neutrality during the most exciting political struggles of his day. He was never in the way, Charles II. declared, and never out of the way. In spite of his grave and decorous deportment, he was a keen gambler and horse-racer, and spent much of his time in card-playing and cock-fighting. His treasonable correspondence with James, while he was the prime minister of William and in the full enjoyment of his confidence, has left an indelible stain upon Godolphin's memory.—J. T.

GODOY, Manuel, Prince of Peace, the favourite of Charles IV. of Spain, and a leading actor in the political events of his reign, was born at Badajoz on the 12th May, 1767. His family was respectable, if not noble, and his education was carefully attended to; but at the age of seventeen we find him a simple soldier in the regiment of guards. With the assistance of his brother Louis, he obtained the notice of the queen, Maria Louisa, but the story of his having done so by means of his musical talents seems apocryphal. There can be little doubt that, from the first, the relation of the favourite to the queen was of a less innocent nature. The weak king was fascinated with the genius for intrigue which the young guardsman displayed, and resolved to have near him a creature on whom he might rely to carry out his absolutist views. The new favourite rose rapidly to the place of first minister (15th November, 1792), and his first act was to declare war against the French convention, a policy which, two years afterwards, he was glad to reverse by concluding the treaty of Basle, 22nd July, 1795. This treaty obtained for him the title of Prince of Peace, the order of the golden fleece, and an estate of 60,000 piastres of revenue. He followed it up by a treaty offensive and defensive with the republic, and took advantage of the peace to increase the naval and military armaments of Spain. His private wealth, increased not only by the munificence of the sovereign, but by more disgraceful means, excited the disgust of a people then suffering under the burdens of the war, and of the expenditure of which they regarded him as the author. Among other scandals, the most notorious was his liaison with Doña Josefa Tudo, the daughter of an officer of merit, who had long solicited in vain the notice which his services deserved, but who, on presenting himself at court with his attractive and amiable daughter, was made governor of the royal palace called the Retiro. Here Godoy was a frequent visitor, and was secretly married to the lady. This, however, did not prevent the king from forcing on him, as his avowed wife, Theresa de Bourbon, then aged fifteen. Godoy was not long left in undisturbed possession of his good fortune, for in 1789 he was driven from office by a French intrigue. On his return to power he found the state of affairs materially changed. Lucien Bonaparte, then the envoy-extraordinary of the first consul at Madrid, compelled him to declare war against Portugal in 1800, which was terminated by the payment of 25,000,000 francs by Portugal to France, and the cession of an important territory to Spain. The peace of Amiens, in 1802, closed for a while the contest with England; but in 1804 it was recommenced, contrary to the desire of Godoy, and of the heir-apparent, afterwards Ferdinand VII. Godoy, in 1806, issued a proclamation calling the nation to arms, against what enemy it was easy to understand. But after the battle of Jena he was compelled to follow the policy imposed on him by the conqueror. Napoleon held out to the favourite the hope of a separate sovereignty, consisting of the Algarves and Almentago. Such, at least, was one of the provisions of the treaty of Fontainebleau in 1807. But the fall of the dynasty was approaching. Ferdinand, becoming desperate in his attempts to grapple with the favourite's power, addressed his famous letter to Napoleon (see Ferdinand VII.), and was preparing a last effort to overthrow the influence of Godoy, when the popular outburst of the 17th March, 1808, compelled the latter to hide for his life, and he was only rescued from an ignominious fate by the intervention of the prince, in whose favour Charles IV. was compelled to abdicate on the 19th. The arrival of Murat in Madrid followed, and Godoy was transported to Bayonne, where he assisted in preparing the second abdication of Charles IV. in favour of Napoleon. From this time his

public life ceases. He followed the deposed king and queen to Rome, and lived on their bounty until their death. After the death of his wife, Theresa de Bourbon, he was remarried to Doña Josefa Tudo, by whom he had two children. He returned to Paris in 1835, and received a small pension from King Louis Philippe. He published his memoirs, which are of little historical value. He died 4th October, 1851.—F. M. W.

* GODRON, D. A., a distinguished French botanist, who has published a flora of France, besides papers on several natural orders of plants, also a monograph of the genus Rubus, and a treatise on vegetable hybridity.—J. H. B.

GODUNOF or GODOONOFF, Boris, Czar of Russia, born in 1552; died in 1605. He was of an honourable Tartar family; his father-in-law was the favourite of the Czar Ivan Vassilievich the Terrible, and his sister Irene was married to Prince Feodor I., who succeeded to the throne in 1584. Godunof obtained an influence over this weak prince, which rendered him the virtual ruler of the empire. He was believed to have murdered the czar's younger brother Demetrius, in order to open the way for his own succession; he made one of his creatures bishop of Moscow, and contrived to drive away all the other counsellors of the sovereign. The most notable act of his administration was the institution of the modern system of serfdom in 1595, by which the labourers on each estate became attached to the soil as the property of their masters. At the death of Feodor I., Godunof was without difficulty elected czar; his sister, the widow of Feodor, resigning her rights in his favour. At the moment of his accession the khan of the Crimea was about to invade the country. Godunof speedily compelled him to sue for peace. He devoted himself to the cultivation of foreign alliances, and with this view he proposed to marry his beautiful daughter Xenia to Gustavus, son of Eric, the deposed king of Sweden. That plan failing on account of religious difficulties, he made a similar proposal to Duke John, brother of the king of Denmark, and of the princess who was afterwards the queen of our James I.; but this scheme was frustrated by the duke's death. Queen Elizabeth maintained a friendly correspondence with Godunof. He made great efforts to promote education in his dominions, but met with great opposition from the priests. He, however, did much towards the civilization of his country by encouraging the young nobles to visit foreign countries. In 1601 and 1602 a severe famine reigned throughout the empire, and gave rise to the most horrible disorders. Godunof did all that could be done to relieve the sufferings of the people, and to keep down the marauders who infested the land; but a new and romantic disaster awaited him. It has been stated that Godunof, in 1591, procured the murder of the young Prince Demetrius; the people of Uglish had taken summary vengeance on the assassins, and hundreds of the people in consequence were put to death, had their tongues cut out, or were transported to Siberia. It was at that time given out by Godunof that the prince had committed suicide. But in 1604 it became rumoured that he was still alive, and either the prince himself, or some one assuming his name, raised an army in Poland, and was everywhere received in Russia with enthusiasm. He was marching on Moscow, when Godunof put an end to his own life by poison, 13th April, 1605.—His son Feodor, only sixteen years of age, was proclaimed sovereign of those portions of the empire not already conquered by Demetrius, but was murdered in June of the same year, his mother hanged, and all his family (except his sister Absinia, who was reserved as a bride for the young czar, but never married to him) were exiled. Godunof is annually anathematized by the Russian church, but the vigour and, on many occasions, the clemency of his rule ought in some measure to extenuate his crimes.—F. M. W.

GODWIN, Earl of Sussex, Kent, and part of Wessex, is said, in the Knytlinga Saga, to have been a shepherd's son, who had conducted the Danes when in pursuit of the English, and been adopted by their leader, Ulf. A truer account makes him the child of Wulfnoth, "child" or thane of Sussex, and nephew of the powerful traitor, Edric Streone, earl of Mercia. Godwin was early initiated in rebellion. His father was, in 1009, dispossessed by his uncle Brihtric; and became in consequence a freebooter. On occasion of the expedition of Canute in the year 1019, into Denmark, and thence against the Wends, Godwin held a high command. Not long after this he was further honoured by receiving in marriage the hand of Githa, sister to the Earl Ulf, Canute's own brother-in-law. At the death of Canute, he adhered to the party of the Queen-dowager Emma and her son Hardicanute; and when beaten, at a witenagemote held at Oxford, in his attempt to preserve the realm entire for the latter, aided Emma, who kept court at Winchester, in maintaining the allegiance of Wessex and the other southern districts. The refusal, however, of Hardicanute to come for the present to England disgusted the earl; he went over to Harold; and, on the arrival at Canterbury of Prince Alfred, Edward the Confessor's brother, and Emma's son by Ethelred, got by subtlety possession of his person, and, in accordance with Harold's orders, had him put to death at Ely, after first putting out his eyes. The acknowledged accession of Hardicanute, the murdered prince's half brother, on the death of Harold in 1039, made Godwin's position hazardous; but his subserviency soon procured him pardon. Hardicanute's death, and the succession, mainly through the earl, of Alfred's brother, Edward the Confessor, still further increased the latter's power. The new king had to marry the great noble's daughter, the pious and accomplished Editha, or Eadgyth the Fair. After the expulsion of Osgod Clapa and the other Danish chieftains, in which undertaking he sympathized with the king, it became his object to get rid of the Frenchmen, whom Edward's religious views and his long residence in Normandy had attracted. When ordered to punish his burghers of Dover, for their chastisement of the insolence of Eustace, count of Boulogne, he required the expulsion of the foreigners. But the king managed to adjourn the discussion to the autumnal assembly in London; and when, in 1051, the powerful family arrived at Southwark with a large army, they found Edward prepared, and surrounded by an equal array of Siward's and Leofric's followers. Godwin's troops now began gradually to disperse; and the witenagemote declared Sweyn an outlaw, and required the father and Harold to appear before them. As they refused to come unless hostages were delivered to them, they were banished from England. Godwin, with his wife Gytha, his sons Sweyn, Gyrth, and Tostig, and the latter's wife Judith, niece to the count of Flanders, fled first to Sussex, and thence, with their treasures, to Flanders. In 1052 Harold and Leofwine returned from Ireland with a powerful fleet. He was met by his father off Portland, whence they sailed to the Thames; the sailors of the royal fleet deserted; the citizens of London showed themselves favourable to the earl; and the king, after holding out for some time, gave hostages for the safety of his enemies. The latter appeared before the witenagemote, and were held to have established their innocence. In the Easter of 1053, Godwin, while at table with Edward at Winchester, was seized with apoplexy, and died within five days. The well-known story of the Norman chroniclers, who hated both him and his house is, that on an insinuation by the king that the earl was the author of Prince Alfred's murder, Godwin cried out—"May this morsel be my last, if your brother died by my counsel!" and that he died choked with the bread.—(*Anglo-Saxon Chronicle;* Lappenberg's *History of England;* Palgrave's *Anglo-Saxon Period.*)—W. S., L.

GODWIN, Francis, a learned English prelate and historian, was the son of Bishop Thomas Godwin, and was born at Havington in Northamptonshire in 1561. He was educated at Christ Church, Oxford, where he was elected student in 1578 while his father was dean. In 1583 he took his master's degree, and occupied himself for some time with philosophical pursuits, in which he displayed some degree of original and inventive genius, the fruits of which, however, were not published till after his death. One of these was "The Man in the Moon, or a discourse of a voyage thither," 1638; and another, "Nuncius Inanimatus, or the inanimate messenger," being a contrivance for the swift and secret conveyance of intelligence. Having entered into orders, he was made successively rector of Samford Orcais in Somersetshire, a prebendary of Salisbury, and subdean of Exeter. Addicting himself meanwhile to antiquarian researches, he became acquainted with Camden, and accompanied him in his archæological travels in Wales in 1590. Restricting himself at length to ecclesiastical antiquities, he published in 1601 in 4to, "A Catalogue of the Bishops of England since the first planting of the christian religion in the island," &c., of which a second edition appeared in 1615, and another in elegant Latin in 1617. This valuable work was rewarded with two bishoprics—that of Llandaff, presented to the author by Elizabeth; and that of Hereford by James I. Dr. Richardson's edition in folio, published in 1743, brings down the catalogue to that date. In 1616 he published in Latin a history of the reigns of Henry

VIII., Edward VI., and Mary, which was afterwards translated into English by his son Morgan Godwin. His last work was a treatise on "The Roman Sesterce and the Attic Talent." He died in 1633.—P. L.

* GODWIN, GEORGE, F.R.S., was born at Brompton, January 28, 1815. The son of an architect, and trained in the office of his father, Mr. Godwin has followed that profession; constructed several buildings, and conducted many architectural restorations, the most important being that of Redcliffe church, Bristol; but he is probably best known to the general public as the editor of the *Builder*, which he has conducted since 1844. In that work, which mainly owes to him its present influential position, he has been the originator of many, and the zealous supporter of all of the efforts, which have been made for improving the dwellings of the labouring classes, and for sanitary reforms generally. Mr. Godwin has also contributed largely to other journals, both popular and professional; written a farce; a series of tales; a popular sketch of architectural styles; and was joint author, with Mr. Britton, of the Description of the Churches of London, 2 vols. 8vo, 1838. He was elected F.S.A. in 1839, and F.R.S. in 1840. He is also a fellow of the Institute of British Architects, in the proceedings of which he takes an active part; is one of the surveyors under the metropolitan buildings act; and honorary secretary of the Art-Union of London.—J. T–e.

GODWIN, MARY, the English George Sand, better known by her maiden name of MARY WOLLSTONECRAFT, was born probably at Epping, near London, on the 27th of April, 1759. Her parents belonged to the lower stratum of the middle class, and removed while she was very young to some distance from the metropolis, her father following the vocation of a farmer. When Mary was sixteen, the father returned to the neighbourhood of London to engage in business. He seems to have been a person unskilful in the management alike of his affairs and of his temper. His daughter had a great deal of the sensibility which the writers of her favourite school praised and stimulated; and at an early age already showing the independence which became afterwards a dogma with her, she quitted the paternal roof to shift for herself. She was first companion to a lady in Bath, a situation which probably suited her little, and which she exchanged in her twenty-fifth year for the management of a boarding-school at Islington (afterwards removed to Newington-Green), in conjunction with two of her sisters. Her new duties she appears to have discharged with zeal and success, though the intimacy which she then contracted with the once celebrated Dr. Price was not calculated to tranquillize her excitable mind, or steady its wavering impulses. A dear female friend at Lisbon was dangerously ill under peculiar circumstances; and Mary Wollstonecraft, romantically obeying the call of friendship, left Newington-Green and its school to nurse her. When she returned the school was in anything but a flourishing condition, and nothing loth to escape from the restraint which living with her sisters imposed upon her, she gave it up and became governess in the family of Lord Kingsborough. She remained in this situation not many months. Before entering on it she had received a few guineas from a London bookseller for her earliest work, "Thoughts on the Education of Daughters," and on leaving Lord Kingsborough's family in 1787 she repaired to London to become an authoress by profession, under the auspices of her first publisher. She wrote novels, she reviewed, and she translated, producing among other works a version of Lavater's Physiognomy. During three years of literary drudgery thus spent she was obscure indeed, but she was blameless; nay more, she not only earned an honourable subsistence for herself, but contributed to the support of her father, and to the education of younger brothers. The French revolution first impelled her to a species of authorship which brought her into notoriety. A book of hers was among the many replies provoked by Burke's French Revolution, a work in which her early friend Dr. Price was attacked. It was followed by her more famous "Vindication of the Rights of Woman," of which an echo was lately heard from beyond the Atlantic in Bloomerism and the Woman's Rights' movement of the United States. Mary was now socially lost. She insisted on converting a friendly intimacy with Fuseli into a passionate one, and when the painter, whose wife was her acquaintance, repelled her overtures, she migrated in sorrow to Paris. There she contracted a political intimacy with the leading Girondins, and had the pain of seeing them fall by the guillotine. Still more disastrous was the result of an illicit attachment which united her for a time to the fortunes of a commercial American, a Mr. Imlay. It led her to Norway (a visit which produced her striking work, "Letters from Norway"), and to two attempts at suicide. In 1796 she gained the philosophical heart of the congenial author of the Inquiry into Political Justice—(see GODWIN, WILLIAM)—and their marriage took place six months after the ceremony ought to have been performed, in the April of 1796. She died in childbed on the 10th of September following, and her daughter became afterwards the wife of the poet Shelley. Her husband edited her posthumous works, and his memoir of their author is marked by a startling candour.—F. E.

GODWIN, THOMAS, one of Queen Elizabeth's prelates, was born at Ockingham in Berkshire in 1517, and educated at Magdalen college, Oxford, of which he was made fellow in 1544. Dr. Richard Layton, archdeacon of Bucks, was the patron of his early life; and by him he was imbued with an attachment to the principles of the Reformation. Resigning his fellowship for the free school at Brackley in Northamptonshire, he continued there unmolested during the reign of Edward VI. Upon Mary's accession he was obliged to leave the school, and to betake himself for a living to the practice of physic, in which faculty he took a bachelor's degree at Oxford in 1555. When Elizabeth came to the throne he took orders, and found a zealous patron in Bishop Bullingham of Lincoln, who made him his chaplain, and procured him an appointment to preach before the queen. Elizabeth made him one of her Lent-lecturers, and he continued to discharge this duty annually for a period of eighteen years. He was successively promoted to the deaneries of Christ Church, Oxford, and Canterbury; and he held also in succession two prebends in the cathedral of Lincoln. In 1584 he was nominated bishop of Bath and Wells, in which see he continued till his death, November 19, 1590.—P. L.

GODWIN, THOMAS, born in Somersetshire in 1587; and educated at Magdalen hall, Oxford, where he took his two degrees in arts in 1606 and 1609. In the latter year he became head master of the free school in Abingdon, where he highly distinguished himself by his skill and success as a teacher. For the use of his school he published his "Romanæ Historiæ Anthologia," printed at Oxford in 1613, and his "Florilegium Phrasicum, or a survey of the Latin tongue." Having entered the church he became chaplain to Montague, bishop of Bath and Wells, and was made rector of Brightwell in Berkshire, when he quitted the fatigues of his school. In 1616 he published his "Synopsis Antiquitatum Hebraicarum." In 1625 appeared his principal work, entitled "Moses and Aaron," which was long valued and used as a manual of the civil and ecclesiastical antiquities of the Hebrews. Carpzov, Hottinger, Van den Honert, and Jennings have all commented upon Godwin. In 1637 he took his degree of D.D., and having published "Three Arguments to prove Election upon Foresight of Faith," he was for some time engaged in controversy with Dr. William Twisse of Newbury. He died in 1663.—P. L.

GODWIN, WILLIAM, philosopher, novelist, and historian, was born at Wisbeach in Cambridgeshire, on the 3rd of March, 1756. His father was, as his grandfather had been, a dissenting minister, a circumstance which shaped his early education and career. At seventeen Godwin was placed in the dissenting college at Hoxton, with a view to being trained for the ministry, and he remained there five years under Dr. Rees and Dr. Kippis, in spite of whose teaching it is recorded, curiously enough, he adhered steadfastly to a rigid Calvinism. At twenty-two he was admitted a member of the dissenting ministry, and intrusted with the care of a congregation near London, whence he removed shortly afterwards to occupy a similar position at Stowmarket in Suffolk. After four years of the ministry Godwin's views were completely transformed, and he abandoned his first vocation for ever, repairing to London to earn his bread by literature. His earliest work—"Sketches of History," in a series of sermons, —seems to have been a failure. He acquired some reputation, however, as the conductor of the *New Annual Register*, and formed intimacies with the leading democratic politicians whom the French revolution stimulated into activity, being noticed and patronized by such men as Fox and Sheridan. It was under these circumstances, that at the acme of the French revolution, he published in 1793 his celebrated "Inquiry into Political Justice." In this work the boldest speculations of the age were made the basis of a new social system, in which such institutions as marriage and property were to be unknown. The book

produced an immense effect, which did not soon come to a close, for it may be said to have determined the career of the poet Shelley, who was born the year before its publication. For long, different as were their temperaments and characters, Godwin occupied in England somewhat the same position which Rousseau had occupied on the continent. In the year after the appearance of the "Political Justice," he published his striking fiction "Caleb Williams," the object of which was to show, in the persecution of a servant by his master, how our institutions lend themselves to the legal oppression of the poor by the rich. "Caleb Williams" is still read, and probably will be read as long as English fiction survives, not for its social purport, however, but for its vivid and intense portraiture of incident and sentiment. The year 1794 was otherwise a notable one in Godwin's biography. Himself one of the most quiet and cautious of men; uniting the greatest sobriety and prudence of conduct to the most extreme of speculative opinions; always inculcating on the most ardent of his political friends the necessity of abstaining from violence in speech or act—he escaped being the object of any of the numerous prosecutions which the government of the day was in the habit of instituting against men of his stamp. In society unobtrusive and silent, his only dissipation a mute rubber at whist, Godwin was, by sentiment and sympathy, mixed up with the fiercest spirits of his time. When the hand of the law menaced his associates, he did not shrink from defending them, although he had done his best to dissuade them from an imprudent course of action. When, in 1794, Holcroft, Horne Tooke, Thelwall, Hardy, &c., were to be tried for high treason, Godwin stepped forward to aid them, and by his strictures on the charge of Chief-justice Eyre to the grand jury (published in the *Morning Chronicle*), he contributed powerfully to their acquittal. "The Enquirer," a series of essays, was the next of his works; it was published in 1797, the year of his connection with and marriage to Mary Wollstonecraft (see GODWIN, MARY), whose daughter by him became the wife of the poet Shelley. In 1798, the year after his wife's marriage and death, he published her posthumous works, adding a memoir of their author, and in 1799 his second novel, "St. Leon," the only one of his fictions, save "Caleb Williams," which is still occasionally read. A visit to Ireland in 1800, where he formed a connection with Grattan and Curran, was succeeded in 1801 by a second marriage, and in 1803 by the publication of his "Life of Chaucer," the first of those biographies where, in the absence of materials for a life, the whole field of contemporary manners and history is explored and gleaned from. The "Life of Chaucer" was unsuccessful; so was his third novel of "Fleetwood," published in 1803; and the pressure of circumstances induced the author of a new social system to open a book-shop in Skinner Street, and, under the assumed name of Edward Baldwin, to write and publish innocent and instructive books for the young, which, in their tone and tenor, contrasted strangely with the reputation and literary antecedents of their author. For many years the current of Godwin's life glided on in laborious and tranquil obscurity, scarcely broken by the publication of a number of works, few or none of which attracted attention. His "Essay on Sepulchres" was published in 1808; his "Lives of Edward and John Philips," the nephews of Milton, in 1815; his fourth novel, "Mandeville," in 1816; his treatise on "Population," a reply to Malthus, in 1820; his "History of the Commonwealth," in four volumes, during the years 1824–28; a fifth novel, "Cloudesley," in 1830; "Thoughts on Man" in 1831; "Deloraine," another novel, in 1832; and the "Lives of the Necromancers" in 1834. Of these works, incomparably the most important is the "History of the Commonwealth," which occupied him for several years, and which was and remains a very valuable contribution to English history. To novel researches in the state-paper office, Godwin added almost the first exploration of the remarkable collection of King's pamphlets in the British museum, in which much of the story of the period lay buried. His quiet but earnest attempt, moreover, to rehabilitate in this work the puritan and republican heroes of the Commonwealth times, was more original then than it seems now, and has produced numerous later efforts of the same description. When the "Political Justice" is forgotten, the "History of the Commonwealth" will be held in grateful remembrance. The extreme penury which threatened, in spite of his literary industry, to oppress Godwin's latest years, was partially relieved by the bestowal, soon after the accession of Lord Grey to power, of a small sinecure (the yeoman-usher-ship of the exchequer) on the aged litterateur, who in his younger days had been noticed by Fox and Sheridan. With this post a residence in Palace Yard was connected, and there the author of "Political Justice" and "Caleb Williams" died quietly in his eighty-first year on the 7th of April, 1836.—F. E.

GOECKINGK, LEOPOLD FRIEDRICH GÜNTHER VON, a German poet, was born at Gröningen, near Halberstadt, July 13, 1748, and died at Wartenberg, Silesia, February 18, 1828. He studied the law at Halle, and held important situations in the administrative service. He wrote poetic epistles, fables, epigrams, and songs, and edited several literary works.—K. E.

* GOEDEKE, KARL, a German litterateur, was born at Celle, April 15, 1814, studied at Göttingen, and then pursued a literary career at Hanover and in his native town. Besides some tales, he has published a number of anthologies and historical works relating to German literature, which are deservedly popular for their accurate learning and original research.— K. E.

GOENNER, NICOLAUS THADDAUS VON, a celebrated German writer on jurisprudence, was born at Bamberg, December 18, 1764. He studied at the university of Göttingen, and became state councillor to the elector of Bavaria. As such he took a leading part in the editing of a new code of criminal law for the country. In 1798 he was nominated professor of jurisprudence at Ingolstadt; and was raised to the rank of a noble in 1813. He died April 18, 1827.—F. M.

* GOEPPERT, HEINRICH ROBERT, a professor in the university of Breslau, distinguished for his labours in vegetable physiology, and particularly in fossil botany. He has published many valuable works. Among these are—"On the Condition in which Fossil Plants are found;" "Systema Filicum Fossilium;" "De Floribus in Statu Fossili;" "Flora of the Tertiary Period;" "On Fossil Plants found in Amber and in Coal;" and "On the Development of Heat in the Living Plant."—J. H. B.

GOEREE, WILHEM, born at Middelburg in Zeeland in 1635; died in 1711; a learned bookseller, who himself was an author of some character. He wrote popular books on a great variety of subjects—architecture, painting, botany, medicine, Hebrew antiquities.—J. A., D.

* GOERGEY, ARTHUR, a Hungarian general, who, during the revolutionary war of 1849, divided with Kossuth the fame that accrued to the leaders in that remarkable struggle. He was born in January, 1818, at Topportz, an estate of his family, in the county of Zips in the north of Hungary. His family being of the protestant faith, he was sent to the Evangelical college at Eperies, where he made some progress in classical studies. In 1832 he entered as a cadet the military college at Tuln, and in 1837 was admitted into the Hungarian noble guard at Vienna. Five years later he became lieutenant in the Palatine hussars. He was on the point of being promoted to a captaincy when his father's death, and his own marriage with a French governess whom he met at Prague, made him resolve to quit the service. He withdrew into the country, and devoted himself to chemistry, in which he attained an extraordinary proficiency. In 1845 he went through the regular course of chemical study at the school of arts and at the university of Prague. In 1848 he solicited a professorship, and was promised one by the liberal minister Eötvös. In May of the same year he published a "Dissertation on Solid, Volatile, and Fat Acids from Cocoa-nut Oil," which was printed with the proceedings of the Vienna Academy. He was engaged in the management of the estates of one of his relatives, when the revolution broke out. His first offers of service were not ambitious, and pointed but indirectly to a military career. He sought the appointment of superintendent of a manufactory of detonators. He had, however, joined the militia at Pesth, and in the month of September was already major in the fifth battalion of Honveds. In October he was sent with his small contingent to the isle of Czepel, below Pesth, with orders to hinder, if possible, the junction of Roth's corps with that of Jellachich, both of which menaced the Hungarian capital. Here he committed himself thoroughly to the vocation of a revolutionist by hanging, after trial by court-martial, Count Eugene Zichy, who with his brother had been captured with proclamations of the emperor in his luggage. This terrible example had the effect of driving the wavering aristocracy of Hungary into the ranks of the insurgents; and it also recommended the young major to the notice of Kossuth and his colleagues. Görgey's military abilities soon began to display themselves. His advice and assistance enabled the corps of Perezel to operate with suc-

cess against Roth and Jellachich, in spite of the general's blunders. The defence committee at Pesth now ordered Görgey to join the main body of the army which was commanded by General Móga. He witnessed the disgraceful flight of the patriots at the battle of Schwechat, and subsequently accepted from Kossuth the command of the defeated army. By skilful manœuvring he contrived to lead this disheartened force through the defiles of the Carpathians in the wintry month of January, and transfer it behind the safe line of the Theiss. At this juncture he announced his political principles as purely monarchical-constitutional in the famous declaration of Waitzen. On the 14th of February the army received a new commander-in-chief in the person of Dembinski. Görgey did not throw up his command, yet obeyed his chief with an ill grace; and when the miscarriage at Kapolna was followed by Dembinski's suspension, the chief command, after being held for a short time by Vetter, was restored to Görgey. He made good use of his reinstated authority, and rendered the month of April, 1849, famous in the national annals by a series of brilliant victories on the fields of Hatván, Isaszeg, Waitzen, and Nagy-Sarlo, and by the relief of Comorn. Despite his differences with Kossuth in political opinion, he accepted the office of minister-of-war. On the 4th of May he laid siege to Buda, which was taken after a severe struggle on the 20th. The inaction which followed these successes arose from divisions among the patriots. Kossuth's deposition of the Hapsburg family from the throne of Hungary displeased Görgey and many of his followers. The Russian intervention ensued. Comorn was again invested, and its outskirts retaken by the Austrians on the 2nd July. In this action Görgey was wounded in the head, and for three days was considered to be in danger. On the 13th July, however, in obedience to orders, Görgey left the place with his army in order to reach, if possible, the south of Hungary, and make a junction with Dembinski. In pursuance of this object, he performed one of his most extraordinary military feats by leading his army through a most difficult country held by hostile armies of superior strength from Comorn to Vilagos, a distance of nearly four hundred miles, in eighteen days. He came, however, too late. The battle he strove to anticipate took place at Temesvár on the 9th August, when Görgey was still thirty miles off. Dembinski was completely defeated, and the principal Magyar force dispersed. The consequences were decisive. In reply to Kossuth's demand as to what course he would take, Görgey said, "I will lay down my arms." The next day Kossuth and his colleagues formally transferred the supreme civil and military power to Görgey, and retired to the Turkish frontier. The new dictator exercised his authority by capitulating at Vilagos to the Russian general Rudiger. The desire not to prolong a useless contest was Görgey's avowed motive for thus surrendering a force of twenty thousand infantry, two thousand cavalry, and one hundred and thirty cannons. His principal lieutenants were hanged by the Austrians two months later. He himself was spared and relegated to Klagenfurth, where he returned to his old scientific pursuits, and also wrote for his vindication in German a work which appeared the same year in English under the title of "My Life and Acts in Hungary" in 1848–49, 2 vols.—R. H.

GOERRES, Jakob Joseph, born at Coblentz on the 25th January, 1776, belonged to a family engaged in commerce. He was one of those men whom it would be exceedingly erroneous and unjust to judge by the standard of external consistency. Throughout he was thoroughly honest, though the latter part of his life was spent in attacking those ideas and institutions which had at first been the objects of his warmest idolatry. His rich but turbulent imagination, and his impulsive, aggressive nature, drove him from the earliest period into paths of his own. The studies which he had begun at Bonn, with a view to medicine as a profession, were interrupted by the outbreak of the French revolution—the principles, or rather the aspirations of which, he embraced with passionate enthusiasm. He figured as advocate and propagandist of his political faith at clubs and popular assemblages. He also disseminated the revolutionary doctrines in pamphlets and periodicals, dealing about his blows with great force and marvellous impartiality. In 1799 he went to Paris at the head of a deputation intrusted with the singularly unpatriotic proposal of placing the German Rhenish provinces under the dominion of France. After three months of useless efforts and negotiations, Görres left the French capital in disgust. Disenchanted with politics, he, on his return to Coblentz, resumed his literary and scientific pursuits. He was appointed to a professorship of natural history and natural philosophy in the Coblentz academy. In 1806 he went to Heidelberg, where his intercourse with Arnim and Brentano immensely widened the range and changed the direction of his thoughts. He now sought the ideal of humanity—not in the future, but in the past. The middle ages became the home of his ardent fruitful fantasy; and he was recognized as a daring and successful leader of what has been called the romantic school. At Heidelberg he delivered lectures to numerous and applauding audiences. In 1808 we find him again busy at Coblentz with the duties of his former professorship. After many minor productions, he gave proof in 1810 of his genius, originality, and learning, by the publication of the remarkable book, the "History of Asiatic Myths," which, though far from being so important as the colossal work of Creuzer, yet stimulated, if it did not enlarge, the domain of mythology. What the Germans rather too pompously call the war of liberation, roused his fiercest energies. The *Rhenish Mercury*, which he edited from January, 1814, to January, 1815, was his weapon of battle. It soon became evident on the overthrow of Napoleon, that the German governments, after making lavish promises to the German people, meant to betray them. This signal and ungrateful treachery Görres denounced. The result was the suppression of the *Rhenish Mercury*, whereupon Görres changed his abode to Heidelberg. To his native town, however, in 1817, he returned. By a pamphlet, published in 1819, entitled "Germany and the Revolution," he offended the Prussian government, and the king of Prussia ordered him to be arrested. Görres fled as an exile, first into France, and then into Switzerland. From 1827 till his death on the 27th January, 1848, he resided at Munich. In the former year he had accepted the professorship of universal history, and of the history of literature, in the Munich university. In his youth Görres had been a fervent republican; in his manhood he fixed his hopes for Germany and the world on a species of transcendental constitutionalism; in riper years he was a fanatical ultramontanist—picturing eloquently humanity's salvation as possible only through a regenerated catholicism. On many points he was mistaken; but in every region which he entered he toiled with transforming and renovating vigour.—W. M–l.

GOERTZ, Georg Heinrich, Baron von, a Swedish statesman, born in Franconia in the latter half of the seventeenth century, was intrusted by Charles XII., in 1715, with the difficult task of recruiting the financial resources of the nation, which were then completely exhausted by a series of disastrous campaigns. By augmenting the nominal value of the coinage, Görtz succeeded in replenishing the treasury; and the army and navy were put into a state of complete efficiency. This temporary prosperity was followed, however, by a fearful reaction; and to remedy the financial disorganization, Görtz was obliged to resort to measures which amounted to a virtual confiscation of private property. On the death of Charles shortly afterwards, this was remembered against him; he was arrested by order of the senate, all the calamities of the country were laid to his charge, and he was executed for high treason on 3rd March, 1719.—G. BL.

GOERTZ, Johann Eustach, Count of, a Prussian diplomatist, was born April 5, 1737, at the family seat of Schlitz in the grand-duchy of Hesse. Having studied at Leyden and Strasburg, he obtained at the age of nineteen a government appointment at Weimar, which he exchanged soon after for one at Gotha. In 1761 he was chosen tutor to the princes of Saxe-Weimar, from which duty he was only discharged in 1775, three months before the accession to the throne of his eldest pupil, Charles Augustus. In 1778 he was appointed minister plenipotentiary of King Frederick II. of Prussia at the court of Munich. The special object of his mission was to prevent the cession of part of Bavaria to Austria, in which he was so far successful as to induce the duke of Deux-Ponts, the heir-apparent to the crown of Bavaria, to protest against any alienation of territory. The consequence of this protest was the so-called Bavarian war of succession. From Munich Görtz was despatched as ambassador to St. Petersburg, where he remained for six years. Frederick William II. of Prussia continued to employ him, first as ambassador at the Hague, and afterwards in the same capacity at the German diet at Ratisbon. The latter post he filled from 1788 to 1806, during which time he took part in several important political transactions, among others the congress of Rastadt and the meeting for negotiating

the peace of Luneville. After the conclusion of the peace of Tilsit he retired from public life, and died at Ratisbon, August 7, 1821. The count was the author of the following notable historical works—"Mémoires, ou précis historique sur la neutralité armée;" "Mémoires et actes authentiques relatifs aux négociations qui ont précédé le partage de la Pologne;" "Mémoire historique de la négociation en 1778." His posthumous works were published in 1827–28 under the title "Historische und politische Denkwürdigkeiten."—F. M.

GOES, Damiao de, a Portuguese diplomatist, historian, and musician, born in 1501; died about 1573. He was educated in the royal household, and early attained notice by his devotion to literary pursuits. In 1523 we find him occupying a diplomatic post in Flanders, and at the same time pursuing his historical and genealogical studies, under the patronage of the Infante Dom Fernando. He resided successively at Brussels and Antwerp, and in 1529 was sent into Poland. Subsequently he fulfilled various missions at the courts of Denmark and Sweden, and obtained the friendship of the most distinguished scholars both of northern and southern Europe, including Erasmus. He spent six years in Italy, and was chosen in 1542 to conduct the defence of Louvain against the French. Going forth to treat for a surrender, he was taken prisoner, and ransomed only on paying the enormous sum of twenty-two thousand golden ducats. Some time before 1560, he was appointed to the highest literary office in Portugal—that of guardian of the national archives. In 1571 he became obnoxious to the inquisition, was deprived of his office and thrown into prison, but probably was released before his death in 1573. The earliest work of Goes is a "Life of Prester John," 1518, followed by an account of the embassy of David, king of Abyssinia, to the European courts. His "Commentaries on the Exploits of the Portuguese beyond the Ganges," 1539, was immediately translated into Italian and German, and was followed by other works vindicating the renown of Portugal against the statements of various writers. "A Chronicle of the King D. Manuel" is perhaps the most important of all his works, since this portion of history has scarcely been treated of by other writers. A second chronicle—that of John II.—is less valuable, as the ground had been previously occupied. Contemporary writers accord to Goes some repute as a poet and as a musical composer; but his chief claim to notice here consists in his being one of the three writers to whom we owe the history of Portuguese ascendancy in Asia.—F. M. W.

GOES, Hugo Vander, mentioned by Vasari as Hugo D'Anversa, was born at Bruges, and became one of the most distinguished of the scholars of John Van Eyck. After a visit to Italy, he appears to have settled in Ghent; he was established there in 1467, and was employed by the authorities of Ghent as late as 1480. He is said to have married a beautiful girl of that town, and to have retired after his wife's death to the Augustine convent of Roodendale in the wood of Soignies near Brussels, and in which he became a canon, and eventually died. Several pictures are attributed to Vander Goes, but very few with certainty. His masterpiece is a "Crucifixion," still preserved in the church of St. Jacques at Bruges, which escaped the iconoclastic fury of 1566 only by being painted over black, and having the ten commandments written on it. Vander Goes was very unequal in his execution, but he excelled in painting women. His works have, however, all the characteristic defects of the old Flemish painters, as well as their beauties—high colour and careful execution, with tasteless attitudes and meagre and rigid forms. Several of the great German galleries possess assumed genuine works by Vander Goes; Berlin has eight.—(Van Mander, *Leven der Schilders;* Rathgeber, *Annalen*, &c.)—R. N. W.

GOES, Wilhem van der (Goesius), born at Leyden in 1611; died at the Hague in 1686. He was a jurisconsult; and in 1648 was appointed director of the Dutch East India Company He married the daughter of Daniel Heinsius, and engaged in a pamphlet war with Salmasius, arising out of controversies commenced by his father-in-law. He published several works on subjects of classical literature, the most important of which is "Rei Agrariæ Auctores, cum antiquitatibus agrariis."—J. A., D.

* GOESCHEL, Karl Friedrich, born in 1784 at Langensalza in Thuringia, studied law at Leipsic. In 1807 he was appointed to a municipal office in Langensalza, which he continued to fill after its incorporation with Prussia. In 1845 he was named president of the consistory of the province of Saxony. The events of 1848 compelled him to retire to private life. In Göschel's works his great object has been to prove that the views of Göthe and Hegel are in accordance with christianity. He himself in all his acts and writings exhibits strong conservative feeling. He felt with Savigny strongly against the introduction of the Code Napoleon, or any modification of it. In religion his feelings are altogether protestant. He thinks that distinct formulæ of worship and strictly-defined articles of religion are necessary to constitute the idea of a church. He has published several tracts on Lutheranism, and its relations with church and state; an answer to Strauss' Leben Jesu; the chronicles of his native place; and several tracts illustrative of the poetry of Dante and of Göthe.—J. A., D.

GOESCHEN, Johann Friedrich Ludwig, a distinguished jurist, was born at Königsberg, Prussia, February 16, 1778. He studied law at his native town and at Göttingen. After remaining for some time at Magdeburg, he settled at Berlin. In 1813 he became professor of jurisprudence at Berlin; and in 1816 the Royal Academy of Sciences, on the proposition of Savigny, sent him to Verona to examine the scientific treasures discovered by Niebuhr. In 1822 he was appointed professor of jurisprudence at Göttingen, where he remained till his death, September 24, 1837 He left many works.—F. M.

GOETHALS, Henri, surnamed Henricus Gandavensis, or sometimes Henricus Mudanus, was born at the village of Muda, near Ghent, Belgium, about 1217 He studied theology and philosophy at the Sorbonne, Paris, and acquired in that university the title of "doctor solennis." The pope, Honorius IV., the king of France, Phillip the Handsome, the counts of Flanders, and other sovereigns honoured him with their friendship; one of the last-named princes nominating him archdeacon of Tournay. He founded several convents and chapels, and various charitable institutions—among them the hospital of Saint-Jacques at Ghent, which is still in existence. He died at Tournay, 29th June, 1295. Among his writings the most notable are—"Summa Theologiæ;" "Quodlibeta Theologica;" and "De Viris illustribus."—F. M.

GOETHALS, Henri, surnamed Grodals, a Belgian statesman and diplomatist, was born at Ghent in 1359. He studied theology at the university of Paris, and having filled some high ecclesiastical charges at Lille and Tournay, became private secretary to Phillip the Bold. He was sent on various important political missions to Constantinople, Rome, and England. He ultimately settled at Tournay, as president of the provincial council of Flanders. He died in 1433.—F. M.

GOETHE, Johann Wolfgang von, was born at Frankfort-on-the-Maine on the 28th of August, 1749. His childhood fell in stirring times; he witnessed the coronation of a German emperor, and saw the French troops march to battle with the great Frederick, whom he was taught to regard as the hero of the epoch. His father—the son of a well-to-do tradesman, and himself attaining to the modest dignity of imperial councillor—appears before us as a man somewhat stern and cold, but truth-seeking and truth-loving, and with Göthe's own strong will. He gave a careful and judicious direction to his children's studies. While Göthe thus found in his father a counsellor and a guide, his mother was at once his friend, teacher, and playmate. Married as a mere girl, she lived (till 1808) to see the zenith of her son's fame, and to prove herself worthy of him by the esteem and veneration with which she inspired his friends in every one of the circles he adorned. At Frankfort the young Wolfgang began to display that genius for getting into scrapes which renders his early life as entertaining as a novel. He fought a miniature duel at the martial age of ten, and was mad in love during his fifteenth year. The first name on the list of his many happy and unhappy passions was Gretchen of Frankfort. The spell which this lady had thrown over him was broken by the discovery that she regarded him as a mere boy; and with a heart whose wounds were soon to be healed and reopened, he prepared for his removal to Leipsic. Göthe entered at the university of that city as a student of law in 1765. A wild boy, with heart and mind wide enough to receive a thousand impressions, he was at this time a strange compound of wisdom and recklessness. Precocious in the acquisition and use of language, in the manifestation of thought still more so, he was unfortunately precocious in the exhibition of youthful extravagances. His first eager visits to the lecture-room were soon interrupted by the allurements of the theatre and the wine-shop. He wandered from place to place to gratify his curiosity or allay his

restlessness. About this time, a trip to Dresden first evoked the love of art which never forsook him, and Œser's drawing class became one of his favourite haunts. During his residence at Leipsic he made his first essays at connected production in the shape of two ghost comedies in verse—"Die Laune des Verliebten" and "Die Mitschuldigen"—the latter of which was in after days acted at the Weimar private theatricals. Home gave him no rest; his father could not well be satisfied with the progress of his legal studies; and he had again fallen in love. He went to Strasburg in the year 1770, and entered upon a course of life here different from the wild days of Leipsic; besides his law-reading he studied art with enthusiasm, fed by the constant view of the Strasburg Minster and the casual exhibition of Raphael's cartoons. This was the date of his acquaintance with Jung-Stilling and with Herder, whose warm friendship for Göthe was returned by admiration and gratitude. Herder directed his young friend in an attentive study of national poetry, especially song; and accompanied him in an enthusiastic worship of Shakspeare. The poems written by Göthe at this time were, however, chiefly inspired by a lady, whose name is familiar to every reader of his autobiography, Frederika Brion of Sesenheim. It is known how Göthe loved her when he saw her in her rustic beauty, surrounded by a scene which his fancy associated with the vicarage of Wakefield; how he cooled towards her when she came to Strasburg; and how at last he deserted her, and she resigned him. There is nothing to be added to the story: the accusations made against Göthe are often as absurdly exaggerated as the defences, which he never attempted to make for himself. That he destroyed her happiness by leaving her is certain; that he would have destroyed his as well as hers by marrying her, is nearly as certain: his genius had nothing to do with the matter. Göthe returned to Frankfort with the degree of doctor juris in 1771, and was there received by his father with open arms. With this year his career as an author begins, with a series of contributions to the *Frankfurter Gelehrte Auzeigen*, a literary paper.

German literature in those days was passing through the throes of revolution. The *Sturm und Drang* period was at its height; Lessing had cast down from their altars the gods of French taste and French culture, and pointed to better models —the Elizabethan drama and the ancients. Klopstock had shown the Germans that a national poet could triumph over his Gallicizing rivals; and Wieland, while he could and would not free himself from French frivolity, was, after his fashion, reviving the ancients, translating Shakspeare, and creating a German prose. Finally, Frederick the Great had made a German power the arbiter of the European peace, and done more at Rossbach to expel French ideas from Germany than many volumes of Alexandrines could counteract. But in the minds of the youth of Germany, whose efforts made up the Storm and Press, the criticisms of Lessing and the aspirations of Klopstock were hurled together into a confused jumble of enthusiasm. A cry for nature became the password of the "geniuses" of the new period—for nature in its fullest and most literal sense. Among these youths, many became friends of Göthe; the painter Müller may be named on account of his failure in dramatizing the subject of Faust; and Klinger and Lenz as those whose dramatic efforts present most similarity to "Götz von Berlichingen." This tragedy, written in 1771, was revised and published in 1773. It was hailed by Merck of Darmstadt—a critic who exercised the greatest influence over Göthe at this time, and who shared some of the aspirations of the new school without being blind to its extravagances—as an epochal work, and all Germany endorsed his opinion. The tragedy was founded on an old chronicle of the hero, one of those robber barons whose castles covered the German empire in the centuries before the Reformation. The play itself partakes of the character of a chronicle, and the much-abused dramatic unities are violated with a hearty goodwill amounting almost to wilfulness. The effectiveness of some of the scenes is intense, and the vigour of the language throughout unrivalled. At the same time, it is wanting in an idea which should make it an organic whole. "Götz," whose very irregularities only heightened its popularity, created an immense sensation, and became the parent of a vast number of so-called Ritterstucke (plays of chivalry), the taste for which has not yet died from off the German stage.

Before the publication of "Götz," Göthe had left Frankfort for Wetzlar, ostensibly to complete his study of law. We may omit all speculation regarding his legal researches, in order to give a short account of the circumstances that led to the publication of the work of his which is undeniably the most widely known of all—the characters of which, as he tells us, Chinese paint on glass; which gave rise to shelvesful of imitations, continuations, and refutations; and by which Göthe was so solely known in England, that Scott prefaced his translation of "Götz" by stating the German poet to be the "elegant author of 'Werther.'" At Wetzlar lived a gentleman of the name of Kestner, attached to one of the embassies, who was betrothed to Charlotte, daughter of Amtmann Buff. With this pretty, sufficiently sentimental, but always very sensible maiden, Göthe, as usual, fell in love. On learning she was betrothed to Kestner, the three seem to have come to a tacit understanding, which resulted in an intimate friendship between them equally honourable to all parties. Göthe's passion never broke out, as does that of Werther; Charlotte never encouraged it; and Kestner, sure of his friend's honour, treated him with the utmost confidence. An extraneous element is introduced in the person of Jerusalem, a young man, whose reason had been almost unhinged by an unhappy and hopeless passion for the wife of an acquaintance and superior. In the end he committed suicide. These were the materials from which Göthe worked up his celebrated novel. On its publication, Kestner and Charlotte were naturally indignant, pointing out that, though they were not the Albert and Lotte of the tale, yet everybody would take them for these. Göthe himself has shared their fate; and it used to be impossible to persuade readers of Werther that the hero was not intended as a representative of the author. The answer is plain. He had shown by his conduct that *his* solution of the problem was resignation; and now, moved by the death of Jerusalem, he showed in his book what the solution of the problem is for a character like Werther, a man solely occupied by tormenting himself with the antinomies of nature and society, the opposition between the wishes of the heart and the realities of life, and prefixed the motto—"Be a man, and follow him *not*." Meanwhile, Göthe was elated by its success, and astonished at Kestner's not sharing his delight. The admiration for Werther was universal, and spread far and wide; Napoleon himself read it several times, and it accompanied him through his Egyptian campaigns. We must still admire in Werther a fascinating gracefulness of style, everywhere tinged with the romantic manner of the times.

Göthe was now living at Frankfort, surrounded by a circle of friends and admirers, where he continued his contributions to the *Frankfurter Anzeigen*, and ventured to make a humorous attack on Wieland for his emasculation of antiquity, which the genial Agathon soon forgave. The prose tragedy of "Clavigo" was written during this period in the space of a week, at the command of a fair lady for whom the poet had formed a passing attachment. This play, which bears all the marks of haste, has kept its place on the German stage. The tragedy of "Stella" may be said to have deserved the more unfavourable verdict which was pronounced upon it. Greater schemes engaged the higher energies of the poet's mind. Faust was begun in a fragmentary fashion; and to the previously conceived idea of a drama on the subject of Mahomet were added those of the Wandering Jew and Prometheus; of the latter a noble fragment remains. Few poets escape the attraction of those eternal themes; but Göthe formed plans for treating them in an original way, many of which may still be read with interest. This period of his life was peculiarly rich in experience and mental culture. He eagerly studied Spinoza, and many visitors of note passed through Frankfort, with few of whom he failed to associate. There was the patriarchal Klopstock, and Lavater and Basedow—each of the strange pair mad after his fashion—and Jacobi, with whom Göthe contracted a more intimate friendship. The Stolbergs, too, appeared, and carried the poet with them to study nature in Switzerland. They had found him in the toils of a lovely Frankfort patrician, Anna Elizabeth Schöne-mann, the Lili of the matchless little poems dedicated to her praises. Few of Göthe's passions seem to have equalled this in ardour, and none have been more beautifully immortalized in prose and verse; but even this ardour cooled, and the engagement, which had never been to the taste of the parents, was cancelled by mutual consent. Lili did not emulate Frederika in her constancy to Göthe's memory, but was soon afterwards happily married; she was made of different stuff from the sweet Sesenheimerin, who has been rewarded for the loss of Göthe's love by that of all the readers of his autobiography. At this juncture arrived in Frankfort, Karl August, duke of Weimar, whom Göthe had twice seen,



had conceived a liking for him which soon deepened into friendship, and pressingly invited the poet to his court. He went to Weimar in November, 1775, and remained at his new home, except when travelling, till his death. What were the attractions of the little town on the Ilm, that it could keep to itself Germany's greatest man, whose presence Vienna solicited in vain for more than half a century? There is but one answer to the question: it was the duke, Karl August, and his influence that gave to Göthe a happy home in Weimar. His wife, the Princess Louise of Baden, a woman of a highly-cultivated mind and dauntless courage, stood as a worthy helpmate at his side. Round them gathered a brilliant circle—Herder, Musæus, and Knebel, besides Bertuch, Bode, and other minor celebrities. Wieland and Schiller make up the list of the dii majores who were congregated in this German Athens. These men were attracted chiefly by one another; the remunerations of Weimar were necessarily limited, and its pleasures surprise the present century by their simplicity. Court theatricals, to which Göthe supplied many small pieces, such as "Die Geschwister," and others; occasional hunts and picnics; skating, which Klopstock had made fashionable; and excursions to the neighbouring villas of the duke—make up the sum of Weimar's dissipation. But the joyousness of spirit which distinguished both the Duchess Amalia and her son, and spread among all that surrounded them, compensated for the greater brilliancy of Vienna and of Berlin. The two houses Göthe successively inhabited at Weimar were both singularly simple, though the art collections with which he adorned the house on the Frauenplan compensated for the pleasant wood and stream upon which the Gartenhaus looked. At this period dates his connection with the Frau von Stein. This lady, living almost in separation from her husband, sought to console herself by winning the friendship and sharing the interests of the poet. Göthe's letters to her have been published, and present a picture of a sincere affection, which, in spite of the scandal to which it gave rise, there is reason to believe preserved its purity.

The fears of those who apprehended that Göthe in the service of a duke would forget the service of the muses, seemed near verification during the first years of his Weimar life. His days were spent partly in court gaieties, partly in assiduous attention to the duties of the duke's service, who successively made him councillor, privy councillor, president of the chamber, and minister for war, and conferred on him a patent of nobility which he was forced to accept. It is pleasant, throughout this period of the poet's life, to trace the action of a benevolence generally exercised in secret, and often at great personal inconvenience. Great men are pestered with begging letters of different kinds, but few treated them with such conscientious charity as Göthe. This benevolence was the moving-spring of his celebrated winter journey to the Hartz, originally undertaken for the purpose of visiting and comforting a wretched misanthrope who had written for advice to the author of "Werther." This journey gave rise to the well-known noble poem. At the same time, the poet was not without larger plans. "Iphigenia" was written in prose; "Egmont" and "Faust" were occasionally continued; and the main part of "Wilhelm Meister" composed. In 1786 he went to Italy where he remained a year and a half, chiefly at Rome and Naples. During that period a change passed over his mind which gave rise to a corresponding development of his literary tendencies. He learnt to acknowledge that genius, to be in harmony with nature, stands in need of the guidance of certain laws, which laws he thought best recognizable in the essential rules of classical poetry and of antique art. The impulse resulting from this view induced him at one time to entertain the idea of dramatizing the story of Nausicaa, and at a later period to write an epic poem entitled the "Achilleïs." Neither of those schemes was fully carried out; but a third, of similar character, which had occupied him for several years, was completed. The "Iphigenia in Tauris," written in prose in 1779, appeared in verse in 1786. In beauty of language and intensity of pathos none of Göthe's works surpass this tragedy. But the calm which overspreads it is hyper-Greek, and Euripides himself appears rugged in contrast to his German rival. All the struggles through which the drama is carried are mental; and the Deus ex Machinâ is a noble burst of generosity. Scythians as well as Greeks are humanized; all the rougher distinctions of character are effaced, and the whole depends on a subtle play of feelings which it requires a psychological study to appreciate.

The publication of "Egmont," a tragedy in five acts (1788), apparently interrupts the period of his classical designs. But though this play is in prose, it is marked by more characteristics of this part of Göthe's life than of the days of Werther and Götz. The plot of "Egmont" rests on the history of a great national movement, the workings of which in all classes of society are depicted with a masterly skill; yet the author's object seems more to lie in the delineation of characters in their relation to this movement, than in the development of its ideas and tendencies. The prose, too, in which the play is written, is often poetical, and sometimes rhythmical. "Egmont" has always been a favourite of the German stage.

"Torquato Tasso," which, like "Iphigenia," had been originally composed in prose, was published in verse in 1790. The glow of its language, and the delicacy with which all the characters of the piece are dramatically developed, would alone immortalize this drama; but it derives additional interest from its evident relation to conflicts in the author's own mind. In earlier days, Göthe might have painted as well the difficulties which beset the poet in his intercourse with the thousand currents that make up the stream of life, but he could not then, as in "Tasso," have conducted the conflict to a harmonious termination, and finished the play with the expression of a hope amounting almost to a consciousness of victory.

The "Roman Elegies" (1788) bring us back to Göthe's personal adventures. The lady celebrated in these warm southern elegies, which resemble a collection of the most delicately cut cameos, is generally supposed to be Christiane Vulpius, whom Göthe married in 1806, and who became the mother of his only son that lived to man's estate. There is little poetry about the attachment, but a great deal that redounds to the credit of the poet's heart, who remained true to the poor girl he had chosen, in spite of Weimar gossip and the wrath of Frau von Stein, whose jealousy grew as her charms waned.

In 1790 Göthe again visited Italy, and the poetical fruits of his journey were the "Venetian Epigrams," in which the keen edge of his satire is directed against his detractors and Philisterthum in general. In the same year he accompanied the duke in a campaign into France which terminated ingloriously, and left no satisfactory impression on the poet's mind. He was, however, brought by this expedition into closer contact with politics, and published the farce of the "Citizen-General" (Burgergeneral), and began a comedy, "The Excited Ones" (Die Aufgeregten), satirizing the hairbrained politicians of the day. A work, whose tendency is not very different, is his version of the old "Beast-epos" (Reineke Fuchs), written with great spirit and humour.

We have arrived at a period of our poet's life which it is impossible to contemplate without heightened interest—the period of his friendship with Schiller. In spite of several introductions, the difference between the characters and literary views of these illustrious men had hitherto operated as a bar to their intimacy; but about this time they often met at Weimar or Jena, where Schiller held the position of professor of history, and entered into a close correspondence. Subsequently he, too, came to live at Weimar, and the Dioscuri, as the Germans love to call them, formed an alliance which lasted without intermission until Schiller's death, and exerted an influence incalculably beneficent on the career of both. At the date of their union the one was in the zenith of his fame, the other was just composing his Wallenstein. Their very differences made this influence more important; their concord was the more complete from being the harmony of variety. Its main results may be summed in two words—Schiller gave Göthe enthusiasm, while Göthe supplied Schiller with clearness. The letters in which their mutual obligations are confessed should be studied by every one wishing to form a correct idea of their relation.

Their first joint undertaking was a magazine, edited by Schiller, entitled the *Horen*, to which Göthe contributed several poems and prose articles. It failed commercially, and the authors took their revenge by the publication of the "Xenien"—a thousand epigrams, whose wit was directed against vulgar nature and low art, and their representatives. Kotzebue and Nicolai were among the victims of this German Dunciad, which produced an effect hardly intelligible to readers of other nations. The two poets found a field for their efforts after practical reformation in the Weimar theatre, of which Göthe was director.

But the lasting monument Göthe has left of his own dramatic tastes, and of the ideal views he endeavoured with so much vigour to realize, is the novel of "Wilhelm Meister's Apprenticeship" (Lehrjahre), which he published in 1796. It is scarcely a novel in our sense of the word, so slight a structure of action has to bear so great a mass of contemplative and critical writing. There is no regularly progressive plot; the book is held together almost solely by the presence of Meister himself, and the other characters pass, repass, and often disappear like ships on the sea. One aspect of it is allegorical; the career of the artist is a type of the education of experience in general; his various friends are more or less representatives of the influences which affect every individual mind in its progress through life. But it should be borne in mind that the tendency of the whole work is more æsthetical than moral. It is content to suggest self-culture as the great means of development. It is a picture of modern life—of the life of an artist in Germany at the dawn of the nineteenth century. Few works will afford to the reader more artistic pleasure; the beauty of the style throughout it itself repays him, and some of the characters are among the author's most charming creations. Many of the critical passages in "Meister" have attained a just celebrity, especially the exhaustive conversations and remarks on Shakspeare and Hamlet. This novel exerted at the time of its publication a considerable influence on society and dramatic art, and Göthe was induced to write a sequel to it under the title of "Meister's Wanderjahre." "Meister" was succeeded in 1798 by "Hermann and Dorothea," the form of which was probably suggested by Voss' Louise. The grace and dignity of Göthe's idyll are beyond praise; and, touching a chord which was in 1798 more of a response, the political events of the times are introduced as a sombre background to this picture of domestic trials and home happiness. The "Natural Daughter" (1804) has found few admirers, and it must be acknowledged that the play is marked by an entire want of vigour and dramatic interest.

The Germans delight to celebrate 1797 as the year when Göthe and Schiller wrote their ballads. The two poets often supplied each other with subjects for these beautiful poems. In 1805 death severed a brotherly union, which bore such splendid fruits for the fame of both the poets and for their country's literature. Schiller, whose constitution had been long undermined by disease, at last succumbed; and it was long before Göthe, who was himself suffering from an illness which it was feared would be mortal, could rally from the blow.

He betook himself to the consolations of art and science. The treatise on Winckelman (1805) should here be mentioned, and the art-journal, *Art and Antiquity* (Kunst und Alterthum), begun some years later (1816). Our space does not allow us to discuss the value of Göthe's scientific researches, which to himself at least were a constant source of satisfaction. The question has been amply considered in a point of view eminently favourable to Göthe in Mr. Lewes' Life, and an article previously written by the same hand in the *Westminster Review*. His "Theory of Colours" (Farbeulehre), 1810, is allowed even by Mr. Lewes to rest on an entire misconception, while his "Metamorphosis of Plants," published as early as 1790, and anatomical treatises have been recognized as guesses at truth by the highest authorities.

Schiller had not lived to witness the publication of Göthe's greatest work, which alone would be sufficient to place him in the position of the greatest poet of our times. Biographically, the interest of "Faust" consists in its being the only work of Göthe which gives us the whole man; neither the youth who drew the defiant sketches of Götz and Werther, nor the master who chiselled the calm features of Tasso, but the Göthe who bends the desires and aspirations of youth to their appointed purposes, and accompanies the delineations of matured thought by a sympathetic exposition of the struggles which preceded it. The first part of "Faust" was not published as a whole till the year 1807. A fragment had appeared seventeen years before; but Göthe seems to have been occupied with the idea of this tragedy since a far earlier period of his life. It is impossible to trace accurately the growth of a work written under the most different feelings and circumstances; but it is perhaps worth mentioning that some of its most grotesque scenes (as that in the Witch's Kitchen) were composed in the classic atmosphere of the Villa Borghese at Rome. It is not strange that the subject of "Faust" should have exercised so great a fascination over Göthe's mind. The popular tales of the doctor and his evil companion were, and are, in the hands of every German child. The Leipsic student frequently caroused in Auerbach's cellar, which derives its peculiar sanctity from the memorable manner in which it was visited and quitted by the mysterious pair. Faust was a favourite subject among the geniuses of the Sturm und Drang times, two of whom, Klinger and Maler Müller, dramatized it after their wild fashion; and Lessing had left a fragment founded on the same story. In the beautiful dedication prefixed to the drama, Göthe has contrasted the feelings with which he approached and those with which he completed his works. Faust is the type of man struggling for perfection; aware of the conflict in which he is engaged, and of the troubles besetting his path; but only darkly seeing the end to which he shall attain, and utterly erring as to the means of attainment. In vain he gropes among his books for truth; it is only the beginning of wisdom that he learns from them—that he knows nothing. Mephistopheles enters—the negative spirit—the arch scoffer—the modern devil—at first in the form of a beast, with counsels and a philosophy befitting his original shape. Under his guidance Faust forsakes his books entirely, but not for that nature which is the book from which he might learn what he seeks. Sensualism is the phase on which he now enters, refined only by an innate nobility which reproves while it does not restrain him, and by the simple purity of the object of his passion. Margaret is ruined; and Faust whirled away into the mad carnival of the Walpurgis-night, from which he returns to witness the death of his mistress. Through patience and suffering she finds salvation and happiness, while he is carried off, none knows whither, to new conflicts and struggles—*μαθηματα παθηματα*. It is not wonderful that so much secret meaning has been supposed to be hidden in this work. There are few great struggles of mankind or the individual man to which some application may not be made from it. But the remark must not be omitted, that while the conviction that the secret of life cannot be discovered among the dust of books, while nature lies open before men, was the motto of the whole school of young writers and thinkers who revolutionized German literature, Faust teaches also the converse lesson—that the green tree of life, as Mephistopheles calls it, does not immediately yield the desired fruit to every hand that plucks at its branches. The student of "Faust" will find no lack of commentators to help him on his way. But none will be needed for the appreciation of the poetical beauties of Göthe's masterpiece—of the subtlety of its characterizations, of the glowing fancy which illuminates so many passages from the prologue in heaven down to the last thrilling prison-scene, and of the charming lyrical pieces and songs with which the tragedy is interspersed.

There are innumerable translations of "Faust" into the English language. Shelley, who was most successful in the few scenes he attempted, acknowledged the difficulty of the task.

In 1809 the "Elective Affinities" (Wahlverwandtschaften) appeared. As a work of art the book is perfect; the delineation of character is minute without being tedious, and the meaning of the whole clear without being obvious. The moral and metaphysical questions involved in it must not be considered separately with regard to the single book, but in their relation to Göthe's whole system of morality. The conflict of Werther reappears, but under how different a light! Again we see the laws of nature in conflict with the by-laws of society; again we see the tragic issue of that conflict in one case; but we are directly taught, what in "Werther" we were taught only by implication, that the solution of the problem lies in a resignation which recognizes the ordinances of society without becoming part of them, and obeys them without incorporating their inhumanity.

Göthe had now arrived at the period of age respected and honoured by all around him, still as in youth his prince's counsellor and friend, still with sympathies ready to welcome everything great and good; with a warmth of heart that inspired him at times with an almost boyish ardour, and a benevolence which was his unfailing characteristic, he walked over what remained of his illustrious path. To the last he preserved his interest in all branches of science and art, and continued to enrich literature with works only inferior to those of his own prime. His autobiography (published 1811–13, under the title of "Poetry and Truth, from my life") is one of the most mas-

terly and comprehensive of his works. Its historical value is partially impaired by the fact of its regarding the earlier stages of his career through the light of his mature philosophy. No man at sixty can describe with accuracy the motives and emotions of twenty; but few men looking back from the height from which Göthe did in their past life, can describe it so honestly and in the main so faithfully. The "West-œstlicher Divan" (1819) is no less astonishing from the mass of erudition on which it rests, than from the warmth and buoyancy which characterize most of the lyrics.

"Wilhelm Meister's Wanderjahre" (1821–29) is considered by some the least interesting of Göthe's works, while Carlyle and others regard it as containing the deepest results of his philosophy. We cannot but regard its frequent obscurity and want of arrangement as serious defects. It is more a collection of thoughts and fancies on the manifold phases and problems of life than a systematic work, but it is adorned by various masterpieces of illustration and comprehensiveness and subtlety. The second part of "Faust" was completed in 1831. Its rare poetical beauties—the perfect artistic form of some of its parts, as the Helena, which forms a distinct whole, and was composed at a much earlier date, and the lyrics interspersed through the work—are universally acknowledged. The meaning of the whole is partially clouded by the mysticism which resulted from the poet's growing tendency to the symbolic representation of truth; but it is yet discernible enough to those who will read it aright. The problem which agitated Faust in the first part of the tragedy, is carried out more fully here. The solution lies neither in books nor in a materialistic service of nature, but in the sustained effort to evolve a harmony between nature and the individuality of man. The drama has another and a religious aspect. The problem of the good man struggling against external evil had been wrought out in the loftiest of the old Hebrew poems. What of him who struggles against the evil of his own heart, and is tempted and falls, and strives to rise again? "Faust" points towards an answer—He falls, but never yields; he is never satisfied with evil, and so never entirely loses his power to resist, or his hope of rising above it. No scene in the drama is more impressive than that with which it closes, where, after the whole of his wild and stormy life has passed, the spirit of the erring yet ever aspiring man is permitted to enter the kingdom of the future as a little child.

"Faust" had thus accompanied the poet through life. A year after its completion he too found rest. On the 22nd of March, 1832, Germany lost her greatest son. His last words ere he passed serenely away memorably summed the desire of his long life—"More light; more light."

What Göthe was we may partly realize to ourselves; what he did for mankind cannot be appreciated till we can see the issue of his ever-widening influence. More than any other writer he represented the thoughts of the last epoch of the world, and more than any other he combined an appreciation of former ages with a comprehension of his own. Among the artists of modern times he takes his place above all others beside Dante and our own Shakspeare. Of that supreme triumvirate, Göthe perhaps owed least to inspiration—most to culture; he was the least intense and the most comprehensive. Inferior to the other two as a poet, he had even a wider grasp of life in a more complex era. Of this life he regarded art and poetry as the natural and legitimate representation. The events and experiences of his career were moulded into fitness for reproduction, and made to reappear in his works. Neither "Werther," nor "Tasso," nor "Faust" were written to prove *a priori* theories, or work out mere subjective ideas; they represent the various phases of his own and more or less of every man's life. Göthe's poetical masterpieces are those in which he has most directly reflected those phases, his lyrics and his dramatic delineation of character. He never succeeded with the epos.

Turning from the consideration of Göthe as an artist to review his personal character, we touch on disputed ground. It is the fate of men who have, through the great experience possible only to a great mind, raised themselves to a central view of human strife, to be pronounced cold because they are dispassionate, and selfish because they refuse to commit themselves wholly to half truths. Critics who are ready to sympathize with all the errors of genius, have no forbearance for an impartiality which they misconstrue into indifference. The real faults of Göthe have been passed over to fasten on him a charge which he least of all deserved, and which is most of all inconsistent with the whole tone of his character. A man may be a poet and a universal favourite in spite of defects even more serious than apathy; but coldness of heart is inconsistent with the very essence of a poet's nature, and it is fatal to popularity. Göthe's poetry is in great measure the record of passion, toned down, indeed, and harmonized by reflection, but intense in proportion to the intensity of emotion which it arouses in the reader. Keen feeling, as well as calm thought, was the source of much of his inspiration. It is as inconceivable that the author of the lyrics, the creator of Margaret and Mignon, should have been cold-hearted, as that the arbiter of German literature should have remained the idol of his contemporaries without sympathies as deep as his insight was comprehensive.

Gifted with a personal beauty that in youth made him the cynosure of all circles he entered, in manhood the centre of a brilliant court, and even in old age an object of almost adoration to young men and maidens, old men and children, he was one who not only attracted admiration, but for ever chained it down.

His character was far from perfect, but it was lovable to a degree that few who have not studied the letters of his friends can comprehend, his benevolence was as wide as his intellect, the manner of his charity as chaste as that of his verse. The jealousy which is too prevailing a characteristic of literary men fell dead at Göthe's approach. Klopstock loved him, Herder loved him, Wieland loved him, Schiller loved him; the cynic Merck and the fanatic Lavater, the savage Basedow and the gentle Jean Paul, were similar only in their veneration and esteem for Göthe. His prince, his family, his servants, worshipped him equally. Napoleon felt the spell of his presence, and the old peasants at Weimar stood still as he passed. The heart of Göthe which few knew—remarks one of his contemporaries—was as large as his head, which many knew. What he lived—said another—was greater than what he wrote. The irregularities of his early life sprang from the waywardness of an ardent constitution; what appeared selfish was the result of the impulse of passion, not the egotism of indifference. When the fermentations of youth had subsided, he marked out and with an unparalleled steadfastness pursued the path of self-culture, disdaining alike all frivolous distractions and grosser pleasures that threatened to retard the accomplishment of his task. Few have had his opportunities, but fewer have so used them. His own determination rendered him cold to systems of morality or religion whose relation to himself was not apparent; he had too little sympathy for ideas which he had not made entirely his own. Accepting the ordinances of fate as data for his mental and moral progress, he preserved a certain distaste for abstract speculation and metaphysical inquiry. "Totus teres atque rotundus," he looked ever with a touch of scorn upon the falsehood of extremes. The struggle of the youth of Germany for a free and national development found in the young Göthe, when he was not only *in* it but *of* it, a ready champion. In later days when he fully formed his course, and accepted as his rule, "tranquillam degere vitam," he stood too much apart from the political movement of 1813. He shed tears at the spoliation of the German provinces, but became reconciled to the conqueror. Had he been of Körner's age, he said, he might have felt like Körner; here as elsewhere manifesting a truthfulness which warrants us, in all the vicissitudes of his career, in accepting unreservedly his own account of the motives which guided his action. Marred by the faults of humanity, Göthe to a degree which is seldom permitted to mortals, seemed to soar beyond the limits of human weakness. The record of his life is the record of a sustained endeavour to solve a clearly-perceived problem, to find the key to the mystery of existence, and to use it as the record of a success which may point the path and hold the lamp for all after runners in the same great race.—A. W., J. N.

*GOETTLING, Karl Wilhelm, a German philologist, was born at Jena in 1793. He left the university to serve as a volunteer against Napoleon, and after the restoration of peace completed his studies at Berlin. In 1819 he obtained the headmastership of the Neuwied gymnasium, and some years later was called to a chair at Jena, where he has since distinguished himself as an efficient and popular teacher. He several times travelled in France, Italy, and Greece. Besides a history of the Roman constitution, he has written a number of learned treatises and edited several classical authors.—K. E.

GOETZ VON BERLICHINGEN. See Berlichingen.

GOETZE, Johann August Ephraim, younger brother of Johann Melchior, born at Halberstadt, May 28, 1731, studied theology at Halle, and became minister of the hospital church there in 1756. From an early age he evinced a predilection for natural history, and published—"Entomologische Beiträge zu Linné's Natursystem;" "Versuch einer Naturgeschichte der Eingeweidewürmer;" "Europaische Fauna," continued by J. A. Donndorf. Götze wrote a considerable number of books for children; the most important is "Natur, Menschenle-ben, und Vorsehung." He died June 27, 1793.—F. M.

GOETZE, Johann Melchior, a Lutheran divine, who signalized himself by his antagonism to Lessing, was born at Halberstadt, 16th October, 1717, and studied theology at Jena and Halle. He was an assistant pastor first at Aschersleben, and afterwards at Magdeburg, and in 1755 was appointed to the church of St. Catherine in Hamburg. The spirit of rationalism was then pouring itself over all Germany like a flood, and Götze has the great merit of having set himself in opposition to it with a steadfast Lutheran faith, and a heroic Luther-like courage. When Lessing published the celebrated Wolfenbüttel Fragments, Götze stood forward manfully to defend the truth and authority of God's word against the spirit of unbelief which uttered itself in that work. It is not pretended that he was a match for Lessing in point of literary power and splendour, but he continues to occupy an honourable place in the esteem of his believing countrymen at the present day as an able, faithful, and useful champion of the truth in evil times. He died, 19th May, 1786, leaving behind him upwards of sixty publications.—P. L.

* GOETZENBERG, Francis Jacob Julius, a German historical painter, and one of the distinguished scholars of the Düsseldorf school, was born at Heidelberg about 1805. He was devoted in his early days to music, to songs and wanderings in the woods, but eventually displayed so much taste for art that his father sent him to study in the then celebrated academy of Munich, where, in 1820, he attracted the notice of the great painter Cornelius, who employed him as an assistant in the preparation of his cartoons for the frescoes of the Glyptothek, or sculpture gallery, being then decorated for the crown prince of Bavaria, afterwards Ludwig I. Götzenberg remained with Cornelius four years, working with him at Munich in the spring, and accompanying him to Düsseldorf in the autumn. It was through Cornelius that Götzenberg and Carl Hermann were employed, in 1824, to decorate in fresco the Aula or hall of the university of Bonn. The first of the four large frescoes here executed, the "Theology," was painted by the two together, the other three—"Jurisprudence," "Philosophy," and "Medicine"—were executed by Götzenberg alone. He was engaged at Bonn until 1833, but had in the meanwhile spent some time in Rome. When these frescoes were completed he was made a knight of the black eagle by the Prussian government; and in 1833 was appointed by the grand-duke of Baden court painter, and afterwards director of the academy and gallery of Mannheim. His next works were the frescoes of a chapel at Nierstein, between 1838 and 1842, and a series of nineteen subjects for the new Trinkhalle at Baden-Baden. These last are works belonging to the romantic school of art, illustrating incidents of poetry or romance in the history of the Rhine country. They occupied the painter from 1843 to 1849. From this time Götzenberg's customary fortune forsook him; he was known to have liberal views, and was so far involved in the revolution of 1848–49 as to be arrested and thrown into prison, where he passed a wretched period of seventeen months, at the end of which term he was released from prison but perpetually banished from his native country, and has had also to suffer a separation from his wife and children. He came to England, and for six years lived in great poverty, till in 1858 another favourable change came over his fortunes, and he was honoured by the earl of Ellesmere with the distinguished commission to complete the decorations of the magnificent hall of Bridgewater House, involving, among decorations of almost every description, the execution of a numerous series of frescoes from the English poets—a labour of six years—and which he is now prosecuting with great energy, taste, and ability, so that this saloon will, when completed, be one of the most splendidly decorated apartments in this country.—R. N. W.

GOEZ. See Goes.

GOFF, Thomas, a divine of the Shakspearian age, who wrote three tragedies, which Mr. Bolton Corney suggests may have been college exercises, and which Gifford condemns as "full of ridiculous bombast." They are entitled "The Raging Turke;" "The Couragious Turke;" and "The Tragedy of Orestes." Goff was born in Essex about 1592; was educated at Westminster School and at Christ Church college, Oxford. In 1623 he was preferred to the living of East Clandon in Surrey, where he died July 17, 1629. Antony Wood says that a Xantippe of a wife and her family by a former husband served to hasten his end. His plays were published by Richard Meighen, one of the proprietors of the second folio Shakspeare. Two Latin orations and a sermon by Goff are also extant.—R. H.

GOFFE, William, was born about 1605. Warmly embracing the parliamentary cause, his puritan fervour and dauntless bravery ultimately raised him to high command. He was one of the judges of Charles I., and his signature, firmly and beautifully written, is attached to the famous death-warrant. Goffe was one of Cromwell's "major-generals;" and, after Monk's treason, he fled with General Whalley to America, landing at Boston 27th June, 1660. A price was set upon his head, and he had to fly from town to town of New England, sometimes resting with faithful puritan ministers, sometimes hiding in caverns amid the hills. For many years Goffe was concealed near Hadley, by Mr. Russell the minister of that town. In 1675, the inhabitants were at prayers when an alarm was given that the Indians were upon them. The savages, led on by Metacom (King Philip) in person, were swarming to the attack, and the townsmen were still under the influence of the panic when, in the moment of supreme peril, the old puritan general, bearded and roughly clad, suddenly appeared in the church. With a voice that had so often been heard amid the thunders of English war, he summoned the townsmen to arms; he placed himself, as of natural right, at their head, led them to the attack, and saved the town. Amid the confusion of the victory he silently disappeared. The date of his death is unknown.—W. J. P.

GOGOL, Nikolai, a Russian author, born about 1810 in Little Russia, was educated at Neghin, and at an early age went to St. Petersburg with a view to obtaining employment in the public service. Disappointed in this design, he turned his attention to literature, and produced a collection of sketches, "Evenings at a Farm-house," in which he surprised the metropolitan critics by delineations of the scenery, manners, and customs of his native province, equally admirable for vivacity and fidelity. After publishing another collection of the same character, which was also eagerly read, he produced his comedy of "The Revisor," in which he handled freely, but without offending the court, the inordinate peculation of Russian provincial officials. With this comedy, as well as with the "Evenings," French readers are conversant in admirable translations, one by Merimée, and the other by Viardot. The success of "The Revisor" encouraged the author to produce a novel, "Adventures of Chichagov, or Dead Souls," Moscow, 1842, in which he again trenched upon the domain of politics, without either sparing his wit and vivacity, or incurring the odium of government. An English translation of this work, pretending to be a novel never before published, was issued in 1854, under the title of "Home Life in Russia, by a Russian noble," from which some idea may be gained of Gogol's dramatic powers, but certainly no notion of the charm and vigour of his style. Shortly after the publication of the "Dead Souls" Gogol was obliged to seek the restoration of his health in a southern climate. He resided for some time at Rome, and during this period he sent to St. Petersburg the MS. of his "Correspondence," the publication of which irreparably damaged his popularity with all liberal minds in Russia. In this collection of letters, to the amazement and disgust of such men as Bielinsky, the author of "The Revisor" was found to have become the panegyrist of every form of tyranny, secular and priestly. Gogol returned to Russia in 1848, and died in penury at Moscow in 1851.—J. S., G.

GOGUET, Antoine-Yves, born at Paris in 1716; died in 1758. Goguet was the son of an avocat, and educated for that profession. After some short practice he purchased an office, which enabled him to devote the greater part of his time to literature. In 1758 he published a work, the style of which has been greatly praised, on the origin of laws and the progress of the arts and sciences among the ancients.—J. A., D.

GOHIER, Louis-Jérôme, was born at Semblançay in 1746,

educated by the jesuits at Tours, and distinguished as a barrister at Rennes. In 1791 he was sent as a deputy to the assembly, and in 1793 succeeded Garat as minister of justice. In 1799 he was elected one of the directory. Napoleon, on his return from Egypt, sounded Gohier and found him firm in his attachment to the republic. To lull his suspicions to rest, Bonaparte promised to dine with him on the 18th Brumaire; and at midnight on the 17th a billet from Josephine invited Gohier and his wife to breakfast at eight on the following morning. Gohier saw the trap, and stayed away. During the 18th his conduct was honest, but weak and fatuous. He met General Moulins, who, like himself, was opposed to the intended usurpation. Both were eager to defend the constitution, but as two members of the directory did not form a quorum, he felt that they could not legally act; and Gohier, on meeting Napoleon, was saluted with "Il n'y a plus de directoire!" He was afterwards consul-general in Holland, and died at Paris 29th May, 1830. He published two volumes of "Mémoires" in 1825.—W. J. P.

GOHL. See GOLIUS.

GOLDAST, MELCHIOR, surnamed VON HEIMINGSFELD, a German historian, was born January 6, 1576, at the village of Espen, near Bishofszell, Switzerland. His parents being very poor, he made some desperate efforts to pick up knowledge as a wandering student, and for years went strolling about in Germany and France. In the latter country he became acquainted with the duke de Bouillon, who for several years employed him as a sort of amanuensis. He afterwards filled successively a variety of situations; became privy-councillor to the duke of Saxe-Weimar in 1611; historiographer of Hesse in 1614; editor of various newspapers in Frankfort-on-the-Maine between 1617–25; ambassador of the elector of Treves in 1628; minister of the reigning prince of Hesse-Darmstadt in 1629; and chancellor of the university of Giessen in 1631. He died at the latter place in 1635. His works are numerous; those relating to the social life of the middle ages are of considerable value.—F. M.

GOLDFUSS, GEORG AUGUST, a writer on natural history, and professor of zoology and mineralogy at the university of Bonn, was born at Thurnau, near Baireuth, April 18, 1782. He studied at the universities of Berlin and Erlangen, and in 1818 was nominated professor at Bonn, with charge of the zoological museum and the collection of minerals. He wrote many works on natural history. He died at Bonn in 1848.—F. M.

GOLDING, ARTHUR, an excellent and most diligent translator from Latin into English. So little is known of him personally, that the account of his life sketched by Warton in the History of Poetry, is traced by the days and the places at which he signs his dedications. He was of good family, a native of London, and lived with Secretary Cecil at his house in the Strand. He was known to the most distinguished men of his day, such as Leicester, Essex, Sir Christopher Hatton, Lord Oxford, and Lord Cobham, to whom respectively he dedicated some of his books. With the illustrious Sir Philip Sidney he has even a closer connection, for he finished an English translation from the French of Philip Mornay's Treatise on the Truth of Christianity, which had been begun by Sidney, and was published in 1587. Golding's useful labours included translations of Justin, published in 1564; Cæsar's Commentaries, 1565; Seneca's Benefits, 1577; the Geography of Pomponius Mela, 1587; and the Polyhistory of Solinus in 1590. But the work by which he is best known, and the popularity of which was maintained until the appearance of Sandys' translation of the same author, is "Ovid's Metamorphoses, translated out of Latin into English metre." "His style," says Warton, "is poetical and spirited, and his versification clear; his manner ornamental and diffuse, yet with a sufficient observance of the original." Specimens are given in Warton's History of English Poetry. His translation of Beza's drama of Abraham's Sacrifice, 1577, 18mo, has given him a place in the Biograph. Dram.—R. H.

GOLDONI, CARLO, of Modenese extraction; born in Venice in 1707; died in Paris, 8th January, 1793. His grandfather was the first of his house to settle in Venice. His death in 1712 plunged his family into comparative indigence; and his son Giulio commenced practising as a physician at Perugia. Almost from infancy Carlo Goldoni evinced that marked bias towards plays and players which gave the character to his whole life. At eight years old he wrote a comedy, which however lacked a title. This composition so delighted his father, that Carlo was summoned to Perugia and sent to a jesuit seminary. Having there completed his studies of rhetoric, he removed to Rimini to pursue a course of philosophy under the dominicans, preparatory to entering on a medical career; but though docile in the class, in private he gave his attention to more congenial matters, reading Plautus, Terence, Aristophanes, and the fragments of Menander; and when with his father he commenced visiting patients, he conceived only disgust at his profession. This led to a change of plans. Carlo at the age of sixteen, but described as eighteen, under the patronage of the Marquis Goldoni-Vidoni, entered the collegio del Papa at Pavia to study law; whence, after three years, he was expelled for having written and allowed to be circulated a grossly offensive satire entitled "Il Colosso." Concerning this he observes in his autobiography:—"If after sixty years any remembrance of me and my indiscretion survives in Pavia, I beg pardon of those whom I offended." He resumed his studies at Udine; heard thirty-six sermons during Lent, which with great applause he turned into as many sonnets; and carried on a couple of disgraceful intrigues. Alarmed at the possible consequences of one of these, he joined his father at Gorizia; enjoyed the congenial pleasure of performing with a company of puppets, Lo Sternuto d'Ercole, by Piergiacomo Martelli; and received the gift of a silver watch, in those days no mean possession. Leaving home once more, he continued his studies at Modena, and there made acquaintance with the celebrated Muratori. At the age of twenty-one he obtained a subordinate post under the Venetian podestà at Chiozza, and laboured with such diligence as shortly to gain promotion to the office of coadjutor. Duty now called him to Feltre; and with law business and investigations he mingled the delights of private theatricals and love-making. In 1731 Goldoni lost his father, shortly afterwards took his doctor's degree in the university of Padua, and in May of the following year was entered as an advocate at Venice. Waiting for clients, he compiled an almanac; and turning his thoughts once more to dramatic composition, wrote "Amalassunta," a musical tragedy. At length a client came; Goldoni pleaded his cause and won a triumphant success; but this excellent commencement proved abortive. Carlo had long visited and courted a wealthy lady, who at length forsook him for a nobler suitor. He then transferred his attentions to the lady's niece, and everything was being arranged for the wedding, when property on the bride's side proving in spite of promises deficient, he by his mother's assistance abandoned Venice, prospects, and engagement together. Once more at Milan, Goldoni tried the fortunes of his "Amalassunta," but met with such ill success that he burned the MS., and joyfully accepted an honourable post, with light duties, in the suite of the Venetian resident Bartolini. But even now theatrical influences pursued him; circumstances enabled him to oblige a company of comedians by obtaining for them an engagement at Milan, and furnishing them with his first comic work which appeared on the stage, "Il Gondolier Veneto." In 1733 war broke out; the king of Sardinia leagued with France and Spain to maintain the cause of Don Carlos against Austria. Goldoni in his official capacity saw, as it were, the outskirts of hostilities; and, during a brief armistice, acted as honourable spy. A dispute that same year terminated his connection with Bartolini. He now adopted dramatic authorship as his profession, and met with remarkable success; his plays being performed in various cities, and himself attached to a Venetian company of actors. With them he visited Genoa, and whilst there beheld at a window a beautiful young lady, daughter of Signor Conio, a notary. Goldoni contrived a pretext for introducing himself to the father, and shortly afterwards married the daughter, of whom he says—"She only was, and always has been, my consolation." In 1740 he was appointed Genoese consul at Venice, but no salary being attached to this office, and his private affairs becoming deranged, he ere long abandoned it. Two years later he visited Tuscany to improve his knowledge of the language; passed three years at Pisa, where he resumed and finally relinquished the practice of the law; and was elected a member of the Accademia degli Arcadi, under the name of Polisseno Fegejo. In 1761 Goldoni, with his wife and a nephew whom he had adopted, removed to Paris to fulfil a two years' theatrical engagement in that city. Here, after a while, he was appointed Italian preceptor to the daughters of Louis XV.; at a later period he instructed the younger princesses. Still, however, he continued dramatic composition; sent works to Lisbon and London, as well as into Italy; and

even wrote comedies in the French language, of which one, "Le Bourru Bienfaisant," first performed on occasion of the marriage of the dauphin with Marie Antoinette, was received with enthusiastic applause. A pension granted to Goldoni by the French crown was revoked during the great Revolution, but at the instance of Chénier was restored one day before the aged author's death. The arrears were paid to his widow, on whom also a pension was settled. Carlo Goldoni was an energetic and most voluminous writer. His autobiography, completed at the age of eighty, bears the stamp of truth, and depicts a man who, with all his faults, was kindly, grateful, not puffed up by success, nor blind to his own literary shortcomings. He elevated Italian comedy from semi-improvised farce to the rank of written drama; and studying his characters from the life, produced works which, though tainted with the grossness that disgraces the stage of every nation, are still read with pleasure. Amongst the celebrated men of his day with whom Goldoni became acquainted may be mentioned Diderot, Voltaire, Jean-Jacques Rousseau, and Count Alfieri.—C. G. R.

GOLDSCHMIDT, Hermann, a German painter and astronomer, was born at Frankfort-on-the-Maine on the 17th of June, 1802. In 1802 he quitted the profession of a merchant to study painting under Schnorr and Cornelius. He established himself as a painter in Paris in 1836, and in that capacity attained a high reputation. In 1850 he began to combine astronomical observation with his pursuits as an artist, and applied himself to the search for asteroids, in which he had extraordinary success; having in the course of about eight years discovered not fewer than thirteen of those bodies, whose dates of discovery, and the numbers and names by which they are designated by astronomers, are as follows—(21) Lutetia, 15th November, 1852; (32) Pomona, 26th October, 1854; (36) Atalanta, 5th October, 1855; (40) Harmonia, 31st March, 1856; (41) Daphne, 22nd May, 1856; (44) Nysa, 27th May, 1857; (45) Eugenia, 28th June, 1857; (48) Doris, and (49) Pales, were discovered on one day, the 19th September, 1857; (52) Europa, 6th February, 1858; (54) Alexandra, 10th September, 1858; (56) (not yet named), 9th September, 1857; and (61) Danäe, discovered on the 9th September, 1860. Daphne (41) has not been seen again since its discovery. The asteroid now numbered (56) was for a time supposed to be Daphne, but was afterwards found to be a distinct planet. He died on the 29th August, 1866.—R.

GOLDSCHMIDT, Madame. See Lind.

GOLDSMITH, Lewis, a Jewish political writer of worthless character, was born in England in 1763. His profession of a notary did not prevent him from writing a seditious work called "The Crimes of Cabinets," for which he was prosecuted in 1803. An adverse judgment compelled him to fly with his family to France, where he unscrupulously offered his pen to the French government, to be used against England. His proposal being accepted, he proceeded to libel the British government in a journal entitled *Argus, or London seen from Paris.* He took part also in a French journal, *Le Memorial Anti-Britannique.* His services were rewarded by the post of interpreter to the law courts. He also undertook missions of a questionable character for the police, and generally acquitted himself well in these transactions; but at length was discovered in some double dealing by the French government, who would have given him up to the vengeance of the English but for the intercession of the minister of police. He returned in 1809 to his native country, where he at once endeavoured to atone for his "anti-British" by starting an "anti-Gallican" newspaper. It is said that he received a pension from Louis XVIII. The date of his death is unknown.—R. H.

GOLDSMITH, Oliver. A high name in the annals of English literature, was born at Pallas, a little hamlet in the county of Longford in Ireland, not far from Ballymahon. It was in the old parsonage house there that Oliver, the sixth of nine children, first saw the light, on the 10th of November, 1728. His father, the Rev. Charles Goldsmith, the clergyman of the place, had little wealth save this heritage of children, with a wretched stipend of forty pounds a year, which his simplicity and moderation made sufficient, with virtues which the pious love of his son has made enduringly beautiful, and foibles that, while they detract not from our reverence, almost increase our love. Little Oliver was only two years old when his father's fortunes mended. He succeeded to the rectory of Kilkenny West, in the neighbouring county of Westmeath, with nearly £200 a year, and thereupon took up his abode on the confines of the village of Lishoy, in a farmhouse whose crumbling and roofless walls are still shown to the tourist. There are memories still lingering about the spot of the "dull boy" who seemed so "impenetrably stupid" to good dame Delap, the village schoolmistress. From her hands he passed in his sixth year under the ferula of Thomas Byrne, a veteran who, after fighting under Marlborough, took to the severer work of a country pedagogue. If the boy learned little book-lore, he filled his mind with poetic seed which, though late to germinate, was destined to bear fruit and flower that never should perish. The legends of the country were all familiar to him, and the harp of Carolan often delighted his ears. In his eighth year he was seized with smallpox in its most virulent form; he had a hard struggle for life, and retained deep and terrible marks of the conflict. No sooner had he recovered than he went to reside with his uncle, John Goldsmith, in order to attend a school at Elphin. A sad life he had of it at school. Ill-favoured, ungainly, eccentric, slow at his books, heavy in his manners, and simple as a child, he was looked on as a fool and made the butt for every cowardly and ill-natured bully; but he knew how at times to avenge himself with a smart repartee or a flash of wit, or to vanquish his tormentors with an exhibition of good-humour and kindly nature. In three years more he was sent to a school at Athlone, whence in two years after he passed to one in Edgeworth's town, and many interesting anecdotes of him have been collected during his sojourn there of three years, by the industry of Mr. Prior. It was now decided that he should enter college, but his father was too poor to pay his charges, and so by the advice and encouragement of his uncle Contarine he stood for and obtained a sizarship in Trinity college, Dublin, on the 11th of June, 1745. The menial duties which sizars had then to perform (now happily dispensed with) were aggravated to his shy, sensitive nature, by the harshness of his tutor, who persecuted the poor friendless lad with a mean enmity that was never relaxed during his college course. In the beginning of 1747 his father died. Scanty as his means had heretofore been, they were now diminished, and but for occasional loans and gifts from his best of friends, his uncle Contarine, it would have gone hard with him to sustain life; and Mr. Prior tells us that he would write street ballads to save himself from starving, sell them for five shillings each, and steal out of college at night to hear them sung. But reckless, improvident, and ever ready to yield to impulse, he spent the money the moment he got it—sometimes foolishly, sometimes nobly; giving to even a poorer man than himself—and when the money was gone his clothes would go after them at the call of charity. To one starving creature with five crying children, a fellow-student declares, he gave the blankets off his bed and crept into the ticking for shelter from the cold. In 1747 an event occurred that was near terminating his collegiate life: a bailiff had dared to invade the sanctuary of the college and arrest a student. The collegians sallied into the town, seized the bailiff, put him under the college pump, and then attempted to break open the gaol; a fray ensued and lives were lost. Goldsmith was amongst the offenders, and was publicly admonished, while others were expelled. He now applied himself more diligently to his studies, and though he failed in gaining a scholarship he was awarded an exhibition; thereupon he gave a dance in his rooms. Wilder, his tyrannical tutor, burst in upon the festivity, abused Oliver, who retorted and was knocked down by Wilder. The young man's indignation was so strong that he sold his books and left the college with the intention of leaving the kingdom; but the money vanished in a few days. His brother Henry found him starving, and, having supplied his necessities, induced him to return to college and apply to his studies; the result of which was that he obtained a premium in 1748. The following February, Goldsmith took his degree of bachelor of arts, and returned to his mother, who was then living at Ballymahon. His friends now wished him to prepare for the church. For this he had no relish, and so he passed his time idly—writing verses, frequenting the tavern club, singing songs, playing the flute, and rambling through the country, and sometimes assisting his brother Henry, who was now curate of Lishoy, in the drudgery of teaching his scholars. When two years were thus passed he was three-and-twenty. He applied to be admitted into holy orders, but was refused. Next he got a tutorship, which he threw up in a year. Then he started for Cork to go to America, but spent all his

money on the road, and returned to Ballymahon upon a lean horse. His friends now took counsel and decided that Oliver should study law. A purse was made up, to which his worthy uncle Contarine contributed fifty pounds. No sooner did he reach Dublin than he lost his money in play, returned in disgrace, found the door of his justly-irritated mother's house closed against him, and took shelter with that uncle who seemed ever ready to forgive and befriend him. Divinity and law had failed; physic was suggested; once more uncle Contarine's pocket supplied him; and in 1754 he is a medical student at Edinburgh. After two years' study—not undiversified by occasional outbreaks of his characteristic imprudence and love of pleasure—he went to Leyden. How he got on there it is hard to say; and though he heard Albinus lecture on anatomy and Gaubius on chemistry, it is probable he attended less to his professional studies than to the acquisition of general knowledge. Whether from want of money or want of qualification, he does not appear to have taken a degree in medicine, and after near a year's residence he left Leyden "with a guinea in his pocket, one shirt to his back, and a flute in his hand." Oliver is now twenty-six years old, ardent, inquisitive, improvident, yet self-reliant. In February, 1755, he sallies forth to gratify one of the most passionate longings of his soul: to see the moral, intellectual, and physical features of the countries of southern Europe; to study men and manners. Of the incidents of his travel, it is to be regretted that he kept no accurate record; we track him from place to place by his letters, and learn his feelings and impressions in the works which he afterwards gave to the world. He went to Louvain, where it is believed he took the degree of bachelor of medicine; he wandered through Flanders and France, indebted often to his flute for bed and board. "Whenever," he says, "I approached a peasant's house towards night-fall, I played one of my most merry tunes, and that procured me not only a lodging, but subsistence for the next day." In Paris he is said to have made the acquaintance of several distinguished men; and in his rambles through Switzerland he visited Geneva, and conversed with Voltaire, Diderot, and Fontenelle. Thence over the Alps into Italy, seeing Florence, Verona, Mantua, and Milan; and so after some further rambling he fought his way towards England, walking from city to city, examining mankind more nearly, and, as he says himself, "seeing both sides of the picture." It was in February, 1756, that he found himself in London. Who can say what were the shifts and struggles for life of the unknown and penniless stranger? No relief came from home; he could not, without a character, obtain the post even of an apothecary's drudge. He lived, as he afterwards said, "among the beggars in Axe Lane." At last a fellow-student of Edinburgh helped him with purse and interest, and he commenced to practise as a physician amongst the humble folks of Bankside. This was little better than starvation, and so he got an introduction to Richardson, and became his reader and corrector of the press. Next he went to superintend a school at Peckham during the illness of the master, Dr. Milner, and there he became acquainted with Griffiths the bookseller and proprietor of the *Monthly Review*. Griffiths discovered his value, though he drove a hard bargain with him, working him like a slave for a wretched stipend and his board and lodging. For five months he toiled and suffered till toil and suffering became intolerable, and he quarrelled with his task-master. His shifts to support existence are as desperate as ever. Once again he goes to Dr. Milner; then he returns to London to write and starve: "in a garret, writing for bread and expecting to be dunned for a milk-score." At last, in 1758, he obtained an appointment of medical officer to one of the factories on the coast of Coromandel, but was rejected at the examination in Surgeons' Hall, deeply mortifying to him, but happily for the world. Back again he is, as by a fatality, thrown upon literature, and so he writes for the *Critical Review*, the opponent of the *Monthly*. Once more he works for Griffiths and produced a bad life of Voltaire. Meantime he had applied every spare moment in preparing a work which he was long excogitating, the "Essay on the Polite Literature of Europe." To this he looked as that which was to give him a permanent place in literature—something beyond a hack writer of ephemeral essays. Out it came, published by the Dodsleys in April, 1759. It was in advance of any similar effort in that day. "No one," justly remarks Mr. Forster, "was prepared, in a treatise so grave, for a style so enchantingly graceful." A reputation came with it, though not much wealth, for he was still improvident and indigent; but better than wealth came in the acquaintance of Percy and others, but above all, of Johnson. Shortly after, he was engaged to bring out, in weekly numbers, the *Bee*, which appeared in October, 1759. It had not the success it deserved, and, notwithstanding some charming essays, died after its eighth number. Newberry and Smollett now enlisted him to aid in the *Public Ledger;* in which appeared those delightful letters which were afterwards collected under the title of "The Citizen of the World." Other literary labours he undertook at the same time, for he now began to be valued and sought; and leaving his miserable room in Green Arbour Court, he took lodgings in Wine Office Court, Fleet Street, in 1760. Here it was that his intercourse with Johnson became more intimate. The giant of English literature had stamped him with his imprimatur, and with Percy, bishop of Dromore, supped with him. Other great names were soon enrolled in the list of his friends—Reynolds, Hogarth, Garrick, and Burke. His life was now easier, though his joyous temperament and reckless disregard of money kept him still only just above want. Hard work, too, brought failing health, and in 1762 he removed to the purer air of the then suburban Islington. It was in the following year that he published the "History of England, in a Series of Letters from a Nobleman to his Son"—the basis of his after "History of England." The anonymous work had great success, and was attributed to Lord Chesterfield, Lord Orrery, and Lord Lyttleton. A high honour now awaited him—one for which the highest in birth might sue in vain—he was admitted as one of the original members of that distinguished social galaxy which some years after obtained the name of the Literary Club. Whatever might be the precarious income which Goldsmith picked up by his multifarious writings, it could not keep him out of extravagance and debt; and so we find him, in 1764, arrested by his landlady for arrears of rent. In this dilemma he applied to Johnson, who sent him a guinea, and followed it soon after. He found the poor author had converted the guinea into a bottle of madeira, which he was drinking in a state of great excitement. Johnson corked the bottle and calmed the drinker. "He then told me that he had a novel ready for the press, which he produced to me. I looked into it, and saw its merit; told the landlady I should soon return; and having gone to a bookseller sold it for £60." This was the world-renowned "Vicar of Wakefield." Strange to say, Johnson did not seem fully to estimate its merits, and thought it well paid for. So, too, thought the purchaser, for he kept the manuscript over till after the publication of "The Traveller." This last had been the thoughtful labour of many an hour. In it were treasured the philosophic reflections of his two years' travel, expressed in language which had received again and again the careful emendation of many a moment snatched from other work. It was published by Newbery on the 16th December, 1764, bearing the author's name, and dedicated to his brother Henry. By those who were best calculated to pronounce a judgment the merit of the poem was at once recognized. "There has not been so fine a poem since Pope's time," said Johnson; and others accorded as high praise. Langton remarked, "there is not a bad line in that poem;" and Fox pronounced it "one of the first poems in the English language." The reviews and literary journals then began to see its beauties, and at last the general public believed in it. Edition after edition was called for, and translations were made into more than one continental language; and for this poem he received only twenty guineas! Goldsmith's reputation was now placed on a solid basis, so that some of his previous writings were collected and published with his name. An anecdote singularly illustrative of Goldsmith's nature is recorded. The duke of Northumberland sent for him; told him he had read his poem and was much delighted with it; and, as he was going to Ireland, said he would be glad to do him any kindness: to which Goldsmith replied that he "had a brother there, a clergyman, that stood in need of help." But he asked nothing for himself. "Thus," says the narrator of the interview, "did this idiot in the affairs of the world trifle with his fortunes, and put back the hand that was held out to assist him!" But while rejecting other offers of this kind, and failing to improve opportunities of patronage, he was induced once more to look for professional success, thinking that his literary reputation would now aid him. Accordingly we find him turning out, in June, 1765, to practise medicine, "in purple

silk small-clothes, a handsome scarlet roquelaure buttoned close under the chin, a full-dress professional wig, a sword, and a gold-headed cane." Alas! the attempt was a dead failure, productive only of annoyance to himself and amusement to his friends, who, much as they loved him, never spared him a banter. Indignantly he declared he would leave off prescribing for his friends. "Do so, my dear doctor," replied Beauclerc; "whenever you undertake to kill, let it only be your enemies." We pass over a year of literary labour upon works now little read, and come to the greatest of all his works, "The Vicar of Wakefield." On the 27th March, 1766, it was published. Strange to say, its very simplicity and quiet truthfulness seemed at first to conceal its merits. It stole almost silently upon the world, without the eulogy of critics or the appreciation of wits. But the reading public, true to their instincts, soon showed their sympathy. "Admiration gathered slowly and steadily around it." Ere six months had passed, it had gone through three editions; and the author lived to see that amount doubled. "No book upon record," says Mr. Forster, "has obtained a wider popularity than the 'Vicar of Wakefield,' and none is more likely to endure." Every reader in every civilized country of the world will bear testimony to the truth of this observation. It speaks to the heart as a picture of Wilkie's, full of beautiful domesticity; simplicity the most unaffected blended with philosophy the most practical; pathos the most touching set off by humour the most exquisite. True to nature, like truth and nature, it is imperishable—the delight of every age, the consolation of many a heart. "We return to it again and again," says Scott, "and bless the memory of an author who contrives so well to reconcile us to human nature." To multiply eulogies would be idle: it is one of those few works upon which no difference of opinion exists. With all this fame growing around his name, Goldsmith is still a poor, yet not an unhappy man; often without a guinea, yet never having one that he would not give to a poorer friend; still a hack writer and a compiler. In his thirty-eighth year he placed in the hands of Garrick the manuscript of his first drama, "The Good-natured Man." Whether influenced by unworthy feelings towards Goldsmith, or undervaluing its merits, he received it coldly, let it lie over, and suggested alterations which the author rejected. The manuscript was withdrawn from Garrick and sent to his rival, Colman, by whom it was brought out at Covent Garden in January, 1768, the prologue being written by Johnson. The merits of this comedy did not secure it the success it deserved on the stage; and though it had a run of ten nights, it has never retained that hold which makes a "stock piece." Still the author's profits were over £400; and its success with the reading public counterbalanced its failure with the playgoers, as it went through four editions in quick succession. In June of this year his brother Henry died; and while the poet's loving heart was in its freshest grief, he drew that exquisite picture of a village pastor, whose moral features are alike those of his father and brother. In addition to his rooms in the Temple, Goldsmith had now a retreat in a cottage on the Edgeware Road, whence he could wander away into pleasant lanes meditating, no doubt, the scenes of his "Deserted Village," and enjoying the society of the Hornbecks. At the same time he was engaged on a "History of Rome;" an abridgment of which was published in 1769. Like his "History of England," published in 1771, it continued to enjoy almost an exclusive popularity as a school-book. They are written with a captivating simplicity and clearness, avoiding minute details, and presenting the great features of history so vividly that they sink into the memory while they delight the fancy. Amongst other works he was now actively engaged on the "History of the Earth and Animated Nature;" relieving his labours with the best and most attractive society of the day, and being a constant attendant at the club; making money now pretty easily, and spending it with not very pardonable extravagance. In May, 1770, was published "The Deserted Village." It was at once successful, and in less than three months had gone through five editions. Learned and unlearned, at home and abroad, all praised and read it. "Within the circle of its claims and pretensions," justly observes Mr. Forster, "a more entirely satisfactory and delightful poem was probably never written." Campbell well remarked, that the "ideal beauty of nature has seldom been united with so much sober fidelity as in the groups and scenery of 'The Deserted Village.'" We must not omit a circumstance strongly illustrative of the character of Goldsmith, as it is highly honourable to him. Having received a note for £100, the price agreed for before the publication, a friend remarked it was a great price (five shillings a couplet) for so short a poem. "I think so too," replied Goldsmith; "it is much more than the honest man can afford, or the piece is worth. I have not been easy since I received it." And so he returned the money; desiring the publisher to pay him when it should be ascertained what the poem was worth. Goldsmith's reputation was now at the highest; his picture had been painted by Reynolds and engraved by Marchi, so that the profile of the poet was to be seen in every printshop; and after a visit to France he was appointed professor of ancient history to the Royal Academy. In the meantime he was preparing another piece for the stage, the plot and the incidents in which were in no small measure supplied by his own youthful experiences. At length, after many delays, mortifications, and misgivings on the part of Colman, "She Stoops to Conquer" was put upon the stage on the 15th of March, 1773. His friends were full of fears for its success, but they were all the more active to prevent a failure; mustering at dinner in strong force, and thence, when animated by the good cheer, they proceeded to Covent Garden to support the piece. But their fears were vain, and their efforts not called for. "It was received," says an eye-witness, "throughout with the greatest acclamation." Who that reads this piece can doubt its effect on the audience? What telling humour, what lively dialogue, what sprightly malice, what pictures of social life! No wonder that it was well received, or that it still delights the reader and the audience. We must proceed with a more rapid pace through the brief space that remains of the life of Goldsmith. To the last he was poor, because he was improvident; and a drudge, because he was poor. We shall not note the many works he prepared nor the compilations which he made. His "Animated Nature," though finished and paid for, did not appear till 1774. The value of the work in a scientific point of view is small, and has long been superseded; and though full of inaccuracies that betray the careless, and absurdities that show the credulous writer, it abounds with descriptions so charming and reflections so fine, that it must ever entertain, even where it fails to instruct. And now as we approach the end we find Goldsmith shining out in all his social qualities: courted, loved, laughed at, and returning the laughter; yet, in the solitude of his chamber, often depressed, despairing, and struggling with illness. The last scene in the literary drama is not the least brilliant. The moodiness of his manners at the club had become so remarkable that it was a constant source of amusement; and in his absence a series of epitaphs were composed upon him, exposing, with a severity that friends somehow think themselves licensed to use, all his faults and his foibles. These were read to him at the club: that they pained him is, we think, evident; but they roused his spirit too. He was called upon to retaliate, and he did so with a vengeance. The piece did not appear in its completeness till the hand that penned it was cold in the grave. But if a vindication of his genius, wit, depth of observation, and fine perception of the character of others were needed to protect his own from the depreciation of fools who would call him "idiot," he has furnished, in the poem of "Retaliation," a vindication the most complete. Upon his associates the effect was at once to surprise and confound. They feared and deprecated the keen satire of him whom they so recklessly provoked; and, as Scott observes, it "had the effect of placing him on a more equal footing with his society than he had ever assumed before." Mr. Forster says justly, "The lines on Garrick are quite perfect writing. Without anger, the satire is finished, keen, and uncompromising; the wit is adorned by most discriminating praise; and the truth is all the more merciless for exquisite good manners and good taste." The last year which was to open for him, 1774, found Goldsmith declining in health and spirits, "working, wanting, asking, hoping, planning out fresh labour;" and, alas! indulging in extravagance, folly, and, we fear, worse. He left town for a season; but a painful complaint, from which he had long been suffering, compelled his return in March. Temporary relief was obtained, but a low fever remained. He resisted the treatment prescribed by his medical attendants till it was too late. To disease was added distress of mind. "Is your mind at ease?" asked his physician. "No, it is not," were his last words. Then came one calm sleep, to be broken by convulsive struggles that ended in the repose of death on the 4th of April.

Of Oliver Goldsmith as a man of letters, we have incidentally

indicated our opinion. A few words of condensed criticism will alone be needed. As a prose writer, he must be placed very high—in style, lucid, simple, beautiful; a master of pathos, a perfect delineator of sentiment and of manners; a delightful humorist, a fine moralist. As a poet, in the field which he chose he has never been rivalled: nature, simplicity, truth, and feeling, both in sentiment and description, pervade every line, and make him the congenial poet of all mankind. As a dramatist, he sits not in the highest places, but he has achieved even in this an immortality. But over each and all he has shed the light of a fine genius, a benevolent nature, and a tender heart.

And of Goldsmith the man, the biographer must not shrink from offering a truthful estimate. With failings and frailties that cannot be denied, he possessed virtues that may in charity be held to redeem his faults. If the description of Garrick be somewhat near the truth—

"Scholar, rake, christian, dupe, gamester, and poet,"

yet let us remember that he was honoured by men of genius and beloved by his friends; that Burke burst into tears, and Reynolds flung his pencil aside at the announcement of his death. "Let not his frailties be remembered," said Johnson; "he was a very great man." Yet if they must be remembered, let us, too, remember, as has been finely said by Mr. Forster. "He worthily did the work that was in him to do: proved himself in his garret a gentleman of nature; and left the world no ungenerous bequest." With posterity, Goldsmith has been most fortunate in this, that loving hands have cared for his fame. The industry of Prior, the genius of Irving, and the erudition and philosophy of Forster, have given Oliver Goldsmith to the world in all the versatile and varied features of his mind, his genius, and his manners.—J. F. W.

GOLIUS, Jacob, born at the Hague in 1596; died at Leyden in 1667. He studied at the university of Leyden, and then retired to the country, with the intention of devoting his life to study; the classics, philosophy, theology, medicine, and mathematics, all claimed his attention. His health broke down, and when he recovered he commenced the study of Arabic under Erpenius. He afterwards accepted an invitation to become professor of Greek at Rochelle; but the religious and political disturbances of the period made him soon return to his country. In 1622 he accompanied the Dutch embassy to the king of Morocco. While there he procured for the university of Leyden over two hundred valuable Arabic manuscripts. Golius so recommended himself while in Arabia by his knowledge of medicine, that several of the heads of tribes were anxious to retain him. In Constantinople the libraries were open to him, and the fact that he was a christian does not seem to have diminished the respect with which he was regarded there. On Erpenius' death he succeeded him at the university of Leyden as professor of Arabic. He also held at the same time the professorship of mathematics. His principal works are "Lexicon Arabico-Latinum," which still bears a high character, and a Persian dictionary, published after his death from his manuscripts.—His brother Peter, who also cultivated Oriental literature, died in 1671.—J. A., D.

GOLOVIN, Feodor Alexievich, a cousin of Ivan, was born in 1665. He took part in the great Russian embassy to China, during the years 1686–89, and on his return was made governor-general of Eastern Siberia. The country rapidly improved under his government; he encouraged commerce and manufactures, and founded, among others, the important town of Nertschinsk. Called back by the czar at the end of a few years, he was employed on several important missions to the western powers, and was the main instrument of concluding a commercial treaty with England, and the celebrated triple alliance against the Turks. In reward for his success in the latter negotiation, he was elevated by the emperor, Leopold I., to the rank of reichsgraf or count of the empire. On his return to Russia, he assisted in the suppression of the sanguinary insurrection of the Strelitzes, and was named, in 1699, first knight of the order of St. Andrew. At the death of Lefort, he became high-admiral of Russia, and, shortly after, minister of foreign affairs. He died in 1706.—F. M.

GOLOVIN, Ivan Mikhailovich, a Russian general and admiral, born about 1670. He studied shipbuilding at Saardam in Holland, in company with Czar Peter I.; and having returned with him to Russia, was sent on a secret mission to the pope, the object of which has been often discussed by historians, but never satisfactorily explained. This much is certain that the embassy gave satisfaction to the czar; for, once more in Russia, Ivan Golovin was overwhelmed with honours and dignities, being nominated successively senator, general, inspector of shipbuilding, and surveyor of the navy. So high did he rise in favour after a while as to be able to beard Peter I. in open council, opposing, on one occasion, the infliction of a new tax on the peasantry. Peter's successor, Catharine, likewise treated him with great distinction, nominating him vice-admiral; and the next czarina, Anne, elevated him to the rank of admiral. He died in 1738.—F. M.

GOLOVIN, Semen Vassilievich, a Russian general and diplomatist, born at Moscow in 1560. He distinguished himself during the protracted war between the rival claimants to the throne of Russia, which took place at the beginning of the seventeenth century; and having greatly assisted in the elevation of the young Michel Feodorowich, the new czar made him a boyard, or nobleman, giving him the governorship of the town of Casan. He filled this post from 1624 till 1630, when he was called back to Moscow, to be in immediate attendance on the czar. He died at Moscow, January 20th, 1634.—F. M.

GOLOVKIN, Gabriel, a Russian statesman, born in 1660. He distinguished himself, as private attendant of Czar Peter I., in the wars against the Turks and Swedes, and shortly after the battle of Pultowa in 1709, was nominated chancellor of the empire, and, the year after, elevated to the rank of count. He took part in the great excursion of the czar and his spouse to Western Europe in 1717, and on several occasions was intrusted with the highest court charges. His influence continued to increase under Peter's successors, Catharine I. and Peter II., and he contributed greatly to the election of Anne of Courland to the imperial throne. He died in 1734.—F. M.

GOLOVNIN, Vasili, a distinguished seaman, born about the year 1780. At an early age he entered the imperial marine, and when Czar Alexander I. resolved, in 1807, to execute a survey of the coasts of his immense empire, he was intrusted with the command of the expedition. He started in the beginning of 1809, and in a little more than two years surveyed the whole of the Russian possessions in Europe and America, as far as the Pacific Ocean. In July, 1811, he arrived on the coast of Japan, where he was at first hospitably received, but after a while thrown into prison. Returning to Russia, he was sent on another expedition into the Pacific in 1818. He died of cholera at St. Petersburg in 1832. The description of his voyage of survey, and captivity in Japan, was published at St. Petersburg, 1816, and was translated into German, French and English.—F. M.

GOLTZIUS, Heinrich, a celebrated old German painter and engraver, was born at Mulbracht, in the old duchy of Juliers, now Prussia, in 1558, and was brought up by his father, a glass-painter, to his own business. Young Henry, however, preferred engraving, which art he prosecuted with energy. He married at the age of twenty-one, and settled at Haarlem, where he devoted himself almost exclusively to engraving. In 1590 he commenced an eccentric tour through Germany and Italy, travelling with a servant under a feigned name, and sometimes acting as the servant himself. This journey restored his health, which had been much impaired; he reached Rome in the early part of 1591, and there, still under an assumed name, devoted himself to the study of painting and the antique remains; he arrived home at the close of the same year. His health was somewhat established by this and other tours, but he remained always an invalid, and died at Haarlem in 1617. Goltzius was chiefly an engraver. His execution is very skilful, and some of his works are highly appreciated; he also made many good imitations of Albert Dürer and Lucas Van Leyden. He was forty-two years old before he took up painting. His forms are well marked and his colouring is rich, but his drawing is sometimes criticized as too anatomical; he is one of those who laboured under the Michelangelo mania in design. As an engraver he will always rank high. Bartsch describes nearly three hundred prints by Goltzius, their dates ranging generally from about 1579 to 1615, mostly before 1590; and one bears the date of 1578—a half figure of a man writing. His works are generally of small dimensions. Jacob Mathan, the engraver, was Goltzius' stepson and pupil.—(Van Mander).—R. N. W.

GOLTZIUS, Hubert, a German painter and numismatist, born at Venloo in the duchy of Gueldres in 1526; died at Bruges in 1583. He resided in early life at Antwerp, devoted

to the cultivation of art and letters, and at the age of twenty-one dedicated to Philip II. his "Icones Imperatorum," which procured him the dignities of historiographer and painter royal. In 1558–60 he travelled in France, Germany, and Italy, and returned to Bruges with a rich collection of antiquities. In 1567 he published his "Roman Fasti," the dedication of which to the senate of Rome was rewarded by a complimentary address and the freedom of the city. His numismatical works are not free from errors of so grave a character as to render their authority on disputed points of little weight. Goltzius' paintings, which are exceedingly rare, are not without merit.—J. S., G.

GOMAR, Francis, the celebrated antagonist of Arminius, was born at Brügge in Flanders, January 30, 1563. His family was respectable and wealthy, and zealously attached to the reformed church. He had a pious education, and was early destined to study and the ministry. His parents having removed into the palatinate when he was fifteen years old, he was placed for three years at Strasburg under the famous philologist, John Sturm; and in 1580 commenced the study of theology at Neustadt under Ursinus, Zanchius, and Tossanus. In 1585 and 1586 he continued to study under the same masters at Heidelberg. With the exception of a short stay in Oxford and Cambridge, the whole of Gomar's training in theology was derived from the Calvinistic theologians of Heidelberg. His first charge was at Frankfort-on-the-Maine, where he faithfully discharged the office of pastor of the "ecclesia Belgica" from 1587 to 1594. In the beginning of 1594 he was called to occupy a chair of philosophy in the university of Leyden; and he continued to fulfil its duties with undisturbed serenity and success till the appointment of Arminius in 1603 to the vacant professorship of Francis Junius. The orthodoxy of his new colleague had already been publicly called in question; but after a conference with Arminius, Gomar declared himself satisfied, and took part in conferring upon him a doctor's degree. But in 1604 Arminius began to teach openly his peculiar views, and a thesis which he published, "De libero arbitrio hominis ejusque viribus," which was in direct opposition to the teaching of the Belgian Confession, obliged Gomar to come to the defence of the orthodox doctrine of the reformed church of the Netherlands. A keen and violent controversy followed, which lasted during the lifetime of Arminius, and long after his death, in which Gomar took a leading part. In the public disputations of 1604, 1608, and 1609, he was the prominent figure opposed to Arminius; and in the synod of Dort he was equally influential in his antagonism to the party of the remonstrants. But he was no lover of controversy for its own sake. He laid down his office at Leyden in 1611 in order to escape from the thick of the strife, and withdrew for several years to a quiet charge at Middelburg. In 1614 he accepted a call to a chair at Saumur; but his native church could not afford to be long deprived of his services, and he was recalled four years later to occupy a similar chair at Gröningen. In 1633 he took part at Leyden in the revision of the Dutch Bible; and in 1641 he died. His numerous works, partly exegetical and partly polemical, appeared in a collected form at Amsterdam in 1645, and again in 1664.—P. L.

GOMBAULD, Jean Ogier de, born at St. Just de Lussac about 1570; died in 1666. At the court of Marie de Medicis he was much admired, and was given a pension of twelve hundred francs, afterwards reduced to four hundred. He was one of the gentlemen-in-ordinary to the king. His epitaph on Malherbe is quoted—"Il est mort pauvre, et moi, je vis comme il est mort." Gombauld was one of the early members of the French Academy. He published tragedies, pastorals, sonnets, epigrams; Endymion, a romance; and tracts and letters on religion.—J. A., D.

GOMBERVILLE, Marin le Roy, Sieur de, born in 1599; died in 1674. At the early age of fourteen he wrote a series of quatrains, one hundred and ten in number, on the subject of old age. He formed intimate relations with the Port Royal divines, and for a while seemed likely to devote his talents to religious studies and exercises. He wrote imitations of Horace. Menage, however, denied that he knew Latin. He published several romances, and edited some historical tracts, with valuable notes. He fell out with the particle "car," and in one of his long romances determined never to introduce it; but it three times escaped his pen. A book of Gomberville's on the philosophy of the stoics, illustrated by a hundred tableaux, is still looked at for the sake of the plates.—J. A., D.

GOMES, Francisco Dias, a Portuguese poet and critic, lived at Lisbon in the eighteenth century. Engaged in trade, and occupied by the cares of a family, he reaped little fame while living from his literary efforts; but after his death in 1795, the Royal Academy of Lisbon caused his poems to be printed for the benefit of his widow and children. The principal poem is an epic on the conquest of Ceuta by John I.; there is also another entitled "The Seasons." It is, however, as a critic that he is most esteemed. A dissertation on the progress of the national style is justly esteemed.—F. M. W.

GOMEZ, Fernando, a Spanish captain, born in 1138. His first campaigns were against the Moors, and subsequently he served in the war waged between Ferdinand II. of Leon and Alonso Enriquez, the founder of the Portuguese monarchy. His disorderly life led to his expulsion from the court of Ferdinand, but he distinguished himself as a soldier, and was the founder of the military order of Alcantara. He died in 1182.—F. M. W.

GOMEZ, Joao Baptista, a Portuguese poet; born about 1784; died in 1812. He is chiefly known by a tragedy entitled "A Novo Castro," founded on the national theme of Inez de Castro. This poem went through several editions, and was translated into French. Its merits consist in the author having thrown off the bastard classicalism of the day, and followed the genius of his native language.—F. M W.

GOMEZ DE CIUDAD REAL, Alvarez, a Spanish theologian and Latin poet, born in 1488; died in 1538. He was the companion of Charles V. in his youthful studies. He fought in the Italian wars (1506–1512), and retired on a pension granted by Charles. His works are "Thali Christia," a heroic poem on the life of Jesus Christ, 1522; "De Militia principis Burgundi," 1540; and several religious treatises, of which the titles may be found in Antonio's *Bib. Scriptorum Hispaniæ*.—F. M. W.

* GOMM, Sir William, K.C.B. and general, a distinguished veteran officer, was born about 1780. The son of a lieutenant-colonel, he entered the army in 1794 as an ensign in the 7th regiment, and soon began in Holland an almost unprecedented career of active service. He served in the operations in the Helder in 1799; he accompanied Sir James Pulteney's expeditions in 1801; that against Copenhagen in 1807; and (after being present at Vimiera and Corunna) that against Walcheren in 1809. Lieutenant in the year of his ensigncy, he was a captain in 1803, major in 1811, lieutenant-colonel in 1812, being present as assistant quartermaster-general at Badajos, Salamanca, Vittoria, St. Sebastian, and Nice. He was at Waterloo as quartermaster-general to Picton's "fighting division," receiving in consequence the order of St. Anne, second class, and being created a K.C.B. in 1815. He was made a colonel in 1829, a major-general in 1837, a lieutenant-general in 1846, and a general in 1854. Sir William Gomm has been commander of the troops in the northern district of England, governor and commander-in-chief at the Mauritius, and in 1850, on the resignation of Sir Charles Napier, he was appointed to the command of the army in India, which he held till 1855. He has been twice married; first to the daughter of G. Penn, Esq. of Stoke Park, Bucks; and second in 1830 to the eldest daughter of Lord Robert Kerr, granddaughter of the fifth marquis of Lothian.—F. E.

GONATAS ANTIGONUS. See Antigonus.

GONCALVEZ, Joaquim Affonso, a Portuguese linguist, born in 1780; died in 1841. Having embraced the clerical profession, he sailed in 1812 for China, and visited Brazil, the Malabar coast, and the Philippines. Owing to the persecution then raging in China against the christians, he remained at Macao, and devoted himself with extraordinary energy to the study of the Mandarin language. His labours are less known than they deserve to be, forming as they do an important step in the knowledge of Chinese literature. In 1828 he published a Latin grammar for the use of Chinese students; in 1829 his "Arte China," a Portuguese-Chinese grammar, which is esteemed by the first Chinese scholars of the present day. In 1831 he published a Portuguese-Chinese dictionary, followed two years after by the corresponding Chinese-Portuguese work. In 1836 and 1838 he issued a Latin-Chinese vocabulary; and it is said that a larger work, on an extended and wholly novel plan, still remains in manuscript.—F. M. W.

GONDEBAUD or GUNDOBALD, one of the four sons of Gundioc, king of Burgundy, obtained at the death of his father, towards the close of the fifth century, the Lyonnese portion of the divided kingdom. Two of his brothers, Chilperic and Godomar, perished in the vain attempt to resist his ambitious schemes, and he assumed in 491 the title and authority of king

of Burgundy. His Arian opinions, and the religious excitement awakened in his dominions by the conversion of Clovis to the catholic faith, led him to convene an ecclesiastical council in 499. But the political designs of his Frankish rival speedily called him from the arena of debate to the field of battle; and he sustained a disastrous defeat near Dijon, chiefly through the treachery of his remaining brother Gondegiselus, who deserted with his contingent to the enemy. Gondebaud fled to Avignon, and submitted to the tribute imposed by the conqueror. When the Frankish forces, however, were drawn to a different quarter by the war with the Visigoths, he attacked Gondegiselus, whom he captured and put to death. Clovis ultimately agreed to commute the tribute into an obligation of military service, and the Burgundian prince spent the remainder of his days in promoting the prosperity of his kingdom by a temperate and just administration, which redeemed the errors of his previous career. He died in 516.—W. B.

GONDEBAUD. See GONDOVALD.

GONDEGISELUS, fourth son of Gundioc, king of Burgundy, inherited at his father's death the district of Besançon. He took the field with his brother Gondebaud against Clovis in 500, but deserted to the enemy at the battle of Dijon. He was subsequently besieged in Vienne by Gondebaud, and on the surrender of the town was slain in a church.—W. B.

GONDEMAR or GONDOMAR, second son of Gondebaud of Burgundy, succeeded to the throne of that kingdom when his brother Sigismond was taken prisoner and put to death by Clodomir of Orleans in 523. He renewed the struggle with spirit, and at first with success. Clodomir was slain, but his brothers Childebert and Clotaire succeeded in capturing Gondemar and subjugating Burgundy.—W. B.

GONDERIC. See GONDIOC.

GONDI. See RETZ, CARDINAL DE.

GONDICAIRE or GONDAHAIRE, King of the Burgundians, led his people across the Rhine at the beginning of the fifth century, and established himself so firmly between it and the Alps, that the Romans, after several attempts to drive back the invaders, agreed to their occupation of the territories on a promise of their allegiance. At a later period the Roman forces under Aëtius checked their efforts to penetrate further into Gaul, and in 436 Gondicaire was defeated and slain by Attila.—W. B.

GONDIOC or GONDERIC, second king of Burgundy, son of the preceding, succeeded his father in 436, and for some years maintained an alliance with the Romans, furnishing aid to Aëtius against Attila; but in 457 he took possession of Lyons, and, though for a time worsted by the troops of the Emperor Majorianus, finally retained the conquest. Gondioc bequeathed to his descendants an extensive territory, in the acquisition of which he had exhibited no little skill in diplomacy as well as in arms.—J. S., G.

GONDOLA, GIOVANNI FRANCESCO, an Illyrian poet, born of an honourable family at Ragusa in 1588. In his youth he studied law, and afterwards filled a position in the magistracy. He began his literary career by translating into Illyrian the Jerusalem Delivered, and other Italian poems. His principal work is the "Osmanide," a poem in twenty cantos, in which he recounts the last years of the unfortunate Sultan Osman I., his vast projects, and his struggle with Vladislaus of Poland. He died in 1638.—G. BL.

GONDOMAR, DIEGO SARMIENTO DE ACUNA, Count de: this able and astute diplomatist seems to have baffled posterity as successfully as he perplexed and hoodwinked his contemporaries. Hitherto at least his name has eluded the notice of most writers of biography. He played a very important part in English history in the reign of James I., and it is in Arthur Wilson's account of that reign that his name occurs most frequently. In Howell's Treatise of Ambassadors many anecdotes are told of him; but the most minute particulars recorded of him are to be found in the Spanish Nobiliario of Lopez de Haro, 1622. His earliest exploits were military, and performed at the age of seventeen in resisting the attacks of Drake on the coast near Bayonne in 1584, &c. From a place called Gondemar in that neighbourhood, he derived the title conferred on him by Philip III. in 1617. From the sarcastic retort of Lord Bacon on Gondomar's taunting him soon after his fall with "a merry Easter," the reply to which was, "and to you, Signior, a merry Passover," it has been surmised that the ambassador was reputed to be of Jewish descent. The fallen chancellor, however, may have alluded merely to a passage over the channel. Gondomar first came to England in 1613, and remained here five years, the object of much admiration and honour, suspicion and fear. His wit has left its mark in many familiar anecdotes. His power and influence with the king achieved the ruin of the winter-king of Bohemia, James' son-in-law, but an enemy of Spain, and brought the great adventurer Raleigh to the scaffold. He contributed greatly to make "the skill of Spanish diplomatists renowned throughout Europe." Backed by the Spanish exchequer, he formed a strong Spanish party in England, and saved, according to his own boast, thousands of Roman catholics in this country from imprisonment and death. He despised no means to acquire and maintain his power. To the king he spoke false Latin, that the royal pedant might correct him. On the nobility and on the ladies of the court and peerage he lavished gifts of money, increasing the appetite by what it fed on, the consequences of which are amusingly displayed in Wilson's anecdote of Lady Jacobs and her open mouth. In 1618 he went home to Madrid, but soon returned to London, "as no man knew so well the length of our foot." He finally left England for Spain in 1622, and was advanced for his good services. When he waited upon Prince Charles during the romantic visit of the latter to Madrid, Gondomar, who had just been appointed to an important office in the Spanish government, had the effrontery to tell the prince that an Englishman had been sworn privy councillor to the king of Spain, signifying himself, one of the most subtle and dangerous enemies England ever had. In a letter of Dr. Mead's, mention is made of a curious book in quarto of the marriage of Prince Charles and the Spanish Infanta which is dedicated to Count Gondemar, in whose titles alone "a whole leaf and a half are spent."—(Wilson's *James II. in Kennett; Aulicus Coq, in Secret hist.*, Edin., 1811, p. 268; *Notes and Queries*, vol. vii., 313; *Calendar of State Papers*, 1611–18.)—R. H.

GONDOMAR. See GONDEMAR.

GONDOUIN, JACQUES, French architect, born at Paris in 1737, was a pupil of Blondin, and went to Rome as exhibitioner of the Académie Royale. He was in 1769 employed to erect the new College of Surgeons (now the École de Médicine), which is still regarded by many French writers as one of the purest "classical" structures of the eighteenth century. His subsequent works were chiefly mansions in Paris and the provinces. Having realized a handsome fortune, he returned to Italy to study more at leisure the antiquities of Rome and the chief works of Palladio; when by the outbreak of the French revolution he lost at once a large part of his property and all hope of professional employment. Under the Empire, however, his services were called into requisition. Assisted by Lepère, he erected the column in the Place Vendôme, an imitation of that of Trajan at Rome. He performed various official duties, but designed no original work. He died in 1818.—J. T–e.

GONDOVALD or GUNDOBALD, an illegitimate or pretended son of Clotaire I., was called to the throne of Austrasia by a party of the nobles in opposition to Childebert II., the youthful heir of the murdered Sigismond.—(See FREDEGONDA.) His cause prospered for some time, being vigorously supported by the patrician Mummolus; but the alliance of Childebert with his uncle, Guntram of Burgundy, drove him into a fortress on the Pyrenees, where he was given up by his adherents and immediately put to death.—W. B.

GONDULFE, Bishop of Rochester, was born in 1023, and early devoted himself to the ecclesiastical career. Soon after his ordination he made a pilgrimage to Jerusalem, and it was in fulfilment of a vow made during a storm which he encountered on his way home, that he became a monk of the order of St. Benedict, and entered the abbey of Bec in Normandy. His zeal secured him the notice and friendship of two men destined to eminence in the church, Lanfranc and Anselm. The former attached Gondulfe to his own person, and after making him abbot of St. Stephen's at Caen, took him to England, and made him steward of his household. In 1076 the see of Rochester becoming vacant, Lanfranc made Gondulfe the bishop. He maintained the rights of his church, securing for it two fiefs, Lambeth and another. He repaired the cathedral, and founded two convents. The moderation of his character left him at peace with both parties in the struggle between the court and the clergy, which culminated in the rebellion of Odo, bishop of Bayeux. Gondulfe gave alms liberally, but never exceeded his income. Earnest in devotion,

he had two daily masses, and was seen constantly at the altar mingling tears of penitence with his prayers. He sank under age and infirmity in 1108.—R. H.

GONGORA Y ARGOTE, Luis, a Spanish poet, chiefly noticeable as having given his name to the poetical extravagances known as Gongorism, or "cultismo"—an exaggeration of what is understood in England by "classical" poetry. Born at Cordova in 1561, he was intended for the law, but never followed this profession; and at the age of twenty-three he is spoken of by Cervantes as an author of repute. He lived twenty years, however, from this time in comparative obscurity. His early writings are as much marked by simplicity as the later ones are by the opposite quality. They are mostly in short lines, and consist of lyrical ballads—some of them very touching—religious poems, and odes. About 1603, finding that he gained neither reputation nor the means of living, he became a priest, and came to the court at Valladolid, where he soon distinguished himself by a style then entirely new. Not only was every line overloaded with extravagant metaphors, but Latin words were introduced, and Spanish words Latinized to an extent which makes the meaning absolutely unintelligible. He died in his native city in 1627. His larger works were not published till after his death; they consist of poems on "The Deserts," "Pyramus and Thisbe," "Polyphemus," a panegyric on the duke of Lerma, and three comedies, only one of which is finished.—F. M. W.

GONTAUT. See Biron.

GONTHIER, Johann, a distinguished German physician, as well as linguist, was born of poor parents at Andernach in 1487. With the assistance of some generous friends of his family, he studied languages and philosophy at Utrecht and Marburg, and then settled as teacher of Greek at Paris about 1525. Here he obtained the friendship of the cardinal de Bellay, and on his advice began the study of medicine, and was admitted M.D. in 1530. He now set up as a lecturer on medicine, and soon obtained an extraordinary popularity, which brought him the title of "Primus anatomes in academia Parisiensi restaurator." He was named chief physician of the court of Francis I., and King Christian III. of Denmark vainly tried to attract him to his states. However, in spite of his wish to remain at Paris, the religious dissensions of the time soon compelled him to leave, he being a zealous protestant, and not inclined to bear quietly the restrictions imposed on his church. He removed first to Metz and next to Strasburg, but being persecuted in both cities, finally took up his abode in Germany, devoting himself entirely to literature. He died October 4, 1574. Of the numerous works he composed the most notable are—"Syntaxis Græca;" "Anatomicarum Institutionum, secundum Galeni sententiam;" "De Victus et Medendi Ratione, tum alio, tum pestilentiæ maxime tempore observanda;" "Commentarius de Balneis et aquis medicatis, in tres dialogos distinctus;" and "De Medicina veteri et nova tum cognoscenda, tum faciunda."—F. M.

GONZAGA, princes of Mantua and Guastalla. From the twelfth century they had large estates and several castles in the neighbourhood of Mantua, and were ranked among the nobility of that town. They were Ghibelines, and allied with the Bonacorsi, who at the beginning of the fourteenth century were lords of Mantua. In a feud, however, which occurred between the two families, Passerino, the head of the Bonacorsi, was killed by a son of Luigi Gonzaga in 1328, and in that year Luigi, born in 1267, was called to the lordship of Mantua. He shared the government with his three sons, Filippino, Guido, and Feltrino. In 1335 they conquered Reggio from Della Scala, lord of Verona, who was supported by Luchino Visconti of Milan; and in 1348 a battle took place in which the lords of Milan and Verona were completely defeated by Filippino. Luigi died in 1361, and was succeeded by his son, Guido, then in his seventieth year. He intrusted the government to his eldest son Ugolino, a gallant soldier, who, however, was assassinated by his brothers Luigi and Francesco in 1362. They thus came into possession of the power which was nominally held by their father, and were engaged in a series of plots and mutual recriminations when he died in 1369. He was succeeded by his son, Luigi II., who was no sooner seated in power than he caused the assassination of his younger brother Francesco. Notwithstanding this and other crimes, he was much beloved by the Mantuans, whom he ruled mildly till his death in 1382. His son and successor, Francesco I., born in 1363, was an enlightened prince and a liberal promoter of commerce. He was basely deceived into the commission of a most deplorable crime. He had married the daughter of Bernardo Visconti, lord of Milan, who had been poisoned by Galeazzo Visconti. The latter, fearing the vengeance of the daughter of his victim, accused her of infidelity to her husband, and caused a forged love-correspondence to be found in her apartment. On this ground Francesco condemned his wife to be beheaded in 1391. Having subsequently discovered the perfidy of Visconti, he waged war against him for several years. He died in 1407. His son, Gian Francesco I., fifth lord and first marquis of Mantua, was only thirteen years of age, when he succeeded his father under the tutelage of his uncle, Carlo Malatesti, lord of Rimini. He distinguished himself in the war of the republic of Venice against Filippo Maria Visconti. In 1432, Gonzaga for some time held the command of the Venetian troops; but, disgusted with the dark policy of the government, he soon passed over with his son Luigi to the ranks of the Milanese. In 1433 the Emperor Sigismund, in acknowledgment of services which Gonzaga had rendered him during his expedition into Italy, erected the lordship of Mantua into a marquisate. Francesco died in 1444, and was succeeded by his eldest son, Luigi III., sixth lord and second marquis of Mantua, distinguished for his literary tastes, as well as for his military talents. It was in 1459–60, during the reign of this prince, that the congress of christian sovereigns under the auspices of Pope Pius II. was held at Mantua, affording occasion to Gonzaga for a brilliant display of the elegance and luxury of his court. He died in 1478. His son and successor, Federico I., third marquis of Mantua, born in 1439, learned the trade of arms in the service of other states, became a distinguished condottiere, and in 1482 signalized himself in the defence of the house of Este against the attacks of the Venetians and Pope Sixtus IV. He died in 1484, and was succeeded by his son, Gian Francesco II., who in 1490 married Isabella d'Este, daughter of the duke of Ferrara. He distinguished himself both as a military commander and a patron of literature, and was himself the author of several poems. As general-in-chief of the Italian league against Charles VIII., he fought the battle of Val di Taro in 1495. In 1498 he defended Pisa against the Florentines; served under Louis XII. of France in 1503; and afterwards took part in the hostilities of Julius II. against the Venetians. In 1509 he was taken prisoner, and suffered a year's captivity at Venice. He died in 1519, leaving three sons, Ercole, afterwards cardinal, of whom a separate notice is given below; Ferdinand, a gallant soldier, who founded the dukedom of Molfetta and Guastalla, noticed at the end of this article; and, Federico II., ninth lord, fifth marquis, and first duke of Mantua, who was born in 1500. During the war between Francis I. and Charles V., Federico hesitated for a time in his policy; but in 1521 he decided for the imperial alliance, was named by Leo X. captain-general of the troops of the church, and served as a condottiere under Prospero Colonna and the marquis of Pescara. After a short defection in 1527 he returned to the imperial banner in 1529, and in the following year Charles V. rewarded his services by erecting the marquisate of Mantua into a duchy. In 1536, Federico came into possession of Montferrato in right of his wife, a sister of the deceased marquis. He died in 1540, and was succeeded by his son, Francesco III., then a minor. In 1549 he married Catherine, daughter of Ferdinand of Austria, and remained faithful to the Austrian alliance. His brother Louis married in 1565 Henrietta of Cleves, heiress of the duchy of Nevers, and hence the line of Nevers was called in the following century to the succession of Mantua. Francesco III. was drowned in the Lake of Mantua in 1550, and, leaving no children, was succeeded by his brother Guglielmo, third duke of Mantua, who married Eleonora of Austria, another daughter of the Emperor Ferdinand I. His reign was only marked by the prodigality and the abuses of his court. He died in 1587, and was succeeded by his son, Vincenzo I., who, in 1585, had married Eleonora de Medici, daughter of the grand-duke of Florence. Accounts differ greatly as to the character of this prince. In 1595 he offered his services to Rodolph II. against the Turks, and, after an unfortunate military career, died in 1612, leaving three sons. The eldest, Francesco IV., born in 1586, survived his father only ten months, and was succeeded by his brother, Ferdinand, sixth duke of Mantua, who, being a cardinal, resigned his ecclesiastical dignity for the duchy. During his rule a contest took place between the Gonzagas and Charles

Emmanuel, duke of Savoy, for the possession of Montferrato, the latter claiming it for his grand-daughter Maria, the only surviving child of Francesco IV. and of Margherita of Savoy. The question was submitted for decision to the emperor; but while it was under arbitration, Ferdinand de Gonzaga died in 1626, and was succeeded by his brother, VINCENZO II., born in 1594. The latter, being without sons, called to the inheritance of Mantua his cousin, Carlo of Rethel, son of the duke of Nevers, and married him to the heiress of Montferrato on the 26th December, 1627. Vincenzo died on the day after the ceremony, and thus the two principalities were again united under the house of Gonzaga. CARLO I., duke of Mantua, Monferrato, Nevers, and Mayenne, reigned from 1627 to 1637, and his right was fully recognized by his subjects; but the jealousy of the Emperor Ferdinand II. against a French prince encouraged Don Ferdinando, duke of Guastalla, though not so nearly related to the dukes of Mantua, to contest his claim. The rival princes were respectively supported by France and Austria, and this led to a protracted war which desolated the duchy of Mantua. In 1630 the city was taken and pillaged by the imperial troops. The invasion of Germany by Gustavus Adolphus suddenly changed the position of affairs. The emperor hastened to conciliate the duke of Nevers, and in April, 1631, he formally invested him with the duchies of Mantua and Montferrato, detaching only a small portion of territory from the latter to give to the duke of Savoy. Charles of Rethel having died in 1631, Carlo I. was succeeded in 1637 by his grandson, CARLO II., who, being only seven years of age, was placed under the guardianship of his mother, Maria. In 1649 he married Isabella Chiara of Austria, but became notorious for his profligate habits. After being compelled by his extravagance to sell all the French fiefs which remained in the family, he died, the victim of intemperance, in 1665. He was succeeded by his son, CARLO FERDINANDO, tenth and last duke of Mantua and Montferrato. In 1670 he married Anna Isabella, eldest daughter of Ferdinand, duke of Guastalla, at whose death in 1679 he took possession of that duchy, but was afterwards compelled to relinquish it to Vincenzo de Gonzaga, a cousin-german of the deceased duke. By heavy taxation and the most shameless expedients he amassed large sums, which he squandered in gambling and debauchery at the carnivals of Venice. In 1686 he served under Leopold I. against the Turks, but left in Hungary a poor impression of his valour. He was as faithless in his political conduct as he was unprincipled in private life, and the war of the Spanish succession, in which he had no personal interest, was the cause of his ruin. Instead of maintaining a wise neutrality, he sold Casal to France, and received in 1701 a French garrison into Mantua. At the same time he tampered with the emperor in such a way as to alienate even his French allies; and after peace was concluded he was abandoned by both parties, as well as detested by his subjects. Victor Amadeus of Savoy conquered Montferrato, and the duchy of Mantua was given by France to Austria in virtue of the convention of March 13, 1707. The duke, who had taken refuge in Venice, was put under the ban of the empire, and his estates were annexed to Austrian Lombardy. After the death of his first wife he had married in 1704 Susanne-Henriette of Lorraine, but had no children by either marriage; and at his death in 1708 the dynasty and family of the Gonzagas of Mantua became extinct.

FERDINANDO DE GONZAGA, who founded the dukedom of Molfetta and Guastalla, which existed in the family till the middle of the eighteenth century, was the third son of Francesco II. (noticed above), and was born in 1506. He followed the banner of Charles V.; commanded at the siege of Florence in 1530; fought at Tunis in 1535, and having been named viceroy of Sicily, accompanied the emperor on his expedition at Provence. In 1546 he was appointed governor of the Milanese, but was superseded by Phillip II. in 1556, after having made his name odious in Italy by a series of dastardly crimes. He then purchased the duchy of Molfetta in Naples, and the lordship of Guastalla, which he transmitted to his family. This branch of the Gonzagas became extinct in 1746 on the death of Giuseppe Maria.—G. BL.

GONZAGA, ANNE DE, Princess-palatine, born in 1616, and died at Paris in 1684, was the second daughter of Charles de Gonzaga, duke of Nevers and afterwards of Mantua, and of Catherine of Lorraine. Refusing to enter a convent as her father wished, she resided with her sister Maria at the Hôtel de Nesle in Paris; and, after a romantic intrigue with Henry de Guise, married in 1645 Prince Edward of Bavaria, fourth son of Frederick V., elector-palatine of the Rhine. In the struggles of the Fronde she sided warmly with Anne of Austria, and displayed an ability that called forth the warm admiration of De Retz. After her husband's death in 1663 she devoted all her time to religious exercises.—W. J. P.

GONZAGA, ERCOLE DE, Cardinal, was born in 1505, and died in 1563. He was the son of John Francis II., duke of Mantua. Created bishop of Mantua in 1520, he became, six years later, a cardinal and archbishop of Tarragona. In 1540 he acted as regent of Mantua during the minority of his nephews. In 1559 he nearly succeeded in being elected pope; and in 1562 was chosen to preside at the council of Trent; but a fever soon afterwards terminated his career. He was a friend of letters and of literary men.—W. J. P.

GONZAGA, LUCREZIA, daughter of Pirro, lord of Gazzuolo, one of the most celebrated women of the sixteenth century, received her classic education from the renowned Matteo Bandello, who dedicated to her a poem entitled "Del vivo amore col tempio di Pudicizia." Shortly after her marriage her husband, Gian-Paolo Manfroni, was condemned to death for having conspired against the duke of Ferrara. She obtained by her entreaties the commutation of the sentence into a perpetual imprisonment, and followed him to his dungeon, where he died in 1552. Her life has been written by Scaliger, Buscelli, and Doni. She passed the rest of her days in exercises of piety, and died at Mantua on the 2nd of February, 1576.—A. C. M.

GONZAGA, MARIA LOUISA DE, sister of Anne de Gonzaga, born about 1612. The duke of Orleans having conceived a passion for her, which was disapproved of by the court, she was imprisoned at Vincennes and treated with great harshness. Subsequently the unfortunate Cinq-Mars ventured to aspire to her hand; she secretly favoured his suit, but it was ended by the axe of the executioner. In 1645 she was married to the aged king of Poland, Sigismund-Ladislaus IV.; and after his death, a papal dispensation having been obtained, to his brother and successor John Casimir. As queen of Poland, she displayed very high political capacity. Her death occurred at Warsaw in 1667. Her husband immediately abdicated, and retired to a monastic life in France.—W. J. P.

GONZAGA, SCIPIO DE, Cardinal, was born in 1542, and died in 1593. In 1587 he obtained a cardinal's hat from Sixtus V. by the influence of his uncle the duke of Mantua, with whom he had previously been on unfriendly terms. Gonzaga was an intimate friend of Tasso, of Guarini, and of Muretus. He founded at Padua the Academy Degli Eterei.—W. J. P.

GONZAGA, THOMAS ANTONIO, a Brazilian poet, was born at Oporto in 1747, but spent his youth at Bahia, where his father was a magistrate. He was sent to Europe for his education, and about 1768 returned to Brazil, where, after holding several public appointments, he was stationed at Minas, and afterwards at Villa Rica. Here, about 1788, he formed an attachment to a lady born at Minas, Doña Maria Joaquina Dorotheia-Seixas Brandao, whose name is even now still remembered as the Portuguese Laura. His collection of lyric poems, entitled "Marilia de Dirceo," enjoys the honour of having been oftener reprinted and more widely admired, than, perhaps, any Portuguese poetry save that of Camoens. Gonzaga was about to be married to the object of his passionate admiration when he was involved in a charge of conspiracy against the government, and sentenced to ten years' banishment to the coast of Mozambique. Here the climate brought on a fever, the result of which was the entire prostration of his intellect. He died in 1793.—F. M. W.

GONZALES, the name by which GONZALES COCQUES, the pupil of David Ryckaert the elder, is commonly known in this country. He was born at Antwerp in 1618, and early distinguished himself for his small portraits, in which he endeavoured to imitate the style of Vandyck. Gonzales painted many family portraits in small, and also some genre pieces; but he is chiefly distinguished for the beauty and skill of his small portrait pieces, as domestic family scenes, &c. He painted many of the great families of his time in this style. He was twice president of the academy of Antwerp, where he died in 1684.—(Descamps, *La Vie des Peintres*, &c.)—R. N. W.

GONZALO DE BERCEO, the earliest known Spanish writer, flourished between 1220 and 1260. His works, which form the second volume of the collection of Sanchez, consist of nine poems,

the most notable of which is one on the miracles of the Virgin Mary. The whole, with one slight exception, are written in the metrical form which was popular for at least two centuries afterwards, called by Berceo the *quaderna via*, consisting of stanzas of four lines each, the same rhyme being maintained through all the four.—F. M. W.

GONSALVO FERNANDEZ DE CORDOVA (sometimes called of Aquilar), surnamed the GREAT CAPTAIN, was one of the renowned generals who maintained the fame of Ferdinand and Isabella of Spain. He was born at Montilla in 1453, of a leading family in Cordova, and was the youngest of two brothers. At the time when he came to man's estate the country was distracted by the rival claims to the throne of Castile of Isabel, then recently married to Ferdinand of Arragon, and of Joanna, the reputed daughter of Henry IV. Gonzalo presented himself at Segovia, with a splendour far exceeding his means, to espouse the cause of Isabel. His first campaign was in the war against Portugal, under Alonzo de Cardenas, grand master of St. Iago. But it was in the wars with the Moors of Granada in 1486 that he first acquired fame. He was foremost at the capture of Tajara, Illora, and Monte Frio, and nearly lost his life in a skirmish before Granada. He was chosen to conduct the negotiations for a surrender of the place, and afterwards, in 1492, returned to the court laden with riches and favour. The keen eye of Isabel singled out Gonzalo, when next, in 1495, Ferdinand had need of a skilful general to head an expedition to Sicily intended to thwart the designs of Charles VIII. of France. Gonzalo arrived at Messina at the head of the Spanish contingent, consisting of six hundred lances, and one thousand five hundred foot, besides those employed in the fleet. Crossing over to Calabria, he effected a junction with the forces of Ferdinand, and first joined battle with the French near Seminara; his own judgment, which was against venturing an engagement, being overruled by the impetuosity of the king. This was the only engagement in which Gonzalo failed to obtain a victory. Gonzalo made his way to Reggio, and speedily overran the whole of Upper Calabria, but was summoned by Ferdinand to assist in reducing the French army, which now held out at Atella, maintaining a precarious communication with the rich supplies of the interior. His military tact enabled him to cut off the enemy's resources, and a capitulation was signed, 21st July, 1496, by which the French army was to be entirely withdrawn from Italy. Ferdinand died September 7, 1496, and was succeeded by Frederick. Gonzalo, after relieving the seaport of Ostia, and making a triumphal entry into Rome, returned to Sicily, and reached Spain in August, 1498. An eventful, but brief campaign in Granada, soon occupied his attention, and in 1500 we find him again leading the war in Sicily, but with objects entirely changed. Ferdinand the Catholic, ever since the peace with France, had entertained a scheme for dividing with his powerful rival the kingdom of Naples. Louis XII., meanwhile, had inherited the throne and the policy of Charles VIII. In May, 1500, Gonzalo, at the head of the flower of Spanish chivalry, sailed from Malaga, and first attacked the island of Cephalonia, which he rescued from the Turks, and restored to Venice. The unfortunate Frederick was compelled, in October, 1501, to resign his crown, and accept of the duchy of Anjou and a splendid pension. It is a blot on the chivalry of Gonzalo, that he not only seized upon the Calabrian dominions he had won for the father of Frederick, but, after his abdication, detained his son, the duke of Calabria, and sent him a prisoner to Spain. The French king soon resolved to conquer, if possible, the whole kingdom of Naples and Sicily for himself. He blockaded Gonzalo in the old town of Barletta, where his troops were almost driven to mutiny by privation and exposure. The Chevalier Bayard was one of the champions of France in the skirmishes and single combats which here took place. After long delay, strengthened by reinforcements from Spain, and successful in attempts to snatch several towns from the superior foe, Gonzalo resolved to direct his march on Naples, April 28, 1503. The battle of Cerignola proved a complete victory for the Spaniards, and within a day or two an equally important success at Seminara crowned their arms. On the 14th of May Gonzalo entered Naples, and received the submission of the city to his master, Ferdinand. The genius and energy by which the conquest of the whole kingdom was consolidated resulted in the peace of Lyons, 11th February, 1504, by which the military career of Gonzalo was terminated. The death of Isabella some months later, November 26, 1504, left free scope for the suspicious disposition of King Ferdinand, and in 1506 the latter set sail for Naples, with a view to reduce the power of his formidable viceroy. They met at Genoa, and the king pursued his route to Naples, where the imposts he exacted gave his new subjects little cause for congratulation. With specious expressions of goodwill, Gonzalo was recalled, and having munificently discharged the debts of many of his companions-in-arms, by sacrificing a part of the domains granted to him, he followed the king to Spain, but found mistrust and insult awaiting him. The grand mastership of St. Iago, which had been promised him, was withheld. He retired to his estates in the south, chiefly residing at Loja, where his residence was the resort of celebrated men in every department. In 1512, at the urgent request of the pope and the other allies of Ferdinand, he was again placed at the head of an expedition to Italy, but, alarmed at the enthusiasm excited by his choice, the king summarily disbanded the army that had flocked to the standard of the Great Captain. Stung with the insult, Gonzalo asked permission to retire to his estates in Naples; but this being refused, he spent the rest of his life at Loja, engaged in plans for the ameliorating the condition of his tenants and neighbours. He expired of a quartan ague on the 2nd December, 1515, at Granada, in the arms of his wife and his daughter Elvira. Gonzalo was one of the finest specimens of the chivalry of the time. A skilful general as well as a brave warrior, a generous friend, and the object of almost blind idolatry to his soldiers, he showed himself none the less an able and far-seeing administrator. In his latter years he added to his military laurels the honours of peaceful labour in various directions. The one blot on his fame, the breach of faith with the young duke of Calabria, must be primarily charged on his subtle and selfish master.—F. M. W.

GOOD, JOHN MASON, M.D., was born in 1764, at Epping in Essex, where his father was an Independent minister. He was apprenticed to a general practitioner at Gosport, and in 1783 went to London, where he pursued his professional studies at Guy's hospital; and in the following year entered into partnership with a medical man at Sudbury in Suffolk. Having become involved in pecuniary difficulties, he removed to London in 1793, and became a member of the College of Surgeons. He added to his income by numerous literary and professional works, and was a large contributor to some of the reviews—chiefly to the *Analytical* and the *Critical*, of which latter review he was for some time the editor. In 1805 he was elected F.R.S.; and both his medical and literary reputation became gradually so well established, that in 1820 he determined to relinquish general practice, and took the degree of M.D. at Marischal college, Aberdeen. In 1822 he became a licentiate of the London College of Physicians; and died, after a long and painful illness, at the beginning of 1827. Besides contributing to various periodical publications, Dr. Good was the writer of several works relating to medicine, divinity, and classical literature; all of which are now more or less forgotten, but which have secured for their author a respectable place in the list of learned physicians. His unusual industry and energy, joined to his methodical habits, enabled him to complete in a great measure his originally defective education; so that, besides being well-acquainted with the physical sciences, he acquired a knowledge of several ancient and modern languages, though it may be doubted whether he knew any of them critically and thoroughly. The following are his principal works:—

1. *On Medical Subjects, &c.*—"A Dissertation on the Diseases of Prisons and Poor-houses," a prize essay, published at the request of the Medical Society of London, 1795; a "History of Medicine, so far as it relates to the Profession of the Apothecary, from the earliest accounts to the present period," 1795; another prize essay, "On Medical Technology," to which was awarded the Fothergillian medal, and which appeared in the Transactions of the Medical Society of London, 1808. This is an attempt to do away with the anomalies and absurdities of medical nomenclature. His suggestions have not been adopted; but his own proposed medical terms are for the most part far superior in etymological correctness to the generality of newly-invented technical terms in the present day. This and the kindred subject of the arrangement of diseases continued to occupy Dr. Good's attention for some years; and in 1817 he published "A Physiological System of Nosology, with a Corrected and Simplified Nomenclature." It is a work of great, though inaccurate learning, and was favourably received on its first publication.

With respect to its merits as a system of classification, it will be sufficient in this place to state that it has never been generally, or even very extensively, adopted by the medical profession. His principal medical work is, "The Study of Medicine," which was published in 4 vols. in 1822, and which has passed through four editions, the last two having been edited, since Dr. Good's death, by the late Samuel Cooper. "The object of the work," says the author, "is to unite the different branches of medical science—which, when carried to any considerable extent, have hitherto, by most writers, been treated of separately—into a general system, so that the whole may be contemplated under a single view, and pursued under a common study. These branches are the following—I. Physiology, or the doctrine of the natural action of the living principle. II. Pathology, or the doctrine of its morbid action. III. Nosology, or the doctrine of the classification of diseases. IV. Therapeutics, or the doctrine of their treatment and cure." It may be doubted whether this plan was judiciously chosen, but both in a literary and a scientific point of view it was well executed; and the fact of so large a work having passed through four editions is a remarkable testimony to its general merits. It is now superseded by more recent, and in some respects superior works; but it may still be consulted with advantage. The "Book of Nature," which appeared in 1826, in 3 vols., consists of three series of lectures delivered at the Surrey Institution in 1810 and the two following years. The "Pantologia, or universal dictionary of arts, sciences, and words," which was published in 12 vols., between 1802 and 1813, and to which he contributed a great number of articles on various subjects, occupied also much of his time for several years.

2. *Theological and Religious Works, &c.*—One of the most interesting and instructive parts of Dr. Good's character was the deep religious feelings which actuated him during the later years of his life. For about seventeen years he associated himself with a Socinian congregation; but in 1807, after a thorough and conscientious re-examination of their opinions, he separated from that body and joined the English church. In 1803 he published a translation of the Song of Solomon; and in 1812, a translation of the book of Job, which latter book he attributes to Moses. Both works are accompanied by copious critical and explanatory notes; but both, and especially the former, are treated rather in a literary point of view than with the seriousness befitting the subject. This objection does not apply to his translation of the book of Psalms, which occupied much of his time during the last four or five years of his life, but which he did not live to publish. The introduction, or "Historical Outline of the Book of Psalms," was published in 1842, in compliance with his wishes, and the "New Translation" in 1854. A very edifying little book, entitled "Occasional thoughts on Select Texts of Scripture," was published after his death in 1828. In 1803 he published the "Memoirs of the Life and Writings of Dr. Alexander Geddes."

3. The only work directly relating to *Classical Literature* is his translation of Lucretius into blank verse, which appeared in 2 vols. 4to, 1805. As an instance of Dr. Good's diligent economy of time, it deserves to be mentioned that this translation was composed in a great measure during his walks in the streets of London, it being his custom to commit to memory a certain number of lines of the original poem, translate them in his own mind during his walk, and then correct and polish the passage on his return home.

There is a very interesting work on the life, writings, and character, literary, professional, and religious, of Dr. Good, published in 1828, by his friend Dr. Olinthus Gregory, from which work the preceding facts are taken.—W. A. G.

* GOODALL, Edward, line engraver, was born at Leeds in September, 1795. Mr. Goodall has executed several large engravings after Turner, particularly "Caligula's Bridge," "Tivoli," and "Cologne;" as well as some after other landscape painters. He is, however, most celebrated as an engraver of book plates, and especially of those from Turner's drawings; his exquisite rendering of that great artist's vignettes in such works as Rogers' Italy, and Poems, has probably seldom been equalled, and never surpassed. Mr. Goodall's style is essentially his own, and is as varied as the subjects he represents.—J. T–e.

* GOODALL, Frederick, A.R.A., son of the preceding, was born in London, September 17, 1822. He owes his rudimentary education in art entirely to his father, whose profession it was at first intended he should follow. Whilst only fourteen he received a commission to make drawings of Lambeth Palace and Willesden church; and, a year later, was employed to make a series of drawings of the interior of the Thames Tunnel. This last commission had an important influence on his career as an artist. It suggested the subject and supplied the materials of his first oil painting, "Finding the Dead Body of a Miner by Torchlight;" and it brought him acquainted with Mr. Isambard Brunel, by whose urgent advice he was induced, at the age of sixteen, to make a sketching tour in Brittany and Normandy. During the four following summers he returned to those districts, and thenceforth for several years continued to paint scenes from the peasant life he there observed; and almost to the present time the types of form, face, and expression with which he then familiarized himself, have been of constant recurrence in his pictures. Later he visited Ireland and Wales, and painted scenes of Welsh and Irish life. Again he went to Brittany, but this time it led him to venture on a higher class of subjects; and he has, with increasing years and experience, been constantly essaying loftier themes. One of the earliest of his larger pictures was the well-known "Village Holiday," painted in 1847 for Mr. Vernon, and presented by him to the nation. Others are—"Hunt the Slipper;" "Raising the Maypole;" "Arrest of a Peasant Royalist—Brittany;" "Cranmer at the Traitor's Gate;" "Felice Ballarin reciting Tasso to the people of Chioggia;" and "Early Morning in the Wilderness of Shur"—a noble picture, the result of recent studies in the East. Mr. F. Goodall was elected A.R.A. in 1852.—J. T–e.

GOODALL, Walter, a well-known historical antiquary, was the son of a farmer in Banffshire, where he was born about 1706. He was educated at King's college, Aberdeen; and in 1730 was appointed depute-keeper of the advocate's library in Edinburgh, first under Thomas Ruddiman, and afterwards under David Hume. He was a staunch jacobite and a furious partisan of Queen Mary; and in 1754 he published "An Examination of the Letters said to be written by Mary to James Earl of Bothwell." He also published new editions of Crawford's Memoirs, Scott of Scotstarvet's Staggering State of Scots Statesmen, and Fordun's Scotochronicon; contributed to Keith's Catalogue of Scottish Bishops; and wrote a preface and life to Sir James Balfour's Practicks. He died in 1766 in very indigent circumstances, caused by intemperate habits.—J. T.

GOODMAN, Christopher, an English reformer, who took a considerable part also in the Scottish Reformation, was a native of Chester, where he was born about the year 1520. In 1536 he entered at Brazennose, Oxford, where he took his degrees in arts; and in 1547 he was made senior student of Christ Church in the same university. About the end of King Edward's reign he was chosen divinity lecturer, but on the accession of Mary he was obliged to quit the kingdom, and retired to Frankfort. He was afterwards joined with Knox as co-pastor in the charge of the English church of Geneva. During his residence in that city he assisted in preparing the revised version of the scriptures usually called the Geneva Bible, and also in drawing up the directory for public worship, called the Book of Common Order. On the accession of Elizabeth he returned to England, but was coldly received on account of a work on the obedience of subjects to princes, which he had published during the reign of Mary. He therefore withdrew to Scotland in 1559, and was warmly welcomed by Knox and his colleagues, by whom he was sent for a time to preach in Ayr. In 1560 he was appointed first protestant minister of St. Andrews. In 1565 he returned to England, and accompanied Sir Henry Sidney as chaplain in his expedition against the rebels in Ireland. In 1571 he was cited before Archbishop Parker to answer for his obnoxious book, which was not even yet forgotten, and made his peace by a recantation and renewed professions of loyalty. He was afterwards a preacher in Chester, where he survived till 1601 or 1602.—P. L.

GOODMAN, Godfrey, who is generally spoken of as the only protestant prelate of England who ever went over to Romanism, was born of a good family at Ruthvyn in Denbighshire in 1583. After finishing his education at Trinity college, Cambridge, he was appointed in 1607 to the living of Stapleford Abbots in Essex, and rose into distinction as a preacher. In 1616 he published "The Fall of Man and Corruption of Nature, proved by Reason," which drew him into a controversy with Dr. George Hakewill. He obtained in succession a canonry of Windsor in 1617, the deanery of Rochester in 1620, and the bishopric of Gloucester in 1625. In 1626 he preached before the court, and

on that occasion came under a suspicion of Romanizing tendencies, which was confirmed by a petition soon after presented to the king against him by Bastwick, Burton, and Prynne. He was not apparently disturbed on account of the petition; but in 1640 he came into collision with Archbishop Laud. He refused to sign the canons adopted in the celebrated convocation of that year, and was first thrown into prison and then suspended from his episcopate. During the civil commotions which followed he spent much of his time in the Cottonian library, and composed those "Memoirs of the Court of James the First," which were first published in 1839, by John E. Brewer, M.A. In 1650 he published an "Account of his Sufferings," and in 1653 a work dedicated to Cromwell, entitled "The Two Mysteries of the Christian Religion, the Ineffable Trinity and Wonderful Incarnation Explicated." For several years he was on terms of intimacy with Francis S. Clara, a dominican friar, in whose company he died in January, 1655. Goodman, strangely enough, was not a professed papist, but when Laud taxed him with popery for refusing to subscribe the canons, he strenuously denied it.—P. L.

* GOODRICH, Chauncey A., D.D., a celebrated American linguist and orthoepist, born October 23, 1790, at New Haven, Connecticut; graduated at Yale college in 1810; and in 1817 was appointed professor of rhetoric and oratory in that institution. He has edited several editions of his father-in-law Dr. Noah Webster's American Dictionary of the English Language; the latest of which, published in 1856, contains a synopsis of words differently pronounced by different orthoepists. In 1825 he published a valuable contribution to the literature of the age in a volume entitled "Select British Eloquence," embracing the best speeches entire of the most eminent orators of Great Britain for the last two centuries, with sketches of their lives, &c. He is likewise the author of several excellent elementary works on the Greek and Latin classics.—G. BL.

GOODRICH, Samuel Griswold, better known as Peter Parley, was born at Connecticut, U.S., 19th August, 1793. From 1814 till he was upwards of thirty years of age, Mr. Goodrich was engaged in business as a publisher in Hartford. It was not till after his return from a tour in Europe (1823–1824) that he entered upon those literary labours which have made his *nom de plume* famous over the whole world. From 1828 to 1842 he was principally occupied as editor of the *Token;* and in this capacity he is gratefully remembered for the kindness with which he treated young writers struggling in obscurity. In 1838 he was a member of the senate of Massachusetts. On his visit to Paris in 1851 he held the office of consul of the United States, and in that city he remained till 1855. During his stay there, besides publishing "Les Etats Unis d'Amerique," and the "Petite Histoire Universelle," he made arrangements for the translation and introduction of his famous Peter Parley serials. In 1855 he returned to his native country. As the author of the "Outcast," 1837; "Sketches from a Student's window," 1841; and various other poems, Mr. Goodrich occupies no mean place among American poets. His miscellaneous prose works, "History of All Nations," 1849; "Recollections of a Lifetime," 1857, &c.; together with the numerous excellent school-books which came from his pen—were sufficient to have secured for the name of S. G. Goodrich a solid renown. But while he was the author or compiler in all of one hundred and seventy volumes, one hundred and sixteen of these, intended for the instruction and amusement of children, bear the name of Peter Parley. As the much-loved old gentleman of the knee-breeches and stout cane, Mr. Goodrich wrote numerous tales —(about America, 1827; Europe, 1828; Africa, 1830; Asia, 1830, &c.)—historical compends, ("Peter Parley's Universal History," 1837; "Peter Parley's Tales about Ancient Rome," 1832, &c.)—and miscellanies in history, biography, science, and general literature. "Peter Parley's Geography," 16mo, 1837 and 1844, had a circulation up to 1858 of two million copies. The publisher, who paid Mr. Goodrich only three hundred dollars for the copyright, made a fortune by this little work. The books of the Parley series have been translated into various European languages. In 1858 about seven millions of volumes had been sold, and they had attained an annual circulation of three hundred thousand copies. For the last thirty years of his life Mr. Goodrich suffered severely from weak eyes, and from this cause he was obliged to take the assistance of several subordinates in preparing his works for the press. He died suddenly in 1860.—R. V. C.

GOODRICH, Thomas, Bishop of Ely and Lord Chancellor of England, was the second son of Edward Goodrich, of East Kirkby in Lincolnshire, and was educated at Cambridge, where soon after 1500 he was admitted pensioner of Corpus Christi, and in 1510 became fellow of Jesus college. In 1515 he served as proctor of the university, and was nominated in 1529 one of the syndics of the university, to return an answer to King Henry VIII. concerning the lawfulness of his marriage with Queen Catherine. He was soon after made canon of St. Stephen's, Westminster, and chaplain to the king; and in 1534, bishop of Ely. In 1535, when Henry finally broke with Rome, Goodrich became one of the most zealous of the protestant bishops in promoting the Reformation. In 1541 he purged his cathedral and all the churches of his see of every monument of Romanism. He was one of the commissioners for reforming the ecclesiastical laws under Henry VIII. and Edward VI., and was also a member of the privy council under both these monarchs. He had a hand in compiling the Book of Common Prayer of 1548, and the Bishop's Book, or the institution of a christian man. On the 22nd of December, 1551, the great seal "was delivered to him by the king in presence of Northumberland and other grandees with the title of lord keeper." Goodrich in this position was skilfully used as an instrument of Northumberland's ambition—first, in obtaining a warrant for the execution of Somerset, and then in procuring an alteration in the settlement of the succession, in favour of Lady Jane Grey. On the death of Edward, he concurred with Northumberland in all the steps which were taken to carry into effect the new settlement of the crown. But in a few days all was changed, and Goodrich only saved his life by promptly surrendering the great seal. During Mary's reign he was permitted to continue in his diocese, where he offered no opposition to the restoration of the old religion. He died in May, 1554.—P. L.

GOODWIN, John, an eminent puritan divine of Arminian views, was born at Norfolk in 1593. After taking his master's degree at Cambridge, he was elected a fellow of Queen's college in that university, November 10, 1617. Having taken orders, he preached successively at Raynham, Lynn, Yarmouth, and Norwich; and in 1633 was presented to the vicarage of St. Stephen's, Coleman Street, London. He was an able and attractive preacher, and after his removal to London became a copious and popular writer. In 1640, having several times previously come into collision with Laud, he assisted, with others of the London clergy, in drawing up a petition to the king against the arbitrary proceedings of convocation against "sectaries;" and as many throughout the country followed their example, the king was obliged, in order to quiet the outcry against the bishops, to issue an order to Laud to relax his severity. When the contest between Charles and his parliament broke out, Goodwin took side zealously with the latter, and wrote several violent pamphlets, one of which was entitled "The Butcher's Blessing, or the bloody intentions of Romish cavaliers against the city of London demonstrated;" and another, "Anti-Cavalierism, or truth pleading as well the necessity as the lawfulness of the present war;" and a third, "Os Ossorianium, or a bone for a bishop to pick"—meaning Williams, bishop of Ossory; all in defence of what he justly calls "the benefit and sweetness of this blessing of liberty." In 1644 he appeared as a champion of independency against the presbyterian party, which involved him in a controversy with Prynne and John Vicars. In 1645, after undergoing several examinations before the "committee for plundered ministers" for refusing to administer baptism and the Lord's supper at large to his parishioners, he was expelled from his vicarage, with a wife and seven children dependent upon him; but a portion of his attached flock adhering to him, he rented some buildings in Coleman Street, where he continued to preach till he was restored to his vicarage during the ascendancy of the Independents. About this time his theological views underwent a change. From a Calvinist he became a decided Arminian, and in 1651 appeared his "Redemption Redeemed," in folio, dedicated to the university of Cambridge, the chief design of which was to establish the doctrine of universal redemption. This publication involved him in new controversies with numerous assailants, several of them of great eminence, such as Caryl, Barlow, and Owen. In 1653 he published his "Exposition of the Ninth Chapter of the Epistle to the Romans," to prove that the apostle "discourseth nothing at all concerning any personal election in that chapter." His prominence as a Cromwellian brought him

into great trouble at the Restoration in 1660. The attorney-general was ordered by parliament to proceed against him, and he had the honour of being associated with Milton in the ignominy of having one of his books burned by the hands of the common hangman. He was for some time in hiding, but the house of commons at last decided to spare his life, while declaring him "incapable of holding any public employment within the kingdom." But he continued to preach privately in Coleman Street till his death, which took place in 1665, in his seventy-third year. His last work was a protest against the act of uniformity of 1662—"Prelatic Preachers none of Christ's Teachers"—which was published without either name or date. See his Life by Samuel Dunn, prefixed to Christian Theology, London, 1836.—P. L.

GOODWIN, Thomas, D.D., an eminent divine, described by Anthony à Wood as, along with Dr. Owen, one of "the two Atlases and patriarchs of Independency," was born at Rollesby in Norfolk, October 5th, 1600. He was sent at thirteen years of age to Christ's college, Cambridge, and in 1616 took his B.A. degree. He removed in 1619 to Katherine's Hall to be under the tuition of the famous Dr. Sibbes. In the following year he took his degree of M.A., and was chosen fellow and a lecturer in the university. In due time he proceeded D.D. During the earlier years of his residence at Cambridge, an ambition to shine as a fine scholar and polite preacher was the feeling that principally ruled in his mind. Having, however, one evening, when on his way to a party of pleasure, stepped into a church where Dr. Bambridge was preaching, he was so impressed with the sermon, that he returned home without fulfilling the intention with which he had set out, and from that time forward became an earnestly religious man. In 1628 he was appointed to the lectureship, and in 1632 to the vicarage, of Trinity church, Cambridge; his conscientious convictions, however, led him soon after to resign the vicarage, and along with that his university preferments. In 1639 he yielded to the persecution with which the sectaries were pursued, and retired to Holland, where he became minister of the English church at Arnheim. At the beginning of the Long Parliament he returned to England, and settled in London as pastor of an Independent congregation in Thames Street. In 1643 he was chosen a member of the Westminster Assembly, in the business of which he took an active part. At one time he thought of emigrating to New England, but was dissuaded by his friends. He was soon after, by an order of the parliament, dated January 8, 1649–50, appointed president of Magdalen college, Oxford. Being high in the favour of Cromwell, he was nominated in 1653 one of a committee of divines to draw up a catalogue of fundamentals to be presented to parliament; and in the same year he was made one of the triers for the testing of ministers. He filled various offices of trust of this sort, and he had a principal part in the framing of the Savoy Confession in 1658. He set up an Independent church at Oxford, which numbered among its members, Theophilus Gale, Stephen Charnock, and John Howe. Deprived of his preferments at the Restoration, Goodwin removed to London, where he led a retired and studious life, officiating as minister to a small congregation, and prosecuting those researches of which the world has the fruits in his published writings. In the fire of 1666 he lost a considerable part of his library. He was carried off by fever, after a few days' illness, on the 23rd of February, 1679–80. With some peculiarities of habit and manner (for which see the description by Addison in No. 494 of the Spectator), he was a man of unusual powers, sincere piety, and unblemished character. He was deeply read in all departments of theology, and had a respectable acquaintance with literature ancient and modern. His knowledge of scripture was especially remarkable, and he excelled in the exposition of it. On his tombstone in Bunhill fields, there is a lengthened narrative of his attainments and excellences set forth in classical Latin from the pen of Mr. Thomas Gilbert. But his best monument are his works, the majority of which appeared after his death; they fill five volumes folio, and are rich specimens of supra-lapsarian theology and practical religious teaching.—W. L. A.

* GOODYEAR, Charles, was born at Newhaven, Connecticut, about the close of the last century. About 1840 he invented the process of "vulcanizing" Indian rubber, consisting mainly in the production of a compound of caoutchouc and sulphur, which, by being subjected to a high temperature under pressure, is rendered superior to ordinary caoutchouc for many purposes in the arts; being tougher and more durable, and less affected by heat and cold. He has since invented various improvements and new applications of that material.—W. J. M. R.

GOOGE, Barnaby, an English poet and translator, supposed to have been born about the year 1538, and to have been educated at Cambridge, whence he removed to Staples inn. In 1565 he published a translation of Palingenius' Zodiake of Lyfe, of which portions had been published separately some years before. He also published translations of Naogeorgius' Popish Kingdom; Heresbach's Foure Bookes of Husbandrie; Aristotle's Categories, &c., and a volume of original poetry, consisting of sonnets and pastorals. These works are now very rare, and are sought for only as literary curiosities.—J. B. J.

GOOKIN, Daniel, styled by Cotton Mather the pious Mr. Gookin, shares with Eliot the apostle to the Indians, the glory of attempting to reconcile the prosperity of European settlers with the preservation and civilization of the dispossessed aborigines. Born in Kent in 1612, he was taken in his ninth year to Virginia by his father. The sturdy independence of "Master Gookin," the father, is noted in Smith's History of Virginia. In 1644 Daniel Gookin followed those puritan preachers from Massachusetts, whom orthodox and cavalier Virginia had rejected. He settled in Cambridge, New England, where his uprightness and intelligence procured him posts of honour and responsibility. After being captain of the military company, member of the house of deputies, and magistrate, he was in 1656 appointed superintendent of all the Indians subject to the state. His beneficent character shone with peculiar lustre in his dealings with the poor natives. Mr. Francis, in his Life of Eliot, says that Gookin was "the intimate friend of Mr. Eliot, and a very valuable associate and counsellor in his labours." These labours were interrupted for two or three years by a visit to England, where, in an interview with Cromwell, Gookin was commissioned to invite the people of Massachusetts to migrate to Jamaica, then recently taken from the Spaniards. On his return in 1661 he resumed his office of superintendent and incurred much obloquy by defending the Indians against the prejudices and fears of the settlers. Gookin's high character, however, prevailed over every calumny, and in 1681 he was appointed major-general of the colony; he continued in the magistracy till the dissolution of the charter in 1686. The following year he died, and so poor that his friend Eliot appropriated ten pounds, out of thirty intrusted to him for the use of the Indians, to supply the necessities of Gookin's widow. In 1674 Mr. Gookin wrote "Historical Collections of the Indians in New England." It is a mine of valuable and interesting matter relating to the Indians, and was published by the Mass. Hist. Society in 1792.—R. H.

GORDIANUS, M. Antonius Africanus, was emperor of Rome in the year 237, together with his son. He was descended on the father's side from the Gracchi, on the mother's from the Emperor Trajan. When he was ædile and consul he was celebrated for the magnificence of the shows with which he amused the people, and for the extravagance with which he squandered his enormous wealth. He was named proconsul of Africa, and while holding that office he had the misfortune to be selected as emperor by a band of conspirators who had been unjustly treated by the brutal Maximin. The senate at Rome ratified their choice; but Gordianus, who was utterly unwarlike, failed to withstand the first attack of Capelianus, governor of Mauritania, and in despair put an end to his life at Carthage, where he had established his court. He died in 237, after a short reign of one month and six days. He appears to have been a quiet inoffensive man, of literary tastes, and unfit for the political eminence which he unwillingly acquired.—W. H. W.

GORDIANUS, M. Antoninus Africanus, son of the preceding. He was associated with his father in the empire, and died on the field of battle a few days before him, in 237. He seems to have been chiefly remarkable for the largeness of his library and the number of his concubines.—W. H. W.

GORDIANUS, Marcus Antonius Pius Felix, grandson of the first Gordianus, was but thirteen years old when he was associated, as Cæsar, with the emperors Maximus and Balbinus, who were elected when the two elder Gordians died. In 241 he married Furia Sabina Tranquillina, daughter of Misitheus or Timesitheus, whom he appointed prefect of the body guard. This Misitheus seems to have been a man of wisdom and integrity, two virtues very rare in Rome at this time; and it was by his advice that Gordianus undertook a war against the Persians,

who had invaded Mesopotamia, and were threatening Antioch. Under the guidance of Misitheus, Gordianus was very successful. The Persians were driven out of Syria, and in the next campaign it was proposed to press forward to Ctesiphon. The mutinous spirit of the soldiers was suppressed, and something like the old Roman spirit appeared to animate the army and dishearten the enemy. Suddenly, however, Misitheus was cut off—according to some by natural causes, according to others by poison administered by his successor, Philip; and instantly the progress of victory was stayed and the old seditions reappeared. The new prefect was an Arab by birth, and consequently master of an immense amount of crafty cunning. He produced an artificial scarcity in the army, and when the soldiers began to murmur, he was politic enough to avert their discontent from himself and turn it upon Gordianus. The usual consequences followed, and a tumult ended in the murder of the emperor in 244. A monument was erected to his memory near the spot where the Aboras flows into the Euphrates.—W. H. W.

GORDON, the name of a noble Scottish family—the "gay Gordons"—which has figured conspicuously in the history of the country, and attained the ducal rank in 1684. It is of Norman origin, and the founder of it probably removed from England into Scotland in the time of Malcolm Canmore. According to tradition he obtained from that monarch a grant of land in Berwickshire as a reward for having killed a wild boar which greatly infested the Borders. It is certain that the family was originally settled at Gordon and Huntley in the shire of Berwick, and took a prominent part in Border warfare. Adam de Gordon, who fell at the battle of Halidon Hill in 1333, embraced the patriotic side in the War of Independence, and obtained from Robert Bruce a grant of the forfeited estate of David de Strathbolgie, earl of Athol; but the earl, having returned to his allegiance, was allowed to retain possession of his property. In 1376 John de Gordon, great-grandson of Adam, obtained from Robert II. a new charter of the lands of Strathbolgie, which had been once more and finally forfeited by David, earl of Athol, slain in the battle of Kilbane; and thus transferred the martial clan of the Gordons from the Borders to the Highlands. Sir John, who was a redoubtable warrior, famous for his exploits in Border warfare, ultimately fell at the battle of Otterburn in 1388. His eldest son and successor, Adam Gordon, was killed at Homildon in 1402. He left an only daughter, who married Alexander Seton, second son of Sir William Seton of Seton, who assumed the name of Gordon, carried on the line of the family, and was created Earl of Huntley in 1449. Alexander, third earl, commanded the left wing of the Scottish army at the fatal battle of Flodden, where his brother, Sir William Gordon of Gight, maternal ancestor of the poet Byron, was killed. His sister, Lady Catherine, the most beautiful and accomplished woman in Scotland, was bestowed in marriage by James IV. on the adventurer Perkin Warbeck. George, fourth earl, lord chancellor of Scotland, was one of the most powerful nobles in the kingdom during the reign of James V. and his unfortunate daughter Mary, and was possessed of almost regal influence in the northern counties. The earl was subsequently lord-lieutenant of all the country beyond the Forth. He was at one time the most influential of the Roman catholic nobles; but in 1560 he joined for a season the party of the reformers, though he failed to give them any material aid. His vast wealth and power were only equalled by his inordinate ambition; and his jealousy of the influence possessed by the earl of Moray, afterwards the regent, led him to engage in a rebellion, which terminated in his own violent death, and the temporary ruin of his family. He took up arms against Queen Mary in 1562, and was defeated and slain at the battle of Corrichie, near Aberdeen, by his rival the earl of Moray. He is said to have been suffocated through his extreme corpulency. His second son was executed. His own dead body was produced in parliament, when the doom of forfeiture was pronounced against him and his family, his immense estates were confiscated, and the powerful house of Gordon reduced at once to insignificance and beggary. His son George, fifth earl, who was also sentenced to be executed for treason, was pardoned by the queen, made lord chancellor in 1556, and ultimately obtained the restoration of his honours and estates as the reward of his consent to the divorce of his sister from the earl of Bothwell, in order to the marriage of that infamous baron with Queen Mary. Huntley was an accomplice in the murder of Darnley, and was a zealous partisan of the queen, whose cause, however, he ultimately abandoned. His son George, sixth earl, and first marquis of Huntley, was one of the most powerful noblemen in the kingdom, and for a number of years greatly disturbed the public tranquillity. Along with the earls of Crawford and Errol, he intrigued with the king of Spain and the pope for the overthrow of protestantism, and the restoration of the Romish faith. In 1589 he and his associates took up arms against the government, but were speedily overthrown, almost without a struggle. Huntley surrendered to the king, and was carried a prisoner to Edinburgh. He was tried and found guilty of treason, but was merely sentenced to imprisonment by James, with whom, in spite of his turbulence, he was a great favourite. The marquis, however, made a very ungrateful return for this leniency, for in a short time he renewed his treasonable intrigues with Spain, and was deeply implicated in the conspiracy called "the Spanish Blanks." He was in consequence excommunicated by the church, and after some delay, a sentence of treason and forfeiture was also passed against him in 1594. Huntley, however, took up arms in his own defence, and gave a bloody defeat to the earl of Argyll, the royal lieutenant, in the battle of Glenlivat. The king immediately marched against the audacious traitor; but Huntley, deserted by his followers, fled to Caithness, and thence to the continent; and James levelled his magnificent castle of Strathbogie to the ground. He returned secretly to Scotland in 1596, and in the following year was reconciled to the kirk on making a public renunciation of the popish faith. He speedily resumed his intrigues, however, and was once more excommunicated in 1609. This factious and unpatriotic noble was held in great dislike by the great body of the people, not merely on account of his religion and his intrigues with the jesuits, but also because of his connection with the murder of the "bonnie earl of Moray," the hereditary rival of his house. To the end of his life Huntley continued to disturb the public peace. In 1630 he was imprisoned in the castle of Edinburgh on account of some lawless proceedings in which he was implicated. He was shortly after released, but died at Dundee on his way home, in the seventy-fourth year of his age. His son George, second marquis, a weak but consistent man, was a zealous supporter of Charles I.; and in 1639 was taken prisoner by Montrose, and confined a year in the castle of Edinburgh. In 1644 Huntley again took up arms on behalf of the king, but was defeated, and compelled to seek refuge in the wilds of Caithness. He subsequently fell into the hands of the covenanters, by whom he was tried and condemned for treason. He was kept a prisoner for sixteen months, and ultimately executed in 1649. His eldest son, Lord Gordon, joined Montrose, and was killed at the battle of Alford. His second son, Lord Aboyne, who was also a zealous partisan of Montrose, died in exile in 1649. His third son, Lewis, was restored to the family titles and estates by Charles II. His son, who was created Duke of Gordon in 1684, served under Turenne at the battle of Strasburg, and at the Revolution of 1688 was governor of Edinburgh castle, which he continued to hold for some time in the interest of James. The Gordon family long retained their attachment to the Jacobite cause, and a part of the clan fought both at Sheriffmuir and Culloden. Jane, duchess of the fourth duke, was famous in her day as a zealous partisan of Pitt, and one of the leaders of fashionable society. She was a woman of strong mind, high spirits, and extraordinary tact, combined with much wit, but was rather free of speech. She was a successful match-maker, and secured no fewer than three dukes and a marquis as sons-in-law. The ducal title became extinct in 1836, on the death of her son George, fifth duke of Gordon, whose estates were inherited by his nephew, the duke of Richmond; but the marquisate of Huntley, and the earldoms of Aberdeen and Aboyne, still remain in the family. A junior branch of the house of Gordon long possessed the estate of Lochinvar in the stewartry of Kirkcudbright, and attained the dignity of Viscount Kenmure in 1663. They were devoted adherents of the Stewarts, and William, sixth viscount, was taken prisoner at Preston, and executed on Tower Hill for his share in the rebellion of 1715. The honours were restored by act of parliament in 1824, but have been dormant since the death of Adam, eleventh Viscount Kenmure, in 1847.

Another branch of the Gordon family has been ennobled under the title of Earl of Aberdeen.—Sir John Gordon, of Haddo, the first baronet of this line, was executed in 1644

for his adherence to the cause of Charles I.—His son, Sir George Gordon, an eminent lawyer and president of the court of session, was made lord high-chancellor of Scotland in 1682, and elevated to the peerage by the title of Earl of Aberdeen, Viscount Formartin, Lord Haddo, &c.

George Hamilton Gordon, fourth earl of Aberdeen, a distinguished statesman, who held several of the highest offices under the crown, was born 28th January, 1784, succeeded his grandfather, in the Scottish honours of the family in 1801, and was created Viscount Gordon in the peerage of the United Kingdom in 1814. Lord Aberdeen was educated at Harrow and at St. John's college, Cambridge, where he took the degree of M.A. in 1804. After completing his education, he spent some time in travelling in Italy and Greece, and was one of the founders of the Athenian Society. Hence his lordship was termed by Lord Byron, in his English Bards and Scotch Reviewers—

"The travelled thane, Athenian Aberdeen."

Lord Aberdeen entered parliament in 1806 as one of the Scottish representative peers; and in 1813, when barely twenty-nine, he was sent on a special mission to Vienna, for the purpose of detaching the Austrian emperor from the alliance with his son-in-law. He performed this delicate and difficult task with great dexterity and complete success, and signed at Toplitz the preliminary treaty, in which Austria united with Great Britain and Russia against France. He was present at Lutzen, Bautzen, and other great battles in the campaigns of 1813–14; and subsequently took part in the negotiations connected with the return of Napoleon from Elba. His lordship continued a steady supporter of the tory government, and in January, 1828, he became secretary of state for foreign affairs under the duke of Wellington, an office which he held for nearly three years. On the overthrow of the duke's administration the earl retired from office, and with the exception of a few months in 1834–35, when he filled the post of colonial secretary in the short-lived ministry of Sir Robert Peel, he remained in opposition until 1841, when Peel became once more prime minister, and Lord Aberdeen was reinstalled in the foreign office. He cordially supported his chief against the fierce attacks of the old tory party in the abolition of the corn-laws, and in all his free-trade policy. His own administration of foreign affairs was cautious and pacific, yet firm and dignified; and in the dispute with the government of the United States on the Oregon question, he steadily upheld the honour of the country, while he contrived to avert the evils of war, which at one time seemed imminent. Lord Aberdeen took a deep interest in the affairs of the Scottish church, in which he was an office-bearer; and made an unsuccessful attempt to avert its disruption, by enacting certain restrictions on the right of patronage. He retired from office with Peel in 1846, when the protectionists, in revenge, broke up the government. On the death of that distinguished statesman, Lord Aberdeen became the virtual head of the Peel party; and during the ministerial crisis of 1851 was requested by the queen to undertake the government in conjunction with Sir James Graham, but was obliged to decline the responsibility. When the short-lived Derby ministry was overthrown in the following year, a coalition was formed between the whigs and the Peelites, and the earl was placed at the head of the administration. He had long before penetrated the designs of Russia upon Turkey, and had in his despatches denounced in strong terms the ambition and faithlessness of the Czar Nicholas; he had, however, an undisguised horror of war, and strove to maintain public peace after the voice of the nation had unequivocally declared for an armed resistance to the unprincipled designs of Russia. The country thus "drifted into war," for which no adequate preparation had been made. When the Crimean disasters followed as the result, Lord John Russell seceded from the administration, which was in consequence dissolved in January, 1855, but not until it had carried several important measures for the reform of the law, government of India, the opening of the university of Oxford, the improvement of the condition of the people, and the extension of the principles of free trade. From that period till his death, which took place December 14, 1860, Lord Aberdeen did not take any prominent part in public affairs, though his administrative ability and high personal character gave him great weight in the legislature. He was of a reserved temperament and studious habits, and was distinguished by his refined taste in all matters connected with the fine arts. He was the author of an "Introduction" to Wilkins' Translation of Vitruvius' Civil Architecture, 1822, which he published in an extended form as a distinct work in 1822, under the title of "An Inquiry into the Principles of Beauty in Grecian Architecture." Lord Aberdeen belonged to the solid, not the showy, class of statesmen. He had a clear head, a sound judgment, a liberal nature, vast experience, and unblemished integrity; and, in spite of his long connection with the tory party, was thoroughly liberal in his policy, both foreign and domestic. He was a skilful and enterprising agricultural improver; and lived to see whole forests of trees which he had planted rise into grandeur and maturity. He was chancellor of University and King's college, Aberdeen, president of the British institution, a governor of Harrow school and of the Charter-house, and lord-lieutenant of Aberdeen.—J. T.

GORDON, Alexander, a learned Scottish antiquary, was born about the close of the sixteenth century. He was an accomplished Greek scholar and draughtsman, and in early life travelled in Italy and other parts of the continent. In 1736 he was appointed secretary to the Society for the Encouragement of Learning, and also secretary to the Antiquarian Society. He subsequently held the office of secretary to the Egyptian club, of which Lord Sandwich, Drs. Shaw and Pococke, and other learned travellers, were members. In 1741 Gordon accompanied Governor Glen to Carolina in North America, where he obtained a grant of land, and held the situation of registrar of the province, besides other offices. He died in 1750, leaving a valuable estate to his family. His chief work is "Itinerarium Septentrionale, or a journey through most parts of the counties of Scotland," fol. 1726.—J. T.

GORDON, Andrew, distinguished as an electrician, and particularly as an improver of the electrical machine, was a scion of the ducal house of Gordon. He was born at a village in Forfarshire in 1712, was removed to Germany in his thirteenth year, and became in 1732 a monk of the benedictine order in the Scottish convent at Regensburg. He was afterwards appointed professor of philosophy at Erfurt, where he died in 1751. He published several works on experimental science, and was the first who employed a cylinder, having its geometrical axis horizontal, instead of the glass globe previously in use in electrical machines.—G. BL.

GORDON, Bernard, a celebrated French physician, was born in Rouvergne about the middle of the thirteenth century, and began to practise at Montpellier in 1285. He published several works on medicine, the most important of which, "Lilium Medicinæ," is a clear and methodical summary of the medical knowledge then existing. In this respect it is valuable; but it contains much that is puerile and absurd, and abounds in astrological and other superstitious nostrums. The fame of his works obtained for him the appointment of rector of the college of Montpellier, where he died about the year 1320.—G. BL.

GORDON, Lord George, whose memory has been preserved by his connection with the destructive riots of 1780, was the third son of Cosmo, duke of Gordon, and was born in 1750. At an early age he entered the navy, and arrived at the rank of lieutenant; but quitted the service in consequence of a refusal on the part of Lord Sandwich to give him promotion. In 1774 he entered the house of commons as member for the borough of Ludgershall in Wiltshire. He at first supported the government, but afterwards joined the opposition, through the influence, it is said, of his sister-in-law, the celebrated duchess of Gordon. He accused the ministry of an attempt to bribe him by the offer of a sinecure of £1000 a year, and afterwards of the office of vice-admiral of Scotland. But though his fortune was that of a younger son, he held fast his integrity. The eccentric nobleman, however, soon became estranged from the whigs as well as from the tories, and his animadversions on the proceedings of both sides of the house became so marked, that it was usual at that time to say that "there were three parties in parliament—the ministry, the opposition, and Lord George Gordon." In 1778 a bill was brought in by Sir George Saville, and passed into a law, for the relief of the Roman catholics from certain penalties and disabilities. In the following year a fierce agitation took place, and a powerful society, termed the "Protestant Association," was formed in London for the repeal of the bill. Lord George was chosen president of this association, and in May, 1780, presented a petition praying for the repeal of Sir George Saville's act. Finding that little weight was attached to his representations, he collected (2nd June) an immense concourse of people,

amounting it was said to one hundred thousand men, and marched at their head to present another petition to the house of commons against the act. The most violent riots ensued, in the course of which the house of Lord Chief-justice Mansfield, with his valuable library and papers, a number of Roman catholic chapels, and many private dwellings, were totally destroyed. Newgate and other prisons were broken open and burned by a fierce and lawless mob, largely composed of the very lowest of the rabble, several hundreds of whom were burned or buried in the ruins of the houses, or were killed in their encounters with the soldiers. The authorities were severely and deservedly blamed for their supineness and imbecility, and Lord George, who was regarded as the prime instigator of the riots, was arraigned and brought to trial (5th Feb. 1781) on a charge of high treason. He was defended by Erskine in one of his finest speeches, and was acquitted. Upwards of forty of the rioters, however, were executed. From this period the conduct of Lord George became more and more eccentric, giving unequivocal indications of aberration of intellect. In 1786 he was excommunicated by the archbishop of Canterbury for his refusal to appear as a witness in an ecclesiastical court. Two years later he was tried and found guilty of libelling the queen of France, the French ambassador, and the English law and crown officers. On this he retired to Holland, but was sent back to England by the magistrates of Amsterdam. He was committed to Newgate in pursuance of the sentence passed on him for libel, and there he spent the remainder of his life. In 1789 he petitioned the national assembly of France to interfere in his behalf; but his request was refused. He died of fever 1st November, 1793. Some years before his death this unhappy nobleman embraced the Jewish faith, and rigidly conformed to its ritual.—J. T.

GORDON, James Huntley, was born in 1543, and sent for his education to Rome, where he joined the Society of Jesus in 1563. He was distinguished by his great learning as well as his abilities, was created D.D. in 1569, and for nearly fifty years discharged the duties of professor of Hebrew and theology at Rome, Paris, Bordeaux, and other places on the continent. He was twice sent as a missionary to England and Scotland, and his proselytizing zeal was twice visited with imprisonment. He was the author of a treatise entitled "Controversium Fidei Epitome." He died at Paris in 1620.—There was another Scotch jesuit who bore the name of James Gordon, but he belonged to the Lesmore family. He was born at Aberdeen in 1553; and died at Paris in 1641. He was rector of the jesuit colleges at Toulouse and Bordeaux, and in his old age became confessor of Louis XIII. He published "Biblia Sacra cum Commentariis," and various theological and chronological works.—J. T.

GORDON, Lucy Duff—born in 1821; died 13th July, 1869—the daughter of the distinguished jurist, John Austin, author of the Province of Jurisprudence Determined. She was married to Sir A. D. Gordon in 1840. Mrs. Austin, well known by her excellent translations from French and German, found an apt scholar in her daughter. The translation of Niebuhr's Greek Stories, edited by Mrs. Austin, is attributed to Lady Gordon. Ranke's Prussian History, and his Ferdinand and Maximilian, were put in an English dress by the younger lady, who also translated a selection from Feuerbach's CriminalTrials, Wailly's Stella and Vanessa, several of Mad. D'Arbouville's tales, and Moltke's Account of the Russian Campaigns in Turkey. Lady Gordon also contributed to Murray's Home and Colonial Library the "Amber Witch" and the "French in Algiers." Sir A. Gordon is a commissioner of the board of inland revenue, and the author of Sketches of German Life, &c.—R. H.

GORDON, Sir John Watson, R.A., president of the Scottish Academy, was born at Edinburgh about 1798. Whilst yet quite young he entered the Trustees' Academy, Edinburgh, having for fellow-students William Allan, David Wilkie, John Burnet, and others who eventually rose to eminence. Following the usual course, Mr. Gordon tried poetic and historic subjects, but soon turned to the more profitable, though less ambitious line of portraiture, which he continued to practise in his native city with unvarying success. Scottish portraits were his specialty. He was essentially a national painter. The true character of the Scottish countenance stands forth as perfectly portrayed on the canvasses of Gordon, as does that of the Venetian on those of Titian. His handling was free, touch firm, chiaroscuro vigorous, colour clear if not glowing. His style, in fact, was, like all good style, precisely adapted to convey most directly and forcibly his own conception of form and character, and was therefore simple, manly, and unaffected, however prosaic; never attracting attention on its own account, though when examined found to be that best suited to its purpose, however ill suited to the purpose of an imitator. From the foundation of the Royal Scottish Academy, Mr. Gordon had been one of its steadiest supporters; and on the death of Sir William Allan in 1850, he was elected to succeed him as its president. Soon afterwards he was appointed limner to the queen for Scotland, and her majesty conferred on him the honour of knighthood. He was elected associate of the Royal Academy in 1841, and R.A. in 1851. Several of his portraits of celebrated Scotchmen are in the Scottish Academy. He died 1st June, 1864.—J. T–e.

GORDON, Patrick d'Achleuris (from his paternal estate of Auchluchrie in Aberdeenshire), a Russian general of Scottish birth and extraction, was born in 1635. He repaired in 1661 to Russia in search of employment, obtained a commission from the Czar Alexis, and took an active part in the expedition to the Crimea under the Prince Galitzin. He afterwards became a zealous partisan of Peter I., and his regiment was the first to abandon the Czarina Sophia. Peter cherished to the end of his days a warm recollection of General Gordon's services, called him his father, and declared that no monarch ever had a more faithful servant. General Gordon held for some time the office of governor of the capital, and at the time of his death, which took place in 1699, he was commander-in-chief of the Russian army. He left behind him six volumes of MS. memoirs which are preserved in the public archives of Moscow.—J T.

GORDON, Robert, of Stralogh, author of "Theatrum Scotiæ," was born in Aberdeenshire about the year 1580. He commenced his education at Aberdeen, and was prosecuting his studies at Paris, when he was recalled, by the death of his father, to his ancestral estate. Blaeu of Amsterdam was at that time projecting his celebrated maps and geographical works, and had obtained possession of a valuable collection of geographical drafts of the various districts of Scotland, executed by the eminent geographer, Timothy Pont, who died while his works were in a fragmentary condition. The Dutch editor made application to King Charles, soliciting his patronage, and also the appointment of a person capable of completing the works of Pont. Gordon was selected for this task in 1641, and completed that portion of the atlas known as "Theatrum Scotiæ" in 1648. So highly prized were the labours of Gordon that he was exempted, by special act of parliament, from various public burdens. Gordon died in 1661. He collected materials for a history of his times, which were afterwards put in a narrative form by his son, and printed by the Spalding Club in 1841.

GORDON, Thomas, a Scottish political writer, was the son of the laird of Gairloch, in the parish of Kells in Galloway, and was born about 1684. He was educated at one of the Scottish universities. When young he went to London, where he supported himself by teaching the classics, and afterwards by writing political and religious pamphlets. In 1720, in partnership with a person named Trenchard, he began the publication of a weekly political sheet called the *Independent Whig*, and soon after of a series of political letters under the signature of "Cato." The opinions advocated in both of these publications were highly objectionable. Trenchard died in 1738, and his widow became the second wife of his partner, who was now employed as the hireling advocate of Walpole's administration, and was rewarded with the office of first commissioner of wine licenses. He published translations of Tacitus, Sallust, and Cicero's Orations against Catiline. Gordon died in 1750. After his death there appeared a collection of his fugitive pieces under the title of "A Cordial for Low Spirits," and another entitled "The Pillars of Priestcraft and Orthodoxy shaken." A volume entitled "Sermons on Practical Subjects" was published in 1788.—J. T.

GORDON, William, an English dissenting minister and writer, was born at Hitchen in Hertfordshire in 1729. At an early age he became minister of an independent congregation at Ipswich. In 1770 he emigrated to America, and was chosen pastor of a church in Roxbury, Massachusetts. When the war broke out between Britain and her American colonies, Gordon became a zealous partisan of the revolutionary cause, and was appointed chaplain to the provincial congress of Massachusetts. After peace was concluded he returned to England in 1786, and in 1788 he published a "History of the Rise, Progress, and

Establishment of the Independence of the United States of America." He died at Ipswich in 1807.—J. T.

GORE, Mrs. Catherine Frances, one of the liveliest and most productive of contributors to her own department of fiction, the "fashionable novel," was born in London in 1799. She made her *début*, after her marriage to the Honourable Charles Arthur Gore of the first life guards, by the publication in 1823 of a novel, "Theresa Marchmont," which was followed at intervals by other fictions of a more imaginative cast than those for which she afterwards became chiefly distinguished. It was about the era of the reform bill, when the influence of Sir Walter Scott in fiction had waned, and the novel of contemporary life and manners was beginning to be in the ascendant, that Mrs. Gore first became notable with the appearance of her "Women as they are, or manners of the day," a title which indicates the scope and tendency of the work. This was the first of a long series of fashionable novels, amounting in all to nearly seventy complete works, or two hundred volumes, which followed in marvellously rapid succession from her pen, and the success of which placed her at the head of her own peculiar school. Among them may be singled out her very clever "Cecil, or the adventures of a coxcomb," published in 1841 anonymously, and in the satire of which lurked a power and earnestness giving assurance of her possession of higher gifts than those which contribute to the popularity of the ordinary fashionable novelist. Mrs. Gore for many years resided chiefly on the continent. She became a widow in 1846, and died at Linwood, Lyndhurst, 29th January, 1861. Mrs. Gore, it need hardly be said, occupied a distinguished position in the fashionable world of which she was so faithful and skilful a delineator; but while she owed this position originally to her reputation as a novelist, she would certainly have achieved it without the aid of literary renown; for, in reference to her conversation alone, it has been said that she was the wittiest Englishwoman of her age. With respect to her works, one of her biographers has well observed, that "some future Macaulay will turn to her pages for a perfect picture of life as we find it in the upper crust of society."—F. E.

GORE, Thomas, was born in 1631 at Alderton, Wiltshire, and was educated at Magdalen college, Oxford. He is known chiefly as the writer of some works on heraldry, the principal of which is an arranged and classified catalogue of heraldic authorities. He died in 1684.—J. B. J.

GORGIAS of Leontini, in Sicily, philosopher, orator, and rhetorician, flourished about the year 450 B.C. The first thing we know about him is, that in 427 B.C. he formed part of an embassy to Athens to procure assistance for his native town against Syracuse. He returned to Sicily, but soon came back to Greece and introduced a rhetoric hitherto almost unknown there. He appears to have travelled about a good deal, chiefly in Thessaly, and to have made large sums of money by teaching his art. Before his time the Athenian eloquence had been of that simple kind which studied no elaboration, and trusted to the power which original thinking and a belief in the truth always gives. Gorgias taught a totally different style. He was avowedly the professor of an elocution that had no relationship whatever with reality. He studied to make his disciples masters of a science which should enable them to discourse indifferently on this or that side just as it pleased them, and he openly boasted that he could make the good appear bad, or the bad good, as it suited his purpose. It is difficult to believe that Gorgias doubted the existence of such a thing as truth. He probably separated his profession from his private life; and most likely looked upon himself simply as a man paid to give lessons in speechmaking, who, in order to exhibit his skill and gain a livelihood, was willing to show how the grossest contradictions, skilfully handled, could be made to disappear by the all-pervading power of words. Much of the disgust we should naturally feel towards him disappears if this supposition be correct. On the other hand, we must recollect that this is not all that ought to be said about him. The habit of arguing without any decided leaning to the cause we defend, must at last beget an inability privately to know the right from the wrong. This accounts for the difficulty we have in criticising Gorgias, and in dividing what belongs to the rhetorician from what belongs to the living human being. He composed a philosophical treatise, part of which has come down to us, "On Nature, or that which is not," in which he attempts to prove, first, that nothing exists; secondly, that if anything exists it cannot be known; and thirdly, that if anything exists and can be known, the knowledge cannot be imparted. We must bear in mind that the word nothing is used in a sense the opposite of that in which the Eleatic philosophers used the word something, and that it means no ultra-phenomenal existence, nothing underlying the objective world. We can hardly be certain, whether we are to regard this doctrine of Gorgias as a serious exposition of his philosophical creed or as a rhetorical exercise, but at least it is relieved from its *prima facie* absurdity, if we recollect that the words nothing and something do not possess their common signification, but are part of the terminology of a school.—W. H. W.

GORHAM, George Cornelius, a clergyman of the Church of England, who engaged in a controversy with the bishop of Exeter about 1848, regarding the efficacy of infant baptism. He was educated at Queen's college, Cambridge, where he took his M.A. degree in 1812. He graduated in divinity in 1821, and succeeded in obtaining a tutorship and fellowship in his college. In 1825 he published "A Statement, submitted to the members of the British and Foreign Bible Society, on the impropriety of circulating the apocryphal books indiscriminately, intermingled with the inspired writings," which elicited a reply from Dr. Ess, and attracted considerable notice. His controversy with the bishop of Exeter, however, is that by which he is best known. In the *Edinburgh Review*, No. 92, there will be found an elaborate investigation into this controversy. Mr. Gorham obtained the vicarage of Brampford-Speke, Devon, in 1850, and there he remained till his death in June, 1857. Mr. Gorham was author of "Public Worship," 1809; and "History and Antiquities of Eynesbury and St. Neot's," 1820.—R. V. C.

GORI, Antonio, born at Florence, 9th December, 1691; died there 21st January, 1757. He was destined for the church, and in 1717 was ordained priest, but he combined largely with theology the study of the fine arts, applying himself with decided success to drawing and painting. Archæology, however, became his predominant taste; and aided by Fontanini and Maffei, he collected and interpreted all the Roman inscriptions to be found in the vicinity of Florence. For the purpose of diffusing a taste for classic learning, Gori founded the academy Columbaria, and in 1746 he was appointed to the chair of history in the university of Florence. He left a great number of works, and is considered the reviver of archæological studies in Italy.—A. C. M.

GORING, Sir George, of Hurstpierpoint, county Sussex, was bred at court under the care of his father, one of Elizabeth's gentlemen pensioners. In the reign of James I. he gained the favour of the king by his sagacity and jocularity of humour, and was placed in the household of Henry, prince of Wales. Sir Antony Weldon calls him the king's master fool; but if we may judge of a man by the quality of his friends, Goring's intimacy with the great earl of Cork and with the earl of Carlisle must speak in his favour. The former gave his daughter Lettice in marriage to his friend's son, the notorious Colonel Goring. Sir George held several appointments at the court of Charles I., and assiduously cultivated the favour of Henrietta Maria and of Buckingham. He had been knighted in 1608, and in 1629 became Baron Goring. In 1645 he was raised to the dignity of Earl of Norwich. Fuller says he was instrumental in advancing the peace betwixt Spain and Holland. At the Restoration he was sworn of the privy council, and made captain of the guard. He died in 1662.—R. H.

GORING, George, son of the preceding, with whom he has often been confounded, was commonly known as Colonel Goring, sometimes as Lord George Goring. His wilful impetuous spirit broke through all restraints. He was still very young when he married the earl of Cork's daughter; but, having dissipated a considerable fortune, he left her within a year, and went into the Low Countries, where he began his military career by purchasing, with the aid of his father and father-in-law, Lord De Vere's regiment. At the siege of Breda in 1637 he was wounded, after which we read nothing of him until the spring of 1641, when he is found in England holding the office of governor of Portsmouth. In the secret negotiations with the army, promoted by the queen, Goring is charged with behaving most treacherously. After having attended the meeting of the officers, where it was proposed to side with the king and coerce the parliament, Goring revealed the whole scheme to the parliamentarian leaders. His power of dissimulating his intentions and of cajoling other people, seems to have been extraordinary. While apparently on the popular side, he was

corresponding with the king's friends, and in July, 1642, openly declared that he held Portsmouth for the king, a declaration which compelled Charles to set up his standard earlier than he intended. He made, however, but a feeble defence when besieged, capitulating on condition that he might transport himself beyond the seas. In 1644 he returned to England, and was immediately employed by the despairing royalists. He distinguished himself at the second battle of Newbury, and was made lieutenant-general of four counties, Hants, Surrey, Sussex, and Kent, where the cruelties he committed and permitted made the royal cause odious. He was defeated at Weymouth; he compelled the enemy to raise the siege of Taunton, but the next day was driven disgracefully into Bridgewater, and his army routed. Deprived of his army and become the object of general mistrust, he asked leave to visit France for a time, and never returned. In the Netherlands he obtained a commission of lieutenant-general in the Spanish army. He afterwards served in Spain in the same rank, and died in that country as a dominican friar about 1650. Clarendon, while praising his talents, is very severe on his moral defects.—R. H.

GORIONIDES or BEN GORION, Joseph or Josippon, is supposed to have been a Jew of Languedoc, who lived probably in the early part of the ninth century. There is extant in his name a history of the Jews, written in Hebrew, and divided into six books, which many rabbins, and even several learned christians, strangely believed to be the original Hebrew of the work of Flavius Josephus. A Latin translation was published at Oxford by Gagnier in 1706; and the work has also been translated into English and German.—G. BL.

GORLAEUS, Abraham, a learned antiquarian, born at Antwerp in 1549; died at Delft in 1609. His principal work is "Dactyliotheca, seu annulorum sigillorumque promptuarium," a second part of which was published after the death of the author, under the title of "Variarum gemmarum, quibus antiquitas in signando uti solita, sculpturæ." A French translation of the whole appeared at Paris in 1778.—F. M.

* GOROSTIZA, Manuel Eduardo de, a Spanish diplomatist and author, born in 1790 at Vera Cruz, where his father was governor. At the age of twenty-five he was already favourably known as a writer for the Madrid theatre; but, as a partisan of the revolution of 1820, he was obliged in 1823 to take refuge in England. He was the ambassador employed by his Mexican fellow-countrymen at the courts of London and Paris to obtain the recognition of their independence. On his return to Mexico he was named a councillor of state, and director of the national theatre. Throughout his political course he has continued to devote himself to dramatic literature. Among his works the most esteemed is the comedy "Contigo pan y cebolla" (which may be freely rendered "Love and a crust"); "Las Costumbres de Antaño" (Old Fashions); "Indulgencia para Todos" (Indulgence for all). He has also published a memoir on his mission to the United States.—F. M. W.

* GORRESIO, Gasparo, a distinguished Italian orientalist, born at Bagnasco in Piedmont in 1808, was educated in the college of Mondovi, took his degree of LL.D. in 1830, and, after travelling two years in Germany, was appointed to the chair of history in the military academy at Turin. Having resolved to devote himself to the study of the Indo-Germanic tongues, he went to Paris in 1838 to attend the prelections of Burnouf; and while thus occupied, he conceived the design of publishing an edition of the Sanscrit text of the Ramâyâna accompanied by an Italian translation. This work occupied him upwards of ten years, and was issued from the imperial press in France, with the title "Ramâyâna, poema Sanscrito di Valmici," 10 vols. In 1852 Gorresio was appointed to a chair of Sanscrit in the university of Turin, and he has since been occupied in translating the other great Indian epic, the Mahabhârata.—A. C. M.

GORTER, Jan van, a distinguished Dutch physician, was born at Enckhuysen, Friesland, in 1688. He studied medicine under the great Boerhaave, and after practising some time in his native town, became professor of medicine at Harderwyk in 1725. In the year 1754 he accepted the appointment of private physician to the czar of Russia, but returned to Holland at the end of four years. He died September 11, 1762. He left numerous medical works.—F. M.

GORTSCHAKOW, a noble Russian family of princely rank, which traces its origin from the founders of Muscovite power, Rurik and Wladimir the Great. The most distinguished members of the family are—Peter, born about 1570, who made himself famous by his heroic defence of the town of Smolensk against the superior forces of the king of Poland, Sigismond III. It was only after a siege of two years that the enemy succeeded in taking the town by storm in 1611.—Dmitri, great-grandson of Peter, born in 1756, and generally admitted to be one of the best of modern Russian poets. He wrote many odes and smaller lyrics, not a few of which are still in favour with the Russian people. His death occurred in 1824.—Alexander, brother of the preceding, was born in 1764, and distinguished himself as a general in the service of Czar Alexander I. He entered the army at an early age as aid-de-camp to his uncle, the celebrated Suwarrow; and having served in the Turkish and Polish campaigns, became general in 1798. In the battle of Zurich, 1799, he commanded under Korsakow, and the year after was nominated military governor of Yyborg. In 1807 he obtained the command of a corps d'armée under General Benningzen, and defeated Marshal Lannes in the battle of Heilsberg. During the invasion of Russia he succeeded Barclay de Tolly as minister of war, and was afterwards member of the council of the emperor. He died in 1825.

* Peter, son of Prince Dmitri Gortschakow the poet, was born about 1790. He took part in the campaigns of 1812 and 1813 against the French, and having obtained the rank of colonel, entered the army of the Caucasus. In 1826 he was nominated to the command of a division of infantry, and after the defeat of the Turks at Aidos, he signed the preliminaries of the treaty of Adrianople. In 1839 he was appointed governor-general of Western Siberia, and by his administrative energy brought that extensive territory into a very flourishing condition. He was likewise instrumental in exploring the banks of the river Amoor down to its mouth, the consequence of which was the recent incorporation of that immense tract of country with the vast empire of the czars. The severity of the climate and consequent physical sufferings compelled the prince to retire from public service in 1851. He has since spent much of his time in foreign travel, chiefly in the southern countries of Europe.

Michael, brother of the preceding, was born in 1795. He entered the army as officer in the artillery of the guard. became chief of the staff of General Rudsewitsch's corps d'armee in 1828, and in the following year directed the siege of the fortresses of Schumla and Silistria. In the Polish campaign of 1831 he commanded the Russian artillery, showed considerable military genius at Ostrolenka, and won high honours at the storming of Warsaw. On the retirement of Count Toll he was nominated adjutant-general, and in 1846 general of artillery and military governor of Warsaw. He was wounded at the battle of Grochow, and promoted for his bravery. He took a leading part in the Hungarian war of 1849, and commanded the Russian army which occupied the Danubian principalities in 1853. In March, 1855, he succeeded Prince Menschikoff in the command of the Crimean army. His skilful defence of Sebastopol against the allied armies of England and France, is reckoned among the greatest military achievements of modern times. High praise has also been accorded him for the skilful manner in which he secured the final retreat of his troops from the burning ruins of the fortress. At the conclusion of hostilities Prince Michael was nominated by Alexander II. lieutenant-general of the kingdom of Poland. He died May 30th, 1861.

* Alexander, brother of the preceding, was born in 1800. He devoted himself to the diplomatic career, and at the age of twenty-four became Russian secretary of legation at the court of St. James. In 1830 he was promoted to the office of chargé d'affaires at Florence, and in 1832 was appointed councillor to the embassy at Vienna. Nine years afterwards he was sent as ambassador to the king of Würtemberg, and negotiated the marriage of the heir-apparent with the Grand-duchess Olga. From Stuttgart he went in 1850 to Frankfort-on-the-Maine as Russian envoy to the German diet. In 1854 he was sent by the Emperor Nicholas as ambassador extraordinary to Vienna, where he remained till the conclusion of the negotiations for peace in 1855. In April, 1856, he was appointed by Czar Alexander II. minister for foreign affairs.—F. M.

GOSELINI, Giuliano, born at Rome on the 12th of March, 1525, was educated at Nizza, the birthplace of his parents, and at Rome. At the age of seventeen he became private secretary to Ferdinand Gonzaga, viceroy of Sicily, and at the death of his patron was made chief secretary to the dukes of

Alba and Sessa, successively governors of Milan. He was unjustly imprisoned during the administration of the duke of Albuquerque, but regained his liberty and station under the duke of Terranuova. He died 13th February, 1587, leaving several works, the best of which are "Life of Ferdinand Gonzaga" and "Three Conspiracies."—A. C. M.

GOSLICKI, Laurentius, a learned Pole of the sixteenth century. He studied at Cracow, and latterly at Padua, where he wrote his "Optimo Senatore," which was printed at Venice. This work, translated into English by William Oldisworth, was published at London in 1733. Goslicki, who had entered the church and become a bishop, was made secretary to Sigismund Augustus. He was much employed in political affairs.—J. B–r.

* GOSSE, Nicolas-Louis-François, French historical painter, was born at Paris, October 4, 1789, and entered the école des beaux-arts as a pupil of Vincent in 1804. Since 1808 he has found unceasing occupation under each successive dynasty in painting mural and monumental works. His multitudinous paintings divide themselves into—religious, records of contemporary history for the national buildings and palaces, ceiling pictures, and easel pictures. Many of M. Gosse's decorative works are executed in fresco, distemper, or encaustic. The extent of wall-space covered by him with works of "high art" is prodigious. Much of it would seem little better than scene-painting. Several of his pictures have been engraved.—J. T–e.

* GOSSE, Philip Henry, F.R.S., a distinguished naturalist, was born at Worcester in 1810. After spending his youth at Poole in Dorsetshire, he went in a commercial capacity in 1827 to Newfoundland. In this colony he remained eight years. He afterwards lived in Canada for three years, and in the state of Alabama, U.S., one year. From extreme youth he had a strong liking for natural history, and his predilection for this department of knowledge was deepened by residence in countries so dissimilar in their climates and natural productions as the coasts of Dorsetshire, the pine-clad wilderness of Newfoundland, and the tepid plains of the Southern States. Such changes of scene could not fail to leave on a susceptible mind deep impressions of the contrasts presented by the aspects of nature in different zones of the earth's surface. That Mr. Gosse did not neglect the opportunities he enjoyed of accurate observation in localities little explored by naturalists, he has amply proved in the works which he has since published. In 1839, on his return to England, he wrote his "Canadian Naturalist," 8vo, London, 1840, a very interesting and instructive volume. Five years later, he again crossed the Altantic, this time to Jamaica, the zoology of which he spent two years in investigating. On his arrival in London from this expedition, he published the "Birds of Jamaica," London, 8vo, 1847; and "A Naturalist's Sojourn in Jamaica," 8vo, 1851—works not only valuable as contributions to natural history, but acceptable to general readers from their containing graphic descriptions of natural scenery and interesting narratives of personal adventure. While writing various popular treatises on natural history, he took up his abode for the benefit of his health on the Devonshire coast, and there turned his attention to the microscope and its employment in the study of marine animals. He noted, in the course of his researches, the conditions under which these creatures may be kept alive in vessels filled with salt-water. The result of his experiments and observations he recorded in works entitled "A Naturalist's Rambles on the Devonshire Coast," 1853, 8vo; and the "Aquarium, an Unveiling of the Wonders of the Deep," 1854, 8vo. Attractive in style and handsomely illustrated, these volumes contributed to diffuse a taste for the artificial rearing of marine plants, zoophytes, and shell-fish with glass-cases containing water, at first named "Aquaria" by Mr. Gosse, but now known as "Aquavivaria." The most important of his later productions are a "Manual of Marine Zoology for the British Isles," 1855–56; "Omphalos, an attempt to untie the Geological Knot," 1857; and the "Romance of Natural History," 1860. Mr. Gosse is not merely a popular writer on science; he has won for himself a place among scientific men as an original observer by contributions to the learned societies, among which are valuable papers "On the Rotifera," published in the Philosophical Transactions and in the Transactions of the Microscopical Society.—G. B–n.

GOSSELIN, Pascal François Joseph, born at Lille in 1751; died at Paris in 1830. Gosselin travelled in 1772–74, and in 1780, through several parts of Europe, to fix the precise situation of localities mentioned in ancient history. In 1789 the Academy of Inscriptions proposed as a prize question, the geography of the Greeks as exhibited in Strabo; the prize was obtained by Gosselin, whose essay was published in the course of the next year under the title of "La Géographie des Grecs analysée." In 1799 he succeeded the Abbé Barthelemy as conservator of the medals at the Bibliothèque Richelieu. The consular government having determined on the translation of Strabo, Gosselin was employed by them as one of the "collaborateurs," and he supplied most of the geographical notes. In 1816 he became one of the editors of the *Journal des Savants*.—J. A., D.

GOSSON, Stephen, was born in Kent about the year 1556. At the age of sixteen he was admitted scholar of Christ Church, and after four years' study at Oxford, went up to London, where he became distinguished as a writer of pastorals, perhaps also of plays. Not one of these, however, has been preserved. After some time he removed, according to Wood, to the house of a "worshipful gentleman in the country," to whose sons he was tutor. Here he seems to have come under puritan influences; for we are told that in course of time his aversion to stage plays grew to such a height, and was manifested with such zeal, that the gentleman grew weary of him, and requested him to leave his house. He now studied for orders, and after being ordained, was appointed to the living of Great Wigborough in Essex, and afterwards to that of St. Botolph Without, in London. The time of his death is not known; he was alive in 1615. Meres, in his Wit's Treasury published in 1598, mentions him, in company with Sidney and others, as a good writer of pastorals. In the Censura Litteraria, a commendatory poem by Gosson is preserved which possesses considerable merit. His extant writings are—"The School of Abuse," "Plays Confuted," and "The Trumpet of War."—T. A.

GOTAMA, a celebrated Indian philosopher of a remote age. According to the mythical relations of the Râmâyana and the Pouranas, he was born in the Himalaya, where he spent the earlier part of his life in meditation and asceticism. He put away Ahalya his wife, one of the daughters of Brahma, on account of her infidelity, and ended his days in the same mortified manner in which they began. Gotama is chiefly famous as being the reputed author of the Nyaya, a well known system of oriental logic. It was not written by himself, but by his followers, who had treasured up the precepts and instructions of their master. Defective though it be as a system of logic, it is much superior to anything of the kind which has been hitherto elaborated by the Asiatic mind. Sir William Jones, indeed, following a doubtful Greek tradition, asserted that the Nyaya of Gotama is the original of Aristotle's Organon, an opinion which, on the face of it, is untenable, and has been disproved by Saint Hilaire. The Nyaya was published at Calcutta in 1828, and is used as a text-book in the schools in India.—R. M., A.

GOTESCALC. See Gotteschalcus.

GOTH, Bertrand de. See Clement V.

GOTHER, John, a divine of the seventeenth century, was born about the year 1650, at Southampton in Hampshire. His parents were rigid presbyterians, and he was brought up, as he himself tells us, with feelings of strong aversion to catholicism; but about the year 1670—probably through the influence of a catholic relative—he changed his views, and became himself a catholic. By means of the same relative, he was sent to Lisbon, and entered at the English college there. After being ordained priest, he was appointed prefect of studies in the college. Towards the end of the reign of Charles II. he was sent to England, and placed upon the mission, residing principally in London. After the accession of James, Gother was one of the chief disputants on the catholic side, in the fierce controversy which the king's proceedings excited between the churches. On this occasion he published his "Papist Misrepresented and Represented." After the Revolution, he found shelter in the house of a gentleman, with whom he remained till the year 1704. In the autumn of that year he embarked for Lisbon, but was taken ill during the voyage, and died at sea on the 2nd October. He was interred in the chapel of the English college. Gother's works have been collected and published in sixteen volumes 12mo.—T A.

GOTHOFREDUS. See Godefroy.

GOTOFRID, the dates of whose birth and death are unknown, was a learned dominican friar of Waterford, pronounced by Harris to have been "a man, noble, valiant, and wise." He

flourished in the thirteenth century, and acquired a profound knowledge of various tongues, living and dead. While yet a mere youth, Gotofrid left Ireland and proceeded to Arabia, in order to perfect his studies in the language of that country. He translated several treatises from the Arabic, Latin, and Greek into French. Three of these treatises, bound in vellum, are still preserved at Paris in the library of M. Colbert, together with fourteen sermons, translated into French.—W. J. F.

GOTTER, Friedrich Wilhelm, a German poet, was born at Gotha, September 3, 1746, and died in his native town, 18th March, 1797. He studied at Göttingen, and afterwards held various situations in the service of the duke of Gotha. Conjointly with Boju he edited the first German Mesenalmanach, 1770. He wrote comedies, some of which enjoyed a great popularity, Singspiele, and lyric poems. He also translated several of Voltaire's tragedies. He followed French models.—K. E.

GOTTESCHALCUS or GOTTSCHALK, a celebrated predestinarian theologian of the ninth century, was brought while yet a child to the monastery of Fulda by his parents, and was educated there under the influence of the Abbot Rabanus Maurus. When he attained to manhood he was anxious to be relieved from his monastic vows, but all that he could effect was to obtain a transference from Fulda to the cloister of Orbais in the diocese of Soissons in France. Here he applied himself with great diligence to the study of the fathers, and becoming deeply interested in the writings of Augustine and Fulgentius of Ruspe, began to teach doctrines which were held by his contemporaries to exceed in severity the predestinationism of Augustine himself. Rabanus Maurus opposed his views, and in a synod held at Mainz in 848, Gottschalk defending his doctrine of a double predestination, *ad vitam et ad mortem*, was condemned as heretical, and was handed over for discipline to Hincmar, bishop of Rheims. Hincmar assembled a synod at Chiersy (Carisiacum) in 849, which treated Gottschalk with great severity; on his refusal to recant he was put under the lash till blood flowed, and then thrown into prison in the cloister of Hautvillers. His book was committed to the flames, and he remained in durance for the rest of his life, a period of one-and-twenty years. During all this time his constancy remained unbroken, and he wrote his "Greater Confession," and his "Lesser Confession." He also opposed himself at this time to the views of Hincmar on the subject of the Trinity, which he branded as savouring of Sabellianism. It was a striking instance of the superstition of the age that he offered to submit his doctrine of predestination to the test of the ordeal of fire. His body was buried in unconsecrated ground, and all prayer was forbidden for the repose of his soul.—P. L.

GOTTHELF, Jeremias. See Bitzius.

GOTTI, Vincenzo Luigi, born at Bologna in 1664. He entered a dominican convent at the age of sixteen, and was sent to study theology at Salamanca. He made great progress in philosophy and divinity, and on his return to his native town was made professor in the university. An Italian Calvinistic reformer, Giacomo Picenini, having published some tractates against the Church of Rome, Gotti answered him in his work "La vera Chiesa di Cristo dimonstrata," through which he acquired favour with Pope Benedict XIII., who created him cardinal in 1728. His numerous works long enjoyed great popularity among catholic divines. He died at Rome in 1719.—A. S., O.

* GOTTSCHALL, Rudolf, a German poet, was born at Breslau, September 30, 1823, and studied law at Königsberg, Breslau, and Berlin, but soon abandoned it for a literary career. He wrote dramas—"Robespierre," "Schill," "Lambertine von Méricourt," &c., and lyrical and historical poems, &c., chiefly on political subjects. He was an active member of the German democratic party. He now lives at Breslau.—K. E.

GOTTSCHED, Johann Christoph, a distinguished German writer and critic, was born at Judithenkirch, near Königsberg, February 2, 1700. After being carefully educated by his father, a clergyman, he studied at Königsberg, and in 1724, in order to escape being enlisted in the Prussian army, he fled to Leipsic, where he began lecturing, and in 1730 obtained the chair of philosophy and poetry. He was a man of a sober, pedantic mind, vain and pretending, and entirely destitute of imaginative and creative power. Much abuse and ridicule has been heaped upon him on that account. Nevertheless he did great service to German literature by purging it of the fustian and licentiousness of the second Silesian school, and leading it back to the study of ancient and French models. He banished the degenerate clown from the German stage, introduced the legitimate drama, and by his controversy with the Swiss school of poets infused fresh and vigorous life into the stagnant literature of his time. He edited several influential magazines after the English model, particularly *Die vernünftigen Tadlerinnen*, and published various handbooks of poetry, eloquence, &c., which were deservedly popular. His materials for a history of the German stage are not yet superseded. His original poetry, however, especially his "Dying Cato," is extremely jejune. Gottsched died December 12, 1766.—(See Life by Danzel, 1848.)—K. E.

GOTTSCHED, Luise Adelgunde Victoria, whose maiden name was Culmus, was born 11th April, 1713, at Dantzic, was married to Professor Gottsched in 1735, and died at Leipsic, 26th June, 1762. Possessed of a cultivated taste, a masculine understanding, and good scholarship, she was eminently qualified to assist her husband in his literary labours, but at the same time neglected none of the more unambitious duties of a wife. She composed and translated tragedies and comedies. Her interesting correspondence was published after her death in 3 vols.—K. E.

GOUAN, Antoine, a French botanist, was born at Montpellier on 15th December, 1733, and died there on 21st December, 1821. He became doctor of medicine at nineteen, and afterwards gave himself entirely up to botany. His first work was a description of the plants in the botanic garden at Montpellier, in which he arranged the plants according to the Linnæan system. He was appointed professor of botany and materia medica at Montpellier. He made many excursions to the Pyrenees, and published the results of his labours in his "Illustrationes et Observationes Botanicæ." At the age of eighty he became completely blind. A genus of plants has been called Gouania after him. He published "An account of the Linnæan system;" "Herborizations in the vicinity of Montpellier;" "A Discourse on the movement of the sap in plants," &c.—J. H. B.

GOUDOULI or GOUDELIN, Pierre, a celebrated Gascon poet, born at Toulouse in 1579. He was educated for the law, and became an advocate; but instead of pleading he made verses, and soon wasted his little patrimony. Through the influence of powerful friends, he was fortunate in obtaining a pension of three hundred livres per annum, which was continued till his death in 1649. His bust was placed in the town-hall of Toulouse. His poems, written in the peculiar langue d'Oc, consist of songs, ballads, and elegies, and are much esteemed by his countrymen.—G. BL.

GOUFFÉ, Armand, born at Paris in 1775; died in 1845; was educated at the college d'Harcourt, and early placed in the office of the minister of finance. He retired from public life in 1827, and resided with a married daughter at Beaune. Gouffé was greatly admired for his bacchanalian songs, although he himself was of health too weak to indulge in wine, and although his own manners were said to have been at all times forbiddingly grave. Some of his songs were very generally ascribed to Beranger. He produced several operas and vaudevilles. His songs do not appear to have been separately published, but are found in almost every popular song-book.—J. A., D.

GOUFFIER, M. G. A. L. See Choiseul.

GOUGE, Thomas, a nonconformist divine, was born at Bow, near Stratford, on the 19th of September, 1605, son of Dr. William Gouge. He was educated at Eton, and in his twenty-first year was elected to King's college, Cambridge, of which he became a fellow. Having exchanged his fellowship for the living of Colsden, near Croydon, he was removed two or three years later to St. Sepulchre's, London, in 1638. Here he remained twenty-four years in the active exercise of a genuine philanthropy and unostentatious piety. His donations were as liberal and kind as his spiritual counsels. To induce the ignorant poor to come to his daily catechisings in the church, he distributed money among them once a week; and in order to rescue them from idleness as well as poverty, he set them at work at his own cost, buying hemp and flax for them to spin, and selling the manufactured produce, but not without loss to himself. He met the act of uniformity by quietly resigning his living with the modest observation, that "there was no need of him in London, where there were so many worthy ministers; he might do as much good in another way which could give no offence." Possessing some property, he was able not only to relieve fellow-sufferers among the clergy who had not conformed, but set himself to work at the important task of evangelizing Wales, then in a

very low moral condition. He established there some three or four hundred schools; he had printed, among other books, eight thousand Welsh bibles—one thousand of which were given to the poor, and the rest sold under cost price. Every year once and often twice, till an advanced age, he visited the principality, inspected the schools, and preached to the people with the sanction of the bishops, for he always remained in communion with the church. Of his estate of £200 a year he devoted two-thirds to charitable purposes. He died suddenly in his sleep in the seventy-seventh year of his age, October 27, 1681. "To him," says Dr. Tillotson, who preached his funeral sermon, "the constant employment of whose life was the best preparation for death that was possible, no death could be sudden. It was rather a translation than a death." His works were collected and published in London, 1706, 8vo.—R. H.

GOUGE, William, a divine of the seventeenth century, was born in the parish of Stratford-le-Bow in the year 1575. He received his education at St. Paul's school, Eton, and Cambridge. After taking orders in the Church of England in 1607, he obtained in the following year the rectory of Blackfriars, London. He became an active and esteemed minister among the puritans; and having been appointed a trustee of the society organized in the early part of the reign of Charles I. for the purpose of buying up impropriations to be conferred on ministers holding puritan principles—he fell under the heavy hand of Laud, and was prosecuted and confined in the star-chamber. He was a man singularly simple-minded, and free from ambition; and was wont to say, when refusing offers of more lucrative and influential posts, which were repeatedly made to him, that "his highest ambition was to go from Blackfriars to heaven." In 1643 he was nominated one of the assembly of divines sitting at Westminster, and while he took part in their proceedings, was treated by that body with marked consideration and respect. He died in the year 1653, at the age of seventy-eight, having been esteemed for several years the father of the London ministers. He is the author of "Annotations on a Portion of the Old Testament," "A Commentary on the Epistle to the Hebrews," &c.—T. A.

GOUGES, Marie Olympe de, born at Montauban in 1755. Of her early life little is known. She, however, found biographers, one of whom says she was a daughter of Louis XV.; another gives her to Lefranc de Pompignan. Whether she ever was married was also a mystery. She was said to be the widow of a M. Aubrey, whose name, however, she never took. Her own name came first before the public in some love adventures of her own, and afterwards in the title-pages of novels and operas, by writing which she endeavoured to support herself. The madness of the Revolution was at its height, and she did not escape the epidemic. She wrote a tract on the rights of woman, in which the almost prophetic sentence occurred—"Nous avons bien le droit de monter à la tribune, puisque nous avons celui de monter à l'échafaud." Denounced by the committee of public safety to the revolutionary tribunal she was executed in 1793.—J. A., D.

GOUGH, Hugh, Viscount, a brave and distinguished British commander, the youngest son of Lieutenant-colonel George Gough, was born at Woodstown in the county of Limerick, on the 3rd of November, 1779. The family had been settled in Ireland since 1627, when Francis Gough was appointed bishop of Limerick. At the age of thirteen Hugh obtained a commission in the Limerick militia, whence he was soon after transferred as lieutenant to the 119th regiment of the line. On the disbanding of that regiment he passed into the 78th Highlanders, which he joined at the Cape of Good Hope, and was present at the taking of the Dutch fleet in Saldanha Bay. He next served in the 87th in the West Indies, taking part in the attack upon Porto Rico and Surinam. He was now a thorough soldier, and as major had the temporary command of his regiment, then before Oporto, and took an active part in the brilliant operations by which Soult was dislodged. At Talavera, while commanding, he was severely wounded, and his horse shot under him; and he was recommended, in consequence of his distinguished bravery on the occasion, for a brevet lieutenant-colonelcy. The share which his gallant corps had in the success of the victory at Barossa, is upon record. Gough, seeing symptoms of wavering, charged at them, and drove the enemy before him. "The animating charges of the 87th," writes General Graham in his despatch, "were most distinguished." They captured from the 8th regiment of French light infantry an eagle with a collar of gold. In the defence of Tarifa, the post of danger, the portcullis-tower and rampart, was assigned to Gough and the 87th. They routed their assailants—Gough, with characteristic bravery, flinging away his scabbard, and his Irish soldiers fighting to the national airs of Garryowan and Patrick's Day, played by the orders of a chief who so thoroughly understood their temper. "The conduct of Colonel Gough and the 87th," says the military despatch, "exceeded all praise." Gough next distinguished himself at the battle of Vittoria, where his regiment captured the only marshal's baton taken during the war—that of Jourdan. He was wounded at the battle of Nivelle, and received the order of Charles III. from the king of Spain. At the close of the war Sir Hugh returned to his native land to enjoy a temporary repose, but was appointed to the command of the 22nd regiment, then stationed in the south of Ireland. At the same time, he discharged the duties of a magistrate, during a period of great excitement and disturbance, in a manner that won him the respect and confidence of all classes. In 1830 he was promoted to the rank of major-general, and in 1837 was again called into active service, being given the command of the Mysore division of the Indian army. From that he was despatched to China in 1840 to take the command of the troops there. This career was a glorious one. He stormed the heights above Canton and those above Shanghai; he captured Amoy, Chusan, Chapoo, Woosung, and Shanghai. Finally, he meditated a great and bold enterprise, which he carried out with entire success. Seeing that the great canal, twelve hundred miles in length, that led to the imperial city was the channel through which the whole internal commerce of the country flowed, he, with his gallant comrade Admiral Sir Wm. Parker, took the fleet and army two hundred miles up an unknown river to the intersection of the canal, and attacked the town of Ching-Kian-Foo, which, after a gallant resistance by the Tartars, was taken. The result, as expected, was to cut off all supplies from the capital. The treaty of Nankin followed in 1842. The war was ended, and the British troops withdrew, exacting twenty-one millions of dollars as the price of peace. Sir Hugh was rewarded for his services with the grand cross of the bath, and was made a baronet, and received the thanks of parliament. On the 11th of August, 1843, he was invested with the chief command in India. Here he displayed promptitude, decision, and energy throughout the war—achieving the great victories of Maharaghpoor and Puniar, and thus uniting the two wings of the Indian army under the walls of Gwalior. His next operations were in the Punjaub in 1845 against the Sikhs. On the 18th December, acting with Sir Henry Hardinge, who had succeeded Lord Ellenborough, he defeated the enemy at Moodkee, taking seventeen guns, and on the 21st attacked the enemy's entrenched camp at Ferozepore, which was taken, with ammunition, stores, and seventy pieces of cannon. Then followed the glorious and crowning victory of the Sobraon on the Sutlej, the route of the Sikhs, and the peace dictated before the walls of Lahore. For these services Gough was again thanked by both houses of the legislature, and in 1846 created Baron Gough. But the war broke out again in 1848, and once more Lord Gough had to take the field. Brave, bold, and energetic as ever, he engaged his foe at Chillianwallah in January, 1849. The plan of the battle obtained the approval of the duke of Wellington; and, though accidents frustrated its complete success, the enemy received a serious check, and precipitately retreated during the night across the Sutlej. While no one dared to impeach the bravery of Lord Gough, there were not wanting those at home who pronounced him rash, and thus assailed his reputation as a general. Sir Charles Napier was ordered to replace him; but before that general arrived in India, Gough had completely established his reputation by the splendid victory of Googerat, which put an end to the war, and justified the words of his farewell address, "That which Alexander attempted, the British army have accomplished." Upon Lord Gough's return to England the houses of parliament again publicly thanked him, adding to the title of viscount the substantial reward of a pension of £2000 a year, a similar sum being awarded by the East India Company Service. In 1854 he was made colonel-in-chief of the 60th rifles, and was in 1855 appointed to the colonelcy of the royal horse guards. He was at the same time made a freeman of the city of London, D.C.L. of the university of Oxford, and LL.D. of that of Dublin. In 1856 he was chosen by her majesty as representative in the Crimea on the

occasion of the investiture of a large number of our own and the French generals with the grand cross and other decorations of the bath. In 1857 he was created a knight of St. Patrick, and in 1859 a privy councillor of England. Lord Gough commanded in more general actions than any officer of the age, the duke of Wellington only excepted. He died on the 28th of February, 1869, in his ninetieth year.—J. F. W.

* GOUGH, John B., a temperance leader and "orator," was born in 1817 at Sandgate in Kent, where his father, a private soldier who had fought in the peninsular war, settled down on a small pension. His mother had long been a village schoolmistress, so that he received some sort of education, and his training for public life began early and oddly, in reading aloud for a stray shilling or sixpence the newspapers of the day to the quidnuncs of the Sandgate newsrooms. At the age of twelve he was consigned by his father to a person who offered to take him to the United States, to teach him a trade, and provide for him until he was twenty-one. The experiment did not prove successful, and at fourteen Gough repaired to New York to seek his fortune. He became a bookbinder, and an expert one, but according to his own account soon fell into dissipated habits—in fact became a habitual drunkard. After suffering the lowest degradation—moral, physical, social, and financial—he took the pledge and started on his career of temperance-apostle. His peculiar style of eloquence made him immensely popular in the States, and he even turned to rhetorical account a temporary lapse into ebriety, his confessions of his backsliding furnishing him with a new and telling theme for his so-called "Orations." After lecturing for several years with enormous effect in the principal cities of the Union, he visited England, and produced on some sections of the community as powerful an impression as on the audiences of his adopted country. In what may be called the politics of the temperance cause, Mr. Gough when in England sided with the party which seeks to carry out its principles rather by moral suasion than by the introduction of a Maine liquor law. There have been numerous issues of his "Orations," and he has told the story of his life connectedly in his published autobiography.—F. E.

GOUGH, Richard, one of the most eminent of British antiquaries, was born in London on the 27th of May, 1735, the only son of an opulent East Indian director, for many years M.P. for Bramber. The younger Gough's early education was a private one, and prodigies are related of his precocious zeal for literature. At the age of twelve and a half he had translated a history of the Bible, of which his mother printed a few copies for private circulation, and at sixteen he had completed for the press an elaborate geographical work on the world as known to the ancients, the plan of which was in some respects original, while its execution exhibited wonderful industry. At seventeen he became a commoner of Benet college, Cambridge, noted for its production of eminent British antiquaries. There accordingly, while applying zealously to the usual branches of academic study, he devoted himself specially to archæology, and seems to have planned his "British Topography." He left Cambridge in 1756, but, singularly enough, without a degree; and began a series of excursions in Great Britain, which lasted for more than twenty years, during which he amassed a large store of precise antiquarian knowledge, and made the personal acquaintance of the most zealous antiquaries of the United Kingdom. In 1771 his fame was so great that he was appointed director of the Society of Antiquaries; and three years afterwards, the death of his mother leaving him in possession of an ample fortune, he was enabled to indulge to the utmost his favourite tastes. He had published in 1768 his well-known "Anecdotes of British Topography," and about the same time he began a translation of Camden's Britannia, which in 1773 he determined on converting into a new edition of that famous work. It appeared in 1789 in three folio volumes, enriched by the results of his personal explorations and long studies, as well as by the revision and contributions of the leading local antiquaries of the kingdom. Three years previously, in 1786, he had published the first volume of his other great work, the "Sepulchral Monuments of Great Britain applied to illustrate the history of families, manners, habits, and arts at the different periods from the Norman Conquest to the Seventeenth Century." What art as well as learning could do to make this magnificent work perfect was done; unfortunately its publication was terminated by the appearance of the third volume in 1799, leaving the sixteenth century unillustrated. After a long life devoted with rare singleness of purpose and munificence to his one engrossing pursuit, Mr. Gough died at his seat at Enfield on the 20th of February, 1809, to the deep regret of his friends and his dependants. He bequeathed to the university of Oxford, to be placed in the Bodleian, his books and manuscripts on Anglo-Saxon and Northern literature, with all his collections of every kind in the department of British topography, and other valuable archæological legacies. Among his numerous minor works or contributions to archæology and its literature, may be mentioned his history of the Society of Antiquaries prefixed to the first volume of the "Archæologia," published in 1770, and executed at the request of the president and fellows.—F. E.

GOUJET, Claude Pierre, born in 1697 at Paris; died in 1767. He was educated among the jesuits, and became a member of several literary academies, and one of the canons of St. Jacques de l'Hospital. He was a most industrious compiler of books, and at the close of his life had almost become blind from continual study. He collected a library of great extent, and chiefly valuable for the number of rare pamphlets which he had preserved. His supplements to Moreri's great dictionary, and an essay on the state of the sciences in France from the death of Charlemagne to that of King Robert, are his best known works.—J. A., D.

GOUJON, Jean, a celebrated French sculptor of the renaissance of art, was born about 1510. He was both architect and sculptor; and we learn from the translation of Vitruvius into French by Jean Martin, that in 1547 Goujon was architect to Henry II. In 1541 he was engaged at Rouen both at the cathedral and in the church of St. Maclou there; and he is supposed to have executed some of the sculptures of the monument raised by Diana of Poitiers to the memory of her husband, Louis de Brézé, and has the reputation also of having directed the execution of the well-known carved oak doors of St. Maclou. Goujon was engaged at the Louvre for many years, and he executed the sculptures of the Fontaine des Innocens. Considering the position so long held by Goujon, it is remarkable how little has been preserved relating to him. He is mentioned in seven consecutive years in accounts published by the Count De Laborde respecting works carried on at the Louvre under the directions of the architect, Pierre Lescot, from 1556 to 1562 inclusive. Goujon executed the sculptures of the façade of the court of the old Louvre; and the caryatides in one of the lower halls, still well preserved, are also by him. He was called the "Corregio of Sculptors;" but Parmigiano's taste is nearer Goujon's style of figure, which is unnaturally elongated. He was a Huguenot, and is said to have been shot, August 24, 1572, while at work in the Louvre, or on the scaffold of the Fontaine des Innocens. As, however, his name does not occur in the Protestant Martyrology of St. Bartholomew, this tradition is doubted.—R. N. W.

GOUJON, Jean Jacques Emile, a French astronomer, was born in Paris on the 31st of July, 1823, and died there on the 28th of October, 1856. Entering the observatory of Paris as a pupil in 1841, he obtained the appointment of assistant in 1845, from which he was promoted to that of astronomer in 1856. The most remarkable of his researches were those which had reference to the orbits of planets and of comets, published in the Comptes Rendus for 1846–49, and subsequent years. He discovered a comet on the 15th of April, 1849.—W. J. M. R.

GOULART, Simon, the successor of Beza in the presidency of the protestant church of Geneva, was a native of Senlis, where he was born in 1543. Having been early obliged to seek refuge in Geneva from religious persecution, he became a pastor there, but was allowed occasionally to minister to protestant congregations in France. He died in Geneva in 1628. He was a man of distinguished learning, and an author of uncommon industry; but most of his publications were translations and historical collections and compilations. The long list of them may be found in Senebier's Histoire littéraire de Genêve. One of the most interesting of his practical religious works was twenty-eight "Discours Chretiens touchant l'estat du Monde et de l'Eglise du Dieu," 1591. His collections of rare tracts and official documents in illustration of the religious and civil wars of France are highly valued. Of this kind are his "Memoires de la Ligue," Geneva, 1590–99; and his "Recueil des choses Memorables sous le regne des Roys Henry II.." &c., 1598. He was also the author of important additions to Crespin's Histoire des Martyrs.—P. L.

GOULBURN, Henry, the Right Honourable, a politician, who filled with credit during the present century several of the higher offices of the state, was born in London on the 19th of March, 1784. Receiving his later education at Trinity college, Cambridge, he entered the house of commons in 1807 as member for Horsham, and displaying qualities more solid than showy, he was appointed under-secretary of state in the administration of the duke of Portland, a post which he retained under his grace's successor in the premiership, Mr. Perceval. Exchanging in 1812 the representation of Horsham for that of St. Germains, he was appointed in the same year under-secretary of state for the colonies, an office which he retained up to 1821. In 1818, and again in 1820, he was returned for the now extinct borough of West Looe, and he sat for Armagh from 1826 to 1831. In 1821 he was sworn of the privy council, and appointed chief-secretary for Ireland, the duties of which then important office he discharged under the successive ministries of Lord Liverpool, Lord Goderich, Mr. Canning, and the duke of Wellington, until in March, 1828, he was appointed by the duke chancellor of the exchequer, an office which he filled until the formation of Lord Grey's ministry. In 1831 Mr. Goulburn and Mr. W. J. Peel defeated Lord Palmerston and Mr. Cavendish in a contest for the representation of the university of Cambridge, and he continued to sit for it until his death. On the return of his political friends to power, Mr. Goulburn became home-secretary in Sir Robert Peel's short-lived ministry of 1834, and, in 1839 he was pitted as conservative candidate for the speakership against Mr. Shaw Lefevre, and was defeated by a comparatively small majority. On the formation of Sir Robert Peel's second ministry, Mr. Goulburn again became, and during the whole of his premiership remained chancellor of the exchequer, and, after the fall of his leader ceased to be conspicuous, though voting and speaking generally with the Peelite section of the house of commons. Sir Robert entertained a warm personal regard for him, and made him (Lord Hardinge being the other) one of his executors and guardian of his children, until they should attain their majority. Mr. Goulburn was not included in the ministerial arrangements of Lord Aberdeen's coalition-administration, and died on the 12th of January, 1856, after having earned in his long official and parliamentary career the reputation of a diligent and useful public servant. He had married in 1811 Jane Montague, third daughter of Matthew, fourth Lord Rokeby.—F. E.

* GOULD, Augustus Addison, M.D., a distinguished American naturalist, was born at New Ipswich, New Hampshire, U.S. Entering the university at Harvard, he took his degree of bachelor of arts in 1825, and five years later that of doctor of medicine. Devoting his attention to natural history, he translated from the French Lamarck's Genera of Shells, which he published at Boston in 1833. His next work, printed in the same year, was "A System of Natural History, containing Scientific and popular Descriptions of various Animals;" a valuable work which has since passed through many editions. It was followed by a "Report on the Invertebrated Animals of Massachusetts," Cambridge, U.S., 1841. After this period Dr. Gould, in conjunction with Professor Agassiz, wrote the "Principles of Zoology," the work by which he is best known in this country. It was reprinted in 1851 as a volume of Bohn's scientific library, and in the same year was translated and published in German by Professor Bronn. The object of the treatise is to present a general view of the great principles of zoological science, extricated from those details under which they are obscured in ordinary treatises, and yet intelligible to general readers. Dr. Gould is the author of volume xii. of the United States Exploring Expedition, being that part which relates to mollusca; and of a great number of papers contributed to the scientific journals of America.—G. B–n.

* GOULD, John, F.R.S., an eminent naturalist, was born at Lyme in Dorsetshire on the 14th September, 1804. When fourteen years of age he went to reside with his uncle, Mr. J. T. Acton of the royal gardens at Windsor. There he acquired a taste for natural history, his attention being chiefly directed to the study of native birds. Near Windsor he would glide, gun in hand, down the reaches of the Thames in his boat, by the edge of the forest, watching the birds among the boughs, and bringing down with unfailing aim the choicest specimens. His skill as a bird-preserver secured an engagement from the Zoological Society of London, and in their museum he had an opportunity of acquiring sound scientific knowledge. In 1830 he published, under the title of "A Century of Birds from the Himalaya Mountains," London, 1831–32, imp. fol., descriptions of a hundred birds contained in a valuable collection not long before received from India. For this magnificent publication Mrs. Gould prepared the drawings, while her husband wrote the descriptions. In spite of its high price, fourteen guineas, it met with great success. The next work undertaken by Mr. Gould was "The Birds of Europe," 1832–37, 5 vols. imp. fol., the cost of which was still higher, it being no less than £76 8s. 6d. It was also well received, every copy being sold off in a few years. With the purpose of studying the natural productions of Australia, Mr. and Mrs. Gould proceeded in 1838 to that continent, where for twelve months they toiled assiduously at the task they had undertaken. Mrs. Gould formed a great collection of drawings of plants and birds, but sad to say was suddenly cut off in the midst of her labours. Her husband returned to England in the following year, and published, as the result of his journey, a portion of a work on "The Mammals of Australia," 1845, and "The Birds of Australia," 1842–51, 7 vols., imp. fol., the latter being a magnificent book, the price of which was £115. Mr. Gould is the author of various memoirs which possess high scientific value, among which are his "Monograph of the Macropodidæ, or family of the Kangaroos," 1841–42, imp. fol., and the "Monograph of the Trochilidæ," 1850, containing descriptions of the numerous species of humming birds, forming part of the unrivalled collection of these animals which has been made by the author.—G. B–n.

GOULSTON, GOULSON, or GULSON, Theodore, a learned English physician, was born in Northamptonshire, and educated at Merton college, Oxford. In 1610 he took the degree of M.D., and in the following year was made a fellow and censor of the college of physicians. He acquired a very extensive practice in London, where he died in 1632. By his will he left £200 to purchase a rent-charge for the endowment of the pathological lectureship which bears his name. Dr. Goulston was distinguished as a Latin and Greek scholar. He published Latin paraphrases of Galen's works, and of some of Aristotle's, with notes and various readings.—G. BL.

* GOUNOD, Charles, a musician, was born at Paris in 1818, or according to a less reliable account in 1815. He first studied harmony under Reicha. At the age of eighteen he entered the counterpoint class of Halévy in the Conservatoire, and subsequently went through a course of lyric composition under Lesueur. At the age of twenty-one he gained the prize of the Institut, and he made a very successful entry upon public notice with a mass of his composition, which was performed at the church of St. Eustache. He went to Rome to complete his studies, where he produced in 1841 a second mass; this was given at the church of S. Luigi dei Francesi, and in testimony of its merits he received the rare distinction of being named honorary maestro di capella for life. Gounod proceeded thence to Vienna, where in 1842 he produced a requiem, and in the year following another sacred work for performance in Lent. He returned to Paris, and was appointed maitre de chapelle to the church of the Missions Etrangéres, and for some years devoted himself to compositions for the concert-room, among which may be noticed a cantata called "Pierre L'Hermite;" two choral pieces named "La danse de l'epée" and "Le vin des Gaulois;" and several orchestral symphonies. He became ambitious to write for the stage, and being introduced to Mad. Viardot, she encouraged him in this idea, by promising that if he would compose an opera in which she might sustain the principal character, she would interest herself to obtain the production of the work. Thus stimulated he wrote the opera of "Sapho," which was performed, through the influence of the prima donna, at the académie imperiale in April, 1851, and was given, also at her recommendation, at our royal Italian opera in the summer of the same year; it met with no success in London, and even in Paris, though it raised the composer's reputation, it had but a short-lived career. In 1852 Gounod wrote chorusses for Ponsard's tragedy of Ulysse, which was performed at the Théatre Française; and in 1854 he brought out his second opera, "La Nonne sanglante," at the academie. He was appointed director of the Orphéonistes in Paris in 1852, and exerted his talent for some years in the promotion of the objects of that very important musical organization. He came again before the world as a dramatic composer in 1859, when his opera of "Faust" was given at the Théatre Lyrique, with Mad. Miolan Carvalho as the heroine, and achieved

a success that bears no comparison with that of any of his other works, placing him very high in the ranks of the living composers of his country. In February, 1860, he produced at the same theatre, and with the same singer in his principal part, the opera of "Philémon et Beaucis;" and in the following August at Baden-Baden another of less pretension, called "La Colombe." An ardent admirer of Gluck, it has been his aim in dramatic composition to revive the principles of that great master, giving paramount importance to declamation as an embodiment of the action of the scene, above the value of melodious grace and prettiness; and he has been aided in the carrying out of his views of construction by his friends Barbier and Carré, who have always written the words of his operas. It may not be said of Gounod that he accomplishes the great effects which distinguish the music of his chosen model; but he has considerable dramatic power, great depth of sentiment, and decided originality of thought, which qualities are far more felicitously manifested in his later operas than in his orchestral and sacred compositions.—G. A. M.

GOUPYL, Jacques, a learned French physician, born at Lucon, near Lyons, about the year 1525; studied at Poitiers and Paris; was made M.D. in 1548, and in 1555 succeeded his master, J. Sylvius, as professor of physic in the royal college. He distinguished himself by publishing editions of several Greek medical writers. In a popular tumult, which occurred in 1563, his valuable collection of books and ancient manuscripts was destroyed, a calamity which so preyed upon his mind that he died in the following year, leaving unfinished an edition of the works of Hippocrates, in which he was then engaged.—G. BL.

GOURGAUD, Gaspard, Baron, was born at Versailles in 1783. He entered the artillery at an early age, and in 1805 was dangerously wounded at Austerlitz. He subsequently distinguished himself at Saragossa; and on the entry of the French army into Moscow, Gourgaud was the first in the Kremlin, where he discovered a quantity of powder which would shortly have exploded, to the imminent danger of Napoleon's life. For this service he received the title of baron; and after the battle of Brienne in 1814, he was again the means of saving the emperor, who had been surprised by the Cossacks. After Waterloo, Napoleon chose Gourgaud as one of his companions in exile; and at St. Helena he was employed in arranging historical materials. Quarrelling, however, with Montholon, he left the island and repaired to England, whence he continued a correspondence with Napoleon. In 1818 his papers were seized, and he was expelled the country. Not until 1821 could he obtain permission to revisit France, and everywhere he was regarded with suspicion, as an agent of the emperor—an agent, however, with much more devotion than discretion. In 1823 he published "Mémoires de Napoléon," in conjunction with Montholon. He became involved in literary controversies with Scott and Ségur, the latter resulting in a duel. In 1840 he formed one of the commission that went to bring the emperor's ashes home; the rest of his life was prosperous but uneventful, and he died at Paris in 1852.—W. J. P.

GOURGUES, Dominique de, was born at Mont de Marsan about 1530, and died at Tours in 1593. After many years of adventure and suffering, he was living in retirement on his estate, when the news reached him that the French colony in Florida had been treacherously attacked by the Spaniards; that men, women, and children had been indiscriminately butchered. The French government would take no steps to avenge this atrocity; whereupon Dominique de Gourgues sold everything he possessed, borrowed money from his friends, equipped three ships, and with two hundred and thirty determined fellows, amongst whom were many gentlemen, sailed from Bordeaux, 22nd August, 1567. Aided by the Indians, he attacked and destroyed the Spanish colony; he took eighty-eight prisoners, and he hanged them all. In France he had to hide himself against the officers of "justice;" but, years after, our great Elizabeth, coming to know his worth, offered him a high command. It was too late; the brave man was worn out; as he journeyed towards London he died.—W. J. P.

GOURLIE, William, was born at Glasgow in March, 1815, and died at Pollokshields on 24th June, 1856. Devoting himself to the study of botany, he attended the lectures on that subject in the university of Glasgow. He made extensive collections of British plants and paid particular attention to mosses. Subsequently he extended his herbarium so as to include foreign plants. He also made a collection of shells and of fossil plants. He was engaged in mercantile business in Glasgow, and availed himself of his intercourse with the colonies to get specimens of new and rare objects of natural history sent to this country. In 1836 he joined the Botanical Society of Edinburgh, and he acted as its local secretary in Glasgow. He was an active member of the Philosophical Society of Glasgow, which he joined in 1841. He was also a zealous promoter of various benevolent institutions. He was elected a fellow of the Linnæan Society in 1855, and during the meeting of the British Association in Glasgow, he acted as one of the local secretaries.—J. H. B.

GOURMELEN, Etienne, a celebrated French surgeon, was born in the first half of the sixteenth century, and died at Melun in 1593. He filled a chair for some time in the college of France, and acquired a great reputation in the literature of his profession. Nor was he less honoured for the humanity which he displayed whilst the plague raged in the capital in 1581. Gourmelen was a voluminous writer; his principal work is entitled "Synopseos Chirurgiæ libri sex." He translated some, and commented others, of the writings of Hippocrates. Modern critics differ much in their estimate of him.—R. M., A.

GOURNAY, Jean Claude Marie Vincent de, a French political economist, born in 1712 at St. Malo, a seaport town on the isle of Aron. Engaging in trade in early life, he rose to the rank of honorary member of the grand council, and subsequently was made honorary intendant of commerce. He executed in 1742 translations into French of Child's Considerations on Commerce and on the Interest of Money, and Culpepper's Treatise against Usury. He wrote much and ably on economical questions. He and Dr. Quesnay may be said to be the chief of the French economists of last century. The celebrated Turgot was an intimate friend and great admirer of Gournay, and wrote an eloge on him at his death, which occurred at Paris in 1759.—J. R.

GOURNAY, Marie de Jars de, born at Paris in 1566; died in 1645. She was called by Montaigne his "fille d'alliance," and he bequeathed his works to her. She was acquainted with several languages, but her French style is described as harsh in the extreme. She affected the use of obsolete words and antiquated forms; and when the French Academy was engaged in its project of purifying the language, she ridiculed the attempt, and spoke of the style of the "purists" as being "un bouillon d'eau clair sans impureté et sans substance." She was attacked in a hundred libels, prose and verse. Her works have been collected under the title of "Les avis ou les présents de Mademoiselle de Gournay." She published an edition of Montaigne's Essays, 1635, dedicated to Richelieu.—J. A., D.

GOURVILLE, Jean Herauld de, an able financier and diplomatist in the service of Louis XIV., was born at La Rochefoucauld on the 11th of July, 1625, and, being educated first by his widowed mother, then in a lawyer's office, became secretary to the son of the duke de la Rochefoucauld, author of the Maxims. During the war of the Fronde he proved most useful to his master and to the prince of Condé; and at the end of the contest he negotiated their reconciliation with Cardinal Mazarin and the court. By the latter he was rewarded with the post of commissary to the army in Catalonia; but, suspected of intriguing for the prince de Conti, he was sent to the Bastile for six months. Fouquet made him receiver of taxes in Guienne, where he amassed great wealth. The fall of that minister drew him down, and he fled secretly to Holland, whence, after a visit to England, he went to Germany. At the congress of Breda he exerted himself so much in favour of French interests that Louis made him his minister at the court of Brunswick. At this very time Colbert had condemned him for peculation. Further public services, however, both in Germany and Spain at length, in 1681, procured his pardon, and he passed the latter years of his life quietly at home in the society of such friends as Boileau and Mad. de Sevigné. He died in 1703. He left "Memoirs," published at Paris, 2 vols., 12mo, 1724.—R. H.

GOUSSET, Jacques (Gussetius), born at Blois in 1635; died at Groningen in 1704. At Saumur he acquired a profound knowledge of Greek under Lefevre, and of Hebrew under Louis Cappel. He was pastor of the church at Poitiers, which he quitted at the revocation of the edict of Nantes. In 1692 he was invited to Groningen, where he taught Greek and theology. Gousset gave himself to the study of Hebrew, which he insisted was best learned without the pupil occupying himself with the kindred languages of the East. Schultens had a public disputation with

him on the subject, and in the judgment of the greater portion of the learned men of the time was supposed to have the best of the argument.—J. A. D.

GOUVEA. See GOVEA.

GOUVION SAINT-CYR, LAURENT, a French marshal and marquis, won his high military rank under Napoleon, and was raised to the peerage after the Revolution. Born at Toul in 1764, he had received from his parents, notwithstanding their poverty, the advantages of a good education, which he improved by visiting Rome and Sicily in the prosecution of his studies as an artist; but neither in that profession nor on the stage at the Salle-Beaumarchais did he give much promise of acquiring fame and fortune. At the commencement of the Revolution he joined the democratic party; and in 1792 he served as a captain of the chasseurs republicains, under De Custine, on the frontier. His promotion followed rapidly; in two years he had passed through the grades of assistant-adjutant, adjutant-general, and general of brigade, into the rank of general of division. He was then attached to the army of the Rhine, with which Moreau advanced into Bavaria and effected his masterly retreat after the repulse of Jourdan by the Archduke Charles. Having command of the centre, Saint-Cyr took a prominent part in the operations of these campaigns along with Desaix, who led the left wing; and Moreau is reported to have said, that the prompt and fearless energy of the latter made him confident of a victory, while the steady, deliberate, and systematic combinations of the former secured him against a defeat. After the peace of Campo Formio, Saint-Cyr was sent to command the army of Rome, and succeeded in allaying the discontent which prevailed in it. But the measures which he adopted offended the directory. He was recalled, and had made his arrangements for retiring temporarily from active service, when the renewal of hostilities, in 1799, gave him a command in the army with which Jourdan entered Suabia. Thence, at his own request, he was transferred to Italy, where he served under Moreau and Joubert against Suwarrow; and in the following year he again led the central division of the army on the Rhine. There was no very cordial feeling betwixt him and Napoleon, who had now become first consul. The latter, however, made him a councillor of state, employed him on a diplomatic mission to Spain, and gave him the command of the French force in Naples. He was also appointed colonel-general of the cuirassiers, and enrolled among the distinguished members of the legion of honour. His services under Massena, and in the grand army in Prussia, procured for him the governorship of Warsaw; and in Catalonia he added to his military reputation, but incurred the displeasure of the emperor by quitting his post before the arrival of his successor Augereau. In 1812, when Napoleon invaded Russia, the command of the sixth corps was given to Saint-Cyr, who gained a signal victory over Wittgenstein at Polotzk, and by an able retreat saved his small force from the accumulating masses of the enemy. These exploits won for him the rank of marshal; but his wounds compelled him to retire till the following year, when he was intrusted with the defence of Dresden, where he maintained a gallant resistance till the disastrous battle of Leipsic constrained him to surrender to Schwartzenberg. He recovered his freedom at the Restoration, and the policy of Louis XVIII. not only continued him in his military rank, but raised him to the peerage, and in addition to other marks of favour, intrusted him with the portfolio of the war office. The last years of his life were spent in retirement, and he died at Hyères in 1830, having published, in 1821, the journal of his operations in Catalonia; and in 1829, "Memoirs of the Campaigns on the Rhine till the peace of Campo-Formio." Two works, narrating the principal events of the campaign of 1812 in Russia, and that of 1813 in Saxony, appeared after his death.—W. B.

GOVEA, ANTONIO, an illustrious Portuguese scholar, was born at Beja in 1505. He belonged to a family of which several members were greatly distinguished. When he was very young, Antonio was brought by his uncle from Portugal to Paris, and he was there educated with the most sedulous care. His proficiency in Roman literature was such, that he wrote Latin both in prose and verse with great elegance. He was profoundly skilled in the philosophy of Aristotle, and his acquaintance with civil law raised him to the first rank among the expositors of Justinian. After giving lectures on law, belles-lettres, &c., in various parts of France, he was obliged by the civil wars to retire from that country, and to take up his abode in Piedmont, where he became one of the counsellors of Philibert, duke of Savoy. He died at Turin in 1565. Govea wrote many poems and legal treatises, which were much admired by his contemporaries; and also commentaries on several of the Roman classics. While his literary reputation is unquestioned, his religious opinions and character have been the subject of considerable dispute. Calvin speaks of him as an atheist, and classes him with Rabelais and Deperius, as persons who "bantered and laughed at everything sacred;" but Scaliger asserts this charge is untrue and slanderous.—MAINFROY GOVEA, son of the preceding, inherited the talent and sustained the reputation of his family. He was the author of several works akin in character to those written by his father, and was one of the counsellors of Charles Emmanuel, duke of Savoy. He died in 1613.—J. B. J.

GOVINDA SINGH, a celebrated chief of the Sikhs, and the last that obtained an undoubted right to the title of "gourou," or preceptor, was born in 1661, and died in 1708. He was the son of the ninth gourou, who was put to death by the great mogul, Aurungzebe. On the death of his father, Govinda withdrew to the mountains in the neighbourhood of Djemnah, whence, after twenty-five years' study and meditation, he came forth in the character of a religious reformer, and placed himself at the head of his sect. Govinda, however, at the same time that he put them almost upon a new footing as regarded their rules and observances, formed them into a nation of warriors. He taught them to regard the Monguls as their natural enemies, and enforced the duty of waging against them a war of extermination. For a few years his lions (so he styled his followers) ramped and tore without check; but as soon as they felt the pressure of the enemy, they abandoned their leader, who was in the end left with a few hardy followers in one of his besieged fortresses. He made his escape disguised as a dervish, and took refuge in the desert of Bhutinda. Govinda proudly refused to appear at the court of Aurungzebe, after whose death he was made governor of a province watered by the Godavery. Here he ended his days in an obscurity that contrasts strikingly with the brief splendour of his arms.—R. M., A.

GOVONA, ROSA, foundress of the order of Rosine, born at Mondovi in 1716; died in Turin, 28th February, 1776. Of poor parentage, and left in youth an orphan, Rosa worked hard to maintain herself in honourable independence. Her adoption of a destitute girl whom she met one day in the vicinity of Mondovi was the commencement of that union of many laborious women which resulted in the founding of the order. Their first house stood in the plain of Brao. Thence, in 1775, Rosa removed to Turin, where Charles Emmanuel III. assigned to her use some extensive buildings over the entrance to which was inscribed—"Tu mangerai col lavoro delle tue mani" (Thou shalt eat by the labour of thy hands). The Rosine excelled in the manufacture of silken and woollen fabrics; producing embroidery for the rich, costly materials for ecclesiastical vestments, and serviceable cloths for the poor.—C. G. R.

GOWER, JOHN, an early English poet of the reign of Edward III., who with Chaucer and Lydgate formed the "celebrated triumvirate" of poets in that country, as did Dante, Boccaccio, and Petrarch in Italy. The materials from which the biographer can compose his memoir are but scant and uncertain. He is supposed to have been born about 1325, but the place of his birth is disputed. Wales on the one hand claims him, while there is evidence of some weight to support the views of Leland and others, who contend that he belonged to the Statenham family of Yorkshire. The social position of Gower must have been respectable. Rich he was certainly, and it is conjectured he was a knight, and even a judge. His education was evidently the best. He graduated at Oxford, and is said, though this is doubtful, to have studied in the Inner Temple. He was an accomplished jurist, as well as an eminent man of letters, and did not neglect the practice of the law even while he attached himself ardently to literature. He was married, as appears by his will, to a lady whose christian name was Agnes. Gower enjoyed the friendship of the great men of his country, and appears to have been honoured with the recognition of royalty. Like Chaucer, he had his strong political predilections, attaching himself to the house of Lancaster under Thomas of Woodstock, as his friend did under John of Gaunt. Gower lived unto the reign of Henry IV., previous to whose accession he lost his sight. He died in 1408, and was buried in the monastery of St. Mary Overié's (afterwards the church of St. Saviour's),

where a splendid monument was raised over his remains. The principal composition of Gower consists of three parts. The first and second, entitled respectively "Speculum Meditantis" and "Vox Clamantis," have never been printed: it is even doubtful that a copy of the former exists. The third part, the "Confessio Amantis," was first printed in 1483, and upon it the fame of Gower as a poet is based. It is written in English; the others being composed, the one in French the other in Latin, and was undertaken at the desire of Richard II. The poem is a dialogue between a lover and his confessor, a priest of Venus, in which, as Wharton remarks, "the ritual of religion is applied to the tender passion, and Ovid's Art of Love is blended with the breviary;" and it is happily characterized by Mr. Gilfillan as being "crammed with all varieties of learning, and a perverse but infinite ingenuity is shown in the arrangement of its heterogeneous materials. In one book the whole mysteries of the hermetic philosophy are expounded, and the wonders of alchemy dazzle us in every page. In another, the poet scales the heights and sounds the depths of Aristotelianism." Whatever the reputation of the author might have been in his own day, and however great his merit as one of the first to aid in extricating the English tongue from the trammels of French and Latin, and to give it a distinctive form and character, it would be but affectation to say that, as a whole, his compositions could be popular or almost palatable to moderns. Unlike his pupil Chaucer, whose poetry will be ever fresh-growing upon the heart and ear of the reader the more he is studied, Gower is frigid, affected, learned, all intellect, little imagination, and though here and there a passage glitters, as mica shines out from the cold hard granite, still, as a whole, it is a heavy task to work through the poem. There is much truth in Mr. Gilfillan's terse estimate of him—"He is more remarkable for extent than for depth, for solidity than for splendour, for fuel than for fire, for learning than for genius." Still let us remember the state of literature in England when he wrote, and try him by a true standard. Unlike romancists and troubadours, his compositions are always moral, and he used his power to promote virtue.—J. F. W.

GOWRIE, the title of the noble and powerful Scottish family of Ruthven, which occupies a prominent place in the history of the country. Their progenitor was a Dane of the name of THOR, who settled in Scotland during the reign of David I., and obtained a grant of lands in Perthshire. WALTER, the third in descent from Thor, assumed the name of DE RUTHVEN, from one of the manors which he inherited from his ancestor. SIR WILLIAM, the eleventh possessor of the family estates, was created Lord Ruthven in 1487. His eldest son fell at the battle of Flodden, 9th September, 1513, in the lifetime of his father. Partly by royal grants, partly by marriages, the Ruthvens were now in possession of vast estates in the counties of Perth, Angus, Mid-Lothian, East-Lothian, and Berwick; were closely allied with the great houses of Buchan, Douglas, Lindsay, Campbell, Drummond, and Gray, and had become one of the most powerful families in the kingdom; but their ambition and turbulence speedily brought about their total ruin.—PATRICK, third Lord Ruthven, has obtained an unenviable notoriety by the prominent part which he took in the murder of David Riccio, 9th March, 1566. After George Douglas, an illegitimate son of the earl of Angus, he was the first person to whom the plot was communicated by Darnley. Though he had for some months been confined to bed by an incurable disease, and was at this time, as he himself states, "scarcely able to walk twice the length of his chamber," he cordially entered into the wicked project. It was he who first followed Darnley into the queen's closet and informed her of their intention to have out "the villain Davie." He was the first who attempted to lay hands on the secretary, and it was he who, when the foul murder was accomplished, returned to the closet and loaded with abuse the hapless queen, whom terror and fatigue had rendered almost incapable of utterance. When Mary succeeded in escaping from Holyrood, Ruthven, along with some others of the assassins, fled to Newcastle, where he soon after died, 13th June, 1566. He left a narrative of the murder of Riccio, in which there is not an expression of regret, or symptom of compunction, for that barbarous and dishonourable crime.—His son, WILLIAM, fourth Lord Ruthven, was also engaged with his father in the conspiracy against Riccio, and fled with him into England. He obtained the queen's pardon, however, through the intercession of Morton; but soon after his return to Scotland he joined the confederacy of the nobles against Mary and Bothwell, and was commissioned, along with Lord Lindsay (both "men of peculiarly savage manners even for that age"), to conduct the queen to Lochleven; and, according to Knox, he was also associated with Lindsay in extorting from that unhappy princess the surrender of her crown. Ruthven was appointed treasurer of Scotland for life in 1571, and one of the extraordinary lords of session in 1578. He was created Earl of Gowrie in 1581, probably as a reward for the part he took in the downfall of the Regent Morton, and received a grant of the lands and barony of that name which had belonged to the monastery of Scone. The earl, who was possessed of great ambition and energy, was the leader of the plot for the overthrow of the royal favourites, Lennox and Arran, and the seizure of the king's person at Ruthven castle—hence called "the Raid of Ruthven." After a captivity of ten months, James made his escape, but he formally pardoned Gowrie for his share in the treasonable enterprise, on his expressing penitence for his offence, and even appointed him a member of his council. But, unable to brook the insolence of Arran, the earl quitted the court, and obtained permission from the king to retire to France. While waiting at Dundee for an opportunity to embark, he learned that Angus, Mar, and other nobles, had conceived a plan for the forcible removal of Arran from the king's council, and was easily persuaded to engage in the plot. The secret was betrayed to the favourite, who immediately caused Gowrie to be arrested. The evidence against him, however, was defective, but the earl was induced to make a confession of his guilt by a solemn promise of Arran that his life should be spared. In flagrant violation of this assurance, Gowrie was brought to trial at Stirling, condemned on his own confession, and executed on the same day, 28th May, 1554. Though turbulent, intriguing, and revengeful, Gowrie was a person of cultivated mind, a proficient in music, and a liberal patron of the fine arts.—His eldest son, JAMES, second earl of Gowrie, died in 1588, in his fourteenth year, and was succeeded in the title and estates by his brother JOHN, third and last earl, the contriver of that mysterious plot called the Gowrie conspiracy. Along with his brother Alexander he studied for five years with great distinction at the university of Padua, and, like his father and grandfather, seems to have dabbled in the study of magic, as well as of chemistry and astrology. On the return of the young earl to Scotland in 1600, when he had reached his twenty-second year, he was enthusiastically welcomed by the people, and was even cordially received by the king, who was pleased with his learning, as well as with his handsome countenance and graceful manners, and often conversed with him on strange and abstruse subjects. Gowrie, however, soon made it evident that he had no intention of becoming a courtier; and little more than a month after his return—to James's great displeasure—he headed the opposition of the Estates to a demand on the part of the king for the grant of a large sum of money; and there is every reason to believe, that from an early age the earl had cherished feelings of revenge against all who had been concerned in his father's death, the king himself included. The actual rise of the conspiracy was not later than the month of July, 1600. Its object is still partially enveloped in obscurity. But certain letters which passed between Gowrie and Logan of Restalrig, and another accomplice whose name is unknown, but who was probably Stewart, earl of Bothwell, seem to indicate that the intention of the conspirators was to obtain possession of the king's person, to convey him to Logan's inaccessible fortalice of Fastcastle in Berwickshire, and to administer the government in the royal name. With this view James, who was at this time residing at the palace of Falkland for the purpose of hunting, was on the 5th of August enticed to Gowrie house at Perth, by Alexander, Master of Ruthven, Gowrie's brother, who pretended that he had on the preceding evening seized a man in disguise carrying under his cloak a large pot full of gold pieces, and entreated the king to ride with him to Perth, for the purpose of examining the man and taking possession of the money. James ultimately consented to young Ruthven's request, and after the close of the hunt set out for Perth followed by a slender retinue. On reaching that city, the king was met by the earl and a large body of retainers, and conducted to Gowrie house. After dinner, the king and the Master of Ruthven left the dining-room unobserved, and went up stairs for the pretended purpose of examining the treasure. On reaching a small closet, in which stood a man in armour, who proved to be the

earl's chamberlain, Ruthven reproached the king with his father's unjust execution, and attempted to bind his majesty's hands. A struggle ensued, during which James thrust his head partially through a small window in the turret, and shouted for help. Four of his retainers rushed up the stair which led to the turret, and mortally wounded Ruthven, who instantly expired. Gowrie himself hearing the noise, made his way to the scene of conflict, but was also killed on the spot. A minute investigation was made into the conspiracy, but very little of importance was elicited at the time, mainly owing to the small number of persons who were privy to it. But eight years after, the letters which passed between Logan and the earl were discovered and laid before the parliament, and had the effect of clearing up, to some extent, the objects and plans of the conspirators. Pinkerton and other writers, however, have revived the doubts which were expressed at the time respecting the credibility of the king's narrative, and maintain that it was not Gowrie and his brother who conspired against the king, but the king, who, by a prearranged plan, murdered them in their own dwelling. The evidence on the other side, however, is quite overwhelming; and the recent discovery at Edinburgh of the originals of Logan's letters has set the question finally at rest. The honours and magnificent estates of Gowrie were forfeited in consequence of his treason, and the bodies of the earl and his brother were suspended on a gibbet and quartered. The name of Ruthven was abolished, and those who had borne it were forbidden to approach within ten miles of the king. Not contented with these measures, James and his greedy courtiers sought with vindictive cruelty to revenge the crime of the Ruthvens on their innocent kinsmen. William and Patrick, the two younger brothers of the earl, who at this time were mere boys, with great difficulty made their escape into England, and they and their posterity were declared incapable of enjoying inheritance, place, or dignity in Scotland. The former was famous for his skill in alchemy. The latter, who was an able and most accomplished man, was for many years confined in the Tower of London. His daughter married Sir Anthony Vandyke, the celebrated painter. So ruthlessly did James carry out his threat to "root out that whole house and name," that no male descendant of the direct line of the family is now known to exist. The last earl had eight sisters, seven of whom were married to Scottish barons of high rank and influence, and Elizabeth, the fourth, was the mother of the great marquis of Montrose.—(See Pitcairn's *Criminal Trials*, vol. ii.)—J. T.

GOYEN, Jan van, was born at Leyden in 1596, and having studied under various masters, was ultimately the scholar of Esaias Vandevelde. He was both marine and landscape painter, and, owing to the greyness of his colours, his sea and river pieces are the most valued. His works are all enriched with figures, but are generally the work of other hands; Jan Steen often assisted him in this way. The dull flatness of colour, which now generally distinguished his works, is attributed to his indiscriminate use of Haarlem blue, a very inconstant colour. Van Goyen died at the Hague in 1656. There are a few etchings by his hand.—(Houbraken, *Groote Schouburg*, &c.)—R. N. W.

GOZZI, Carlo, Count, a Venetian nobleman, who in the latter half of the eighteenth century introduced into Italian comedy the romantic wildness and freedom of the Spanish theatre, combined with a novelty of plot and machinery peculiarly his own, was born at Venice in the year 1718. Descended from a family the fortunes of which had shared in the declining prosperity of the republic, and being one of a numerous household of brothers and sisters, he joined, at the early age of sixteen, the engineering department of the army in Dalmatia. In this comparatively savage country, and far away from everything that could develope or encourage his literary abilities, he still evinced the natural bent of his genius by occasional improvised dramatic sketches, with which he amused the ennui of his brother officers at Zara, and dissipated the tedium of his own existence by the study of the imaginative drama of the Spaniards, particularly that of Calderon, which ultimately had so great an effect upon the character of his own productions. Returning to Venice, he found the old national comedy—the Commedia dell' arte—almost extinct; the time-honoured masks, which from the days of Ruzzante had been the delight of the Italian populace, neglected; and the stage almost completely in the hands of Goldoni and (what was still more intolerable) even of Chiari. The cold proprieties of the former of these writers, and the pompous absurdities of the latter, would have been enough to have excited in the mind of Carlo Gozzi a desire for something more in accordance with the spirit and life which had fascinated him in his Spanish studies, if the forlorn condition of the celebrated Sacchi and his talented troop of masks had not awakened his pity and indignation. Partly to sustain them, and partly to have an opportunity of satirizing the two writers whose influence he found so injurious to the true national comedy of his country, he commenced that series of singular fairy dramas (Fiabe), the success of which, it is stated, drove Goldoni from the scene of his triumphs and from his country, to die eventually a denationalized Italian at Paris. The first of these was the outline, or sketch, called "L'Amore delle Tre Melarance" (the Loves of the Three Oranges), the story of which he probably found in the collection of fairy tales in the Neapolitan dialect called Lo Cunto delle Cunti, &c., from which, he tells us himself, he drew the plot of his next more elaborate fairy drama, "Il Corvo," but for some of the details of which he certainly was indebted to the fairy tales of the celebrated Irishman Count Hamilton—now almost solely remembered by his Memoirs of Count Grammont. The success of the "Three Oranges" was immediate and decisive, owing, perhaps, as much to the novelty of the fairy machinery which he introduced for the sake of buffoonery and burlesque, as to the merciless use of satire and caricature with which he assailed the position of the two offending rival poets. That this was the opinion of Gozzi himself is evident from the elaborate and serious use which he made of this accidentally discovered machinery in his subsequent dramas. His "Il Corvo," his "Re Cervo," his "Donna Serpente," his "Blue Bird," his "King of the Genii," and other dramas of this class, are wonderful, not only for the spirit in which they are conceived and carried out, but for the real interest and pathos excited by the vicissitudes of beings so fantastic and remote from human sympathies. This charm has been felt in almost every country of Europe, particularly in Germany, where Schiller paid him the compliment of translating his "Princess of China" (Turandot), and where Göthe, Tieck, and others have always expressed an admiration of him, and proved it by their not unfrequent imitations. Carlo Gozzi followed, or varied, the production of his "Fiabe" by translating Calderon's Il Secreto a Voces, and two or three others of his dramas. These, with various essays, poems, and *novelle* are to be found in the eight volume edition of his works published by himself in 1772, the first six at Venice, and the last two at Florence. The eighth he calls "el ultimo" on the title-page of the volume and at its termination; but it is stated he added a ninth in 1779, which the writer of this notice has not seen. He also published, like Goldoni and Alfieri, his autobiography, which is perhaps more amusing than either of the others, and which he certainly called by no very boastful name, entitling them the "Memorie inutili di Carlo Gozzi, Scritte da lui Medesimo, e publicate per umilta," Venice, 1797. The dramas of Carlo Gozzi have long since disappeared from the stage; although the statement of Sismondi, that his plays were never represented in any of the theatres of Italy but those of Venice, is incorrect, as he tells us himself, in the preface to "Il Corvo," that this drama was first represented in the royal theatre of Milan. In their printed form, his works have become very scarce even in Italy. A recent writer in the *Athenæum*, alluding to this circumstance, says, "certain it is, that Venice might now be ransacked from end to end, and its old books in *calle* and *arcade* and *riva* turned, with small chance of the 'Fiabe' of Carlo Gozzi turning up, or of the book-hunter coming nearer to his mark of inquiry than by being answered with the dull proprieties of Gasparo Gozzi."—(*Athenæum*, November 26, 1859, No. 1674.) This the writer of the present notice can confirm from his own experience in Rome and Naples; nor has he ever been able to see a copy of Carlo Gozzi's works, except the edition in eight volumes, which he possesses, and which he has already described. A full and satisfactory account of Carlo Gozzi and his works is not to be found in English literature. The late Stewart Rose, however, in his Letters from the South of Italy, addressed to Hallam (London, 1819), has given a pleasing analysis of "The Three China Oranges," with some versified specimens worthy of the translator of the Orlando. *Blackwood's Magazine* contains some scenes from "Turandot," the play selected by Schiller for complete translation. In Philarete Chasles' Etudes sur l'Espagne, copious extracts are given from the "Fiabe" and the "Memorie." In

the exquisite volumes of Maurice Sand on the Italian comedy, Masques et Bouffons, Paris, 1860, there is a chapter full of eloquence and acute criticism, but scarcely warm enough for the claims of this remarkable and original dramatist.—D. F. M'C.

GOZZI, Gasparo, Count, born at Venice on the 20th of December, 1713. Having completed his scholastic course at the college of Murano, he went to study law under Ortolani, and mathematics under Paitoni, devoting, however, the greater part of his time to the culture of belles-lettres. In his poetical strains he took for a model Laura's bard, and the object of his platonic love was Luigia Bergalli, a lady whom he married afterwards, and to whose careless and extravagant habits he owed all his misfortunes. Having through bad management lost almost all his patrimony, Gasparo was compelled to work very hard for the maintenance of a numerous family, and therefore he passed daily many hours busily engaged in the translation of all the new French plays that appeared then on the stage, receiving from his publisher but a scanty reward. The poverty to which he was reduced, combined with that continual occupation, preyed so much on his mind, that, in a moment of desperation, he threw himself from a window into a river. The shock, however, instead of proving fatal, restored him to reason, and he returned to his avocation, and wrote then his best literary productions. No one could glance over Gozzi's works, whether in prose or in verse, without perceiving at once a masterly hand; for none can surpass him in the art of depicting the human heart, in the purity of language, or elegance of diction. His celebrated "Sermoni," written in Horace's style, reveal to us a lofty mind, highly imbued with classic lore; and "Il Mondo Morale," an elaborate and serious work, shows the wonderful organization of a philosophical mind. His version of Lucan is considered incomparable, and his commentaries and notes on Dante's Divina Commedia, published under the title of Difesa di Dante, rank him amongst the first commentators of that immortal poem. Gozzi's style changes with the subject he treats of—now diffuse and simple as in Dante's commentaries; now terse and argumentative as in his "Mondo Morale;" now simple and copious as in his "Osservatore Veneziano," a periodical he published in imitation of the Spectator; and his language is always harmonious and classic. He had obtained the supervisorship of the Venetian press, when he died on the 25th of December, 1786.—A. C. M.

GOZZOLI, Benozzo, a celebrated old Italian painter, born at Florence in 1424, and the most distinguished of the scholars of Fra Giovanni Angelico; he was the assistant of Fra Giovanni at Orvieto. Benozzo's works extend over a period of thirty-eight years, from 1447 to 1485; his last and greatest are the extensive series of frescoes in the Campo Santo at Pisa, commenced in 1469, and representing in twenty-four compositions the old Bible history from Noah to the visit of the queen of Sheba to Solomon. In these works he displays the most varied resources, showing for the time a very extraordinary skill in the treatment of the accessary parts, as the landscapes, the architecture, and the birds and animals introduced, of which the dogs are particularly excellent. This character of Benozzo's works is somewhat remarkable as being so opposed in spirit to the performances of his master Fra Angelico, whose style is exclusively sentimental or "subjective," while that of Benozzo is thoroughly "objective." Some of the best of these frescoes are engraved in Count Lasino's Pitture a fresco del Campo Santo di Pisa. The painter gave so much satisfaction to the authorities of the Campo on this occasion, that in 1478 they presented him with a free burial-place near the glorious achievements of his life, and the tomb was engraved with the following words during Benozzo's lifetime, "Hic Tumulus est Benotii Florentini, qui proxime has pinxit historias. Hunc sibi Pisanorum donavit humanitas. MCCCCLXXVII." The date of Benozzo's death is not known. The National Gallery is fortunate in possessing two very interesting examples of this painter, both in *tempera*—a small characteristic piece, which had formerly been the top of a box or *cassettone*, and represents the "Rape of Helen;" the other is a small altarpiece of the "Virgin and Child, with saints," originally painted in 1461 for the Compagnia di San Marco at Florence. In the original contract the figure of the Virgin is expressly directed to be painted from the Virgin in the high altarpiece of San Marco, painted by his master Fra Angelico. The figure of the Virgin is to be made similar in mode, form, and ornaments. "It is also directed that the said Benozzo shall at his own cost prepare with *gesso*, and diligently gild the said panel throughout, both as regards figures and ornaments; and that no other painter shall be allowed to take part in the execution of the said picture." Benozzo's style, to judge from these examples, is hard and formal, the figures being symmetrically disposed in the altarpiece; but his colouring is rich, his costume elaborate, and the drawing of his figures correct and vigorous, though wanting in taste and elegance.—R. N. W.

GRAAF, Regnier de, a celebrated Dutch anatomist, born at Shoonhove in 1641. He studied medicine at the university of Leyden, then travelled through France, received his degree at Angers, and remained for some time at Paris in intimate intercourse with the most distinguished savans of the day. Returned to Holland, he settled as physician in the city of Delft, where he died in 1673. He made himself a name chiefly by his careful anatomical investigations of the salivary gland of the womb (Bauchspeicheldrüse), and by the discovery of the "Graafschen bläschen" in the female ovary. There are various editions of his works; the best are "Opera omnia," 8vo, Leyden, 1677–78; Amsterdam, 1705.—F. M.

GRABBE, Christian Dietrich, a German dramatist, was born at Detmold, December 14, 1801. He studied law at Berlin and Leipsic, but afterwards exclusively devoted himself to literary pursuits. His poetic powers were of no common order, but were impaired by the fickleness and irregularity which characterized his conduct. He fell a victim to habitual intoxication, September 12, 1836.—(Life by Duller and Ziegler, 1855.)—K. E.

GRABE, Johann Ernest, was the son of Martin Sylvester Grabe, professor of history and theology in Königsberg, and was born there, 10th July, 1666. He was educated in the university of that city, and early conceived a leaning to the Church of Rome. With this tendency he devoted himself to the study of the Fathers, and at length came to the conclusion that the Reformation of the sixteenth century was a schism, the blame of which rested upon the leading reformers, whom he compared to the Simonians, the Novatians, and other heretics of the early church. He sent in a paper to this effect to the consistory of Samland, and set out for Vienna with the view of formally reconciling himself to the Church of Rome. But his purpose was shaken by an answer to his paper, which was drawn up in 1695 by Spener and others by command of the elector of Brandenburg; and as he still continued to lay great stress upon the principle of apostolic succession as essential to the validity of orders, he followed the advice of Spener, who represented to him that there was no need he should join the Church of Rome on this account, for he could find in England a branch of the protestant church which laid claim to an unbroken succession of the episcopate. Passing through Silesia and Saxony he arrived in England, where he joined himself to the communion of the Anglican church, which he came to regard as approaching the nearest in its government and ritual to the apostolic church. He never received, however, any preferment in the church, but was only admitted by Queen Anne to a yearly pension of £100. In person he was small, and in temperament melancholic; but he possessed great learning, particularly in patristic theology. He died in London, 3rd November, 1706. His principal writings are—"Spicilegium patrum ut et hæreticorum primi, secundi, et tertii a Christo nato seculi;" "Justini Martyris Apologia prima, cum notis Variorum;" "Epistola ad Johan. Millium de Codice Alexandrino Sept. interpretum;" an Essay upon two Arabic MSS. In the preface to the "Spicilegium" he speaks warmly of the hospitality which he experienced at Oxford, of the freedom with which he enjoyed access to all its learned treasures, and particularly of the aid and encouragement in his labours which he received from John Mill, Henry Aldrich, and John Hudson.—P. L.

GRABERG de Hemsö, was born in Hemsö in Gottland. In 1793 he took service in the English fleet, which, in consequence of a duel, he was obliged to quit after two years. He then settled at Genoa, where he connected himself with trade and the Swedish consulate. In the meantime he travelled in Italy, South Germany, and Hungary, and made himself known as the author of various historical and statistical works. In 1811 he was appointed vice-consul, and in 1815 consulate-secretary in Tangier. In 1823 he was made consul of Tripolis, and retired with a pension in 1828. He then established himself in Tuscany, was appointed chamberlain at the Tuscan court, and died at Florence, 29th November, 1847. Amongst his many works in various languages may be mentioned "Saggio istorico sugli Scaldi o antichi poeti Scandinavi;" "Theorie de la Statisque;" "La Scandinavie vengée;" "Notizia intorno a la famosa opera istorica

d'Ibn Kaldun;" and "Speechio geographica e statistico dell' Impero di Marocco."—M. H.

GRACCHUS, TIBERIUS SEMPRONIUS, commanded the cavalry under M. Junius Pera, the dictator, in the second Punic war. Being elected consul for the following year, 215 B.C., he routed a large body of Hannibal's Campanian allies in the neighbourhood of the Carthaginian camp, and retiring into Cumæ, effectually resisted a vigorous attempt to capture that important maritime city. Proconsul in the next year, he defeated Hanno near Beneventum; and having obtained his second consulship, 213 B.C., he commanded in Lucania, where he sustained his military reputation in a number of engagements. But in the following year he was betrayed with a small detachment of his troops into an ambuscade, and perished.—W. B.

GRACCHUS, TIBERIUS SEMPRONIUS, the father of the two celebrated tribunes aftermentioned, was born 210 B.C., and at the age of twenty won the confidence of L. Cornelius Scipio, who intrusted him with a mission to Philip of Macedon. He was tribune of the people, 187 B.C., and refused to join his colleagues in the impeachment of Scipio Africanus. Lucius Scipio also was saved from imprisonment by his interference, though he maintained his opposition to the political principles and influence of the family. Having been employed as triumvir in planting the colony at Saturnia, he was sent with the rank of prætor to carry on the war in Spain. He captured Munda, surprised the camp of the enemy near Alce, reduced the city also, and having ultimately crushed the power of the rebels in a sanguinary battle, which lasted for three days, he confirmed their submission by a kindly treatment, and returned home to be rewarded with a triumph, 178 B.C. His first consulship followed, and was distinguished by new successes in Sardinia. He was continued in his command there for another year, and having completed the subjugation of the island, was welcomed at Rome, 175 B.C., with another triumph. The number of captives was so great that the trifling price at which they were sold gave rise to the proverb, "Sardi venales." He subsequently held the censorship, and effected a change in the tribal position of the freedmen, which was highly applauded. His second consulship dates 163 B.C. He was married to Cornelia, a daughter of Scipio Africanus, and the virtues by which she added to her husband's influence, sowed the seeds of the fame subsequently acquired by her sons.—W. B.

GRACCHUS, TIBERIUS SEMPRONIUS, son of the preceding and of Cornelia, the daughter of Scipio—(see CORNELIA)—was born 168 B.C. Of Cornelia's twelve children, nine died at an early age. Those who survived were Tiberius, Caius, and Cornelia Sempronia. This sister of the Gracchi, who have become so illustrious in history, married the second Scipio Africanus. The mother of the Gracchi bestowed the utmost care on the education of her greatly-gifted sons. In his seventeenth year, Tiberius Gracchus accompanied his brother-in-law to Africa, where, in the assault on Carthage, he displayed the most brilliant valour. A few years after he took part in the disastrous expedition of Mancinus against Numantia in Spain, though, through the sagacity of Tiberius Gracchus, and his influence with the Numantines, it proved less ignominious and unfortunate than it otherwise might have been. On his return to Rome, Tiberius Gracchus, inspired alike by patriotism, by humanity, and by justice, began that stupendous agitation, by resisting which the Roman patricians ruined both their order and their country. Nothing in modern days has such an evil sound as an agrarian law; but the agrarian law, as proposed by Tiberius Gracchus, was eminently wise. The opposite extremes in reference to land are alike perilous—that of minute subdivision, as in France, and that of accumulation in a few hands, as in Great Britain. In Italy much of the soil was public property. Gradually the aristocratic classes contrived to make this a monopoly of their own. For, though every Roman was entitled to a share in the public lands, it was difficult for the poor to acquire, and still more difficult to keep possession. The rich, therefore, greedily seized on the public lands, to the exclusion of the poor, and sent as cultivators, lazy, corrupt, and lawless slaves. The consequence was, that while the public lands, under such wretched husbandry, became gradually barren, the whole agriculture of Italy, which had once been so flourishing, began to decline. There was frightful famine, along with rapid depopulation. The mischief had long been felt; and, two centuries before Tiberius Gracchus, a law had been passed called, from the name of its author, the Licinian law, whereby the possession by any individual of more than five hundred Roman acres was forbidden. But the law was evaded in a thousand ways, and proved utterly worthless; at which we cannot be astonished, as the force of every law which a state passes depends on a deeper moral law, and this moral law the Roman aristocracy, once so pure and patriotic had been learning to forget. In order to achieve his noble scheme—a scheme approved by some of the best and wisest of the aristocracy, such as his father-in-law, Appius Claudius—Tiberius Gracchus offered himself as a candidate for the office of tribune. He had no sooner entered on his duties than he proceeded with the utmost vigour and promptitude. By the ignorant he is classed with demagogues; but if he had been a demagogue his task would have been much easier. The plan of reform which he presented to the assemblies of the people was, in its essential features, a revival of the Licinian law, with many modifications and unquestionable improvements. It was called, from the family of the Sempronii, to which Tiberius Gracchus belonged, the Sempronian law. The senate determined that the law should not pass. Once voted in the assemblies of the people, the senate would have had no power to interfere with it. The senate, therefore, resolved that it should never come before the people as a definite proposal. It found a convenient tool in a tribune, Marius Octavius, who, by himself holding a vast extent of the public domain, was interested in the existence of that flagrant iniquity which Tiberius Gracchus was striving to overthrow. Octavius then, using his legal right, notwithstanding the strenuous, passionate remonstrances of Gracchus declared his condemnation of the agrarian law, and forbade its presentation to the votes of the people. This obstruction Tiberius Gracchus vanquished by a bold measure; he convoked the assemblies of the people, and induced them to pronounce the deposition of Octavius. The Sempronian law was adopted, and Appius Claudius, Tiberius Gracchus, and Caius Gracchus were intrusted with its execution. And now began a grand battle for life or death between the Roman aristocracy and the author of the Sempronian law. One main weapon of the aristocracy was the bitterest, most boundless calumny. Every falsehood was propagated regarding Tiberius Gracchus; and it was even said that he was ambitious to get himself proclaimed king. The desperate resistance of the patricians provoked Tiberius Gracchus to a more desperate onslaught. To the perfect fulfilment of his plans, it was indispensable that he should be continued in the tribunate. He therefore came before the assemblies of the people for re-election. The vote was proceeding in his favour, when the turbulent nobles that were present cried that the election was illegal, and excited a tumult; the result of which was the postponement of the election to the morrow. Gracchus recognized all the peril of his position. He felt, therefore, as if he were marching to his doom when on the morrow he repaired to the capitol, where the Romans had met. The crowd was agitated by the wildest and most various passions; and fierce were the clamours of the hirelings and partisans of the patricians. Pretending to be alarmed for the safety of the state, the senators had assembled. The more moderate among them, with the consul, Mutius Scævola, at their head, were disposed to conciliation. But the rest had resolved on the destruction of one who was odious, from his love of justice, to men who had ceased to be just. Gracchus had attempted in vain to address the multitude; and, either as a gesture of impatience, or to indicate that his life was in danger, he raised his hand to his head. His reckless, envious, envenomed adversaries immediately exclaimed that he was demanding to be crowned as monarch. This scandalous untruth was at once conveyed to the senate, the more violent members of which used it to kindle the uproar to madness. Rushing out, they gathered round them as they went the rabble of Rome. This vile mob, seizing as arms whatever came in the way, hurled itself on the defenceless people. Only the immediate and more devoted followers of Gracchus resisted. Three hundred of them were massacred. He himself was murdered, and his mutilated body thrown into the Tiber. On frivolous pretexts his chief friends were some days after put to death. Tiberius Gracchus was the hero of a great idea, the martyr for a great cause. But there are seasons in the history of a nation, as in the history of humanity, when heroisms and martyrdoms are useless, at least for the immediate object sought for: useless they are not as examples for brave and true men in all ages to follow. It is easy for us, severed from the

events by more than two thousand years to blame particular portions of the famous tribune's conduct; but it is better for us to suppose that we are mistaken from not being acquainted with all the facts. The brief, brilliant, troubled career of thirty-five years terminated 133 B.C.—W. M–l.

GRACCHUS, CAIUS SEMPRONIUS, was born 159 B.C., and died 121 B.C., at the age of thirty-eight. He perished in the endeavour to continue and consummate the reforms begun by his brother Tiberius; but though he had the same enthusiasm, the same disinterestedness, the same patriotic fervour, he had scarcely the same loftiness of principle. Even his enemies admitted that he was foremost among Roman orators, and from his eloquence, which was both insinuating and vehement, much of his influence was derived. Like his brother and Romans of rank generally, he began his career in the army and served for some time in Spain. He had not long returned to Rome before Tiberius was slain. To be his avenger and the avenger of the Roman people became his fixed resolve. But he knew how jealously he was watched by the aristocratical party, and therefore he seemed for a season disinclined to take any part in political affairs. As quæstor he followed to Sardinia the Roman army, commanded by the consul Aurelius Orestes. Here he obtained such immense popularity that the oligarchical faction dreaded his return to Rome. Aurelius Orestes was therefore ordered to remain in Sardinia, which implied that the quæstor, Caius Gracchus, should remain there too. To defeat this trickery Gracchus at once returned. The patricians thought to crush him by accusing him of desertion. He not only defended himself in a magnificent speech, but denounced the corruption and unveiled the crimes of his enemies. Other accusations flung at him he converted in the same way into victories. For years before his death he sought the tribunate, and though his foes were active as they were virulent, they could not prevent his election. The Gracchi were cast in a mould too tender for the stern work they had to do. Their sympathies were stronger than their will. Though Caius Gracchus was eminently brave, yet he was deficient in persistent, indomitable purpose. It was through his own fault then, through something which it would be ungenerous to call weakness, that he failed in his conflict with his opponents. Under Caius the field of contest considerably widened. An agrarian law was no longer deemed sufficient by those who aspired to annihilate that monopoly of power, which for generations the senate had been misusing for selfish objects. The first blows of Caius Gracchus were struck at the murderers of his brother. He then renewed the agrarian law. But a law which more immediately affected the Roman population, was that whereby grain was sold to the people at little more than nominal prices. Measures of less doubtful policy and propriety than the last were the erection of public granaries, the building of bridges, and the making of roads to facilitate the intercourse between Rome and subject or allied countries, the restoration of the cities which had been destroyed by the Romans, and the planting there or elsewhere of Roman colonies. Of the political reforms which Caius Gracchus carried through, one of the most important was that by which judiciary power was taken from the senate and conferred on the equestrian order. To overwhelm the senate he had two other innovations in store. One was conferring the right of citizenship on the inhabitants of the Italian provinces; the other was adding to the senate members of the equestrian order, whereby the number of senators would have been increased threefold. The game which the senate now played has been often played since. It can seldom fail at first, but it is sure at last to be as disastrous as it is dishonourable. One of the colleagues of Caius Gracchus, Marcus Livius Drusus, a man of enormous wealth, and of unscrupulous, intriguing spirit, lent himself willingly to the schemes of the senate. Whenever Caius Gracchus proposed a reform, Drusus brought forward another, in the sense and the direction of the most outrageous democracy. The senate by affecting to accept the measures of Drusus, destroyed the popularity of Gracchus. The latter, from a motive which it is now difficult to explain or to understand, retired from the scene. He conducted to Carthage the Roman colony which had resolved to settle there. When again in Rome, he found he had still less influence than when he left it two months before. His fiercest foes were in power; and Opimius, who was implacably hostile to him, his opinion .. and his party, had been appointed consul. No choice remained to Gracchus but civil war; and from this, perhaps from a noble impulse which we ought to respect, he shrank. His unflinching friend, Fulvius Flaccus, had taken a military position near the temple of Diana, and called the people to arms. There Caius Gracchus joined him, but wished to negotiate with the senate. The negotiations were fruitless. Opimius, thirsting for blood, led his soldiers to the attack. Flaccus, his son, and more than three thousand adherents of Gracchus, were slain. The senate rioted in baseness and atrocity. Gracchus fled to a little wood, where he ordered a slave to kill him; the slave then killed himself. Ten years after, the fickle people, ashamed of having deserted their valiant, magnanimous champions, erected statues to the Gracchi, and declared sacred the places where they died.—W. M–l.

GRACE, RICHARD, Colonel, was a lineal descendant of Raymond le Gros, being the younger son of Robert Grace, baron of Courtstown in the county Kilkenny. He distinguished himself in the service of Charles I., and uniformly proved a formidable foe to the parliamentary army both in England and Ireland. Oxford having surrendered to Cromwell in 1646, Grace proceeded to his native country, where he raised five thousand men, and harassed the parliamentary force so successfully, that we find a reward of £500 offered for his head. In 1652 Cromwell came to terms with him, and Grace was permitted to emigrate with his regiment to the continent, where he signalized himself in the service of France and Spain. On the Restoration, Grace accompanied James to Ireland, and continued, even after the flight of that prince, a devoted adherent to the Jacobite cause. Grace had been appointed governor of Athlone; and it was his conduct, while in this capacity, that has chiefly contributed to impart a historic interest to his name. His enthusiasm and activity in the royal cause knew no rest. He was a rigid disciplinarian; but his conduct to the protestants, when in his power, was honourable and humane. The pertinacity with which he held out against superior numbers was very striking. The Williamite commander at last sent a messenger for the object of effecting a capitulation, but Grace's reply was a pistol shot, adding—"These are my terms; these only will I give or receive; and when my provisions are consumed, I will defend till I eat my old boots." He defeated an attempt made by the Williamite army to cross the Shannon, and at length absolutely forced it to retreat from before Athlone. Ginkell, however, surprised it during the following year. Great carnage ensued, and the body of the venerable Grace was found among the slain.—W. J. F.

GRACIAN, BALTHAZAR, a Spanish author, chiefly remarkable as having followed up the "cultismo," or affected classicalism which reigned under the name of "Gongorism" in the seventeenth century. Little is known of his life, except that he was a jesuit of Arragon. His birth is by some fixed as early as 1584, and his death in 1658; but the precise time is uncertain. The chief merit of this author is exemplified in the allegorical work entitled "Criticon," which Ticknor compares to the Pilgrim's Progress. Many of his works were published in the name of his brother Lorenzo; there are various editions of the collected writings.—F. M. W.

GRADENIGO, GIOVANNI AGOSTINO, an archæologist and biographer, born at Venice on the 10th of July, 1725, entered the benedictine order in 1744, taught philosophy at Mantua, and became bishop of Chioggia, and subsequently of Ceneda. He corresponded with Mazzuchelli, Lami, Morelli, Mansi, and many other celebrated men, and left a great number of works enumerated by Tippaldo. He died 16th of March, 1774.—A. C. M.

GRADENIGO, PIETRO, Doge of Venice from 1289 to 1311. Before his election the constitution of Venice was in some measure democratic, the great council being open to citizens who could command the necessary suffrages of the people. An aristocratic *coup d'etat*, however, had been long prepared by the Venetian nobles. Gradenigo accomplished it, and maintained by his energy the new system of government. After the death of the Doge Giovanni Dandolo in 1289, the people, suspicious of the aristocracy, attempted to exclude from the election of the new doge the forty-one electors of the nobility, and unanimously offered supreme power to Giacomo Tiepolo. But Giacomo preferred to exile himself from his native town, rather than become the ringleader of a civil war, and the aristocratic electors availing themselves of the disorganization of their opponents which followed that step, elected Pietro Gradenigo, who was no sooner in power than he enacted a law excluding the people from any share in the formation of the great council. Thus the senate of the republic was changed from an elective representa-

tion into a privileged corporation. Gradenigo preserved his power, in spite of the external difficulties in which he was involved by his war with Genoa, till his death in 1311.—A. S., O.

GRAEVIUS, Johann Georg, or Grafe, his real name (by which, however, he is little known), a famous philologist, was born at Naumburg-on-the Saale, Saxony, January 29, 1632. He received his education at the college of Pforta, and afterwards, by desire of his parents, went to Leipsic to enter himself as a student of jurisprudence. But he felt a great dislike to this study, and having vainly tried to overcome it, was sent by his father on commercial affairs to Holland. There he made the acquaintance of the celebrated Heinsius, by whose advice he was finally persuaded to give up law and begin the study of philosophy and philology. He accordingly went through a course of studies at the universities of Deventer and Amsterdam, and in 1656 was nominated professor at Duisburg. Two years after he accepted the post of director of the college of Deventer, and in 1662 obtained the chair of rhetoric and history at the university of Utrecht. His fame now began to spread through the whole of Europe, and princes and governments, among others the sovereigns of Prussia and France, and the republic of Venice, sought to gain him for their public schools. He, however, chose to remain at Utrecht, to which his reputation attracted a vast number of students from all parts of Europe. King William III. of England nominated him his historiographer, and Louis XIV. made him a large present. He died at Utrecht, January 11, 1703. The most important of his writings are—"Thesaurus antiquitatum Romanorum," 12 vols. fol., Utrecht, 1694–99; "Thesaurus antiquitatum et historiarum Italiæ," 45 vols. fol., Leyden, 1704–25. He also published annotated editions of Catullus, Cicero, Cæsar, Suetonius, and other Latin classics.—F. M.

GRAF, Urse, one of the earliest Swiss engravers, was born at Basle about 1485. He was by profession a worker in gold, and he held the office of engraver of the dies to the mint at Basle; yet Bartsch enumerates a large number of etchings, engravings with the burin, and woodcuts by him, and Passavant says that many more are known. His manner is dry and quaint, resembling that of his German contemporaries, but shows a good deal of spirit and feeling. He engraved some of the designs of Albert Dürer, but mostly from his own. Several of his designs were engraved on wood by other engravers; ninety of them, drawn with a pen, are preserved in the museum at Basle. He was alive in 1524.—J. T–e.

GRAFF, Anton, German portrait painter, was born at Winterthur in Switzerland in 1736. He was a scholar of J. Haid and U. Schellenberg. After a brief residence at Augsburg, he settled in 1766 at Dresden, on being appointed painter to the king of Saxony. Anton Graff was one of the best portrait painters of his time in Germany, and a large number of his likenesses of eminent compatriots (as Mendelssohn, Gellert, and the like) have been reproduced by the engraver; he also painted a few landscapes. He died in 1803.—His son, Karl-Anton, born at Dresden in 1774, became, under the careful training of his father, an able and accomplished landscape painter. He died in 1832.—J. T–e.

GRAFF, Eberhard Gottlieb, a German linguist, was born at Elbing, 1780, and died at Berlin on the 18th October, 1841. After having studied at Königsberg, he successively became a master in various gymnasia, was appointed scholastic councillor, and in 1824 was translated to the chair of German language and literature at Königsberg. The results of his studies, which were chiefly directed to the old German language and literature, were published in his "Diutiska," 3 vols., and in his "Althochdeutscher Sprachschatz," which, after the author's death, was completed by Professor Massmann.—K. E.

GRAFIGNY, Françoise de, born at Nancy in 1694; died at Paris in 1758. She was married early to Hugo de Grafigny, chamberlain to the duke de Lorraine, a man of passions so violent as to approach insanity. She succeeded in obtaining a judicial separation from him, and went to reside in Paris. She published a novel which acquired some reputation and provoked some severe criticism. A second work—"Lettres d'une Peruvienne"—was more successful. She wrote several dramatic pieces, many of them for the court of Vienna, where they were performed before the emperor, from whom she had a pension. The Academy of Florence paid her the compliment of making her an associate.—J. A., D.

GRAFTON, Augustus Henry Fitzroy, Duke of, born in 1735. In 1757, by the death of his grandfather, he succeeded to the title. In 1765 he became secretary of state under the marquis of Rockingham. In May, 1766, he resigned; but in the same summer returned to office as first lord of the treasury in Pitt's administration. The illness of the latter, then Lord Chatham, made the duke virtually premier. The cabinet was strengthened by the accession of the duke of Bedford's followers and of Lord North; but Chatham's retirement in October, 1768, so weakened the duke, that his proposal to repeal entirely the American duties was rejected by his own cabinet in May, 1769. The consequence was the opposition, in the next year, of Chatham, the defection of Lord Chancellor Camden, and very soon the premier's own resignation. As minister he displayed much practical sagacity and sincerity, but without power of systematic application. Every blot in his conduct was marked and blackened by Junius. In 1771 he accepted the privy seal; but in 1775 he again retired, renewing a strict alliance with Lord Chatham in opposition to the American war. Offers were made him by Lord North. In 1783 it was to him that the younger Pitt first applied. For many years before his death he continued in opposition. In 1768 he had been elected chancellor of the university of Cambridge. Later he became a Unitarian, and amused his leisure with composing "Hints submitted to the Clergy, Nobility, and Gentry newly associated;" and a work called "Apeleutherus;" and with publishing an edition of Griesbach's Greek Testament. He died, March 1, 1811.—W. S., L.

GRAFTON, Richard, one of the series of English chroniclers, first comes into view as a printer in the reign of Henry VIII., under whom he was imprisoned in the Fleet for having reprinted the version known as Matthew's Bible. On the accession of Edward VI., he was appointed printer to the king, with the exclusive privilege of printing prayer-books, primers, and acts of parliament. In 1548 he published a new edition of Hall's Chronicle, entitled "The Union of the Two Noble Families of Lancaster and York," with a continuation bringing down the narrative of events from 1532, where Hall stopped, to 1547. For printing the proclamation issued after Edward's death, declaring the Lady Jane Grey to have succeeded to the crown, he was deprived under Mary of his patent as printer, and committed to prison. While there, or while debarred from the exercise of his calling, he compiled an "Abridgment of the Chronicles of England," which first appeared in 1562, and was reprinted in the two following years, and again in 1572. In 1569 he published his compilation entitled "Chronicle at Large and Meere History of the Affayres of England." It appears that he took a lively interest in Edward VI.'s hospitals, and himself superintended the erection of the buildings. The precise date of his death is unknown; the last thing recorded of him is his having broken his leg in the year 1572. Strype thinks that he died poor.—T. A.

GRAHAM, the name of an ancient and powerful Scottish family, the head of which is the duke of Montrose. The monkish writers allege that the Grahams can trace their descent from a fabulous personage called Græme, who is said to have commanded the army of Fergus II. in 404, to have been governor of the kingdom in the minority of Eugene, and in 420 to have made a breach in the wall which the Emperor Severus had erected between the firth of Forth and the Clyde, and which derived from the Scottish warrior the name of Græme's Dyke. The "gallant Grahams," as they are termed in Scottish ballad and song, do not require the aid of fable to increase their fame, for few families can boast of more historical renown. Like most of the great old Scottish houses, the Grahams are of Anglo-Norman origin, and settled in Scotland during the twelfth century. The first eminent member of the family was the famous Sir John Graham of Dundaff, "the hardy wight and wise," still fondly remembered as the bosom friend of the great Scottish patriot Wallace. He fell at the battle of Falkirk, 22nd July, 1298. His tombstone in the churchyard of that town bears the following inscription.—

> "Mente manuque potens, et Vallace fidus Achates,
> Conditur hic Gramus, bello interfectus ab Anglis."

The family possessions lie in the counties of Dumbarton and Stirling; but Sir David Graham obtained the estate of Montrose from King Robert Bruce in exchange for Cardross on the Firth of Clyde, where the restorer of Scottish independence

spent the closing years of his eventful life. From the days of Bruce downwards, the Grahams have always taken a prominent part in public, and especially in warlike affairs. In the early part of the fifteenth century, they formed an alliance with the royal family—Sir William Graham having married for his second wife Mary, daughter of Robert III. Robert, the eldest son of this lady, was ancestor of the Grahams of Claverhouse, to whom John, Viscount Dundee, the notorious persecutor of the covenanters, belonged. Her second son, Patrick, became bishop of St. Andrews, primate of Scotland, and papal nuncio, and died a prisoner in Lochleven castle in 1498, having fallen a victim to the malice of the monks, whose hatred he had provoked by his ecclesiastical reforms. William, the youngest son of Lady Mary, was the ancestor of the late gallant Lord Lynedoch, the victor of Barossa. Patrick Graham, of Kincardine, was elevated to the peerage in 1445 by the title of Lord Graham. His grandson, William, fought with great gallantry on the side of James III. at the battle of Sauchieburn in 1488, and was raised to the dignity of Earl of Montrose in 1504. He fell along with his royal master, James IV., at the fatal battle of Flodden. John, third earl, son of Robert, Lord Graham, who was slain at the battle of Pinkie, was one of the most powerful noblemen in Scotland, and held in succession the offices of lord treasurer, lord chancellor, and viceroy of Scotland, after the union of the crowns. The glory, however, of the family is his grandson—

James Graham, fifth earl and first marquis, usually designated the great marquis of Montrose, who was born in 1612, and succeeded his father, John, fourth earl, in 1626. He studied at St. Andrews, and after completing his education, he married in his nineteenth year the daughter of the earl of Southesk, and spent several years on the continent, where he acquired a knowledge of some of the modern languages, as well as great skill in martial exercises, and was reckoned one of the most accomplished gentlemen of his age. He returned to Scotland in 1634; and on his appearance at court was ungraciously received by the king, whose frigid manners were fitted to repel, rather than attract, an ardent and high-spirited youth. Scotland was then agitated by the attempt of Charles and Laud to introduce the liturgy into the Scottish church, and Montrose at once joined the covenanters, and became one of their most active leaders. In 1639 he was sent to chastise the prelatic town of Aberdeen, and imposed the covenant on the citizens at the point of the sword. When the covenanters took up arms in defence of their liberties, and entered England in 1640, Montrose was the first man who forded the Tweed at the head of his own battalion, and a few days after, routed the vanguard of the English cavalry at Newburn on the Tyne. He soon became dissatisfied, however, with the proceedings of the covenanting leaders, whom he suspected of a design to overthrow the royal authority, and resenting the preference given to the marquis of Argyll, he gradually became alienated from his party, and ultimately espoused the cause of the king. In June, 1641, he was accused of carrying on a secret correspondence with Charles, and along with three of his friends, was confined in the castle of Edinburgh, where he remained a close prisoner until the beginning of 1642, when he was set at liberty on the intercession of the king himself. After the breaking out of the civil war, the earl, who greatly disliked the timorous and trimming policy of the marquis of Hamilton, the king's minister for Scotland, urged that an army of royalists should immediately be raised to prevent the covenanters from making common cause with the English parliament. But this bold though prudent advice was disregarded, and the result was that a powerful army was sent from Scotland to the assistance of the parliament, and turned the scale in their favour. On the disgrace and arrest of Hamilton in the beginning of 1644, Montrose was appointed by the king lieutenant-general in Scotland, and shortly after was advanced to the dignity of Marquis. He made a daring attempt to cut his way into Scotland at the head of a small body of troops, with the view of raising the Scottish royalists on the side of the king, but was encountered on the Borders by a superior force, and compelled to fall back on Carlisle. After the fatal battle of Marston Moor, however, he set out in August, 1644, in the disguise of a groom, and accompanied only by two friends, succeeded in reaching the Highlands without detection. He found at Blair Athol about twelve hundred Irish auxiliaries, who had shortly before landed in the West Highlands to aid the royal cause, and immediately displayed his commission, and assumed the command of these troops. The Highlanders flocked to the royal standard in great numbers; and the marquis, finding himself at the head of a considerable force, lost no time in directing his march to the low country. At Tippermuir, three miles from Perth, he encountered (1st September) an army of six thousand covenanters under Lord Elcho, whom he defeated with the loss of three hundred men, together with all his artillery, arms, and baggage. Perth immediately surrendered, and the victors obtained from the terror-stricken citizens a seasonable supply of clothing and arms. The approach of Argyll at the head of a powerful army, compelled Montrose to quit this city; and proceeding northward to Aberdeenshire, he attacked and defeated another army of covenanters at the Bridge of Dee under Lord Burleigh and Lewis Gordon, and pursued the fugitives into the town of Aberdeen. On the approach of Argyll he proceeded up the Spey, then doubling back, plunged into the wilds of Badenoch, and thence into Athol, always pursued, but never overtaken, by his enemy. Completely tired out by these rapid and harassing marches, Argyll returned to Edinburgh on the approach of winter, supposing that Montrose had retired into winter quarters. But the marquis availed himself of the opportunity to invade the county of Argyll, which he plundered and laid waste with merciless severity. He then withdrew towards Lochaber, whither he was followed by a strong body of the Campbell clan along with their chief, and some battalions from the Lowlands, while General Baillie at the head of a considerable force was advancing towards them from the east, and another strong body under Lord Seaforth was stationed at Inverness. Montrose was proceeding towards the latter place, when receiving notice of the march of the Campbells, he resolved to give them battle before fresh reinforcements should arrive, and instantly retracing his steps, he attacked the enemy at Inverlochy (2nd February, 1645), and defeated them with great slaughter. Then hurrying to the north-east, he destroyed with fire and sword the lowlands of Aberdeenshire, Moray, and other districts supposed to be favourable to the parliament. On the 4th of April he stormed the town of Dundee, and set it on fire; but learning that a covenanting army, four thousand strong, under Baillie and Sir John Urray, were within a mile of the town, he instantly called off his soldiers, and by a series of masterly manœuvres, kept the enemy at bay; and after a hurried march of seventy miles, found refuge in the mountains. The covenanting generals unwisely divided their forces, and were successively defeated by Montrose—Urray at Auldearn, near Nairn (9th May), and Baillie at Alford, on the Don (2nd July). The fame of these victories attracted great numbers of the Highland clans to Montrose's standard; and, descending from the mountains at the head of six thousand men, he marched towards Stirling, laid waste the estates of Argyll in that district, and destroyed Castle Campbell, his noble mansion, near Dollar. The parliament had meanwhile, by the most vigorous exertions, succeeded in raising a new army, superior in numbers to the Highlanders, but composed of raw and undisciplined troops, utterly unfit to cope with Montrose's veterans. Baillie, the commander, wished to avoid a battle, but was overruled by the committee of Estates. The conflict took place near the village of Kilsyth, and after a brief struggle, terminated in the total defeat of the covenanters, with the loss of upwards of four thousand men. This crowning victory made Montrose for the time master of Scotland, and great numbers of the Lowland nobles, who had hitherto stood aloof, now declared in his favour. A new commission was sent by the king appointing him lieutenant-governor and captain-general of Scotland, and he marched towards the Borders with the view of leading his victorious army into England to the assistance of his sovereign. But on the 12th September, while encamped on Philiphaugh, near Selkirk, he was surprised and completely defeated by General Leslie, who had been recalled from England to the assistance of the Estates; Montrose, himself with difficulty regained his Highland fastnesses, accompanied by only two hundred men. The remnant of his army, and the fruits of his six splendid victories, were thus swept away at one blow.

On the termination of the first civil war, Montrose, in compliance with the king's command, laid down his arms and sought shelter on the continent. After the execution of Charles I. the marquis advised his son, Prince Charles, not to accept the crown on the stringent terms proposed by the Scottish Estates; and offered to place him by force of arms on the throne of his ancestors. Charles, with characteristic duplicity, entered into

a treaty with the parliament, while at the same time he encouraged Montrose to persevere in his enterprise. The marquis accordingly embarked at Hamburg in the spring of 1650, accompanied by a slender force, and landed on one of the Orkney islands. He then passed over to the mainland, and marching southward, fell into ambuscade laid for him by Colonel Strachan at a place called Drumcarbisdale, near the borders of Ross-shire (27th April). Nearly the whole of his small army were killed or taken prisoners. The marquis himself escaped from the field, but soon after fell into the hands of Macleod of Assynt, who delivered him up to the Estates. The parliament resolved to dispense with the form of a trial, and to execute him upon a sentence passed in 1644, which was studiously aggravated by every species of insult. He reached Edinburgh on the 18th of May, and on the 21st was hanged on a gibbet thirty feet high at the cross of the city. He bore the indignities heaped upon him with a firmness and dignity which excited general admiration. His head was affixed to an iron spike on the tolbooth, his limbs were placed over the gates of the four principal towns in Scotland, and the trunk was buried in the borough-muir under the gallows. At the Restoration the scattered members of the hero's body were collected and interred with great pomp in the tomb of his grandfather in St. Giles' church. The "great marquis," as he is termed, was unquestionably one of the most distinguished men of his age; and was not only a great soldier, but a poet and a scholar, and wrote and spoke clearly and eloquently. The cardinal de Retz declared that Montrose was a hero worthy of a place among the great men recorded in the pages of Plutarch. He was only in his thirty-seventh year at his death.—(*Memorials of Montrose and his Times*, by Mark Napier.)

GRAHAM, JOHN, Viscount Dundee, was the eldest son of Sir William Graham of Claverhouse, near Dundee, and was remotely connected with the family of Montrose. He was born about 1643, and was educated at the university of St. Andrews, where he was patronized by Archbishop Sharp, and is said to have shown some taste for mathematics and for the somewhat incongruous study of Highland poetry. On leaving the university, he entered the French service as a volunteer, and afterwards became a cornet in the Dutch guards. He returned to Scotland in 1677, and was shortly after appointed by Charles II. to the command of one of three troops of horse, which he had newly raised for the purpose of enforcing conformity to the established church. Claverhouse was sent to the west country, and invested with full powers to put to death all who were found in arms; and to disperse, at the point of the sword, all field-meetings for public worship. Armed with this authority, he marched from Glasgow with his dragoons for the purpose of dispersing a field-meeting on the 1st of June, 1679, at Drumclog, in the parish of Avondale, near Loudonhill; but the covenanters offered a stout resistance, and after a short, though fierce struggle, he was defeated, with the loss of forty of his men. He fled to Glasgow with all speed; but though he succeeded in repulsing an attack which the victors made upon that city, he soon after withdrew to Edinburgh, leaving the covenanters masters of the west country. He returned in the train of the duke of Monmouth, took part in the battle of Bothwell Bridge (22nd June), and, burning with revenge for his defeat at Drumclog, made great slaughter among the unresisting fugitives. In 1682, Claverhouse was appointed sheriff of Wigton; and two years later he was sworn a privy councillor, made captain of the royal regiment of horse, and obtained a gift from the king of the estate of Dudhope, and the constabularyship of Dundee. He had earned these honours and rewards by his merciless rapacity and cruelty towards the covenanters, multitudes of whom he put to death in cold blood, and with circumstances of peculiar barbarity. His murder of John Brown of Priesthill in particular, has contributed, probably more than any other of his crimes, to make the name of Claverhouse execrated by the Scottish people down to the present hour. Shortly after the accession of James VII., Claverhouse was raised to the rank of major-general; and in November, 1688, was created a peer by the title of Viscount Dundee and Lord Graham of Claverhouse. By this time William of Orange had landed in England, and Dundee recommended to James a course of policy at once bold and sagacious, which, however, he had neither the courage nor wisdom to follow. On the flight of the king, Dundee promised to submit to the new government, and obtained from William the promise of protection, and an escort of cavalry to convey him in safety down to Scotland. On reaching Edinburgh, however, he took active measures to revive the drooping spirits of the jacobite party and to thwart the proposal to confer the crown on William and Mary; but finding that the great majority of the members of convention were hostile to the fallen monarch, and dreading the vengeance of the western covenanters, who crowded the capital, he suddenly quitted the city at the head of his troopers, and retired to his country seat near Dundee. Afterwards, on learning that a warrant was issued for his apprehension, he took refuge in the Highlands (March, 1689). In the course of the next three months he succeeded in raising a powerful army, mainly composed of the Macdonalds, Macleans, Camerons, and other jacobite and popish clans, and marching upon Blair in Athol, took up an advantageous position immediately beyond the pass of Killiecrankie, where General Mackay, who had been sent to suppress the insurrection, at the head of three thousand foot and two troops of horse, gave him battle (July 27th). The encounter was brief but bloody; a panic seized the royal troops; they fled in irretrievable disorder, and the greater part of them were killed or taken prisoners. Dundee was mortally wounded by a musket-ball, and died in a few minutes. His body, which was stripped by some of his own followers, was ultimately buried in the church of Blair; but no monument marks the spot, and the building has long ago disappeared. Dundee was distinguished by his courage and military skill, but he was still more notorious for his cruelty, rapacity, and profanity; and in spite of the attempts which have from time to time been made by a certain class of writers to emblazon his character with the colourings of poetry and romance, his memory is held in utter and merited abhorrence "wherever the Scottish race is settled on the face of the globe."—J. T.

GRAHAM, GEORGE, an English watchmaker and mechanic, and one of the greatest improvers of the art of horology, was born at Horsgills in the parish of Kirklinton and county of Cumberland in 1675, and died in London on the 20th of November, 1751. At the age of thirteen he was bound apprentice to a watchmaker in London, and after completing his apprenticeship he was employed under the celebrated Tompion, whose principal assistant he continued to be for some time. When established in business independently, Graham rose to be the most distinguished amongst all his contemporaries, for originality in contriving, and skill and accuracy in making, not only clocks and watches, but astronomical instruments. Amongst other instruments of this class, he made a mural circle for Greenwich observatory, a zenith sector used by Bradley in observing the fixed stars, and the instruments used by the French expedition which set out in 1735 to measure an arc of the meridian in the arctic regions. He was also, by the desire of Charles Boyle, earl of Orrery, the first to make a machine of the kind since known by the name of that nobleman. Graham's most important invention was the "dead-beat escapement," a piece of mechanism for diminishing to the smallest possible amount the disturbing action of the wheelwork of a clock upon the time of oscillation of its pendulum. Next to the invention of the pendulum, this must be regarded as the most important improvement in horology. Graham also invented a dead-beat escapement for watches, called the "horizontal" or "cylinder escapement," and a form of compensation pendulum, well known as the "mercurial pendulum," in which the bob consists of a mass of mercury contained in a cylindrical vessel, and by its upward expansion with heat, counteracts the effect of the downward expansion of the pendulum rod on the rate of the clock. He discovered the hourly variation of the direction of the magnetic needle. On the above and other scientific subjects he wrote various papers, which were published in the Philosophical Transactions, vols. xxxi. to xlii. Graham is described as having been of a sincere, confiding, and generous character. He was a member of the Society of Friends. His body is buried in Westminster abbey beside that of his master and friend, Tompion.—W. J. M. R.

GRAHAM, SIR JAMES ROBERT GEORGE, Right Honourable and Baronet, who has filled the important offices of secretary of state for the home department and first lord of the admiralty, was born on his paternal estate of Netherby in Cumberland in the June of 1792. The heir to a baronetcy and to large landed property, he was educated at Westminster school and Cambridge university. At an early age he made his debut in public life as secretary to Lord Montgomery, then our representative in Sicily, and continued to discharge the same duties under Lord

Montgomery's successor, Lord George Bentinck. In 1818 he was returned on liberal principles, and after a most expensive contest, as member of parliament for Hull, but on the dissolution which followed the death of George III. he was absent for some years from the house of commons. In 1824 succeeding his father in the baronetcy and large estates, he was elected in 1826 member for Carlisle. In the latter year he published his celebrated pamphlet, "Corn and Currency," in which he proclaimed as his watchword, "free importation of corn, with a moderate protective duty," while he called on the country "to force also at the same time a revision of all other monopolies, and to carry a reduction of taxes to a very large amount." In the years which immediately preceded the first reform bill, Sir James Graham was a prominent advocate of catholic emancipation, parliamentary reform, and especially of retrenchment in all departments of the state. In one important department he was allowed to try the experiment of retrenchment, when circumstances seated his party in power. In the ministry of Earl Grey Sir James Graham became first lord of the admiralty, and effected a good deal, it is understood, for economical reform in the naval administration of the country. Seceding in 1834 with Mr. Stanley (now Lord Derby) from his colleagues on the Irish church question, he was offered office in the new and brief ministry of the late Sir Robert Peel, but declined it; "assuring me," says Sir Robert, however, in his recently published memoirs, "of his warm personal regard, and general desire to give me all the support he could, consistently with his own principles and avowed opinions." This secession from the whig party cost him in 1837 his seat for East Cumberland, which he had represented in the house of commons since 1830. But he was returned in 1838 for the Pembroke district, which he exchanged for Dorchester in 1841, the year of the return of Sir Robert Peel to the premiership, with Sir James Graham for his home secretary. The period during which Sir James Graham discharged the duties of this office was one marked by much political excitement, both among the working and the middle classes, and a greater than usual responsibility rested upon the home secretary. Whatever may be the verdict passed on such isolated acts as the opening of Mazzini's letters, men of all parties are agreed as to the administrative energy and ability displayed by Sir James Graham while he held the seals of the home office during a critical period of our social history. When on the 6th of November, 1845, Sir Robert Peel proposed to his cabinet to issue forthwith an order in council, remitting the duty on corn to a shilling, and to call parliament together for an indemnity, Sir James Graham was one of the three colleagues who supported the premier's bold proposal, the other two being the late Lord Aberdeen and Mr. Sidney Herbert. During the crisis of corn-law repeal Sir James Graham was ever active with his aid by the side of his chief, and it was thus that Sir Robert Peel, in the work already quoted, has spoken of the services rendered to him by his home secretary—"I should do injustice to one of those colleagues with whom, from the nature of our respective offices, my intercourse in regard to the transactions which form the subject-matter of this memoir was the most frequent and the most intimate, and whose responsibility was equal to my own, if I do not express in the strongest terms my grateful acknowledgments for the zealous support and able assistance which I uniformly received from Sir James Graham." On the fall of Sir Robert from power, Sir James Graham was the colleague who adhered to him most firmly, and it was on his arm that Sir Robert generally leant when he left the house of commons. In the interval which elapsed between the formation of Lord John Russell's and that of Lord Derby's first ministry, Sir James Graham was comparatively quiescent, distinguishing himself, however, with the principal of his colleagues in opposing the Pacifico-claims and the ecclesiastical titles bill. On the formation of Lord Aberdeen's coalition ministry, Sir James Graham returned to his old post of first lord of the admiralty; but his administration of the navy during the Russian war had to be signalized, not by the retrenchment of former days, but by the vigorous formation, equipment, and supply of mighty fleets. On the fall of Lord Aberdeen, Sir James Graham occupied the same office for a brief period under the premiership of Lord Palmerston, soon seceding, however, with his Peelite colleagues for the reason mentioned in our memoir of Mr. Gladstone. He joined the whig-Peelite coalition which overthrew, on the question of reform, Lord Derby's second ministry, but was not included in the new ministerial arrangements made by his successful allies. Sir James exchanged the representation of Dorchester for that of Ripon in 1847, and in 1852 was returned again for Carlisle. Sir James Graham died at his seat of Netherby on the 25th October, 1861.—F. E.

GRAHAM, Maria. See Callcott, Lady.

GRAHAM, Robert, an eminent Scottish botanist, was born at Stirling on 7th December, 1786, and died at Coldoch in Perthshire on 7th August, 1845. He prosecuted his medical studies at Edinburgh and Glasgow, and practised medicine in the latter city. In 1818 he was appointed professor of botany in the university of Glasgow, and was the first occupant of that chair. In 1820 he was transferred to the botanical chair in the university of Edinburgh, which he filled up to the time of his death. In the same year he became a fellow of the Royal Society of Edinburgh, and in 1821 of the Linnæan Society. He did much to infuse a zeal for botany into the students at Edinburgh, and his botanical excursions were the means of encouraging a taste for the practical prosecution of the science. He added many interesting species to the flora of Scotland. His published works consist chiefly of descriptions of new or rare plants grown in the Edinburgh botanic garden. These papers appeared in the *Edinburgh New Philosophical Journal* and in the *Botanical Magazine*. He published also in the *Companion to the Botanical Magazine* a description of the gamboge-tree of Ceylon, which he called Hebradendron cambogioides. His favourite tribe of plants was the Leguminosæ.—J. H. B.

GRAHAM, Thomas, Lord Lynedoch, one of the most distinguished peninsular generals, was descended from the fifth son of Sir William Graham of Kincardine, ancestor of the duke of Montrose. He was born either in 1748 or in 1750. His father was Thomas Graham of Balgowan in Perthshire; his mother was a daughter of the first earl of Hopetoun. He was educated at home under the care of the well-known James M'Pherson (Ossian), and on reaching manhood, completed his education by travelling on the continent. His two elder brothers having died young, Thomas Graham inherited the family estates, and having in 1774 married Mary, daughter of the ninth Lord Cathcart, spent the succeeding eighteen years of his life in the tranquil and happy condition of a country gentleman, beloved by his neighbours and tenantry, and distinguished only as a daring rider and sportsman, and a good classical scholar. The death of his wife in 1792 preyed deeply upon his mind; and having in vain sought to dissipate his grief by foreign travel, he at length at the age of forty-three tried to drown the memory of his irreparable loss amid the bustle and dangers of a military life. Scott, in his Vision of Don Roderick, touchingly alludes to this. He entered the army as a volunteer under Lord Hood. In 1793 he took part in the campaign in the south of France as aid-de-camp to Lord Mulgrave; and during the famous siege of Toulon distinguished himself by his reckless bravery. On one occasion, when a soldier was killed, Graham snatched up his musket and took his place at the head of the attacking column. Shortly after his return to Scotland he was made lieutenant-colonel of the 90th regiment, the first battalion of which had been raised by himself. In 1795 he was stationed at Gibraltar; but, soon becoming wearied of garrison duty, he obtained permission to join the Austrian army on the Rhine as British commissioner. In this capacity he shared in the disastrous campaign of 1796, and afterwards assisted Wurmser in the defence of Mantua, when it was invested by the French under General Bonaparte. He made his escape from this city before its surrender, and, after a succession of most perilous adventures, reached the head-quarters of the Archduke Charles, with whom he remained until the peace of Campo Formio in 1797. On returning home, he was speedily recalled to active service, and acquired great distinction at the reduction of Minorca, and the subsequent blockade and capture of Malta in 1800. He next proceeded to Egypt, but did not arrive until the campaign had terminated by the capitulation of the French army. He was stationed with his regiment in Ireland from 1803 to 1805, and was then sent to the West Indies, where he remained for three years. In 1808 he accompanied Sir John Moore in his expedition to Spain, and shared in all the hardships and perils of the disastrous campaign which terminated in the retreat from Corunna. His services during the retreat were of vast importance to the harassed troops. He next commanded a division in the fatal Walcheren expedition, and was obliged to return home in consequence of an attack of fever. On his

recovery he was sent to Spain to take the command of the British and Portuguese troops in Cadiz, which was then closely invested by the French. Graham resolved to raise the siege by attacking the besieging army, and on the 5th of March, 1811, fought the famous battle of Barossa, in which, though greatly hampered by the stupidity and obstinacy of his Spanish allies under La Pena, he defeated the French under Victor, with the loss of six guns and two thousand men. But the imbecility or treachery of the Spanish general prevented him from reaping the fruits of this victory—one of the most brilliant episodes in the peninsular war. General Graham shortly after joined the army under Wellington, and was appointed second in command. He took part in the siege of Ciudad Rodrigo, led the British left wing at the battle of Vittoria, and commanded at the siege of St. Sebastian. He had the charge of the left wing of the army when it crossed the Bidassoa, and, after a desperate conflict, obtained a footing on the French territory. In 1814 he commanded the British forces in Holland at the unsuccessful siege of the strong fortress of Bergen-op-Zoom; and in May of that year he received the thanks of parliament for his numerous and important services, and was raised to the peerage by the title of Lord Lynedoch, with a pension of £2000 a year. He was loaded with orders and decorations, both native and foreign; was elected rector of the university of Glasgow; and in 1826 was appointed governor of Dumbarton castle. The remainder of his life, which was protracted to a very advanced age, was passed in tranquillity and honour. He died in London, December 18, 1843; and as he left no issue, his titles became extinct. Sheridan, in his eloquent and affecting speech upon the vote of thanks to the victor of Barossa, "the hero of a race renowned of old," says truly—"Never was there seated a loftier spirit in a braver heart."—J. T.

* GRAHAM, Thomas, master of the mint, was born December 20, 1805, at Glasgow. He entered the university of Glasgow, where he took the degree of M.A. He studied chemistry under Dr. T. Thomson, and then attended the courses at Edinburgh. In 1828 Mr. Graham established a private laboratory in Glasgow for instruction in practical chemistry, and succeeded Dr. Clarke as lecturer on chemistry at the Mechanics' Institution. In 1830 he became professor of chemistry at the Andersonian institution in Glasgow, and continued in that office until 1837, when he was chosen professor of chemistry at University college, London. He subsequently became assayer, and in 1855 master of the mint. Mr. Graham's first paper was on the formation of alcoates, or definite compounds of salts and alcohol. He then investigated the laws of the diffusion of gases, and his discoveries gained for him the Keith prize of the Royal Society of Edinburgh (1834). He examined the nature of the arseniates and phosphates, and the modifications of phosphoric acid, as well as the constitution of various other salts. In 1850–51 he investigated most elaborately the diffusion of liquids, and the nature of the force which he termed *osmosis*. These experiments formed the subject of the Bakerian lectures delivered by Mr. Graham before the Royal Society from 1850 to 1854. He also made valuable observations on the absorption of gases by liquids, and on etherification. Mr. Graham was elected a fellow of the Royal Society in 1836, and has since been twice chosen vice-president. He was one of the first presidents of the Chemical Society. He has been several times employed by government, particularly on the commission for ventilating the houses of parliament, and in investigating the water supply of London.—C. E. L.

GRAHAME, James, a Scottish poet, was born, 22nd April, 1765, at Glasgow, and was educated at the grammar-school and university of that city. His father stood at the head of the legal profession in his native town; and sent him in 1784 to study law at Edinburgh. After completing his apprenticeship, he was admitted a member of the Society of Writers to the Signet in 1791. Four years later he quitted this branch of the profession, and was admitted to practise at the Scottish bar; but law in all its branches was to him an irksome pursuit. In 1802 he married a Miss Graham of Annan, a lady of masculine understanding and elegant accomplishments. Grahame had from early years shown a taste for poetry, and while at the university had printed and circulated among his friends a collection of poetical pieces, which appear to have been of no great merit. He subsequently wrote several fugitive poems, and in 1801 published a dramatic poem on Mary Queen of Scotland, which is regarded as a failure. In 1804 he gave to the world his best known poem "The Sabbath." Such was his diffident disposition, that it was not only published anonymously, but the authorship was kept a secret from his nearest relations until its success was certain. Graham had always cherished a strong desire to enter the church, and at length, in 1809, he was ordained by Dr. Bathurst, bishop of Norwich. Shortly after he obtained the curacy of Shipton in Gloucestershire, which he held for nine months. He then returned to Scotland, and was an unsuccessful candidate for St. George's Episcopal chapel, Edinburgh. In August, 1810, he was appointed interim-curate to the chapelry of St. Margaret, Durham, where his eloquence as a preacher attracted large crowds. On quitting this place, he obtained the curacy of Ledgefield in the same diocese. But his health had long been delicate, and he died somewhat suddenly at Whitehill, near Glasgow, 14th September, 1811. In addition to the poems mentioned, Grahame wrote "The Birds of Scotland;" "British Georgics;" and a number of smaller poetical pieces. Grahame belongs to the school of Cowper, possessing his manly simplicity, unaffected piety, and kindness of heart, but wanting that poet's mastery of versification and easy idiomatic vigour of style. Many exquisite pictures of external nature are scattered throughout his writings, clothed in simple, unexaggerated, yet nervous language, and imbued with the finest spirit of nationality. Grahame was a genuine patriot, and was strongly attached both to the people and the landscape of Scotland. His descriptions of the solemn stillness of the "hallowed day" in the rural districts of the country; the domestic enjoyment the Sabbath brings to the day-labourer and "the pale mechanic;" the church bells; the gathering groups of humble worshippers; the Sabbath service of the shepherd boy; the Sabbath preachings among the hills in times of persecution; and the Scottish exile sitting on the felled trees in the primeval forests of America, and singing the songs of Zion—are among the sweetest pictures in English poetry.—J. T.

GRAILLY, Jean de, known by the title of Captal, or feudal lord of Bach in Aquitaine, was one of the greatest captains of the fourteenth century. Espousing the cause of the English and of Charles the Bad, king of Navarre, in opposition to Charles V. of France, he was twice defeated and made prisoner by Bertrand du Guesclin, first in 1364, and afterwards in 1372. On the second occasion Charles V. refused large ransoms which were offered by the English Edward for his liberation; and De Grailly, though lured by the promise of liberty held out to him on condition of his swearing allegiance to Charles, preferred to languish under the confinement of a prison, where he died in 1377.—G. BL.

GRAINGER, James, a Scottish poet and physician, was born at Dunse in Berwickshire about 1723. At an early age he was apprenticed to a surgeon in Edinburgh; and having there acquired a knowledge of the various branches of medical science, he obtained the appointment of surgeon to Pulteney's regiment of foot. He served with it in that capacity during the rebellion in Scotland in 1745, and afterwards in Germany. After the peace of Aix-la-Chapelle, he sold his commission, and began to practise as a physician in London, but with no great success. He became intimately acquainted, however, with Dr. Johnson, Sir Joshua Reynolds, Bishop Percy, Shenstone, Glover, and other distinguished men in the metropolis, by whom he was greatly esteemed and befriended. In 1758 he accepted a situation as physician in St. Christopher's; and having married Miss Burt, the daughter of the governor of that island, he soon realized an independent fortune. With the exception of a short visit to England, he resided in St. Christopher's till his death, which took place in 1767. Grainger's best poem is his "Ode on Solitude," which was highly praised by Dr. Johnson. He wrote also a didactic poem of no great merit, called "The Sugar Cane;" a translation of the Elegies of Tibullus, which was savagely reviewed by Smollet; the ballad of "Bryan and Pereene," published in Percy's Reliques; a medical treatise entitled "Historia Febris anomalæ Bataviæ, annorum 1746–48;" and an "Essay on the more common West Indian diseases."—J. T.

GRAINGER, Richard, a builder in Newcastle-upon-Tyne, was born in 1798. On the death of his father, who was a porter at the quay, his mother resorted to such manual labour as she could procure for the support of Richard and her two other children. Apprenticed to a builder in Newcastle, the peculiar bent of his mind towards planning improvements in the town early showed itself. Not long after, having completed the term of his indenture, he commenced business on his own

account as a builder. In Newcastle, till within a recent period, not a few of the streets and houses were of an antiquated construction, unsuited to the wants of its busy inhabitants, and in the very centre of the town there was an inconvenient piece of waste ground of the extent of twelve acres. But now the town has been much altered and improved, in great measure by the numerous and extensive speculations in building upon which, with the assistance originally of a fortune derived from his wife, Mr. Grainger entered. Prior to 1831 Mr. Grainger had planned and erected, in whole or in part, Higham Place, Leaze's Terrace and Crescent, Eldon Square (from which he realized £20,000, and the Royal Arcade—the last-mentioned alone costing £40,000. But his great work was the planning and construction upon the twelve acres in the centre of the town of nine streets and numerous buildings, to the value of nearly a million pounds sterling. This great undertaking was commenced about August, 1834, and was completed in five years in such a manner as to give to Newcastle some streets, such as Grey Street and Grainger Street, and some buildings, such as the new market, the exchange, and the new theatre, hardly equalled out of the metropolis. Mr. Grainger died July 4, 1861.—R. V. C.

GRAINGER, Thomas, a Scottish civil engineer, was born on the 12th of November, 1794, at Gogar Green, Ratho, near Edinburgh, and completed his education in the university of that city. Amongst other works, he executed the Monkland and Kirkintilloch railway, one of the earliest railways in Scotland; the Paisley and Renfrew railway; the Arbroath and Forfar railway; the Edinburgh, Leith, and Newhaven railway; the Edinburgh and Bathgate railway; and the Edinburgh, Perth, and Dundee railway. He also planned and executed the Leeds, Dewsbury, and Manchester railway; the East and West Yorkshire Junction railway; and the Leeds Northern railway. He died on the 25th of July, 1852, in consequence of injuries received in a collision of railway trains.—W. J. M. R.

GRAINVILLE, Jean-Baptiste François Xavier Cousin de, born at Havre in 1746; died at Amiens in 1805. Grainville was educated for the church at the séminaire St. Sulpice. Grainville was first known by his vehement attacks on the projects of the Abbé Sieyes, and by his defence of the old regime. His sermons are described as very eloquent. He did not, however, feel at ease in the church, and he thought of literature as presenting a vocation more suitable to his talents. He wrote a drama, "The Judgment of Paris," which, however, was never acted. He submitted to such regulations as the state imposed on the clergy, but never theoretically assented to the doctrinal christianity of the republic, and was completely thrown out of all relations with the new ecclesiastical institute when the state decreed the worship of the goddess of Reason. He was imprisoned—we know not on what pretence of incivism—and only escaped by pretending to contract a civil marriage, which broke his chains as a priest to the church. An old relative of his was given by the public the name of his wife; in their family he called her cousin. He sought support by keeping a school, but the prejudices of the people against a married priest deprived him of any chance of pupils. A sister of Grainville was married to a brother of St. Pierre, and this led to St. Pierre's seeing a work of Grainville's called "The Last Man," of which he spoke with high praise. It was printed, abused in reviews, did not sell, and Grainville threw himself into the river Somme, which flowed at the end of his garden. Sir Herbert Croft a few years ago hazarded some foolish sentence of praise of Grainville's work, calling it an epic worthy to be classed with Klopstock or Milton. His praise was echoed by Nodier and others; and somebody undertook to translate "The Last Man," from Grainville's French prose into French verse.—J. A., D.

GRAM, Hans, a learned Dane, "the father of critical history," as he has been named, was born at Bjergby, October, 1685. He entered the university in 1703, and astonished the professors by his knowledge, especially of Greek. In 1714 he himself became professor of that language, and as such soon acquired a European reputation. In 1730 he was made royal historiographer and librarian of the royal library, and the following year keeper of the secret archives, whence he soon possessed himself of a vast store of valuable knowledge, which is mostly now to be found in the writings of the Copenhagen Scientific Society, founded at his instance in 1742. He also published various older historical works, and added valuable notes to Meursius' History of Denmark. He was very useful in the reformation of universities and high schools. He died as statsraad, 19th February, 1748.—M. H.

GRAMONT, Antoine III., Duc de, a French marshal, was born in 1604, and died in 1678. He entered the army very young, and was constantly engaged in active service from 1621 till within ten years of his death. He served in France, Germany, and the Netherlands; was eventually promoted to be marshal of France, and afterwards created a peer of the realm. He was also several times employed in diplomatic missions, and was present as ambassador-extraordinary at the election of the emperor at Frankfort in 1657. His last appointment was to the colonelcy of the French Guards. His "Mémoires" were published by his son in 1716.—R. M., A.

GRAMONT, Armand de, Comte de Guiche, a French general, and eldest son of Antoine III., was born in 1638, and died in 1674. He was twice exiled for being too deeply implicated in affairs of gallantry. The first time he withdrew to Poland, and served in the war against the Turks; and the second to Holland, when he fought bravely under De Ruyter at the naval battle of the Texel. Returned to France, he took service under the great Condé, and made himself famous at the celebrated passage of the Rhine during the campaign of 1672. His conduct on this occasion was celebrated by Boileau in his fourth epistle, and is recorded with feminine admiration in the charming letters of Sevigné. In the following year, however, Gramont was defeated in Germany, and shortly afterwards died of chagrin.—R. M., A.

GRAMONT, Gabriel de, a French prelate, son of Roger de Gramont, died in 1534. Gramont played an important part in the political affairs of his country. He was first bishop of Couserans and then of Tarbes. In 1526 he was sent to Spain to try to effect the deliverance of the king of France; and remained at Madrid for some time after the departure of his royal master. At this time Henry VIII. of England was moving heaven and earth to procure the divorce of Catherine of Arragon. As soon as it seemed likely that he would effect his purpose, the French court, anxious to provide the uxorious king with another wife, despatched Gramont on a mission to England. But the wily prelate's advocacy of the claims of the Duchess d'Alençon was in vain. On his return to France, Gramont was made archbishop of Bordeaux, but demitted his charge, a few months afterwards, in favour of his brother Charles de Gramont. The king then sent him to represent France at the Roman court. Among the last political services he rendered his country was the negotiation of the marriage between the duke of Orleans, afterwards Henry II., and the celebrated Catherine de Medicis. He died archbishop of Toulouse.—R. M., A.

GRAMONT, Philibert, Comte de, sometimes less accurately spelled Grammont; born in 1621; died in 1707; grandson of Philibert, comte de Gramont, whose wife was one of the mistresses of Henry IV. The family were fond of claiming to be descended from the intercourse of the king with this lady, and used to say that the king was at one time disposed to acknowledge the father of our hero as his son, and give him rights of precedence by such acknowledgment. He was educated at Pau, and in due time appearing at court as abbé, was given a benefice, and wavered for a while between seeking advancement in the church or the army. Meanwhile he added to such means of support as his benefice gave a good deal by play, in the more secret mysteries of which he was understood to be skilful. He was a professed admirer of the fair sex, and in this character was rash enough to devote his attentions to one of the mistresses of the king; the temptation to this not being the lady's beauty, but the distinction which he hoped to gain by such rivalry. He was exiled, and he chose England as the place of his residence. He had visited London a few years before in the days of Cromwell. It was now the period of the Restoration, and in the court of Charles he passed an idle epicurean life, of which we have an amusing account in the romance founded on facts by his brother-in-law, Hamilton. Gramont married while in England Elizabeth, granddaughter of the first earl of Abercorn. The marriage is said to have been forced upon him by her brothers. Gramont and she were engaged; he was returning to France; was followed to the coast by her brothers; one of whom courteously asked him—"Had he forgotten nothing?" "Oh, yes," was the reply, "I did forget that I was to be married to your sister," and he returned to fulfil the engagement. Gramont, with considerable talents for society, would have had no chance of being remembered but for Hamilton's Memoires deGramont.—J. A., D.

GRANACCI, Francesco, an Italian painter, born at Florence in 1469. He was the fellow-pupil of Michelangelo with Ghirlandajo, and became his constant friend and imitator, enthusiastically adopting the new and vigorous style of form introduced by the great Florentine. In an Assumption of the Virgin formerly in San Pietro Maggiore, now in the Rucellai palace, the style of Michelangelo is very closely followed. The three public galleries of Florence possess many good works by Granacci. He died in 1544.—(Vasari; Gaye.)—R. N. W.

GRANADA, Luis de, one of the most eloquent preachers of his day, was born at Granada in 1505 of poor parents, and was educated by the governor of the Alhambra along with his own children. He joined the dominican order of monks, and entered a convent in his native city, from which he proceeded to the college of St. Gregory in Valladolid. Having finished his theological studies, he was named prior of a convent, and immediately began to exercise his talents as a preacher. He soon acquired great celebrity, and afterwards founded a monastery at Badajoz. His fame having reached Cardinal Henry, infanta of Portugal and archbishop of Evora, he was called to that city in 1555, and was afterwards made provincial of Portugal, and confessor and counsellor to the queen-regent. In 1561, when his term of office as provincial expired, he refused the archbishopric of Braga, and retired to a dominican convent at Lisbon, where he spent the rest of his days. Gregory XIII. wrote him an encouraging letter; and Sixtus V. is said to have contemplated making him a cardinal, when he died in 1588 at the advanced age of eighty-four. He continued to the last in the active and laborious discharge of his apostolical duties, spending his days in preaching and writing, and the greater part of his nights in prayer, study, and meditation, in which he delighted. His works, which are numerous, and are chiefly of a devotional character, were translated into most European languages. The best and most popular is his "Guida de Pecadores," or Sinners' Guide.—G. BL.

GRANBY, Marquis of. See Manners.

GRAND, Louis le, a French engraver, flourished about the middle of the last century. His vignettes from the designs of C. Eisen, Gravelot, &c., are much admired; they include a series from Ovid's Metamorphoses, with views in the environs of Paris, and other landscapes. He died at Paris in 1780. —His son, Auguste-Claude-Simon, born at Paris in 1765, also attained considerable distinction as an engraver. Among his best known plates are a folio portrait of Louis XVIII.; vignettes illustrative of Paul and Virginia; and others, after Fragonard, Schall, Boilly, &c. Some of them are executed in the dotted manner. He died in 1808.—A. C. le Grand must not be confounded with a contemporary, Paul le Grand, who engraved several of the views in the Voyage Pittoresque: Sicily; nor with P. F. le Grand, whose name is affixed to many prints after Le Roy, Girardon, &c.—J. T–e.

GRANDI, Ercole, commonly called Ercole da Ferrara, where he was born about 1462. He was one of the principal of the Ferrarese painters; he has been called the pupil of Lorenzo Costa, but his age is against this; Costa and Ercole were friends, but it is most probable that Francesco Cossa was his master. Grandi's chief works were the frescoes of the Garganelli chapel in San Pietro Martire in Bologna, where he chiefly resided. These frescoes were nearly all destroyed with the chapel in 1605; some portions which were preserved in the Tanari palace, are now in the academy of Bologna. There are also a few specimens by him in the Costabili gallery at Ferrara; and there is one unimportant specimen in the national gallery, London. He died in 1531.—(Laderchi.)—R. N. W.

GRANDI, Francesco Luigi, afterwards called Guido, an Italian mathematician and engineer, was born at Cremona, of a good family, on the 1st of October, 1671, and died at Pisa on the 4th of July, 1742. In order to devote himself to study he became a monk, and founded a scientific society called Accademia dei Certanti. Having been appointed professor of philosophy at Florence, he attacked the physical and mechanical errors of the (so-called) Aristotelian schoolmen, cultivated the Cartesian geometry, and corresponded with Newton, Leibnitz, Bernoulli, and other eminent mathematicians of the time. His most remarkable investigations at this period were those upon the theory of arches. He was next appointed professor of philosophy, and afterwards of mathematics, at Pisa, by Cosmo III., grand-duke of Tuscany, and rose to be abbot of his convent. Having denied the authenticity of some of the legends of the order of monks to which he belonged, he was deposed by his brethren from the office of abbot, and expelled from the order; but the grand-duke interfering, caused him to be received back into his convent, and the pope reinstated him in the abbacy. His skill in hydraulics led to his receiving from the grand-duke the appointment of intendant-general of the water works of Tuscany, which he held until his death in 1742.—W. J. M. R.

GRANDIER, Urbain, a French priest, born at Rovère towards the close of the sixteenth century, was educated among the jesuits of Bordeaux, and held the curacy of Loudun in the diocese of Poitiers. He was also appointed a canon of the church of St. Croix in the same town; but his talents and eloquence were associated with a proud, satirical temper, which embittered those who envied his preferments. The monastic orders especially were offended by the freedom with which he expressed himself in asserting the superior claims of the parochial clergy, while the liberal spirit which he displayed towards the protestants, his assumption of ecclesiastical prerogatives pertaining to a higher office, and his undisguised fondness for female society, gave force to the suspicions entertained against his character. He was accused of licentious practices. The trial terminated in a conviction, and the bishop, besides imposing on him various penances, suspended him from his priestly functions for five years, with a permanent prohibition of their exercise in Loudun. On appeal, however, this sentence was reversed, and Grandier returned to his cure with a haughty exultation which is more easily accounted for than justified. He subsequently became a candidate for the office of director to a convent of Ursulines in Loudun; the election fell upon another; and in a short time reports of strange occurrences in the convent began to be circulated. Preternatural voices and spectral forms, it was said, terrified the inmates, and the demon being compelled by exorcism to declare the author of the visitation, uttered the name of Urbain Grandier. The archbishop instituted an inquiry, and endeavoured to hush the scandal; but it reached the ears of Louis XIII. and Richelieu. The prime minister issued special instructions under the royal seal that the case might be strictly investigated. Grandier was arrested; and though the examination of his papers detected nothing objectionable except a tract against the celibacy of the clergy, a number of witnesses were found ready to attest against him acts of adultery and magical practices. He was arraigned on the charge of sorcery in 1634, and condemned to be burnt at the stake. This cruel punishment he endured with much firmness, asserting to the last his innocence of the crime for which he suffered. The case naturally excited much interest and several works were published afterwards, some of which maintained, while others denied, the reality of the apparitions in the convent, and the guilt of the unfortunate priest to whose arts they were imputed. The Histoire des Diables de Loudun, published at Amsterdam in 1693, leaves no doubt that he was the victim of an infamous conspiracy.—W. B.

GRANDVILLE, Jean-Ignace-Isidore, an eminent French caricaturist and designer, was born at Nancy, September 3, 1803. The family name was Gérard, the pseudonym Grandville having been first assumed by the grandfather, who was an actor; but Grandville was the name always employed by the grandson. His father was a miniature-painter, and young Grandville at first practised that art. He went to Paris at the age of twenty, entered the studio of Lecomte, and painted some pictures. Still fortune did not smile, and he was driven to the designing of costumes and other booksellers' work. His first venture in the line in which he afterwards became so famous was in a series of lithographs illustrating the Sunday tribulations of a *bon bourgeois*. This made him known, and was followed, in 1828, by the first of his "Metamorphoses du Jour." In these extraordinary prints he continued to pour forth, week after week, with unflagging spirit, a succession of ludicrously felicitous appropriations of animals' heads to human forms, adapting the strange figures with rare adroitness to the social and political notabilities of the day; and burlesquing, not only persons and events, but current fashions and follies, with the keenest and most piquant satire, and yet with provoking whimsicality and good humour, though at times with an excess of license. The "Metamorphoses" met with almost unexampled success, and the fortune of their author was made. Latterly he turned with equal success to the illustration of classic authors, and designing original burlesques. In their way his book illustrations have never been surpassed. Not only

are they full of original fancy, geniality, and whim, but they display keen observation and depth of thought, with, at the same time, a clear perception of the specific style required for wood-engravings, and great technical skill. Among others he made designs to Robinson Crusoe; Gulliver's Travels; Don Quixote; La Bruyère; and the Fables of Florian; but the most successful to our thinking were the illustrations to La Fontaine's Fables, in which he has played with animal life with almost unequalled whim and vivacity. Grandville died under very sad circumstances in the prime of his powers. His last surviving child by his first marriage had somehow got a piece of meat firmly fixed in its throat; and whilst the agonized father hesitated whether to consent to a dangerous operation, the child died in his arms. The shock was more than he could bear; his reason gave way, and he died soon after, March 17, 1847.—J. T–e.

GRANET, François-Marius, a celebrated French painter, was born at Aix in Provence, September 17, 1775. The son of a mason, he early showed a decided talent for drawing, and having been sent to Paris at the expense of some of his fellow-townsmen, he entered the atélier of David. He devoted himself, however, more particularly to studying and copying in the Louvre the works of Rembrandt and other Dutch masters of chiaroscuro. A picture which he sent to the Salon, "Le Cloître des Feuillants," attracted attention and brought him numerous commissions. He now (1802) determined to visit Rome, where he continued to reside for many years. A view of the choir of the capuchins which he painted for Louis Bonaparte, ex-king of Holland, excited extraordinary admiration. From this time his pictures continued to be in great request, and he produced a large number. They are all pretty similar in character: for the most part interiors of buildings, either ecclesiastical or such as admitted of brilliant effects of sun or lamp-light, contrasted with broad masses of gloom, and enlivened with religious ceremonies or some historical event. These "effects" of contrasted light and shade are managed in a masterly manner, perspective illusion is cleverly obtained, and the pictures are well coloured and finished with great care; but the excessive popularity which they possessed was in a great measure factitious. Granet was elected a member of the Academy in 1830; he was also appointed keeper of the pictures in the Louvre, and later of the museum at Versailles. He died at Malvallat, near Aix, November 21, 1849, leaving the large wealth he had earned to his native town—part for the foundation and erection of a museum of art, and the support at Paris or Rome of a student from the Aix school of design; and the rest to various charitable institutions.—J. T–e.

GRANGE. See Lagrange.

GRANGER, Rev. James, was born in Berkshire about 1716. But little is known of the history of this eminent biographical writer. "My name and person," he wrote, "are known to few, as I had the good fortune to retire early to independence, obscurity, and content. My lot, indeed, is humble, so are my wishes." He studied at Christ Church, Oxford. Having taken orders, he was presented with the vicarage of Shiplake in Oxfordshire, and thenceforth, to use his own words, his ambition was limited to "being an honest man, and a good parish priest." He seems to have succeeded in attaining a character which secured the esteem and respect of all who knew him. In 1773 or 1774 he accompanied the earl of Bute, then Lord Mountstuart, on a tour to Holland, where he seems to have followed diligently his favourite pursuit of collecting portraits. On Sunday the 14th of April, 1776, while engaged in his own church in the administration of the sacrament of the Lord's supper, he suddenly fell down in a fit of apoplexy, and on the following morning he expired. The work by which he is best known is "A Biographical History of England from Egbert the Great to the Revolution, consisting of characters disposed in different classes, and adapted to a methodical catalogue of engraved British heads," 1769. He was occupied at the time of his death with a continuation of this work, assisted by his friend Sir William Musgrave and others. Undertaken for the amusement of his leisure hours, it exhibits the results of his labours in collecting portraits, for he restricted himself for the most part to the lives of those persons whose portraits he was able to publish. It went through two editions before the author's death, and by it a great impetus was temporarily given to the useful study of biography and to the collection of portraits. Among the sermons which Granger published are "An Apology for the Brute Creation, or abuse of animals censured," and "The Nature and Extent of Industry." He left a volume containing extracts from his correspondence with several literary men.—R. V. C.

GRANIER, Adolphe, known by the name of Granier de Cassagnac, born at Cassagnac in 1806; educated at Toulouse; was first known by political letters and articles in the local journals; was encouraged by Victor Hugo in 1832 to transfer his residence to Paris, and there found support by contributions to the literary and political papers of the day. The war between classicism and romanticism was then raging. He declared for romanticism, and provoked the classicists by essays against Racine. He advocated slavery, went to the Antilles, gave great offence by his opinions, and returned, having done nothing by his travels but marrying a Creole. At the coup d'état he did what he could to aid and vindicate Louis Napoleon. An article by him in *Le Globe* led to a duel with M. Lacrosse, in which Lacrosse was wounded. He published several works on the history of France since the restoration of the Bourbons in 1814, the style of which is highly praised.—J. A., D.

GRANT, Mrs. Anne, of Laggan, a celebrated Scottish authoress, of whom it has been justly said that "her writings did much to awaken that taste for Scotland and its scenery, its traditions, and its superstitions, which was at once stimulated and gratified by the poems, the novels, and the histories of the author of Waverley." Mrs. Grant was born at Glasgow on the 21st of February, 1755. Her father, Duncan M'Vicar, was an officer in the British army, and her mother was a descendant of the ancient family of Stewart of Invernahyle in Argyllshire. Shortly after her birth her father accompanied his regiment to America, where he was afterwards joined by his wife and daughter, the latter being then scarcely three years old. With the view of settling in America he obtained a large grant of land, and had purchased several valuable properties, when, falling into bad health, he was obliged to return to Scotland in 1768, bringing with him his wife and daughter. He had left America without being able to dispose of his property, and on the breaking out of the revolutionary war, the whole was confiscated by the republican government. Shortly after his arrival in Scotland he was appointed barrack-master of Fort-Augustus. Here in 1779 Miss M'Vicar was united in marriage to the Rev. James Grant, an amiable and accomplished man, then filling the office of chaplain at Fort-Augustus, and afterwards appointed minister of Laggan in Inverness-shire. At the death of her husband in 1801, Mrs. Grant found herself burdened with the care of eight children, to which was added the pressure of some pecuniary obligations incurred by a too liberal hospitality. In these circumstances, her first step was to take charge of a small farm in the neighbourhood of Laggan; but this expedient soon failed, and in 1803 she removed to Woodend, near Stirling. It was necessary to try something else, and at last the friends of Mrs. Grant suggested the idea of authorship. Her first publication—"The Highlanders and other Poems"—was announced to be published by subscription, and so well did her friends exert themselves that three thousand subscribers were soon procured. This publication, which appeared in 1803, though not reviewed in the most flattering terms, was favourably received by the public, and its profits enabled Mrs. Grant to discharge her debts. This success prompted another attempt at authorship, and Mrs. Grant was advised by her friends to collect and publish her letters, which had been written in the manse of Laggan to her correspondents during a series of years. The result was her best and most popular work, the "Letters from the Mountains," which was published in 1806, went through several editions, and was so highly appreciated among the talented and influential men of the day as to procure for her many distinguished friends. "No person, I believe, was so astonished at their success as myself," said the accomplished authoress. Two other works which she subsequently published were respectively entitled, "Memoirs of an American Lady, with Sketches, Manners, and Scenery in America, as they existed previous to the Revolution;" and "Essays on the Superstitions of the Highlanders"—works which in no degree detracted from her well-earned literary reputation. In 1810 Mrs. Grant removed from Stirling to Edinburgh, where she resided during the rest of her life, distinguished in society by her brilliant conversational powers, and esteemed for her domestic virtues. She died 7th November, 1838, at the advanced age of eighty-four years. In 1825 a pension, which at first amounted to only £50, but was afterwards increased to £100 per annum, was granted her by government in consequence of an application in her behalf,

which was drawn out by Sir Walter Scott, and subscribed by Francis Jeffrey, Mackenzie (the Man of Feeling), Sir William Arbuthnot, and other distinguished names. This pension, with several legacies from deceased friends, enabled her to spend the last years of her long life in comparative affluence. Of all her numerous family only one son survived her, who published a new edition of her "Letters from the Mountains," with notes and additions, in 1845.—G. BL.

GRANT, CHARLES, whose name is inseparably associated with the early history of missionary effort in British India, was a native of Scotland, and born in 1746, a few hours after the death of his father on the battle-field of Culloden. Having been brought up and usefully educated by an uncle at Elgin, in 1767 he repaired to India in a military capacity. Eventually, however, he entered the Indian civil service, becoming a writer in the Bengal establishment. By his energy, ability, and probity he rose to be secretary of the board of trade, an important office in those days, when the commerce of the East India Company was a main element of its power; afterwards he was appointed fourth member of the board by Lord Cornwallis, who admired him much. During his residence in India Mr. Grant laboured zealously, and spent liberally, to promote the interests of christianity both among Europeans and natives, a task much more difficult and arduous than it can now easily be conceived to have been. The health of his family induced him to return permanently in 1790 to England, which he reached the possessor of an ample competency. He became naturally a leading man in the Anglo-Indian circles of the metropolis; but, while taking an active part in the manipulation and discussion of political, commercial, and financial questions connected with India, he did not neglect the promotion of the interests of christianity in the country which he had left. One of his first tasks on his return was to draw up an elaborate paper, "Observations on the State of Society among the Asiatic subjects of Great Britain," written in 1792, but not submitted till 1797 to the inspection of any but private friends. In the latter year he laid it before the court of directors, with a letter, in which he explained its relevancy to certain proposals then being mooted for the toleration of missionary effort in India. Unpopular as then were Mr. Grant's views, they commanded respectful attention, though it was long before they bore much fruit. He was not only a director of the company, but an ardent champion of its rights, and recognized as able and experienced, as well as sincere, in the house of commons itself, which he entered in 1802, and where he represented for two years the town, and for fifteen the county of Inverness. At last in 1808, with the commencement of negotiations between the government and the company for the renewal of the charter, the promotion of christianity in India became a public question, and was keenly agitated in parliament and the press. By some it was even maintained that the native system of religion and ethics was a good one, and ought not to be disturbed. As a member of the house of commons, Mr. Grant pleaded energetically for his own views; and among the important papers of which he procured the production before parliament was his own disquisition previously referred to, and which was now printed, by order of the house, for the instruction of its members. His long series of efforts were crowned with important, though tardy and imperfect success. In the charter act of 1813, the claims of christianity were for the first time conspicuously recognized. Provision was made for an augmentation of the ecclesiastical establishment in British India, for the institution of an episcopal see at Calcutta, for a regulated access of missionaries to natives, and for the appropriation of a fixed sum to native education. We may add that, in 1804, Mr. Grant had been appointed deputy-chairman of the company, of which he became chairman in the following year; and he continued for a considerable period to fill with little intermission one or other of these high offices. The foundation of Haileybury college has been ascribed to him, and while devoting himself mainly to the affairs of India, he did not neglect other interests. He had early added his efforts to those of Wilberforce for the abolition of the slave trade. He was an energetic promoter of schemes which promised benefit to his native country, such as the Caledonian canal; and to the last, in public and in private, he laboured for the extension of education in Scotland. He died at London on the 31st of October, 1823. A detailed memoir of him was published in the *Annual Biography and Obituary for* 1825, and interesting notices of his efforts for the promotion of christianity in India, are contained in Mr. John William Kaye's recent work on that subject.—F. E.

* GRANT, CHARLES, first baron Glenelg, son of the foregoing, was born in 1783, at Kidderpore in Bengal. Accompanying, when a boy of seven, his father to England, he was sent, after a suitable preparatory education, to Magdalen college, Cambridge, where he achieved high distinction, being fourth wrangler and senior medalist in 1801. He was called to the bar at Lincoln's inn in 1807; in the same year he entered the house of commons as member for the Fortrose burghs, and there was published at Cambridge his poem "On the restoration of learning in the East," a proof of the tendency given by his father's pursuits to the mind of "young Charles Grant," as he was long familiarly called. It was probably through his father's influence that he was appointed a commissioner for the liquidation of the nabob of Arcot's debts. He was a lord of the treasury from 1813 to 1819 (exchanging in 1818 the representation of the Fortrose burghs for that of Inverness-shire; a seat which he retained up to his elevation to the peerage), chief secretary for Ireland from 1819 to 1822, vice-president of the board of trade from 1823 to 1827, president of that board and treasurer of the navy from August, 1827, to January, 1828, when he threw in his political fortunes with the more liberal section of his party, represented by Lord Palmerston and the late Lord Melbourne. He entered the Grey ministry as president of the board of control, and in that office endeavoured to carry out his father's most cherished principles. It was under his auspices, and through his efforts, that was issued, on the 20th February, 1833, the memorable despatch which profoundly modified the relations between the British government of India, and the support which it had up to that period given to the native superstitions and worship. In Lord Melbourne's ministry of 1834 he received the seals of the colonial secretaryship; and in the following year was elevated to the house of lords. His occupancy of the colonial office was marked by the fierce controversy arising out of the final adjustment of the results of negro emancipation, and by the outbreak of the rebellion in Canada, so that the post was anything but a bed of roses. On the 6th of March, 1838, he was singled out by the late Sir William Molesworth as the object of a special vote of censure, an attack which failed; but on the 8th of February in the following year, his lordship announced to the house of peers that he had resigned the colonial secretaryship, on learning that his colleagues had decided on removing him to another office, understood at the time to have been that of lord privy seal. He was succeeded by the marquis of Normanby, and has since lived in comparative retirement from public life. Lord Glenelg enjoys a pension of £2000 per annum, and has never been married.—F. E.

GRANT or GRAUNT, EDWARD, the faithful friend of Roger Ascham and William Camden, and the master of Westminster school for twenty years (1572–91). In the most brilliant age of English literature he was esteemed the best classical scholar of his time. He published in 1575 "Græcæ linguæ spicilegium," which was subsequently, in 1597, epitomized by his usher and successor, Camden, and has since passed through a countless number of editions. In 1577 he was appointed to the twelfth stall in Westminster abbey; and on resigning in Camden's favour his headmastership of the school in 1591, was presented to the living of Barnet in Middlesex. He became sub-dean of Westminster; and in 1598 obtained the rectory of Toppersfield in Essex. He died in 1601, and was buried in Westminster abbey. He collected and published Ascham's letters and poems, subjoining his own tribute in the form of an "Oratio de vita et obitu Rogeri Aschami ac dictionis elegantiâ, cum adhortatione ad adolescentulos," 8vo, London, 1577. In a pathetic dedication to Queen Elizabeth, he so effectually recommended his pupil Giles Ascham to her protection by letting the world know how much, though a queen, she stood obliged to his father, that Lord Burleigh took the young man under his effectual protection. Many of Dr. Grant's verses may be found scattered among the commendations which, in the springtime of our literature, it was the fashion to prefix to works of merit.—His son GABRIEL, a clergyman in the diocese of London, was also distinguished for his elegant Latin.—(See Wood's *Athenæ.*)—R. H.

GRANT, SIR FRANCIS, of Cullen, an eminent Scotch lawyer and judge, was a cadet of the family of Grant of Grant, and was born about 1660. He was educated at one of the colleges in Aberdeen, and afterwards was sent to prosecute his legal studies at Leyden, under the illustrious commentator John Voet. On

his return to Scotland, he attracted the attention of Sir George M'Kenzie, then at the head of the Scottish bar; and soon after, in 1689, took a prominent part in the discussions respecting the disposal of the crown on the flight of King James. He published a small treatise on this absorbing question, entitled "The Loyalist's reasons for his giving obedience and swearing allegiance to the present government," &c., in which he argued, on strictly legal grounds, that James had forfeited the crown, and that the prince of Orange ought to be invested with the full right of sovereignty. The immediate effect of this pamphlet is said to have been very great; and the service which the author thus rendered to the cause of constitutional freedom was cordially acknowledged by the government. A baronetcy was bestowed upon him in 1705. He was a zealous and sagacious advocate of the union between England and Scotland, and after the passing of that measure was raised to the bench—where he assumed the title of Lord Cullen—in 1709. He discharged the duties of this office for seventeen years, and proved himself an exceedingly able and upright judge. He was both a profound thinker and a very learned lawyer. One of his fellow-senators termed him a living library. Lord Cullen was not only a public-spirited patriot, but a pious man and a staunch friend of the Church of Scotland, the pristine purity of which he strove to revive. He published a pamphlet in 1703 against the restoration of church patronage; and an account of the societies in England for the reformation of manners in 1700. He was the author also of "A Short History of the Sabbath," &c., published in 1705; of three essays on "Law, Religion, and Education;" and "Reflections on the Rebellion of 1715." Lord Cullen, with all his shrewdness and activity, was careless of his own affairs; and his wife, on whom the entire management of his estate devolved, was in the habit of obtaining his advice respecting any doubtful matter by presenting it to him in the form of a "case," on which his legal opinion was requested. Lord Cullen died in 1726.—His second son, WILLIAM, an eminent lawyer, born in 1698, held successively the offices of solicitor-general and lord-advocate. In 1754 he was raised to the bench by the title of Lord Prestongrange, and afterwards became lord-justice-clerk. He died in 1764.—J. T.

* GRANT, SIR FRANCIS, R.A., son of Francis Grant, laird of Kilgraston, was born near the beginning of the century. Sir Walter Scott gives in his Diary (March 26, 1831) a sketch of the early career of his young friend, telling how, having spent his patrimony, he resolved to turn to account his natural fondness for painting, and prophesying that "if he attends to his profession he will be one of the celebrated men of the day." Mr. Grant was then engaged in painting, writes Sir Walter, "a cabinet picture of myself, armour, and so forth, together with my two noble stag-hounds." In youth he was passionately fond of fox-hunting and field sports, and many of his early pictures are representations of hunt-meetings and other sporting scenes; but he has long confined himself to portraiture. His family connections, and his marriage with the niece of the duke of Rutland, secured him a connection among the higher classes, which has been largely extended by his own ability, and the taste and tact he displays in imparting or preserving to his aristocratic sitters an air of courtly refinement. For many years past Sir Francis has been the leading portrait painter of fashionable circles, and has portrayed not only the lineaments of a large proportion of the rank and beauty, but also of the political and social celebrities, of the day. He was elected A.R.A. in 1842, R.A. in 1851, and successor to Sir Charles Eastlake as president of the Royal Academy in 1866. The same year the honour of knighthood was conferred on him by the Queen—J. T–e.

GRANT, HORACE, an English educationist, born in London, 4th December, 1799; died 29th March, 1859. Employed in the examiner's office of the India house in preparing law and state papers, under the superintendence of the late Mr. Mill and Mr. Peacock, he early cultivated that precision of style which distinguishes his writings. Being compelled to resign this situation on account of ill health, Mr. Grant devoted his attention during the remainder of his life to educational pursuits. His works are systematically graduated upon actual trial, experience, and observation of the capacities and power of attention of children. Among these works may be noticed his "Exercises for the Senses for Young Children;" "First Stage of Arithmetic for Young Children;" "Second Stage of Arithmetic for Schools and Families;" several books of instructions for children in writing, in geography, in drawing, and in colour; "Instructions to Mothers and Teachers of Children." Mr. Grant's labours were original and independent. His book on the advanced stage of arithmetic is at the same time practically an exercise in logic and mental training.—S. H. G.

* GRANT, JAMES, editor of the *Morning Advertiser*, a native of Elgin in the north of Scotland, where he was born in the first decade of the present century. Repairing to London in 1833, he became connected as a reporter with the metropolitan press, and as a writer with that of the provinces. The parliamentary experience gained in the former capacity led him to publish, in 1835, his "Random Recollections of the House of Commons," a series of pen and ink sketches of public men, belonging to a literary *genre* then comparatively unworked. They were immediately popular, and their success stimulated him to the composition and publication of a number of works in the same department of personal portraiture—such as "Random Recollections of the House of Lords;" "The Great Metropolis" (two series); "The Bench and the Bar;" "Sketches in London;" "The British Senate in 1838;" "The Metropolitan Pulpit;" "Travels in Town;" "Portraits of Public Characters;" "Paris and its People;" &c., Some years ago Mr. Grant became the editor of the *Morning Advertiser*, his conduct of which has been marked by no small amount of energy. He has republished from its columns two records of tour and travel—one on the continent, the other in the north of Ireland—descriptive of the Revival movement. Mr. Grant has also published various pamphlets on the recent so-called "negative theology" controversy, and (anonymously) five volumes of practical divinity.—F. E.

* GRANT, JAMES, a prolific novelist and contributor to the historical and biographical literature of his native country, was born at Edinburgh on the 1st of August, 1822. At the age of ten he accompanied to Newfoundland his father, an old peninsular officer, who was sent in a military capacity to the colony. He remained in America with his father for several years, and the barrack-existence which he led gave him the knowledge of and taste for military life which have been conspicuously displayed in his works. Returning to England in 1839, he received an ensigncy in the 62nd regiment, but not long afterwards quitted the army and devoted himself to literature. His first work, "The Romance of War, or Highlanders in Spain," was published in 1846, and has been followed by a number of spirited fictions, chiefly illustrative of the history, especially the military history, of Scotland and the Scotch. Besides novels, he has produced some interesting works of pure biography, and archæology—such as the "Memorials of Edinburgh Castle," the "Memoirs of Kirkcaldy of Grange," those of Sir John Hepburn, and a "Life of the Marquis of Montrose." Several of his novels have been translated into French, German, and Swedish.—F. E.

* GRANT, ROBERT EDWARD, M.D., F.R.S., and a distinguished anatomist, was born at Edinburgh on the 11th November, 1793. His father, Mr. Alexander Grant, was a writer to the signet, or solicitor, in that city. After going through the usual course of elementary study at the high school, Mr. Grant entered the university with the view of following the medical profession. In 1814 he obtained the diploma of surgeon, graduating at the same time as a doctor of medicine. Having succeeded to a small independence by his father's death, he resolved before going into practice to visit the great foreign schools of medicine. The winter of 1815–16 he spent in Paris attending the classes of the naturalists who then lectured at the jardin des plantes. The following winter he passed at Rome. In 1818 and 1819 he visited Germany. In 1820 he returned to his native city. He continued then to prosecute the study of comparative anatomy, to which he had specially devoted his attention during his stay on the continent. In conjunction with Dr. John Barclay, the celebrated anatomist, he delivered a course of lectures on this subject. He at the same time began to explore the marine zoology of the firth of Forth and the other Scotch coasts, contributing to the scientific journals many important papers, among which may be mentioned one, "On the Structure of the Eye of the Swordfish" (*Memoirs of the Wernerian Society*, vol. vi.); another, "On the Anatomy of the Paco of Brazil" (in the same volume); and a third, "On the Structure and Functions of the Sponge" (*Edin. Philosophical Journal*, vol. xiii.). The researches of Dr. Grant upon the anatomy and physiology of sponges are possessed of special value, indeed may be ranked among the most important contri-

butions made in this century to the literature of natural science. In 1827 Dr. Grant was admitted a licentiate of the Royal College of Surgeons, he then, it is understood, having intended to settle as a lecturer in Edinburgh. The foundation of University college, London, and the offer of the chair of comparative anatomy and zoology in the new institution, changed his views. He accepted the appointment, and delivered his first course of lectures in the autumn of 1828. His classes, not being compulsory on medical students, have not been numerously attended, but they have included those who were most likely to profit by them; and it may be safely asserted that they have exercised a strong influence on the progress of the natural sciences in this country. A portion of his lectures, published in 1835 in the form of a treatise on comparative anatomy, which at the period of its issue was the best work on the subject that had appeared in the English language—was translated into German. Besides instructing his pupils at University college, Dr. Grant has delivered many popular courses of lectures at the cheap institutions in London, and in the English provinces. In 1836 he was elected a fellow of the Royal Society, and in the following year professor of physiology in the Royal Institution. As a member of the council of the Geological and Zoological Societies, he has taken a prominent part in the proceedings of these learned bodies. The high value set upon his researches by foreign savans is evidenced by the enthusiastic terms in which they have been spoken of by the great Geoffroy St. Hilaire.—G. B–n.

GRANT, Sir William, of the family of the Grants of Baldornie, was born in 1755 at Elchies, on the Spey, in Morayshire. Left early an orphan by the death of his parents he was educated at the expense of an uncle, a rich London merchant, at Elgin grammar-school, and afterwards at Aberdeen and Leyden universities. In 1775 he sailed to Canada, and served in defence of Quebec against the American Montgomery and Arnold. On the retreat of the enemy, he was appointed attorney-general, though not yet called to the English bar, and for eight years held that office. For four years after his return to Lincoln's inn, and call to the bar in 1787, he held no briefs; but Pitt, discovering his abilities in an interview he had with him on the subject of the bill for the regulation of the Canadas, put him into parliament for Shaftesbury in November, 1790. In the following April, the new member signalized himself by a great maiden speech in defence of the premier's anti-Russian armaments; in December, 1792, he opposed negotiations with France; and in 1793 was rewarded by Pitt with a judgeship for Carmarthen, Pembroke, and Cardigan. On his being made a K.C. in 1795, he confined himself to the chancery bar; in the same year he was appointed solicitor-general to the queen; in 1798, chief-justice of Chester; and in 1799, solicitor-general. His argument in Thellusson's case against the testator's disposition, showed his right to the post. On the 30th May, 1801, he succeeded Sir Pepper Arden as master of the rolls. He still remained in the commons, and by his influence there caused the rejection, in March, 1807, of Romilly's bill for making land liable for debts. It was on this occasion that he invented the phrase, "wisdom of our ancestors." His humanity, however, made him so happily inconsistent, that he aided Romilly in his measure for abolishing the penalty of death for stealing articles over a shilling in value. With political questions mooted in parliament he but seldom interfered, except when the fate of an administration depended on the debate. Grant's last great speech in the commons was in defence of the resolutions respecting the regency, and it was a triumphant effort of argumentative eloquence. At the dissolution in 1812, he retired from parliament, and in December, 1817, from the bench. He occupied his leisure either with the society of the neighbourhood of Walthamstow, where he lived, or with the study of literature, and especially poetry, to which he had been addicted even in his active years. The attacks of rheumatism drove him, in his seventy-sixth year, to the warmer climate of Dawlish; and there he died on the 25th May, 1832. As a debater, says Lord Brougham—"His style was of the closest and severest reasoning ever heard in any popular assembly." In politics he was a rigid and an almost superstitious conservative. As a judge, though leaning rather too much to the side of strict interpretation, he was considered incomparable for a combination of learning, intuitive and undoubting sagacity, powers of analysis, apt diction, patience and courtesy.—W. S., L.

GRANVELLE, Antoine Perrenet, Cardinal, was born 20th August, 1517, at Ornans in Burgundy. His father, Nicolas, who was a distinguished lawyer, entered the service of Charles V. in 1519, and in 1530 succeeded to the functions of Gattinara in the imperial ministry. Young Granvelle studied law and theology respectively at Padua and at Louvain, was early initiated by his parent into the arts of diplomacy, and was marked out from the first for a high and brilliant career. Having entered the church, he was made a canon of Liege, and in 1540 was consecrated bishop of Arras. He subsequently found in the service of Charles V. an ample field for the display of his abilities. At the close of the Schmalkaldian war, he managed, in the interest of the emperor, the capitulation of the unfortunate elector of Saxony and landgrave of Hesse, falsifying the deed in order to detain the landgrave in a captivity from which it promised him release. On the death of his father in 1550 he was appointed by the emperor a councillor of state and keeper of the imperial seal. Accompanying the emperor in his disastrous flight from Innspruck, he drew up the famous treaty of Passau, 2nd August, 1552. In 1553 he managed the negotiations connected with the marriage of Philip with Mary, queen of England. After the emperor's abdication of the crown of the Netherlands in favour of Philip in 1555, he entered into the service of the latter, and in 1559 he concluded and signed the peace of Château-Cambresis between France and Spain. When Philip quitted the Netherlands, and devolved the government upon Margaret of Parma, Granvelle became her chief minister, and it was by his advice that the inquisition was introduced into the Low Countries, and that no less than twelve new bishoprics were added to the four existing sees, with a view to the suppression of protestantism. For his services to the Roman cause he was rewarded by Philip with the primacy of Mechlin, and by the pope with a cardinal's hat. The ears of Philip and Margaret, however, were wearied with complaints against him, and they were at length obliged to dismiss him from the Netherlands. In 1564 he took up his abode in Franche-Comte, but Philip could not long dispense with his services, and in 1570 he gave him a commission to Rome, where he negotiated a treaty between Spain, Venice, and the pope against the Turks. He was then made viceroy of the kingdom of Naples to put it into a posture of defence against a Turkish invasion, and continued in that office till 1575, when he was recalled to Madrid, and was made president of the council of state. In 1584 he was elected archbishop of Besançon; and on the 21st September, 1586, he died at Madrid. In the archives of Besançon, where he was buried, are preserved in many volumes his letters and memoirs, collected by the Abbé Boisot, under the title Trésor de Granvelle, many papers of which were published in 1842 in the Documents inédits pour l'Histoire de la France.—P. L.

GRANVILLE, George, Viscount Lansdowne, figures in the collections as one of the English poets, but is chiefly remembered as a friend and patron of poets. He was born in 1667, of a high family noted for its loyalty to the family of Stewart. Receiving his earlier education in France, he was sent at the precocious age of ten to Trinity college, Cambridge, and was known as a university poet before he was twelve. With hereditary loyalty, he offered his services in behalf of James when William of Orange meditated his expedition. His father restrained his ardour, and nothing was left him when the crown changed wearers but to devote himself to literature under a government which he could not serve. He wrote plays and poems, one of the former, the "Heroic Lover," was praised by Dryden, whose later politics were his own, and who, in his commendatory verses, calls him "friend." His poems were a mere faint echo of Waller. On the accession of Anne he appeared at court, and was received with great favour; but on the fall of his political friends from power he retired into private life to court the company of the muse and her cultivators. It was he who introduced Wycherley and the youthful Pope to Bolingbroke. Pope dedicated to him Windsor Forest, and has recorded his sense of the early encouragement which he received, and of the courtly manners of his noble patron, in the well-known passage—

"Granville the polite,
And knowing Walsh would tell me I could write."

After the trial of Sacheverell Granville's friends returned to power, and he was not forgotten. He succeeded Walpole as secretary at war, was raised to the peerage, and step by step advanced to the dignity of treasurer of Queen Anne's household, from which he was naturally removed on the accession of George I. His old loyalty to the Stewarts breaking out anew, he was appre-

hended on suspicion and committed to the Tower, from which, after an imprisonment of some duration, he was discharged without a trial. Forewarned by this experience, he removed to France at the time of Bishop Atterbury's affair, and amused himself in his self-exile revising his works and writing in prose a vindication of General Monk and his own kinsman, Sir Richard Greenville, from the reflections of Burnet, Clarendon, and Echard. His prose has been more highly praised than his poetry. He published a handsome edition of his collected writings on his return to England in 1732, and died in the January of 1735.—F. E.

* GRANVILLE, George Leveson Gower, second earl, eldest son of the first earl by the second daughter of the fifth duke of Devonshire, was born in 1815, and was educated at Eton and at Christ church, Oxford, where he took his degree in 1834. He was for a few months attaché to the British embassy in Paris under his father. In 1836 he was returned to parliament as member for Morpeth, and was re-elected in 1837. But, on being shortly after appointed under-secretary for foreign affairs, he retired from parliament. In 1840 he was for a short time attached to the Russian embassy. At the general election in 1841 he was returned for Lichfield, and retained his seat until 1846, when he succeeded to the peerage on the death of his father. He seldom took part in the debates in the lower house; but he was known and respected as an able and consistent advocate of a liberal policy. He held the offices of master of the buckhounds and vice-president of the board of trade under Lord John Russell, and, by diligent application to the business of his department, soon became distinguished for practical knowledge, no less than for his courtesy and kindness. On the dismissal of Lord Palmerston in December, 1851, Lord Granville became his successor in the foreign office; but he held the seals only for a brief space, as the Russell ministry was soon after broken up. His lordship acted as vice-president of the royal commission for the Great Exhibition of 1851, and was also chairman of the executive committee. He accompanied the commissioners in their subsequent visit to Paris. Lord Granville was subsequently president of the board of trade under Lord Aberdeen in 1852, and president of the council and leader of the house of lords, when Lord Palmerston became prime minister in 1855. On the termination of the Russian war his lordship was sent upon an extraordinary mission to St. Petersburg, to attend the coronation of the young czar. Besides the offices mentioned, Lord Granville had held that of paymaster of the forces, chancellor of the duchy of Lancaster, and treasurer of the navy. He was also chancellor of the university of London, and a knight of the garter. He was again appointed, in 1859, president of the council, and was at the same time leader of the house of lords—a task well suited to his graceful manners and excellent business habits.—J. T.

GRANVILLE, Leveson Gower, Earl, an English statesman, second son of the first marquis of Stafford, was born in 1773. He was returned to parliament by the burgh of Lichfield as soon as he came of age; but in the following year (1794) he resigned his seat, and was elected member for the county of Stafford, which he continued to represent until his elevation to the house of lords in 1815. In the year 1800 he was appointed a lord of the treasury; and in 1802 was made chancellor of the exchequer in the ministry of Mr. Addington. When Mr. Pitt returned to his former position as first lord of the treasury in 1804, he despatched Lord Gower to Russia as minister-plenipotentiary, for the purpose of inducing the czar to enter into a coalition against France on an extensive scale. A treaty for this purpose having been signed, Lord Gower returned home in 1805, but refrained from joining any of the administrations during the succeeding ten years. In 1812 he had a narrow escape from assassination: for Bellingham, the murderer of Mr. Percival, had been for some time engaged in commercial pursuits in Russia, where he imagined that he had suffered wrong from the British ambassador, and had gone down to the house of commons for the purpose of taking vengeance upon Lord Gower; but on seeing Mr. Percival approach, he suddenly changed his mind, and shot the prime minister on the spot. In 1815 Lord Gower was elevated to the peerage under the title of Viscount Granville. In 1824 he was sent as ambassador to Holland, and a few months later, on the death of Louis XVIII., he was transferred to the French court, where he remained until 1828, when he was recalled by the duke of Wellington. On the downfall of the tory government, Lord Granville was re-appointed ambassador to France by Earl Grey in 1831; and, with the exception of the brief period of Peel's administration in 1834–35, he continued to hold that office until the overthrow of Lord Melbourne's ministry in 1841. The liberality of Lord Granville's opinions, combined with his singularly graceful manners, made him a most popular and efficient representative of the British government at the French court. He was elevated to the rank of earl in 1833, and died, 7th January, 1846.—J. T.

GRANVILLE. See Carteret, John.

GRAS, Kaspar, a celebrated German sculptor, was born at Mergentheim in Franconia in the latter part of the sixteenth century. He settled at Innsprück under the patronage of the Archduke Maximilian, became court sculptor, was ennobled, and hence is sometimes referred to as Gras von Grasegg. Such of his works as are known are for the most part at Innsprück. He died at Schwatz in 1674.—J. T–e.

GRASSE-TILLY, François Joseph Paul, Comte de Grasse, Marquis de, was born at Valette, Provence, in 1723, and died at Paris, 11th January, 1788. Entering the French navy, he was taken prisoner by Anson, and detained two years in England. He served under D'Orvilliers at the battle of Ushant against Keppel. In 1779 he commanded a squadron under D'Estaing against Admiral Byron, and in 1780 served with De Guichen against Rodney. At the head of a French fleet, he assisted Washington and Rochambeau in the operations which led to the surrender of Cornwallis at York Town. Co-operating with Bouillé's troops in their attack upon our West Indian islands, he was out-manœuvred off St. Christopher by Admiral Hood. On the 12th April, 1782, he was totally defeated by Rodney, and captured in his ship the *Ville de Paris*, of one hundred guns. On his liberation in 1784 he was honourably acquitted by a court-martial.—W. J. P.

GRASSI or GRASSO, Orazio, an Italian mathematician, was born at Savona in 1582, and died in Rome on the 23rd of July, 1654. He entered the Society of Jesuits in 1590, and taught mathematics successively at Genoa, in Rome, in the college of his order at Savona, of which he became rector, and in the Collegio Romano. He published in 1618 his "Dissertatio Optica de Iride," and in 1618 his "Dissertatio Astronomica de tribus Cometis." The best known of his works are two essays which form part of a controversy carried on by Grassi with Galileo on the subject of comets. The first is entitled "Libra Astronomica ac Philosophica, in quâ Galilæi opiniones de Cometis, a Mario Guiducio in Florentinâ Academiâ expositæ ac in lucem nuper editæ, examinantur à Lotario Sarsi Sigensano" (an anagram of Oratio Grassi Salonensi), and was published at Perugia in 1619. The work criticised in it is the "Discorso delle Comete," published in 1619 in the name of Galileo's pupil Guiducci, but really composed by the master himself, in which one of the very few unsound opinions of Galileo is maintained, viz., that comets are not planetary bodies, but meteors in the earth's atmosphere. Grassi maintained the opinion now recognized to be correct, that comets are celestial bodies moving in definite orbits. Galileo's reply to the strictures of Grassi was printed in Rome in 1623, and is called "Il Saggiatore, nel quale con bilancia esquisita e giusta si ponderano le cose contenute nella Libra Astronomica," &c. (reciting the title of Grassi's work). To this Grassi wrote a rejoinder, entitled "Ratio ponderum Libræ et Simbellæ, in quâ quid e Galilæi Simbellatore de Cometis statuendum sit proponitur," which was published in Paris in 1626, and to which Galileo did not reply, although Guiducci continued the controversy.—W. J. M. R.

GRASWINCKEL, Theodorus, was born at Delft in 1600, and became eminent for his knowledge of legal and other subjects. He studied at Leyden, practised as a pleader in Holland, and resided for some time in France. His time was chiefly spent in his own country, where he filled situations of great importance, and wrote works abounding in learning, and characterized by considerable ability. He died at Malines in 1666.—B. H. C.

GRATIAN, eldest son of the Emperor Valentinian I., received the title of Augustus in his childhood, and at the age of seventeen succeeded his father in the western division of the empire in 375. To conciliate the party which proclaimed his infant half-brother Valentinian II., he frankly admitted the latter to a share of the imperial dignity, and resigned Italy in his favour. The transalpine provinces which Gratian reserved under his own government were then harassed by the barbarians, and in 378 an inroad of the Alemanni gave him an opportunity of proving

that the concession with which he commenced his reign did not proceed from any lack of spirit or courage. Accompanying his generals, Nanienus and Mellobaudes, at the head of his army, he contributed by his personal gallantry, if not to the victory at Colmar, to the subsequent successes of the campaign, Meanwhile his uncle Valens, who ruled the eastern division of the empire, by permitting the Goths to settle on the southern side of the Danube, had involved himself in a formidable contest with their leader, Fritigern. Gratian now hastened to afford his kinsman assistance, and Count Richomar was despatched to counsel the avoidance of an engagement until the advancing succours had arrived. But Valens rashly hazarded a battle near Adrianople, in which he was defeated and slain. The tidings of this calamity compelled Gratian to alter his plans. While the Goths swept onward to attempt the capture of Constantinople, the emperor sadly retraced his steps, for the purpose of strengthening his defences and consulting for the recovery of the eastern empire. His own dominions being threatened by the barbarians of Germany, it was necessary to intrust one of his generals with the more distant enterprise, or to place the sceptre of Valens in the hand of a successor capable of meeting the emergency. The latter course was wisely preferred; nor was less wisdom displayed in conferring the vacant dignity on the exiled duke of Mœsia, who afterwards won for himself the honourable appellation of Theodosius the Great. Gratian seems to have felt a sincere regard for christianity. His rejection of the old Roman title of Pontifex Maximus, his removal of the altar of victory from the senate house, and his confiscation of revenues which had been devoted to the support of paganism, indicated the bent of his religious policy, while his letter to Ambrose of Milan, requesting the instructions of that prelate, breathed the spirit of an anxious inquirer after divine truth. But deep shadows fell upon the closing years of his brief reign. Neglecting the cares of government in literary pursuits, and exchanging martial exercises for the amusements of the chace, he lost the confidence of his subjects, and gave occasion to serious discontent among his troops. The legions in Britain revolted, and proclaimed Maximus emperor. The latter speedily appeared in Gaul at the head of a formidable army, and Gratian fled to Lyons, where he was betrayed and put to death in 383.—W. B.

GRATIANI. See GRAZIANI.

GRATIANUS or GRAZIANO, born at Chiusi in Tuscany at the beginning of the twelfth century. He passed the greater part of his life in the convent of San Felice at Bologna, and was a teacher in the university. He became celebrated as the author of the great collection of ecclesiastical acts and decrees which goes under the title of "Decretum Gratiani," or simply "Decretum." Though assumed by mediæval canonists as an unquestionable authority, the work of Gratian is in reality open to grave objections. Much of it in the progress of historical criticism has been proved to be altogether apocryphal, as for instance the so-called Decretals of Isidorus, of which, as adopted by the canonist, the popes of the thirteenth and fourteenth centuries made so formidable a use. Gratian died at Bologna, but the year of his death is unknown.—A. S., O.

GRATIUS, FALISCUS. See FALISCUS.

GRATIUS or GRAEZ, ORTUINUS, made famous by the ridicule of the Epistolæ Obscurorum Virorum, was born at Holtwick in the neighbourhood of Munster, and is sometimes called Daventriensis from having been educated at the school of Deventer under Alexander Hegio. In 1509 he began to teach *humaniora* in the gymnasium of Cologne, and two years later he was made professor of philosophy, and finally director of that institution. In his "Apologia adversus Jo. Reuchlinum," and his "Lamentationes Obscurorum Virorum," Coloniæ, 1518, he made abortive attempts to revenge himself upon his formidable enemies. Another of his productions was "Fasciculus rerum expetendarum ac fugiendarum," 1535, folio. He died at Cologne in 1542.—P. L.

GRATTAN, HENRY, the Right Hon., the most distinguished Irish statesman during the most important period in the history of that country; when, chiefly owing to his patriotic exertions, England was constrained to relax the unjust and despotic policy which she had previously maintained as regarded the constitutional rights and national industry of Ireland. His great-grandfather, Patrick Grattan, had been a senior fellow of Trinity college, Dublin, and by marriage acquired a small landed estate in the county of Cavan, which was enjoyed by his descendants. Grattan's maternal ancestors were the Marlays, a family of Norman extraction, one of whom, Anthony, came to Dublin in the duke of Ormond's regiment in 1677; and his grandson, Thomas, became chief-justice of Ireland. Of the sons of the latter, one served under Prince Ferdinand at the battle of Minden; another was bishop of Waterford; and Mary, his daughter, and mother of the subject of this memoir, was married to Henry Grattan, a lawyer, who was recorder and afterwards member of parliament for Dublin, where his distinguished son was born on the 3rd July, 1746. Neither at school nor at college, where he entered in 1763, did he display any special aptitude for study, his attention being more attracted to the observation of political occurrences; and at this early period his spirits were overcast by differences with his father, chiefly arising out of public matters, in which the tory predilections of his family had already become distasteful to the future advocate of popular rights. On the death of his father, Grattan succeeded to the patrimony of the family, and in 1767 entered himself at the middle temple in London. But the debates in the houses of parliament had even a greater effect in drawing him away from legal study, than his discussions under the paternal roof had in detaching him from the pursuits of college. These, and his taste for the drama and private theatricals, with a predilection for light literature, and an aptitude for graceful composition, all operated to the prejudice of his attainments as a lawyer. At the Irish bar, to which he was called in 1772, he was neither eminent nor successful, his time and attention being devoted to his political friends, and to the society of that section of Irish patriots who played so eminent a part at the close of the last century. At length, in 1775, he was elected as its representative by the borough of Charlemont, and on the 11th December he took his seat in the Irish house of commons. The story of Mr. Grattan's life from this date till that of his death in 1820, is so identified with the great struggles of his country, that it forms the leading feature in the history of Ireland throughout this momentous period. In these great conflicts with power his nervous and passionate eloquence was so sustained by his lofty and unsullied reputation, that his influence in Ireland became extraordinary. To the influence of moral force that of physical was soon superadded; and inspired by his exhortations and example, the people of Ireland organized that celebrated army of volunteers whose calm and determined attitude exercised so powerful an influence over the deliberations of the British cabinet, and led to those important concessions by which the demands of Irish justice extorted a tardy acquiescence from the apprehensions of England. In 1782 the British legislature consented to the repeal of the obnoxious statute of George I., by which, notwithstanding the recognized existence of the Irish parliament, Ireland was held to be bound by acts passed in the parliament of Great Britain, and the appellate jurisdiction of the Irish peers was transferred to the English house of lords. For the powerful and successful services of Grattan in these memorable discussions the parliament of Ireland proposed the grant to him of £100,000, which, at his own instance, was reduced to one half; and out of this sum an estate was purchased in the Queen's county, and entailed on him and his heirs. But public rewards, however just in their bestowal, are seldom conferred without exposing their recipients to misrepresentation; and during many following years Grattan had to encounter the attacks of Mr. Flood, a rival in every way worthy of him.—(See FLOOD, HENRY.) His attacks upon Grattan were based on the alleged fallacy of assuming that the repeal of the act in question, although ostensibly it recalled the declaration of the intention of the British parliament to bind the people of Ireland, amounted to a virtual surrender of the power to do so. Flood's motion was defeated; but his sophistry threatened for a time to undermine the popularity of his illustrious opponent, till Grattan more than re-established himself in public favour by his successful opposition in 1785 to the Orde propositions, by which it was sought to impose upon Ireland the obligation, in all matters affecting trade, of adopting and giving effect to such statutes as the parliament of England might think proper to enact. In the enthusiasm with which he was hailed for this, and a rapid succession of other triumphs, Grattan was returned in 1790 as the representative of the metropolis; but he considerably alienated the attachment of his new constituency in Dublin by his advocacy of Roman catholic emancipation. In 1798, disheartened by the recall of Earl Fitzwilliam from the lord-lieutenancy of Ireland, and by the insurrection which burst forth in that year,

he retired from the house of commons, but returned to it in 1799 as member for the town of Wicklow, for the special purpose of contributing all his aid to oppose the union of the two kingdoms. That great measure was, however, carried by Mr. Pitt in 1800, and five years afterwards Grattan entered the imperial parliament as member for the English borough of Malton. In 1806 he was again elected for Dublin, and on the accession of Mr. Fox and the whigs to power he was offered but declined the appointment of chancellor of the exchequer for Ireland, as he had in two instances previously refused office under the government of Ireland; his ambition, as he said, being "to be consulted, but not considered." His course in the commons of the United Kingdom, if less renowned than his previous services in the constitutional struggles of his own country, was marked by the same consistent adherence to the great principle of civil and political liberty. Intently earnest in advancing the cause of Roman catholic emancipation, he left Ireland in the summer of 1820 to be present in parliament on the renewal of the often baffled struggle; but death had already laid his hand upon him. He reached London in a dying state, mortification having set in during the journey, and on the 14th May he expired. His remains were interred in Westminster Abbey, and on the occasion of moving the writ to fill the vacancy occasioned by his death, Sir James Macintosh, in the course of a well-merited eulogium, described Grattan as one of the few individual men whose personal virtues were rewarded by public fame, "one as eminent in his observances of all the duties of private life as heroic in the discharge of his public obligations." As a patriot Grattan's greatest victories were won at that early age when ordinary men are but entering on a career; and it was his grand distinction that without violence he had achieved for his country a revolution as signal in all its consequences as it was bloodless in its origin. As an orator he had to surmount by the earnestness of his eloquence the disadvantages of a delicate frame, inelegant action, and an indifferent voice. But such was his ardour and animation—such the point of his argument, the clearness of his enunciation, and the force of his invective—that opponents shrunk before him; and his fellow-countrymen, swayed by his reasoning, and captivated by his rhetoric, hailed him at once as their advocate and idol. In 1782 he married Henrietta Fitzgerald, a descendant of the earls of Desmond, by whom he left two sons, James and Henry, both representatives of Irish constituencies in the imperial parliament, and two daughters, the youngest of whom became countess of Carnwath. Of his speeches various collections have appeared, and his life has been written by his son, the late member for the county of Meath, and published in five volumes, with copious extracts from his letters and those of his correspondents.—J. E. T.

GRATTAN, Thomas Colley, was born at Clayton Lodge, in the county of Kildare in Ireland, towards the end of the eighteenth century. His family was a branch of the ancient stock which came from England in the previous century, and of which Henry Grattan was a scion; his mother's family, that of Colley, had taken the name of Wellesley, from which the great Duke sprang. Young Grattan was educated at Athy, and intended for the profession of an attorney—that of his father—and in due time apprenticed in Dublin. But his tastes were altogether literary, dramatic, and military, and so he scorned parchments, kicked down his office stool, and declared his predilection for the army. A commission in the militia was obtained, whence, after some time, he got into the line, and joined at Valenciennes. The war was, however, by this time concluded, and Grattan determined to join the patriots in South America, and accordingly took his passage for Bordeaux, *en route* to Venezuela. On the voyage he formed an attachment to Miss O'Donnell, which ended in their marriage and the abandonment of the South American project; and Grattan settled down in France and commenced authorship. His first essay was in poetry. "Philibert," a poetical romance, was published in 1819, founded on the history of the false Martin Guerre, reported in the *Causes Celebres*. It ran through two editions, yet the author purchased it up and committed it to the flames. Grattan now removed to Paris, and associated with the celebrities of the day, Moore and Irving, De Berenger, Lamartine, and many others, and was a constant contributor to the *Westminster* and *Edinburgh Reviews*, and to the *New Monthly Magazine*, then edited by Campbell. By the advice of Irving, who recognized his talents, Grattan put together the memoranda of some of his tours. These he offered to four publishers successively, by whom they were rejected. He threw them aside in despair. Chance, however, brought them under the notice of a literary friend who procured him a publisher, and the first series of "Highways and Byways" issued from the press of Whittaker. Their success was immediate and decisive. They hit off the public taste, and were read everywhere. "There is," says a critic in the *Dublin University Magazine*, "a wonderful charm in these volumes which takes captive the imagination, the intellect, and the feelings." Grattan's reputation was now considerable; several publishers made offers for similar tales, and two new series speedily followed. Grattan now came before the public as a dramatic author. Some years previously he had written a tragedy, "Ben Nazir the Saracen," for Kean, with whom he was intimate. It was put on the stage in 1827. It possessed considerable merit, and would probably have been successful had it received justice at the hands of Kean. But the great tragedian was no longer what he had been; his health was enfeebled, and though he studied his part well, he broke down in the representation, and the play was a failure. Grattan now embarked in a speculation and was ruined. He went to Brussels, applied diligently to literary labour, and published "Traits of Travel," which was well received; and "The Heiress of Bruges," one of the best historico-romantic novels of the day. After these came "The History of the Netherlands," a work of standard merit which still holds it place. In the revolution of 1830 his house was consumed, and he lost all his property. He took refuge in the Hague, where he wrote "Jacqueline of Holland." His next work was the "Legends of the Rhine," and in the meantime he was a constant contributor to the *British and Foreign Review*. Then came the last and perhaps the best of his novels, "Agnes de Mansfeldt." One of his latest works is entitled "Civilized America," and "The Woman of Colour," a drama which had some success, is also from his pen. In 1839 Grattan was appointed British consul to the states of Massachusetts and repaired to Boston, where he devoted himself assiduously to the duties of his office; yet he occasionally resumed his pen, especially for the purpose of promoting the interests of the Irish in America. Resigning his consulship in favour of his son, he returned to Europe, and was made a gentleman of the privy chamber in the queen's household. He died 4th July, 1864.—J. F. W.

GRAUN, Carl Heinrich, a musician, was born at Wahrenbrück, near Dresden, in 1701, where his father, August, was receiver-general of excise; he died at Berlin, August 8, 1759. He was the youngest of three brothers, all of whom were devoted to music. The eldest, August Friedrich, was magister and cantor of the cathedral at Merseburg; he died in 1771. The second, Johann Gottlieb, was born in 1698; he accompanied his brother Carl to the college of the Cross at Dresden in 1713, where he studied, together with him, singing under Grundig, the organ and harpsichord under Pezold, and the violin under Piesendel. Being most interested in this last branch of his art, Johann afterwards went to Italy, to cultivate it under the tuition of Tartini. In 1726 he received the appointment of concertmeister at Merseburg, and he was afterwards engaged in the same capacity by the prince of Prussia, subsequently Frederick the Great, in whose service he remained till his death, October 21, 1771. He was esteemed as a violinist, and was an extensive composer, chiefly of instrumental music. Carl, on parting from his brother, studied counterpoint with J. C. Schmidt, kapellmeister to the king of Poland; and he profited greatly as a singer from hearing the chief members of an Italian company engaged at Dresden in 1719. He now composed a very great amount of church music, including an Easter oratorio and services for an entire year. He was engaged in 1725 as principal tenor at the opera in Brunswick. Being dissatisfied with the music allotted to him in the work in which he was to make his first appearance, he recomposed the airs of his own part; and these pleased so greatly that he was appointed to write an opera for the season of the fair, and produced his "Polydore" accordingly. He followed this with several other works, all set to German words, for the Brunswick opera; he wrote also a large number of solo-cantatas for his own singing, which are much esteemed; and he continued to write voluminously for the church, and besides many other pieces, composed a Christmas oratorio and the music for the funeral of the duke of Brunswick. In 1735 the prince of Prussia, already the patron of his brother, engaged Carl in the capacity of kapellmeister, and retained him in this office for the

rest of his life. On the death of Frederick William I. in 1740, the task devolved upon Graun to write the music for his obsequies. In this year the new king sent him to Italy to select a company of singers for the court opera in Berlin; he remained there for many months, visited all the principal cities, and everywhere made a powerful impression by his singing. Returned to Berlin, he produced in 1741 his first Italian opera, "Rodelinda," and from that time till three years before his death, he brought out one opera or more in every year; such preference, indeed, was shown for his music, as to make other composers complain that their works were excluded on account of it. At Berlin he wrote also the short oratorio of "Der Tod Jesu," by which and by his "Te Deum" (composed in 1756 to celebrate the battle of Prague) he is best known in this country. Graun is regarded in Germany as second only to Hasse in his influence on the establishment of the national opera; and this estimation is founded equally upon the great number of his productions, and upon the popularity they obtained. Much as Frederick the Great admired his music—and this he proved, not only by his preference for it, but by occasionally writing in French the words of operas to be translated for him to set, and once participating the composition of an opera with him—he liked his singing still better.—G. A. M.

GRAUNT, Edward. See Grant.

GRAUNT, John, F.R.S., founder of the science of political arithmetic in England, was born April 24, 1620, in Birchin Lane, London. After receiving a very meagre education, he was apprenticed to a haberdasher in London, and on the expiry of his indenture commenced trading on his own account, gradually rose in the esteem of his fellow-citizens, became a member of the common council, a captain, and afterwards major of the train bands. He was on terms of the greatest intimacy with Dr. (afterwards Sir William) Petty, who is said to have given him many useful hints respecting the composition of his book. His "Observations on the Bills of Mortality" was published in 1661, and met with extraordinary success. Louis XIV. of France adopted his plans for the systematic registering of births and deaths; and Charles II. had so high an opinion of his abilities, that soon after the institution of the Royal Society, his majesty recommended him as a member, saying, "If they could find any more such tradesmen, they should admit them all." He was accordingly elected, February, 1662. A second edition of Graunt's work was speedily called for, and a third edition was executed by the society's printer by a special order of council in 1665. He subsequently retired from business, and in 1666 the countess of Clarendon appointed him one of her trustees for the management of the New River Company, in which capacity he has been accused by Burnet, but most unjustly, of having stopped the supply of water on the Saturday before the great fire. Sir William Petty, to whom he left all his papers, published a fifth edition of Graunt's work in 1676, adding much valuable matter.—W. H. P. G.

GRAVELOT, Hubert François, French engraver and designer, was born at Paris, March 26, 1699; studied design under Restout, and established himself in London about 1732 as designer, modeller, and engraver. He found much employment in all these departments, but returned to Paris in 1745, set up as a teacher of drawing, and etched many plates. He died April 20, 1773. Among the works he executed in England were drawings for Vertue's Monuments, and etchings for Hanmers' and Theobald's editions of Shakspeare; but his best plate is a large engraving of Kirkstall abbey. In Paris he designed the illustrations to Panckoucke's great edition of Voltaire, and others for editions of Racine and Marmontel.—J. T–e.

GRAVEROL, François, an eminent French lawyer and antiquary of the protestant persuasion, was born at Nismes, according to some accounts, in the beginning of 1635, and according to other authorities, on the 11th January, 1644. He was distinguished for his profound acquaintance with classical and modern languages, and wrote a variety of works on jurisprudence and numismatics. He endeavoured to escape from France on the revocation of the edict of Nantes, but was arrested at Valence, imprisoned, and compelled outwardly to abjure his religion. He then returned to Nismes, where he died in 1694.—His brother Jean was a protestant minister at Lyons; but during the religious persecution he effected his escape to London, where he exercised the ministerial office, and died in 1718, leaving behind him several learned controversial works.—G. BL.

* GRAVES, Charles, fellow of Trinity college, Dublin, a distinguished mathematician and Irish antiquary, born in Dublin, November 6, 1812, grandson of Thomas Graves, the accomplished dean of Ardfert, and grandnephew of Richard Graves, dean of Ardagh. His father, John Crosbie Graves, a man of excellent judgment and fine taste, directed his education. Charles exhibited the hereditary talent of the family. Entering Trinity college, Dublin, in 1829, he at once attained distinction, and carried away the highest honours during his course; obtaining a scholarship in 1832 and a mathematical gold medal in 1834, and in his twenty-fourth year a fellowship; subsequently to which he took priest's orders. In 1841 he published a translation of Chasles' Memoir on Cones and Spherical Cones, with an appendix by himself, containing a brief essay on spherical co-ordinates, which is a class-book in the collegiate course. In 1843 he was appointed to the chair of mathematics, succeeding the celebrated M'Cullagh. Here he applied himself energetically to the advancement of mathematical science, especially by his lectures on the higher branches of mathematics delivered to the candidates for fellowships. Of the value and excellence of these a cordial recognition has been given by Chasles in the preface to his Traité de Geométrie Supérieure. He also laid the foundation of the study of the calculus of operations in the university of Dublin, a department scarcely as yet cultivated in other countries. Dr. Graves is a distinguished member of the Royal Irish Academy, acted as its secretary, and has for many years contributed largely to its Proceedings, both in science and literature. Amongst his contributions there is a paper on a system of "Algebraic Triplets" devised by him, having for its object the representation of lines in space by means of trinomial expressions involving imaginaries of the nature of cube roots of unity. We may observe that this method is entirely distinct from Sir William Hamilton's system of quaternions. The latter is more fertile and adapts itself to the existing geometry; Dr. Graves' theory suggests a geometry of its own. At the same time he cordially co-operates with Sir William Hamilton in teaching the calculus of quaternions. Dr. Graves, too, has given proofs of geometrical skill by the invention of elegant theorems relating to the rectification of arcs of curves, and the properties of shortest lines on surfaces. To the investigation of the antiquities and ancient language of Ireland Dr. Graves has devoted much time and attention, and has made valuable contributions to them. He has fixed the date of "The Book of Armagh," A.D. 804—an Irish MS. of the New Testament; and, by the help of a method described in the Proceedings of the Academy, deciphered the Ogham inscriptions on ancient monuments. Dr. Graves has thus discovered the key supposed to be lost, but really preserved in Irish MSS. On this subject he is still extensively engaged. Dr. Graves has discovered a principle in the arrangement of the *raths* or fortified residences of the ancient Irish, which is likely to lead to important results in establishing the ancient geography of the country. In 1851 he published a short pamphlet containing suggestions relative to the publication of the Brehon Laws, to the commission for which he was appointed secretary by the government, and charged with the superintendence of the work. In 1860 he was appointed dean of the chapel royal, and elected president of the Royal Irish Academy in March, 1861. Dr. Graves has read much, thought much, and done much—much by what he has written, and more still by his zealous and untiring efforts to promote science and literature in general.—J. F. W.

GRAVES, Richard, was born at Mickleton in Gloucestershire in 1715. He was educated at Pembroke college, Oxford, and obtained a fellowship at All Souls. Having taken orders and married, he was, about 1750, appointed rector of Claverton near Bath, and there spent the remainder of his long and unobtrusive life, fulfilling the duties of his office, instructing private pupils, and devoting his leisure hours to literary pursuits. Although a voluminous author, and one not wanting either in ability or vivacity, all his works are now forgotten, with, perhaps, the solitary exception of his "Spiritual Quixote," 1772. He died at Claverton in 1804.—W. J. P.

GRAVES, Richard, D.D., was born on the 1st of October, 1763, at Kilfarran in the county of Limerick, of which place his father was vicar. His elder brother, Thomas, afterwards dean of Ardfert, an accomplished scholar and an elegant preacher, prepared Richard for the university. His course in Trinity college, Dublin, was most distinguished. "I start," said he, "from the post for a fellowship;" accordingly he obtained all the highest collegiate honours both in science and classics in his undergra-

duate course, and finally the coveted fellowship in his twenty-second year. In 1787 he graduated as M.A., and took deacon's and priest's orders. From the first he was a man of singularly earnest and fervent piety, and as a tutor in college he was in the habit of devoting one day in the week to the religious instruction of his pupils. Graves soon became one of the most popular preachers of his day; a thing to be expected from his success in history, oratory, and poetry, for he had carried off medals in every department in the celebrated Historical Society. To refute the charges so constantly brought against christianity by the infidel writers of the day, Mr. Graves published in 1798 his "Essay on the Character of the Apostles and Evangelists, designed to prove that they were not enthusiasts." The year after he attained to the position of senior fellow, and took his degree of D.D. Dr. Graves had long desired an opportunity to exercise the parochial functions of his sacred office, and this was afforded him in 1801 by a prebendal stall given to him in Christ Church, to which was attached the small city parish of St. Michaels. Notwithstanding his numerous collegiate engagements, Dr. Graves was now assiduous and earnest in his parochial work, and was a special favourite with children and the poor. During this time he was preparing his "Lectures on the Pentateuch," which he delivered as Donellan lecturer in 1797–1801, and published in 1807. This work at once took a high place, which it has ever since retained, and has deservedly become a text-book for divinity students in the English, Irish, and American universities. The writer does not suffer himself to be led away to skirmish on weak or doubtful points; he takes firm positions, elucidates and defends great principles, and brings forward positive arguments instead of dwelling on minute objections. The work is at once learned and elegant, replete with close reasoning, yet in style flowing and impressive. Three lectures were added to the second edition in 1815 and to all subsequent ones, the latest being 1846. The government conferred on Dr. Graves in 1809 the living of Ratheny, and in 1813 the deanery of Ardagh, less lucrative than the fellowship that he then resigned; but the university appointed him to the high office of professor of divinity, the duties of which he discharged with zeal and ability, introducing annual examinations in divinity. In 1819 Dr. Graves published his "Scriptural Proofs of the Trinity," which was followed in 1825 by his last work, "Calvinistic Predestination repugnant to the general tenor of Scripture." While on a tour in England in 1827 he was attacked with paralysis, when he received kind attention from Southey. He recovered sufficiently to return home, where he languished till 29th March, 1829. Dr. Graves was a man of sound judgment, well-trained intellect, and fertile imagination; his eloquence was copious; his manner earnest, affectionate, and awakening; he was as noted for his simplicity as for his learning—for his benevolence as for his pastoral piety.—J. F. W.

GRAVES, Robert James, M.D., F.R.S., the second son of the Rev. Richard Graves, D.D., dean of Ardagh, was born in Dublin on the 27th of March, 1797. Mr. Graves' college course was marked with brilliant success, and he finally obtained the gold medal, which highest undergraduate prize was likewise awarded to each of his two brothers on the termination of their studies. Having obtained his medical degree, Dr. Graves spent several years in visiting the great capitals of Europe, and in forming friendships with the leading physicians and physiologists of France, Germany, Italy, and the north of Europe. On his return to Dublin in 1821 he was appointed physician to the Meath hospital, and became one of the founders of the Park Street School of Medicine. In 1827 he was elected king's professor of the institutes of medicine. He contributed papers to the Transactions of the Royal Irish Academy and to the *Edinburgh Philosophical Journal*. He assisted in the establishment of the *Dublin Journal of Medical Science*, and was for many years the most valuable contributor to it. It is, however, in his great work on "Clinical Medicine," that he has erected an imperishable monument to his memory. In it his many and remarkable original views and valuable additions to practical medicine will be found collected. "To the labours of Graves," observes his former pupil and colleague, Dr. Stokes, "we must award the highest place, as combining in a philosophical eclecticism the lights of the past with those of the present. For his mind, while it mastered the discoveries of modern investigation, remained imbued with the old strength and breadth of view so characteristic of the fathers of British medicine. And thus he had the rare privilege of leading the advance of the present school of medicine, while he never ceased to venerate and to be guided by the wisdom, the mode of thinking, and the labours of the past." Dr. Graves died on the 20th of March, 1853.—W. D. M.

GRAVINA, Domenico da, took his name from his birthplace in Terra di Bari, Naples. He was continually involved in the wars which distracted his country. His connection with public affairs gives value to the history of his own times from 1332 to 1350, which he composed, but of which the beginning and end are unhappily wanting. The existing portion was first printed by Muratori in his Collection.—C. G. R.

GRAVINA, Federico, Duke of, a Spanish admiral, born in 1756. His first service was against the Algerians, and at a very early age he was intrusted with the command of two ships for that expedition. He was in command of the troops who were landed at Toulon in 1793, and was wounded shortly afterwards. In 1805 he received the rank of captain-general of the Spanish fleet, and the command of the squadron destined to co-operate with the French Admiral Villeneuve against the English under Nelson. After an indecisive action with Sir R. Calder, the allied fleets on the 21st October fell in with the British fleet off Trafalgar, where, at a critical moment of the engagement, both Gravina and the second in command, Admiral Escano, were shot down by bullets. Gravina survived the action, but died of his wounds, February, 1806.—F. M. W.

GRAVINA, Giovanni Vincenzo, a distinguished jurist, born at Rogiano, a small town near Cosenza in Calabria, January, 1664; died in Rome, 6th January, 1718. For his early education he was indebted to his uncle, Gregorio Caroprese. At the age of sixteen he was sent to study civil and canon law with the first advocate of Naples, Serafino Biscardi. Gravina is said to have taken as his fundamental books the Bible, the Code of civil law, the works of Plato and of Cicero, and the poems of Homer. Some years later he proceeded to Rome, and was mainly instrumental in founding the Accademia degli Arcadi, from which he withdrew in consequence of a dispute with Crescimbeni. He filled successively the chairs of civil and canon law in the collegio della Sapienza; yet, though both acute and erudite in his expositions, his classes were not largely frequented. In 1714 he revisited Calabria to attend the deathbed of his uncle Gregorio. Two years later he returned to Rome, and was preparing to remove to Turin—invited thither to assume the professorship of law and prefecture of the university by Victor Amadeus II. of Savoy—when he was attacked by a painful disorder, which terminated fatally. Giovanni Vincenzo Gravina was an erudite and luminous writer; his principal work, the "Originum Juris Civilis, libri tres," established his reputation as a jurist. Nor were his literary labours devoted exclusively to legal science; he wrote "Della Ragion Poetica," and several tragedies. His name is, however, most generally remembered as associated with that of Pietro Trapassi, commonly called Metastasio. Passing along one of the streets of Rome, Gravina heard the boy improvise, accosted him, was pleased with his answers, adopted him as a son, brought him up under his own roof, and finally bequeathed to him the whole of his Roman property.—C. G. R.

GRAVINA, Pietro, canon of Naples, and belonging to the celebrated Capuan family of the Conti di Gravina; born in Palermo in 1453; died in Naples in 1528; having long lived at the court of that city. He is known as a copious author of Latin poems and letters published in 1532. His epigrams were commended by Sannazzaro. He has also left a fragment of an epic poem upon Gonsalvo di Cordova.—W. M. R.

* GRAY, Asa, a celebrated botanist, was born at Utica, New York, in November, 1810. He devoted himself entirely to the study of botany under the direction of Dr. Torrey. He soon attained an important position, and he now occupies the highest place among American botanists, and is professor of botany at Harvard university. He has published "Elements of Botany;" a "Botanical Text-book;" "Flora of North America;" "Manual of Botany for the northern United States;" "Genera Boreali-Americana Illustrata;" besides many memoirs on botanical subjects, as well as popular elementary works. He is the botanical editor of *Silliman's American Journal*. A genus of melanthaceæ has been called Asagræa.—J. H. B.

* GRAY, George Robert, a distinguished naturalist, and senior assistant in the zoological department at the British Museum, was born at Chelsea in 1808. He is the son of Mr. Samuel Frederick Gray, a well-known writer on chemistry,

pharmacy, and natural history. Familiar from an early age with the advanced views entertained by his father on the subject of systematic botany, Mr. G. R. Gray entered on the study of natural history under great advantages. So early as 1829 he contributed descriptions of new species to that part of Griffith's translation of Cuvier's Animal Kingdom which refers to birds. Ornithology he subsequently made a special study. In 1837 he commenced the publication of the "Genera of Birds, comprising their Generic characters: illustrated with figures by D. W. Mitchell," London, 3 vols. imp. 4to. This beautiful and elaborate work, completed in 1849, received the warmest commendation from naturalists in all parts of the globe, and has since been considered indispensable in every museum, where a large collection of birds require to be named and systematically arranged. It contains one hundred and eighty-six plain and one hundred and eighty-five coloured plates; and its price being no less than £31 10s., it is necessarily better known to those engaged in scientific pursuits than to the public at large. Since its publication Mr. Gray has taken a high place among living naturalists. He has contributed to the scientific journals and the transactions of learned societies a great variety of papers, calculated to sustain his well-earned reputation. The titles of these memoirs, which relate chiefly to birds and insects, nearly nine years ago filled a page and a half of the Bibliographia Zoologiæ of Agassiz. He prepared the ornithological catalogue of the birds in the British museum—a more important work than its title may at first appear to indicate; this catalogue not being a mere list of names, but embodying new views of classification, and containing remarks or notes of high scientific value.—G. B–n.

* GRAY, John Edward, Ph.D., F.R.S., a distinguished naturalist, the head of the natural history department in the British museum, is the elder brother of Mr. George Gray, the subject of the preceding memoir. He was born at Wallsall in Staffordshire in 1800. Educated in the scientific views of his father, he became at an early age connected with the British museum. The zoological department of this institution has long been under his charge; and it is chiefly owing to the ability and perseverance he has displayed in its management, that it has taken the foremost place among European collections. He has expended much care and thought upon his scheme for the improvement of our great national galleries of natural history. His views on the mode in which museums should be managed, are explained in a paper on this subject contributed to the fifth volume of the Analyst, and in his evidence regarding the collections of the British museum given before various parliamentary commissions in 1835–36–41 and 1849, and published in the Blue Books of these years. Dr. Gray superintended the preparation of the various catalogues of the zoological specimens preserved in the museum, to the character of which as scientific works we adverted in speaking of his brother. Those referring to the echinoderms, molluscs, tortoises, cetacea, and ruminantia were exclusively written by Dr. Gray. Amidst his labours at the museum, he has found time to prepare a long series of treatises and memoirs on subjects of natural history, the simple list of which filled in 1852 twenty pages of the Bibliographia Zoologiæ. In 1828 he published the first part of a work entitled "Spicilegia Zoologica, or original figures and short systematic descriptions of new and unfigured animals." It was followed by the "Zoological Miscellany," a similar work, appearing at intervals between 1831 and 1845. Mr. Gray was joint-editor with Dr. John Richardson of the zoological part of the "Voyages of the *Erebus* and *Terror*," 1839–43. He wrote also the first part of the zoological section of the "Voyage of H.M. ship *Sulphur*," 1843–45. Devoting his attention not only to zoology but to botany, he has acquired a very extensive acquaintance with the algæ and fungi, and has written valuable papers on these organisms. Of the four hundred papers which he had written in 1852, a small number relate to sponges, star-fishes, and other radiate animals. The molluscs are treated of more copiously, upwards of one hundred papers being devoted specially to them; among which we may mention memoirs "On the Systematic Arrangement of the Molluscous Animals;" "On Perforations made by Patella and Pholas" (Proceedings of Zoological Society, vol. v.); On the Byssus of Unio" (Annals of Nat. Hist., 1840); and "On the Habits of Snails" (Annals of Nat. Hist., 1839). The structure and classification of reptiles have been to Dr. Gray subjects of careful and laborious research; and it is perhaps in this department of natural science that he has won his chief claims to distinction. For Griffith's Cuvier he wrote a "Synopsis of the Class Reptilia;" this treatise being followed by a paper "On a New Arrangement of Reptiles," published in the first volume of the Annals and Magazine of Natural History. To the mammalia Dr. Gray has devoted much attention, he having prepared various papers referring to the cetacea, ruminantia, and quadrumana, to which may be added one of a more general character, entitled a "Description of some Genera and Fifty unrecorded Species of Mammals," published in the tenth volume of the Annals and Magazine of Natural History. Dr. Gray is still actively engaged as keeper of the department of zoology at the British museum. The promptitude with which he seizes on the essential points of resemblance and difference between the various types of animals, and the unwearied zeal in the pursuits to which he has devoted his life, are well known to all who have taken part in the discussions of the Zoological Society. In those of his works which refer to the mollusca, Dr. Gray has been efficiently assisted by his accomplished wife, who many years ago published a collection of "Figures of Molluscous Animals for the use of Students."—G. B–n.

GRAY, Robert, D.D., an eminent prelate of the Church of England, was born in London in 1762, and was educated at Eton and St. Mary Hall, Oxford. Having entered into orders, he obtained successively the vicarage of Farringdon in Berkshire, and the rectory of Craike in Yorkshire; and in 1805 he succeeded the celebrated Dr. Paley in the valuable living of Bishop Wearmouth, the duties of which he continued to discharge until his elevation to the see of Bristol in 1827. His first literary production was his "Key to the Old Testament and Apocrypha," designed as a companion to Bishop Percy's Key to the New Testament. This work, published in 1790, at once established his reputation, and was adopted as a class-book at both the universities. He published a variety of other works, chiefly on the evidences of christianity and the principles of the reformation. Dr. Gray was distinguished by his zeal for the extension of education and the relief of the poor, and took an active part in the house of peers in defending the rights and privileges of the Church of England. During the riots at Bristol in October, 1831, when his palace was burned by an enraged mob, he displayed unusual fortitude and presence of mind. He died in September, 1834.—G. BL.

GRAY, Stephen, a distinguished electrician, was born in the latter part of the seventeenth century, and died in London on the 15th February, 1736. Of his personal history nothing is known except that he was a pensioner of the Charter-house, and fellow of the Royal Society. The papers which he communicated to the latter institution extend from the year 1696 to the date of his death; but none of them were of much importance until he commenced his electrical investigations about the year 1720. In these he was singularly successful, and indeed his discoveries were so important, that he is justly described as having contributed in a great measure to establish the science of electricity upon a sure foundation. This science, before he commenced his researches, remained very nearly in the state in which it had been left by William Gilbert, embracing little more than the knowledge of the fact that certain bodies could be excited by friction, so as to attract other bodies. It was reserved for Mr. Gray to accumulate more facts, and to commence the important work of classification. Having found that almost all bodies became electrical when rubbed with the hand, but that metals appeared to be incapable of exhibiting this property, he divided all the substances in nature into two classes, namely, electrics, or those which can be excited by friction; and non-electrics, or those which cannot be so excited. He afterwards found that the class of electrizable bodies were capable of communicating their electricity to the class which he termed non-electrics, and that the electricity so communicated was capable, under certain conditions, of propagating itself to a distance. His discoveries embraced the following facts:—First, the communication; second, the transmission or conduction; and third, the insulation of electricity; facts of which the practical application is now to be seen in the wires of the electric telegraph. "It is remarkable," says the late Dr. Thomson in his History of the Royal Society, "that no biographical memoirs remain of a man to whom electricity lies under such obligations; but from some observations made by Desaguliers, it appears that his character was very particular, and by no means amiable."—G. BL.

GRAY, Thomas, an accomplished scholar and a poet of cele-

brity, was born in Cornhill, London, on the 26th of December, 1716. To his father he seems to have owed little but his birth. Ungovernable in his temper and harsh in his disposition, his wife, after bearing him twelve children, was forced to withdraw from his roof, and in conjunction with a sister supported herself by millinery business. Thomas was happily the only surviving child, and this excellent mother made up to him the want of a second parent; watching his infancy, supplying his education, and bestowing on him during her life such tender love, that her memory was ever cherished by her son with such reverent affection that he never spoke of her "without a sigh." His maternal uncle was an assistant teacher at Eton college, whither the youth was sent; and after the usual course there—remarkable for his diligence and proficiency, and forming an acquaintance with Horace Walpole and West—he entered Peterhouse college, Cambridge, as a pensioner in 1734. Here he renewed his intimacy with Walpole, and applied himself diligently to the study of the classics, as well as to metaphysics and moral philosophy, history, and poetry. Mathematics, however, appear to have been distasteful to him. In a letter to his friend West he thus expresses his feelings—"Must I plunge into mathematics? Alas! I cannot see in the dark; nature has not furnished me with the optics of a cat. Must I pore upon mathematics? Alas! I cannot see in too much light; I am not an eagle. It is very possible that two and two make four, but I would not give four farthings to demonstrate this ever so clearly." While at Cambridge Gray acquired reputation as a scholar, and had acquitted himself creditably both as an original writer and a translator from the Latin and Italian. In 1738 he returned to London with the intention of studying the law. An invitation from his friend Walpole to accompany him on a continental tour diverted him from the legal profession. Accordingly, in the spring of 1739, they commenced their travels, visiting France, Switzerland, Florence, Rome, and Naples, where they explored Herculaneum, and thence returned northwards to Reggio. Here they parted. What the cause of their disagreement was is not apparent, but the dissimilarity of their tastes and dispositions may in a great measure account for it: at all events, Walpole charges himself with the blame of the breach. Gray returned home through the north of Italy and France, crossing by the Grand Chartreuse, of the scenery of which he says, "every precipice and cliff was pregnant with religion and poetry." Gray returned to England in September, 1741, two months before the death of his father. He now found himself in possession of a modest patrimony, and in 1742 took the degree of bachelor of civil law. Partly from the mediocrity of his means, partly from an indolent disposition, he abandoned all thoughts of the law as a profession, and so, after providing an establishment for his mother at Stoke Pogis, he settled down at his college at Peterhouse, and gave himself up to his favourite pursuits of literature. Henceforth his life was that of a retired and studious man of letters, leaving his beloved Cambridge only occasionally; his longest absence being for three years to London, in order to avail himself of the advantages of the British Museum, opened in 1759. The life of one who devotes himself to letters rarely presents many points of interest for biography. It is so with Gray. He was regarded as a man of fastidious taste, of fine culture, of indolent habits, and one who affected literature rather as a pleasure than a profession. He was courted and admired, and he numbered amongst his friends many men of mark. Mason, Conyers, and Middleton, were his firm friends, and Walpole again sought and obtained a renewal of their intimacy. They corresponded again, and the poet visited the courtier at Strawberry Hill. Meantime Gray had deeply imbued his mind with the spirit of the great masters of Greek and Latin literature. The fruits of his study were first given to the world in 1747, when Dodsley published his "Ode to Eton College." It does not seem to have attracted any large share of attention. Johnson looked coldly on it, and criticised it with undue severity. But it cannot be denied that it has considerable poetic merit and a harmonious versification. The last lines—

> "Where ignorance is bliss,
> 'Tis folly to be wise"—

have become household words. The "Ode to Spring" and the "Hymn to Adversity" appeared shortly after. And in 1751 was published the poem upon which his fame is imperishably based—the "Elegy written in a Country Churchyard." The poem was commenced in 1742 and finished in 1749, under the influences of sorrow for the death of his aunt. Walpole saw it in manuscript, and showed it to many admiring friends. There is a tradition that the elegy was composed in the precincts of the church of Grantchester, and the curfew is supposed to have been the great bell of St. Mary's. As might be expected, the elegy was instantaneously popular. In two months four editions were called for, and before long the number had reached eleven. In our own day it has passed in translation into every modern language, as also into Hebrew, Greek, and Latin. The popularity of the elegy has gone on increasing. It is the familiar recitation of every schoolboy, the thoughtful pleasure of every man. In sentiment it has a charm that every heart recognizes, a feeling to which every heart responds; and its touching, simple, and solemn melody enhances its poetic merits. The eulogy of a soldier may be quoted as its highest praise. "I had rather," said General Wolfe the night before he fell in the attack on Quebec, "be the author of that poem than take Quebec." Even the prejudice of Johnson gave way before its spell, and he concludes his commendation by remarking—"Had Gray written often thus, it had been vain to blame and useless to praise him." A heavy affliction came upon him in 1753—the death of that parent to whose love and solicitude he owed so much. To her memory he did honour in public by monument and inscription, and in his heart by a life-long sorrow. The youths of Peterhouse were wont to amuse themselves by playing off practical jokes on Gray, one of which (a false alarm of fire and a perilous descent by a rope from his window) caused him to remove in 1756 to Pembroke Hall. In 1757 appeared two Pindaric odes—"The Progress of Poetry" and "The Bard." These were printed by Walpole at his celebrated press at Strawberry Hill. "I found Gray," he writes, "in town last week. He brought his two odes to be printed. I snatched them out of Dodsley's hand, and they are to be the first-fruits of my press." With all their classic elegance they had but little success. Walpole praised them above their merit, Johnson depreciated them below it. Coleman and Lloyd burlesqued them, and Goldsmith rendered a rational homage to their excellence, while he explained the cause of their unpopularity. The reputation of Gray was now so high, that on the death of Cibber this year he was offered the laureate's office. Though the sinecure would have suited his indolence, he was too fastidious to accept a dignity which he considered had "hitherto humbled its possessor." And yet an honour that Spenser, Jonson, and Dryden did not disdain, was not unworthy of Gray. Southey, Wordsworth, and Tennyson have in our own days "magnified the office." A visit to Scotland in 1765 led to his acquaintance with Beattie, and two years after appeared his "Imitations of Welsh and Norwegian Poetry." In 1768 he obtained what he had six years before unsuccessfully sought—the professorship of modern history in his university, the emoluments of which—£400 a-year—made him independent. He did not enjoy it many years. He now began to pay the penalty of a studious and sedentary life in failing health and recurring attacks of gout. He resigned his professorship in May, 1771. Two months after, while dining in the college hall, he was seized with gout in the stomach. The access was so violent that all medical remedies were unavailing, and after six days of suffering he died on the 30th of July, 1771. He was buried beside his mother at Stoke Pogis.

To form a right estimate of Gray, we must view him not alone as a poet. In that character, though he was doubtless a very finished artist, he would not, except for the elegy, occupy a very high place; but superadding the accomplishments of a deep, extensive, and accurate scholarship ranging over many sciences, all the fine arts and classical literature, both ancient and modern, and the elegance of most polished prose composition, we must pronounce Gray to be a high ornament and honour to English literature. Like Cowper and Goldsmith, he has enriched our literature by the charms of his epistolary style, which is inferior only to that of Cowper, who himself bears testimony to the excellence of Gray's letters. "I once," he says, "thought Swift's letters the best that could be written, but I like Gray's better. His humour, or his wit, or whatever it is to be called, is never ill-natured, and yet, I think, equally poignant with the dean's." It is to be lamented that a habitual indolence and an over fastidiousness prevented Gray making a larger use of his erudition and his genius. We have a long list of what he intended to do and might have done, but never did. Let us, however, be thankful that in what he has done he has given

us "one of the immortal poems of the language." There are numerous editions of his works. The best are those by Mathias, 1814, by Mitford, with a copious life, 1816 (2nd edit.), and that by Pickering, 5 vols. 8vo, 1836.—J. F. W.

GRAZIANI, Antonmaria, Bishop of Amelia, born at Borgo San Sepolcro, Tuscany, of an illustrious family, 23rd October, 1537; died in his diocese, 16th March, 1611. He was one of the most accomplished Latin writers of the sixteenth century. Going to Rome, he placed himself under the patronage of Gianfrancesco Commendone, afterwards cardinal, with whom he lived on terms of the most cordial intimacy till the cardinal's death in 1584. Graziani then became secretary to Pope Sixtus V., and after the death of the latter, to Cardinal Alessandro Montalto. In this position he was mainly instrumental in promoting the election of Pope Clement VIII., who made him bishop, and nuncio in Venice and elsewhere. He quitted this office in 1598, and retired to his diocese, where he remained, eminent for christian virtues, till his death. His chief works are "De Bello Cyprio;" the life of his friend Commendone; "De Casibus Virorum Illustrium;" "De Scriptis, invitâ Minervâ, lib. xx."—a work containing, amid much interesting historical matter, an account of his own and his brother's lives and travels.—W. M. R.

GRAZIANI, Girolamo, Count, born at La Pergola, duchy of Urbino, in 1604; died there of apoplexy in 1675. He held, among other offices at the court of Modena, that of secretary of state. He wrote a poem named "Il Conquisto di Granata," which ranks foremost among the Italian epics of the decadent seventeenth century. Another of his works is a tragedy named "Il Cromvele" (Cromwell). Graziani bore the character of a discreet courtier, sincerer than most.—W. M. R.

GRAZZINI, Antonfrancesco, surnamed il Lasca (the Roach), born of an ancient family in Florence on 22nd March, 1503; died in February, 1583; an author of less moral propriety in his writings than in his life, and especially known for his canti carnascialeschi, or carnival songs. This species of poetry owes its origin to Lorenzo de' Medici (the Magnificent); it is of a playful and bizarre character, and was used as an accompaniment to sumptuous masques. Grazzini published in 1559 a complete collection of these "Triumphs, Masques, and Carnival Songs, from the time of Lorenzo." He wrote several other works, both in verse and prose, including six comedies, and a collection of "Novelle" or tales, also published in 1559. Some of these are of a tragic cast; and, on the whole, Grazzini bears the reputation of an excellent narrator, inferior to Boccaccio in natural humour and charm, but scarcely so in the purity and elegance of his style. He was one of the founders of the Accademia degli Umidi, and afterwards the originator of the more famous Accademia della Crusca, as a member of which he adopted the surname of Il Lasca.—W. M. R.

GREATRAKES, Valentine, born in the county Waterford, on Valentine's day, 1628. Educated at the free school of Lismore, and subsequently perfected by his uncle in humanity and divinity, Greatrakes at length felt an impulse which, as he assures us, "frequently suggested to me that there was bestowed on me the gift of curing the king's evil, which, for the extraordinariness thereof, I thought fit to conceal for some time." He at last communicated this singular impression to his wife, who at first laughed at it, and then jokingly told him that he had an opportunity of testing his power on a man in the neighbourhood who was grievously afflicted with the evil. Greatrakes laid his hands on the parts affected, and prayed to God, for Christ's sake, to heal him. Within a short time he was whole. Greatrakes' reputation spread so rapidly that crowds flocked from all quarters of the country to his residence; and we are told that his barns and out-offices were crammed with innumerable specimens of suffering humanity. Numbers of poor people were cured; and he was invited to England, soon after, for the purpose of healing Lady Conway. A vast concourse of people attended him on this mission; and many of them are said to have derived almost instantaneous relief through his aid, though in Lady Conway's case he certainly failed. Greatrakes, it must be added, was a man of unimpeachable integrity, a highly respectable member of society, and incapable of perpetrating an imposture. At the Restoration he was made clerk of the peace for the county of Waterford; and as a magistrate he bore a deservedly high reputation in his district. The pretensions of Greatrakes, two hundred years ago, were the daily theme for discussion among philosophers and physicians, and they still present some difficulty. The character of Valentine Greatrakes is carried through Mr. Carleton's novel of the Evil Eye. In England his practice fell into disrepute, in 1666, upon his examination before the Royal Society; after which we hear no more of him. He died about the year 1690.—(Birch's *Memoirs of the Royal Society.*)—W. J. F.

GREAVES, Sir Edward, a learned physician of the seventeenth century. He belonged to a learned family, being the son of the Rev. John Greaves, rector of Colmore, and the most eminent schoolmaster in Hampshire. Edward, the youngest of four brothers, all distinguished for learning, was born at Croydon, and was admitted probationer-fellow of All Souls college in Oxford in 1634. He took the degree of M.D. in 1641, and from that time practised with success in Oxford. In 1643 he was elected lecturer of physic on the Linacre foundation, and was appointed, together with Dr. Walter Charleton, to be travelling physician to Charles I. The king's misfortunes having obliged Greaves to leave Oxford, he practised in London, and sometimes in Bath. On October 1, 1657, he was elected a fellow of the College of Physicians. After the Restoration he was appointed physician-in-ordinary to King Charles II., who made him a baronet. He died in London, November 11, 1680. He was the author of "Morbus epidemicus ann. 1633," 4to, Oxford, 1643, and of a Harveian oration.—R. H.

GREAVES, John (known also by the Latinized name of Gravius), an English astronomer and traveller, was born at Colmore, near Alresford, in Hampshire in 1602, and died in London on the 8th of October, 1652. His father (also named John Greaves) was rector of the parish, and kept a school for the sons of the neighbouring gentry, at which the subject of this article commenced his education. In 1617 he went to the university of Oxford, where in 1621 he took the degree of bachelor of arts. In 1624 he was elected to a vacant fellowship in Merton college, and after a course of study of extraordinary severity, he took the degree of master of arts in 1628. From that time he devoted himself to the study of astronomy and of the oriental languages, and especially of the works of the ancient eastern astronomers. In 1630 he was appointed professor of geometry at the Gresham college in London. Having resolved, in pursuit of his favourite branch of learning, to travel in the East, he applied to the corporation of London for a contribution towards the cost of astronomical instruments to be used during his travels, which they refused. As he was, notwithstanding, well supplied with such instruments, his biographer, Smith, suggests that he may have been assisted by Laud, archbishop of Canterbury and chancellor of the university of Oxford, with whom he was on a footing of intimate friendship. In 1637 he set out from the Thames for Leghorn, with a view to perfect himself in the Italian language, which was commonly spoken in the ports of the Levant. Having visited Rome, Florence, Padua, and Venice, and passed many months in measuring architectural monuments and collecting medals, he sailed in April, 1638, from Leghorn to Constantinople, whence he travelled successively to Rhodes, Alexandria, and Cairo, making astronomical observations wherever he went, and diligently searching for old manuscripts, especially those relating to astronomy; and for gems, medals, and other remains of antiquity. In 1639 he revisited Leghorn, Florence, and Rome, and returned to England in the summer of 1640. In 1643 he was appointed to the Savilian professorship of astronomy, vacant by the death of Bainbridge. In 1648 the parliamentary commissioners expelled Greaves from his chair and fellowship as a royalist. He then went to live in London, and passed his time in preparing and publishing his writings, which consist chiefly of editions and translations of, and commentaries on, the remains of the works of ancient eastern astronomers, together with some mathematical and mechanical papers. He married in 1652, the year of his death, and bequeathed his small patrimony to his wife during her life, with remainder to his brother Nicholas, and his instruments to the Savilian museum. His body is buried in the parish church of St. Bennet Sherehog. A detailed account of his life—written with spirit and good faith, though somewhat disfigured by the author's excessive hatred of commonwealth's-men and puritans—is contained in a book entitled "Vitæ quorundam eruditissimorum et illustrium virorum, scriptore Thomâ Smitho, Lond., 1707."—Nicholas Greaves, brother of John Greaves, was a fellow of All-souls college, Oxford, about 1640, and afterwards became dean of Dromore in Ireland.—W. J. M. R.

GREAVES, Thomas, a celebrated English orientalist, brother

of the preceding, was born about 1610, and died in 1676. He studied at Corpus Christi college, Oxford, of which he became a fellow in 1636. In the following year he was appointed to fill the chair of Arabic in the university during the absence of the celebrated Pocock. He subsequently became rector of Dunsby in Lincolnshire; and after the Restoration was made rector of Benefield in Northamptonshire, and one of the prebendaries of the cathedral of Peterborough. Greaves was a very distinguished oriental scholar, and enjoyed the friendship of Selden and other learned men of his time. His works are not numerous. He wrote a dissertation on the Arabic language, and contributed two articles to the famous Polyglot bible, which were rendered into Latin by Mr. Samuel Clarke.—R. M., A.

GRECOURT, Jean Baptiste Joseph Willart de, born at Tours in 1683; died in 1743. He was descended from a respectable Scottish family. He was educated at Paris for the church. At the age of thirteen he was made canon of the cathedral of Tours. His first sermon was a satire on the ladies of the neighbourhood, and provoked so much censure that he gave up the thought of becoming a popular preacher. He returned to Paris, where he past an idle epicurean life, amusing himself and others by the composition of verses which were always indecent and often lively. His church sinecure gave him the means of appearing in society, and he lived chiefly in the houses of persons of distinction, to whom he had the talent of rendering himself acceptable. Marshal d'Estrées and the duc d'Aguillon were among his patrons. His poems were written for the amusement of those among whom he lived. A satire against the jesuits is traced to the inspiration of a lady whose favours he sought or enjoyed; and one against the jansenists to the religious zeal of another lady, with whom the poet at a later period had entered into similar relations. Law, whose financial projects were then driving all France mad, offered Grécourt a situation in his bank, which the abbé declined. Grécourt had the grace not to print a collection of his poems during his life. In that printed after his death are several not his.—J. A., D.

* GREELEY, Horace, editor and part-proprietor of the *New York Tribune*, was born at Amherst, New Hampshire, U.S., on the 3rd of February, 1811. His father appears to have been a small farmer. Mr. Greeley received the usual common school education of his native state, and began life as an apprentice in a newspaper-office—that of the *Northern Spectator* in Pultenay, Vermont, to which state his parents removed when he was about fourteen. An early love of reading had made him desirous of employment in a printing-office in preference to the pursuit of his father's occupation. The *Northern Spectator* died in 1830, and Mr. Greeley repaired to New York to seek his fortune in the empire city. After working for a time as a journeyman printer, he started in 1833 the first penny newspaper which had ever been published in the states, with the—to English ears—rather incongruous title of the *Morning Post*. New York was not yet ripe for penny journalism, and its *Morning Post* lived for only three weeks. In 1834 he founded a weekly journal—the *New Yorker*—which lasted for seven years, during which period Mr. Greeley started with temporary success two so-called "campaign papers," the *Jeffersonian* and the *Log Cabin*. At last, on the 10th of April, 1841, he succeeded in launching into existence No. 1 of the *New York Tribune*, now one of the most popular and widely-circulated daily journals in the Union, and which, under Mr. Greeley's management, has been distinguished by its readiness to espouse any cause if sufficiently "advanced," from Fourierism to spiritualism. The *New York Tribune* has long been a prominent anti-slavery organ, and is further, we may add, honourably characterized by the fulness of its literary criticism and news. Its success was so great that in 1848 its editor was sent to congress. In 1851 Mr. Greeley visited Europe to attend the Great Exhibition, and the papers which he addressed to the *New York Tribune*, descriptive of his impressions of the Old World, were reprinted in 1851 with the title "Glances at Europe." His "Hints towards Reform," also published in 1851, give a pretty full view of the largeness of his sympathies with innovation. He visited the Mormon settlement at Utah, and published in the *Tribune* an interesting account of what he saw there. Mr. Greeley's life has been written by Mr. James Parton, the biographer of Aaron Burr and of Andrew Jackson.—F. E.

GREEN, Ashbel, a distinguished American divine, was born at Hanover, New Jersey, in 1762, graduated at Princeton college in 1783, was ordained in 1787, and officiated as chaplain to congress in Philadelphia from 1792 to 1800. In 1812 he was elected president of Princeton college, and on retiring from the duties of that position in 1822, he conducted a presbyterian religious journal, the *Christian Advocate*, in Philadelphia, for twelve years. He is best known by his "History of Presbyterian Missions," and his "Lectures on the Shorter Catechism," in two vols. 12mo. He died in 1848. His Life, begun to be written by himself in his eighty-second year, and continued to his eighty-fourth, was completed and published by the Rev. J. H. Jones in 1849.—G. BL.

GREEN, James, an English civil engineer, was born at Birmingham in 1781, and died on the 13th of February, 1849. He learned his business from his father, an engineer and contractor of good standing. He was afterwards employed as assistant engineer under John Rennie on the repair and improvement of the Dymchurch wall and other works. From 1808 till 1814 he held the post of surveyor of the county of Devon, and afterwards practised as an independent engineer; and in both capacities he executed many important works, of which the most difficult and extensive were chiefly those connected with canals, harbours, and defences against the sea. In that branch of engineering the skill of Green was of the highest order.—W. J. M. R.

GREEN, John, a divine of the English church, was a native of Beverley in Yorkshire, and received his education at Cambridge university in the early part of the eighteenth century. He obtained one of the fellowships of St. John's college in 1730; and at a later period he was appointed bursar, and raised to the chair of regius professor of divinity, which he resigned in 1756 to be soon afterwards honoured with the office of vice-chancellor. He held various benefices, and was also for some time one of the royal chaplains. The deanery of Lincoln was conferred upon him in 1756; and subsequently the bishopric. For some years before his death, which took place in 1779, he held also the residentiaryship of St. Paul's. His published writings were not very numerous nor of great importance. The Bibliotheca Britannica enumerates ten sermons, which he sent to the press separately at considerable intervals; one of these had been preached before the house of lords. The interest which he took in the university of Cambridge led him to give to the world, in 1750, his views on its condition, in a work entitled "Academica," to which he did not prefix his name. His two letters on the principles and practices of the Methodists were also anonymous; and the Athenian Letters, published after his death by the earl of Hardwicke, contain some contributions from his pen.—W. B.

GREEN, John Richard. See Gifford, John.

* GREEN, Mary Anne Everett, a lady-writer, daughter of the Rev. Robert Wood, a Wesleyan minister, was born at Sheffield in 1818. Her earliest claims to attention were founded on the publication in 1846 of her "Letters of Royal and Illustrious Ladies of Great Britain, now first published with historical notices." Her next work, one purely original, was the "Lives of the Princesses of England," in six volumes, published during the years 1849–55, followed in 1856 by her edition of Rous' Diary (undertaken for the Camden Society), and in 1857 by a well-edited volume, the "Letters of Henrietta Maria, Queen-consort of Charles I." Mrs. Green (for in the meantime she had married) obtained through these works a reputation for knowledge of English history, and a character for research so high that, alone of her sex, she was included in the arrangements made by the Master of the rolls for the editing of the Materials for English History, the well-known and valuable series now in course of publication at the expense of the government, and under his auspices. The three important volumes of the "Calendar of State Papers, Domestic Series," including the reign of James I., are due to her skilful industry. Mrs. Green is said to have in preparation a series of biographies of the English queens of the house of Brunswick.—F. E.

GREEN, Matthew, an English poet, was born in London in 1696. Very little is known of his life; his parents appear to have been in good circumstances, and were probably Quakers. If so, their son does not seem to have followed their example, as many passages in his poems show that he had a distaste to dissent—never went to meeting, and preferred "the state's mellow forms" to the "ill-tasted home-brewed prayer" of dissenters. Green's circumstances were sufficiently easy to allow him to write as a pastime. He had an office in the custom-

house that supplied his wants, which, if we are to credit what he says of himself in his poem "The Spleen," were modest enough. Indeed, he is said to have been a worthy man, upright, urbane, and on the whole well-tempered. Yet he was subject to occasional fits of depression of spirits, and like a true philosopher, he learned the best antidote for such a state. Hence originated the work by which he is best known, "The Spleen." It cannot be said to rank high as a poetical composition; but it possesses no small merit, and abounds with shrewd observations, occasional sallies of pleasantry, and much good sense. The part of it which describes the contentment of a pastoral life is extremely sweet and simple, and justifies the observation of Gray, that "even the wood-notes of Green often break out into strains of real poetry and music." Pope, speaking of this poem, observed that "there was a great deal of originality in it," though Johnson refused to admit its claims to be considered poetry, but then it is to be remembered that he placed Hudibras in the same category. Green was considered very "good company," and passed as a wit, or at all events a sayer of good things, though we confess his recorded *bon mots* are not very striking. He wrote a few short poems, of which "The Grotto" is the best. They were not published till after his death, which occurred in 1737. His friend Glover is said to have had several unpublished compositions of Green, including some dramatic pieces. To compare Green with the author of Hudibras, as has sometimes been done, is idle. They have no characteristics in common. Green had no wit, he was scarcely humorous; he was shrewd, and sometimes sharp; but had no pretensions to the profound knowledge of human nature, the extensive learning, and the caustic satire of Butler.—J. F. W.

GREEN, Thomas, author of the "Diary of a Lover of Literature," and other works, was born near Ipswich in 1769, and studied for the bar; but the death of his father in 1794 having placed him in possession of an independent fortune, he relinquished his professional pursuits, and divided his time between society and the cultivation of letters. Extracts from his "Diary," commencing in September, 1796, and terminating in June, 1800, were published in successive numbers of the *Gentleman's Magazine*. Mr. Green died on the 6th January, 1825.—G. BL.

GREEN, Valentine, an eminent mezzotinto engraver, a native of Warwickshire, was born in 1739. After serving two years with an engraver at Worcester he removed to London, and devoted himself to mezzotint engraving, in which he attained great celebrity, forming one of a school who raised that branch of the art to an eminence it had not previously attained. Green's prints from the portraits of Reynolds, engraved under that great painter's own supervision, are admirable renderings of Sir Joshua's peculiar style. He also executed many plates from the historical paintings of West; several of a large size after Rubens, and many from other artists: his plates in all number nearly four hundred. He was elected an associate engraver of the Royal Academy in 1774; in 1782 he published a "Review of the Polite Arts in France compared with their Present State in England;" he was appointed first keeper of the British institution in 1805; and died in July, 1813.—J. T–e.

GREENE, Maurice, doctor of music, born about 1694; died 1st September, 1755; was the son of a clergyman of the Church of England. Trained to the profession of music by Brind, the organist in St. Paul's cathedral, Greene's talent and musical attainments procured for him the post of organist of St. Dunstan's-in-the-West before he was twenty years of age. In 1718 he succeeded his master as organist at St. Paul's. In the contest between Handel and Bononcini, after the establishment of the Royal Academy of Music in 1720, Greene supported the Italian, and he has not escaped reproach for the hostility which, upon this and other occasions, he manifested towards the illustrious Handel. The office of organist and composer to the royal chapel, was in 1727 conferred upon Maurice Greene. His reputation as a musician was now established, and in 1730 he received from the university of Cambridge the degree of doctor of music, the exercise assigned to him prior to graduation being to set Pope's Ode on St. Cecilia's Day to music. Shortly afterwards Dr. Greene was nominated professor of music in the university. In 1736 he had the honour of being appointed master of the royal band on the death of the celebrated Eccles. The name of Greene is well known as that of the composer of some of the noblest pieces of music to be heard in English churches, as well as of the airs of several favourite songs. Indeed it is to Dr. Greene that church music in England owes much of its present excellence. In 1750, when he succeeded to an estate of some extent in Essex, he directed his attention mainly to the reform of church music, and with that view he commenced a collection of some of the best English cathedral music. This work, however, his failing health did not permit him to bring to a conclusion, and it was ultimately published in three volumes by his pupil, Dr. Boyce, in 1760. Greene's reputation in the musical world chiefly rests upon his work entitled "Forty Anthems, for one, two, three, four, five, six, seven, and eight voices," 2 vols, folio.—R. V. C.

GREENE, Nathaniel, an American general, born at Potowhommett, near Warwick, Rhode Island, on the 27th of May, 1742. His father was a quaker preacher and a blacksmith; and Nathaniel, although trained to follow the spiritual and secular calling of his father, early diverged from both. In 1770 he was elected to the general assembly of the colony, and was ardent in opposition to the measures of the king's government. When the final resort to arms was made, and Rhode Island raised its little army of sixteen hundred men, Greene was elected to the command as major-general. On joining the federal army under Washington, he became a brigadier by appointment of congress. He gained the confidence and favour of his illustrious compatriot and leader, and shared in his triumphs at Trenton and Princeton in 1776–77. In March, 1778, he was appointed quartermaster-general. He took part in the battle of Monmouth on 28th June, 1778. The most brilliant portion of his public career, however, began with his appointment to supersede Gates in the command of the army in Carolina. He reached the encampment at Charlotte in North Carolina, December 2, 1780. In little more than a month he restored so much vigour to a shattered and demoralized force that Morgan, whom he detached with a few troops, gained the victory of Cowpens, January 17, 1781. Though a man of kind heart, he enforced the rules of discipline with a needful rigour. The retreat of Greene's army through North Carolina in the depth of winter before Cornwallis and a superior force, is one of the most interesting episodes of the American war, and reflects infinite credit on the American general. On 15th March, 1781, he returned and risked a battle at Guilford, in which he was defeated. After this he quitted North for South Carolina, and measured his strength with Lord Rawdon at Camden, where he was again defeated, April 25, in the battle of Hobkirkshill. His defeats, however, never seemed greatly to injure him. He kept a vigilant eye on the many separate forts, which the British could not garrison strongly without a serious sacrifice of men. One by one they fell into the hands of the Americans. Greene commenced the siege of Ninety-six, May 22, but raised it on the approach of Lord Rawdon in June, and retired towards the Catawba river. On the 8th September the long-expected battle took place at Eutaw Springs. It is claimed by many Americans as a signal victory gained by their general; but Greene's grandson and biographer is contented to call it a drawn battle. Enough that English veteran regiments had yielded on an open battlefield to American militia and volunteers. Greene fell back to his quarters, in the confidence that virtually a victory had been won, and that the evacuation of Charleston by his enemies was only a matter of time. That event took place on the 14th December, 1782. At the conclusion of the war Greene received thanks, honours, and rewards. He retired to an estate he had in Georgia, not far from Savannah, where he died from the effects of a sunstroke, June 19, 1786.—R. H.

GREENE, Robert, an English dramatist and miscellaneous writer, was born about the year 1560, probably at Ipswich, though Norfolk has been also conjectured to have been the place of his nativity, as he signs himself "Norfolciensis" to one of his compositions. He was educated at St. John's college, Cambridge. After graduating there he passed several years in travel on the continent of Europe. On his return to England he is said to have been ordained and to have held a vicarage in Essex. If this be so, he did not long retain it, and as speedily divested himself of his clerical character. Greene mixed in the gay and dissolute society of London, and having married a Lincolnshire lady of great personal attractions, he deserted her and abandoned himself to a discreditable life, in which he continued, with occasional fits of shortlived repentance, till he died, September 3, 1592, from the effects of a surfeit, in abject poverty, and in the company of a wretched woman to whom he had attached him-

self. Short and dissipated as was the life of Greene, he has left a considerable amount of composition. From 1584 he was known as a writer in many departments, but his reputation is mainly supported by his dramatic works. The principal of these are "The History of Orlando Furioso," the "Looking-Glass for London and England," "Friar Bacon and Friar Bungay," and "Alphonsus, King of Arragon." In these, notwithstanding their defects, Greene exhibits no ordinary talent, sprightliness, fancy, and considerable learning and an elegant style. Yet withal he writes, especially in his comedies, too much in a farcical vein of rude and extravagant jocularity. Of the contemporary dramatists Greene may be ranked next to Marlowe and superior to Lodge, his co-labourer. Indeed, many passages in his dramas are of a very high order of excellence. His poetical compositions are replete with images, and are occasionally very beautiful, though perhaps now and then overflorid in style. Greene, too, wrote a good deal of prose, but it bears the impress of the changes of feeling of his chequered life—now full of moral sentiment, good advice to profligates, a deep sense of penitence and remorse, and again licentious and indecent. Shakspeare borrowed the plot of his Winter's Tale from a novel of Greene's, "Pandosto, the Triumph of Time." Some of the verses contained in this are equal to anything of his day. The critical estimates of Greene are hard to reconcile; by some he is unduly praised, while others certainly undervalue him. The truth is, there is in his writings enough of what is very good and very bad to justify to some extent either criticism. The prose works of which Greene is undoubtedly the author, amount to thirty-four; many others are attributed to him. Adding his dramas and poems, the number reaches forty-five. Amongst the more important of the dramas attributed to him is "George-a-Greene the Tanner of Wakefield," but the better opinion is against his authorship.—J. F. W.

GREENE, Thomas, D.D., Bishop of Ely, was born at Norwich in 1658, educated at Benet college, Cambridge, of which he obtained a fellowship in 1680, and was afterwards received into the family of Archbishop Tenison as domestic chaplain. Through the interest of the archbishop he became successively vicar of Minster in the Isle of Thanet in 1695, master of Benet college in 1698, a prebendary of Canterbury cathedral in 1702, rector of Adisham-cum-Staple and archdeacon of Canterbury in 1708. In 1716 he was instituted to the vicarage of St. Martin's-in-the-Fields, Westminster, was consecrated to the bishopric of Norwich in 1721, and thence translated to Ely in 1723. He died May 18, 1738. His writings are—"The Sacrament of the Lord's Supper explained to the meanest capacities;" "The principles of religion explained for the instruction of the weak;" "Four discourses on the four last things, viz., Death, Judgment, Heaven, and Hell;" and seven occasional sermons.—G. BL.

GREENFIELD, William, a distinguished biblical scholar, was born in London, April 1, 1799. His parents were of Scottish origin, and his father went out in the missionary ship *Duff* to the South seas, but was drowned on a subsequent voyage. William was taken by his mother to Roxburghshire, and destined for agricultural pursuits, but returned to London, and learned the trade of a bookbinder. While working at his trade, he acquired various languages, and was taken into the service of the late Mr. S. Bagster. He projected various important works, and edited the Comprehensive Bible, a revised Hebrew translation of the New Testament, a small Greek Testament, Concordance, and Lexicon, &c. In 1830 the Bible Society elected him their editor, and in that capacity he laboured for a time with great success; but his studies, and an attack upon his orthodoxy shortened his days, and he died, November 5, 1831. Mr. Bagster wrote an interesting account of his life in the *Imperial Magazine* for 1834.—B. H. C.

GREENHAM, Richard, a puritan divine, born about 1631, became a fellow of Pembroke hall, Cambridge, and subsequently rector of Dry-Drayton, where he remained about twenty-one years. He then removed to London, and died of the plague in 1691. His works, consisting of sermons and devotional treatises, were published in successive portions shortly after his death; and two editions of his collected works appeared in 1599.

GREENOUGH, Horatio, American sculptor, was born at Boston, United States, September 6, 1805. On leaving college, he went to Rome, where he studied under the friendly guidance of Thorwaldsen. With the exception of a visit to America for the recovery of his health, he continued to reside in Italy—for the most part in Florence—till 1851, when he returned to his native country to superintend the erection in the Capitol, Washington, of his colossal group of the "Rescue." This was a commission from congress, and in it he sought to typify the conflict between the Anglo-Saxon and the aboriginal races. His colossal statue of Washington, another national work, had been erected in the square near the Federal Capitol a few years earlier. Greenough now determined not to return to Europe; but his constitution had been enervated by the climate of Italy, and he died, after a short illness, on the 18th of December, 1852. Besides the works we have mentioned, Greenough executed several monumental and classic statues and portrait busts, and some graceful poetic groups and single figures. He was the first American who took high rank as a sculptor, and he was otherwise an accomplished and very worthy man.—J. T–e.

GREENVILLE, Sir Bevil, grandson of the heroic Sir Richard, was born in 1596, and in the troublous times in which his manhood was passed, proved himself one of the most gallant of the cavaliers. His influence in Cornwall, where, says Clarendon, "he was the most generally beloved man of the county," prevailed over the activity of the parliamentarian committees, and brought almost all the Cornish gentry to follow the royal banner. The force he and his friends raised defeated a parliamentary force on Braddock Downs, recovered Saltash, and reduced the leaders of the popular party, then in possession of Devonshire, to treat for the neutrality of the two western counties. In 1643 this negotiation was broken off, and in a severe and gallantly-fought battle on Stratton hill, the Cornish troops beat a superior force under Major-general Chudleigh, taking the general prisoner. Patiently submitting to the king's injudicious appointments of commanders and other officers, Sir Bevil and his associates joined the royal army at Chard, and advanced, 5th July, 1643, to meet Sir William Waller, who had taken post on Lansdownhill. A desperate conflict ensued, the result being a drawn battle, and the withdrawal of Waller by night to Bath. "That which would have clouded any victory, and made the loss of others less spoken of," says Clarendon, "was the death of Sir Bevil Greenville."—R. H.

GREENVILLE or GRANVILLE, Denis, D.D., was the son of Sir Bevil Greenville, and the brother of Sir John who was made earl of Bath. He was born in Cornwall a few years before his father's death, which took place in 1643, and was educated at Exeter college, Oxford. After enjoying several smaller preferments connected with the cathedral of Durham, he was installed dean in 1684. In 1690, however, he was deprived of his preferments in consequence of his refusal to take the oath of allegiance to William and Mary, and retired to France. He died at Paris in 1703, and was buried in the church of the Holy Innocents. Dr. Greenville published many sermons and political tracts, both before and after his leaving England; some of which are now rare and of considerable historical value.—J. B. J.

GREENVILLE or GRENVILLE, Sir Richard, was born at Kilkhampton, on the borders of Devon and Cornwall, about the year 1540. He was of the elder branch of the Grenvilles, which terminated with the marquis of Bath in the eighteenth century, while the younger branch issued in the duke of Buckingham. Sir Richard early justified his presumed descent from Rollo the sea-king, for, after serving against the Turks and in Ireland, and after sitting for a while in parliament, he gave himself up to the life of adventure on the seas, to which men of all ages and ranks were at that time powerfully drawn. His cousin, Sir W. Raleigh, was fitting out a second expedition to the colony of Virginia. The command of the small fleet of seven sail, with about one hundred men on board, was given to Sir Richard Greenville, who set sail from Plymouth on the 9th of April, 1585, and in August following planted a settlement on the island of Roanoak, returning to England immediately afterwards. His name was given to Port Greenville to the southward from Roanoak. In the following year Sir Richard sailed with three ships to the relief of the starving colonists, who meanwhile had been taken off at their own request by Sir F. Drake. Nevertheless, not to lose the right of possession in the country, Greenville landed fifteen men to occupy the territory. In 1591 Sir Richard was appointed vice-admiral to a squadron of six queen's ships sent, under command of Lord Thomas Howard, to cruise off the Azores, for the purpose of intercepting the Spanish Plate fleet. Here he closed his career in what has well been called, "perhaps the most astonishing naval

conflict ever delineated by human pen." The narrative of this battle written by Sir W. Raleigh in his grave, nervous style, may be found in Hakluyt's Voyages and Travels, vol. ii., p. 665. The gallant Sir Richard, though wounded early in the action, remained on deck till near midnight, when he was shot in the body, and soon after again in the head, while the surgeon dressing his wound was killed. When, at length after fifteen hours' fighting, the *Revenge*, on which he fought, was evened with the water, and the astonished Spaniards, having lost a thousand men, were still keeping at a respectful distance, Sir Richard ordered the master gunner to split and sink the ship, that nothing might remain of glory or victory to the Spaniards. This course was overruled by the majority of the survivors who treated on honourable conditions. Sir Richard died of his wounds in about three days, bewailed by his admiring enemies.—(Prince's *Worthies of Devon.*)—R. H.

GREGAN, John Edgar, architect, was born in Dumfries in 1813; was articled to Mr. Walter Newall of Dumfries; and in 1836 went to Manchester as assistant to Mr. T. W. Atkinson, whom he succeeded in business in 1840. Mr. Gregan was a man of great industry as well as marked ability, and his merits found speedy recognition. Many of the buildings, which during the next fifteen years so greatly altered the architectural character of Manchester, were designed by him. Among them are Heywood's bank, a very stately and well-finished building of Venetian character; several of the palatial warehouses which are so striking a feature of the city; the mechanics' institution; the Jews' schools; the Park lodges; chapels at Ancoats and Green-Hays, and several private residences of a superior order. He also erected churches, chapels, and schools, chiefly in the Gothic style, at Bolton, Cheshire, Preston, &c. He died, a victim to over-work, April 29, 1855. Besides his immediately professional attainments, Mr. Gregan possessed considerable knowledge of the arts, and was active in promoting the local schools of design, the formation of a free library, and literary institutions generally. He was a fellow of the Institute of Architects.—J. T–e.

GREGOIRE, Henri, French ecclesiastic and bishop of Blois. He was born on the 4th of December, 1750, at Vého, near Lunéville. Having been educated for the church, at an early age he obtained the cure of Embermesnil, which he left in 1789 upon being elected to represent his province in the states general. He had previously produced two works, one entitled the "Eloge de la Poésie," published in 1772, for which he was crowned by the Academy of Nancy; and a similar honour was conferred on him by the Academy of Metz in 1778 for his "Essai sur la Régénération des Juifs." He was one of the first of the French clergy who took the oath of fidelity to the constitution; and in the discussions that followed, though favourable to the overthrow of the monarchy, he was adverse to the execution of the king. In 1792 he was elected to the bishopric of Blois, and shortly after was chosen a deputy to the national convention. He was sent on a mission to the newly-formed department of Mont Blanc, and on his return he was appointed a member of the committee of public instruction. While filling that office, he was instrumental in founding the Bureau des Longitudes, and the Conservatoire des Arts et Metiers, besides organizing public libraries, botanical gardens, and many other establishments of a similar nature. He was also successful in obtaining for the Jews civil and political rights; and in 1794, through his influence, the assembly voted the abolition of African slavery. During the Reign of Terror, when the bishop of Paris, with many others of the clergy, abjured christianity, Gregoire was called upon to follow their example; but he boldly refused to resign either his bishopric or his faith. On the closing of the national convention, Gregoire took his seat in the council of Five Hundred, and in 1801 he was made a count of the empire and a member of the legion of honour. In the senate he voted against the organization of the imperial government, against the revival of titles of nobility, and against the divorce of Napoleon and Josephine, and was also opposed to the emperor's subsequent marriage. On the return of the Bourbons, in 1814, Gregoire was not included in the number of members of the chamber of peers, nor was he summoned to that house on the restoration of Napoleon. On the final restoration of Louis XVIII., in 1815, Gregoire was deprived of his bishopric and was excluded from the Institute, of which he had been one of the founders. In 1819 he was again elected to the chamber as one of the deputies for Isère, but was prevented from taking his seat by the ultra royalist party. The rest of his life was spent in retirement. He died at Paris on the 28th of April, 1831.—W. W. E. T.

GREGORAS NICEPHORUS, born at Heraclea Pontica about 1295; died in 1360; took holy orders in the Greek church; was offered the place of chartophylax, or keeper of the records at Constantinople. In 1326 he was sent on an embassy to the king of Servia. He was engaged in the religious and scientific controversies of his day, and in the much-agitated discussion as to the proper time for keeping Easter. He anticipated the reasoning which led to the reformation of the calendar three centuries later. Gregoras lived in troubled times. Andronicus III. dethroned his grandfather in 1328, and Nicephorus was of the party of the dethroned prince. His property was confiscated. He retired from public life, every now and then reappearing to deliver discourses, which were greatly admired. He opposed the union of the Greek and Latin churches, and had several public discussions on the subject with the monk Barlaam. Victory, as in such cases is usual, was claimed for each. A number of Gregoras Nicephorus' works still remain in manuscript. His "Romaic History" consists of thirty-eight books, of which twenty-four have been printed. The work extends from the taking of Constantinople by the Latins in 1204 to 1359. The printed part goes down only to 1351. It was published with a Latin translation by Boivin in 1702, and it forms part of the Bonn edition of the Byzantine historians, 1829–30.—J. A., D.

GREGORI, Carlo, Italian engraver, was born at Florence in 1719, and studied at Rome under Giacomo Frey. Returning to his native city, he executed many excellent engravings, among others one from the "Marys at the Sepulchre," after Raffaelle; a series of fourteen plates from the works of B. Barbatelli; several for the Museo Fiorentino, &c. He died in 1759.—J. T–e.

GREGORI, Ferdinando, son of Carlo, was born at Florence in 1743, and, after preparatory instruction by his father, went to Paris, and studied under George Wille. After his return to Florence he executed many admirable plates, and eventually took rank among the best engravers of the age. He died about 1804. Nagler gives a full list of his prints.—J. T–e.

GREGORIO, Rosario, an archæologist, born at Palermo in 1753, took orders and became professor of theology in the seminary of his native city. He was early attracted to the study of archæology; and having been commissioned by the king to superintend the opening of the royal tombs at Palermo, he wrote an account of them, which was well received in the learned world. Gregorio subsequently applied himself to the study of Arabic for the purpose of inquiring into the history of Sicily during its subjection to the Arabs, on which subject he published a work in Latin and Arabic, highly praised by Dacier. In 1789 he was appointed professor of public rights (dritto publico) in the university of Palermo. Gregorio published many old chronicles, illustrated with notes and commentaries. His greatest work, however, is his "Considerazioni sulla storia della Sicilia dai tempi dei Normanni sino al presente." Gregorio died at Palermo about the year 1818.—A. C. M.

GREGORY, the name of sixteen popes:—

Gregory, St., surnamed the Great, the first pope of the name, was born in Rome about the year 540. His father, Gordian, was a senator, sprung from an honourable family (Pope Felix II. having been his grandfather), and possessed of an ample fortune. Gregory was carefully instructed in all the current learning of the age, and seems to have betaken himself early in life to civil employment under the imperial government. In 574 he was appointed by Justin the Younger prætor or governor of Rome; but in the following year, renouncing his dignity, and divesting himself of all his property, he founded therewith six monasteries in Sicily, and one in his own house on the Cælian hill, where he himself took the monastic habit. The Benedictine writers of his life assert that he belonged to their order, but this we find nowhere expressly stated, and other authors hold it to be extremely questionable. He practised fasting at first with such austerity, that he contracted thereby a permanent weakness of the stomach. Benedict I. appointed him one of the seven deacons for managing the affairs of the Roman church. Pelagius II. sent him in 579 as his apocrisiarius or nuncio to the Emperor Maurice at Constantinople, to implore aid against the Lombards. Gregory sped so well in his mission that he induced the emperor to send a strong force to Italy, which, in conjunction with the Franks, repressed for a time

the incursions of the barbarians. At Constantinople he gained the friendship of St. Leander of Seville and other eminent men, with whom he afterwards kept up a regular correspondence. He was recalled to Rome in 584, and resumed the government of his monastery. Upon the death of Pelagius II. in 590, Gregory was fixed upon by the unanimous choice of the clergy and people as his successor. His endeavours to evade a charge, of which none knew better the immense responsibilities, were all frustrated; and if ever man had greatness "thrust upon him," it was the humble Gregory. Yet no sooner had he been consecrated, than it appeared that the saintly monk of St. Andrew's possessed an unparalleled genius for government. In the weakness or treachery of the Byzantine court, the Roman pontiff found both the necessity and the justification for the extension of his pastoral care over the temporal as well as spiritual interests of the Italians; and the temporal sovereignty of the popes is rightly dated from the pontificate of Gregory I. His own firmness and prudence were a more effectual protection to his country than the imperial legions; and his timely gifts and mild yet forcible representations delivered Rome from the destruction with which the Lombards had visited so many of the Italian cities. His letters attest the ability and equity with which he administered the patrimony of the church. The revenues derived from a vigilant and skilful management were again dispersed abroad in a spirit of the widest charity.

Under this pontiff, the king and people of Spain renounced heresy and embraced the catholic faith; among the Arian Lombards, with whose queen, Theodelinda, he corresponded, much progress was made in the same direction. Nestorianism was checked in the East; and our own pagan forefathers first received the light of faith by the preaching of Augustine in 596, accompanied by forty monks. Worn out with labours and infirmities, the pope died on the 12th March, 604, on which day his memory is honoured by the church. His principal writings are —the "Liber Pastoralis," which Alfred translated into Anglo-Saxon, his "Dialogues," his homilies on the gospel, and his exposition of the Book of Job.—T. A.

[The name of Gregory is very important in the history of music, as associated with the chant of the Roman church, with the modes or tones upon which this is constructed, and with the notation in which it is now written—in the last case, however, erroneously, since the so-called Gregorian notation is of much later invention than the time of this pontiff, and is only thus designated because it is now solely employed for the notation of the Gregorian chant. Gregory's improvement of musical notation was a philosophical one, and was not without its influence on the progress of the art. It consisted in the reduction of the number of the alphabetical letters by which the notes are named, to the seven now in use, and the rejection of the following nine letters which had been previously employed. The letters themselves served to indicate the sounds that are named after them, and Gregory's system illustrated the phenomenon of the octave, by noting the lowest seven with capital letters, the next seven with small letters, and the sounds above these with double letters, instead of having an unrepeated series of names for all the sixteen notes then recognized. Some writers ascribe to Gregory, also, the introduction of signs indicative of the length of the notes, but this assertion is very doubtful. Since the importation by Ambrose of the system of chanting from the Eastern into the Western church, great corruptions had arisen in the music and the method of performing it, and many hymns had come into use of which the words were unworthy of ecclesiastical purposes. Damasus had, with more or less success, endeavoured to purify the church service of these licentious fabrications, but it seems to have been Gregory who first compiled an antiphonarium containing all the offices that were allowed to be sung. He also reformed the music of the church by doubling the number of modes adopted by Ambrose, appropriating, for this purpose, four more than Ambrose had employed of the ancient Greek system. The four modes added by Gregory were each a fourth below one of the Ambrosian modes, with which it had also the same final, or, in modern terminology, key-note. The original four modes of Ambrose were then distinguished, as such, by the name Authentic; while those added by Gregory were called Plagal, as being collateral with the others; the melodies or chants in the authentic modes are known by having their dominant, or chiefly-prevailing note, a fifth above the final—those in the plagal modes by having their dominant a fourth below the final. It became now necessary to discard the names of 1st, 2nd, 3rd, and 4th, employed by Ambrose to distinguish his modes, since Gregory's were alternate with them, and must have been defined by the four even numbers, while the authentic modes must have been called 1st, 3rd, 5th, and 7th. Gregory restored, therefore, the Greek names to the modes, which Ambrose, probably on account of the pagan associations connected with them, had rejected; and called the authentic, the Dorian, Phrygian, Eolian or Lydian, and Mixolydian; and the plagal, the Hypodorian, Hypophrygian, &c. All these modes are composed of the notes of our modern scale of C, admitting of no inflection whatever, except only a flat to B; and the disposition of tones and semitones is therefore different in each. To every one of them was assigned a distinctive expression, and each mode was therefore appropriated to a distinct class of subjects. Gregory selected, from the remnants of Greek music, some chants in each of the modes, restricting his choice, as had been the case with Ambrose, to those of the diatonic genus only, obviously because this was the most simple, and therefore the most practicable, of the three ancient genera. Another of Gregory's reforms was the abolition of the use in the church of the Cantus Figuratus, or metrical song, in which long and short notes were variously mixed; this he deemed too trivial in character for devotional purposes, and he allowed only the more solemn Cantus Fermus, consisting entirely of notes of equal length, which is still preserved in the church of Italy, although it has been more or less corrupted in other countries by the interpolation of ornamental notes. Lastly, Gregory instituted two colleges for the cultivation of singing, and endowed each with lands—one situated near the church of St. Peter, the other near that of St. John Lateran, and these continued in operation for three centuries after he re-established them. Such importance did he attach to music as an element of divine service, and so zealous was he in promoting its study, that he was wont to preside over the daily practice of these schools. The bed on which he used to recline when decreasing strength disabled him from standing or sitting during the hours of study, and a whip with which he used to threaten the recusant pupils, were long treasured as relics of the sainted founder in one or other of Gregory's colleges.—G. A. M.]

Gregory II., a Roman, had been educated from childhood under the care of Pope Sergius. Pope Constantine had chosen him, on account of his learning and virtue, to accompany him in his visit to Constantinople in 710. Upon the death of Constantine in 715, Gregory was elected to succeed him. The Lombards, under their king, Luitprand, were an unceasing source of trouble to the pope; and the emperor, Leo the Isaurian, repeatedly laid plots against his life. In 727 Leo commenced his iconoclastic movement. The pope warmly supported the patriarch Germanus in his opposition to the emperor; and upon his ejection from the see of Constantinople, refused to recognize his successor Anastasius. Yet when the Italians, provoked by the rabid zeal of Leo, were preparing to revolt, Gregory moderated their vehemence, and dissuaded them from the transfer of their allegiance. The pope sent legates to carry on the conversion of the heathen in Bavaria, and ordained St. Corbinian bishop of Frisingen. In 718 he gave to the English Winfrid the apostle of northern Germany, whose name he changed to Boniface, his commission to preach the gospel in Thuringia. He encouraged him by his letters, and in 723, upon his return to Rome, ordained him bishop. He founded or re-established several churches and monasteries in Rome; and in 718 rebuilt the famous monastery of Monte Cassino. Gregory died in 731, and was succeeded by—

Gregory III., upon whom, though a Syrian by birth, fell the unanimous choice of the Roman clergy and people. With a courage and perseverance equal to that of his predecessor, he carried on the contest against the emperors on the subject of images, and convened a council at Rome in 732, in which all those who were engaged in the iconoclastic enterprise were declared excommunicated. He sent to Charles Martel, whom he offered the title of Patrician of Rome and the government of the city. Charles Martel hesitated to break openly with Luitprand, the Lombard king, but he sent to the pope rich presents, and by his remonstrances induced Luitprand to abstain from further violence. Gregory died in 741.—T. A.

Gregory IV. succeeded Pope Valentine in 825. He was a Roman, and of noble family. He rebuilt Ostia, giving it the name of Gregoriopolis, and fortified it on a grand scale, and

repaired and richly ornamented many of the Roman churches. In 833 he accompanied Lothaire into France, hoping to effect a reconciliation between him and his father. A meeting took place in the great plain near Mulhausen; but the wily Lothaire, having contrived to corrupt the fidelity of his father's troops, compelled him to abdicate the throne. The pope, greatly afflicted at a treachery which he could not prevent, returned to Rome. He died in 844. According to Platina, it was this pope who instituted the festival of All Saints.—T. A.

Gregory V., son of Otho, marquis of Verona, was raised to the papacy in 997, through the influence of his uncle, the Emperor Otho III., being at the time only twenty-four years old. His baptismal name was Bruno or Biorn; he was the first German who held the Roman see. Soon after his election, the emperor having returned into Germany, the citizens, under the leadership of Crescentius, expelled him from the city, and appointed one John as antipope. The pope went to Lombardy, and, in a council which he convened at Pavia, excommunicated Crescentius and John. Coming back to Italy at the head of an army, the emperor reinstated Gregory, after a banishment of eleven months, in the apostolic chair. This pope was a learned man as the times went, and could preach fluently in German, French, and Latin. In 998 he decided the long-standing controversy between Arnoul and Gerbert (afterwards Pope Sylvester II.), respecting their rival claims upon the see of Rheims. He died in 999.—T. A.

Gregory VI. In 1045, after Sylvester III. had been driven from Rome by Benedict IX., the latter was induced by the archpriest John Gratian, the most respected of the Roman clergy, to resign the tiara and retire from Rome. Gratian was then elected pope, and took the name of Gregory. The patrimony of St. Peter was at this time infested by brigands and usurpers. Gregory therefore raised a body of troops, by means of whom he inflicted condign punishment on the more noted offenders, cleared the roads of highwaymen, and enabled pilgrims to travel in security. Upon the arrival of the Emperor Henry III. in Italy, in 1046, a council was held at Sutri, at which Gregory resigned his pontificate. He followed the emperor into Germany, and thence went to Cluny, where he died.—T. A.

Gregory VII., one of the greatest of the popes, but regarding whose character and conduct there will always be immense diversity of opinion, was born about the year 1013 in Tuscany, though he is conjectured to have been of German origin. He was of humble birth, being the son of a carpenter. Hildebrand, —for so was he called ere elevated to the papal throne—was educated at Rome and entered the benedictine order. The history of the world in the eleventh century is—so far as the popes are concerned—for the most part, a horrible chaos. Corruption throughout Christendom was universal. Every element of society was in turmoil, but none had yet taken organic shape; the temporal and spiritual powers were fiercely contending for preponderance. There were stupendous and fruitful forces preparing the future, but the present was all dark and troubled. One of the most crying scandals of the eleventh and subsequent centuries was, that it was seldom a pope had not one or two antipopes usurping his privileges and questioning his authority. Pope Gregory VI. was in 1046 driven by the intrigues of two antipopes and by other painful circumstances into exile, and took with him his friend Hildebrand. They stopped at the monastery of Cluny in France, where Hildebrand passed a few years in profound retirement. In 1049, Hildebrand was summoned by Leo IX. to Rome and created cardinal. Of Leo and of several subsequent popes he was the sage counsellor in their plans of reform, their energetic co-operator in their schemes for the aggrandisement of the church. On the 22d April, 1073, Hildebrand was himself chosen pope, and was not slow in giving proofs of his vigour. To erect a theocracy before which all Europe should bow, was his lofty and comprehensive design, a design pursued with iron will and boundless arrogance. We can admire Gregory when fulminating his anathemas at a turbulent and licentious priesthood, and when trying to purify the altar; we can applaud him when branding simony; we can sympathize with him in his vast, sublime project of theocratic unity: but when he treated all catholic kingdoms as fiefs of the church, we see a mad and unholy ambition. Of course it would be wrong to judge Gregory by modern maxims and by modern practices: but we are justified in condemning him when under the pretence of suppressing anarchy in any particular land, he made government there impossible. When, for instance, he claimed the right of investiture, that is, not merely the right to nominate bishops and abbots, but to put them in possession of their temporal dominions which embraced the third of the soil, he was rendering monarchs the merest puppets, and let us not marvel that they resisted. Gregory's most determined foe during the whole of his pontificate was the emperor, Henry IV., who, violently opposing the pope's haughty demands and insatiate encroachments, proceeded so far as to pronounce the deposition of Gregory. For this insult the pope took a crushing revenge. He not merely excommunicated the emperor and stirred up everywhere adversaries against him, but in January, 1077, forced him to perform at Canossa a degrading penance which has become famous in history. The potentate who had been compelled to stand three days fasting and with naked feet in the snow ere admitted to the pope's presence or to absolution, was not likely to forget the humiliation. As soon as Henry had strengthened his party and had gathered his adherents round him, he hastened to inflict vengeance on the pope. He again pronounced his deposition and raised as antipope Clement III. Rome he likewise attacked, and after a siege of two years took it in 1084. The pope had very faithful friends, among others the Countess Matilda, who governed extensive territories in Italy, and whose generosity towards the pope and the church were unbounded. Gregory, however, was no longer a match for the emperor. He therefore called to his aid the Normans in the north of Italy, at whom not long before he had hurled excommunication. Robert Guiscard, duke of Apulia and Sicily, gave him effectual help indeed with his valorous Normans, but only to bring him into bondage to himself. After an insurrection at Rome Duke Robert took the pope with him to Salerno, where on the 25th of May, 1085, Gregory died. His last words were, "I have loved justice, and hated iniquity, and therefore I die in exile." Apart from those tremendous controversies in which Gregory VII. was continually engaged, he never ceased to make religion an agent of mercy and civilization.—W. M–l.

Gregory VIII. (Cardinal Albert) was elected in October, 1187, upon the decease of Urban III. He was learned and eloquent, and of pure and austere life; but he held the holy see only two months. During this time he did what he could to reanimate, by his circular letters, the old crusading fervour of the christian nations. Proceeding in December to Pisa, for the purpose of attempting to reconcile the ancient feud between that city and Genoa, he was seized with fever, and died on the 16th of the same month.—T. A.

Gregory IX. (Cardinal Ugolino) succeeded Honorius III. in March, 1227. He was of the family of the counts of Anagni, and a nephew of Innocent III. His pontificate was one long deadly grapple between right and force—between the spiritual and the temporal—between the church and the empire. The ambition of Frederic II. was to possess himself of the whole of Italy; the struggle between him and Gregory became at last one of life and death. Having designedly rendered abortive the preparations made in the late pontificate for a fresh crusade, Frederic, after an admonition, was in 1228 excommunicated. For a time the difference was patched up; in 1230 the excommunication was withdrawn, and Frederic visited the pope at Anagni. But after his victory over the Lombard cities at Cortenuova in 1237, Frederic seized on several of the papal provinces, while his son Henry, in south Italy, sequestered to his own use the revenues of several bishoprics. Upon this the pope excommunicated Frederic in 1239. Frederic invaded the papal states the following year. In due course he prepared to besiege Rome, but the pope, nearly a hundred years old, and heartbroken by so many calamities, died on the 12th August, 1241.—T. A.

Gregory X. (Tebaldo Visconti), archdeacon of Liege, was elected by the cardinals at Viterbo in the year 1271. The object nearest to his heart was the relief of the Holy Land. He willingly confirmed, in 1273, the happy choice of Rudolf of Hapsburg as emperor of Germany. Proceeding to Lyons in 1274, he presided at the sessions of the council, at which the Eastern church was temporarily restored to unity. While at Lyons the pope promulgated the constitution of the famous conclave to regulate the election of future popes. In 1275 the pope met Rudolf at Lausanne, and after a satisfactory interview, set out on his return to Rome; but he was taken ill on the way at Arezzo, and died there in 1276.—T. A.

Gregory XI. (Cardinal Peter Roger), born in 1336, one of the Avignon popes, succeeded Urban V. in 1370. He was a nephew of Clement VI., but of a far higher character.

He surrounded himself with French cardinals, and thus prepared the way for the disastrous schism which followed his death. In 1375 the pontifical states broke out in revolt. Desirous of putting a stop to these troubles, Gregory resolved to fulfil the vow which he had secretly made long before, of returning to Rome. Borne in a fleet of thirty-two galleys, the papal court left Avignon in September, 1376, and arrived at Rome in the following January. Gregory died in March, 1378.—T. A.

Gregory XII. (Cardinal Angelo Corraro), born in 1325, was elected in 1406. He was a well-intentioned but weak man, too easily guided by his relatives, through whose influence he broke his engagement to meet the anti-pope, Benedict XIII., at Savona. In 1408, a rupture occurring between him and the sacred college, the cardinals left him and went to Pisa, where they appealed to the future council. The council of Pisa met in 1409, but so far from ending the schism it made matters worse; for neither Gregory nor Benedict regarded the decrees of deposition launched against them by the council, and the new pope whom it set up, Alexander V., only made a third claimant. Gregory, however, was abandoned by most of his adherents, and had to take refuge at Rimini with the Malatesta. At last the schism was terminated in 1415 at the council of Constance. After formally sanctioning all the previous acts of the council Gregory resigned the see. He died in October, 1417.—T. A.

Gregory XIII. (Cardinal Ugo Buoncompagno), a native of Bologna, born in 1502, was elected in May, 1572. He had been much employed under former popes, and, on account of his intimate knowledge of the civil and canon law, had been sent by Pius IV. as a jurisconsult to the council of Trent. He was naturally of an easy, cheerful temperament. According to Ranke, the charge of nepotism which has been brought against him is unjust. He assisted the jesuits in every part of the world, and their college at Rome owed to him its establishment on the magnificent scale on which we now see it. In 1581 he founded the English college at Rome, and provided funds for its maintenance. He also founded a college for christians of the Greek rite; and another in 1584 for the Maronites of the Lebanon. In 1582 he promulgated the reform of the Julian calendar, which was immediately adopted by all catholic countries. His extreme liberality to religious institutions at last embarrassed the Roman finances; and partly owing to this embarrassment, partly to his own too easy disposition, the internal police of his states fell into a condition of frightful disorder. Bands of brigands ranged at large, and carried their depredations almost up to the gates of the capital. He died in April, 1585.—T. A.

Gregory XIV. (Cardinal Nicholas Sfondrati) was elected in December, 1590, and died in the following October. Ranke describes him as "a soul of virgin innocence." He was devoted to the Spanish party and to the French league; and when by his nuncio Landriano he renewed the excommunication of Henry IV., a powerful effect was produced in France. He aided Philip II. both with money and troops.—T. A.

Gregory XV. (Cardinal Alessandro Ludovisio), born in 1554, succeeded Paul V. in February, 1621. He was of infirm health, and the administration of affairs fell into the able hands of his nephew Ludovico. During his pontificate, Gregory gave considerable succours to the Emperor Ferdinand II. against the protestants, and to the king of Poland against the Turks. He published some well-considered regulations, observed to this day, touching the election of popes, by which the practice of secret voting was established in all its strictness. The famous congregation De Propagandâ Fide, planned by Girolamo da Narni, was first brought into operation by this pope. He died in July, 1623.—T. A.

Gregory XVI., originally Mauro Capellari, was born at Belluno, 10th September, 1765, and died at Rome, 1st June, 1846. He rose to be general of the order of monks to which he belonged. In 1826 Leo XII. created him cardinal, and on the 2d February 1831, he was chosen pope. His pontificate was exceedingly troubled, but far from illustrious. He had a reputation for learning and piety, but his intelligence was limited, his views narrow. His chief effort was to hinder progress and suppress thought; lucifer matches, as symbols of improvement, he pertinaciously refused to use; jesuitism he favoured; bible societies he denounced; reforms of every kind he resisted. Both Italy and the catholic church suffered grievously from the influence of a man who was incapable of understanding and unwilling to adapt himself to the times in which he lived; and none have lamented this more than the earnest and enlightened catholics themselves. Soon after Gregory ascended the papal throne, and subsequently, there were violent political commotions in the papal states; they were bloodily put down, but no attempt was made to remedy the evils from which they had arisen. We have neither the wish to draw up an indictment against Gregory XVI., nor to fulminate invectives. But biography is compelled to be honest and impartial, and for this bigoted pope it can never have applauding words. Though opposing all political change, all commercial, agricultural, industrial amelioration, all ecclesiastical reformation, all theological development, he was not a valiant champion of that church of which he was the nominal head. Nowhere is catholicism so pure, so much a popular power, nowhere has it such interesting aspects, as in Poland. Yet Gregory allowed the Czar Nicholas to treat the Polish catholics with the most signal cruelty, almost without a word of remonstrance. Like most weak men who are raised to a lofty position for which they are unfit, Gregory put his whole confidence in unworthy favourites. His friends and chief agents were eminently contemptible, and stories are circulated in Italy both about him and them, which it would not be edifying to repeat. Making wars on railroads, electric telegraphs, and steam-boats; seeing no remedy for cholera but the exhibition of the heads of Saint Peter and Saint Paul; regarding with the same horror a newly-invented plough, and a freshly-propagated idea; Gregory seemed to think the age of the grand monk Hildebrand could be restored. But the world marched on—most obstinately refused to march back. Gregory XVI. had an extremely robust constitution which by imprudent habits he impaired. He smoked the very strongest tobacco, and brought on thereby a cancer which was the cause of his death. With those admitted to his intimacy he was a pleasant companion. Though looking with suspicion on science, he loved and patronized art. Rome owes him some embellishments. A sincere bigot, a sturdy conservative, he kindled revolutionary passions by the very attempt to vanquish them, and Italy is reaping some of the fruits.—W. M–l.

GREGORY, the name of several celebrated ecclesiastics of the Greek and Latin churches, here arranged in chronological order:—

Gregory Thaumaturgus, born probably between 210 and 215, received the former of these names at his conversion to christianity, and the latter, which signifies the wonder-worker, from the miracles which were said to have been wrought by him. His original name was Theodore, and he was a native of Neocæsarea in Cappadocia, where his father, a man of rank, instructed him till his fourteenth year in the principles of the pagan mythology. At that age he was left under the care of his widowed mother, who gave him the best available means of preparing himself for the profession of an advocate. Having visited Alexandria and Athens in the prosecution of his legal and philosophical studies, he was on the eve of proceeding to finish them at Rome, when his sister desired his company in her journey to join her husband in Palestine. This incident proved the occasion of a complete change in his character and pursuits. At Cæsarea he met with Origen, who was then lecturing in that city; and under the guidance of the christian sage, the young Cappadocian and his brother Athenodorus were taught to examine more thoughtfully the claims of the Greek philosophy, and to compare it with the wisdom disclosed in the scriptures. His intention of visiting Rome was abandoned; the hope of winning worldly honour gave place to a holier ambition; and after remaining eight years with his preceptor, he returned to his native place a baptized convert to christianity. His self-distrust, however, prompted him to shrink from the responsibilities of the ministerial office; and it was not till Phædimus, bishop of Anaseia, had proceeded with the ceremony of his ordination in his absence, that he undertook the oversight of the infant church at Neocæsarea. He laboured there with such zeal and success that the city which he had found with little more than a dozen christians in it, contained at his death, about 270, only about the same number of heathens. The numerous miracles ascribed to him by his biographer, Gregory of Nyssa, will not obtain in the present day such general credence as was given to them by the churches of an earlier age; but the sincerity of his devotion, the earnestness of his labours, and the magnitude of the service which he achieved, admit of no reasonable question. His principal writings—"Panegyric on Origen,"

"A Paraphrase of Ecclesiastes" and a "Canonical Epistle" were edited by Vossius at Leipsic in 1604.—W. B.

Gregory of Nazianzus, so named from the place of his residence, an obscure town of Cappadocia, was born near to the time of the Nicene council, probably in the year 328 or 329, at Arianzus, a small village near to Nazianzus. His father, who is also known as Gregory of Nazianzus, was bishop of that place; and his mother, Nonna, is celebrated for her piety and attachment to sound doctrine. By her he was dedicated from his birth to the service of God; and while his father took care that he was instructed in all the secular learning of his age, his mother made it her especial care to train him up in piety and virtue. He studied first at Cæsarea, then in Palestine, after that at Alexandria, and finally at Athens. Here he laid the basis of his friendship with the great Basil; and when the latter left Athens he would have accompanied him, but was prevented by the earnest entreaties of the students, who in a body urged him to remain and instruct them in rhetoric. The next year, 356, he returned home, and after some years, spent in a kind of semi-monastic retirement, he was, without his own consent or knowledge, ordained a presbyter by his father. This took place in 360 or 361. At first he sought to shun the post to which he had been thus called, but at length he consented to assume the sacred office. His first sermon was preached at the feast of Easter in 362; this is extant in an expanded form, and is known as his "Apologetic Discourse for his flight." He was disturbed in the peaceful discharge of his duties at Nazianzus by the threatenings of the Emperor Julian, whose wrath he had incurred, but was delivered from his fears by the death of the emperor in 363, an event which he commemorated in two discourses still extant. From this time till 372 he was occupied in his ministerial functions amid varied vicissitudes of domestic life, among which may be mentioned the death of his brother Cæsarius, which gave occasion to what has been considered his finest oration. In 372 his ancient friendship with Basil received a rude shock in consequence of the latter, who was now metropolitan of Cappadocia, having erected a bishopric at the mean and unhealthy town of Sasima, and offered it to Gregory. The latter having found a vent for his indignation in a series of orations (Orat. 5, 6, 7), resumed his friendship with Basil, but never visited his bishopric. After a time he consented to become joint-bishop of Nazianzus with his father, on condition that, after his father's death, he should be at liberty to resign his office and retire into privacy. His father lived till 374, having reached the age of nearly a hundred years, and Gregory, having pronounced over him a funeral oration (Orat. 19), prepared to avail himself of the liberty for which he had stipulated, by laying down his bishopric. The entreaties of the people, however, induced him to remain, though he never recognized himself as bishop of Nazianzus, but only as the locum tenens of the bishop till one was appointed. After a while he fled to Seleucia seeking retirement, and there he remained for about four years (375–79), at the close of which he was forced from his seclusion to support the cause of the orthodox party against the Arians in the council of Constantinople. His success was great, though not achieved without a severe struggle, of which we have some evidences in several of his orations delivered at Constantinople at this time, which are still extant; and still more so in the fact that he suffered persecution and personal violence from the Arians. In 380 the Emperor Theodosius, having visited Constantinople, was constrained to comply with the popular wish and make Gregory bishop of that city, and the same power compelled him to accept the office. He held it for little more than a year, when he gladly resigned it, and took leave of the people of Constantinople in a discourse which is ranked amongst his finest. On his way to Nazianzus he visited Cæsarea, and there delivered his famous funeral oration for his old friend Basil. After residing at Nazianzus till 383, he finally retired to his birthplace, Arianzus, where he died in 389 or 390. Several editions of his works have appeared; the best is that of Morell, Paris, 1630. Of parts of his works the editions are numerous.—W. L. A.

Gregory of Nyssa, one of the Greek Fathers, and brother of Basil the Great, was born at Cæsarea of Cappadocia in the year 331 or 332. Having received a superior education, his brother and Gregory Nazianzus were anxious that he should devote himself to the ministry of the gospel, but for a season he refused and engaged in secular pursuits. Ultimately, however, he consented to receive ordination at the hands of Basil, and was appointed bishop of Nyssa, a small town of Cappadocia. This took place about 372. Espousing the cause of orthodoxy against the Arians, he became so zealous in his opposition to them as to provoke their hatred, and induce them to persecute him. Through their means he was in 375 banished by the Emperor Valens, who favoured their side; but he was restored in 378, when Gratian ascended the throne. In the following year he attended the council of Antioch, and having been commissioned by the synod of that city to visit Arabia, he travelled thither, and on his return in 380 or 381 visited Jerusalem. The state of things which he found there so shocked him, that he published a letter inveighing against the practice of pilgrimages to the Holy City. He was present at the council at Constantinople in 381, and took an active part in its business, especially in urging the addition to the Nicene creed of an article touching the doctrine of the Holy Ghost. He was present also at the second council at Constantinople in 394. The date of his death is uncertain, but probably it took place before the close of the century. His works consist of treatises on controversial and practical theology, homilies, orations, and letters. The best edition is that of Morell and Gretser, 2 vols. fol., Paris, 1615–18, and 1638.—W. L. A.

Gregory of Agrigentum, a bishop and ecclesiastical writer, born at Agrigentum about 524; died about 564. Having studied at Carthage, Jerusalem, and Constantinople, he repaired to Rome, and was there appointed to the see of Agrigentum in Sicily. A charge of criminal indulgence was ere long laid against him, but he successfully rebutted it before the Emperor Justinian. A commentary which he wrote on Ecclesiastes has been lost; and his only works now extant are religious discourses, chiefly popular.—W. B.

Gregory of Antioch, a Byzantine monk of the sixth century, noted for his rigid ascetic habits, was raised to the patriarchate of Antioch. He was suspected of conniving at, and even of aiding in, the sorceries charged against Anatolius, with whom he was on terms of intimacy; but the trial disclosed nothing that criminated the patriarch. Having subsequently quarreled with the governor of the city, the populace took part against him; he was accused of incest, and by an appeal to the emperor succeeded in obtaining his acquittal. If we may form a judgment from the nature of the political services with which he was intrusted, his abilities were less questionable than his character.—W. B.

Gregory, surnamed Lousavorich, or the Illuminator, was born at Vagharchabad in 257; and having entered the service of Tiridates III., the exiled king of Armenia, accompanied him into his dominions on his return to power, and there laboured so successfully as a teacher of christianity about the beginning of the fourth century, that he has been styled the apostle of the Armenian church, of which he was ordained bishop. He afterwards spent his time almost entirely in monastic seclusion, and died about 332.—W. B.

Gregory or Grig, King of Scotland, was originally the maormor, or chief, of the country between the Dee and the Spey. He rebelled against his sovereign Aodh, or Hugh, wounded him in battle, and on his death shortly after, Grig usurped the government in 882. He associated with himself on the throne Eochar, son of the king of Strathclyde; but he and his colleague were expelled by a popular insurrection in 893. He was a benefactor to the church; and the monkish historians have in consequence related many fabulous stories respecting his virtues, valour, and conquests.—J. T.

Gregory of St. Vincent, a Flemish geometer and ecclesiastic, was born at Bruges in 1584, and died at Ghent on the 27th of January, 1667. He entered the order of jesuits about 1604, studied mathematics under Clavius, and became professor of mathematics in his native city. His celebrity as a teacher caused him to be invited to Prague by the Emperor Ferdinand II., and afterwards to Spain by King Philip IV. During a campaign in Flanders, he followed the Spanish army in order to confess and absolve soldiers dying on the field of battle, and while so occupied was several times wounded. His principal work is entitled "Opus Geometricum Quadraturæ Circuli et Sectionum Coni," and was published at Antwerp in 1647, in two vols. folio.—W. J. M. R.

Gregory of Tours (Georgius Florentius): the date of his birth is uncertain, but is with probability referred to 544;

he died at Tours in 595. He was educated by his uncle Gallus, bishop of Clermont, and when not more than twenty-nine, being in minor orders, was consecrated archbishop of Tours. Gregory is chiefly known by his "Historia Francorum." The work gives the history, ecclesiastical and profane, from the establishment of christianity in Gaul to Gregory's own times, and for many of the details found in it and embodied in every history of France, he is the sole authority. His work was translated in 1638 by the abbé de Marolles, and lately by M. Bordier. He wrote a work in eight books on the "Lives of the Saints;" but it has been so interpolated, that it is impossible to say what parts are his. Gregory's position placed him in relations, sometimes of friendship, sometimes of hostility, with the crown. He exhibited in defence of what he regarded as the rights of his bishopric considerable firmness. We find him often actively engaged in the public affairs of his time. In 588 he arranges the differences between Childebert and Guntram. In the next year he is at Poitiers, restoring the monastery of St. Croix; and in the same year we hear him storming heaven by prayer, and stunning earth by precedents brought forward to establish an exemption from taxation for the city of Tours and the lands of the archbishop. In 590 he went to Rome. The pope, Gregory the Great, when he presented himself, gazed upon him with surprise. He had expected to see a man of commanding presence. He had measured him by his reputation, and thought of corresponding physical height. He saw a man "chétif" and feeble—in the language of St. Odon, a "homuncio." In 591 we find him in Austrasia, and in 593 with Childebert at the court of Orleans.—J. A., D.

GREGORY or GREGORIE, the surname assumed by one of the branches of the Clan Alpine upon the proscription of their proper surname of MacGregor. The branch in question was established in the north-east of Scotland about the beginning of the seventeenth century, and its head was proprietor of the estate of Kinardie in Banffshire. About the middle of that century some of its members attained an eminence in science which their descendants have maintained for two hundred years—

Gregory, David, eldest son of the Reverend John Gregory, parish minister of Drumoak, and his wife, who was the daughter of a mathematician and mechanic of some note, David Anderson of Finzaugh, was born in 1627 or 1628, and died in 1720, in his ninety-third year. In his youth he was bound apprentice to a mercantile house in Holland. In 1655 he returned to Scotland, and on succeeding soon afterwards to the family estate of Kinardie, he abandoned business, and devoted most of his time to the study of physical science. He had some skill in medicine, which he exerted for the benefit of the poor of his neighbourhood. He was the possessor of the first barometer ever seen in that part of Scotland, and by its aid he predicted changes of the weather with a success which led to his being accused of sorcery before the presbytery of Aberdeen. That body, however, upon inquiring into the case, were satisfied of his innocence of any compact with the powers of evil. As he did not publish any discovery or other result of his labours, his scientific ability is to a great extent left to be inferred from the eminence afterwards attained by his sons, David, James, and Charles. He was twice married, and had thirty-two children. One of his daughters was the mother of the philosopher, Thomas Reid.—W. J. M. R.

Gregory, James, a great mathematician, and the founder of the scientific eminence of his family, was the younger brother of the preceding. He was born at Aberdeen in November, 1638, and died at Edinburgh in October, 1675. He was taught elementary mathematics by his mother (who has already been mentioned at the beginning of the preceding article), and was educated at the grammar-school of Aberdeen, and afterwards at Marischal college, one of the universities of that city. In 1663 he published, in a work called "Optica Promota," his famous invention of the first or "Gregorian" reflecting telescope. In that instrument the principal reflector is of the form of a concave paraboloid, with a round orifice in the centre; it causes the rays which come to it from distant objects nearly parallel to each other, to converge towards a small concave reflector in the centre of the tube, by which they are again reflected through the beforementioned orifice to the magnifying eyepiece of the telescope. Although the simpler forms of reflecting telescope afterwards invented by Newton and Herschel are the best for instruments of great size, the Gregorian form is still used as the most convenient for those of moderate dimensions, on account of the ease with which it can be directed towards an object. In 1664 and 1665 he visited London for the purpose of study and of communication with the men of science of the time, and thence proceeded to Italy, in order to study mathematics at Padua. On his return to England in 1668 he was elected a fellow of the Royal Society. In the same year he was appointed professor of mathematics in the university of St. Andrews, and while there he married Mary, daughter of the painter, George Jamieson. In 1674 he was appointed professor of mathematics in the university of Edinburgh; and there, in October, 1675, while showing his pupils the satellites of Jupiter with his telescope, he was suddenly struck with blindness, and died in a few days afterwards. His principal writings were the following—"Optica Promota," already mentioned; "Vera Circuli et Hyperbolæ Quadratura," a memoir read to the Royal Society in 1667; "Geometriæ Pars Universalis, inserviens quantitatum curvarum transmutationi et mensuræ," 1668; "Exercitationes Geometricæ," 1668; and a small satirical work published in 1672, in which, assuming the name of the bedel of the university of St. Andrews, he exposes (but with more science than humour) some fallacies of a contemporary writer on hydraulics.—W. J. M. R.

Gregory, David, son of David Gregory of Kinardie, was born at Aberdeen on the 24th of June, 1661. His education, which was begun at Aberdeen, was carried on at the university of Edinburgh, where he took the degree of master of arts. In 1684, he obtained, at the early age of twenty-three, the professorship of mathematics there; and in that capacity he did an inestimable service to science, held out a bright example to its teachers, and achieved lasting honours for himself, his university, and his nation, by a deed which at the time proved his courage as well as his knowledge—that of being the first of all the professors in the world who expounded to students the discoveries of Newton, and used the Principia as an academic text-book. In 1691 he was elected a fellow of the Royal Society, and in the same year, by the recommendation of Newton, he was appointed Savilian professor of astronomy in the university of Oxford. In 1695 he married Elizabeth, daughter of Oliphant of Langtown. He died at Maidenhead in Berkshire, on the 10th, 11th, or 12th of October, 1708. A monument to his memory stands in St. Mary's church, Oxford. His principal writings were—"Exercitatio Geometrica de Dimensione Figurarum," Edinburgh, 1684, a treatise on the quadrature and rectification of curves; "Catoptricæ et Dioptricæ Sphæricæ Elementa," 1695, being the substance of the optical part of his lectures at Edinburgh (in this work the possibility of making lenses achromatic was anticipated by reasoning, but the means of effecting that improvement were invented and put in practice by Dollond more than half a century afterwards); "Elements of Astronomy," 1702; and various memoirs in the Philosophical Transactions, vols. xviii. to xxv. He edited a highly-prized edition of Euclid's Elements of Geometry in the original Greek, with a Latin translation, and in conjunction with Halley, the Conics of Apollonius.—W. J. M. R.

Gregory, James, brother of the preceding, and his successor in the chair of mathematics in the university of Edinburgh in 1691. In 1725 he retired, and was succeeded by Maclaurin.

Gregory, Charles, brother of the preceding, became professor of mathematics in the university of St. Andrews in 1707, and resigned his chair in 1739, when he was succeeded by his son. He died in 1763.—W. J. M. R.

Gregory, David, a scholar and divine, son of David Gregory, the Savilian professor, was educated at Westminster and at Oxford, where he afterwards became the first occupant of a chair established in that university for modern history and languages. At a later period he was master of Sherburn hospital in the county of Durham. In 1736 he was appointed a canon of Christ Church, and in 1756 dean of Christ Church. He died in 1767.—W. J. M. R.

Gregory, John, a distinguished Scotch physician and professor of medicine, was born at Aberdeen on the 3rd of June, 1724. He was the grandson of the great James Gregory, the inventor of the reflecting telescope, and the son of Dr. James Gregory, the professor of medicine at King's college. After attending the literary classes at Aberdeen, he completed his professional studies at Edinburgh; thence he proceeded to Leyden, which then enjoyed a high reputation as a medical school. He remained in Holland for three years, and while there received from King's college the unsolicited degree of doctor of medicine. He was, not long afterwards, elected professor of moral philo-

sophy in the same university. This chair, however, he resigned in 1749. After making a tour to the continent, he commenced practice as a physician in Aberdeen, and married Elizabeth Forbes, the daughter of Lord Forbes, a lady of remarkable beauty, vivacity, and talent. Two years later he settled in London. The death of his brother James, however, in 1755, and the offer of his chair, induced him to return to Aberdeen. There he remained till 1764. He removed to Edinburgh on his appointment to the professorship of the practice of medicine in the university of that city. By an arrangement with Dr. Cullen, he and that eminent physician, during a long series of years, lectured alternately on the practice and theory of medicine, with much benefit to the university, which during this period rose to great eminence as a medical school. Dr. Gregory, from the age of eighteen, had suffered severely from gout. In 1770, his mother while sitting at table was attacked with this disease and suddenly expired. He prognosticated a similar fate for himself. On the 9th of January, 1773, he was, in point of fact, found dead in bed, a victim to the hereditary complaint. His works are his "Lectures on the Duties and Qualifications of a Physician," published first in 1770, and afterwards in 1772. He wrote a non-professional work entitled "A Father's Legacy to his Daughters," which has been much admired as the product of a kind and sensitive heart.—G. B–y.

GREGORY, JAMES, a distinguished physician and professor of medicine, son of the preceding, was born at Aberdeen in 1753. Educated at Edinburgh and Oxford, he took in 1774 the degree of doctor of medicine in the former university. The two following years he spent abroad. Returning to Edinburgh, he obtained in 1776 the chair of the theory of medicine, and fourteen years later that of the practice of medicine. While discharging his duties as a teacher, he acquired large practice as a consulting physician, and ultimately took his place at the head of the medical profession in Scotland. He died of fever on the 2nd April, 1820. A wit, a humourist, a lover of debate, an accomplished classical scholar after the Oxford model, and an able disciple of the Scotch metaphysicians, Dr. Gregory was long a prominent and much admired member of the literary society of Edinburgh. His chief works are the "Conspectus Medicinæ Theoreticæ," published in 1778; "The Theory of the Moods of Verbs," a dissertation which appeared in the Edinburgh Philosophical Transactions of 1787, and a collection of "Literary and Philosophical Essays," 1792.—G. B–y.

GREGORY, WILLIAM, who for a number of years filled the chemical chair in the Edinburgh university, was the fourth son of the preceding, and was born on the 25th December, 1803, in Edinburgh, where he was brought up to the medical profession. After graduating he spent some time abroad, visiting different continental laboratories. On his return to Edinburgh he became an extra-academical lecturer on chemistry. In 1837 he succeeded Graham as professor at the Andersonian Institution of Glasgow. There, however, he remained but a short time, resigning his appointment in order to lecture at a medical school in Dublin. In 1839 he was made professor of medicine and chemistry at King's college, Aberdeen; and in 1844 he was appointed successor to Dr. Hope in the Edinburgh university, where he remained until his death on 24th April, 1858. He was a member of the Royal Societies of London and Edinburgh. He worked in Liebig's laboratory in the years 1835 and 1841, and is chiefly known in England as one of the earliest and most able exponents of Liebig's theories. He edited the later editions of Turner's Elements of Chemistry, translated several of Liebig's works, and published the "Outlines of Chemistry." Among his researches we may mention specially his investigation of opium, of uric acid, of bitter almond oil, of hippuric acid, and of creatine; also his preparation of pure hydrochloric acid, of pure phosphoric acid, and his easy method of obtaining silver from the chlorides. In addition to his chemical attainments, he was a good microscopist, and has published, conjointly with Dr. Greville, a memoir on the Diatomaceæ.—J. A. W.

GREGORY, DUNCAN FARQUHARSON, a distinguished mathematician, brother of the preceding, was born in Edinburgh on the 13th of April, 1813, and died on the 23rd of February, 1844. His early education took place at the Edinburgh academy, and at a private school at Geneva. At the university of Edinburgh he studied mathematics under Wallace. In 1833 he entered Trinity college in the university of Cambridge, and there his knowledge of chemistry caused him to be for a time appointed assistant professor of that science. He was one of the founders of the Chemical Society of Cambridge. In 1837 he took the degree of bachelor of arts, with high mathematical honours. He then turned his attention to original research in mathematics, and by his labours contributed in an eminent degree to the advancement of the theory of the combination of symbols, or of operations in general, considered independently of the quantities on which they are performed —a theory which may be regarded as the distinguishing feature of the algebra of the present time. He was the originator and first editor of a well-known scientific periodical of the highest order, the *Cambridge Mathematical Journal*. In 1840 he became a fellow of Trinity college, and in 1841 a master of arts; and in that year and 1842 he held the office of "moderator," or principal mathematical examiner. He wrote a most interesting and instructive "Collection of Examples of Processes in the Differential and Integral Calculus," which was published in 1841, and a second edition of it in 1846; and a treatise on the "Application of Analysis to Solid Geometry," which he left unfinished at the time of his early death, but which was completed and published posthumously in 1846. A second edition of this work appeared in 1853.—(Memoir by R. Leslie Ellis, *Camb. Math. Jour.*, vol. iv.)—W. J. M. R.

GREGORY, GEORGE, D.D., was the son of an Irish clergyman, and was born in 1754. He entered a counting-house in Liverpool, with the intention of following commercial pursuits, but afterwards went to the university, and took orders in 1778. A few years after he settled in London, where he became curate of St. Giles', Cripplegate, and evening preacher at the Foundling. In 1804 he was presented to the living of West-Ham in Essex, which he held till his death in 1808. Dr. Gregory was a diligent labourer in various fields of literature. His principal works are a "History of the Christian Church from the earliest periods to the present time;" "Sermons;" "Essays, Historical and Moral;" "Life of Chatterton;" "Dictionary of Arts and Sciences;" "Lectures on Experimental Philosophy;" "Letters on Literature." Dr. Gregory also published a translation of Bishop Lowth's Lectures on Hebrew Poetry.—J. B. J.

GREGORY, JOHN, a learned English divine, was born in Buckinghamshire in 1607. In early youth he displayed a fondness and aptitude for learning which attracted the notice of several persons in his native place, who resolved to afford him means for obtaining a better education than could be given to him by his parents. Accordingly, at the age of fifteen he was sent, along with Sir William Drake, in the capacity of servitor to Christ Church college, Oxford. Here he applied to his studies with extraordinary diligence and success; and, even before he took his degrees in arts, which he did in 1628 and 1631, he had acquired great reputation for learning. He edited in 1634 Sir Thomas Ridley's View of the Civil and Ecclesiastical Law, which he enriched by a great body of learned notes. In 1638 Gregory became domestic chaplain to Dr. Duppa, bishop of Winchester; and when that prelate was translated to Salisbury, he obtained a stall in the cathedral. Gregory was deprived of his preferments by the parliamentarians during the civil war, and the last few years of his life were spent in obscurity, embittered by pecuniary distress. His death took place near Oxford in 1646. The work by which Gregory is chiefly known is "Gregorii Posthuma," published in 1650. It is in two parts, the first consisting of notes and observations on some passages of scripture previously published in the author's lifetime, and the second of eight theological tracts, which are replete with learning, but which do not possess much other merit.—J. B. J.

GREGORY, OLINTHUS GILBERT, an English mathematician, noted for his industry and ability in writing text-books of mathematics, physics, and mechanics, was born at Yaxley in Huntingdonshire on the 29th of January, 1774, and died at Woolwich on the 2nd of February, 1841. He was an intimate friend of Hutton, to whose encouragement his perseverance in scientific pursuits is partly ascribed. In 1798 he established himself as a bookseller at Cambridge, and shortly afterwards began to teach mathematics and astronomy there privately, in which pursuit he was very successful, although he never became a member of the university. In 1802 he was appointed mathematical master in the Royal Military Academy at Woolwich, and was afterwards promoted to the office of professor of mathematics, which he held until induced to retire by failing health in 1838. In 1803 the degree of master of arts, and in 1807 or 1808 that of doctor of laws, were conferred on him by the

Marischal college and university of Aberdeen. He was a fellow of the Royal Society, and one of the original founders of the Royal Astronomical Society. His principal works are the following—"Lessons, Astronomical and Physical," 1793 (this work has gone through four editions); "A Treatise on Astronomy," 1801; "A Treatise on Mechanics," in three volumes, 8vo, 1806 (a second edition of this work appeared in 1807, and a third in 1815); a "Translation of Häuy's Natural Philosophy," 1807; "Elements of Plane and Spherical Trigonometry," 1816; "Mathematics for Practical Men," 1825; "Hints to Teachers of Mathematics," 1840; "Letters on the Evidences of the Christian Religion," 1815; the mathematical and mechanical part of a scientific encyclopædia called "Pantologia;" "Memoirs of John Mason Good, M.D.," 1828. He also wrote a memoir of Robert Hall, and edited his works. He edited a new edition of Hutton's Mathematical Tables in 1830, and—along with T. S. Davies—one of Hutton's Course of Mathematics in 1840. He edited for many years the almanacs issued by the Stationers' Company. His works are characterized by sound knowledge, good arrangement, and clearness of explanation. His personal character was highly amiable and generous.—W. J. M. R.

GREIG, SAMUEL CARLOWITZ, was born in Scotland. He distinguished himself in the English navy when Hawke defeated Conflans near Belleisle, November 20, 1759, and at the taking of the Havannah in 1762. He entered the Russian navy in 1764, and the improvements which he introduced in shipbuilding obtained for him, six years later, the rank of rear-admiral. He was of material service to Count Orloff in his naval expedition to the Archipelago, which ended in the destruction of the Turkish fleet at the battle of Tchesme. In 1775 he was appointed to the command of Cronstadt, the fortifications of which he strengthened; and he was also rewarded with an estate in Livonia. Becoming an admiral in 1782, he defeated the Swedes off Sweaborg in 1788, and died in the same year on board his ship, leaving behind him valuable plans for the capture of that stronghold. His grandson served against us at the siege of Sebastopol, and is now attached to the Grand-duke Constantine.—W. J. P.

GRENVILLE, GEORGE, Right Honourable, a distinguished statesman, was born the 14th of October, 1712. Educated at Eton and Oxford, he was called to the bar; but at the desire of his maternal uncle, Lord Cobham, he devoted himself to politics. He represented the borough of Buckingham, in successive parliaments, from 1741 until his death in 1770. He early accepted office, and passed by regular gradations to the highest post. Somewhat austere in character, of undoubted integrity, assiduous and fond of business, he was in many respects well qualified for the conduct of public affairs, and he was especially conversant with the business of the house of commons. In 1744 he was made a lord of the admiralty; in 1747 a lord of the treasury. He was treasurer of the navy from 1754 to 1762, with some intervals. Then on separating himself from his brother Lord Temple, and Pitt his brother-in-law, he attached himself to Lord Bute, and was made secretary of state. In October, 1762, he quitted that office to become first lord of the admiralty; and finally, on the resignation of Bute in April, 1763, Grenville was appointed first lord of the treasury and chancellor of the exchequer. He was nominally the prime minister, but virtually no more than a tool of Bute's and the king's. In this high office, something different from bureaucratic perfection was wanted—something which Grenville had not. His name is identified with two of the most remarkable mistakes the English government ever made. He began an inglorious war with Wilkes, which lasted seven years; and he introduced the stamp act which led to the ruinons war with our American colonies and their ultimate severance from the parent state. The consequences of his colonial legislation were not seen till after his resignation. The Grenville ministry fell finally in 1765, through their mismanagement of the regency bill, which was introduced to parliament immediately after the king's first transient malady. Grenville died in November, 1770. Regular and exact in his family, Mr. Grenville discharged in the most exemplary manner every social and religious duty. Besides the famous stamp act, there are associated with Mr. Grenville's name two other bills; one passed in 1757 for the more regular payment of the navy; and one passed in 1770 for regulating the proceedings of the house of commons on controverted elections. The latter has been described by Hatsell as "one of the noblest works for the honour of the house of commons and the security of the constitution that ever was devised by any minister or statesman." Many interesting features in the character of this eminent man are displayed in his correspondence published in the Grenville Papers, edited by W. J. Smith, 1852. Mr. Grenville is said to be the author of a vindication of his own ministry, published in 1766, entitled "Considerations on the Commerce and Finances of England, and on the measures taken by the ministry from the conclusion of the peace, relative to the great objects of national interest;" also a pamphlet entitled "The present state of the nation," 1768, has been ascribed to him.—R. H.

GRENVILLE, GEORGE NUGENT, the second son of George, marquis of Buckingham, and of his wife, Baroness Nugent, was born on 31st December, 1789, and succeeded to his mother's title and estates on 16th March, 1813. He took a keen interest in politics and adopted those of the most liberal cast. He sat some time in the house of commons for Aylesbury, but in 1832 was appointed lord high-commissioner of the Ionian isles, which office he held until 1835. In 1831 he published "Memorials of John Hampden, his party, and his times," which, was severely handled by Southey in the *Quarterly Review*, 1832. The notice in the *Quarterly* brought out a rejoinder in the shape of a letter from Lord Nugent to Mr. Murray the publisher, to which Southey replied in another letter, "touching Lord Nugent." Both pamphlets are valuable as illustrations of Hampden and his times. Another work of Lord Nugent's, "Lands classical and sacred," appeared in 1843. He also published "Legends of the Library at Lilies," that being the name of his seat in Bucks. On his death, which took place on the 27th of November, 1850, the title became extinct.—R. H.

GRENVILLE, THOMAS, Right Hon., an eminent statesman and classical scholar, son of the Right Hon. George Grenville, and brother of the celebrated Lord Grenville. He was born in 1755. He entered parliament at an early age, and soon attracted the notice of Charles James Fox, who formed so high an opinion of his talents, that he intended him for the governor-generalship of India, had he succeeded in passing his celebrated India bill. In 1784 Grenville lost his seat at the general election, and he retired from public life for upwards of six years, devoting his time to classical literature. He again entered parliament, however, in 1790 as member for Aldborough, and six years later, he was returned for Buckingham, when he separated from Fox and gave a cordial support to government. He was sent to Berlin in 1795 as minister-extraordinary, to induce the king of Prussia to combine with England and her allies in resisting the republican aggressions of France; but in this mission he did not succeed. He was appointed chief-justice in Eyre, south of Trent, in 1800, as some compensation for the disappointments he had experienced; but the office, which was a sinecure, was abolished in 1817. In 1806 he was appointed first lord of the admiralty, which office he held only a few months. In 1807 Grenville may be said to have retired from parliamentary life. For many years he had been collecting valuable and scarce works, and the income he received as chief-justice in Eyre, he expended on his library, which at his death was valued at £42,000, and consisted of more than twenty thousand volumes. This valuable collection he bequeathed to the British museum. He died in 1847.—W. H. P. G.

GRENVILLE, WILLIAM WYNDHAM GRENVILLE, Lord, a distinguished statesman, third son of George Grenville, was born in 1759. He was educated first at Eton, and then at the university of Oxford, where he acquired great distinction by his classical attainments. He was elected a member of the house of commons in February, 1782, and in September the same year went to Ireland with his brother, Lord Temple, who had been appointed lord-lieutenant of that country. On the overthrow of the Shelburne administration, Grenville returned to England, and in December, 1783, was appointed paymaster-general of the forces by his kinsman Mr. Pitt, to whom he rendered most valuable assistance in the house of commons. In January, 1789, he was chosen speaker, though strongly opposed by Fox and Burke on the ground of his youth and inexperience. But a few months later, he was appointed secretary of state for home affairs, became Mr. Pitt's principal colleague, and in November, 1790, was raised to the peerage by the title of Lord Grenville. The critical state of the continent, and of our relations with France at this period, made it exceedingly desirable that the management of foreign affairs should be intrusted to a member of the cabinet in whom the premier and his colleagues had entire confidence; Lord Grenville was therefore transferred to that department in

January, 1791, and during the succeeding ten years carried out the policy of Mr. Pitt with great energy. In 1801 his lordship quitted office along with his illustrious chief, and after a short period of neutrality he and the other Grenvilles united with Mr. Fox and his friends in opposition to Mr. Addington's administration, and ultimately Mr. Pitt himself joined in the same course. On the overthrow of that feeble government in April, 1803, Mr. Pitt was once more placed at the head of affairs; but Lord Grenville refused to join the new ministry, on the ground that Mr. Fox had been excluded by the king, and that it would be dishonourable to abandon that statesman, with whom the Grenvilles had so recently formed an alliance. On the death of Mr. Pitt (23rd January, 1806) "All the Talents" came into office, and Lord Grenville was made premier, with Fox, Grey, Windham, Lord Henry Petty, and Lord Sidmouth for his leading colleagues. But they had no great power in the country, and were cordially disliked by the king. Though repeatedly offered a share in the government (see GREY, EARL), Lord Grenville never again held any political office under the crown. In 1809 he was elected chancellor of the university of Oxford, to the great mortification of the government, and of Lord Eldon, one of the unsuccessful candidates. Lord Grenville continued to act cordially with Lord Grey until 1815, when a difference of opinion arose between them regarding the propriety of renewing the war against Napoleon, which the latter opposed, and the former, true to his old anti-Gallican principles, strenuously advocated. He also supported the government in resisting the motion of Lord Lansdowne in 1819 (after the Peterloo massacre, as it was termed), for inquiring into the distress and the causes of the discontent existing in the manufacturing districts. A few years later his lordship gave a general support to the administration of Mr. Canning, and, in accordance with his early principles, zealously promoted the abolition of the Roman catholic disabilities. He was an able speaker and a good man of business, and though his manners were somewhat haughty and reserved, he had great influence in the house of lords. He spent the closing years of his life in retirement at Dropmore in Buckinghamshire, where he died 12th January, 1834, in his seventy-fifth year. Lord Grenville was an excellent classical scholar, and printed for private circulation, under the title of "Nugæ Metricæ," a volume of translations from the Greek, Italian, and English into Latin. He was also the author of "A New Plan of Finance," &c., 8vo, London, 1806; a "Letter to the Earl of Fingal," 1810; and edited the Letters of Lord Chatham to his Nephew, 8vo, 1804. His valuable collection of family documents has been published under the title of the "Grenville Papers," 2 vols. Lord Grenville married Anne Pitt, daughter of the first Lord Camelford, but left no issue. His title became extinct at his death.—J. T.

GREPPI, GIOVANNI, born in Bologna of a poor but respectable family in 1751; died in Milan in January, 1811. He published four tragedies, eight comedies, modelled upon La Chaussée, and still well reputed; and some non-theatrical poems. He latterly identified himself with the party of the French occupation in Italy, and held various posts under the Cisalpine republic.—W. M. R.

GRESHAM, SIR THOMAS, was the second son of Sir Richard Gresham, lord mayor of London. He was probably born in London in 1519, and when three years old lost his mother. After a residence at Gonville and Caius college, Cambridge, he was bound apprentice by his father to an uncle, Sir John Gresham. In 1544 he married Anne, widow of William Read of Beccles. In December, 1551, he settled at Antwerp, where he had already resided for about seven years at different times, and been with his father employed in the king's service, as "king's agent" or "merchant," for the purpose of negotiating loans from the Fuggers and other great merchants in Flanders. On the accession of Mary he was dismissed, but the inefficiency of his successor, Dauntsey, caused his speedy reappointment. Queen Elizabeth continued him in his post. The affairs of his Flemish agency were conducted by him principally through the medium of one Richard Clough, he himself managing his bank or shop, with his crest of a grasshopper over the door, at a house now represented by 68 Lombard Street. But at the close of 1559 he was knighted, and despatched as ambassador as well as queen's agent to Antwerp. There, with a short interval, he resided till March, 1561, spying out the discontents of the Low Countries, and at odd times buying buttons and iron chests for the queen and courtiers. After about eleven months' absence he returned home. Previous to 1564 Gresham had resided, when driven from London by the plague, on an estate near Norwich; but in that year he took for his country house Osterley in Heston parish. An offer was made by him in the January of the next year, after the example of his father Sir Richard in 1538, to erect a bourse or exchange, if the corporation would give the site, for the merchants, who had formerly transacted business together in the open air. The proposal was accepted, and the building covered in by November, 1567; the whole being under the direction of a Flemish architect, Henricke. He now transacted his ordinary business, both private and public, at Antwerp, through Mr. Clough; he himself residing at Gresham house, lately built by him in Bishopsgate Street. In 1569 he effected a change in our financial system, persuading the crown to look for loans to English merchants rather than to the foreign ones; the latter source having indeed been stopped by the war. On the 23d January, 1571, the Bourse was visited by the queen, after dining at Gresham house, and proclaimed by a herald as the "Royal Exchange." His prosperity and the confidence placed in him by the court were, however, not without their drawbacks. He was looked upon by his brother merchants as responsible for their loans to the state. So in 1573 he had, as afterwards in 1576 at Osterley, to support the expensive honour of a visit from the queen at Mayfield in Sussex. In 1572 we find him a commissioner for the better government of the capital, and in 1576 one for inquiring into the state of foreign exchanges. But that which has made his name best known to us is his provision, in 1575, for the erection of his house in Bishopsgate Street into a college, with seven professors. On the 21st November, 1579, at the age of sixty, he died of a fit of apoplexy, having long controlled the exchange with foreign countries, and being known as the "royal merchant." A picture of him by Holbein is extant, and an elaborate tomb in St. Helen's. His funeral cost £800, an enormous sum for those times. In 1768 the site of Gresham house was sold to government for the excise office, and in 1838 the exchange, rebuilt after the great fire, was again burnt down.—W. S., L.

GRESSET, JEAN BAPTISTE LOUIS, born at Amiens in 1709; died in 1777. Educated in the jesuit school at Amiens, he entered into the society as novice before he was sixteen. He then passed to Paris to the college of Louis le Grand, and his exercises in prose and verse while there were much admired. An amusing story which he was told while there, was afterwards related by him in familiar verse, and threw open to him the doors of the academy. The "Vert-vert," a poem as lively and as graceful, and distinguished by the same kind of playfulness as Pope's Rape of the Lock, published in England a few years before the "Vert-vert" was written, was produced in the author's twenty-fourth year. The poem has been translated into English by Cooper (Chalmers' Poets, vol. xv.) and by Montagu. In another *jeu d'esprit* of the same character, "Ma Chartreuse," Gresset describes his cell at the college of Louis le Grand. He also published a translation of the Eclogues of Virgil. The jesuits were angry at the character of his verses, seemingly with little cause; he had not taken the final vows, and was quietly removed from the society. He wrote a tragedy in the King Cambyses vein, "Edward the Second;" and a comedy which was admired, "Le Méchant." He published a romance, and interchanged civilities in rhyme with Frederic of Prussia. Gresset soon, however, grew weary of the world of letters and fashion, and returned to Amiens. He married a relative of Galland, the author or translator of the Thousand and One Nights. He had no family. Gresset held the office of directeur of the academy, which rendered it necessary for him occasionally to visit Paris; but his heart was in Amiens and in devotional exercises, to which he now gave himself with great fervour. Unluckily the recollection of his old sins of playful verse led the king (Louis XV.) to whom he had officially to deliver the addresses of the academy, to regard him as no better than a "philosophe," and he turned his back upon him. Gresset's residence was on the banks of the Somme. He seldom went to Amiens, except to the meetings of a literary society which he had established there. Verse he still wrote and read to his academy of Amiens. He sought to publish it more extensively, but Paris refused to be amused by what at best was but an imitation of his old style. He could not give up the habit of authorship. He wrote comedies, and piously burned them. He wrote a satire against a physician in his neighbourhood, who was too fond of scribbling in

newspapers. He added cantos to the "Vert-vert," which were less lucky than Pope's additions to the Rape of the Lock. Jean Jacques, on his return from England, visited Gresset. A graceful compliment was paid to Gresset by Bertin in the present of a service of Sèvres china, each piece representing a scene from the "Vert-vert." The old man used to show it with delight, saying, "Voilà mon pöeme, édition de Sèvres."—J. A., D.

GRETRY, André Ernest Modeste, a musician, was born at Liege, February 11, 1741, and died at Montmorency, September 24, 1813. His father played the violin in the collegiate church of St. Denis, in the choir of which institution the boy was placed in 1747. Leclerc, the choir-master, was severe, but young Grétry had so ardent a passion for music, that he forbore to complain of the harsh treatment he received from this disciplinarian, fearing the disclosure of it might induce his father to remove him from the choir. A superstition prevailed at Liege that any prayer would be granted which was offered on the occasion of one's first communion; in this belief, when the young chorister was confirmed, he prayed with all his fervour while taking the sacrament, that he might either die or become distinguished in life. On the same day a heavy beam fell upon him, and so injured him that he was taken up for dead. He regarded this incident as an assurance from heaven that the second alternative of his confirmation prayer would be granted, and was thus convinced that he would become a great musician—a conviction which materially affected his character and influenced his career. His illness, occasioned by the accident, compelled his temporary removal from the choir; during which time he received lessons of Reniken, whose greatly milder manner than that of his former teacher, had so beneficial an effect on his progress that, on his reappearance as a singer, he excited general admiration. He was now placed under Moreau for the study of composition; but he was too eager to write to be able to give due attention to the course of exercises to which his master would have restricted him; and to this impatience of rule is to be ascribed the want of theoretical knowledge that marks all his writings. He composed a mass and six symphonies, which proved his great natural facility; and this so interested one of the canons of the college, that he furnished the young artist with means to go to Rome to pursue his contrapuntal studies. Arrived there in 1759, Grétry placed himself under Casali, from whose teaching he profited no more than from that he had already received. At Rome he made his first dramatic essay in "Le Vendemiatrice," an intermezzo, which was brought out at one of the small theatres in 1765. Being advised that he would find in Paris a better field than in Italy for the exercise of the faculty he had evinced in this little work, he started for the French capital at the beginning of 1767. He rested at Geneva in the hope of inducing Voltaire to furnish him with a libretto for an opera, but without obtaining what he desired. He wrote a piece, however, for the Geneva theatre, which was produced with some success during his stay. He reached Paris at the close of the year, and after some of the difficulties incidental to every stranger in a great metropolis, he obtained the libretto of "Le Huron" from Marmontel, set it to music, and produced it at the Opéra Comique in 1768. This was the commencement of a series of successes of such brilliancy as has scarcely been equalled. Grétry produced fifty operas—the last of which, "Delphis et Mopsa," appeared in 1803—and received during his life such honours as have never been conferred on a living musician. He was created a member of all the artistic and learned institutions which admitted musicians into their fellowship, not in Paris only, but in other cities in and out of France; he received municipal honours from his native town; he was one of the first three men chosen to represent the department of musical composition in the French Institute; he was accorded the decoration of the legion of honour; a street was named after him; his bust was placed on the exterior of one theatre, and his statue in the entrance hall of another. The loss of the several pensions derived from the performance of his works—which he suffered in common with every one so connected with the French theatres, through the disarrangement of affairs by the Revolution—was made up to him by Napoleon, as a tribute to his merit; and, not closing with his life, this series of distinctions was continued in the extraordinary ceremonies of his funeral—the public mass, the many orations over his grave (especially one by Méhul), the special performance at the theatre, and the concert selected from his music; and finally, his heart was disinterred and removed to Liege, the authorities claiming that his native town was the appropriate resting-place for this relic—which claim was the subject of a law-suit as remarkable for its violence as for the cause it contested. In spite of these manifold acknowledgments, Grétry was not a good musician, and, indeed, had so little conscience with regard to his works, that he confided the orchestration of his last twenty operas to his friend Panseron—being incompetent to the task himself, and incapable of the study which alone could fit him for it—and wrote only the voice parts, with an indication of the harmony. Beyond the intrinsic proof in his music that he was deficient in technical skill, there is equal evidence of his want of knowledge in his "Méthode simple," 1802, in which the simplicity of the author is more manifest than that of his system; and further, he was appointed, in deference to his eminent position, inspecteur de l'enseignement at the conservatoire upon its opening in 1795; but resigned the office in a few months, surely not because he found himself more than adequate to its discharge. The first volume of his "Memoires ou Essais sur la Musique," a gossiping self-complacent autobiography, wherein Grétry sets forth his views on the paramount importance of the just declamation of every syllable set to music, was printed in 1789; and the other two volumes, a series of dissertations on the art and matters connected with it, in 1797; this work was really written by Legrand from data furnished him by the reputed author. Grétry issued also a political tract, "La Verité," in which his republican tenets are avowed; and he occupied his last years with another literary effort, "Reflexions d'un Solitaire," which his friends did not deem it expedient to bring before the world. Two of his operas, "Zémire et Azor," 1771, and "Richard Cœur de Lion," 1785, have been adapted to the English stage; and his "Guillaume Tell," 1791, created some interest on its revival in Paris, when Rossini produced his opera of the same name.—His daughter, Lucille, born in 1770, produced two successful operas, the first at thirteen years of age. She died in 1792.—G. A. M.

* GRETSCH, Nikolai Ivanovitch, a celebrated Russian writer and statesman, born 3rd August (old style), 1787, at St. Petersburg. He was descended from an old Bohemian family, and, after studying at a school of law, entered the university of his native city. From 1809 to 1813 he was professor of Russian literature at the German high school of St. Petersburg. He began to write at an early period, his "Tables of Declensions and Conjugations" having appeared in 1809–11. In 1812 he founded, and until 1818 edited, a weekly journal, the *Suinn Oletchestva*, or Son of the Country. From 1813 to 1816 he was professor at the St. Petersburg gymnasium; but in 1817 his health compelled him to retire from the work of teaching, and he was appointed honorary librarian of the imperial library. He then travelled in Germany and France, and made himself master of the Lancasterian system, which, on his return home, he introduced into various public schools. In 1824 he withdrew from public duties, and was named associate councillor. He now gave himself wholly to literature; but in 1830 he was made councillor of state and a minister of the interior. In 1827 he wrote an account of the principal Russian writers, and soon after a "Practical Russian Grammar." In 1825 he took part in founding the Russian journal, the *Northern Bee*. In 1830 he published his "Manual of Russian Literature." In 1831 he published his "Escape of a Russian to Germany;" in 1834, the "Black Woman;" and an "Essay on the History of Russian Literature." In 1836 he was attached to the ministry of finance, and visited England, France, and Germany, where he inspected the principal industrial schools and mechanics' institutions. In 1838 he was made a councillor of state. In 1839 he delivered at St. Petersburg a course of lectures on Russian literature, which were published in 1841, in which year his health took him to Germany, Italy, and France. He returned to Russia in 1844. He wrote three volumes of "Letters on a Journey in England, France, and Germany," which were published in 1838; and he afterwards wrote "Letters on Travel in Germany and Italy," which appeared in three volumes in 1843. Besides the works already named, Gretsch has written, by direction of the Grand-duke Michael Pawlovitsch, a "Comparative Grammar of Russian, German, and French" for use in military schools. He undertook the direction of the Russian Conversations Lexicon, of which he superintended the first six volumes and a half. He compiled a Military Dictionary in connection with General Von Scddeler. While in Germany he had a dispute with the editor of Literary Sketches

from Russia, and in 1844 he published a critique of Custine's work, Russia in 1829. For some years he has been chiefly occupied with the periodical press, and in 1854 was one of the founders of *Le Nord*.—B. H. C.

GRETSER, Jacob, an eminent writer of the jesuits, was born in 1560 at Markdorf in the diocese of Constance, and entered the Society of Jesus in his seventeenth year. He studied, and afterwards became a professor, at the catholic university of Ingoldstadt. For three years he taught philosophy, for seven he held the chair of morals, and for fourteen he lectured on scholastic theology or dogmatics. His whole life was a controversy with the enemies of his order and church, on which he brought to bear immense industry, learning, and mental vigour. Among others he entered into controversy with Duplessis Mornay, in answer to his famous work, Mystére de l'Iniquité. More than a hundred and fifty works are ascribed to his pen. He stood in high favour with the Emperor Ferdinand II. and Pope Clement VIII., as well as with his own sovereign, Maximilian I. of Bavaria. Among the Romanists he was styled "Magnus Lutheranorum domitor, malleus hereticorum et calumniatorum Societatis Iesu terror." Even Bellarmine occasionally betook himself to him for counsel and aid. He died at Ingolstadt, 29th January, 1625. His collected works appeared at Regensburg in 1730–39, in seventeen thick folios.—P. L.

GREUZE, Jean Baptiste, a celebrated French genre painter, was born at Tournus in Burgundy in 1726; he studied first under a painter of the name of Landon at Lyons, and became afterwards a pupil of the academie des beaux arts at Paris, and completed his studies at Rome. Greuze is best known in this country for his pictures of women, heads of girls, and such works of which we have an example in the national gallery. He was also a portrait painter, but his great works are family pieces belonging to the higher genre; he executed only one strictly called historical picture, "Severus reprimanding his son Caracalla." Greuze, however, considered his works to belong to the higher class of intellectual performances. He was long an associate of the French Academy of Painting; but as he was placed in the class of genre painters, that is, *Peintres du genre bas*, when he was elected a full member, he considered it a degradation, and retired altogether from the Academy. He died, March 21st, 1805. Greuze has been called the Lachausée of painting, or the French Hogarth, a compliment he does not merit, though he was an excellent painter. His favourite subjects are illustrations of the affections and domestic duties, their observance or violation; but he is often exaggerated and theatrical. There are some good examples of his work in the Louvre—as "the Village Bride" and the "Broken Pitcher." The "Little Girl with the Dog," engraved by Ch. Porporati, by some is considered the painter's masterpiece.—R. N. W.

GREVILLE, Fulke, Lord Brooke, best known as the friend and biographer of Sir Philip Sidney, was born at his father's seat of Beauchamp Court, Alcaster, in Warwickshire, in 1554. His family was an ancient and honourable one, which had enriched itself by important alliances, his mother being a daughter of the earl of Westmoreland. He received his early education at an eminent school in Shrewsbury, in the company, there is reason to believe, of his near kinsman Sir Philip Sidney; and between them there grew up a strong friendship, which was severed only by death. For a period he was a gentleman commoner at Oxford, perhaps again, in the company of Sidney, at Christ Church; but he completed his education at Trinity college, Cambridge. Trained, after the manner of the time, in all knightly as well as all intellectual accomplishments, he received a final polish in continental travel, and was introduced to Queen Elizabeth and her court by his uncle, Robert Greville. He became a prime favourite of the queen; Walsingham was his relative; and the father of his dearest friend was Sir Henry Sidney, for a time lord president of Wales. Sir Henry conferred on him various lucrative employments in connection with the principality; and we find him eventually clerk of the signet to the council of Wales, with the salary, very large for those times, of £2000 a year. But the spirited young man, like his friend Philip, wished to see the world, and this was just what their royal mistress did not wish. He himself has recorded how Elizabeth on several occasions either baffled or punished the indulgence of an adventurous disposition. He accompanied by stealth his kinsman Walsingham, sent in 1578 to Flanders on an embassy, and was punished on his return by being forbidden the royal presence for months. It is to this escapade, however, that we probably owe the very interesting account of his interview with William the Silent, given afterwards from memory in his biography of Sidney. Greville never was allowed active employment in the wars, and had to content himself with his rôle of courtier. He was knighted by Elizabeth, was appointed by her treasurer of marine causes for life, and in 1599, if a rumoured invasion of the Spaniards had been attempted, he was to have sailed to meet them as a vice-admiral of the fleet.

On the death of Elizabeth, her successor seemed desirous of continuing her patronage. Greville was made a knight of the bath by James, and his lucrative secretaryship to the council of Wales was confirmed to him for life. The ruinous castle of Warwick was presented to him, and, at an expense of £20,000, he converted it into one of the most splendid mansions and domains in England. But the policy of the opening years of the new reign did not please him, nor was Cecil his friend; and he meditated retirement into private life to write a history of England from the marriage of Henry VII. to the death of Elizabeth. Few episodes in the history of our literature are more curious than Greville's own account (in the Life of Sidney) of his interview with Cecil to request access to the "obsolete records of the council chest"—the state paper office of those days—of Cecil's refusal, except under conditions tantamount to a censorship of the contemplated work, and of Greville's consequent abandonment of the scheme. Instead of the history, Greville amused his leisure with the composition and revision of his ice-cold tragedies and poems. After the death of Cecil, he was taken again into favour by James, raised to the peerage as Lord Brooke of Beauchamp Court, appointed chancellor of the exchequer, and subsequently one of the lords of the bedchamber, then accounted a more important post than the other, which he resigned on receiving it. The closing scene of his career was in every respect extraordinary. Greville had been noted for his warm patronage of the deserving, and for his great liberality and munificence. Camden, Speed, Daniel, Davenant, and it is said even Shakspeare and Spenser, experienced his bounty. Yet his death was caused by an alleged oblivion of the claims of an old dependent, Ralph Haywood, who, after expostulating with his master for having omitted his name in a testamentary document executed in February, 1628, stabbed him in the back. Lord Brooke died of the effects of the wound on the 30th September, 1628, and his corpse was conveyed to St. Mary's church, Warwick, where a monument was erected with the incription, "Fulke Greville, servant to Queen Elizabeth, counsellor to King James, and friend to Sir Philip Sidney—Trophæum Peccati." Of his biography we shall only add one item more. He represented Warwickshire frequently in the house of commons with Sir Thomas Lucy, of the family which Shakspeare has made famous. Lord Bacon, who esteemed him highly, and who submitted the Life of Henry VII. to his inspection, has honoured him by recording in the Apopthegms one of his sharp parliamentary sayings.

Little or nothing of Lord Brooke's composition was printed under his own auspices during his lifetime. He bequeathed, however, his writings, carefully revised by himself, to a friend for posthumous publication, and in 1633 appeared "Certain Learned and Elegant Works of the Right Honourable Fulke, Lord Brooke, written in his youth, and familiar exercise with Sir Philip Sidney." The volume contains three didactic poems, two tragedies of portentous frigidity, a number of small poems, and two curious epistles in prose. A poem on religion is printed in Lord Brooke's "Remains," published at London in 1670. Among literary archæologists a demand is occasionally made for the issue of a collective edition of Lord Brooke's writings. But of these the only one to which a genuine interest still attaches is "The Life of the Renowned Sir Philip Sidney, with the true interest of England as it then stood in relation to all foreign princes," published in 1652. As a life it is far from perfect, but, with all its deficiencies, it is the basis of any possible biography of Sir Philip, and it contains some very curious autobiographical passages. A modern edition of Lord Brooke's Life of Sidney, with preface, notes, &c., was privately printed by Sir Egerton Bridges at Lee Priory in 1816.—F. E.

GREVILLE, Robert, Lord Brooke, born in 1608. His father, uncle of Fulk Greville, had introduced his nephew to the court of Queen Elizabeth, and Robert, the subject of the present notice, reaped the reward of his father's kindness. Adopted

in early life and educated by the first Lord Brooke, upon the death of that nobleman, he succeeded to his title and estates. In 1630 the name of the second Lord Brooke occurs in history along with the names of Lord Say and Seal and Lord Rich, as assignees from the Earl Warwick of certain rich settlements near Providence in America. At the outbreak of the civil war Lord Brooke attached himself to the party of the parliament. He attained a high rank in the parliamentarian army, and was much respected by his party. He fell in battle at Lichfield in 1643. He was author of "The Nature of Truth," 1641; "A Discourse concerning the Nature of that Episcopie which is exercised in England," 1641, and "Two Speeches spoken at Guildhall," 1642.—R. V. C.

* GREVILLE, Robert Kaye, a distinguished naturalist and botanist, was born on 13th December, 1794, at Bishop Auckland in the county of Durham. He began to study plants before he knew that any book was written on the subject, and before he was nineteen he had made careful coloured drawings of between one and two hundred native plants. He was intended for the medical profession, and accordingly he passed through the usual curriculum of four years in London and Edinburgh; but circumstances having rendered him independent of the practice of the profession, and, above all, natural history having taken too deep root in his heart, he did not go up for his degree, but devoted himself to botany. In 1824 the degree of LL.D. was conferred upon him by the university of Glasgow. He delivered several popular courses of lectures on botany, and made extensive collections of plants, insects, shells, and marine crustacea. Advancing age led to a less exclusive devotion to the subject, and to the disposal of his phanerogamous herbarium and ferns, as well as his collection of insects, to the university of Edinburgh. At the same time a change of circumstances led him to take up landscape painting as a profession. He still, however, continues to prosecute natural history, and has of late devoted much attention to the Diatomaceæ, and to his general collection of land and fresh-water mollusca, which is the finest in Scotland. Dr. Greville has taken also a warm interest in many important social reforms, and in various schemes of christian philanthropy. He took a prominent part in the agitation carried on for many years against slavery in our colonies. He was one of the four vice-presidents of the great antislavery association of all countries, held in London in 1840. When the temperance reform was first introduced into this country, he gave up a large portion of his time to it for several years, and addressed innumerable meetings on the subject, besides using his pen largely in its support. The Sabbath question also called forth his energies, and he acted for four years as secretary of the Sabbath Alliance. He is a fellow of the Royal Society of Edinburgh, an honorary member of the Royal Irish Academy, a member of the Imperial Academy Naturæ Curiosorum, and of the Natural History Society of Leipsic, honorary secretary of the Botanical Society of Edinburgh, corresponding member of the Natural History Societies of Paris, Cherbourg, Brussels, Philadelphia, &c. Among his works may be noticed the following—"Flora Edinensis;" "Scottish Cryptogamic Flora;" "Algæ Britannicæ;" "Icones Filicum," in conjunction with Sir W. J. Hooker, besides numerous papers on ferns, algæ, mosses, and diatoms, in various scientific journals.—J. H. B.

GREW, Nehemiah, a famous English botanist, was born at Coventry about the year 1628, and died suddenly in London on 25th March, 1711. He prosecuted the study of medicine, and after obtaining his degree settled at Coventry. In 1664 he commenced his researches into the anatomy and physiology of plants. He afterwards went to London in 1772, and was elected a fellow and afterwards secretary of the Royal Society, to which he communicated several valuable papers. His chief work is the "Anatomy of Vegetables." He also determined the functions of the stamens and pistil, and was the first to demonstrate the structure of the flowers of compositæ.—J. H. B.

GREY, Charles Grey, second earl, was descended from a family which had been settled in Northumberland for many generations, and branches of which had borne the titles of Earls of Tankerville and the Barons Grey of Werk. He was born at Falloden, near Alnwick, 13th March, 1764. His father, Sir Charles Grey of Howick, served with distinction at the battle of Minden and at the siege and capture of Quebec, was raised to the peerage for his military services in 1801, and was created an earl in 1806. His illustrious son was educated first at Eton, and subsequently at King's college, Cambridge. At the age of eighteen he visited the continent, and spent nearly two years in making the tour of France, Spain, and Italy. His political career commenced on his return home in 1786, when he was elected member for the county of Northumberland shortly before he had completed his twenty-first year. The relations of the young member were all connected with the tory party, and it was therefore a matter of no small surprise when Mr. Grey enlisted under the banner of Fox, and soon became one of the most formidable leaders of the opposition. His maiden speech (February, 1787) was against Mr. Pitt's commercial treaty with France, and attracted great attention by the clearness and force of its reasoning, as well as by the animation and grace of the youthful orator's delivery. In the following year, at the age of twenty-four, he was selected by the house of commons, along with Burke, Fox, Sheridan, and Windham, to conduct the impeachment of Warren Hastings at the bar of the British nobility; and from that time forward was regarded as one of the leading members of the whig party. He of course took a prominent part in the debates on the regency bill in 1789, and strenuously supported the whig view of the rights of the heir-apparent to the throne; but Mr. Grey was no mere political partisan, and showed his independence by his subsequent opposition to the additional grant for liquidating the prince's debts. The eventful career of the French revolution now commenced, and in no long time exercised vast influence both on the public policy of our country and on the position of the whig party. At the outset Burke declared himself hostile to the changes in the constitution of France; and as the excesses of the French revolutionists became more flagrant, Mr. Wyndham, the duke of Portland, Earl Fitzwilliam, and other whig magnates, abandoned their party and gave their support to the government. Mr. Grey, however, remained firm in his adherence to his principles, and strenuously supported Mr. Fox and his diminished band of followers in their opposition to a war with France. At this period too, the name of the young statesman first became associated with the great question of parliamentary reform, which in his old age he had the satisfaction of carrying to a triumphant conclusion. He was one of the founders and most active members of the famous "Society of the Friends of the People," which was formed in 1792 for the purpose of obtaining a reform in the system of parliamentary representation; and on the 30th April of that year he gave notice of a motion for the next session embodying the declaration, that "the evils which threaten the constitution can only be corrected by timely and temperate reform." Accordingly, on the 6th of May, 1793, the subject was brought before the house of commons. An immense number of petitions were presented in favour of parliamentary reform, the most important of which was an elaborate document from the Friends of the People, stating with great precision and distinctness the defects in the existing system of parliamentary representation, and offering to prove that a majority of the house of commons was returned by one hundred and sixty individuals. Mr. Grey then moved that the petitions should be referred to a select committee, but his motion was negatived by a majority of two hundred and eighty-two to forty-one. Throughout the whole of the critical period which followed this unsuccessful effort, Mr. Grey, true to his principles, persisted in the thankless task of resisting the measures of the government, supported though it was by an overwhelming majority in parliament, as well as by the great body of the nation. Although he admitted that France "groaned under a furious tyranny to which the dominion of Nero or Caligula was preferable," he strove on every opportunity to bring to a close the war between Britain and that country. He made an earnest, though of course fruitless attempt, in 1794, to obtain an inquiry into the conduct of the ministry in bringing foreign troops into the country without the consent of parliament. He resisted the suspension of the habeas corpus act and the "detestable" bill of 1796 to restrain public meetings; and he exposed the wasteful expenditure of the government, and their unconstitutional application of public money to other purposes than those for which it had been voted by the house of commons. But all his motions, though supported by undeniable facts and most conclusive reasoning, were rejected by overwhelming majorities. In 1797 he brought forward once more the question of parliamentary reform, and proposed a plan for the extension of the suffrage and the redistribution of electoral rights; but his motion was lost by two hundred and fifty-eight to ninety-three, and the question

was virtually put to rest for more than a generation. Mr. Grey did not again take part in the discussions in the house until 1799, when he delivered one of his ablest speeches against Mr. Pitt's propositions for a union with Ireland. In January, 1806, Mr. Pitt died, and a whig ministry ("All the Talents") was in consequence formed under Lord Grenville. Mr. Grey, now become Lord Howick, was appointed first lord of the admiralty, and on the death of Mr. Fox in October following, he succeeded that statesman in the foreign office, and as leader of the house of commons. The ministry was dismissed in March, 1807, in consequence of their attempt to remove some of the existing Roman catholic disabilities, but not before Lord Howick had carried through the house of commons the memorable act for the abolition of the slave trade. In November following, on the death of his father, Lord Howick became Earl Grey, and conjointly with Lord Grenville led the opposition in the house of lords. Repeated overtures were made to these distinguished statesmen to join the administration in 1809 and 1810; and after the tragical death of Mr. Perceval in May, 1812, they were requested by the prince regent to undertake the formation of a new ministry, but on each occasion the offers were unhesitatingly rejected. During the next eighteen years Earl Grey was the recognized chief of the whig party, and strenuously opposed the policy of the government, especially their coercive measures, their conduct in regard to the Manchester massacre, and their bill of pains and penalties against Queen Caroline. Through every stage of the conflict to which the trial of the queen gave rise, Grey stood forth as the champion of the unhappy princess, debating questions of law, cross-examining witnesses with almost professional skill, and directing the thunders of his declamation at one time against the king, at another against the ministry, who had lent themselves to the gratification of his majesty's vindictive feelings. He approved of the recognition of the South American republics and of the commercial policy of Mr. Huskisson; but he attacked Mr. Canning when he became prime minister in 1827, though the great body of the whigs in parliament gave him their support, and criticised with great severity the policy of that brilliant and dexterous rather than sound and consistent minister, whose declaration of unqualified opposition to reform Lord Grey especially condemned; and he supported the duke of Wellington's unpopular amendment on the ministerial corn bill, declaring that if a contest should take place between the house of lords and the people, he should stand or fall with his order—a resolution which he speedily found it necessary to modify. The period was now approaching when he was to see the long-cherished principles—for the sake of which he had been content to spend upwards of forty years in the cold shade of opposition—carried triumphantly into effect. The repeal of the test act and of the Romish disabilities, and the impulse given by the second French revolution prepared the way for the reform of the representative system; and on the downfall of the Wellington ministry in 1830, Earl Grey was sent for by King William IV., and requested to form an administration. The new cabinet, which was composed of nearly all the leading whigs with a few moderate tories, took for its motto—peace, retrenchment, and reform. "All that I professed in opposition," said the premier, "I now purpose to accomplish when I am in power," and it must be admitted that on the whole he fulfilled his pledge. A bill for the reform of parliament was accordingly brought forward, 1st March, 1831. A history of this measure will be given under another head.—(See RUSSELL, LORD JOHN.) Suffice it to say here, that when, on the 7th of May, 1832, Lord Lyndhurst carried a motion against the government which placed the reform bill in jeopardy, and King William refused to give them power to create a sufficient number of peers to carry the measure, if this should be necessary, the ministry resigned. But after a perilous interregnum of ten days, during which the country trembled on the verge of revolution, Earl Grey returned to office with full powers to carry out his bill, which accordingly passed the house of lords on the 4th of June, and three days afterwards received the royal assent. The first meeting of the reformed parliament took place on the 29th of January, 1833. The emancipation of the slaves in the British colonies, the abolition of the East India Company's monopoly, the reform of the Irish church and of the English poor law, were its earliest and most important measures. But the ministry was meanwhile shaken by personal differences and by the secession of four of its most active members—Lord Stanley, Sir James Graham, Lord Ripon, and the duke of Richmond; and some misunderstandings having arisen among the remainder respecting the renewal of the Irish coercion bill, Earl Grey resigned his office 9th July, 1834. For a year or two he occasionally attended the house of lords, but the remainder of his long and honourable life was for the most part spent in retirement, surrounded by his numerous family, and in the enjoyment of "honour, love, troops of friends," and the general respect of his countrymen. He died at Howick hall, Northumberland, on the 17th July, 1845, in the eighty-second year of his age, leaving a reputation for unblemished honour, integrity, and consistency, second to that of no English statesman in ancient or modern times. In private Lord Grey was gentle, courteous, and self-denying; but it was alleged that in public he was cold, reserved, and haughty. His personal appearance was stately and commanding; and he had a flexible and sonorous voice, a graceful and animated delivery, and a dignified yet unaffected manner. He married in 1794 Mary Elizabeth, only daughter of Lord Ponsonby, and had by her eight sons and five daughters.—J. T.

* GREY, SIR GEORGE, Right Hon., an English statesman, son of the late Sir George Grey, resident commissioner of Portsmouth dockyard, and nephew of the second Earl Grey, was born in 1799. He was educated at Oriel college, Oxford, where he was first class in classics in 1821 and took the degree of M.A. in 1824; was called to the bar at Lincoln's inn in 1826, and entered the house of commons in 1832 as member for Devonport. He was appointed under-secretary for the colonies in July, 1834, but quitted office in November on the dismissal of the Melbourne administration. On the overthrow of Sir Robert Peel's government in April, 1835, Sir George resumed his former office, which he held till 1839, when he became judge-advocate-general, and subsequently chancellor of the duchy of Lancaster. On the formation of Lord John Russell's administration in July, 1846, Sir George was appointed home secretary—an office which he held till February, 1852. In June, 1854, he became secretary for the colonies; in February following he was again appointed home secretary, till March, 1858. In June, 1859, he resumed the office of chancellor of the duchy of Lancaster, which he still holds. He sat for North Northumberland from 1847 to 1852, when he lost his seat, but was soon after returned for Morpeth, which he at present represents. Sir George is a fluent speaker and a most efficient minister; and is highly esteemed both by his friends and his opponents.—J. T.

* GREY, SIR GEORGE, K.C.B., an adventurous explorer and distinguished colonial administrator, was born in Ireland in 1812. Having completed with honour his studies at the Royal military college, and attained to the rank of lieutenant, he in 1836, in conjunction with Lieutenant Lushington, addressed a letter to Lord Glenelg, then secretary of state for the colonies, containing the offer to conduct an expedition to explore the western coast of Australia from Swan River northward. The offer was accepted with modifications, and the result was a series of expeditions in the years 1837, 1838, and 1839, in which numberless perils and distresses were manfully encountered and overcome, and which served at least to show the admirable courage and readiness of the leader. In an unfortunate skirmish with the natives Mr. Grey was badly wounded in the hip with a spear. In 1841 an account of the expeditions was published under the title of "Journal of Two Expeditions of Discovery in North-west and Western Australia." Captain Grey had now made himself a man of mark; and when, in 1841, the experiment at colonizing South Australia had well-nigh proved a failure, he was appointed to supersede Colonel Gawler, and commence a system of rigorous retrenchment in the expenditure. He fully justified the opinion that had been formed of him, and only quitted this post in 1846 for a more difficult one, the governorship of New Zealand then disturbed by a war between the aborigines and the colonists. The better to understand the duties before him in this colony, Sir George Grey, who had been knighted in 1848, studied the language and the legends of the Maori people, and was thus enabled to give to the world in 1855 a work entitled "Polynesian Mythology and Ancient Traditional History of the New Zealand Race, as furnished by their priests and chiefs." In 1854 Sir George was appointed governor of the Cape of Good Hope, an office which he still retains, and where he is not only distinguished for his good government, but applies himself to the study of African ethnology. He has made a valuable collection of illustrations of that subject, and has printed privately a catalogue of the collection.—R. H.

* GREY, HENRY GEORGE, third earl, eldest son of the great

whig premier, was born in 1802, and was educated at Trinity college, Cambridge. He contested his native country of Northumberland at the general election of 1826; but, after a long and severe struggle, he was left at the bottom of the poll. He entered parliament in 1829 as member for Winchelsea under the courtesy title of Viscount Howick, and, at the following election in 1830, was returned for Higham Ferrars (both boroughs were disfranchised by the reform bill). In 1831 he was elected for the county of Northumberland. Upon the formation of his father's ministry in 1830, Lord Howick was appointed under-secretary of state for the colonies, but resigned his office in 1833, in consequence of his disapprobation of Lord Stanley's scheme for the emancipation of the slaves. After the secession of a portion of the cabinet in 1834, Lord Howick became under-secretary for the home department. He of course retired on the dismissal of the Melbourne ministry in November of that year; but when they returned to power in April, 1835, he was appointed secretary-at-war. On the downfall of the government in 1841, Lord Howick not only lost his office, but had the mortification of being ejected from his seat for the northern division of Northumberland, which he had represented for nearly ten years. He was soon after, however, elected member for Sunderland, and took a prominent part in the debates in opposition to the measures of Sir Robert Peel's administration. On the death of his father in 1845 Lord Howick was elevated to the upper house; and in the following year he became colonial secretary in the cabinet of Lord John Russell. His administration of our colonies was by no means popular, and frequent misunderstandings and disputes took place between these dependencies of the British empire and the colonial office. On Earl Grey's retirement along with his colleagues in 1852, he prepared a vindication of his colonial policy, which he published in 1853, in two vols. 8vo. He was not included in the coalition ministry of Lord Aberdeen. On its dissolution, however, he was offered, but declined the office of minister-at-war, on the ground that he did not consider the war with Russia "just and necessary." Since that period he has kept aloof both from Lord Derby's and Lord Palmerston's government, and has separated himself from the liberal party on the reform bill of session 1860 and on various other questions. Earl Grey is an able and thoroughly honest and fearless statesman; but his wayward temper and somewhat impracticable turn of mind have materially impaired his usefulness and influence. He is lord-lieutenant and custos rotulorum of the county of Northumberland, and an official trustee of the British Museum.—J. T.

GREY, Lady Jane, the "twelfth-day" queen of England, as renowned for her virtues and accomplishments as for her misfortunes, was a daughter of Henry Grey, duke of Suffolk, and of Frances Brandon, niece to King Henry VIII. She was born in 1537, and educated with strictness in all the learning of the age. Her intellect was equal to the efforts to which it was strained. Besides a perfect acquaintance with the accomplishments usually found in ladies of her rank at that time, she was versed in the Greek, Latin, Italian, and French languages, and had some acquaintance with Hebrew and Arabic. With the learned Roger Ascham she was a favourite scholar. With the reformer Bullinger she corresponded in Latin as good as his own. The ripeness of her understanding, however, and the moral strength of her character, were best seen under the trying circumstances which befel her in the last (the seventeenth) year of her life. She had been brought up in the protestant faith; and when her cousin, King Edward VI., was seized with mortal illness, the ambitious and unprincipled Dudley, duke of Northumberland, who professed to be the most zealous leader of the protestant party in England, and who was all-powerful in the counsels of the young king, resolved on using Lady Jane Grey as a tool for his own aggrandisement, and for the exclusion of the Princess Mary from the throne. The first public step towards the fulfilment of his project was the marriage of his son, Lord Guilford Dudley, to Lady Jane Grey on the 25th of May, 1553, when also the lady's two sisters and Lord Guilford's sister were wedded, with the same view of furthering Northumberland's ambitious plans. All this was done with an indecent disregard of the king's illness, the dangerous nature of which had indeed urged on the hasty marriages. In his last hours Edward was so wrought upon by Northumberland, that, contrary to the opinions of his council and the judges, he caused letters patent to be drawn and signed, by which Mary and Elizabeth were excluded from the succession, and the crown was bequeathed to Lady Jane Grey and her heirs. Lady Jane, who knew nothing of the intrigue that was going on, was at her own request and out of consideration to her youth and to the youth of her husband, allowed to reside for a while with her mother in the country. At the approach of Edward's death she was summoned to her father-in-law's house, and informed that the king had appointed her to be heir to the crown. This she did not believe, but deemed it a jest until Lady Northumberland came to her and, after a stormy scene with the duchess of Suffolk, carried off the young bride almost as a prisoner. On the 9th of July, three days after the king's decease, which had been kept secret, Lady Jane was requested to be at Sion House to receive an order from the king. She went alone, and immediately after her arrival was waited upon by Northumberland and other lords, his fellow-conspirators. The duke, as president of the council, announced the demise of the crown and the late king's will that she should succeed him. The lords then knelt and did homage to the lady Jane as queen. Both announcements agitated her deeply. She felt sincere grief for the loss of her royal cousin, whom she loved as a brother, and the burden of the crown greatly oppressed her. She shook, covered her face with her hands, and fell fainting to the ground. Soon, however, resuming her courage, she prayed, that if the throne was justly hers, God would give her grace to govern for his service and for the welfare of his people. The narrative of Queen Jane's nominal reign of ten days must be sought in the history of England. She had no legal title; her cause was not popular; her father-in-law, whose instrument she was known to be, was universally detested; while Mary as the rightful heir enjoyed a large measure of popularity. Northumberland's projects, spite of his advantageous position, fell to ruin in an incredibly short space of time. Lady Jane knew nothing of their nature or extent. When the crown, unasked for, was brought to her to try on, she was informed that another crown must be made for her husband; she started, perceiving, as it would seem, for the first time, that she was to be a puppet in the hands of the Dudleys. She thereupon told Guilford that the consent of parliament must be obtained before he could be crowned. He went whining to his mother, who, finding that nothing could move the firmness of the young queen, bade her son to leave his ungrateful and disobedient wife. On Wednesday the 19th July, when the army had refused to fight against Mary, and the council had turned against their president Northumberland, the duke of Suffolk was required to give up the Tower, where his daughter, the nominal queen, was residing. He yielded, and rushing to her room tore down the canopy under which she was sitting, saying she was no longer queen. She replied that his present words were more welcome than those in which he had advised her to accept the crown; and her reign being at an end, she asked innocently if she might leave the Tower and go home. She did not leave what was now her prison until seven months later, when, on February 12, 1554, she was taken out to die on the scaffold. Queen Mary had no desire to take her young cousin's life, being satisfied with her own bloodless victory and with the punishment of the real conspirators. The emissaries of the Emperor Charles V. strove hard to accomplish the destruction of Lady Jane and her husband. The queen, however, firmly resisted all their suggestions until the rebellion of Sir Thomas Wyatt, in which the duke of Suffolk and his brothers took an active part, touched her on the point that was closest to her heart, her marriage with Phillip of Spain. Then she consented to the death of those who might prove the innocent cause of other rebellions. She endeavoured, first by means of Feckenham, abbot of Westminster, to convert Lady Jane to the Roman catholic faith, but in vain. There was a clear understanding, a heroic courage, and true piety in this young girl of seventeen. Her husband desired an interview on the morning of their execution, but she declined, because "it would only increase their trial; they would meet soon enough in the other world." She saw him alive going to the scaffold, and his headless corpse returning. She went to the scaffold calmly; and having admitted that she had broken the law in accepting the crown, but without any guilt of intention, she died, with these words on her lips—"Lord, into thy hands I commend my spirit." In her letters to Bullinger, "she has left a portrait of herself," says Mr. Froude, "drawn by her own hand, a portrait of piety, purity, and free noble innocence, uncoloured even to a fault with the emotional weaknesses of humanity."—(Froude's *History of England*, vols. v. and vi. 1860.)—R. H.

GREY, Richard, D.D., a learned English divine, born at Newcastle in 1694, was entered at Lincoln college, Oxford, in 1712, obtained the rectory of Hinton in Northamptonshire, and that of Kilncote in Leicestershire, and was also a prebendary of St. Paul's. In 1730 he published "Memoria Technica, or a new method of artificial memory," and in the same year his "System of English Ecclesiastical Law, for the use of young students designed for holy orders." For this work, which reached several editions, the university gave him the degree of D.D. In 1738 he published "A New and Easy Method of Learning Hebrew without points," and subsequently "The Book of Job," and "The Last Words of David," divided according to the metre. Dr. Grey died in 1771. In his Job he adopts the translation of Schultens and the metrical arrangement of Hare. Various editions of his "Memoria Technica" were published in his lifetime, and another so recently as 1851.—G. BL.

GREY, Zachary, LL.D., a clergyman of the Church of England, born in Yorkshire in 1687; died 25th November, 1766. Having completed his education at Cambridge, he was presented with the vicarages of St. Peter's and St. Giles' parishes in Cambridge, and was appointed rector of Houghton Conquest in Bedfordshire. Dr. Grey was a strenuous supporter of the Anglican church, and among his numerous works (thirty-three in all) we find "The ministry of the Dissenters proved to be null and void from scripture and antiquity," 1725, and a "Vindication of the Church of England against the injurious reflections of Mr. Neal in his late History of the Puritans," 1740, 4 vols. 8vo. But he is best known as the editor of Butler's Hudibras, Cambridge, 1744, 2 vols. 8vo, with plates by Hogarth—a work for which he received £1500. Dr. Dibdin observes that it is "replete with curious, interesting, and accurate historical and bibliographical intelligence."—R. V. C.

GRIBALDI, Matteo, an Italian jurist, was born at Chieri in Piedmont in 1520. He occupied the chair of jurisprudence successively at Pisa, Perugia, Toulouse, Valence, and Padua. He embraced the doctrines of the Reformation, and repaired to Geneva about 1555. Here, however, he incurred the suspicion of entertaining Socinian views, and with difficulty escaped the fate of Servetus. Gribaldi died of the plague in 1564.—A. C. M.

GRIBEAUVAL, Jean Baptiste Vaquette de, a celebrated French military engineer, born at Amiens, 15th September, 1715; died at Paris, 9th May, 1789. He went in the suite of the comte de Broglie to Vienna, where he was named field-marshal by Maria Theresa. His defence of Schweidnitz against Frederick II. of Prussia in 1762 is one of the most striking episodes in the military history of the eighteenth century. As inspector-general of artillery he originated many improvements in that branch of the military service.—R. M., B.

GRIBOYEDOFF, Alexander Sergievitch von, an eminent Russian statesman and dramatist, born in 1795. He made himself familiar with English, French, and German literature, and is best known as the author of a comedy in which he satirized the manners of Russian society. He had previously written other poetical pieces with good success. He took part in the Russian campaign of 1812, and was mainly occupied in state affairs till 1828, when he was sent as ambassador to Teheran on business connected with the treaty of Turkmantchai. While engaged in the duties of his mission, he thought it right to apprehend two Georgian or Armenian women. A tumult ensued, and an attack was made upon the embassy, in which six of the rioters were killed. The result was that a vast multitude rushed together, stormed the ambassador's house, and murdered him and all who were with him, except his secretary and three others. This was in February, 1829.—B. H. C.

GRIERSON, Constantia, a woman of great learning and genius, was born of humble parentage, in the county of Kilkenny in Ireland, about the year 1706. Forced from her childhood to earn her bread by needlework, she employed every spare moment in the acquisition of knowledge, for which she had an insatiable thirst. The minister of the parish first instructed her, then she became her own instructress, so that in her eighteenth year she was versed in French, Latin, Greek and Hebrew, while she also applied herself to philosophy, divinity, and mathematics. It was at this age that she went to Dr. Pilkington to be instructed in midwifery. "My father," says the doctor's daughter, "readily consented to accept of Constantia as a pupil, and gave her a general invitation to his table, by which means we were rarely asunder. The most delightful hours I ever passed were in the society of this female philosopher." Constantia married Mr. George Grierson, an eminent printer in Dublin, and wrote many poems, some of which were published by Mrs. Barber in her own works. She also wrote on religious and philosophical subjects. She edited Tacitus with ability and learning; indeed it was pronounced by competent authority to be one of the best-edited books ever published. This she dedicated to Lord Cartaret, then lord-lieutenant of Ireland. She next edited the plays of Terence, which she dedicated to his lordship's son, with a Greek epigram. Her talents were not without reward. Lord Cartaret, in recognition of her services to literature, obtained a patent for her husband, appointing him king's printer in Ireland, an office which continued in her family till a very recent period. She would probably have been one of the most distinguished women of her age had not death prematurely terminated her labours in the 27th year of her age in 1733. Mrs. Grierson was as amiable as she was erudite, and in every relation of life exemplary and estimable. Mrs. Barber thus writes of her—"She was not only happy in a fine imagination, a great memory, an excellent understanding, and an exact judgment, but had all these crowned by virtue and piety. She was too learned to be vain, too wise to be conceited, and too clear-sighted to be irreligious. So little did she value herself upon her uncommon excellencies that she often recalled to my mind a fine reflection of a French author, 'That great geniuses should be superior to their own abilities.'"—J. F. W.

GRIES, Johann Dietrich, an eminent German translator, was born at Hamburg, 7th February, 1775. He studied law at Jena, but soon deserted it for the more congenial study of Italian and Spanish literature. He lived in literary retirement at Jena, where he enjoyed the friendship of Schiller, Göthe, Wieland, A. W. Schlegel, and other celebrities. His translations of the Gerusalemme Liberata, Orlando Furioso, Orlando Inamorato, and of the dramas of Calderon, are classical and hitherto unparalleled performances. He died in his native town on the 9th February, 1842.—K. E.

GRIESBACH, Johann Jacob, was born 4th January, 1745, at Buttzbach in Hesse-Darmstadt, and was a grandson, by his mother's side, of the eminent and pious Professor Rambach of Giessen. His father having, soon after his son's birth, removed to Frankfort-on-the-Maine, Griesbach commenced his grammatical studies in that place. In 1762 he went to the university of Tübingen, and thence in succession to the university of Halle, where he spent two years, and finally to that of Leipsic. In 1767 he returned to Halle, and took the degree of A.M. Here he felt the influence of Semler, and first directed his studies to that peculiar branch of theological science which occupied the remainder of his life. His chosen sphere of labour was the text of the New Testament; but he had not neglected either philosophy or literature, dogmatics or church history. As a preparatory step, he made a tour, in 1769, of the principal places in which MSS. of the New Testament were treasured in Germany, Holland, and England; and many examinations and some collations were the result. In our own country, in which he spent several months, the universities and the British Museum were, as may be supposed, his favourite places of resort and critical research. He pursued the same course in France, after leaving England, and returned in 1770 to Frankfort, laden with the fruits of his literary pilgrimages, and honoured by an intimate and encouraging correspondence with the most eminent literati of Europe. In 1771 he read as an academic exercise an essay, "De codicibus quatuor evangeliorum Origenianis," and awakened great interest in his pursuits. In 1773 he was appointed extraordinary professor of theology at Halle. His growing fame led, two years afterwards, to his translation to Jena, of which university he was chosen rector in 1780; and there he lived and laboured at his one great task till his death, on the 24th of March, 1812. His first edition of the New Testament was published at Halle in 1774–75, in three parts, and specially for the use of his students at Jena. He arranged the gospels synoptically—or formed of them what is usually called a Harmony; which, however, as it was constructed with great dislocation of the inspired narratives, did not give general satisfaction. The editions of Mill, Bengel, and Wetstein in particular, were principally made use of by him; and his elaborate theory may be best seen in some of its aspects in this first edition. In 1777 he published "Curæ in historiam textûs G. Epistolarum Paulin.," and in 1784, "Programma de

fontibus unde Evangelistæ suas de Resurrectione Domini narrationes hauserint," a tract not without a rationalistic taint. He published, also, some brief philological remarks on the commencement of the eighth chapter of the Epistle to the Romans, in 1777; and in 1792 a somewhat similar "Programma de Imaginibus Judaicis" on the Epistle to the Hebrews. One of his most popular works, and probably the marrow of his own prelections, "Anleitung zum Studium der populärer Dogmatik," speedily passed through four editions. His "Symbolæ Criticæ" appeared, Part i. 1785; Part ii. 1793. In 1794 followed his "Commentarius Criticus in textum Græcum Novi Test.," affording some insight into that system of critical law which he was preparing to embody in his famous second edition of the New Testament. The first volume of this second edition appeared in 1796, Londini et Halæ Saxonum; and the second, containing the Epistles, &c., in 1807, Halæ Saxonum et Londini. Both volumes were printed at Jena under Griesbach's immediate inspection, and from types cast by Göschen, an eminent artist. The duke of Grafton (Illustrissimus Dux, as he is styled in the preface), then chancellor of the university of Cambridge, generously defrayed the expense of the paper of what are usually called the fine copies. In the copious prolegomena to both volumes are found a history of the text of the New Testament, as previously edited and printed; an account of the various MSS. which had been collated; the readings which had been gathered by Birch, Alter, Matthaei, and Knittel; those of the Latin versions of Sabatier and Blanchini; and the system pursued in determining what lection should be adopted, and which in this case was founded on a peculiar theory of "families," or "recensions" among MSS. and quotations of the Greek fathers. The numbers of the verses are given in the margin, and under them the various readings. A somewhat complicated array of marks (signa) is employed to designate the nature of the various readings—some to be rejected and some received; some equal in authority and some worthy of farther examination; some more and others less probable; supposed omissions being pointed out by one sign, and supposed additions by another. This edition, it may be added, was reprinted in London in 1809, and again in 1818. The text, without the critical apparatus, has often issued from the press both here and in America. A third and full edition was projected in Germany after Griesbach's death, and under the care of Dr. Scholz, of which only the first volume appeared at Berlin in 1827. For this he had a new collation of Codex A in the British Museum, and Barrett's facsimile of Codex Z, belonging to the university of Dublin; but the work was never completed.

As the fame and labours of Griesbach are identified with the critical revision of the text of the New Testament, a few words as to his peculiar theory, now happily superseded, may suffice. If by a collation of MSS. (Griesbach examined or collated above five hundred) various readings are found, the question is, How shall the right reading be detected? or how shall the critic be enabled to say, This word or phrase is what the evangelist or apostle probably wrote? The best way, surely, is to ascertain what MSS. are of highest authority on account of their age and general character, and to determine what reading or spelling a copyist was most likely to introduce, either from an error of sight—such as omitting a whole line if two words like each other occurred, the one above the other, in two consecutive lines; or from an error of hearing if he wrote from dictation, and mistook words of similar sound but of different meaning; or from the common temptation to exchange a simpler for a more difficult or idiomatic reading. Therefore the shortest reading, which might have originated the rest, is most likely the true one. Griesbach was well aware of all this; but he went a step farther, and endeavoured to classify MSS., not from their age, but from their country. He imagined that he found certain characteristic readings in certain codices, belonging to a country; and acting on a hint of Bengel and Semler, he proposed an elaborate division of all MSS. into three great families—the Alexandrian, Byzantine, and Western. On the first family, whose readings are not only in certain MSS., but also in quotations made by Clement and Origen, he placed the highest authority and made it his final arbiter, as he held that text to have proceeded from an actual revision. Now to divide MSS. in this way was a very uncertain process, and could not be sustained but by many and baseless shifts and devices. There is no proper boundary between the so-called recensions—as, for example, out of two hundred and twenty-six readings in Origen, the great authority of the Alexandrian family, only eighteen differ from the Western text. Griesbach's ingenious and complicated theory was violently assailed on its appearance by Eichhorn, and by Matthaei with all his usual virulence embittered by his being a rival; by Archbishop Laurence and Dr. Nolan in this country, and that very effectively; latterly by Scholz in the prolegomena to his New Testament, in which he overturned Griesbach's hypothesis and set up one of his own quite antagonistic but not more stable; and finally, and more recently, by a sharp-sighted New Englander, the late Professor Norton, Cambridge, Massachusetts. Griesbach's system is now followed by nobody, Lachmann, Tischendorf, Tregelles, and others, having pointed out a simpler and more excellent way. Yet Griesbach's labours were of great value in this dry and dusty department of critical labour. Erasmus, Stephens, and Beza had, in their various editions, done their best with the few critical materials at their disposal. The Elzevirs had originated, by an impudent sentence in one of their prefaces, the so-called Textus Receptus. Walton, Fell, Mill, and Wells had done good service among ourselves; while Bentley had, in his own style, called attention to the subject, and made some preparations. Wetstein had accumulated more materials than he could well manage, when Griesbach took up the work, and brought order and system to bear upon it, cleared up many obscurities and widened the field of research, brought out many useful facts, though he based a false theory upon them, showed the way to collect and test evidence in spite of the wrong results he deduced from it, was the first to turn to the subject a scientific attention which has never since slept, and, in his own patience, industry, candour, and acuteness, left an example which has proved a guide and a stimulus to so many of his successors. His "Vorlesungen über Hermeneutik des N. T." were published after his death, in 1815. It may be added, in a word, that certain anti-trinitarian writers here, and probably elsewhere, made so much of Griesbach's edition and some of its readings, that an impression seems to have prevailed that the creed of the critic was Socinian. Griesbach gave the rumour a distinct denial, and that he believed in the Deity of Christ, he adds, "publice profiteor atque Deum testor." His "Opuscula," containing the tracts already named in this sketch and some others, were edited by Gabler, in 2 vols. 8vo, 1824–25.—J. E.

GRIFFIER, Jan, a Dutch landscape painter, was born at Amsterdam in 1656, and was a pupil of Roland Rogman. Coming to London soon after the great fire, he chiefly occupied himself in painting the scenery of the Thames, many of his pictures being painted on board a yacht, in which, according to Walpole, he spent all his time sailing about the river. After some years he sailed in his yacht to Rotterdam, but, in returning to England, was wrecked, and lost the whole of his earnings. This cured him of his passion for living on the water. He took a house in Millbank, where he died in 1718, according to Walpole; but Brulliot and Waagen say that he was living in 1720. His pictures are pleasingly painted, but imitative rather than original in style. Several of them are in the galleries of Dresden, Berlin, and Amsterdam.—His son Robert—born in London in 1688; died in 1750—was a pupil of his father, and painted pictures somewhat similar in character, by which he acquired considerable reputation in his day.—J. T–e.

GRIFFIN, Gerald, a novelist, poet, and dramatic writer, was born in the city of Limerick on the 12th of December, 1803. In his seventh year his family removed to a romantic spot—Fairy Lawn—on the banks of the Shannon, where he received those deep impressions of natural beauty which are so prominently displayed in his writings, and whose scenery is commemorated in many of his poems and tales. Gerald was fortunate in possessing a mother both tender, intellectual, and well educated, and she helped his young mind both in its expansion and its strengthening. The lad soon showed his poetic leanings; and while it was thought that the little fellow was only copying the compositions of others, he was composing. In due time it was proposed that Gerald should follow the medical profession, to which his brother William belonged, under whose auspices he made some slight progress. In 1820 his parents and some of the children went to America, the rest, including Gerald, settling in Adare with William. Here he first determined to devote himself to a life of letters, and accordingly studied with great application. One morning he put into his brother's hands a tragedy founded on a Spanish story, "Aguire."

The doctor was astonished at so extraordinary a production from a lad of eighteen. As it was destroyed by Gerald we must refer to the testimony both of the doctor and of Banim, who speak of it as possessing great dramatic excellence and poetic power. With this he was determined to try his fortune in London. His relatives all disapproved, but opposition was vain; and in his twentieth year he was in London, unknown, poor, friendless, with little else than his tragedy and his indomitable resolution to bear him up and onward. He presented his manuscript to one of the London managers, who sent it discourteously back, without a word of comment, wrapped up in an old paper unsealed. The kindness of Banim consoles him; he works at a new piece, and is now fairly committed to London authorship. A few words will describe a life—so common with many a struggling genius. He lived hard; he starved; he sought desultory employment—the newspaper and the periodical, the bookseller's drudgery; yet with a proud independence concealing his wants from every one. Meantime he is at every interval putting down his new tragedy on "slips of paper written in coffee-houses." When "Gissipus" was completed, Banim endeavoured to get it on the stage, but failed; and Gerald was left to his struggles, supported still by an abiding sense of his own power and a craving hunger for literary success. "Failure! No; death first!" he writes to a sister in America. For a while, as he tells this sister, he was sickened with the drama, though a great tragic actress offered to present his play, and do her best to have it acted; and he now turned his mind to the composition of tales and novels, animated by the success of his friend Banim; preparing "Hollandtide"—the first of the tales by which he was afterwards to be so well known—in the intervals of hack-writing and parliamentary reporting, reviewing, correcting novels as a reader, and writing poetry and essays; and all this time he was suffering from violent palpitations that forced him to lie on the hard chairs through the greater part of the night. Some criticisms which he wrote on the drama anonymously led to a correspondence with a manager of one of the theatres, and to the production of some light operatic pieces for which he received fair remuneration. In 1827 "Hollandtide" was published, and it met with such success as to establish a reputation for the author, and to induce him to pursue this line of literature. For an interval, however, he had to yield to the severe attacks to which he was subject; and, remitting his labours, he visited his family in Ireland, in the hope, too, of seeing a dying sister, whom he was not destined again to behold alive. Returning to London, he produced in the end of 1827, the "Tales of the Minster Festival," in two volumes, containing Card-drawing, the Half Sir, and Suil Duiv the coiner. The popularity of these surpassed that of his former volumes; his position was securely established; he was, on the whole, favourably reviewed, and the booksellers began to look after him; and yet, though these tales were pronounced "to be equalled only by the author of Waverley in their national portraiture, and sketches of manners," they did not yield their author more than £250. He now turned his mind with ardour to this species of composition, though undoubted'y his strongest, as his first love, was the drama, and he adopted the other somewhat upon compulsion. In the winter of 1828 he published the "Collegians." It was written with a wonderful facility, thrown off from hour to hour, often to meet the demands of the printer, and yet it bears no marks of haste or want of uniformity and completeness; it is, in truth, the rapid transmission to paper of thoughts overflowing from a mind in which they were well matured. This tale of deep tragic interest—intensified by the well-known fact of its reality—was wrought out with great power, and was deservedly appreciated both by the press and the public, and has been the most popular of his works. We may add that it was afterwards successfully dramatized under the title of "Eily O'Connor." Griffin now turned his attention to the study of Irish history. The result was the "Invasion," a novel whose beauties were unappreciated by the English public. In 1830 appeared two more sketches of Irish life—"The Rivals" and "Tracey's Ambition." They cannot be considered as highly as the "Collegians," and do not show the same power or finish. These were succeeded in 1832 by the "Tales of the Five Senses." Meantime a strong feeling had been gradually growing up in his mind that after all "he might be misspending his time;" that the pursuit of literature was a transitory and unsatisfying passion. Religious impressions were becoming stronger, and the process of writing in consequence was often irksome. After a visit to Scotland, he returned once more to his native land, and announced to his family his determination to devote himself to a monastic life. In September, 1830, he joined the Society of Christian Brothers, assuming the name of Joseph, having first burned all his manuscripts. The two following years of his novitiate were spent in works of charity and devotion. He died of typhus fever on the 12th of June, 1840, at the North Monastery, Cork. A headstone in the cemetery, with the simple inscription, "Brother Gerald Griffin," marks the spot where he lies. One manuscript fortunately escaped destruction—the tragedy of "Gissipus." More than one competent authority highly commended it. Finally it was placed in the hands of Mr. Macready, who put it on the stage of Drury Lane in 1842, and subsequently on that of Dublin. It was applauded by audiences, and praised by critics, but, with all its dramatic merits, has not kept its hold of the stage. Of Griffin as a novelist and a poet there can be but one opinion. In the former character he ranks amongst the best of our modern Irish writers. "He must live," says one of his critics, "as an able delineator of our national feelings—as an expounder of that subtlest of problems, the Irish heart, he can never be forgotten." As a poet he is true to nature, material and spiritual nature, tender, melodious, and lyrical, and pourtrays the domestic affections with a master hand. But after all, his true mission—one, alas! unfulfilled—was the dramatic. It was the passion of his life, checked by circumstances, and thrown back upon his heart; and thus true to his first love, his soul was never satisfied with his second, and to this disappointment may be, perhaps, traced his disgust of literature and retirement to the convent. "I do not," says Mr. Foster, speaking of 'Gissipus,' "hesitate to call it one of the marvels of youthful production in literature. The solid grasp of character, the manly depth of thought, the beauties as well as defects of the composition, wanted only right direction to have given to our English drama another splendid and enduring name." The last and best edition of his collected works is that by Duffy, Dublin, 1857, in eight volumes, including a biography by his brother, Dr. Daniel Griffin.—J. F. W.

* GRIFFIN, John Joseph, the well-known manufacturer of chemical apparatus, was born in London, January 22, 1802. He was at one time a bookseller in Glasgow, and has written the following works—"Chemical Recreation and Romance of Chemistry," published in 1834; "A Treatise on Chemical Manipulation, and on the use of the Blowpipe in Chemical Analysis," 1837; "A System of Crystallography, with its Application to Mineralogy," 1844; "The Radical Theory in Chemistry," 1858. The last-named book was designed by the author to effect a revolution in chemistry. In it, among other things, a new system of nomenclature was proposed; a system, however, which hitherto has found little favour with chemists. In the memoirs of the Chemical Society for 1848, he wrote a paper on the "Constitution of Aqueous Solutions of Acids and Alkalies."—J. A. W.

GRIFFITH, Elizabeth, born in Wales in 1750. Early in life she married Richard Griffith of Maiden Hall, county Kilkenny, Ireland; and in conjunction with him wrote the "Letters of Henry and Frances," in 4 vols., which enjoyed much popularity in their day. Mrs. Griffith also wrote several plays, and a book of more merit entitled "The Morality of Shakspeare's Dramas illustrated." She died in 1793.—J. O.

GRIFFITH, Richard, husband of the preceding, was born at Maiden Hall, county Kilkenny, in 1714. He wrote the "Gordian Knot;" the "Triumvirate," much admired in its day; several plays, and various statistical papers; and in conjunction with his wife the "Letters of Henry and Frances." He died in 1788.—J. O.

* GRIFFITH, Sir Richard John, Baronet, LL.D., F.G.S., F.R.S., grandson of the preceding, a distinguished geologist, the chairman of the board of public works, and commissioner of the general valuation of Ireland. His father, Richard, was a member of the Irish house of commons, and distinguished himself as a successful advocate for the improvement of his country, and was one of the chief promoters of the grand canals. Richard was born in Hume Street, Dublin, 20th September, 1784. In 1797 he was placed at a school in Kildare, where, in May, 1798, the rebels took himself and schoolfellows prisoners, and held them as hostages, till put to flight by the city of Cork militia. In 1800 he received his commission as lieutenant in the Royal Irish artillery; but, on the union of the countries, he retired and embraced

the more congenial profession of a civil engineer. In 1802 he became the pupil of William Nicholson of London, the editor of the *Philosophical Journal*, and there devoted himself to the study of various sciences, including practical mining; visited the various mines of the British islands; and made the acquaintance of many eminent persons, amongst whom were Sir Humphry Davy and Sir John St. Aubyn. In the year 1808 he became a member of the Royal Dublin Society, for which he made a survey of the Leinster coal district; and in 1809 he received his first public appointment as one of the engineers to report upon the situation, extent, and capability for culture of the bogs of Ireland. The bog of Allan and the adjacent bog-lands fell to his lot, and he reported upon four hundred and seventy-four thousand acres of country. Besides the subject in hand he described the geological, physical, and mineral aspects of the districts reported upon, and showed the adaptation of the reclaimed bogs for the production of fiorin grass, remarkable for its nutritious qualities. Owing to the celebrity he then gained, the Royal Dublin Society having, in 1812, founded a professorship of geology and practical mining, Mr. Griffith was appointed to it. His next appointment was that of inspector of his majesty's royal mines in Ireland. From this time up to the year 1822, he continued his lectures on geology and mining. His subsequent labours have been so numerous and unremitting, that we can only give a general glance at their extent. In 1822 he laid out two hundred and eighty miles of admirable road through the mountainous districts of the south. In 1824 a general valuation and ordnance survey of Ireland having been directed by government, Mr. Griffith's recommendation of a scale of six inches to the mile was adopted, and he was appointed to carry out as a prelude a territorial or boundary survey of the country. This work was completed in the year 1846. From the year 1825 his career became a purely public one, and the remainder of it is but the history of his branch of the public service in Ireland with which his name is identified. His general valuation of Ireland, commenced in 1830, continues in operation to the present time; and upon it the various local and public assessments are made. In 1835 he was appointed by the treasury one of the commissioners for improving the river Shannon, and in 1836 a member of the railway commission. In 1846 he was appointed deputy-chairman, and in 1850 chairman of the board of public works in Ireland. Meantime, from the year 1812, he had been engaged in geological investigations, and though often interrupted by other avocations, he never lost sight of the subject. At length his labours resulted in his great geological map of Ireland on a scale of four miles to an inch. This work added to his reputation, and in 1854 the late Professor Forbes, on behalf of the Geological Society of London, presented him with the Wollaston palladium medal, on which occasion the professor termed his map "one of the most remarkable geological maps ever produced by a single geologist." It may be mentioned that, in preparing this map, he incurred the enormous labour of visiting every parish in Ireland three times. In the year 1858, in consideration of his distinguished services, he was made a baronet.—J. O.

GRIFFITH, William, a distinguished botanist, was born on 4th March, 1810, at Ham Common, Surrey. He was educated for the medical profession at University college, London, and his botanical studies were superintended by Dr. Lindley. He went to Madras in 1832 as assistant-surgeon in the service of the East India Company. His first appointment was to the coast of Tenasserim, but in 1835 he was attached to the Bengal Presidency, and he was selected along with Drs. Wallich and M'Clelland to visit and report on the tea districts of Assam. This mission was for Mr. Griffith the commencement of a series of botanical journeys, during which he visited nearly the whole extent of the East India Company's extra-peninsular possessions. In 1841 he was appointed to superintend the botanic garden at Calcutta. In 1844 he proceeded to Malacca to undertake medical duties, and died there on the 9th February, 1845. He was a most distinguished botanical observer, and his works show great ability and wonderful powers of research. He made large collections to illustrate the flora of India. His posthumous works have been edited by Dr. M'Clelland.—J. H. B.

GRIFFITHS, Ralph, LL.D., born in Shropshire in 1720; died in 1803, is best known as the proprietor and editor of the *Monthly Review*, a periodical founded by him in 1749. Labouring himself assiduously in the supervision of his *Review*, Griffiths spared no expense in engaging good writers as contributors to it, so that it well merited the success which it ere long attained. Oliver Goldsmith in 1757 ceased his distasteful labours as an usher in a school at Peckham to reside with Griffiths and write for the *Monthly*. Mr. Griffiths remained editor of his *Review* till his death, and realized from it a handsome fortune. The publication of the *Monthly Review* ceased in 1842.—R. V. C.

GRIGNAN, Françoise Marguerite de Sevigné, Comtesse de, born in 1648; died in 1705; daughter of Henri, marquis de Sevigné, and Marie de Rabutin, the celebrated madame de Sevigné. She was well acquainted with Latin, Italian, and Spanish, and had the dangerous reputation of being an adept in the occult mysteries of metaphysics. She married count de Grignan, lieutenant-general of Provence, who had been twice married before; had children by both marriages, and was over head and ears in debt. To her separation from her mother the world is indebted for the letters of madame de Sevigné. In this correspondence some three or four of madame de Grignan's letters are given.—J. A., D.

* GRILLPARZER, Franz, a distinguished German dramatist, was born at Vienna 15th January, 1790, and successively held several subordinate situations in the civil service, till in 1856 he retired into private life. In his tragedies, especially his "Ahnfrau," the darkest fatalism is combined with the most romantic beauties and sweetest graces of language and metre. He is the foremost fatalist (Schicksalsdichter) among the German dramatists. Among his tragedies are "Sappho;" "Das Goldene Vliess;" "Melusina;" and "Der Traum ein Leben."—K. E.

GRIMALDI, the family name of the princes of Monaco. The race professed to trace its descent from Grimaut, the mayor of the palace to Childebert II., assassinated in 714, and to have held the sovereignty for about seven hundred and fifty years, counting from 980. The Grimaldi and Fieschi families as Guelphs, and the Doria and Adorni families as Ghibelines, stand at the summit of Genoese politics in the middle ages. The direct male line of the Grimaldi expired in 1731 with Antonio, whose daughter Louise Hippolyte, duchess of Valentinois, married Jacques François de Goyon Matignon, comte de Torigny. The most remarkable members of this family are—

Ranieri II., Prince of Monaco, who succeeded his father, Ranieri I., towards 1300, and died in 1330. In Italy he was a formidable opponent of the Ghibelines; and, entering the service of Philip le Bel of France, he was the first to lead a Genoese fleet beyond the Straits of Gibraltar. On the Flemish coast he commanded sixteen of his own galleys and twenty French vessels with great success; and, engaging the Flemish fleet of eighty vessels before Zieric Zee, he gained a victory, killing many of the enemy, and taking prisoner Gui de Namur, son of the count of Flanders, though not without the loss of several French ships. He bore an important part also in the victory of Mons-en-Puelle in 1304, and was created admiral of France.

Carlo I., Prince of Monaco, Admiral of France and Genoa, &c., surnamed the Great, succeeded his father Ranieri II. in the princedom in 1330; died in 1363. In 1338 he aided Philip VI. of France with twenty galleys against the Flemings; and in 1346, together with Antonio Doria, he again aided that king with thirty galleys against the English. The crews joined the French army, and fought along with them at the decisive battle of Crecy. Grimaldi and Doria bravely led on their Genoese, then reckoned the best archers in the world, the prince himself fighting in the foremost ranks.

Giovanni I., Prince of Monaco, succeeded his father, Ranieri III., in 1406; died in 1454. He gave the Venetians a memorable naval defeat on 23rd May, 1431. Having joined the party of the Visconti, lords of Milan, against Venice, and sharing with Pacino Eustachio the command of the fleet, he attacked the Venetians under Niccolò Trevisani in descending the Po; and, though they were strongly supported by a land force, terminated the engagement triumphantly on the second day, killing two thousand five hundred men, and taking seventy vessels out of a hundred and thirty-seven, with immense booty. Grimaldi was also distinguished in the wars against Pisa.

Onorio II., Prince of Monaco, born in 1597, succeeded in boyhood, 1604, to his father Ercole, who was assassinated in a revolt; died 10th January, 1662. During his minority a Spanish garrison was placed in Monaco, but in 1641, feeling himself at last sufficiently powerful, Onorio expelled the Spaniards, and placed himself under the protection of France, the

hereditary ally of his house. He was rewarded by Louis XIII. with the duchy of Valentinois and several other lordships, and the title of Peer of France. Onorio was valiant, prudent, and mild in his sway. He was also a man of learning, and wrote the history of his house, under the title of "Genealogica et Historica Grimaldiæ Gentis Arbor."—W. M. R.

GRIMALDI, Francesco Maria, the discoverer of the diffraction of light, was born at Bologna on the 2nd of April, 1618, and died there on the 28th of December, 1663. He entered the order of jesuits in 1632, and became a teacher at first of rhetoric, and afterwards of geometry and philosophy, in their college at Bologna. He assisted Riccioli (q. v.) in his astronomical observations and studies, turning his attention especially to the topography of the moon. Most of the names by which places in that satellite are now known, were assigned to them by Grimaldi. The results of his experiments on light, by which the phenomena of diffraction were first made known, were published at Bologna in 1665, more than a year after his death, in a work entitled "Physico-mathesis de Lumine." They have reference chiefly to the appearances which are seen near the edges of the shadows of opaque bodies exposed to light radiating from a small luminous source, and whose nature may be summed up thus—that, beyond the imaginary line, forming the edge of the "geometrical shadow" (or figure bounded by straight lines drawn from the luminous source so as to touch the edges of the opaque body), there is a series of alternately dark and bright coloured fringes parallel to that edge; that within that edge, the light, instead of ceasing altogether, fades away by insensible degrees; that when two edges of the geometrical shadow approach very near each other (as in the shadow of a very narrow body, or of a sharp corner), bright and dark fringes are produced within as well as beyond the geometrical shadow, its centre being occupied by a *white* streak; and that the breadths of all the fringes are independent of the nature of the opaque body, and related to its distances from the luminous source, and from the screen according to certain mathematical laws; the internal fringes seen in the shadow of a narrow body depending also on the breadth of the body. Grimaldi, by reasoning from his experiments, was led to consider the question whether (to use the scholastic terms of the time) light is a "substance," or an "accident;" that is, whether it consists in the projection of a certain sort of matter, or in the transmission of a certain state or condition, through transparent bodies; and he came to the conclusion that the probability was in favour of the Aristotelian doctrine, that light is a condition, not a body—a conclusion which all later discoveries have tended to confirm. The experimental investigation of the phenomena of diffraction was continued by Newton (who attempted to explain them according to the corpuscular theory of light), and by many other observers, amongst whom were Young, Fresnel, Fraunhöfer, and Lord Brougham.—W. J. M. R.

GRIMALDI, Giovanni Francesco, called il Bolognese, was born at Bologna in 1606. A relative, a scholar, and an imitator of the Caracci, he designed and painted with facility, both in fresco and oil, decorative pictures, in which architecture and landscape form the leading features of the composition. He was largely employed by Innocent X. and his two successors, in the decoration of the Vatican, as well as by several of the magnates of the pontifical court; and he was invited to Paris by Cardinal Mazarin, and employed by Louis XIV. in adorning the Louvre. He was twice chosen president of the Academy of St. Luke. Grimaldi was one of the most admired and liberally patronized painters of his time, and his paintings still occupy prominent places in the Borghese, Colonna, and other palaces of Rome. Among decorative artists he holds, in fact, a prominent place, but he has no claim to a higher rank. Grimaldi etched landscapes with great taste and skill. A full list of his etchings is given by Bartsch. He died in 1680.—J. T–e.

GRIMALDI, Joseph, a celebrated actor in pantomime, was born on the 18th of December, 1779, the year in which Garrick died. He was of a supple-limbed race, his father being as famed for his skill in the ballet and the pantomime as he was for his eccentricities, while his grandfather was so renowned for dancing as to obtain the soubriquet of "iron legs." Joseph commenced his theatrical career on the boards of Sadler's Wells at the infantine age of one year and four months, and afterwards played at Drury Lane with so much success that his name was at once put upon the roll of performers there, and he received a salary of fifteen shillings a week. From that time he was a great favourite both before and behind the curtain, where he acquired the name of "clever little Joe." "Joe" he remained to the end of his life. His mind was naturally active and inquiring, and was often directed to occupations other than professional. Entomology was one of these which he early pursued, forming a collection of four thousand specimens of flies. In 1798 he married Miss Hughes, daughter of the proprietor of Sadler's Wells. His performances as clown met with great success, both at the London theatres and in the provinces. Together with admiration for his histrionic talents, he enjoyed general respect on account of his kind simple nature, and his excellent moral and domestic character. In 1821 a severe illness proved the precursor of the total decay of his frame, the inevitable penalty of his overstrained efforts in his professional life. He appeared for the last time in 1828 at Drury Lane, seated on a chair at a farewell benefit. He was allowed from the theatrical fund £100 a year, upon which he subsisted till his sudden death on the 31st of May, 1837.—R. H.

GRIMBOLD, Nicholas, otherwise called Grimalde, Grimald, Grimoald, Grimbald, Grymbold, &c., an English poet of the sixteenth century, born in Huntingdonshire, and educated at Cambridge and Oxford, at which latter place he became B.A. in 1542, and M.A. in 1544. In 1547, when the college of King Henry VIII. (says Wood) was to be settled and replenished with students, he was put in there as a senior or theologist, and the rather for this reason, because about that time he read a public lecture to the academicians in the large refectory of that place. His writings were numerous and miscellaneous. In 1548 he wrote a Latin tragedy, styled "Archipropheta," which he dedicated to Dean Cox, and printed at Cologne. The arch-prophet is John the Baptist, and it is very likely the piece was acted at the college. In 1548, says Warton, "he explained all the four books of Virgil's Georgics in a regular prose Latin paraphrase in the public hall of his college." In the same way he commented upon other classic authors, and translated Cicero's Offices, as well as some Greek writers, into English. It is said he turned Chaucer's Troilus into a play, and part of Virgil at least into English verse. Grimbold appears to be the person referred to by Strype in his Life of Cranmer as having been employed to translate several works on theological subjects for Bishop Ridley, to whom he was chaplain. He is said to have been the second Englishman who wrote in blank verse. Steevens says he died in 1563. His works, both Latin and English, are curious; the English works especially deserve to be published in a collected form as far as possible.—B. H. C.

GRIMM, Friedrich Melchior, Baron de, a distinguished man of letters, was born at Ratisbon, December 25, 1723. His parents, though living in humble circumstances, contrived to give him a careful education. He showed an early taste for literature, and while yet at college wrote a tragedy, "Banise," which very naturally evoked nothing but ridicule. He then became tutor to a young count de Schomberg, whom he accompanied to Paris, where some time after he was chosen reader to the hereditary prince of Saxe-Gotha. It was in this capacity that he made the acquaintance of Rousseau, Diderot, D'Alembert, Baron Holbach, Madame D'Epinay, and most of the literary and aristocratic celebrities of Paris. His musical accomplishments, his brilliant wit, his gentlemanly behaviour, and elegant manners combined to make him a general favourite, especially in female society. At that time the arrival of a band of Italian singers (les bouffons) divided the musical world of Paris into an Italian and a French party; the former gathered round the queen's box (coin de la reine), the latter beneath that of the king (coin du roi). Grimm at once took his position at the head of the coin de la reine, and by two pungent pamphlets—"Le petit prophète de Boemischbroda" and "Lettre sur la musique française"—defeated his opponents and established the taste for Italian music at Paris. Soon after he was appointed secretary to the duke of Orleans and began his renowned literary correspondence, a series of letters in which he entertained the duke of Gotha, and some other German princes, with the novelties of French literature. Beginning in 1753 and extending over a space of nearly forty years (it was brought to a close in 1790), this correspondence forms one of the most interesting and most important contributions to the history of French literature, and Grimm is said to have been assisted in it by no less brilliant writers than Diderot and the Abbé Raynal. In 1776 he was appointed minister of

the duke of Gotha to the French court. After the outbreak of the Revolution, Grimm fled from Paris to Gotha, where he was nominated councillor of state and minister plenipotentiary at Hamburg by the Empress Katharina. A severe illness obliged him to resign this post, and he died at Gotha, December 19, 1807. His "Correspondence Littéraire" has been several times reprinted, abridged, and translated into English and German; an admirable review of it is to be found in Jeffrey's Essays.—K. E.

GRIMM, Jakob Ludwig, one of the greatest linguists of modern times, was born at Hanau, 4th January, 1785. He was educated at the gymnasium of Cassel and devoted himself to the study of law at the university of Marburg. In 1805 he assisted Professor Savigny in some literary labours at Paris, and in 1806 entered the civil service of the elector of Hesse-Cassel. On the recommendation of Johannes von Muller, he was promoted by King Jerome to the librarianship at Wilhelmshöhe, and in 1817 acted as secretary to the Hessian ambassador at the head-quarters of the allied monarchs and the congress of Vienna, whence he was sent to Paris by the Prussian government in order to bring back those manuscripts of which the German libraries had been despoiled by the French armies. On his return Grimm resolved upon resigning the administrative service, and again obtained an assistant librarianship at Cassel, an office which enabled him to pursue his favourite studies with unremitting zeal and energy. When, however, in 1829, another officer passed over his head to the head librarianship, he felt so deeply injured that he gladly accepted a chair and an assistant librarianship at Göttingen. Here he lectured during seven years with marked success, on the German language, literature, and antiquities. But when in 1837 he signed the celebrated protest against the constitution arbitrarily introduced by King Ernest Augustus, he was deprived of his office and banished the kingdom. For some years he lived in retirement at Cassel, till in 1841 he was called to Berlin, where in the capacity of academician he resumed lecturing in the university. In 1846 and 1847 he presided over the congresses of the Germanists at Frankfort and Lubeck, and in 1848 was a conspicuous member of the Frankfort national assembly. In all these various offices Grimm proved himself a man of spotless purity of mind and character. Unbiassed by ambition or the love of gain, the bent of his mind was invariably directed towards the highest ends of literature and humanity. He considered it as the true office of a scholar to strengthen the love of country, to administer justice, and to be subservient to truth alone. J. Grimm was the father of historical grammar, and by his German Grammar laid the foundation for the historical knowledge of languages in general. He expounded the laws of etymology, the rules by which sounds and letters are changed in different languages, and thus furnished a true Ariadne's thread by which the history and development of the Teutonic languages can with safety be traced to their common stock and origin. To him the division of the language into the old, middle, and modern German is due. In his "History of the German language" he opened a new field for discovery, and many parts of the history of German literature and civilization will have to be re-written according to the results of his researches. His "Deutsche Rechtsalterthumer," his "Weisthumer," and his "Deutsche Mythologie," are no less important works, in which not only a store of ample materials has been accumulated, but in which the innermost life and poetry of the people's mind have been brought to light. By his standard editions of numerous old German poems (for instance, Reinhart Fuchs, Andreas und Elene, &c.), and his excellent monographs on various topics of grammar, literature, and antiquities (for instance, on the origin of language), Grimm shed a flood of light on these provinces of learning. His collection of Mährchen, published conjointly with his brother Wilhelm, has not only become a household book, but has given rise to a host of imitations, continuations, and translations. Last, but by no means least, we must mention the great dictionary of the German language, left unfinished at his death, which he undertook conjointly with his brother, and in which the whole store of German words since the time of Luther was intended to be treasured up. Grimm died 20th September, 1863.—K. E.

GRIMM, Wilhelm Karl, brother of the preceding, a distinguished German linguist, was born at Hanau, February 24, 1786, and together with his brother studied law at Marburg. In 1814 he was appointed assistant librarian at Cassel, in 1830 librarian, and in 1835 professor extraordinary at Göttingen. In 1841 he followed his brother to Berlin, and from that time they lived together in most brotherly unity, till Wilhelm, of whose family the unmarried elder brother was a dearly beloved member, was summoned away by death in 1859. He edited a number of old and middle German poems, wrote several deeply learned treatises on German literature and antiquities, and materially assisted his more gifted brother in the publication of the Mährchen and the Wörterbuch.—K. E.

GRIMOALD, son of Pepin of Lauden, succeeded him in the mayoralty of the Austrasian palace, after a struggle with some competitors, about 640. Sigebert III. was then king of Austrasia; and at his death in 656 Grimoald attempted to substitute his own son for the rightful heir, Dagobert II., whom he sent into Ireland. But the career of the ambitious mayor was arrested in a few months by Clovis II. His grandnephew, one of the sons of Pepin of Heristal, also bore the name of Grimoald. He was appointed mayor of Neustria; married Theudelinda, a daughter of the king of Frisia; and was assassinated in the church of St. Lambert, at Jopil, in 714.—W. B.

GRIMOALD, seventeenth duke of Benevento, was at the court of Charlemagne in the capacity of a hostage, when his father's death gave him the inheritance of the throne of Lombardy in 787. He was dismissed to his sovereignty on condition of feudal submission; but the allegiance thus imposed upon him was afterwards renounced, and he rendered himself famous by the courage and ability with which he sustained till his death an obstinate struggle against the Frankish power, and also against the Greek emperor, whose near relative he had married and divorced.—W. B.

GRIMOALD. See Grimbold.

GRIMSHAWE, Rev. Thomas Shuttleworth, was born at Preston in 1777, became vicar of Biddenham in 1808, and rector of Burton Latimer, Northamptonshire, in 1809. In 1828 he published the "Life of the Rev. Legh Richmond," of which an eleventh edition appeared in 1846; and in 1835–36 the "Life and Works of Cowper," in 8 vols. Mr. Grimshawe was much distinguished by his zeal and activity in the Jewish and church missionary cause, and at the age of about seventy years undertook a voyage to Egypt, ascended the Nile to Thebes, and subsequently visited Jerusalem and the adjacent parts of the Holy Land. In 1843 he published a small volume "On the Future Restoration and Conversion of the Jews." He died, February 17, 1850.—G. BL.

GRIMSTON, Sir Harbottle, Master of the Rolls during nearly the whole reign of Charles II., was of an ancient and honourable family in Essex, being the second son of Sir Harbottle Grimston, Bart., of Bradfield, in that county. He was born in 1594, and educated in Lincoln's inn for the law. When in 1624 the death of the elder brother made the second heir, young Harbottle abandoned the profession, but was forced back to the bar by a tender passion for the daughter of Judge Croke, who would not consent to his daughter's marriage unless the lover returned to his studies. In 1638 Grimston was made recorder of Colchester, the burgesses of which town chose him to represent them in the parliament of 1640. Taking the popular side in the great controversies of that day, he sat on most of the committees for the redress of grievances. But as the revolution progressed he inclined to the more moderate of the reforming parties; and when the final division took place between the presbyterians and independents, between the city and the army, he was on the side of the presbyterians and against the army. The member for Colchester was one of those who signed the solemn league and covenant with Scotland. He was appointed one of the commissioners to negotiate a reconciliation with the king, then confined in the Isle of Wight; and he and Hollis, it is said, went on their knees to Charles, conjuring him to give way at once to their demands ere the extreme party should obtain absolute mastery of the kingdom. The execution of the king drove Grimston quite out of the arena of politics, and he went abroad for some time. In 1656 he was elected one of the sixteen representatives of the county of Essex in Cromwell's parliament; and in 1660 was chosen speaker of that parliament which resolved upon the restoration of Charles II. He accompanied Sir John Granville on his mission to the king, then at Breda in Holland, and enjoyed no little of the royal favour then and afterwards. For the assistance he gave in bringing about the Restoration, he was rewarded with the mastership of the Rolls in November, 1660, an office which he held until his death, twenty-three years later. He was also appointed chief steward

of the borough of St. Alban's, and recorder of Harwich; and continued to represent Colchester in parliament. He married twice, his second wife being daughter of Sir Nathaniel Bacon, niece of the great Lord Bacon, and widow of Sir Thomas Meautys. Through her the estate of Gorhambury passed into his family, now represented by the earl of Verulam, a descendant of Sir Harbottle's granddaughter Mary. The old judge came from a long-lived family—his great-grandfather lived to be ninety-eight, his grandfather eighty-six, his father seventy-eight; he himself died in his ninetieth year, on the 31st December, 1683, and was buried in the chancel of St. Michael's church, St. Alban's. He published the reports of his father-in-law, Judge Croke, in 3 vols. fol.—(Burnet; Morant's *Essex;* Clutterbuck's *Herts;* *Cromwell's Letters and Speeches*, by Carlyle.)—R. H.

GRINDALL, Edward, D.D., Archbishop of Canterbury, was born in 1519 at Helsingham, a small village in Cumberland. He was educated at Magdalen college, Christ's college, and Pembroke hall, Cambridge; became a fellow of Pembroke hall in 1538; and was made president or vice-master in 1549. He was also chosen Lady Margaret's preacher, and distinguished himself so much by his learning and piety that in 1551 he was appointed one of his majesty's chaplains. In 1552 he obtained a stall in Westminster abbey, which, however, he resigned to Dr. Bonner, whom he afterwards succeeded in the bishopric of London. On the accession of Mary in 1553 Grindall fled to Strasburg, where he resided for some years, and made himself master of the German tongue in order to preach in the churches there. On the accession of Elizabeth in 1558 he returned to England, assisted in compiling the new Liturgy, and was one of the eight protestant divines chosen to hold a public dispute with the popish prelates. He was likewise, on account of his great talent for preaching, generally appointed to that duty on all public occasions. In 1559, when Dr. John Young was removed from the mastership of Pembroke hall for refusing the oath of supremacy, Grindall was appointed to succeed him, and in the same year he was nominated to the bishopric of London, vacant by the deposition of Bonner. In 1560 he was made one of the ecclesiastical commissioners to inquire into the manners of the clergy, and regulate all matters of the church. In 1562 he resigned the mastership of Pembroke hall, finding that in consequence of non-residence he could not conscientiously discharge the duties. In executing the queen's command for exacting uniformity in the clergy, he proceeded so tenderly in his mission that the prelates supposed him inclined to their party; but he brought several nonconformists to compliance by his mild persuasions, and by publishing a letter of Henry Bullinger, minister of Zurich in Switzerland, to prove the lawfulness of doing so. In 1570, by the influence of Secretary Cecil and Archbishop Parker, he was translated to the archiepiscopal see of York; and on the death of Parker, Cecil, then lord treasurer, recommended him to the see of Canterbury, in which he was confirmed on the 15th February, 1575. In the following year he incurred the queen's displeasure by refusing, on conscientious grounds, to suppress meetings among the clergy for what was called "the exercise of prophesying." Grindall, after being allowed a decent time to consider his conduct, was by order of the star-chamber confined to his house, and his see sequestered. He was never deprived, however, and continued to be consulted on all affairs of importance connected with the metropolitan duties. He exercised even many of the functions and much of the authority of bishop. In a convocation which met at St. Paul's in 1580, it was moved that no business should be entered upon, nor any subsidy granted, till he was restored; but ultimately it was thought more prudent to present a petition in his favour. This was not immediately granted, but several of his proceedings show that he was in full possession of the primacy in 1582. In that year he lost his sight, and resigned his see into the hands of the queen, who granted him a pension. With this pension he retired to Croydon, where he died, July 3, 1583. Grindall was an elegant preacher, a man of sincere piety, and great benevolence and moderation. He is said to have assisted Fox in his Martyrology, but left in his own name only a few sermons and religious treatises.—G. BL.

GRISAUNT, William, an English physician, astronomer, and astrologer, who flourished about the middle of the fourteenth century.—W. J. M. R.

* GRISEBACH, August Heinrich Rudolf, an eminent German botanist, professor of botany in the university of Göttingen. Among his publications are the following—"Observations on Gentianaceæ;" "Journey through Rumelia and Brussa in 1839;" "Flora of Rumelia and Bithynia;" "Resumé of the progress of Botanical Geography in 1843 and 1844;" "Flora of the British West Indian Islands."—J. H. B.

* GRISI, Giulietta, the most distinguished singer of our time, was born at Milan in 1812. Her father was the brother of the celebrated Madame Grassini. Her sister Giuditta was also an eminent singer. Giuditta was born at Milan in 1805, quitted her successful public career on her marriage with the count di Barni in 1833, and died at Robecco in 1840. Ernesta, a third sister, was a vocalist of moderate pretensions. Giulietta made her first public appearance at Bologna in 1828, in Rossini's opera of Zelmira. She owed less of her great ability to any regular course of instruction than to her natural quickness in profiting from the example of the best singers of the day, until she became the pupil of Marliani the composer, whom she followed to Paris in 1832, where she made a most successful debut in Semiramide in the October of that year. She first came to London in 1834, and appeared in La Gazza Ladra, when she at once took the leading position she still holds with the English public. The most important operas, in which she has been one of the original representatives, are Bellini's Norma, in which she first played *Adalgisa;* the same composer's Puritani, in which she first played *Elvira;* and Donizetti's Don Pasquali, in which she first played *Norina.*—G. A. M.

GRISWOLD, Rufus Wilmot, D.D., a miscellaneous writer, was born in the state of Vermont, February 15, 1815. He devoted himself at an early period of life to some of the departments in which he afterwards became distinguished among his countrymen. He also took to travel, and passed some time in making careful observations upon men and manners. Having been brought under the influence of religious principles, he resolved upon devoting himself to the work of the ministry; and his views upon the subject of baptism had associated him with the American baptists, among whom are many distinguished men. In this denomination he became a minister, but his literary tastes overcame his ministerial predilections. He had already become connected with the serial press, and had contributed various miscellaneous articles to different journals, among which may be enumerated *Brother Jonathan*, the *New Yorker*, and the *New World*. In New York, Boston, and Philadelphian periodicals, he made his earliest reputation. In 1842 he issued "The Poets and Poetry of America," in an octavo volume, which was received with satisfaction by the best critics. About the same time he founded *Graham's Magazine*, and edited the *New York Biographical Annual*. In 1847 he published "Prose Writers of America, with a survey of the history, condition, and prospects of American Literature." Of the preliminary essay the *American Review* said, it was a "kindly-written melange, covering almost everything that has ever been done with a pen in this country, whether in way of history, ethics, metaphysics, journalism, fiction, or the like, with a philosophical, critical, instructive, careless, rambling, good-natured analysis." This work was followed by "Washington and the Generals of the American Revolution;" and in 1848 by "Napoleon and the Marshals of the Empire." In 1849 appeared "The Female Poets of America," some of whose articles evince considerable scholarship and literary dexterity. The same features characterize his other works, as his "Poets and Poetry of England in the Nineteenth Century;" his "Sacred Poets of England and America;" and his "Curiosities of American Literature." America owes him a debt of gratitude for his untiring exertions in the cause of national literature. He has also written sermons and poems. Austin Alibone says that in addition to the works in his list, Dr. Griswold "gave to the world from time to time, without his name, partly or entirely written by himself, six or eight works on history and biography, a novel, seven discourses on historical and philosophical subjects, and contributions to magazines and newspapers sufficient to fill a dozen octavo volumes." He died August 27, 1857.—B. H. C.

GRITTI, Andrea, the seventy-eighth doge of Venice, born in 1454, succeeded the learned Antonio Grimani in 1523, and died in 1538.

GROCYN, William, "one of the revivers of literature," was born at Bristol in 1442, and was educated at Winchester school and New college, Oxford. In 1479 he was presented by his college to the rectory of Newton Longville, Buckinghamshire, and in 1485 he was made a prebendary of Lincoln. He also

filled the place of divinity-reader in Magdalen college, Oxford; but being enthusiastically devoted to the study of the Greek language, which was then scarcely understood at all in England, he quitted his reader's place in 1488 and went to Italy, where he studied for some time under Demetrius Chalcondylas, Politiano, and Hermelaus Barbarus. In 1491 he returned to England, settled at Exeter college, Oxford, and publicly taught his favourite language, with a new and, it is said, a better pronunciation—probably that which is still used on the continent and in Scotland. This innovation, and even the teaching of the language, encountered violent opposition; but Grocyn was supported by a strong party, and the members of the university were divided into two factions, the Greeks and the Trojans. It was about this time that Erasmus visited Oxford, and resided during the greater part of his stay there in Grocyn's house. The latter was very friendly to Erasmus, and there is no doubt that he assisted the learned Dutchman in attaining a more perfect knowledge of the Greek, for Erasmus calls him "patronus et preceptor," and speaks of him in the most respectful terms. It is remarkable that Grocyn had no esteem for Plato, but applied himself with great devotion to Aristotle, whose whole works he had formed a design of translating, in conjunction with his friends William Latimer, Linacre, and More; but this design was never accomplished. The only production of his extant is a Latin epistle to Aldus Manutius, prefixed to Linacre's translation of Proclus De Sphæra; and Erasmus, who ought to have been well informed, says that he wrote no other, "having so nice a taste that he had rather write nothing than write ill;" but some writers ascribe works to Grocyn which are not in print. In 1506 he became master of Allhallows college at Maidstone in Kent, though he continued to reside mostly at Oxford. He died of the palsy at Maidstone in 1519.—G. BL.

GROLMAN, Karl Ludwig Wilhelm von, a German statesman and jurist, born at Giessen, July 23, 1775; became professor of jurisprudence at Giessen in 1795; in 1805 chancellor of the university; in 1819 minister of state of the duchy of Hesse-Darmstadt; in 1821 premier. He died, February 14, 1829. He left some valuable works on jurisprudence.—F. M.

GRONOV, better known by the Latinized form of the name Gronovius, a family of German extraction, but which settled in Holland, and produced several men who were distinguished for their talents and learning. We shall enumerate these in their chronological order:—

Gronovius, Johannes Fridericus, a celebrated antiquarian and classical scholar, was born at Hamburg in 1611 according to Moreri, who is generally followed, or in 1613 according to Bayle. He studied at Leipsic, Jena, and Altdorf, after which he travelled in Holland, England, France, and Italy. He was first appointed professor at Deventer, where he acquired extraordinary reputation. He afterwards removed to Leyden as professor in the university there, a post which he occupied till his death in 1671. Gronovius was a man of quiet habits, and by his diligent application to study got through an immense amount of work. He wrote several books, but he is best known for his editions of the classics, his notes upon them, and his antiquarian compilations. The list of his publications extends over a period of nearly half a century; every one of them almost is remarkable for learning and accuracy. It is generally admitted that his knowledge, especially of the Latin language and literature, and subjects connected with them, has in modern times never been surpassed.

Gronovius, Jacobus, son of the preceding, was born at Deventer in 1645. His youthful studies gave high promise, and at Leyden, where his father was professor, he greatly distinguished himself. At the age of twenty-three he came to England, where he spent several months at the university libraries, and formed the acquaintance of several learned men. Soon after his return to Leyden he published an edition of Macrobius, and another of Polybius, in which he was assisted by his father. He subsequently pursued his literary labours and travels in Belgium, France, Spain, Italy, and Germany. He acquired vast learning, wrote a number of original works, of which the most famous was his "Thesaurus Antiquitatum Græcarum," in thirteen folio volumes; and many editions of the classics. He died at Leyden, October 21, 1716, leaving a great name. He was too much given to controversy, but nevertheless was honoured with the friendship of the most accomplished men of his time.

Gronovius, Theodorus Laurentius, brother of the preceding, was born at Leyden about the year 1660, and like his father and brother was endowed with a remarkable faculty for the acquisition of learning. He turned his attention to jurisprudence and antiquities, and although he resided at Deventer, he visited Italy on two occasions for literary purposes. Out of these journeys arose his correspondence with Magliabecchi, which has been published; his work on the Pandects; and his dissertation on the marble base of the colossus of Tiberius. He also wrote notes on Vibius Sequestor. He died early in the eighteenth century.

Gronovius, Abraham, the son of Jacobus, was born at Leyden in 1694 or 1695, and adopted the medical profession, which he followed in England and in Holland. His literary tastes led to his appointment as librarian at Leyden, where he died in 1775. He published numerous editions of ancient authors, with notes, including Tacitus, Justin, Pomponius Mela, Ælian, and others.

Gronovius, Johannes Fridericus, the brother of Abraham, was born early in the eighteenth century. He applied himself to legal studies, and was a magistrate at Leyden; but he had a passion for natural history, and he particularly excelled as a botanist. He corresponded with Linnæus and other naturalists, and published several botanical and other works. He died in 1760.

Gronovius, Laurentius Theodorus, brother of the preceding, was born early in the eighteenth century, and died in 1777. He also took part in civic affairs at Leyden, and diligently studied natural history. He wrote a work in two folios on the natural history of fishes, entitled "Museum Ichthyologicum," which was preceded by his "Bibliotheca regni animalis atque lapidei," and followed by his "Zoophylacium Gronovianum," and the ninth book of Pliny's Natural History.—B. H. C.

GROOT. See Gerhard.

GROPPER, Johann, a learned German controversialist, was born at Zoert in Westphalia in 1501; died at Rome in 1558. He was greatly honoured by Charles V.; and Paul IV. called him to Rome, and offered him a cardinal's hat, which he modestly declined. He wrote "Enchiridion Christianæ Religionis," and a treatise in German "On the Real Presence in the Eucharist," a work pronounced by Rapin to be one of the best controversial books ever published.—G. BL.

GROS, Antoine Jean, one of the most distinguished of the modern French painters, was born at Paris in 1771, and entered the popular school of David. Gros at first followed the classical taste of his master; but, being at an early age carried away with enthusiasm at the wonderful achievements of Bonaparte, he devoted his powers to the illustration of the military glories of his country. The first picture that established his reputation was "Bonaparte on the Bridge of Arcola;" and in 1804 he exhibited his great and terrible picture of the "Plague of Jaffa," with his hero visiting the sick; it is now at Versailles. This was followed by many other equally large and extraordinary pictures, but not all equally successful; parts are occasionally executed with too much of the boldness and carelessness of scene painting. The principal are the "Battle of Aboukir;" the "Battle of the Pyramids;" "Napoleon on the Field of Eylau;" the "Battle of Wagram;" and the "Capture of Madrid by Napoleon." These are all great military spectacles, but which do not come into the category of high art; they are genre pictures on a large scale, and really are wanting in every refinement of painting. Gros' greatest work is considered the "Cupola of St. Geneviéve," previously the Pantheon, painted in oil for Louis XVIII., which was completed in 1824, and for which the painter was created a baron. It exhibits the saint-patroness of Paris as guardian of the French throne, represented by Clovis, Charlemagne, St. Louis, and Louis XVIII.; it is a rich work, but belongs to the ordinary class of ornamental painting. Occasionally he executed works of a more delicate class, as the "Visit of Francis I. and Charles V. to the Abbey of St. Denis;" "Sappho leaping from the Promontory of Leucate;" and he has also painted many good portraits. There are some good prints after him by Laugier and Forster. Baron Gros was professor of painting at the école des beaux arts, member of the Institute, &c. He died at Paris, June 26, 1835.—(Gabet, *Artistes de l'Ecole Francaise.*)—R. N. W.

* GROS, Jean Baptiste Louis, Baron de, a French diplomatist, son of the preceding, entered the diplomatic career in 1823 as attaché. After the revolution of July, 1830, he was

nominated first secretary of legation at Mexico, and subsequently chargé d'affaires at Bogota and La Plata. Returning to Europe, he was intrusted with a secret mission to England, and in 1849 to Rome. A year after he proceeded to Athens to act as mediator in the dispute between the British and Greek governments; and, having been very successful in this mission, he had to undertake the still more difficult and often attempted task of settling the frontiers between France and Spain, which, after long negotiations, was accomplished in the treaty of Bayonne of December 2, 1856. In May, 1857, Baron Gros was charged by the Emperor Napoleon III. with a mission to China, in the capacity of special high commissioner, and with orders to act in conjunction with Lord Elgin, the British envoy. He left Toulon on the 27th of May, and arrived at Canton on the 14th of October. Not being able to obtain the demanded satisfaction from the Chinese government by diplomatic means, orders were given for the commencement of hostilities, which resulted in the bombardment and storm of Canton, December 29, 1857, and the capture of Governor Yeh. This not inclining the court of Pekin to come to terms, the forts of Ta-kou were taken by the allied troops; and Baron Gros and his British colleague ascended the Pei-ho to the city of Tientsin, where peace was concluded, June 28–29, 1858. Having accomplished this part of his mission, Gros set sail for Japan, and along with Lord Elgin succeeded in concluding the very advantageous treaty of Yedo, which opened the country to European commerce. He returned to Europe in June, 1859, but the Chinese proving faithless to their engagements, he again went to China in the summer of the following year, and, as representative of the French emperor, took part along with Lord Elgin in the events of the brief but splendid campaign which terminated in the capture of Pekin, and the consequent treaty of peace signed in that city, October 24th, 1860. Since that period his name has been seldom before the public.—F. M.

GROSE, Francis, F.S.A.: this learned and jovial antiquary was born at Greenford in Middlesex in 1730 or 1731. His father was a jeweller, a native of Switzerland, who retired from active business to Richmond, where he became a justice of the peace, and dying left his children well provided for. A place had previously been obtained for Francis in the Herald's college, where he attained to the dignity of Richmond herald. In 1763 he resigned his tabard to Henry Pugolas in exchange for six hundred guineas, and entered the Surrey militia as paymaster and adjutant. His convivial qualities, wit, and good humour led him into expensive society. His carelessness and ignorance of business were unsuitable to the office of regimental paymaster. "He kept but two books," he said, "his right and left hand breeches pocket," took no vouchers, and gave no receipts. A serious deficiency consequently appeared in his accounts, which had to be repaired from his private fortune. This calamity roused his energies, and led him to the diligent use of a special talent he had in drawing. He devoted himself to the study of the then standing "Antiquities of England and Wales," under which title he, with the aid of his friend and publisher, Mr. Samuel Hooper, brought out a book of great cost, which proved successful and profitable. The work was published in numbers during the years 1773–76, continued in 1777, and finally completed in 1787. It includes five hundred and eighty-nine views, taken in all parts of the country, besides forty plans, the head-pieces and other plates illustrative of his prefatory dissertations, a striking proof of the author's industry and talent at a time when easy travelling and good drawing were rare. The founders of his celebrity, quaintly says his friend Noble, were the fanatical destroyers of the ecclesiastical and military structures of our ancestors, and the hand of time prepared the ruins for Grose's pencil. In 1789 the "English antiquary" went into Scotland, and there made the acquaintance of Robert Burns, who has immortalized his friend in the lines beginning "Ken ye aught o' Captain Grose;" and again, in "Hear, Land o' cakes, and brither Scots." It was at this time, too, that the sketch was taken which Kaye published in his collection of Edinburgh portraits. The delineation of the poet is undoubtedly the more graphic of the two—

> "A fine fat fodgel wight
> Of stature short, but genius bright."

In his "Antiquities of Scotland," Grose, in a note to the text descriptive of "Alloway Church, Ayrshire," says, "diverse stories of horrid rites performed there by witches and warlocks are still current; one of which my worthy friend, Mr. Burns, has here favoured me with in verse." Surely posterity owes some gratitude to Captain Grose for being the inspiring cause of Tam o' Shanter. Before the publication of his Scottish book was finished, the author proceeded to Ireland, intending to illustrate the antiquities of that country. Specimens of his success in this project were indeed published in two volumes, but not until death had put an end to "all his views and prospects," as was said of him in an epitaph. While in Dublin, at the house of his friend, Mr. Hone, he was seized with an apoplectic fit at table, and died immediately, the 12th of May, 1791. He was buried in Drumcondra churchyard, near Dublin. Noble, who knew Captain Grose well, gives a pithy description of him as a combination of Sancho Panza and Falstaff. Like Sancho, he was squat, round, and slovenly, full of sleep and proverbs. Like Falstaff, he was not only witty himself, but the cause of wit in others. "In simplicity, probity, and a compassionate heart, he was wholly of the Panza breed." His learning and good sense may be discovered in his numerous works. In addition to the "Antiquities" already mentioned, he was the author of "A Treatise on Ancient Armour," 1786, 4to; "Military Antiquities," 2 vols., 1786–88, 4to; another edition in 1801; "The Olio," 1792–96, 8vo; "The Grumbler," 1791, 12mo; "Rules for drawing Caricatures," 1788–91, 8vo; "A Provincial Glossary," 1787–90, and with Pegge's supplement, 1838, 8vo; "A Classical Dictionary of the Vulgar Tongue," 1785, 1788, 1796, 1811, with additions by P. Egan, 1823, 8vo; "A Guide to Health, Beauty, Riches. and Honour," 1783, &c. He contributed also to the Antiquarian Repertory, and edited Darell's History of Dover, 1786; reprinted, 1811.—(Noble's *Coll. of Arms;* Kaye's *Edinburgh Portraits;* Nichols' *Anecdotes*, vol. iii.; *Notes and Queries;* Lowndes' *Manual.*)—R. H.

GROSIER, Jean Baptiste Gabriel Alexander, was born at Saint Omer in 1743. He assisted Fréron in the editorship of the *Année Littéraire*, and afterwards continued it for the benefit of Fréron's widow and children. With the assistance of La Roux des Hauterayes, Grosier published (1777–84) a "History of China," in twelve volumes, which had great success. He contributed several articles to the Biographie Universelle, amongst others that on Confucius. In 1817 he became conservator of the Arsenal library, and died in 1823.—W. J. P.

GROSLEY, Pierre Jean, born at Troyes in 1718; died in 1785. His father was an avocat at Troyes, and educated his son for the same profession. Going to Paris for the purposes of study, he fell there into what, relatively to his professional purposes, was bad society, and living in literary circles he neglected his law-books. He found bread could not be made by his verses, and he went back to Troyes on the chance of finding employment among his father's old clients. This did not answer, and his next expedient was travelling over Europe in one capacity or other with families of rank. He published several volumes of travels; among others a book on England, in three volumes, which has been translated by Nugent. Grosley was a whimsical writer, who mixed serious and burlesque together somewhat inartificially. He was a member of the Academy. His Life of Pithou is still looked at occasionally, and a humorous essay, "Les Memoires de l'Academie de Troyes."—J. A., D.

GROSSETESTE or GROSTHEAD, Robert, also designated by the Latin name of Capito, was distinguished as a bishop, philosopher, scholar, &c., in the thirteenth century. He was born about 1175, of obscure parentage, at Stradbrook in Suffolk. He studied at Oxford, where he learned Greek and Hebrew in addition to Latin. He afterwards went to Paris, where he made himself acquainted with French, and soon became reputed as a consummate philosopher and theologian. On his return to England he associated with the Dominicans and Franciscans. In the school of the latter he lectured at Oxford. In 1235 he was appointed bishop of Lincoln, having been already archdeacon of Leicester. The new bishop, who was both ardent and active, commenced his career as a reformer both of the clergy and the laity of his diocese, which he carefully inspected, preaching and exhorting wherever he went. He particularly encouraged the preaching friars, and by this means excited a good deal the jealousy of the secular clergy, who found the people slipping out of their hands and the new orders increasing in credit and power. Grosseteste found time for literature, and translated the Testaments of the Twelve Patriarchs out of Greek into Latin, as well as the writings of Johannes Damascenus and Dionysius Areopagita, which

he annotated. He was better employed in commenting upon the book of Psalms, which, however, he did not finish. He also wrote commentaries upon some of the works of Aristotle. The Testaments of the Twelve Patriarchs may be found in the Orthodoxographa, 1555, and Fabricius' Codex Apocryphus V. T., 1713, where, besides the Latin, we have the Greek text, and a preface by Grabe. The commentary on Dionysius was published in 1502. Grosseteste, who was frank and straightforward, was somewhat irate, and often became involved in angry disputations both with the unruly ecclesiastics of his diocese and with the pope. He forbade the clergy to act plays and to communicate with Jews; urged the friars to preach, and read lessons to the pope on the sin of avarice. In 1247 his holiness sent into England for money, and demanded 6000 marks from the see of Lincoln, which its bishop refused to pay. In 1248 he obtained papal letters authorizing him to carry on the work of monastic reform; but the monks appealed to the pope, and to Lyons Grosseteste had to go to meet him, and to receive an adverse decision. Leaving Innocent IV. he returned to his see, but in 1253 that pontiff nominated as canon of Lincoln an Italian youth, his nephew, a mere stupid boy, and declared that any other disposal of the canonry would be null and void, and that he would excommunicate any one who dared to disobey. Grosseteste, however, resolved upon resistance, and wrote his famous epistle to the pope, which roused him to unbounded wrath. This epistle, which has been often printed, is a splendid protest against the tyranny and venality of Rome, and nothing but the European reputation of its writer saved him from degradation and a prison. As it was, Grosseteste was excommunicated and superseded, but the sentence was not carried out. It was towards the end of summer, 1253, that Grosseteste fell sick and died at Buckden, where his palace was; but he was buried at Lincoln. (Dr. Pegge in 1793 published an excellent life of Grosseteste or Grosthead, of which an admirable abstract appears in Milner's *Church History*, cent. 13, chap. vii.) The works of Grosseteste are very numerous, and on a variety of subjects; many of them have been published, but others, including sermons and essays in English, remain in manuscript. There is also extant a poem in French verse, which treats of the fall and redemption of man, and is entitled "Roman des Romans." His character may be readily inferred from the activity and earnestness he showed, and from his countless occupations.—B. H. C.

GROSSI, Tommaso, the author of "Marco Visconti," a historical novel which has been translated into almost every European language, was born at Bellano, a village near Como, on the 20th of January, 1791. Having been destined for the church, he entered the seminary at Lecco, and afterwards prosecuted his studies at Rezzonico and Milan. A distaste for clerical life induced Grossi to study for the bar in the university of Pavia, where he took his doctor's degree in the year 1810. Grossi is considered an elegant poet, and in 1848 he wrote a poem on the deliverance of his country, that induced the Sardinian government to appoint him director of public instruction in Lombardy. His principal works are "La Fuggitiva," an elegy full of pathos; "I Lombardi alla prima Crociata;" "Maria Visconti," a tragedy. He published a great number of sonnets and other minor compositions, highly appreciated for purity of diction and elegance of style. The city of Milan, where Grossi died, 10th December, 1853, has erected a fine statue to his memory.—A. C. M.

GROSSMAN, Gustav Friedrich Wilhelm, a German actor and dramatic author, born at Berlin in 1744; died at Hanover in 1796. He was a very popular actor, although quite devoid of those physical advantages believed to be necessary for the stage. Of his numerous plays some three or four have kept their place on the German stage.—F. M.

* GROTE, George, an eminent historian and politician, was born in 1794 at Clay Hill, near Beckenham, in Kent. He is the grandson of the gentleman who founded in the metropolis, with Mr. George Prescott, the well-known private bank of Prescott, Grote, & Co.; and having received an excellent education at the Charter-house, he entered in his sixteenth year his father's banking-house as a clerk. He early imbibed the views of, and formed a personal friendship with, the late James Mill and other founders of the school of philosophical radicalism represented by the old *Westminster Review*, to which, later, he became an occasional contributor. In the course of the studies pursued during the leisure which he could snatch from business avocations, he was led to examine the truth of the antidemocratic deductions drawn by Mr. Mitford in his History of Greece, and to convince himself that they were based on misapprehensions and misstatements of facts. The idea of writing a history of Greece, which should confirm instead of refute the doctrines of philosophical radicalism, seems to have taken hold of him so far back as 1823. At any rate we find Niebuhr in 1827 speaking of Mr. Grote's history as something well under way, and advising his friend Lieber to make the acquaintance of the author and his book, and undertake its translation into German. "I expect a great deal from his production," wrote the illustrious historian of Rome. Many years, however, were destined to elapse before the work thus heralded was to appear. As the political excitement of the decade, 1820–30, deepened, Mr. Grote entered more and more ardently into the political arena; and in 1832 (having published the year before a pamphlet entitled "Essentials of Parliamentary Reform") he had the honour of being elected one of the members for the city of London, a seat which he retained up to his withdrawal from public life. In the house of commons Mr. Grote worked and spoke energetically in behalf of the principles of philosophical radicalism. But the question which he made particularly his own was the ballot, a motion for the application of which to voting for members of parliament he brought forward annually, while he sat in the house of commons, and urged every year with new and elaborate ingenuity. Perhaps a little disheartened by the apparent triumph of conservatism in 1841, and certainly desirous to execute his long-cherished enterprise in Greek history, he retired into private life in that year, and the fruits of his laborious leisure were made apparent in 1846, when he published the first two volumes of his "History of Greece." Completed in twelve volumes in 1856, this monument of learning and original thought was saluted with acclamation during its progress by critics of the most varying of political schools, and it already ranks as a *magnum opus* in the English literature of the nineteenth century. Only once when grappling with it, did Mr. Grote turn aside to handle the affairs of the day. This was in 1847 when the future of the Helvetic republic became a European question, and then Mr. Grote published his "Seven Letters on the Recent Politics of Switzerland." Mr. Grote has announced his intention of composing a separate work devoted to an account of the Greek speculative philosophy in the fourth century B.C.; and the new course of his studies has been recently indicated by his publication of a little tractate on Plato's and Aristotle's Doctrine of the Sphere.—F. E.

GROTEFEND, Georg Friedrich, one of the most distinguished philologists of the present century, was born in 1775 at Münden, between Göttingen and Cassel. After receiving some instruction at Ilfeld, in 1795 he went to Göttingen, where he attracted the notice of Heyne, Tychsen, &c. In 1803 he removed from Göttingen to Frankfort-on-the-Maine, where he continued as professor till 1821, when he became director of the gymnasium at Hanover, where he continued till his retirement in 1849. He died on December 15, 1853. The works of this eminent scholar are many and important, revealing a profound insight into the nature of language and its written forms of expression. In two departments especially he will always be remembered with honour—his researches into the languages of Italy, and his studies in the interpretation of cuneiform characters. As early as 1802 he published an essay on the explanation of the cuneiform writing, and in particular that of the Persepolitan inscriptions. Münter had four years before contributed something towards an alphabet, but Grotefend was the first to suggest anything like a clue to these mysterious symbols. These studies he pursued with unwearied diligence for many years; and between the years 1837 and 1851 he published several works bearing upon the subject, besides miscellaneous articles in learned journals. His writings on the ancient history and languages of Italy are numerous and valuable. His knowledge of these subjects was the result of laborious original investigation, and he is deservedly regarded as one of the greatest promoters of scientific philology in modern times.—B. H. C.

GROTHUSEN, Christian Albert, Baron von, son of the military governor of Hamburg, was born in the latter part of the seventeenth century. He entered into the service of Charles XII. of Sweden, whom he accompanied into Poland, and soon became a favourite of that prince, who made him his treasurer. Grothusen's extreme generosity frequently emptied the royal coffers; but Charles, who was himself munificent, liked him the

better for his extravagance, and often congratulated him on his laconic accounts. He was ultimately raised by Charles to the rank of general, and died fighting at the side of his royal master in 1715.—G. BL.

GROTIUS, HUGO, the Latinized form of the Dutch name De Groot (the Great), was born at Delft in April, 1583. His father, John de Groot, was a curator of the university, or high school, of Leyden. Hugo, who was a precocious boy, went early to that university, and studied with eminent success theology, philosophy, and law, enlivened by the belles-lettres. He had for his instructors, besides his father, Francis Junius and Joseph Scaliger. In 1598 he accompanied Barneveldt, the Dutch ambassador, to the court of Henry IV. of France. Young as he was, he contracted many friendships among the learned Frenchmen of the day, and attracted the notice of the king, whom he had, indeed, before made the subject of a laudatory college exercise. Henry graced the juvenile poet with commendations and a gold chain. In France too, at Orleans, he took the degree of doctor of laws. On his return to Holland in 1599, he practised at the bar for some time, and we have a glimpse of his experience in the profession in the advice he gives to advocates—to mind their own thread of argument rather than their adversaries', as well as in the statement which he makes with regard to hired advocacy—that it is an ungracious business, and of little honour compared with philosophy. In 1607 he was made fiscal-advocate, and in 1613 councillor and pensionary of Rotterdam, and member of the states of Holland, as he was afterwards of the states-general of the United Provinces. In this busy part of his life he found time to continue the cultivation of general literature. His earliest publications were editions of the Satyricon of Martianus Capella, and Aratus' Phenomena, a translation from Dutch into Latin of Stevinus, a Dutch astronomer; his Latin tragedies, "Adamus exul," "Christus patiens," and "Sophomphaneas," the title of this last—Saviour of the world—and the subject—Joseph—being Egyptian. He now (1609) wrote his "Mare Liberum" in support of Dutch claims against the pretensions of England, Spain, and Portugal. In some parts of this tract, cap. vii. viii., we recognize the first draft of certain sections of his great work on public law. The "Mare Liberum" was answered by Selden, on behalf of England, in his Mare Clausum.—(See SELDEN.) In 1610 Grotius wrote a historical treatise, "De antiquitate reipublicæ Bataviæ." In this work he treats of the rights of the counts of Holland, which he proves to have been imperial with respect to strangers, but circumscribed, especially in the matter of taxation, as regarded their own subjects. In 1615 he was in England, attached to a diplomatic mission in reference to the Greenland fisheries. He was well received by James I., and enjoyed the opportunity of conversing with Bacon and Casaubon. In 1619 he was involved with his patron Barneveldt in the controversy between the Arminians and Gomarists, and the political struggle grafted on it between the stadtholders, or Orange, and the republican factions. Barneveldt and Grotius were Arminians and republicans; the life of the former was sacrificed, and by a most unjust decree, 18th May, Grotius was sentenced to perpetual imprisonment in the castle of Loëvestein, near Gorcum, in South Holland, and to have his estates confiscated. While he was there confined, his noble-minded and affectionate spouse, Mary of Regensburg, whom he had married in 1608, was, after much entreaty, permitted to share his imprisonment; and it was by her ingenious contrivance of smuggling him away in his bookchest that his deliverance was effected, March 21, 1621. In April his wife, who had meanwhile been detained in the prison, was set at liberty, and afterwards joined him in France, whither he retreated. His books, besides furnishing the means of his escape, had been turned to good account while he was in prison. He there wrote, in Dutch verse, his tract "On the Truth of the Christian Religion;" and in Dutch prose, his "Introduction to the Laws of Holland." In France he was well received by Louis XIII., who allowed him a pension, which, however, was but indifferently paid, and at length wholly withdrawn. While in Paris, he wrote his "Apology" for his opinions, the strictures contained in which on the proceedings of his enemies were answered, except a series of tyrannical edicts and prohibitions. Here he also translated into Latin his treatise "De Veritate." It was at Balagne, near Senlis, a country seat of the President De Mesmes, and within reach of the library of De Thou (son of Thuanus), to which Grotius had access, and of which he appears to have made very free use, that he wrote his famous work "De Jure Belli ac Pacis, Libri Tres, in quibus jus naturæ et gentium item juris publici præcipue explicantur." It was first published at Paris in 1625, with a dedication to the king of France. In the conclusion of the work the author commended its maxims to the attention of all christian princes. The subject of public law had been handled by many preceding writers—Vasquez, Attoala, Hoyman, and Albericus Gentilis (see GENTILIS, A.)—but by none with such systematic detail as Grotius. The publication of his treatise advanced the study to a professed science. It became a text-book, and was soon illustrated, or obscured, by notes, comments, readings, and translations. It was the vade mecum of Charles XII. of Sweden, and was put into the Index Expurgatorius of Rome. Its reputation has since somewhat declined; but we have the splendid testimony of Macintosh, Hallam, and Whewell, in favour of its sound philosophy, its solid structure, and the spirit of morality, humanity, and religion which pervades it. On the accession to power of the intolerant Cardinal Richelieu, France was no country for Grotius; and as it happened that the Prince Maurice, the stadtholder, died about this time (1631), Grotius returned to Holland. But though Maurice's successor, Prince Frederick, was personally friendly to him, the prince's party could not tolerate in his presence a political and religious adversary of so much influence, and Grotius was again compelled to retire from his native country. He repaired next to Hamburg. In 1634 he was appointed by Oxenstiern Swedish ambassador to France, a post of great difficulty in that period of the Thirty Years' war, the duties of which, however, he discharged with credit for a period of ten years. He then went to Sweden, passing by passport through Holland, where he was welcomed with much distinction. He was received at Stockholm by the queen with marked favour, but neither the court nor the climate suited him, and he preferred a request to be allowed to return to Holland, which was granted, with substantial marks of royal gratitude for his services. In his voyage from Stockholm to Lubeck the vessel was compelled by stress of weather to land him in Pomerania, near Dantzic, from which he undertook to journey by land towards Lubeck, but sank under fatigue at Rostock, August 28, 1645, at the age of sixty-three. His end was that of a christian. He was buried at Delft, and a monument was erected to him at Rostock in 1781. In person Grotius was of small stature, but well set, and of lively and agreeable countenance. His memory was vast, but he tasked it to a degree which has occasioned errors in references in his writings. His private character was unexceptionable, and his conduct towards his ungrateful country displayed the highest qualities of patriotism. As has been already remarked, he held in Holland Arminian tenets. While resident in France, he communicated with the French protestant church, until some of its leaders took some exception against his writings. Afterwards, when Swedish ambassador, they wished him to rejoin them; but he was not then so disposed. He believed the fundamental truths of the gospel; and held that all such believers, without regard to minor distinctions, should be admitted into the fellowship of Christ's religion. He had busied himself, though to little purpose, to find means to reconcile romanists and protestants. His catholic breadth of faith exposed him to misconstruction in his own day, as it does his memory to some misconception even now. Bossuet charged him with the errors of Socinianism—errors which he had himself refuted; and Mr. C. Butler, in his Life of Grotius, says he was seeking the Roman fold. More justly might he be claimed by the Anglican church, of whose discipline and doctrine he warmly approved. (See "Testimonies of his affection for the Church of England," appended to the English version of his treatise "De Veritate.") In point of literary excellence, Grotius is usually cited as a striking example of the combination of the active duties of public life with study and authorship; and it is true that, as before enumerated, several of his early and minor works were written in the vortex of public business. But it was to the forced seclusion of his imprisonment and exile that the world is indebted for those invaluable works on jurisprudence and theology which render his name immortal.

The "De Jure Belli" has been translated into most continental languages, and into English by C. Barksdale, 1654, 8vo; by Evans, 1682, fol.; again, 1738, with Barbeyrac's notes, fol.; by Campbell, 1814, 3 vols. 8vo; and in 1853 Dr. Whewell published an edition of the text with an abridged translation, 3 vols. 8vo. The works of Grotius may be divided into four

classes—I. Legal; II. Theological; III. Historical; IV. Miscellaneous. Among the most important are—I. *Legal:* the treatise "De Jure Belli" before noticed; "Introduction to the Jurisprudence of Holland," in Dutch, Hague, 1620, translated into English by Herbert, London, 1845, and still a great authority in the British colonies subject to Dutch law; "Florum Sparsio ad Jus Justinianeum," Paris, 1642; "Mare Liberum," already noticed; "De Imperio summarum potestatum circa sacra," Paris, 1646; reprinted at Naples, 1780, "cum scholiis criticis et chronologicis;" a collection of legal consultations, &c. II. *Theological:* his works of this class were collected by his son Peter Grotius, 4 vols. 4to, Amsterdam, 1679, containing the commentaries on the holy scriptures; the treatise "De Veritate Religionis Christianæ," which has been translated into many European languages. An Arabic translation was published at Oxford, 1660, by Dr. Edward Pocock, the Eastern traveller. This treatise suggests the best scheme for foreign mission work—the advancement of the faith by the teaching and exemplary lives of traders and navigators. It has often been translated into English. A treatise in Latin, "On the Atonement," written against Socinus, in order to vindicate the remonstrants (the party of Grotius) from the charge of Socinianism; Englished, London, 1692; "Via ad Pacem Ecclesiasticam;" "Philosophorum sententiæ de fato et de eo quod in nostra est potestate." III. *Historical:* "Annales et Historiæ Belgicæ usque ad inducias anni 1609, lib. xviii.," a posthumous publication, Amsterdam, 1657, folio; "De Antiquitate Reipublicæ Bataviæ," Leyden, 1610, quarto, before noticed; "Parallela rerum publicarum," left in MS., and of which only a fragment has been published, Leyden, 1801, 4to; "De origine gentium Americanorum," Paris, 1642–43, maintaining their European extraction; "Historia Gothorum, Vandalorum, et Longobardorum;" left in MS., published at Amsterdam, 1655. IV. *Miscellaneous:* consisting of poems in Latin, Greek, and Dutch, collected by his brother William, Leyden, 12 vols. 1621; tragedies and translations before noticed, and editions of Lucan's Pharsalia, Tacitus, &c.

The life of Grotius has been written by many hands. We note one by Barksdale, 1652, 12mo; M. de Burigny's work in French, Englished 1745; Mr. C. Butler's in English, London, 1826, 8vo. Grotius' letters were published in Amsterdam, 1687, folio; his journal during imprisonment, and facsimiles of letters to his wife and others, Hague, 1842. After his death, his MSS. were purchased by Christina, queen of Sweden. Grotius left four children.—His second son, Peter de Groot, served the States in public embassies. He was accused of a crime against their high mightinesses, but acquitted.—Grotius' younger son, William, published "Enchiridion de Principiis Juris Naturalis," as an introduction to his father's great work.—Grotius' widow resided for some time in England. She was a communicant of the Anglican church.—In Boswell's Life of Johnson and Sancho's Letters, a descendant of Grotius is noticed as living in aged indigence in this country. He obtained a place in the Charter-house in the gift of the archbishop of Canterbury.—S. H. G.

GROTTO, Luigi, commonly called Il Cieco d'Adria (the blind man of Adria), born in that city in 1541, author of several tragedies and translations—amongst them the Iliad and the Georgics. He died at Venice, December, 1585.—A. C. M.

GROUCHY, Emmanuel, Marquis de, Marshal of France, was born at Paris on the 23rd October, 1766, of an old Norman family. Entering the army at fourteen, he was a subaltern in the gardes-du-corps, when the French revolution broke out; but, in spite of this and of the loyalist politics of his family, he embraced the revolutionary cause. Rising rapidly to a colonelcy, he fought under Lafayette in 1792, and after various vicissitudes, became a general of brigade, and commanded the cavalry of the army of the Alps, which conquered Savoy. Serving with great distinction in La Vendée, he was appointed in 1796 second in command of the expedition with which Hoche undertook the invasion of Ireland. In 1798 he served in the army of Italy, contributing powerfully to the conquest of Piedmont, where he was nominated commander-in-chief. At the battle of Novi he fell, fighting and manœuvring bravely and skilfully, pierced by a number of wounds, and was taken prisoner. Exchanged, after a captivity of four months, for an English general, he returned to active service, and at the head of a division aided Moreau to gain the battle of Hohenlinden. He made no secret of his attachment to Moreau; but this, though offensive to Napoleon, did not prevent the constant employment of so brave and excellent a commander. He distinguished himself at Jena, and notably at Eylau. At the battle of Friedland he commanded the cavalry in the absence of Murat, and subsequently, after the treaty of Tilsit, he was appointed governor of Madrid. After a brief withdrawal from military life he was summoned to Italy, and defeated the Austrian cavalry at Wagram. In the disastrous Russian campaign his services were of the highest value, and were recognized by his appointment to command the "sacred battalion," composed exclusively of generals and officers, which guarded the person of Napoleon during the retreat from Moscow. Nevertheless, the emperor refused him the command of a corps of infantry at the beginning of 1813, and he left the service. He returned to it, however, after the fatal battle of Leipsic, and distinguished himself in the series of conflicts on the soil of France, which preceded the Hundred Days. Dangerously wounded at Craonne, he once more withdrew into retirement; but deprived by the restored Bourbons of his command of the chasseurs, he joined Napoleon after the return from Elba, was created a marshal of France, and commander-in-chief of the army of the Alps. At Ligny he commanded the right wing, and on the day following that engagement, the 17th of June, 1815, in accordance with the instructions of the emperor, he pursued with a corps of upwards of thirty thousand cavalry, the retreating Prussians. His first orders were to advance towards Namur, for which Blucher was supposed to be making; his second, when "Marshal Forwards" moved towards Wavres instead of upon Namur, were to operate in the direction of Wavres, with the general view of preventing the junction of the Prussians and the English. He was executing this latter movement, when, on the 18th, the cannonade of Waterloo became audible. In vain his generals besought him to move on Mont Saint Jean. He pleaded the stringency of the instructions which ordered him to move upon Wavres; and when, between four and five in the afternoon, he received the commands of the emperor to join the right of the army at Waterloo, it was too late. An exile after the second restoration he took refuge in the United States, but was partially rehabilitated by a special royal ordonnance issued in 1821, when he returned to his native country, though not as a marshal of France. After the Three Days even this honour was restored to him, and he was nominated a member of the chamber of peers. He died on the 29th of May, 1847. Napoleon said of him at St. Helena—"At Waterloo Grouchy lost head. I would have gained that battle but for his imbecility." Others have charged him with deliberate treachery. Marshal Grouchy published several vindications of himself from both accusations; and since his death his son, General Grouchy, had added, with the same view, his quota to a controversy which it seems very difficult to settle satisfactorily.—F. E.

GROUCHY, Sophie, sister of the preceding, and wife of the celebrated Condorcet, born in 1764; died in 1822. She is known in literary annals chiefly by her translation into French of Dr. Adam Smith's Theory of Moral Sentiments, and his dissertation on the Origin of Languages. As an appendix to this translation she published her "Lettres sur la sympathie."

GROVE, Henry, a learned dissenting divine, descended from a family of nonconformists, was born at Taunton in 1683. He completed his education in London under the instruction of the Rev. Mr. Reive, a near relative of his own, and returning at the age of twenty-two to his native place, he soon acquired a high reputation as a preacher. In the following year he became director of an academy at Taunton, which assumed the rank of a collegiate establishment. The province first assigned him was ethics and pneumatology, but latterly the students in divinity were placed under his direction. He continued to discharge the duties of this position, officiating likewise in different pastoral charges, till his death in 1738. His first publication was a small piece entitled "The Regulation of Diversions," published in 1708 for the use of his pupils. About the same time he entered into a friendly controversy with Dr. Samuel Clarke on some of the arguments in his Discourse on the Being and Attributes of God. In 1718 he published "An Essay towards a Demonstration of the Soul's Immortality," and subsequently he gave to the world a variety of other works—"On the Evidence of our Saviour's Resurrection," "The Proof of a Future State from Reason," "Saving Faith," &c. Mr. Grove was honourably distinguished by the great moderation and good sense which he displayed during the violent disputes upon the Trinity, which so much divided the presbyterians about the year 1720.—G. BL.

* GROVE, William Robert, Q.C., an eminent electrician, colleague of Dr. Faraday in the Royal Institution, and vice-president of the Royal Society, was born on the 14th July, 1811, at Swansea. He was sent at an early age to Oxford, where he graduated in 1835. His career as a barrister was marked by distinguished success, and in 1852 he was made queen's counsel. But while the highest prospects were thus opened to him in the legal profession, the natural tendency of his mind to scientific pursuits led him to devote every moment of his leisure to experimental investigations, chiefly in electro-chemistry, which have resulted in discoveries of the highest importance to science. In 1839 he invented the nitric acid battery, which is commonly known by his name, and is the most powerful voltaic combination in use. In the same year (1839) Mr. Grove effected the recomposition of water by means of the voltaic current produced by its decomposition. In experimenting on the passage of the electric discharge through the vapour of phosphorus, in 1852, he observed for the first time that the discharge was traversed by a number of dark bands or striæ, a phenomenon not yet understood, but which has lately assumed a deep interest in connection with the brilliant phenomena of Ruhmkorff's coil. In an interesting lecture on this subject which he delivered at the Royal Institution in January, 1859, Mr. Grove hazarded the conjecture that these remarkable stratifications are due to waves or pulsations in the rarefied medium produced by the conflict of opposing secondary currents in the induced wire. But to mention in detail his numerous discoveries would be quite incompatible with the limits of this work. They are chiefly to be found in the Transactions of the Royal Society, the *Journal* of the Royal Institution, the *Philosophical Magazine*, and other scientific journals. The only work which Mr. Grove has published in a separate form is an essay on the "Correlation of Physical Forces," the views contained in which were first advanced in a lecture delivered at the London Institution in January, 1842, and subsequently more fully developed in a course of lectures in 1843. This work, of which a third edition was published in 1855, and a French translation by the Abbé Moigno in 1856, contains a masterly elucidation of the modern dynamic theory, which attributes the effects of the chemico-physical forces to molecular motion. The position which the writer endeavours to establish is, that "the various affections of matter which constitute the main objects of experimental physics, namely, heat, light, electricity, magnetism, chemical affinity, and motion, are all correlative, or have a reciprocal dependence; that neither, taken abstractedly, can be said to be the essential cause of the others, but that either may produce or be convertible into any of the others." According to this view the so-called *imponderables* are mere affections or conditions of ordinary matter; there is no luminous ether, no material caloric, no electrical fluid. The motion or vibration of the particles of ordinary matter produces under certain conditions light, heat, and electricity, and electricity produces magnetism and chemical affinity. Mr. Grove therefore rejects Dr. Black's theory of latent heat—an expression which he considers to be equivalent to latent matter or invisible light. The non-conduction of electricity in vacuo—a fact established by Mr. Gassiot, and first decisively announced by Mr. Grove in his lecture at the Royal Institution in January, 1859—affords a remarkable confirmation of these views, as showing that the presence of matter is essential to the transmission of electricity. The same views have long been held by Faraday; they have already received the sanction of the highest names in science, and their able advocacy by Mr. Grove promises to give a powerful impulse to their dissemination.—G. BL.

GRUBER, Johann Gottfried, a distinguished German litterateur, was born at Naumburg, 29th November, 1774, and studied at Leipsic, where he began his literary career by the publication of his essay on the destiny of Man, and his "Versuch-seine pragmatischen Anthropologie." In 1805 he settled at Jena as a lecturer, and as one of the editors of the *Allgemeine Literatur Zeitung*. Here he published conjointly with Danz his "Charakteristik Herder's." In 1811 he obtained a chair in the university of Wittenberg, whence in 1815 he was translated, together with the university, to Halle. He now entered upon the most comprehensive and most important work of his life—the celebrated Cyclopædia of Science and Arts; which was originated by Professor Ersch and himself in 1818, and has not yet been completed. This is, perhaps, the grandest literary undertaking of its kind, and will secure its editors a lasting fame. At the same time Gruber again edited the *Allgemeine Literatur Zeitung*, one of the most influential organs of German literature. Notwithstanding the arduous tasks thus imposed upon him, so untiring was his industry, that he still found leisure for a number of miscellaneous works, among which we note the biographies of Wieland, 2 vols.; of Herm. Aug. Niemeyer (begun by Jacobs) and of Lafontaine; a dictionary of classical mythology, 3 vols.; and a "History of the Human Race," 2 vols. Gruber died at Halle, August 7, 1851.—K. E.

GRUENEWALD, Matthæus, a good old German painter of Asschaffenburg in Bavaria, of whom, however, nothing more is known than is given in the vague account of Sandrart. He is said to have been the pupil of Albert Dürer; but as his time does not accord with such a possibility, he was most probably the rival of Albert. Sandrart fixes his death at about 1510, and says he was inferior to none of his contemporaries. Fiorillo assumes him to have been a generation younger. Though, by no means equal to Albert Dürer, Grünewald was a good painter for his time, and an important work by him, an altarpiece, was exhibited by the prince consort at Manchester in 1857. He was established and died at Frankfort; he lived also some time at Mayence. Sandrart speaks very highly of his drawings, and calls Grünewald the German Correggio, an unintelligible compliment, unless referring to his chalk drawings only. There are several of his pictures in the gallery at Munich; but they have as little of the graceful in them as is well possible. His heads are correct, but hard and minute in their details; his colouring is positive. He is said to have cut in wood, but this is doubtful. Hans Grünewald, a contemporary and probably relative, did engrave in wood; of this painter also, we are in almost total ignorance.—R. N. W.

* GRUNDTVIG, Nicolai Frederik Severin, one of the most colossal intellects of Denmark, antiquarian, poet, and preacher, was born at the parsonage of Udby in South Zealand, 8th September, 1783. In his ninth year he was sent from the pleasant idyllian country of his birth, to the wild and dreary moorlands of Jutland, to be educated for the church. Here he spent six years, after which he went to the Latin school at Aarhuus. In 1803 he passed his theological examination, and attended the lectures of his cousin Steffens on natural philosophy and the poetry of Göthe. Soon after becoming acquainted with Saxo and Snorre, he began a profound study of the literature and language of Iceland. From 1805 to 1808 he was private tutor in Langeland, where he first read Shakspeare, Göthe, Schiller, Fichte, Schelling, &c. This was the spring-time of his life; and he published many articles in Rahbek's Minerva on the songs of the Edda, and the principles of the Odinic mythology; but notwithstanding their power and originality, they attracted but little notice. The same year he came to the capital, taught history in a school, and made the acquaintance of the first men of the time, amongst whom were Sibbern and the brothers Oersted. He also published his "Nordens Mythologie, eller udsigt over Eddalaren," the first work in which the Scandinavian mythology is placed in a poetic and philosophical light; and the following year, "Optrin af Kjæmpelivets undergang i Nord." In the meantime he became the subject of deep religious conviction; and after preaching a probationary sermon, which provoked the wrath of the rationalistic clergy, he retired to his father's house, and became his assistant. Here he laboured industriously; and the next year produced his "Kort Begreb af Werdens Krönike." After the death of his father in 1813, he returned to Copenhagen, where he lived a hermit's life amongst his books and the few friends who remained to him. For eight years, pursued by the wrath of his brethren in the ministry whom his first sermon had provoked, he sought in vain for a clerical appointment, and could scarcely obtain even a pulpit in Copenhagen in which to preach occasionally. But his literary industry was unwearied, and he brought out "En liden Bibel-Krönike;" "Roeskilda Rüm," and "Roeskilda Saga;" "Kvædlinger eller Smaaquad;" a collection of his smaller poems, "Bibelsk Prædikener" (Scripture Sermons), and various other works, besides editing the periodical *Dannevirke*. From the year 1815, Grundtvig had applied himself to Anglo-Saxon literature—for some time in connection with Rask—and now, in 1820, appeared his free translation of Biörvulf's Drapa, and in 1822 he completed his largest and most laborious work, his translations from Saxo and Snorre. In 1818 he married, and in 1820 was appointed pastor of Præstö, and the following

year residentiary chaplain of the Saviour's church at Christianhavn. But again his theological opinions gave offence, and in 1825 he was not only obliged to resign his office, but was fined 200 rix-dollars, and subjected to a censure, which was not rescinded for thirteen years. Again he returned to private literary life, published a selection from his sermons, edited a monthly magazine, and wrote his "Rhymed Chronicle for Children." From 1829 to 1831 he again devoted himself to his Anglo-Saxon studies, and made, with the royal assistance, several journeys to England, where he industriously studied the Anglo-Saxon records at Exeter, Cambridge, and in the British Museum; and made the acquaintance of various learned men of this country. In 1832 he obtained permission to preach every Sunday evening in Frederik's church, Christianhavn, which he continued to do for seven years, and was then appointed to the church of the Holy Ghost of Varton's hospital, Copenhagen. It is impossible to give a complete list of the works of this industrious author, but further must be mentioned his great work, "Nordens Mythologie eller Sindbilledsprog, historisk-poetisk udviklet og oplyst," published in 1832. In 1837 and 1841 he brought out his fine collection of psalms and hymns, "Sangværk til den danske Kirke." In 1843 he again visited England to make himself acquainted with the religious movements there. As a preacher Grundtvig is full of fiery zeal and eloquence. He is opposed to all rationalistic views of religion. Slowly acknowledged by his country, he has lived to attain the place which his intellect deserves, and to exercise the most vital influence on the religious life of the nation.—M. H.

* GRUNER, Ludwig, a German engraver, was born at Dresden in February, 1801; learned design in the Dresden academy, and engraving of Herr Krüger of Prague; and then, in 1821 proceeded to Italy, where he studied under the distinguished engravers Longhi and Alderoni of Milan. Herr Gruner's first essays with the burin were a portrait by Velasquez, and some other works of a similar class; but later he has chiefly devoted himself to the study of the great Italian painters, working in the churches of Italy, as well as the principal European galleries. Of greatest value to the art-student, however, have been the series of engravings drawn with admirable fidelity directly from the works themselves, which he has at different times published. During his residence in England Herr Gruner published, under the patronage of the court, the "Decorations of the Garden Pavilion in the Grounds of Buckingham Palace," folio, 1840; and under the authority of the council of education a series of "Eighty Specimens of Ornamental Art, selected from the best Models of the Classical Epochs," folio, 1850, intended primarily for the use of the government schools of design.—J. T–e.

* GRUNERT, Johann-August, professor of mathematics in the university of Greifswald, and corresponding member of the Academy of Sciences of Vienna, was born at Halle on the 7th of February, 1797. He studied at the university of Göttingen, where he obtained the degree of doctor of philosophy in 1820. He became professor of mathematics and physics in the gymnasium of Torgau in 1821, and in that of Brandenburg in 1828, and was appointed to the professorship of mathematics at Greifswald in 1833. His writings are many and voluminous, consisting to a great extent of text-books on various branches of pure and applied mathematics—some of these branches, though of much importance, being rarely studied or written upon. He is also the author of several original papers on mathematical, physical, and astronomical subjects, most of which have appeared in the Memoirs of the Vienna Academy, and in a journal of which he is the editor, entitled "Archiv der Mathematik und Physik," and published at Greifswald.—R.

* GRUPPE, Otto Friedrich, a German poet and litterateur, was born at Dantzic, 15th April, 1804. After the completion of his studies he settled at Berlin, where in 1844 he was appointed professor extraordinary, but barred himself from a higher career by his opposition to the philosophy of Hegel, which at that time was openly patronized by the Prussian government. He had directed a comedy in the Aristophanic vein, "The Winds," against that eminent philosopher. Gruppe has not only distinguished himself by his epic and dramatic poems, "Alboin," "Kaiser Karl," "Otto von Wittelsbach," &c.; but also by his learned and tasteful works on Greek and Latin poetry, "Ariadne, or the tragic art of the Greeks;" the "Fragments of Archytas;" the "Latin Elegy;" "Deutsche Übersetzungskunst."—K. E.

GRUTER, Janus, also called James and John, was born at Antwerp, December 3, 1560. His mother was an Englishwoman, who was herself well skilled in Greek, Latin, and several modern languages. His father was banished by Philip II., and removed with his family to England, where he settled at Norwich. Young Gruter was sent to complete his education at Cambridge. In 1576, however, he went to Leyden, where he studied civil law and general literature. He subsequently returned to Antwerp, but when that city was besieged by the duke of Parma in 1584 he went to France; after which he visited other countries. In 1586 he read lectures at Rostock. Thence he removed to Poland, and in 1589 was made professor of history at Wittenberg. This post he soon after vacated on conscientious grounds, and went to Heidelberg, where he obtained a similar appointment, which he retained for many years. On the capture of Heidelberg in 1622, he lost his valuable library, and retired to Bretten, and soon after to Tübingen, where he continued for some time, but went back to Bretten, where he remained till 1627. In that year he was seized with mortal illness, and died ten days after on the 20th of September. His body was buried in St. Peter's church at Heidelberg. Notwithstanding his misfortunes, Gruter was greatly honoured in his time. His chief work, the "Thesaurus Inscriptionum," was first published about 1601, and dedicated to the Emperor Rodolphus II., who was so delighted with it that he gave the author the choice of his reward. Gruter only asked a general license for all the books he might publish, to which the emperor added the privilege of licensing others. When he lost his library, while the pope ordered all the MSS. to be sent to Rome, he gave leave for the restoration of the printed books, which Tilly, however, would not surrender. Gruter is not regarded as a genius, but as a man whose powers of amassing knowledge were enormous. He had an equal facility of producing books, and his various publications would occupy a large space in any library. He was moderate but not undecided in his religious opinions, and was no friend to controversy; yet he was attacked by Philip Paræus as having more respect for a sentence of Apuleius or of Petronius than for all the precepts of Jesus Christ—which was both unjust and untrue. He also had a dispute with the learned Denis Godefroy, about the works of Seneca.—B. H. C.

GRYLLUS, the eldest son of Xenophon, having resided with his father in Elis and accompanied him to Corinth, served in the Athenian army at the battle of Mantinæa in 362 B.C. In that battle he fell, having distinguished himself by his valour; by his hand, according to some accounts, Epaminondas the general of the opposing force was slain in the arms of victory.—W. B.

GRYNÆUS, Johannes Jacobus, was born at Berne, October 1, 1540. He was the son of Thomas, the nephew of Simon (the subject of the following article), a professor at Basle and Berne, who died in 1564. He had a brother, Simon, who was a professor at Heidelberg, and died in 1582. J. J. Grynæus studied at Basle and Tübingen, and became a protestant minister at Röteln, where he laboured hard for several years. While there he edited the Orthodoxographa, a collection of Greek and Latin christian authors; and also the works of Eusebius, Origen, and Irenæus; the Adagia of Erasmus, &c. In 1575 he removed to Basle, where he was appointed professor of the Old Testament. While there he lectured on Genesis, the Psalms, the minor prophets, &c. There, also, he published an epitome of the Old Testament; a treatise on faith, hope, and charity; theses on the history of man, and the apostles' creed; a chronology of evangelical history; and the chief points of christian doctrine. In 1584 he accepted an invitation to Heidelberg, to a professorship in the university there. Soon after, he presided at a great discussion on the eucharist at Heidelberg, whence he was recalled to Basle in the beginning of 1586. He remained at Heidelberg till his death in August, 1617, after a life of abundant labours as a professor, a preacher, and a writer. His published works are very numerous.—B. H. C.

GRYNÆUS, Simon, a learned protestant scholar and divine, was born in humble circumstances at Veringen in Hohenzollern in 1493. He studied at Pfortzheim at the same time as Melancthon, between whom and himself a lasting friendship sprung up. He next proceeded to Vienna, where he took a degree and was appointed Greek professor. Having espoused the cause of the protestants, he was exposed to peril and annoyance, and compelled to remove from place to place. We find that he suffered imprisonment at Baden, and that he held a conference with Luther and Melancthon at Wittenberg. He was after-

wards professor at Heidelberg and Basle, and in the interim visited Tübingen to superintend the reforms which had been resolved upon in the church. In 1530 he came to England on the invitation of Henry VIII., who commissioned him to ascertain the opinions of the German and Swiss divines on the subject of his divorce. Some of the letters written by Grynæus in connection with this matter are still extant, as well as others obtained by his means. Grynæus was not the only one who thought, that although the king's marriage was an ill-advised one, it ought not to be dissolved, "and inclined rather to advise that the king should take another wife, keeping the queen still." Erasmus was one of the friends of Grynæus, who sent to him a manuscript of the last five books of Livy, which he had discovered in a convent on the Rhine. When Grynæus came to this country Erasmus gave him letters of introduction to (Lord) William Montjoy, Sir Thomas More, and others; and when Erasmus lay upon his deathbed Grynæus stood by him. He attended at the diet of Spires and at the colloquy at Worms. His amiable and excellent character won for him the estimation of Calvin, and of many other leading reformers. He wrote and published various works, among which may be named the following—Latin translations of some of the Homilies of Chrysostom upon the First Epistle to the Corinthians; a Latin version of the Life of Agesilaus by Plutarch; a Latin version of some of Aristotle's works, &c. He published the Greek text of Euclid, and a Latin translation of Plato, with some of the Commentaries of Proclus. He wrote a preface to the Almagest of Ptolemy, of which the Greek text was first published by him, as also was the Veterinarii Medici. His most curious work is the "Novus Orbis regionum ac insularum veteribus incognitarum;" a remarkable compilation, including the narratives of seventeen early travellers. Besides these he wrote several other works. He died of the plague at Basle on the 1st of August, 1541.—His son, SAMUEL—born in 1539; died in 1599—and his grandson of the same name—born in 1595; died in 1658—also distinguished themselves.—B. H. C.

GRYPHIUS, originally GREIF, ANDREAS, an eminent German dramatist, born at Gross-Glogau, Silesia, 2d October, 1616; completed his education at Fraustadt and Dantzic. He then became private tutor to the family of a distinguished nobleman, after whose death he left his country, and for nine years led a wandering life in Holland, France, and Italy. At Leyden he lectured for six years on philosophy, mathematics, history, and logic. In 1647 he returned home and obtained several posts of trust and honour, in the discharge of the duties of which he died 16th July, 1664, in his native town. The tragedies of Gryphius, although partly disfigured by violence and atrocity (thus in his "Carolus Stuartus" that unfortunate monarch is beheaded on the stage), and partly imitations of Vondel, are nevertheless full of true poetic genius, and first gave the German drama a definite form and a permanent place in literature. His comedies are somewhat low and burlesque, particularly "Peter Squenz," the subject of which curiously coincides with that of Shakspeare's Midsummer Night's Dream, of which, however, Gryphius had no direct knowledge. As a lyric poet he was excelled by Fleming and Opitz.—(See Klopp, *A. G. als Dramatiker*, 1852; and Hermann, *On A. G.*, 1851.)—K. E.

GRYPHIUS, CHRISTIAN, son of the preceding, was born at Fraustadt, 29th September, 1649, and died at Breslau, 6th March, 1786, where he had held the headmastership of the gymnasium of St. Magdalen. His poems, "Poetische Walder," are unworthy of the name of Gryphius, but his prose works, "Gedächtnissschriften and Entwurf der geistlichen und weltlichen Ritterorden," were highly esteemed by his contemporaries.—K. E.

GRYPHIUS, SEBASTIANUS, the famous printer, whose real name was GRYPH or GREIFF, was born in Suabia in 1493. He settled at Lyons, where he attained to great eminence in his profession. His publications were remarkable for their number, variety, and accuracy. These works, of which more than three hundred are known, were in Hebrew, Greek, Latin, and French; among them may be named the Bible of 1550 in Latin, and the Commentaria linguæ Latinæ. He died in 1556, and was succeeded by his son Antonius.—There was a brother, FRANCIS, an eminent printer at Paris; and another, JOHN, followed the same profession at Venice. There are also other well-known printers of the same family.—B. H. C.

GUA DE MALVES, JEAN PAUL DE, a French mathematician and economist, was born at Carcassonne in 1712, and died in Paris in 1786. His father, the descendant of an old family, having been ruined by the financial schemes of Law and the regent duke of Orleans, the young De Gua entered the church and obtained an abbacy, the slender income of which was sufficient for his support while he lived a solitary life of study in Paris. In 1740 he published a mathematical work which gained him a high reputation, called "Usage de l'analyse de Descartes." It has reference to the investigation of the properties of curves by analytical geometry, without the aid of the differential calculus. Its publication led to his being elected a member of the Academy of Sciences. In 1743 he was appointed to the professorship of philosophy in the Collège de France, which, however, he soon afterwards resigned, in order that he might devote his whole time to study and writing. He is said to have been the first to conceive the idea of a French Encyclopædia; but owing to a dispute with his publisher, the undertaking was abandoned. In 1764 he drew the attention of government to the existence of gold in the beds of some of the rivers in Languedoc, and obtained authority to conduct a search for that metal, in which his means were wasted without any profitable return.—W. J. M. R.

GUADAGNOLI or GUADAGNOLO, FILIPPO, born at Magliano in the Lower Abruzzi towards the year 1596. Early in youth he entered a convent of regular minors, and made his profession at Rome in the year 1612. He studied with great success Greek, Hebrew, Arabic, Persic, and Syriac. He knew Arabic so well, that in 1656 he pronounced a long oration in that language in the presence of Queen Christina of Sweden, who honoured him with her friendship. Whilst filling the chair of Arabic in the college of the Sapienza at Rome, Guadagnoli assisted Archbishop Damas in translating the Bible into that language. His "Apology for Christianity" is a masterpiece of theological eloquence and learning. His other works are "Breves Arabicæ linguæ institutiones," and an Arabic dictionary still inedited. Guadagnoli died at Rome in 1656.—A. C. M.

GUALDO-PRIORATO, GALEAZZO, Count of Comazzo, soldier, diplomatist, historian, born in Vicenza, 23rd July, 1606; died in the same city in 1678. At the age of fifteen he fought in Flanders under Maurice of Nassau, and was present at the taking of Breda by Spinola in 1625. He subsequently commanded a company of cavalry under Count Ernest de Mansfeld, and, in the reverses of his chief, followed him to England. Crossing to Holland, he suffered shipwreck, revisited France, and joined D'Hauterive in La Rochelle. In the campaign of Wallenstein against Gustavus Adolphus, he also bore an active part. In 1632 Venice rewarded his services by a pension of four hundred ducats; and about the same period he composed some of those numerous works, for the production of which a life of leisure would have seemed essential. In 1643 he resumed military service; but, two years later, relinquished it after the disastrous battle of Nordlingen. In 1652 he removed to Paris to collect materials for his "History of Cardinal Mazarin's Ministry;" a year later he was naturalized in France. In 1656 Gualdo received from Alexander VII. a patent of nobility, and was appointed to a post in the suite of Christina, ex-queen of Sweden, by whom he was employed in various diplomatic negotiations. In 1664 the Emperor Leopold created him imperial historiographer, and admitted him to the Aulic council. The last fourteen years of his life were devoted to literary pursuits at Vicenza. Amongst his voluminous works are histories of the wars of Ferdinand II. and III., and of Leopold.—C. G. R.

GUALTERUS, RODOLPHUS, one of the first reformers, was born at Zurich in 1519, and studied in Switzerland, Germany, and England. While yet a young man, he became connected with some of the leaders of the Reformation, and in 1541 he accompanied Philip, landgrave of Hesse, to the diet of Ratisbon Returning to Zurich, he married the daughter of Zuinglius, and preached the reformed doctrines from 1542 to 1575, when he succeeded Bullinger as first minister of the protestant church at Zurich. In 1546 he published "Sermons on the Antichrist," a work which was translated into various languages, and excited the violent indignation of the Roman catholic church. He died in 1586, leaving, besides his "Antichrist," commentaries on various books of scripture, works on grammar and history, and some translations from the classics.—His son, RODOLPH, studied in Germany and at Oxford, where he graduated M.A. in 1573. He was favourably known by several Latin poems, but died at Zurich in 1577 at the age of twenty-five.—G. BL.

GUANERIUS (Latinised from Guaneri or Guanerio), the name of three celebrated violin-makers—all born at Cremona. Pietro Andrea, born about 1630, was a pupil of Geronimo Amati; he made his best instruments between the years 1662 and 1680.—Pietro, his son, born about 1670, learned his delicate art from his father; the instruments he made at Cremona are dated prior to 1700, when he removed to Mantua, where he continued the manufacture of violins until 1717.—Giuseppe, nephew of Pietro Andrea, studied in the factory of the famous Straduarius; he was more distinguished as a maker than any of his family, and his violins are now more highly valued. He was younger than his cousin.—G. A. M.

GUARDI, Francesco, an Italian painter, was born in Venice in 1712, and became the scholar and successful imitator of the celebrated Canaletto. Their works are so much alike in subject and style, that the pictures of Guardi are commonly attributed to Canaletto. Guardi's works, consisting chiefly of Venetian views, are rich and forcible in their colouring; but he was careless and sketchy in the execution of his figures, and he remained far behind Canaletto in the accuracy of his architectural details. He died at Venice in 1793.—R. N. W.

GUARINI or GUARINO of Verona was born in that city in 1370. A pupil of John of Ravenna, he was one of the first restorers of classic learning in Italy, and the first Italian who ever delivered public lectures on Greek. Anxious to obtain the greatest possible knowledge of that language, Guarini went to Constantinople, and for five years frequented the far-famed school of Emanuel Chrisolora. The writings of Guarini are but little known; and his reputation rests principally on a Latin translation of seventeen books of Strabo, intrusted to him by Pope Nicholas V. Guarini translated many of Plutarch's writings, and the Evagora of Isocrates. He wrote also a life of Aristotle, published at Verona in 1539; a life of Plato; some notes on Cicero; and an abridgment of Chrisolora's Greek grammar, published under the title of "Erotemata." Many of his poetical compositions in Latin, together with a treatise entitled "De ordine docendi ac studendi," were published at Modena in 1438. Guarini left a numerous family; and his eldest son Giovanni Battista succeeded him in the management of his school at Verona. In his old age Guarini visited Venice, Milan, and Ferrara; in which last city he died towards the end of the year 1460.—A. C. M.

GUARINI, Guarino, an Italian architect, was born at Modena in 1624, and practised at Turin, where he erected several important buildings including the Porta del Po; the circular chapel of the Sudario; the churches of S. Lorenzo and S. Filippo; the palaces of Prince Filiberto of Savoy and of Prince Carignano. He also erected the churches of S. Vincenzo at Modena, and Somaschi at Messina. Indeed, so wide spread was his celebrity that he was called upon to design churches for Lisbon (Sta. Maria Providenzia), Prague (Sta. Maria), and even Paris (Ste. Anna); but all his works are marked by the exaggeration of classic forms and grotesque ornamentation then so much in vogue in Italy. Though his taste is not to be admired, Guarini was a learned and accomplished architect, as is shown by his mathematical works, "Placita Philosophica," &c., and his treatise on Civil Architecture. He died in 1683.—J. T–e.

GUARINI, Giovanni Battista, son of Guarini of Verona, professor of Greek and Latin in the university of Ferrara, born in Verona about the year 1425; died at Venice in 1513. Though once sent as ambassador into France, he appears on the whole to have led the quiet life of a man of letters. He has left several original Latin works, besides translations from Demosthenes, Plautus, Dion Chrysostom, and St. Gregory Nazianzen; he first published the Commentaries of Servius on Virgil, and assisted his father, Guarino of Verona, in recovering the MS. of Catullus. The eminent scholars, Giraldi and Aldus Manutius, were amongst the number of his pupils.—C. G. R.

GUARINI, Giovanni Battista, born at Ferrara, 10th December, 1537. He entered very early the university of Padua, where his father, who filled the professorship of belles-lettres, inspired him with literary ambition. At his father's death, although but twenty years of age, Guarini was appointed his successor. His learning soon attracted the attention of Alfonso d'Este, duke of Ferrara, whose court was at that time the resort of all the great men of Italy. Here Guarini became acquainted with Torquato Tasso; and such was the affection that sprung up between them that when all others had deserted the unfortunate lover of Eleonora, Guarini remained his staunch defender and friend. He received from the duke of Ferrara the honour of knighthood, and was intrusted with many important missions at various courts. During a period of fourteen years Guarini served the duke with the utmost ability and disinterestedness, losing even a great portion of his patrimony, without obtaining any compensation; but at length, becoming weary of unrequited labours, he left Ferrara and went to Savoy as private secretary to Duke Philibert. He was afterwards in the service of Vicenzo Gonzaga, duke of Mantua; but soon tired of courtly life, withdrew to his rural residence—Guarina, near Reggio—to devote the whole of his time to literary pursuits. He was beginning to enjoy his retreat, when the death of his beloved wife filled him with so much affliction that he resolved to enter the church, undertaking for that purpose the journey to Rome. His great ambition, however, and the enticing remembrance of courtly honours and splendour, made him give up his too hasty resolve; and he returned to Ferrara, whence he repaired to Florence, where Ferdinand loaded him with honours and riches. Quarrelling with his patron, he sought the protection of the duchess of Urbino, who composed his dispute with the Tuscan court. He was sent in 1603 by the grand duke to Pope Paul V., and to Poland and Vienna, charged with negotiations of the greatest importance. His private life, however, was always embittered by misfortune. After the death of his wife, his three sons were a continual source of grief to him, on account of their disputes with respect to the partition of a scanty patrimony; but the heaviest blow he ever received was the death of his daughter Anne by the dagger of a jealous husband. In the midst of all these calamities, Guarini was not unmindful of his early ambition to distinguish himself as a poet. And now, eager to be the rival of Tasso in verse, as once he had been in love, he produced his "Il Pastor fido," an imitation, often too servile, of Tasso's Aminta. This work, although replete with poetical beauties of the first order, is very inferior to its model, and owes its renown principally to its splendid versification and its purity of diction. Besides this poem, considered by Tiraboschi next in merit to the celebrated Aminta, Guarini left five Latin orations, many sonnets, a play entitled "L'Idropica;" a collection of his diplomatic correspondence, better known by the name of "Il Segretario," and a treatise on political liberty, now preserved in Nani's library at Venice, in which city he died on the 6th of October, 1612.—A. C. M.

GUARINO, better known by the name of Varinus or Favorinus, was born at Favora, near Camerino in Umbria, in 1450. Under the direction of the famous Poliziano he became a profound classical scholar; and having entered the benedictine order, he devoted the whole of his time to the compilation of a Greek lexicon, which established his fame as the best Hellenist of his time. Guarino having become tutor to Giovanni de Medici, was intrusted by the family of his pupil with the custody of their magnificent library; and when Giovanni ascended the papal throne, under the name of Leo X., he received the bishopric of Nocera in 1514. Guarino's principal work is entitled "Magnum Dictionarium, sive thesaurus universæ Græcæ linguæ." He died in 1537.—A. C. M.

GUASCO, Ottaviano di, Count of Clavières, was born at Pignerol, Piedmont, of a noble family in 1712; died in Verona, 10th March, 1781. He quitted his own country in 1738 for France, where he obtained the canonry of Tournai. He belonged to learned societies in that country and in England. He was a man of lively susceptibility, and a close friend to Montesquieu. He lived in Verona the last twenty years of his life. Among his chief works are—a "Traité des Asiles, tant sacrés que politiques," 1756; and an "Essai Historique sur l'Usage des Statues chez les Anciens," 1768.—W. M. R.

GUATEMOZIN or QUAUHTEMOZIN, last Aztec emperor of Mexico, nephew and son-in-law of Montezuma, was raised to the throne in 1520 at the age of twenty-five. He soon became an able and determined opponent of the Spanish conquerors. Besieged in his capital, he defended himself to the last with a skill which excited the admiration of Cortes himself; then, attempting to escape across a lake, he was captured, and as he had announced, the whole of his followers then submitted to the conquerors. He was tortured almost to death, to make him reveal the hiding-place of the treasures he was supposed to have buried. Cortes, stung with shame, released his prisoner before it was too late; but, about three years afterwards (1525), fearing lest his name should become the pretext for an insurrection, he

caused him to be hanged on a charge of conspiracy which is believed to have been groundless.—F. M. W.

GUBBIO, Oderigi da, a celebrated Italian illuminator of the Umbrian school, who died about the year 1300, considered the founder of the school of Bologna. He was a man of great reputation in his time, and he is mentioned by Dante in his Purgatorio (canto xi.), where, in noticing miniature painting, the poet speaks of him as "the honour of Agobbio, and the glory of that art which in Paris they call illuminating." His fame, however, was surpassed by that of his pupil, Franco Bolognese, who was still living in 1313, and of whom Dante says with reference to Oderigi—"Più ridon le carte che pennelleggia Franco Bolognese." Vasari notices Oderigi as the friend of Giotto. No authenticated illuminations of his are preserved.—R. N. W.

GUCHT, Michael van der, a Dutch engraver, was born at Antwerp in 1660; was a pupil of one Boutats; settled in London, where he practised his art with much success, and died October 16, 1725. He was a good deal employed on anatomical plates, but he also engraved many of the portraits for Clarendon's History and other publications. The print of Bishop Sprat after Lely is by him; and he engraved after Kneller portraits of Congreve, Atterbury, Addison, and others. Michael Van der Gucht was the teacher of G. Vertue. Two of his sons also practised successfully in London as engravers.—Gerard van der Gucht—born about 1695; died in 1776—executed numerous portraits for the booksellers; the well-known prints of Dryden, Archbishop Tillotson, &c., after Kneller; and others from various painters of Milton, Philips, Hughes, Colley Cibber, &c.—John van der Gucht, born in 1697, etched several academical figures after Louis Cheron, from whom he learned design; plates for the Osteology of Cheselden; some from Thornhill's paintings in the dome of St. Paul's; various portraits; and Poussin's Tancred and Erminia. He survived his brother but a short time.—J. T–e.

GUDE. See Gudius, Marquardus

* GUDIN, Theodore, a French marine painter, was born at Paris, August 15, 1802, and studied under Girodet Trioson. M. Gudin has painted almost exclusively marine subjects. His first contribution to the Salon was in 1822; in 1824 he obtained a gold medal, and in 1828, after the exhibition of two of his best pictures, the "Burning of the Kent East Indiaman" and "Fishing-boats Returning," he was created knight of the legion of honour. Other pictures of a similar character followed in rapid succession, and he was commissioned to decorate the palace of Versailles with illustrations of the naval history of France. During the ten years previous to the revolution of 1848 he painted some sixty pictures for this series, when that event brought his labours to an abrupt termination. As the result of travels in the East, M. Gudin has painted the "Burning of Pera," the "Plague in Africa," "View of Constantinople," &c.; and as the result of a Scottish tour, "Moonrise on the Coast of Aberdeen," and other views of the Scottish coasts. For long M. Gudin enjoyed excessive popularity, his countrymen regarding him as the first of marine painters; but of late his popularity has waned. His chief works were collected at the Exposition Universelle of 1855, on which occasion he was awarded a medal of the first class.—J. T–e.

GUDIUS, Marquardus, an eminent German antiquarian and critic, was born in Holstein in 1635. He studied at Reusberg, his native place, and at Jena. He was destined for the law, but gave himself to the study of antiquities. The interest of Gronovius (John Frederick) and of Grævius was exerted in his favour, and he eventually became the travelling companion of a rich young nobleman, Samuel Schas, with whom he set out for Paris in 1659. At Paris he was introduced to Menage and other learned men. They next went to Italy, where they visited Florence, Rome, Capua, &c. During this journey they were indefatigable in examining and collecting ancient inscriptions, manuscripts, &c. In 1663 they returned to France, and soon after made a short visit to England. They then went into Germany for a time. To this period belong the dishonourable devices of Isaac Vossius to depreciate the character and collections of Gudius, and to alienate him from Schas. Happily his endeavours failed, and the two friends continued united for the next ten years, apparently spent in Holland. Schas died in 1675, and left his great wealth to Gudius. He is charged with forgetting his friends on his elevation to fortune; he certainly forfeited the friendship of the duke of Holstein, but the king of Denmark made him a councillor of state. He died in 1689, having published little, but promised much. He stood very high with the learned, and his opinions were often adopted by them. His great work, "Antiquæ inscriptiones quum Græcæ tum Latinæ," was edited by Kool and Hessel, 1731.—B. H. C.

GUEBRIANT, Jean Baptiste Budes, Comte de, one of the greatest generals of the seventeenth century, was born in 1602 at the castle of Plessis-Budes in Brittany. Having served in Holland, in Italy, and in Germany with great distinction, he was raised in 1636 to the rank of major-general, and in 1641 succeeded to the sole command of the army in Germany. On the 29th of June in that year he gained the battle of Wolfenbüttel, and again defeated the imperial troops at Ordingen in 1642. For these signal services he was created a marshal of France. Following up his advantages, he laid siege to Rothweil, which he carried by assault, but died on the 24th November, 1643, from the effects of a wound received in the trenches. His body was conveyed to Paris, and interred by Louis XIV. with great solemnity. His widow, Renée du Bec, a daughter of the marquis de Verdes, became afterwards one of the greatest celebrities at the court of Louis XIV. Distinguished by her finesse, ambitious, and unprincipled, she was sent in 1645 as ambassadress-extraordinary to Vladislaus IV., king of Poland, and succeeded in her delicate mission of reconciling that monarch to the Princess Maria Theresa, whom he had married at Paris by proxy, and wished to repudiate.—G. BL.

GUEDIER DE SAINT-AUBIN, Henri Michel, was born in 1695, and educated in the university of Paris. He became a professor at the Sorbonne in 1730, and librarian to it in 1736; and he was also made abbé of St. Vulmer. He was well versed in Greek, Latin, French, English, and Italian. His chief celebrity, however, was as an authority in cases of conscience; and he was admitted to be the foremost casuist of his day. He published "The Sacred History of the Two Covenants" in 1741, and died at Paris in the following year.—W. J. P.

* GUEEL Y RENTE, José, a Spanish politician and writer, born about 1820, in the island of Cuba, of an ancient Spanish family; received the degree of doctor when at Barcelona in 1840; married in June, 1848, the sister of the king of Spain, the Infanta Josefa de Bourbon. In 1854 he took part in the movement of the Vicalvarist generals. Shortly afterwards he was named a deputy to the cortes, and re-elected in 1857, his political opinions being those of the "progresista" party. In early life he published a poem "Amarguras del corazon" (Sorrows of the heart); and in 1854 "Lagrimas del corazon" (Tears of the heart). His prose works are "Thoughts, Christian, Philosophic, and Political;" "Legends of America;" "The Virgin of Avicenas;" "Comparison between Isabella I. and Isabella II.;" "Story of a Grief-stricken Soul;" "The Granddaughter of Kings," and articles in periodicals. He is preparing a "History of the Conquést of America."—F. M. W.

GUELPHS and GHIBELINES, political nicknames which arose in Germany out of a dispute between two reigning families, and were transferred to Italy to become respectively the badge of two parties whose bitter animosity to one another distracted and devastated that unhappy country for about three centuries. The origin of the terms was as follows:—In 1137 Henry the Proud, duke of Saxony and Bavaria, was not only disappointed of his hope of succeeding his father-in-law, Lothaire, on the imperial throne, by the election of Conrad Hohen-Stauffen of Suabia to the vacancy, but was put under the ban of the empire, compelled to endure many losses and indignities, and finally died of a broken spirit. His son, Henry the Lion, while yet an infant, was under the protection of his uncle Guelph, who sought to gratify a natural resentment and redress the wrongs of his family by taking the field against Conrad. From a petty skirmish in the civil war which ensued were derived the names of the mighty factions under consideration. Conrad's forces, under his brother Frederick, were besieging the castle of Weinsperg, when the garrison made an unexpected sally which proved successful. The war-cry of the Saxons in this engagement was the name of their leader, "Guelph! Guelph!" while the Suabians gave answering cry in the name of "Ghibelungen," the town in which their duke, Frederick, was born. Hence arose "those pernicious and diabolical names, which prevailed afterwards to the destruction of all Italy." The appellation of Ghibeline soon came to be accepted as that of a supporter of the emperor and of the imperial claims; while the opponents of imperial pretensions were ranged together as Guelphs. When the struggle for supremacy

in the West was going on between the secular and the ecclesiastical leaders of Europe, between the emperors and the popes, the latter made use of the convenient nickname as a handle to their designs. The partisans of the popes became Guelphs. Another reason is given for this transfer of a political badge from the parties in a family quarrel to great national divisions. The last heiress of the Bavarian Guelphs married a younger son of the house of Este, the most powerful family in eastern Lombardy, which, about the end of the twelfth century, became the head of the church party in their own district. The opposition raised by this faction to the Ghibeline, or Suabian emperors, transferred the two German names to Italy; and in the case of Otho IV., who was no other than the son of Henry the Lion, those names, with little regard to their family origin, signified no more, than that a Guelph espoused the side of the pope, a Ghibeline that of the emperor. Pope Innocent III. did, in fact, oppose Otho IV. of the Guelph family, by setting up as candidate for the imperial throne Frederick II. of Naples, who was of pure Ghibeline blood. Another explanation of the application of the terms is given, which makes Italy itself the scene of their origin. The great Countess Matilda, whose devotedness to Pope Gregory VII. made her hate the Emperor Henry IV. with all her heart, married Guelph of Bavaria, whose ungrateful return for imperial benefits had been rebellious war. From him, say some writers, the anti-imperial faction derived its name, while, according to the same authorities, that of its opponents did not originate till many years afterwards, on the birth of Henry VI. at Ghibelungen. Whatever uncertainty may rest upon the origin of these shibboleths of faction, there can be no doubt as to the intensity of feeling which they inspired.—R. H.

GUENEAU DE MONTBEILLARD, PHILIBERT, an able French miscellaneous writer, born at Semur in Auxois in 1720. He wrote a "History and Memoirs of the Royal Academy of Sciences," 1770. He was afterwards induced by his friend Buffon to undertake the division of his great work devoted to birds; and so admirably was the work accomplished that few readers were aware of any division in the authorship, until it was announced by Buffon himself. He was likewise the author of the articles "Extension" and "Insects" in the *Encyclopedie*, and some other treatises. He died November 28, 1785.—G. BL.

GUENEE, ANTOINE, was born at Étampes in 1717. In 1741 he succeeded Rollin in the chair of rhetoric at the collége du Plessis, and held that office for twenty years. He travelled in Italy, Germany, and England. His chief work is "Lettres de quelques Juifs portugais, allemands et polonais à M. de Voltaire," 1769, a production the merits of which Voltaire has acknowledged, directed though it was against himself. Guénée also translated into French some of our English writers on the evidences of christianity. He died in 1803.—W. J. P.

GUERCINO, GIOVANNI FRANCESCO BARBIERI, commonly called from his squint GUERCINO, was born at Cento, near Bologna, in 1592; hence his name of Il Guercino da Cento. He belongs to the class of self-taught geniuses, for his first occupation was tending his father's cart, when he went into the towns with supplies of faggots for the citizens. Guercino's talents were first developed at Bologna, where he was a follower, not a pupil, of the Carracci. He then went to Venice, and in the pontificate of Paul V. he even undertook a journey to Rome. The famous Caravaggio was then flourishing at Rome, and his bold style quite fascinated the young Bolognese painter, though he soon found that friendship was impossible with so wild and imperious a spirit as Caravaggio. Guercino established a great reputation at Rome, having found a valuable patron in Gregory XV.; but, after the death of that pope in 1623, he returned to his native place, Cento, where he established himself, until by the death of Guido in 1642 he was induced to settle in Bologna, where he lived prosperous and honoured until the year 1666, when he died in affluent circumstances. Guercino had three different styles; first he belonged to the school of the Tenebrosi, of which Caravaggio was the founder, and which is chiefly conspicuous for its dark forcible shadows; his second style was a modification of this, being in everything more refined and select; in his third he became an imitator of the delicate style of Guido, lost his own original power, and became insipid. He is distinguished from Guido in his best pictures by greater vigour and power of expression, and by generally a much greater force of shadow. His works, mostly in oil, are extremely numerous; his large altarpieces alone exceeding one hundred in number, at Cento, Bologna, Rome, Florence, Genoa, Ferrara, and other cities. His masterpiece is "Santa Petronilla" in the Capitol at Rome, originally painted for St. Peter's, but a mosaic of it is put up in its stead. The body of the saint is being deposited in the vault prepared for it in the Via Ardeatina, outside the walls of Rome; above is seen a vision of our Saviour, with angels receiving the soul of the saint.—Guercino's brother, PAOLO ANTONIO BARBIERI, was a good painter of animals, flowers, &c. He died in 1649.—(Calvi, *Notizia della vita, &c., di G. F. Barbieri*, 1808.)—R. N. W.

GUERET, GABRIEL, a celebrated French lawyer, born at Paris in 1641; died in 1688. He was one of the associated compilers of Le Journal du Palais. His best known works are "Le Parnassus Reformé;" "La Guerre des Auteurs;" "La Carte de la Cour;" "La Promenade de St. Cloud, ou dialogues sur les auteurs;" "Arrêts Notables du Parlement."

GUERIKE, OTTO VON, inventor of the air-pump, and constructor of the first electrical machine, was born at Magdeburg on the 20th November, 1602. Having studied law at Leipsic and mathematics at Leyden, particularly applying himself to geometry and mechanics, he visited France and England, and afterwards resided for some time as a master engineer at Erfurt. In 1627 he was elected a member of the senate, and subsequently burgomaster, of his native city. While discharging the duties of these important offices, Guerike devoted much of his time to scientific pursuits; and as the weight and materiality of the air was at that time a recent discovery, which naturally excited much interest (see TORRICELLI), his mind became strongly impressed with the subject, and he conceived the idea of endeavouring to construct a machine by which he might be able to create an absolute vacuum. His first attempts consisted in filling close cylindrical vessels with water, which he endeavoured to extract by means of a pump, without admitting air; but in this he was unsuccessful. He then constructed a hollow copper sphere, provided with two orifices, to one of which a stopcock was fitted, and to the other a pump for the purpose of exhausting the air directly, without the intervention of any liquid. The success of this novel experiment was announced by the rush of air into the globe, which was observed on turning the stopcock, after having operated the piston for some minutes. This was the first air-pump; and Guerike, having much improved its construction, so as to bring it into a shape much more nearly resembling its present form, had the honour of exhibiting it in 1654 in presence of the Emperor Ferdinand III. and several of the German princes assembled at the diet of Ratisbon. About the same time he invented also the small apparatus, so useful in illustrating the pressure of the atmosphere, known as the "Magdeburg hemispheres." In further prosecution of the same subject, he constructed, against the wall of his house, a water-barometer, in which floated a diminutive human figure to indicate the level of the liquid as it rose and fell with the varying weight of the atmosphere.

Guerike's electrical machine consisted of a globe of sulphur, cast in a glass sphere, which was afterwards broken in order to remove the sulphur globe, although the glass itself, if fitted on an axis, would have served the purpose better. With this rude machine, however, Guerike excited much greater quantities of electricity than had previously been produced, and he was thus enabled not only to see flashes of light, but to hear, for the first time, the snapping noise of the electric spark. In the words of Humboldt, "he heard the first sound, and saw the first light, in artificially-produced electricity." He discovered also the property of electro-repulsion. In 1681 he resigned the municipal office which he had held at Magdeburg for a period of thirty-five years, and went to reside with his son at Hamburg, where he died in 1686. His principal experiments and observations are recorded in a work which he left behind him, entitled "Experimenta nova Magdeburgica de vacuo spatio."—G. BL.

GUERIN, PIERRE NARCISSE, a distinguished French painter, was born in Paris in 1774, and studied painting under Regnault. He became an imitator of David, but refined upon the manner of that eminent painter, carrying David's antique taste to the utmost precision and delicacy, so that his figures have painfully the appearance of painted antique statues or bassi-relievi, or figures even in ivory and gold. Guerin first attracted notice in 1798 by a picture—"Marcus Sextus, having escaped the proscriptions of Sulla, returns, and finds his daughter weeping by the side of her dead mother." In 1808 he exhibited his great picture now at Versailles, of the "Révoltés du Caire," or Bona-

parte pardoning those who had revolted at Cairo. In 1814 he was made professor of painting in the école des beaux arts, and he became afterwards director of the French Academy at Rome, where he died in 1833. He was a member of the Institute of France, and of many foreign academies; and in 1829 he was created a baron. Guerin's works in their own style are extremely beautiful. Many of them are engraved, and several by Forster, as "Cephalus and Aurora" in the Somariva collection; and "Æneas recounting the fate of Troy to Dido," now in the Louvre, which is a gorgeous and elaborate work, especially in the costume and accessories; but it has the antique mannerism of the school to a very great degree—the classical sentimentality to a fault which is quite oppressive. It wants dramatic effect wholly; Æneas is not relating, nor is Dido listening; it is a mere juxtaposition of four elaborately painted figures.—R. N. W.

* GUERRAZZI, Francesco Domenico, statesman and author, born at Leghorn in 1805. In his youth he studied law in the Pisan university, but devoted his leisure to literature; one of his earliest productions is an "Ode to Lord Byron." Having previously, on political accusations, undergone a brief exile and various imprisonments, he, in January, 1848, took a leading part in that insurrection of Leghorn which entered a protest at once against the compulsory annexation of Pontremoli to Parma, and the apprehended Austrian invasion. Under the short-lived constitution conceded to his dominions by the grand-duke of Tuscany, Guerrazzi was a representative; and, by a powerful speech, overturned the cabinet. When the grand-duke withdrew to Gaeta, Guerrazzi, with Montanelli and Mazzoni, formed the triumvirate; shortly afterwards he was chosen dictator, and took the field successfully against General De Laugier. Gradually, however, he lost popularity; on the restoration of the grand duke was subjected to imprisonment; and, receiving sentence of exile, he withdrew to Bastia, where he occupied himself in composing various works of autobiography, history, drama, and fiction, including his well-known historical romance, "L'Assedio di Firenze." At a later period he obtained permission to remove into Piedmont, and continue there his literary labours.—C. G. R.

GUESCLIN, Bertrand du, whose political significance in French history is no less notable than his military glory, was born at the chateau of La Motte de Bron, six leagues from Rennes, in 1320, and died on the 13th July, 1380. He had the character equally persistent and turbulent, tough and rough, which is usually ascribed to the natives of Brittany. His family was noble, but not rich; and he had to cut out a path for himself, like so many men of his time, by the sword. Valour, vigour, prompt resources both of mind and body, he had in abundance; but he was singularly ugly, and little more education had he received than the perfect use of arms. A wild youth followed a wilder childhood, and then he entered on his vocation—that of a soldier of fortune. French affairs were during the whole lifetime of Bertrand du Guesclin so closely interwoven with English affairs, that few readers perhaps are ignorant of the main events in this warrior's career. Du Guesclin did good service, first of all, as a partisan leader on the side of the French in the contest between Charles de Blois and Jean de Montfort for the succession to the dukedom of Brittany, in which the former, favoured by the French, was defeated and led captive to London. In 1351 du Guesclin came to England, with some other French nobles, to treat of the prince's ransom. However, Charles de Blois was not restored to liberty till 1356. Not for some time after the battle of Poitiers, which was fought the same year, did Du Guesclin take that prominent place which with increasing reputation and lustre he maintained till his death. After rendering substantial aid to Charles de Blois to whom his allegiance was more immediately due, Du Guesclin passed into the service of the dauphin —afterwards Charles V., who was regent of France whilst his father, King John, was a prisoner in England. Charles had much political sagacity; but was perfidious, cruel, and unscrupulous. In Du Guesclin he found an able instrument, as little troubled by scruples as himself. The French, with their usual exaggeration where a French name is concerned, always speak of Du Guesclin as the greatest captain of his age; but in every respect he was far inferior to the Black Prince, who was a true general; while Du Guesclin, with all his merits, was little more than a brilliant and successful condottière. On the 16th May, 1364, about a month after Charles V. ascended the throne, Du Guesclin defeated at Cocherel the troops of the king of Navarre. The 28th September following witnessed his own overthrow by the English at Auray. He was taken prisoner; Charles de Blois slain; and the result of the combat was, that Jean de Montfort was recognized as duke of Brittany. A hundred thousand francs were paid as the ransom of Du Guesclin. As soon as he was free, he took part in the civil war which was raging in Spain. Henry, count of Transtamare, sought to dethrone his brother Peter the Cruel, and summoned Du Guesclin, with his hosts of lawless soldiery, to help him. Peter, however, found a potent ally in the prince of Wales, who crushed Du Guesclin and the battalions of Henry at the battle of Navarette, on the 13th April, 1367. At this battle Du Guesclin was again taken prisoner; a still larger sum than before was demanded for his ransom. On the 14th March, 1369, the army of Henry, led by Du Guesclin, signally overthrew that of Peter, who was stabbed by his brother Henry the day after in the tent of Du Guesclin. Having left Spain in 1370, Du Guesclin was made constable of France; many other honours having already been conferred on him by Charles V. and by Henry of Castile. Du Guesclin justified his appointment to the high military dignity of constable by skill and indefatigable enterprise. He wrested from the English—no longer sustained by the genius and courage of the Black Prince—one stronghold after another. In July, 1380, Du Guesclin laid siege to Chateau Neuf de Randon. He fell ill; and the day before the place surrendered, he died. By order of Charles V., he was buried with regal splendour at Saint Denis. Only a few months did Charles himself survive. Du Guesclin has been classed by his countrymen with the founders of French unity; and assuredly no one inflicted more fatal blows on the English cause. He energetically prepared, if others achieved, the expulsion of the foreigner. But he scarcely deserves to be ranked with the noblest heroes.—W. M–l.

GUEST, Sir Josiah John, Baronet, a distinguished promoter of the iron manufacture and of the welfare of the workmen engaged in it, was born at Dowlais on the 2nd of February, 1785, and died on the 26th of November, 1852. He was the son of Thomas Guest, one of the proprietors of Dowlais iron works, and the grandson of John Guest, founder of those works, by whom, and by his partner Wilkinson, the smelting of iron-ore with coal was first introduced into South Wales. He passed his youth in assisting in the direction of the iron-works of his father's firm. On succeeding, in 1815, to the sole management of those works, he evinced extraordinary skill, both scientific and practical, in the manufacture of iron; by which, as well as by his great enterprise and energy, he prodigiously increased the productiveness of his works. In 1826 he was elected member of parliament for Honiton; and 1832 for the borough of Merthyr-Tydvil, then newly enfranchised under the reform act. In 1838 he was created a baronet. His skill as an iron-master was not more remarkable than the benevolence with which he laboured, in conjunction with his wife, Lady Charlotte Elizabeth Bertie, for the comfort, education, and moral improvement of the workmen in his employment and their families.—W. J. M. R.

GUETTARD, Jean Etienne, an eminent French naturalist, was born at Étampes in 1715. Destined for the medical profession, he studied botany under the celebrated Jussieu, was afterwards instructed in natural history by Reaumur, and obtained admission into the Academy of Sciences in 1743. The numerous papers which he contributed to this learned body recommended him to the duke of Orleans as a fit person to take charge of his extensive cabinet of natural history; and this situation he occupied during the rest of his life, enjoying a moderate pension and apartments in the Palais-royal. Guettard was a man of immense industry, and devoted his attention to every department of natural history, but was chiefly distinguished in mineralogy. In 1746 he published a memoir demonstrating the striking analogy between the mineralogical formations of France and England, a fact which was then quite new; and in 1752 he attempted to prove a similar resemblance between the mineralogical features of Canada and Switzerland. He was the first who called attention to the fact that the principal mountains of Auvergne appear to be extinct volcanoes, and he had the merit of discovering an earth in France similar to the material of the Chinese porcelain, which ultimately led to the establishment of the celebrated Sevrès manufactory. In 1780 he published the first part of a "Mineralogical Atlas and Description of France," a work of vast extent, which remained incomplete at his death in 1786.—G. BL.

GUEVARA, Antonio de, Bishop of Guadix in Granada, and subsequently of Mondoñedo in Galicia, a Spanish theologian, historian, and moralist, born about 1490; died in 1545 or 1548. His early years were passed at the court of Isabella; he was afterwards historiographer and court-preacher to Charles V. His first work of note was the "Dial for Princes" 1529, professing to be a life of Marcus Aurelius, but in reality a romance. This work has been translated into English, French, Italian, and Latin. His "Lives of the Ten Cæsars," 1539, purports to be a historical work; but occasionally we find fictitious incidents and descriptions. His "Golden Letters or Familiar Epistles" have also been translated into English.—F. M. W.

GUEVARA, Luis Velez de las Duenas y, a Spanish dramatist and novelist, born in 1570; died in 1644. He attained some distinction as an advocate, and a sally of wit which saved the life of a prisoner whom he was defending, introduced him to Philip IV. This monarch, an amateur dramatist, employed him to correct his compositions, and he seems throughout life to have enjoyed court favour. He is said to have written four hundred plays, of which scarcely a tithe are now extant. Guevara, however, is best known by his work "El Diablo Cojuelo" (The Limping Devil), a novel of the other life, which is the basis of Lesage's Diable Boiteux. Guevara married young, and left a son, Juan, also an author, whose works are sometimes confounded with his father's.—F. M. W.

GUGLIELMI, Pietro, a musician, was born at Massa Carrara in 1727 or 1728, and died at Rome, November 19, 1804. His father Giacomo, maestro di capella to the duke of Modena, was his instructor until he was eighteen, when he was placed in the conservatorio of S. Onofrio in Naples as the pupil of Durante. This famous master thought ill of Guglielmi's natural ability, but tasked him with strict contrapuntal exercises, to which he applied himself with such assiduity that he quickly surpassed his fellow-students. He quitted the conservatorio at the age of twenty-seven, and made his first dramatic essay at Turin in 1755, the success of which procured him engagements to write operas for most of the chief towns of Italy. One account states him to have held the office of kapellmeister to the elector at Dresden subsequently to 1762, and to have proceeded thence to Brunswick; another authority speaks of his having visited Vienna and Madrid. At the close of 1767 he came to London, where, in the January following, the reproduction of his "Ifigenia" (which had been performed abroad three years earlier) introduced him to the English public. He remained here until 1772, and brought out several new operas; but his London success was inconsiderable. He composed an opera for Turin in 1773, and returned to Naples in 1774, where he found great difficulty in obtaining a hearing for his works through the immense popularity and even the machinations of Cimarosa and Paesiello, who at the time divided public favour between them. The latter especially raised every possible obstacle to his progress, until the prince of San Severo reconciled the rivals; and when fair field was given Guglielmi, his immense fecundity enabled him to keep pace with both his competitors, by opposing a new opera to every one that each of them produced. In 1793 he went to Rome, where in that year he was installed maestro di capella of St. Peter's, in the active fulfilment of which office he remained till his death. Beginning composition late in life as he did, he still produced an enormous number of works. Fetis names seventy-eight operas and oratorios (or operas on sacred subjects), and there were many not included in his list; besides which Guglielmi wrote a large amount of church music and many instrumental works. He was married, and had many children; but he deserted his wife and neglected his family, who, on their mother's death, became dependent on the benevolence of strangers; and he lavished his very large income upon his mistresses, living most licentiously till his very last years.—Pietro Carlo, his eldest son, was also a composer, and his name is sometimes confounded with that of his father, their operas being written in the same style. He was born at Naples about 1763, was appointed maestro di capella to the archduchess of Massa Carrara, spent some years in London at the commencement of the present century, and died 28th February, 1817.—Giacomo, the eighth and youngest son of Pietro, was born at Massa Carrara in 1782, and obtained some distinction as a tenor singer.—G. A. M.

GUGLIELMINI, Domenico, one of the founders of modern hydraulic engineering, was born at Bologna on the 27th of September, 1655, and died at Padua on the 12th of July, 1710. His family is stated by Morgagni to have originally belonged to Novara, whence they emigrated to Gravina, and thence, about the middle of the sixteenth century, to Bologna. He studied mathematics under Montagnari and medicine under Malpighi, and in 1677 obtained the degree of doctor of medicine. He appears to have devoted much attention, from an early period, to the science of hydraulics, in which his skill became so well known that in 1686 he was appointed to the office of intendant of waterworks, or chief hydraulic engineer of the pontifical states; and from that time to the end of his life he was consulted and employed on works of hydraulic engineering throughout the whole of the north of Italy. Guglielmini appears to have been the first to study specially the laws of the flow of water in open channels. His theory of that subject contains a fallacy, viz., that each particle of a stream of water tends to move with the same celerity as if it had fallen in free space from the surface of the stream; but he was aware that the results of that hypothesis were inconsistent with observed facts, and by the aid of experiment he to a certain extent corrected the errors arising from it. His principal writings on hydraulics are "La Misura dell' acque correnti," otherwise entitled "Aquarum fluentium Mensura novo methodo inquisita," Bologna, 1690–91; "Epistolæ duo hydrostaticæ," two letters in answer to the objections of Papin against some parts of the before-mentioned work—addressed respectively to Leibnitz and Magliabecchi, Bologna, 1692; and "Della Natura de' Fiumi, trattato fisico-matematico," Bologna, 1697. In 1690 he added to his other functions that of a mathematical professor in the university of Bologna; and in 1694 he was appointed to a new chair created expressly for him, and called that of "hydrometry." In 1698, though still retaining his Bolognese appointments, he accepted, upon urgent solicitation, the professorship of mathematics in the university of Padua, which in 1702 he exchanged for that of theoretical medicine in the same university, having never ceased to cultivate that branch of his studies. His collected works, preceded by his life by Morgagni, were published in 2 vols. 4to at Geneva in 1719.—W. J. M. R.

GUHRAUER, Gottschalk Eduard, a German litterateur, was born at Bojanowo, near Bromberg, in 1809, and died at Breslau, 5th January, 1854. He studied at Breslau and Berlin; went to Paris, where he resided for two years; and in 1845 was appointed professor extraordinary at Breslau. He wrote an excellent "Life of Leibnitz," 2 vols., whose German writings he had edited some years before; a "History of the Electorate of Mayence in 1672," 2 vols.; completed Danzel's Life of Lessing; and published a number of historical and literary essays, distinguished by original research and sound judgment.—K. E.

GUI DE CREMA. See Paschal III.

GUI DE LUSIGNAN. See Lusignan.

GUIBELINES. See Guelphs and Ghibelines.

GUIBERT, Archbishop of Ravenna, was set up as antipope in 1080 by the Emperor Henry IV., acting through a synod of pliant Lombard and German bishops assembled at Brixen, in revenge for the sentence of excommunication and deposition recently pronounced upon him by Gregory VII. Following in the train of his master, Guibert entered Rome in 1084, and aided Henry in the severities which he proceeded to exercise against the adherents of Gregory. Though recognized in no part of Europe, he maintained his hold upon Rome all through the pontificate of Victor III., and was only ejected by the French, on their way to the first crusade, in the time of Urban II. He retired to Ravenna, and died there in the year 1100.—T. A.

GUIBERT, Abbot of Nogent sous Coucy, sprung from a rich and honourable family in the diocese of Beauvais, was born at Clermont in 1053. He took the religious habit in the monastery of St. Germer, and was elected abbot of Nogent in 1104. After a saintly life he died in 1124. His works, published by D'Achery in 1651, include a history of the first crusade, entitled "Gesta Dei per Francos;" a treatise on the relics of the saints; three books of his Life, said to be a very curious and instructive autobiography; and a treatise on the "Incarnation," directed against the Jews.—T. A.

GUIBERT, Jacques Antoine Hippolyte, a distinguished French officer, was born at Montauban in 1743. His father held a commission in the army with which Louis XV. aided the coalition against Prussia in the Seven Years' war, and in that war Jacques Antoine commenced his military career, before he had emerged from boyhood. He afterwards won the rank of

colonel and the cross of the legion of honour in Corsica; later still he became brigadier, adjutant-general, and divisional inspector of infantry. Meanwhile he had been devoting himself to a careful study of the science of his profession, and his fame was acquired chiefly by his writings on military tactics. His first work, "Essai General de Tactique," appeared in 1770; the estimation in which it has been held, in spite of the severe criticism which it encountered, caused it to be republished in 1803, and there is a translation of it into the English language. His "Refutation du Systeme de M. de Mesnil-Durand" followed, and he subsequently undertook a more comprehensive work, entitled "Histoire de la Milice Française," which was interrupted by his labours at the hotel des invalides, of which his father had been appointed governor. Some later works were published under the name of Raynal; and after his death in 1790, his widow published his travels in Germany and Switzerland, with a memoir. His *eloges* of Catinat, De l'Hopital, and others, are well known; he wrote also a few tragedies.—W. B.

GUICCIARDINI, Francesco, was born at Florence on the 6th of March, 1482. His family was distinguished amongst the nobility, and held the highest dignities in the Florentine republic; his father, Pietro, was ambassador to Leo X., and the Emperor Maximilian I. In early youth he evinced an extraordinary aptitude for classical learning. At the age of twenty-one he had already completed his legal studies in the universities of Ferrara and Padua; and at twenty-three, at a time in which all the chairs of jurisprudence were filled by eminent professors, Guicciardini was appointed to the professorship of Roman law in his native city. A few years after, although his age might have been considered an obstacle, Guicciardini was sent as ambassador to Ferdinand of Spain, whose interest and friendship he secured in behalf of the Florentine republic. Having fully succeeded in the object of his embassy, Guicciardini returned to Italy, where Pope Leo X., at his entrance into Florence in 1515, recognizing in the youthful diplomatist eminent qualities and rare talents, loaded him with honours, and appointed him to the governorship of Modena and Reggio, with the most unlimited powers. Six years after, Guicciardini was invested also with the governorship of Parma; and Pope Adrian VI., the successor to Leo X., fully confirmed him in all his honours and dignities. Clement VII. on his accession, not only intrusted Guicciardini with the government of the Roman state, but employed him in the different negotiations set on foot by that ambitious pontiff for the purpose of establishing his family influence over the Tuscan provinces, then governed by republican institutions. Charles V. of Spain, having proved more than a match for the crafty pope, recourse to arms was considered necessary to forward the ambitious views of Rome; and in 1526 Guicciardini was appointed second in command of the papal army. In that capacity he displayed great military and political ability. He had to provide against the defection of the imperialists, who gladly saw the humiliation of the Roman court and the fall of the Medician influence in Italy; against the allied princes, who dreaded the Roman pontiff more than the duke of Bourbon; and even against the republican confederates led by Ferruccio, and already victorious in several encounters with the French invaders. To maintain intact the Roman territory, to check the intriguing policy of Charles V., to annul the victories obtained by the French leader, and, above all, to uphold the interest of the family to whose elevation he had nobly devoted himself, was not an easy task; and it required not only a skilful negotiator and a profound politician, but also an experienced administrator, to heal the deep wounds inflicted on the Roman and Tuscan provinces by the aggressive and ambitious policy both of Clement VII. and Charles V. of Spain. Many accuse Guicciardini of cruelty and immorality in carrying out his political plans; but the errors or crimes with which he is charged in this respect, must be attributed rather to the age in which he lived than to the bent of his disposition or the quality of his intellect. Nor can the ill success of the armed intervention of Clement VII. against the Florentine republic be attributed to Guicciardini, but to the duke of Urbino, who adroitly contrived to create a very strong feeling of hatred and discontent against the pope and his cause. The French troops headed by the duke of Bourbon having sacked the city of Rome, Guicciardini commanded the besieged garrison, and to that circumstance we owe that magnificent and graphic description known by the name of Guicciardini's "Sacco di Roma." whose authority is, however, suspected by Tiraboschi. In 1531 Clement VII. sent Guicciardini to Bologna as governor-general of that province, a post he filled until the death of that pontiff in 1534. The policy of Paul III. having displeased Guicciardini, he retired to Florence, where he eagerly embraced the cause of Alexander de Medici against the republican tendencies of that state. Accordingly, when a senate was created by Alexander for the sole purpose of opposing any popular outburst in favour of republicanism, Guicciardini was elected a senator; and from that time he powerfully assisted the Medicis in establishing an absolute tyranny in their dominions. On the death of Alexander de Medici, and the accession of Cosmo I., it was proposed to make some concessions to popular feeling; but Guicciardini overruled the proposal. Neglected, however, by the new ruler, Guicciardini did not much longer continue at court, but retreated to his far-famed villa at Arcetri, where his immense political experience during his public life so well qualified him to compose his history of Italy, a work that has placed his name in the first rank amongst Italian writers. Many critics consider his language too florid and bombastic; but the majority agree in acknowledging in the Italian historiographer the best writer of his age, and the truest expounder of the political events of his times, in which he took so important a part. It is, however, much to be regretted that the prolixity of his style and the immense length of his periods have justly brought on him the severe censure of Boccalini and Rossini, who, notwithstanding, concede to our author the first place amongst the historians of Italy. Guicciardini left also several magnificent orations, and a voluminous diplomatic correspondence, together with notes and corrections on his history, lately published by his descendants at Florence, and edited by F. Monnier. Guicciardini was reviewing his great historical work up to the time of his death, on the 27th of May, 1540.—A. C. M.

GUICCIARDINI, Luigi, born at Florence in June, 1523, succeeded his uncle, the great historian, in many important offices under Alexander and Cosmo de Medicis. His passion for travelling induced him to leave his native country, and whilst at Antwerp, he met with the duke of Alba, who granted him his powerful protection. The independent spirit of the Italian nobleman, however, could not bear for any length of time the intolerant disposition of the Spanish grandee, who, on a slight pretext, deprived Guicciardini of his liberty, which he recovered only through the intercession of the grand duke of Tuscany. Having returned to Italy, Guicciardini spent the rest of his life in writing his memoirs; a history of the Low Countries, which is considered of high value from the accuracy of its details; and some other minor works, recorded by Teissier and De Thou. Guicciardini died in 1589.—A. C. M.

GUIDI, Carlo Alessandro, born at Pavia in 1650. From an early age he displayed a great predilection for poetry and oratory; and he may be considered as one of the first reformers of the bad taste introduced in Italy by Marini and his school. His first lyric productions were dedicated to Ranuccio Farnese, the second duke of Parma, who encouraged the youthful poet, and ordered his compositions, both in prose and verse, to be recited by the alumni of the college of Nobles at Parma. The renown of this writer having reached the ears of Maria Christina of Sweden, she obtained from Duke Farnese permission for Guidi to go to Rome, where he was received by that princess with the greatest honours, and admitted at once amongst the members of her literary academy. Whilst at Rome, Guidi studied profoundly the works of Horace, Dante, Petrarch, and Chiabrera. On the death of his royal protectress he wrote some odes replete with Horatian beauties. At the instance of Crescimbeni Guidi undertook a version of the Psalms of David. He wrote also a pastoral called "Endimione," which he dedicated to Cardinal Albani. This prelate having ascended the pontifical throne under the name of Clement XI., Guidi undertook to turn into verse six of the pope's homilies, a task that unfortunately for Guidi proved a complete failure, and brought on him from all parts of Italy the severest censure. He also attempted the tragic style with but little success. Having published a costly edition of his homilies, which he intended to present to Clement XI. at his villa at Castel Gandolfo, Guidi was on his way thither with a copy of that work, when, discovering in it a gross typographical error, he fell into so violent a passion that apoplexy ensued, of which he died in a few hours, 12th June, 1712.—A. C. M.

GUIDI, Guido (in Latin, Vidus, Vidius), a celebrated physician, born in Florence of a noble family towards the end of the

fifteenth or beginning of the sixteenth century, died in Pisa, pen in hand, 26th May, 1569. He was appointed first physician to Francis I. of France towards 1542; was recalled after Francis' death in 1547 to Florence, and appointed first physician to the Grand-duke Cosmo; and was afterwards nominated to the chairs of philosophy and of medicine in Pisa, where he remained till his death. He translated into Latin the works of the ancient Greek surgeons, and wrote an "Ars Medicinalis," embodying some of the discoveries announced by Vesalius, Fallopius, and others—the question of priority being dubious. His personal character has been warmly praised.—W. M. R.

GUIDICCIONI, Giovanni, born in Via Reggio, Lucca, 25th February, 1500; died of fever in Macerata, August, 1541. His father dying during his infancy, Giovanni was placed by an uncle in the service of Cardinal Alessandro Farnese, afterwards Pope Paul III. This pope, upon his election in 1534, made him governor of Rome and bishop of Fossombrone, nuncio in 1535 to the Emperor Charles V., president of Romagna in 1539, commissary-general of the papal arms in the war of Palliano in 1541, and finally governor of the Marche of Ancona. Besides an oration and letters, Guidiccioni left various poems in a marked and sustained style; he is accounted the most eloquent sonneteer of his age, and displays a sorrowing and indignant spirit of patriotism. His chief literary intimacy was with Annibal Caro, to whom he submitted his poems, and who accompanied him in Romagna as his secretary.—W. M. R.

GUIDO or GUIS, Duke of Spoleto, at the deposition of Charles the Fat, made an attempt to seize the Carlovingian sceptre in France, while his relative, Berenger of Friuli, stretched his hand to the sovereignty of Italy. The opposition of Arnulf of Germany drove Guido back across the Alps, where he endeavoured to possess himself of the Italian throne, and was crowned by the pope in 891. Arnulf, however, followed him and compelled him to retire into his hereditary estates, where he was organizing further efforts when he died in 894.—W. B.

GUIDO RENI, commonly called Guido, was born at Culvenzano, near Bologna, 4th November, 1575. His father was a musician, and Guido was intended for the same calling; but showing a talent for painting at a very early age, he was placed in the school of the Fleming, Denis Calvart, then the most popular teacher at Bologna. About 1595 he left Calvart for the Carracci, and became their most celebrated pupil. About 1602 Guido went with Albani, following Annibale Carracci, to Rome, and was established there for about twenty years; he obtained great reputation in Rome both for his frescoes and his oil pictures, and was a great favourite with Pope Paul V. In the pontificate of Urban VIII., having taken offence at some remarks of the Cardinal Spinola, he suddenly left Rome and settled in Bologna, where he lived in splendour, established a great reputation and a flourishing school, which was frequented by all the enterprising art students of the district. He died at Bologna, August 18, 1642, and was buried with great pomp in the church of Sar. Domenico. Guido had three styles; at first he painted in the vigorous manner and in the taste of Michelangelo da Caravaggio; when at Rome he modified this style for one more in accordance with the prevailing taste at Rome and of the Carracci—eclectic, ideal, and ornamental—of which the Apollo and Aurora of the Rospigliosi palace, well known from the prints of Fry and Morghen, is a beautiful example. In this second manner he preserved an effective light and shade, but he afterwards, in his third manner, or what is called his silvery style, degenerated into an insipid sentimentality. His extravagant habits and consequent circumstances led him into great negligence; and notwithstanding the great income of which he was in receipt for many years, he died in debt; besides general extravagance, he was in the habit of gaming. When Guido first settled in Bologna, his charges for a head were twenty-five scudi, or five guineas; for a half-length figure fifty scudi; and for a whole figure one hundred: these prices he raised afterwards to five times the amount. He painted very few portraits, but many fancy heads of saints, &c. He had an ideal, he used to say, but it was in his head *in testa*. He painted even female saints from his old colour grinder. During the latter part of his career, according to his biographer Malvasia, Guido sold his time at so much per hour to certain dealers, who used to stand over him, watch in hand, and carry away the saints he manufactured wet from the easel. Such a picture took him about three hours, and sometimes less. His pictures are nearly all scriptural or mythological, portraits by him being very rare. In all nearly three hundred pictures by him are preserved in the different European collections. The National Gallery possesses nine, mostly characteristic examples. A head of Christ, an "Ecce Homo" bequeathed by the poet Rogers, is an admirable specimen of that class of the painter's works. Of his numerous scholars, Simone Cantarini Il Pesarese, is the best; there is an admirable head of Guido by him in the academy at Bologna. Guido is said also to have etched many plates.—R. N. W.

GUID' UBALDO del Monte, the Marquis, an eminent Italian mathematician, was born at Urbino in 1540, and died in 1601 at his castle of Monte Barrochio, where he had passed his whole life in study. His writings, published at Pisa towards the end of the sixteenth century, have reference chiefly to the application of geometry to astronomy and to statics. One of them, called "Perspectivæ libri sex," Pisa, 1600, is perhaps the earliest known complete treatise on the mathematical principles of perspective.—W. J. M. R.

GUIDUCCI, Mario, a nobleman and pupil of Galileo, was born at Florence on the 18th of March, 1584, and died there on the 5th of November, 1646. He was a member of the Accademia dei Lincei, and the ostensible author of the "Discorso delle Comete," published in 1619, in which Galileo's opinions respecting comets were set forth.—See Grassi, Orazio.—W. J. M. R.

GUIGNES, Joseph de, a distinguished French orientalist, born in 1721; died in 1800. His teacher was the celebrated Fourmont, whose biographer he afterwards became. In 1741 he was appointed interpreter to the French king, in 1753 elected a member of the Academy of Belles-Lettres, and in 1757 appointed professor of Syriac at the college royal. For about thirty-five years of his life he was the principal editor of the *Journal des Savans*, to which he contributed many able articles. All his works are characterized by immense research, and display profound erudition. The principal of these are contained in the collection of the Mémoires de l'Academie des Inscriptions, and are as follows—"Histoire Generale des Huns, des Turcs, des Moguls," &c.; "L'Art Militaire des Chinois;" "Essai Historique sur la Typographie Orientale et Grecque;" "Principes de Composition Typographiques en Caractéres Orientaux." He also edited Gaubil's translation of the sacred book called Chou King.

GUILANDINUS or GUILANDINI, Melchior, a German naturalist, whose real name was Wieland, was born at Königsberg about the beginning of the sixteenth century, and died on the 25th December, 1589. He was of humble origin, but was able to devote himself to the study of classics and philosophy. He became passionately fond of natural history, and visited Italy with the view of prosecuting his favourite science. He went to Rome, and was there reduced to the extremity of distress on account of his poverty. Fortunately he came under the notice of the ambassador of Venice, who assisted him. He also became known to Cabello, who was connected with the university of Padua, and was sent by him on an expedition to Asia and Africa. In returning with a large collection of objects of natural history, the vessel in which he sailed was seized by pirates, and he was made prisoner. He was kept for a long time as a slave in Barbary, and was finally ransomed by Gabriel Fallopius. On his return to Padua in 1561, Guilandini was appointed director of the botanic garden, and finally professor of botany. A genus, Guilandina, was named after him by Linnæus. He published a catalogue of plants in the Padua gardens, remarks on papyrus, synonymes of plants, a treatise on old and new names of plants, and letters on various botanical subjects.—J. H. B.

GUILD, William, D.D., one of the most eminent of the early Scotch divines, was born at Aberdeen in 1586. He was educated at Marischal college, then recently founded, and was subsequently called to the pastoral charge of the parish of King Edward, in the presbytery of Turriff. In 1631 he was removed to be one of the ministers of Aberdeen, and in 1640 was elected principal of King's college. He had previously been appointed one of the royal chaplains; and when the commotions took place in consequence of King Charles' endeavours to establish episcopacy in Scotland, Dr. Guild was permitted to subscribe the covenant under such limitations as implied no condemnation of the articles of Perth or of episcopal government. He was one of the commissioners in the celebrated general assembly which met at Glasgow in 1638, and abolished the hierarchy of the church; but, after his return from Glasgow, he published "A Friendly and Faithful Advice to the Nobility, Gentry, and

Others," recommending moderation. On account of his attachment to the royal cause, he was deposed in 1651 from his position in the university by five commissioners of General Monk's army. He afterwards resided at Aberdeen, in a private station, till his death in 1657. Dr. Guild was the author of a "Harmony of the Prophets concerning Christ's Coming;" "Moses Unveiled, or the types of Christ in Moses explained," a work often reprinted; explications of the book of Revelation and of the Song of Solomon; and several works against popery. He was a munificent benefactor to Aberdeen, and left his library to the university of St. Andrews.—G. BL.

GUILLEMIN, Antoine, a distinguished French botanist, was born at Pouilly-sur-Sâone, in the canton of Seurre, on 20th January, 1796, and died at Montpellier on 15th January, 1842. In 1812 he became a pupil of an apothecary at Dijon; and after remaining two years in that city he proceeded to Geneva, where he became acquainted with De Candolle. He became after this very ardent in the study of botany, and made many botanical excursions. In 1820 he settled in Paris, and along with M. Achille Richard took charge of the botanical library and herbarium of M. Benjamin Delessert. In 1827 he was appointed botanical assistant in the Paris museum of natural history. He published many papers on descriptive botany, as well as on organography and vegetable physiology. Among these may be noticed his papers on the hybridity of plants and on pollen. He published, in conjunction with Richard and Perrottet, a flora of Senegambia. He also gave an account of the vegetables of the Society Islands, and especially of Tahiti. For five years he was chief editor of *Ferussac's Bulletin Universel*, and for three years professor of botany in the Horticultural Institution at Fremont, whose annals he enriched with a treatise on botany and vegetable physiology. In 1833 he originated the *Archives de Botanique*, a work which was afterwards incorporated with the *Ann. des Sciences Nat.* In 1838 Guillemin was charged by the minister of commerce and agriculture to investigate the culture and preparation of tea as pursued in Brazil, and to bring plants to France. Accordingly, he went to Rio Janeiro, and returned in a year with one thousand five hundred tea plants. For his services he was rewarded with the decoration of the legion of honour. He also published "Icones Plantarum Australasiæ." His herbarium was presented to the cabinet of natural history in Dijon.—J. H. B.

GUILLIM, John, nominal author of the "Display of Heraldry," was born in Herefordshire about 1565, and studied at Brazennose college, Oxford. He afterwards became a member of the Society of the College of Arms, and in 1617 was promoted to the office of rouge-croix pursuivant of arms. He died, May 7, 1621. The well-known heraldic work, which was published by him in 1610, folio, is attributed by Anthony Wood to Barkham, chaplain to Archbishop Bancroft, who gave the manuscript to Guillim, and allowed him to publish it in his own name, with some trifling additions.—G. BL.

GUILLOTIN, Joseph Ignace, a French physician, born at Saintes in 1738, was connected with the jesuits in his earlier years, but afterwards left their service and removed to Paris, where he studied with distinction under Professor Petit. Having taken his degree, and won additional honour in his examinations, he speedily obtained an extensive practice in the capital; and when Mesmer gave to the world his theories on animal magnetism, Guillotin was included in the scientific commission appointed by Louis XVI. to investigate the alleged discoveries. The heavings of political opinion which issued in the Revolution, found him prepared to vindicate popular rights. His "Petition des Citoyens," in which he claimed for the *tiers etat* a larger share in the legislation, was one of the influential publications of the day. He was secretary of the electoral assembly, and one of the deputies of the states-general. But he is chiefly remembered as the person who proposed the use of the guillotine in capital punishments. The instrument now bears his name, but he was not the inventor of it, and recommended its introduction from motives of humanity, because it inflicted a speedier and easier death than the sword or axe. He subsequently withdrew from political life, resumed his professional practice, and founded the Academie de Medecine. He died in 1814.—W. B.

GUINAND, Pierre Louis, a self-taught optician, was born at Corbatière, near Chaux-les-Fonds, in 1748, and died at Brenets in Neufchâtel, on the 13th of February, 1824. He was the son of a joiner, and was brought up to the trade of a clockmaker; but by industry and perseverance, unaided by scientific knowledge, he succeeded in discovering, and putting in practice for the first time on the continent of Europe, the art of manufacturing large flint-glass discs for the object-glasses of astronomical telescopes—an art which had previously been confined to England. His lenses were used in the telescopes of Lalande. He was for some time a partner of Fraunhöfer, who had made, independently, the same discovery.—W. J. M. R.

GUINTER or GUINTHER, John. See Gonthier.

GUISCARD, Robert, one of the most remarkable scions of a very remarkable race, was the sixth son of Tancred of Hauteville, a valvassor or banneret of the middle order of private nobility in the diocese of Coutances in Lower Normandy. Tancred had twelve sons, of whom ten at various times quitted their native land for the sunny clime of southern Italy. There a struggle for the mastery was going on in which were severally engaged the Italian princes, the Byzantine emperor, the Saracen masters of Sicily, and certain Norman knights who had settled in the country on their way back from a pilgrimage to the Holy Sepulchre. Rainulf, one of the latter, having become count of Aversa, his court became a centre of attraction to many of his countrymen. Thither three of Tancred's sons, named Drogon, Humfrey, and William, directed their course, and ere long, brave adventurers as they were, they acquired both fame and fortune. William especially distinguished himself, and with his iron arm (Bras-de-fer was his cognomen) wrested Apulia from the domination of the Greeks. Success like this excited the hostility of neighbouring powers, and a formidable league of the pope and the emperors both of the West and the East was headed by Leo IX. Ere the league took effect, Drogon and William Bras-de-fer being both dead, Humfrey received the welcome and potent aid of his half-brother Robert, surnamed Guiscard or Wiscard, a Norman epithet signifying cunning man. Robert was tall, strong, active, and graceful; had eyes sparkling with courage and intelligence, and a voice that inspired terror or encouragement according as it sounded in the ears of friend or foe. At the battle of Civitella (June 18, 1053) Pope Leo was taken prisoner, and the league he had formed was dissolved. Treated respectfully by his captors, his holiness found it would be to his interest to make them his friends, which he could do at small cost by formally bestowing on them the territory they had taken from his recent ally the Greek emperor. He therefore gave them a solemn investiture, as vassals of St. Peter, of all the country in Apulia which they had conquered, and all of Calabria which they might thereafter conquer. The hint was not thrown away upon Robert Guiscard, who in the course of a few years pushed his conquests to the furthest verge of Italy. On Humfrey's death Robert assumed the guardianship of his two children, and became virtually count of Apulia. In 1059, when he received the consecrated standard of Rome as gonfaloniere of the church from the hands of the pontiff himself, he styled himself thus:—"I, Robert, by the grace of God and of St. Peter, duke of Puglia and Calabria, and hereafter of Sicily." This proudly-anticipated conquest was reserved for another and younger brother of Robert, the illustrious Roger Guiscard, who had greatly assisted Robert in his later conquests. Robert meanwhile continued his conquests on the mainland, and his name became a terror to his enemies. His nephews, the rightful heirs to Apulia, being in Salerno when he took it by siege, fled from his wrath to Constantinople, where they lived long in obscurity. In 1084 Robert rescued that great but haughty priest, Pope Gregory VII., from the hands of the detested enemy of the papacy, the Emperor Henry IV. Gregory, flying from the carnage and desolation of his capital, took refuge with his proud vassal, now become his protector, at Salerno. Previously to this Robert had conducted an expedition against Constantinople which had failed. Yet in 1085 he defeated the combined fleets of Greece and Venice, and he was preparing for a second invasion of the Greek empire the same year, when he died in Corfu in the seventieth year of his age. The ship containing his remains was lost on the coast of Italy, but his corpse was recovered, and the heart deposited at Otranto, the body at Venusia. His second son, Roger, succeeded to his title and authority, but attained to no other distinction. Bohemond, the eldest son, will be found noticed under that name.—R. H.

GUISCHARD, Karl Gottlieb, perhaps better known by the name of Quintus Icilius, was a native of Magdeburg, where he was born in 1724. He studied at Halle, Marburg, Herborn, and Leyden, theology, ancient literature, and

oriental languages. He at first proposed to become a teacher, but decided in favour of the military profession, in which he attained the rank of captain. He visited England in 1754–55, and afterwards joined the allied armies as a volunteer. In 1757 he published his "Military Memoirs of the Greeks and Romans," as a supplement to Polybius, and about this time was appointed major by Frederick the Great, who retained him near his person, and gave him the name of Quintus Icilius. He took an active part in the campaigns of the succeeding years, and in 1763 settled at Potsdam, where he continued to share the confidence and friendship of the king. Guischard was a lover of books and medals, of which he made a fine collection, purchased after his death by Frederick, and presented to the library at Berlin. While at Potsdam he received various military appointments and honorary titles, but towards the close of his life he was a great and continual sufferer. About the time of his death he published critical and historical memoirs on various matters connected with military antiquities. He died in 1775.—B. H. C.

GUISE, the name of an illustrious French family, the founder of which was CLAUDE, fifth son of René II., duke of Lorraine, who was sent into France by his father in 1506, when he was only about ten years of age. He was brought up at the French court, where he became a great favourite both with the courtiers and with the army. The estate of Guise in Picardy had fallen to the house of Lorraine by marriage along with the title of count, which was now borne by this youthful scion of the family. He accompanied Francis I. in his Italian campaign, and fought with conspicuous bravery at Marignan in 1515, where he was severely wounded. He subsequently distinguished himself at Fontarabia, in Picardy, and in Flanders; and it was he who successfully resisted the invasion of the German imperialists in 1523, and drove them back within their own frontier. Francis changed his title of count for that of duke of Guise in 1527, which he speedily rendered famous by his great talents, courage, and profound ambition. He tarnished his fame, however, by the sanguinary cruelties which he perpetrated upon the protestants of Alsatia, sparing neither sex nor age. He is still remembered there as "the accursed butcher." The duke married in 1513 Antoinette de Bourbon, sister of Charles, duke de Vendôme, and had by her eight sons—two of whom became cardinals, one a duke, one a grandprior, and one a marquis. His daughter Mary became the second wife of James V. of Scotland, and mother of Mary Queen of Scots. The death of the duke, which took place in 1550, was generally ascribed to poison. His brother—

JEAN, Cardinal of Lorraine, was born in 1498; and when little more than two years old, he was appointed bishop coadjutor of Metz; was a cardinal before he was twenty; and possessed no fewer than twelve archbishoprics and bishoprics. He followed his brother to the French court, and contributed powerfully to his elevation. He died in 1550, a month after his brother—

FRANÇOIS, second duke of Guise, son of Claude, born in 1519, was one of the most remarkable men of his age. He was created prince de Joinville, duke d'Aumale, marquis de Mayenne, governor of Dauphiny, and lieutenant-general of the kingdom. He was for some years its virtual sovereign, and very nearly succeeded in grasping the crown, the great object of the family ambition. He distinguished himself in various battles; but it was his defence of Metz in 1552–53 against Charles V., which attracted the attention, not only of France, but of all Europe. His next service was repelling the invasion of France by an army of Spaniards and Flemings; and in 1557 he suddenly attacked Calais, which had belonged to the English since 1347, and captured in the course of a few days that last remnant of their conquests. The death of Henry and the accession of Francis, husband of Mary Queen of Scots, added greatly to the power of the Guise family, and to the strength of the Romish party in France, of which they were the acknowledged heads. The duke inherited his father's hatred for the protestants, whom he persecuted with merciless severity. They were driven to take up arms in their own defence; but their strongholds were assaulted and taken, and their forces signally defeated by the duke in the bloody battle of Dreux, where the prince of Condé, the leader of the Huguenots, was taken prisoner. At the siege of Orleans, 18th February, 1563, Guise was assassinated by a fanatic, named Polbrot, who shot him with a pistol. He died of the wound six days after, leaving six sons and one daughter by his wife, Anne d'Este. His memoirs, written by himself, were published in 1839. His brother—

CHARLES, the famous cardinal of Lorraine, the greatest man of the family, and one of the most powerful statesmen of his age, was born in 1524. At the age of fourteen he was appointed archbishop of Rheims. He was nominated a cardinal in 1547, and chancellor of the order of St. Michael, and monopolized so many sees that the pope was scandalized and remonstrated with him on his grasping spirit. "I would resign all my livings," was the reply, "for a single bishopric—the bishopric of Rome." He administered the finances of France during three reigns, but so unskilfully, or rather, as his enemies alleged, dishonestly, that the annual expenditure exceeded the income about two and a half millions. In 1569 he negotiated at Madrid the marriage of Charles IX. with Elizabeth of Austria, whom he crowned queen of France in 1571. He also officiated at the coronation of Charles himself, and of that of his father and brother. The cardinal took a prominent part in the arrangements connected with the council of Trent, and in the discussions in that important assembly. He was at heart a religious reformer; but from policy the savage and merciless persecutor of the French protestants. He introduced the inquisition into France, and was made grand inquisitor. He was at Rome when the massacre of St. Bartholomew took place; but there can be no doubt that he cordially approved of that infamous deed. The cardinal died in 1574 in his fifty-first year. His character has been portrayed in very dark colours by his contemporaries. He was a man of great abilities, learning, and eloquence, but subtle, intriguing, false, ambitious, haughty, and covetous, a hypocrite in religion, and the only man of his family who was destitute of physical courage. He left a considerable number of letters, orations, and sermons.

HENRI, third duke, surnamed BALAFRÉ (the Scarred), eldest son of François, was born in 1550, and succeeded to the family estates and titles in 1563. At the age of sixteen he fought in Hungary against the Turks. Three years later he distinguished himself at the battles of Jarnac and Moncontour, and compelled Coligny to raise the siege of Poitiers in 1569. He inherited and even exceeded the hereditary enmity of the house of Guise against the protestants. He took charge of the St. Bartholomew massacre, commanded the troops appointed to assassinate the Admiral Coligny, and when the dead body of the veteran warrior was by his orders thrown out at the window and fell at his feet, he had the brutality to kick the face with his foot. In 1575 he defeated the Huguenots in a battle fought near Chateau-Thierry, where he received the wound in the face from which he derived his appellation of the Scarred. In the following year the famous confederacy called the League was formed, of which he was the head. The avowed object of this association was the defence of the Romish faith; but it struck at the very root of the royal authority, and reduced the king to the condition of a mere cipher. The duke of Guise wrung from the feeble monarch the articles of Nemours, which declared that the Roman catholic religion should alone be tolerated in France, and that its opponents should be punished with death. He obtained from Henry the surrender of several fortified cities, which he garrisoned with his own followers; he stopped the royal couriers and opened the king's letters; confiscated the property of the Huguenots, and sold it for his own benefit; and virtually usurped the functions of royalty. He persecuted the protestants with merciless barbarity, defeated them in several battles, and even attempted, though without success, to procure a royal decree prohibiting the granting of quarter to them in the field. King Henry was childless, and the presumptive heir to the throne was Henry of Navarre. But the faction of Guise resolved to support the claims of Charles, cardinal of Bourbon, a weak old man; entered into a league with Spain; persuaded the people that their religion was in peril; and excited them to take up arms against the king, though he had joined the league and made war upon the protestants. They at length proceeded to such extremities that Henry was forced to fly from his capital in 1588, while the duke of Guise was hailed by the popular voice "king of Paris." A reconciliation was some time after effected between the king and the Guises, but there can be little doubt that from this time Henry had resolved on the destruction of the duke, which was accordingly carried into effect at Blois, 23rd December, 1588. He was assassinated by the archers of the royal guard at the entrance of the king's cabinet, and his body was cast into the Loire. His brother LOUIS, the cardinal of Guise, was murdered on the following day; and the

young heir of Balafré, and all the other male members of the family whom the king could reach, were seized and imprisoned.

CHARLES, fourth duke, born in 1571, was kept a prisoner in the castle of Tours for three years after the murder of his father, but made his escape in 1591, and along with his uncle the duke of Mayenne carried on for some time the contest against Henry of Navarre for the French crown. In the end he made his submission, was received into favour, and obtained from the king the government of Champagne and Provence and of several important towns. He was banished by Cardinal Richelieu in 1631, and died in exile at Cuna, near Sienna, in 1640.—His brother, LOUIS, Cardinal of Guise, lived the life of a soldier of fortune rather than that of a priest, and died of fever at the siege of St. Jean d'Angely in 1621.

HENRY, fifth duke, second son of Duke Charles, was born in 1614, and was created archbishop of Rheims. But on the death of his elder brother and father he succeeded to the family estates and honours and quitted the church, which he strongly disliked. He was condemned to death for treason, but escaped to Germany, where he remained till after the death of Louis XIII. On the overthrow of Masaniello in 1647 he set out for Naples with the hope of gaining the Neapolitan crown. His romantic project was for a time completely successful, and he assumed the title of king of Naples, but his licentious conduct, indolence, and impudence alienated the people and ruined his cause. He was in the end taken prisoner by the Spaniards, and detained in captivity for four years. He obtained his freedom in 1652 and returned to Paris, where his licentious and foolish conduct covered him with ridicule. He died in 1664 leaving no issue, and was succeeded by his nephew—

LOUIS JOSEPH, sixth duke, who died of small-pox in 1671. His son FRANCIS JOSEPH, seventh and last duke, died in 1675, in the fifth year of his age. The immense estates of the family passed to Marie, duchess of Lorraine, sister of Henry, fifth duke of Guise; and at her death in 1688 this great house, famous alike for its talents, its power, and its crimes, became extinct.—J. T.

GUISE, WILLIAM, one of the most learned men of his time, was born at Abload's Court, near Gloucester, in 1653, and studied at Oriel and at All-Souls college, Oxford. In 1690 he translated into English and illustrated with a commentary Dr. Bernard's work entitled "Misnæ pars ordinis primi Zeraim Tituli septem;" also a tract "De Victimis humanis." He was preparing an edition of Abulfeda's Geography when he was seized with the small-pox, and died at the age of thirty-one.—G. BL.

GUITTONE. See AREZZO.

GUIZOT, ELISABETH-CHARLOTTE-PAULINE, née De Meulan, first wife of the eminent statesman of that name, and herself a literary and social notability, was born at Paris on the 2nd of November, 1773, the daughter of an opulent receiver-general. During childhood she scarcely displayed those intellectual and moral powers which she subsequently developed, and she seems then to have been noted for a certain languor of disposition, which, however, was rudely dispelled by the shock of calamity. Her father died in the year which followed the breaking out of the French revolution of 1789, leaving his affairs in a state of disorder, aggravated by the political troubles of that stormy time. The pressure of adverse circumstances evoked the girl's latent energies. Young as she was, she undertook the long and difficult task of collecting from the wreck of her father's fortune a provision for his family; and when this proved insufficient, she threw herself into literature. Her earliest works were two novels (published in 1799 and in 1800); thoughtful and refined, but wanting the more potent elements indispensable to success in fiction. She soon found, however, more suitable and more profitable literary employment. She became a leading contributor to the *Publiciste*, a journal established early in the present century by a friend of her father's, the well-known Suard, in whose salon she first met her future husband, M. Guizot, then a young man, obscure, but promising. The story of their marriage belongs to the romance of literature. In 1807 Mademoiselle de Meulan's health gave way, and menaced her literary labours with suspension. At this grave crisis she received one day, from an anonymous friend, an article written in happy imitation of her style, and accompanied by an offer to continue similar contributions until her health should be restored. The article was made use of, and was followed by a series from the same unknown pen. On her restoration to health, Mlle. de Meulan succeeded in discovering her benefactor—it was M. Guizot. The acquaintance ripened into affection, and five years afterwards she found herself Madame Guizot. She became immediately the literary helpmate of her husband. His edition, with the well-known notes, of the stock French translation of Gibbon's Decline and Fall (begun, we may mention, by Louis XVI. when dauphin, and completed by various hands) occupied her during the year of her marriage, and owes a great deal to her industry; to the same year belongs the publication of the first of her juvenile works, "Les Enfants." She also relieved her husband from much of the labour of editing the Annales d'Education, a task which familiarized her with the philosophy of education, and gave her intellectual efforts a tendency strengthened when, in 1815, she became a mother. For some years afterwards the position of the Guizots was not of a kind to require the results of literary drudgery; but when, in 1820, on the ministerial changes consequent on the assassination of the duke de Berri, M. Guizot and his political friends resigned their official situations, Madame Guizot resumed her literary tasks by herself, and in co-operation with her husband. She aided materially in the revision of the French translation of Shakspeare, which passed as Le Tourneur's, and a new edition of which was undertaken by M. Guizot. In 1821 she published "L'Ecolier, ou Raoul et Victor," to which the French Academy assigned in 1722 the Monthyon prize; and in 1823 appeared her "Nouveaux Contes." In the cultivation of literature, and presiding over a social circle that included most of the intellect and much of the rank of the French metropolis, Madame Guizot was living happily and usefully, when she was attacked by an illness which became dangerous in the spring of 1827. At the suggestion of her husband she had begun the composition of her most important work, the "Education Domestique, ou lettres de famille sur l'Education," and, in spite of illness, she had completed her congenial task; the work was published in 1826. The physicians advised a trial of the waters of Plombières, from which she returned to Paris in the summer—to die. On the 31st of July, 1827, she perceived that her end was at hand. She summoned her friends to her side, and bade them farewell. On the morning of the next day she asked her husband to read to her; he took down a volume of Bossuet, and began the funeral oration of Henrietta Maria of England. When he had finished, he looked towards her and saw that she was no more. A month after her death, her "Education Domestique" was crowned by the French Academy. In 1828 appeared her posthumous work, "La Famille," and in the same year two volumes of Remains, edited by her husband, with the title "Conseils de Morale, ou essais sur l'homme, la société, la litterature." More recently M. Guizot has published her essay on Abelard and Heloise. Several of Madame Guizot's works have been translated into English.—F. E.

* GUIZOT, FRANÇOIS-PIERRE-GUILLAUME, was born at Nismes, on 4th October, 1787, the eldest son of François-André Guizot, and Elizabeth-Sophie Bonicel, his wife. His family was a respectable one of the middle class, and had resided long in the south of France. The father, François Guizot, was a barrister of some renown, and belonged like all his relations to the reformed faith. He resisted the terrible torrent of revolution which, between 1789 and the 18th Brumaire, flooded the entire country. For his conscientiousness and courage he lost his life. On the 8th April, 1794, he was decapitated in the name of that "Liberty" for whose sake as another of its victims, Madame Roland, said, "so much wrong was done." His widow was left with two children (boys), the eldest of whom, François, was then in his seventh year.

It has often been remarked of M. Guizot, that although a native of the most southern part of France, he is much more of a Swiss than of a Frenchman. The remark is true, and finds its explanation in his earliest years. After the loss of his father his mother fled from France, and took refuge at Geneva, where her sons were educated. In a merely educational point of view, there is no doubt that young Guizot found in Switzerland advantages that he would have vainly sought for in his own native country. His school achievements were wonderful, and at sixteen he was a first-rate Latin and Greek scholar, and thoroughly versed in the Italian and English languages, which last he to this day cultivates with predilection and success. In 1803 Madame Guizot returned to Languedoc with her sons, and the eldest was almost immediately sent to

Paris to study law at the university. When barely twenty (1807) he became tutor to the children of M. Stapfer, then minister from Switzerland to Paris; and it was in the course of his tuition of these young men that in the year 1809 he composed and published his first work, "Le Dictionnaire des synonymes," in reality a very clever treatise on the capacities of language in general, and likely to be particularly useful to such men of letters as are desirous of translating the masterpieces of one tongue into another, and of finding equivalent expressions under various forms. From 1807 till 1812 M. Guizot lived much in the house of M. Suard, in whose salon, as is recorded in the preceding article, M. Guizot met Mlle. de Meulan, and determined to make his wife of a woman of forty, whilst he himself was only just twenty-five. In this same year, 1812, began also the academical career of M. Guizot. He had made the acquaintance of M. de Fontanes, and the result had been his nomination as sub-lecturer on history at the faculté des lettres. His success being great in this position, M. de Fontanes soon after nominated him titular professor of modern history at the university, dividing for this purpose the office which had till then been held by Professor Lacretelle only. From this moment dates M. Guizot's long-standing connection with M. Royer Collard, one of the circumstances that shed most lustre on his life.

At this distinction M. Guizot's best friends have always wished his career had stood still. He was one of the foremost of historical critics; he was not himself formed to act a historical part. He was first-rate as a professor—he was not so as a politician. As a teacher he conferred an honour on the university; as a minister, the office was an honour to him. But the times were different at a distance of twenty years. Under the empire M. Guizot, to his credit be it said, was in too great disfavour to have aspired to anything beyond the post he occupied; and under the Restoration, so long as Louis XVIII. lived and upheld constitutional principles, such men as the duc de Richelieu and others of that stamp were the natural guides and counsellors of the sovereign, and power was in the hands of men who sacrificed themselves to its duties, instead of sacrificing everything to obtain its mere possession. In 1814, during the Hundred Days, M. Guizot was at Nismes, whither he had gone to visit his mother, after a long separation. When he returned to Paris he found that Royer Collard had recommended him to the abbé de Montesquiou as a proper person to fill the office of secretary-general of the ministry of the interior. Here began his political career.

When M. Guizot was thus called upon to become what is somewhat analogous to our notion of an under-secretary of state (only that he had no parliamentary work to do), his nomination must not be regarded in the light of a reward, or even a favour. It had quite a different signification. Upon the definitive restoration of the Bourbons to the throne, it was felt that impartiality in the choice of public servants was one of the first things required. M. de Montesquiou, an ecclesiastic, a man of the ancien régime, being at the head of the home office, it became extremely important that his tendencies should be counterbalanced by a man of the middle class, an avowed liberal and a protestant. M. Guizot's influence over the court and over the king at this period was decidedly a good one, and to his frequent communications with Louis XVIII. may be ascribed many of the enlightened measures that were at once resorted to with respect to the ultras of the royalist party. But M. Guizot's position was a temporary one. The under secretaryship for the home office was exchanged for that of secretary-general to the minister of justice, and M. Guizot had henceforth to occupy himself much more with special administrative details than with any political action. Ultra-royalism, however, soon grew factious, and the majority that was surnamed "Plus royaliste que le roi," invaded the chamber. M. de Barbé Marbois was outvoted. M. Guizot retired in his train, and all the narrow-minded tendencies that only conquered resistance after the death of Louis XVIII., began to make themselves evident day after day. M. Guizot's "Essay on Public Instruction," and on "Representative Government in France," both remarkable works, date from this moment. The king had him raised to the position of maître des requêtes in the council of state, and he became one of the leaders of the small group of men known under the name of the parti doctrinaire. Amongst these were MM. Pasquier, Royer Collard, De Serre, and some others of less note. In 1818 the king, whose sincerely constitutional tendencies had never been a matter for doubt, called to office his own particular favourite the "liberal" M. Decazes; and under his ministry M. Guizot was made a full councillor of state. This did not last long; for the assassination of the duc de Berri gave rise to violent ultra-royalist reaction; the Decazes' ministry was overthrown in the chambers, and the consequence was the destitution of several noted liberals, such as Royer Collard, De Barante, and Jordan. M. Guizot proffered his resignation, and retired from the conseil d'etat.

The next two years were devoted by him to the discharge of his professorial duties, and to the publication of several of his most famous works, amongst others his treatise upon "Government and Opposition in France at the present day;" and his "Dissertation on the Penalty of Death for Political Crimes." This was the moment when the reactionary cabinet of the extreme faction (the ultras, as they were called) attacked M. Guizot in his academical capacity, and ended by closing to the public his lecture-room at the Sorbonne.

Till the year 1827 M. Guizot's sphere of activity was chiefly a literary one; and most of his really famous productions spring from this period: the essays on "Civilization," on "French History," on "Calvin," on "Shakspeare," and the "Studies on the English Revolution," bear all of them this date. On the death of Louis XVIII. in 1825, the tendencies of government had entirely changed in France, and instead of resisting reaction as the former sovereign had done to the utmost of his power, Charles X. resisted every attempt at progress or freedom. In 1828, however, matters assumed somewhat a different aspect, and under M. de Martignac's ministry, permission was given to the three great professors, Villemain, Cousin, and Guizot, to resume their course of teaching. In the meantime Madame Guizot died, and M. Guizot, in accordance with his late wife's particular desire, espoused her own niece, Mademoiselle Elisa Dillon. In 1829 his position in the council of state was restored to him, and in January, 1830, he was for the first time elected a deputy. He represented the arrondissement of Lisieux, where he possesses the estate of Val-Richer, then recently purchased by him. The Polignac cabinet had been formed a few months before, and a struggle was now inevitable. It broke out, and ended in the revolution of July, the exile of the Bourbons of the elder branch, and the advent to the throne of Louis Philippe d'Orleans. M. Guizot had now attained the age of forty-three, and that career of governing activity was about to open before him, towards which he was attracted by his intellectual, or perhaps even rather æsthetical, faculties alone.

The municipal committee of the Hotel de Ville called M. Guizot, in the month of August, 1830, to the post of minister of public instruction, and had he never filled any other his fame might have been the gainer. What lost M. Guizot and the "Throne of July" was M. Guizot's eloquence, which gave him parliamentary importance, and enabled him to rise to the highest position in the state. France, being deprived of her aristocracy, and having no great counterbalancing forces to be represented, has never since the Revolution of 1789 had a representative government; but all her liberal attempts have been purely parliamentary ones. Now, the influence of talkers on politics, who merely represent themselves, may often be most detrimental to a government, and can never be certainly and inevitably beneficial. M. Guizot was one of these "talkers," who talked so much better than any one else, that it was quite forgotten that he represented nothing beyond his own personal literary and academical distinction. M. Guizot, between the years 1830 and 1839, was more than once minister, but fluctuated from the home office to public instruction. In 1839, being then in bitter opposition to M. Thiers (the latter having succeeded in conquering the place of foreign minister), M. Guizot accepted from the man he declared to be his irreconcilable opponent the title of French ambassador in London. This had the double advantage of silencing M. Guizot, and removing him to a distance; but his friends never reawarded him their esteem. M. Royer Collard characterized him by a world-famous phrase that is too severe to be chronicled here, and the really upright of the conservative party never trusted M. Guizot again. The Thiers ministry fell, and in October, 1840, M. Guizot became prime minister. Incorruptibly honest as to pecuniary corruption himself, he showed a tolerance of corruption in all around him; nor did he even in theory try to raise the moral standard of France,

but on one memorable occasion found no better advice to give his constituents than this—"Enrich yourselves!" As foreign minister there is little to blame in the policy of M. Guizot's long ministry, for on this point the king was prudent; and till the foolish incident of the Spanish marriages, there was no complaint to make of France externally. But it was as presiding minister, as premier, that M. Guizot's action was so deplorable. The form taken by his opinions, was that of resistance to an extension of the right of suffrage. Louis Philippe was so averse from any electoral reform, that his minister well knew he would make him his first victim; and therefore to keep his office, and really blinding himself to the danger of the consequences, M. Guizot obstinately resisted any effort to admit a larger number of citizens to the elective franchise. He committed precisely the same faults he had seen committed by the ministers of Charles X., and their fate was his. He fell, dragging the ministry with him in his fall. He affected to believe, or did believe, in his "majority" in the chamber; but it did not stand upon any basis of its own; it represented nothing, nor had any support from out of doors. During the famous debates on the address in February, 1848, M. Guizot did battle for his cause with matchless eloquence. But his cause was condemned—mere words could not save it. The republic of 1848 was established, and M. Guizot, escaping threatened impeachment, has since then retired into private life.

His work, now in course of publication, the "Memoirs" of his own life, is the one that will probably do him most honour; for, if all the egregious shortcomings, the fatal mistakes, that are chronicled therein prove how unfit a man was the author to rule the destinies of a state, still the undisguised recital of them does infinite credit to his impartiality. M. Guizot's political failure rests on a double error. He himself mistook vanity and a desire for personal importance for true ambition; and those in whose grant lay office, mistook in him the qualities of a professor for those of a politician. M. Guizot was an almost incomparable orator, and a great historical critic; he possessed all that may qualify a man to be eminent as a teacher or a preacher; he was utterly wanting in those strong inborn governing instincts, without which statecraft is a science never learnt. He could expatiate magnificently on other men's deeds, and explain them. He was not a doer of deeds himself, and therefore not a ruler of men.

GULDBERG, Ove, a Danish statesman and man of letters, born at Horsens of a tradesman's family, September 1, 1731. He united with Schytte, Sneedorf, and others in the improvement of the Danish prose. His historic productions are masterpieces; but as a statesman, though distinguished for firmness and ability, he was cold, cautious, and despotic. He succeeded Struensee, and set aside indiscriminately the good and the bad measures of that rash but remarkable reformer. In 1784 Guldberg received the appointment of governor of the diocese of Aarhuus, and devoted his time to scientific studies and theology. He died February 8, 1808.—His son, Frederik Höegh, was well known as a genial poet, and the translator of Tibullus, Terence, and Plautus. He died in 1852 at Copenhagen.—M. H.

GULDENSTAEDT, Johann Antonius, a distinguished Russian writer, a native of Riga, where he was born in 1745. He studied at Berlin and at Frankfort-on-the-Oder. In 1768 and the seven following years he was engaged in scientific researches in the remoter provinces of Russia, by order of Catherine II. He was professor of natural history at St. Petersburg from 1775 to 1780, and died in 1781. He wrote a number of works on geography and natural history, some of which he published very early in life, and others appeared after his death. His knowledge was extensive and accurate, and his works are curious and instructive.—B. H. C.

GULDIN, Habbakuk (afterwards Paul), an eminent Swiss mathematician, was born at St. Gall, of protestant parents, in 1577, and died at Graetz on the 3rd of November, 1643. He began life as a travelling goldsmith. In 1597, having been converted to the Church of Rome, he joined the order of jesuits, and exchanged his baptismal name of Habbakuk for that of Paul. Having distinguished himself in the study of mathematics, he was appointed, in 1609, professor of mathematics in the jesuits' college in Rome; whence he afterwards removed to take the same appointment at Graetz. His mathematical writings were very voluminous. The most important of them are contained in a large folio volume published at Vienna in 1635, and entitled "Centrobarytica;" its principal part being a treatise on the centres of gravity of bodies. A set of propositions first published in it are known by the name of "Guldin's theorems," or the "properties of Guldinus."—W. J. M. R.

* GULLY, James Manby, physician, principally known by his eminently successful practice of the hydropathic treatment of disease at Malvern in Worcestershire. He was born in the year 1808, at Kingston in Jamaica, in which island his father owned a flourishing coffee plantation. He came to England in 1814, and some years afterwards became a pupil of the Rev. Dr. Pulford at Liverpool, from whose school he was subsequently transferred to the college de St. Barbe at Paris. In the year 1825 he entered the university of Edinburgh, where he remained in residence for three years, when he removed to the ecole de medicine at Paris, where he continued his studies during another year as an *externe* pupil and dresser at the Hotel Dieu, under the celebrated French surgeon and operator Dupuytren. In 1829 he took the degree of M.D. at Edinburgh, and at once proceeded to London, where he established himself as a physician in 1830. In 1834 he published a translation of Tiedemann's Physiologie des Menschen. Between the years 1833 and 1836 he took considerable part in the editing of the *London Medical Journal* and of the *Liverpool Medical Gazette*. In the former he published a condensed account of Broussais' Lectures on General Pathology, and in the latter, numerous physiological and pathological papers. In 1839 he published a "Treatise on Neuropathia," and in 1841 a work entitled the "Simple Treatment of Disease." It was immediately after the publication of this work that the treatment of disease by water processes, then lately introduced into notice by Priessnitz, first attracted Dr. Gully's serious attention; and in 1842 he gave up his London practice, and established himself at Malvern for the purpose of carrying out the new method of treatment under the most favourable circumstances. His work entitled "The Water Cure in Chronic Disease," published in 1846, eighth edition, 1859, has the merit of explaining in simple, and yet in perfectly scientific language, what diseases are, and what are the processes by which the means employed for the reduction act upon them. Dr. Gully is indebted for his professional eminence not more to his skill in the application of remedies than to his singular quickness in detecting the presence and the nature of disease.—W. C.

GUNDLING, Nicolaus Hieronymus, the son of Wolfgang Gundling, a German divine of some eminence, was born near Nuremberg in 1671. He studied at Altdorf and Leipsic, after which he entered the ministry, but subsequently removed to Halle, where he studied law, philosophy, &c., and became a privy councillor and professor. He was a hard student and a prolific writer, quick in his perceptions, but often paradoxical in his judgments; he had a lively imagination, and wrote in an attractive style. He had considerable influence in his time by his independence of thought and expression, but his numerous works are now but little read. He died in 1729.—B. H. C.

GUNDULF, who held the bishopric of Rochester at the close of the eleventh century, was one of the Norman ecclesiastics whom the Conquest brought to England. His taste and skill in architecture not only found employment on the cathedral and castle of his diocesan city, but were called into requisition at the Tower of London, where the portion now called the White Tower was erected under his superintendence. He died in 1108.—W. B.

GUNNING, Peter, D.D., Bishop of Ely, was born at Hoo in Kent in 1613, and was educated at Clare Hall, Cambridge, of which he became a fellow and tutor in 1633. Having taken orders, he obtained the cure of Little St. Mary's, and soon acquired much fame as a preacher; but his unbounded zeal for the church and king rendered him obnoxious to the parliamentary party, who imprisoned him for a short time, and then deprived him of his fellowship. He removed to Oxford, where he was appointed one of the chaplains of New college, and sometimes preached before the court. After the Restoration his faithful adherence to the royal cause was richly rewarded; he was restored to his fellowship, created D.D. by royal mandate, presented to a prebend in the church of Canterbury, instituted to two rectories, and made successively master of Corpus Christi and of St. John's college, Cambridge. In 1670 he obtained the bishopric of Chichester, and in 1674 was translated to Ely, where he died in 1684. Dr. Gunning was reckoned one of the most learned prelates of his time; he was very charitable, but was much given to disputation, in which he was more subtle

than forcible, and Burnet describes him as "much set upon reconciling the Church of England to Rome." He was one of the committee who finally imparted to the Liturgy its present form, and was the author of that excellent prayer, "The General Supplication." He wrote "A Contention for Truth;" "Schism Unmasked;" "A View and Correction of the Common Prayer;" and "The Paschal or Lent Fast, Apostolical and Perpetual."—G. BL.

GUNST, PIETER VAN, a Dutch portrait engraver, was born at Amsterdam about 1667, and died in 1724. His works are always neat and careful in execution, but not always correct in drawing, and often feeble in effect. His best portraits are those of distinguished Englishmen, especially a series of ten plates, after drawings made by A. Houbraken from the originals by Vandyck, of Charles I., of his queen, and members of his court; William III. and Queen Mary, after Brandon; the duke of Marlborough, after Van der Werf; Queen Anne, after Kneller; Dryden, after Riley; and Locke, after Greenhill. He also engraved Holbein's portrait of Erasmus; a series of portraits for Larrey's History of England; and nine plates from Titian's Loves of the Angels. Far superior to these are the prints engraved by a namesake, PHILIP À GUNST, for the magnificent folio edition of Ovid, published at Rotterdam in 1732.—J. T–e.

GUNTER, EDMUND, an English mathematician, was born in Herefordshire in 1581, and died in London on the 10th of December, 1626. He was the son of a gentleman of fortune, descended from an old family in Brecknockshire. He was educated at Westminster school and Christ Church college, Oxford, where he took successively the degrees of bachelor of arts, master of arts, and bachelor of divinity. In 1606 he invented the now well-known instrument called the "sector," and published an explanation of its use. In 1619 he was appointed professor of astronomy at Gresham college, London, where he laboured along with Briggs in the computation of the first set of logarithmic tables in which the base is the number ten—Briggs calculating the logarithms of the natural numbers, and Gunter those of trigonometrical functions. The latter were first published in 1620. In 1622 he made the first observation of a change in the variation of the compass-needle with the lapse of time, but did not pursue the inquiry to a demonstration. The fact of such a change was afterwards proved conclusively by Gellibrand. In 1624 he invented the logarithmic, or "Gunter's," scale, also known as the slide-rule, for performing multiplications and divisions approximately by a mechanical process. His collected works, in one volume quarto, went through several editions, three of which are respectively dated 1653, 1662, and 1673. They are all rare.—W. J. M. R.

GUNTHER, JOHANN CHRISTIAN, a German lyric poet, was born at Striegau, Lower Silesia, 8th April, 1695, and received his education in the gymnasium of Schweidnitz, and the universities of Wittenberg and Leipsic. At an early age he raised high expectations by his poetical compositions, but soon sank into dissipation and vice, and died in the utmost destitution at Jena, 15th March, 1725. He was the last, but perhaps the most gifted poet of the Silesian school, and his poems have even obtained the praise of Göthe.—K. E.

GUNTRAM or GONTHRAMM, King of Burgundy, from 561 to 593, was one of the four sons of Clotaire I., at whose death he succeeded to the southern portion of the divided Frankish empire, with Orleans for his capital. His territories were considerably enlarged by the subsequent partition of the kingdom of Paris, at the death of Charibert in 567. In the wars which ensued between the two other sons of Clotaire—Chilperic of Neustria and Sigebert of Austrasia—he favoured the latter; and after the assassination of Sigebert in 575, maintained the rights of his youthful successor, Childebert II. Feuds and conflicts, however, had not much attraction for the peaceful and prudent spirit of Guntram. He attempted to hold the balance equitably between his contending relatives; and it was under his auspices that, after the death of Chilperic, an ineffectual effort was made to compose the strife by a council at Paris in 585. His wise and vigorous administration secured for more than thirty years the integrity and prosperity of his own kingdom, and his sceptre passed peacefully to his nephew, Childebert of Austrasia, whom he had nominated his heir.—W. B.

GURNALL, WILLIAM, a learned, godly, and orthodox divine, as he is styled in the journals of the house of commons (vol. iii. p. 725), where it is ordered on December 16, 1644, "That the living of Lavenham in Suffolk having been conferred by Sir Simon d'Ewes the patron, upon William Gurnall, the said learned divine shall be rector for his life, and enjoy the rectory and tithes as other incumbents before him." He was born in 1617 at Walpole St. Peter in Norfolk. He was educated at Emmanuel college, Cambridge, and entering on the duties of his cure at Lavenham in his twenty-seventh year, he remained there to the end of his life, a period of thirty-five years. Little more is known of his uneventful career. The work to which he owes his celebrity is "The Christian in Complete Armour," 3 vols. 4to. The first and second volumes appeared in 1656 and 1658, the third two years after the Restoration. So recently as 1844 a new edition in 8vo was published. He had married in February, 1644–45, Sara Mott, of Stoke by Nayland, the daughter of a minister. When at the Restoration the act of uniformity was passed, Gurnall wisely, and without doubt conscientiously, conformed, and retained his living. One of the army of non-conforming sufferers hurled a terrific denunciation at him in the shape of a pamphlet entitled Covenant Renouncers Desperate Apostates. Gurnall died October 12, 1679, aged sixty-three. In 1830 there appeared an account of him at Woodbridge in a work entitled an Inquiry into the Life of the Rev W. Gurnall, by H. M'Keon.—R. H.

GURNEY, JOSEPH JOHN, a distinguished writer and philanthropist in the Society of Friends, a younger brother of the well-known Elizabeth Fry, born in 1788 at Earlham hall, near Norwich. His early training by the death of his mother devolved principally upon his eldest sister, Catherine. At Oxford he was placed under John Rogers, an eccentric but "admirable tutor, who taught him thoroughly, and worked him hard." Prevented by his religious profession from becoming a member of the university, he left Oxford when about seventeen to enter the family bank at Norwich. An elaborate review of Sir William Drummond's Herculanensia, published in the *Classical Journal* for September, 1810, attests the assiduity and success with which, after leaving Oxford, he continued to prosecute his studies. But the fascinations of literary ambition, if ever indulged, early yielded to the control of religious influences, and in his twenty-fourth year he took the decided step of uniting himself more closely with the Society of Friends, by which body he was, in the year 1818, "acknowledged" as a minister of the gospel. Notwithstanding this change in his position, he still continued an active partner in the extensive banking establishment belonging to his family; and, as a man of business and a christian minister, his life presents an instructive illustration of the combination of the practical, with the more contemplative parts of religion. His cordial attachment to what he conscientiously accepted as "the christian views and testimonies" of the Society of Friends was singularly unsectarian. "I wish," he was wont to say, "to be nothing better than a christian." Under his auspices Earlham hall, his residence, near Norwich, continued for many years a point of attraction for christians of all denominations. Here he rejoiced to welcome Simeon, Wilberforce, Bishop Wilson, Chalmers, Kinghorn, Leigh Richmond, and others "like-minded," drawn thither as to a common centre. His sister, Elizabeth Fry, and his brother-in-law, Sir T. F. Buxton, found in him an able adviser, and a hearty and generous coadjutor in their works of mercy and benevolence. He grudged neither time nor money for the good of others. As a minister of the gospel he visited most parts of England, Scotland, and Ireland, and many of the countries of continental Europe. Three years of his life were devoted to similar services in the United States of America, Canada, and the West Indies. In these journeys, besides his labours in preaching, he was in the habit of personally inspecting — sometimes in company with his sister, Elizabeth Fry—the condition of the prisons, hospitals, asylums, &c. Notwithstanding these engagements, he found time for the composition of numerous works, principally of a religious or philanthropic character. Without assuming the air of extraordinary depth or originality, his writings are distinguished by clearness of arrangement, propriety of diction, justness of thought, a moral truthfulness, which breaks forth in passages of considerable beauty and power, and are throughout pervaded by an excellent spirit. The following is a list of the more important of his publications—"On the Distinguishing Views of the Society of Friends;" "Essays on Christianity;" "Report on the State of Ireland," presented to the Marquis Wellesley in 1827, after a visit to that country in company with his sister

Elizabeth Fry; "Biblical Notes and Critical Dissertations;" "Address to the Mechanics of Manchester;" "Hints on the Portable Evidence of Christianity;" "Essay on the Habitual Exercise of Love to God;" "Thoughts on Habit and Discipline;" "Sabbatical Verses;" "A Winter in the West Indies;" "The Papal and Hierarchical System compared with the Religion of the New Testament." He died, after a short illness, in the beginning of the year 1847, in his fifty-ninth year. His life, edited by Joseph Bevan Braithwaite, has been published in two vols. 8vo.—B., L. I.

GURWOOD, Colonel John, a distinguished military officer who served under the duke of Wellington in several campaigns, is best known as the editor of the illustrious general's memorable despatches, the publication of which, in thirteen volumes, was completed in 1838. Mr. Gurwood was originally placed in a merchant's counting-house; but being disappointed in love, he turned his thoughts to the army. In 1808 he entered the 52nd foot as ensign, and served with that regiment in the peninsula until June, 1812. He soon became conspicuous for gallantry, even in Wellington's gallant army. No less than three times was he the leader of the forlorn hope. In April, 1811, he was severely wounded at Sabugal. At the assault of Ciudad Rodrigo he led the forlorn hope at the lesser breach, and received a wound in the skull from a musket-ball, to the effects of which upon his declining health his melancholy death was attributed. It was on this occasion that he captured the governor of the citadel, General Banier, in a manner that equally surprised both prisoner and captor. Gurwood being the first to mount the breach, leaped from the walls, and succeeded in cutting his way, almost single-handed, to the quarters of a French general officer, whom he found intently poring over a written plan of defence, with his sword lying on the table beside him. Before the ruminating general had time to ascertain the character and object of the intruder, he found himself a prisoner, and his sword in Gurwood's possession. This sword was afterwards formally presented to the brave captor by the British commander-in-chief, with special permission always to wear it as a distinctive memorial of the gallant exploit he had performed. The crown also conferred upon Mr. Gurwood the right to add to his armorial bearings an honorary crest commemorative of the brave deed. In 1812 he was promoted to a company in the Royal African corps, and appointed aid-de-camp to Lord Edward Somerset. Afterwards, on exchanging to the 9th light dragoons, he was appointed brigade-major to the household cavalry. After the battle of Vittoria, he was removed to Lambert's brigade, in Clinton's division, which earned especial mention in the despatches, recounting the actions of Nivelle, Nive, Orthes, and Toulouse. Captain Gurwood was next appointed aid-de-camp to Sir Henry Clinton, second in command of the army in the Netherlands under the prince of Orange; and was afterwards, for a short time, deputy-assistant quarter-master-general at the prince's head-quarters. On resigning this situation, he was removed to the 10th hussars, after the court-martial on Colonel Quentin. He served through the campaign of 1815, and was again severely wounded at Waterloo. He was promoted to the brevet of major in March, 1817; to that of lieut.-colonel exactly ten years later; and attained the rank of full colonel in November, 1841. He was placed on the unattached list in July, 1830. The duke of Wellington made him his private secretary; and out of this connection arose the important publication of the Wellington Despatches, one of the most valuable contributions to the historical literature of the nineteenth century. To the satisfactory completion of this great work Colonel Gurwood devoted his best energies during the later years of his life. The degree of tension to which his faculties were strained by his editorial labours was painfully proved by the reaction which followed the termination of the work. His health was observed to fail. He had been subject to fainting fits, arising from the wound in his head; and although he thought little of them himself, some eminent army surgeons had expressed an opinion that they might one day prove fatal to him. He went to Brighton to try change of air, and there put an end to his life on the 25th of December, 1845. His remains were removed for interment to the vault of the Tower chapel, Tower Hill, he having held the office of deputy-lieutenant of the Tower of London by the appointment of the duke of Wellington. Besides the first edition of the Wellington Despatches, in 13 vols. 8vo, which appeared in 1835–38, there was one in 8 vols. royal 8vo, in 1843–48, and another in 1853, 8 vols. 8vo. In 1842 was published a single volume of selections, which was reprinted in 1850. Colonel Gurwood also compiled the general orders of the duke, 1809–18, which appeared in 1837. He likewise arranged the duke's speeches in parliament, which were published in 1853, in 2 vols.—R. H.

GUSMÃO, Bartholomeu Lourenço de, a Portuguese ecclesiastic and mechanical inventor, alleged to have been the first aeronaut, was born about 1677, and died in 1724. He was educated for the church at the university of Coimbra in Portugal, and for some time held a professorship of mathematics in Brazil. He is said to have invented a machine for flying in the air, and to have actually risen in it to a considerable height at Lisbon, on the 8th of August, 1709. So far as contemporary accounts of it can be believed or understood, it appears to have been a fire-balloon. It is stated that he was forbidden by the inquisition to carry his experiments further.—W. J. M. R.

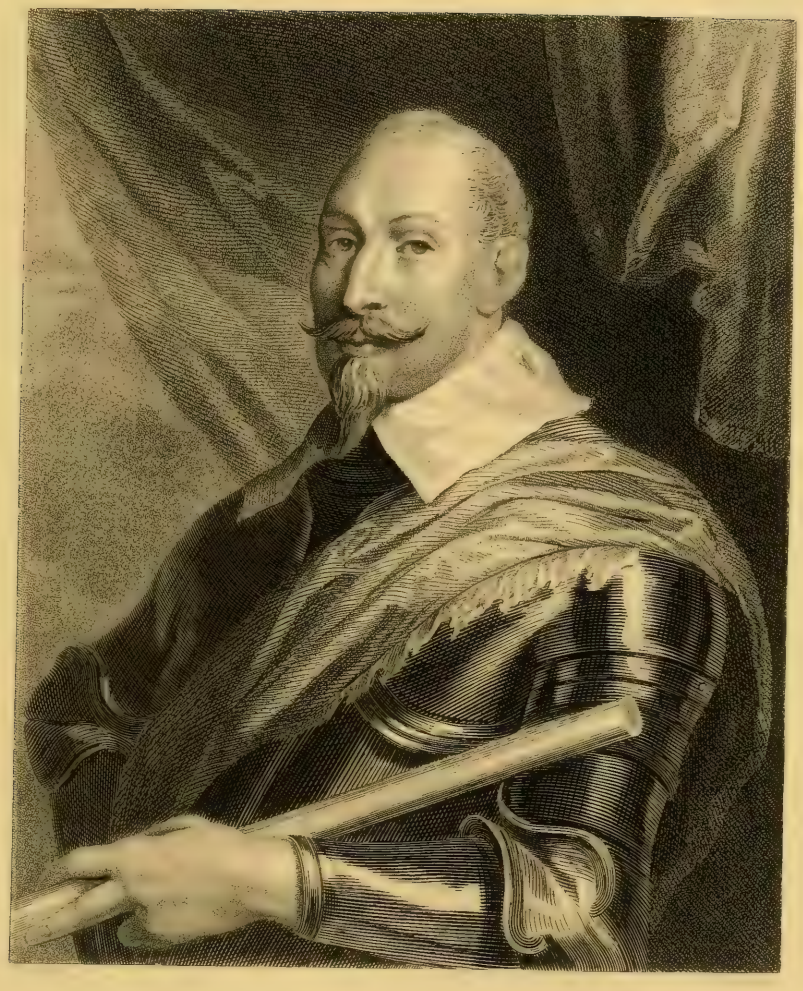
GUSTAVUS I., King of Sweden, known under the name of Gustavus Wasa, born 12th March, 1490, at Lindholm in Upland, was the eldest son of Erik Johanson Wasa. His mother was descended from the Sturs. Gustavus was born in troublous times. Sweden, reduced to a dependency of Denmark by the treaty of Calmar, had thrown of the yoke; but though still under the government of a native regent, was on the point of succumbing to the ambition of Christian II. The elder Sten Stur, at that time regent of Sweden, sent him to school at Upsala, and in 1512 or 1514, being then accomplished in all the learning of the time, he went to the court of Sten Stur the Younger, where he became acquainted with Hemming Gadd, the learned bishop of Linköping, by whom his talents were still further cultivated. The military career of Gustavus began in 1517 at Dnfvenäs, but the following year he was traitorously carried off, with five other noble Swedes, prisoner to Denmark. He made his escape in the dress of a peasant and reached Flensburg, and afterwards, in the service of a cattle-dealer, found his way to Lübeck. The burgomaster of that town enabled him on the 21st of May, 1520, to reach Stensö, near Calmar, which at that time was blockaded by the Danes, but his attempts to rouse the people proving abortive, he fled to the peasants of Smaland, and thence to his brother-in-law's at Räfenäs, just before the most violent excesses of Christian II. transpired at Stockholm. In November, 1520, Christian was crowned king of Sweden in that city, and three days afterwards he ordered eighty-four persons of the first families of the kingdom to be beheaded, amongst whom was the father of Gustavus. The imprisonment of his mother and sisters, and the complete subjugation of his country followed, and finally, a price was set upon his own head by the tyrant. Gustavus fled to Dalecarlia, where, dressed as a peasant, with his hair cut short and an axe on his shoulder, he went from place to place seeking work. At length the tide turned in his favour, the Dalecarlians were prevailed on to take up arms, and were soon joined by a body of nobles from Stockholm, who drew along with them from all parts of the country crowds of artisans and peasants. Gustavus spent the early spring in disciplining his rude troops. In April he mustered them near Romfertuna church; the important town of Westeras speedily fell into their hands; three weeks later Upsala was taken; and, on 24th August, Gustavus, victorious in every encounter with the Danes, was appointed by a diet summoned at Wadstena, administrator of all Sweden. Stockholm was not taken, however, till June, 1523; but during the continuance of the siege the Swedish estates were convened at Strängnäs, and, not without much demur on his part, Gustavus was elected king. Soon after gaining possession of Stockholm he conquered Finland, and thus recovered the whole Swedish realm. At the same time he induced Frederik I., the new monarch of Denmark, to resign all his pretensions to Sweden; after which the two united in a common league against Christian, now as much detested in Denmark as he had been in Sweden. Gustavus laboured industriously for the well-being of his country, fortified and rebuilt various towns, improved the administration of the government, greatly extended the foreign trade of the nation, founded churches and schools and the university of Åbo, and induced various learned men to remove to Sweden. He also did much to promote the Reformation in Sweden. He died on the 29th of September, 1560.—M. H.

GUSTAVUS (II.) ADOLPHUS, grandson of Gustavus Wasa, and youngest son of Carl IX. and of the Princess Christina of Holstein, was born at Stockholm, 9th December, 1594. He was

endowed with rare natural gifts, which were cultivated by careful education; he conversed freely in the German, French, Italian, and Latin languages, and was also deeply versed in mathematics and history. He accompanied his father, whilst yet a boy, on his journeys and campaigns, and held his first command at the taking of Constantinople. When the death of his father left him the crown at the age of seventeen, his majority being then established by the diet, he had an opportunity not only of perfecting himself in the accomplishments of a ruler, but by the wars in which he was involved with all his neighbours—Danes, Russians, and Poles—of becoming also an experienced general. Fortunately he had the sagacity to discern in Oxenstjerna, the youngest member of the council, all the qualifications of a great statesman, and one whose guidance he might safely follow in the most difficult circumstances; he appointed him prime minister, and formed with him a warm personal friendship. Of the three wars which he inherited from his father, he endeavoured first to bring that with Denmark to a close. After several severe battles peace was concluded in January, 1613. He next turned his arms against Russia, which by the peace of Stolbova, 27th February, 1617, was compelled to give up a great part of Livonia and the important port of Riga. In the meantime the quarrel with Poland continued, King Sigismund, nephew of the late king of Sweden, asserting a claim to the crown on behalf of his son Ladislaus. In 1626 the Poles were compelled to sue for peace. This left Gustavus at liberty to attend to the entreaties addressed to him by the protestants of Germany for help against the tyranny of Ferdinand II. He landed in Pomerania on June 13, at the head of fifteen thousand Swedish troops, who were speedily joined by six Scotch regiments under the duke of Hamilton. In spite of faction and treachery he made rapid progress in his schemes; he restored the exiled duke of Mecklenburg, defeated the detested Tilly at Breitenfeld, made himself master of the country between the Main and the Rhine, and was on his advance into Bavaria, when, on the death of Tilly, the redoubtable Wallenstien assumed the command of the imperial troops. On the 16th of November the rival armies met on the battle-field of Lützen. Gustavus performed his devotions in front of his army, the troops knelt with him, and all joined in singing Luther's grand hymn—Ein feste Burg ist unser Gott—accompanied by the military music. The king mounted his horse, the protestant cry, "God with us," was raised, and the battle began with terrific fury. The first attack was successful; in the second the king fell. The exact circumstances of his death were variously represented, but the universal opinion was that he fell by the hand of an assassin, the foul suspicion falling upon the duke of Lauenburg who was near him, and who shortly before had left the imperial service for that of Sweden, but had again turned catholic and joined the forces of the emperor. At the close of the engagement, the fury of which his death had only increased, his victorious generals found the body of the king trampled and disfigured, and stripped of its valuables and clothes; it was conveyed by Count Bernard of Weimar to the queen, by whom it was taken to Sweden. Thus perished a truly great man. Spite of the warlike occupations of his life he was a wise and good king, employing every interval of rest for the improvement of his country in the arts of peace. In private life he was pure and simple, moderate in his desires, and upright in all his dealings. He died esteemed even by his enemies. He was beloved by his soldiers, and served with rare devotion. The war which he commenced raged for sixteen years after his death. By his wife, Eleonora of Brandenburg, he left a daughter, the celebrated Queen Christina of Sweden.—M. H.

GUSTAVUS III., King of Sweden, eldest son of King Adolf Frederik and Lovisa Ulrica, sister of Frederik II., was born 24th of January, 1746, and succeeded his father in 1771. He possessed naturally many promising qualities, which, however, were perverted by education and circumstances. When he ascended the throne he found the country governed and oppressed by two aristocratic parties, those of Horn and Gyllenborg, known as the "Caps and Hats," under the respective influence of Russia and France. On the 19th of August, 1772, the new king suppressed both factions and asserted the royal prerogative, accomplishing with the co-operation of the people a complete revolution in the state. The heads of the two factions were arrested; a new and liberal constitution was inaugurated; torture was abolished; the freedom of the press extended; financial affairs regulated; trading companies established or renovated, and many other excellent measures carried out. The popularity which accrued to the king from these sweeping measures was greatly marred, however, by the prodigality of his expenditure, so that when the unfortunate war broke out with Russia in 1788, his army refused to fight. The Danes at this juncture attacked Götheborg, but were repulsed by the valour of the Dalecarlians. The war with Russia was carried on with alternating success and defeat, till finally peace was concluded, 14th August, 1796, on the terms of all territory remaining as it was before the war. But the king was not yet tired of war, whatever the nation might be. Friendship for the royal house of France, and horror at the doctrines promulgated by the French revolution, led him to conceive a plan of coalition between Sweden, Russia, Prussia, and Austria, against France, and for this purpose he made a journey to Aix-la-Chapelle in the spring of 1791; but the want of means to carry out his views led him to summon a diet at Gefle in January, 1792. A conspiracy, at the head of which were Counts Horn and Ribbing and others, was now formed to murder him. The crime was first attempted at Gefle, but not succeeding, one of the conspirators, Ankarström, who hated the king, undertook the deed, and shot him at a mask ball at Stockholm, on 16th of March. Whatever might be the errors of Gustavus III., he exercised a great influence on the national taste for literature and the fine arts. He instituted or enlarged the academy of sciences, the Swedish academy, and the academies of music and painting. He encouraged the national and dramatic literature, and was himself an orator and dramatist. His letters and works were published under the title of "Konung Gustaff III.'s Skrifter," 1806–12, 6 vols. He also left an interesting packet of MSS. to the university of Upsala, under seal, not to be opened till fifty years after his death. This was opened in 1842, and found to consist of letters to and from the king, political and historical treatises by his own hand, diplomatic notes, &c. The arrangement of these papers was committed to the historian Geijer, and they were published in 1843 as "Konung Gustaf III.'s efterlemnade papper." Gustavus III. married Sophia Magdelena of Denmark, and had two sons.—M. H.

GUSTAVUS IV., King of Sweden, son of the preceding, and last of the Wasa dynasty, was born November 1, 1778. During his minority, his uncle and guardian, afterwards Carl III., acted as regent. He attained his majority, November 1, 1796, and on the 31st of October, 1797, married the Princess Fredrike of Baden. He was a zealous partisan of the rights of legitimacy, and inheriting his father's desire to uphold the Bourbons, and especially styling himself the champion or knight of Marie Antoinette, he endeavoured to unite the sovereigns of Europe against Napoleon, for whom he entertained an inveterate hatred. He was at Carlsruhe for this purpose in 1803, when the Duke d'Enghien was taken prisoner by Napoleon, and indignant at this outrage despatched his adjutant to Paris to save the prince, but he had then been shot. So violent now became his hatred of Napoleon that he refused to accept the order of the black eagle from Prussia because it had been conferred on the emperor. Obstinate and self-willed as Gustavus might be, he was at least consistent in his abhorrence of the usurper, and in proportion as the various powers of Europe approached to friendly relationships with him, he grew angry and broke with them. The Swedish people, however, oppressed by burdens of taxation and bewildered by the uncertain political aspect of the European world, little relished this policy, so that when at length he broke even with his only ally, England, Gustavus seemed to have filled the measure of his misgovernment. A deep-laid plan was now concerted against him. The Western army, under Adlercreutz, marched against Stockholm, where other members of the conspiracy surrounded the person of the king. The king, aware of approaching danger and in want of funds, determined to appropriate the treasure of the bank. On the 13th of March, 1809, however, he was seized by Adlercreutz, who, demanding his sword, arrested him as a traitor in the name of the nation, and on the afternoon of the same day his abdication was published—an abdication, be it remembered, that shortly after led to the establishment of Bernadotte on the throne. He was first taken to Drottingholm, then to Gripsholm. He behaved with great resignation, and at Gripsholm devoted himself to the study of the Apocalypse. By his abdication he endeavoured fruitlessly to secure the crown to his son, but the diet which met in May, declared him and his heirs, born or unborn, to have forfeited for ever the throne of Sweden. A yearly pension was settled at first on him and his family, but afterwards exchanged for a sum which was paid down at once. Gustavus separated



from his wife, and in 1811 was legally divorced from her. At the close of 1809 he went into Germany under the name of the count of Gottorp. He removed from place to place, now living in Germany, now in Switzerland. In 1810 he went to St. Petersburg, the next year to London, and in 1814 set out for Jerusalem, but proceeded no further than the Morea. Under the name of Colonel Gustafson he became in 1818 a citizen of Basle, living as a private gentlemen, as he did afterwards in Leipsic. He lived in Holland, at Aix-la-Chapelle, and finally at St. Gall, where he died, 7th February, 1837, greatly respected. He was very moderate in his expenditure, would receive no assistance from his family, but maintained himself by his profits as an author and his colonel's pay. He wrote "Memorial du Colonel Gustafson," 1829; and "La Journée du 13 Mars, 1809." He also left behind him in manuscript contributions to his history. His wife, by whom he had three daughters and one son, died at Lausanne, 1826.—M. H.

GUTENBERG, JOHN, who of all the numerous claimants has by far the best established right to the high distinction of being the inventor of the art of printing, was born at Mainz in the year 1397, or at least between 1393 and 1400. His father's name was Frielo Gensfleisch, his mother's Else Gutenberg, and he preferred in after-life to be called by the family name of his mother. On both sides he was connected with families of standing in his native city; and on occasion of a party contention in 1420 between the patricians and the democracy of Mainz, his family, who sided with the former, was obliged with many others to leave the city and settle elsewhere. A letter from him to his sister proves that he was settled in Strasburg as early at least as 1424; and another document remains to show that he was still there in 1434. But of more importance are the extant documents of a lawsuit commenced against him in Strasburg in 1439, which were brought to light in 1745, and which show that in 1438 he had entered into partnership with one Hans Riffe for the carrying on of a secret art, with the productions of which they intended to repair, in 1439, to Aachen (Aix-la-Chapelle), where a multitude of pilgrims were expected to assemble; and that several years earlier, in 1436, he had purchased from a goldsmith of Strasburg articles connected with some method of printing which must have been new, as great precautions were used to prevent it from becoming known. These records are sufficient to give some colour to the claim which Strasburg has put forward in competition with Mainz to be the cradle of the typographic art; but they do not prove more than that Gutenberg was then engaged in those tentative experiments which finally conducted him to the invention. There is no evidence to show that he had then succeeded in producing any impression from movable metal types. He was still only a block-printer, although he had greatly improved and stimulated the art of block-printing by the invention of a press for the multiplying of impressions. It still remains certain that Mainz, and not Strasburg, was the place where he brought the new art to some degree of perfection, and succeeded in producing his first printed book. At the end of 1444, or early in 1445, he returned to Mainz with his faithful assistant, Lorenz Beildeck, and from that time to 1450, all that is known of him is, that having exhausted all his means without being able as yet to perfect his art, he was at one time on the point of abandoning it in despair. But in 1450 he succeeded in inducing John Faustus, one of the richest burghers of Mainz, to come to his assistance. Faustus lent him 800 gold gulden at six per cent. interest, upon the security of the whole of Gutenberg's printing apparatus. This apparatus was considerable, for Gutenberg was now not only an extensive block-printer, but was also practising the art of printing from movable *wooden* types, by which he was able to throw off large quantities of small prayerbooks, schoolbooks, &c., the execution of which, however, was unavoidably clumsy and imperfect. In 1452 Faustus advanced a second sum of the same amount, and it was in that year that Gutenburg succeeded in bringing the art of casting movable metal types to such a degree of maturity as to enable him to undertake the first great typographic work—the "Biblia Latina Vulgata"—which was finished near the close of 1455 in two folios, containing six hundred and fifty leaves of letterpress. To keep secret the art by which this epochal work was produced, it was printed without date and without name of place or printer, and the same high price was demanded for it which was usually paid for books executed by the hand. The late Lord Grenville possessed a copy of it in vellum, which is now in the library of the British museum; and in the library of Lord Spencer at Althorp there is a copy of it in paper. It is anything but honourable to the memory of Faustus that he should have seized upon the first opportunity of breaking with Gutenberg, and getting possession of the whole stock of this admirable work immediately after it was finished at press. His servant, Peter Schöffer, who was employed in the establishment as illuminator and rubricist, had discovered a new method of manufacturing matrices, which was attended with great advantages over Gutenberg's method, and had also fallen upon a plan of improving the quality of printing ink. Having communicated these discoveries to Faustus, the latter foresaw that Gutenberg would be unable to compete with these improved methods if they were employed against him; and having given his daughter in marriage to Schoffer upon a promise of secrecy, he took steps for immediately dissolving his partnership with Gutenberg, and securing the whole profits of Schöffer's invention to himself and family. His claim of 1600 gulden could not be met by his partner when so suddenly pressed. The affair was taken into the courts of law. The judges unjustly leaned to Faustus; and a decision in his favour left him in legal but dishonourable possession of the inventor's whole apparatus and stock. Gutenberg, thus reduced again to poverty after his long and glorious struggles, left Mainz for a time; but returning again with unbroken spirit, found a more generous and honourable supporter in Conrad Humery, a doctor of canon law, and one of the syndics of the city. Humery was sensible of Gutenberg's great merits, and was anxious to compensate for the injustice which he had suffered. His advances of money enabled the inventor to commence *de novo* in Mainz, and the first work of his new presses appeared in 1460—the Catholicon—a grammatical and lexical work then much in use, in folio, and printed in fine Gothic letter in double columns, and reaching to three hundred and seventy-four leaves. In 1465 he received some recognition of his merits by being taken into the court service of Adolph von Nassau; but this was a wretched testimonial to be offered to the inventor of an art which has given a new face to the world, and when Gutenberg died, three years after, sometime between 4th November, 1467, and 24th February, 1468, the event excited little or no attention; it left its own date uncertain; and it is only in our time, in 1837, that the German nation has raised any adequate monument to his memory. This monument—a colossal statue in bronze by Thorwaldsen—stands in the centre of Mainz, and bears the inscription—"Joannem Gensfleisch de Gutenberg Patricium Moguntinum, ære per totam Europam collato posuerunt cives, 1837."—P. L.

GUTHRIE, GEORGE JAMES, F.R.S., President of the Royal College of Surgeons, was born in London in 1785. Having studied for some time under Dr. Harper, he became in 1801 a member of the College of Surgeons, and was soon after appointed an assistant-surgeon to the 29th regiment, commanded by Lieutenant-colonel Bing, afterwards Lord Strafford. Though the latter was only twenty-two years of age, and Mr. Guthrie sixteen, it was always admitted that there was no regiment better commanded or better doctored. From 1802 to 1807 Mr. Guthrie served in North America. In 1808 he landed with his regiment in Portugal; was present at the battles of Roleia, Vimiera, and Talavera; and at the taking of Oporto had the good fortune to capture a gun. After the Peninsular campaigns he returned to London, and commenced lecturing on surgery, which practice he continued for nearly thirty years, receiving large attendances of the medical officers of the army and navy. In 1827 he was elected surgeon to the Westminster hospital, and in 1833 was made president of the Royal College of Surgeons—an honour again conferred on him in 1842 and 1855. He wrote a variety of dissertations on gunshot wounds and other professional subjects. He died, May 1, 1856.—G. BL.

* GUTHRIE, THOMAS, D.D., minister of St. John's Free Church, Edinburgh, was born at Brechin in 1803. He is the sixth son of David Guthrie, merchant and banker, who was for many years provost of Brechin, and at his death was succeeded both in the bank and the provostship by his son David. Guthrie's mother was an eminently devout woman, and a person of strong ecclesiastical convictions. Her influence on her children was not likely to pass away without leaving characteristic fruit. To this may be traced much of that breadth of view in christian action which in her son is combined with steadfast adherence to church principles. Circumstances occurred which led her to become a Seceder, while her husband continued connected with the Established Church.

Their son Thomas attended the Burgher meeting-house with his mother, during one part of the sabbath, and the church with his father during another. All the influences around him in early youth tended to enlist his sympathies on the side of principles which are now associated with his efforts in behalf of social morality and religious life. Guthrie attended a school connected with the Antiburgher meeting-house, in which the well-known author of the Life of John Knox at one time acted as teacher. Before going to college he was for some time under the care of a licentiate of the Church of Scotland. Under the charge of a tutor he entered, when only twelve years of age, the university of Edinburgh, where he studied for ten years. He was licensed to preach by the presbytery of Brechin in 1825. Like some other famous preachers, his gifts were not very speedily appreciated, and it even appeared as if they were not likely soon to influence the party, which at that time had power over nearly all the patronage of the church. In these circumstances Dr. Guthrie turned his attention to the study of medicine, and went to Paris, where he "walked" the hospitals for six months. On the sudden death of his brother John, Dr. Guthrie took his place in the bank, and conducted its business for behoof of his family until his nephew was able to enter on it. This varied experience throws much light upon the rare ability which Dr. Guthrie brings to bear on so many different phases of life, both by his writings and from the pulpit. But for this, his lively fancy, great power of graphic description, and broad, genial sympathies, would have failed to influence men as they do. In 1830 he was presented to the parish of Arbirlot in the presbytery of Brechin; in 1837 he was translated to Old Greyfriars church, Edinburgh, and in 1840 St. John's church in the same city was built mainly for him. At the disruption in 1843 he joined the party who left the Established Church. His successful efforts in raising money to build manses for the ministers of the Free Church are well known in Scotland, and his labours in behalf of ragged schools have gained him the esteem and approbation of philanthropists both in this country and in America. Dr. Guthrie's principal works are—"Three Pleas for Ragged Schools;" "The Gospel in Ezekiel;" "Christ and the Inheritance of the Saints;" "Christ and Christ crucified;" "War;" and "The Street Preacher." Few authors of modern times have been so successful in the literature of popular theology.—J. D., T.

GUTHRIE, William, a noted champion of the Scottish covenant before and after the Restoration, was born in 1620 on his father's estate of Polforthy in Forfarshire, and was educated at the university of St. Andrews. He became private tutor to the eldest son of the earl of Loudon, chancellor of Scotland, by whom he was presented in 1644 to the church and parish of Fenwick in Ayrshire. He was ejected by Burnet, archbishop of Glasgow, in 1664. He died October 10, 1665, leaving behind him several poems and a work, "The Christian's Great Interest," which has passed through numerous editions, was translated into French, High and Low Dutch, and has long been regarded as a standard-book in Scotland. He was a person of eccentric habits, was fond of fishing and fowling, and is remembered in Ayrshire by the title of the "Fool of Fenwick," an appellation which is even printed on the title-pages of his published sermons.—G. BL.

GUTHRIE, William, a miscellaneous writer of enormous industry and of no mean ability, was born in 1708 in the county of Forfar. His father was an episcopal minister at Brechin, and a cadet of the ancient family of Guthrie of Halkerton in Angus. William studied at King's college, Aberdeen, where he took his degrees, and prepared to enter on the unambitious career of parish schoolmaster in his native country. An unfortunate love affair, however, seems to have thwarted his projects, and he was driven to the resolution of seeking his fortune in London. Arriving there about 1730, he looked about for literary occupation, and succeeded ultimately in establishing a trade which since his day has greatly flourished—the trade of authorship. Soon after his arrival in London, Cave published the first number of the *Gentleman's Magazine*, and Guthrie, by way of reporting the speeches in parliament, concocted from such hints as he could gather the debates in the "Senate of Lilliput," which were published in that periodical. In the performance of this duty he was subsequently superseded by Johnson. Wielding his pen as an instrument with which to gain a livelihood, Guthrie had no scruples in offering to write pamphlets for the government, from whom he contrived at one time (1745–46, and afterwards) to extract an allowance of £200 a year.—(See his letter given in Disraeli's Calamities of Authors, vol. i. p. 5.) Of his numerous works it may be said they all have merit, and some of them merit in a high degree. The art of writing history critically was ignored at that time, and Guthrie was the first historian of England who drew the materials for his work from dusty documents and the records of parliament. He anticipated Walpole's historic doubts concerning Richard III., and incurred that vain author's resentment by so doing. His "History of Scotland," notwithstanding its inaccuracies and defects, is still a valuable work, while his translations of Cicero and Quintilian are given in such terse, vigorous, and Saxon English as to make them still among the most lively representations of these ancient authors. Guthrie died in March, 1770, and was buried in Marylebone churchyard. The following is a list of his principal works, exclusive of those above noticed—"History of the English Peerage," 1763; "History of the World," 1764–67; "History of England to 1688," 1744–51; "Geographical Grammar," said to have been really compiled by Knox the bookseller, 1770; "The Friends, a sentimental history," 1754, "Remarks on English Tragedy."—R. H.

GUTHRY, Henry, Bishop of Dunkeld, was born at Cupar-Angus in Forfarshire about the beginning of the seventeenth century; studied at the university of St. Andrews; and was presented to the church of Stirling. In 1638 he subscribed the Covenant, but in 1647 he was deposed from the ministry, as having been one of those who joined the engagement for the support of Charles I. against the parliament. At the Restoration he was replaced in his charge, and having conformed to the re-establishment of episcopacy, was appointed bishop of Dunkeld in 1665. He is supposed to have died in 1676. A "History of his Own Time," which he left behind him in manuscript, was published in London in 1702, and a second edition at Glasgow in 1747.—G. BL.

* GUTIERREZ, Antonio Garcia, a Spanish dramatic poet, was born in 1812 at Chiclana, near Cadiz, and studied medicine in that city. He came while quite young to Madrid, and supported himself by writing for various periodicals. He became one of the editors of the *Revista Española*, and soon attempted dramatic composition. In 1835 he was drawn for the militia, but returned to Madrid to witness the representation of his first piece, "El Trovador," which furnished the material for the libretto of Verdi's opera of the same name. Its success was complete, and the author spent some months in Cadiz engaged on other dramas. He was afterwards the theatrical critic of the *Eco del Comercio*. Various other plays have proceeded from his pen, some of which have enjoyed considerable reputation; others were rejected by the managers, or coldly received by the public. In 1843 he embarked for Havana, and lived for some time at Merida de Yucatan. His dramas have attained in the New World a popularity even greater than they enjoyed in Spain.—F. M. W.

GUTTENBERG. See Gutenberg

* GUTZKOW, Karl Ferdinand, a distinguished and prolific German dramatist and novelist, was born of humble family at Berlin, 17th March, 1811. Soon after having completed his studies, he began writing for the press, an avocation which, with considerable success, he pursued at various places. The novels, which Gutzkow published at the same time, especially his licentious "Wally," are disfigured by those loose moral ideas which the so-called Young Germany eagerly strove to introduce into literature. Gutzkow and his followers were denounced by his old friend W. Menzel, under whose guidance he had begun his literary career; the sale of his writings was prohibited by the Prussian government, and he was imprisoned for three months at Mannheim. In 1847 Gutzkow was appointed literary manager to the Dresden Hoftheater, which situation he however resigned some years after. Gutzkow's tragedies, "Richard Savage," "Patkul," "Uriel Acosta," &c., as well as his comedies, "Das Urbild des Tartuffe," "Zopf und Schwert," "Der Kœnigslieutenant," &c., enjoy a universal and well-deserved popularity. Latterly he has resumed novel writing, and has achieved a permanent success by his "Ritter vom Geiste" and his "Zauberer von Rom"—both compositions on the grandest scale, of the widest grasp of thought, and vividly reflecting all the tendencies of modern civilization. Since 1852 Gutzkow, who still resides at Dresden, has edited the *Unterhaltungen am häuslichen Herd*, a successful imitation of Dickens' *Household Words*.—K. E.

GUTZLAFF, Charles, the eminent Chinese missionary, was born in 1808 at Pyritz in Prussian Pomerania, and was apprenticed in early life to the trade of a brazier; but his remarkable talent for acquiring foreign languages having brought him under the notice of Frederick William III., he was for some time employed in the study of the Arabic and Turkish tongues, with the view of being attached to the Prussian legation at Constantinople. These prospects, however, he soon afterwards abandoned; and, after being for some time in the mission-school of Jänicke in Berlin, he offered his services to the Netherlands Missionary Society, by which he was sent out in 1826 to Batavia. On his way out he spent some time in England, where he made some valuable friendships, and reached Java in 1827 Not long after he was appointed missionary and chaplain at Rhio, where he remained for some time. In 1829 he left the service of the society and removed to Singapore, from whence he sailed in company with the Rev. Jacob Tomlin on a mission to Siam. They were the first protestant missionaries to that kingdom, and were kindly received. Here Gutzlaff remained till June, 1831, at which time he resolved to commence missionary labours among the Chinese. Having acquired the language of China with ease and rapidity, he occupied himself for the next three years with a series of missionary voyages along the coasts, advancing as far north as Tientsin on the Peiho. His journal of the first three of these voyages was afterwards published in England and America. In 1834 he made a visit to the Straits, and staid for some time at Malacca; and in 1835 he was appointed joint Chinese secretary to the English commission, with a salary of £800 per annum. He resided at Macao till the breaking out of the war with England in 1839, with the exception of a trip to Lewchew and Japan in 1837, and another to Fuhkien in 1838. During the war he was employed in a great variety of ways, and during part of the time he was attached as interpreter to the staff of Sir Hugh Gough. For some time in 1842–43 he was a magistrate in Chusan, and in 1843 he succeeded the Hon. J. R. Morrison as Chinese secretary to the government of Hong-Kong, a post which he continued to hold till his death. In 1849 he obtained a furlough to recruit his health, and in the course of a twelvemonth's visit to Europe did much wherever he went to excite an interest in China and Chinese missions; and in February, 1851, he returned to his post at Hong-Kong. On 9th August of the same year he died. But he had done the work of a long life. His attainments as a Chinese scholar were of a high order, and in addition to his English writings, his publications in Chinese of all kinds amounted to nearly seventy in number, including a translation of the whole Bible; a "System of Theology;" a "History of England;" a "History of the Jews;" a "Digest of the World's History;" and the *Chinese Magazine*. He had also collected valuable materials for a Chinese dictionary. The journal before mentioned, and a "History of China," in two vols. 8vo, are the most important of his English works.—P. L.

GUY de Dampierre. See Dampierre.

GUY, Thomas, the founder of the hospital which bears his name in Southwark, London, was born in that borough in 1644. His father was a lighterman in Horsleydown, and his mother a native of Tamworth in Staffordshire, which latter circumstance serves to explain the interest which led to his benevolent bequests to the poor of that parish. After serving his apprenticeship with a bookseller in the porch of Mercer's chapel, he commenced business as a printer and bookseller in the house that till of late years formed the angle between Cornhill and Lombard Street, London, with a stock worth about two hundred pounds. On this small foundation he, by means of undertakings not all of which were honourable, raised the vast fortune he used so well. The English Bibles being very badly printed at that time, Mr. Guy engaged with others in a scheme for printing them in Holland, and then importing them. This commerce, however, being interdicted, the active trader succeeded in making a contract with the universities for their privilege of printing Bibles, by the sale of which, continued during many years, he accumulated a considerable sum of money. In 1688 he became a member of the Stationers' Company, and at his death commemorated the connection by bequeathing fifty pounds annually to the poor liverymen. He very considerably increased his gains by the questionable practice of buying prize tickets from the Jack tars returning home during the wars of Queen Anne's reign. He must indeed have been a skilful speculator, for in 1720, when he was seventy-six years old, he contrived to amass wealth by means of that tremendous bubble which beggared and disgraced so many thousands, the South Sea scheme. Besides the art of acquiring, he had patience and self-denial to save what he gathered. His habits, indeed, were penurious; for, being a single man, he was accustomed to dine on his shop counter, with no other table covering than an old newspaper. It is by no means certain, however, that he was penurious because he was single; a well-known anecdote is told of him which shows rather that penuriousness was the motive of his celibacy. His fortune having reached the then uncommon proportions of nearly half a million sterling, he began his enlightened and benevolent expenditure of it. In 1707 he built and furnished three wards in St. Thomas' hospital, and gave £100 a year in further aid of the purposes of that institution. In 1720 he formed the design of building the hospital near St. Thomas' which bears his name. He spent £18,793 upon its erection, just lived to see it roofed in, and at his death bequeathed £219,499 for its endowment. He died in December, 1724, in his eighty-first year. He had sat in parliament for Tamworth, where he erected an alms-house, with a library, for fourteen poor men and women; and he further bequeathed £125 a year for their maintenance, and for apprenticing poor children. To Christ's hospital he left £400 a year, and the residue of his fortune, amounting to about £80,000, he desired should be divided among those who could prove themselves in any degree related to him.—(*History of London.*)—R. H.

GUYARD, Theodor, a French sculptor, was born at Chaumont in Bossigny, July 12, 1723. The son of poor parents, he was placed with a farrier, but occupied all his spare time in drawing. One day he had taken a piece of charcoal from the forge, and was amusing himself by drawing on a wall the portrait of a horse waiting to be shod, when Voltaire and Madame Duchâtelet passed, and stayed to admire the artistic skill of the young farrier. Attention was thus called to his ability; a sum of money was raised, and he was placed first with one Lallier, a painter, next with a carver of ornaments, and then, as his talent for sculpture was palpable, with Bouchardon at Paris. Here his progress was rapid; in 1750 he gained the grand prize for sculpture, and with it a pension at Rome. While at Rome he copied several of the principal ancient statues as a means of support. On his return his marble statue, "Mars Reposing," was refused admission to the Salon through the intrigues of his opponents. A strong party was, however, formed in his support among the leading amateurs and nobility. Frederick the Great invited him to Prussia; the duke of Parma purchased his group of "Æneas and Anchises," and invited him to Italy. Guyard thought the latter promised best, and went. He stayed there the rest of his days, and executed many works. He died at Carrara, May 31, 1788. Guyard designed with facility, modelled well, and wrought the marble with much skill; but his manner was exaggerated and somewhat affected.—J. T–e.

GUYET, François, was born of a good family at Angers in 1575. In 1608 he visited Rome, and acquired a perfect knowledge of Italian. Returning to Paris, he acted as tutor to the son of the Duke d'Épernon, afterwards cardinal de la Valette. A man of immense erudition, and, in conversation, of singular boldness as a critic, he yet dreaded publicity, and was withheld from printing his more original opinions by the threats of Salmasius to write a book against him. He died in the arms of Ménage and Jean du Puy in 1655.—W. J. P.

GUYON, Jean Marie Bouvier de la Mothe, the famous mystic, was born at Montargis, April 13, 1648. She married a person of the same place named Guyon in 1664; and was left a widow with three children at the age of twenty-eight. Her marriage had not been happy; her mother-in-law had continually harassed her, had, in fact, embittered her life, and the hand of death had fallen on several of her children. Her religious feeling had been strongly developed in youth; and in her early widowhood she had some thoughts of entering a nunnery. At length she fixed her residence at Gex, and the well-known La Combe became her spiritual guide. Persecuted by the Bishop D'Aranthon, she next retired to Thonon across the lake of Geneva; and the same bishop, convinced of her sincere enthusiasm, offered her the situation of prioress at Gex, but she would not return. Her life of faith, so manifest, so pure, and yet so little dependent on church ceremonial, amazed those around her, and brought suspicions of heresy upon her. She now began to give formal expression to her views and feelings; and composed

the "Torrents," the title being suggested by the last clause of Amos v. 24—"righteousness as a mighty stream." Her works at length amounted to forty volumes. After making journeys to many parts of France and Italy, and visiting the most famous religious houses, she returned to Paris in July, 1686. La Combe —the object of jealousy to his ecclesiastical superiors—was soon sent to the Bastile, and Quietism, or the doctrine of Molinos, ascribed to him, was declared to be similar to puritanism in England, and not to be tolerated. The espousal of Quietism by Madame Guyon brought trouble upon her too, and she was imprisoned, in 1688, in the convent of St. Marie, where she commenced the history of her life and wrote some of her tenderest poems. Fenelon took a deep interest in her; and on her release was won over to her side.—(See FENELON.) Her great effort was to turn men from the outward to the inward in religion, from trust in external rites to direct living faith in the divine Redeemer. Many ladies of high rank benefited by her instruction; and even Madame Maintenon was among her admirers. But Bossuet, after several interviews with her, became her deadly opponent. Fenelon was involved in the controversy, condemned, and banished. First imprisoned at Vincennes, Madame Guyon was then transferred to Vaugirard, and thence ultimately to the Bastile, where she remained four years. On being released, in 1702, she retired to Blois, where she spent the remainder of her days—still pining for higher spirituality, and yearning to be lost in perfect and absorbing love to Christ. The sufferings she had undergone did not break her spirit, but they had undermined her constitution, and she died in 1717, aged sixty-nine. Her remains were interred in the church of the Cordeliers at Blois, and a monument was erected to her memory. Madame Guyon was in all respects a wonderful woman; her piety and her sufferings throw around her a peculiar charm. Nor is there less interest in her literary labours—her hymns, her letters, her theological treatises, her autobiography, and her voluminous commentary on the Holy Scriptures. Her decided religion in early life led to her immediate retirement from the gaieties and frivolities of the French *beau monde* in the reign of Louis XIV. Of course, she was at once exposed to the frowns and ridicule of all who misunderstood her nature, and could not appreciate that change which led her to forsake the "excess of riot" round about her. Madame Guyon's religion partook largely of mysticism. She bore her incarceration with serene patience, and solaced herself with the composition of many beautiful sacred songs. One of her servants, a tool in the hands of others, attempted to poison her; but she had more work to do, and she survived. Bossuet, so renowned in controversy, assailed her, but in vain —the religion of the heart could not be dislodged by polemics. Madame Guyon had a strong mind, a warm heart, and a refined imagination Many of our readers must remember Cowper's translation of several of her spiritual poems. Her theology, indeed, was defective. It did not grasp the cardinal doctrine of justification by faith, but was more absorbed in the duty of sanctification through love. It relished Christ within, rather than regarded Christ without, as atonement and intercessor. Her works are—"La Sainte Bible, ou l'Ancien et le Nouveau Testament;" "Discours Chrétiens et Spirituels;" "Les Opuscules Spirituels;" "Justifications de la Doctrine de Madame de la Mothe-Guyon;" "Poésies et Cantiques Spirituels;" "L'Ame Amante de son Dieu;" "Sa Vie, écrite par elle-même;" "Lettres Chrétiennes et Spirituelles."—(*Life*, by Upham.)—J. E.

GUYON, RICHARD DEBAUFRE, a distinguished officer, who took a prominent part in the Hungarian war of independence, was born, 31st March, 1813, at Walcot, near Bath. His father was a commander in the English navy. Richard Guyon for a short time held a commission in the Surrey militia; but in 1831, at the age of eighteen, he entered the Austrian service, where he ultimately became aid-de-camp to Field-marshal Baron Splenyi, whose daughter he married in 1838. He soon after quitted the army, and, settling down on his wife's estates in the Comitat of Komorn, spent his time in the usual occupations of a country gentleman. In 1848, when the court of Vienna treacherously attempted to destroy the liberties of Hungary, Guyon was appointed with the rank of major to the command of the second battalion of Pesth volunteers, and in this capacity assisted in defeating the Ban Jellachich at Sukoro (29th September). In the battle of Schwechet (30th October), which terminated disastrously for the patriots, Guyon, with his raw and badly-armed troops, three times charged the Croats with the most heroic courage; and when his horse was shot under him, he led his men on foot, and carried the village of Mannswörth at the point of the bayonet. In the course of Görgei's masterly retreat through the mountains to the Zips country, Guyon commanded the advanced guard, and stormed (5th February), at the head of ten thousand men, the defiles of Branyiszko, which were defended by twenty-five thousand Austrians, whom he compelled to make a hasty retreat, leaving many prisoners and a great quantity of baggage in his hands, and thus clearing the way for Görgei's army. He commanded a division at the battle of Kapolna (26th February). A few weeks later he was appointed by Kossuth to the command of Komorn, which was at that time closely invested by the Austrians; but at the head of a troop of hussars, he broke through the enemy's lines, and, entering that far-famed fortress, announced to the desponding garrison the joyful and unexpected news that relief was at hand. He subsequently fought with his usual impetuous valour at the disastrous battle of Temesvar, where the Hungarian cause met with a final overthrow. On the surrender of Görgei (11th August) Guyon accompanied Kossuth, Bem, and other Hungarian leaders in their flight to Turkey. Though suffering the greatest privations, he steadfastly refused the most brilliant offers, when coupled with the condition that he should embrace the Mahometan faith. At length the Turkish authorities were compelled to accept his services on his own terms, and he was sent to Damascus, with the title of Kourschid Pasha and the rank of lieutenant-general—the first christian who obtained this rank without renouncing his religion. When war broke out with Russia, General Guyon was sent (November, 1853) to the army of Asia Minor, and hastened with his characteristic rapidity to Kars, where he held the office of chief of the staff, and president of the military council, and by the energy and skill with which he organized the army and strengthened the defences, contributed not a little to the subsequent heroic defence of that place. General Guyon died of cholera at Constantinople, October 13, 1856. Görgei, with whom he had a quarrel, speaks slightingly of his military knowledge and skill, but admits that his personal valour was pre-eminent, and that he could be relied upon on the field of battle.—J. T.

GUYSE, JOHN, an eminent dissenting minister of the independent persuasion, was born at Hereford in 1680; and after acting as minister in his native town, removed to London in a similar capacity in 1727, on the call of a congregation in New Broad Street. Guyse, who was remarkable for his charity and disinterestedness, died in 1761. Besides many tracts and sermons, he published "A Paraphrase on the New Testament," 1739–52, in three volumes quarto.—W. J. P.

GUYTON DE MORVEAU, LOUIS BERNARD, was born 4th January, 1737, in Dijon, and brought up to the law, his father being professor of jurisprudence in the university of that place. He pursued his studies first in Dijon, afterwards in Paris. Whilst still very young he became distinguished as an author of satirical pieces; and in 1760 was appointed general-advocate in the parliament at Dijon, which office he retained for twenty-three years. He set himself to study chemistry, and became one of the most distinguished chemists of his time. One of his first successes was his process for disinfecting vitiated air. In 1776 he added to his other employments that of a lecturer on chemistry, delivering lectures in Dijon, which were well attended. In the following year he published a text-book, designed as a companion to his lectures. About the same time his attention was drawn to the industrial applications of his science; in 1778 he founded a saltpetre manufacture on scientific principles; and a few years later joined to it the first soda-works which were established in France. So famous had he become that the chemical part of the celebrated Encyclopédie Méthodique was intrusted to him. In 1786 he was made perpetual secretary to the Dijon Academy, which appointment brought him often into contact with the Parisian chemists. Personal interviews with Lavoisier converted him into a zealous supporter of the antiphlogistic theory. In 1791 De Morveau was sent to Paris as a member of the national assembly for the department Côte d'Or. In 1794 he accompanied the French army into Belgium, and made a balloon ascent for military purposes. On his return to Paris he was named professor in the école centrale des travaux publiques, which afterwards was known as the école polytéchnique. In 1795 he was elected one of the Five Hundred. He became subsequently general administrator at the mint, also director at the école polytéchnique; was created a

baron by Napoleon in 1811, and died in 1816 in Paris. His writings are very numerous. His most valuable contribution to science is the chemical nomenclature, brought out by him, conjointly with Lavoisier, Berthollet, and Fourcroy.—J. A. W.

GUZMAN, Alesandro, a Spaniard, born in 1752, who took a leading part with Herbert and others in the French revolution. He was involved in the same condemnation as Danton and Camille Desmoulins, and guillotined, 5th April, 1794.—F. M. W.

GUZMAN, Alfonso Perez, surnamed the Good, a celebrated Spanish captain, born in 1258, founder of the noble family of Medina Sidonia. He early distinguished himself against the Moors; but, being affronted by his brothers on account of his illegitimacy, betook himself to the service of Aben Yusuf, king of Morocco, where he became famous. When the king of Castile, Alfonso X., was threatened by the rebellion of his son Sancho in 1282, the Moorish king accompanied Guzman with a considerable force into Spain, to support the throne, but effected little, and Guzman returned to Fez with his newly-married wife. On the death of Aben Yusuf, Guzman, finding himself an object of hostility to the new king, escaped with his followers to Spain, and counselled the king, Sancho, to undertake the conquest of Tarifa from the Moors, which he himself accomplished with his own resources. Remaining governor of the place, he was besieged by the Moors, aided by Don Juan, brother of the king. This miscreant held up before the walls Guzman's eldest son, who had fallen into his hands by treachery, threatening to kill him if the place were not surrendered. Guzman replied that, sooner than yield, he would lend his own dagger for the commission of the murder, and it was accordingly perpetrated. This act of heroism has been dramatized by Guevara and Lope de Vega. Guzman became the owner of the whole coast of Andalusia from the Guadalquivir to the Guadalete. During the minority of Ferdinand IV. he maintained the authority of the queen regent in those districts and in the kingdom of Leon. Guzman died in 1309, of a wound received at the siege of Gibraltar.—F. M. W.

GUZMAN, Enrique de, second duke of Medina Sidonia, died in 1492; was one of the most vigorous defenders of the crown of Isabella I. Although banished on account of a quarrel with Rodrigo Ponce de Leon, he generously came to the assistance of his rival when besieged in Alhama. He afterwards took a glorious part in the siege of Malaga, and in the conquest of Granada —F. M. W.

GUZMAN, Fernan Perez de, a Spanish courtier, poet, and historian, born in 1405; died in 1470. In early life he attained distinction at the battle of the Higuerola in 1431; and he was also prominent among the opponents of the Constable Alvarez de Luna. Falling into disgrace, he retired to his estates at Batras, and devoted himself to literature. His most important work was the editing of the Chronicle of John II. He also wrote "Genealogies and Portraits," 1512—F. M. W.

GUZMAN, Juan, called Fray Juan del Santissimo Sacramento, a Spanish painter, was born in 1611 in the province of Cordova, studied at Rome, and in 1634 returned to Spain and settled at Seville. There having a few years later become involved in some insurrectionary proceedings, he took refuge in a Carmelite convent, and assumed the habit of a lay brother. Having been sent to the monastery at Aguilar, he there painted several pictures, and in 1666 went to Cordova, where he painted the high altar and other pictures for the cathedral, and some for the bishop's palace. He died at Aguilar in 1680. Though a contemporary of Murillo, he was an imitator, both in composition and colour, of Rubens and the Flemish school. His drawing was faulty, and his composition devoid of originality. He etched some plates, among others several for a translation of the Perspective of P. Acolti, which he did not live to complete.—J. T–e.

GUZMAN, Leonor de, born in 1312; died in 1350; the mistress of Alfonso XI., king of Castile. She retained her influence over him till his death, when the legitimate queen, Maria of Portugal, aided by her son, Pedro the Cruel, caused Léonor to be seized in Seville, and put to death.—F. M. W.

GUZMAN, Pedro de, called el Coxo (the Cripple), was a Spanish painter of considerable celebrity in his day, and appointed painter in 1601 to Philip II., but now almost forgotten. His best works are said to have been the frescoes on the ceiling of the royal chamber.—J. T–e.

GUZMAN, Bartholomeu de. See Gusmao.

GWILT, George, architect, the eldest son of an architect of the same name, was born at Southwark, London, February 8, 1775. He was articled to his father, and succeeded him in his business. His first large commission was the vast range of warehouses of the West India Dock Company. He was always fully employed, but, as far as we know, erected no original works of an artistic character. Those by which he is best known, perhaps, are the restoration of St. Mary, Overy, Southwark, and the rebuilding of the tower and spire of Wren's church of St. Mary-le-bow, Cheapside. Mr. Gwilt devoted much time to antiquarian pursuits, was in 1815 elected F.S.A., and contributed some papers to the Archæologia and to the Vetusta Monumenta of the Society of Antiquaries. He died January 27, 1856.—J. T–e.

GWILT, Joseph, younger brother of the above, born January 11, 1784, also an architect, but is better known as a writer on architecture. His principal buildings are Markree castle, near Sligo, Ireland, and a church at Charlton, Kent. His principal writings are—"Notitia Architectonica Italiana," 1818; "View of the Origin of Caryatides," 1822; "Sciography, or examples of shadows," third edition, 1824; "Treatise on the Equilibrium of Arches;" "Rudiments of Architecture," 1826; a translation of the Architecture of Vitruvius, 4to, 1826; "Elements of Architectural Criticism," 1827; and an "Encyclopædia of Architecture," 1842—a laborious and useful work, the value of which has been shown by three editions having been required. He also edited the Civil Architecture of Sir William Chambers, 2 vols., 1825, and contributed several papers to Brande's Dictionary, the Encyclopædia Metropolitana, &c. Mr. Gwilt was long one of the surveyors for the county of Surrey, and architect to the Grocers' Company. He died in 1863.—J. T–e.

GWILYM is the name of several Welsh celebrities who are to be found in the Cambrian Biography and in Williams' Biographical Dictionary of Eminent Welshmen, Llandovery, 1852. For the most part they were poets, and flourished in the period between 1300 and 1600, that is, between the time of Edward I.'s terrible incursion into their country and the failure of the Tudor dynasty on the throne of England. David ap Gwilym is the most renowned of the number, and has been called the "Ovid of Wales," and the "Nightingale of Teivi vale." He was brought up in the family of Llewelyn ap Gwilym Fychan, styled lord of Cardigan, at Emlyn, until he was fifteen years of age, and afterwards settled as steward and private tutor in the family of Ivor Hael. He died about 1400. His poems were published in 1792, 8vo, by Mr. Owen Jones and Mr. William Owen.—R. H.

GWYNN, John, R.A., architect, was born at Shrewsbury in the early part of the eighteenth century. Gwynn erected a church and some other buildings, but is remembered on account of his bridges and his writings. He built the well-known Magdalen bridge at Oxford; and the picturesque, but not very convenient, English bridge at Shrewsbury. He also competed for the erection of Blackfriars' bridge, London, and carried on a brisk controversy (assisted by Dr. Johnson) with Mylne, whose design was selected. As a writer Gwynn has the merit of having suggested various important public improvements, which, though neglected at the time, have since been to a remarkable extent adopted. In 1749 he published "An Essay on Design, including Proposals for erecting a Public Academy." This was to be an "English Academy of painting, sculpture, and architecture;" and when, nineteen years later, the Royal Academy was founded, Gwynn's suggestions were to a considerable extent followed. Gwynn was one of the original members of the Royal Academy. His most remarkable work was a quarto volume, which appeared in 1766 under the title of "London and Westminster Improved," and for which Johnson wrote a dedication to the king. In this Gwynn not only proposed to replace old London bridge by a new one, and to erect another bridge almost on the exact spot long afterwards selected for Waterloo bridge; to widen the Strand, and other main thoroughfares; to form open central spaces, and to construct a great number of new streets, which should more directly connect the various public places and centres of business; but also to embank the Thames between the bridges, and to form a river-side road one hundred or one hundred and twenty feet wide, half being devoted to quays, and half to a carriage way; to improve the sewers, and to remove the burial-places to a convenient distance outside the city. In this work, strange to say, a very large proportion of the chief improvements which have only within the

last few years been made in the metropolis, and many which sanitary reformers and others are still vainly urging, were not merely indicated by him, but clearly explained in maps, as well as in descriptions. Gwynn had spent many years in elaborating his plans, he having, as he states in an introduction, first proposed a less comprehensive scheme (founded on Wren's plan for the rebuilding of London) seventeen years before. His projects seem, however, to have been regarded as visionary, and to have been long utterly neglected. Within the last few years attention has been directed to them; but Gwynn himself has hitherto not found a place in any biographical dictionary, English or foreign, and it is with some difficulty we have found the materials for this scanty notice. We cannot ascertain the exact date of his death; but as a new academician was elected in his place in October, 1786, there can be little doubt that it occurred in that year.—J. T–e.

GWYNNE, Matthew, an eminent English physician, descended from an ancient Welsh family, was born in London, and in 1574 entered St. John's college, Oxford, of which he became a perpetual fellow. In 1593 he was created doctor of physic; and, on the settlement of Gresham college, London, he was chosen the first professor of physic in 1596. In 1605 he was made physician of the Tower, and elected a fellow of the College of Physicians of London. Having married in 1607, he resigned his professorship at Gresham college, and confined himself to his medical practice, which was very extensive. He was much esteemed at the court of James I. He died in 1627. He published "Nero," a tragedy in Latin; two Latin orations delivered at Gresham college. "Verses in English, French, and Italian;" "Letters concerning Chemical and Magical Secrets;" a "Book of Travels," and some other pieces.—G. BL.

GWYNNE, Nell, or Mrs. Eleanor Gwin, comic actress, rose from the position of orange-girl at the theatre in Drury Lane to the top of her profession. She was born in Coal Yard, Drury Lane, London, in the year 1650; the city of Hereford claims also this distinction, probably confounding her with her mother, who bore the same name, and came to an untimely end by slipping into a pond attached to her house at Chelsea. Nell's father is said to have been a Captain Gwyn, who died in prison at Oxford. "Pretty, witty Nelly," as Sam Pepys calls her in his Diary, first appeared as an actress in 1668, and continued there with more or less success until 1672. In the meantime, she had excited the admiration and become the mistress of Charles II., and had given birth, 8th May, 1670, to a son, who was created first Duke of St. Albans in January, 1683–84. A second son, born 26th December, 1671, was named James after the duke of York, and died at an early age. Bishop Burnet speaks of Mistress Gwynne as a most wild, indiscreet, and diverting creature; though not tall, she had an elegant figure, with particularly pretty feet, a charming voice, and was celebrated for her manner of dancing jigs; neither was she deficient in spirit, as the ready wit of this low-born orange-girl was a match for the pretentious dignity of Mademoiselle de Querouaille, afterwards duchess of Portsmouth. On one occasion, the duchess appearing at court in mourning for a prince of the blood in France, Nelly appeared similarly attired; and when asked for whom she mourned, replied, "O, the cham of Tartary is dead; and he was quite as near a relation of mine as the prince de —— was to Mam'selle de Querouaille." To the frail, but kind actress, is owing the establishment of Chelsea hospital. She resided in a house which is now No. 79 Pall Mall, where she died of apoplexy in 1691, and was buried at St. Martin's-in-the-Fields. Tenison preached her funeral sermon, and spoke warmly of her charities, her sincere repentance, and pious end.—R. H.

GYGES, the first king of Lydia of the dynasty of the Mermnadæ. He obtained the sovereignty by assassinating his predecessor Candaules, and marrying his widow, 718 B.C. He reigned thirty-eight years, and distinguished himself by his successful wars and by the immense presents which he made to the oracle at Delphi, either to procure or to repay the support which his assumption of the royal authority received from that quarter. "The riches of Gyges" became a proverb. Gyges or Gyes is also the name of a mythological hero, represented as having a hundred hands.—G. BL.

GYLIPPUS, a Spartan commander, sent 414 B.C. to assist Syracuse, then blockaded by the Athenians. By his skill and courage he obtained a complete victory over Niceas and Demosthenes, the two Athenian generals, who, in opposition to his wishes, were put to death by the Syracusans. After the capture of Athens he was commissioned by Lysander to convey to Sparta the treasure taken in the plunder, amounting, according to Diodorus, to fifteen hundred talents; but he had the meanness to unsew the bottom of the bags, and abstract about three hundred talents. The theft was detected by the inventories, which he had overlooked; and to avoid the punishment which he deserved, Gylippus immediately fled, and died in exile.—G. BL.

GYLLEMBOURG, Thomasine Christine, née Buntsen, born at Copenhagen in November, 1773; married when scarcely fourteen to Peter Andréas Hieberg, the well-known dramatist and satirical writer, and mother of the still more celebrated author, Johan Ludwig Hieberg. The father being banished for offending against the laws of the press, his wife was divorced, and soon after married the Swedish Baron Ehrensvärd, one of the conspirators against Gustavus III., and who after his murder fled to Denmark, where he assumed his mother's name of Gyllembourg, and died in 1815. When, in 1831, the son married, his mother went to reside with him, and died in July, 1856, aged eighty-three. It was not until her fifty-third year that she first appeared as an author, although anonymously, in the *Kjöbenhavns flyvende Post*, edited by her son. The letters and stories thus published were collected under the titles of "Familien Polonnius," "Den Magiske Nögle," and "En Hverdagshistorie." To these succeeded many other novels; and the authoress of "An Every-day Story," whose real name was never known till her death, soon became one of the most popular authors in modern Danish literature. Her works have been translated into Swedish, German, and French. Her dramatic pieces were not, however, equally successful.—(*Nord. Cl.*)—M. H.

GYLLENBORG, Carl, Count, a celebrated Swedish diplomatist, born in 1679. He early displayed great diplomatic talent, and was first sent to London as secretary of the Swedish legation, and afterwards as ambassador. In consequence of the plans of Görtz against the then existing English government, he was imprisoned, but was shortly afterwards released and sent back to Sweden. In 1720, being appointed chancellor, he became the opponent of Horn and the adherent of the duke of Holstein. Later he was the head of the "Hat party," and the successor of Horn in his office, in which he concluded the war against Russia: and when the Dalecarlians threatened his life in consequence, he had the courage to advance amongst them and address them, on which they let fall the arms which had been raised against him. He laboured with commendable zeal for the advancement of trade, industry, and science, and was himself the author of several political and esthetical works. He died in 1746.—M. H.

GYLLENHJELM is the name borne by many natural children of the kings of Sweden. The most celebrated is Carl Carlson Gyllenhjelm, son of Duke Carl, afterwards Carl IX., by a clergyman's daughter, Katharina Neilsdatter. He was born in 1574; served for two years under Henry IV. of France; then in his father's war in Poland; and after boldly defending the fortress of Wolmer, was compelled to capitulate, and spent twelve years in hard captivity. After the death of his father, he received his liberty, was made councillor of state and governor-general of Narva and Ivanogorod. In 1620 he was appointed high-admiral and one of the guardians of the young Queen Christina. He died in 1650. Gyllenhjelm wrote during his captivity, "Schola Captivitatis," and translated the Psalms of David.—M. H.

H

HAAK, THEODOR, F.R.S., a distinguished German scholar and theologian, born at Neuhausen, near Worms, in 1605. He came over to England in 1625, and soon after went to Oxford, where he pursued his studies for some months, and then removed to Cambridge. Although he revisited the continent, he returned to England in 1629. During the German wars he received and transmitted the funds raised here for the relief of the sufferers. By order of the Westminster assembly he translated into English the Dutch Annotations upon the Bible, published in 1657. He translated part of Paradise Lost into German; also three thousand German proverbs into English, and a similar number of Spanish proverbs into German. He took an active part in founding the Royal Society, whose weekly meetings he suggested. He died May 9, 1690. He was a learned man, but wrote little He was intimate with many of the scholars of his time, and took the orders of deacon in the Church of England.—B. H. C

HAAS, JOHANN MATTHIAS, an eminent German historian and geographer, was born at Augsburg in 1684. He received his early instruction from his father who bore the same name, and in his time was regarded as a superior mathematician and geographer. After pursuing his studies at Helmstädt and Leipsic, he received an appointment at Wittenberg, where he continued till his death, as professor of geographical and mathematical sciences. He died September 24, 1742. The life of Haas presents few points of interest; but he is well known for the zeal and success with which he prosecuted his geographical inquiries. His works are numerous and valuable. In 1744 appeared his map of Hungary, which he had constructed from the most careful observations. His map of Russia and Tartary, which was published in 1746, is one of the best, if not the best early map of those regions. The only work he published during his lifetime appears to have been a treatise on the dimensions of casks. In 1742 appeared his "Phosphorus historiarum, seu prodromus theatri summorum imperiorum," an outline of universal political history upon which he was many years engaged, and in which he endeavoured to trace the character and results of all great revolutions of states and empires. In 1743 appeared his "Historiæ universalis politicæ Idea plane nova ac legitima," &c., in which he sought to exhibit an outline of universal political history by means of forty-eight maps, sixteen chronological tables, and a few pages of letterpress. This is his most useful work. The "Historischer Atlas," published at Nuremberg, 1750, was derived from his materials.—B. H. C.

HAAS, WILHELM, was born at Basle in 1741, and was eminent for the improvements he introduced into the typographic art. As a typefounder he made the establishment of his father one of great reputation. In 1790 he published a "Description of a New Printing-press invented at Basle in 1772," a work in which he first broached the idea of printing maps from movable types. He turned his attention to military engineering in 1789, and rendered great service to his country in that department. He was founder and director of the school of artillery at St. Urbain, where he died in 1800.—B. H. C.

* HAASE, HEINRICH GOTTLOB FRIEDRICH CHRISTIAN, a German philologist, was born at Magdeburg, January 4, 1808, and studied at the universities of Halle, Greifswald, and Berlin. Since 1851 he occupies the chair of eloquence in the university of Breslau. He is favourably known by his editions of Xenophon De Repub. Lacedæmoniorum, of Thucydides, Velleius Paterculus, and Seneca.—K. E.

HABERKORN, PETRUS, who in his time enjoyed considerable reputation as a Lutheran divine, and more especially as a controversialist, was born in 1604 at Butzbach in Hesse Darmstadt. He was superintendent and professor of theology at Giessen. In 1651 he held a discussion with Valerianus Magnus, a celebrated capuchin in the castle of Rheinfels, by order of Ernest, landgrave of Hesse. His works are principally in defence of the Lutheran doctrines.—B. H. C.

HABERMANN. See AVENARIUS.

HABERT, FRANÇOIS, a French poet, was born at Issoudun about 1520. After a youth of dissipation and distress he became secretary to the duke de Nevers, and received a pension from Henry II., who employed him on a translation of Ovid's Metamorphoses. His writings were numerous, but are almost entirely forgotten. He died either about 1562, or according to others in 1574.—W. J. P.

HABERT, ISAAC, a doctor of the Sorbonne, who was born at Paris in the beginning of the seventeenth century. He distinguished himself by refuting in his sermons the Augustinus of Jansenius. In 1645 his zeal and merit were rewarded by Richelieu with the bishopric of Vabres. He died in 1668, leaving several works on ecclesiastical subjects, and a collection of Latin poems, chiefly in praise of Louis XIII.—G. BL.

HABERT, LOUIS, a French divine, born near Blois in 1636. He was grand vicar at Auxerre and other places, and was esteemed for his talents and character. He became a doctor of the Sorbonne, but suffered for his opposition to the ultramontane party and his Jansenist tendencies. He wrote a course of theology and other works, and died in 1718.—B. H. C.

HABERT DE CERISY, GERMAIN, was born about 1615, and died about 1655. He embraced the ecclesiastical career, and became Abbé de Notre-Dame de Cérisy. One of the earliest members of the French Academy, he was charged to examine and criticize the versification of Corneille's Cid, but did not execute the task to the satisfaction of Richelieu.—W. J. P.

HABINGTON, THOMAS. See ABINGTON.

HABINGTON, WILLIAM, an English poet, was born at his father's seat, Hendlip, in Worcestershire, on the 5th November, 1605. He was the eldest son of Thomas Abington or Habington (see ABINGTON, THOMAS) and of Mary, the daughter of Lord Morley. With so accomplished a father, the education of his son was carefully attended to. He was sent to the jesuits' college at St. Omer, and afterwards to Paris. Having finished his studies, and resisted the solicitations to become a jesuit, he returned to his father's seat an elegant scholar and an accomplished gentleman. Here he continued with his father in literary occupation, and finally married Lucy Herbert, the daughter of the first Lord Powis. This lady was the principal subject of his inspiration, and to her he has addressed his largest poem, "Castara," in three parts. In the first she is courted as his mistress, in the second celebrated as his wife; the third deals entirely with religious contemplations. In the first of these one is strongly reminded of Petrarch, especially in the sonnets commemorating the charms and the virtues of the lady. Habington continued to pass his life in quiet happy retirement devoted to literature, and died on the 13th November, 1645. In addition to his poems Habington also wrote a tragedy—"The Queen of Arragon," and "The History of Edward the Fourth," and "Observations on History." As a poet Habington takes a respectable place, below that of Waller, but superior to many of his contemporaries. He has the great merit of being always moral and pure, in an age when these qualities were not much in fashion. His versification is harmonious, and his sentiment, though disfigured by the conceits and florid language of the times, is often genuine and tender. Still his amatory poems want warmth, and remind us of what Moore said of Propertius, that "he makes love like a schoolmaster." If his compositions want the power and originality of a great poet, they have abundance of scholarly elegance and polish to give him a respectable place amongst the poets of his day.—J. F. W.

HABSBURG, House of. See Hapsburg.

HACHETTE, Jean-Nicolas-Pierre, a distinguished French mathematician and engineer, was born at Mézières on the 6th of May, 1769, and died in Paris on the 16th of January, 1834. He was the son of a bookseller, and was educated at Charleville and at Rheims. In 1788 he was employed at the engineering school of Mézières as a draughtsman; and in 1792 he was appointed professor of hydrography at Collioure. In 1793, by the recommendation of Monge, who knew him through his mathematical writings only, he was appointed a deputy-professor at Mézières. In 1794 he assisted Monge in the organization of the mathematical and mechanical department of the polytechnic school, then newly established, in which he held a professorship until 1816. On the 26th of June, 1794, he accompanied Guyton de Morveau in that curious experiment made by the orders of Carnot at the battle of Fleurus, when the movements of the enemy's army were watched from a moored balloon. In 1810 Hachette was married to Mademoiselle Maugras, daughter of an eminent physician. In 1823 he was elected a member of the Institute; but so strong was the prejudice entertained against him by the elder branch of the Bourbons, that the royal assent, necessary to the ratification of his election, could not be obtained until the accession of Louis Philippe to the throne. The writings of Hachette comprise an admirable series of works on descriptive geometry, in continuation and development of those of Monge; a treatise on the application of algebra to geometry; an elementary treatise on machines; and various papers and reports on mathematical, mechanical, and physical subjects. The private character of Hachette was highly amiable and generous. He left two children—a son, who became an eminent civil engineer; and a daughter, married to the chemist Ebelmen.—W. J. M. R.

HACHETTE, Jeanne Fourquet, was born at Beauvais on the 14th November, 1454. She was of good family, her father, Jean Fourquet, being an officer in the royal guards. On the death of her father, Jeanne Fourquet was adopted and carefully educated by a lady called Laisné. The times were bloody and troubled, Louis XI. striving with great energy, with great success, but by the most horrible means, to crush feudalism, to extend the territory, and to add to the unity of France. His most formidable opponent was Charles the Bold, duke of Burgundy, who was as cruel and violent as Louis was perfidious and dissimulating. In June, 1472, the duke of Burgundy advanced with an army of eighty thousand men to besiege Beauvais, which was devoted to the French king. Charles the Bold had destroyed the town of Nesle, where the blood had flowed ankle-deep, and where not a single defender was spared. The inhabitants of Beauvais dreaded the same fate, so that if fierce was the assault more fierce was the resistance. Jeanne Fourquet, who had loved from a child tales of warlike achievement, and who adored the Maid of Orleans as a saint, emulated her valour and intrepidity. Arming herself with a *hachette*—a small axe or hatchet—she displayed the most heroic courage in leading and inspiring the besieged, who repelled repeated and most desperate onsets, and were finally victorious. From her weapon of war it is under the name of Hachette that Jeanne Fourquet has become immortal. Her noble exploits when she was scarcely eighteen are almost all we know regarding her. We have no trustworthy record respecting her subsequent career.—W. M–l.

* HACHETTE, Louis Christophe François, one of the most eminent of living French publishers, was born at Rethel in the Ardennes, on the 5th of May, 1800. Educated with a view to a university professorship, a career from which he was debarred by various circumstances, partly political; and after a subsequent semi-commercial, semi-legal training, he founded in 1826 a classical bookselling and publishing business, with the motto at once modest and aspiring—"Sic quoque docebo." From this period onwards to 1850, the establishment of M. Hachette acquired a great reputation by its issue of classical texts of new linguistic dictionaries, and of journals devoted to the exposition of the philosophy and practice of education. In 1850, M. Hachette, with the assistance of two sons-in-law, extended and expanded his publishing business, and converted it into one of a general character. From that date he may be said to have become at once the Murray and the Longman of Paris. Among his more notable serial publications have been his issues of dictionaries of reference, embracing every variety of subject. Hachette's "Bibliothèque des Chemins de Fer," a cheap railway library, as its title indicates, has been unrivalled on this side the channel for the variety, instructiveness, and solidity of its contents, including as it does, original works by some of the most eminent living writers of France. Of his other speculations, one of the most successful and useful has been the *Journal pour tous*, which has reached a circulation of half a million copies per week. Besides directing the affairs of a very large publishing establishment, M. Hachette has honourably distinguished himself by his efforts, official and literary, to ameliorate the social condition of the French working-classes, notably in connection with the relief of the poor, and the establishment of friendly societies. During the course of 1860, M. Hachette has been rewarded for his services to literature, authorship, and social economy, by receiving from the emperor of the French the cross of the legion of honour.—F. E.

HACKERT, Philipp, a German landscape painter, born at Prenzlau in Prussia in 1737. Hackert was one of those ordinary men who are uncommonly fortunate in the matter of finding a biographer, Göthe has written his life, and has procured him a reputation much beyond his deserts. He was a good ordinary painter of views, and enjoyed great popularity, or rather patronage, in his time; but chiefly in Italy, in Rome, and Naples. His works are not scarce, but the best of them are preserved at Naples or Caserta. Philipp was one of five brothers who were all artists, and the others were all in succession employed by him as his assistants in Italy. Their father was a portrait painter; and Philipp, having acquired the elements of his art at Berlin, went in 1765 to Paris, and in 1768, accompanied by his brother Johann, to Rome, where they worked for Lord Exeter and other English patrons. It was while bringing home some English commissions that John Hackert died at Bath in 1772. One of Hackert's principal works was a series of six representations of the burning of the Turkish fleet by Count Orlow in 1770, painted for the Empress Catherine II.; and the magnificent count, in order to give the painter a proper notion of the explosion of a ship, had one of his frigates blown up in his presence, near Leghorn, for the express purpose. These pictures, painted in 1772, and for which Hackert received the then considerable payment of £1350, are now at St. Petersburg. Among Hackert's great patrons were Pius VI. at Rome, and Ferdinand IV. at Naples. He painted many pictures for Ferdinand, who styled him Don Filippo, and appointed him his principal painter in 1786; from this time Hackert settled with his youngest brother Georg at Naples. Georg Hackert was an engraver, and died at Florence in 1805. These German artists enjoyed their good fortune uninterruptedly at Naples, until disturbed by the French in 1799. Hackert had apartments in the Palazzo Francavilla on the Chiaja, and a salary of 100 ducats per month. In 1799 the French commandant-general, Rey, took possession of the apartments; but he gave the Hackerts passports, and allowed them to leave with all their effects. They removed first to Leghorn, then to Florence, where Philipp died in 1807. Among the most interesting of Hackert's works are the Launch of the *Parthenope*, a 64, the first ship of war built at Castel-a-Mare; and views of the sea-ports on both the eastern and western coasts of Southern Italy. The king equipped and armed a felucca for the painter, for the purpose of enabling him to take these views. Hackert also etched a few plates.—R. N. W.

HACKET, John, Bishop of Lichfield and Coventry, born in London in 1592, received his education at Westminster school and at Trinity college, Cambridge, of which he was chosen a fellow. While fulfilling the duties of a tutor in Nottinghamshire he produced his "Comœdia Loiola," which was twice acted before James I. Graduating in 1615, he took orders three years afterwards, and, patronized by several bishops, speedily obtained preferment. Rector of Stoke Hamon, 1618; chaplain to James I. and prebendary of Lincoln, 1623; in the following year he obtained the rectory of St. Andrew's, Holborn, and that of Cheam in Surrey; in 1631 was made archdeacon of Bedford; and in 1642 received a prebend and residentiaryship in St. Paul's. When the civil war broke out he took an active part against the puritans; and having retired to his living in Surrey, was there made prisoner by the army of Essex. He was shortly after liberated; and continuing at Cheam till the Restoration, recovered all his preferments. In 1661 he was raised to the bishopric of Lichfield and Coventry, which he filled worthily till his death in 1670. In the course of his tenure of the see of Lichfield, at an expense of £20,000, a great part of which was borne by him-

self, he restored the cathedral of that town, which had been demolished by the cannon of the puritans. The college at which he was educated, and many other public institutions, also benefited by his liberality. He was the author of a "Life of Archbishop Williams," which is still prized for the information it contains regarding the times immediately preceding the civil wars. Abridged editions of this work were published in 1700 and 1715. A Life of Hacket, by Dr. Plume, prefixed to a hundred of his sermons, was published in 1675. An edition of his "Christian Consolations" was published in 1840.—J. S., G.

* HACKLAENDER, Friedrich Wilhelm, a prolific German novelist, was born at Burtscheid, near Aix-la-Chapelle, November 1, 1816, and bred for the mercantile profession, which, however, he soon deserted for a literary career. After having extensively travelled, and witnessed the Italian war in the headquarters of Marshal Radetzky, he has taken up his residence near Stuttgart. His numerous novels, tales, sketches, and comedies, though popular, do not rise above the common level.—K. E.

HACKSPANN, Theodor or Theodoric, an eminent Lutheran scholar and divine, was born at Weimar in 1607. He studied at Helmstädt, where the celebrated Georg Calixtus was at that time theological professor. He produced a number of works which exhibit great learning, and prove him to have been well versed, not only in Christian, but in Jewish and Mohammedan literature. He was appointed first professor of Hebrew and oriental languages at Altorf, where he continued till his death, in January, 1659. As a theologian, he was of the Helmstädt school, which was characterized by the freedom with which it handled strict Lutheran orthodoxy.—(See Calixtus, Georg; and Weismanni Hist. Eccles. N. T. P., 1194, &c.) Hackspann's epitaph, which commends very highly his virtues and his erudition, intimates that he received no academical honours—"Nomen nullis titulis insignitum, titulis dignum omnibus vel etiam excelsius." The numerous writings of Hackspann attest his industry and learning, and his zeal in promoting sacred literature. Among his works, all in Latin, may be mentioned his "Miscellanea Sacra;" "Philologico-theological Annotations on some of the more difficult passages of the Old and New Testaments;" "Arabico-Syriac Observations on the Scriptures;" "Dissertation on the Jewish Cabbala;" "The Faith and Laws of Mohammed;" "The Names of Angels and Demons;" "Theological and Philological Disputations," &c.—B. H. C.

HACO, the name of several Norwegian kings, the most remarkable of whom are:—

Haco, surnamed the Good, youngest son of Harald Haarfager. He was brought up by King Athelstan in England, and died in 961.

Haco IV., the natural son of Haco III., began his reign in 1219 at the age of thirteen, and died in 1263 while engaged in a warlike expedition against Scotland.

Haco V., Magnussön, succeeded his brother in 1299 and died in 1319, leaving the crown of Norway to his grandson, Magnus Smek, who had before been acknowledged king of Sweden.

Haco VI., the second son of the above-mentioned Magnus Smek, born in 1340, was elected king of Norway in his third year in room of his father, who was also at the same time deprived of Sweden. Magnus Smek died in 1374, and Haco ten years later.

HACQUET, Balthasar, an eminent naturalist, born in 1740 at Conquet in Brittany. When yet a very young man, he passed into the Austrian states, and traversed as a botanical and mineralogical observer the mountains of Carniola and other remote districts. He became successively professor of surgery at Laybach, professor of natural history at Lemberg, and a member of the Council of Mines at Vienna, where he died on the 10th January, 1815. He wrote a variety of elaborate works on physical geography and natural history.—G. BL.

HADDOCK, Sir Richard, a gallant admiral under Charles II., James II., and William III., was of a respectable family at Leigh in Essex. He commanded the *Portland* under Rupert and Albemarle in 1666. He was wounded at the battle of Solebay, 1667, and, on carrying home despatches, received a rather whimsical distinction from Charles II., who took from his own head and placed on Haddock's a satin cap, which has since been preserved in the family. He long represented Shoreham in parliament. In 1674 he was made a commissioner of the navy, and the year after knighted. His integrity and ability were so well known that, though a strong protestant, he was in high favour with James II. By William III. he was appointed comptroller of the navy. After an honourable retirement of some years, he died at the age of eighty-four, in January, 1714-15.—J. W. F.

HADDON, Walter, LL.D., was born probably in 1516, in Buckinghamshire. He studied at Eton and at King's college, Cambridge. At the university he was remarkable for the fluency with which he wrote Latin—the result of a careful study of Cicero. There, also, he became LL.D., regius professor of civil law, professor of rhetorie, and orator of the university. In 1550 he was made vice-chancellor of Cambridge. He succeeded Bishop Gardiner as master of Trinity in 1549. In 1552 he was appointed master of Magdalen college, Oxford, but resigned the following year, on the visitation of Gardiner. Although a zealous friend of the Reformation he appears to have remained unmolested during Mary's reign. Bucer, who died in 1552, named Haddon his executor, along with Matthew Parker. He wrote congratulatory verses on the accession of Mary, and also of Elizabeth, who appointed him master of requests. Parker made him judge of the prerogative court. In 1566 he was sent on a political mission to Bruges. He took part with Sir John Cheke in preparing the "Reformatio Legum Ecclesiasticorum," and defended Elizabeth against Osorius. His "Lucubrationes" were published in 1567. Haddon died early in 1572, and was buried at Christchurch, London. His Life and Latin poems were published in 1576. Queen Elizabeth remarked of him, that while "she placed Buchanan before all, she put Haddon after none."—B. H. C.

HADI or HADY, Mousa al, fourth caliph of the house of the Abbasides, born about 761, succeeded his father, but only reigned one year and eighty-two days. He died in 786, having written some pieces in verse.—B. H. C.

HADIK or HADDIK, Andreas von, a Hungarian count, a general in the Austrian service, was born in 1710. He is eminent for the spirit and tact which he displayed during his military career, which extended over more than half a century. As a subaltern officer he took part in the campaign against the Turks in 1738. During the Seven Years' war he was lieutenant field-marshal. He was subsequently admitted to a post in the military department of the government. His last appearance in the field was in 1789, but his age rendered it needful for him to retire, and he died in 1790.—B. H. C.

HADJI-KHALFAH, Mustafa ben Abdallah, a celebrated Turkish biographer and historian, was born at Constantinople at the close of the sixteenth century. He took part in several military campaigns, and visited Mecca, but in 1635 he settled down at Constantinople, where he devoted himself to literary labours. He was well acquainted with the Turkish, Arabic, and Persian languages, and was a devoted student of books. That he might prosecute his researches without interruption, he resigned his offices in connection with the civil service in 1642. He had already written his "Fedzlikeh or Tarikh-Kebir," a history which extends from Adam to his own time, and which he afterwards continued to 1655. This work was presented to the grand vizier, who conferred upon its author the title of Khalfah. Before this also he had begun to lecture upon the Koran, and had laid the foundation of some of his other great works. He wrote a valuable treatise on universal geography, which has been translated into Latin, French, and German. He compiled a valuable work, which Flügel has translated under the title of Lexicon Bibliographicum et Encyclopædicum, and is in high repute. Indeed it is the basis of D'Herbelot's well-known work, and also of Von Hammer's Encyclopædia of Oriental Knowledge. Besides these, he wrote other works which exhibit extraordinary research and fidelity, and show him to have been a man of rare ability and learning, Hadji-Khalfah died in 1658.—B. H. C.

HADLEY, George, fellow of the Royal Society, was, in 1735, the first to propose the now generally-received theory of the trade-winds, according to which they are caused by the transference of air which has acquired the velocity of motion of one part of the earth's surface to another part which, being in a different latitude, has a different velocity of motion (see Phil. Trans., 1735). He is sometimes erroneously confounded with John Hadley.—W. J. M. R.

HADLEY, John, an English mathematician, the place and date of whose birth are unknown, died on the 15th of February, 1744. He was an optician in London, and was one of the first to make large reflecting telescopes for practical use. In 1716

he became a fellow of the Royal Society, to the Transactions of which, from 1723 to 1736, he communicated various papers on optical and physical subjects, and of which he was elected a vice-president. His principal claim to distinction is that of having been one of the original inventors of that class of instruments for measuring angles, in which one object is viewed directly, and another by successive reflections from two plane mirrors; the mirrors are adjusted until the two objects seem to coincide, when the angle subtended between the objects is double of the angle between the planes of the mirrors, and is read upon a graduated arc fixed to one of the mirrors by means of an index fixed to the other, each real degree on the arc being reckoned as two degrees. The first inventor of an instrument of this class was Hooke, about 1664 or 1665; but his instrument did not succeed in practice. Newton invented one which would have succeeded, had it been constructed, as is shown by its resemblance to those now in use. The date of this invention is said to have been about 1669. Newton, however, did not publish his invention during his lifetime, but communicated it to Halley in 1700; a description and drawing of the instrument were found among his papers after his death, and published in the Philosophical Transactions for 1742. Reflecting instruments, almost identical in principle, were invented independently by Hadley and Godfrey in 1730 (see GODFREY, THOMAS), and communicated by both inventors to the Royal Society in 1731. —(Phil. Trans. 1731.) Hadley's instrument was at first called an "octant," from its limb, a graduated arc, being the eighth part of a circle, and afterwards a "quadrant," from its being capable of measuring any angle not exceeding a right angle. When afterwards enlarged, so as to be capable of measuring an angle of one hundred and twenty degrees, it was called a "sextant," the limb being one-sixth part of a circle; and such is the form in which it is now generally used, and the name by which it is known.—W. J. M. R.

HADLUB, JOHANN, a German poet or minnesinger of the thirteenth century and the commencement of the fourteenth. He lived at Zurich, and appears to have occupied a humble station. His poems relate to his passion for a lady of more elevated position, who appears to have rejected his overtures. Notwithstanding the defects of their style and language, they contain much to interest the lover of nature, and the student of the manners of his time.—B. H. C.

HADRIANUS. See ADRIAN.

HAEBERLEIN, FRANZ DOMINIKUS, a German historian and political writer, born January 31, 1720; studied at Ulm and Göttingen, after which he became professor of history at Helmstädt in 1747; in 1751 professor of law, &c. He wrote a great variety of works, including a supplement to Maittaire of books printed before 1500; a sketch of the political history of the eighteenth century; a history of the Pragmatic Sanction; historical treatises relating to Genoa, Denmark, Germany, &c. He died in 1787.—B. H. C.

HAEBERLIN, KARL FRIEDRICH, son of the preceding, born at Helmstädt in 1756; studied at his native place, and at Wolfenbüttel. He was professor of law at Erlangen, where he collected the materials for his Repertory of German state and feudal law. In 1786 he became professor at Helmstädt, where he died in 1808. He was intrusted with several important offices; and besides his various works on law, wrote one on the suppression of German monastic institutions.—His son, KARL LUDWIG, born at Erlangen in 1784, after spending some years in the public service, attained distinction as a novelist—B. H. C.

HAEDO, DIEGO DE, a Spanish monk and historian, born in the sixteenth century, but of whose life not much is known. A relative of the same name was archbishop of Palermo, and Diego became his chaplain. At Palermo he became acquainted with christian captives ransomed from slavery in Barbary, and from their information, and a journey he himself appears to have made to Algiers, or Argel, as he terms it, he compiled a curious account called "Topographia e Historia general de Argel;" Valladolid, 1612. The work is rare, but important for the light it throws upon a portion of the history of Cervantes, and for other details. It is not known when Hædo died.—B. H. C.

HAEFTEN, NICOLAUS VAN, Dutch painter and engraver, a native of Gorcum, flourished about the end of the seventeenth century: the date commonly assigned for his birth, 1690, is plainly an error, some of his plates, as Nagler observes, being dated 1695. He painted Dutch boors and portraits, and engraved a large number of prints from his own designs, using alike the etching-needle, burin, and mezzotint-scraper. His etchings are very numerous, but his mezzotints are most esteemed. Such titles as "Rustics Smoking," "Old Man at a Window," and "Quack-doctor with a Flask," sufficiently indicate his range of subjects.—J. T–e.

HAELWEG, ALBERT, designer and engraver, resided in Copenhagen about 1645–70. Some writers give this last as the year of his birth; but, as Nagler observes, it must be nearer that of his death, since Rumohr and Theile, who describe one hundred and thirty-three prints by him, have found none later than 1672. In 1647 he appears to have borne the title of engraver to the king. He engraved a large number of portraits of the sovereigns and eminent men of Denmark after C. van Mander and others, with a few portraits of distinguished Englishmen; also some mythological and scriptural subjects. His works are rare, and somewhat in request, but they are hard and crude in style.—J. T–e.

HAEN, ANTON VAN, M.D., one of the most illustrious physicians of his day, was born at the Hague in 1704, took his degree at Leyden, and afterwards practised his profession in his native town for twenty years. He was a pupil of Boerhaave, by whom he was much esteemed; and his merits as a physician were well known to Van Swieten, who invited him to Vienna to assist him in the enterprise in which he was engaged by the Empress Maria Theresa, viz., of reforming the faculty of medicine in that capital. At first he was called to the chair of the practice of medicine, and at the death of Van Swieten succeeded to the post of first physician in Vienna. During a long and successful career he enjoyed the confidence of the empress and the court, and educated an immense number of pupils. He died at Vienna in 1776.—W. B–d.

* HAERING, WILHELM, a German novelist, better known by the nom de plume of Wilibald Alexis, born in 1798 at Breslau, Silesia, was educated at Berlin. After serving one campaign with a jäger corps and studying law, he published, in 1820, "Die Treibjagd." In his following two works, "Walladmor" and "Schloss Avalon," he imitated the style of Walter Scott, and was more successful. This encouraged him to cultivate chiefly the historical novel, and he published a long series of works of this class. He also wrote a number of comedies. In 1828 he started the *Berliner Conversationsblatt*, united in 1830 with *Der Freimüthige*. He edited, with E. Hitzig, the well-known collection of Causes Celébres, published under the title Der Neue Pitaval. The whole of his works were published in 1845 under the title of "Gesammelte Novellen," to which have since been added "Neue Novellen."—F. M.

HAEVERNICK, HEINRICH A. C., a German theologian and critic of the school of Tholuck, was successively professor in the theological school of Geneva and in the universities of Rostock and Königsberg, and died while still young in 1846. From the dedication of one of his works to Tholuck, as his "beloved teacher and friend," it appears that he had studied under that eminent professor at Halle; and that it was under his influence that he learned to regard the prevailing rationalism with repugnance, and to resolve to consecrate his life to the defence and exposition of revealed truth. His first work was a commentary on Daniel, published in 1832, just before he proceeded to Geneva to join his colleagues, Gaussen, D'Aubigné, and Steiger, to all of whom he dedicated the work. His "Handbuch der historisch-kritischen Einleitung in das alte Testament," is a valuable introduction to the Old Testament, and appeared at intervals between 1836 and 1844. It was left incomplete by the author, and was continued and finished by his friend, Professor Keil of Dorpat. It is written in the spirit of Hengstenberg's important works in the same department, and, in its latter portions especially, is highly esteemed by his learned countrymen. In 1843 appeared his "Commentary on Ezekiel," a copious and elaborate work. His "Vorlesungen über die Theologie des alten Testaments," is a posthumous work, brought out under the eye of his attached friend, Professor Dorner, and carefully edited by Dr. H. A. Hahn of Königsberg. It is highly valued by the students of biblical theology, and exhibits the ripest fruits of Haevernick's studies in the Old Testament.—P. L.

HAFIZ or HAFITZ, MOHAMMED-SCHEMS-ED-DIN, one of the most celebrated of the Persian poets, who divides with Firdusi and Saadi the admiration of his countrymen. He was born

in the early part of the fourteenth century at Schiraz, a town situated near the Caspian Sea, where he appears to have resided during the greater portion of an uneventful life. His writings are not confined to poetry, but include works on jurisprudence and theology—the latter especially—his name, Hafitz, signifying a person who has learnt the Koran by heart. Some of his biographers assert that his youth was spent in pleasure and dissipation; but all agree that in maturity he became a strict devotee. Amongst other current tales of greater or less authenticity, it is said that he was violently attached to a girl named Sha'khi Nebat, and had for a rival the son of the prince of Schiraz. About the same time he made a vow to spend forty nights watching at a certain shrine, where, according to tradition, whosoever remained wakeful for forty consecutive nights was destined to become endowed with the gift of poesy. For thirty-nine nights Hafiz succeeded in repelling sleep; on the fortieth day he was invited by his mistress to pass the day with her; but her persuasions were unavailing to induce him to violate his vow, and parting from her at evening he triumphed in achieving his object. On the following morning he received as the reward of his perseverance a cup of nectar, which inspired him with the genius afterwards displayed in his verses. His subsequent marriage with Sha'khi Nebat entailed on him the lasting enmity of his unsuccessful rival the Prince Scha Schodjah. Though invited by the sultan of Bagdad to visit his court, Hafiz steadily refused to leave his native town, where he had a personal interview with Timar, who conquered Schiraz in 1387. Hafiz died the following year, and his remains still repose in a tomb of great magnificence, erected to the memory of the poet by the Sultan Kurreen Khan. His poems, after his decease, were collected and arranged by Seid Kazem Anvâri, under the title of the "Divan." This contains upwards of five hundred ghazels or odes, and cassidehs or elegies. The "Divan" has been translated into German by Von Hammer, and partially into English by Richardson and others. The admirers of Hafiz are divided into two parties, the one regarding his poems in a literal, the other in a figurative sense. By the former they are admitted to be licentious to a degree, singing of the pleasures of wine and love, and conferring on their author the title of the Anacreon of Persia. Those who regard his poems as figurative, amongst whom are the sect of Sûfis, maintain that they are allegorical of the "love of the creature to the Creator."—W. W. E. T.

HAFNER, Antonio, an Italian painter, born at Bologna in 1644, was a pupil of Canuti at Rome, but an imitator of Mitelli. He became a monk of the order of S. Filippo at Genoa, and about 1704 painted the churches of S. Filippo Neri and of S. Francesco in that city. He was called to Florence to decorate the chapel of the Medici, and with his brother Enrico painted the church of S. Luca, and the ornamental parts of that of Sta. Maria del Rifugio. Antonio Hafner was greatly admired for his freshness and delicacy of colour, but his style is that of the decline of Bolognese art. He died in 1732.—Enrico Hafner, his elder brother—born in 1640; died in 1702—was associated with him in his more important works, and though in less repute, possessed, according to Lanzi, more invention.—J. T–e.

HAGEDORN, Christian Ludwig von, brother of Fried. von Hagedorn, born at Hamburg, February 14, 1713, spent his early years at various courts as a secretary of legation. But his leisure was given to the study of art, and he soon became known as an accomplished amateur. His first book was entitled "Lettres à un Amateur de la Peinture avec des eclaircissements historiques," 1755, which was followed by his "Betrachtung über die Malerei" (Reflections upon Painting), 2 vols., Leipsic, 1762, a work of very considerable value, and which is believed to have led to his appointment in the following year, as director of the art academies of Dresden and Leipsic. Winkelmann highly eulogizes his services to the arts in Saxony. Hagedorn died at Dresden, January 24, 1780. A selection of Letters on Art by and to Hagedorn appeared at Leipsic in 2 vols. 8vo, in 1797.—J. T–e.

HAGEDORN, Friedrich von, a distinguished German poet, was born at Hamburg, April 23, 1708, and studied law at Jena, where in 1729 he published the first collection of his poems. He then proceeded to London, where he was appointed secretary to the Danish legation, but soon resigned this post and returned to his native town. Here he became secretary to the English court, an appointment which, with a liberal income, afforded him sufficient leisure for devoting himself to poetry and the refined pleasures of society. He died at Hamburg, October 28, 1754. Hagedorn was no original genius, and had little creative power; but he excelled in his province of Anacreontic song, in which he often imitated French and English originals. The charms of nature, love, conviviality, and idyllic contentment, were the themes of his lyre, which he clothed in elegant rhythms, generally suitable for music. The tenderness of his feeling, and the elegance of his verse, gained him the surname of the Poet of the Graces. He also wrote poetic tales and epistles. His "Poetical Works" were edited by Eschenburg, 5 vols.—K. E.

HAGEK, HAJEK, or HAGECIUS, (also known by the name of Nemicus), Thaddaeus, a physician, geometer, and astronomer, was born at Prague in 1525, and died there in 1600. He was physician to the Emperors Maximilian II. and Rudolph II. The most remarkable of his astronomical writings is an account of a temporary star, observed in 1573 and 1574. He also wrote a treatise, "De Cerevisiâ, ejusque conficiendi ratione" (On Beer, and the principles of its manufacture), Frankfort, 1585.—W. J. M. R.

HAGEN, Friedrich Heinrich von der, a celebrated German antiquary, was born at Schmiedeberg, February 19, 1780, and died at Berlin, June 11, 1856. Since 1811 he occupied the chair of German literature in the university of Breslau, whence in 1821 he was translated in the same capacity to Berlin. He was one of the first to lay open, in numerous editions, commentaries, and treatises, the treasures of old and middle German poetry; and his editions of the Niebelungen, the Heldenbuch of Gottfried von Strasburg, and the Manesse collection, although superseded by later and more accurate investigations, will always command the esteem of German antiquaries.—K. E.

* HAGEN, Gotthelf Heinrich, an eminent Prussian civil engineer, was born at Königsberg on the 3rd of March, 1797. In 1826 he was inspector of harbour works at Pillau, and rose by degrees to the position, which he has held since 1837, of "geheimlicher Oberbaurath" (a title which may be held to correspond to "member of the government board of works"). In 1842 he became a member of the Academy of Sciences of Berlin. He is especially distinguished for his knowledge of hydraulic engineering, and is the author of a standard work on that subject—"Wasserbaukunst"—published at Königsberg in 3 vols., 1841-52, new ed., 1853–57. Amongst his other writings are, a treatise on the theory of probabilities, 1837, and memoirs on various subjects of engineering and mechanics, which have appeared in Poggendorff's Annalen since 1833, and in the memoirs of the Berlin Academy since 1844.—R.

* HAGENBACH, Karl Rudolf, a German protestant theologian, born at Basle on the 4th of May, 1801, studied theology at Bonn and at Berlin. In 1823 he returned to Basle, became a fellow of the university, then assistant-professor, and in 1828 titular professor of theology. Hagenbach, who is highly esteemed both as a professor and a writer, has published works on ecclesiastical history which are extensively circulated throughout Germany; among others, "The Historical Development of Evangelical Protestantism;" the "Ecclesiastical History of the Eighteenth and Nineteenth Centuries," 1856, 2 vols.; a "Treatise on the History of Dogmas," 1840–41, 2 vols.; "Encyclopædia and Methodology of Theological Science," 1833–34.—R. H.

HAGER, Johann Georg, an accomplished classical scholar and geographer, born in 1709 at Oberkotzau, studied at Hof and Leipsic, was rector of the Lyceum at Chemnitz, where he died in 1777.—B. H. C.

HAGER, Joseph, was born at Milan in 1757, and studied at Vienna and the college of the Propaganda at Rome. He had a marvellous faculty for languages; and after those of Europe, applied himself to those of Asia, including Arabic and Chinese. He spent two years at Constantinople; and subsequently visited France, Spain, and Italy, Germany, Holland, and England, in search of books and manuscripts. Having issued the prospectus of a Chinese dictionary, Hager was invited by the French government to bring out the great Chinese, Latin, and French dictionary, which Napoleon had determined to issue. In 1802 he went to Paris to carry out this undertaking; but, after many delays, he left the work unfinished. In 1806 he was German professor at Oxford; and in 1809 professor of Oriental languages at Pavia. A few years later he was keeper of the public library at Milan; but he returned to Pavia in 1814, and died there in 1819. The Chinese scholarship of Hager was the theme of violent adverse criticism; and perhaps his learning was rather extensive than profound. Still, he was a most laborious student, and published

a large number of works in French, Italian, and English, on philosophical and antiquarian subjects.—B. H. C.

* HAGHE, Louis, painter and lithographer, was born at Tournay in Belgium in 1802. The son of an architect, he adopted the practice of lithography as a profession; and after working for some time in the establishment of M. de la Barrière at Tournay, he in 1823 came to London, and associated himself with the late Mr. Day, with whom he eventually entered into partnership. The house of Day and Haghe acquired, under the artistic direction of Mr. Haghe, a very high reputation, and produced some of the most magnificent works in lithography which have been published in this country, and fully equal to the finest productions of the continent. Of these the first place must be assigned to Roberts' Sketches in the Holy Land, many of the plates for which, as indeed of all the leading works prepared by the firm, were drawn by Mr. Haghe himself, whilst the whole were produced under his direct superintendence. Another of these great works was Mr. Haghe's own "Sketches in Belgium and Saxony," which, more than any other perhaps, served to make him known as a brilliant original draughtsman. For some time Mr. Haghe had given attention to water-colour painting, and in 1835 he was elected a member of the New Society of Painters in Water Colours—to the exhibitions of which society he has since regularly contributed. Soon after the death of Mr. W. Day in 1845, Mr. Haghe withdrew from the lithographic establishment, and he has since confined himself exclusively to painting. The quaint town-halls, churches, and interiors of the Netherlands, repeopled with the picturesque soldiers and burghers of long past years, are what he chiefly delights to depict, and his masterly representations always form a leading attraction of the new water-colour gallery. During the last four or five years Mr. Haghe has further displayed his versatility by appearing as a painter in oil. It must be added, that from a physical infirmity all Mr. Haghe's works—remarkable as they are for fullness of detail, accuracy of drawing, and precision of touch—are executed with the left hand. Mr. Haghe has received the cross of the order of Leopold, and the honorary membership of the art academies of Antwerp and Brussels. One of his water-colour paintings, "The Hall of Courtray," is in the Vernon collection.—J. T–e.

* HAHN, August, a German theologian, was born March 27, 1792, has occupied chairs in the universities of Leipsic and Breslau, and was at one time closely associated with Hengstenberg, Tholuck, Rudelbach, and others, in attacking the dominant rationalism of Germany. In 1827 he published two tracts which gave great offence to the Rationalists, "De Rationalismi, qui dicitur, vera indole;" and "Erklärung an die Evangelische Kirche." In 1832 he addressed a Sendscreiben, or controversial epistle, to Bretschneider, "Über die lage des Christenthums in unserer zeit," &c. (On the state of Christianity in our time); which drew forth from that able and learned semi-rationalist a very sharp and bitter reply. His principal work is his "Lehrbuch des Christlichen Glaubens," (Text-book of the Christian Faith), published in 1828, and dedicated to Neander.—P. L.

HAHN, Simon Friedrich, born at Kloster-Bergen, near Magdeburg, in 1692; studied at Halle, and became successively professor of history at Helmstedt, and historiographer and librarian to the elector of Hanover. His principal work, "Deutsche Staats, Reichs, und Kirchenhistorie," commencing with Charlemagne, but reaching only to Wilhelm of Holland, was continued by Professor Rossmann up to the time of Kaiser Ludwig IV. Hahn died in 1729.—F. M.

* HAHN-HAHN, Ida, Countess, a German poetess and novelist, was born at Tressow, Mecklenburg, June 22, 1805. Her father, a descendant of one of the oldest and wealthiest baronial families of Germany, by his inordinate love of the stage had inextricably involved himself in debt; and whilst he was strolling about at the head of a company of players, Countess Ida with her mother shifted her cheerless residence from Rostock to Neubrandenburg, and thence to Greifswald, a circumstance that goes far to account for the unsteadiness and uneasiness of her mind, which, always longing for the blessings of a home, yet never could find one. In 1826 she was married to her cousin, Friedrich Wilhelm Adolf Count Hahn, the owner of perhaps the largest baronial estate in Northern Germany. Their union, however, proved so unhappy that three years later they were divorced for incompatibility. Whilst her husband soon after formed a second marriage, the countess sought for contentment in extensive travels and a literary career. The latter she began with some volumes of poems (1835–37), but soon entered upon novel-writing. Her numerous novels show her to be possessed of no common powers, but at the same time evince the want of a liberal education; they are all dictated by a passionate restlessness and uneasiness of mind, and filled with aristocratical pride and haughty disdain of the people. Her topics are invariably taken from the social life of the upper ten thousand, and her style is accordingly stuffed with French expressions. An exceedingly witty caricature of the countess' manner, said to have been written by Fanny Lewald, appeared under the title Diogena. At length, however, when neither travelling nor literary fame were able to gratify the yearnings of her heart, the countess in 1850 suddenly embraced the Roman catholic faith, and with her usual feverish ardour plunged into the mysteries of Romanism. In 1852 she entered a convent at Angers. Since her conversion, of which she has given an account under the title "From Babylon to Jerusalem," she has addressed her poetic effusions to the Virgin, and published some books on church matters.—K. E.

HAHNEMANN, Christian Friedrich Samuel, the inventor of homœopathy, was born at Meissen in Saxony, on the 10th of April, 1755. His father was a porcelain-painter in that town. He was retained in the grammar-school there by the generosity of the masters, when the poverty of his father would have caused his removal before he could have ascended to the higher classes. His illness while at the Fürstenschule induced him to think of medicine as a profession, and his last essay as a student at the college was on the construction of the human hand. His good character as a pupil at Meissen was the means of procuring him free admission as a poor student at the college of Leipsic, to which he proceeded in 1775 with but twenty crowns in his pocket. While there he nobly supported himself by teaching French and Greek, and by translating English into German. From Leipsic he went to Vienna, where at the end of a year Dr. Quaritz, the physician of the hospital of the Brothers of Mercy, procured him the position of physician and librarian to Baron von Bruckenthal at Hermanstadt, which enabled him to save money enough to complete his medical studies at Erlangen, where he obtained the degree of M.D. in 1779. He commenced practice on his own account at Hettstädt, but left that place in 1781 for Dessau, and at the close of that year was appointed official physician at Gommern, near Magdeburg. He has the credit of having been employed in an asylum for the insane at Georgenthal in 1782, and having there adopted the non-restraint system of treatment recommended by Pinel during that year. He next resided at Dresden, and officiated as medical director of the city hospitals for a year, after which, in 1789, he returned to Leipsic to practise as a physician. But medicine was not always a healing art in his hands. He thought himself rather "a destroyer of human life, and he gave up treating any one lest he should aggravate disease, and occupied himself entirely with chemistry and authorship." He acquired so good a reputation as a chemist that Berzelius is reported to have said—"That man would have been a great chemist, had he not become a great quack." At Leipsic he stirred up great strife, and despite his facts, in 1820 he was forbidden by an order of the Hessian government to dispense his medicines. He therefore left Leipsic in 1821 for Cöthen, where he practised on his own system for fourteen years, and founded a society which in his name conferred diplomas on its members. His energy, genius, erudition, and industry, are attested by his labours with the pen. He translated eleven medical works from the English, five from the French, one from the Italian. He wrote three dissertations in Latin, comprising six volumes; and his original works in German amount to fifty-eight volumes. His father's early boast that "he would teach the lad to think" was amply fulfilled; but whether he ever learned how to think is questioned by most of his readers. From first to last he seems to have thought nobody's thinkings so good as his own. He bitterly complained of injustice when, on announcing his homœopathic hypothesis in *Hufeland's Journal* in 1796, he found his medical brethren rather severely critical concerning both his facts and his inferences. He passionately resented the resistance offered to his mode of advocating what he calls "a passionless cultivation of knowledge." He advertised a supposed prophylactic against scarlet fever and asked for a patient hearing, but did not disclose his secret, till he found he could get nothing for it; and then indignantly he proclaimed the virtues of belladonna. He had

previously been selling borax at a high price under the advertised name of pnœum, supposing it a new alkali of his own discovery and of great medical value. This fact does not speak favourably of his chemical knowledge, but is of a piece with his assertion that substances inimical to life cannot enter the blood. A suspicion is cast on his sincerity by the circumstance that a year after he professed to have abandoned ordinary medical practice, he published a work entitled "Instructions for Surgeons on Venereal Diseases, with a new preparation of mercury." In this work he says that "mercury removes all kinds of venereal mischief, unaided and surely," only the preparation must be of the best kind, that is, a preparation of his own—the soluble mercury of Hahnemann. His homœopathic doctrines, together with his theory of diseases and of doses, were fully propounded in his "Organon der Heilkunst" in 1810. The last edition, published in 1833, consists of two hundred and ninety-four sections. According to the testimony of Dr. Sharp, a homœopathic essayist, this work is written in so hypothetical and metaphorical a style that it has not made a single convert, and "homœopathists acknowledge that much of it is beyond their comprehension."—(Sharp's Essays, p. 240.) His enigmatical language concerning "spiritual dynamic derangements," and the hypothetical assumptions by which he attempts to explain his own views and to rebut the belief of ages, remind one of the enthusiasm and bombast of Paracelsus.—(*Ibid.* p. 242.) Whate'er he weighs not, has no weight for him. He attributes all diseases to three miasms—psora, sycosis, and syphilis. His fundamental doctrine is, that disease is best cured by medicine capable of producing a similar disease in the healthy. Hence, *homœopathy;* and hence, *similia similibus curantur.* But medicines that produce such symptoms also aggravate them; this of course must be done as little as possible—hence infinitesimal doses. Hahnemann preferred the thirtieth dilution, that is the decillionth of a grain, or of a drop of medicine as a dose. The first dilution is one in a hundred; the second, one in ten thousand; and so on to the thirtieth, which is one in a decillionth. To show how little we can comprehend such an attenuation, we may state that if all the moments that have passed since Adam's creation be multiplied by seven millions, we fall far short of a decillion. By diluting and shaking the medicine, Hahnemann supposed it to be "spiritualized" or "dynamized." He first directed ten shakes, but finding this dangerous he reduced them to two.—(Organon, p. 325.) His discrimination must have been fine indeed, for he says, "I have very often seen a decillionth dilution produce pretty nearly just half as much effect as the quintillionth."—(Organon, p. 328.) In his latter years he deemed it safer and more efficacious to direct his patients to smell at a phial containing a dried globule of the decillionth dilution.—(Organon, 1833, p. 332.) *Festina lenté*—

> "And doing nothing often has prevailed
> When ten physicians have prescribed and failed."

Many of Hahnemann's professed followers would be repudiated by him, for he asserts that it is "a therapeutic axiom not to be refuted by all the experience in the world, that the best dose is always the smallest," and that "he who does not walk exactly on the same line with me is an apostate and a traitor." He left Leipsic because the law of the land opposed his facts; and he left Cöthen in 1835 with his wife, forty-five years his junior, in order to practise in Paris, where his professional income is said to have amounted to 200,000 francs per annum. He died in Paris on the 4th of July, 1843.—G. M.

HAID, the name of a family of German engravers, chiefly in mezzotint, of whom the following are the most distinguished:—

Johann Lorenz Haid, born in 1702, was a pupil of G. P. Rugendas. His best mezzotints appeared in the publications of G. Heissens. He died in 1750.—His son, Johann Philipp Haid—born in 1730; died in 1806—engraved a large number of portraits in mezzotint, and, though without any special originality, contributed his share to the family celebrity.

Johann Gottfried Haid, brother and pupil of Johann Lorenz, was born at Augsburg in 1710. He resided for a time in England, and executed several plates for Alderman Boydell. He also executed a great many both before he came to England and after his return to Germany. He died in 1770.

Johann Jakob Haid was born at Süssen, near Ulm, in 1704; was a scholar of J. E. Riedinger; and settled in Augsburg, where he died in 1767. His prints are very numerous—nearly three hundred in all; a large proportion of them are portraits, many being included in the "Pinacotheca Scriptorum," a series of one hundred portraits of the illustrious personages of the age, with lives by G. Brucker, 2 vols. folio, 1741–55.

Johann Elias Haid, son and scholar of Johann Jakob Haid, was born at Augsburg in 1739, and died there in 1809. He engraved a great number of plates, the majority being portraits of celebrated Germans.—J. T–e.

* HAIDINGER, Wilhelm, a German geologist, mineralogist, and physicist, son of Karl Haidinger, also a geologist, was born at Vienna, on the 5th of February, 1795. He studied mineralogy under the celebrated Mohs, at Grätz and Freiberg. From 1822 to 1826, he resided chiefly with Mr. Allan, a banker in Edinburgh, with whose son he travelled over various parts of Europe. From 1827 to 1840 he assisted his brothers in conducting a porcelain work at Elnbogen. He is a member of the Imperial Board of Agriculture and Mines, director of the Imperial Geological Institution, a member of the Academy of Sciences of Vienna, and of other scientific bodies. His geological and mineralogical writings have been published chiefly at Leipsic and Vienna, at various periods from 1829 to the present time. Some of them have appeared in the Transactions of the Royal Society of Edinburgh, vol. x.; in those of the Wernerian Society for 1822-23; in the Edinburgh Philosophical Journal; and in Brewster's Journal of Science, since 1824; and in Poggendorf's Annalen, since 1828. He has studied attentively the phenomena of polarized light, and was the first discoverer of those interesting appearances since called "Haidinger's brushes."—(See *Poggendorff's Ann.*, 1844-46.)—R.

HAILES, Lord. See Dalrymple.

HAILLAN, Bernard de Girard, Seigneur du, born at Bordeaux in 1535; died in 1610. Educated a Calvinist, he conformed to the religion of the state in 1555; visited England in the suite of François de Noailles, bishop of Acqs, in 1556; and in 1557 attended him as secretary on an embassy to Venice. He was appointed historiographer of France, and published several works on the history and antiquities of France, the most important of which is "Histoire Generale des Rois de France" from Pharamond to Charles VII. He also published poems. He was the first of the French historians who abandoned the old style of the chroniclers, and whose narration of events was connected not by their mere sequence in order of time, but by what he regarded as their influencing causes. This, we think, diminishes the value of his works.—J. A., D.

HAINES, Joseph, was a witty and clever comic actor of the reigns of James II. and William III. Of his birth and parentage nothing is known. He was educated at the school of St. Martin's-in-the-Fields, where his progress was so remarkable that a number of gentlemen subscribed money to send him to Queen's college, Oxford. While at the university he gained the regard of Sir Joseph Williamson, who, on being appointed minister plenipotentiary to the conference at Ryswick, made Haines his Latin secretary. Some indiscreet revelations in common conversation obliged the ambassador to dismiss his secretary. He gave him, however, recommendations to one of the heads of Cambridge university, by whom Haines was kindly received. But acting had more attractions for the ex-secretary than learning; and a company of players coming to perform at Stourbridge fair, Haines yielded to the temptation their life and society offered, and became one of them. He was subsequently advanced to Drury Lane theatre, where his fun and drollery in the performance of low comedy made him a favourite of the town. He was one of the early players of the character of *Bayes* in the Rehearsal, and looked and dressed Dryden admirably. He died 4th April, 1701. Amusing stories of his habit of practical joking will be found in Davis' Dramatic Miscellanies.—R. H.

HAJEK. See Hagek.

HAKEM-BAMRILLAH, Al. See Alhakem.

HAKEWILL, George, a distinguished English divine, was born at Exeter in 1579. He entered in 1595 St. Alban's hall, Oxford, and obtained a fellowship at Exeter college. Taking orders, he resided for some time on the continent. On his return in 1611 he received the degree of doctor in divinity. In the following year he published a work entitled "Scutum Regium adversus omnes Regicidas et Regicidarum Patronos." He then became chaplain to Prince Charles, and in 1616 archdeacon of Surrey. While residing at court in 1621, he wrote a pamphlet against the proposed marriage of the prince with the Infanta.

which, shown in manuscript to the king, so much provoked the wrath of the latter that the author was deprived of his chaplaincy, apprehended, and for a short time imprisoned. The storm, however, soon blew past, and he was presented with the rectory of Heanton, near Barnstaple. Retiring to his parsonage house, he wrote there "An Apologie or Declaration of the Power and Providence of God in the Government of the World," published at Oxford in 1627 in four folio volumes. In this work he endeavours to show that mankind have not degenerated in modern times. "It is," says Dugald Stewart, "plainly the production of an uncommonly liberal and enlightened mind; well stored with various and choice learning collected both from ancient and modern authors." In 1641 Dr. Hakewill was elected rector of Exeter college. He resided little at Oxford. In 1648 he submitted as a member of the university to parliament, and retained his place. He died at Heanton in 1649.—G. B–y.

HAKLUYT, Richard, was descended from a family established since the thirteenth century in Herefordshire. The name is indifferently spelt in old documents, Hackluit, Hackluite, Hakelute, Hakelut, Hakeluyt, Hakeluytt, and Hakkluyt; the seat of the house was at Yatton. Richard was born about 1553; the place of his nativity is doubtful. He was educated at Westminster school, where we have his own authority for stating that he was a queen's scholar; and in 1570 he removed to Christ Church. On the 19th February, 1574, he was admitted B.A., and on the 27th June he obtained his master's degree. While he had been at Westminster, he was in the habit of paying frequent visits to his cousin and namesake, a member of the Middle temple, and an ardent inquirer in geographical and cosmographical pursuits; and these visits had the effect of inspiring the schoolboy with an enthusiasm of the same sort. Cousin Richard had spared no trouble in explaining his own favourite science to his pupil; and the latter resolved, to use his own words, "If ever he were preferred to the university, where better time and more convenient place might be ministered for these studies, to prosecute, by God's assistance, that knowledge and kind of literature, the doors whereof, after a sort, were so happily opened before him." Hakluyt, on his removal to Oxford, religiously kept this resolution by a diligent and indefatigable study of the writers on the subject he had so dearly at heart in various European languages; and it appears from his own account, that some time prior to 1589, he delivered at Oxford certain lectures illustrative of cosmography and geography. Impressed with a sense of the importance of diffusing as widely as possible a knowledge of the history and value of maritime enterprise, he afterwards used his influence with Walsingham, Drake, and Howard of Effingham in the endeavour to procure the foundation of a lectureship on geography and the kindred sciences in London; but the suggestion received, it seems, little attention. Two letters addressed to Walsingham in 1584, published in the Archæologia, bear on this point. It appears pretty certain that Hakluyt, notwithstanding his failure in that particular case, was soon regarded as an authority on maritime questions, and enjoyed a high reputation as a zealous, disinterested labourer in this comparatively new field of investigation. In 1582 the publication of "Divers Voyages touching the Discoverie of America," &c., importantly helped no doubt to make his name known in useful quarters; and in 1583 he was named chaplain to the British embassy at Paris, of which post he was in expectation, if not already in possession, when he declined to accompany Sir Humphrey Gilbert on his last expedition to Newfoundland. Hakluyt did not return to England till 1588, and in the meantime, through the queen's favour, a prebendal stall at Bristol had fallen to him. In April, 1590, he added to this preferment the rectory of Wetheringsett in Suffolk; and finally in 1605 (this date is somewhat conjectural) he was promoted to a stall at Westminster. The only occasion on which Hakluyt is known to have been absent from England, was between 1583 and 1588; otherwise the incidents of his peaceful and valuable life were varied merely by his literary labours. We know neither whom nor when he married; but the date of 1590 is generally assigned to that event. One son was the fruit of the union. In 1606 the prebendary of Westminster became one of the patentees of the London or South Virginian Company. He died on the 23rd November, 1616, and was buried in St. Peter's church in the Abbey on the 26th. The best edition of Hakluyt's "Collection" is that which was formed by Mr. Evans in 1809–12 from a collation of the old copies. No one was held in more general respect and estimation than the amiable and accomplished author. His relations with Sir R. Cecil, with Walsingham, Sir Philip Sydney, and other celebrated men of the day, were of a character honourable to all parties concerned; among his correspondents we find such names as Ortelius and Mercator. Besides his great work, Hakluyt published the "Divers Voyages," 1582; a history of four voyages to Florida, translated from the French of Basanier (which had been previously printed at his own cost during his residence in France), 1587—the book was dedicated to Raleigh; "Anghiera De Orbe Novo," with a map, 1587, which was subsequently translated into English by Michael Lok. n.d.; "Virginia Richly Valued, from the Portuguese of De Souto," 1609, and, with a different title, 1611. He also gave to the press an English version from an unknown pen of Galvani's Discoveries, 1601, and encouraged Grondelle in 1612 to translate Lescarbet's Histoire de la Nouvelle France. Among the Selden MSS. in the Bodleian are three pamphlets by Hakluyt, which will be found in a printed shape in the excellent edition of "Divers Voyages," by Mr. Winter Jones, produced in 1850 under the auspices of the Hakluyt Society, which, with Hakluyt's Headland, preserves, even unto Englishmen of the nineteenth century, the memory of an illustrious name.—W. C H.

HALDANE, James Alexander, was the younger son of Captain James Haldane of Airthrey, and was born at Dundee, July 14, 1768, a few days after the death of his father. His mother not many years after followed her husband to the grave, and their orphan sons were placed under the guardianship of their maternal uncles, Colonel Duncan of Lundie and Admiral Adam Duncan, the future hero of Camperdown, in whose house they chiefly resided. They were sent to the grammar-school at Dundee, and afterwards to Edinburgh, where they boarded with the celebrated Dr. Adams, rector of the high school, of which they became pupils. They afterwards attended some sessions at the university. James being destined for the sea, was, in 1785, placed on board the *Duke of Montrose* East Indiaman, as a midshipman. During the eight succeeding years he made four voyages to the East, and acquired the character not only of a first-class naval officer, but also of a man of undaunted courage and resolution. In 1793 he became commander of the *Melville Castle*, and married soon after. In the close of the same year he was preparing for another voyage to India, but was detained till April, 1794, by a mutiny which had broken out in the East India fleet. During the interval a great change passed over Mr. Haldane's mind. Having much time on his hands he sought to improve it by reading, and among other books he was led to study the Bible much more seriously and carefully than he had ever done before. The result was that he sold his command of the *Melville Castle*, and retired with his wife to Scotland, where he intended to settle as a country gentleman. As his religious convictions deepened, however, he resolved to commence preaching. His first sermon was delivered in the schoolhouse at Gilmerton, a hamlet near Edinburgh. This was followed by his energetically throwing himself into a movement which some pious laymen in the city had inaugurated, having for its object the religious instruction of the masses, especially in the rural districts; he addressed large audiences on the Calton Hill, Bruntsfield Links, or in the King's Park, and made extensive preaching tours through different parts of the country. These efforts excited much commotion, and means were used in various quarters to put them down by force, but Mr. Haldane withstood alike popular violence and magistratical interference, and proved a bulwark and buckler to those with whom he was associated. He and his brethren traversed a great part of Scotland, both on the mainland and in the northern and western islands; and in all places his zealous and faithful efforts were followed with large success. A great religious awakening was the result, which rapidly spread over the country, and the pulsations of which have not yet quite subsided. Among other schemes which Mr. Haldane, aided by his brother Mr. Robert Haldane, had adopted for extending the preaching of the gospel, was the opening of the circus, a large place of public amusement capable of holding above two thousand five hundred people, for preaching. It was opened by the famous Rowland Hill for this purpose on the 29th July, 1798, and continued to be attended by crowded audiences for several months. This led to the formation, in December, 1798, of a congregationalist church in that place, of which Mr. Haldane soon after was persuaded to become pastor. He was ordained on the 3rd of February, 1799. In the course of the following year a building was commenced by Mr. Robert

Haldane for the accommodation of the congregation to which his brother ministered. To this, which was opened on the 9th of July, 1801, the name of the Tabernacle was given, and hence arose the designation which the christians associated with Mr. Haldane sometimes received, "the Tabernacle connection." This place was capable of holding upwards of three thousand people, and when first opened was crowded at all the services. This continued for a considerable time; but ultimately differences of opinion on some points of church order, led to division among the members of the church, and to the secession of considerable numbers of those who had at first cordially co-operated with Mr. Haldane. The adoption by the latter of Baptist sentiments led to still further controversies and secessions, until at length the congregation was so diminished that it became expedient to contract the portion of the building allotted to the purposes of public worship. By running a floor across under the upper gallery, a place capable of accommodating about eight hundred was formed, and in this Mr. Haldane continued to minister till his death. Though occupying a less prominent place than at first in the public eye, he continued with unabated zeal and diligence to prosecute the work to which he had devoted his life. He took a prominent part in the controversy regarding the apocrypha, in the controversy raised by Mr. Irving's views regarding the person and work of Christ, in the voluntary controversy, and in the controversy on the atonement. His latest publication was an "Exposition of the Epistle to the Galatians," and he left in MS. an "Exposition of the Epistle to the Hebrews," which has since been published. As a writer he displayed great vigour of thought and a good command of language; and though in controversy he was somewhat keen, he never transgressed the bounds of courtesy and fairness. On the 12th of February, 1849, a large meeting was held to celebrate the completion of the fiftieth year of his pastorate. His death took place on the 8th of February, 1851, and on the 14th he was buried amidst tokens of public respect of the most marked kind, not fewer than six hundred ministers, elders, and members of different christian communities following in procession his remains to the grave, and all the shops being shut along the line of streets leading from his house in Drummond Place to the West Churchyard, where he was interred.—W. L. A.

HALDANE, Robert, the elder brother of James Alexander Haldane, was born in London on the 28th of February, 1764. By the death of his father he succeeded to the estate of Airthrey, near Stirling. Whilst engaged in his studies at college he somewhat unexpectedly broke away from them, and in the spring of 1780 entered the royal navy as a midshipman. His first ship was the *Monarch*, then commanded by his uncle, Lord Duncan; from this he was transferred in 1781 to the *Foudroyant*, of which Jervis, the future Earl St. Vincent, was captain, and under him he gained distinction in the famous action with the *Pegasus* on the night of the 19th of April. For the next two years he was actively employed in various departments of naval service, when the peace of 1783 brought his career in the navy to a close. For some months after quitting his ship he remained at Gosport, where he enjoyed the society and received the instructions of the Rev. Dr. Bogue, to whom he was much attached. The two succeeding winters were spent at the Edinburgh university, the intervening summer being devoted to a tour with Dr. Bogue through France and Flanders. In the spring of 1785 he made an extensive tour through Europe, on his return from which in the following year, he married and settled at his paternal residence of Airthrey. And now began his proper life, that career of usefulness and intellectual effort which has given him the place he occupies in public esteem. The excitement produced by the French revolution stirred his mind to serious thought and inquiry. First questions of a political and social kind engaged his attention, but these speedily gave place to those connected with christianity. Animated by the same spirit which led his brother to become a preacher, he set himself to promote by every means in his power the extension of the knowledge of the gospel. His first great project was a mission to Bengal, of which he was to bear the whole expense, but obstacles cast in the way by the Indian government at home compelled its ultimate abandonment. He next carried out the intention of selling his estate, which was a part of this project, and threw himself with all his energy and resources into those movements in which his brother was already embarked. Besides erecting the Tabernacle in Edinburgh for his brother's congregation, he erected buildings on a similar plan in many towns and villages throughout Scotland; and he planned and established at his own expense an institution for the training of young men of talents and piety for the ministry. In this way large sums of money were expended by him, and important results were secured. After some time his zeal sought scope in evangelistic efforts on the continent of Europe, especially in Switzerland and the south of France. Establishing himself in Geneva, he commenced by various means to assail the predominant rationalism which had usurped the pulpit and the chair of Calvin and Beza. He even acted the part of a teacher to those of the students whom he could persuade to attend his prelections, and for their benefit he delivered a series of expository lectures on the Epistle to the Romans, the nucleus of a work which afterwards, in a more matured state, he published in English. His labours were crowned with surprising success; a body of talented and devoted young men embraced his doctrines and imbibed his spirit; and whatever benefit the church has reaped from the labours of Malan, Monod, Gaussen, D'Aubigné, must in great part be attributed to the labours of Mr. Haldane. From Geneva he went to Montauban, where he prepared for the press his lectures on the Romans in French, and engaged in labours similar to those which had occupied him at Geneva. On his return to Scotland in 1819 he resumed the position of a private gentleman, dividing his time between Edinburgh and his estate of Auchingray, which he had purchased some years before, and to the improvement of which he devoted himself with much energy. Pursuits of a literary and religious kind, however, principally occupied his thoughts and time. He came frequently before the public in controversy, for which he possessed singular powers. The more copious fruits of his literary labour are two large volumes on the Evidence and Authority of Divine revelation, of which the first edition had appeared in a small form in 1816, but of which an enlarged edition, worthy to be styled a new work, appeared in 1834, and which in 1843 reached a third; and his Commentary on the Romans, in three volumes, which appeared first in 1835, and has been repeatedly republished. Both of these works have been translated into French, the latter also into German. Mr. Haldane died on the 12th December, 1842. The equal of his brother in force of character, and resembling him in his conscientious and pious zeal, he surpassed him in intellectual power and resources, and was altogether a man worthy of honour and admiration.—W. L. A.

HALDAT DU LYS, Charles Nicolas Alexandre de, a French physicist, was born at Bourmont in Lorraine on the 24th of December, 1770, and died at Nancy on the 26th of November, 1832. His descent from one of the brothers of Joan Darc is marked by the surname Du Lys, conferred on that family by Charles VII. He was a doctor of medicine and military surgeon, and held successively the appointments of teacher of physical science in the Ecole centrale of the Department of the Meurthe, and professor of physics in the Lyceum of Nancy. He was for a long time secretary of the Academy of Sciences, Literature, and Arts of Nancy, and took a leading part in the re-establishment of that institution in 1803, after its existence had been suspended for a time by the revolutionary troubles. He was a correspondent of the French Academy of Sciences, and wrote some papers on magnetism, electricity, and the physiology of vision.—W. J. M. R.

HALDE, John Baptist Du. See Duhalde.

HALDENWANG, Christian, a distinguished German landscape engraver, was born at Durlach in Baden, May 14, 1771; and having passed through the school of design in his native town, was placed in the engraving establishment of C. von Mechel at Basle. He afterwards turned his attention for a while to the aquatinta process Some prints executed in this manner procured him an invitation to Dessau in 1796. In 1803 he removed to Karlsruhe on being appointed court engraver. Haldenwang was a very industrious as well as able man, and produced a large number of excellent plates. His style in line-engraving was formed on that of Woollett, but wants the masculine vigour and exquisite characterization of surface of the great Englishman. Among his best known plates are the "Four Periods of the Day," after Claude, and two "Waterfalls" after Ruysdael, in the Musée Napoleon; the "Flight into Egypt," after Elzheimer; and others after G. Poussin, Paul Potter, &c. He also executed many small book plates. He died at Rippoldsau, June 27, 1831.—J. T–e.

HALE, Adam de la, a troubadour, was born at Arras, probably in 1240, and died at Naples between 1285 and 1287.

He was deformed, and surnamed in consequence the Hunchback of Arras. He took monastic orders, but his taste and talent for secular composition, and, probably still more, his violent love for a girl of remarkable charms, induced him very early to obtain absolution from his vows. He was no sooner married than his feelings towards his wife became entirely reversed, and he consequently abandoned her and her native town; his poem, "C' est li congiés Adan d'Aras," commemorates this occasion. In 1282 he went in the suite of Robert, count of Artois, to Naples, who was sent thither by Philip the Hardy to assist the king in avenging the massacre of the Sicilian Vespers. Adam de la Hale is remarkable as being the author of the earliest comic opera in existence, "Le jeu de Robin et de Marion," both the words and music of which are his composition. A manuscript of this work is preserved in the imperial library at Paris, and was printed complete in 1822 by the Bibliographical Society of that city, some extracts from it having been previously published. It consists of spoken dialogue interspersed with songs, but contains no concerted music. Of still greater importance in the history of music are the chansons and motets of this primitive musician, which are preserved in the same library. These, though of a few years' later date than Mr. Chappell assigns to an English contrapuntal composition, are amongst the earliest examples of harmony now extant, and they must have preceded even the productions of Binchois. The motets consist for the most part of a plain song, given as a ground bass with florid counterpoint for two upper voices, which has the French words of love songs, while the plain song has the text of a Latin hymn. These constitute an interesting link between the first crude attempts in ecclesiastical music, and the greatly advanced state of the art in the fourteenth century.—G. A. M.

HALE, Sir Matthew, an English lawyer of eminence during the reigns of Charles I., Cromwell, and Charles II., was born at Alderley in Gloucestershire, on the 1st November, 1609. His father was a member of the society of Lincoln's inn, and for some time practised as a barrister. But he was a man of such rare delicacy of conscience that he abandoned the profession at a late period of life from a dislike to the equivocal subtleties of forensic pleading, and retired to an estate which he owned in the country. Mr. Hale died in 1614; his wife had predeceased him; and their child was consequently thrown an orphan upon the world at the age of five. Matthew's guardian was a Mr. Anthony Kingscot, who intrusted him to the charge of a puritanical divine, named Staunton, vicar of Wootton-under-Edge. In 1626, in his seventeenth year, Hale was admitted to Magdalen hall, Oxford, where another clergyman of the same opinions as Staunton, Obadiah Sedgwick, became his tutor. The reactionary influence of puritanical doctrines made itself manifest here as elsewhere. Hale insensibly acquired habits of dissipation and gaiety, which rendered him impatient of study or any regular pursuits; and Mr. Sedgwick, having accepted an appointment as chaplain to an English force under orders for the Netherlands, Hale resolved to throw away his chances of taking a degree, and to embark with Sedgwick for Holland with a view to enlisting in the prince of Orange's army. A fortunate circumstance occurred at this juncture, to prevent him from carrying out the wild and reckless scheme. A lawsuit with Sir William Whitmore, who asserted a claim to a portion of his estate, kept the young libertine in England; and another circumstance, apparently no less accidental, arose out of the litigation, which fixed Hale's future career. The counsel for the defendant in Whitmore *v.* Hale, happened to be Serjeant Glanvile. Glanvile, having occasion to confer with the intended recruit on points connected with the business in hand, and observing his capacity and intelligence, persuaded him to renounce all idea of a military life, and to go to the bar. This advice was followed. Hale entered himself at his father's inn on the 8th November, 1629, set to work in earnest, and studied fifteen or sixteen hours a day; instead of his former companions at Magdalen he now associated with none but men of character and learning, and whatever moments could be spared from his profession he devoted to religious duties. His extraordinary application and exemplary mode of life soon recommended Hale to the notice of several distinguished lawyers of the day; among others were Attorney-general Noy and the great scholar Selden, both of whom entertained for him the highest respect and esteem, and encouraged him to persevere in the acquisition of knowledge in its various branches, not restricting himself too exclusively to the mastery of law. Under these auspices, and by dint of early rising and abstemious diet, the young student was able to accumulate a vast fund of learning. Hale was a miracle of industry. At table he was almost an ascetic. It was his constant rule to rise from dinner with an appetite, and he bestowed his undivided attention upon his work, indulging neither in irrelevant reading nor in light conversation. Current topics occupied him very little. He discoursed on familiar subjects as rarely as possible, and then only with those with whom he was peculiarly intimate; and his correspondence was of the most limited extent.

Hale was called to the bar by the benchers of Lincoln's inn some years prior to the commencement of the civil war. He was speedily known as an industrious and able barrister. Though his sympathies were with the king's party, he firmly adhered to the resolution which he had formed at the outset, to keep aloof from politics, or at least from political warfare. Hale was one of the counsel engaged in the case of Wentworth, earl of Strafford, of that of King Charles himself, and of those of Archbishop Laud, the earl of Holland, Lord Capel, and Lord Craven. In all important trials at this date his services appear to have been thought sufficiently valuable to be secured. In 1643 Hale took the Covenant, and was present on several occasions (in common with other laymen) at the Assembly of Divines. Though an ardent royalist and a personal admirer of Charles I., he subsequently accepted "the engagement;" and in January, 1652, he was appointed one of the committee of legal reform. In the ensuing year he obtained his serjeant's gown, and became a judge of the common bench; but after going two or three circuits, he declined to try any more criminals, from a secret doubt which had lurked in his mind from the beginning of his judicial career touching the legitimacy of the Cromwellian power. In 1658 Hale excused himself alike from wearing mourning for the lord high protector and from responding to the summons of Richard Cromwell to take his seat on the bench; his reason was "that he could act no longer under such authority." Nevertheless, in the parliament of 1658–59, he consented to represent the university of Oxford, although in that of 1655 he had refused to take part.

In the "healing" parliament of 1660, which witnessed the Restoration, Hale was one of the knights returned for Gloucestershire. In June of that year the king issued a new writ appointing him sergeant-at-law, and in November he nominated him chief baron of the exchequer with a knighthood, the latter honour, the biographies say, neither sought nor relished by the recipient. Sir Matthew continued to preside over the court of exchequer till 1671, when he was elevated to the chief-justiceship of the king's bench. He held this office till 1675, and was then obliged by the state of his health to tender his resignation. For some time the old judge had been afflicted with asthma, and dropsy supervening proved fatal on Christmas-day, 1676.

To everybody at all familiar with the history of England and of English law, the character of Sir Matthew Hale must be too well-known to require in this place any minute delineation. His life has been written by Burnet, Roscoe, and Williams, and glimpses of the man may be caught here and there in Roger North's Life of Lord Keeper Guilford. Hale was a man who had not been formed by his temper and habits to lead a party or to sacrifice himself to a cause. His heart was with the royalists; but living at a period when the fortunes of that party were for the most part at a low ebb, he was far too fond of life and liberty to proclaim in any ostentatious manner his political creed. Through the whole course of the civil war, and during the first and second protectorates, his public life presented a singular series of inconsistencies. His mind was in a perpetual state of dubiety. He knew perfectly well what he ought to do, and he also knew the hazard attending the adoption of a decided course. The truth is that he was not born to be a hero, any more than a martyr. As a judge it may be granted that, in an age of corruption, he was impartial and upright; and as a scholar he possessed vast and varied erudition at a period rather remarkable for neglect of sound literature. But with all these qualities his mind was weak, narrow, and prejudiced; and no one was more tenacious of the opinions of his youth. In his earlier years Hale had been led to believe in witchcraft, and that deplorable superstition clung to him through life. While he was upon the bench several persons, including two women, were brought before him on the charge, and all were sentenced to death. Hale is even accused of having hurried the execution of a man whom he had condemned, in order to forestall an expected reprieve. The works

of Sir Matthew Hale, the ninth edition of which appeared so lately as 1820, exhibit the extent and variety of his acquirements. Among them are his "Contemplations, Moral and Divine," 1676; his "Pleas of the Crown," 1680; his "Discourse touching a Provision for the Poor;" his "Judgment of the Nature of Religion," 1684. Hale's MSS., which include some papers of considerable value and interest to the legal antiquary, are preserved in the library of Lincoln's inn.—W. C. H.

HALES, JAMES, a justice of the common pleas in the reign of Edward VI., was the eldest son of John Hales, one of Henry VIII.'s barons of the exchequer. He studied law at Gray's inn, of which he was thrice reader, became a king's sergeant in 1544, and was made a knight of the bath at the coronation of Edward VI. Devoted to the protestant cause, he was appointed a justice of the common pleas in 1549, and was one of the judges who pronounced sentence of deprivation against Bishop Gardiner in the February of 1551—a participation which the deprived prelate neither forgot nor forgave. In spite of his protestant zeal, he was also one of the judges who declined to abet the duke of Northumberland by authenticating the instrument changing the succession to the throne. At the commencement of Mary's reign he showed considerable courage when it devolved on him, at the Kent assizes, to charge the grand jury in the case of persons accused of nonconformity. Mary, notwithstanding, gave him a new patent for the common pleas; but when he appeared before Gardiner the chancellor, to take the oaths, he was ordered "to make his purgation;" when he avowed his resolve to adhere to his religion, and was dismissed without the oaths. Committed to prison after this, he was plied indefatigably with arguments and incentives to recant; and they were at last successful. The recantation, however, preyed upon his mind; and in the absence of his servant he tried to commit suicide with a penknife. The queen after this is said to have given him "words of comfort." Yet his mind was not at ease; and the year after his release from prison (April, 1554), and while staying at his nephew's house, near Canterbury, he drowned himself in a river.—F. E.

HALES or HAYLES, JOHN, a younger son of Thomas Hales of Hales Place in Halden, Kent, was born in that county. He was commonly called Clubfoot Hales, because of a wound he had received in the foot from his own dagger in early life. Being fond of study he was sent to Oxford university, where he acquired eminent proficiency in the Latin, Greek, and Hebrew languages, to which he added an admirable knowledge of the municipal laws and antiquities. In the reign of Henry VIII. he was clerk of the hanaper for several years. On the dissolution of the monasteries he obtained a good estate in Warwickshire, and founded a free-school at Coventry, for the use of which he wrote "Introductiones ad Grammaticam," in English and Latin. He wrote also the "Highway to Nobility," and translated Plutarch's Precepts for Health, 1543. Fleeing before the Marian persecution to Frankfort, where other exiles took refuge, he wrote "A brief Discourse of the Troubles at Frankfort in Germany," printed in 1575. The accession of Queen Elizabeth restored him to his native land, and was the occasion of his writing an "Oration to the Queen at her first entrance to her reign, 1558." His loyalty, however, did not prevent his writing a tract in favour of the Seymours' right to the royal succession through the duke of Suffolk. For this work the author was sent to the Tower, although Sir Nicolas Bacon and Sir William Cecil were both cognizant of the book and nearly involved by it in disgrace. Lesley, bishop of Ross, wrote a reply. Hales died in January, 1572, and was buried in the chancel of St. Peter's church, London.—R. H.

HALES, JOHN, designated "the Ever Memorable," for reasons not very easy of discovery, a scholar and theologian, seems to have been born at Bath on the 19th of April, 1584. After due preparation he was sent to Corpus college, Oxford, where his knowledge and accomplishments attracted the notice of the eminent scholar, Sir Henry Savile, whom Hales aided in his edition of Chrysostom. Admitted a fellow of Eton college in 1613, he accompanied in 1616, and in the capacity of chaplain, Sir Dudley Carleton, then sent ambassador to the Hague, and thus procured admission to the synod of Dort. The result was, that he became an Arminian. His tract on "Schism," written about 1636 (but not published till 1642), rather hostile to set forms of worship and formularies, introduced him to the notice of Laud, who, however, after a personal conference, presented him to a canonry of Windsor. After the breaking out of the civil war, he was ejected from his Eton fellowship for recusancy, and spent the rest of his life either as tutor and chaplain in episcopalian and loyalist families, or in retirement at Eton. He died on the 19th of May, 1656, and appears to have been very generally respected for his virtues and abilities. His "Golden Remains," comprising sermons, miscellanies, &c., were published in 1659, and followed by other collections of his pieces. In 1765 Sir David Dalrymple, Lord Hailes, published a handsome edition of his collective works, with some slight modernization of their language and orthography.—F. E.

HALES, STEPHEN, an English clergyman, natural philosopher, and inventor, was born at Beckbourne in Kent on the 7th of September, 1677. He studied at the university of Cambridge, and took orders in the Church of England. In 1717 he was elected a fellow of the Royal Society. His scientific labours had reference to various branches of physics and physiology. They are recorded in several papers published in the Philosophical Transactions and in some separate works, entitled respectively—"Vegetable Statics," London, 1727; "Statical Essays," London, 1733; "On the art of making sea-water potable." For a communication to the Royal Society on the means of dissolving calculi, and of preserving meat during long voyages, he received the Copley medal. His most useful mechanical invention was that of a ventilating apparatus, published in 1741. It was soon afterwards extensively applied in England and on the continent of Europe to prisons, hospitals, and other crowded buildings, and to ships, with incalculable benefit to the health of the inmates. In 1753 he was elected a foreign associate of the French Academy of Sciences. He was on terms of intimacy with Frederick, prince of Wales, after whose death he was appointed almoner to the princess-dowager, and canon of Windsor. He died at Teddington in Middlesex, of which he had been rector, on the 4th of January, 1761.—W. J. M. R.

HALES, WILLIAM, an Irish clergyman, orientalist, chronologer, and mathematician, was born about the middle of the eighteenth century, and died at Kildare in 1821. He was rector of that parish, and had previously been professor of oriental languages in Trinity college, Dublin. His mathematical works relate to the propagation of sound, the motion of the planets, the theory of equations, and the fluxional or differential calculus. He was the author also of a system of chronology, and of several works on theology and church government.—W. J. M. R.

HALES. See ALEXANDER.

HALÉVY, JACQUES FROMENTAL, a musician, was born of Jewish parents at Paris, May 7, 1799. He was admitted into Cazot's solfeggio class in the Conservatoire in 1809; he became the pupil of Lambert for the pianoforte, and of Berton for harmony in 1811, and was placed under Cherubini for counterpoint, with whom he studied during five years. In 1816 a solfeggio class was assigned to him in the Conservatoire. He won the prize of the Institût for composition in 1819, which was awarded him for a cantata called "Herminie," and in consequence of this he went in 1820, at the cost of government, to continue his studies at Rome; having previously published a pianoforte sonata for four hands, and a setting of the 130th Psalm in Hebrew (composed on the occasion of the death of the Duc de Berri), and written an opera which was never played. On his return in 1822 he made several fruitless attempts to come before the public as a dramatic composer; at length in 1827, he brought out a one-act opera, called "L'Artisan," at the Feydeau theatre, with little success. In the same year he was engaged as accompanyist at the Italian opera, and was appointed professor of harmony in the Conservatoire. In 1828 he shared with Riffaut the composition of an occasional piece called "Le Roi et le Batelier." He had a more important opportunity in 1829, when he wrote "Clari" for the Italian theatre, and had Mad. Malibran for its principal singer. He was now appointed maitre du chant at the opera—an office which increased his dramatic experience, if not also his interest to be brought forward as a composer. The same year he produced "Le Dilettante d'Avignon;" in 1830 a ballet called "Manon Lescot;" and in 1831 another opera "La Langue musicale." "La Tentation," a ballet opera, written in conjunction with Gide, was brought out in 1832. Halévy was appointed professor of composition on the retirement of Fétis from the conservatoire in 1833. In 1834 he produced "Les Souvenirs de Lafleur;" and in the same year he completed the opera of Ludovic, which Hérold had left unfinished, and which was given with success. The most generally

esteemed of all his compositions, the grand opera of "La Juive," was brought out at the Academie in 1835, and was quickly imported into all the cities of Germany; it was given also with great success in London, but in the form of a speaking drama, with the omission of nearly all the music. Six months later, Halévy produced "L'Eclair," and in the same year, as if in confirmation of his rapidly growing public favour, he was made a chevalier of the legion of honour. On the death of Reicha in 1836, Halévy was elected to replace him as one of the three musical members of the Institût, and he was afterwards appointed secretary of that national establishment. He did not appear again as a composer until March, 1838, when the grand opera of "Guido et Genévra" was first played. "Les Treize" was produced in 1839; and "Le Drapier" in 1840; "La Reine de Chypre," and also "Le Guitarrero," were brought out in 1841. "Charles VI." was given in 1843; "Le Lazzarone" in 1844; and "Les Mousquetaires de la Reine" in 1846. "Le Val d'Andorre" was first played in 1848, and in 1850 was given in London by a French company and then adapted to the English stage, it being the only one of Halévy's operas that has been performed complete in our language. In 1849 he brought out "La Fée aux Roses," which was given in a mutilated form in London. In this year he produced also a choral cantata, set to a translation of some passages of Æschylus, entitled "Prométhée enchainé;" another composition of his, of the same class, is "Les Plages du Nil," and he likewise wrote several choral works for the church. In 1850 Halévy came to London to direct the rehearsals of "La Tempesta," which he composed for her majesty's theatre. The Italians who performed in this—and the public agreed with them—thought Arne's melody of "Where the bee sucks" (happily incorporated in the work to distinguish the character of Ariel), the best piece in the opera. This appropriation of Shakspeare's story was not successful in London, nor had it much better fortune when reproduced in Paris in 1851. "La Dame de Pigue" was brought out in 1850: "Le Juif errant" in 1852; "Le Nabab," 1853; "Jaquarita" in 1855; and "Valentine d'Aubigne" in 1856. Besides the numerous works that have been named, Halévy wrote several operas which have not been performed, a large number of romances, and a few pianoforte pieces. He died 19th March, 1862.—His brother Leon, a prolific writer, was born at Paris in February, 1802.—G. A. M.

HALFORD, Sir Henry, Baronet, a distinguished physician, was born at Leicester on the 2nd October, 1766. The son of Dr. James Vaughan, a physician in his native town, and the author of various important works on medical science, he was educated at Rugby, and afterwards at Christ Church, Oxford. Graduating in 1791 he continued his professional studies for some time at Edinburgh. In 1794 he was elected a fellow of the Royal College of Physicians, and settled in London. In 1795 he married a daughter of Lord St. John. His manners were graceful and prepossessing; and having all the qualities requisite to success as a fashionable physician, in a few years his income derived from professional sources rose from £200 to £10,000 a year. In 1800 he delivered the Harveian oration. In 1809 he succeeded to a large fortune on the death of his mother's cousin. He took the name and arms of Halford, and received a baronetcy. Conjointly with Dr. Baillie he was appointed physician to George III. He retained this position at court to the close of his career, being successively physician to George IV., William IV., and Queen Victoria. In 1813 he descended with the prince regent into the vaults of St. George's chapel, and was present at the opening of the coffin of Charles I. In the same year he published "an account of what appeared" on this occasion. The election in 1820 of Sir Henry Halford as president of the Royal College of Physicians was a more important event in his life; the interest which he took in this institution, when year after year to the end of his life he was re-appointed to the same office, being perhaps his chief claim to honourable remembrance. In 1825 he took an active part in opening the new College of Physicians in Pall Mall, East; about the same period he wrote a variety of essays, published in various places, on such subjects as gout, tic douloureux, the climacteric diseases, the treatment of insanity, the deaths of some illustrious persons of antiquity, and Shakspeare's test of madness—(Hamlet, act iii., scene 4.) In 1834 these were followed by a paper on the education of a physician; and in the following year by another, "On the Deaths of some Eminent Persons of Modern Times." In 1835 he again delivered the Harveian oration. A collected edition of his essays and orations had been published in 1831, another appeared in 1842. The essays are not remarkable for originality or depth of thought, but the Latin style of the orations has been commended for its purity and elegance. While engaged in an extensive practice, Sir Henry Halford found time occasionally to write Latin verses, which he at first contributed to the *Gentleman's Magazine*. They were collected in 1842, and published under the title of "Nugæ Metricæ." Highly esteemed for his urbanity and sound professional knowledge, this distinguished court physician died on the 9th of March, 1844.—G. B–y.

HALI-BEIGH. See Ali-Bey.

HALIBURTON, Thomas Chandler, was born at Windsor in Nova Scotia, on the 17th of December, 1796, being the son of the late Hon. Mr. Justice Haliburton, and descended from an ancient Scottish family. He graduated at King's college in his native place, where he studied law and subsequently became a barrister. Having been elected a member of the house of assembly, he was in 1829 appointed chief justice of the colonial court of common pleas, an office which he retained till 1840, when he was made judge of the supreme court. Previously to this last elevation he had devoted his leisure to literature; and in 1835 he contributed to a weekly paper in Halifax, Nova Scotia, a series of letters describing the character and career of "Sam Slick, the Clockmaker." The coarse vigour with which this quaint and vulgar personage was drawn, obtained for the letters a very great success. The author's popularity increased when in 1837 the letters were collected into a volume and published in England. Samuel Slick of Slickville became invested with the immortality that belongs to the most original creations of fiction. A second series of Sam's sayings and doings appeared in 1838; and a third in 1840. The "Attaché, or Sam Slick in England," published in 1843, was the fruit of a visit paid to this country in the preceding year. A second series was published in 1844; and the work passed through several editions. The "Attaché" and its author were severely handled in the *North American Review* for January, 1844. In 1847 Mr. Haliburton contributed to *Fraser's Magazine* a story entitled "The Old Judge, or life in a colony." Three years later Mr. Haliburton resigned his colonial judgeship, and exchanged the narrow field of colonial life for the wider sphere of political life in England. As early as 1828 he had published "A Historical and Statistical Account of Nova Scotia," which was reprinted in 1839. In 1851 he criticised the colonial administration of England, in a work entitled "Rule and Misrule of the English in America." Lighter and more profitable publications followed—in 1852, "Yankee Stories," 12mo; "Traits of American Humour," 3 vols.; and in 1855 "Nature and Human Nature," which was reprinted in 1858. At the general election of 1859 he was chosen member of parliament for Launceston as a supporter of Lord Derby's policy; but although he showed an interest in colonial affairs, he did not distinguish himself in the house of commons, and at the election of 1865 he lost his seat. He was engaged in superintending a new edition of his principal works when he died, 22nd August, 1865.—R. H.

HALIFAX, Charles Montague, Earl of, statesman and poet, was born on the 16th of April, 1661, at Horton in Northamptonshire, the seat of his father, a younger son of the earl of Manchester. Charles Montague was his father's fifth son, and, as "the younger son of a younger brother," had to make his own way in life. He was sent at fourteen to Westminster school, of which Dr. Busby was then master, and distinguished himself under that famous pedagogue by his talent in extempore epigrams, and Latin versification generally. Proceeding to Trinity college, Cambridge, he became noted for his wit and sprightliness, already combining with them a certain practical turn, which made him afterwards one of the greatest financiers of the age. While among the foremost of the university wits, he cultivated more serious pursuits. He was one of the group of Cambridge scholars which formed itself round Sir Isaac Newton, and he co-operated with this illustrious man to found a philosophical society at Cambridge, on the model of that established at Oxford. It was his poetical skill, however, that first introduced him to the notice of the great. A university poem on the death of Charles II. attracted the attention of the witty earl of Dorset, who invited the young gentleman to town. Two years later he produced a wider sensation as the joint author, with his friend and fellow Cantab., Prior, of "The Town and Coun-

try Mouse," written in ridicule of Dryden's Hind and Panther. There is some doubt as to the precise facts and dates of Montague's entrance into the political arena, and it is certain that, even after he had acquired celebrity and the patronage of Lord Dorset, his views were fixed on the church, as affording a settled income. We find him first distinctly emerging in politics as member for Malden in the convention parliament, when, with the whig zeal which never forsook him, he voted for the declaration that James had abdicated, and that the throne was vacant. He had purchased a clerkship of the council when his earliest patron, Lord Dorset, who became William's lord chamberlain, introduced him to the king; his own talents did the rest. Re-elected member for Malden, in William's first parliament, he took a leading part in the keen discussion of 1692, on the bill for regulating trials in cases of high treason, which produced an important controversy between the upper and lower houses of parliament. So great was the impression which he made, that he was included in the ministerial rearrangements of the same year; and to the general satisfaction of the whigs, who began to look upon him as only second to Somers, he was appointed a commissioner of the treasury. Very soon after the commencement of his political career, be it noted, he had abandoned the cultivation of poetry and literature, although he remained to the last a patron of men of letters; and he whose first fame was earned by a parody on Dryden, is now chiefly remembered as a financier, as the author of the national debt, of the bank of England, and of exchequer bills. It was towards the close of the year in which he was appointed a commissioner of the treasury, that Montague produced the germ of the greatest debt ever known. William's wars required money; but there was a deficit in the revenue, and taxation seemed to have reached its utmost limit. Yet capital was plentiful out of proportion to the means for readily investing it, and bubble companies reaped the benefits which the sagacious genius of Montague saw might accrue to the country by the creation of a national debt. It was on the 15th of December, 1672, that in committee of ways and means, with Somers in the chair, Montague proposed to the house of commons to raise a million sterling by way of loan. "The details of the scheme," says Lord Macaulay, "were much discussed and modified, but its principle appears to have been popular with all parties. The moneyed men were glad to have a good opportunity of investing what they had hoarded. The landed men, hard pressed by the load of taxation, were ready to consent to anything for the sake of ease. No member ventured to divide the house," and the national debt was begun. Montague's next great financial stroke was made in the spring of 1694. Again money was wanting to supply the insatiable cravings of war. It was now that he resolved to adopt the scheme for the creation of a national bank, laid before the government three years previously by that unwearied Scotch projector, William Paterson. It was Montague who carried through the house of commons the bill for a loan of £1,200,000, the subscribers to which were to be incorporated by the name of "the governor and company of the bank of England." After considerable opposition in the house of lords, and a storm of controversy out of doors, the bill received the royal assent. The plan was immediately successful, and Montague was rewarded with the chancellorship of the exchequer. His next great achievement was the recoinage of 1695, rendered necessary at a time when the currency was so depreciated by clipping and other dishonest manipulations, that industry was menaced with suspension. Montague, co-operating with Somers, called to his aid Locke and Newton, and his own resolute will. He had to combat, on the one hand, those who wished the coinage to remain as it was till the peace, and on the other the advocates of the little shilling delusion. To meet the expense of the recoinage, instead of resuscitating the old obnoxious tax of hearth-money, which pressed heavily on the poor and required for its settlement domiciliary visits, he proposed to lay a tax on windows which could be counted from the outside, and from which the inhabitants of cottages should be exempted—the first appearance of the window-tax in our fiscal history. The measure was passed; but in the interval between the last day on which the clipped money was receivable in payment of taxes and the issue of the new coin, a great pressure was felt, and much distress was caused by the absence of a circulating medium in sufficient quantities. Here again the ingenuity of Montague was triumphant. It was to him that was due the provision empowering the government to issue negotiable paper, bearing interest daily, and ranging in amount from five to a hundred pounds; the first form of exchequer bills. The immediate relief given was great, and Montague procuring for Isaac Newton the vacant appointment of the wardenship of the mint, the weekly issue of the new coin was doubled by the discoverer of gravitation, and national prosperity returned. The popularity of Montague and his influence in parliament and with the cabinet culminated, and on the resignation of Godolphin in 1677, he was appointed first lord of the treasury. He did not long enjoy his elevation. People grew tired of his success; his own arrogance and display helped to rob him of popularity; and resigning his higher offices, he bestowed on himself the auditorship of the exchequer. Harley insisted on his withdrawal from the house of commons, which he exchanged for the lords, with the title of Baron Halifax. Two impeachments followed the establishment of tory ascendancy. In one for malversation and other offences, at the instance of the house of commons of 1701, he was associated with Somers; but the house of lords saved him from the malice of the lower house then, and again in 1703, when he was accused by the house of commons of breach of trust. During the reign of Queen Anne he remained out of office, but took an active part in the debates of the house of lords, advocating and promoting the union with Scotland, supporting Marlborough and the cause of the Hanoverian succession. On the death of Queen Anne, so notable and consistent a whig was naturally appointed one of the council of regency, and on the arrival of George I. he was created an earl, and made once more first lord of the treasury. Again his occupancy of the high post was of brief duration. He enjoyed it little more than nine months, dying suddenly on the 19th of May 1715. Interesting notices of him will be found in the History of England by Lord Macaulay, who, while warmly admiring his talents and munificence, blames his later arrogance and vanity. He has been panegyrized by Addison, who was buried beside his patron in Westminster abbey. Steele dedicated to him the fourth volume of the Spectator and the second of the Tatler, and in the preface to the Iliad he is lauded by Pope, although lashed as "full-blown Bufo" in the prologue to the Satires. His "Miscellanies," with memoirs of his life, were published in 1716. The biography of him in Dr. Johnson's Lives of the Poets is little more than an abridgment (with a slight infusion of ill-nature) of the elaborate memoir in the Biographia Britannica. In our own sketch of the earlier portion of his political career, we have omitted, we may add, two anecdotes of very doubtful authenticity.—F. E.

HALIFAX, George Savile, Marquis of, the leading English statesman of the period of the Revolution, was the son of Sir William Savile, a Yorkshire baronet of old family, and was born about 1630. In the first years of Charles II.'s reign, he distinguished himself by his zeal in the ranks of opposition, which of course brought him into disfavour with the court; but his calm and subtle intellect, his oratory, and his wit, made him the delight of the house of peers, to which he had been elevated as Viscount Halifax after the restoration. It is in the political crisis consequent on the frenzy of the Popish Plot, that Halifax first distinctly emerges. With parliament and the nation united against him, Charles II. had recourse to Sir William Temple, and in the new ministry, formed on rather a fantastic plan by the advice of that experienced statesman, Halifax was included. It was his favourite theory that a trimmer, instead of being the most contemptible, was the most sensible and sagacious of politicians—a thesis expounded with great ingenuity in the celebrated character of a trimmer, in the authorship of which, although the piece passed for a time as the work of his relative, Sir William Coventry, Lord Macaulay believed Halifax to have had a share. He discerned so clearly the wrong as well as the right in the creed of each political party, that he could serve none with enthusiasm, and his dislike of exaggeration and fanaticism generally led him to support the side weaker for the moment, but which he saw or suspected would in the long run be the stronger. When he was admitted into the councils of Charles, the fascination of his manner made him a favourite. His first prominent action was a characteristic one. Although he owed office to the anti-popish temper of the nation, he opposed with all his might and main, in the stormy parliament of 1679, the famous exclusion bill which was to deprive the duke of York, afterwards James II., of his hereditary right to the throne. He was deserted by the chief of his

colleagues, but he triumphed, and was made a marquis and lord privy seal. On the reaction which followed the defeat of the exclusion bill and the Rye-house plot, Halifax, characteristically again, veered round to the whigs now that they were prostrate. He interceded for Russell; he asked the house of lords to provide against the danger to which freedom of conscience and of person would be exposed under the next reign; and by his policy provoked the anger of the very duke of York who was indebted to Halifax for the preservation of his right to the throne. On the death of Charles and the accession of James, accordingly, Halifax was humbled though not dismissed. The new king did not forget the part which Halifax had played in the discussion on the exclusion bill, but could not forgive, on the other hand, his liberal and national policy during the remainder of Charles' reign. Halifax had to surrender the privy seal in exchange for the presidency of the council, in those days a less important office than the other. His complete disgrace followed when he refused to support, in 1685, the repeal of the test acts; he was dismissed, and his name was struck from the council book. But though thus disgraced, and taking a part in the secret negotiations which issued in the landing of the prince of Orange at Tilbury, Halifax steadily declined to join in inviting William to make his appearance in England as an armed liberator. On the arrival of William, and, true to his own cherished policy, he still aimed at a compromise. He was appointed one of James' commissioners to treat with the prince, and it was only when he discovered that he had been duped, and made the bearer of terms by which the king had never intended to abide, that he resolved to head the party which wished to raise William to the throne. In the convention parliament he was chosen speaker of the house of lords, and he vigorously supported the claims of William to kingship against the asserters of Mary's exclusive right to the throne. When all was over, Halifax was the spokesman who, on the 13th of March, 1688, in the presence of both houses and in the name of the estates of the realm, asked the prince and princess of Orange to accept the crown of England. It was the opinion of Lord Macaulay that "our revolution, as far as it can be said to bear the character of any single mind, assuredly bears the character of the large yet cautious mind of Halifax."

Under the new reign Halifax was restored to the charge of the privy seal, and offered the great seal itself, which with his usual prudence he declined. Before long, through the inactivity of Danby, the premiership virtually though not in name devolved upon him; but he was scarcely equal to the duties of a position which less required subtle balancing of pros and cons than prompt and decisive action. The wit and vivacity which had charmed Charles II. at the council board fell flat upon William, who would have preferred less of ingenious talk, and more of resolute action. The disasters of the Irish war were laid to his charge; and the more violent among the whigs, dissatisfied with the elevation of a chief of the trimmers, attacked him fiercely in both houses of parliament. Halifax felt that his political career was closing, and he resigned the speakership of the house of lords. In the frenzy of the late autumn of 1689, which seemed to revive the old days of the Popish Plot, he was examined before the so-called murder committee of the house of lords, appointed to inquire who was answerable for the execution of Russell, Sidney, and their fellow-patriots. It was clearly proved, on such evidence as that of Tillotson among others, that Halifax had behaved with great humanity and tenderness to Russell, and he was honourably acquitted of the charge of complicity or instigation. Soon afterwards, however, he resigned the privy seal. There is reason to believe that, in disgust at the treatment which he had received, he coquetted afterwards with the court of St. Germains, but his error was not of long duration. He advocated the vigorous prosecution of the war with France, and his last work, "An Essay upon Taxes, calculated for the present juncture of affairs," protested against an "ignorant impatience of taxation" for a great and national cause. He died suddenly in 1695, and among his descendants were the celebrated earl of Chesterfield. His "Miscellanies" were published in 1703. There are numerous, interesting, and, for the most part, laudatory notices of him scattered through Lord Macaulay's History of England, and of these we have on the present occasion largely availed ourselves.—F. E.

HALKET, Lady Anne, a Scottish authoress, was born in 1632. Her father, Robert Murray, a cadet of the Tullibardine family, was preceptor to Charles I., and afterwards provost of Eton college; and her mother, who was connected with the noble family of Perth, was sub-governess to the duke of Gloucester, and the Princess Elizabeth. Lady Anne was carefully instructed by her parents in the various branches of a liberal and learned education; but she especially devoted herself to the study of theology and medicine, and became so famous for her proficiency in the latter, as well as in the practice of surgery, that she was consulted by persons of the highest rank, and even by men of great professional eminence. She and her family suffered much for their adherence to the cause of Charles I. during the great civil war. In 1656 she married Sir James Halket of Pitfirrane in Fife, to whom she bore four children. During her first pregnancy, under the apprehension that she would not survive her delivery, she wrote a celebrated tract entitled "The Mother's Will to the Unborn Child." She died in 1699, leaving a great number of treatises in MS., from which a volume of "Meditations" was published in 1701. She was a woman of remarkable piety, and simple and amiable manners, as well as of great talent and learning.—J. T.

HALKET, Elizabeth, the authoress of the celebrated ballad of Hardyknute, was the second daughter of Sir Charles Halket of Pitfirrane, and was born in 1677. At the age of nineteen she married Sir Henry Wardlaw of Pitreavie in Fife, to whom she bore four daughters and a son. She died about the year 1727. She at first attempted to pass off the ballad of Hardyknute as a genuine fragment of an ancient poem, and caused her brother-in-law, Sir John Bruce of Kinross, to communicate the MS. to Lord Binning—himself a poet—as a copy of a manuscript found in an old vault at Dunfermline. The poem was first published in 1719; it was afterwards admitted by Ramsay into the Evergreen, and for many years was received as a genuine old ballad. The real authorship was first disclosed by Bishop Percy in his Reliques, published in 1755, and has since been established beyond a doubt.—J. T.

HALKETT, Sir Colin, K.C.B., governor of Chelsea hospital, a British officer who distinguished himself in the Peninsular war, and commanded a division of the British army at Waterloo, was born in 1773, and died in 1856.

HALL, Anthony, the learned but somewhat negligent editor of Leland de Scriptoribus, Oxford, 1709, and Triveti Annales, 1718, and author of an account of Berkshire for the Magna Britannia, was born in 1679, son of the Rev. H. Hall of Kirkbridge, Cumberland. From a school at Carlisle he went to Queen's college, Oxford, in 1696, but appears not to have matriculated till 1698. He was afterwards rector of Hampton-Poyle, Oxon. Bishop Tanner, who had intended to edit Leland, though annoyed to find himself anticipated, acknowledged, when publishing his own Bibliotheca de Scriptoribus, that Hall was well fitted for the task. He died at Garford, Berks, in 1723.—J. W. F.

HALL, Basil, Captain, R.N., a distinguished traveller and miscellaneous writer, born at Edinburgh in 1788, was the son of Sir James Hall of Dunglass. Having been educated chiefly at the high school of Edinburgh, he entered the navy as a midshipman in 1802. In 1808 he received a lieutenant's commission, was promoted to the rank of commander in 1814, and to that of post-captain in 1817. When Lord Amherst was sent on a diplomatic mission to China in 1816, Hall was appointed to the command of the *Lyra*, a small gun-brig which accompanied the expedition; and while the ambassador and his suite were pursuing their mission inland to Pekin, he took the opportunity of visiting some of the places along the coast of Corea, at that time but little known to Europeans. His observations were given in a book which he published on his return to England in 1817, entitled "A Voyage of Discovery to the Western Coast of Corea and the Great Loo-Choo Island in the Japan Sea." This work created much interest on account of the novelty of the scenes and the very peculiar manners of the people described. A third edition of it appeared in 1827 as the first volume of Constable's Miscellany. His next work was "Extracts from a Journal written on the Coast of Chili, Peru, and Mexico, in the years 1820, 1821, and 1822"—a work which constituted the second and third volumes of Constable's Miscellany. The Christmas of 1824 he spent on a visit to Sir Walter Scott, who had long been on terms of intimacy with his father, and he has left in his journal an interesting account of the mode of life at Abbotsford. In 1825 he married a daughter of Sir James Hunter, consul-general for Spain. Thenceforth he abandoned the sea, but the natural activity of his disposition would not

permit him to rest. In 1827 he proceeded with his wife and child to the United States, where in little more than a year he travelled nearly nine thousand miles by land and water; and shortly after his return he published "Travels in North America," in 3 vols. 8vo. This work obtained great popularity at home—less, it is believed, from its intrinsic merits than from the violence with which it was assailed by the American press on account of the unfriendly view which it gave of society in the United States. The next publication of this prolific writer was "Fragments of Voyages and Travels," a most interesting work, which formed three serial publications, each consisting of three vols. 12mo. While travelling in Italy in 1834, he formed the acquaintance of an early friend of his father, the distinguished countess of Purgstall, originally Miss Cranstoun, a native of Scotland, and a relative of Dugald Stewart. This lady, who had married an Austrian nobleman, and was then a widow in her eighty-seventh year, invited Hall to visit her at her schloss or castle of Heinfield, near Gratz; and from a journal which he kept there he afterwards published his "Schloss Heinfield, or a winter in Lower Styria." His last production, entitled "Patchwork," in three vols., was published in 1841, and is a collection of reminiscences of travel given in the form of tales. It was probably in consequence of excessive literary exertion that, shortly after Hall's vigorous mind gave way, and having been placed in confinement, he died in the royal hospital at Portsmouth, on the 11th September, 1844.—G. BL.

HALL, Benjamin, Lord Llanover, Right Honourable, a liberal politician and ex-official, was born in 1802, the eldest son of the late Benjamin Hall, Esq., of Hensol castle, Glamorganshire, by a daughter of William Crawshay, Esq., a large ironmaster in South Wales. He entered public life in 1831 as M.P. for Monmouthshire. In 1837 he was returned to the house of commons as member for the metropolitan borough of Marylebone, and continued to represent it until his elevation to the peerage in 1857. His political liberalism was of a very advanced kind, and his pre-official career was distinguished by his zealous advocacy of the abolition of church rates. In 1838 he was made a baronet, on the occasion of her majesty's coronation. In the coalition ministry of Lord Aberdeen he was appointed (August, 1854) president of the board of health, and sworn of the privy council. In 1855 he succeeded Sir William Molesworth as chief commissioner of public works. On Lord Palmerston's second accession to the premiership, Sir Benjamin Hall was created Baron Llanover. He married in 1823 Augusta, daughter of the late Benjamin Waddington, Esq., of Llanover; and Lady Llanover has edited with taste the autobiography of Mrs. Delany, the friend of Swift. His lordship died on the 27th April, 1867.—F. E.

HALL, Chester More, of More Hall in Essex, a country gentleman, about 1729 was one of the discoverers of the fact that the dispersion of light, or inequality in the refraction of rays of different colours, is different in different substances. He is said to have availed himself of that discovery to make an achromatic telescope in 1733. As he did not, however, publish the results, they were left to be independently rediscovered and introduced into practice by Dollond.—W. J. M. R.

HALL or HALLE, Edward, an English lawyer and historian, born in London about the end of the fifteenth century. He was educated at Eton and at King's college, Cambridge, where he became a junior fellow. He afterwards studied at Gray's inn; and after he had been called to the bar, became first one of the common serjeants, and then under-sheriff of the city of London. In 1533 he was appointed summer reader of Gray's inn; and in 1540 double reader in Lent, and one of the judges of the sheriff's court. He was also a member of the house of commons, and was one of those who supported the Six Articles. Halle died in 1547. He knew how to flatter Henry VIII., to whom he dedicated his Chronicle, entitled "The Union of the two noble and illustrious families of Lancaster and Yorke." The first edition of this work, which was printed by Berthelette in 1542, concluded with the twenty-fourth year of Henry's reign. Grafton, who reprinted it in 1548, and again in 1550, continued the record from Halle's papers to the end of that reign. It was one of the books forbidden by proclamation under Philip and Mary in 1555. A fourth edition was printed in 1809 among the English Chronicles.—G. BL.

HALL, George, son of the celebrated bishop of Norwich, was born at Waltham Holy Cross in 1612, and was educated at Exeter college, Oxford. In 1639 he was collated to a prebend of Exeter, and was afterwards made archdeacon of Cornwall and rector of Minhinnet in that county. He was deprived of his livings by the parliamentary rulers; but after the Restoration he was first made canon of Windsor, and afterwards bishop of Chester. He died August 23, 1668. He published "The Triumphs of Rome over despised Protestancy," London, 1655.—G. BL.

HALL, Sir James, Baronet, a distinguished physicist and man of letters, was born at Dunglass in Haddingtonshire on the 17th January, 1761. Heir to a considerable landed estate, and to a baronetcy which had been in his family for three generations, he went to school near London, and afterwards was educated at Christ Church, Cambridge. Returning to Scotland in 1781, he attended for one winter session classes at the university of Edinburgh. He came of age the following summer, and took up his abode on the continent, where he remained three years. In 1786 he married a daughter of the earl of Selkirk, and settled at Edinburgh. Dr. James Hutton was then engaged in the important inquiries which brought to a close the controversies of the early geologists regarding the parts performed respectively by fire and water in the formation of the globe. Sir James Hall entered enthusiastically into his speculations. To support the views of his friend, he performed a series of experiments on the fusion of mineral substances. "These experiments," says Humboldt in Cosmos, "made more than half a century ago, together with the attentive study of the phenomena of granitic veins, have contributed in a very high degree to the recent progress of geological science." In an important paper published in the Edinburgh Transactions of 1806, Sir James Hall recorded the results of his investigations. In 1808 he was returned for the borough of St. Michaels in Cornwall, which he continued to represent till 1812. In 1813 he published a work—"On the Principles and History of Gothic Architecture"—in which he endeavours to show that the earliest stone buildings in this style were imitations of constructions of boughs and twigs. After a lingering illness he died on 22nd June, 1832. A bust at the London School of Mines commemorates the important services rendered to geological science by this estimable and accomplished man.—G. B–y.

* HALL, James, the author of many popular American novels, was born at Philadelphia on the 19th of August, 1793. He studied for the law, but served as a volunteer in the war of 1812, became afterwards a midshipman in the United States navy, and was present in the expedition against Algiers. In 1818 he returned to practise in his original profession at Pittsburg, whence he removed to Shawneetown, Illinois, where he was elected legislature judge of the circuit court. In 1833 he went to Cincinnati, and became director of a bank. His works are chiefly descriptive of western life and manners.—J. W. F.

HALL, John: there are two English poets so named. The first, also called Hawle, a physician of Maidstone, who, besides some professional treatises, published in 1550 a metrical version of portions of Proverbs, of Psalms, and of Ecclesiasticus. The second was born at Durham in 1627, and was called to the bar, which he abandoned for politics, and was taken up by the Cromwellian party. Hall was a man of ability and genius, but dissipated. His irregularities brought him prematurely to the grave in 1656. Nevertheless, in so short a life he wrote a good deal, beginning authorship at nineteen by publishing "Horæ Vacivæ." He was the first who translated Longinus into English. Some of his works are now very rare.—J. F. W.

HALL, John, a good English engraver, was born at Wivenhoe, near Colchester, in 1739; he settled early in London, and was the fellow-pupil of the unfortunate Ryland, with Ravenet the engraver. He succeeded Woollett as historical engraver to George III., and executed several good line-engravings after Reynolds, Gainsborough, and West. Hall was much employed by Alderman Boydell. He died in London in 1797, and was buried at Paddington.—R. N. W.

HALL, Joseph, D.D., the "English Seneca," was born at Ashby-de-la-Zouch, July 1, 1574. He first attended a public school in his native town; and at fifteen entered Emmanuel college, Cambridge. In 1597 he published six books of satires under the title of "Virgidemiarum Liber, or a gathering of Rods." This work is not without wit; but its chief value now consists in its allusions to the manners of the time. It was republished by Warton in 1753, and by Singer in 1824. The circumstances of his father led to his retirement from college, but he found a patron in Mr. Edmund Sleigh of Derby, who enabled him to return. Dr.

Chadderton recommended him to the mastership of Tiverton school, which he accepted, but resigned on receiving an offer of the rectory of Halstead from Lady Drury. Sir Edmund Bacon took him in 1605 to the Spa, where he wrote the second "Century of Meditations." In 1607 he went to London, and preached before Henry, prince of Wales, who made him his chaplain. In 1612 he was presented to the living of Waltham in Essex; in 1616 he accompanied Lord Doncaster to France, and during his absence was made dean of Worcester by the king, whom in 1617 he attended into Scotland as royal chaplain. He went to the synod of Dort in 1618, where he preached a Latin sermon which was much talked of. The synod decreed him a gold medal in token of their respect. He was offered the see of Gloucester in 1624, but refused it, and in 1627 accepted that of Exeter. At this period he was suspected of puritan tendencies. He was a decided protestant; and it is he who answers the Romish question, "Where was your church before Luther?" by the counter-question, "Where was your face before it was washed lately?" In 1640 Hall wrote in defence of the divine right of episcopacy; and a remonstrance to parliament, which raised the Smectymnus controversy, in which Calamy and others took part. In 1641 he was translated to Norwich, but soon after sent to the Tower for protesting with other bishops against the laws made in their forced absence. They were impeached of high treason, but liberated on bail. Hall returned to Norwich; but in 1643 the parliament sequestrated his estates. He retired to Higham in Norfolk. There he died, September 8, 1656. Bishop Hall was one of the best men on the episcopal bench in his time. The work by which he will always be known is his "Contemplations," which, in spite of frequent faults of style, is a most valuable repository of sanctified wisdom.—B. H. C.

HALL, Richard, a Roman catholic writer, educated partly at Christ's college, Cambridge, and afterwards prosecuted his studies at Douay and in Italy. He obtained a professorship at Douay, where he died in 1604. He published some controversial works, and left a "Life of Bishop Fisher" in manuscript. Dr. Bailey, son of a bishop of Bangor, and a Roman catholic, having obtained a transcript of the Life of Fisher, sold it to a bookseller, by whom it was printed at London in 1655, under the editor's name. It is considered a work of considerable interest and value.—G. BL.

HALL, Robert, M.D., born at Haugh-head in Roxburghshire in 1763, received his first education at the grammar-school of Jedburgh, and afterwards studied medicine at the university of Edinburgh. He entered the navy, and was on service for several years; but at the conclusion of the war he relinquished his appointment, and after taking his degree in Edinburgh, repaired to London, where he lived for some years engaged in literary pursuits. Unfortunate in pecuniary matters, he was obliged again to enter the public service, and receiving the appointment of medical officer to the military division of the expedition sent to explore the course of the Niger, he left England for Africa. His health, however, suffered so much from the effects of an accident and the climate that he was compelled to return home, where he died in 1824.—W. B—d.

HALL, Robert, the celebrated preacher, was born at Arnsby, Leicestershire, May 2, 1764, and was the youngest of fourteen children. His father, author of the Help to Zion's Travellers, was Baptist pastor in that village, a man of whom his son testifies that "the natural element of his mind was greatness." Hall as an infant was exceedingly delicate, and indeed retained an agonizing constitutional malady through life. His nurse, who carried about the feeble child, took him often to a neighbouring grave-yard; and under this odd affectionate tutor he first learned the alphabet from the inscriptions on the tombstones—the tributes of the "unlettered muse." The boy then got such schooling as the village could afford, and became inordinately fond of reading. By the time he was nine years old, he had read and re-read Butler's Analogy, and Edwards on the Will and on the Affections. After being at a boarding-school for a brief season, he was placed under Mr. Ryland of Northampton, and made considerable progress. At the age of fourteen he was admitted as a student at the Bristol institution in October, 1778. The students were expected to take their turn in preaching; but Hall's first attempt was a failure, and his second attempt a more decided failure. At that period he was rather vain of his precocious talents and his acquirements unexampled for his age; but he was so thoroughly subdued by these egregious failures, that he exclaimed after the second of them—"If this does not humble me, the devil must have me." In 1780 he was solemnly set apart to the preaching of the gospel in his father's church, and his first text was 2 Thess. i. 7, 8. Immediately afterwards he went to King's college, Aberdeen, where he studied both classics and mathematics, entered with ardour into metaphysical speculations, and formed a lasting friendship with a distinguished fellow-student, Sir James Macintosh. In November, 1783, he accepted an invitation to be co-pastor with Dr. Caleb Evans over the Baptist church, Broadmead, Bristol, and spent the college vacations in this pastoral work. He soon grew in popularity at Bristol, and in 1785 he was appointed classical tutor in the Bristol academy, an office which he held for about five years. Misunderstandings, based on trivial gossip, arose between Mr. Hall and his colleague, so that he resigned, and in 1790 commenced his ministrations at Cambridge. His eloquence soon extended his fame, and in 1798 the place of worship had to be enlarged. At Cambridge he devoted himself earnestly to study; reading, thinking, and conversation filled up the fragments of his time not devoted to the more characteristic studies of the pastorate. His theology had not been for some years either very consistent or well adjusted. Nay, reports had been in circulation as to his theological liberalism; and indeed his startling remarks and brilliant raillery on some points and persons seem to have given too much occasion to such suspicions. But after a severe illness his mind settled down into orthodoxy, the living piety of experience having moulded his evangelical creed. His famous sermon "On Modern Infidelity" was preached at Cambridge, and went through repeated editions. Chaste, powerful, and thorough, it struck a chord vibrating in English society, in consequence of the atrocities of the French revolution, and gave dignified and persuasive utterance to ideas which were floating through many minds—to terrors which were alarming many hearts. In 1804 the mind of the great preacher was unhinged—nervous excitements, morbid fancies, and unnatural hours of solitary study having preceded and induced the attack. He was restored in 1805, but former habits soon reassumed their sway, and again his mind sank under the mysterious malady. But convalescence came back, and he resigned his pastorate at Cambridge, which had lasted for fifteen years. Many of our readers must have read the letter of noble sympathy and high-toned thought and counsel, which Sir James Macintosh, then recorder of Bombay, sent to the sufferer after his second recovery. Shortly after, regaining confidence in himself, and brought nearer the Source of all strength by his dark and double prostration, he accepted an invitation to the pastoral charge of a small congregation in Harvey Lane, Leicester. The place of meeting was soon felt to be "too strait," and it was twice enlarged. Hall had been married in 1808, and domestic comfort gave him more uniform health and spirits. This period of his life was distinguished by growing popularity, and the extended acquaintanceship of good and great men of all creeds and parties. His sermons made deep impression on many, excited admiration in all. One day in the month he set apart for fasting and prayer, and felt this inner sabbath, this retirement from excitement, crowd, and controversy, to be very salutary. In 1826, when over sixty years of age, he returned to Bristol at the invitation of the church, and there he laboured till his death on the 21st of February, 1831. A deeper unction, pathos, spirituality, and searchingness, characterized his sermons toward the close of his life. The intellectual robed itself in holy beauties, and the imagination which had revelled among the things which eye hath not seen, nor ear heard, was contented to follow the tracings and pencillings of the Divine Spirit.

It would be superfluous to praise Hall's pulpit oratory; physical debility alone prevented him from being among "the first three." His discourses were not the rhetorical delivery of premeditated thoughts, in which a ready recollection is the chief assistant. He had studied his theme, and filled his mind with it. He had revolved it in its various aspects, proofs, and applications; but he preached it from the free and direct workings of his soul, throwing out fresh thoughts, and dressing them in fitting phrase—choice words being always at command, and arranging themselves into clauses and sentences with classic felicity and power. He had great power of self-insulation; he became absorbed in his theme. He was not remarkable for profundity or originality in such a sense as Foster was; but he possessed a great gift of analysis and command of illustration. His mind wrought with

matchless power and fervour. It often soared, and rarely sank. Borne along by the current of his thoughts, and yielding to the impetus, his delivery was always natural, for it was ever in harmony with his inner emotions, sometimes calmly argumentative and sometimes intensely earnest in expostulation and appeal. His style was nervous and polished, and though the same cadences often recur, the intense emotion of his spoken discourses counteracted any rhythmical monotony. At times he appeared as under an afflatus—excited into grandeur; but the heights he trod were as a fertile table-land, and never presented the rugged majesty of Sinai. His might was great, but rarely sweeping; his tastes lay rather amid the beautiful and lovely. He was generally a man of great intellectual accomplishments, and what he did was little less than a moral miracle, considering the exquisite agonies he endured, with almost no respite or interval, through life. Bulwer, in one of his novels, has well pictured this heroic greatness, this successful struggle of mind against pain and the paroxysms of bodily ailment, produced by what his medical attendant named but too happily "an internal apparatus of torture." His conversational powers were vast; indeed, when a very young boy, he had been loquacious, and his colloquial powers were somewhat Johnsonian in spirit and diction. The Johnsonian modulation is often felt, too, in his published sermons, though he had a strong and scholarly predilection for Saxon terms. He was not bound up in the straitness of some of his sect, as his laboured and powerful exposition of the "Principles of Communion" evince. In his "Christianity consistent with a love of freedom," it will be seen that his politics were liberal. His famous discourse—"Sentiments proper to the present crisis"—received the praise of Pitt for its lofty eloquence and its magnificent peroration. We need not refer to his funeral sermon for Dr. Ryland—one of his greatest efforts; an oration subdued and solemn, rising into sublimity of tone and imagery. His sermon on the decease of the Princess Charlotte is of a similar character of sustained pathos and beauty—death speaking from a bed of roses. In fine Hall now ranks as one of the great English classics; and our regret is, that he did not prepare more discourses or essays for the press. His works were published after his death, in six octavo volumes, with a Life by Olinthus Gregory, and Observations on his Character as a preacher, by John Foster.—J. E.

* HALL, Anna Maria, wife of Mr. S. C. Hall, a popular authoress, was born at Dublin in 1802. Her maiden name was Fielding, and her father is said to have belonged to the family which produced the author of Tom Jones. She left Ireland at fifteen, and her intellectual development must have been an early one, since her knowledge of Ireland and the Irish, so abundantly displayed in her works, was obtained before that age. Going to London to reside with her mother, she made the acquaintance of Mr. S. C. Hall, whose wife she became in 1824, and with whom she has co-operated in some of his chief literary enterprises, such as the preparation of the work on Ireland referred to below, and the management of the *Art Journal*. Her earliest work of any note was her "Sketches of Irish Character," 1829, followed by a book for young people (a literary *genre* in which Mrs. Hall has always been very successful), the "Chronicles of a School-room." Her first novel, the "Buccaneer," a tale of the time of the Protectorate, appeared in 1832. In 1834 was published her "Tales of Women's Trials," and in 1835 the "Outlaw," the time of which belongs to the reign of James II. Her "Lights and Shadows of Irish Life," one of the most pleasing of her works, appeared in 1838, and the "Groves of Blarney," dramatized from a tale in the first volume, had a great run at the Adelphi in the same year. She is also the author of an original drama, "The French Refugee," and of "Mabel's Curse," a dramatic version of one of her own tales. Her later fictions are—"Marion, or a Young Maid's Trials," 1839; the "Stories of the Irish Peasantry," and "A Woman's Story," 1857. An agreeable and instructive volume is her "Pilgrimage to English Shrines," with notes and illustrations by Mr. Fairholt, which appeared in the *Art Journal*, and was published separately in 1851. Mrs. Hall has been an industrious contributor to periodical literature. She has recently founded a monthly periodical of her own, the *St. James's Magazine*, which bears her name as editress upon its title page.—F. E.

* HALL, Samuel Carter, editor of the *Art Journal*, an experienced and versatile littérateur, is a native of Topsham in Devonshire, where he was born in 1801. He commenced his literary career as a reporter in the *New Times*, founded, in opposition to the *Times*, by Stoddart, when he quarrelled with the late Mr. Walter, and seceded from what is now the leading journal. Some "Lines written at Jerpoint Abbey" published in 1820, are among the earliest of Mr. Hall's literary performances. In 1824 he entered himself as a student in the Temple, and was afterwards called to the bar. Literature, however, by itself or in connection with art, has been Mr. Hall's principal pursuit. He was long an active contributor to the London and provincial press. In 1830 he became editor of the *New Monthly Magazine*, and, in the palmy days of annual literature was the editor of the *Amulet*. He has also edited the Book of British Ballads; the Book of Gems of British Poets and Painters; the Baronial Halls of England; and other illustrated works. In co-operation with Mrs. S. C. Hall, he brought out, in 1842–43, an elaborate work descriptive of the sister isle—"Ireland; its Scenery, Character," &c. Mr. Hall is perhaps best known, however, as the founder and editor of the *Art Journal*, which he began in 1839 as the *Art Union Journal*, a monthly periodical devoted to the literary and pictorial illustration of art, and which has been very successful. His counsel is frequently made available in matters relating to decorative art. Of late years Mr. Hall has appeared as a lecturer, and in one of his courses, "Written Portraits of Authors of the Age," he draws upon his personal reminiscences of the literary celebrities of the last generation.—F. E.

HALL, Thomas, B.D., was born at Worcester in 1610, studied at Oxford, and succeeded his brother, John Hall, as incumbent of King's Norton. His salary was small, and he kept a school. During the civil war he suffered a good deal for his principles, but in 1662 became a nonconformist. He died, April 13, 1665. He bore an excellent character for zeal, learning, and piety, and is favourably spoken of by à Wood. He founded a library at King's Norton, strengthened the one at Birmingham, and wrote a few books, some with quaint titles.—B. H. C.

HALLAM, Arthur Henry, who has received from the genius and friendship of Alfred Tennyson an immortality purer and nobler even than that bestowed by Petrarch upon his Laura, was the eldest son of Mr. Henry Hallam, the historian and critic, and was born in Bedford Place, London, on the 1st of February, 1811. The son of such a father, he enjoyed every possible advantage in his early up-bringing and education, and his were an intellect and disposition that offered a rich soil to the seed abundantly sown. In the affecting memoir of him, printed by his father after his death, the elder Hallam has recorded the early promise of his boyhood, his "peculiar clearness of perception, his facility of acquiring knowledge, and, above all, an undeviating sweetness of disposition, and adherence to his sense of what was right and becoming." He was little more than nine, when, already familiar with French, and a fair Latin scholar for his age, he wrote dramas in prose and verse, the fame of which was, however, wisely confined to the circle of his own family. At ten he was sent to school at Putney, where he remained two years under the care of a clergyman, and then, after a short tour on the continent, he went to Eton. There he was less remarkable for his proficiency in classical studies than for his cultivation of the literature and poetry, especially the earlier literature and poetry of his native land, and he became a contributor, both of prose and verse, to the *Eton Miscellany*. In the summer of 1827 he left Eton, and travelled with his parents for several months in Italy. Under the best auspices he studied Italian art and poetry, especially Dante, and, returning full of new experiences to England, began his residence at Trinity college, Cambridge, which counted among its alumni the author of In Memoriam, and where he had been entered before his departure for the continent. His tastes and pursuits were not of the rigid kind that lead to academic distinction. He preferred poetry to mathematics, and contemplated the publication of a volume of verse in conjunction with his friend, Alfred Tennyson. The plan was abandoned; but among the pieces which he wrote at this period, and some of which were published, is one addressed to Mr. Tennyson, breathing a deep and tender love of nature. He gained, too, college distinctions of his own, prizes for English declamation, and for essays on subtle points in the history of the great rebellion; and a striking "oration" is still extant on "the influence of Italian upon English literature," which he was chosen to deliver in the college chapel just before the Christmas vacation of 1831. Already he had cultivated the society of great con-

temporaries. He was a favourite of Coleridge's, and in the company of his father had visited Abbotsford, a visit of which a memorial remains in his fine verses on "Melrose seen in company with Scott," and in the biography of Sir Walter by Mr. Lockhart, who speaks of him as "a young gentleman of extraordinary abilities, and as modest as able." By his college friends he was regarded, despite his want of the ordinary academic distinctions, as a youth of the greatest gifts and promise. The range of his intellect was extraordinary, and he seemed to his young compeers a marvel of knowledge and thought, when he talked with the same affluence of language on poetry, or philosophy, or politics. But already, at the university, appeared symptoms of physical weakness. We hear of "a too rapid determination of blood to the brain," of "derangement of the vital functions," and of "irregularity of circulation," causing "a morbid depression of spirits." On taking his degree and leaving Cambridge, he went to London to reside with his father. Becoming a student of the Inner temple, he had the benefit of his father's willing aid in his legal studies, and, in the October of 1832, entered the office of an eminent conveyancer. Literature and philosophy were not neglected, however, in the study and practice of law. During intervals of leisure he translated the sonnets of Dante's Vita Nuova, composed a dramatic sketch with Raphael for its hero, and contributed memoirs of Petrarch, Voltaire, and Burke to the "gallery of portraits," issued by the Society for the Diffusion of Useful Knowledge. His spirits were animated, and his mood was gay; his family and friends fondly hoped that his health was restored, when in the spring of 1833 an attack of intermittent fever preluded his early and mournful fate. In the autumn his father took the much-loved and invalid son to Germany for change of air and scene, and in trustful commune and enjoyment of a country with the literature and history of which both were familiar, they made their last tour together. "The travellers," says the *Atlantic Monthly* for December, 1860, "were returning to Vienna from Pesth; a damp day set in, while they were on the journey; again intermittent fever attacked the sensitive invalid, and suddenly, mysteriously, his life was ended. It was the 15th of September, 1833, and Arthur Hallam lay dead in his father's arms." His corpse was conveyed to his native land, and he was buried in the old church at Clevedon, on a height overhanging the Bristol channel. In 1834 his father printed for private circulation among friends only the "Remains" of his gifted son, accompanying them with a memoir of their author. The work (reprinted but not published in 1853), as may be supposed, is rare; but an instructive paper entitled Arthur Hallam, founded on it, with a few additional facts and traits, was published in the *Boston* (U.S.) *Magazine*, the *Atlantic Monthly* for December, 1860, and to this sketch we have been on the present occasion much indebted. The true biography of Arthur Hallam, however, apart from minute facts and dates, lies in the poem which Mr. Tennyson has consecrated to his memory. In Memoriam, published in 1850, is a performance unique in the literature of the world, interweaving as it does, in "linked sweetness long drawn out," the epitaph of a departed friend with solemn and beautiful musings on the deepest mysteries of life and death.—F. E.

HALLAM, HENRY, an eminent historian and critic, was born in 1777 at Windsor, of which his father was a canon, combining for some time with this preferment the deanery of Bristol. He was educated at Eton, the great public school in the vicinity of his native town, and distinguished himself by his proficiency in the classical studies of the place. His verses printed in the Musæ Etonenses have been praised by a competent critic for the purity and vigour of their Latinity, as well as for the fancy and thought displayed in them. From Eton he went to Christ Church, Oxford; and if his academic career was undistinguished, the cause is to be found, we are told, in the few opportunities of distinction then afforded by the university. Soon after he left Oxford he commenced the study of the law, joining the Inner temple, of which he became in time a bencher. He prosecuted his legal studies zealously, and they notably influenced and aided his subsequent literary activity. But the possession of an independent fortune, united to the emoluments of an office under government (in the stamp department), raised him above any necessity for the active pursuit of his profession, and he devoted himself to literature. His political creed was that of liberalism; his convictions were strong enough to form a bond of union between himself and the leading members of the whig party; but he never actively engaged in general politics, co-operating, however, and that heartily, in the movement for the abolition of the slave-trade. On the establishment of the *Edinburgh Review* he became a valued contributor to its pages, and in the English Bards and Scotch Reviewers Lord Byron introduces him in the company of Sydney Smith, when "Caledonia's Goddess" apostrophizes its editor, Jeffrey:—

> "Smug Sydney, too, thy bitter page shall seek,
> And classic Hallam much renowned for Greek."

It was, however, in a different department of literature from that thus satirically alluded to by Byron, that Mr. Hallam first came prominently before the reading world. He was in his forty-first year, and known only as an occasional contributor to the *Edinburgh Review* and as an accomplished scholar, when in 1818 was published his first elaborate work, the "View of Europe during the Middle Ages." The period reviewed extended from the middle of the fifth to the end of the fifteenth century, from the establishment of Clovis in Gaul to the invasion of Italy by Charles VIII. Mr. Hallam's treatment of his subject was less frigid than that of Robertson; and in point of style his work may be considered as marking a transition from the historical school of the eighteenth century to the more glowing and picturesque one of our own time. In other respects it displayed great research, as well as soundness of judgment; and though its principal theme was the rise and progress of governments, it contained many striking passages of literary criticism. Considering its subject, the "View" soon attained what may be called popularity, and its authority has not been effaced by later continental research. One of its most important results was, the impulse which it gave to a careful and philosophical study of the history of the middle ages. Nearly ten years elapsed before the publication of Mr. Hallam's second great work, the "Constitutional History of England," which was published in the July of 1827. This work of "a calm conscientious whig of the old school" has become a standard authority, is appealed to in parliament, and is a text-book at the universities. Mr. Hallam's best biographer even ascribes to it an important political influence, and considers that if, amid the strife of parties, "there has grown up a more general accordance of sentiment and opinion on English constitutional history," it is to this work that the welcome change is due. The period included in the "Constitutional History," extended from the accession of Henry VII. to the death of George II. After another interval of about the same length, in September, 1838, and July, 1839, appeared the third and last of Mr. Hallam's great works, the "Introduction to the Literature of the fifteenth, sixteenth, and seventeenth centuries." The title of the book sufficiently indicates the immense labour required for the proper performance of the task, and Mr. Hallam brought to bear upon it, not only an almost frightful industry, but a power of criticism remarkable in its range as well as its soundness, and which was exerted with equal success on Shakspeare, Ariosto, and Cervantes, as on theologians, metaphysicians, and scientific writers. All these three works have passed through editions numerous, when the nature of their subjects and the sobriety of their style are considered. From the "Introduction to the literature of Europe," a volume of selections entitled "Literary Essays and Characters" was published in 1852. The volume of Remains of his son Arthur, with a memoir by himself, which Mr. Hallam printed for private circulation in 1834, has been already referred to.—(See HALLAM, ARTHUR HENRY.)

Mr. Hallam was a prominent member of the best literary society of the metropolis, and he delighted in receiving at his house men eminent in literature, science, and art. He enjoyed the acquaintance of most of the intellectual notabilities, not only of England, but of Europe. Among the distinctions bestowed on him was what has been called "the blue riband of literature," an elective trusteeship of the British Museum. He undertook, at the height of his fame, the office of Examiner of Modern History for his *alma mater*, Oxford; and his own college, Christ Church, did homage to his reputation by enrolling his name in the list of its honorary students. He was a useful member of the Society of Antiquaries, and became early a fellow of the Royal Society, among his other pursuits watching with interest the progress of the physical sciences. To this connection with the Royal Society we owe the excellent sketch of his career and character, published after his death among the notices of deceased fellows in Vol. X.. No. 40, of the Proceedings of the society. It is, we

believe, from the pen of the historian of Latin Christianity, the dean of St. Paul's, and we have been greatly indebted to it in the preparation of this memoir. Mr. Hallam married a daughter of Sir Abraham Elton; and of a numerous family, only two sons and two daughters survived the period of adolescence. The premature and sudden death of his eldest son has been already recorded. It was followed by that of Mr. Hallam's wife and eldest daughter. The remaining son, described as uniting much intelligence to a rare amiability and sweetness of disposition, was also carried off with great suddenness, and of the whole family, only a daughter now survives. "Bowed, but not broken by these sorrows, Mr. Hallam preserved his vigorous faculties to the last," says the author of the sketch from which we have already borrowed, "and closed his long and honoured life in calm christian peace" on the 22nd of January, 1859.—F. E.

* HALLÉ, CHARLES, the pianist, was born at Hagen in Westphalia, April 11, 1819. So early was the development of his musical talent, that in 1826 he gave concerts at Cassel, Göttingen, and other places, with great success. With prudent consideration for his subsequent progress, his father soon discontinued making public display of the boy's precocity, and he had nothing to distract him from the assiduous study of his art He went to Darmstadt in 1834, where he became the pupil of Rinck and Godfried Weber for composition. He quitted that city in 1836, and went then to Paris, where he resided for twelve years. It was there that he laid the foundation of his artistic reputation; and his remarkable executive proficiency having long been acknowledged, he was the first who gave in the French capital a series of concerts of classical chamber music. In these he was associated with Alard the violinist, and Franchomme the violoncellist. They took place, by express permission of the government, at the Petite Salle du Conservatoire, in 1846; and their success was such as to establish a taste for this style of entertainment, which has induced their frequent imitation by other artistes. Halle paid a short visit to London in 1843, which he more than once repeated; but he came to England in 1848 to make this country his permanent abode. He was invited to Manchester by a number of gentlemen, who gave him a guarantee of engagements there as a teacher to a very large amount; he accepted their proposal, as also the appointment of conductor of the celebrated Gentlemen's Concerts, and was thus required to live chiefly at that city, where his active exertions have had a notable influence on the advance of music. His frequent choral and orchestral concerts, and his direction of the Italian and German opera for three months in 1854, established his fame as a conductor; while his annual course of chamber concerts held a far higher importance than any similar performances out of London. His constant visits to the metropolis, where he has played at all the principal concerts, have kept his great talent as a pianist before the public, with whom he is deservedly one of the most popular players on his instrument. This is a remarkable testimony to his merit, since, with unswerving fidelity to the highest artistic principles, he has never flattered the taste of the uneducated, but ever striven to exalt this to the noblest standard. In the autumn of 1860, Halle was engaged as conductor of the first English opera ever established in Her Majesty's theatre, since when he has necessarily resided in London.—G. A. M.

HALLÉ, JEAN NOEL, an eminent French physician, born at Paris in 1754. He was appointed, in 1794, professor of medical physics at the School of Health. He afterwards became first physician to Napoleon, who, in 1804, appointed him to the chair of medicine in the College of France. At the restoration of the Bourbons, he was recalled to the court, and received into favour. He was the principal editor of the Codex medicamentarius Parisiensis, and contributed to the different learned societies a great variety of valuable papers on medical and scientific subjects. He died on the 3rd February, 1822.—G. BL.

HALLÉ, PIERRE, born at Bayeux in 1611, was elected rector of the university of Caen in 1640, and in the following year was called to Paris, where he was appointed professor of rhetoric at the college of Harcourt, reader in the Latin and Greek languages at the royal college, and professor of canonical law. He died in 1689. He was the author of "Orationes et Poemata," and some dissertations on jurisprudence.—G. BL.

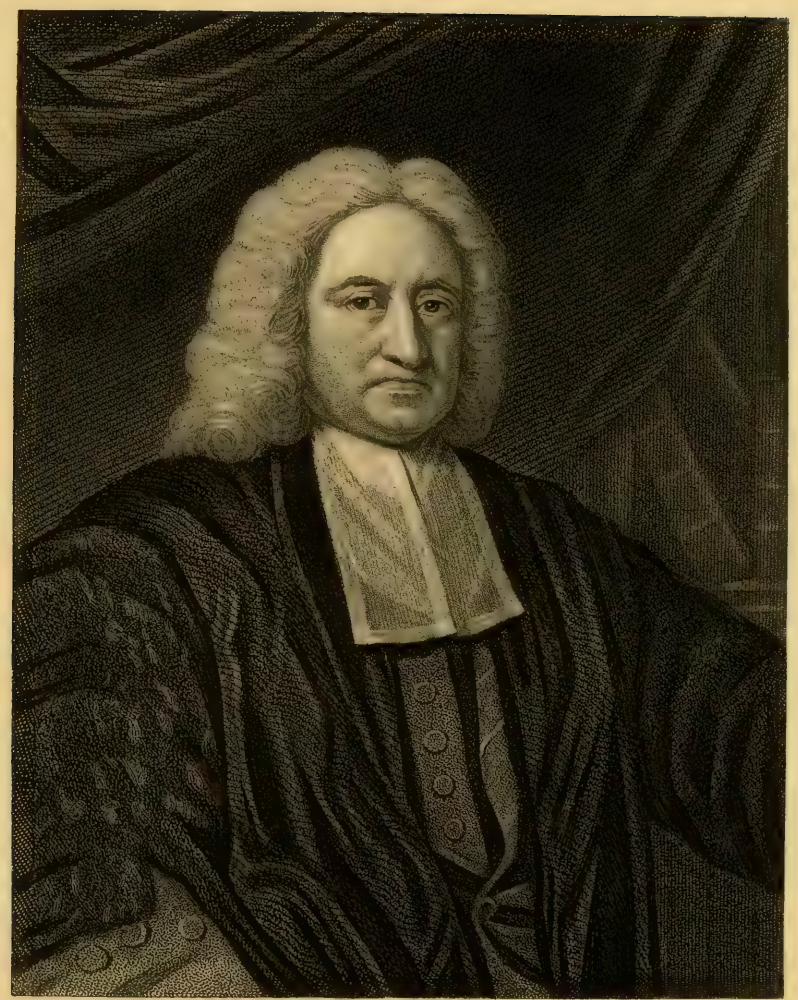
HALLECK, FITZ-GREENE, an American poet of some distinction, was born at Guilford, Connecticut, in the August of 1795. At the age of eighteen he entered a counting-house in New York, where he continued many years. He was afterwards bookkeeper in the private office of John Jacob Astor the millionnaire, on whose death he retired to his native place. A verse writer from early years, he first acquired celebrity by the lively poems which, with his friend Drake, and under the signature of "Croaker & Co.," he contributed to the *New York Evening Post* in 1819, and which were chiefly local and satirical. Out of the success of the Croakers grew "Fanny," published anonymously in 1821, and in which the follies of American society were quizzed in the metre and tone of Byron's Don Juan. Mr. Fitz-Greene Halleck has also written several serious pieces. His collected poems have gone through several editions; one of the best and most recent was published at New York in 1858.—F. E.

HALLER, ALBRECHT VON, M.D., one of the most learned and indefatigable men the world has ever seen, was born in 1708 at Berne in Switzerland. From his earliest years Albert von Haller showed that nature had indeed been a kind mother to him; for with little or no effort he outstripped all his contemporaries in the race of acquiring knowledge, having made himself master of the Latin, Greek, and Hebrew languages between his sixth and ninth year. Even at this early age he had assumed the habit of writing down and carefully preserving every fact and piece of information which he held interesting; so that from Bayle's and Moreri's historical dictionaries, even before he had arrived at man's estate, he had the particulars of the lives of some two thousand eminent individuals noted in his commonplace books. Having chosen medicine as his profession, Haller went first to the university of Tübingen, and subsequently to Leyden for the prosecution of his studies. At Leyden he had the illustrious Boerhaave, and no less celebrated Albinus, among the number of his teachers; and these masters did not fail to discover the congenial soil they had to cultivate in their pupil. At Leyden Haller graduated in 1727, and in the course of the same year he visited France and England, making the acquaintance of many distinguished men of science during his travels. In the following year (1728) he went to Basle, and became the pupil of the celebrated Bernouilli, who had written learnedly on the mechanics of animal bodies, and under him became initiated into the mysteries of the higher mathematics. Having suffered in his health at this time from the long course of arduous study he had pursued, Haller now resolved on taking a holiday for a season, and in company with Jo. Gessner, a great lover of botanical studies, he traversed his native Alps, having his taste for botany aroused, and making a large collection of plants, which became the basis of one of his most successful works in after years—the "Enumeratio Stirpium Helvetiæ," 2 vols. fol. In this journey, too, the incidents were observed and the impressions made that by and by arranged themselves into the celebrated didactic poem "Die Alpen" (The Alps); for Haller had even as considerable a reputation in his lifetime for his poetical powers, as he had in his quality of anatomist and man of science. In 1729 Haller settled as physician in his native city of Berne; but though he appears to have met with some success, he lost his election as physician to the hospital there, principally on the ground that he was a poet. The professorship of oratory, for which he was a candidate subsequently, he also failed to obtain; by reason, it would seem, that at this time he was devoting all his energies to the study of anatomy, which probably did not appear the best preparation for the chair of eloquence. Haller in fact was one of those wonderful men to whom every species of human knowledge is accessible with little effort, and who by intuition, as it seems, possess all that ordinary mortals spend years in acquiring. No wonder then that the extent of his acquirements rather bewildered the unlettered natives of Berne, though they did at length show symptoms of appreciating their illustrious townsman by making him keeper of the communal library. The professor of anatomy at Basle, Meig, having fallen ill during Haller's residence there, Haller volunteered to deliver the lectures in his stead, and doing this his attention was of necessity particularly turned to the subject of anatomy and physiology, in which he was by and by to achieve so brilliant a reputation. During this time, too, as he could never be satisfied with having one set of irons only in the fire at once, he spent much time on a great didactic poem, entitled, "Thoughts on Reason, Superstition, and Unbelief." Whether this poem was ever completed, we have no information. In the winter months, during his subsequent residence at Berne, Haller was in the habit of delivering a gratuitous course of lectures on anatomy; and these lectures became so

popular, and his teaching was so successful, that the authorities at length consented to incur the expense of erecting a proper anatomical theatre. Haller's reputation had now extended beyond the limits of his native land, so that in 1736 he received an invitation to the chair of anatomy and botany from the university of Göttingen, which he accepted; and here for nearly twenty years he pursued a life of unabated industry, each successive year adding largely to his personal reputation and to the celebrity of the school with which his great name was now inseparably connected. Here, besides delivering his lectures, Haller found leisure to compose and publish some eighty-six works on various subjects of physiological, medical, and botanical science; add to this that for a long series of years he conducted the *Göttingische gelehrte Anzeigen*, a critical periodical work appearing monthly, to which he himself contributed upwards of twelve thousand notices or reviews of books! and the prodigious industry and fertility of the man may be imagined. Haller's connection with Göttingen ceased in 1753, in so far as active duties were concerned; but he still retained his position as president of the Royal Academy of Sciences, and other honorary and more substantial distinctions, such as retired professor's pension, &c. His position at Göttingen had become disagreeable to him, through differences and disputes with his colleagues of the university. Of the nature of these disagreements we are not informed; enough that we know he felt his life at Göttingen uncomfortable, and that he had the power of escaping from his unpleasant position. He seems in the decline of his life, indeed, to have sighed for the mountains and the valleys where he had passed the first pleasant years of his existence; and his townsmen the Bernese, now fully alive to the merits of their distinguished countryman, made such handsome provision for his retirement that he had no inducement again to quit the peaceful haven in which he had at length found shelter from toil, had he been so disposed. Here, then, he struck his shattered sail. But settling at Berne to the active mind of Haller was only entering on a new sphere of usefulness and exertion. He divided his attention between the material interests of his native country and the blandishments of the muses; in the one direction improving the machinery of the salt-works of Bex and Aigle, settling the constitution of the academy of Lausanne, arranging the medical police of Berne, and playing the peacemaker in the long-standing boundary disputes between Berne and Valais. In the other direction, again, besides minor poems, he laid the plans of three political romances on the despotic, constitutionally monarchic, and republican forms of government, and kept up an incessant correspondence in the German, Latin, French, English, and Italian languages, with every notable person in every civilized country of the world. It was in the latter years of his life, too, that some of his most useful and laborious compilations—his "Elementa Physiologiæ," 8 vols. 4to, 1757-66—by far the greatest and best of his works; his "Bibliothecæ," or critical catalogues of works in botany, surgery, anatomy, and practical medicine, were given to the world. The name of Haller still lives among us as a man of great learning and rare industry. He made little or no addition to the sum of human knowledge; but he powerfully influenced other minds, and made the path of learning more easy for those who came after him. Haller, indeed, may truly be regarded as the father of modern physiology. To him are we indebted for the method now alone pursued of investigating the phenomena of the animal organism by observation and experiment, hypothesis being kept entirely in subjection to these two great principles. Since Haller appeared, and especially since his "Elementa Physiologiæ" was given to the world, the science of physiology has assumed an entirely new aspect—the influence of his precepts and example continuing to the present hour, and being destined to endure as long as the path of discovery is pursued by unfettered feet. Haller's knowledge of facts in medical science was only bounded by the state of that science in his day—he knew all that was known; but in assigning reasons for the phenomena exhibited by animal bodies, he certainly set the matter on too narrow a basis. Haller believed that the powers which governed the actions of the living body might be indicated under no more than two heads—irritability and contractility; the former being seated in the brain and nerves, the latter in muscular fibre. This hypothesis, by no means so original as is often supposed (for its germs were already extant in the writings of the English anatomist Glisson), and really unimportant in itself, was nevertheless the cause of long trains of thought, and numerous series of observations and experiments, that essentially advanced physiological science. Whytt, Cullen, the Hunters, and Bichat—leading names in physiology—were all scholars of Haller, though none of them swore by the dicta of the master. In the present day we generally limit the term contractility to designate the special property of the muscular tissue, whilst we acknowledge as many irritations, or causes of action in particular organs, as there are specific functions attached to them. In Haller's time, and in the time of his more immediate successors, the nerves of sensation were not yet distinguished from those of motion, so that Haller himself seems often at a loss to separate irritability from contractility, and to distinguish accurately between the two; and the experiments of one among his successors sometimes lead him to designate as contractility phenomena which the observations of another induce him to characterize as irritability, and *vice versa*. And then, it was not yet suspected that each separate sense and function had its own peculiar nerve, alive to its special and specific stimulus, but dead to every other excitement—a grand conclusion, which leads to the still wider induction, that every faculty of the mind is connected with its own peculiar bundle in the cerebral mass—a fact, if indeed it be a fact, of the importance of which to mankind in the sciences of morals, politics, and religion, the world is as yet but little aware. In the field of discovery, then, whilst it must be owned that Haller's merits are not transcendent, it is impossible to deny that by his learning and assiduity, by the example of his life and his teaching, and by the quickening influence of his theoretical views, he set his seal not only on his age, but has left it imprinted upon all time. Is there higher honour than this? With the world at large, Haller's name as a poet will probably outlast his reputation as a man of science. "The Alps," and the elegiac poems, "Die Alpen," "Die elegaische Gedichte," are still read, and an edition issues at intervals from the fertile press of Germany. Haller lived to the end of the year 1777, quitting the world only when he had completed the full tale of threescore years and ten, less regretted, we are sorry to add, than so distinguished an individual ought to have been; but the overwrought brain probably led to a haughtiness of demeanour and a state of gloomy despondency that estranged his friends and made his life unhappy. When it had come to this nature kindly interposed, and he slept in peace.—R. W.

HALLER, Berthold, the coadjutor of Zwingle and Œcolampadius in the Helvetic reformation, and the chief reformer of the city and canton of Berne, was born in 1492 at the village of Aldingen in Suabia, and received part of his education in the famous school of George Simmler at Pfortzheim, where he formed an early friendship with young Philip Schwarzerd—the future reformer Melancthon. He afterwards studied for two years in the university of Cologne, and in 1513 accepted the humble post of assistant-teacher at Berne, in the school of his friend and first master, Michael Roth. Having taken orders, he was first a chaplain in Berne, then canon of St. Vincent's, and in 1521 parish priest, in which last office he early began to imitate the example of the zealous evangelical friar, Sebastian Meyer, and to take back his parishioners to the word of God, as the only pure source of religious truth. Both his own timidity and the highly conservative temper of the Bernese imposed upon him the necessity of great caution and moderation in his attacks upon the abuses of the church; but the ultimate success of the Reformation in Berne is traced by historians to this very cause. What Luther, and Zwingle, and Calvin, it has been remarked by a recent biographer, would rather have ruined than effected, was secured by the quiet, patient working of a far less eminent man. On the 7th of January, 1528, was opened the famous conference of Berne, in which Haller took a leading part. It lasted nineteen days, and issued in the complete triumph of the Reformation in the canton. At the following Easter, Haller dispensed the sacrament to the citizens in the evangelical form; and on the day after, the new order for the government of the cantonal church was inaugurated. It was only in the Oberland that he experienced any serious resistance; everywhere else the public mind was ripe for the change, and allowed it to be carried through without tumult. He died in 1536.—P. L.

HALLER, Johann, a German sculptor, was born at Innspruck in 1792; and studied first in the Academy of Munich, where he carried off the prize for sculpture, and afterwards at Rome. During his short life he was chiefly employed by King Ludwig of Bavaria, for whom he executed the colossal statues of Prome-



theus, Dædalus, Hephæstos, Phidias, Pericles, and Hadrian, for the niches in the façade, and prepared the models, from the designs of Wagner, for the pediment of the Glyptothek at Munich; also a bas-relief, from the designs of Cornelius, for the Hall of the Gods in the interior of the same building. He also executed several busts, including one of William III. of England, for the Walhalla. He died in 1826.—J. T–e.

HALLER, Karl Ludwig von, grandson of the great Haller, was born at Berne in 1768, and in his twenty-sixth year became secretary to the council of that republic. After travel on the continent and a lengthened residence at Vienna, he published several works directed against the democratic doctrines then so prevalent. Finally, he embraced the catholic religion; and removing to France, wrote largely, in the interest of legitimacy, in the *Journal des Débats*. After the revolution of July he returned to Switzerland, and died at Soleure in 1854. His works, which attracted considerable attention, were chiefly on political subjects, and vigorously maintained the old doctrine of divine right.—W. J. P.

HALLERSTEIN, Augustin, an astronomer, was born at Krain in 1703, and died at Pekin in 1774. Having entered the order of jesuits, he joined their mission to China in 1735, and continued there until the time of his death. He published a volume of astronomical observations made at Pekin, in which he is designated as "president and mandarin of the Mathematical Tribunal of Pekin."—W. J. M. R.

HALLET, Joseph, an eminent Arian minister, was born at Exeter in 1692. His father of the same name was copastor with the celebrated James Peirce of a respectable congregation of presbyterian dissenters in that city, and conducted an academy for the education of presbyterian ministers. After completing his education under his father, he was admitted to the ministry in 1713, and was settled as pastor in 1715 over a small congregation at Shobrook, where he remained till 1722, when he was invited to succeed his father as copastor with Mr. Peirce. While yet a student he had imbibed a partiality for the Arian views of Whiston and Clarke; and his first work, published in 1720, "The Unity of God," &c., being remarks upon a publication of Dr. Waterland, was written in opposition to orthodox doctrine on the subject of the Trinity. In 1726 he published a funeral sermon for his colleague, Mr. Peirce, and a treatise entitled "The Reconciler." More useful to the cause of truth were his numerous publications in answer to the deistical writings of Tindal, Morgan, and Chubb; while as a biblical critic, he gained much reputation by three volumes of Notes and Discourses, which he brought out at intervals between 1729 and 1736. He died at Exeter in 1744.—P. L.

HALLEY, Edmund, a celebrated astronomer, was born at Haggerston, near London, on the 26th October, 1656. He was educated at St. Paul's school under Dr. Gale, and he is said to have discovered while there the change in the variation of the needle. In 1673 he entered Queen's college, Oxford, where he devoted himself so constantly to astronomy, that before the age of twenty he had sent to the Royal Society a memoir on the orbits of the primary planets. The reputation which this brought to him was such as to induce Charles II. to send him to St. Helena to make a catalogue of the southern stars, which he published in 1699, under the title of "Catalogus Stellarum Australium." This valuable work contains the places of three hundred and fifty stars, observations on the transit of Mercury, and a suggestion that the observations on the transits of the inferior planets might enable astronomers to determine the parallax of the sun. By a royal *mandamus* the university of Oxford made him M.A., and he was about the same year elected F.R.S. In 1679 he went to Dantzic to decide the question, then agitated between Hooke and Hevelius, respecting the comparative merits of the telescope and simple sight in astronomical observations. In 1680 he made the tour of Europe with his friend Mr. Nelson, and observed at Paris, along with Cassini, the celebrated comet of that year. He returned to England in 1681, and was afterwards married to the daughter of Mr. Tooke, auditor of the exchequer, with whom he lived happily till his death in 1737. In 1683 he published his theory of the variation of the needle, which he considered as governed by the nearest of the two magnetic poles existing, as he believed, in each hemisphere. His father, who was a soap-boiler, having suffered from the great fire in London and become bankrupt, the studies of his son experienced some interruption; but he soon resumed his astronomical observations, and was led to inquiries respecting the law of gravity, which brought him into communication with Sir Isaac Newton. In January, 1683–84, Halley having, from the consideration of the sesquialteral proportion of Kepler, concluded that the centripetal force decreased as the squares of the distance, went from Islington to London to consult Sir Christopher Wren and Dr. Hooke on the subject. He found that both these philosophers had been led to the same law, but that neither of them, like himself, had been able to prove that it was applicable to the celestial motions. He was therefore anxious to consult Newton on the subject, and for this purpose he went to Cambridge in August, 1684, where he found that the Lucasian professor had, in a little treatise, De Motu, perfected the demonstration of the great truth that the moon was kept in her orbit by the same power in virtue of which bodies fall on the earth's surface. This treatise was the germ of the Principia, which he persuaded Newton to give to the world, after having carefully superintended the printing of the work, and published it at his own expense. A complete history of this transaction, the most interesting in the annals of astronomy, with the whole of the correspondence between Halley and Newton, a large part of which has been only recently recovered, will be found in Sir David Brewster's Memoirs of the Life, &c. &c., of Sir Isaac Newton, 2nd edit., 1860.

In 1686 Halley published papers on the trade winds and monsoons between the tropics, and subsequently several other chemico-meteorological papers, in one of which, published in 1691, and entitled "On the Circulation of the Watery Vapours of the Sea, and the Origin of Springs," he explains the beautiful law by which a constant circulation of water is maintained between the ocean and the atmosphere. In 1691 Halley was a candidate for the Savilian professorship of astronomy at Oxford, but owing to a suspicion that he was an infidel, David Gregory was appointed to the chair. In 1692 Halley published his "Theory of the Change in the Variation of the Needle," which he attributed to a globe with magnetic poles revolving within the earth, and changing the variation. In order to test this hypothesis, he was anxious to obtain measures of the variation in different parts of the globe, but no opportunity presented itself of carrying his wishes into effect.

In 1696, soon after Newton was appointed warden of the mint, he obtained for Halley the situation of deputy-comptroller of the mint at Chester, one of the five provincial mints in England. Very soon after his appointment serious disturbances arose among the officers. An interesting history of these quarrels on the authority of letters from Halley to Newton, will be found in the Life of Newton already referred to. One of the clerks brought forward false charges against Halley and Woodall the warder, and the disturbances became so serious that Halley was obliged to appeal to Newton to obtain the protection of Charles Montague, mentioning at the same time his willingness to resign his office if it was considered "a voluntary cession." Halley seems to have been at this time dependent on his official income, for before the dissensions had come to a crisis, namely, in February, 1697, Newton had offered to procure for him an "engineer's place" through a Mr. Samuel Newton. Halley expressed his willingness to accept of this kind offer, provided it was likely to be durable. Two days, however, before this letter was written, Newton offered him a situation, worth ten shillings a week, to teach the mathematical grounds of engineering two hours a day to the engineers and officers of the army; but Halley seems to have declined both these situations, and to have retained his place at Chester. In 1698, when the five country mints were discontinued, Halley was, at his own desire, appointed by King William to the command of the *Paramour Pink* in order to determine the variation of the needle in different parts of the world, and to endeavour to discover land to the south of the western ocean. He accordingly set sail in November, 1698, but was obliged to return in July, 1699, in consequence of a mutiny amongst his officers. After the trial of his first lieutenant by court-martial he resumed his voyage, and made a large number of observations in various parts of the Atlantic. On his return to England without the loss of a single man, he was made a captain of the navy, with half-pay during life. In 1701 he published his chart of the variation of the needle, and soon afterwards a chart of the channel which he had surveyed. At the request of the emperor of Germany he went twice to the Adriatic to assist in the formation and repair of harbours, and as a reward for his services the emperor, at an interview with him at Vienna, took

off a diamond ring from his finger and presented it to him, with an autograph letter recommending him to Queen Anne. He returned to England in November, 1703, a few weeks after the death of Dr. Wallis, and was appointed his successor in the Savilian chair of geometry at Oxford. Justly proud of such a fellow-labourer, the university conferred upon him the degree of doctor of laws. In prosecution of the views of Sir Henry Savile, Dr. Halley and Dr. Gregory undertook the publication of the works of some of the Greek geometers; and two of the writings of Apollonius—one on the section of ratios, and another on conic sections—appeared in 1706 and 1710. He had been assistant-secretary to the Royal Society since 1685, but upon the death of Sir Hans Sloane in 1713 he became principal secretary to that body. An account of the great quarrel between him and Flamsteed, in which Flamsteed was the aggressor, will be found in Sir David Brewster's Memoirs of the Life, &c., &c., of Sir Isaac Newton. (See also FLAMSTEED and NEWTON.) On the death of Flamsteed in 1719, Halley was appointed his successor, and though now in the sixty-fifth year of his age, he continued for twenty years, without an assistant, to do all the duties of the observatory. His planetary tables, a great part of which was printed, 1717–19, were not published till 1749—after his death. In 1729 he was elected a foreign member of the Academy of Sciences of Paris. In 1731 he published his proposal for finding the longitude at sea within a degree. In 1737, at the age of eighty-one, he was struck with palsy in his right hand, but was still able to attend the meetings of the Royal Society. His strength, however, gradually declined; and one day, when he was in the act of drinking a glass of wine, he expired in his chair without a groan on the 14th January, 1742, in the eighty-sixth year of his age. His remains were interred in the churchyard of Lee. He had several children, both sons and daughters, some of whom died in infancy. In the history of astronomical discovery, the name of Halley will stand not far from that of Newton, with which it is so closely associated. His discovery of the long inequality of Jupiter and Saturn; of the acceleration of the mean motion of the moon; his prediction of the return of the comet which bears his name; his researches in terrestrial magnetism; his suggestions regarding the determination of the sun's parallax; his meteorological, mathematical, optical, and statistical researches, evince a universality of talent of rare occurrence. In the Eloge by Mairau, read in 1742 to the French Academy of Sciences, he is described as a naturalist, a scholar, a philosopher, an illustrious traveller, an able engineer, and almost a statesman.—D. B.

HALLIER, FRANÇOIS, was born at Chartres in 1595. At sixteen he professed philosophy at Paris, and at thirty was made a doctor of the university. He was appointed tutor of Ferdinand de Neuville, and in that capacity visited Germany, England, Italy, and Greece. In 1636 he published a book on the election and ordination of the clergy. He defended the censure of the Paris theologians against the English divines. His efforts were rewarded with pensions and promotions; he became syndic of the theological faculty at Paris, and in succession bishop of Toul and Cavaillon. The charge of Jansenism was preferred against him, probably because he was not obsequious enough to the jesuits. He died in 1659, leaving several works on ecclesiastical and other subjects, and a reputation for great erudition.—His brother PIERRE was a doctor of the Sorbonne, and died in 1617. —There was also a French divine named JACQUES HALLIER, who died in 1683.—B. H. C.

HALLIFAX, SAMUEL, D.D., was born at Mansfield in 1733, and studied at Jesus college, Cambridge, whence he removed to Trinity hall, and took his degrees in civil law in 1761. He was appointed professor of Arabic at Cambridge in 1768, but resigned in 1770, and became regius professor of civil law. In 1774 he became chaplain to George III., and the same year published his "Analysis of the Roman Civil Law, compared with the Law of England." In 1775 he was made master of the faculties in doctors' commons. In 1776 he published "Twelve Sermons on the Prophecies," and in 1781 was elected bishop of Gloucester, whence he removed to St. Asaph in 1789. He is best known at the present time by his "Analysis of Bishop Butler's Analogy," which is still useful. He died March 4th, 1790.—B. H. C.

*HALLIWELL, JAMES ORCHARD, an eminent English archæologist and literary antiquary, was born at Chelsea in 1821. He began his studies under Charles Butler the mathematician, and in 1837 passed a year at Cambridge. In 1839 he commenced his literary labours by publishing an edition of the works of Sir John Mandeville, since which time his prolific pen has been in constant activity. In the capacity either of author or editor his name appears on the title-pages of more than a hundred works. Mr. Halliwell's principal claim to distinction is to be found in his earnest study of Shakspeare and his age. With the fond love of a collector of Shakspeariana he has rendered a service to English literature, by reprinting numerous tracts, plays, poems, ballads, &c., illustrative of the Elizabethan age, and this without violating that ineffable charm in a collector's eyes, the quality of rarity, for he has made a practice of printing only a small number of copies, which number has again been reduced by the destruction of copies that may have remained on hand. To him the Percy Society, the Camden Society, and other kindred associations owe much. Philologists and students of our old writers are greatly indebted to him for his "Dictionary of Archaic and Provincial Words, Obsolete Phrases, Proverbs, and Ancient Customs, from the Fourteenth Century," the last edition of which appeared in 1855 in two thick octavo volumes. But the greatest achievement of Mr Halliwell's literary life has been his splendid edition of Shakspeare's works. In nine magnificent folios he has gathered together the fruits of his many years' study of Shakspearian literature. Founding the text upon a new collation of the early editions of the great dramatist, he has illustrated it by copious archæological annotations, and by the addition of all the novels and tales on which the plays are founded. To these he has annexed an essay on the formation of the text, and a life of the poet. Numerous plates, facsimiles, and woodcuts, accurately taken from original sources, help to make the work an *edition de luxe*. Only one hundred and fifty copies are printed, a number is assigned to every copy, and the plates have been destroyed, in order that the limit may be strictly preserved. For a list of Mr. Halliwell's other publications, see Alibone's Dictionary.—R. H.

HALLMAN, CARL ISRAEL, a Swedish writer of comedies, was born in 1732. He was the beloved friend of the favourite Swedish poet Bellman, and possessed something of his genius. He was a Flemish painter in literature. His comedies and farces, though rather coarse, are vivid sketches of the folks-life of Sweden. His vaudeville, "Opportunity makes the Thief," still retains its place on the Stockholm stage, and still receives, as at its first appearance, the heartiest applause. Hallman died in 1800 at Stockholm, his native city. The latest edition of his collected works was in 1853 in 2 vols.—M. H.

HALLORAN, SYLVESTER O'. See O'HALLORAN.

*HALM, FRIEDRICH. See MÜNCH BELLINGHAUSEN.

HALMA, NICOLAS, was born at Sedan, December 31, 1755, and studied at Sedan and Paris. He made himself master of numerous languages, and also paid attention to medicine, mathematics, geography, theology, &c. He was principal of the Sedan college in 1791, and afterwards filled various offices at Paris. His translations of ancient Greek astronomers are not much valued. His own works are numerous, and chiefly on scientific subjects. Halma took orders in the Romish church.—B. H. C.

HALS, FRANS, one of the most distinguished of the Flemish portrait painters, was born at Mechlin in 1584, but he lived chiefly at Haarlem. He was the pupil of Van Mander the Flemish Vasari. The portraits of Hals are executed in a bold grand style; but they are certainly deficient in variety of half tints, his colouring being generally too uniform and heavy. This is the painter of whom Houbraken tells the anecdote about the visit of Vandyck to him on his road to England. Vandyck had heard of the great skill of Hals, and he called upon him as a stranger, requesting him to paint his portrait at once, as he had only a few hours to remain in the town. When the sitting was over, his visitor said it seemed very easy to paint, and he requested Hals to let him try his hand; Hals complied, and when asked to look at his strange sitter's performance, struck with astonishment, exclaimed—"You must be Vandyck, no other man could have done this." Vandyck asked Hals to accompany him to England, but the latter declined. His habits were not suited to courts; he was much given to drinking, and Houbraken says his pupils often put him to bed intoxicated. He lived to a great age notwithstanding, being in his eighty-second year when he died in 1666.—His younger brother, DIRK HALS, a painter of animals and ordinary Dutch subjects, died before him in 1656. Adrian Van Ostade, Adrian Brower, and Dirk van Balen were pupils of Frans Hals.—R. N. W.

HALTAUS, Christian Gottlieb, a German antiquary, born at Leipsic in 1702; died there head-master of the Nicolai-schule in 1758. He published "Calendarium medii ævi," and "Glossarium Germanicum medii ævi."—K. E.

HALYBURTON, Thomas, a distinguished Scottish divine, was born at Duplin, near Perth, on the 25th December, 1674. His father, who was descended from the family of Pitcur in Angus, had been minister of the parish, but was ejected in 1662, and died in 1682. To escape persecution, his mother emigrated in 1685 to Rotterdam, where there was a Scotch congregation, served by exiled ministers. He was soon able to speak Dutch, and, in 1687, he was sent to Erasmus' school in that city, where the method of teaching Latin was so skilful and interesting, that he began to "delight in learning," as he tells us in his "Memoirs." But in the autumn of that year, owing to the indulgence published by James II., his mother returned with him to Scotland, when he resumed his studies in the schools of Perth and Edinburgh. In 1692 he entered the university of Edinburgh, but removed in the following year to St. Andrews, where he finished his education for the ministry. He was for some time a tutor and domestic chaplain at the Wemyss; in 1699 was licensed by the presbytery of Kirkcaldy; and in 1700 was ordained minister of Ceres. In 1701 he married. In 1710 he was recommended by the synod of Fife to the chair of divinity in St. Leonard's college, St. Andrews, to which he was appointed by Queen Anne. During his brief occupancy of the chair, he continued to devote his earnest studies to the evidences of divine revelation, the fruit of which appeared in his celebrated work, "Natural Religion insufficient and Revealed necessary to happiness," which was published in 1714. But this was a posthumous work. To the great loss and grief of the church, he was cut off in 1712. Other posthumous fruits of his pen were, "The Great Concern of Salvation," published in 1721, and "Ten Sermons," 1722. His "Memoirs," written by himself, contain a remarkable and valuable record of his religious life. It is as an answer to the celebrated treatise of the father of the English deists—De Veritate—that Halyburton's principal work is highly commended by Leland and by Orme.—P. L.

HAMADANI, Badi Az-Zaman al, was the surname of Abulfadl Ahmed ben Hosein, born at Hamadan in A.D. 358. He wrote epistles and makâmas, or academical addresses, which have been imitated by Hariri and others. Hamadani was considered an accomplished master of Arabic. He died at Herat in A.H. 398, some say by poison, and others, that having been buried alive during a trance, he died from the fright.—B. H. C.

HAMAKER, Hendrick Arens, was born at Amsterdam, February 25, 1789. Though destined for business, he gave himself to learning, and in 1815 was appointed professor of oriental languages at Franeker. Two years later he accepted a similar post at Leyden. His acquaintance with Arabic, Syriac, Chaldee, &c., was considerable; and some of his pupils attained to eminence. His catalogue of oriental MSS. at Leyden, and others of his works, are still valuable. He wrote partly in Dutch and partly in Latin. He died at Leyden, October 10, 1835.—B. H. C.

HAMANN, Johann Georg, called the "Magus of the North," a German author, was born at Königsberg, August 27, 1730, and devoted himself to the study of theology, philosophy, and literature. After having successively acted as private tutor to several families in Courland, he determined on a commercial career at Riga, and by a Riga house was sent on business to Holland and England, whence, however, he returned disappointed in his expectations and endeavours. In 1763 he obtained a subordinate situation in his native town; but, broken in his health, unsteady and unfit for regular employment, was obliged to resign, and retired to Münster, where he enjoyed the friendship of the Princess Galitzin and the philosopher Jacobi. Here he died 21st June, 1788. His writings, although they have a mystical tinge, which detracts from their clearness and efficiency, are full of faith and ardent piety, and were highly instrumental in reviving the belief in revelation in a barren and worldly age.—(*Complete Works*, ed. by F. Roth, 8 vols.)—K. E.

HAMBERGER, Georg Christoph, a German writer, was born at Feuchtwangen, near Anspach, in 1726. He studied at Göttingen, where he became librarian, and professor of history. He originated the celebrated biographical publication known as "Das gelehrte Deutschland." He died in 1773.—F. M.

HAMBERGER, Georg Erhard, a German physician, was born at Jena in 1697, and educated at the university of his native town. Rising to eminence in the career he had chosen, he had a lengthy controversy with the celebrated Haller. His writings, which are entirely on medical and surgical topics, are said to be characterized by masterly logic and great clearness of style. He died at Jena in 1755.—W. J. P.

* HAMEL, Felix John, department commissioner of income-tax, solicitor for H.M. Customs and the board of trade for merchant shipping business, was born at Tamworth, 11th January, 1808. He is the son of Jean Baptiste Augustin Bruno Hamel, an emigrant of the French revolution, and a descendant of the old Norman family of the Hamels du Hamel et de Braquemont, which has given to France many names eminent in literature and science. At an early age Mr. Hamel, having made choice of the legal profession, entered the office of the late Thomas Wellington of Tamworth, a well-known lawyer in the Midland counties, and afterwards succeeded to his practice. In 1845 the late Sir Robert Peel, then first lord of the treasury, selected Mr. Hamel for the office of assistant-solicitor for the customs, and in three years afterwards he was appointed chief-solicitor. In this capacity he availed himself of many opportunities for conferring advantages on the mercantile community, as well as the officers of the crown. It appears from parliamentary papers, that during the first five years of his solicitorship he, by economy and system, saved no less than £50,000 to the crown in his own department of the customs alone. In 1853 he achieved the Herculean task of consolidating the numerous acts of parliament relating to the customs into one concise act, drawn in clear and simple language, and abolishing the many obnoxious restrictions and incumbrances which formerly rendered the customs' laws unpopular and oppressive. He published this act, with a valuable commentary, preceded by a copious history of the customs from the earliest date. One advantage which the mercantile community derive from this act is, the privilege of substituting general or covering bonds in lieu of the multifarious separate bonds formerly required, the effect of which has been to relieve merchants from much difficulty and annoyance. The esteem in which he is generally held as a public servant has been evinced on two occasions by valuable presentations of plate. He was elected first captain of the customs' rifle volunteers. He is a zealous promoter of educational institutions, and a lover of the arts, being himself a proficient in painting. Mr. Hamel has appeared as an author, and his novel, "Harry Roughton," developes with salutary effect the romance of the smuggler's life and the consequences of crime.—T. J.

HAMEL, Jean Baptiste du. See Duhamel.

HAMEL Du Monceau. See Duhamel.

* HAMELIN, Ferdinand Alphonse, French minister of marine, was born at Pont L'Evesque, department of Calvados, on the 5th of September, 1796. Under the auspices of his uncle who died a rear-admiral, he entered the navy in 1806. He was engaged in the series of sea-fights which ended in the capture of the Mauritius in 1810 by the English. Taking a part in the later naval struggles of the first empire, and ascending in rank, he was a "capitaine de vaisseau" in 1836, having previously, and at his own request, been intrusted with the command of a corvette in the expedition of 1830 against Algiers. Appointed a rear-admiral in 1842, he was sent in 1844 to command the French naval force in the South Pacific, and completed the negotiations which led to the acquisition of the Marquesas islands by France. On his return home he filled successively various important posts, was appointed a vice-admiral in 1848, in the following year a member of the council of admiralty, and soon afterwards maritime prefect of Toulon, in which capacity he directed the arrangements for the despatch both of the army of occupation to Rome and of the forces to the East in the Russian war. Receiving the command of the French Mediterranean squadron, and having joined the English fleet, he assisted in the bombardment of the military port of Odessa, and presided over the disembarkation of the French army in the Crimea. In the naval attack on the forts of Sebastopol, Admiral Hamelin greatly distinguished himself by his fearless exposure of his person. On the 2nd of December following, he was made a full admiral, a post which gave him a seat in the senate. In the April of 1855 he was appointed minister of marine, and in that of 1856 he received the grand cordon of the legion of honour.—F. E.

HAMELMANN, Hermann, was born in 1525 at Osnabrück, and died at Oldenburg in 1595. He was compelled to leave

Osnabrück for preaching the doctrines of Luther, and became conspicuous for his learning and his eloquence. He served the Reformation well by his zeal and talents. Amid many public duties, he found time to write a number of learned works on historical and other subjects. The "Historia ecclesiastica renati Evangelii" and the "Oldenburgische Chronicon," in 3 vols. folio, were useful and important books.—B. H. C.

HAMERANI, sometimes written by Italian authors Emerani, the name of a family of medallists, whose labours for nearly a century and a half contributed to maintain the high character of the papal coins and medals. The following are the most distinguished:—

Albert Hamerani, the founder of the family, was a German. He appears to have been first employed in the papal service under Alexander VII. (1655–67). He engraved several excellent medals of that pope and his successors, Clement IX., Clement X., and Clement XI., and died in 1672.

Giovanni Hamerani, son and scholar of Albert, was medallist to the Popes Innocent XI., Alexander VIII., Innocent XII., and Clement XI. He died in 1705.

Ermengild Hamerani, son and successor of Giovanni, was born at Rome in 1683, and died there in 1744. He alone, or in conjuction with his brother Otto, executed a vast number of medals as well as coins, including those of Clement XI., Innocent XIII., Benedict XIII., Clement XII., and Benedict XIV.

Otto Hamerani, younger brother and scholar of Ermengild, born at Rome in 1694; died about 1753.

Beatrice Hamerani, who gave promise of eminent skill in the family calling, daughter of Giovanni, died in 1703, in her twenty-fourth year.

Giacomo Hamerani, the last of the family, was medallist to Pius VI., and was involved in the ruin which the French revolution brought upon his master.—J. T–e.

HAMILCAR BARCA, father of the great Hannibal, and himself one of the most celebrated of the Carthaginian generals, was appointed to the command of the Carthaginian forces in Sicily in the eighteenth year of the first Punic war, B.C. 247. He maintained his position in the island, defying all the exertions of the Romans, for nearly five years; but at length the total defeat of the Carthaginian admiral in a naval battle which was fought off the Ægates, decided the fate of the war, and Hamilcar was compelled to give his reluctant consent to a treaty by which it was agreed that the Carthaginians should evacuate Sicily. He returned to Carthage filled with intense animosity against Rome, and brooding over plans of future vengeance. The execution of these he was obliged to postpone for some time on account of a great revolt of the mercenary troops and native Africans, which broke out immediately after his return from Sicily, and by which Carthage was brought to the brink of ruin. The command of the government forces was at first intrusted to Hanno, a leading aristocrat, but the numerous reverses which he experienced compelled the senate to appoint the popular general, Hamilcar, as his colleague; and it was chiefly by the skill and energy of the latter that the revolt was at length completely suppressed, after it had lasted three years and four months. Hamilcar, with the army under his command, then crossed over into Spain, which he intended to constitute the basis of his future operations against the Romans. To this step he was now prompted, not only in revenge for the loss of Sicily, but also for the cession of Sardinia, which the Romans had ungenerously extorted from the Carthaginians during the war in Africa. With this view he carried his arms into the heart of the country, subdued a considerable part of it, and founded a great city, which some suppose to have been Barcelona, and others New Carthage. At the same time he is said to have acquired vast treasures, not only by levying contributions on the inhabitants, but also by working the rich silver mines for which Spain was at that time celebrated. His object in this was to accumulate the sinews of war, with a view to his long-cherished designs against Rome; and there is no doubt that the same resources were afterwards industriously turned to account by his son Hannibal. It appears that Hamilcar himself contemplated crossing the Alps, when he was slain in a battle against the Vettones, B.C. 229, leaving three sons, Hannibal, Hasdrubal, and Mago, all of whom bore a distinguished part in the second Punic war.—G. BL.

HAMILTON, the name of one of the most illustrious Scottish noble families, the head of which is premier peer of Scotland, and nearest heir to the crown after the present royal house. The first mention of the name in Scottish records occurs in 1272, but it was Sir James Hamilton, the sixth baron of Cadyow, created Lord Hamilton in 1445, who gained for his house a position in the foremost rank of the nobles of the land. He appears to have been a man of great prudence and sagacity, and his well-timed desertion of the earl of Douglas in the memorable struggle between that formidable baron and James II. in 1454, contributed greatly to the overthrow of the Douglases, and was rewarded with liberal grants from their forfeited possessions. On the downfall of the Boyds in 1469 Lord Hamilton rose upon their ruin; and in 1474 the princess Mary, eldest daughter of James II., who had married Thomas Boyd, earl of Arran, and had accompanied him in his exile, was recalled from the continent by her brother, James III., compelled to submit to a divorce, and remarried to Lord Hamilton, who must then have approached his grand climacteric, while the age of the princess could not have exceeded twenty-four. The descendants of Lord Hamilton by this marriage became the nearest heirs to the Scottish crown. The earldom of Arran, forfeited by Thomas Boyd, was conferred by James IV. in 1503 on James, second Lord Hamilton, as a reward for his success in negotiating a marriage between the Scottish king and Margaret, daughter of Henry VII. of England. He was subsequently appointed lord high-admiral of Scotland, and obtained the command of the expedition sent by James in 1513 to the assistance of the king of France. But, owing to his incapacity and disobedience of orders, the expedition terminated in a disgraceful failure. He appears to have been afraid to return to Scotland during the lifetime of James; but, after the death of his sovereign at Flodden, he made an unsuccessful attempt to grasp the regency. His conduct during the troubled minority of James, was exceedingly turbulent, unpatriotic, and fickle. When the regent Albany returned to France in 1517, Arran, in consequence of his high birth and great feudal influence, was appointed lieutenant-general of the kingdom, warden of the marches, and one of the lords of regency; but the inferiority of his talents and the fickleness of his character rendered him totally unfit for these high offices. He was for some time bitterly at feud with the earl of Angus, and the violence and bloodshed on both sides reduced the country to a state of almost total disorganization. In 1520 the famous skirmish called "Clear the Causeway," for which Arran and his son were mainly to blame, was fought between these two fierce factions in the streets of Edinburgh, and terminated in the total defeat of the partisans of Arran. The earl and his illegitimate son, Hamilton of Finnart, were in such peril that they were fain to make their escape, mounted on a coal horse from which they threw the load. A few years later, Arran became reconciled to his former rival Angus, and, in the interest of the Douglases, fought the battle of Linlithgow in 1526. He died early in 1529.

John Hamilton, the last Roman catholic archbishop of St. Andrews, was a natural son of the first earl of Arran. He was appointed in succession abbot of Paisley, privy seal, high treasurer, and primate of Scotland. He was an able but ambitious and intriguing man, and had great influence over his brother the regent. He was the soul of Queen Mary's party during her confinement in Lochleven, and was deep in the intrigues for her restoration to the throne. He was taken prisoner when Dumbarton castle was captured in 1571, and was hanged at Stirling as an accomplice in the murder of Regent Moray.

Another natural son of the earl was Sir James Hamilton of Finnart, a very able and accomplished, but fierce, turbulent, and bloodthirsty man. He was a skilful architect, and built Craignethan and other baronial and royal castles. He was a favourite councillor and friend of James V.; but ultimately was tried, convicted, and executed for treason, 16th August, 1540.

James Hamilton, second earl of Arran, son of James first earl, on the death of James V. in 1542 was unanimously chosen regent of Scotland to the exclusion of Cardinal Beaton, who alleged that he had been appointed to this high office by the will of the late king. The earl was of a timid and vacillating character, however, penurious in his habits, and altogether destitute of the talent and energy requisite for the government of the country at that crisis of its affairs. He was at first favourable to an alliance with England, and to the marriage of the infant-queen Mary to Prince Edward, and was assiduously courted by Henry, who

made him the most magnificent promises; but the unjust and impolitic demands of the English king excited a strong feeling of hostility throughout Scotland, which Arran could not resist. His natural brother, the abbot of Paisley, succeeded in gaining a complete ascendancy over his irresolute mind, persuaded him to become reconciled to Cardinal Beaton, to join the French party, and ultimately, in 1543, to abjure the protestant faith, and to return to the bosom of the Romish church. The invasion of Scotland in 1544, and the merciless ravages of the English army under the earl of Hertford, completed the alienation of the regent and the Scottish people. The match was broken off; the alliance with France was renewed, and the dukedom of Chatelherault, with a considerable pension, was conferred upon Arran by the French king, in order to induce him to consent to the marriage of Queen Mary to the dauphin of France. Throughout the sanguinary war which the English carried on against the Scots, with the view of compelling them to fulfil the conditions of the marriage treaty with Henry, the regent displayed a great want of energy and activity in providing for the defence of the country; and his folly and inexperience were the main cause of the bloody defeat of the Scottish army at Pinkie, in 1547. He behaved with equal pusillanimity and fickleness in the great contest between the protestants and Roman catholics in Scotland, and in the end lost the confidence of both parties. Having thus rendered himself contemptible in the eyes of the people, his influence was completely destroyed, and at last by alternate appeals to his hopes and his fears, he was induced to abdicate the regency, 12th April, 1554, in favour of the queen-dowager, Mary of Guise. On laying down his office, he was declared by the parliament the second person in the kingdom, and nearest in succession to the crown. With his characteristic fickleness he joined the lords of the congregation in 1559 against the queen-regent; he violently opposed the marriage of Queen Mary to Darnley in 1565, and had to purchase his pardon for that offence, by consenting to surrender his castles, and to live abroad for five years. He returned to Scotland in 1569, after the deposition of the unfortunate Mary, and became the leader of the queen's party. He suffered imprisonment for some time in Edinburgh castle by an arbitrary stretch of authority on the part of Regent Moray, and after several alternations of opposition and submission to the dominant party in Scotland, he ultimately made his peace with Regent Morton in 1572, and declared his approbation of the reformed religion and of the king's authority. He died 22nd January, 1574. The dukedom of Chatelherault was resumed by the French crown, but his Scottish honours descended to his eldest son—

James, third earl of Arran. He was in the castle of St. Andrews when Beaton was murdered in 1546, and was for some time detained a prisoner by the conspirators. The parliament, fearing that they might deliver up to the English the heir presumptive to the crown, passed an act declaring the governor's second son nearest heir, so long as the eldest should remain in the hands of the enemies of the realm. Arran obtained his freedom on the surrender of the castle to the French, and in 1555 visited the court of France, where he was appointed captain of the famous Scotch guard, and gained great distinction by his remarkable bravery. Having, however, been marked out as a victim by the Guises he fled to Geneva in 1559; and after travelling through Germany and Flanders, making himself acquainted with the reformed churches, he returned home by way of England, where he was cordially welcomed by Elizabeth, who spared no pains to attach him firmly to the protestant cause. In 1560 the Scottish parliament proposed the earl as a husband to the English queen. An unsuccessful attempt was made in the following year to bring about a marriage between Arran and Queen Mary, to whom he was sincerely attached. But disappointment, neglect, and annoyances caused by his father's parsimony, preyed upon a mind always excitable and impetuous, and in the end upset his reason. He was formally pronounced insane in 1562, and was placed in confinement. Notwithstanding his pitiful and hopeless condition, by a most shameful stretch of arbitrary power, he was held responsible in 1579 for the actions of his brothers; his estates were seized by the rapacious Regent Morton, and he was subjected to a rigorous imprisonment in the castle of Linlithgow. After the downfall of Morton, Captain James Stewart, the infamous favourite of James VI., obtained a grant of the Hamilton estates, and was even created Earl of Arran. But, on the overthrow of this minion in 1585, the Hamilton family regained their lands and titles. James, earl of Arran, survived till 1609. His brother—

Lord John Hamilton, commendator of the rich abbey of Aberbrothwick, and hence frequently named Lord Arbroath, was the virtual head of the great house of Hamilton after the death of his father, the duke, in 1574. He professed to be a zealous partisan of Queen Mary, and received her at Hamilton after her escape from Lochleven. His brother, Lord Claude Hamilton, commanded the queen's forces at the disastrous battle of Langside. It is now known, however, that in spite of all their professed zeal, the Hamiltons were, at the time of Mary's abdication of the crown in 1567, eager that she should be put to death, and that Hamilton, archbishop of St. Andrews, in the name of his family, formally proposed this course to the barons of the king's party, as the only certain method of reconciling the hostile factions. The assassination of Regent Moray was planned by them and their associates, and executed by a member of the family—Hamilton of Bothwellhaugh; and the slaughter of the Regent Lennox in the raid of Stirling, in 1571, was instigated by Lord Claude Hamilton and Lord Huntley. Six years later, the Regent Morton confiscated the Hamilton estates and seized the strongholds of the family. Lord John fled to France, and remained in exile until 1585, when, along with other banished noblemen, he entered Scotland at the head of a powerful army, expelled the royal minion Stewart, the usurper of the Hamilton title and estates, and seized the king's person. James was fain to grant the banished nobles an ample pardon; to repeal the act of forfeiture against them; and to reinstate the Hamiltons in their possessions. Lord John continued henceforth in high favour with the king, and in 1599 was created Marquis of Hamilton. He died 12th April, 1604, in his seventy-second year. His son—

James, second marquis of Hamilton, was born in 1589, succeeded his father in 1604, and his uncle, the earl of Arran, in 1609. He presided as royal commissioner at the meeting of the Scottish parliament, held in 1621, which ratified the famous "Articles of Perth," establishing the episcopal form of worship —a result which, in spite of the most determined opposition, was brought about mainly by the dexterity of Hamilton. The marquis died in 1625, in his thirty-sixth year, deeply lamented by James, who followed him to the grave in a few days.

James Hamilton, third marquis and first duke of Hamilton, son of the preceding, was born in 1606. When he had reached his fourteenth year, he was sent for to court, and betrothed to Margaret, daughter of the earl of Denbigh, then only seven years of age. After this ceremony, the marquis was sent to Oxford to complete his education, which had previously been carried on in Scotland. An early and close intimacy sprung up between the prince of Wales and the young marquis; and after Charles ascended the throne he induced his friend by repeated and earnest requests to quit his beautiful residence in the island of Arran, and to repair to court. On his arrival there, in the year 1628, Hamilton was appointed master of the horse, a gentleman of the bedchamber, and a privy councillor. Other high honours were subsequently heaped upon him, and he was appointed to the command of the forces sent to the assistance of Gustavus Adolphus of Sweden. The expedition sailed on the 16th of July, 1630, and having reached the mouth of the Oder in safety, the troops were disembarked, and contributed largely to the victory which the king of Sweden gained over the imperialists at Leipsic. Hamilton then marched with his brigade into Silesia, where he distinguished himself by his courage and prudence. He was ultimately recalled in 1632; and returning to England received a cordial welcome from the king. During the succeeding six years of his life the marquis took no part in public affairs. But in 1638, when the foolish proceedings of Charles and Laud, in attempting to impose the liturgy on the Scottish people, had led to the adoption of the National Covenant and to open resistance to the royal authority, Hamilton was sent down to Scotland as royal commissioner, with instructions to endeavour to allay the agitation by the offer of certain concessions. But promises and threats proved alike unavailing to induce the people to acquiesce in the religious innovations. The marquis was three times successively sent down to Scotland with fresh instructions and enlarged powers, but with the same result. The temporizing offers of Charles, as he distinctly stated in his private letters, were intended merely to gain time until his warlike preparations were completed to reduce the

Scottish people by force; and Hamilton, though with evident reluctance, lent himself to the dishonest policy of his master. The covenanters, however, distrusted the sincerity of both, and firmly adhered to their principles. The marquis presided as royal commissioner at the memorable assembly held in Glasgow in November, 1638, which abolished the entire episcopal government and form of worship; and he attempted, but in vain, to arrest its root-and-branch reforms by declaring the assembly dissolved. In the following year he was despatched to Scotland with a fleet of twenty ships of war, while Charles himself marched northwards at the head of twenty thousand men, for the purpose of reducing his refractory subjects to obedience; but the expedition proved entirely abortive. When hostilities at length broke out between the king and the English parliament, both parties eagerly strove to obtain the assistance of the Scots. Montrose earnestly urged that the royalists in Scotland should take up arms at once. Hamilton, on the other hand, recommended a cautious and temporizing policy, in the hope that the covenanters would be gained over by courtesy and kindness. Charles approved of Hamilton's advice, and, conferring a dukedom on him as a mark of his confidence, sent him back to Scotland with large powers. His trimming policy, however, proved completely unsuccessful. The covenanters sent a powerful army to the assistance of the parliament; and Charles was so much provoked at this result, that, suspecting the duke of treachery, he caused him, on his arrival at Oxford, in December, 1643, to be put under arrest and sent prisoner to Pendennis castle, and afterwards to Mount St. Michael in Cornwall. In spite of this severe treatment, on regaining his liberty, after a confinement of twenty-eight months, the duke was among the first to wait upon the king at Newcastle, when he sought refuge with the Scottish army. He vehemently opposed the surrender of the unfortunate monarch to the English parliament, and, with unshaken loyalty, he exerted his utmost influence to retrieve the desperate fortunes of his royal master. Having obtained the sanction of the Scottish Estates, he levied an army for the purpose of rescuing the king by force of arms; and marched into England at the head of an ill-equipped and badly-disciplined body of raw levies, amounting to about fifteen thousand men. But his abilities were altogether unequal to the enterprise which he had undertaken. The main body of his army was defeated and captured by Cromwell and Lambert at Preston, August 17th, 1648. The duke himself, with his principal officers and about three thousand cavalry, fled to Uttoxeter, where they were intercepted and compelled to lay down their arms. He was imprisoned at Windsor, from which he made his escape a few hours after the execution of the king; but was retaken next morning, brought to trial on the 6th of February, found guilty of treason, and beheaded in Palace Yard on the 9th of March, 1649, in the forty-third year of his age. The duke of Hamilton was a man of amiable, though reserved disposition, and unswerving loyalty; but he was placed in a position, in very trying times, for which his moderate abilities and vacillating character rendered him quite unfit; and his want of sagacity, firmness, and energy, caused his efforts in behalf of the royal cause to prove entirely fruitless, and in some instances positively mischievous. He was succeeded by his brother—

William, second duke of Hamilton, who was born in 1616. He was created a peer by the title of Earl of Lanark in 1639, and was appointed secretary of state for Scotland in 1640. He was arrested along with his brother in 1643, but made his escape, and coming down to Scotland joined the covenanters. Like his brother, however, he strongly opposed the surrender of the king to the English parliament in 1647; actively promoted the engagement for his rescue in 1648, and when the Scottish army marched into England for that purpose, was appointed commander-in-chief of the forces left in Scotland. Shortly after the overthrow of the royal party he went abroad, but returned to Scotland with Charles II. in 1650. He was for some time excluded from the court and from office by the extreme covenanting party, but was permitted to assist in the defence of the country, after the defeat at Dunbar. He accompanied Charles in his expedition to England as second in command, and was mortally wounded at the battle of Worcester, 3rd September, 1651, and died on the 12th of that month in his thirty-fifth year. The English titles of the family became extinct at the death of Duke William, but the duchy devolved upon his niece—

Anne, Duchess of Hamilton, daughter of James, first duke, who was born about 1636. She married Lord William Douglas, son of the first marquis of Douglas, who was born in 1634, created Earl of Selkirk in 1644, and at the Restoration was made duke of Hamilton for life. His grace frequently opposed the measures of the court during the reign of Charles II., but his opposition even to the most flagrant acts of tyranny was cautious and languid. James appointed him a privy councillor and one of the commissioners of the treasury, and he was implicated in many of the unjustifiable acts of the Scottish privy council at that period. On the landing of the prince of Orange, however, the duke presided at the meeting of the Scottish nobility and gentry in London, who requested the prince to assume the government of Scotland. Although his abilities were but moderate, and his political career by no means straightforward or consistent, he was selected by the whig party as their leader on account of his illustrious descent and vast influence, and after a keen contest was elected president of the convention at Edinburgh in 1689, which declared the throne vacant, and tendered the crown to Mary and William. When the convention was turned into a parliament, the duke was nominated lord high commissioner. He was appointed president of the council and high admiral of Scotland, but having quarrelled with the court retired for a considerable time into private life. He was reconciled to the government, however, and quitting his retreat was appointed commissioner to the parliament of 1693. Hamilton was a man of fair abilities and of respectable character, tried by the low political standard of the day; but he was fickle, false, and greedy, and so provoked William by his factious conduct, that he exclaimed on one occasion—"I wish to heaven that Scotland were a thousand miles off, and that the duke of Hamilton were king of it; then I should be rid of them both." Bishop Burnet says the duke "wanted all sort of polishing. He was rough and sullen, but candid and sincere [a great mistake.] His temper was boisterous, neither fit to submit nor to govern." The duke died in April, 1694, in the sixtieth year of his age.

James, fourth duke of Hamilton, son of the preceding, was born in 1658, and educated at the university of Glasgow. After completing his education he made a tour on the continent, and on his return in 1679 was appointed one of the gentlemen of the bedchamber by Charles II., with whom he was a favourite on account of his good humour and wit. In 1683 he was nominated ambassador extraordinary to France, served two campaigns as aid-de-camp to the French king; and on leaving France, after the death of Charles II. in 1685, was warmly recommended to James VII., his successor, by Louis XIV. himself. The earl of Arran, as he was then called, received from the new king the office of master of the wardrobe, in addition to his former post, the command of the royal regiment of horse, and a grant of the forfeited estates of the Stewarts of Coltness, who were stripped of their property on account of their nonconformist principles. When the Restoration took place Arran adhered to the cause of James, while his father the duke, according to a common course of policy at that period, supported the claims of William, so that in any event the family titles and estates were safe. Arran was deeply implicated in Montgomery's plot for the restoration of the exiled family, and was twice committed to the Tower on suspicion of treason. On regaining his liberty he returned to Scotland, and spent several years there in retirement. The death of his father in 1694 brought him no accession of title or estate, as both were possessed by his mother. But in 1698 the duchess resigned the family dignities into the hands of the king, who immediately conferred them on her son, to the no small surprise of the friends of government, as the disaffection of Arran was well known. During the excitement connected with the failure of the Darien expedition, the new duke acquired great popularity by heading the opposition to the ministry, and strenuously supporting the claims of the African company. On the accession of Queen Anne he protested against the legality of the meeting of the convention parliament, affirming that it ought to have been dissolved on the death of William, and withdrew from the house followed by seventy-nine of the members—a step which was warmly resented by the queen. His grace took an active part in the discussions about the union of the two kingdoms, and was regarded as the leader of the opposition to that measure. But he suddenly abandoned his party at a critical moment either through treachery or fickleness, and by his desertion completely paralyzed their movements. He contrived to keep up a correspondence with the exiled monarch, but his attachment to James

was not sufficiently strong to induce him to run much risk for his sake; for on learning that a descent was about to be made on Scotland, the duke retired to his estates in Staffordshire, and on the appearance of the French fleet on the coast he was taken into custody and carried to London. On the overthrow of the whig ministry in 1710 various honours and offices were bestowed upon the duke, and he was in the following year created a British peer by the titles of Duke of Brandon and Baron Dutton; but the house of lords offered a violent resistance to this step, and after a long debate, and by a narrow majority, decided that no Scottish peer being created a peer of Great Britain since the Union had a right to sit in that house. This resolution, though quite illegal, was not rescinded till 1782, when Douglas, eighth duke of Hamilton, was permitted to take his seat in the house of peers as duke of Brandon. In 1712 Duke James was appointed master-general of the ordnance, and was decorated with the order of the garter, in addition to that of the thistle which he had received from King James. His grace was shortly after nominated ambassador extraordinary to France, but before he could set out for the French court he was killed in November, 1712, in a duel with Lord Mohun, an odious villain already stained with several murders. The jacobites, who had formed great expectations from the duke's mission, went so far as to affirm that Mohun had been instigated by some of the whig party to challenge the duke, and that the unfortunate nobleman was killed, not by his antagonist, who also fell, but by General Macartney, Mohun's second, who fled at the time, and remained abroad for several years. He ultimately surrendered himself, and was tried in 1716 and acquitted of the murder, but found guilty of homicide. The duke resembled his predecessors both as regards his mediocre talents and his fickleness of character. Mackay, who gives him credit for bravery and good sense, speaks of his "black, coarse complexion" and rough manners, and adds, "He is very forward and hot for what he undertakes, ambitious and haughty, and a violent enemy." His grandson—

James, sixth duke, married Miss Gunning, the celebrated beauty, who after his death became duchess of Argyll, and was the mother of four dukes—two of Hamilton and two of Argyll—and was created a peeress of Great Britain in 1766 by the title of Baroness Hamilton. Her eldest son, James George, seventh Duke of Hamilton, on the death of the duke of Douglas in 1761, became the male representative and chief of the famous house of Douglas; and his guardians made an unsuccessful attempt to obtain for him the possession of the family estates. (See Douglas family.) Lord Archibald Hamilton, younger son of Archibald, ninth duke, represented the county of Lanark in several parliaments, and was an active and influential member of the whig opposition to the Pitt, Addington, and Portland ministries. William Alexander Anthony Archibald, eleventh duke of Hamilton and eighth duke of Brandon, was born in 1811, married in 1843 the Princess Maria of Baden, and succeeded his father in 1852. He died in July, 1863, and was succeeded by his son William Alexander Louis Stephen. There are two dukedoms, three marquisates, four earldoms, and eight baronies borne by the head of the Hamilton family. A junior branch of the house, descended from Lord Claude Hamilton, noticed above, has been raised to the peerage under the title of Marquis of Abercorn, and obtained extensive grants of land in the north of Ireland. He is the representative of the Hamiltons in the male line.—J. T.

HAMILTON, Alexander, Major-general, sometime secretary of the treasury of the United States, was born in the British West Indian island of Nevis, on the 11th January, 1757. His father, who was of Scotch extraction, had emigrated to Nevis with commercial views, which he failed in realizing, and married a young widow of French Huguenot descent; nor do Hamilton's American biographers fail to note in him a union of French verve with Scotch sagacity and shrewdness. After having received a fair elementary education, he entered at twelve the counting-house of a New York merchant, who had an establishment in the island. The employer saw and fostered the superior intellect of his assistant, and tradition says that a clever description of the hurricane of 1772, furnished by the young Hamilton to a local newspaper, introduced him to the notice, and procured him the patronage, of the leading personages of the colony. However this may be, he was enabled by the aid of patrons to repair to America in search of a better education than Nevis could afford, and with ultimate views on the profession of the law. We find him at last a student of King's college (after the Revolution, Columbia college), New York, a prominent member of debating clubs, a political rhymer in newspapers, and at that period developing a strong devotional feeling. When but seventeen he spoke at the New York city meeting held in the fields on the 6th of July, 1774, on the subject of American grievances. The youthful appearance of his slender and diminutive form, gained him at once a hearing, and the success of his fiery rhetoric made him a politician. After distinguishing himself by some feats of collegiate soldiering, he entered the revolutionary army, and became an aid-de-camp and favourite of Washington. Having married in 1780 a daughter of General Schuyler, he retired from the army in 1782, with the rank of colonel, and resuming the study of the law was admitted to the supreme court, and acquired a considerable practice. Elected a member of congress by the state of New York, he was one of the delegates to the convention of 1787, which framed the constitution of the United States, and which bears the impress of his political convictions. In the secret debates of that assembly he took the anti-democratic side, pleading powerfully for a strong federal government. His views were publicly enforced in a series of letters in the *New York Daily Advertiser* (in the composition of them he had some slight assistance from Jay and Madison), which, afterwards republished with the title of "The Federalist," have since remained an admired text-book of federalist principles. Appointed in 1787 by Washington secretary of the treasury, an office somewhat equivalent to that of our chancellor of the exchequer, Hamilton had a herculean task to grapple with in organizing the finances of the young republic. Here again he had to combat his old antagonists, who wished to repudiate a federal obligation for the payment of debts incurred by the several states in the common cause. Hamilton triumphed, though opposed in the cabinet itself by Jefferson; he consolidated the debts of the states, provided by a judicious system of taxation for the extinction of the federal debt, and established a national bank. He is the founder of the federal finance of the United States. In 1795, he retired spontaneously from the cabinet, and to provide for the wants of a large family, resumed successfully the practice of his profession. He still remained, however, an active politician, and when in 1798, under the presidency of Adams, war between the States and France was imminent, it was made a *sine qua non* by Washington who was summoned from seclusion to take the command-in-chief, that Hamilton should be his second in command. This eminent man, who has received the emphatic praises both of Talleyrand and of Guizot, died within twenty-four hours, of wounds received in a duel fought near New York on the 12th of June, 1804, and forced on him by the notorious Aaron Burr, whose aims both on the presidency and vice-presidency of the States had been thwarted by the publication of opinions of Hamilton's adverse to his claims, and reflecting on his personal character. In 1834–40, memoirs of his life were published by his son, John C. Hamilton.—F. E.

HAMILTON, Alexander, an English orientalist, is said to have been born about 1765, and to have died at Liverpool on the 30th December, 1824. In no English biographical dictionary, or other work of reference, have we been able to discover any notice of his career, an omission naturally commented on in the brief memoir of him in the Biographie Universelle (Michaud's), of which that in the Nouvelle Biographie Générale is little more than a transcript. According to the Biographie Universelle, Hamilton was long a resident in India, where he studied the Sanscrit language and literature. On his return to Europe, having examined the collections of Indian MSS. in the library of the British museum and in that of the East India Company, he went to Paris and inspected those in what is now the Bibliothèque Imperiale. A *detenu* in France after the rupture of the peace of Amiens, he is described as probably the only person on the continent who then understood Sanscrit, which he is reported to have taught—no slight distinction—to Frederick Schlegel, to Chézy, and to Fauriel. During his residence in France he compiled a catalogue of the Sanscrit MSS. in the Bibliothèque Imperiale, which was published in French (Paris, 1807) and in English. After his return to England he was appointed a professor at Haileybury. Among his contributions to Sanscrit literature (several of them anonymous, and all of them described in Gildemeister's Bibliothecæ Sanscritæ Specimen) were the Hitopadesa in Sanscrit, 1810; and the "Terms of Sanscrit Grammar.—F. E.

HAMILTON, Anthony, Count, celebrated as the author of the "Mémoires de Grammont," was of the noble family of that name; his father, Sir George Hamilton, being the fourth son of James, first earl of Abercorn. His mother was the daughter of Lord Thurles, and sister to James, first duke of Ormond. Anthony is said to have been born about the year 1646 at Roscrea, county Tipperary. His father removed the family into France in the spring of 1651, where they resided with the Ormonds near Caen in Normandy. At an early age Anthony, with his brothers, George, Richard, and John, entered the army of Louis XIV.; and on the accession of James II. to the English throne, Roman catholics no longer being inadmissible, he entered the Irish service, where he is mentioned in 1686 as lieutenant-colonel in Sir Thomas Newcomen's regiment. On the recommendation of the earl of Clarendon he was made a privy councillor in Ireland, and appointed governor of Limerick. After the overthrow of James II. he retired with that monarch to St. Germain, where he was distinguished not only by his wit and politeness, but by the composition of the "Quatre Facardins," "La Fleur d'Epine," "Le Belier," and "Zénéide," writings highly extolled by Voltaire and La Harpe. About the year 1704 Hamilton undertook to write the memoirs of the Comte de Grammont, his brother-in-law, and produced a work which for grace and purity of style has never been surpassed. The "Memoirs" are chiefly occupied with a description of the personages who figured in the court of Charles II., with most of whom Hamilton was himself acquainted. Some years after the completion of the "Memoirs," he translated Pope's Art of Criticism into French, for which performance he received the poet's thanks. One of his last efforts, when past seventy, was a copy of verses, "Sur l'usage de la vie dans la vieillesse." He died at St. Germain in April, 1720. His death seems to have been calm and resigned, as his life was innocent, honourable, and unassuming. In his latter years there is no doubt he followed the profession of the christian faith; nor does there seem to be any foundation for the insinuation of Voltaire, that at an earlier period he entertained sentiments of irreligion similar to his own—

> "Aupres d'eux le vif Hamilton,
> Toujours armé d'un trait qui blesse;
> Médisoit de l'humaine espèce,
> Et même d'un peu mieux, dit-on."

Complete works, Paris, 1813, 5 vols.—N. H.

HAMILTON, Charles, was born in Belfast in 1753. In the sixteenth year of his age he entered as a cadet the service of the East India Company, and applied himself, in addition to his military duties, to the sedulous study of the oriental languages. In these he made great progress, and soon obtained a high reputation. He was selected to undertake a translation of the Hedaya, or code of Mahommedan laws, from the Persian—a task originally committed to Mr. Anderson, one of the most distinguished oriental scholars of his day, but which his health prevented his undertaking. To accomplish this laborious work, Captain Hamilton obtained five years' leave of absence, and returned to Europe in 1786. The year after he published his "History of the Rohilla Affghans," which he had prepared while in India, and in 1791 appeared the translation of the "Hedaya," a work of great value and importance. Meantime, he had been appointed to a high official situation in India, and prepared for his return to that country. He was, however, attacked with pulmonary disease which terminated fatally. He died at Hampstead, March 14, 1792.—J. F. W.

HAMILTON, David, architect, was born at Glasgow on the 11th May, 1768. Glasgow owes to David Hamilton some of its principal architectural features. Chief of these is the Exchange, a noble classic structure, 200 feet by 76, with a fine octostyle Corinthian portico. On its completion, his fellow-citizens marked their admiration of his labours and their appreciation of his private worth by a public dinner, at which he was presented with a service of plate and a gold box. Other buildings of a superior character executed by him in Glasgow are the Western Club house; the Glasgow and British banks; the theatre, &c. He was also the architect of the duke of Hamilton's seat, Hamilton palace; Lennox castle, Campsie; Toward castle; Dunlop house, Ayrshire; and other mansions in the west of Scotland. He was a competitor for the erection of the Royal Exchange, London, and his was one of the premiated designs. He died on the 5th of December, 1843.—J. T–e.

HAMILTON, Elizabeth, a clever miscellaneous writer, was born in Belfast, July 25, 1758. Her father, a merchant, died in the following year, leaving a widow and three children, one of whom was Charles, the distinguished oriental scholar. The circumstances of the widow were so straitened that she availed herself of the kind offices of relatives in the education of her children; and Elizabeth at the age of six years was sent to Mr. and Mrs. Marshall of Stirling, the latter of whom was her paternal aunt, and by them she was educated with a care and tenderness that in after years she gratefully recorded. At eight years of age she was sent to school, and distinguished herself by assiduity and success in every branch of study. She soon displayed a strong taste for letters, and especially for poetry. Upon the death of her aunt in 1778 the household duties occupied much of her time; but she nevertheless found leisure for literature, so that in 1785 she commenced regular authorship, contributing some papers to the Lounger. The following year a visit from her brother, then returned from India, exercised a beneficial influence on her in developing her tastes and guiding her studies, especially in the direction of oriental literature. With him she visited London, and was introduced into the literary society of the capital. Shortly after this she lost her second protector, Mr. Marshall; and, quitting Stirlingshire for ever, she established herself with her brother and sister in London, devoting herself to literature. The death of this excellent brother in 1792 was another severe affliction; but she persevered in the course which he had urged her to follow, and in 1796 produced her first work of note, the "Letters of a Hindoo Rajah," in two volumes, in which she pourtrays the character and commemorates the virtues and talents of her lost brother. This work was well received, and in 1800 she published three volumes entitled "The Modern Philosopher." Two editions before the end of the year marked the success of this work, and established the reputation of the authoress. Next followed "Letters on Education" (two volumes in the two succeeding years), dealing not with new systems, but with improved methods of applying those in use. "Agrippina," a classical novel, appeared in 1803, and her merit received the high recognition of his majesty, who conferred a pension on her. She now settled in Edinburgh, where, with the exception of a short interval, she resided till near the close of her life. Here she applied her talents in a great measure to promoting the moral and social condition of the lower classes, and with that view published, in addition to other minor compositions, the work by which she is best known, "The Cottagers of Glenburnie." In this novel Miss Hamilton has done for Scotland what her distinguished contemporary, Maria Edgeworth, had done for Ireland in her Castle Rackrent; and the influence of both works in laying bare and correcting national failings was considerable. "The Cottagers" met with high praise in high quarters. Scott and Jeffrey gave it hearty commendation. Its success was rapid and wide, and a cheap edition was published for circulation in the Highlands. Miss Hamilton's health began to give way, so that in 1812 she was obliged to winter in the milder climate of England. But she still pursued her literary labours, publishing "Popular Essays on the Elementary Principles of the Human Mind;" and "Hints to the Patrons and Directors of Public Schools." She died at Harrowgate on the 23rd of July, 1816. Miss Hamilton's works, including many others besides those mentioned, have been republished. She was a woman of a fine intellect, a sound judgment, a quick and keen appreciation, and great common sense. Her piety was deep and unaffected; benevolent, cheerful, and learned, she was courted as a companion, and esteemed as a friend.—J. F. W.

HAMILTON, Lady Emma, wife of Sir William Hamilton, the antiquarian and diplomatist, but more famous for her connection with Lord Nelson, was probably born on the 26th of April, 1764, at Preston in Lancashire. Her father, Henry Lyons, a labourer, died when she was quite a child, and her mother, a native of Hawarden in Flintshire, removed with her to that place, where they remained with their relatives, who were colliers. There is a tradition that at this time the future Lady Hamilton used to assist her mother in carrying coals about in donkey-panniers. Afterwards Emma was engaged as a nursery-maid in the family of the surgeon of Hawarden, and in 1780, when she was sixteen, she migrated to London to act in a similar capacity in the house of a physician in Blackfriars. She then entered the service of a tradesman in St. James' Market, where her beauty attracted the notice of a lady of

fashion, who engaged her as a humble companion, and while with her she acquired the rudiments of the accomplishments for which she was subsequently famous. Interesting herself in the release of a relative or acquaintance—a Flintshire man, who had been seized by a press-gang—she applied in his behalf to Captain, afterwards Admiral Payne, and by a sudden transition the beautiful petitioner became the mistress of that distinguished naval officer. From him she passed to a Sussex baronet, Sir Harry Featherstonehaugh, with whom she learned to be a bold horsewoman and huntress. Her next liaison, one of some duration, was with the Hon. Charles Greville, a man apparently of more taste and talent than morality, and who exerted himself to develope her intellectual and artistic gifts. He introduced her to the painter, Romney, on whom her beauty made so deep an impression, that she figures in no less than twenty-three of his pictures. Her social and artistic education was completed under Mr. Greville's uncle (See HAMILTON, Sir WILLIAM, Right Hon.); and when she returned with this new protector from Naples to London in 1791, she astonished the higher circles of the metropolis by the beauty, not only of her person, but of her singing and acting. To Sir William she was married at London on the 6th of September, 1791; for some unknown reason signing herself "Harte" in the marriage register. After the marriage, Sir William returned with his bride to Naples, where he was English minister, and to the queen of Naples Lady Hamilton is said to have taken a letter of recommendation from Marie Antoinette. However that may be, Lady Hamilton acquired and retained a powerful influence over the queen, and exerted it with energy and success for the promotion of British interests. Her most notable achievement in this way, and one of great importance, was in the June of 1798. Naples was at peace with France, and one of the stipulations between the two countries was, that not more than two English ships should be allowed at any one time to enter Naples or a Neapolitan port. Nelson was in pursuit of the French fleet, but his own was without water and provisions. He dispatched Troubridge to Sir William Hamilton, to procure the permission to enter Naples or some other port of the two Sicilies, without which he would have been forced to give up the chase and return to Gibraltar. While Sir William was pleading unsuccessfully with the king and the royal council, Lady Hamilton was boldly overcoming the scruples of the queen. Armed with an order signed by the queen of Naples, Nelson entered Syracuse, obtained what he wanted, and fought the battle of the Nile. Soon afterwards the two co-operated again in effecting the escape of the royal family of Naples to Palermo, and an intimacy sprang up between Nelson and Lady Hamilton which has been a matter of controversy, but which the world refuses to believe, with Sir Harris Nicholas, to have been merely a Platonic attachment. There is, however a doubt whether Lady Hamilton was the mother of Nelson's daughter, Horatia. Just before going into the battle, which proved the victory of Trafalgar, Nelson, in a codicil to his will, wrote—"I leave Emma Lady Hamilton a legacy to my king and country;" but neither king nor country paid any attention to the bequest, which was again confirmed by the hero when he was dying. After Nelson's death Lady Hamilton's affairs fell into irretrievable confusion. In 1813 she was confined as a prisoner for debt in the king's bench. Released by the kindness of a generous alderman, she fled with Nelson's Horatia to Calais, and after eighteen months of penury and struggle, died in the greatest poverty on the 15th January, 1815. Some semi-apocryphal memoirs of Lady Hamilton were published at London in the year of her death. The best and most careful account of her strange career is a paper entitled "Lady Hamilton," in *Blackwood's Magazine* for April, 1860.—F. E.

HAMILTON, GAVIN, an accomplished Scotch painter, born at Lanark about 1730. He painted history and portrait, and his figure pieces were chiefly from Homer's Iliad and other classical subjects; but he was more given to the inquiry into the remains of ancient art than to the practice of painting itself. He was of good family, and inherited property sufficient to enable him to live independent of his profession. Hamilton was in London about 1752, and went shortly after to Rome, where he became the scholar of Agostino Masucci, a distinguished pupil of Carlo Maratti. The style of Maratti was adopted by Hamilton, and one of his works—an Apollo—is preserved in Guildhall, London. He, however, soon turned his attention to his favourite pursuits. In 1769 he commenced his many excavations in and near Rome, and he found some very valuable remains of ancient sculpture, several of which passed into the Townley collection, now in the British Museum, and many are in the Vatican. About 1773 he published his "Schola Italica Picturæ," being a selection of celebrated Italian paintings in various collections in Italy, engraved chiefly by Volpato and Cunego. Some few of these have since found their way into our National Gallery. Hamilton also published prints of some of his own works; but they are of an insipid, academic character, and have failed to procure him any reputation as a painter. He was best known in Rome as a patron of young artists and a connoisseur. He is said to have been the first to recognize the great talents of Canova. He died at Rome in 1797.—R. N. W.

HAMILTON, GEORGE, Earl of Orkney, a distinguished military officer, was the fifth son of William Douglas, earl of Selkirk, noticed above, by Anne, duchess of Hamilton, and was born in 1666. He was trained to arms under the care of his uncle the earl of Dumbarton, and attained the rank of colonel in 1690. He fought with conspicuous bravery at the battles of the Boyne and Aughrim against the forces of James II. In 1692 he received the command of the Royal Scots, or first regiment of foot, and distinguished himself at their head throughout the campaigns in Ireland, where he assisted at the sieges of Athlone and Limerick, and in Flanders against the French, particularly at the disastrous battles of Steinkirk in 1692, and Landau in 1693, and at the siege of Namur in 1695. His gallantry at the capture of this famous fortress, where he was severely wounded, was rewarded by William III. with the rank of brigadier-general. He shortly after married Elizabeth Villiers, the mistress of King William—a lady distinguished for her great abilities rather than for her personal charms—and in 1696 was created a peer of Scotland by the title of Earl of Orkney. After the accession of Queen Anne he received various honours; and in 1704 fought under Marlborough at Blenheim, where he took prisoners no less than thirteen thousand of the enemy. He subsequently rendered important service in frustrating an attempt of the French upon the citadel of Liege. In 1707 he again served in Flanders, and took part in the battles of Nivelle, Tournay, Mons, and Malplaquet. In 1712 he was appointed general of foot under the duke of Ormond; was nominated governor of Edinburgh castle; was made one of the lords of the bedchamber to George I. in 1714; and was also constituted governor of Virginia. Lord Orkney was repeatedly chosen one of the sixteen representatives of the Scottish peerage. At the time of his death, in 1737, he had attained the rank of field-marshal.—J. T.

* HAMILTON, HANS CLAUDE, F.S.A., descended from a good family of Irish extraction, received his early education on the continent. He there acquired an ease and fluency in writing and speaking the French language, to which he has added an extensive and critical knowledge of Hebrew, Greek, Latin, and Anglo-Saxon. In 1829 he was selected as tutor to Prince Nicholas Esterházy, the son of the distinguished Austrian ambassador to the court of St. James, and on the prince's departure for Hungary in 1834, was engaged by the late record commissioners to assist in the completion of one of the works about to be published under their auspices. In 1838 he was employed along with John Mitchell Kemble, in collecting the charters and wills published in the Codex Diplomaticus Ævi Saxonici. In the same year he was appointed by the lords commissioners of her majesty's treasury to make a calendar of state papers. In the State Paper office he found a wide field for the exercise of his knowledge, and executed many intricate and important services, for which his acquaintance with northern and oriental languages gave him peculiar aptitude. In 1848 he edited the Latin Chronicle of Walter de Hemingburg. In 1850 he published his "Index to the Pictorial History of England;" in 1851 his Hebrew version of Tupper's Hymn for all Nations. In 1854 he published a "Grammar of the Greek Language," and, in the same year, the first volume of the English translation of Strabo's Geography. In 1856 he edited in Latin the History of English Affairs of William of Newburg, and in 1858 he translated Baron Jolly's notice of the Chapelle de Bourgogne at Antwerp. He was in 1855 appointed one of the assistant-keepers of the public records, and in 1857 was intrusted to him the task of editing the calendar of state papers relating to Ireland, the first volume of which has been published. This work is of the utmost historical importance.—M.

HAMILTON, Hugh, D.D., was born at Knock in the county of Dublin, 26th March, 1729. Entering Trinity college, Dublin, in 1742, after a successful course he obtained a fellowship in 1751, and was shortly after elected a fellow of the Royal Society. In 1758 he published his treatise "De Sectionibus Conicis," which was adopted in the British universities, and may justly be considered as forming an epoch in mathematics. Dr. Hamilton was elected to fill the chair of natural philosophy in 1759, and delivered valuable lectures, including three on the phenomena of air and water. Many of these were published, and two of them appeared in the Transactions of the Royal Society. In 1764 he resigned his fellowship for the living of Kilmecrenan, whence, in 1767, he was collated to the parish of St. Anne's, Dublin, and to the deanery of Armagh in 1768. Dr. Hamilton published in 1792 his "Essay on the Existence and Attributes of the Supreme Being," and during subsequent years contributed many important papers on various subjects, which are to be found in the Transactions of the Royal Irish Academy. In January, 1796, he was consecrated bishop of Clonfort, and in three years afterwards was transferred to the see of Ossory. He died of fever, December, 1805. Like Sir Isaac Newton, Dr. Hamilton was distinguished by "a patient method of thinking;" to this was added great sagacity and extensive knowledge. As a pastor and bishop he was zealous, judicious, and pious, and an earnest promoter and supporter of all public charities. His principal works have been published by his son, Alexander Hamilton, in two vols., London, 1809.—J. F. W.

HAMILTON, James, D.D., an eminently popular religious author, was born at Paisley, 27th November, 1814. His father, Dr. William Hamilton, minister of the parish of Strathblane, was held in high esteem by the Church of Scotland for his piety, learning, and pastoral devotedness, and the spirit of the father passed into his more distinguished son. After a long course of study at the universities of Glasgow and Edinburgh, he was licensed by the presbytery of Edinburgh, and became assistant for a time in the parish of Abernyte, near Dundee. Early in 1841 he was ordained to the pastoral charge of the congregation assembling in Roxburgh chapel, Edinburgh; and in the same year he was removed by a unanimous and cordial call to Regent Square, London, to occupy the pulpit formerly filled by the famous Edward Irving. His success in the metropolis was immediate and complete. The congregation, long scattered and small, was immediately rallied; and a series of tracts on religious subjects, which he began to publish soon after his settlement, and which were written in a captivating style of thought and diction, soon made his name known in all parts of the kingdom. Gifted with an exuberant fancy, well read in history and natural science, and still more in the biography of good and great men and women of all climes and ages, all that he preached, and spoke, and wrote, overflows with happy illustrations. Much of his thought on religious and moral subjects was fresh and sagacious; his views of religious character and life were broad and genial, and his sympathies touched human life and interests at innumerable points. His publications were very numerous; one of the earliest was the "Life and Remains of his Father," in 2 vols. 8vo; "Life in Earnest;" the "Mount of Olives, and other lectures on prayer;" the "Royal Preacher," being lectures on Ecclesiastes; "Lessons from the Great Biography;" the "Happy Home;" the "Plant of Renown, and other Emblems from Eden;" the "Lamp and the Lantern;" besides several biographies, and two serials edited by him, viz., Excelsior, in 6 vols., and our Christian Classics, or readings from the best divines, with notices biographical and critical, in 4 vols. He died on the 24th November, 1867.—P. L.

HAMILTON, Sir John, Lieutenant-general, was born in August, 1755, of the Tyrone family of that name. He was a lieutenant in the 75th, and distinguished himself by leading the storming party at the successful escalade of the rock-fortress of Gwalior, on the 3rd of August, 1780. He was in 1805 a brigadier-general on the staff in Ireland, and in 1809 inspector-general of the Portuguese army, in which capacity he aided effectively in disciplining that section of the duke of Wellington's peninsular force. For his spirited repulse of Soult at Alba de Tormes he was created a baronet in 1815. He was appointed colonel of the 69th regiment in 1823, and spending his later years in retirement, died in 1835.—F. E.

HAMILTON, Patrick, the first preacher and martyr of the Scottish reformation, was born in 1504 somewhere in the diocese of Glasgow, probably at Stonehouse, where his father, Sir Patrick, had a house and barony, the principal seat of the family being at Kincavel, near Linlithgow. He was connected by his mother, Catherine Stewart, with the royal family of Scotland; and by his father with the earl of Arran. As a younger son he was destined for the church; and while yet a boy was made titular abbot of Fern. He does not appear to have studied at any of the Scottish universities, but was sent at an early age to the university of Paris, where he took his master's degree in 1520. He also studied for sometime at Louvain. It was while attending these famous schools of learning that he first became acquainted with the doctrines of Erasmus and Luther. When he returned to Scotland he was already a pronounced Erasmian, and it needed only a few years' study of the great religious controversy of the age to make him also a disciple of Luther. In June, 1523, he was incorporated with the university of St. Andrews; and in October, 1524, he was received into the faculty of arts. In 1526 his Lutheran convictions had grown to ripeness; and "he took upon him priesthood," as John Frith the English reformer tells us, "that he might be admitted to preach the word of God." Of high birth, of courteous speech and manners, and of high intellectual accomplishments, he needed only the inspiration of such convictions to make him a preacher such as the whole Scottish nation would rejoice to hear. It was late in 1526 that rumours first reached James Beaton, archbishop of St. Andrews, that Hamilton had openly espoused the cause of Luther. Hamilton was summoned to appear before him, and fled to Germany early in 1527. After visiting Wittemberg and Marburg, where he conversed with and listened to the teaching of the principal reformers, he returned to Scotland in the autumn of the same year, and began to preach again, with fuller knowledge and more fervid zeal, at Kincavel; and "wheresoever he came," says Spottiswood, "he spared not to lay open the corruptions of the Roman church, and to show the errors crept into the christian religion, whereunto many gave ear; and a great following he had, both for his learning and courteous behaviour to all sorts of people." But a career so full of promise was doomed to be cut suddenly short. The young and fervid preacher was again summoned to appear before the archbishop; and in a few weeks after his entry into St. Andrews, on the 29th of February, 1528, he was led out from Beaton's castle to die at the stake in front of St. Salvator's college. His last words were—"How long, Lord, shall darkness overwhelm this kingdom? How long wilt thou suffer this tyranny of men? Lord Jesus receive my spirit." The smoke of his pile, as one soon after expressed it, "infected all upon whom it blew." His preaching and martyrdom made a deep impression upon the national mind; numerous disciples continued to propagate his doctrine at the cost of exile and death; and it was not till George Wishart appeared as a preacher in 1543 that the teaching of the Scottish reformers entered into any new phase. The whole of the intervening period, therefore, between 1526 and that year, may fittingly be called the Hamilton period of the Scottish reformation. Shortly after his return from Germany he had married a young lady of noble rank; and a posthumous daughter, Isabel Hamilton, is mentioned among the ladies of the Regent Arran's court. The fact of his marriage, and several other important particulars of his life and character, have only recently become known, and rest upon the unexceptionable authority of Alexander Alane, or Alesius (see Alesius), who was his convert and first biographer.—(See *Patrick Hamilton, a historical biography*, by Dr. Lorimer, 1857.)—P. L.

HAMILTON, Richard Winter, D.D., LL.D., was a native of London, where he was born July 6, 1794. He received his education partly at different private schools in and near London, partly at the Mill-hill grammar school. In 1810 he entered the dissenting college at Hoxton as a student for the ministry; and after the due course of preparatory study, he accepted a call to become pastor of the Independent church meeting in Albion chapel, Leeds, over which he was ordained in January, 1815. Here the remainder of his life was passed in the diligent pursuit of knowledge, and in the faithful discharge of his official duties. His fame as a preacher and a platform orator steadily extended. In Leeds he was confessedly the master spirit whose influence was felt in all movements of a literary, religious, or social character, and by whom also the action of the community was greatly swayed on many questions of a political nature. Throughout Yorkshire his services were in constant request on occasions of religious or philanthropic interest, whether connected with his own denomination or of a more catholic kind; and his

visits to the metropolis and other parts of the country on public service were frequent, and always productive of advantage to the cause he sought to promote, by the interest excited and the impression produced by his appeals. It was only towards the later part of his life that he appeared much before the public as an author. With the exception of a few occasional sermons and pamphlets, his first publication was a volume of sermons, which appeared in 1833. His next of any size was a collection of essays, some of which had appeared before in print and which he issued under the infelicitous title of "Nugæ Literariæ." In 1841 he gained a prize for an essay on missions, being the second of two which had been proposed by a gentleman in Scotland for the best essays on that subject. A prize essay on education, published in 1844; a second series of sermons, issued in 1845; a volume on "The Revealed Doctrine of Rewards and Punishments," being the congregational lecture for 1846; a small work in defence of the Sabbath; and a memoir of his friend, the Rev. J. Ely—complete the list of his published works. In all these the marks of a great and versatile intellect are manifest. His theological views, which were those of the puritan school, are boldly and honestly avowed, and defended and enforced with a freshness of thought and illustration, a breadth and fulness of view, a richness of decoration, and a force of eloquence seldom combined. In some of his literary essays his power of humour is abundantly shown, as in his paper on the Yorkshire dialect, and his essay on craniology in the "Nugæ;" but of his extraordinary gift in this way only those can form any idea who enjoyed the pleasure of his personal acquaintance. His nature was genial and loving, and his temper generous. He thus drew to him the affections of all with whom he associated, and few men have carried with them to the grave the regards of a larger number of their fellow-citizens. He died 18th July, 1848.—W. L. A.

HAMILTON, Robert, LL.D., a political economist and mathematician, was born at Edinburgh in the June of 1743, the eighth son of a bookseller and publisher there. Distinguishing himself by his proficiency in the most various branches of learning, he was obliged to forego at first the gratification of his wishes for a literary and scientific life, and to enter a banking establishment in Edinburgh, a position, however, which gave him a practical knowledge of monetary affairs afterwards turned to good and useful account. At this time he employed his leisure in literary and scientific discussion with a knot of young men, which included the founders of the Speculative Society; and a review of Lord Kaimes' well-known work introduced him to that judge and to his circle. After managing a paper-manufactory belonging to his father, he became rector of the academy at Perth, and in 1779 obtained the chair of natural philosophy in Marischal college, Aberdeen, which, after a year he exchanged for the more congenial one of mathematics. In 1777 he published his practical "Merchandise," and in 1796 his "Arithmetic"—treatises long and deservedly popular. But his chief work was the "Inquiry concerning the Rise and Progress, the Redemption and Present State of the National Debt," published at Edinburgh in 1813. This work gave the death-blow to Mr. Pitt's and every other scheme for extinguishing the National Debt by means of a sinking fund, which Dr. Hamilton proved, with an affluence of logic more needed then than now, to be but another and a clumsy mode of borrowing. He died in retirement in 1829, and in 1830 his friends published from his papers a work with the title "The Progress of Society," being mainly disquisitions on politico-economical subjects. There is an interesting sketch of him in Chambers' Biographical Dictionary of Eminent Scotsmen.—F. E.

HAMILTON, Thomas, first earl of Haddington, and lord of the court of session, was the son of Sir Thomas Hamilton of Priestfield, and was born about 1563. He received his legal education in France, and was admitted to the bar in 1587. He obtained a seat on the bench in 1592, and four years later was one of the eight individuals, well known in Scottish history as the "octavians," to whom the management of public affairs was intrusted; and was appointed king's advocate. In 1612 he was nominated clerk-register, an office which he soon afterwards exchanged for that of secretary. In the following year he was raised to the peerage by the title of Lord Binning and Byres. In 1616 he was appointed lord president of the court of session; and three years later was created earl of Melrose, a title which, in 1625, he exchanged for that of Haddington. In the following year he resigned the offices of president and secretary, and was appointed lord privy seal. He died in 1637, in his seventy-fourth year. The earl was celebrated among his contemporaries for his remarkable shrewdness and sagacity, and acquired a large fortune by his industry and frugality. He was held in high esteem by James VI., who bestowed upon him the homely sobriquet of "Tam o' the Cowgate."—Charles Lord Binning, one of his descendants, was the author of the Scotch song entitled "Robin and Nannie."—J. T.

HAMILTON, Thomas, best known as the author of "Cyril Thornton," was born about 1789, and entered the royal artillery, in which corps he rose to be a captain. He served through the peninsular and American campaigns, and at the peace withdrew from the active duties of his profession, and amused himself with literature. He was a contributor to *Blackwood's Magazine* from its commencement, and figures in Peter's Letters as the author of "innumerable beautiful *jeux d'esprit*." In 1827 appeared his novel, "The Youth and Manhood of Cyril Thornton," painting in desultory but most attractive fashion military life in various climes. A few years later was published his "Annals of the Peninsular Campaigns," partly the result of personal experience, and forming a compact handbook of its subject. A new edition of it, with improvements, by Mr. Frederick Hardman, appeared in 1849. In 1833 Captain Hamilton published an interesting record of transatlantic travel—his "Men and Manners in America"—which went through several editions. He died at Pisa on the 7th December, 1842.—F. E.

HAMILTON, William, of Bangour, a Scottish poet, was born in 1704. He was descended from an ancient family, and received a liberal education. When the rebellion of 1745 broke out, Hamilton joined the standard of Prince Charles, and wrote a triumphal ode on the battle of Prestonpans. On the suppression of the rebellion he made his escape to France; but having obtained a pardon from the king, he was allowed to return home and take possession of his paternal estate. The state of his health, however, compelled him to return to the continent, and he died at Lyons in 1754. The first genuine collection of his poems did not appear till 1760. His ballad of "The Braes of Yarrow," which gave rise to the well-known poems of Wordsworth on this spot, is by far the best of his effusions.—J. T.

HAMILTON, Sir William, Right Hon., a distinguished antiquary and a diplomatist, connected with the noble house of Hamilton, was born in Scotland in 1730. It is said that he was the foster-brother of George III. Of his education, and how he passed the early years of his life, nothing is recorded, further than that he became equerry to the young prince, and in 1755 married a young lady, handsome, amiable, and accomplished, with a fortune of £5000. In the first parliament in George III.'s reign Mr. Hamilton sat as one of the members for Midhurst, and in 1764 he was appointed ambassador to the court of Naples in the place of Sir James Grey. Herculaneum and Pompeii were then only recently discovered, and the ambassador naturally had his attention turned enthusiastically to archæological and artistic matters, with the study of which he afterwards combined that of natural history. Between 1764 and 1767 he visited Mount Vesuvius on twenty-two different occasions. He also visited Mount Etna and the Lipari islands. In these excursions he was accompanied by a clever Neapolitan artist, Pietro Fabris, who made drawings of the principal objects of interest, which were afterwards engraved and published in the two works—"Observations on Mount Vesuvius, Mount Etna, &c.," London, 1744; and "Campi Phlegræi: Observations on the Volcanoes of the Two Sicilies," 2 vols., Naples, 1776. A supplement to the latter work was published in 1779. Sir William gradually amassed a splendid cabinet of antiquities, principally consisting of Greek vases, most of which are now in the British museum, in the collection usually known under the misnomer of Etruscan vases. Several objects in the Townley collection of marbles were also formerly in the museum of Sir William Hamilton. A descriptive account of Sir William Hamilton's museum was published by M. D'Hancarville. Sir William Hamilton was known in other ways as a patron of art. He was intimate with Winckelmann and Morghen, and it was owing to his encouragement that the latter was enabled to publish his well-known collection of views at Pozzuoli and other places in the neighbourhood of Naples. His house was hospitably open to artists and savans of every nation. In 1766 he was elected a fellow of the Royal Society, and in 1772 was created

a knight of the bath. His first wife died in 1782. In 1784 he revisited England after an absence of twenty years. His main object was to prevent a marriage about to take place between his nephew, the Hon. Charles Greville, and a Miss Emma Hart or Lyon, then living with him as his mistress. He succeeded in averting the threatened misalliance; but shortly afterwards, receiving a visit from the lady at Naples, he married her himself. (See HAMILTON, LADY EMMA). In 1798, when the French invaded Naples, Sir William and Lady Hamilton accompanied the court to Palermo. From this time till recalled to England Sir William, aided by the talents and intriguing spirit of his wife, played a prominent part in Neapolitan affairs, and was connected with the most stirring military events of the time. In 1800 Sir William returned to England, where he resided alternately at Merton in Surrey, and at his house in Piccadilly, till his death, 6th April, 1803.—G. B–n.

HAMILTON, WILLIAM, R.A., the son of a Scotchman in the employ of the Adams, the distinguished architects of London, was born in 1750, probably at Chelsea. Robert Adams sent Hamilton to Italy, where he studied painting under Antonio Zucchi, an ornamental painter, also employed by the Adams in England. He returned, still very young, to England, and became a pupil of the then newly-founded Royal Academy of the Arts. In 1784 he was elected an associate of the academy, and in 1789 he became an academician. He died in London, December 2, 1801. Hamilton was also much employed by Alderman Boydell. He painted in various styles—portrait, history, or fancy subjects, and arabesques in the style of Zucchi. He was likewise a book decorator. In 1790 he exhibited a design for a window, representing "The Queen of Sheba entertained by Solomon," which was executed on glass by Eginton for the duke of Norfolk, and placed in the great room of Arundel castle. There is a print of it by Caldwell. Though he earned a considerable reputation in his day, but little of it has survived to the present time. "His manner of painting," says Edwards, "was formed upon the gusto of the modern Italian school, light, airy, and pleasant, but with no very profound principles of art. His compositions are rather too theatrical to be deemed natural or judicious."—(*Anecdotes of Painting.*)—R. N. W.

HAMILTON, SIR WILLIAM, Bart., of Preston, professor of logic and metaphysics in the university of Edinburgh, was born in Glasgow on the 8th March, 1788. His father, Dr. William Hamilton, was professor of anatomy and botany in the university of Glasgow, and although he died at the early age of thirty-two, had earned for himself a high scientific reputation. Dr. Thomas Hamilton, the father of Dr. William Hamilton, had occupied the same chair as his son, and was worthily associated with Dr. Cullen in promoting the advances of medical science in Scotland during last century. From his immediate ancestors Sir W. Hamilton appears to have inherited a taste for physiological research, which he turned to good account in connection with his more strictly philosophical studies. Dr. William Hamilton married Elizabeth, daughter of William Stirling, the representative of the ancient family of Calder. Owing to the death of his father, Sir W. Hamilton was left at an early age to the sole care of his mother. The family of Hamiltons from which Sir William was descended, is the oldest branch of the ancient Scottish house of that name. His ancestors, the Hamiltons of Preston, sprung from Sir John Fitz-Gilbert de Hamilton of Rossavon and Fingalton, who lived about the year 1330, and was the second son of the founder of the ducal house of Hamilton. Hamilton of Preston was created a baronet in 1673. The title, however, was allowed to fall into disuse by succeeding representatives of the family, in consequence probably of the loss of their estates, which took place during the troubles preceding the Revolution. The subject of the present memoir established his claim to this baronetcy in the year 1816, and thenceforward assumed the title. Sir William Hamilton was declared lineal representative of Sir Robert Hamilton of Preston, a member of the house noted for his attachment to the cause of the covenant, and as the gallant leader of the popular party at the battles of Drumclog and Bothwell Brig. Sir W. Hamilton entered the university of Glasgow at an early age. He passed through the curriculum of arts at that university, and distinguished himself as a student, especially in the philosophical classes. He formed and retained a high opinion of the system of mental discipline carried out by Professor Jardine, and referred to his instructor in after life with feelings of gratitude and esteem. The summer vacations during his college course were spent with the Rev. Dr. Sommers, minister of Midcalder, who exercised a general superintendence over his studies. Having completed the course of study in arts at Glasgow, Sir William proceeded to Balliol college, Oxford, on the Snell foundation. His career at Oxford was of the most distinguished kind. The works he professed for the honour of examination were remarkable for their almost unparalleled number, and the unusual character of their subjects. His predominant bent towards abstract philosophy, and his love of profound, minute, and unsparing research into the history of philosophical opinions, were already in full activity. He was thus impelled to the study of the original sources of Greek and Roman philosophy, especially Aristotle and his commentators. His knowledge in this department apparently far exceeded the erudition of his examiners, as they declined to question him on several of the books which he professed; and, after a partial examination, were content to pronounce his philosophical information unsurpassed, alike in minuteness and comprehensiveness. His private studies at Oxford laid the foundation of his marvellous philosophical erudition. Thenceforward the Organon of Aristotle with the Commentaries of Alexander, Ammonius Hermiæ, Simplicius, Philoponus, and Boethius, maintained a prominent place in his reading. So thorough did his acquaintance with the Aristotelic logical treatises become, that when wearied with prolonged and minute investigation, or temporarily baffled by the difficulty and intricacy of some speculative point, he usually took up his favourite edition of the Organon, by Pacius, that he might find in its familiar and well-marked pages relief for an overtasked brain and mind, in the pleasure that springs from easy occupation with a subject he had completely mastered. On leaving Oxford, Sir W. Hamilton selected the profession of law. He passed advocate in connection with the Scottish bar in 1813. His time was, however, given less to his profession than to philosophical pursuits. He appears to have taken advantage of his leisure at this period of his life to make himself familiar with the writings of the chief representatives of continental, especially German, speculation. In 1820 he unsuccessfully contested the chair of moral philosophy in the university of Edinburgh, then vacant by the death of Dr. Thomas Brown. The appointment was given by the patrons, the town council of the city, to Mr. John Wilson. The faculty of advocates in the following year nominated Sir W. Hamilton to the chair of universal history in the same university, a position of scanty emolument, and, as a non-obligatory class, attracting few students. He occupied the chair of history until 1836, when, on the resignation of Dr. David Ritchie, he was appointed to that of logic and metaphysics by the town council of Edinburgh. The principal opposing candidate for this position was Mr. Isaac Taylor. Sir William was elected, as against Mr. Taylor, by eighteen to fourteen votes. Sir W. Hamilton experienced a paralytic attack, which occasioned great bodily prostration, in July, 1844. It assumed the form of hemi-plegia of the right side. His bearing under this painful and protracted affliction was touchingly heroic, and in marked accordance with the singular manliness, considerateness, and unselfishness of his character. His mind was unaffected by the seizure, and he was able in great measure as formerly to continue his philosophical pursuits, and superintend the work of his class. His physical frame had, however, received a shock from which it was not destined to recover. After several years of impaired bodily vigour and increasing lassitude, there came the hour of release. Sir William Hamilton died, after a renewed attack of illness, at his house in Great King Street, Edinburgh, on the 6th May, 1856. The motto on his tomb happily characterizes the philosopher and the man:—

His aim
Was, by a pure philosophy, to teach
That
Now we see through a glass darkly,
Now we know in part.
His hope
That in the life to come,
He should see face to face,
And know even as also he is known.

Sir W. Hamilton married in 1829, Janet, daughter of Hubert Marshall, Esq., Glasgow. He left a family consisting of three sons and a daughter. His eldest son, William, a captain in the Bengal artillery, succeeded his father in the baronetcy.

Sir W Hamilton has left behind him no great work embody-

ing in the unity of system his philosophical opinions, whether metaphysical or logical. This omission, considering the character of his mind, is certainly very remarkable. He was impelled by the constitution of his intellect to the search after profound principles which admitted of the widest application; such principles he reached, and they were the objects of his habitual reflection. The cast of his mind, moreover, was eminently orderly and systematic, yet he has left his readers to gather together for themselves, and form a system of his philosophical doctrines, from fragmentary and occasional communications, which, however, it should be observed, approach the highest perfection of their kind. For the absence of any systematic treatise by Sir W. Hamilton on philosophy, a variety of reasons might be alleged; such as, the comparative irksomeness of the detailed application of principles experienced by many minds capable of discovering them, the singularly elevated ideal of a philosophical work which he cherished, and severe bodily illness, which occurred at the time when he might have been expected to commence the undertaking. But even in the absence of a work of this kind, the name of Sir W. Hamilton is to be found in the foremost rank of the philosophers who have adorned the first half of the present century—a period peculiarly rich in men of great speculative ability. Probably no writer on philosophical questions since Leibnitz, with whom Sir W. Hamilton has many points in common, has been so influential, or earned so high a name by fragmentary and desultory publication. The extraordinary mental activity which characterized Sir W. Hamilton, and which carried him into many departments of investigation beyond philosophy proper, was not conjoined with an equal facility in composition, or apparently with any strong desire to awaken a general public sympathy in the results of his researches. He studied, investigated, and reflected from first to last, for the sake simply of an interest in the profound questions which occupied him. No man ever worshipped at the shrine of speculative philosophy with simpler heart, more single eye, or truer faith. For him the pleasures arising from an interest in philosophical questions, and from the ardent search after a solution of them, were intense, as these motives were all-sufficient and unmixed by any baser alloy. His was a soul that dwelt apart from petty ambitions and narrow ends, absorbed in pursuits that brought with them no material gain, capable by itself of sustaining its energies in full vitality, even before other minds had been educated by him to sympathy with his work, and scornful of inferior studies, popularly regarded and denominated useful, merely because their range is lower and narrower, and their advantages consequently more direct, perhaps, and more easily appreciated.

From a very early period of his studies, Sir W. Hamilton was in the habit of noting in a commonplace-book the results of his philosophical reading. This large folio embraces with extraordinary comprehensiveness and minuteness, and in a methodized form, the literature of philosophical questions. It bears ample testimony to the nature and extent of his studies, from the time when he left Oxford until the date of the publication of the first instalment of his views in speculative philosophy, in 1829. In this year appeared in the *Edinburgh Review* an article on the philosophical opinions of M. Victor Cousin, whose fame as a professor of philosophy in Paris was then deservedly of the highest order. From the appearance of this review we have to date the commencement of its author's speculative influence and reputation. This remarkable essay was greatly in advance of the philosophical education of our own country. In France, and on the continent generally, it attracted from the first the notice and admiration which it justly deserved. The distinguished philosopher, whose opinions were subjected to criticism—searching, trenchant, severe, yet courteous—was among the first to recognize and proclaim the eminent merit of the review. The essay on the Philosophy of the absolute, as the review of M. Cousin's work was afterwards entitled, was followed by two papers contributed to the same periodical, which were hardly less powerful or striking. The one was a review of the doctrines of Reid and Brown on the subject of external perception, and appeared in 1830; the other referring to recent publications on logical science, being a criticism chiefly of Dr. Whately's Logic, appeared in 1833. Sir W. Hamilton also contributed to the *Edinburgh* several articles on education, at once profound in matter and lofty in tone. To the articles on education are to be attributed in great measure the movements towards university reform, which of late years have been taking place in the English and Scottish universities.

The principal contributions of Sir W. Hamilton to the *Edinburgh Review* on philosophy, education, and literature, were collected and republished by their author in one volume, entitled, "Discussions on Philosophy," in 1852. In the appendix to this volume the author developes to some extent his new logical theory. His edition of Reid, with notes and dissertations, appeared in 1846. Sir W. Hamilton was occupied at the time of his death on a new edition of the works of Dugald Stewart, which he had completed, with the exception of the memoir of their author, proposed to be added to the collected works. The lectures on metaphysics and logic which Sir W. Hamilton was in the habit of delivering to his class in the university in alternate years, were published posthumously in 1859–60, under the editorial superintendence of Professor Mansel of Oxford, and Professor Veitch of St. Andrews.

The two great sources of influence by which the mind of Hamilton was most powerfully moulded, were doubtless the writings of Aristotle and Kant. The speculations of Reid had also a part, though a subordinate one, in this work. To Aristotle Hamilton is related by the extremely dialectical cast of his mind, the subtlety and minuteness of his distinctions, the prodigality of his refinements, and the precision and condensation of his philosophical style—demanding at every step, to make it living, the exercise of the reader's power of reflection. To the writings of Kant, and to the results of German speculation in general, Hamilton is largely indebted, not only for suggestions of much of what is positive in his doctrines, but even for those positions of antagonism both to Kantian and absolutist speculation which his marvellous critical power evoked from the study of these writings. His theory of the conditioned is, for example, an illustration of the latter statement. Our limits, however, do not allow of our entering into proof or detail on these points. In common with Reid, Hamilton holds firmly by fact and reality, even where these transcend philosophical comprehension, and cannot be brought within the sphere of symmetrical deduction. This is manifest from even a general view of what may be called his philosophical method; which is simply the study of consciousness in its integrity, as the supreme organon of philosophy. The facts of consciousness are to be accepted by us, not in so far only as we can make them the points in a chain of reasoned explication or demonstration; but as the co-ordinate data of an authentic testimony, which it is sufficient to show are not inconsistent with each other. Although Sir W. Hamilton was largely indebted to his predecessors, and obtained, as must be acknowledged, his doctrines more in the way of criticism of the results of others, than by direct psychological observation, he was, however, no servile borrower. The half-applied principle, the neglected truth, was grasped with a steadier and bolder hand; its full force and significance were disclosed; found inoperative, it was rendered living and fruitful by the touch of philosophical genius.

The essays on the philosophy of the absolute, perception, and logical science, contain the central principles of what is distinctive in the philosophy of their author. He exhibits these principles, moreover, in a style of great polish, lucidity, subtlety, condensation, and force. Their manner of composition is less elaborately technical than that of the dissertations appended to Reid's works, and it is more precise, accurate, and finished, than the comparatively easy style of the lectures. In matter they are in a sense fragments, but the fragments of a master—in themselves completed wholes, and whose single imperfection is that they have not received from the hand which fashioned them their appropriate place in the great, but unfinished edifice, of which they are the parts.

In psychology and metaphysics, the name of Hamilton is prominently associated with his theory of the limitation of human knowledge, as involved in his doctrine of the conditioned, and with his analysis of perception. The doctrine of the conditioned is nowhere better stated by its author than in the review of Cousin already referred to. The question between an absolute and relative doctrine of human knowledge, as put by Hamilton, resolves itself virtually into a question regarding the interpretation of the meaning of thought or knowledge, as subjected to certain essential laws, and of the object of thought as thus regulated. The object of thought, according to the assumptions of the article on Cousin, is necessarily regarded as a quantity in some form or other; and with this admission, the general conclusions at which the author arrives cannot be evaded. The practical result of the

discussion is, that we can in no proper sense have a science of the infinite and its relations, as we have of the finite. In several points of view this conclusion is, without doubt, one of the most important advances hitherto made in the history of speculative philosophy. But having taken this step, we can hardly rest here; a variety of vital and pressing questions at once arises for treatment and solution. The absolute or infinite is cast beyond the sphere of thought and science; it is still, however, allowed by Hamilton to remain in some sense in consciousness, for it is grasped by faith, and faith is a conscious act. The question, accordingly, at once meets us—In what sense and how far can there be an object within consciousness, which is not properly within thought or knowledge? In other words, how far is our faith in the infinite intelligent and intelligible? This point demands further and more detailed treatment than it has met with either at the hands of Sir W. Hamilton himself, or any one who has sought to carry out his principles.

In his treatment of the science of logic, the dialectical genius of Hamilton shines forth with peculiar lustre. He has adopted and carried out with great vigour and precision the positive view of the formal character of the science; thus distinguishing, on the one hand, pure logic from psychology or the theory of the mental processes, and on the other, from that modified branch of logic known as the inductive. In his vigorous discrimination of these points, Hamilton has done great service to the cause of scientific accuracy and precision. He has, however, gone much further than this; for he has introduced into the science principles which produce a complete renovation in its fundamental positions, and simplify, while they add largely to, its development. The fixity of logical doctrine had become almost proverbial. It was reserved for the author of the new analytic to break up the commonplace routine of the study, and set at nought, in the interest of a fuller and more symmetrical development of the science, the traditions of two thousand years. The two great points from which the new developments of logical science arise in the view of Hamilton, are—1. The application to notions, propositions, and reasonings of the doctrine of comprehension, or of attribute as opposed to that of extension or class; and, 2, The theory of a quantified predicate, or the designation of the quantity of the predicate as well as that of the subject in propositions, and its applications—in the enlargement of the number of the propositional forms; the simplification of the doctrine of the conversion of propositions; the renovation of the doctrine of opposition, and immediate inference; and the amplification and simplification of the theory of syllogism. The new logical doctrines, and the modifications of the old, which result from the introduction into the science of these two principles, are only now beginning to receive from logicians that attention and critical examination which their importance demands. While every student of logic will admit the advantages which have resulted to this branch of philosophy from the accurately scientific manner in which it has been handled by Hamilton, it should, at the same time, be remarked, that the literal exhibition of logic proper, in all the symmetry of a pure science, and in the completeness of its abstraction from material considerations, has been attended, to a considerable extent, with a superficial treatment of the deeply interesting and vital questions connected with scientific induction. Mixed or modified logic, in the hands of Hamilton, appears more as a mere precarious supplement to pure logic, than, as what it properly is in its integrity, the theory of the nature and process of science. Hamilton affords us no full discussion either of the psychology, the logic, or the metaphysics of induction.

The lectures on metaphysics and logic, lately published from the author's manuscripts, occupy a different position from the writings given to the world by Sir. W. Hamilton himself. These lectures were not designed for publication. They were made up, in fact, of the material out of which he was in the habit of elaborating more finished discussions. They were written from day to day to meet the exigencies of class instruction, and were thus designed for a comparatively temporary purpose. This will account for the easy, unelaborate, and even occasionally careless style in which they are written, and also in part for the numerous and lengthy quotations which they contain; though this latter circumstance must also be referred to the author's comparative disinclination for composition. To a person of Sir W. Hamilton's habit of mind and standard of taste, philosophical composition was a much less congenial task than minute and comprehensive research into the history of opinions and the accompanying energy of reflection. Hence, in communicating to a class of students elementary instruction in philosophy, and, above all, in the technicalities of logic, he adopted the language of those writers who appeared to him to state the received opinions clearly and well, and afford a medium of lucid communication. The long quotations in the logical lectures from Krug and Esser—writers of no especial mark or originality—are cases in point. With all these drawbacks, the lectures form no unworthy monument of the author's philosophical genius, and are probably fitted to render his opinions more generally accessible to ordinary readers than his other writings. Viewed in reference to the purposes for which they were composed, they must be pronounced to have been eminently successful. They revived the taste for philosophical studies in Scotland—nay, in Britain; they opened up new, accurate, and elevated views of the scope of those studies to the minds of the youth of the university; they served to give its proper place to speculative philosophy as an independent science, and yet as casting illumination over all the fields of human knowledge; they proved by their practical influence that philosophy is not a mere training of the understanding to fit it for a place in the course of respectable and mediocre routine, but a discipline and occupation of the highest faculties of the man, as an intelligent and moral being, which no other branch of human study can supply.

Besides the writings referred to in the course of this notice, Sir W. Hamilton was the author of the following pamphlets:—1. "Letter to the Right Honourable the Lord Provost of Edinburgh, on the Election of a Professor of Mathematics; comprising observations on the value of mathematical science as an object of liberal study," 1838. 2. "A Correspondence relative to certain proceedings of the Town Council of Edinburgh affecting the philosophical professors of the University, and in particular the professor of logic and metaphysics," 1839. 3. "Be not Schismatics, be not Martyrs by Mistake; a Demonstration that the Principle of Non-Intrusion, so far from being fundamental in the Church of Scotland, is subversive of the fundamental principles of that and every other Presbyterian Church Establishment," 1843. 4. "A Letter to Augustus de Morgan, Esq., on his claim to an independent rediscovery of a new principle in the Theory of Syllogism," 1847.—J. V.

HAMILTON, William Gerard, was born of Scotch parentage in Lincoln's inn, London, 28th January, 1728–29, and educated at Winchester school under the care of Dr. Burton. He was admitted a gentleman commoner at Oriel college, Oxford, 1st March, 1744–45, Dr. Bentham being his tutor. He afterwards became a member of Lincoln's inn, where he made deep research into the springs and principles of the English constitution, studied municipal law, and investigated the charters of our great trading companies. After his father's death, 15th January, 1754, he was elected a member of the British parliament for Petersfield in Hampshire. In 1755, in the course of a debate which arose on an address to the crown, in which the minister, Lord Hillsborough, took occasion to introduce an indirect approbation of the treaties concluded with the emperor of Russia and the landgrave of Hesse Cassel, he made his celebrated speech which earned for him the epithet of Single-speech. When the treaties came regularly before the house in February, 1756, he again took part in the debate, and on the 28th April following was appointed one of the lords of trade. In 1760 his acquaintance with Dr. Johnson commenced, with whom he lived in intimacy till Johnson's death. In 1761 he accepted the office of principal secretary to George, earl of Halifax, lord-lieutenant of Ireland; and the fame that he had acquired in England followed him into the Irish house of commons, where he made five speeches on various occasions, which fully satisfied the expectations of his auditors. In 1763 he was made chancellor of the exchequer in Ireland, which office he held till 1784. About this time the authorship of Junius's letters was, with very little probability, attributed to him. In 1792 his constitution was shaken by a paralytic stroke, and he died at his house in Upper Brooke Street, 16th July, 1796. Malone published his works and life, 8vo, London, 1808.—N. H.

HAMILTON, William Henry, archæologist and diplomatist, was educated at Harrow, and compelled to leave school prematurely by an accident which made him lame for life. Ill health prevented him from graduating at either university. In 1797 as an *attaché* and private secretary, he accompanied to

the East Lord Elgin, appointed ambassador at Constantinople. In the same year he was sent on a diplomatic mission to the commander-in-chief of the British forces in Egypt. After the expulsion of the French from Egypt, it was Mr. Hamilton who discovered and recovered, on board of a French transport, the celebrated trilingual Rosetta stone, now in the British museum, and which was about to be surreptitiously conveyed to France. A few years later he was returning to England in charge of the famous Elgin marbles, when on entering the port of Cerigo he was wrecked, and the ship went down with its precious archæological freight. Mr. Hamilton remained at Cerigo for several months, and at last, with the aid of divers, rescued from the sea the marbles which now form one of the chief attractions of our National museum. On his return he published a valuable work on a country then little known, "Remarks on several parts of Turkey. Part I., Egyptiaca, or some account of the ancient and modern state of Egypt as obtained in the years 1801–2." Another work of the same period published by him was entitled "Memorandum on the subject of the Earl of Elgin's pursuits in Greece" (1811). Mr. Hamilton became private secretary to Lord Harrowby, précis writer to Lord Mulgrave, and from the October of 1809 to the February of 1822 was under secretary-of-state for foreign affairs. In 1815 he accompanied Lord Castlereagh to Paris, and it seems to have been chiefly through his exertions that the government of the Bourbons consented to restore the works of art of which Italy had been despoiled by the French. In 1822 Mr. Hamilton was sent as envoy extraordinary and minister plenipotentiary to Naples, where he remained until 1825. After the destruction by fire of the houses of parliament in 1834, he published three letters to the late earl of Elgin, strongly advocating the adoption of a classic, not a Gothic style, in the construction of the new edifice. In 1838 he became one of the elective trustees of the British museum, and up to his resignation in 1858, was a very active trustee. In 1833 he helped to found the Royal Geographical Society, of which he was president for several years. Mr. Hamilton was a prominent member of several leading literary, scientific, and artistic societies, and was a generous patron of foreign artists and scholars, such for instance as Pistrucci and Panizzi. He died on the 11th June, 1859.—F. E.

HAMILTON, Sir William Rowan, Royal Astronomer of Ireland, was born in Dublin on the 4th of August, 1805, and died in that city on the 2nd of September, 1865. There are few instances on record of more vast development of intellectual power than he early exhibited. At the age of six he had acquired the elements of Greek and Latin, and at thirteen he was acquainted with thirteen languages, including Syriac, Persian, Arabic, Sanscrit, Hindostanee, and Malay. When the Persian ambassador, Mirza Abou Hassan Khan, was in Dublin in 1819, young Hamilton addressed to him a congratulatory letter, of which the latter observed that he did not think there was a man in these countries who could write such a composition. At the age of ten an accident directed his attention to mathematics, in which he became profoundly interested; and at fifteen he had mastered the ordinary amount of what was known in every department of science. In 1822 he presented to Dr. Brinkley, then astronomer-royal, a paper "On Contacts between Algebraic Curves and Surfaces," which was shortly after followed by one on the same subject, entitled "Developments," both of which elicited the admiration and procured him the friendship of that eminent man. "This young man I do not say *will* be," was his remark, "but *is* the first mathematician of his age." He entered college in 1823, obtaining the first place and the first Hebrew premium; and throughout his course never failed in taking all the highest honours, and obtained two "optimes," an honour extremely rare in Dublin college. Meantime he had occupied himself in the application of algebraic geometry to optics, by which he had arrived at new and important results. These he communicated in a paper on caustics to the Royal Irish Academy, subsequently enlarged under the title of "Theory of Systems of Rays," published in 1828. But his academical course and honours were brought to a sudden close, more honourable than their most successful prosecution could have been. Dr. Brinkley vacated the chair of astronomy on his elevation to the see of Cloyne in 1827, and amongst the candidates for the chair was Airy, afterwards astronomer-royal of England. Hamilton was induced to offer himself, and was appointed while still an undergraduate, and before he had attained his twenty-second year. Hamilton now devoted himself entirely to science. His astronomical lectures were highly popular and eloquent, and he was ardent and assiduous as a professor. To mathematics, however, his mind turned with a peculiar predilection, and he thenceforth devoted himself with distinguished success to investigations in that department of science. He was an eminent member of the British Association from its formation, contributing on all occasions valuable papers—at Oxford, in 1832, one on his system of optics; at Cambridge in the following year, on his discovery of conical refraction. In the year 1834 he contributed to the Philosophical Transactions his paper on a "General Method in Dynamics." The originality and power displayed in this memoir would have secured for the author a place amongst the greatest mathematicians of Europe, even if it had been his only contribution to mathematical science. But from that time he continued to apply himself to these pursuits with unabated diligence and success. Taking up and elucidating the celebrated argument of Abel against the possibility of finding a general and algebraic solution for equations of the fifth degree, he discussed this question by a method of his own, and showed that various proposed methods of reduction and solution involved fallacies. Perhaps his most remarkable discovery was that of the calculus of quaternions. A quaternion, as its name imports, consists of four parts, one of which is real, the three others are imaginary. When interpreted geometrically, the real part answers to undirected quantity, the imaginary parts to linear magnitude directed along three rectangular axes; and the entire quaternion expresses by one combined symbol, capable of addition, subtraction, multiplication, and division, the direction as well as the magnitude of a geometrical quantity, as compared with an unit of magnitude and a fixed direction. The calculus furnishes rules and methods for operating upon quantities of this kind, and was used by its inventor in the discussion of a variety of questions both geometrical and analytical. Sir W. Hamilton applied it with success in his invention and proof of theorems relating to surfaces of all kinds, and more especially to those of the second order. He also used it in the theory of rotation, and expressed in its language several of the leading principles and results of physical astronomy. Hitherto but few mathematicians have attempted to use this new instrument of research; but its power is beginning to be understood, and there is little doubt that Sir W. Hamilton will be remembered as one of the few who have furnished new methods for the advancement of mathematical science. The calculus of quaternions is explained by its inventor in a separate work on that subject. A popular explanation of it, from the pen of the discoverer, will be found in the late Professor Nichol's Cyclopedia of Physical Sciences. It would be impossible to give in a short compass even the titles of the papers contributed by Sir W. Hamilton to the scientific journals of his time. In addition to the subjects already mentioned, he wrote upon the dynamics of light, upon fluctuating functions, the calculus of probabilities, definite integrals, &c. One of his latest inventions was a system of anharmonic co-ordinates, which he employed with great elegance and skill in the discussion of various geometrical problems in space as well as on the plane. To general literature, also, Sir William was a contributor, and his poetical compositions have high merit for their elegance of diction and depth of thought. Few philosophers have been more honoured. In 1835, on the occasion of the meeting of the British Association in Dublin, he delivered, as its secretary, the annual address, and received the honour of knighthood; he obtained the gold medals of the Royal Society, the Royal Irish Academy, and various other high institutions. Sir William occupied for several years the presidential chair of the Royal Irish Academy, which he resigned in 1846, having been elected in 1837. He was a member of most of the great scientific societies of Europe and America, and was enrolled amongst the members of the Imperial Academy of St. Petersburg for his services in "the integration of dynamical equations."—J. F. W.

HAMLET, Prince of Denmark. See Amleth.

* HAMLEY, Edward Bruce, Lieutenant-colonel, a novelist and military writer, entered the Royal Artillery on the 11th of January, 1843, and in 1850 became a captain in that corps. Having previously written some short and amusing tales and sketches in *Blackwood's Magazine*, he at once took rank as a novelist both of serious and satirical power, by contributing to it in 1853 "Lady Lee's Widowhood," which appeared separately in 1854. He served in the Eastern campaign of 1854–55, was

present at, among other engagements, the battle of the Alma, where he had a horse shot under him, and at the battles of Balaclava and Inkermann; at the latter his horse was killed. He was actively engaged during the siege of Sebastopol to its fall, and aided in the repulse of the sortie on the 26th of October, 1854. For these services he received the brevet rank of major and lieutenant-colonel in the army in 1855, a medal and clasps, the knight's cross of the legion of honour, the Sardinian medal, and the fifth class of the Medjidie. During the siege of Sebastopol he contributed to *Blackwood's Magazine* a series of graphic and interesting papers from the seat of war, which were republished separately in 1855 with the title, "Story of the Campaign of Sebastopol." From *Blackwood's Magazine* has been recently reprinted, with enlargements, his sketch of the career of the duke of Wellington. Colonel Hamley is now professor of military history, &c., at the new Staff college, Sandhurst.—F. E.

HAMMER-PURGSTALL, Joseph von, was born, June 9, 1774, at Grätz in Styria. In 1787 he was sent to the college of St. Barbe at Vienna, in 1788 he entered the oriental academy of Prince von Kaunitz, and in 1796 was admitted to the service of the state as secretary to Von Jenisch, the editor of Meninsky's great Arabic, Persian, and Turkish Dictionary, Vienna 1780–1802, in 4 vols. folio. On this work Hammer was engaged, but found leisure for poetical composition. In 1799 he went to Constantinople as interpreter to the internuncio Herbert. After the convention of El-Arish he was sent on a mission into Egypt, where he made a collection of manuscripts, hieroglyphic inscriptions, and other curiosities, which he presented to the imperial library at Vienna. In 1801 Von Hammer was in Egypt as interpreter to Sidney Smith, Hutchinson, &c. He visited England in 1802, and on his return to Vienna, was again sent to Constantinople as secretary of the legation with Baron Von Stürmer. In 1806 he went to Jassy as consular agent in Moldavia, and returned the next year to Vienna. He was one of the suite of Maria Louisa at Paris in 1810. In 1816 he was appointed interpreter to the court, and the next year Aulic councillor. Von Hammer was a correspondent of the Institute of France, a member of the Academy of Göttingen, and of other learned bodies. He amassed an immense amount of oriental and other learning. He could write and converse in Arabic, Persian, Turkish, modern Greek, French, and English. Nor was he less familiar with several ancient languages. His official position gave him immense advantages. His opportunities of becoming acquainted with eastern languages and nations were such as few men have had, and he well knew how to turn them to account. Although possessed of a large fortune, he was most industrious and active, while his moderation was such, that he refused even to taste wine. He was an early riser and methodical in his habits, by which means he got through a vast amount of work. It is nevertheless true, that although he spoke and wrote ten languages, his knowledge of them was rather extensive than profound. But it must also be said that he employed them mainly as instruments for acquiring or imparting information, though not always by any means so accurately as could be wished. This involved him in controversy, but he so engaged in it as not to lose his friends. His greatest work is his "History of the Ottoman Empire," in 10 vols., 8vo: Pesth, 1827 to 1834. After the completion of this work he was ennobled with the title of Baron in 1835, when he added the name of Purgstall to his patronymic of Hammer. He resigned his offices in 1839, but the emperor continued his pay and sent him a flattering autograph letter. He died, November 23, 1856, in his eighty-third year. His literary career extended over nearly sixty years, during which time he issued about fifty works—all of which prove that if he was sometimes hasty and mistaken, he was an erudite scholar, an ardent promoter of oriental studies, and a most diligent student. He was editor of the *Mines de l'Orient*, and a contributor to a number of other learned journals.—B. H. C.

HAMMOND, Anthony, a minor miscellaneous writer, was born in 1668 of a Huntingdonshire family, and educated at St. John's college, Cambridge. He was a commissioner in the navy, and his parliamentary eloquence gained him from Lord Bolingbroke the designation of "silver-tongued Hammond." He wrote in verse and prose, and was a member of the poetical and politico-literary cliques of London in the early part of the eighteenth century. He died in 1738 in the Fleet prison, where he was confined for debt. He edited and contributed to, in 1720, "A new Miscellany of original poems." The titles of two of his prose pieces, both published in 1721, are "A modest Apology on the late unhappy turn of affairs with relation to public credit," and "Solitudinis munus," or Hints for thinking.—F. E.

HAMMOND, Henry, D.D., was a native of Chertsey, where he was born August 18, 1605. His father was physician to Henry, prince of Wales. Hammond was sent to Eton and to Magdalen college, Oxford, of which he became a fellow in 1625. He devoted himself to the study of ecclesiastical and theological subjects, and in 1633 was presented to the living of Penshurst in Kent by Robert Sydney, earl of Leicester. In 1640 he was chosen a member of the convocation; and in 1643 was made archdeacon of Chichester. He was so decided a royalist, that although summoned to the Westminster Assembly of divines, he refused to attend, in consequence of which a reward was offered for his apprehension. This compelled him to retire privately, and in disguise, to Oxford, where he published his "Practical Catechism." In 1644 Dr. Hammond attended the duke of Richmond and the earl of Southampton as their chaplain, when they were sent by Charles I. with propositions to the parliament. The next year he was present at the treaty of Uxbridge, and engaged in a discussion there with Richard Vines, an eminent presbyterian minister. Soon after Hammond was made canon of Christ church, and was appointed by the university as public orator. The king next made him one of his chaplains, in which capacity he attended the monarch until 1647, when he was removed by the parliament, and again returned to Oxford, when he was elected subdean of Christ church. Of this post also he was deprived, and was for ten weeks a prisoner. Here he commenced his "Paraphrase and Annotations on the New Testament," first published in 1653. It was translated into Latin by Le Clerc, with additions. To the annotations was prefixed a treatise on the New Light. The paraphrase is not destitute of merit, and the annotations possess some value. Hammond had a good knowledge of Greek, and of ancient authors. From Oxford Dr. Hammond removed first to Clapham, near Bedford, and then to Westwood, near Droitwich, in Worcestershire, where he found a retreat with Sir John Packington during the remainder of his life. Here he wrote and published a number of works, including his "Paraphrase and Commentary upon the Psalms." Here, also, he edited the Whole Duty of Man, the author of which was in all probability Lady Packington. In 1660 Dr. Hammond was nominated by Charles II. to the see of Worcester; the same year, however, he died on the 25th of April, before his consecration. His works were collected and published by Fulton in 1684. The fidelity he showed in adhering to his royalist and episcopalian preferences, caused him much trouble and adversity, and the closing years of his life were years of great bodily affliction; but he is said to have been distinguished by many excellent qualities, and deserves to be remembered as a learned, eloquent, and conscientious man.—B. H. C.

HAMMOND, James, second son of Anthony Hammond of Somersham Place in Huntingdon, was born about the year 1710. In Westminster school, where he was educated, he made the acquaintance of Chesterfield, Lyttleton, and Cobham. Of his life we do not know much, and what we do know is not remarkable. He was fond of literature; affected poetry, without having any great genius for it; was in good society, the pleasures of which he freely participated in, alternating between study in the country and gaiety in the town. He was in favour with the prince of Wales, who made him his equerry, and afterwards, it is said, procured his election as representative for Truro in 1741. An attachment which he felt or feigned for a Miss Dashwood gave occasion for most of his poetical compositions; and, as Hazlitt says, he "translated Tibullus into English verse to let his mistress and the public know of it." Johnson, who has given a short memoir of him, says that he was "esteemed and caressed by the elegant and the great," yet he speaks too depreciatingly of his poems. "His Elegies," he says, "have neither passion, nature, nor manners. Where there is fiction there is no passion." This observation, like many of Johnson's, is more sententious than true. Fictitious sentiment, in the fashion of the day, was often used to illustrate real passion, and in this Hammond was not worse than others. Hammond's verses are smooth, but are often frigid and want vigour. He died in 1742.—J. F. W.

HAMPDEN, John, one of the most illustrious English patriots, was descended from an ancient and opulent family which had been settled at Great Hampden in Buckinghamshire, before the Conquest. He was born in 1594, and was the eldest

son of William Hampden and Elizabeth, second daughter of Sir Henry Cromwell and aunt of the protector, Oliver Cromwell. His father died when he was only three years of age, and left him heir to an extensive estate. He was educated first at the grammar-school of Thame, and then at Magdalen college, Oxford, which he entered when he was fifteen years of age. At nineteen he was admitted a student of the inner temple, and closely applied himself to the study of law, in which, as well as in general scholarship, he acquired great proficiency. In 1619 he married Elizabeth Symeon, daughter of Edward Symeon of Pyrton, Oxfordshire, a union which appears to have yielded him great happiness. During his early years Hampden is said to have mingled freely in the pursuits which were fashionable among men of large fortune at this period; but about the time of his marriage his character underwent a remarkable change. He adopted the religious principles and virtuous habits of the puritans, became noted for "an extraordinary sobriety and strictness," without any asceticism or austerity, however; for Clarendon admits, that after the change in his habits Hampden "preserved his own natural cheerfulness and vivacity, and above all a flowing courtesy to all men." At this period, too, he entered upon public life, and in 1621 took his seat in the house of commons as member for Grampound. He did not take any prominent part in public affairs during the life of James, though he acted cordially with the country party against the unconstitutional and oppressive measures of the court. He sat as burgess for Wendover in the first parliament of Charles I., which met in June, 1625. It was hastily dissolved in the month of August following, but pecuniary straits compelled the king to summon another parliament in February, 1626. Hampden was again returned for Wendover, and supported his friend, Sir John Eliot, in his attack upon the king's worthless favourite, Buckingham. Charles once more dissolved the parliament, and had recourse to a forced loan for the purpose of replenishing his exhausted exchequer. Hampden peremptorily refused to comply with this arbitrary demand, and was in consequence imprisoned first in the Gate House, and afterwards in Hampshire. A war with France, constrained Charles reluctantly to summon another parliament in 1628, and to release those patriots who had been imprisoned for their refusal to comply with his illegal demands. Hampden regained his liberty, and was once more returned for Wendover. As the commons steadily refused to grant him any money until they had obtained the redress of their grievances, Charles, after various delays and equivocations, at length gave his assent to the famous Petition of Right.—(See CHARLES I.) But no sooner was the parliament prorogued than, in open violation of his solemn promise publicly ratified, he had recourse once more to those arbitrary measures which he had bound himself to abandon. When the parliament again met in 1629, the commons proceeded to take into consideration these illegal and unjust proceedings, and were in consequence dissolved by the king, and their leader committed to prison. Though Hampden had taken a deep interest in this important contest, and sympathized strongly with the popular party, he was not one of the prominent debaters in the house, and he now retired to his beautiful residence in Buckinghamshire, where he diligently discharged the duties of a great landed proprietor and an active magistrate. In 1634 he lost his wife, to whom he was devotedly attached, and who had borne him ten children; and this heavy domestic calamity is believed to have deepened the interest which he took in public affairs. In 1636, at the instigation of Chief-justice Finch and Noy the attorney-general, an attempt was made by the king to levy ship-money from the inland counties—a new and most arbitrary stretch of power. Hampden at once refused to pay this illegal impost; and though a majority of the judges, who had previously been tampered with, decided against him, yet, as Clarendon admits, "the judgment proved of more advantage and credit to the gentleman condemned than to the king's service." So dark, however, grew the aspect of affairs that Hampden, Cromwell, Pym, Lords Saye and Brooke, and other leading patriots, resolved to take refuge in America, and were actually on board the ship in which they had taken their passage, when it was prohibited from sailing by an order of council. In the parliament which assembled in the spring of 1640 Hampden took his seat as member for Buckinghamshire, and was regarded as one of its most prominent members. In the course of a few weeks this parliament was dissolved by the king in a great rage (5th May), and several of its members were as usual thrown into prison. Its successor —the memorable Long Parliament—which met on the 3rd of November, 1640, at once proceeded resolutely to work in redressing the grievances of the country. The foremost place in its councils was by universal consent assigned to Hampden. Clarendon, a hostile witness, speaks in the highest terms of his talents for business as well as for debate, his industry, vigilance, and acuteness, and his remarkable ability in the management of men, and says, "the eyes of all men were now fixed upon him as their *patriæ pater*, and the pilot that must steer the vessel through the tempests and rocks which threatened it." The events which followed have already been related.—(See CHARLES I. and ELIOT, SIR JOHN.) Suffice it to say here that Hampden, though, as Clarendon admits, acting with great mildness and moderation, took a prominent part in the impeachment of Strafford (though he appears to have disapproved of the proceeding by bill), the punishment of Finch, Windebank, and other servile tools of the king, and in the abolition of the star-chamber and the high commission court. In the following session he strenuously supported the Grand Remonstrance, and it was by his calmness and sagacity that the excitement of the house, during the violent debate on that address, was allayed, and the members were prevented from proceeding to personal violence. He was one of the five members whom the king attempted illegally to arrest in the house on a charge of high treason. When hostilities actually commenced, Hampden strove with characteristic energy and vigour to bring the question at issue to a speedy decision. He subscribed a large sum to defray the expenses of the war, and raised a regiment of infantry in Buckinghamshire, of which he was made colonel. His zeal in acquiring a knowledge of his military duty was as conspicuous as his courage and activity, and it soon became evident that his talents for war were not inferior to his talents for government. He was satisfied that the time for hesitation and moderation was now past; he therefore strongly disapproved of the dilatory and languid proceedings of the first parliamentary generals, and on all occasions urged the adoption of vigorous and decisive measures. As Clarendon remarks, when Hampden drew the sword he threw away the scabbard. It is probable that, if he had lived, he would have superseded Essex in the supreme command. But unhappily for his country his brilliant career was now near a close. On the 17th of June, 1643, he was mortally wounded in a skirmish at Chalgrove Field, near Thame in Oxfordshire, and died on the 24th in the forty-seventh year of his age. His death was that of a christian and a hero, and the tidings of this disastrous event caused the most profound grief throughout almost the whole kingdom. Hampden was undoubtedly one of the purest, most disinterested, and upright patriots our country has ever produced. His abilities both as a statesman and a debater were of the highest order, while his integrity, prudence, modesty, affability, and consummate address, gained him the esteem and confidence even of his opponents, on whom, as Clarendon admits, "he always left the character of an ingenious and conscientious person." His enemies, however, accused him of subtlety and even craft; and he certainly possessed in a remarkable degree the art of infusing his own opinions into the minds of others, and of inducing them unconsciously to carry out his views. He was peculiarly reticent and self-possessed; a man of few words, sagacious, calm, and cautious, with an indomitable will and energy which nothing could turn aside or subdue. "Never," says Guizot, "had a man inspired a nation with so much confidence. Whoever belonged to the national party looked to Hampden for the success of his views; the more moderate had faith in his wisdom; the more violent in his devoted patriotism; the more honest in his uprightness; the more intriguing in his talents. His name thus stands fixed for ever on that height whither the love and full confidence of his contemporaries had carried it."—J. T.

*HAMPDEN, RENN DICKSON, D.D., Bishop of Hereford, was born in 1792 at Barbadoes. He entered Oriel college, Oxford, in 1810, and after greatly distinguishing himself as a student, became a fellow and tutor of that college. In 1832 he was Bampton lecturer, when he delivered those discourses which were afterwards published under the title of "The Scholastic Philosophy considered in its relation to Christian Theology." Shortly after the publication of this volume Dr. Hampden was appointed head of St. Mary hall; in 1834 he became professor of moral philosophy, and on the death of Dr. Burton he was named regius professor of divinity in the university. As this appointment was exceedingly distasteful to many of the members of the

university on various grounds, but chiefly because of Dr. Hampden's well-known liberal principles in politics and his opposition to the tractarian party then dominant at Oxford, a violent attempt was made to prevent his occupying the chair to which he had been appointed. In this his opponents failed, though they succeeded in procuring a censure to be passed on him by the university, and in depriving him of certain privileges to which his chair entitled him; but their zeal was again still more violently inflamed against him when shortly afterwards he was named to the see of Hereford. A fierce controversy ensued, during which Dr. Hampden himself remained for the most part passive, but which spread widely through the Church of England, engaged the pens of some of its ablest members, and drew to it the attention of men of all parties. The objections offered against Dr. Hampden were founded chiefly on the alleged heterodoxy of his Bampton-lecture sermons. These had been now several years before the public without being suspected of containing any deleterious matter; but now it was discovered that they were most pernicious, as in them the author had denied or questioned all the cardinal doctrines of christianity, and had showed especially a tendency to unitarianism. The extent to which these charges were believed can be accounted for only by the fact that he was judged of rather by garbled extracts from his book, than by a fair examination of what he had written. Every means were adopted to prevent his becoming a bishop, but he had both law and equity on his side; many of the best men in his own church warmly espoused his cause; the ministry by whom he was nominated remained firm to their appointment; and at length, after a storm of unexampled fury, he was elected bishop of Hereford by the chapter on 28th December, 1847, and was consecrated early in the following year. Bishop Hampden has published, besides his Bampton Lectures, "An Essay on the Philosophical Evidence of Christianity;" "Lectures on Moral Philosophy;" a volume of "University" and a volume of "Parochial Sermons;" treatises on Socrates, Plato, and Aristotle, in the Encyclopædia Britannica; and a treatise on the Scholastic Philosophy, in the Encyclopædia Metropolitana. All these works indicate on the part of the author a sincere love of truth, great powers of thought and argument, and some of them the possession of copious stores of learning, especially in ancient and mediæval philosophy.—W. L. A.

HAMZA, surnamed Al Hadi, flourished about 1020, under the Caliph Hakem. He is celebrated in the religious books of the Druses as one of their chief apostles. Hamza is said to have been disaffected towards the government, and hence to have endeavoured to overthrow Mohammedanism. He wrote a book in a more pure and elegant style than the Koran, entitled "The Book of Testimonies to the Mystery of the Unity." François Petis de la Croix translated this work into French. The Druses say that Hamza also wrote some epistles, and make the belief in his priesthood one of their cardinal doctrines. He seems to have commenced his public career at Cairo, but the circumstances of his life are little known.—B. H. C.

HANBAL, Ahmad Ibn, called Al Shibani al Meruzi, was a native of Bagdad, where he was born A.H. 164 (A.D. 780), and where also he died, A.H. 241 (A.D. 855). Hanbal is famed for his skill in laws, traditions, and religious rites; he founded a sect called after his own name, and is still regarded as head of one of the four orthodox sects of Mussulmans. He compiled a *Masnad*, or collection of authorized traditions, more copious than any which preceded. In A.H. 220, refusing to admit that the Koran was created, he was beaten and imprisoned.—B. H. C.

HANCARVILLE, Pierre François Hugues d', a zealous antiquarian, born at Nancy in 1729. He accompanied Sir William Hamilton, the British ambassador, to Naples, where he published an elaborate dissertation on "Etruscan, Greek, and Roman Antiquities." He was likewise the author of "Monuments of the private life of the Twelve Cæsars," and other works. He died at Padua in 1805.—G. BL.

HANDEL, George Frederick, the musician, was born at Halle, in the duchy of Magdeburg, Lower Saxony, on the 23rd of February, 1685, and died in London, at 57 Brook Street, Hanover Square, on the 13th of April, 1759. This date of his birth (differing from that given in the inscription on his monument in Westminster Abbey) is proved by the baptismal register, preserved in the Marienkirche in Halle The father of Handel was a surgeon by profession, and son of a coppersmith, who was a burgher of credit. When the musician was born, the surgeon was already sixty-three years old. He was married for the second time to Dorothea, a pastor's daughter, whose age at her son's birth was thirty-five. He designed the child of his old age for the study of the law, and peremptorily forbade his indulgence in the pursuit of his predilection—the practice of music The child contrived to elude the parental interdict, procured a clavichord, which he secreted in a garret, and passed many a stolen hour in practising upon it. A half brother of Handel, a son of his father's first marriage, was valet to the duke of Saxe Weissenfels. When little George was seven years old he accompanied his father on a visit to this relation. Arrived at the palace, young Handel soon found an opportunity, after service in the chapel, to enter the organ gallery, and there to place his tiny fingers on the keys of the grandest of instruments. The duke heard him play, and made such careful observation of his manner as to assure himself of the boy's remarkable talent. He straightway advised the father to take means for developing the rare genius manifested by his son; and the advice of such a dignitary had an effect which the boy's ardent desire, and the extraordinary natural capacity he evinced, had been unable to produce. Zackau, the organist of the cathedral at Halle, was the man judiciously selected to be Handel's instructor. While sedulously pursuing the study of composition, Handel continued to practise the harpsichord, and he likewise received lessons upon the organ. At the same time he worked diligently at the violin, and played also upon the oboe, which was the instrument of his particular preference at this period. It was not long before Zackau discovered the full extent of the boy's capacity; and when Handel was eleven years old, the teacher acknowledged that he had learned all that it was in his power to teach him, and recommended his being sent to Berlin. Here Handel quickly made his talent known, and was generally, as justly, regarded as a prodigy. Bononcini, who was afterwards Handel's rival in London, was now attached to the opera in Berlin, and, soon taking alarm at the youth's rising fame, endeavoured in every way to retard his advancement. In 1698 Ariosti, another Italian who subsequently was placed in opposition to him in London, went to Berlin. Entirely different was his treatment of the boy-artist from that of his countryman. He would sit for hours before the harpsichord, on which he gave him lessons, with Handel on his knee, listening to and admiring the youngster's marvellous performance. Amid all the favour he received, Handel did not relax at Berlin the assiduity of his studies. The elector was so delighted with young Handel's remarkable skill, that he made proposals to attach him to the court, and offered to send him to Italy to complete his musical education. The father, however, opposed this project, and ordered his son to return to Halle. With unabated diligence Handel again placed himself under the discipline of Zackau. It must have been now that he made the friendship of a student of Halle university, Johann Christoph Schmidt, a native of Anspach in Franconia; this was the most lasting, and in many respects for Handel the most valuable connection he ever formed. The old surgeon died shortly after his son's return from Berlin, leaving him dependent on his talents, which, about this time, had procured him the situation of organist in one of the churches in Halle. Anxious for a wider field of action than this small town afforded him, Handel, in 1703, set off for Hamburg. In that city there was a well-appointed German opera under the direction of Keiser, in the orchestra of which he obtained an engagement as second violin, and on Keiser's departure succeeded to his post at the harpsichord. In 1704 Handel composed his first important work of which any record is found—this was "Die Passion," a cantata to be performed on Good Friday. At the end of 1704 he had a quarrel with Mattheson respecting the leadership of the orchestra, on the occasion of that composer's producing his opera of Cleopatra. This ended in a duel, that might have had a fatal result but for the breaking of Mattheson's sword, when some friends parted the combatants. On the 8th of January, 1705, Handel produced his first dramatic work, the German opera of "Almira." The success of this was such as to warrant the production, before the end of the following month, of "Nero," a second essay in the same form. Two other operas, "Daphne" and "Florinda," also produced by Handel at the German theatre, appeared, as it would seem, in 1706. Gastone di Medici, brother of the duke of Tuscany, invited the rising composer to accompany him to Italy. Handel had amassed in



Hamburg the sum of two hundred ducats, and with this little fortune he set out accordingly in the summer of 1706, and went directly to Florence, where he arrived in July. He soon obtained an engagement to write an opera for the theatre. This was "Roderigo," the story of which being the same as that of his last German production, suggests the possibility of the work being an adaptation of the opera of "Florinda," with the hero's name substituted for that of the heroine as the title. In the course of the ensuing Lent he went to Rome timely to witness the pascal ceremonials in the pontifical city. Immediately he arrived, he wrote a "Dixit Dominus;" a "Laudate" soon after; a "Magnificat" for double choir and orchestra, and several other pieces of the same class while he remained there; and also the two oratorios, "Il Trionfo del Tempo e del Dissenganno" and "La Resurrezione;" but though he composed in Rome an opera called "Silla," it was never performed. He was the guest of the marquis de Ruspoli, and the courted companion of the greatest personages of the city. In July, 1708, Handel was in Naples, and busied himself with composition immediately on his arrival. He wrote in this city the serenata of "Aci, Galattea e Polifemo"—an entirely different work from that upon the same subject with English words he produced eleven years later. Handel removed to the city of the Adriatic during the carnival of 1709. There he wrote the opera of "Agrippina," which excited a furore among the Venetians. On the death of his sister in the autumn of 1709 he returned to Germany, and it may be supposed, after visiting Hamburg as well as Halle, went to Hanover. The elector, George of Brunswick, welcomed his return, and, probably at the instance of his mistress the Baroness Kilmansegge, appointed him kapellmeister, with a salary of 1500 crowns.

In the autumn of 1710 Handel set out for England. He was delayed some time at Düsseldorf by the elector palatine, who paid the highest honours to his genius. Thence he proceeded to Halle to visit his mother, who had become blind. After passing through Holland, the illustrious musician first set his foot in this country, the land of his future adoption, towards the close of 1710. He scarcely had arrived when he was engaged to compose a work for the Italian opera then established in London. Aaron Hill, a notable dramatic author, was the manager of the theatre, and himself wrote the libretto in English. "Rinaldo" was the work that initiated the fame of its immortal composer in England, and it was produced on Handel's baptismal day, the 24th of February, 1711, at the King's theatre in the Haymarket. Its reception surpassed the most sanguine expectations. Two pieces from "Rinaldo" are familiar at the present time; these are the beautiful air, "Lascia ch'io pianga," and the march (so popular at the time that it was commonly played by military bands as the Royal Guard's March for forty years), which has come down to us as the bass song, "Let us take the road," in the Beggars' Opera. The sale of this opera was so enormous that Walsh, who published it, made thereby a profit of £1500. The termination of Handel's congé compelled him to return to his engagement at Hanover. He was admitted to an audience of Queen Anne to take leave of her, and she dismissed him only after he had promised to revisit this country. On his way back he again rested at Halle to spend some time with his mother, and to see his old master; and during his stay he officiated as godfather to his niece. It is stated that when at Hanover he composed the thirteen chamber duets and twelve cantatas, printed by Arnold for the Princess Caroline, wife of the elector's son. Handel grew quickly impatient of the quietude of the little German court, and yearned for the activity and the triumphs of London. Resting but a few months in Hanover, he sought permission again to leave the duties of his office, and arrived here in 1712—so early as to compose his ode for Queen Anne's birthday, for performance on that occasion, the 6th of February. In the November following he produced the opera of "Il Pastor Fido;" and in January, 1713, that of "Teseo."

The peace of Utrecht was concluded, April 11, 1713, and it was appointed that a public thanksgiving should take place in St. Paul's cathedral on the 7th of July; to give special effect to which Handel, by command of the queen, was engaged to compose a Te Deum and Jubilate. The admiration these works excited was so general that the queen made them the occasion of granting their composer a pension from the privy purse of £200. Anne died, August, 1714, and the elector of Hanover succeeded to the throne as King George I. He was, and well might be, offended with Handel for deserting his court and the liberal appointment he had given him there. Handel accepted an invitation of the earl of Burlington, and he was retained as a guest by this nobleman until he next quitted England. Under his roof he wrote "Amadige," incorporating portions of the unproduced Roman opera of "Silla;" and this was performed with singular magnificence in May, 1715. On the 22nd of August following, the king held a public festival on the Thames, and the Baron, or more probably the Baroness Kilmansegge made this an occasion to reconcile him with Handel, who by her advice wrote the twenty-five pieces since celebrated as the water music. Such is the received tradition; there is reason to suppose, however, that the water music was written for another festival in July, 1717, when it was certainly played. It is said that the king, who was persuaded by the baroness to engage Handel as accompanyist on the occasion of Geminiani's appearing at court, granted him an additional pension of £200, with the pardon of his truantcy from Hanover. The next notice of Handel occurs in June, 1716, when he gave a performance at the opera "for the benefit of the musicians," this being the first occasion in which his kingly munificence to his fellow-artists is signalized. It seems probable that he went in the July of this year, in the retinue of George I., to Hanover. There are reasons as strong for believing that he returned with the king in the ensuing January, as for supposing that he remained with Prince Frederick in the electoral capital. It must have been while in Hanover that he wrote the oratorio of "Die Passion," and this he sent to his old antagonist Mattheson, for performance at Hamburg on Good Friday, 1717. Handel took advantage of being in Germany to visit his blind and now aged mother. Hearing of his being at Halle, Bach, who was then at Köthen, felt so eager a desire to meet his illustrious fellow-artist, that he walked the intervening distance of sixteen miles on purpose to see him; but he arrived in Halle on the very day when Handel had departed. Handel also passed through Anspach, and there encountered his old friend Schmidt, who was settled in his native town as a wool factor, was married, and had a son and two daughters. He came with the musician to England, and from the time of his arrival officiated as his treasurer, undertaking the entire financial arrangements of his public performances, and controlling all the business details of his affairs.

There is a very general tradition, but no documentary evidence to prove it, that Handel was engaged in 1718 by the duke of Chandos as master of the chapel, the single instance of this title being applied to a musician in England; and that he resided, in the fulfilment of the office, for three years or longer at Cannons, the seat of the duke at Stanmore Parva, or Whitchurch, about nine miles from London. What was the precise nature of Handel's engagement at Cannons is only matter of surmise; but it is certain that he wrote twelve anthems and two Te Deums, all with orchestral accompaniments, which are referred to this period.

The first series of performances given by the Royal Academy of Music commenced in April, 1720; and before the end of the month a new opera of Handel's was produced, as the crowning glory of the scheme. This was "Radamisto," the production of which was attended with the most extraordinary excitement. His next work was his first English oratorio, "Esther," which was originally performed at Cannons on the 22nd of August, 1720, and for which the duke is reported to have paid the composer one thousand pounds. Handel at this time was giving periodical lessons to the daughters of the prince of Wales. He composed for Princess Anne his first collection of "Suites de Pièces;" in one of which is the air, with variations, now known by the name of the Harmonious Blacksmith, which owes this title to Lintot, a musicseller of Bath about sixty years ago, who had been a blacksmith. The first piece he printed was this air, with variations, detached from the "Suite," to which it belongs; and, to bear testimony to his own origin, he bestowed on the piece the name which has been elaborately traced to a different source. The English serenata of "Acis and Galatea" was originally performed at Cannons in 1721.

The grand feature of the next season of the Academy was the opera of "Muzio Scevola," which concentrated the powers of Ariosti, Bononcini, and Handel. The two former had just been invited to England. Ariosti wrote the first act, Bononcini the second, and Handel the third, so that the relative merits of the three were brought into immediate comparison. Handel's next work, "Floridante," which was brought out in December, was the production of the Academy's third subscription series.

From this time a violent rivalry was maintained between Handel and Bononcini. The king particularly supported with his countenance his early Hanover favourite, and the great duke of Marlborough was the ardent partisan of Bononcini. The world of fashion divided itself into two factions under these dignified leaders, and the contest rose to the importance of a political question; for it became a point of party principle for the tories to uphold the merits of one musician, while the whigs vindicated those of the other. The opera of "Ottone" was produced in January, 1723, and "Giulio Cesare" and "Flavio" followed it in the same year. "Tamerlano" was Handel's sole production in 1724, and 1725 gave his "Rodelinda" to the public.

In 1725 Handel took the house in Brook Street, which was his residence for the rest of his life. The course of Handel's Italian opera successes, in spite of the violent party feeling of the rival lyrical faction, continued its triumphant way in 1726, when "Scipione"—notable for its much-admired march—and "Alessandro" were both produced. On the 20th February of the same year the act for naturalizing the illustrious musician in England received the royal assent. "Ammeto" and "Ricardo Primo" were given in 1727. A series of works of higher artistic purport than anything which he had produced since "Acis and Galatea," and of far more enduring interest, makes this year, 1727, important in Handel's career. The four anthems composed for the coronation of George II. and Queen Caroline, are in the grandest style of their author, eminently appropriate to the splendid solemnity for which they were designed. "Ciroe" and "Tolemeo," two more Italian operas of Handel, were brought out in the last disastrous season for the Royal Academy of Music, 1728. Handel had accumulated a sum of £10,000, and was in the annual receipt of £600. On the dissolution of the Academy he determined to risk his capital and his energies in a partnership with Heidegger, the proprietor of the King's theatre. Preparatory to the new campaign, he went to Italy to engage a new company; and, after visiting his mother at Halle, returned to England by way of Hamburg in June. He opened his eventful managerial career on the 2nd of December, with the opera he wrote for the occasion, "Lotario." "Partenope" was first performed, as "Rinaldo" had been, on the 24th of February. This day must have assumed an additional importance in Handel's consideration from its present recurrence, for it was on the anniversary of his baptism in 1730 that his mother died. Handel's only production in 1731 was the opera of "Poro;" but he began the next year with greater activity, for he brought out "Ezio" in January, and "Sosarme" three weeks afterwards.

An incident now occurred, which materially affected the nature of the performances at Handel's theatre, and which influenced in an important manner the subsequent direction of his genius. This was the public production of "Esther," the first oratorio ever performed in England. Bernard Gates, the master of the boys of the chapel royal, had obtained a copy of the score of "Esther," and had had a private performance of the work, which pleased so very greatly that the Academy of Ancient Music introduced the oratorio at one of their subscription concerts. It now became the subject of conversation in all circles, and some speculator thought to make profit from the curiosity it excited, by giving a public performance of the work on the 20th of April, 1732. This prompted Handel to make arrangements for the performance of "Esther" at the king's theatre, which took place by royal command on the 2nd of May. He had probably been previously prevented from thinking this production practicable by the general prevalence in that most indelicate age of a strong prejudice against the availability of biblical subjects for the purposes of amusement. The interest excited by "Esther" induced the public production of the other still greater work, written by Handel for the duke of Chandos, "Acis and Galatea."

In November, 1732, the opera of "Orlando" was written for production in the coming season. The second English oratorio, "Deborah," was completed on the date most conspicuous in Handel's history, the 24th of February, and it was performed on the 17th of March, 1733. Many complaints now teemed against Handel in the public prints; notably one, the subject of which was his having raised the prices at the theatre. Although he enjoyed the king's favour, he had by this time many enemies among the nobility. A quarrel which he had with Senesino the singer brought his fashionable unpopularity to its point of culmination. His chief subscribers threw up their boxes before the close of the season, and announced the opening of a rival opera, with Senesino for its chief attraction in the ensuing year. The third oratorio, "Athalia," was written in the very heat of Handel's managerial perplexities, and it was first performed at the Oxford commemoration in July, 1733. On this occasion he, for the first time, was publicly announced to play on the organ, and the admiration excited by his performance was as great as the triumphant reception given to the oratorio. Handel now paid a hurried visit to Italy in company with his treasurer, whose name was now Anglicised into Smith, to make engagements for his coming season. Immediately he returned he wrote the opera "Ariana," which was not, however, performed till four months later, in January, 1734. The rival establishment to the King's theatre was opened in December, 1733, at the theatre at Lincoln's Inn Fields, under the patronage of the prince of Wales and several nobles. The season opened with Porpora's Ariana, forestalling thus the subject of Handel's forthcoming work, and so giving the utmost appearance of hostility to the opposition. The wedding festivities of the Princess Anne, Handel's pupil, in March, 1734, called his powers into requisition. He furnished an anthem for the ceremony at the chapel royal, and "Parnasso in Festa," an epithalamic serenata, was performed at the opera on the following evening. The season of 1734 terminated Handel's partnership with Heidegger, who then accepted the directors of the rival opera as tenants. To be beforehand with his adversaries, Handel began his season of sole responsibility at the Lincoln's Inn theatre in October; but this was only a temporary arrangement while the building of Covent Garden theatre was being completed; and he opened the new establishment by royal command in November. At the beginning of 1735 Handel produced "Ariodante." He now lighted on a scheme for meeting the pious scruples which had led the production of his oratorios to be censured as profanity. This was to devote the evenings of Wednesday and Friday during Lent to their performance; and he began this first series of that class of entertainments with the introduction of the oratorio of "Athalia" to the London public. Returning to his secular performances after Easter, he produced the opera of "Alcina." By the loss of his principal singer, who left him for a continental engagement, Handel was forced in 1736 upon English resources, to maintain the credit of his season; and he engaged Beard the tenor, whose name is honourably associated with all his subsequent oratorios, and Miss Young, who afterwards became the wife of Arne the composer. To turn to the best account the talent of these singers, he composed within three weeks Dryden's Alexander's Feast. The work was produced in January, 1736, and it was crowned with a success greater than any of the foregoing works of Handel. He had now to write an anthem for the marriage of the prince of Wales, and pertinent to the same festivity was the production of his opera of "Atalanta" in May. In January, 1737, Handel produced "Armenio," which was followed by "Giustino" in February. After Easter he produced "Berenice," and the failure of this work terminated an unsuccessful season. The excitement to the fashionable world of the opposition operas had waned away. The noble directors had squandered £12,000, and their single opponent had, besides expending his £10,000, incurred heavy liabilities which he was obliged to procure license of time to discharge. Handel's health had for some time greatly failed him, and he was now seized with a fit of apoplexy. When sufficiently recovered from this he went to Aix-la-Chapelle for the benefit of the waters, the good effect of which upon him was marvellous. On his return to London he engaged immediately in the composition of his "Faramondo." While he was employed upon this score the queen died. The work was set aside, therefore, that he might write an anthem for the royal funeral; and this magnificent composition was performed at the obsequies of Queen Caroline on the evening of the tenth day after that on which Handel received the commission for its production. Reverting to his former task, he finished "Faramondo" on the 24th of December, rested from his labours for the feast of the Nativity, and began "Serse" on the 26th. The threat of imprisonment at this time from Madame Strada's husband, one of his creditors, seems to have given him great anxiety; and to extricate him from this dilemma, his friends advised him to give a performance for his own benefit, This took place on the 28th of March at the King's theatre, being a selection of the most popular pieces from Handel's sacred and secular English and Italian works. On the 19th of April, 1738, was established the society for the relief of distressed musicians.

the title of which has since been modified into the Royal Society of Musicians. In several successive donations, and in his bequest of £1000, Handel was an enormous benefactor to the society. Handel wrote several minor pieces expressly for public gardens. Tyers, the proprietor of Vauxhall, engaged Roubilliac to make, for erection in the gardens, the full length marble statue of the composer, that is now in the possession of the Sacred Harmonic Society. The inauguration of this statue took place on the 1st of May, 1738, when the music for the evening was selected entirely from Handel's compositions.

This year is rendered especially memorable in Handel's artistic life, by the composition of the oratorio of "Saul," and also of his mighty masterpiece, "Israel in Egypt." "Saul," which is universally known by its dead march for the obsequies of the king, was produced at the king's theatre, January 16, 1739. On the fourth day after the completion of "Saul," October 1, 1738, Handel commenced "Israel in Egypt." It was first performed at the king's theatre, April 4, 1739

Handel's next important production was the Ode for St. Cecilia's day, set to the first of Dryden's two poems for that occasion; this was performed on the 22nd of November at the theatre in Lincoln's Inn Fields, together with his setting of the other ode, "Alexander's Feast." It was now that he produced "L'Allegro, il Penseroso, ed il Moderata," which had been composed in fifteen days. The season of 1740–41 was the last in which Handel had any concern, either as a manager or a composer, in Italian opera. He took the theatre in Lincoln's Inn Fields, and produced there, besides many revivals, two new operas "Imeneo" and "Deidamia." The undertaking was a total failure.

Handel was now invited to Dublin by the duke of Devonshire, then viceroy of Ireland. Preparatory to this visit, as we must suppose, he wrote the oratorio of "Messiah;" and, as he composed "Samson" immediately after he had completed the work upon which, more than all others, his immortality rests, that oratorio was probably also designed for performance in Ireland, had opportunity served for its production.. On the 18th of November Handel arrived in the Irish metropolis, where the cordial welcome he received was such as to compensate him for all his London vexations. He gave his first performance of a series of six on the 23rd of December, which consisted of "L'Allegro" and other instrumental pieces. His complete success induced the announcement of a second series, in the course of which he brought out, as a serenata, an English version of the last but one of his Italian operas, under the name of "Hymen." Besides these twelve he gave yet a supplemental performance of "Esther," and it was probably the success of these that delayed the production of the new oratorio. "Messiah" was first performed for a charitable benefit on the 13th of April, 1742—a day for ever signalized in the history of music. The success of the work was complete, and its repetition on the occasion of Handel's farewell in August was not less attractive than its original performance. "Messiah" was given in London on the 23rd of March, 1743, when its title was suppressed, and it was announced as "A new Sacred Oratorio." The "Sacred Oratorio' was unsuccessful in London, and was this year but once repeated. In the following year it was not played, but in 1745 it was again twice given. It was then laid aside for five years, to be reproduced with its original name on the 11th of April, 1750, when its reception was such as to fix it eternally in men's admiration On the 1st of May following Handel gave a performance of this work in the chapel of the Foundling hospital for the benefit of the charity, when he opened the organ which he presented to the institution.

In 1743 Handel took Covent Garden theatre for a series of subscription performances. These were opened with "Samson," which had considerable success. Handel had drawn new youth from the true Irish warmth of his Dublin reception, and began this season to trust alone to his English claims on English sympathy, composing only to English words. From this year until that of his death he gave annually his performances during Lent. In June, 1743, he wrote "Semele," and in August "Joseph and his Brethren," both of which were produced at Covent Garden during the ensuing Lent. Between the composition of these two works, the "Te Deum" was written for the victory of Dettingen, which was performed at the chapel royal on the 27th of November, In the early autumn of 1741, the time of year at which his imagination was generally the most fruitful, Handel wrote "Hercules." Immediately afterwards he composed the oratorio of "Belshazzar." "Hercules" was produced in January, and an oratorio in the Lent of 1745, first announced as Belteshazzar, but its title was changed prior to the performance. The success of both was indifferent. Handel had announced a series of twenty-four subscription performances, extending through the winter of 1744–45, at the king's theatre, but they were so ill attended that he was compelled to close the series on the sixteenth night. This failure more than exhausted the profits of Handel's visit to Ireland, obliging him a second time to suspend his payments, and to obtain license from his creditors. At the beginning of 1746 the "Occasional Oratorio" was put together, for a series of performances at Covent Garden. The final victory of Culloden was a national event for Handel to celebrate. Handel chose the subject of "Judas Maccabeus" for this purpose. This oratorio was composed between the 9th of July and the 11th of August, 1746, and performed on the 1st of April following. The noble chorus, "See the conquering hero comes," which now forms a part of this oratorio, was introduced into it two years after its first performance—the chorus having been written for "Joshua," which was brought out in the interim. Between the beginning of June and the end of August, 1747, the oratorios of "Alexander Balus" and "Joshua," were both composed; and these were performed in the course of the following Lent. In the May and June of the next year, Handel wrote "Solomon;" and in the July and August "Susannah." The two oratorios were performed in the Lent of 1749. The treaty of Aix-la-Chapelle in 1748 was the occasion of Handel's producing some music for Vauxhall garden, which was extremely popular, and which, performed at the Foundling hospital, was of great advantage to the institution. Two compositions were the produce of the summer of 1749—"Alcestis," an English opera, and the oratorio of "Theodora."

Handel had now amassed a third fortune. The infirmities of age were advancing upon him; worst of all of which was the failure of sight. He resolved on visiting his native country once more before his death; and, preparatory to this journey, he made his will. At some time prior he had presented Smith, his treasurer, with £1000; and now he inserted his name in his testament for a legacy of £500, with the additional bequest of the harpsichord and organ on which he used to play, and of the original manuscripts of his works. Immediately after the execution of this deed, which is dated June 1, 1750, the veteran master seems to have started on his journey. Before the end of the month Handel wrote in a single week the interlude of the "Choice of Hercules," incorporating several pieces from "Alcestis." On his way back to London, between Haarlem and the Hague, he had a fall, from which he experienced some temporary injury. The year 1751 is rendered peculiarly interesting by the composition of "Jephtha," the last work Handel wrote with his own hand. "Jephtha" was produced in 1752, and in this year Handel succeeded to his mother's heritage of total blindness. He now amused his hours of helpless idleness with dreams of his earthly immortality; and this he thought he would best secure by depositing his MSS. in the Bodleian library at Oxford. He therefore requested the elder Smith to forego the bequest which he had made him of these, and offered him as an indemnification £3000. This equivalent was refused, and the composer, touched by so genuine a proof of his friend's devotion, made a codicil to his will in August, 1756, in which he inserted an additional legacy of £1500 to his staunch admirer. It must have been after this interchange of generosity that the two friends went together to Tunbridge, and there had a violent quarrel. So violent was it, and so implacable was Handel's resentment, that no appeal of Smith could bring him to a reconciliation. For the oratorio season of 1757, Handel remodelled his Roman work, "Il Trionfo;" in the English, "Triumph of Time and Truth." The younger Smith officiated as his amanuensis, writing down this work from his dictation. In the following year Smith's services were again exercised in noting down the song, "Wise men flattering," and the duet and chorus, "Sion now her head," for introduction in "Judas Maccabeus"—the latter of which is said to be the very last composition of Handel. Towards the end of March in 1759, Handel and his old friend Smith, by means of the son, were finally reconciled. A fortnight after this, on the 6th of April, "Messiah" was given as the final performance of the season, Handel presiding as usual at the organ. It was Handel's earnest desire that he might die on Good Friday, hoping thus that he might rise

again at Easter to meet his Redeemer. The desire was accomplished; on the day week of his last appearance in public, on the anniversary of the production of "Messiah," on Good Friday, 1759, late in the afternoon, the great musician breathed his last.

Handel had requested that he might be buried in Westminster abbey, and that he might have a monument erected there to his memory, bequeathing the sum of £600 to defray its cost. His funeral accordingly took place there on the 24th of April, and it was attended by a concourse of three thousand persons. The monument which stands over his grave in Poet's Corner was the last work in England—as that of the composer, sculptured for Vauxhall, was the first—which Roubilliac executed. In 1784, which was supposed to be the centenary of the musician's birth, George III. commanded the famous commemoration of Handel in Westminster abbey, and the immense interest it excited induced several annual repetitions of this homage to the master's memory. In 1859—the centenary of the musician's death—another, and by far the most magnificent commemoration of Handel, took place at the Crystal palace, which was preceded by an experiment festival in 1857. The original MSS. of nearly the whole of Handel's works were bequeathed by him to the elder Smith, who left them to his son, and he presented them to George III., from whom they have descended to Queen Victoria; and they are now preserved in Buckingham palace.—G. A. M.

HANDYSIDE, William, a Scottish engineer, was born in Edinburgh in 1793. He studied with a view to becoming an architect; but abandoned that profession to enter the engine-works of his uncle, Baird of St. Petersburg. Most of the important works afterwards undertaken by Baird for the Russian government were executed under the superintendence of Handyside, and, amongst others, the engines of the earliest steamboats used on the Neva; four suspension bridges, designed by Betancourt; ingenious and original machinery for making armour and military accoutrements; and the extraordinary combination of stone, iron, copper, and bronze in the colonnade and dome of the cathedral of St. Isaac, designed by Monferrand. In the construction of all those works Handyside showed consummate skill. Having returned to Scotland to recruit his health, he died in Edinburgh on the 20th of May, 1850.—W. J. M. R.

* HANFSTÆNGEL, Franz, a distinguished German lithographer, was born in 1804 at Bayernrain in Upper Bavaria. He went young to Munich, where he studied under Professor Mitterer, and was for five years in the art-academy under Langer. He executed several portraits of eminent Germans, and in 1828 a series of prints from the pictures in the Leuchtenberg gallery, besides many separate drawings. From 1829 to 1834, he was professor in the academy at Munich, when he removed for a time to Paris. His great work—of its kind the most important both for size and value yet executed in lithography—"the Principal Pictures in the Royal Gallery, Dresden" (Die vorzüglichsten Gemälde der Königlichen Galerie in Dresden), appeared in large folio during 1836-52.—J. T–e.

HANGER, George, best known as Colonel Hanger, born in 1750, was the third son of the first Lord Coleraine, to whose title he afterwards succeeded as fourth lord. He went young into the army, and served throughout the American war, but could never afterwards obtain active employment. In 1795 he published a work entitled "Reflections on the Defence of London;" and another on the same subject in 1804, in which he ridiculed the idea that our shores were safe from invasion as long as our ships held the mastery of the sea. In 1801 appeared his "Life, Adventures, and Opinions," a book which we find was translated into German the year after at Berlin. Colonel Hanger was one of the characters of his day, and well known in convivial society, where his eccentric humours were a constant source of amusement, and his sallies, though sufficiently broad, seldom gave offence. At one time he was intimate with the Prince of Wales, but was afterwards avoided by him, we are told, as being "too coarse." His books contain information as well as whimsicality; as a specimen of the latter quality, we may mention that one of them has a plate of himself hung on a gallows. On the death of his brother in 1814 he would not, for some reason of his own, assume the title, and greatly disliked to be addressed by it. He died at his house in London in 1824.—J. W. F.

* HANKA, Wenzeslaus or Waclaw, a celebrated Bohemian antiquarian, philologist, and poet, whose name has been for a number of years familiar to the students of his national literature, was born, June 10, 1791, at Horenowes, an obscure village in eastern Bohemia. He was the son of a farmer, who took so little care of his education, that he only sent him to school in winter, a custom by no means uncommon among the peasantry of several continental countries. The future scholar and poet spent most of his time in keeping sheep. He, however, exhibited considerable aptitude for learning, and acquired a knowledge of the Servian and Polish languages from some soldiers. It may be remarked that these languages have a close affinity to the Bohemian, which is a Sclavonic dialect. Hanka was first sent to school at Königgrätz, where German was the language commonly used in the school, although he was almost ignorant of it. He was next a pupil in the Latin school at Prague, where he also entered the university, and studied philosophy. His attachment to the Bohemian language, led him to project and form a society for the study of it at Prague. From Prague he went to Vienna, where he studied law. Here he started a Bohemian periodical. His zeal for the Sclavonic literature, and his earnestness in seeking for remains of the old Bohemian literature in particular, attracted the notice of the learned Dobrowsky, so well known for his studies in the same department. The Bohemian museum at Prague was founded about 1817, and Hanka was chosen as the librarian. About the same time he wrote his first volume of poetry, under the title of "Hankowy Pisne." He also commenced the publication of the Starobyla Skladonie, a collection of Bohemian poetry of the thirteenth and fourteenth centuries, of which five volumes appeared from 1817 to 1825. The discovery of the Königinhof (Queen's court) manuscript added greatly to his reputation. It was found on September 16, 1817, in the tower of the church of Königinhof, and turned out to be a collection of epical and lyrical poems of the thirteenth century in the Bohemian language. Of the manuscript thus accidentally discovered he obtained possession, but transferred it to the museum of which he was librarian. This manuscript has been the subject of much discussion; and while some have referred it to pagan times, others have doubted its genuineness, and suspected Hanka of being a second Chatterton. Be this as it may, the pieces are of rare interest, and the original document is one of the most precious in the Bohemian museum. These poems were published under the title of "Kralodworsky Rucopis," with a German translation by Professor Swoboda, first in 1818, and again in 1829. The success of these poems was very great, and versions of them have been made into almost all the languages of Europe. Sir J. Bowring rendered some of them into English in 1843, and Mr. Wratislaw published a translation of them all in 1852. Other documents discovered by Hanka have been also called in question, as the judgment of Libussa, and a version of St. John's Gospel; but the controversy has been decided in his favour. The version of St. John, believed to be of the tenth century at latest, is regarded as the most ancient specimen of Bohemian extant. Hanka has written a treatise on Bohemian orthography, and one on grammar; and he has completed the German-Bohemian dictionary begun by Dobrowsky, and continued by Puchmayer. He has also published translations from the Servian and German, a short history of the Sclavonic races, and many articles for the journals. He is eminent as a numismatist and palæographer, and has edited the Sclavonic version of the gospels of the eleventh century from the famous manuscript at Rheims, the "Sazaro Emmantinum Evangelium," printed at Prague in 1846. His services as a librarian have been great, and have extended over more than forty years; but he is best known as one of the greatest names in modern Bohemian literature.—B. H. C.

HANKIUS, Martin, was born at Breslau in 1633. Hankius was a great reader and investigator, as is shown by his works; among which we may name "De Byzantinarum Rerum Scriptoribus Græcis Liber," 4to, Leipsic, 1677, and "De Romanorum Rerum Scriptoribus," 1669–75. Besides these he wrote works on Silesian history, harangues, comedies, and poems. He died at Breslau in the year 1700.—B. H. C.

HANMER, Meredith, was born in 1543. He was fellow and chaplain of Corpus Christi college, Oxford. He held the livings of St. Leonard, Shoreditch, and of Islington. He resigned his parishes in 1590, and went to Ireland, where he died in 1604—some say by his own hands. He is accused of the wanton destruction of the brasses in St. Leonard's church. He wrote against the jesuits, and compiled a Chronicle of Ireland. His

best work is his translation into English of the ecclesiastical histories of Eusebius, Socrates, Evagrius, and Dorotheus, to which he added a "Chronographie," London, 1576–77, folio.—B. H. C.

HANMER, Sir Thomas, chiefly known as the "Oxford Editor" of Shakspeare, was born on the 24th September, 1677, at Bettesford Park, Flintshire, and was educated at Westminster school and Christ church, Oxford. On his first appearance in the great world, he captivated the affections of the widow of the first duke of Grafton, and his marriage with her gave him a considerable social status. He sat in the house of commons for many years, and was the leader of the high church tories, a position which gave him no small political influence. He was speaker of the house during the parliament of 1713–15. In 1727, disappointed in his later political expectations, he retired into private life, and devoted himself chiefly to the preparation of an edition of Shakspeare, published in 1744, and presented by him to the university of Oxford, in which city it was printed. He died at Mildenhall in Suffolk on the 7th of May, 1746. In the preface to his own edition of the great poet, Johnson has praised the editorial sense, industry, and discernment of Hanmer, whose Latin epitaph he paraphrased in sonorous English verse. The correspondence of Sir Thomas Hanmer was published in 1838, with a well-written and instructive memoir of him by the editor, Sir Henry Bunbury.—F. E.

HANN, James, a distinguished English mathematician, was born about 1799, and died in London on the 17th of August, 1856. In his youth he had to struggle against many difficulties and hardships in the pursuit of knowledge. At length he obtained the appointment of teacher of mathematics in King's College school, which he held until the time of his death. His best known works are—"Mathematics for Practical Men," London, 1833; a treatise on the "Theory of Bridges," published by Mr. Weale, in a collection of writings on that subject, in 1843; and a treatise on the "Theory of the Steam Engine." They are all marked by conscientious industry and exactness, and sound mathematical knowledge.—W. J. M. R.

* HANNA, William, LL.D., was born in Belfast in 1808, where his father was a much-esteemed presbyterian clergyman. He attended school in Belfast, and completed his studies, for the Established Church of Scotland, in the university of Glasgow, where he highly distinguished himself. In 1835 he was appointed to the charge of the parish of East Kilbride, in the lower ward of Lanarkshire, married one of the Rev. Dr. Chalmers' daughters in 1836, and was removed in 1837 to Skirling, in the upper ward of the same county. At the disruption of 1843 he left the Established Church. The year 1846–47 found him engaged as editor of the *North British Review*, in which position he succeeded Edward Maitland, Esq., advocate. The death of his father-in-law was the occasion of his removal to Edinburgh, where he was employed in editing the posthumous works of that great divine and social economist till 1850, when he entered on the duties of colleague to the Rev. Dr. Guthrie in St. John's church. Dr. Hanna is best known as the biographer of Dr. Chalmers. The Memoirs were originally published in four volumes, the first of which appeared in 1849. In 1860 he published a sermon, on "The Church and its Living Head," which created some discussion on what is held to be one of the distinctive principles of the Free Church; and in the same year his work on "Wickliffe and the Huguenots" appeared. It may be noted that there is a marked contrast between his pulpit ministrations and those of his celebrated colleague, Dr. Guthrie. His mind is highly culvated, and his style is elegant and impressive.—J. J. M.

*HANNAY, James, novelist, essayist, and journalist, was born at Dumfries on the 17th of February, 1827, the son of a banker there. Educated privately, he was designed for the navy, and in the March of 1840 joined H.M.S. *Cambridge*, 78, ordered to the Mediterranean. When the *Cambridge* arrived off Beyrout, the war with Egypt was at its height, and then and afterwards Mr. Hannay reaped a rich harvest of naval and other experiences in the Levant, which have been turned to frequent account in his writings. Leaving the navy in 1845, he began a literary career in the metropolis as a reporter on the *Morning Chronicle*. In 1848, appeared his first work, "Biscuits and Grog;" like its sequel of the same year, "A Claret Cup," consisting of sketches of life afloat. More serious in its aim, though equally light in its style, was "King Dobbs," also published in 1848, and one of the cleverest of Mr. Hannay's minor prose pieces. In 1849 he published "Hearts are Trumps;" in 1850, his first three volume novel, "Singleton Fonteny, R.N." (which reached a second edition in 1854); "The Vision of the Vatican;" and "Blackwood *versus* Carlyle, a vindication by a Carlylean," provoked by an attack in *Blackwood's Magazine* on Mr Carlyle's Latter-Day Pamphlets and philosophy generally. To 1854 belongs the publication of "Satire and Satirists," a series of lectures delivered during the preceding year in London, and to 1855 his second three-volume novel "Eustace Conyers," which reached a second edition in 1857, and has been translated into German. In 1857 Mr. Hannay contested spiritedly but unsuccessfully, on semi-Derbyite semi-Carlylean principles, the Dumfries burghs. From the establishment of the *Illustrated Times*, onward to his acceptance in 1860 of the editorship of the *Edinburgh Evening Courant*, Mr. Hannay wrote the political articles of the former journal. He has also contributed to the *Athenæum*, *Daily News*, &c., and to the *Westminster* and *Quarterly Reviews*.—F. E.

HANNEMAN, Adrian, a good Dutch portrait-painter, born at the Hague in 1610. He visited this country in the time of Charles I., and was a good imitator of Vandyck, to whom several of Hanneman's works are now doubtless attributed. He returned to the Hague, and died there in 1680. Among his portraits is one of Charles II. before his restoration; and he painted many of the ruling family of Holland of his time.—R. N. W.

HANNIBAL: born 247 B.C.; died 183 B.C. In the space of this notice we can only indicate the outlines of a career which centres within itself the history of the most memorable struggle of antiquity. "When my father Hamilcar," Hannibal told Antiochus long years after, "was setting out for the war in Spain, and the omens were favourable, he called me—then a boy of nine years—to his side, and bade me lay my hand on the sacrifice and swear before the altar *nunquam esse in amicitia cum Romanis:* and I took and kept that vow." It is our earliest glimpse of the *præsidium et decus* of a family who might have taken for the motto on their crest the words of that oath. The first Punic war was the first act of the conquest of the Mediterranean; it had given the Romans a footing in Spain, and the ascendancy over Sicily. The victors, watchful of their opportunity, took advantage of the mutiny of the Carthaginian mercenaries, and some alleged infractions of the treaty, to extort the cession of the island Sardinia. Hamilcar, by whose energy the revolted allies of Carthage were subjugated, led an army into Spain, and fell in battle (229 B.C.) in the midst of a triumphant career among the tribes between the Tagus and the Douro. Rome was involved in the terrors of a Gallic invasion during the greater part of the time in which his son-in-law, Hasdrubal, was following up his conquests; and when on Hasdrubal's death (221 B.C.), Hannibal at the age of twenty-six was raised to the command of the army, two campaigns were sufficient to bring under his yoke the whole of the country south of the Iberus—a river which had, according to convention, been agreed upon as the limit of these encroachments. But one of the earliest acts of the new commander showed how little he was inclined to respect engagements entered into under compulsion and enforced by fear. He judged that the time had come to throw aside the mask of submission. Since Hamilcar set foot in Spain, Carthage had been husbanding her resources while extending her dominion. Twelve years earlier she had been anxious at any price to keep the peace—now she was eager on any pretext to renew the war. Suddenly in 219 B.C. Hannibal attacked Saguntum, one of the allies of Rome, whose security had been provided for by the conditions of a former treaty. It was defended with the inalienable heroism of northern Spain; but it was defended in vain against a leader who had already added to more than the hereditary genius of his race their hereditary experience in arms. The town held out for eight months; and when all hope was past, the chiefs kindled a great fire in the forum, and died as Sardanapalus is reported to have died. The gage thus thrown down was taken up by the Romans, who on receipt of the unexpected news sent an embassy to Carthage, to demand that the authors of the outrage should be delivered up to their vengeance. The refusal of this demand was followed by a regular declaration of war. By this time Hannibal, enriched with the spoils of Saguntum, was vigorously preparing for the invasion of Italy, which he seems from the first to have contemplated. His design was encouraged by a dream, in which his country's gods appeared to inspire him

with the confidence of victory, and its announcement was received by the assembled soldiers with shouts of acclamation. But, ere starting, he was careful to leave firm ground behind him With Austrian policy he had fresh reinforcements draughted over from Africa, and supplied their place by recruits from Spain. Late in May, 218 B.C., he set out from Carthagena, and crossed the Iberus with an immense force. Having reduced the tribes in the north of the peninsula and stormed their strongholds, *Pyrenæum transilit*—he leapt the Pyrennees, and pressed on in uninterrupted march towards the Rhone. At the mouth of that river Cneius Scipio was waiting to oppose him with two Roman legions; but Hannibal evaded his vigilance and effected a passage higher up the stream, near its confluence with the Isere. Having secured by negotiation and policy the friendship of the intervening Gallic tribes, he crossed without opposition the district between the Rhone and the Alps; but during their ascent the Alpine barbarians hung like hornets around the skirts of his army. He evaded or repelled their hostilities, and reached the summit of the mountains late in October. Thence, while his soldiers were resting from their fatigues, he looked down on the valley far before him. "Yonder," he said to them, "is Italy, and yonder lies Rome." Their descent was only made difficult by the dangers of the road: they had to cut paths through great piles of snow, and make a way for elephants over gigantic masses of rock.

"Opposuit natura Alpemque nivemque;
Diducit scopulos, et montem rumpit aceto."

But we can hardly credit the authority which informs us regarding their method of blasting. Napoleon's passage of the Alps was a great military feat, but it was short and secure in comparison with the march of Hannibal, whose losses on the way were so enormous, that of nearly sixty thousand men who entered Gaul, only twenty-six thousand reached the plains of Italy. When some days had been given to rest and the repression of Liguria, he advanced along the left bank of the Po to meet Scipio, who had sent off his main force to Spain, and returned to take command of an army in Cisalpine Gaul. A cavalry engagement on the Ticinus, in which the Numidian horse were victorious, opened the campaign. Shortly after, a junction of the two Roman armies on the left bank of the Trebia inspired the other consul—Sempronius—with confidence to join battle. His rashness was partly responsible for the event. His soldiers were led across the stream before their morning meal to meet an enemy fresh and ready to receive them; yet the result seemed doubtful, when a body of two thousand choice troops under the command of Mago rushed from ambush upon the Roman rear, and threw the whole army into confusion. The Carthaginians obtained a complete victory, and drove the remnant of their adversaries to take shelter in Placentia. Having wintered in Gaul, Hannibal (217 B.C.) crossed over into Etruria, eluding the new consul who had encamped at Arretium, in the hope of intercepting his passage of the Apennines. Flaminius, at the head of four legions, advanced to attack him, and was marching along the path between the lake Thrasymene and the neighbouring heights, rejoicing in the cloudy morning which seemed to obscure his approach. His van had just begun to emerge from the defile, when the Carthaginian army and the Gauls—who had been from the time of his earliest success flocking around Hannibal's standard—sprang from the mists that circled the hills round the lake, and fell furiously on the Roman flank. Only the van escaped; and the consul himself fell in the utter destruction of his army. Fifteen thousand were made prisoners and brought before Hannibal: the Romans he distributed among his soldiers, but the other Italians were set at liberty, and the corpse of Flaminius sought out to be buried with the honours due to a noble adversary. The consternation at home on the news of this defeat was such as had not been known for many generations. The senate sat all day; the women went wailing through the city offering prayers to the gods;—

"And old men girt on their old swords,
And went to man the wall."

Hannibal, after savagely wasting the rich plain which stretches from Tibur to Spoletum, invaded Picenum, scoured Umbria, and came down into Daunia. Disappointed in endeavouring to induce the Apulians to revolt, he next recrossed the Apennines, and, seizing Telesia, descended by Cales into the Falernian plain. While Q. Fabius, who as dictator had command of the Roman armies, was occupying the heights around Campania and endeavouring by a vigorous system of defence to intercept his passage, Hannibal evaded his watchfulness by a skilful stratagem, and again crossing through the territory of the Samnites took Geronium. Another victory, gained over the temerity of Minucius, the master of the horse, brought the campaign of this year to an end. Next spring (216 B.C.) the Carthaginians descended into the plain of Apulia and surprised the magazine of Cannæ. Meanwhile Rome was bracing herself for another trial; and the consuls were sent out at the head of eight legions, together with the allies making up a force of about ninety thousand men. On the morning of the 1st of August the Aufidus lay between the two armies. One of the consuls, Æmilius, was inclined to wait for an opportunity of bringing on an action on ground less favourable to the enemy's cavalry; but whatever prudence there may have been in this counsel was frustrated by the impetuosity of his colleague, who trusted to his numbers as a certain pledge of victory—and victory would have been destruction to the invaders, pent up between the sea and the strong garrison of Canusium. The dawn of the 2nd saw the red flag flying from Varro's tent. He gave orders to his army to ford the Aufidus and occupy the right bank; while Hannibal, who had before crossed, recrossed to meet him. It is said he laughed on the morning of the battle as if he felt, like Cromwell at Dunbar, that his adversaries were given over into his hands. The Carthaginians were fronting the north; a strong south wind was blowing dust into the faces of the enemy, while the sun was slanting along their columns, drawn up to an unusual depth. First the Roman light-armed cavalry were beaten and put to flight by the Gallic, Spanish, and Numidian horse. The infantry meanwhile, who had been advancing against the Carthaginian flank, were pent into a dense wedge. The Africans gave way for a little, and then closed upon its sides at the same time that the victorious cavalry dashed upon its rear. The whole eight legions were jammed together, and soon fell together in a heap, like a mass of snow thawing on every side. The consul Æmilius and eighty senators lay with the dead. The world has hardly ever seen the like of Cannæ. When the day was done there were only about three thousand survivors of the greatest host that Italy had ever gathered into a single field. But if the city was stunned by so terrible a shock she never faltered; there was no talk of peace in the forum; and when Varro, who had escaped with seventy horsemen from the carnage, began to collect the waifs of the army at Canusium, the senate returned him their thanks because he did not despair of Rome. On the evening of the battle Maharbal, the commander of the Carthaginian horse, proposed to the victorious general to advance and storm the capitol. It is hard to tell whether we ought to consider his advice foolhardy or wisely bold. Hannibal adopted another policy, and endeavoured by gradual steps to hem in his prey. The Apulians and a great portion of the Samnites, Lucanians, and Bruttians joined him, and Capua, the capital of Campania and second town of Italy, opened its gates to the conqueror; but the surrender of this city marks the limit of his conquests. Thenceforward the war takes on a new aspect, and the campaigns of each year become more complex. Although their interest still centres around Hannibal, the progress of the war no longer runs strictly parallel to the fortunes of its leader. It may be divided into two great epochs. From the year 216 to 207 B.C. the Romans were resolutely acting on the defensive, and slowly gaining ground; from the latter of these dates to its close they were making fresh conquests and pressing hard on their enemy. But the biographer must leave it to the historian to record the various steps by which the consummation of the struggle was wrought out; he must be content to catch glimpses of the one great figure appearing and reappearing on the scene of action to assert his supremacy. Rome strained every nerve in the autumn of 216—two dictators were named; enormous taxes were levied; every ally was pressed into service; slaves and criminals were set free, to join in the struggle for the very life of the state. Early in 215 seventy thousand men were in arms. Hannibal, on the other hand, had never been able to shake the fidelity of the old Latin tribes; the veteran forces on which he most relied were dwindling, and the demand for reinforcements which Mago bore to Carthage was feebly answered. One year after Cannæ he was already contending at a disadvantage against his indomitable adversary; the towns which had revolted to his side began to be retaken; and his generals suffered serious

checks at the hands of Fabius, Fulvius, and Gracchus. But Hannibal and victory seemed to be inseparably bound together; wherever he struck with his own hand he overthrew—north, south, east, and west—he came, he saw, he conquered; his first and last defeat was on the field of Zama. In 215 B.C. we see him encamped on Mount Tifata, scaring the Roman legions, and receiving embassies from Macedon and Syracuse. In 214 B.C. he is offering sacrifice at the Avernus, and preparing to descend on Puteoli. In 213 B.C., after a winter at Salapia, he is entering Tarentum, betrayed by a conspiracy into his hands. In the following year, when the consular armies are gathered like avenging clouds round Capua, Hannibal again appears on the ridge, and descending like a great wind blows them aside. Next he marches through Etruria and destroys the army of Centenius; and then into Apulia and destroys the army of Cneius Fulvius. Finally, in 211 B.C. he crosses the Anio and ravages Latium, pitching his tent under the very walls of Rome, and launching his javelin through her stubborn gates. But if the hounds are staunch and numerous enough, the lion is brought to bay at last. The attack on Rome failed, and Hannibal marched off into Bruttium only to fail in another attack on Rhegium. He returned only to hear that his Italian capital had, after a stern blockade, fallen into the hands of the enemy. Sentence of death, after the Roman fashion, was pronounced on Capua. Several senators took poison before the surrender of the city; all the rest were executed by command of the consul Fulvius; a great portion of the population were sold as slaves, and the rest were draughted beyond the Tiber. Fresh victories of Hannibal marked the two following years; and twelve of the old Latin tribes, worn out, were disposed to give up the struggle, but the others stood firm. Tarentum had again fallen into the hands of the Romans, and Marcellus had returned with the spoils of Syracuse, which Archimedes had defended in vain against his assaults. It was evidently impossible for Hannibal, with his single army, to bring the war to an end. He might win battle after battle, but he had no artillery to take, and no force sufficient to retain possession of, the great towns of Italy. Carthage was at length stimulated to a gigantic effort. Hasdrubal, of the same race and only second to Hannibal himself in fame, had cut to pieces the armies of the two consuls in Spain. Fresh reinforcements were forwarded from Africa; and he prepared to march into Italy and effect a junction with his brother. He crossed the Alps, and arrived at Placentia sooner than was expected by either friend or foe. From this point he sent off a letter to Hannibal, appointing to meet him in Umbria.

It is dangerous to speculate on what might have been; but as far as ordinary calculation can reach, the interception of this letter by the foragers of the consul Nero changed the whole course of after history. Had the two brothers been allowed to unite their forces and combine their military genius, the doom of Rome would have been sealed, and the civilization of Europe given over to the hands of the Phœnician city. Nero, in one of those moments which are decisive of great events, resolved to march with the army with which he had been watching Hannibal and join the other consul in the north. The two together met Hasdrubal with an overwhelming superiority of numbers, and forced him to an engagement (see HASDRUBAL). His army was destroyed, and he himself fell fighting like one of his lion race. Nero rushed back to the camp in Apulia, and sent the head of his brother to the great chief who had been wont to treat those of his enemies who had fallen in battle with a magnanimity which the survivors were incapable of appreciating.

In a drama of the second Punic war, the curtain might close on the battle of the Metaurus; it was, to all intents and purposes, decisive. Yet for four years longer, with tactics which only a soldier can estimate, and a perseverance unrivalled in history, Hannibal maintained himself in Bruttium, building vessels from the wood of the forests, and manning them with the sailors of the district. "Here, too," writes Dr. Arnold, "he seems to have looked forward to the renown which awaited him in after times; and as if foreseeing the interest with which posterity would follow his progress in his unequalled enterprise, he recorded many minute particulars of his campaigns on monumental columns erected at Lacinium, a town situated in that corner of Italy which was so long like a new country, acquired by conquest for himself and his soldiers. At length, when it was plain that no new diversion could be effected in his favour, and when the dangerous situation of his country called for his presence as the last hope of Carthage, he embarked his troops without the slightest interruption from the Romans; and moved only by the disasters of others, while his own army was unbroken and unbeaten, he abandoned Italy fifteen years after he had first entered it, having ravaged it with fire and sword from one extremity to the other, and having never seen his numerous victories chequered by a single defeat." The genius of P. Scipio, matched against the incompetence of the generals who had succeeded Hasdrubal in his command of the Carthaginian armies, had brought to a successful termination the war in Spain. Crossing to Africa he had enlisted the services of Massinissa, a powerful African chief, and was pressing on towards Carthage in a course of victories when Hannibal came to meet him at Zama. The romanticizing biographers have transmitted an account of an interview said to have been held between the two generals on the day before the battle. We are the less interested in the truth of this report, that the interview led to nothing. If Metaurus was the Leipsic, Zama was the Waterloo of the war. The Carthaginians were utterly defeated; twenty thousand were slain, as many taken prisoners, and the conditions signed of a humiliating peace. Hannibal was now forty-five years of age; the enterprise of his life was frustrated, but he did not despair of the commonwealth, and entered with undiminished zeal on a new arena of action. The energy and forethought with which he discharged the civil duties of a citizen, excited the jealousy of his rivals in the government, and roused the suspicion of the Romans. They accused Hannibal of disturbing the peace, and demanded his expulsion from Carthage. Enmity within and without compelled him at last to abandon the state he had served so long. He took refuge with Antiochus, king of Syria, and that monarch was indebted to him for advice in his contest with Rome. That war having terminated unfavourably, the exile found his last retreat at the court of Prusias, the king of Bithynia. The Romans, centuries after, used the name of Hannibal to terrify children with. No wonder they could not breathe freely as long as he lived. They sent to Prusias demanding the surrender of his guest, and when that king was unable or unwilling to refuse the demand, Hannibal felt that his hour was come. He took poison and died at Nicomedia, in the sixty-fifth year of his age. The poison was contained in a ring which he had carried about with him many years—

"Cannarum vindex, et tanti sanguinis ultor."

Judging Hannibal by our only source of information, the testimony of his implacable enemies, we find no loftier name in the annals of war. All the praise that can be bestowed upon a soldier, must be meted in large measure to him. He knew how to command and how to obey; how to gather and how to hold fast an army. The impulsive Gaul, the stubborn Spaniard, the wild Numidian, joined in acknowledging his personal power. The spell of his presence bound into a compact mass those motley elements. The resolution with which he restrained their fervour, was no less notable than the fire with which he led them to victory. But he had more than the merits of a soldier. His patience, prudence, fortitude, and devotion would have made him great among the great in any country, in any time, in any path of life. The sum of his crimes, according to the Roman historians, lay in his being a cruel enemy. His massacres after Thrasymene, and the slaughter of the prisoners after Cannæ, transcend the licence of modern warfare; but those were times when humanity was not ranked high among the virtues, and the zeal of patriotism was unchecked by any thought of universal brotherhood. Least of all had the Romans a right to complain of an adversary whose worst barbarity only equalled their own —whose occasional generosity might have been contrasted with their systematic injustice. Rome conquered in the strife, because Rome was greater than Carthage; but until the time of Cæsar, there is no Roman whose star does not pale before the sun of Hannibal.—J. N.

HANNO, a celebrated Carthaginian navigator, who made a voyage of discovery along the western coast of Africa, but at what precise period is unknown. Learned critics assign different dates, varying from one thousand to three hundred years before the Christian era. The account of the voyage is preserved in a Greek record, entitled the Periplus of Hanno, which begins by stating that, "having been ordered by the Carthaginians to navigate beyond the Pillars of Hercules, and to found there Liby-Phœnician cities, he sailed with a fleet of sixty ships of fifty oars

each, carrying a body of men and women to the number of thirty thousand, and provisions and other necessaries." This work, which must have been written in Phœnician and translated into Greek, consists of detached notes written in the first person, as if by Hanno himself, and abounding in the marvellous. Various editions of it have been printed, and it has been a fertile theme of discussion among critics and commentators. An English translation, accompanied with the Greek text, was published by Mr. Thomas Falconer in 1797. It was also translated by M. de Chateaubriand, in an essay in which he established a parallel between the republic of Carthage and the modern empire of Great Britain. Pliny states that Hanno circumnavigated Africa as far as the Arabian Gulf; but it appears to be clearly established by Gosselin that he never penetrated farther south than Cape Bojador, nor beyond the Senegal river.—G. BL.

HANRIOT. See HENRIOT.

HANS-SACHS. See SACHS.

HANSARD, LUKE, an eminent printer, was born at Norwich on the 5th of July, 1752. His father was an unsuccessful manufacturer there; his mother, the daughter of a clergyman. Educated at the Boston grammar-school, he was apprenticed to a Norwich printer, and after serving his time, repaired to London with a single guinea in his pocket. He obtained a situation as a compositor in the printing office of Mr. Hughes of Great Turnstile, Lincoln's Inn Fields, printer to the house of commons at a time when parliamentary literature was comparatively in its infancy. By his skill, industry, and probity, Hansard raised himself in the establishment to the position of a partner, and twenty years after he had entered it, the whole printing of the house of commons was transferred to him. As a private printer, he acquired the esteem of Orme, the historian of Hindostan, of Johnson, and of Burke. A tribute to his zeal and ability in printing for the house of commons, was paid by Mr. Rickman, the well-known clerk of the house, in a memoir contributed to the *Gentleman's Magazine* for December, 1828. Mr. Hansard died at London on the 29th of October in that year. His name survives in the title of the series of reports of parliamentary debates known as "Hansard."—F. E.

HANSEN, CHRISTIAN FREDERICK, a Danish architect, born at Copenhagen, 29th February, 1756, began his studies in the academy of arts at the age of ten, and won its silver medals in 1772 and 1774, and its great gold medal, 1779. The following year, receiving a government travelling-stipend, he spent upwards of two years in Italy. In 1801 he was recalled to Copenhagen to undertake the re-erection of the Raad-hus, or house of parliament, and the castle of Christianborg, after their destruction by fire; and seven years later was appointed director of buildings and statsraad. He was the architect of many public erections and churches, but the Raad-hus is the finest specimen of his genius. He died at Conferensraad, 10th July, 1845.—M. H.

* HANSEN, PETER ANDREAS, an astronomer and geodetician, was born at Fondern in Schleswig on the 8th of December, 1795. He distinguished himself by his geodetical skill in the triangulation of the duchy of Holstein. After having been employed for a time in the observatory of Altona, he was appointed, in 1825, director of the observatory of Seeberg, near Gotha. He is the author of important researches on the theory of lunar and planetary perturbations, which have appeared in the Memoirs of the Royal Academy of Sciences of Berlin, in those of the Academy of Sciences of Saxony, and in Schumacher's Astronomische Nachrichten.—R.

* HANSTEEN, CHRISTIAN, a distinguished Norwegian physicist, was born at Christiania on the 26th of September, 1784, and has been professor of astronomy and applied mathematics in the university of that city since 1815. He is chiefly known by his important contributions to our knowledge of the laws of terrestrial magnetism. For the purpose of studying its phenomena, he travelled in Siberia in 1828, 1829, and 1830.—R.

HANVILL, JOHN, a benedictine monk and Latin poet, who flourished in the end of the twelfth century, was educated at Oxford. Thence he proceeded to Paris, where he acquired high distinction as a scholastic disputant. He afterwards returned to England, and became a monk of Saint Albans. The work by which he is best known is a long didactic poem, entitled "Architrenius," Paris, 1517, considered in the sixteenth century not only learned and ingenious, but highly entertaining. Two manuscripts of it are preserved in the Bodleian library, along with shorter poems and epistles by the same author.—G. B–y.

HANWAY, JONAS, more notable for his philanthropy and eccentricity, than for his undeniably prolific authorship, was born at Portsmouth in 1712. Beginning life as apprentice to a Lisbon merchant, he emigrated to St. Petersburg, and travelled commercially to and in Persia. Having acquired a competency in his mercantile career, he returned to England, and published in 1753 a work of some practical interest, descriptive of his travels in Russia, and including an historical account of the British trade over the Caspian sea. His life, after his return home, was mainly devoted to philanthropic effort, constant, disinterested and unostentatious, and of which the results are still visible in such institutions as the Marine Society and the Magdalene Hospital, both of which he helped to found. So peculiar was the sense entertained in the metropolis of his worth as a philanthropist and a man, that a deputation from the principal merchants of London waited on Lord Bute, when prime minister, and asked him to bestow upon Hanway some mark of the public esteem. The appeal was responded to by his appointment to a commissionership of the navy, the salary of which, on resigning it after a tenure of twenty years, he was allowed to retain. He died in London in 1786, and a monument to his memory was raised by public subscription. There are some curious anecdotes of this worthy and eccentric man in the Remarkable Occurrences in the life of Jonas Hanway, by John Pugh, London, 1787, to which is appended a list of his numerous writings; most of them enforcing his philanthropic and other schemes. Besides the work of foreign travel mentioned above, the only one of them still occasionally remembered is his diatribe against tea, accompanying his "Eight days' Journey to Portsmouth," which provoked from Johnson a sarcastic defence of his favourite beverage. According to Mr. Peter Cunningham—in the Handbook of London—"Hanway was the first man who ventured to walk the streets of London with an umbrella over his head. After carrying one near thirty years, he saw them come into general use."—F. E.

HAPSBURG or HABSBURG, House of, an illustrious German family, which is supposed to have derived its name from the castle of Habsbourg, upon the river Aar in the canton of Berne. The origin and early history of the family are involved in obscurity; but it is alleged to have been founded in 1026 by Radbotar, grandson of Gontram the Red, count of Brisgau. In 1233 it divided into two branches—Habsburg-Habsburg and Habsburg-Laufenberg. The German line of the latter terminated about the beginning of the fifteenth century; the former became extinct in the male line in the person of the Emperor Charles VI., after giving twenty-two sovereigns to Austria, sixteen emperors to Germany, eleven kings to Hungary and Bohemia, and six to Spain. The original territory of the Hapsburgs was the fertile tract lying along the southern bank of the Danube to the eastward of the river Ens, and which was called Ost-reich—the east country—from its position relatively to the rest of Germany. The governors of this district bore for several centuries the title of margrave; but, towards the middle of the twelfth century, having received an important accession of territory in the province west of the Ens, they were raised by the emperor of Germany from the rank of margrave to that of duke. The principal members of this family will be found noticed under their respective christian names ALBERT, FRANCIS, RUDOLPH, &c. The aggrandisement of the Hapsburg family has mainly been brought about by a series of fortunate marriages. A well known epigram states that while other families have acquired kingdoms by their valour and talent, Austria has made her conquests by assiduously worshipping at the shrine of Hymen. Certain qualities, physical, intellectual, and moral, have long been hereditary in the Hapsburg line. A thick hanging under lip was brought into the family by marriage with one of the Jagellons of Poland; and ingratitude, treachery, intolerance, cruelty, and a total disregard of the most solemn oaths and promises have for ages characterized most of the heads of the house of Hapsburg.—(See *Crimes of the House of Hapsburg*, by Professor F. W. Newman.—J. T.

HARAEUS, the Latinized name of VERHAER, FRANCIS, was born at Utrecht about 1550; he taught rhetoric at Douai, and afterwards travelled with Possevin in Germany, Italy, and Russia. He died canon of Louvain in 1632, having published a number of works, including "Biblia sacra expositionibus illustrata," of little value; "Annales ducum Brabantiæ," &c., which is esteemed; "Historiæ Sanctorum," abridged from Surius, a useful book; "Concordia historiæ, &c."—B. H. C.

HARCOURT, Harriett Eusebia, a wealthy and accomplished lady of Yorkshire, was born in 1705, near Richmond in that county. She accompanied her father in his travels on the continent, and acquired an extensive knowledge of modern languages. On her father's death at Constantinople in 1733, she retired to the patrimonial estate, near Richmond, which she inherited; and forming a society of cultivated women, she constructed a cloistered dwelling there, and led a species of monastic life with her friends. A summer residence was also built for the fair recluses on another property she had in Green Island on the west of Scotland. The rules of the establishment were not strict; religious and intellectual improvement were combined with indulgence in elegant and rational amusements. All the ladies were on an equality, each being president in turn. Possessed of many extraordinary talents, Miss Harcourt was especially distinguished by her skill in drawing. She died at Richmond, December 1, 1745.—R. H.

HARDEKNUD. See Hardicanute.

HARDENBERG, Albert, a distinguished protestant theologian of the sixteenth century, was born in 1510, in the province of Oberyssel in the Netherlands, and was connected by blood with Pope Adrian VI. He studied at Louvain, where he made the acquaintance of John à Lasco, the Polish reformer, and by him was gained over to the cause of evangelical truth. In 1543 he paid a visit to Wittemberg, where he was warmly received by Luther and Melancthon; in the following year he went to the court of Hermann von Wied, the reforming elector and archbishop of Cologne; and in 1547 settled in Bremen, where he was appointed cathedral preacher and theological lecturer. He remained in Bremen till 1561, when the controversy which arose between him and John Timann respecting the Lutheran dogma of the ubiquity of the body of Christ, to which Hardenberg was opposed, issued in his being compelled to leave the city and territory. In 1567 he received a call to Emden as pastor primarius and superintendent, and there he continued in the enjoyment of universal respect till his death in 1574. Gerdesius gives an account of the controversy at Bremen in his Historia motuum ecclesiasticorum in civitate Bremensi tempore Hardenbergii suscitatorum, Gron., 1756. In the course of the controversy Hardenberg made the remarkable statement before the senate, that he had had it from the lips of Melancthon himself, that shortly before Luther left Wittemberg for Eisleben, where he died, he owned to him that he had gone too far in the matter of the sacrament—alluding to the extreme language which he had used against the Helvetic doctrine on that subject—and had requested Melancthon to publish something after his death which might serve to restore peace to the two branches of the evangelical church.—P. L.

HARDENBERG, Friedrich von. See Novalis.

HARDENBERG, Karl August, Prince, son of a Hanoverian field-marshal distinguished in the Seven Years' war, was born in Hanover on the 31st of May, 1750, and was educated first at home, subsequently at the universities of Göttingen and Leipsic. While still young he was employed in the public service of the electorate, and enjoyed opportunities of visiting and studying England, France, and Holland. After marrying a lady of the noble house of Reventlow, he was employed on a mission at the court of St. James', where he remained some years. A wrong he could not brook, even from a king's son, drove him from England and from Hanover. The lovely Baroness Hardenberg attracted the regards of the prince of Wales, who gratified his passion at the expense of the lady's honour and of her husband's peace. Baron Hardenberg left England and went to Brunswick, where the gallant duke, Frederick the Great's nephew, received him into his service. On Frederick's death, in 1786, his will was intrusted by the duke of Brunswick to the care of Hardenberg, who proceeded to Berlin, furnished with this passport to the consideration and favour of the king of Prussia. From this time Hardenberg became a Prussian, and entered upon that career which was to be his glory. His first employment of importance under his new sovereign was the administration of the affairs of Anspach and Baireuth, at the time their eccentric margrave ceded his territory to Prussia (1791). In 1793 he was summoned to Frankfort-on-the-Maine, and passed the whole winter at the head-quarters of the Prussian army, exerting all his powers of persuasion with the princes of the empire to induce them to pay for the support of the Prussian army as long as it should stand guard on the Rhine. Failing in this, he had orders to send the Prussian army home; and it was already on the march when England and Holland again offered subsidies to maintain it on the frontier. Secret negotiations with France meanwhile proceeded, which terminated in the treaty of Basle. By the sudden death of Count Golz, the chief direction of these final negotiations was intrusted to Hardenberg. On receiving the appointment, he returned to Berlin to lay his plans before the king. He aimed at forming a line of demarcation between Germany and France, behind which Prussia might combine with all the other principalities and states favourable to her views, and so greatly strengthen herself. By the treaty of Basle, however, which was signed on the 15th of April, 1794, Prussia separated from England, deserted Holland, and yet left Germany open to invasion from France. Hardenberg's conduct in these transactions, nevertheless, was so highly appreciated by the king, that the envoy, on his return to Berlin, was publicly invested by the king himself with the order of the black eagle. He was sent back into Switzerland to watch events; but when his grand invention, the neutral line, was violated, first by France, and then by Austria, the Prussian prime minister, Haugwitz, contrived to have him sent off to his old retired employment in Anspach. From this and similar occupations of a subordinate character, he did not rise to a leading position in the state until 1804, when Haugwitz retired from the government, and Hardenberg became minister for foreign affairs. He now found himself face to face with Napoleon. He boldly protested against the emperor's violation of neutral ground, in a despatch that has become historical. He signed a treaty of alliance with England, Austria, and Russia. Had his measures been well seconded, Prussia might possibly have been spared the suffering and degradation she had soon to endure. After the battle of Austerlitz, Hardenberg, maligned on all sides, resigned his office, and retired to his country-seat of Tempelbourg. Here he remained two years, until the disaster of Jena in 1806 drew him once more to the king's side. In the following year he again entered the cabinet; and on the 27th April, 1807, he signed a treaty of alliance with Russia. The battle of Friedland, however, and the peace of Tilsit, which deprived Prussia of the protection of the Emperor Alexander, forced Hardenberg again into retirement, which he did not quit for public life until 1810. On the 6th of June in that year, by Napoleon's permission, the disgraced minister was placed at the head of affairs as chancellor. To save Prussia from total annihilation, he adopted a temporizing policy with respect to her great enemy. He improved the national finances, laid the foundation of a new Prussian army, and fostered the Tugendbund and other patriotic secret societies. To King Frederick William III. he was hand, head, and soul. When Germany once more asserted her independence on the field of Leipsic, Hardenberg was at hand to take part in the deliberations of the allies, and he enjoyed the triumphant happiness of signing at Paris itself the treaty of peace of the 30th of May, 1814. After this great event, Frederick William conferred upon his faithful minister the rank and title of prince. He accompanied the allied sovereigns to London, and after an absence of thirty years again met the prince who had done him a grievous wrong. He took an active part in the congress of Vienna, and after the battle of Waterloo went again to Paris, and signed the treaty of the 20th of November, 1815. Returning to Berlin, he continued to govern Prussia to the satisfaction of both king and people to the end of his days. He attended the conference of Aix-la-Chapelle in 1818; that of Troppau and Laybach in 1820; and the congress of Verona. Though grown old and deaf, his services were still most valuable to his country, when he died almost suddenly at Genoa, on his way home from Verona, on the 26th November, 1822. The Mémoires d'un Homme d'État, falsely attributed to Prince Hardenberg, were written by a French officer, M. D'Allonville.—R. H.

HARDER, Jean Jacques, M.D., a Swiss anatomist and physician, was born at Basle in 1656, and died there in 1711. He studied medicine at Geneva, Lyons, and Paris; and after taking his degree, he practised with great success in his native town, and was elected successively to the chairs of rhetoric, natural philosophy, anatomy, and botany, and lastly in 1703 to that of the practice of medicine. He was physician to the duke of Wurtemberg, and the Emperor Leopold created him count-palatine. Harder was elected a member of the Acad. Natur. Curios. by the name of Paeon.—W. B–d.

HARDICANUTE, or more properly, HARDEKNUD, King of England, was the son of Canute the Great, by his wife Emma, daughter of Richard, duke of Normandy, and widow of the Saxon Ethelred. Already, when Hardicanute was only a child, and during his father's prolonged residence in his English dominions, Ulf Jarl, Canute's brother-in-law, and regent in Denmark, conspired against the absent monarch, and, to serve the purposes of his own ambition, elevated his master's son to the Danish throne. But Ulf's scheme was soon defeated by the prompt measures of Canute, and his treason was signally punished; while to the boy, as the mere instrument in the hands of a designing traitor, the royal father at once extended his forgiveness. On Canute's death his territories were divided among his sons, Hardicanute receiving Denmark, while England fell to Harold Harefoot, one of Canute's illegitimate children. A strong party of the English, however, headed by Godwin, earl of Kent, supported the superior claims of Hardicanute, as the offspring of Emma, to the sceptre; and had the latter in the year 1036 hastened to England, he might have supplanted his half-brother, and ascended by common consent the vacant throne. But Hardicanute was possessed of little energy; and while he remained irresolute, the period favourable for his efforts passed away. During Harold's short reign of four years Hardicanute continued in Denmark, where he was engaged for some time in hostilities with Magnus surnamed the Good, king of Norway, and which were subsequently terminated by an amicable arrangement. Few records otherwise exist of Hardicanute's government in Denmark, where respect for his father's memory, rather than his own qualities, appears to have secured the obedience of his subjects. In 1040, on the death of Harold, he was called to England to assume the reins of power. The voice of the people had been expressed unanimously in his favour; but if we are to believe the old chronicles, the exactions and rapacity of the new sovereign soon caused the English to repent of their choice. Naturally relying more on the Danes among whom he had so long resided, than on the Saxons, he brought over a vast number of Danish chiefs and courtiers, and held in pay an expensive Danish army and navy. To support such numerous retainers and costly armaments, he was compelled to have frequent recourse to the levying of Danegelds, or compulsory tributes, that gave rise to repeated insurrections. At Worcester, especially, the payment of the tax was obstinately resisted. To punish the malcontents and strike terror into their ringleaders, Hardicanute ordered the town to be pillaged and burned, and great part of the surrounding district laid desolate. In spite, however, of his extortions, he was in certain respects far from being an unworthy ruler. His kindness, for example, to the son of his mother Emma by her first husband Ethelred—afterwards king of England, and known as Edward the Confessor—deserves very considerable praise. He recalled him to England from his exile in Normandy, received him with honour and affection, and gave him an establishment befitting his princely rank. The cares of government were generally left by Hardicanute to Earl Godwin and Emma the queen-mother, while he himself indulged at will his love of indolence and revelry. Immoderately addicted to the pleasures of the table, his death was characteristic of his life. In 1042 at the marriage-feast of one of his Danish nobles, which was celebrated near Lambeth, he suddenly fell down speechless with the wine-cup in his hand, and expired shortly afterwards. As he left no issue, the Danish dynasty in England became extinct. He was buried in the church of Winchester beside his father.—J. J.

HARDING, JAMES DUFFIELD, painter in water-colours, was born at Deptford, Kent, in 1798. The son of an artist, he learned drawing from his father, and received lessons in painting from Prout and, we believe, from Reinagle. At an early date Mr. Harding became a teacher of drawing, and when his rising celebrity rendered it unnecessary for him to continue the drudgery of rudimentary instruction, he still taught the higher branches of landscape. The want of good examples for pupils led him early to avail himself of the then comparatively new art of lithography, and he produced a very large number of drawing-books, which, at least as examples of foliage-drawing, have never been equalled, and have been of inestimable service to students and teachers of drawing. The great advance made in the lithographic art in this country, has been not a little due to the exertions and the example of Harding. He was one of the first to adopt the practice of using two or more stones for printing in tints, and to use the brush and stump as well as the crayon in drawing, so as to produce by means of lithography almost perfect facsimiles of original sketches. His series of "Sketches at Home and Abroad," was one of the first published in this manner; but its capabilities were more fully developed in his "Park and Forest," the work in which his remarkable manipulative dexterity was best shown. Besides these lesson books and studies, Harding also communicated the result of his knowledge and experience as a teacher, and his observation as an artist, in a valuable work entitled "Elementary Art, or the use of the lead pencil advocated and explained," fol. 1834, of which improved editions have since appeared; in the "Principles and Practice of Art," and one or two works of a more initiative character. As a landscape painter in water-colours, Harding occupied a place in the foremost rank of his profession. For many years his pictures were among the leading attractions of the exhibitions of the Society of Painters in Water-colours. His pictures embrace almost every variety of landscape, and include a wide range of foreign as well as native scenery. He made free use of body-colour—a practice he was, we believe, the first to adopt. About twenty years before his death, Harding exhibited at the Royal Academy some paintings in oil. He showed equal mastery in this vehicle as in that to which he had been so long accustomed, withdrew from the Society of Painters in Water-colours, and inscribed his name as a candidate for the honours of the Academy. But he returned with renewed zeal to water. He produced, in 1861, a lithographed work, "Selections from the Picturesque," in which the imitation of the original drawings is even closer than in the "Sketches." He died on the 4th of December, 1863.—J. T–e.

HARDING, JOHN. See HARDYNG.

HARDING, KARL LUDWIG, a celebrated astronomer, was born at Bremen in 1775. While he was director of the observatory at Lilienthal, near his native city, the astronomical world was surprised by the discovery of two small new planets (afterwards called asteroids by Sir W. Herschel), Ceres and Pallas—the first by M. Piazzi in 1800, and the second by Dr. Olbers of Bremen in 1803. He was thus led to construct charts of the stars in that region of the heavens in which the two new planets moved; and while he was thus occupied he discovered a third new planet, to which he gave the name of Juno. In the same region Dr. Olbers discovered Vesta in 1807, and since that time the number of these asteroids has increased to upwards of sixty, and will certainly amount to many more. The merit of discovering a new planet when only two had been found was considered so great, that Harding was admitted into most of the learned societies in Europe, and received the medal given by Lalande for the most important astronomical discovery in 1803. In the same year he was appointed professor of astronomy and director of the observatory in the university of Göttingen. M. Harding is the author of several memoirs on mathematical subjects in the Transactions of the Royal Society of Göttingen. He died at Göttingen 15th July, 1834.—D. B.

HARDING, THOMAS, D.D., born in 1512, is indebted for his reputation to the part he took against Bishop Jewel in the great theological controversy of the sixteenth century. The two antagonists were born in Devonshire, not far from each other, and were educated together for a time in a school at Barnstaple. Harding was removed to Winchester school, and thence proceeded to Oxford. He became a fellow of New college, took his M.A. degree in 1542, and about the same time was appointed professor of Hebrew in the university. On the accession of Edward VI. Harding showed himself an ardent protestant, and was recommended by his zeal to the duke of Suffolk, who made him his domestic chaplain, an office which gave him some influence with the duke's celebrated daughter, Lady Jane Grey. When the death of Edward brought Queen Mary to the throne he became a zealous papist, and incurred the displeasure of many former friends, but especially of Lady Jane, who wrote him a letter severely rating him for his apostasy. Harding was consoled under the loss of friendships by being made a prebendary at Winchester, doctor of divinity at Oxford, and treasurer of the church at Salisbury. His fair prospects of preferment vanished when Elizabeth became queen. The treasurership was taken from him; and he consulted his safety by flight into Brabant, settling at Louvain. There he brought out his replies and rejoinders to Jewel's able works, whose learning, though learned himself, he could not overmatch. Though he survived his exile

ten years, he obtained no preferment from his co-religionists, and died in the sixtieth year of his age in 1572, being buried in St. Gertrude's church at Louvain. For a list of his writings see Wood's *Athenæ*, Oxon. ed., Bliss.—R. H.

HARDINGE, George, son of Nicholas Hardinge, a miscellaneous writer, was born at Kingston-upon-Thames on the 22nd June, 1744. Educated at Eton and Trinity college, Cambridge, he was called to the bar in 1769, and obtained a silk gown through the influence of his uncle, Lord Camden. In 1782 he was appointed solicitor-general to the queen, and two years later entered parliament as member for Old Sarum. In 1787 he was appointed senior justice of the counties of Brecon, Glamorgan, and Radnor, and in 1794 attorney-general to the queen. He died on the 26th April, 1816. He had been a contributor to Nichols' Literary Anecdotes of the Eighteenth Century, and in 1818 Mr. Nichols published, prefixing a memoir of their author, his miscellaneous works in prose and verse, comprising charges, lay sermons, parliamentary speeches, literary essays, and some poems. The liveliest of his writings was his "Essence of Malone" (1800), quizzing Malone's Life of Dryden.—F. E.

HARDINGE, Henry, Viscount, a distinguished general in the British service, was the third son of the Rev. Henry Hardinge, rector of Stanhope in the county of Durham, and was born at Wrotham in Kent on the 30th of March, 1785. In his fifteenth year he was gazetted an ensign in the Queen's rangers, and served for a short time with his regiment in Canada. We next hear of him as having joined the British army in the peninsula, where he served in the campaign under Sir John Moore, and was present at the battle of Corunna on the 16th of January, 1809. In the confusion of the embarkation young Hardinge, who was at this time a captain, was noticed by General Beresford for his zeal and activity in the discharge of his duties, his conduct forming a marked contrast to that of a staff officer, his superior in rank, who consulted only his own safety. The general immediately appointed him to the post held by this officer, and ever afterwards watched over his interests. We next hear of him as Lieutenant-colonel Hardinge, and deputy quartermaster-general of the Portuguese army under the command of Beresford. When only twenty-five years old he was intrusted with a brigade in this army, and the same rank was afterwards allowed to him in the British service. He was on Lord Beresford's staff until the conclusion of the peninsular war, during which struggle he was present at most of the memorable battles, sieges, and affairs, with which the glory of England is so much associated. He was at the passage of the Douro, and took part in or was present at the battles of Busaco, Albuera, Salamanca, Vittoria, the Pyrenees, Nivelle, Nive, and Orthes; he was also at Roleia, Torres Vedras, the three sieges of Badajos, and the capture of Ciudad Rodrigo. In all these he was distinguished for his gallantry; but his most remarkable service was that rendered on the field of Albuera, when, as is related by the historian of the peninsular campaign, the fortune of the day was turned in favour of the English by a happy manœuvre of young Hardinge, who, on his own responsibility and without orders from Beresford, the general in command, "boldly ordered General Cole to advance; and then riding to Colonel Abercrombie, who commanded the remaining brigade of the second division, directed him also to push forward into the fight." The result of this was a crowning victory; when, in the words of Napier, "fifteen hundred unwounded men, the remnant of six thousand unconquerable British soldiers, stood triumphant on the fatal hill." It must be mentioned, however, that Sir Lowry Cole and his friends dispute the part alleged to have been taken in this transaction by Hardinge, and claim for Sir Lowry Cole himself the merit of having both originated the manœuvre and carried it into execution. On the other hand, Hardinge endorsed the statement made by Sir William Napier, which we therefore presume was substantially correct. On the return of Napoleon from Elba, Hardinge again entered upon active service, and was attached as British commissioner to the Prussian army. At Ligny he was severely wounded in the left hand, which resulted in its amputation; and on this account he was unable to be present at the great battle of Waterloo. He had previously been wounded at Vittoria, but not so severely, and the loss of his hand brought him a pension of £300 a year. After the peace Hardinge was made a K.C.B.; and having obtained a seat in parliament in the tory interest, and being noticed by the duke of Wellington for his business habits, he successively filled several ministerial posts. In 1823 he was appointed clerk of the ordnance; in 1828 secretary at war and a privy councillor; in 1830 and 1834 chief secretary for Ireland, with a seat in the cabinet; and in 1841 again secretary at war. In 1844 Sir Henry Hardinge was appointed to succeed Lord Ellenborough as governor-general of India, and during his administration, which lasted till January, 1848, occurred the Sikh war, rendered memorable by the campaign on the Sutlej, and the glorious battles of Moodkee, Ferozeshah, and Sobraon, in which he served as second in command to Lord Gough. For his share in these victories, as well as for his other achievements, Sir Henry Hardinge, after the peace of Lahore in 1846, was raised to the peerage of the United Kingdom, under the style and title of Viscount Hardinge of Lahore and of King's Newton in the county of Derby. He was also given an annuity by the East India Company, and a pension by parliament of £3000 a year during his own life and those of his next two successors in the peerage. In February, 1852, Lord Hardinge was appointed master-general of the ordnance; on the 28th of December in the same year he succeeded the illustrious duke of Wellington as commander-in-chief of the British army, and in 1855 obtained the rank of field-marshal. These, however, were not his only honours. He twice received the thanks of parliament; he was colonel of the 57th foot; he had a cross and five clasps for his services in the peninsula; sixteen medals for as many general actions; and four foreign orders, namely, Prussian, Dutch, Portuguese, and Spanish. When the famous commission of inquiry into the conduct of the principal persons concerned in the Crimean expedition was appointed, it devolved upon Lord Hardinge to present the report of the commissioners to her majesty at Aldershott, and upon this occasion he was seized with a severe attack of paralysis. This was on the 7th of July, 1856. On being removed to town he rallied for a brief space; but felt his health so shaken that he resigned the high office of commander-in-chief, and then retired to his seat at South Park, Penshurst. Here he died on the 23rd of September in the same year. Lord Hardinge married in 1821 the Lady Emily Jane, daughter of Robert, first marquis of Londonderry, and widow of John James, Esq. He was buried on the 1st of October in the churchyard of the little village of Fordcomb. From an able article in the *Times*, published upon the occasion of Lord Hardinge's death, we take the following estimate of his character:—"There must have been some extraordinary qualities in a man who could rise to such eminent employments without ever having had, save in the memorable instance of Albuera, the chief direction of any great military achievement in the field. In the peninsula Lord Hardinge was always under command. In India he modestly took the second place under Lord Gough. In the recent conflict with Russia, his office was rather one of selection than of direct participation, and in his selections he was not very fortunate. The qualities which seem to have recommended Lord Hardinge to honour and fame were, in the first place, unflinching courage in the most terrible trials, or in the most unexpected turns of war. He was distinguished moreover by a buoyancy of spirit, by a cheerfulness, by a geniality, which made him ever acceptable to those around him. Almost to the last, when the weight of years and of lengthened service was beginning to tell upon him, he was a ready and efficient man of business. A character and habits such as these, joined to unwearied zeal and to a never-failing sense of duty, will be sufficient to account for the honours he attained, without insulting the memory of so gallant and deserving a man with fulsome and superfluous flattery."—G. B–n.

HARDINGE, Nicholas, a scholar and minor poet, born in 1700, the son of a clergyman, educated at Eton and Cambridge, and afterwards called to the bar, was appointed chief clerk to the house of commons in 1731, and in 1752 joint secretary to the treasury, a post in which he died in the April of 1758. He was famous in his day and generation as a scholar, an antiquary, and a Latin poet; an English poem of his, the Denhill Iliad, said to be "very much in the manner of Pope," is printed in Nichols' collection. More notable to us is the fact that he put the journals of the house of commons into their present form, a little event of some importance in the history of our parliamentary literature. It was to him as clerk of the house of commons, and as a distinguished scholar, that Walpole and Pulteney referred the wager about the true reading of a line of Latin verse, which Walpole was quoting in debate. Hardinge decided

in favour of Pulteney, and when Walpole tossed across the house the guinea which he had lost, Pulteney wittily remarked that it was long since *he* had touched the public money.—F. E.

HARDION, Jacques, a learned Frenchman, born at Tours on the 17th October, 1686. After a preliminary education in his native city, he went to Paris to complete his studies. He soon acquired a high reputation as a classical scholar, was admitted into the Academie des Inscriptions in 1711, of which he became associate in 1715, and full member in 1730. Meantime his high attainments brought him under the notice of the Count de Morville, who procured him a public secretaryship which, however, he relinquished in 1727, thenceforth devoting himself entirely to the pursuit of letters. An appointment in the public library of Louis XV. introduced him to the notice of that monarch, who committed to him the instruction of several members of the royal family, for whose use he composed his "Histoire Politique," and two tracts; as also his "Histoire Universelle," a work which, though now superseded, had at the time a deservedly high reputation. His death in October, 1776, prevented his bringing this work to a close, a task which devolved upon his contemporary, Simon Linguet. Hardion contributed valuable papers to the Academy of Inscriptions, especially on Greek literature, in which he was profoundly versed. His writings were numerous.—J. F. W.

HARDOUIN, Jean, the son of a bookseller, was born at Quimper in Brittany in 1646. Having joined the Society of Jesus, he was sent to complete his theological studies in Paris, and in 1683 succeeded Garnier in the office of librarian to the college of Louis le Grand—an appointment which he held along with a theological chair. The scholars of France were then engaged in the preparation of the Delphin classics, and to Hardouin, who had already established a high character for learning, was assigned the Natural History of Pliny, which appeared in 1685, 5 vols. 4to, and was received with the highest applause in all quarters—a success which unfortunately exaggerated to an offensive degree Hardouin's natural vanity and ambition, and served to develop in him a proud contempt for the opinions of other scholars who differed from him, and a love of singularity and paradox. Having acquired a profound knowledge of numismatics, he published a work, "La Chronologie Expliquée par les Médailles," in which he was bold enough to maintain that the only genuine writings of antiquity which have descended to modern times are the works of Homer and Herodotus, Cicero and the elder Pliny, the Georgics of Virgil, and the Satires and Epistles of Horace, and that the whole of ancient history, and all the other supposed remains of Greek and Roman literature were fabricated by the monks of the thirteenth century, under the direction of a certain Severus Archontius. This monstrous assertion compromised, of course, the genuineness and antiquity of the holy scriptures, and drew upon him the censure of his ecclesiastical superiors, who compelled him, in 1708, to publish a recantation. But though he submitted to their mandate, he retained his paradoxical opinion, and he reproduced it in several of his subsequent works. His writings were very numerous, amounting in all to one hundred and two pieces, of which ninety-two were printed, and the rest remain in manuscript. In his "Commentarius in Novum Testamentum," he maintained that Jesus Christ and his apostles preached in Latin. Endowed with astonishing powers of memory, industry, and sagacity, it has been said of him, that he would have obtained the glory which he aspired after if he had been less eager to obtain it; he mistook eccentricity for originality, and in his dislike to say over again what had been said by others, he took a pleasure in asserting what nobody in the world could believe but himself, and what even he himself could scarcely be supposed to believe. He died in Paris, 3rd September, 1729, aged eighty-three years.—P. L.

HARDT, Hermann van der, of a family originally Dutch, was born at Melle in Westphalia, November 15, 1660, and studied at Jena, Leipsic, &c. The duke of Brunswick chose him for his librarian; and in 1690 he was elected professor of oriental languages at Helmstadt. In 1704 Van der Hardt was made rector of the gymnasium of Marienburg, where he died in 1746. He had a good knowledge of oriental languages and literature, and wrote and spoke Latin with fluency. His works are numerous, and on a variety of subjects. Among them may be mentioned his "Autographa Lutheri Aliorumque;" his "Ephemerides Philologicæ;" his "Elements of Hebrew, Chaldee, and Syriac," with various other philological publications on these and other languages; his "Council of Constance;" and his "Historia literaria Reformationis."—B. H. C.

* HARDWICK, Philip, R.A., F.R.S., was born in London in June, 1792; entered early the office of his father, an architect in good practice; and after a professional tour in Italy and France of some continuance (1818–19), entered upon business on his own account. From an early age Hardwick was retained as the architect of several public companies and corporate bodies, and for them most of his larger works were executed. For more than twenty years he was architect to Bridewell and Bethlehem hospitals, and for a still longer period to that of St. Bartholomew. As architect to the St. Katherine's Dock Company he erected the warehouses and offices built at the construction of that dock. As architect of the Goldsmith's Company he erected their hall (1831–35), perhaps the most magnificent of those civic edifices. For the benchers of Lincoln's inn he designed their noble Tudor hall and library in Lincoln's inn, which was opened in state by her majesty in October, 1845. For the North-Western Railway Company he erected the station and the great doric propylæon entrance at Euston Square, and various other buildings. He was also architect to Greenwich hospital. Mr. Hardwick was elected F.R.S. in 1828; A.R.A., 1839; and R.A. in 1841, and is now treasurer and trustee of the Royal Academy. He is also a fellow, and has been vice-president of the Institute of British Architects. Hardwick retired from the practice of his profession some few years back. In much of his connection he has been succeeded by his son—

* Philip Charles Hardwick, who first studied under E. Blore, but subsequently entered his father's office, and was associated with him in several of his later works. Among the works that are wholly his own, are the Australian bank, Threadneedle Street, and the bank of Jones, Loyd, and Co., Lothbury; the Great Western hotel, Paddington; the new hall and other works at the Euston terminus of the North-Western railway; the churches of All Saints, Haggerstone, and St. Thomas', Orchard Street, Marylebone.—J. T–e.

HARDWICKE, Philip Yorke, first earl of, chancellor of Great Britain, was born at Dover in 1690, and died in 1764. He owed little to birth or polite education. He devoted himself to the study of the law of England, in the profession of which he rose from the desk of his father, an attorney at Dover, and of Salkeld, his father's agent in London, through the stages of student in the Middle Temple, 1708, and barrister in 1715, to be solicitor-general in 1720, when he was but thirty years of age —a success great and rapid beyond example, and collaterally due to the clientele of Salkeld, and the favour and patronage of Lord-chancellor Macclesfield, to whose sons he had been law tutor. In this office he conducted the government prosecution of Layer, and the bill of attainder against Plunket and Kelly. In 1724 he became attorney-general, a post which he held for nine years, during the administrations of Walpole and the Pelhams, to whom he was politically attached; and he represented government boroughs from 1719 to 1733. While he was attorney-general, his great patron Lord Macclesfield was impeached by the house of commons for official corruption. Sir P. Yorke was here in a dilemma. Gratitude impelled him to defend his friend, and duty enjoined him to prosecute the public delinquent. From the latter ungracious task he was with some difficulty excused by the house. He had now by long service earned the higher honours of the robe. In 1733, on the death of Lord Raymond, he was made chief-justice of England, and created Baron Hardwicke. He held this office upwards of three years. His decisions, judged by the reports extant, are careful and discriminating, but not remarkable for breadth of principle. On the unexpected death of Lord Talbot in 1737 he was made lord-chancellor, a change from a certain to a precarious office, but, as it proved, most fortunate one. In the chief-justiceship his labours and reputation, had they been much greater than they were, would have been obscured by the transcendent merits of Lord Mansfield, a subsequent chief. The chancellorship he had the happiness of holding for near twenty years, without having a single law lord in the house of lords to criticise or reverse his decisions in the chancery. In this period, by attention to principle, an adaptation of civil law doctrines, a clever reconcilement of cases, and a felicity of exposition, he succeeded in moulding the congeries of cases and opinions which then constituted English equity law into a sort of consistency, a result

which in the opinion of the lawyers made his time the golden age of the court. His excellent judgment was aided by great industry; and for carefully mastering the subject of every case before him, and patient attention to the bar, he stands unequalled. His emoluments were largely drawn from the fees and perquisites which, though lawful (for his integrity was above all suspicion, and "Ne cupias" was his motto), might have been lessened by judicious reforms. His law amendments were trivial, but the business of the court greatly increased in his time. As speaker of the house of lords he had to dispose of Scotch appeal cases, and for this purpose he learnt civil law through Scotch law, to the profit of himself and the suitors, Scotch and English. Hence his name was in high repute in Scotland until he procured the acts passed, 1747, for abolishing heritable jurisdictions and the Highlanders' garb—measures which, although the former was perhaps more beneficial than any passed since Cromwell, were offensive to the national pride. As a politician Lord Hardwicke, compared with the duke of Newcastle and other chiefs of the party, was a good if not a great minister of state. In the crisis of 1745, urged perhaps by Walpole, then become Lord Orford, he penned a royal speech which was well expressed and reassuring. When the rebel tide flowed back, he sat as lord steward on the trials of Lords Kilmarnock, Cromarty, Balmerino, and Lovat; and it would be too much, the times considered, to expect that his addresses and sentences on these occasions should be free from all tincture of virulence. In others of his measures while in office a liberal and tolerant spirit was shown. He supported the bill for the reformation of the calendar, 1751. The marriage bill of 1753 was his. On the resignation in 1756 of his patron the duke of Newcastle, Lord Hardwicke gave up the great seal; and although he lived eight years longer, with full capacity for business, he accepted no office. About this time he wrote his "Letters to Lord Kames on Equity Jurisdiction," printed in the Memoirs of the latter. These letters display deep knowledge of the subject, and a happy style of elucidation. He is also said to have written an essay in the Spectator—the portion relating to the partition treaty in Tindal's continuation of Rapin's History. Lord Hardwicke had a comely person and a fine voice. He married a widow lady, a niece of Lord Somers—a favourable circumstance for his advancement in the world and his happiness at home. He had a numerous offspring, and they were amply provided for by posts and accumulated wealth. His second son, CHARLES, was an eminent lawyer, who was appointed lord chancellor in an unfavourable conjuncture, and died from political vexation without enjoying the office.—S. H. G.

HARDWICKE, PHILIP YORKE, second earl of, son and successor of the first earl, was born in the December of 1720, and educated at Hackney and Benet college, Cambridge. Before leaving college he was appointed a teller of the exchequer, and after leaving it, he entered in 1741 the house of commons as member for Reigate, subsequently representing Cambridgeshire. In 1764 he succeeded to the title on the death of his father, the lord chancellor. Ill health and a love of literary pursuits combined to dissuade him from taking an active part in politics. In the brief Rockingham administration of 1765, however, he had a seat in the cabinet, though without office or salary. His earliest literary work, begun at college, was executed in co-operation with several others; amongst his coadjutors being his brother, the Hon. Charles Yorke, afterwards Lord Morden. It was written on the plan of Barthelemy's Anacharsis, and entitled "Athenian Letters, or the epistolary correspondence of an agent of the King of Persia residing at Athens during the Peloponnesian war." A few copies of the work were printed in 1743, a hundred more in 1781, and an elegant edition in 1798, under the auspices of the next earl of Hardwicke. About 1775 Lord Harwicke printed the correspondence of Sir Dudley Carleton, English minister in the Netherlands, of which a second impression appeared in that year, and a third in 1780. In 1779 his lordship gave to the press the volume known as the Hardwicke State Papers, being a collection of documents and letters illustrative of British history from 1501 to 1726, taken from the state-paper office, the MSS. of the British museum, and one or two private collections. In 1783 he printed privately "Walpoliana," anecdotes and sayings of Sir Robert Walpole, whom he had known in youth, and which he gathered, according to his own account, "from Sir Robert's friends rather than his enemies." The impression was an extremely small one. Of the volume, now very rare, there is a copy in the Grenville collection in the library of the British museum. Lord Hardwicke died in the May of 1790.—F. E.

HARDY, ALEXANDRE, born at Paris about 1560; died in 1631. Hardy's name occurs in every account of the early French stage. He was attached in the character of what is called "auteur de la troupe" to more than one theatre successively, and is said to have written six hundred dramas, all in verse. His plays are described as showing some talent and originality. In classifying his pieces we find some called tragedies, some tragicomedies; the former exclusively taken from classic story; the latter from modern manners.—J. A., D.

HARDY, SIR THOMAS MASTERMAN, Bart., a celebrated naval officer, was a native of Dorsetshire, and was born in 1769. He entered the naval service in 1781, and became a midshipman on board the *Helena* of 14 guns. He afterwards served in the *Hebe*, the *Tisiphone*, and the *Amphitrite*, and in November, 1794, was made lieutenant on board the *Meleager*, which was attached to the squadron under Commodore Nelson. In August, 1796, Hardy was transferred to the *Minerve* on which Nelson had hoisted his broad pennant, and an attachment then sprung up between the great naval warrior and his lieutenant, which was only terminated by death. Shortly after Hardy was taken prisoner by the Spaniards, and was exchanged in February, 1797, while the *Minerve* lay at Gibraltar. A day or two after his release, while in the jolly-boat striving to save a man who had fallen overboard, he was only saved from falling again into the hands of the enemy by the spirited conduct of Nelson, who—exclaiming with an oath "I'll not lose Hardy; back the mizen-topsail"—retarded the progress of the frigate, and took Hardy and the crew of the jolly-boat on board, though he was at the time pursued by two Spanish line-of-battle-ships which were nearly within gunshot. Three days later (February 14) Hardy was present with his illustrious friend at the battle of St. Vincent. On the 29th of May following, Lieutenant Hardy performed a most gallant exploit in cutting out of Santa Cruz, with the boats of the *Minerve*, the *Mutine*, a French 14-gun brig. The prize was immediately adopted into the service, and was intrusted to her captor, who, as a reward for his gallantry, was promoted to the rank of commander. In this brig Hardy accompanied Nelson in pursuit of the French fleet, and fought with his usual bravery at the battle of the Nile. He was successively appointed to the *Vanguard*, the *Foudroyant*, which carried Nelson's flag, and the *Princess Charlotte*. He returned home in 1799; but, in November of the following year, he commanded the *Namur* and then the *St. George*, both Nelson's flag-ships. The latter was employed to sound a part of the channel, before the battle of Copenhagen (April 2, 1801), but took no part in the attack, as she drew too much water. After serving successively in the *Isis*, in which he conveyed the duke of Kent to Gibraltar, and the *Amphion*, on the 30th of July, 1803, Captain Hardy was appointed to the *Victory* of 100 guns, which bore Nelson's flag. From this time he never quitted his great commander till the hour of his death. At the battle of Trafalgar (21st October, 1805), as the *Victory* was entering into action, Hardy made a very narrow escape. A shot struck the forebrace bitts on the quarter-deck, and passed between Nelson and Hardy, a splinter from the bitts tearing off Hardy's shoe-buckle, and bruising his left foot. Nelson was walking the quarter-deck with Captain Hardy when he received his mortal wound; and it was to him that the hero's last wishes were confided. Captain Hardy was intrusted with the duty of conveying Nelson's body to England, and at the funeral he bore the banner of emblems. He was created a baronet, 4th February, 1806. Sir Thomas subsequently served with great distinction in the West Indies with Sir Richard Strachan; upon the Halifax station; and at Lisbon. In 1812 he joined the North American squadron in the *Ramillies*, 74; and in 1818, having been appointed to the *Superb*, he assumed and held until January, 1824, the command of the squadron stationed on the South American coast. He conveyed to Lisbon the expedition sent thither by Mr. Canning in 1826, and was subsequently appointed commander of an experimental squadron. He was altogether thirty-six years afloat, and witnessed the capture of no fewer than fifty-seven line-of-battle-ships. In 1830 Sir Thomas was made a lord of the admiralty, and in 1834 governor of Greenwich hospital, a situation which he held until his death in September, 1839.—J. T.

HARDYNG, JOHN, an early English poet and historian, and the descendant of a respectable northern family, was born in the

year 1378; and at the age of twelve became page in the household of Sir Henry Percy, eldest son of the earl of Northumberland. With Sir Henry, the celebrated Hotspur, Hardyng served at Homildon, Cocklawe, and Shrewsbury, where his patron fell. He then entered the service of Sir Robert Umfravile; and when Sir Robert, for his important participation with Henry IV. in the defeat of the earl of Northumberland and Lord Bardolph in 1406, received at the royal hands the castle of Warkworth, Hardyng's zeal and ability were rewarded with the constableship. Hardyng's next occupation was one fraught with extreme personal peril. During the minority of Edward III., the usurper Mortimer had given up to Robert Bruce the greater part of the homages done by the Scottish nobility and parliament to the English crown. The house of Lancaster since its accession to power had been unceasingly aiming at the recovery of these documents by one means or the other; and in the early part of the reign of Henry V., probably in 1413 or in 1414, Hardyng was sent to Scotland on this delicate and hazardous business. He seems to have devoted three years and a half to the search; for some of the writings of which he was in quest he found it necessary to pay a high figure; others were acquired almost at the risk of his life. In his "Chronicle" he tells us that the king of Scots offered him as much as 1000 marks for a few of the deeds which he had contrived to collect for Henry; but he was incorruptible. In 1415 Hardyng, now deservedly high in royal favour, accompanied his sovereign to Harfleur, and wrote a journal of the march of the English army to Agincourt. The sudden death of Henry V. at Bois de Vincennes unfortunately put an end for some time to Hardyng's reasonable prospect of advancement; and for several years we hear nothing of his doings. At Rome he certainly was in the year 1424, poring over the pages of Trogus Pompeius. He soon returned, however, to his old haunts and his old employment, though with what success we do not exactly learn. Sir Robert Umfravile died in 1436, and in 1437 Henry VI. granted to Hardyng by letters patent £10 a year for life out of the manor or alien-preceptory of Wyloughton, county Lincoln, promised to him by the preceding monarch. Whatever archives Hardyng managed to collect in Scotland, he appears to have retained in his own possession for many years after the acquisition; for, on the 12th November, 1457, some of these papers were still unsurrendered to Lord-treasurer Talbot; and under the same date occurs a writ of privy seal directed to Lord-chancellor Waynflete to make out letters patent, granting to John Hardyng a life-pension of £20 a year. This second allowance was possibly conditional upon the delivery to the earl of Shrewsbury of all deeds in his hands up to that time relative to the Scottish homages. Hardyng was living in 1465; and as he was then eighty-seven, his death can scarcely be placed later than 1468 or 1470. The best edition of his "Chronicle" is that published under the care of Sir Henry Ellis in 1812. In 1543, the year of its first appearance, there were two distinct issues, both dated January 1, and of the seven or eight MSS. known to exist, hardly two correspond in the text. The oldest is that among the Lansdowne MSS.—(Hardyng's *Chronicle*, edit. Ellis.)—W. C. H.

HARE, Augustus William, elder brother of Julius Charles, was born at Rome, and died there on the 18th February, 1834. He was educated at Oxford, took his degree of A.M. in 1818, and became a fellow of New college. In 1829 he was presented by that society to the living of Alton Barnes, Wiltshire. He was a most zealous and exemplary minister, and, being settled in a poor rural district, strove with all the energy his extremely delicate health permitted to improve the condition of his parishioners. His two volumes of "Sermons to a Country Congregation" will long remain a monument of his pious care, and of his skill in presenting the truths of christianity so as to be easily entertained by the meanest understanding. They are in truth the finest discourses of the kind in our language—polished to the last degree of perfection, and yet simple as the speech of a child. Augustus Hare will also be remembered for his share in the authorship of the "Guesses at Truth."—R. M., A.

HARE, Francis, D.D., Bishop of Chichester, was born in London, and entered King's college, Cambridge, in 1688. He afterwards became tutor in the college, and had also the tuition of the marquis of Blandford, son of the great duke of Marlborough, by whom he was appointed chaplain-general to the army. He became successively dean of Worcester and of St. Paul's, bishop of St. Asaph, and afterwards bishop of Chichester. A pamphlet which he published, "On the Difficulties and Discouragements which attend the study of the Scriptures in the way of private judgment," was considered to have so much the appearance of a covert attack on the sacred writings, that the convocation passed a severe censure upon it. Whiston represents the author as strongly tinged with scepticism, says that he jested on the subject of religion, and offered to bet against the fulfilment of the prophecies. He published several pieces against Bishop Hoadley in the Bangorian controversy, an edition of Terence with notes, and the Book of Psalms in the Hebrew, put into the original poetical metre. His edition of Terence was completely eclipsed by that of Bentley, which led to a disruption of the friendly relations between them. His pretended discovery of the Hebrew metre was confuted by Bishop Lowth in his Metricæ Hareanæ Brevis Confutatio. Dr. Hare died on the 26th April, 1740.—G. BL.

HARE, Julius Charles, M.A., was born at Herstmonceux, Sussex, September 13, 1795. His father, the Rev. Robert Hare, was a son of Bishop Hare, and his mother was a daughter of Bishop Shipley. On her the education of her sons, of whom she had four, chiefly devolved, as their father died while they were yet young; and this duty she, aided by her sister, the widow of Sir William Jones, most faithfully and ably discharged. Part of Julius' early life was spent on the continent with his mother and aunt. On their return he passed through the usual course at the Charter-house, and from that went to Cambridge in 1812. Here he remained for nearly twenty years; becoming a fellow of Trinity college in 1818, and assuming the duties of assistant tutor in 1822. Whilst at Cambridge he published, in conjunction with his brother Augustus, "Guesses at Truth," 2 vols., 12mo, since repeatedly republished and in an enlarged form; and along with Bishop Thirlwall translated the first two volumes of Niebuhr's Roman History. He also was one of the editors of the Philological Museum. In 1832 he succeeded his uncle in the family living of Herstmonceux, and henceforward the rectory of this rural parish was his residence. In 1840 he was appointed archdeacon of Lewes, and as such repeatedly delivered charges to the clergy of the archdeaconry, many of which have been published. As a theologian, he is known chiefly by his volumes of sermons, and by his "Mission of the Comforter," 2 vols., 1846, subsequently published with the omission of a very long note in one volume. The omitted note appeared separately under the title, "Vindication of Luther against his recent English Assailants," and is occupied chiefly with a reply to Sir William Hamilton and Mr. Ward. He also issued a number of controversial pamphlets, principally in defence of others; these he used playfully to say he would collect some day and republish under the title, "Vindiciæ Harianæ, or the Hare and many friends." His life of Sterling, prefixed to a collection of that writer's Remains, may be ranked among these friendly efforts of his pen. His last charge to his clergy was delivered in the autumn of 1854. The hand of death was then upon him, and he got through his task with difficulty; but he lingered on till the 22nd of January, 1855, when he peacefully expired in the arms of his wife. He was buried at Herstmonceux on the 30th of the same month. As a scholar of varied, profound, and accurate learning; as an original and comprehensive thinker; and as an ecclesiastic of catholic affections and liberal views—he occupies an eminent place among the men of his time; whilst his tender sympathies, his beneficence, and his sincere goodness, have left an enduring memorial of him in the hearts of the friends whom he had gathered around him, and of the people among whom he laboured.—W. L. A.

HARE, Robert, was born in 1781. He was professor of chemistry in the university of Pennsylvania at Philadelphia. In 1831 he published a "Compendium of Chemistry." He is perhaps best known as an electrician, having written on "Lightning Conductors," modified the voltaic battery, and applied the latter to fire gunpowder in the blasting of rocks. In the years 1839, 1840, and 1841, he published papers "On the Extrication of barium, strontium, and calcium by exposure of their chlorides to a powerful voltaic circuit." He made improvements in the air-pump, in the blowpipe, and in pneumatic apparatus generally, and published papers on various chemical and meteorological subjects, as well as on certain questions of physical and chemical philosophy. He died in Philadelphia, May 15, 1858.—J. A. W.

HARGRAVE, Francis, a learned English lawyer, was born in 1741; died in 1820. His father was an attorney in London. He was educated at the Charter-house and at Oxford, was entered of Lincoln's Inn in 1760, and in due time called to the bar.

Having married a lady whose father had been Lord North's tutor, he obtained from that minister the appointment of solicitor or counsel to the treasury, and held the office until he was expelled by Mr. Pitt for presuming to differ on the regency question. In the administration of the "talents" he received a silk gown, and soon after became recorder of Liverpool. His fame rests upon his law arguments in heavy and abstruse cases, notably in the negro James Summerset's case, in which his advocacy of the "sacred soil of Britain" doctrine was established by Lord Mansfield; the great Thelusson will case; the Chirk Castle or Middleton case. These are published in his "Juridical Arguments" and "Jurisconsult Exercitations." Besides these works he published an edition of the treatise "On the Jurisdiction of the Lords' House of Parliament," by Sir M. Hale, 1736, with a learned preface, longer than the treatise itself, by the editor, who promised a complete edition of Sir M. Hale's works. He also commenced the edition of the State Trials, carried on by Howell, and an edition of Coke-on Lyttleton, completed by Butler; and other law tracts and pamphlets. He was a great collector of MSS. and rare books. His collection of MSS. was purchased by the nation in 1813 for £8000, and deposited in the British museum. In the latter portion of his life he was afflicted with mental aberration.—S. H. G.

* HARGRAVES, Edmund Hammond, the virtual discoverer of the Australian gold-fields, was born at Gosport about 1816. His father was a lieutenant of militia. At fourteen he went to sea on board a merchant vessel, and saw, literally, a great deal of the world. At eighteen he was a squatter in Australia, whence in 1849 he was attracted to California, by the news of the discovery of abundant gold in that distant region. While exploring the Californian gold-fields, he was struck, though not a man of science, by the resemblance of their physical and geological aspect to that of districts which he recollected in Australia, whither he resolved to return, and verify his suspicions that gold was to be found there in abundance. Reaching Sydney at the beginning of 1851, he set out alone, and crossed the Blue Mountains to Guyong, the physical features of which he remembered, having visited it eighteen years before. Proceeding with a guide down the Lower Rond Creek, he made the expected discovery of gold, and after further and equally successful explorations returned to Sydney, and communicated the important tidings to the colonial authorities. He was now appointed a commissioner of crown lands, an office which he afterwards resigned. The legislative council of New South Wales voted him £10,000 for his discovery. Returning to England in 1854, he published "Australia and its Gold-fields," in which the story of his discoveries is fully told, and the preface to which contains an autobiographical sketch of his early life.—F. E.

HARGREAVES, James, the inventor of the carding-machine and of the spinning-jenny, was an artisan at Stanhill, near Blackburn in Lancashire, where the first Sir Robert Peel had a factory. He and his family supported themselves by weaving and spinning, carried on in his own house, according to the custom of the time and place. In 1760 he invented the carding-machine, as a substitute for the hand-cards previously used. About 1763 or 1765 he contrived that kind of apparatus for spinning by machinery since known as the "jenny;" and made one with eight spindles, which was driven by hand. So strong was the prejudice at that time entertained by the working people against the use of machinery in manufacturing, that it was necessary for Hargreaves to make and work his machines in secret. At length the unusually large quantities of yarn brought by his family for sale to the factory, drew attention and suspicion upon him, so that a band of workmen broke into his house, and destroyed his machinery and much of his household furniture; and he became the object of a persecution which compelled him to leave the neighbourhood. In 1768 he removed to Nottingham, whither he had been invited by a company of stocking-weavers, to become the manager of a spinning-mill. Soon afterwards, in conjunction with a partner named Thomas Jones, he set up a factory at Hockley for spinning yarn for the hosiers. In 1770 he obtained a patent for the spinning-jenny; but unfortunately for himself he had before that time sold some jennies to manufacturers, so that his patent was invalid by reason of prior public use of the invention. Having ascertained, after the obtaining of the patent, that various manufacturers in Lancashire were using his invention without paying him royalty, he made a claim of £7000 against them for compensation. The manufacturers offered him £3000; and after some negotiation he abated his claim to £4000. But at this stage of the proceedings the invalidity of his patent was discovered, and his claim for compensation fell to the ground. He continued to carry on his business as a yarn manufacturer with moderate success until his death, which occurred at Hockley in April, 1778. His share in the factory was bought by his partner, from his widow, for £400. It appears, then, that the prevailing report of his having died in want is erroneous; but it is certain that neither he nor his family ever received any adequate reward for the enormous addition which he was the means of making to the wealth of his country.—W. J. M. R.

HARIRI, Cassem al, a popular Arabic author, born at Bassorah about 1054 of the christian era. The education of Hariri is said to have been thorough, and he was disciplined in all those branches of learning which were at that time held in honour. Beyond this, very little is known of him during his early life, although the public history of his country at that time is deeply interesting. That he was early called to political duties is certain, and that it was his office to furnish reports to the government of the state of affairs. He is, however, chiefly famous for the composition of a volume of what the Arabs call "Macamat," or discourses and observations upon moral and other subjects, considerably resembling what the rhetoricians style commonplaces. They were first introduced by Hamadani (see Hamadani), and various collections by different writers are extant. None, however, obtained the celebrity of Hariri, of whom some have said that his "Macamat" ought always to be written on silk, and others that they deserve to be written in letters of gold. According to some, he composed them at the instance of Abou Shirvan Khaled, vizier of the Sultan Mahmoud, but this account does not seem to apply to the first. One of the sons of Hariri records that his father was one day seated in a mosque, and that an old man of wretched appearance came before him and spoke with great facility and elegance. To this circumstance he says we owe the first of the "Macamat," which is now the forty-eighth. These "Macamat" are fifty in number, and have a marked dramatic aspect. As usual, they are partly in verse, and partly in a measured and sententious prose; and maxims and proverbs as well as characters are introduced. The work is very valuable as a depositary of idioms and phrases; it is an excellent guide to the synonymes of the language, and is on other accounts really important to the study of Arabic. It has been made the subject of commentaries, and vocabularies of its more difficult words have been compiled. Hariri is said to have revised his "Macamat" after their first recital in public, when they were submitted to the criticism of his hearers. He also arranged them eventually in the order they still retain, and composed a preface for them, wherein he enumerates some of their principal characteristics. This preface must have been written towards the time of his death, which happened in 1122. He left three sons behind him, who all occupied honourable positions, and inherited his literary tastes. The influence of Hariri's "Macamat" has been very great; they have been read wherever the Arabic language has been spoken; they have been imitated in Syriac, Hebrew, and Arabic; they have been studied, edited, annotated, and translated by Europeans. They have been partly rendered into English by Mr. Preston, London, 1850. There is an excellent notice of Hariri, his life and writings, in the *Revue Orientale* for 1857.—B. H. C.

HARLAY, Achille de, was born at Paris in 1536 of an illustrious family, said to have been originally from England, and which has produced many great men. He attained to great honour and exercised immense influence under Henry III. and Henry IV. His fundamental principle was to promote the cause of royalty, but not without regard to its dignity. Therefore it was, that he several times changed his religion, thinking it his duty to be of the same creed as the court. He died October 21, 1619, at the age of eighty-three years.—B. H. C.

HARLAY, Achille de, born in 1639, occupied several important posts as councillor and first president of parliament, procureur general, &c. When Innocent II. excommunicated the French ambassador, Harlay appealed against the act, "from the pope ill-informed to a general council." Saint-Simon says of him, that his gravity degenerated into cynicism, his disinterestedness and modesty into the refinement of pride, his probity and justice into hypocrisy. He died in 1712.—B. H. C.

HARLAY-CHANVALLON, François de, Archbishop of

Paris, Duke, and Peer of France, &c, was born at Paris in 1625. Harlay-Chanvallon was handsome, polite, fluent, and learned, but his life was rather that of a courtier than of a christian. He was sincere in his dislike of the protestants, and his gratification when the edict of Nantes was revoked. He died in 1695. The Synodicon Parisiense was edited by him.—B. H. C.

HARLAY-DE-SANCY, Nicolas, was born in 1546, the son of Robert de Harlay, lord of Sancy, &c., head of the protestant branch of the Harlay family. Nicolas was employed in sundry important state offices, among which was his embassy to England. At the St. Bartholomew massacre he abjured his protestantism, but afterwards returned, and a second time abjured. He is admitted to have been a man of talent, but unprincipled. He died in 1629.—B. H. C.

HARLEM or HAARLEM, Dirk van. See Stuerbout.

HARLESS, Gottlieb Christoph, a celebrated German humanist, was born at Culmbach, Bavaria, 21st June, 1740, and devoted himself to classical learning in the universities of Erlangen and Göttingen. He then began lecturing at Erlangen, and in 1765 was appointed professor in the academic gymnasium of Coburg. In 1770 he was called to the chair of eloquence and classical philology at Erlangen, where some years later he was also appointed principal librarian. For nearly half a century he was considered a most efficient teacher and an ornament of his alma mater, and especially by his foundation of a philological seminary in 1777, greatly promoted the study of the classical languages. At the same time he was a prolific writer, and published a great number of valuable editions and treatises. His most important works are—"Introductio in Historiam Linguæ Græcæ," 2 vols.; "Introductio in Notitiam Literaturæ Romanæ;" and his carefully-corrected edition of Fabricius' Bibliotheca Græca, 12 vols, 1790–1809, to which, in 1838, a comprehensive index was added. He died on the 2nd of November, 1815.—(See *Life*, by his son, 1818).—K. E.

* HARLESS, Gottlieb Christian Adolf, a learned protestant theologian, born at Nuremberg in 1806, and studied at Erlangen and Halle. He has filled several important offices as professor, &c., and is well known both as a preacher and as a writer. His "Christian Ethics" enjoys deserved reputation, and his "Commentary on the Ephesians" and other works are considered to be of a superior order, and indicative of much erudition and ability.—B. H. C.

HARLEY, Robert, Earl of Oxford, lord high-treasurer of England during the closing years of the reign of Queen Anne, was born in London on the 5th of December, 1661. His father, Sir Edward Harley, a Herefordshire squire, a conspicuous patriot of the presbyterian type in the Long parliament, became a zealous opponent of the court after the Restoration, and the son was brought up in the same principles. When William landed at Torbay, the future earl of Oxford joined his father in declaring for the prince of Orange and in raising a troop of horse, with which they took possession of Worcester. After the accession of William and Mary he was sent to the house of commons as member for the Cornish borough of Tregony, a seat which he seems to have exchanged subsequently for the town of Radnor, apparently continuing to represent the latter borough until he was raised to the peerage. On his entering the house of commons, a similarity, not of principles, but of objects, led Harley, though an avowed and determined whig, to vote and speak frequently with the tories. The tories, of course, endeavoured to thwart William, whose right to the throne they denied, and a whig jealousy of prerogative and kingly power made Harley coalesce with his natural enemies. In the sketch of the early career of Harley, in the fourth volume of his History of England, Lord Macaulay has ingeniously delineated him gradually becoming a tory from keeping company with tories, and ultimately ripening into an intolerant anti-dissenter. He was foremost among the clamorous protesters against King William's exercise of the royal prerogative in vetoing the place bill of 1693, and was generally one of the most zealous parliamentary opponents to the policy of the sovereign, whom he had welcomed as a deliverer. Of slender capacity, nothing of an orator, mean in his appearance, uncouth in his gesture, he acquired by degrees a singular ascendancy in parliament. The shortcomings of a moderate intellect were compensated for by great industry, much cunning, and some sagacity. His private character was irreproachable, and this helped to gain the middle classes, especially the dissenters. From his boyhood upwards a reader, and occasionally turning off some very poor rhymes, he was the patron of wits and poets, and their praises advanced him in the opinion of the public. A favourite study of his was that of old records, giving him a rare knowledge of parliamentary precedent and procedure, and he came to be considered in the house of commons a prime authority on such matters. Rising thus in estimation within doors as "out of doors," he was chosen speaker to the house of commons in the February of 1702; the succeeding parliament of the same year, and the first parliament of Queen Anne, each reappointing him to the same office. In 1704, with his friend Henry St. John, he entered the ministry as secretary of state, retaining the office of speaker, an arrangement which appears singular now. His secretaryship he is supposed to have owed to the influence of his cousin, Abigail Hill, whom he aided to marry Mr. Masham, and who was destined to supplant the duchess of Marlborough in the good graces of the queen. The new favourite repaid her obligations by working on the mind of her royal mistress in the interest of Harley and his friends, and with great success. His influence, however, was shaken by the discovery, at the close of 1707, of a treasonable correspondence with France, carried on by one of his clerks, a certain William Gregg. Gregg was tried and executed, before death exculpating his master; but the Marlborough section of the ministry insisted on Harley's guilt, and ample proofs, indeed, have since been discovered of the existence, a few years later, of a correspondence between him and the Pretender. The conflict in the ministry came to a crisis in the February of 1708. Marlborough and Godolphin refused to sit in the council-room with Harley, and he and St. John were forced to resign. The triumph of his rival was short-lived. Through Masham, Harley and St. John, though out of office, not only retained but strengthened their hold on the weak mind of the queen. After an interval of two years and a half, Godolphin was dismissed; the queen broke finally with the duchess of Marlborough, and in the August of 1710 Harley was appointed chancellor of the exchequer, while St. John was made a secretary of state. In the following March an event occurred which excited the sympathy of the public on his behalf, and raised him to the pinnacle of popularity. A profligate French abbé, Guiscard, who after a changeful career had settled down in London as a spy of Louis XIV., was brought before the council on the 8th of March, 1711, to be examined on the charge of carrying on a treasonable correspondence with France. In the course of the examination Guiscard rushed upon Harley and stabbed him with a penknife. Harley's life was, or was said to be, for some time in danger, and on his recovery he was congratulated with the greatest enthusiasm on having escaped martyrdom at the hands of a Frenchman and a papist. In the course of the same year he was created earl of Oxford, &c., and was appointed in May lord high-treasurer of Great Britain, an office equivalent to that of first lord of the treasury in our own day. From this point onward Harley began to wane. "His slender and pliant intellect," says Lord Stanhope, "was well fitted to crawl up to the height of power through all the crooked mazes and dirty by-paths of intrigue; but having once attained the pinnacle, its smallness and meanness was exposed to all the world. From the moment of his triumph the expert party leader was turned into the most dilatory and helpless of ministers. His best friends were reduced to complain that no business could be done with him." So vacillating was his policy on the cardinal question of the succession, that it is doubtful to this day to which cause—the Hanoverian or the jacobite—he was really friendly, and he coquetted with both. The great event of his ministry was the peace of Utrecht, the fitting close to a series of shameful transactions, which included the disgrace of Marlborough, the betrayal of our allies, and the surrender of the fruits of a long series of victories. The guilt of the peace rests mainly perhaps on Bolingbroke; but Harley cannot escape from much of the blame which history attaches to its English negotiators. When it was signed his own fall was approaching. Bolingbroke, through Lady, no longer Mrs., Masham, was supplanting Harley, as Harley had supplanted Godolphin. Even the court of St. Germains, wearied of the contrast between his promises and performances, asked—it seems probable—the queen to remove her lord treasurer. On the 27th of July, 1714, he was dismissed after a personal altercation in the council-room. The queen explained to the other members of the council the grounds for her dismissal of the premier. They were, to quote his own confidant, Erasmus Lewis, writing to Swift, the follow-

ing:—"That he neglected all business; that he was very seldom to be understood; that when he did explain himself she could not depend upon the truth of what he said; that he never came to her at the time she appointed; that he often came drunk; lastly, to crown all, that he behaved himself towards her with bad manners, indecency, and disrespect." Bolingbroke succeeded him, but Bolingbroke's career of premiership was a brief one. It was on Tuesday that Harley was dismissed; the queen died on the following Sunday; George I. was proclaimed king; and after braving it for a little, Bolingbroke fled to France. Oxford remained to meet his fate. On the 21st of June, 1715, after Walpole's resolution for the impeachment of Bolingbroke for high treason had been carried without a division, Lord Coningsby rose and said:—"The worthy chairman of the committee has impeached the hand, but I do impeach the head; he has impeached the clerk, and I the justice; he has impeached the scholar, and I the master; I impeach Robert, earl of Oxford, and Earl Mortimer of high treason and other high crimes and misdemeanours." A resolution to this effect was agreed to, and in a few days Oxford was in the Tower. The chief grounds for the impeachment were his shameful betrayal of English interests at the peace of Utrecht, and his intrigues with the Pretender. After Oxford had been in prison for two years, it was decided that he should at last be tried. But the two houses quarrelled as to the precise mode of conducting the trial. The house of commons in anger refused to take part in the proceedings, and Oxford was acquitted by the peers and released from confinement. He spoke afterwards in his place in the house of lords, but remained for the most part in retirement until his death on the 21st of May, 1724. What has been said conveys a sufficient notion of his political and official character and career. When his faults as a minister have been forgotten, he will be remembered as the friend of Swift, in whose works numerous interesting allusions to him occur; as the subject of a fine panegyric by Pope, penned after his fall from power and withdrawal from public life; as the encourager of learning, the patron of such persons as the Anglo-Saxon scholars, the two Elstobs; and last, not least, as the founder of the great collections of books and manuscripts, the latter of which is in the British museum, and known as the Harleian collection of MSS., perpetuates his name. His immense stores of books and MSS. were augmented by his son and successor. The books were purchased by Osborne, and catalogued by Samuel Johnson. The manuscripts, peculiarly rich in documents illustrative of English history and biography, were fortunately bought by parliament for the museum. Nichols, in his Literary Anecdotes, has printed some curious extracts from the diary of Lord Oxford's librarian, Humphrey Wanley, which throw light on the progress of the collections. Three disquisitions on financial and political subjects, written by or ascribed to Oxford, are published in the Somers Collection of Tracts.—F. E.

HARLOW, George Henry, born in London in 1787, was the son of a merchant who died when he was still an infant. He was brought up by his mother. After being a short time at Westminster school, he was placed by his mother first with a Dutch landscape painter of the name of Cort, and then with Drummond, an associate of the academy. Afterwards his friends paid a hundred a year for him for the privilege of painting in the studio of Sir Thomas (then Mr.) Lawrence, or seeing him paint; he received no instruction from the distinguished portrait-painter; but they quarrelled after a year and a half, and separated. Harlow early distinguished himself by his small portraits of various kinds, in oil colours, in crayons, or in lead-pencil. He painted several of his contemporaries, as Fuseli, Nollekens, Northcote in small; that of Fuseli is an admirable work; it is engraved in Knowles' Life of that remarkable man. In 1818 Harlow visited Italy, where he attracted the notice of Canova by an admirable copy he made of the Transfiguration by Raphael in only eighteen days. He was elected a member of the academies of Rome and Florence; he returned home the same year, and died of a violent attack of the mumps a few months afterwards, February 4, 1819, in his thirty-second year. Of his few historical pictures, the best and most celebrated is the "Kemble Family," represented in the scene of the trial of Queen Catharine, from Henry VIII., the queen being Mrs. Siddons. Harlow had great merit as a painter, he was even the rival of Lawrence in portrait in his twenty-second year. Sir Thomas said of him, "he was the most promising of all our painters."—R. N. W.

HARMAR, John, a learned classical scholar, born about 1594 at Churchdoune, near Gloucester, and educated at Magdalen college, Oxford. He was successively master of the free school at St. Alban's, undermaster of Westminster school, and Greek professor at Oxford. In 1659 he was presented to the rectory of Ewhurst in Hampshire, but at the Restoration he was deprived of both his professorship and rectory, and retired to Steventon in Hampshire, where he died in 1670. He translated part of Butler's Hudibras into Latin, and the Assembly's Shorter Catechism into Greek. He published also "Janua Linguarum;" "Lexicon Etymologicon Græcum," and other works.—G. BL.

HARMENOPULUS, Constantinus, a celebrated Græco-Roman magistrate and lawyer. It was for a long time the opinion that he belonged to the twelfth century, but subsequent investigation has shown that he was later, and ought to be ascribed to the fourteenth century. There is extant a life of Harmenopulus by Nic. Comnenus, but it is manifestly a spurious or fictitious narrative to such an extent as to make it altogether unworthy of credit. According to this, Harmenopulus was born in 1320 at Constantinople, in which city also he died in 1380 or 1383. Doubtful, however, as the facts of his life are, he is known by some important works, as the "Hexabiblus," a code or manual of laws, exhibiting in six books a summary of ancient Greek and Roman laws. This is a work of much interest both in a legal and literary respect. Besides this we have by him an epitome of canons, and a curious treatise on heresies.—B. H. C.

HARMER, Thomas, was born at Norwich in 1715. At an early age he became pastor of the Independent church at Wattisfield in Suffolk, where he continued for more than fifty years to discharge his ministerial duties, and to prosecute his favourite studies. Having conceived a great fondness for such points of oriental learning as threw light upon the Holy Scriptures, he devoted himself to the preparation and publication of his celebrated "Observations on various Passages of Scripture." This valuable work first appeared in one volume, then in two, and lastly in four. The best edition is that by Dr. Adam Clarke in 1816, which contains a memoir of the author. Mr. Harmer enjoyed the favour and friendship, as well as encouragement and aid, of not a few great men of his day. He wrote, in addition to the work already named, a "Commentary on Solomon's Song;" and a volume of miscellaneous works appeared posthumously in 1823. He died in 1788, leaving behind him a most honourable reputation.—B. H. C.

HARMODIUS and ARISTOGEITON, two Athenians, who were prompted by private injuries to engage in a conspiracy against the tyrant Hippias and his brother Hipparchus, 514 B.C. The occasion which they selected for their enterprise was the festival of the great Panathenæa. Concealing their daggers in the myrtle-boughs which they were to have borne in the procession, they succeeded in assassinating Hipparchus near the Leocorium. Harmodius was immediately cut down by the guards. Aristogeiton at first escaped, but was subsequently taken, and put to death by Hippias. Four years after this, Hippias was expelled by the Alcmæonidæ, the constitution of Athens was brought nearer to a democracy, and the spirit of party combined with popular feeling to attach to Harmodius and Aristogeiton the character of patriots, deliverers, and martyrs. Bronze statues were erected to them in the Agora. Their deed of murderous vengeance became a favourite subject of drinking-songs, one of which, composed by Callistratus, will be found translated in Bland and Merivale's Anthology, beginning—"I'll wreathe my sword in myrtle-bough." It was esteemed an honour to be born of their blood, and various privileges and immunities were conferred on their descendants. Their tombs are mentioned by Pausanias as situated on the road from the city to the academy.—G. BL.

HARMS, Claus, a Danish dean and overconsistorialraad, born 25th May, 1778, in South Ditmarsh, studied theology at Kiel in 1802, and became archdeacon of St. Nicholas in that town in 1816. He exercised in Kiel an important influence on the students of all faculties, but especially on the young theologians. In 1841 he was appointed overconsistorialraad. He died, 1st February, 1855.—M. H.

HARO, Luis Mendez de, a celebrated Spanish statesman, born 1599; died 1661. He was brought up with Philip IV., and succeeded his uncle, the duke of Olivarez, as the favourite of that monarch, being made chancellor of the Indies and master of the royal household in 1644. Haro effected great improvements in the organization of the resources of the army; the insurrection in

Catalonia was put down by him, and after the death of Masaniello he defeated the intrigues for offering the crown of Naples to the duke of Guise. He refused to be a party to the treaty of Munster, which left Spain to cope single-handed with her powerful rival. When the prince of Condé was driven to seek an asylum in Spain, Haro conceived the idea of forming an army of malcontent Frenchmen to secure the re-establishment of the prince; but this scheme failed on the majority of Louis XIV. being declared. The Portuguese, meanwhile, were laying siege to Badajoz (1658). Haro raised an army of fifteen thousand men, went personally to direct its operations, and drove the Portuguese over the Guadalquiver. In 1659, the celebrated treaty of the Pyrenees was framed by Haro and Mazarin, the most important stipulation being the marriage of Louis XIV. with Maria Theresa of Austria, daughter of Philip IV. Philip, in testimony of his gratitude to Haro, created him a duke, with the title of "Peace." Haro was a wise rather than a brilliant administrator. He was a sedulous promoter of agriculture, and the finances of the country revived under his rule. His house was a rendezvous for all the literary men of the day, and the king frequently joined their assemblies. His son, Gaspar, was viceroy of Naples.—F. M. W.

HAROLD I., King of England, surnamed, from his swiftness, HAREFOOT, was the illegitimate son of Canute the Great by Algiva of Southampton, and at his father's death in 1036, succeeded to the vacant throne. In those days bastardy was no objection, or a very slight one, in royal families; and Canute had therefore equally divided his dominions between his three sons, allotting Denmark to Hardicanute, his lawful offspring, while he bestowed Norway and England respectively on Sweyn and Harold, the children of Algiva. The celebrated Godwin, earl of Kent, who was all-powerful among the Saxons in the southern division of the kingdom, resolved, however, to choose as sovereign Hardicanute, who by the mother's side was connected with the old line of Saxon royalty. Civil war seemed imminent, when a compromise was effected by means of the wittenagemot. In accordance with the resolution of that assembly, England was divided between the two half-brothers—Harold receiving the provinces north of the Thames, and Hardicanute the southern moiety of the island. The latter continuing still absent in Denmark, Harold had little difficulty in neutralizing the compromise of the wittenagemot, and attaching the provinces of the south to his dominions; and although his election as "full king" was never actually sanctioned by legislative authority, he became at last the virtual monarch of the entire realm. Few important political events diversify the brief reign of Harold; and but little, save what is conflicting and uncertain, is recorded of his character. He died in 1040.—J. J.

HAROLD II., King of England, and the last of its Saxon monarchs, was the eldest son of the famous Earl Godwin, who played so conspicuous a part during the reign of Edward the Confessor. Valiant, accomplished, and ambitious—yet at the same time animated by a spirit of undoubted patriotism—Harold, the son of Godwin, possessed in a remarkable measure all those qualities that stamp the impress of natural sovereignty on their owner, and warrant him in aspiring to the elevation of a throne. As governor of East Anglia under his father, the earlier portion of his life was spent amid the stormy conflicts of that troubled era when Saxon supremacy in England was tottering to its fall. The final champion of the Saxon nationality, Harold did all in his power to delay, if not completely to arrest, the impending catastrophe; but the result proved how little a single arm, even the most vigorous, could achieve in the existent position of affairs in England to postpone the overthrow of Saxon ascendancy, and the infusion of a new and victorious element into English life. In the temporary fall of Godwin, in 1051, his son Harold was necessarily involved. While Godwin himself, to escape the vengeance of the Norman favourites of Edward, sought refuge with Baldwin of Flanders, Harold fled westward, and embarking at Bristol, crossed the sea to Ireland. But the voluntary banishment of the great earl proved, as might have been anticipated, of short duration. In the following summer, 1052, Godwin collected a number of ships and fell upon the southern coast, where he was eagerly welcomed by the Saxon population. At the Isle of Wight he was met by Harold, who brought a considerable force from Ireland to his father's aid. Advancing on London, they forced the most advantageous terms from the overawed but reluctant monarch. On the death of Godwin, Harold succeeded to his father's earldom and his vast political influence. In 1063 he was commissioned by Edward to check the inroads of the Welsh, the turbulent and ever-active foes of English rule. That difficult task was accomplished by the Saxon earl in the most successful manner; and by a wonderful combination of bravery and skill, he gained repeated victories over the half-savage mountaineers, reducing them at last to such great straits that they decapitated their king, Griffith, and despatched his head to Harold in token of their complete submission. The prosperous issue of his campaign against the Welsh tended yet farther to increase the prestige of Harold in the estimation of the English people; and it was about this period that the eyes of some were turned towards him as an appropriate successor to the childless monarch who at present wore the crown. Edward was becoming, on account of bodily infirmity and other reasons, from year to year more incapable of holding, even nominally, the reins of government; and the legitimate claimant to the throne, Edward Atheling the son of the Confessor's half-brother, the famous Edmund Ironside, had suddenly died shortly after his arrival in London, to which he was invited by the English monarch with the professed intention of pronouncing him his heir. Atheling, indeed, had left a son, Edgar; but he was still a child, feeble in body, and in mind only little removed from idiocy. It was natural that, in such circumstances, many of the Saxons should look up to Harold as the best and most national successor to the throne; and no less natural was it that the subject of their aspirations, impelled on the one hand by the inherent ambition of his character, and, on the other, contemplating in his own elevation to regal dignity the surest bulwark against Norman tyranny and encroachment, should aim at grasping a sceptre which the people seemed ready to offer to his hand. But on the opposite coast of the English channel there was a second competitor for the Saxon crown, possessed of intellect superior even to that of Harold, and gifted with a deep, far-seeing, and crafty genius. This was William the Bastard, duke of Normandy. For a lengthened period he had been entertaining ambitious projects on England, and the declining health of Edward contributed to confirm and ripen them. Happily for William's pretensions, a fortuitous circumstance that occurred in 1065, about a year before the death of Edward, threw the great Saxon earl into the power of the Norman prince. Harold, who then visited France, was shipwrecked near the mouth of the Somme, in the territory of Guy, count of Ponthieu, who detained him as his prisoner, so that he was compelled to have recourse to the good offices of the duke of Normandy to effect his deliverance. William gladly snatched at this opportunity of binding to himself by a strong obligation so dangerous a rival, and paid the required ransom for Harold's release. Brought to the duke's court at Rouen, Harold soon discovered that, although outwardly treated with great respect, and even the semblance of affection, he was virtually in a worse prison than that which he had lately quitted. His liberty and life, in short, were in the hands of his crafty host; and, to procure his freedom, he yielded to the pressure of events, and in the town of Bayeux, before a grand council of the Norman nobles, he solemnly swore to aid Duke William in obtaining the kingdom of England after the death of Edward, agreeing at the same time to other conditions of minor importance. He was then permitted to depart; and not long after his return to his native country Edward the Confessor's decease occurred, in 1066. The crown, as had been foreseen, was now by common consent offered to Harold; and, deeming the compelled oath he had taken at Bayeux no valid impediment to such a course, he accepted it, and was proclaimed king in a vast assembly of the chiefs and nobles, and of the citizens of London. On receiving intelligence of this transaction, the rage of the Norman ruler knew no bounds. Resting his right to the English throne on a pretended will of Edward's, he despatched at once ambassadors to Harold, demanding the surrender of the sceptre and the fulfilment of his oath. Harold denied the validity of a promise extorted from him by blended fraud and force, and rightly added, that the English sceptre was not properly his own either to assume or to surrender, but had been intrusted to his custody by the expressed will of the free English people. Irritated past endurance at this summary rejection of his demand, the Norman duke made preparations for the speedy invasion of England. Stigmatizing the new Saxon monarch as a perjured traitor, he proclaimed a crusade against him, invoked and obtained the assistance of the pope, and invited the Free Lances of Europe, as well as summoned his immediate vassals to gather around his standard. After various

delays and discouragements, the invading army, amounting to sixty thousand men and led by William in person, set sail from St. Vallery, and landed at Pevensey in Sussex on the 28th of September, 1066. Harold, meanwhile—who, since his accession, continued to win golden opinions from all by his princely liberality and the affability of his demeanour—had been called to the north of England to meet another foe, Harold Hardrade, the warlike king of Norway, who was ravaging that portion of his dominions. At Stamford Bridge in Yorkshire the Norwegian host was totally defeated, and their royal leader slain. Flushed with triumph, the English sovereign hastened back to encounter his Norman antagonist; and at Battle, near Hastings, on Saturday the 14th of October, 1066, was fought the celebrated engagement that fixed the future destinies of England. For nine hours the combat lasted, characterized on both sides by the most heroic bravery. Whether Norman or Saxon should prove victorious was long a matter of uncertainty; but Harold, after performing prodigies of valour, in the end fell transfixed by an arrow which, shot at random, penetrated his brain. This was the fatal signal for the flight of the English, and the success of the invading army was complete. So passed away the Saxon monarchy in England, after a continuance of six hundred years; and so perished its final illustrious representative, whose statesmanship and military genius were alike unable to save it from dissolution. Harold's remains were interred in Waltham Abbey, which had been founded by him before he was elevated to the throne.—J. J.

HAROUN-AL-RASHID, the famous caliph of Bagdad, whose name is so familiar to the readers of the Arabian Nights Entertainments, was born at Rei in Persia, A.H. 148 or 149 (A.D. 765 or 766). His father was the Caliph Mahadi, and his mother a slave. While yet a youth he was placed at the head of an expedition against the Greeks by his father's order, and succeeded so well that he laid waste various Asiatic provinces of the empire, led his troops to the shores of the Bosphorus, struck terror into the inhabitants of Constantinople, and compelled the haughty Empress Irene to purchase an ignominious peace by the payment of tribute. He commenced his reign about the year 170 of the Hegira, as the successor of his brother Hadi, who had been stifled by order of his mother. Hadi wished to deprive his brother of the succession, and had resolved to get rid of both him and his mother. The Arab historians narrate that this Hadi one day called into his presence Harthamah, a confidant, and bade him go forthwith and put to death Jahia his vizier, and Haroun his brother, then to kill all those of the house of Ali at that time in prison, and finally to march upon the city of Cufah and utterly destroy it. This wholesale immolation was prevented by the promptitude of Khaïzeran, the mother of Haroun. He forthwith revenged himself upon his enemies, appointed Jahia his vizier, and took measures for the defence of his territories. The pretender Giafar, his nephew, was cast into prison. He was the last of the caliphs who performed the pilgrimage to Mecca. Among the stories told of him is one of a ring set with a ruby, which was given him by his father as a token of his right to the succession. Hadi having required him to give up the ring, in a fit of anger he threw it into the Euphrates. After his accession he sent persons to seek for this ring, which was discovered at once. The energy and courage, as well as ability, he displayed in his conduct were crowned with such success, that no one of the race of the Abbasides was more powerful, or reigned over a wider territory. His dominions extended from Khorasan to Egypt. Wherever revolt appeared, he took prompt and energetic measures to suppress it; but if he was bold in the face of his enemies, he was often cruel and false in his behaviour towards them, when he had them in his power. He permitted the Barmekides to get possession of the chief offices and honours, but in a moment of caprice or suspicion deprived them of all they had. After suppressing them, Haroun is related to have forbidden all mention of them under pain of death; but an old man named Mondar daily placed himself before one of their deserted mansions, and spoke of their glory. The caliph having heard of this, summoned the man before him, and condemned him to die. The old man begged permission to say two words before he lost his head; this was accorded, and he spoke so powerfully of the obligations of the caliph's family to the Barmekides, that he obtained not only his pardon, but a present. About the year A.H. 187 (A.D. 803), war broke out again between the caliph and the Emperor Nicephorus, who refused to pay the tribute promised by Irene, and sent to Haroun a present of some swords instead. The caliph took the swords, and in the presence of the ambassador cut them asunder with his *samsamah*, a scimitar of fabulous temper; at the same time he sent the following note to Nicephorus: "In the name of the most merciful God, Haroun-Al-Rashid, commander of the faithful, to Nicephorus the Roman dog. I have read thy letter, O thou son of an unbelieving mother. Thou shalt not hear, but shalt behold my reply." This threat was at once fulfilled by the caliph, who marched at the head of his troops, carrying devastation before them till they reached and took possession of Heraclea. The historian of the empire says—"They swept the surface of Asia Minor far beyond Tyana and Ancyra, and invested the Pontic Heraclea, once a flourishing state, now a paltry town; at that time capable of sustaining in her antique walls a month's siege against the forces of the East." The records of the warlike expeditions and exploits of Haroun are to be sought for partly in the Greek writers of the history of the period, Cedrenus, Eutychius, Theophanes, and Zonaras; and partly in Oriental authors, as Abulfeda, Abulfaragi, and Elmacin. The French annalists record that Haroun was on friendly terms with Charlemagne, and presented to him a tent, a remarkable clock, an elephant, and the keys of the Holy Sepulchre. This story is, however, not well authenticated. It is certain that he could be liberal and generous, as he was in many respects both enlightened and well-informed; but he was luxurious and impulsive. His cultivation of letters to some extent, and his appreciation and patronage of literary men, as well as his encouragement of science, made him conspicuous in an age when the western world was relapsing into ignorance and degradation. The story of Mondar illustrates his susceptibility, and the following may be added. One day as he marched along at the head of his army, a woman came before him and complained that his soldiers had plundered her house. "Know ye not," said he, "what is written in the Koran, 'When princes pass in arms before a place, they make it desolate?'" She replied, "In the same book I have also read, 'But the houses of those princes shall be laid waste, because of their injustice.'" The caliph immediately commanded that full restitution should be made her. He maintained his court with great splendour, and had in his harem four hundred women, who all excelled in various accomplishments. After all, perhaps, Haroun owes his chief glory to the poets and other writers of Arabia, who were never weary of celebrating his praises. To these, and to the victories he gained over the eastern empire, we are indebted for the remembrance of his name in Europe, and not to his virtues and personal excellence. Haroun was seized by the sickness of which he died on an expedition which he made into Khorasan, to suppress a rebellion. He died at Thous in Khorasan in the year of the Hegira 193 (A.D. 809), leaving three sons, of whom Amin the eldest succeeded him in the caliphate.—B. H. C.

HARPALUS, an early and intimate friend of Alexander the Great, who intrusted him with all the treasures which he had amassed in Asia, and made him satrap of Babylon. When the conqueror advanced on his Indian campaign, Harpalus immediately began to play the tyrant. On hearing of Alexander's return he hastened back to Athens, taking with him five thousand talents, with which he corrupted the orators; and when Antipater demanded that he should be given up to justice, their powerful interest protected him. After the death of Alexander he proceeded with what remained of his treasures to the isle of Crete, where he was murdered by one of his friends.—G. BL.

HARPALUS, an astronomer, flourished about 480 B.C. He is alleged to have made some modification or improvement in the cycle called that of Cleostratus, used for computing the moon's motion previous to Meton's discovery of the cycle of nineteen years.—W. J. M. R.

HARPE, Jean François de la. See Laharpe.

HARPHIUS, Henricus, so called from Erp or Herp, a village in Belgium, was born early in the fifteenth century. He is remembered for his mystical writings, and especially the work "De Theologia Mystica," which has been repeatedly printed, although placed in the expurgatory index. Several others of his writings have attracted a certain measure of attention, but they are of too visionary a character for the present day. Harphius died at Malines in 1478.—B. H. C.

HARPOCRATION, Valerius, whom Suidas calls a rhetorician of Alexandria, was author of a Greek lexicon of the words in ten orators, and of some other works. Nothing is known of his life. The lexicon is extant, and contains a mass of curious information, in addition to explanations of words and phrases.

It has been several times reprinted since the first edition by Aldus in 1503. Three others of the name of Harpocration are mentioned by Suidas—Harpocration the Argive philosopher, the friend of Julius Cæsar, and commentator upon Plato; Harpocration called Caius, a sophist and rhetorician; and Harpocration called Ælius, also a rhetorician.—B. H. C.

HARPSFELD, JOHN, D.D., a zealous Roman catholic priest, and a chaplain to the notorious Bishop Bonner of Queen Mary's reign. He was born in Old Fish Street, London, educated at Winchester school, and admitted a perpetual fellow of New college, Oxford. In 1551 he exchanged his fellowship for a benefice in London. Three years later he was made by his patron Bonner archdeacon, and found congenial employment in promoting the Marian persecution and in fanning the fires of Smithfield. He had only just been appointed dean of Norwich in 1558 when Mary died, and the spirit of the Reformation again prevailed. Harpsfeld did not, however, yield to the adverse influence without a struggle. He preached at Canterbury a sermon that was held to be seditious, and for which he was rebuked. He was also one of the catholic divines who were to dispute with the reformed about settling religion in the latter end of 1558. He was confined for upwards of a year in the Fleet prison. He died in 1578. He wrote "Homilies to be read in Churches within the Diocese of London," printed at the end of Bonner's Catechism; "Disputations," to be found in Fox's Acts.—R. H.

HARPSFELD, NICHOLAS, brother to the archdeacon, John Harpsfeld. Like him Nicholas was born in Old Fish Street, London, educated at Winchester, and admitted fellow of New college, Oxford. He applied himself especially, and with eminent success, to the study of the civil and canon law. In 1544 he was made principal of an ancient hall called White hall, which stood on the site of Jesus' college; and two years later he was appointed by King Henry VIII. professor of Greek in the university. In 1553 he gave up his fellowship, took the degree of doctor of civil law, and acquired a considerable practice in the court of Arches. In 1554 he was made archdeacon of Canterbury, and, like his brother, was one of the seven Roman catholic disputants appointed at the beginning of Elizabeth's reign to discuss with the protestants the question of a national religion. The discussion never took place; and as Nicholas denied the queen's supremacy in the church he was imprisoned, and remained in captivity more than twenty years. He occupied his enforced leisure in writing books, mostly in Latin, some of which were published in the names of other people from a fear of adding to the sufferings of the captive. He died in 1583. Among his works are—"Dialogi sex contra summi pontificatus oppugnatores," Antwerp, 1566; "Historia Anglicana Ecclesiastica," Douay, 1622; "A treatise concerning Marriage, occasioned by the pretended divorce between King Hen. VIII. and Queen Katherine," which exists in manuscript in New college library; and "The Life of our Lord," in Latin, a manuscript translation of which is in the Lambeth library.—(Wood's *Athenæ*, vol. i. p. 491.)—R. H.

HARRINGTON, JAMES, an eminent political writer of the seventeenth century, was born at Upton in Northamptonshire, in the year 1611. His father, Sir Sapcotes Harrington, was descended from an ancient Rutlandshire family. He appears to have received his early education at home. In 1629 he was admitted a gentleman commoner of Trinity college, Oxford, where he had for his tutor the famous Chillingworth. After leaving the university he travelled on the continent, as was usual with young men of fortune. He first visited Holland; and the impression made upon him by the prosperity of the flourishing commonwealth of the United Provinces, then recently emancipated from the yoke of Spain, laid the foundation of the political speculations which were the employment of his future life. From Holland he went to France, and thence to Italy. And if the vigorous growth of the Dutch republic had arrested his attention, the spectacle of the ancient polity of Venice, still solid and apparently undecayed after the shocks of twelve hundred years, produced on the thoughtful Englishman a yet more profound impression. After a minute study of the Venetian constitution, he arrived at the conviction, which is expressed in many places of his writings, that the form of government in that republic was "immutable by any external or internal causes, and to perish only with mankind!" After visiting Germany and Denmark, Harrington returned to England. His father dying about this time, he was left, as the eldest son, guardian of his younger brothers and sisters—a trust which he discharged most prudently and conscientiously. During the first expedition to Scotland in 1639, Harrington accompanied the king as one of his privy chamber extraordinary. When the civil war broke out, he took part with the parliament; but we do not hear of his having borne arms. The parliamentary commissioners who removed the king in 1649 from Newcastle to Holmby house appointed Harrington, who had joined the cortége out of curiosity, to wait upon Charles at the latter place, as being neither a royalist nor personally unacceptable to his majesty. Charles soon conceived a liking for his society, conversed freely with him upon political subjects, and made him a groom of the bedchamber. But he could not endure to listen to Harrington's republican discourses. The latter, on his part, was completely won over by the dignified gentleness of his sovereign to an attachment to his person and an admiration for his character. These feelings even so far influenced his estimate of the merits of the negotiations then pending, that he openly expressed an opinion that the concessions offered by the king were sufficient. He was in consequence removed abruptly from his attendance on the royal person, on the occasion of Charles's removal to Hurst castle. On the fatal 30th January, 1649, he found means to accompany the king on the scaffold, and received from him a last token of his affection. The catastrophe deeply affected him. He often said that "nothing ever went nearer to him; and his grief on that account was so great as to bring a disorder upon him." For some time afterwards he lived in strict privacy, employing himself upon the composition of his "Oceana." By this name he designated England. As this is the work on which his reputation rests, we proceed to give a short outline of its contents. It is divided into three parts—Preliminaries, the Model of the Commonwealth (which is the body of the work), and the Corollary, or conclusion. In the first part he treats of ancient prudence, or state-craft; then of modern prudence; after which he introduces nine legislators, representing the polities of Israel, Athens, Sparta, Carthage, Achaia, Rome, Venice, Switzerland, and Holland, who debate upon the merits of their respective systems. Out of the excellences of all these, combined with ideas of his own, he frames the model of his commonwealth, the constitution and laws of which are set forth at large in the second part. He was the first to discover and propound in this work the really important doctrine that "empire follows the balance of property," in other words, that political supremacy naturally and ordinarily resides with that class among the citizens which possesses the largest material stake in the country. "Oceana" was in the press in 1656, but the government of Cromwell was inclined to prohibit its publication. But Harrington, by personally soliciting the Lady Elizabeth Claypole, Oliver's favourite daughter, obtained by her means the protector's consent to its appearing, coupled, however, with the dry remark, that "what he had won by the sword he should not suffer himself to be scribbled out of." During the protectorate Harrington frequented the meetings of a debating club called the Rota, composed of advanced republicans like himself, which practised the vote by ballot in all its proceedings, and made it its principal object to advocate the adoption of that mode of voting by the houses of parliament and all other deliberative bodies. These theorists were listened to for a while; but as soon as Monk had restored the Long parliament, such as it was before Cromwell turned it out of doors, the rapid march of events and the irresistible rebound of the nation towards monarchy soon left them without an audience. Harrington wittily compared the several political parties after 1658 to "a company of puppy-dogs in a bag," where each puppy was biting the nose or the tail of his next neighbour, imagining him to be the sole cause of his uneasiness. In the year following the Restoration, he was arrested and committed to the Tower upon a charge of treasonable designs and practices. He was examined by three lords of the council, but nothing was made of the charge. Indeed the plot was probably imaginary. After five months' confinement in the Tower, he was removed to Plymouth upon some of his relations entering into a bond of £5000 for his safe custody. To cure the scurvy with which he was afflicted, probably owing to the hard prison fare to which he had been subjected, the unfortunate man took large doses of guaiacum, the effect of which was to cause delirium, and permanently to disorder his understanding. Though he lived till 1677, he never afterwards had the perfect use of his faculties.

In this condition he married the daughter of Sir Marmaduke Dorrel; but there was no issue by the marriage. He died September 11, 1677, and was buried in St. Margaret's church, Westminster. His other writings are for the most part abridgments, or elucidations, or vindications of the system laid down in the "Oceana."—T. A.

HARRINGTON, James, lawyer and author, was born at Waltham Abbey in 1664. Educated at Westminster and Oxford, he went to the bar, where he acquired a large practice. His parts, legal learning, and probity, are commended by Anthony Wood, to the first volume of whose Athenæ Oxoniensis he contributed a preface, and to its second an introduction. He edited, with a preface and life, the works of Dr. George Stradling.—F. E.

HARINGTON, John, of Stepney, was born in 1534. He was a man of education and position, and was attached when very young to the court of Henry VIII. He implicated himself during the reign of Queen Mary in a correspondence with Elizabeth, for which he was imprisoned in the Tower. On the accession of the latter he was liberated, and became a favourite at court. In the Harington Papers several poems are ascribed to him with good reason, and they display no small merit; the versification is harmonious, and there is much polish and elegance about them. A poem on Isabella Markham (wrongly called a sonnet), written in 1564—"Whence comes my Love"—is inferior to few similar pieces of the time. He died in 1582.—J. F. W.

HARINGTON, Sir John, son of the preceding, an Elizabethan poet of some note, was born at Kelston, Somersetshire, in 1561. The queen stood as his godmother, and took him early into her favour. He was educated at Eton, and after graduating at Christ Church, Cambridge, he appeared at court; and as his fortune enabled him to cope with the gayest, and his wit and sprightliness were remarkable, he became soon distinguished for epigrams, mots, and satires. Amongst other pieces, he translated the episode of Alcina and Ruggiero from the Orlando Furioso; but the queen, deeming it proper to be offended at the licentiousness of the tale, strangely enough imposed as a remedy the translation of the whole epic, a task which Harrington performed with the assistance of his brother Francis, and published the first translation of Ariosto into English verse in 1591. This work was very popular; and though its poetic merits are small, it deserves the praise of first introducing into our language one of the great Italian classics. It is entirely superseded by the labours of subsequent translators. In 1596 Harrington published two pieces, "A New Discourse on a State Subject called the Metamorphosis of Ajax;" and "An Apologie for Ajax." These are perhaps the first English specimens of that humorous but gross satire, which, in the preceding part of the century, was introduced into France by Rabelais. The indelicacy of these pieces might have been, perhaps, as easily pardoned as the former offence; but the personal satire in which he indulged, made enemies of those he ridiculed, and he had to leave court for a time to escape a star-chamber prosecution, from which the queen's favour saved him. In 1599 he accompanied Essex to Ireland, and was knighted by him there, an act which is said to have displeased the queen. On his return Harrington shared with his master the sovereign's anger, but was speedily restored to favour, and, courtier to the last, ingratiated himself with James I., who made him a knight of the bath, and corresponded with him. Harrington wrote his "Brief View of the State of the Churche of England" for Prince Henry. He died in 1612. Besides the works already mentioned, he left "The Englishman's Doctor, or school of Salerne;" "The History of Polindor and Flostella;" and the "Nugæ Antiquæ," a miscellaneous collection of original papers in prose and verse, afterwards published by Henry Harrington, a descendant of Sir John.—J. F. W.

HARRIOT, Thomas, an English mathematician and astronomer, and one of the founders of modern algebra, was born at Oxford in 1560, and died in London on the 2nd of July, 1621. He was educated at St. Mary's Hall, Oxford, where, about 1579, he took the degree of master of arts. Sir Walter Raleigh, whose friendship he had acquired at the university, appointed him to the office of geographer to the second expedition to Virginia. Harriot published an account of the expedition in 1588. Nearly all the rest of his life was passed in the household of Henry Percy, earl of Northumberland, noted for his patronage of men of science, who gave him a liberal pension. He, independently, discovered spots in the sun with a telescope in December, 1610, just one month after they had been first discovered by Galileo. In 1631, ten years after Harriot's death, his celebrated mathematical work, "Artis analyticæ Praxis ad Æquationes algebraicas resolvendas," was published in London. In that book he set forth two great improvements in algebra—one an invention, the other a discovery. The invention consisted in bringing all the terms of an algebraical equation to one side, so as to equate their sum to nothing; and the discovery (to which the invention naturally led) was, that every algebraical equation of a higher order than the first, is the product of the multiplication together of as many simple equations as there are units in the order of the higher equation, the roots of the several simple equations being also the roots of the higher equation—the most important principle in the theory of algebraical equations.—W. J. M. R.

HARRIS, George, an English civilian, was the son of the bishop of Llandaff. Educated at Oriel college, Oxford, he took his degree of bachelor of laws in 1745, that of doctor in the same faculty in 1750, and in the latter year was admitted into the college of advocates. He died in 1796, after having amassed a very large fortune, the chief part of which he bequeathed to public charities. His chief publication was D. Justiniani Institutionum, Libri quatuor; and a translation of them into English, with notes, 1756, 4to.—W. J. P.

HARRIS, George, Lord, a distinguished military officer, was the son of the Rev. George Harris of Brasted, Kent, and was born there 18th March, 1746. He obtained a commission in the royal artillery in 1759, which three years later he exchanged for an ensigncy in the 5th foot. He attained the rank of captain in 1771. When war broke out between the American colonies and Great Britain, Captain Harris was sent to America in 1774, and was present at the first conflict between the British and the American troops which took place at Lexington, April 19, 1775. He also fought with distinguished courage at the battle of Bunkers-hill, June 17, where he was severely wounded, and was in consequence obliged to return home. After the lapse of a few months, however, having recovered from his wounds, he rejoined his regiment in time to take part in the conflict on Long Island, August, 1776. He distinguished himself in various subsequent engagements with the colonists. In December, 1779, he attained the rank of lieutenant-colonel, and shortly after went to the East Indies as secretary to Sir William Meadows, governor and commander-in-chief of Madras. He served in the campaigns of 1790 and 1791 against Tippoo Saib, which terminated in a treaty dictated by the British army at the gates of Tippoo's capital in February, 1792. Colonel Harris now returned to England where he spent two years. He re-embarked for India in October, 1794, with the rank of major-general, and was placed on the Bengal staff. In February, 1798, he was appointed governor of Madras and commander-in-chief of the forces in that presidency; and in December following, when the earl of Mornington (afterwards marquis of Wellesley) resolved to renew the war against Tippoo, who was plotting with the French to expel the English from India, General Harris was appointed to command the army which invaded Mysore. Its operations were attended with complete success. Seringapatam was carried by assault. Tippoo himself fell in the defence of his capital, and his territories were divided between the British and their allies. As a reward for his important services, Major-General Harris was made colonel of the 73d foot, was promoted to the rank of general, and in 1815 was raised to the peerage by the title of Baron Harris of Seringapatam and Mysore in the East Indies, and of Belmont in Kent. He subsequently received a grand cross of the order of the bath, and was appointed governor of Dumbarton castle. His lordship died in 1829.—J. T.

HARRIS, James, a writer of great learning and ingenuity on philological and other subjects, born July 20, 1709, was the eldest son of James Harris, Esq., of the Close of Salisbury, by his second wife, the Lady Elizabeth Ashley Cooper, sister of Lord Shaftesbury of the Characteristics. He received his early education at the Salisbury grammar school, and at the age of sixteen was entered at Wadham college, Oxford. When twenty-four years old, his father's death gave him both an independent fortune and the power of devoting himself to his favourite pursuit, the study of the classics. In 1761 he was elected member for Christchurch, and continued to represent that borough till his death. In 1762 he became a lord of the admiralty, and the

year after of the treasury, which office he held two years. In 1774 he was appointed the queen's secretary and comptroller. He was at one time attached to a mission to St. Petersburg. His first work, three treatises—1. "On Art," 2. "On Music, Painting, and Poetry," 3. "On Happiness"—appeared in 1744. In 1751 he published the work by which he is chiefly known, "Hermes, or a Philosophical Inquiry concerning Language and Universal Grammar," in which "the chief end" he modestly proposed to himself was "to excite his readers to inquiry." The learning and philosophical discrimination displayed in this treatise, however, which Lowth, in the preface to his English grammar, called "one of the most beautiful pieces of analysis since Aristotle," justified the celebrity it acquired and long retained; although the author's want of conversance with the northern and oriental languages laid it in some part open, as the ground of philology gradually widened, to the attacks which were directed against it by Horne Tooke and others. Metaphysical and Aristotelian methods are now out of favour, and "Hermes" is comparatively neglected; but, as one proof among many of the repute it enjoyed in its day, the French translation by Thurot was among the works ordered by the French Government in 1796 to be undertaken at the national expense. His next work, "Philosophical Arrangements" (categories or predicaments), which was part of an intended larger one on Aristotelian logic, and in which he takes occasion to defend religion against the materialistic theories of the day, was published in 1775. His last treatise, "Philological Inquiries," in three parts, appeared in 1781. The third part of this work was translated into French by A. Boulard, Paris, 1789, as "L'Histoire Littéraire du Moyen age." A complete edition of his works, with an affectionate biographical sketch, was published in 1801 by his son, Lord Malmesbury. Notwithstanding his constant study and various employments, he discharged assiduously the duties of a magistrate for Wilts, and had found time for much cheerful social intercourse, and for the cultivation of music, of which art he had a practical and scientific knowledge. Two volumes of his selections of German, Italian, and other music, with words from Milton, &c., for Salisbury festivals and concerts, were published after his death by Mr. Corfe, organist of the cathedral. He died in 1780. A monument to his memory has been placed in the north aisle of Salisbury cathedral.—J. W. F.

HARRIS, John, an English clergyman, doctor of divinity, and man of letters and science, was born in 1667, and died on the 7th of September, 1719. He is said to have been the first compiler of an encyclopædia in any modern language; the work was called "Lexicon Technicum; an Universal Dictionary of Science and Art," and was published in London in 1708 in two folio volumes. He published also a compilation of voyages and travels, a collection of sermons, a treatise on algebra, and some astronomical and topographical writings. He was for a time secretary, and afterwards one of the vice-presidents, of the Royal Society.—W. J. M. R.

HARRIS, John, D.D., an English divine of the Independent connection, was born on the 8th of March, 1802, in the little village of Ugborough in South Devon, where his father was a tailor and draper. He grew up a thoughtful, contemplative boy, fond of reading and hearing legendary tales, and from his sedate manners went by the sobriquet of "Little Parson Harris." About the year 1815 he removed with his parents to Bristol, where they took apartments in the neighbourhood of "the tabernacle," and soon afterwards the whole family, who were formerly church people, joined this congregation of dissenters. In his sixteenth or seventeenth year he was admitted a member of the tabernacle church, and shortly afterwards began to preach in the villages about Bristol, in connection with the Bristol Itinerant Society, and became highly popular among his rustic auditors, by whom he was called "the boy preacher." Eventually he was placed under the charge of the Rev. Mr. Scott at Rowell, with a view to his being instructed in some preparatory studies before entering the dissenting academy at Hoxton. Having passed through the academical course at Hoxton, he was ordained minister of the congregational church at Epsom, where he resided till 1838. In 1835 he published his first work, the "Great Teacher: characteristics of our Lord's ministry," which was followed in 1836 by "Mammon; or, covetousness the sin of the christian church," a prize essay. In 1838 he was appointed theological tutor and president of Cheshunt college, and shortly afterwards received the degree of D.D. from Brown university, In 1850, when New college, London, was formed, Dr. Harris was chosen professor of systematic and pastoral theology, and was subsequently appointed principal of the college. This appointment he continued to hold until his death, 21st December, 1856. Besides the two works above mentioned, Dr. Harris was author of two prize essays, entitled "Britannia" and the "Great Commission;" also, of a volume entitled "Christian Union;" of a poem called the "Incarnate One," and some other poems and lyrics; of the "Pre-Adamite Earth;" "Man Primeval;" and "Patriarchy." He was likewise one of the editors of the *Biblical Review*, and a frequent contributor to the *Evangelical Magazine*. The "Posthumous Works" of Dr. Harris, consisting exclusively of sermons and charges, were published in two volumes under the editorship of the Rev. Philip Smith in 1857.—G. B–n.

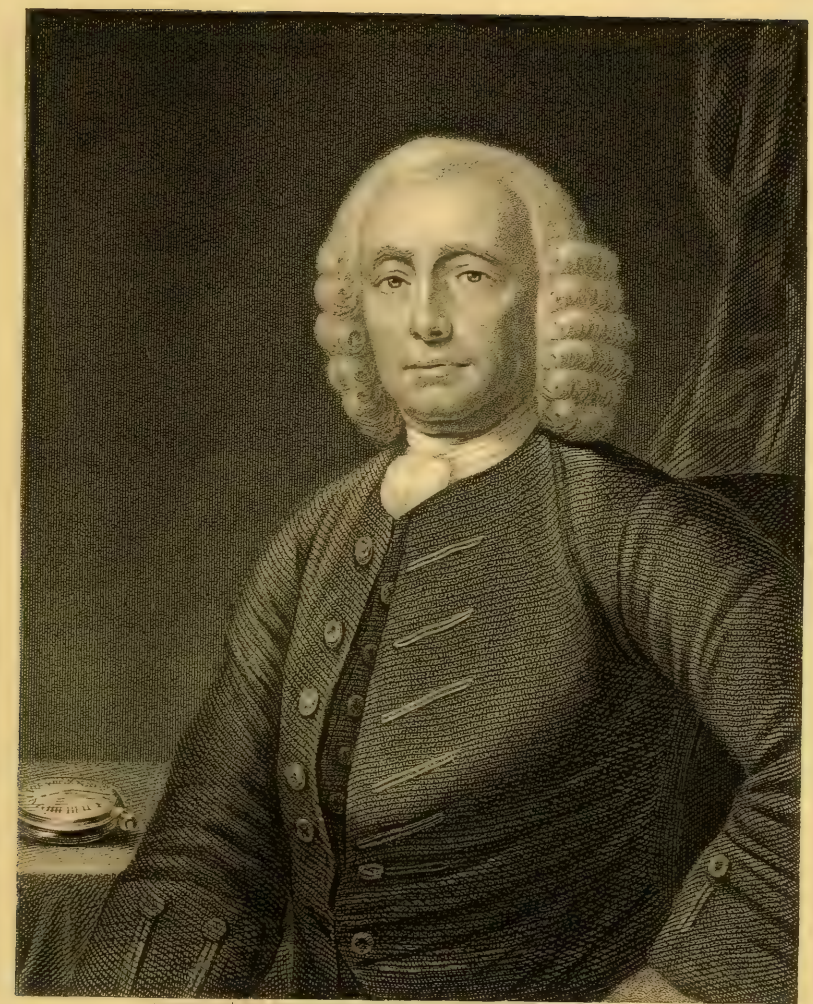
HARRIS, Joseph, an English astronomer, died about 1764. He was a fellow of the Royal Society, and warden of the mint. He was the author of some papers in the Philosophical Transactions from 1728 to 1740, relating to astronomical and magnetic observations; and of a treatise on optics, published after his death in 1775.—W. J. M. R.

HARRIS or HARRIES, Walter, a physician, born at Gloucester about the year 1647. He obtained a perpetual fellowship at New college, Oxford; but having embraced the Roman catholic religion, he relinquished his position in the college and went to France, where he took his doctor's degree. He then returned to London and acquired a considerable practice, chiefly among his co-religionists. In 1679, after Oates' plot, he published a pamphlet entitled "A Farewell to Popery," in which he renounced the Romish faith; and on the Revolution he was appointed physician to William III. He published "Pharmacologia Antiempirica," and other medical works. He was alive in 1725, but the year of his death is not known.—G. BL.

HARRIS, William, D.D., an eminent English presbyterian minister of the eighteenth century, was born in London about the year 1675. He was first assistant to Mr. Henry Read, in Gravel Lane, Southwark, from whence, in 1698, he was removed to the pastoral charge of the important congregation of Crutched Friars. Here he continued in uninterrupted usefulness, and in the enjoyment of a high reputation as a preacher and religious writer, till his death in 1740. His publications were very numerous; and he was reckoned by his contemporaries one of the best writers of English among the dissenters. His principal work was a volume of discourses "On the principal representations of the Messiah throughout the Old Testament," which were written to meet Collins' Discourses on the Grounds and Reasons of the Christian Religion. He was one of the continuators of Matthew Henry's Commentary, for which he wrote the commentary on the epistles to the Philippians and Colossians. He bequeathed his valuable library to Dr. Williams' library in Red Cross Street.—P. L.

HARRIS, William, an historical biographer, was born at Salisbury in 1720, the son of a tradesman of that city. He was educated for the dissenting ministry, and spent most of his life in it at St. Loo in Cornwall, at Wells, and finally at Luppit, in the neighbourhood of Honiton. He published a life of Hugh Peters, 1751; of James I., 1753; of Charles I., 1758; of Cromwell, 1761; and of Charles II., 1765. He died in February 1770, before he could complete his design of writing a life of James II. His biographies avow themselves to be written "after the manner of Mr. Bayle," and the text, accordingly, is drowned by a profusion of annotation, which often, however, contains curious excerpted matter; several collections of scarce old books and pamphlets having been placed at his disposal by such collectors as Birch and Hollis.—F. E.

HARRIS, Sir William Snow, a distinguished electrician, and meteorologist, was born at Plymouth in 1792. He was a member of the Royal College of Surgeons, and was admitted a fellow of the Royal Society in 1831. His name first became known by his papers communicated to the latter body, describing some important instruments of his invention—particularly the hydrostatic balance and thermo-electrometer—by means of which he has thrown considerable light on the laws of electricity and magnetism. He is chiefly distinguished, however, as the author of an efficient system for protecting ships from lightning, which has long been successfully applied in the royal navy. His improvement consists in connecting together the masts and all the large metallic masses of the ship by a com-



plete chain of conductors terminating in the sea. The same principles have been applied to the protection of the royal palaces, the new houses of parliament, the powder magazines, and other public buildings. In 1835 the Royal Society conferred on him the highest honour it can bestow, the large Copley medal; in 1845 he received a vase from the emperor of Russia, and in 1847 he was knighted by her majesty. Besides his contributions to the Royal Society, to the British Association, and to other learned institutions, he wrote "Effects of Lightning on Floating Bodies;" a work on the "Nature of Thunder-storms," 1845; and three valuable treatises on "Electricity;" "Galvanism;" and "Magnetism," published between 1849 and 1855. He died 22nd January, 1867.—G. BL.

HARRIS. See MALMESBURY, EARL OF.

HARRISON, JOHN, the first maker of chronometers sufficiently accurate for the determination of the longitude at sea, was born in 1693 at Faulby, near Pontefract, in the West Riding of Yorkshire, and died in London on the 24th of March, 1775. He was the son of a carpenter, and in his youth practised his father's trade, as well as that of a joiner and cabinetmaker, at Barrow in Lincolnshire. Being occasionally employed to repair clocks and watches, he turned his attention to their manufacture, in which he attained extraordinary skill. In 1726 he removed to London, where he established himself as a clock and watchmaker. In the same year he invented the "gridiron compensation pendulum," in which the downward expansion of bars of a less expansible metal is counteracted by the upward expansion of bars of a more expansible metal, so as to preserve the time of oscillation unchanged in all changes of temperature. This was the second compensation pendulum invented, the first having been Graham's mercurial pendulum. In the same year also, Harrison invented the compensation balance for watches, in which compound bars—each made of a layer of a more expansible metal and a layer of a less expansible metal soldered together—alter their curvature by changes of temperature, and thus change the positions of weights carried at their ends, in such a manner as to counteract the effect of the same changes of temperature on the lengths of the arms of the balance, from which the compound bars project. Amongst other improvements introduced by Harrison into watchmaking, was the spring which keeps up the motion while the watch is wound up. In 1714, the British government had offered a reward for a method of determining the longitude at sea, whose amount was to be regulated by the accuracy of the determination—£10,000 if the error did not exceed one degree; £15,000 if it did not exceed forty minutes; £20,000 if it did not exceed half a degree. Harrison, having resolved to compete for the highest reward, completed the *first marine chronometer* in 1735, and tested it during a trip between Portsmouth and Lisbon. It was approved of by Halley, Graham, Bradley, and Smith, and through their influence he got some temporary assistance in 1737. Thus he was enabled to complete a second chronometer in 1739, and a third in 1741. In 1749, a gold medal was awarded to him by the Royal Society for his improvements. In 1761 he completed a fourth chronometer, more accurate than any of the preceding, and submitted it to the board of longitude. It was tested under the charge of his son, William Harrison, during a series of voyages; and the error proved to be considerably less than the smallest error contemplated by the government. He received successively two instalments of £5000 each; and in 1767, having fulfilled the condition of publishing such a description of his chronometer as enabled another watchmaker (Kendall) to make one similar, he was paid the balance of £10,000 after half a century of persevering labour.—W. J. M. R.

HARRISON, THOMAS, one of Charles I.'s judges and a major-general in Cromwell's army, was born in 1606. Most probably he was the son of a grazier near Newcastle-under-Lyne. Sent to London when young, he is said to have been trained in the office of an attorney. On the breaking out of the civil war Harrison entered the parliament army, and fought at Marston Moor as a major. His zeal and military skill both contributed to advance him; and through all the transactions of those times we find him vigorously siding with the army, first against the king, and then against the parliament. He was one of the commissioners by whom Charles was condemned to death. In 1650 he had attained the rank of major-general, and he commanded a brigade of horse at Worcester. It was Harrison whom Cromwell beckoned to his side and consulted just before he rose in the house of commons and pronounced the doom of the Rump; and Harrison's apostrophe on that occasion to the reluctant speaker, Lenthall, "Sir, I will lend you a hand," is among the sayings of history. When Cromwell became protector, however, the republican Harrison repudiated his old comrade, and as a leader of the Anabaptists and Fifth Monarchy men fiercely opposed the new government. After the Restoration, on the 10th of October, 1660, he was tried for his participation in the death of Charles, and was executed a few days afterwards, dying cheerfully and fearlessly. There is a fair memoir of him in the volume of Trials of Charles I. and the Regicides, published in the Family Library.—F. E.

HARRISON, THOMAS, an eminent English architect, was born at Richmond in Yorkshire in 1744, and died at Castlefield in Cheshire, on the 29th of March, 1829. By the liberality of Lord Dundas he was enabled to go to Rome in 1765, where he not only studied architecture, but practised it with much success and credit. In 1770 he returned to England, and established himself at Chester. The Lune bridge at Lancaster, finished in 1783, was designed by him. It was the first bridge in England with a level roadway, although similar bridges had previously been built in France from the designs of Perronet. He designed many important public buildings at Chester, and the palace of Count Woronzow, on the Dnieper. His most famous work was the Dee bridge at Chester, a single arch, which, until the erection of the Ballochmyle bridge over the Ayr, was the largest stone arch in the world, being two hundred feet in span. It is in many respects a model of bridge-building.—W. J. M. R.

HARRISON, WILLIAM, an English historian, who was educated both at Oxford and Cambridge, and held the living of Radwinter in Essex from 1558 till his death, which happened about the end of 1592. He wrote a "Historical Description of the Island of Britain," published in Hollingshed's Chronicles; and translated the Description of Scotland from Hector Boethius, which is prefixed to Hollingshed's History of Scotland.—G. BL.

HARRISON, WILLIAM, a writer of talent, who under the auspices of Swift, Henley, and Bolingbroke, after Steele's withdrawal, successfully conducted the fifth volume of the Tatler, was educated at Winchester and New college, Oxford. Swift, who was fond of him, and in the journal to Stella described him as "a pretty little fellow, with a great deal of wit, good sense, and good-nature," who had written "some mighty pretty things," got him appointed secretary to Lord Raby, afterwards earl of Strafford, in the negotiation of the peace of Utrecht. In a letter to Swift from Holland, of December 18, 1712, he details his conduct since his appointment, and complains of being left in great straits for want of regular payment. He returned shortly after with the barrier treaty, fell ill in London, and died there, February 14, 1712–13. The poem of Woodstocke Park, in Dodsley's Collection, and an ode to Marlborough, 1707, printed in Duncombe's Horace, are his chief productions in verse; but several others are to be found in Nichol's select collection.—J. W. F.

HARRISON, WILLIAM HENRY, for a brief period president of the United States, was born in Virginia on the 9th of February, 1773. His father was one of the signers of the declaration of independence, and afterwards governor of Virginia. Educated for the medical profession, the future president entered the army at an early age, and rendered distinguished service in wars with the Indians. In 1801 he was appointed governor of Indiana, then a "territory;" and in the war with the Indians in 1811, and in that with England in 1812–13, he figured as a general. A member of the house of representatives in 1816, and a senator in 1824, he was elected president of the United States in 1840, but lived only a month to enjoy his new honours; dying at the White House on the 4th of April, 1841. He contributed to the Transactions of the Historical and Philosophical Society of Ohio, an interesting "Essay on the Aborigines of the Ohio Valley."—F. E.

HARRY, BLIND, or HENRY THE MINSTREL, a Scottish poet, author of the well-known "Life of Sir William Wallace," flourished during the fifteenth century. Scarcely anything is known of his life, except what is given by the historian Major, who states that Henry was a man blind from his birth; that he wrote in popular rhymes—a species of composition in which he was no mean proficient—such stories as were then current among the common people; and that he earned his food and raiment by reciting these stories to the great. The "Life of Wallace," however, was by no means composed exclusively, or even mainly

of such materials, for throughout the poem there are frequent references to original authorities which form the main groundwork of the narrative; and Henry represents himself as deeply indebted to a life of the great Scottish patriot, written in Latin by John Blair, the chaplain of Wallace. It was at one time the fashion to regard this poem as wholly a work of fiction; but authentic documents, recently brought to light, have shown that though it contains a great number of mistakes, it is on the whole a valuable and trustworthy narrative. Although the language is homely, and the versification rude, the "Life of Wallace" abounds in passages of great poetical merit. Henry was pensioned by James IV.—(See *Life of Wallace*, by Blind Harry, edited by Dr. Jamieson; and *Wallace Papers*, published by the Maitland Club.)—J. T.

HARSDOERFER, Georg Philipp, a German poet and man of letters, was born at Nuremberg, November 1, 1607, and died in his native town, September 22, 1658. He was a distinguished member of the Fruitful Society, and the principal originator of the still existing Pegnitz-Orden at Nuremberg. He has left about fifty volumes of miscellaneous writings.—K. E.

HARSNET, Samuel, D.D., was born in 1561 at Colchester, the son of a baker. Educated at the school there, he was admitted into King's college, Cambridge, in 1576, passed afterwards to Pembroke hall, of which he was elected fellow in 1583, and took his degree of master of arts in 1584. In this year he preached, at St. Paul's Cross, a sermon which gave great offence to the puritans. About three years after he accepted the mastership of the free-school in his native town; but returned to Pembroke hall in November, 1588, and applied himself diligently to the study of divinity. In 1592 he was one of the proctors of the university; and about five years later became chaplain to Bancroft, bishop of London, through whose patronage his fortunes advanced very rapidly. Rectories, vicarages, prebendary stalls, followed one another in quick succession, until in 1609 he was made bishop of Chichester. Elected master of Pembroke in 1605, he was in 1616 compelled to retire from the office by the puritan party in the college. He was translated from Chichester to Norwich in 1619; and in 1628 became archbishop of York. His high church practices again brought him into trouble with the puritans, who in 1624 charged him before parliament with various misdemeanours, Sir E. Coke being one of his most active adversaries. He defended himself stoutly against the accusation of popery. On 10th November, 1629, he was sworn of the privy council; and on 25th May, 1631, he died at Morton-in-the-Marsh in Gloucestershire. He was buried in the church of Chigwell, Essex, where he had been vicar, and where he founded a free-school and some almshouses. He published two small works, written with a force and keenness of irony that are quite remarkable. The books, which are now rare, are entitled, "A discovery of the fraudulent practices of John Darrel," 1599, 4to; and "A declaration of egregious Popish Impostures," &c., 1603, 4to. From the latter work Shakspeare borrowed the fantastical names of spirits in King Lear.—R. H.

* HART, Solomon Alexander, R.A., professor of painting in the Royal Academy, was born at Plymouth, April, 1806; studied design in the schools of the Royal Academy, and for a short time practised as a miniature painter, but eventually devoted himself to oil-painting. Mr. Hart is a very versatile painter, but his pictures may be arranged in broadly-defined classes—those from the Old Testament, of which "Hannah, the Mother of Samuel, and Eli the High Priest," 1853, and "Athaliah's dismay at the coronation of Joash," 1858, may be quoted as types; Jewish ceremonials, like "The Elevation of the Law"—which was purchased from the gallery of the Society of British Artists, 1830, by Mr. R. Vernon, and presented with the rest of that gentleman's collection to the nation—and "Simchath Torah, or Festival of the Law," 1850; historical, as "Archbishop Langton exhorting the Barons," "Lady Jane Grey in the Tower," 1860; Shaksperian; biographical, as "Guttenberg, Faust, and Schœffer studying the invention of movable types," "Milton visiting Galileo in prison," &c. To these must be added cathedral interiors, scenes of domestic life, &c.; besides portraits, among which may be named those of Dr. Adler, the chief rabbi, painted for the vestry of the Jews' synagogue, London; the duke of Sussex, and Sir A. Rothschild, painted for the Jews' hospital, Sir Moses Montefiore, &c. Mr. Hart was elected A.R.A., 1835; R.A., 1840; and professor of painting, 1854. His first courses of lectures appeared in the *Athenæum*, 1855–56.—J. T–e.

HARTE, Walter, whose chief claim to remembrance is his history of Gustavus Adolphus, was the son of a very wealthy clergyman of Taunton, and seems to have been born about 1695. Educated at Marlborough school and at Oxford, he became a poet, and was patronized by Lord Peterborough. Pope repaid his admiration by correcting his verses, and admitted him to a more than usual share of intimacy. He rose to be vice-president of St. Mary's hall, Oxford, and held that position when Lord Lyttleton introduced him to Lord Chesterfield as a fit tutor and travelling companion for the young gentleman to whom the celebrated letters were addressed. Through Lord Chesterfield he was made a canon of Windsor, and died at Bath in the March of 1774. His "History of the Life of Gustavus Adolphus" was undertaken, it is said, at the suggestion of Lord Peterborough, and occupied him for many years. It embodies the results of great research of a miscellaneous kind; but, written in a harsh and uncouth style, it had not the success which the author expected for it. Harte's "Essays on Husbandry," published in 1764, have been praised by competent judges both for their manner and their matter.—F. E.

HARTLEY, David, a metaphysician of note, was the son of a clergyman of Armley in Yorkshire, where he was born on the 30th August, 1705. He received his earlier education at a private school, and at fifteen proceeded to Jesus college, Cambridge, of which he became a fellow. He had been destined for holy orders, but some scruples respecting portions of the articles prevented him from entering the church (of which, however, he always remained a well-affected member), and he studied medicine. He practised his profession with distinction at Newark, Bury St. Edmund's, London, and Bath, dying in the last-named city on the 25th of August, 1757. He was a placid, amiable, and highly-cultivated man, and enjoyed the friendship of such of the eminent among his contemporaries as Butler, Warburton, Hoadley, and Young of the Night Thoughts. His first metaphysical work is said to have been a dissertation entitled "Conjecturæ quædam de sensu, motu, et idearum generatione," published, according to Dr. Parr, the year before the appearance of his chief work, and described by Mr. S. D. Lewis as "nothing more nor less than an abstract in Latin of the first part of the Observations." These were given to the world in 1749 as "Observations on Man, his frame, his duty, and his expectations." The work was begun when the author was twenty-five, and was completed two or three years before it was published. It is divided into two parts. In part i., entitled "On the Frame of the Human Body and Mind," Hartley developes his physical hypothesis of the origin of all our sensations and ideas, and then the doctrine (to which he was the first to give prominence) of the association of ideas. His hypothesis of vibrations was suggested, according to his own accounts, by a casual remark in the Principia, where Newton, speaking of the sense of seeing, hints that it may be explained by "vibrations being propagated along the solid fibres of the optic nerves into the brain." Hartley resolved the operations of the senses into the hypothetical vibration of a hypothetical ether in connection with the nervous system. Each sense had its nerves suited to its nature, and these as they were affected by the external impulse of various bodies, conveyed the outward impressions to the brain, the great reservoir or common centre of the nervous influence. By the degrees of force with which the outward impressions were given, the various kinds of vibration, the line of direction in which they were, so to speak, impinged, and the constitution of the sets of nerves, he accounted physically for everything from the simplest sensation up to the most complex idea. His exposition of the association of ideas, as explaining the sequence of all mental phenomena, is more valuable than his vibrational hypothesis; but Hartley's speculations, ingenious and laborious as he was, have long been discarded. Perhaps their chief value in the history of philosophy has been to show distinctly the materialistic result of such thinking as Locke's, although Hartley energetically disclaimed the materialism to which his system evidently led. Part ii. of his work is entitled "Observations on the Duty and Expectations of Mankind," and deals chiefly with religion, natural and revealed, Hartley broaching in it what in the language of modern theology is called Universalism.—F. E.

HARTLEY, David, son of the eminent metaphysician, was born in 1729. At his father's death in 1757, he relinquished all views of a profession; and offering himself a candidate for

parliament, was elected member for Hull. He was an eloquent advocate of popular rights, both in parliament and in the press, being the author of numerous political pamphlets. He strongly opposed the war with the American colonies; and when the independence of the United States was acknowledged by the mother country, Hartley had the honour to be named minister plenipotentiary to negotiate with Franklin; and in 1783 he signed at Paris the definitive treaty. He further claims distinction as being one of the first public men who moved for the abolition of the African slave-trade, "as a violation of the laws of God and the rights of man." He was also a scientific investigator, and the projector of many useful inventions, one of which, for the preservation of buildings from fire, merits especial attention. In private life he was amiable and polished, while his benevolence was as great as it was secretly exercised. He died at Bath on the 19th of December, 1813.—R. H.

HARTLEY, Jesse, an English engineer, was born in 1780, and died at Bootle Marsh, near Liverpool, on the 24th of August, 1860. He was the son of the master bridge-builder of the county of York, and succeeded his father in that office. He was the engineer of the celebrated Grosvenor bridge over the Dee at Chester, of which Thomas Harrison was the architect; and in every part of that structure he left striking evidence of that practical skill and knowledge of materials and workmanship which characterized all that he executed. That bridge was, until very lately, the largest stone arch in the world, being of two hundred feet span. Its rise is forty-two feet, and its form a segment of a circle. It was completed in 1833; and soon afterwards Hartley was appointed engineer of the Liverpool docks, which post he held till his death, and in that capacity planned and executed with complete success the most extensive dock-works in the world.—W. J. M. R.

HARTLIB, Samuel, a writer chiefly on agricultural subjects, born probably about the commencement of the seventeenth century, was the son of a Polish merchant, who from religious motives emigrated to Elbing in Prussia. Hartlib's mother is supposed to have been an Englishwoman, which would account for his familiarity with our language. At any rate, two of her sisters were well married in England, whither he repaired about 1640, according to Warton. The earliest of his works printed in England, the "Conatuum Comenianorum præludia," bears the date of 1637. He appears to have at first carried on an extensive agency business in this country, at the same time employing himself with authorship; between 1641 and 1647 he published several treatises on the religious controversies of the day. It was in 1645 that he published the Discourse of Flanders Husbandry, and in 1652, the "Legacy; or an enlargement on the discourse of husbandry used in Brabant and Flanders"—both of which gave a powerful stimulus to the improvement of English agriculture. For the latter of these works Cromwell, it is said, gave Hartlib a pension of £100 a-year; but he was the author of neither of them, the Discourse having been the composition of Sir Richard Weston, and the Legacy, although revised by him, that of Robert Child. He wrote, however, several original works on agriculture and cognate subjects; he is said to have been one of the promoters of the Royal Society, and, according to his own account, he opened an academy on original principles for the education of the children of the gentry. It was this circumstance, probably, which led Milton to dedicate to Hartlib his famous Tractate on Education. At the Restoration he was neglected, and the year of his death is unknown. There is a good account of his writings in Mr. Donaldson's "Agricultural Biographies," London, 1854.—F. E.

HARTMANN, Anton Theodor, a German protestant scholar and divine, who was born in 1774, and died at Rostock in 1838. He pursued his studies at Göttingen, and in 1811 was appointed professor of theology at Rostock. He was chiefly eminent for his extensive acquaintance with the Hebrew and Arabic languages, literature, and antiquities. The works he published are very numerous, displaying remarkable learning and research, and they are specially valued by those who study the subjects of which they treat.—B. H. C.

HARTMANN, Ferdinand, a German painter, was born in 1770 at Stuttgard. He studied in the academy there, and afterwards went to Rome, where he produced his "Eros and Anteros." This picture attracted much attention, and led to his appointment as professor in the Dresden academy, of which he was a few years later named director. Hartmann was best known as a painter of classic subjects, such as "Hylas and the Nymphs," "Hercules strangling the Lion," "Hector and the Trojans," &c.; but he also painted religious and historical pictures. His "Three Marys at the Grave" in particular was much admired.—J. T–e.

* HARTMANN, Moritz, a distinguished German poet, was born in the village of Duschnik in Bohemia, October 15, 1821, and studied at Prague and Vienna. In order to publish his poems—"Kelch and Schwert"—he left Austria in 1844, where, on account of the liberal cast of the opinions they advocated, they would have cost him his liberty. After some years' travelling he returned towards the end of 1847, and was immediately put to trial, but fortunately released on the outbreak of the revolution of 1848. He was now elected a deputy to the Frankfort national assembly, where he sided with the left, and portrayed the prominent members and their debates in his "Rhymed Chronicle of Friar Mauritius." Together with R. Blum and Fröbel, he proceeded in October 1849 to Vienna, whence in due time he succeeded in making his escape. He then travelled again in England and France, and has lately settled at Geneva. Besides his poems he has published novels, sketches of travel, &c., characterized by liberal views in politics, a vivid imagination, and an energetic and elegant diction. Conjointly with Szarvady he has also translated the poems of A. Petöfi.—K. E.

HARTMANN, Von Aue, one of the three greatest German minnesingers, lived in the beginning of the thirteenth century. He appears to have received a liberal education, and to have joined in the crusade of 1228, which is nearly all that we know of his life. His poems—"Erec," "Iwein," "Gregorius," "Der arme Heinrich," &c.—though mostly imitated from French and other originals, are productions of undoubted genius, and have an imperishable charm about them. They captivate the reader by their delicate feeling and the beauties of their diction. The best editions are by the brothers Grimm, Professor Lachmann, and Professor M. Haupt.—K. E.

HARTSOEKER, Nicholas, a Dutch optician, physicist, and metaphysician, was born at Gouda in 1656, and died at Utrecht in 1725. His father intended him for the church, but he pursued the study of physical science in secret. Having accidentally discovered the art of making microscopes by melting the ends of threads of glass into globules, he applied these magnifiers to physiological researches, of which he did not till long afterwards publish the results. Having through Huyghens been introduced at Paris to Jean Dominique Cassini, he was induced by that astronomer to apply himself to the manufacture of telescopes, in which he became very skilful. In 1694 he published an essay on dioptrics, which, besides its proper subject, treats of a general theory of the molecular constitution of matter, founded on the hypothesis of small hard atoms enveloped by an elastic atmosphere; the atoms in groups forming tangible bodies, and the atmosphere serving to transmit light and other forces. This hypothesis he further explained and applied in a treatise on physics, published in 1696. The same idea, variously modified, has occurred to many physical theorists. In 1696 Hartsoeker returned to Holland, and shortly afterwards was made known to Peter the Great, who urged him to accept a professorship of mathematics in Russia, but without success. In 1699 he was appointed a foreign associate of the French Academy of Sciences. In 1704 he was induced by the elector palatine to become professor of mathematics and natural philosophy at Düsseldorf. A short time before his death he resigned this post, and returned to his native country. He was remarkable for an insatiable love of controversy, which at times, in the absence of other antagonists, even led him to assail and confute some of the opinions previously upheld by himself. He was a fierce opponent of the system of Newton, chiefly on the ground that, as he understood it, it required the supposition of empty space between the heavenly bodies.—W. J. M. R.

HARTSON, Hall, was born probably in Dublin about the year 1739, and educated in Trinity college there. He was a young man of great promise; possessed fine taste, much ability, and was highly accomplished. He travelled extensively over Europe several times. The celebrated Dr. Thomas Leland was his friend and patron; and from his romance of Longworth, Earl of Salisbury, Hartson composed a tragedy, "The Countess of Salisbury," which was produced at Crow Street theatre, Dublin, in 1765, and at the Haymarket, London, in 1767. The success

of this piece was remarkable, and it deservedly retained possession of the London boards for thirty years. His only other composition was a poem, "Youth." He died of consumption in London, March, 1773, so poor that his friend Hugh Boyd had to defray the expense of his funeral.—J. F. W.

* HARTZENBUSCH, JUAN EUGENIO, a Spanish dramatic writer, born 6th September, 1806; his father being a cabinet-maker in Madrid, of German extraction, a man of culture, but stern and taciturn. He was at first destined for the clerical profession, and received his education at the college of San Isidor in Madrid. His father having lost all his property by the revolution of 1823, Eugenio was obliged, with his brother, to work as a journeyman for support; but it was about this time that he first saw a theatre, and probably from an earlier period he had been busy in the study of the old Spanish dramatists, and in adapting French pieces to the stage. Some were rejected, and among them "Floresinda," since published in the Galeria Dramatica. The first public exhibition of any of his works was that of an adaptation of the Amo Criado of Francesca de Rojas, at the theatre De la Cruz, 24th April, 1829. The revolution which took place in the literary taste of Spain about the year 1834–36, was not favourable to his popularity. He lived with Alfieri and Molière; the public wanted imitations of Dumas and his school. Nevertheless, while in some instances he yielded too much to the prevailing taste, he continued to follow the bent of his own more masculine genius. In 1834 he relinquished his mechanical occupation, and entered the office of the *Madrid Gazette*, first as a shorthand writer, and afterwards in other capacities. His most celebrated, and perhaps best tragedy, "Los Amantes de Teruel," was represented in January, 1837. Another drama, "Doña Mencia, ó la Boda en la Inquisicion," obtained for him from the queen the cross of Isabel la Católica. His adaptations from the French, as well as his original works are numerous. Among the latter are some comedies. Hartzenbusch has superintended editions of Calderon, Ruiz de Alarcon, and Lope de Vega. He is also the author of various minor humorous sketches, poems, and fables, some of which were collected under the title of "Ensayos poeticos y articulos en prosa, literarios, y de costumbres" (1843). In 1844 he was appointed to an office in the royal library; and in 1847 he became a member of the Royal Academy. In 1846 and 1847 he wrote the theatrical criticisms in *El Español*, and contributed to a humorous periodical, *La Risa*.—F. M. W.

HARVARD, JOHN, founder of Harvard college, U.S., was a puritan minister in England, who emigrated to America, and died at Charleston in 1638. He left a legacy of £779 to the school at Newton or Cambridge, which was subsequently constituted a college under the name of the founder.—G. BL.

HARVEY, SIR ELIAB, a distinguished English naval officer, was born at Chigwell in 1759. One of his ancestors was the celebrated William Harvey, the discoverer of the circulation of the blood. He entered the naval service in his twelfth year as a midshipman in the yacht *William and Mary*, and afterwards served some time in the *Orpheus* frigate, and then in the *Lynx*. In 1775, during the American war, he was with Lord Howe in the *Eagle*, 74. In 1778 he was made lieutenant, and, after two years' service on the North Sea station in the *Dolphin*, he was promoted to post rank in January, 1783, by the express command, it is said, of the king. In 1794, when hostilities broke out with France, Captain Harvey was appointed to the command of the frigate *Santa Margaritta*, and assisted in the capture of Martinique and Guadaloupe. In 1796 he served in the West Indies under Sir Hyde Parker, and two years later, when measures were taken to repel a threatened invasion of the French, he was intrusted with the command of the Essex district. During the remainder of this war he commanded the *Triumph*, which was attached to the Channel fleet. When the rupture of the peace of Amiens took place in 1803 Captain Harvey obtained the command of the *Temeraire*, a 98-gun ship, in which he fought with brilliant courage at the memorable battle of Trafalgar, 21st October, 1805. The *Temeraire*, during one part of the action, was close to Lord Nelson's ship, the *Victory*, and for some time had to contend single-handed with two or three of the enemy's vessels. As an acknowledgment of his signal services, Captain Harvey was immediately promoted to the rank of rear-admiral. His next service was on board the *Tonnart* of 80 guns, in the Channel fleet, under Lord St. Vincent, and subsequently under Lord Gambier. In 1809 a serious misunderstanding arose between the latter and Admiral Harvey, in consequence of his lordship having appointed Lord Cochrane to conduct the fireships employed against the French vessels lying in the Basque roads—a step which excited great jealousy among the superior officers in the Channel fleet. Admiral Harvey was tried by court-martial, and sentenced to be dismissed the service for insubordination. His reputation, however, stood so high that his offence was virtually overlooked, and he was promoted to the rank of vice-admiral in 1810, and of a full admiral in 1819. He was also nominated a K.C.B. in 1815, and a G.C.B. in 1825. Admiral Harvey represented the borough of Maldon in 1780, and again in 1806. He died in 1830.—J. T.

HARVEY, GABRIEL, an English poet, born about the year 1545. He is said to have been the son of a ropemaker, but this rests on the statement of his enemy, Thomas Nash, who calls him "the eldest son of the halter-maker." He was educated at Cambridge, and became a fellow of Trinity hall there, and also a doctor of laws at Oxford in 1585, practising as a civilian in the prerogative court. He was a man of learning, and of considerable merit as a poet, writing both in English and Latin verse. His verses, prefixed to the Fairie Queen of his friend Spenser, signed Hobbinal, are well known. He is, however, best remembered by his controversy with Nash and Robert Green, two profligate wits and rhymsters of the day, whom he castigated with much ability. Spenser, as well as the author of the epistle prefixed to the Shepherd's Calendar, bestows high praises on Harvey, the latter styling him "the most excellent and learned both orator and poet." He sought to introduce Latin versification into English poetry, and was one of the first to adopt English hexameters. His works are rare, and have much interest for bibliomaniacs. He died in 1630. His sons, JOHN and RICHARD, had both literary reputations.—J. F. W.

* HARVEY, SIR GEORGE, R.S.A., Scottish painter, was born in 1806 at St. Ninian's, Fifeshire. Whilst serving his time with a bookseller, he employed every spare moment in drawing; and when, in 1824, he was allowed to enter the Trustees' Academy as a student of art, his progress was proportionably rapid. From the first Sir George's pictures were generally popular in Scotland, but it was long before they acquired anything like equal favour in England. He has of course painted many pictures small in size and trifling in subject; but the majority have been characterized by seriousness of purpose and a thoughtful development of the conception. Especially has he laboured on the history of the Scottish covenanters and the English puritans. Among his chief works are "Covenanters Preaching," 1830; "Covenanters' Baptism," 1831; "Covenanters' Communion," 1840; "The Duke of Argyll an hour before his Execution," 1842; "Bunyan in Bedford jail," 1838; "First reading of the Bible in the Crypt of St. Paul's," 1847; "Quitting the Manse," 1848; "Highland Funeral," 1844; "Glen Enterkin," 1846; "Sabbath in the Glen," 1858. Several of these have been engraved. He became an associate of the Scottish Academy in 1826, and a member in 1829. He was knighted in 1867.—J. T—e.

HARVEY, GIDEON, born in Surrey about 1625, was successively physician to Charles II. in his exile, to the English army in Flanders, and to the Tower of London. He was vain and arrogant; and, under pretence of reforming the art of medicine, was constantly at war with the College of Physicians. Besides some medical treatises of little value, he wrote a pamphlet, entitled "The Conclave of Physicians, detecting their Intrigues, Frauds, and Plots against the Patients;" also "Ars curandi morbos expectatione; item de vanitatibus, dolis, et mendaciis medicorum." He died about 1700.—G. BL.

HARVEY, WILLIAM, designer, was born in 1796 at Newcastle-upon-Tyne, and apprenticed in 1810 to Thomas Bewick, the famous engraver on wood, many of whose later cuts were drawn on the wood or engraved by Harvey. In 1817 he came to London and went through a careful course of study under Haydon—the Landseers and Lance being his fellow-students; and at this time he engraved Haydon's Dentatus, perhaps the largest and most elaborate wood-engraving that had been executed in this country. But he thenceforth devoted himself wholly to designing, and to the close of his career continued to produce with untiring industry designs for the wood-engraver, of almost every conceivable variety of subject, and in countless profusion; and—whether historical or political, in architecture, landscape, or natural history—all displaying fancy, taste, accu-

racy, and technical knowledge. Among his most successful illustrations are those to Lane's translation of the Thousand and One Nights; to Mr. Charles Knight's Pictorial Shakspeare, Land we live in, &c.; Northcote's Fables; the Tower Menagerie; the Pilgrim's Progress; and Wood's Natural History. Harvey died on the 13th of January, 1866.—J. T–e.

HARVEY, William, M.D., the discoverer of the function of the heart and circulation of the blood, was the eldest son of Thomas Harvey, yeoman, and Joan Halke, his wife, and born at Folkestone, Kent, in 1578. Amid the wreck of reputations which time so commonly makes, the name and fame of Harvey, after the long lapse of more than two hundred and eighty years, still meet us with undimmed lustre. His figure, indeed, is one of the imperishable beacons on the path of human progress. In relation to the physics of animal bodies, Harvey stands precisely in the same position as does Copernicus to the physics of the solar system. Each of these great men in his own sphere gave the first rude shock to prescription and authority, and kindled the torch that has since lighted science on her way in developing the system of the universe, and in eliciting the laws of life and organization. It is impossible to overestimate the influence which Harvey's induction has had on the progress of physiological knowledge, and on the science, as contrasted with the empirical practice, of medicine. Harvey received the rudiments of his liberal education at the grammar-school of Canterbury, and at sixteen years of age was a student of Caius-Gonvil college, Cambridge, where he kept the usual terms and graduated B.A. in 1597. Selecting physic as his profession, and England in those days boasting of no school of medicine, Harvey, like the rest of his countrymen who chose the same path, had to betake himself to the continent for instruction. The medical schools of France and Italy were in their palmiest days towards the end of the sixteenth century; and it was at the university of Padua, under the celebrated Fabricius of Acquapendente that the seeds of that grand induction were sown which has made the name of our English Harvey immortal. Having spent five years at Padua in the study of his profession, Harvey achieved his degree of doctor in medicine; and returning to England in the course of the same year (1602), and complying with the requisite forms, he also obtained his doctor's diploma from his old alma mater, Cambridge. In 1604, being then twenty-six years of age, he married the daughter of Dr. Lancelot Browne; and entering his name on the list of candidates for the fellowship of the College of Physicians, he settled himself for practice in London. In 1609 he was appointed physician to St. Bartholomew's hospital, and dedicating himself steadily to his professional duties, he appears to have risen rapidly to distinction; for we find him, after no very protracted servitude, in the position of physician to many of the foremost men of the age—Thomas, earl of Arundel, the Lord-chancellor Bacon, &c. The year 1615 is memorable in the life of William Harvey; he was chosen lecturer on anatomy and surgery to the College of Physicians on the foundation of Dr. Richard Caldwall; and in this new capacity he began within a year to give oral expositions of his new views of the action of the heart and the motion of the blood through all parts of the body in a continuous circle. It was not, however, till long after that he gave wider notoriety to his discoveries through the agency of the press, by publishing his "Exercitationes de motu Cordis et Sanguinis" at Frankfort-on-the-Maine in 1628. Up to this time the views of Harvey were probably unknown beyond the sphere of his own immediate influence. Till after the publication of Frankfort we perceive no stir in the anatomical world about the circulation of the blood, and no notice of Harvey as an innovator, and therefore, in the vulgar apprehension, a dangerous person. Shortly after the publication of the work on the heart and blood, however, we have evidences that the subject was attracting the notice of anatomists; for various dissertations in contravention of his views began to make their appearance on the continent of Europe. At home he had no public opponent; but the vulgar here had their revenge in another way, by questioning his skill as a practitioner; so that he complained to his contemporary, Aubrey, that "after the coming out of his book his practice had greatly declined." It is important here to observe that the conclusions of Harvey certainly took the world by surprise. Among his original opponents there is no hint at similar views already entertained by others. Differing entirely from current and long accredited notions, Harvey's inferences were at first simply rejected, and rejected by all the continental authorities with singular unanimity; his merits as a discoverer in contrast with others are never made subject of discussion. It is only by-and-by, when a possibility of Harvey being in the right was dawning on men's minds, that envy began to see things in the writings of older anatomists which had never been seen there before, and which, with the new interpretation, went to rob Harvey of almost all merit as a discoverer. The works of Columbus, Cæsalpinus, and Servetus, were now declared to contain enunciations of the circulation of the blood—of the lesser circulation at all events, if not of the greater; and strange to say, it was left for a writer of the present day, the latest of the biographers of Harvey, to show, by immediate reference to the writings of these celebrated men, that they had in no instance conceived a circulation of the blood in the sense in which Harvey demonstrated and we now understand it. (See the Life of Harvey, prefixed to his works, edited for the Sydenham Society by R. Willis, M.D., 8vo; London, 1847.) Till Harvey wrote, the liver was regarded as the origin of the veins, which were alone believed to be the proper bloodvessels; the arteries, as their name implies, were rather channels for air or vital spirits, with which a little blood was accidentally mixed. The heart, the moving power in Harvey's system, was the generator of heat and vital spirits to his predecessors, and served but as a sort of cistern, from which the blood was ejected by the act of inspiration, and to which it reverted in the act of expiration. How could there be a circulation of the blood with its immediate and necessary agent overlooked? Harvey's title gives a key to the right understanding of the state of the question when he himself appeared. It is not an exercise on the circulation of the blood, but "Exercises on the movement of the Heart and Blood:" the action of the heart has precedence, as of right, over the motion of the blood. The action of the heart once understood, the double circulation of the blood through the lungs, and through the body at large, follows as a necessity from the arrangement of the wonderful valvular apparatus of the propelling organ. Though his scientific inquiries may have interfered with his popularity, and led to the decline of his general practice, Harvey seems to have made steady way with the court and the great world. Some years after he had been made lecturer to the College of Physicians, he was chosen one of the physicians extraordinary to James I., with promise of reversion of the office of physician-in-ordinary on the first vacancy; and to this dignity he at length attained, but it was after the death of James and when his son Charles had already filled the throne for several years. The treatise on the heart and blood is dedicated to Charles, who is reported to have taken such an immediate interest in the studies of his physician as to have commanded a demonstration of the matters in question. Charles also most liberally furnished Harvey from the royal parks with the does which he required in the observations he was now pursuing upon the subject of generation. Harvey's position as physician to the court led, in the course of the year 1630, to an engagement as medical attendant on the young duke of Lennox in his travels on the continent, in the course of which Venice and the north of Italy must have been visited. In 1636 we again find Harvey in the suite of the earl of Arundel in his extraordinary embassy to the emperor; and in the city of Nuremberg seeking an interview with the celebrated anatomist, Caspar Hoffmann, for the purpose of demonstrating to him from the subject his new views of the heart's actions and the motion of the blood. Charles having in the course of 1640 brought matters to a crisis between himself and his people, the standard of despotic power on one hand, and of parliamentary and constitutional government on the other, was unfurled, and the battle of Edgehill was fought in 1641. At this conflict our Harvey was present. "During the fight," says Aubrey, "the prince and duke of York were committed to his care. He told me," continues the gossip, "that he withdrew with them under a hedge and took out a book and read. But he had not read very long before a bullet of a great gun grazed on the ground near him, which made him remove his station." Charles continuing to have his head-quarters at Oxford for several years after Edgehill, Harvey continued there with him—but not entirely occupied with his court duties, as it appears; for Aubrey informs us incidentally that, along with Dr. Bathurst, "he had a hen set upon eggs for the study of generation," a subject which seems for many years to have absorbed a large share of his attention. At Oxford Harvey had the usual complimentary honour of D.C.L. conferred on him,

and by-and-by he was made warden of Merton college, an office which he, however, did not long retain, for the court had soon after his appointment to quit Oxford. Harvey's long residence at Oxford in the train of Charles, with the inevitable neglect of his London duties—of those connected with his position at St. Bartholomew's hospital especially—could not fail to attract attention; so that we are not surprised to find a notice on the journals of the house of commons, under date February 12th, 1643–44, of "a motion made to recommend Dr. Muckleth waite to the warden and masters of St. Bartholomew's hospital to be physician in the place of Dr. Harvey, who hath withdrawn himself from his charge, and is retired to the party in arms against the parliament." After the surrender of Oxford in 1646, Harvey appears to have followed the fortunes of Charles no longer—a measure to which he was probably led by advancing years; for all we know of Harvey leads us to conclude, that he was ever true and steadfast in loyalty as in friendship. From this time forward Harvey probably did little as a physician; indeed, he seems not to have resided constantly in London, but to have spent much of his time at the houses of more than one of his brothers in the country. Harvey, however, must have been engaged in very lucrative practice before the civil war broke out, for the fund he then accumulated grew so fast under the prudent management of his brother Eliab, the city merchant, that at his death Harvey was worth some £20,000, a very ample fortune in those days. In retiring from public life Harvey did not by any means abandon himself to idleness. He had long been engaged in the study of the difficult subject of generation, and in the course of 1651, at the especial instance of Dr. Ent, by far the most bulky of his works was given to the world. Ent's account of his interview with Harvey on the occasion of his obtaining this work for publication is extremely interesting, and brings us face to face with the great anatomist, whose language to Ent is highly imaginative as he refers to the troubles he had brought upon himself by the publication of the "Exercises on the Heart." "Would you be the man," he exclaims to Ent, who is pressing him to share with the world some farther fruits of his ingenuity—"Would you be the man to have me quit the peaceful haven where I now pass my life, and launch again upon the faithless sea? You, who know full well what a storm my former lucubrations raised! Much better is it oftentimes to grow wise at home than, by publishing what you have gathered with infinite pains, to stir up tempests that may rob you of peace and quiet for the rest of your days." Ent nevertheless succeeded in overpersuading the old philosopher, and carried off the MS., comparing himself to a second Jason laden with another golden fleece, and engaging to perform the midwife's part and usher the work into the world. The scope and character of the work on generation were of themselves guarantees that Harvey would not be disturbed by the cavils and objections of ill-informed and speculative opponents. Here he offended no accredited ideas, came in rude contact with no foregone conclusions by his observations. Almost the only assumption in the work indeed is contained in the epigraph—"Omne animal ex ovo;" the text is an account of that which is presented to sense and sight, and is simple description. In more recent times the subject of generation has been found one of the most interesting that could engage the attention of the physiologist; but to make it so he wanted the light of general and transcendental anatomy, which had not been created in Harvey's day, and above all he wanted the assistance of the microscope, which did not yet exist. Our modern interest in the wonderful processes of generation ends at a point almost before the inquiries of Harvey begin. The work on generation, then, does not appear to have made any stir in the world of science; but that it enhanced its author's reputation among his contemporaries is unquestionable. Harvey was, in fact, now looked up to by common consent as the most distinguished anatomist and physician of his age, and soon after the publication of the work in question, the College of Physicians decreed him a statue to be erected in their hall, where with a suitable inscription on its base, it stood till the great fire of 1666 desolated London. The inscription has come down to us, but the statue perished. This appears to have been the only statue of Harvey which was executed in his lifetime, and its loss is greatly to be regretted; though we are not without contemporary presentments of Harvey in the shape of portraits, which happily make us familiar with the man as he looked when in life. Aubrey, moreover, has left a few graphic word-touches that seem to bring us very near him. "In person," says Aubrey, "he was of the lowest stature, round-faced, olivaster complexion; little eye, round, very black, full of spirit; his hair black as a raven. In temper," continues our authority, "he was very choleric, and in his younger days he wore a dagger, as the fashion then was, which he would be apt to draw out upon every occasion." Harvey, however, was unquestionably of a most placable and amiable disposition; with his own family he lived on terms of entire intimacy, and he was universally beloved and honoured among his professional friends. He seems to have been entirely free from all love of ostentation and titular distinction. He built, furnished, and endowed a handsome library for the College of Physicians at his own entire cost, but his name did not even appear in connection with the gift; the inscription round the cornice merely announced that the building was erected under the auspices of Dr. Prujean, the president of the year. Harvey's mind was largely imbued with the imaginative faculty; he was one of nature's poets, though he did not write in verse; he was also strongly possessed with the sentiments that lead to true piety. With the ancient philosophers he appears to have regarded the universe and its parts as existing by the will, and actuated by the power, of a supreme and all-pervading Intelligence. He was a great admirer of Virgil, whose works were frequently in his hands, and whose religious philosophy he appears also in a great measure to have adopted, though upon the purely deistic notions of cultivated antiquity he undoubtedly engrafted a special faith in the christian dispensation. Harvey was universally inquisitive into natural things and natural phenomena, and his industry in collecting facts and recording them was unwearied. He was the first English comparative anatomist; that is, he was the first physiologist our country had produced whose superiority of mental endowment led him to perceive the relations between the meanest and the highest of organized beings, and who made the simplicity of structure and function in the one the means of explaining the complexity of structure and function in the other. The great British physiologist of the nineteenth century, Hunter, had certainly a herald in the great comparative anatomist and physiologist of the seventeenth century. "Had anatomists," says Harvey, "only been as conversant with the dissection of the lower animals as they are with that of the human body, many matters that have hitherto kept them in a perplexity of doubt would in my opinion have met them freed from every kind of difficulty."—(On the Heart, cap. vi.) Aubrey mentions particularly Harvey's having often said, "that of all the losses he sustained, no grief was so crucifying to him as the loss of his papers (containing notes of his dissections of many of the lower animals), which, together with his goods in his lodgings at Whitehall, were plundered at the beginning of the rebellion." But these notes on comparative anatomy were not the only loss; the "Medical Observations," or "Medical Anatomy," perished at the same time, a great work still more to be regretted, in which Harvey himself informs us that he intended "from the many dissections he had made of the bodies of persons worn out by serious and strange affections, to relate how and in what way the internal organs were changed in their situation, size, figure, structure, consistency, and other sensible qualities, from their natural forms and appearances. For even as the dissection of healthy bodies contributes essentially to the advancement of philosophy and sound physiology, so does the inspection of diseased and cachectic subjects powerfully assist philosophical pathology." (*Second Dissert. to Riolan.*) This is precisely the system which the celebrated Morgagni pursued, and it is still the grand business which the most illustrious among modern pathologists are striving to accomplish. Harvey preserved his mental activity and vigour to the very end of his life. His letter to Slegel of Hamburg, written in his seventy-fifth year, has all the perspicuity and force of a much younger man's production. He continued his lectures till within a few years of his death, and very shortly before that event Aubrey found him reading Oughtred's Clavis Mathematica, and working the problems. Accumulating years, however, and reiterated attacks of gout, from which he had long suffered severely, at length asserted their mastery over the declining body, and Harvey, the great in intellect, the noble in nature, the fortunate in the love and affection of his friends, the favoured in his death, quitted life on the 3rd of June, 1657, in the eightieth year of his age; "the palsy," as Aubrey has it, "giving him an easy passport in the evening of the same day on which he was stricken." The funeral took place a few days afterwards.

the body being attended far beyond the walls of the city by a long train of friends, and the remains finally deposited in a vault at Hempstead in Essex.—R. W.

* HARVEY, William Henry, a distinguished botanist, professor of botany in the university of Dublin. He was born at Limerick on the 5th of February, 1811, being the eleventh and youngest child of Joseph Massey Harvey, a member of the Society of Friends, and a respectable and respected merchant for fifty years in that city. Mr. Harvey acted for some years as colonial secretary at the Cape of Good Hope, and during that time he devoted much attention to the botany of the colony. He sent large collections of dried specimens of plants to Britain. Many of these are deposited in the herbaria of the universities of Edinburgh and Dublin, and at the Royal Garden, Kew. Along with Dr. Sonder, he is now publishing the Flora Capensis, or a systematic description of the plants of Cape Colony, Caffraria, and Port Natal. He is also issuing a "Thesaurus Capensis," containing figures of many of the more interesting Cape plants. He is the most celebrated British algologist of the present day, and has published a standard work in four volumes on the sea-weeds of Britain, entitled "Phycologia Britannica." He has also examined and published works upon the algæ of North America, Australia, and Ceylon. He assisted Dr. Hooker in the determination of antarctic algæ, and has published many valuable papers in botanical journals and in the Proceedings of the Royal Irish Academy, and other scientific societies. He is an honorary M.D. of Trinity college, Dublin; a fellow of the Royal and Linnæan Societies; and a member of the Royal Irish Academy.—J. H. B.

HARWOOD, Edward, D.D., a well-known English scholar, critic, and divine, was born in the county of Lancaster in 1729. His parents were dissenters, and he was educated at Darwen, Blackburn, and in the college founded by Mr. Coward. In 1765 he accepted a pastorate at Bristol, which he held for five years. He subsequently returned to London, where he continued to labour as a literary man until his death, January 14, 1794, at which time he was in reduced circumstances. He obtained his degree of D.D. from Edinburgh, and was one of the most prolific writers, as he was one of the greatest readers of his day. He is now best known by his "View of the various editions of the Greek and Roman Classics." He also wrote an "Introduction to the New Testament," published in 1767, and followed in 1768 by a "New Translation of the New Testament." He also published an edition of the Greek Testament. A list of his works will be found in the *Gentleman's Magazine* for 1794.—B. H. C.

HASAN. See Hassan.

HASDRUBAL, the name of several distinguished Carthaginians, of whom the most celebrated were the following:—1. A son of Mago, represented by Justin as being one of the chief founders of the military dominion of Carthage. 2. A Carthaginian general in the first Punic war, who was defeated by the Roman consul L. Cæcilius Metellus under the walls of Panormus, 250 B.C. He escaped from the action, but was put to death on his return to Carthage. 3. A son-in-law of Hamilcar Barca, at whose death he succeeded to the chief command of the army in Spain, 229 B.C. He founded the city of New Carthage, and by warlike operations against the hostile tribes, greatly extended the Carthaginian empire in Spain. He was assassinated in the eighth year of his command. 4. A son of Hamilcar Barca and brother of Hannibal, who left him in command of the army in Spain when he himself set out on his march to Italy, 218 B.C. When the news of the great victory of Cannæ reached Carthage, orders were immediately sent to Hasdrubal to join his brother. In the spring of 207 B.C. he crossed the Alps, and in a battle which was fought on the right bank of the Metaurus, Hasdrubal was defeated and slain. 5. A son of Gisco, who was sent to the assistance of Hasdrubal, the son of Hamilcar, while contending against the Romans in Spain. He was defeated by Scipio in a great battle, and having withdrawn into Africa, where he was joined by Syphax, king of the Massilians, he was again twice defeated by the Roman general. He then returned to Carthage, where he is said to have put an end to his life by poison. 6. A general who was raised to the chief command of the Carthaginians during the third Punic war. When Carthage was taken by Scipio Africanus the life of Hasdrubal was spared; but he was carried prisoner to Rome to adorn the triumph of his conqueror.—G. BL.

* HASE, Karl August, a distinguished German theologian, born in 1800 at Steinbach in Saxony. In 1829 he became extraordinary professor of philosophy at Leipsic, but was immediately called to Jena to be professor of theology, where he has since remained. His best known works are—"Hutterus Redivivus," 7th edition, 1850; "Kirchengeschichte," 7th edition, 1854; "Leben Jesu;" "Evangelische Dogmatik," 4th edition, 1850; "Gnosis," 1826–28, 3 vols. 8vo. Professor Hase is a prolific and singularly lucid writer on ecclesiastical questions and parties.—S. D.

HASE, Theodor von, was born at Bremen in 1682. In 1707 he became professor of belles-lettres at Hanau. In 1708 he was appointed professor of Hebrew at Bremen, and minister of a church. In 1723 he became theological professor at Bremen, where he died in 1731. He was a learned writer, and a laborious editor.—B. H. C.

HASLAM, John, a physician of high authority in cases of insanity, was born in 1764, and educated at Pembroke hall, Cambridge. His professional publications were highly esteemed, and he was not less distinguished as a reviewer, critic, and epigrammatist. He died July 20, 1844.—G. BL.

HASLERIG. See Heselrige.

HASLEWOOD, Joseph, bibliographer and antiquarian editor, born in London on the 5th of November, 1769, was brought up in the office of his uncle, a solicitor, whose partner he became, and whom he succeeded in business. Early accumulating a large library of Elizabethan poetry and black-letter literature, he contributed in 1807 to the Censura Literaria of Sir Egerton Brydges, whose friendship he secured, and of whom he became the coadjutor in various literary enterprises, such as the British Bibliographer, 1810–14. Mr. Haslewood was one of the founders of the Roxburgh Club, and left behind him a curious MS. record of its early history, the "Roxburgh Revels." He died at Kensington on the 22nd September, 1833.—F. E.

* HASSALL, Arthur Hill, M.D., F.L.S., a distinguished physician, chemist, and microscopist, was born in December, 1817, at Teddington, Middlesex. He is a licentiate of the London Royal College of Physicians, and physician to the London Royal Free Hospital. He published in 1845 a "History of British Fresh-water Algæ," in 1849 "The Microscopic Anatomy of the Human Body in Health and Disease," and in 1850 his "Microscopic Examination of the Water supplied to the Inhabitants of London." In the following year he commenced a series of researches regarding the adulteration of food, drink, and drugs, and contributed to the *Lancet* reports of analyses and observations, showing that disease and death resulted to a frightful extent from the fraudulent admixture, which he found to be universally prevalent. His papers on this subject were collected and published with additional matter in 1855 under the title of "Food and its Adulterations." Two years later he prepared a supplementary work entitled "Adulterations Detected; or plain instructions for the discovery of frauds in food and medicine." Dr. Hassall is the author of several valuable papers on the physiology and pathology of the urinary organs, published in the *Lancet* and the Philosophical Transactions.—G. B–y.

HASSAN or HASAN, the son of Ali and Fatima, and the grandson of Mohammed, usually denominated the fifth of the caliphs, was born at Medina in the year of the Hegira 3 (A.D. 625). He is said to have borne a remarkable resemblance to Mohammed, who was very fond of him. On the death of his father in 660, Hassan was elected his successor; but his appointment was not recognized by some of the Mussulmans, and both his reign and that of his father is omitted in probably the most ancient list of the early caliphs extant. Nevertheless, his claim appears to be now generally admitted. The title of Hassan was disputed by Mohawiya, who is usually considered his successor. Hassan was very studious of the practical part of his religion, and accounted by all a good man, but he was not eminent for his courage. He eventually, however, placed himself at the head of the troops of his father; but finding that no regard was paid to his authority he retired into Madayan castle. He shortly afterwards met his rival at Cufa, where Hasan abdicated, after a brief reign of six months. A liberal income was granted him, which he expended on works of charity. Many curious stories of his piety and benevolence are told by the Arabs. He died in 669 of poison administered to him by one of his wives.—B. H. C.

HASSAN, Gazi, capitan pacha of the Ottoman navy. By birth a Persian, when a child he was carried off by a party of

Turkish soldiers, during the troubles consequent on the death of Nadir Schah, and spent his early years as servant in a café at Rhodosto. He then joined a regiment raised for the service of the dey of Algiers, and eventually, by skill and bravery, rose to be governor of the province of Talimsan; but the dey having been prejudiced against him, Hassan was obliged to fly the country. In 1760 he returned and was thrown into prison, but through the influence of the Sicilian ambassador at the Porte he was released and brought under the notice of the sultan, who in 1768 raised him to the rank of rear-admiral. On the outbreak of the war with Russia he was second in command of the fleet; and at the battle of Tchesmé, where the Turkish fleet was destroyed, Hassan's ship was blown up and he escaped by swimming to shore. For his bravery on that occasion he received the title of Gazi, or conqueror. After gaining various successes over the Russians and quelling insurrections in Syria, he was made governor of Ismail; and when war broke out with Russia in 1788 he was appointed commander-in-chief of the Turkish forces, and shortly after grand vizier. In every engagement during the campaign the Turks were unsuccessful; and the sultan, in order to appease the popular tumult at Constantinople, ordered Hassan to be beheaded. He is represented to have been brave, but severe.—W. W. E. T.

HASSE, Johann Adolf, a musician, was born at Bergedorf, near Hamburg, March 25, 1699, and died at Venice, December 23, 1783. His father, who was his chief teacher, was the organist and choir-master of his native village. Being desirous of greater opportunity for progress than this place presented, Hasse went to Hamburg in 1717, where he made the friendship of the poet König, by whose recommendation he was engaged in the following year as tenor singer at the theatre, then under the direction of the composer Keiser. He obtained the appointment of kapellmeister to the duke of Brunswick in 1722, in which capacity he produced his opera, "Antigonus," in 1723. Neither the success of this work nor the praises of his singing, rendered him insensible to his educational deficiencies, and he went therefore to Naples in 1724, and placed himself under the tuition of Porpora. He subsequently became the pupil of Alessandro Scarlatti, whose strongest interest was excited by his natural talent and modest manners. He was at first esteemed in Italy rather as a clavicinist than as a singer, but his fame as a composer soon outshone all his celebrity in both these capacities. In 1726 Hasse brought out his first Italian opera, "Sesostrate;" and in 1727 he left Naples for Venice, where he was engaged as director of the conservatorio degli incurabili. There he first met the famous Faustina Bordoni, who returned in 1728 from her two years' triumphs in London. This distinguished vocalist was a native of Venice, where she was born in 1700, and where she made her first public appearance in 1716. She now retired for a while from a course of most brilliant success, and in her retirement she engaged the affections of the young Saxon musician, whose works were exciting the admiration of all Italy. He married her in 1730, and in the same year she returned to the stage. Hasse occupied himself while at Venice with compositions for the church, until the year of his marriage; when, besides an opera for the reappearance of his wife, he produced his "Artaserse," the work that, with Farinelli in its principal character, introduced the name of the composer to the London public, when it was given in 1734 at the theatre established in opposition to Handel. In 1731 Hasse and Faustina were engaged at the court theatre in Dresden by command of Augustus III., king of Poland and elector of Saxony, and there he wrote "Alessandro nel l'Indie," for the display of her peculiar talent. The king was so enchanted with the songstress as to require the periodical absence of the composer, and for seven years Hasse's residence at the Saxon capital was interrupted by successive visits to the chief cities of Italy, in order that he might be no obstacle to the royal admiration of his wife, who for a time was almost absolute mistress of Saxony. In 1740, however, she returned to her conjugal duties; and from this time to the close of her very long life she was devoted to her husband. It is variously stated that, in 1733 or in 1740, Hasse came to London—he never came there; but when invited, and inquiring, "Is Handel dead?" refused, notwithstanding the magnificent reception his "Artaserse" had met with there, to enter the field against his illustrious countryman. For the next twenty-three years Hasse remained permanently at Dresden; and during this period the opera, under his direction, became the wonder of Europe.

In 1745 Hasse was peculiarly distinguished by Frederick the Great, who, when he entered the city after the battle of Kesseldorf, commanded a performance of his opera of "Armenio," and munificently rewarded the composer. Faustina finally quitted the stage in the winter of 1753. Two years later Hasse was attacked by a hoarseness, which not only incapacitated him for singing, but rendered him unable to speak above a whisper for the rest of his life. When Dresden was bombarded by Frederick the Great in 1760, the house of Hasse was burned; and in it his very voluminous manuscripts, which he had lately prepared for publication, were destroyed. Impoverished by the war, the electoral court was compelled in 1763 to reduce its expenditure, and Hasse and his wife were therefore dismissed; but they retired on a considerable pension. They now took up their residence at Vienna, where Hasse resumed his indefatigable labours as a composer. In 1771 he visited Milan to produce his last dramatic work "Ruggiero;" there he encountered Mozart, who, before completing his fifteenth year, had just produced his opera of Mitridate; and he said of him, how truly, "This child will make us all be forgotten." Hasse was still resident in Vienna when Burney was there in 1773. He left this capital for Venice, but, despite his very advanced age, he ceased not even now to produce. He wrote among other things a requiem for the obsequies of Augustus III., and his last work was a Te Deum, which he composed for performance before the pope when he was eighty-one years old. Faustina is said by some to have survived him, but this can have been but for a very few months. Fétis enumerates ninety compositions of Hasse for the church, for the theatre, and for the chamber; these, however, form but a very small portion of the whole, the number of which was so great that himself was unable to name them all. His genius and a long exercise of it in Germany had an important effect on the progress of dramatic music in his native country; and this would have been still greater had he written more to the German language instead of, in his operas at least, almost exclusively to the Italian. He is, however, classed with Graun as chiefly influential in the establishment of the school of the opera music in Germany.—G. A. M.

HASSELQUIST, Friedrich, a Swedish naturalist and traveller, was born at Törnevalla in East Gothland, on 14th January, 1722, and died at Bagda, near Smyrna, on 9th February, 1752. His father was vicar of Törnevalla, and on his death his family were left totally unprovided for. An uncle named Pontin took charge of young Hasselquist, and educated him with his own children at the school of Linköping. On the death of his uncle he commenced teaching, with the view of procuring the means of continuing his studies. In 1741 he went to the university of Upsal, where his taste for natural history was fostered by the great Linnæus. In 1746 he obtained a royal scholarship, and in 1747 he became a licentiate in medicine, publishing a thesis, "De Viribus Plantarum," in which he treated of the medicinal qualities of plants, and endeavoured to show that "like virtues" were associated with "like forms." He became a favourite and distinguished pupil of Linnæus, who was instrumental in procuring for him one of the scholarships which enabled students to travel. Hasselquist fixed on the Holy Land as the country for his travels, and he was assisted in his enterprise by friends at Upsal, Stockholm, and Gottenburg. After two years of preparatory study, he visited Smyrna, then traversed Egypt and Palestine, examining carefully the flora of these countries, and particularly directing his attention to plants mentioned in the Bible. On his return home he reached Smyrna, where he was taken ill and died. Two years after his death the results of his travels were published by Linnæus, under the title of "Iter Palestinum," which was translated into English in 1766. An umbelliform plant, Hasselquistia cordata, has been named after him by Jacquin. Linnæus' Flora Palestinæ is founded on the herbarium collected by Hasselquist.—J. H. B.

HASSENFRATZ, Jean Henri, born in 1753 or 1755 at Paris, commenced life on board a French man-of-war as a ship-boy, and became subsequently carpenter and geographical surveyor. In 1782 he visited Austria in the capacity of a student of mining. He was amanuensis to the celebrated Lavoisier, and during the French revolution played a part in politics. In 1795 he was made professor of mineralogy in the school of mines, and died in Paris, February 26, 1827. His writings are very numerous. With Cassini, Monge, and Bertholon, he undertook the "Dictionnaire de Physique."—J. A. W.

HASTED, EDWARD, the historian of Kent, born in 1732, and the inheritor of lands in that county, spent forty years in the composition of his "History and Topographical Survey of the County of Kent," 4 vols. folio, Canterbury, 1778–99. He published in 1801 a "History of the City of Canterbury," detached from the original work, with additions. After some vicissitudes of fortune, losing and recovering the enjoyment of his estates in Kent, he died at Corsham in the January of 1812.—F. E.

HASTINGS, LADY ELIZABETH, daughter of Theophilus, earl of Huntingdon, and celebrated for her personal accomplishments, her piety, and her acts of charity, was born April 19, 1682. She gave large allowances to many deserving families, endowed several charity schools, and erected a new church at Leeds. She founded five scholarships in Queen's college, Oxford, for students in divinity. She died December 22, 1739.—G. BL.

HASTINGS, FRANCIS RAWDON, Marquis of. See MOIRA.

HASTINGS, WARREN, the chief founder and organizer of the British empire in India, was born on the 6th December, 1732. There is no famous man of recent days, except perhaps Bonaparte, on whom the verdict of mankind will be so various, according to the standard which is applied. He was the descendant of an illustrious race, which, if sprung from Hastings, the celebrated sea-king of the ninth century, would naturally enough possess a few piratical tendencies. A branch—it claimed to be the eldest branch—of the Hastings family, owning the manor of Daylesford in Worcestershire, had long been wealthy and important, but was ruined by the civil commotions of which Charles I.'s execution was the tragic end. The grandfather of Warren Hastings was the clergyman of the parish in which the manor of Daylesford is situated. This clergyman's father had been compelled to sell the manor. Warren's father, Pynaston, had married when very young; he lost his wife a few days after Warren was born; he himself died at an early age; and the orphan was left to the care of the grandfather. He was sent to the village school, and is said, among other schemes and dreams, to have cherished the design of fighting by energy and success his way back to the ancestral mansion. An uncle, Howard, had a situation in the London custom-house. When Warren was eight years of age, his uncle took charge of him, and sent him to Westminster school, where he was both a diligent and brilliant student. Hastings had for companions at Westminster school Cowper, Churchill, and others whose names still live. When Howard Hastings died he intrusted his nephew to a friend and relation called Chiswick, who wished to get rid of the responsibility as soon as possible. A clerkship in the service of the East India Company was procured for Warren Hastings, who arrived at Calcutta in October, 1750. After some years of drudgery at the desk, which was perhaps irksome enough to his quick spirit, he was sent as the company's commercial agent to Cossimbazar, the busy trading suburb of Moorshedabad. The attack of Surajah Dowlah, the nabob of Bengal, on the English was the means of drawing Hastings from obscurity; for having been taken prisoner, Hastings displayed so much zeal, intrepidity, and intelligence on behalf of his countrymen, as to excite their warmest gratitude and admiration. He had already attracted the attention of Clive, when in 1757 the battle of Plassey overthrew the power of the Surajah Dowlah, whose relation, Meer Jaffier, became nabob of Bengal, which, however, was now in effect an English province. Hastings was appointed political agent at Meer Jaffier's sham court. In 1761 he left Moorshedabad, having been named a member of the council at Calcutta. Three years later he was on his way to England. As yet he was neither rich nor famous; but he had acquired sufficient influence to make his application for renewed employment to the East India Company at once successful. He returned to India in 1769 as member of council at Madras. On the voyage he became acquainted with a German called Imhoff and his wife. This lady and Hastings were attracted by each other. With truly German equanimity Imhoff agreed to surrender his rights by a divorce in the German courts; a few years later the lady appeared as Mrs. Hastings. So much to the satisfaction of the company did Hastings discharge his functions at Madras, that in 1772 he was created governor of Bengal, an office which promptly expanded into that of governor-general of India. It was unfortunate for Hastings that, in whatsoever he attempted, he had first to satisfy the cupidity of a simply commercial association. The vigour, the sagacity, the courage, the fertility displayed by Hastings in his long proconsulship of thirteen years, have never been denied. The only question has been regarding the morality of many memorable transactions. Now, as the instrument of English merchants chiefly anxious about dividends, Hastings could scarcely be expected to manifest the loftiest morality. India spread itself before him as a vast field for plunder, and he pillaged accordingly. At the outset he was hampered by the constitution of the government, of which he was nominally the head. That constitution was absurd enough. A council of four was associated with the governor in the management of affairs. Of the four councillors, Barwell generally sided with Hastings; the other three—Monson, Clavering, Francis—quite as generally opposed him. The opposition, so far as Francis was concerned, took the shape of personal antipathy. Francis, to whom the Letters of Junius are commonly attributed, and who was an able, ambitious, and determined man, differed from Hastings in having scruples and principles which Hastings must have viewed as pedantries—Hastings, who was mainly in India to make money for a great trading corporation. The governor-general was quite as resolute as Francis, and he had much more diplomatic skill. With his strong instincts as an autocrat, Hastings must have borne it impatiently enough to be thwarted in the most trifling executive details, but he knew that by perseverance and adroitness he should at last vanquish his foes. It is not of despotism that the Oriental will ever complain, but he, equally with the inhabitant of the West, has the sense of justice and of injustice. That sense Hastings contrived very speedily to offend by one of the foulest, most flagrant misdeeds, that ever a man in high position committed. The Rohillas were the descendants of Mahometan conquerors, were proud of their freedom, and had given many proofs of their valour. Sujah Dowlah, the prince of Oude, wished to subdue the Rohillas. For this purpose his own forces were inadequate. He applied to Hastings, who agreed to furnish a British brigade provided the expenses were defrayed, and £400,000 paid to the East India Company in addition. The Rohillas defended themselves with their hereditary courage; but they could not resist the science and discipline of the English, who played the part of assassins to turn the houses of brave men to desolation. Suffering from the huge shame of the Robilla massacre and of kindred crimes, Hastings was humiliated to find his sway both in the council and out of it enormously enfeebled. He was looked upon as a fallen, a ruined man, to whom any amount of contempt might be shown. Of those among the influential natives who allied themselves with the European enemies of Hastings, the most conspicuous was Nuncomar, a man who, besides being chief bramin, had held important offices. Nuncomar's character was one of the worst: that is granted. But fortunately we have not the power of hanging men who are our enemies, merely because they happen to have a bad character. Sir Elijah Impey, the chief justice of the supreme court at Calcutta, was the servile tool of Hastings. Nuncomar was apprehended and tried before Impey for forgery, condemned, and actually hanged on the 5th August, 1775. Murder though this execution was, it had the effect which Hastings intended. It showed that however desperate might be the attempts of his foes, he would always encounter them by means still more desperate. Reports of the governor-general's bold, bad doings, had reached Europe. To disarm wrath he pretended to resign, and the resignation was accepted by the East India Company; but neither he nor they were sincere; he continued in office. The death of Monson, the death of Clavering, and finally the retirement of Francis, whom Hastings had severely wounded in a duel, left the latter uncontrolled. But it was not easy to rule India grandly and wisely, and yet minister to the insatiable rapacity of the East India Company. Not personally covetous, Hastings did not rob for the pleasure of robbing. Still money must be had for his masters, and there was for him no alternative between serving such masters and an insignificance repulsive to one so daring in his aspirations. First Cheyte Sing, rajah of Benares, was mercilessly plundered, Benares taken, and a new province added to the company's possessions. Then Asaph-Ul-Dowlah, prince of Oude, was mercilessly plundered. Finally, on the most frivolous pretences, and with circumstances so abominable that the pen shrinks from recording them, the mother and grandmother of the prince were mercilessly plundered. It would be most unjust to picture Warren Hastings in India as only a plunderer. He had displayed both in peace and in war the most wonderful faculty. In him the talent of command and the talent of organization were in a rare degree united, and he would have

been an unrivalled ruler if an overflowing treasury could always have been supplied to him without iniquitous exactions. Hastings left India for ever in 1785. On his arrival in England he was received at court and everywhere else with immense favour, and it was thought that rewards and honours—a peerage among them—would be lavishly conferred on him. But by and by, instead of recompense arose a murmur about punishment. And then that celebrated indictment was prepared, that celebrated process begun, which afforded Burke, Fox, and Sheridan an opportunity for the display of their eloquence, but which, in every other respect, was wholly fruitless. After a lingering trial of over seven years, the acquittal of Hastings in April, 1795, was pronounced by a large majority of the house of peers. One of his most innocent yearnings had been satisfied; he became owner of Daylesford, where literature, the embellishment of his mansion, agricultural, horicultural experiments varied his leisure. The prodigious expenses of every kind connected with his defence in Westminster hall made him poor; his careless and expensive habits kept him so. The East India Company, however, always acted toward him with consummate generosity. In 1813 he appeared at the bar of the house of commons to be examined on points relating to the renewal of the East India Company's charter; he was received not merely with respect, but with warmth. Subsequently the house of lords was not less ardent in its demonstrations, which perhaps he valued more than the cheering of the undergraduates at Oxford when the degree of doctor of laws was conferred on him. In 1814 he was presented by the prince regent to the allied sovereigns, and this led to a renewal of his dream about a peerage. He was, however, again disappointed. As long as Mrs. Hastings survived it would have been awkward making him a peer, as she, besides being the daughter of a gardener at Stuttgart—of French origin—named Chapuset, had been what the Germans call a freudenmädchen. Warren Hastings died on the 22nd August, 1818. The same year was fatal to his ancient opponent Francis. Hastings, whose enterprises were so gigantic, was small in stature, but vigorous in frame. His misfortune was that, born a gentleman and educated a scholar, he had to begin life as a commercial adventurer. Government was to him an audacious commercial speculation, which he strove in vain to hide by viceregal splendours.—W. M–l.

HATCHER, Thomas, became a fellow of Eton college in 1555. Little is known of him but that he was a learned antiquary, and that to his memoirs of persons educated at Eton college up to the year 1572, Harwood was much indebted in the compilation of his Alumni Etonenses. He published the Lucubrationes and Poemata of his contemporary, the eminent Latinist, Walter Hadden.—F. E.

HATFIELD, Thomas, the warlike bishop of Durham from 1345 to 1381, was the second son of Sir Walter Hatfield of Holdernesse. He was educated among the secular clergy, and a year after his consecration he appeared at the siege of Calais with eighty archers. King Edward appointed him tutor to the prince of Wales, subsequently known as the Black Prince. Hatfield also held the prebendary of Oxgate in Middlesex and the rectory of Debden in Essex. He succeeded Richard de Bury in the see of Durham. According to Froissart, Hatfield accompanied Lord Percy to Scotland as a leader of the English forces in the bloody battle of Nevill's Cross. After this victory, so important to the security of Durham, Bishop Thomas ruled the church and the palatinate of Durham in profound tranquillity for thirty-six years, appearing only once as a commissioner on the Scottish border, and engaging in no political intrigue. He built Durham Place in the Strand, London. He also founded Durham House (since Trinity college), Oxford. He ordered a "survey and record of the possessions of the see of Durham," which was printed in 1857 by the Surtees Society.—R. H.

HATSELL, John, chief clerk of the house of commons, was born about 1742, educated at Queen's college, Cambridge, and entered at the Middle temple, of which he became senior bencher. He became chief clerk in 1768, and retired in 1797. The most important of his works is "Precedents of Proceedings in the House of Commons," published in 1781, which reached a fourth edition in 1818, and was long a text-book. He died on the 15th October, 1820.—F. E.

HATTO VERCELLENSIS. See Atton.

HATTON, Sir Christopher, Lord Chancellor of England, and favourite of Queen Elizabeth, was born in 1540 at Holdenby in Northamptonshire, his father's seat. Educated at Oxford, he became a student of law at the Inner temple in 1560. It was probably at some masque that his handsome person and graceful bearing attracted the notice of Queen Elizabeth, who appointed him in June, 1564, one of her gentlemen-pensioners. In 1568 he contributed the fourth act to Tancred and Gismund, which was acted before the queen, Hatton himself playing a part. The keepership of Eltham park and grants of various kinds had been bestowed on him, and he was nominated a gentleman of the privy chamber. The affectionate terms of the queen's correspondence with him, has given rise to suspicions of a peculiar intimacy between the sovereign and her courtier. He entered the house of commons in 1571 as member for Higham Ferrers, exchanging it for Northampton in 1572, in which latter year he was appointed captain of the queen's guard. Grants, pensions, and monopolies were showered upon him. In 1577 he was appointed vice-chamberlain, sworn of the privy council, and knighted. Ministers consulted him on every important point, and the queen appears to have employed her vice-chamberlain as her organ of communication with parliament. He was one of the commissioners for the trial of Mary Queen of Scots, and in a few weeks after her execution he was appointed (April, 1587) lord chancellor. He made in some measure amends for his want of law by care and industry. He procured the assistance of masters in chancery, and his decisions are said to have been wise and impartial. He died of diabetes on the 20th November, 1591. In 1847 Sir Harris Nicolas published from original sources, Memoirs of the Life and Times of Sir Christopher Hatton, &c.—F. E.

HAUBOLD, Christian Gottlieb, an eminent German jurisconsult, was born at Dresden in 1766, and studied at Leipsic under eminent teachers. In 1786 he commenced a series of readings on the history of Roman law, which created a great sensation. In 1788 he received his doctor's diploma, and in 1789 was appointed professor extraordinary of the antiquities of law. With Hugo and Savigny, he was one of the founders of what is known as the "historical school of jurisprudence." Haubold's numerous works are chiefly on Roman law. He died in March, 1824. His library, purchased by the emperor of Russia, and by him presented to the university of Abo, was destroyed by fire in 1827.—W. J. P.

HAUFF, Wilhelm, a German novelist, was born at Stuttgart on 29th November, 1802, and died prematurely on 18th November, 1827. His novel, "Lichtenstein," and also his tales and *mährchen*, still enjoy merited popularity.—K. E.

HAUG, Johann Christoph Friedrich, a German poet, was born on 19th March, 1761, at Niederstotzingen, Wurtemberg, and died at Stuttgart on 30th January, 1829. Among his poems his epigrams, more especially his "Two Hundred Hyperboles on Mr. Wahl's Nose," are the most celebrated.—K. E.

HAUGHTON, William, a dramatist and contemporary of Shakspeare, wrote the comedy of "Englishmen for my Money, or a woman will have her will," and with Dekker and Chettle, the play of "Patient Grissell," a reprint of which was edited by Mr. J. P. Collier for the Shakspeare Society in 1841. Haughton figures in Henslowe's Diary during the closing years of the sixteenth century.—F. E.

HAUGWITZ, Christian Heinrich Karl, a Prussian statesman, born in Silesia in 1752. In 1792 he became Prussian minister for foreign affairs, and conducted the negotiations which led to the peace of Basle. He was rewarded for his services by the grant of estates in Posen. After Austerlitz, Haugwitz signed the treaty by which Prussia, in exchange for Hanover, ceded Anspach, Cleves, and Neufchâtel to France. This treaty excited much indignation. An ignominious peace was followed by an imprudent war, and in one day Napoleon destroyed the Prussian army. Haugwitz was present at Jena, and shared in the king's flight. Weary of politics, he returned to his estates, and lived there until ill health drove him to Italy. He died at Venice in 1832. In 1837 fragments of his unpublished memoirs appeared at Jena.—W. J. P.

HAUKAL, Abul Kasem Mohammed Ibn, a famous traveller and writer, was born early in the tenth century, probably at Bagdad, and in 942 he set out on commercial pursuits, which appear to have continued at least eight-and-twenty years. During his peregrinations in Mahometan countries he collected the materials for his celebrated work "Al Mesalik we al Memalik." In this work he incorporates what he had learned about the countries he had visited, including observations on geography,

mercantile matters, political and social institutions, history, and other subjects. The work has been objected to as prolix in style and defective in names and dates. In 1800 Ouseley published what he believed to be a translation of a Persian version of the "Mesalik," but Uylenbröck has shown in his dissertation on Haukal that it was a different work. Further information respecting Haukal and portions of his geography may be found in the works of Uylenbröck, Sprenger, Gildemeister, Amari, Frähn, and others. The manuscripts of the work are said to be rare.—B. H. C.

HAUKSBEE, Francis, an English physical inquirer, was born in the latter part of the seventeenth century, and died about 1713. He became fellow of the Royal Society in 1705. He made experimental researches in different branches of physical science. He proved, amongst other facts, the lateral communication of motion in air; improved the air-pump; and was the first who used glass in the electrical machine. Most of the results of his labours were collected in 1709 in a quarto volume, entitled "Physico-Mechanical Experiments."—W.J.M.R.

* HAUPT, Moritz, a distinguished German philologist, was born at Zittau on 27th July, 1808, and studied at Leipsic, where, in 1838, he was appointed professor-extraordinary. From political motives he was dismissed in 1851, but in 1853 was called to the chair vacated by the death of Lachmann at Berlin. Professor Haupt particularly excels by his intimate knowledge of MSS. and his critical acumen.—K. E.

HAUPTMANN, Moritz, a musician, was born at Dresden in 1794. His father, an architect, intended him for his own profession, and allowed him to study music as a recreation; but his greater disposition for this than for the pursuit to which his father had destined him, induced the architect to relinquish his purpose, and to send his son in 1811 to complete his studies under Spohr, who was then concertmeister at Gotha. In 1812 Hauptmann obtained an engagement as violinist in the royal chapel at Dresden, which he resigned the following year on being persuaded to try his fortunes in Russia, where he was very successful. He returned to Germany in 1818, but had no fixed appointment, until in 1822 he was engaged as violinist in the ducal chapel at Cassel. He held this appointment for many years, during which his constant intercourse with his old master, who was then kappellmeister at Cassel, powerfully confirmed the impression Hauptmann had received from his former instructions. He produced at the theatre of Cassel an opera called "Mathilde;" and published while resident in that town some violin quartets, sonatas for pianoforte and violin, and other instrumental pieces; and some masses and other ecclesiastical works which are greatly esteemed. In one of his vacations Hauptman made an artistic tour in Italy. He finally quitted Cassel to undertake the office of organist and choir master of the Thomaskirche in Leipsic, the post formally held by Bach, which gave him great opportunity to exercise his talent for sacred composition. On the opening of the conservatorium in this city, founded by Mendelssohn, Hauptmann was appointed professor of counterpoint—an office whose duties he most efficiently discharged. He died on the 4th of January, 1868.—G. A. M.

HAUTEFEUILLE, Jean de, a French ecclesiastic, physicist, and mechanic, was born at Orleans on the 20th of March, 1647, and died there on the 18th of October, 1724. His mechanical contrivances were very numerous and ingenious; amongst them was the application of a spiral spring to regulate the oscillations of the balance-wheel of a watch, which he communicated to the Academy of Sciences in 1674. There is no reason to suppose that Hautefeuille was acquainted with Hooke's previous invention, published in 1658. The writings of Hautefeuille are contained in a number of separate tracts, which are very scarce.—W. J. M. R.

HAUTERIVE, Alexandre Maurice Blanc de Lanautte, Comte d', a celebrated French diplomatist, was born at Aspres, in the department of the Higher Alps, in 1754. He was educated as an oratorian, but never took orders. Attracting the notice of the duc de Choiseul, he was attached to the French embassy at Constantinople, and was subsequently appointed French secretary to the hospodar of Moldavia. Returning to Paris he married a rich widow, but was utterly ruined during the French revolution. After many vicissitudes and misfortunes he rendered himself useful to Bonaparte by a memoir vindicating the *coup d'état* of 18th Brumaire, and he was subsequently employed by the emperor whenever he needed a thoughtful counsellor or an able writer. In 1807 he was named director of the national archives; and at times he held, *ad interim*, the office of minister for foreign affairs. He took a warm and fruitful interest in Greek and Roman iconography. After the fall of the emperor he lived in retirement, from which he could only be drawn by the personal desire of Louis XVIII. In 1817 he published a work on the "Elements of Political Economy;" a work on Moldavia followed in 1824; and several other publications proceeded from his pen. He died in 1830, leaving behind him some memoirs which still remain unpublished.—W. J. P.

HAUTPOUL-SALETTE, Jean Joseph d', was born in Languedoc in 1754. At fifteen he entered the army as a volunteer, and by the year 1792 had obtained the rank of lieutenant-colonel. After distinguishing himself in many actions, he was appointed inspector-general of the French cavalry. At the battle of Austerlitz D'Hautpoul led on twelve regiments of horse, in one unbroken line and with irresistible impetuosity, against the Russian forces, carrying everything before him. In the Prussian war of 1806 his valour, decision, and skill, contributed materially to the success of Napoleon at Jena. At the battle of Eylau he led, with his accustomed courage and success, three charges of cuirassiers, but in the third he was mortally wounded, and on the 15th February, 1807, he expired.—W. J. P.

HAUY, René Just, a celebrated mineralogist, born on the 28th of February, 1743, at St. Just, a small town in France. He was the son of a poor weaver; but owing to the kindness of friends he was placed under the tuition of a monk, and afterwards went to Paris to finish his education. Here, in order to add to his slender finances, he accepted the situation of singing boy in a chapel, and in progress of time he was fortunate enough to obtain a bursary in the college of Navarre, where he prosecuted his studies with such success that, after taking his degrees, he became professor at the early age of twenty-one years. He devoted his attention at first principally to botany, but soon afterwards directed it to mineralogy. His labours in this department of science were rewarded by the discovery of the law of crystallization, which he completely established. At the breaking out of the Revolution Hauy was imprisoned, but was soon released, and his blameless life secured him from any further molestation. From Napoleon he received, among other honours, a pension, of which he was deprived at the second restoration. In 1802 he became professor of mineralogy in the jardin des plantes; and so great was his fame, that students flocked to him from all parts of Europe. He died from the effects of an accident on the 3rd of June, 1822, aged seventy-nine years. Few philosophers possessed more genuine merit and true modesty than Hauy; and his discoveries entitle him to be ranked with Newton and a few other great men, who have succeeded in laying open the mysteries of the material world. Hauy found leisure to publish a number of works, and a great many detached papers on mineralogy.—W. B–d.

HAUY, Valentin, a younger brother of the celebrated mineralogist, was born at Picardy in 1745. Whilst filling a situation as translator in the ministry of foreign affairs, his attention was drawn to the subject of educating the blind by observing the performances of a blind pianist who visited Paris in 1783. He caused letters and figures to be constructed in relief, and in six months, by means of his invention, succeeded in teaching a blind mendicant to read, cypher, and understand the elementary principles of geography and music. A house in which Hauy was to develope his system was provided for him in the Rue Notre-Dame des Victoires in 1784. He was summoned to Versailles with his pupils, and the king, astonished at his success, took the new establishment under his patronage. He was incompetent, however, as a practical administrator, and his institution fell into difficulties and disrepute. Discouraged by his want of success, and also afflicted by domestic trials, he left France; and establishments were formed under his directions at Berlin, and subsequently at St. Petersburg. Despite the partial failure of the latter, Hauy's earnestness and zeal were recognized by the Emperor Alexander, who gave him the order of Saint Vladimir; but he returned to France a broken man, lived in retirement with his brother, and died in 1822. His method is explained in his "Essai sur l'Education des Aveugles."—W. J. P.

HAVELOCK, Sir Henry, K.C.B. and major-general, very eminent among the military heroes who aided in saving our

Indian empire during the mutiny of 1857, was born at Bishop Wearmouth, a suburb of Sunderland, on the 5th of April, 1795. His father, a Sunderland shipbuilder, amassed a considerable fortune, and removed to an estate which he purchased in Kent. His mother was an excellent and pious woman; and to her training was due the devoutness which marked Havelock almost throughout life. He received the elements of his education under the curate of Swanscombe; and before the age of ten he was sent to the Charter-house, where he became an excellent classical scholar. At the close of 1811 he left the Charter-house; and his father's circumstances becoming embarrassed, Havelock, in his eighteenth year, was entered of the Middle temple with a view to the bar; but some misunderstanding arose, and his father withdrew his support after a twelvemonth, forcing Havelock to relinquish the study of the law. His early love for a military life revived in the company of a younger brother, fresh from the field of Waterloo, where he had been aid-de-camp to, and secured the favour of, Baron Alten. Through his brother's influence with the baron, Havelock procured a commission at the age of twenty, and was soon attached as a lieutenant to the company commanded by Captain, afterwards Sir Harry, Smith, the hero of Aliwal. To a knowledge of military practice Havelock added, by his own diligence, an exact and varied knowledge of military theory. He obtained, in 1822, a lieutenancy in the 13th light infantry, ordered to Calcutta, and commanded by Major, afterwards Sir Robert, Sale, the hero of Jellalabad. During the voyage out his religious impressions were revived, and from the time of his arrival at Calcutta he identified himself with the cause of christianity in India. Then began the religious exercises in which all under his command, and so disposed, were joined with him. He had been a twelvemonth at Fort William when he was appointed deputy adjutant-general of the expedition in the first Burmese war of 1824. It was during this campaign that occurred the well-known incident which gave his soldiers the name of "Havelock's saints." At the close of the war, in which he distinguished himself highly, he became its historian. His first work, the "Campaigns in Ava," was published at Serampore in 1828; and its fearless strictures on the tactics of the English generals were not favourable to his professional prospects. In 1829 he married a daughter of Dr. Marshman, the eminent missionary of Serampore, and not long afterwards formally joined the Baptist community. After seventeen years in the army he was still only a junior lieutenant. At last he was made adjutant of his regiment; and during three years and a half he devoted himself with rare success to the military discipline, the religious, intellectual, and social improvement of the men of the 13th, and at forty-three the "neglected lieutenant" became a captain without purchase. This was in 1838, and on the eve of the Affghan war. The Bengal division of the army sent to Cabul was commanded by Sir Willoughby Cotton, who had recognized Havelock's merits years before in Burmah, and Havelock was appointed second aid-de-camp to this old friend. He was at the storming of Ghuznee; but after the occupation of Cabul he returned to Calcutta, to prepare a clear, vivid, and impartial "Personal Narrative of the Marches of the Bengal Troops of the Army of the Indus." It was published in London, but fell still-born from the press, and closed Havelock's career as an author. Returning to Cabul in 1841, he was appointed Persian interpreter by General Elphinstone. At the outbreak of the Affghan war Havelock obtained permission to attach himself to General Sale's brigade, and his advice and assistance were of the highest service on various important occasions. In 1843 he obtained a regimental majority, again without purchase, and was made Persian interpreter to Sir Hugh Gough, in which capacity he accompanied his chief through the Gwalior campaign, and the first Sikh war. He was rewarded by the post of deputy adjutant-general of the queen's troops at Bombay, and was not permitted, in spite of all his efforts, to take part in the second Sikh war. At the close of 1849 he came to England on sick leave, and remained in Europe, recruiting, until the close of 1851. Returning to India, he was appointed successively quarter-master general and adjutant-general of her majesty's forces in India; and 1854 saw him a full colonel. At the beginning of 1857 he accepted with eagerness the command of the second division in the Persian expedition, and planned the arrangements which terminated in the victory of Mohumra. The time was now come when Havelock's military genius was to find a field worthy of it. Leaving Mohumra on the 15th of May, he reached Bombay on the 27th, and then he heard the astounding news of the outbreak and spread of the Indian mutiny. At once he set out by sea for Calcutta. Three days after his arrival there he was selected for the command of a movable column, a suggestion of his own, to operate in the districts above Allahabad, where the British authority was all but extinct. With but a thousand bayonets Havelock started from Allahabad on the 7th of July, a month when in India scorching heat alternates with drenching rain. On the 11th they were within four miles of Futtehpore, and joined Major Renaud's little force of four hundred men, despatched by Neill some time before to endeavour to relieve the garrison at Cawnpore. On the morning of the 12th they were attacked by the enemy, some three thousand five hundred strong, and in ten minutes Havelock had won the battle of Futtehpore, the first victory which had crowned the British arms since the outbreak of the mutiny. On the 15th the insurgents were again driven from an entrenched position at the village of Arny. Tired as were the troops, Havelock called upon them to advance, as the river was flooded, and the bridge their only chance of reaching Cawnpore. Onward went the troops, and in the midst of the engagement the bridge was blown up, but awkwardly. Havelock's force was soon across it, and the insurgents in full retreat upon Cawnpore. On the 16th, by a bold and masterly movement, Havelock turned the strong position taken up by Nana Sahib in front of Cawnpore, and the battle of Cawnpore was won by a thousand British soldiers, without cavalry, against five thousand Sepoys strongly entrenched, and supported by superior artillery and numerous cavalry. Cawnpore was occupied too late to save its slaughtered garrison. The attempt was now made to march to the relief of Lucknow, and several victories were achieved; but Havelock's handful of soldiers were not equal to the emergency, and he fell back upon Cawnpore. Sir Colin Campbell, now Lord Clyde, had arrived in Calcutta to take the command of the Indian army. He appointed Sir James Outram, commander of the division which Havelock had led to so many victories. But when Sir James with reinforcements reached Havelock, he gracefully waived the chief command, until Lucknow should be relieved; and he accompanied the division as a volunteer and as chief civil commissioner of Oude. With a force of two thousand five hundred men, the second campaign for the relief of Lucknow was commenced, and the Ganges crossed again on the 19th of September. After a successful battle at Mungulwar, Havelock pushed forward. On the 22nd the battle at the Alumbagh was fought, and an army of twelve thousand men, strongly posted, was routed. On the 25th Lucknow was entered, and the residency relieved. Next day Havelock was superseded by Sir James Outram in the chief command. He had received the news that he had been made a K.C.B., when he was attacked severely by diarrhœa, and his frame was weakened by privation and fatigue. He seems to have sunk quickly, and on the morning of the 24th of November he was no more. At home his later career had been followed with almost unexampled interest, and the tidings of his death was received as befitted a national calamity. On the 27th of September he had been raised to the rank of major-general; and, two days after his death, unknown of course in England, he was created a baronet.—(*Memoirs of Major-general Sir Henry Havelock, K.C.B.*, by his brother-in-law, Mr. J. C. Marshman, 1860.)—F. E.

HAVERCAMP, Sigebert, a distinguished Dutch humanist and numismatist, was born at Utrecht in 1683, and died in his native town in 1742. After having held a small cure for some years, he was called to the chair of Greek literature at Leyden, in addition to which he obtained some years later that of history and eloquence. He was a fertile writer, and published a great number of editions—Lucretius, Josephus, Eutropius, Sallustius, &c.—in which he accumulated great treasures of grammatical and antiquarian knowledge, but often showed a want of critical acumen. Of still greater importance were his two great works on numismatics, "Thesaurus Morellianus," 2 vols., which was continued by Wesseling, Amst. 1752, 3 vols.; and "Nomophylacium Reginæ Christinæ." He also published a "Sylloge scriptorum de recta et vera pronunciatione linguæ Græcæ."—K. E.

HAVERS, Clopton, M.D., F.R.S. We have no particulars of the life of this English anatomist, who flourished in the latter half of the seventeenth century. In 1691 he published a work on osteology, which contains some original observations upon the synovial fluid.—W. B–d.

HAVILAND, John, the celebrated prison-architect of America, was born at Gundenham manor, near Taunton, Somersetshire, December 15, 1792. Having served his term as pupil under Mr. Elmes in London, and superintended the erection of a church and other public buildings designed by that gentleman, he in 1815 went to Russia, for the purpose of entering the imperial corps of engineers; but a more promising opening offering in America, he the following year proceeded thither. Here he quickly found the opportunity he sought. His first important work was the Western penitentiary of Pennsylvania at Pittsburg, a large and costly edifice, which he constructed on what is known as the radiating principle, a system more fully carried out by him in the Eastern penitentiary at Cherry hill. This principle had long before been tried on a small scale in Rome, and to a certain extent adopted in the penitentiary at Millbank, Westminster; but the credit of first fully and consistently developing its capabilities is undoubtedly due to Mr. Haviland. The results of the Pennsylvania prison form and system excited so much attention, that commissions were sent from several of the chief European governments to investigate them; and the reports were so generally favourable as to bring about a considerable modification in most subsequent erections of this class—our own "model prison" at Pentonville is an example. Mr. Haviland also erected penitentiaries for the states of New Jersey, Rhode Island, and Missouri; and state jails at Lancaster, Berks, &c. Important buildings were also erected by him in New York, Norfolk (Virginia), and Philadelphia. But he hardly acquired as much credit for artistic as for constructive design. He died at Philadelphia, March 28, 1852. He was an honorary member of the Royal Institution of British Architects.—J. T–e.

HAWEIS, Thomas, LL.B., an English clergyman of Calvinistic sentiments, who was born at Truro in Cornwall in 1734. In early life he was apprenticed to an apothecary, but he removed to Christ's college, Cambridge, and studied for the ministry. On taking orders he was appointed assistant to the Rev. Spencer Madan, chaplain of the Lock hospital in London. He was presented by Mr. Madan to the living of All-Saints, Aldwinkle, in the county of Northampton, which he retained till his death. The countess of Huntingdon was his friend, and not only made him her chaplain, but gave him the direction of her chapels and college. Mr. Haweis took a prominent part in the formation of the London Missionary Society, of which he was one of the first directors. He published "Sermons;" "Life of Romaine;" "History of the Church;" "The Evangelical Expositor;" "An Exposition of the Catechism;" "A Commentary on the Bible" (extensively circulated); and other works. He was rather useful than eminent as a writer, was a man of great zeal and piety, and greatly respected. He died in 1820.—B. H. C.

HAWES, Stephen, an English poet who lived in the fifteenth and sixteenth centuries. He was born in Suffolk, and after having been educated at Oxford, he spent some time in travel in France, applying himself to the study of French and Italian. On his return to England, his conversational powers and great learning, which a singularly retentive memory enabled him to use to the best advantage, brought him under the notice of Henry VII., who gave him an establishment in his household as groom of the privy chamber. He wrote many poems, of which "The Conuersion of Swerers," and "The Passetyme of Pleasure," are the best known. Warton erroneously assigns to him the Temple of Glasse, which was written by Lydgate. The dates of his birth and death are not recorded.—J. F. W.

HAWES, William, the philanthropical founder of the Royal Humane Society, was born at Islington on 28th November, 1736. He was educated at St. Paul's school, and afterwards apprenticed to a medical practitioner, to whose business he succeeded. In 1780 he obtained the degree of doctor of medicine. Previously to this he had attracted public notice by advocating the use of means for restoring persons taken out of the water apparently dead. The practicability of resuscitation, as it was called, was generally denied; but Hawes perseveringly made offers of a reward for every human body recovered from the water and taken to a place where he could examine it. He and sixteen friends held a meeting at the Chapter Coffee-house in 1774, and formed the Royal Humane Society, for which Dr. Hawes acted as treasurer to the end of his life. Dr. Hawes was the medical attendant of Oliver Goldsmith in his last illness, of which he published an account. He also published "An Address on Premature Death and Premature Interment," 1777, and in 1780 a somewhat caustic "Examination of John Wesley's Primitive Physic." In 1781 he lectured on "Suspended Animation." He died at Islington on the 5th of December, 1808.—R. H.

HAWKE, Edward, Lord, a distinguished English naval officer, was the son of a barrister, and was born in 1715. At an early age he entered the navy as a midshipman, and in 1734 was made captain of the *Wolf*. On the 11th of February, 1744, he commanded the *Berwick*, of 70 guns, under Admirals Matthews, Lestock, and Rowley, in the battle with the combined fleets of France and Spain off Toulon; and after a severe conflict captured the Spanish ship *Padre*, of 74 guns. In 1747 Captain Hawke was promoted to the rank of rear-admiral of the white, and on the 14th October of that year he attacked near the isle of Aix a French squadron consisting of nine ships of war under Commander L'Etendeur, acting as convoy to a fleet of merchant vessels; and after a fierce and protracted combat, which lasted during an entire day, captured six ships. For this gallant exploit Admiral Hawke was rewarded with the ribbon of the bath, and was returned to parliament by the borough of Portsmouth. Having been made vice-admiral of the blue, and shortly after vice-admiral of the white, he was appointed in 1756 to replace Admiral Byng as commander-in-chief of the fleet in the Mediterranean; but he arrived too late to succour Minorca. He compelled the French fleet, however, to take refuge in Toulon, and regained the mastery of the channel. In 1759 he was sent with a powerful fleet to cruise off Brest, and on the 20th of November came in sight, near Belleisle, of a French fleet under Admiral Conflans. A sanguinary encounter ensued, which terminated in the total defeat of the French, with the loss of six of their best ships. For this important service Sir Edward received the thanks of parliament, together with a pension of £2000 a-year. In 1765 he was promoted to the rank of vice-admiral of Great Britain, and was appointed first lord of the admiralty. He resigned this office at the close of the year 1770. In 1776 he was elevated to the peerage by the title of Lord Hawke. He died in 1781.—J. T.

HAWKESWORTH, John, a writer of the Johnsonian school, was born in 1715 or 1719. He succeeded Dr. Johnson as reporter of parliamentary debates for the *Gentleman's Magazine*. In 1752 he became a principal writer in the *Adventurer*, imitating closely the style of Johnson; and Herring, archbishop of Canterbury, was so pleased with his essays as to confer on him the degree of doctor of civil law. With this distinction he hoped to make his way as a pleader in the ecclesiastical courts, but was disappointed. Between 1761 and 1768 he published his tale, "Almoran and Hamet," an edition of Swift's works, and a translation of Fenelon's Telemachus. On the return of Captain Cook from his first voyage of discovery in 1771, the task of drawing up an account of the expedition was committed to Hawkesworth, the government furnishing and defraying the expense of numerous charts and engravings. The work was published in 1773, with the title—"Account of the Voyages undertaken by the order of his Majesty, George III., and performed by Commodore Byron, Captain Wallis, Captain Carteret, and Captain Cook, from 1764 to 1771." For its composition Hawkesworth received the large sum of £6000. Hostile criticisms are said to have hastened his death, which took place on the 17th of November, 1773.—F. E.

HAWKINS, Sir John, a distinguished naval officer, was born at Plymouth in 1520. His father, William Hawkins, had acquired high reputation as a seaman. At an early age young Hawkins, who had diligently studied the art of navigation, made several voyages to Spain, Portugal, and the Canaries. In connection with several other adventurers he fitted out a small squadron in 1562, with which he sailed to the coast of Guinea, and partly by force, partly by purchase, obtained a cargo of three hundred negroes, whom he disposed of on advantageous terms to the Spaniards at Hispaniola. This was the commencement of the nefarious traffic in slaves, which has been productive of so much crime and misery. Hawkins made a second voyage in 1564 with equal success. A third expedition was undertaken by him in October, 1566, with six ships, two of which belonged to Queen Elizabeth. One of his vessels was commanded by his celebrated kinsman, Sir Francis Drake. They succeeded in obtaining and disposing of a cargo of five hundred slaves; but on their return homeward they were attacked by a Spanish fleet in the bay of Mexico, and lost half their ships and many of their

men. As a compensation for his sufferings and losses the queen appointed Captain Hawkins treasurer of the navy in 1573. He twice represented Plymouth, and once another borough in parliament. He was rear-admiral on board the *Victory*, of the fleet which in 1588 defeated the Spanish armada, and he received the honour of knighthood for his gallantry and success in pursuing the flying Spaniards. In 1595 an armament was fitted out to attack the Spanish settlements in the West Indies. (See DRAKE, SIR FRANCIS.) But, in consequence partly of mismanagement, partly of disagreements among the commanders, the expedition proved a complete failure, and Hawkins died at Dominica, 21st November, of a fever occasioned by grief and chagrin. He was the founder of an hospital at Chatham for sick and disabled sailors.—J. T.

HAWKINS, SIR JOHN, the biographer of Johnson and historian of music, was born on the 30th of March, 1719, a descendant of Sir John Hawkins, the famous seaman. His father, originally a house-carpenter, had risen to be a surveyor and builder. Receiving a fair education, he was articled to an attorney, and, although hard-worked, contrived to create a leisure in which he read a great deal both of literature and law. A successful marriage in 1753 soon released him from the necessity of practising his profession, and in 1759 he devoted himself to music, literature, and amateur law. He published in 1760 a new edition of Walton's Angler, with notes, adding to it a life of the author. In 1763 he received the honour of entering, as one of the original members, the famous literary club founded by Johnson and Reynolds. In 1764, for services rendered as a county magistrate, he was appointed chairman of the Middlesex quarter sessions, and in 1772 he was knighted. In 1776 he published his "History of Music," dedicated by permission to the king, which, though full of accurate and often curious information, was but coldly received by the public. He published in 1787 an edition of Johnson's works, prefixing to it a life of their author, which, in spite of Boswell's frequent sneers, contains some invaluable information respecting Johnson's early career in London. Hawkins himself died in the May of 1789. His "History of Music," with his posthumous notes and a well-written memoir of the author, was republished in 1853 by Mr. J. Alfred Novello.—His daughter LETITIA MATILDA was a lady of considerable genius, and wrote several novels and lively biographical sketches.—F. E.

HAWKINS, JOHN SIDNEY, antiquary and illustrator of art-history, was the eldest son of Sir John Hawkins, the biographer of Johnson, and was born in 1757. Among his earliest literary performances were some elaborate essays in illustration of plates from subjects in Westminster Abbey, published in 1782–83 in Carter's Ancient Sculpture and Painting. In 1784 he published (Johnson recommending it to Nichols) an edition, with notes, of George Ruggle's curious Latin comedy Ignoramus. He edited in 1802, prefixing a life of the author, Leonardo da Vinci's treatise on painting, translated by Rigand. In 1800, on the discovery of ancient paintings on the walls of the house of commons, Hawkins undertook to write an explanatory account of them, to accompany drawings made by J. T. Smith. The enterprise grew into the large quarto known as Smith's Antiquities of Westminster, and was completed by Smith without the co-operation of Hawkins. This industrious but quarrelsome antiquary died at Brompton in August, 1842.—F. E.

HAWKINS, SIR RICHARD, was the son of Sir John Hawkins, the well-known naval commander, and was born about 1555. In 1582 he had the charge of an expedition to the West Indies; and such was his reputation, that in 1588 he was chosen to command the *Swallow*, 360 tons, in the struggle against Spain. Hawkins greatly distinguished himself at the defeat of the Armada. His next employment was a voyage to the South Seas. While coasting the western side of South America, he had the misfortune to be encountered by a Spanish squadron of superior force, to which, after making a brave resistance, and receiving some severe wounds, he was obliged to yield; and he did not succeed in regaining his freedom for some years. In 1620 the name of Hawkins again occurs as vice-admiral in Mansel's Algerine expedition. He died at the close of 1621, or in the beginning of 1622; and in the latter year was published his "Observations on his Voyage into the South Sea."—W. C. H.

HAWKINS, WILLIAM, an English navigator, and a relation of the famous Devonshire admirals, was born about 1585, and sent to sea at a very early age. In 1607 he was chosen by the East India Company to command an expedition intended to open up trade with the Great Mogul, Captain Keeling accompanying him. In August, 1608, Hawkins arrived at Surat. He met with such provoking opposition, chiefly excited against him by the Portuguese, that he proceeded in person to the court of the Great Mogul at Agra, where he was most favourably received by the Emperor Jehanghire, who not merely granted his requests, but took him into high favour. In 1612, however, he embarked with Sir Henry Middleton at Cambay, and set out upon a very profitable cruise; but as they were returning to Europe he died in the bay of Saldanha, 1613.—W J. P.

HAWKSBEE. See HAUKSBEE.

HAWKSMOOR, NICHOLAS, architect, was born in 1666. In his eighteenth year he became the pupil of Wren, and acted as his assistant. On the death of Wren, Hawksmoor succeeded to many of his official employments. As first surveyor of the metropolitan churches erected by act of parliament in the reign of Anne, he erected the churches of St. Mary Woolnoth, Lombard Street; Christchurch, Spitalfields; St. George's-in-the-East; St. Anne's, Limehouse; and St. George's, Bloomsbury. His chief work out of London was the new quadrangle of All-Souls' college, Oxford, in what was called the "mixed Gothic" style.—He died, March 25, 1736.—J. T–e.

HAWKWOOD, SIR JOHN, a famous condottiere, or soldier of fortune, in the fourteenth century. Hawkwood is said to have been a tailor's apprentice. But Edward III.'s wars in France soon found him congenial employment. He so rapidly and strenuously distinguished himself as to be created both knight and captain. When hostilities ceased, Hawkwood thought that he would do a little business on his own account. As the leader of numerous marauders he became the scourge of France, and it is supposed that Edward III. looked with no dissatisfied eye on his doings. Italy was at that time the true field for the hireling commander, without conscience and without country. Into Italy accordingly in the spring of 1361 Hawkwood passed, and there, for more than thirty years, as general of the English or White Company he sold his military skill to the highest bidder. He was not, however, more sordid, more cruel, or more unscrupulous than the other condottieri; perhaps, indeed, he was less so. What made the conduct of a condottiere so odious was, that his vengeance was generally passionless. Hawkwood massacred four thousand persons at Faenza to please himself; but he massacred five thousand at Cesena to please his employer for the time being. Commander of the Florentine troops at the brilliant epoch of the Florentine republic when under the rule of Thomas Albizzi, he died in 1393. Not many years before he had led, by a miracle of audacity and talent, the Florentine troops from a most difficult position. Besides that two rivers shut the march, the dykes of the Adige were broken by the enemy, so that the Florentine camp was surrounded by a lake. Hawkwood's retreat from this artificial island has been warmly praised by military critics. The piety and charity of Hawkwood founded at Rome an hospital for the poor and sick English.—W. M–l.

HAWTHORNE, NATHANIEL, was born about the year 1805 in Salem, Massachusetts. The house of his birth was nearly two hundred years old, when his father was its occupant —a building blackened with the weather, and wearing the marks of its age. There the future author was a recluse, a hermit even in his youth, extremely diffident, sensitive, shy of society, retired, silent, but observant, meditative. With these qualities the boy was sent to Bowdoin college in Brunswick, Maine. He was there a classmate with the poet Longfellow and John S. C. Abbot. His shrinking sensitiveness and modesty were apparent in his very attitude and countenance, as he stood up in his recitations, half afraid of the echo of his own voice in construing a Greek or Latin sentence, or replying to a critical question. He graduated in the year 1825; but, instead of devoting himself to a profession, stole back to the retirement of his home in Salem, and pursued the bent of his own fancies, almost completely isolated from society, stealing out sometimes in the evening, but rarely to be seen or conversed with. About the year 1830 he began to contribute some articles to an annual published in Boston—a series of papers afterwards printed under the title of Twice Told Tales. This volume, collecting these articles, was published in 1837, and was hailed with great delight and enthusiastic praise by the poet Longfellow, who reviewed it in the pages of the *North American*. A second series of these

tales appeared in 1842. There was at this period an experiment of social, rural, and literary life undertaken by a community at Roxbury, joint occupants of a large farm, in the cultivation of which they all engaged, doing the whole work with their own hands, and carrying on at the same time their literary pursuits and speculations. Hawthorne joined this society for a season, but happily for himself and for his genius was drawn into an independent domestic circle of his own, through that power of individual attachment by which God setteth the solitary in families. He married a lady of his native town, and with her resided for some years in Concord, where he occupied a house, once the parsonage of the parish, which he has described in some of his papers from the magazines, to the collection of which he gave the title of "Mosses from an Old Manse." His retirement here was as close as ever his life had been in its secluded sensitive period at Salem, so that for three years he was hardly seen by a dozen of the townsmen. Here, however, he was accumulating the materials of his future works. In 1846 he was removed to Salem to fill for a year the office of surveyor in the custom-house at that place, and he afterwards wrote a graphic and most amusing account of his experiences while in that position, with sketches of the lives of some of his fellow-labourers. Here he wrote the work entitled "The Scarlet Letter," which raised the author's reputation at once to the highest point. This romance was followed in 1851 by a work of a similar character, entitled "The House of the Seven Gables," a half-allegorical story of retribution and crime, and expiatory processes and events, extending over a period of two hundred years; the scene is Salem. The work is one of great originality and power. "Grandfather's Chair," a series of Puritan stories for the young; "A Wonder Book for Boys and Girls;" and a volume of "Biographical Stories," all exquisitely wrought, added to the universal favour with which Hawthorne's productions were now received by old and young. At this time he purchased a residence in Concord, and the "Blithesdale Romance" was produced there. In 1852 Hawthorne executed a literary task of political value, to himself at least, in the life of Franklin Peirce, a candidate for the presidency. The consulship at Liverpool was bestowed upon Hawthorne, when his friend was elected president. In 1851 he published a new edition of his tales. Some of the most admirable exhibitions of his peculiar powers are to be found among his contributions to the *Democratic Review*, a periodical issued for a number of years in New York. It was in those pages that the exquisite allegory first appeared, entitled the "Celestial Rail Road," one of the most perfect pieces of satirical and supernatural romance in the language. Mr. Hawthorne's latest production was published in 1860, entitled "Transformation, or the romance of Monte Beni," a work of Italian life, scenery, and art—descriptive, suggestive, thoughtful, with all the author's admirable beauty of style, and originality, and power of conception and execution. This work is written in that exquisitely simple, easy, and graceful style, which characterizes all Mr. Hawthorne's productions, and entitles them to a high place in English literature. He died on the 19th of May, 1864.—G. B. C.

HAXO, François Nicolas Benoit, Baron, a French general of engineers, who served with great distinction in Italy under Bonaparte in the Peninsula and in Russia, was born at Lunéville in 1774, and died in 1838.—W. J. P.

HAY, David Ramsay, distinguished for his efforts to raise the character of decorative painting, and for his writings on form and colour, was born at Edinburgh in 1798. Intended for a printer, he gave so much more of his mind to sketching dogs and horses than to the duties of the office, as to incur the displeasure of his employers, and lead to his abandonment of the printing business. He would fain have been an artist, but he had the good fortune to attract the notice of Sir Walter Scott, who (as is told at length in chapter lx. of Lockhart's Life), kindly conversed with him on the certain prospect of success, if he applied his taste for design to decorative art. The young man followed the advice, and was fully qualified by the time Scott had completed the first part of his house at Abbotsford to take charge of all the "limning and blazoning" of the interior. The fame of this work no doubt did much to secure his early success in business, but only by unusual ability and unwearied attention could the great establishment of which he was the head have grown up. Mr. Hay published in 1828 his first work, "The Laws of Harmonious Colouring," which was translated into German by L. Hüttman in 1834, and of which a sixth edition (with an additional section on the Practice of House-painting) appeared in 1847. His other works, which are very numerous, are devoted to the development of a numeral and geometrical theory of beauty in form and colour, as shown partly by an analysis of Greek sculpture and architecture, and partly by mathematical and general reasoning; the ultimate results being given in his "Science of Beauty, as developed in Nature and applied in Art," 8vo, 1856. Among his other works are an "Essay on Ornamental Design," 1845, and a valuable "Nomenclature of Colours," 1846. He died on the 10th of September, 1866.—J. T-e.

HAYDN, Franz Joseph, the renowned musician, was born at Rohrau, a village on the borders of Austria and Hungary, 31st March, 1732. His baptismal register of the day following led to the mistake, in which even he concurred, that this date, April 1, was his birthday; he died at Gumpendorf, a suburb of Vienna, 31st May, 1809. His father, Matthias, was a cartwright by trade, and sufficiently a musician to play the organ at church, and to accompany his wife's singing on the harp. Haydn's mother, Ann Marie, had been cook to the chief family in the village. On Sundays and saint-days this worthy pair used to divert themselves with music, and it was the delight of little Joseph, when he was five years old, to take part in their performances by pretending to play on a sham fiddle. A cousin of his father, named Frank, the schoolmaster of Hamburg, witnessed some of these family concerts, and perceived the boy's musical aptitude, from the certainty with which he beat time, and the correct intonation with which he joined in the song. He took the boy home with him, and not only instructed him in reading and writing, and the rudiments of Latin, but taught him to play on a real violin and several other instruments. In 1740 Reuter, the kapellmeister of St. Stephen's at Vienna, made an excursion to seek for voices to recruit his choir; coming to Hamburg, he heard young Hadyn, was pleased with his precocious proficiency, and gladly engaged him. Besides singing in the service in public, the choir had to practise two hours daily. Beyond the fulfilment of these duties, Haydn had no occupation; but, as it seems, with no assistance from his master, he applied himself assiduously to the general study of music. When thirteen years old, being wholly untaught in the rules of composition, he wrote a mass, which, when he showed it to Reuter, this functionary ridiculed, as probably it deserved to be. Stimulated rather than discouraged by this mockery, he spent a few florins which he begged from his father to pay for mending his clothes, in the purchase of Fuchs' Gradus ad Parnassum, and Mattheson's Volkommener Kapellmeister, and ardently sought in these treatises for the principles which he had no teacher to explain to him. Hoping to arrive quickest at his end by commencing with the most difficult exercises, he at once began writing in sixteen parts; and when he laid his attempts before Reuter, he was again laughed at, and told to learn to write in two parts before he again essayed so large a score. Accounts differ as to the date and the cause of his quitting the cathedral. The likeliest appears to be, that in 1751, his voice being broken, he played the practical joke on another member of the choir of cutting off the tail of his wig; and the subject of this trick complained of it so loudly that poor Haydn was expelled at a moment's notice, and thus found himself suddenly thrown out of board and lodging and occupation, alone in the street, on a winter's night. The most probable story of his rescue from this dilemma is that Keller, a wig-maker, who rented a single room and a loft, invited Haydn to sleep in the latter, and offered him a place at his table. In this mean abode, with neither fireplace nor window, the young musician had the luxury of a harpsichord; and, when the weather was warm enough for him to be out of bed, he pursued his darling study with more earnestness than ever. The first six sonatas of Emanuel Bach now engaged his attention; and, while he practised them to exercise his fingers, he gleaned from them, as he used afterwards to declare, the principles of musical construction, for the development of which the art owes more to his subsequent exertions than to the labours of any other composer. He obtained some pupils, and wrote for their use six trios and some other instrumental pieces, which appear to have been his first completed productions. In this year, 1751, he brought out his first opera, "Der Krumme Teufel," for which he was paid twenty-four ducats, having been engaged to write it by the manager of one of the little theatres, who had become acquainted with his ability by hearing him with others perform in the street a serenade of

his own composition. This piece was a satire on the lame Baron Affligio, official director of the court opera, who had sufficient authority to suppress it after the third representation. About this time Haydn's means of subsistence were eked out by an engagement to play the violin in one of the churches at Vienna, and by another to play the organ in the private chapel of Count Haugwitz. We next find him lodging in the same house with Metastasio, whose niece was his pupil; and he seems to have derived great advantages from his intercourse with the poet, learning from him to regard art in its highest sense, and receiving thus the noblest stimulus to his ambition. By him he was introduced to the mistress of Count Corner, the Venetian ambassador. The lady's fondness for singing had induced her admirer to bring the famous Porpora in his suite, as her instructor, and Haydn was engaged to accompany her in her practice. It was mainly with the purpose of witnessing Porpora's lessons that he undertook this duty; and he was happy to discharge any, the most menial offices for the old Italian during the three months he spent with the lady and her teacher at Manensdorf, for the sake of ingratiating himself in his esteem, and so obtaining the benefit of his instructions. With the same object of gaining information in his art, he attached himself for some time also to the composer Wagenseil; but there is no reason to believe that he ever received a lesson from either him or Porpora. It is said to have been in 1752 that he wrote his first violin quartet (one in B flat), which was composed for performance at the house of an amateur, Baron Fürnberg, who used to have frequent music parties, in which Haydn assisted. We must suppose it to have been prior to this date that the Countess Thun, who had met with some of Haydn's music, sought him out with some difficulty, and, discovering his indigent condition, made him a present of twenty-five ducats, and greatly aided him by her countenance and encouragement. In 1758, he was engaged as second kapellmeister by Count Mortzin, in whose service he wrote his first symphony (one in D), which was played at one of the count's private concerts in 1759, when Prince Antony Esterhazy was present; and this illustrious dilettante was so charmed with the work, that he asked the count to relinquish its composer to him. Haydn was accidentally absent from this performance; the transfer of his engagement was thus not ratified at the time, and the matter was accordingly forgotten by the prince. He would have lost this great advance in his fortunes, but for the kindly efforts of Friedberg, the leader of the prince's band, who advised him to compose another symphony, and caused this (one in C, op. 1, No. 5) to be played on his patron's birthday, 19th March, 1760. Esterhazy, as much pleased with this composition as he had been with the former, immediately gave Haydn the appointment of second kapellmeister, which he held until the death of Werner left the principal office open to him. It was now that, having secured a permanent competency, he married Anne, the second daughter of his early benefactor, Keller. This appears to have been an alliance of gratitude rather than of love. Haydn is said to have been attached to the poor wigmaker's elder daughter; she, in the interim, had entered a convent, and he could only fulfil a promise to become his old friend's son-in-law by taking her sister. His wife is said to have been a prude and a bigot; be this as it may, they had no happiness with each other, and soon agreed to a separation. He, however, allowed her an adequate maintenance until her death in 1800. Haydn consoled himself, for his conjugal misadventure in the society of a lady named Boselli, a singer engaged like himself by Prince Esterhazy, and to whom he was always faithful.

Prince Antony died in 1761, and his son Nicolas renewed the composer's engagement, who was now in a position, the most advantageous for an artist, of independence of the world, and with no cares but for the development of his powers. For nine months of the year he lived at Eisenstadt, the residence of his patron; and he spent the other three months at Vienna during the prince's visit to the capital. There was a theatre in the palace, at which twice a week an opera was performed; and for this establishment Haydn wrote the majority of his German, and probably some of his Italian operas. His duty was also to direct an orchestral concert every afternoon, and to furnish new compositions for these performances. Here, then, was the field for the cultivation of that extraordinary genius to which modern instrumental music is indebted, if not for its origination, certainly for the maturing of the art of form, which distinguishes all that has been written since from all that was produced before the time of Haydn. In 1774 the composer's house was burned in a conflagration that destroyed the quarter of the town of Eisenstadt in which he dwelt, and in this calamity a large number of his MSS. were lost. He was away at the time; and Pleyel, his pupil, relates a notable proof of the prince's esteem for him in the fact that he had the house rebuilt, and the furniture restored, before Haydn could return. In 1775 Haydn completed the oratorio of "Il Ritorno di Tobia," which had been commenced and laid aside in 1763. This work was produced at Vienna, and was for some time annually performed there for the benefit of the widows of musicians; he made considerable alterations in Tobia, if not entirely remodelled it, after his second return from England in 1795. The fame of the composer now extended all over Europe; but his first engagement out of his own country was to write six symphonies in 1784 for a series of concerts given in the Loge-olympique at Paris. In 1785 he produced the succession of instrumental movements called the "Seven last words of the Redeemer," for the solemn celebration of the passion at Cadiz, where this ceremony consisted in the bishop's enunciation of the words of the Divine Agony, after each of which one of these deeply pathetic pieces was performed. Michael Haydn added vocal parts with appropriate words to this work, in which form it is classed as one of the composer's oratorios; he himself also arranged it for string instruments, and in this shape it is counted among his violin quartets. Haydn was solicited in 1787 to give one of his operas for performance at Prague; he declined this proposal, preferring to write an opera expressly for the Bavarian capital, where the lyric drama at the time held a higher character than anywhere else. With a noble diffidence of his own powers, however, in comparison with those of Mozart, whose "Figaro" was then making its triumphant success in the city, he finally relinquished this intention. In 1790 the prince, his patron, died; and the musical establishment over which Haydn presided, was then broken up. The thirty years spent by this great master in the service of the Esterhazy family, may seem barren of incident; but their eminent importance to the progress of music is proved by the vast number of works he wrote during the undisturbed tranquillity of that period, the production of each one of which was an event in the history of the art, since each one was a signal advance towards the maturity, not only of Haydn's genius, but of the principles it was his great task to develop. A new field was now opened for the labours of the master, and this was the one in which he has left the most imperishable imprints of his power. Salaman the violinist, resident in London, formed the design of engaging either Haydn or Mozart to compose for the professional concerts of which he was the director, and to come hither to conduct their works; he went accordingly to Vienna to propose the matter to his immortal countrymen, and it was settled between them that Haydn should be the first to come, but that Mozart should succeed him in the following year. In the middle of 1791 Haydn set out for London; here he worked, during the remainder of the year, at the first six of the symphonies he composed for Salaman, and on the 4th of February following the series of concerts was inaugurated, by the production of the first of these great works, in which the world acknowledges the masterpieces of the author. Haydn's success here was immense, and he returned to Vienna with as much profit as glory. He took now the house at Gumpendorf, which was his residence for the rest of his life, and resumed the systematic course of daily composition which he had pursued during his long abode at Eisenstadt. At this time Beethoven became his pupil; but there appears to have been little sympathy between the young giant of instrumental music and the founder of the school in which he was to win his immortality. The death of Mozart before the production of the first of Haydn's symphonies in London prevented the completion of Salaman's design; and the great sensation Haydn had created here, induced his friend to offer him a second engagement. He came accordingly in the summer of 1793, and again spent the greater part of a year in London. During this time he wrote and brought out the latter six of the Salaman symphonies, and he composed eight pieces of an opera called "Orfeo" for performance at the king's theatre; but its production being delayed, he left the country without completing it. Here also he wrote the well-known English canzonets, and the Italian cantata "Ariana in Naxos," which last he published himself at his lodging in Great Pulteney Street. He received here the greatest honours from all ranks and all classes; the king and the prince of Wales

paid him marked attention; the public applauded him with enthusiasm, and the university of Oxford conferred on him the honorary degree of doctor of music; and he took away with him such a sum as secured his independence for the remainder of his life. The Baron van Swieten, a Viennese amateur—at whose instigation it was that Mozart wrote his additional instrumentation of Handel's Messiah—entertained the fanciful conceit that the imitation of visible forms and motions was within the province of music. In pursuance of this idea, he planned the scheme of the oratorio of the "Creation," and proposed the composition of the work to Haydn, who eagerly entered into his views. Swieten compiled the text of this work, interpolating matter of his own between the scriptural passages he selected, and writing the entire of the third part. Haydn entered upon his task with profound earnestness, laboured at it with feelings of the deepest devotion, and spent a greater time upon it than he had ever given to the same amount of composition, saying that he meant the work to live long, and must not therefore hasten its production. Accounts vary as to when he began to write this oratorio; the most natural seems to be that it was not until 1797, but he doubtless gave long preconsideration to its plan. It was completed in April, 1798. Its first performance was at the Schwarzenberg palace in Vienna, 19th March, 1799, and its success exceeded that of any musical work that had ever been produced. In England there was a rivalry between Salaman and Ashley (the director of the oratorio performances at Covent Garden theatre) as to who should first introduce the "Creation" to the public, and Ashley outwitted his competitor by the aid of a king's messenger—an official who then had more rapid means of transit than any other traveller—who privately brought him a copy of the score. This arrived on a Saturday night, and the work, being copied and studied in the interim, was performed on the Friday following, 23rd March, 1800. In every other country there was a like eagerness for the production of the new oratorio, and the artistic societies of each conferred their membership on the composer. The "Seasons" was another work in which Haydn had Swieten for a coadjutor, who compiled the text of this secular oratorio from Thomson's poem, with sundry insertions of his own. Its composition is said to have occupied eleven months, and it was first played, 24th April, 1801. Its success, though great, was not equal to that of the "Creation," nor has it ever been so popular as this work; but just criticism cannot pronounce it of less merit. The powers of the veteran now began to fail him, and he produced with a difficulty unknown to him before; the weakness from which he suffered was aggravated by his position at the pianoforte, and he was compelled to refrain from the favourite pursuit of his whole life. The quartets, Nos. 82 and 83, were written in the course of 1802; after which he laboured for nearly a year at an eighty-fourth quartet. Of this he completed but two movements, and then being forced to desist, he wrote the following pathetic words to a musical phrase, and so closed his artistic career:—"Hin ist alle meine kraft; alt und schwach bin ich"—(Gone is all my power; old and weak am I). He sent a copy of this very remarkable passage to each of his friends, and thus announced, as no other creative artist has ever done, that he voluntarily retired from a field wherein his course had been one of unchequered honour, and resolved to produce no more. Haydn was drawn from his subsequent seclusion to attend a performance that was given, 27th March, 1808, of an Italian version of the "Creation," translated by his friend and biographer, Carpani. On this occasion all the most distinguished for talent or birth in Vienna were present: the venerable master was wheeled into the front of the dense assembly, thronged to pay him homage, and Princess Esterhazy took her place beside him. Salieri, who was to direct the orchestra, came first to receive the composer's instructions; the performance began—it was interrupted by a murmur of universal admiration at the passage which presents the creation of light—and the author, exultingly rising to his feet, pointed to heaven, and exclaimed, "It comes from thence!" Exhausted by the excitement and the exertion, he was obliged to be borne away at the end of the first part of the oratorio; but stopping his chair at the entrance of the hall, he bowed a farewell to the performers and the audience, the sharers and the donors of his successes. He never left his house again. On the 10th of May, 1809, the French commenced the bombardment of Vienna, and though Napoleon—noblest of all his deeds of greatness—placed a guard to protect the dwelling of Haydn, some shells burst so near it, that the terrified domestics deemed it necessary to bear him to a place of more security. He stayed them however, demanding, as though inspired with assurance of divine protection, "Where Haydn is, what is there to fear?" His strength failed him under this trying excitement, and he was carried to his bed never thence to rise. On the 26th of the month he broke, as if by a preternatural effort from his long torpor, and sang thrice, with clear and emphatic voice, his own hymn, "God preserve the Emperor," his feeble efforts to articulate which had been the solace of his illness; the act of devoted loyalty overpowered him, and he sank senseless; five days later he breathed his last.

The remarkable career of Haydn furnishes a grand proof that the inborn power to accomplish great works finds its own means to achieve them. Two lessons from Reuter were all the instruction in composition he ever received, but he carved out for himself a path of such unerring certitude that his successors could but follow in his track; their modifications of his perfect design being but to adorn it with flowers of their own imagination, not to divert its course. Who then shall say that such or such a man might have become great had his genius been duly cultivated? The prodigious amount of Haydn's compositions is scarcely credible; the number of his quartets has been named—there are a hundred and eighteen published symphonies, and twenty-two are mentioned that are unprinted; he wrote nearly as many pieces of the same extent for the baritone, an instrument now obsolete, on which Prince Nicolas used to play in concert with his orchestra; his other instrumental works are almost countless; his oratorios have been enumerated; nineteen of his masses are published; his "Stabat Mater" and several other pieces of church music (but it is unknown how much of his labours in this department of the art is hidden from us in MS.); and finally, he produced eight German and fifteen Italian operas, besides some smaller dramatic pieces and a large number of detached vocal compositions. His works, regarded as a successive series, constitute a remarkable illustration of the progress of modern instrumental music, the almost childish infancy of which is to be observed in his first quartets, and its most vigorous manhood in his last compositions for the chamber and the concert-room. It must be remembered, however, while we make due acknowledgment of his everlasting services to music; firstly, that the art of design which he matured, and the constructive forms of which his works have furnished models to all after writers, were anticipated by Bach and less honoured composers; secondly, that the class of works in which he especially advanced the art exercised the mean abilities of many small writers, his early contemporaries, whose names like their compositions are forgotten, but whose labours prove that Haydn had not the merit of first appropriating the principles of construction in the manner he has taught his successors to apply them; lastly, that he lived both before and after Mozart, and the immense discrepancy between his first productions and his latest shows how vastly much he gained from his experience of the workings of this wonderful genius; nay, further, that he knew the first thirty publications of Beethoven, and wrote subsequently to this knowledge. There has, perhaps, never been so great an artist who was so little of a poet as Haydn. This is proved, if not by his acceptance of the text of the "Creation" as a subject for musical treatment, certainly by his rendering of many portions of it—those, for example, which describe the several atmospheric and zoological phenomena. A great humorist he was, or he would never have written his "Farewell Symphony," in which each player has successively to leave the orchestra until one remains alone; nor his "Toy Symphony," in which all the instruments of the nursery are brought into requirement: and this quality of humour constantly evinces itself thoughout his works, even where its exercise is less positively defined. His highest artistic trait was his sincere religious feeling; this was equally distinct from the ostentatious formularity of the Italian, and the severe simplicity of that of the German church; it was an ample sense of the beauty of all things, and a conviction that the Author of this beauty was the source of all happiness; when ideas failed him he would count his rosary, and his implicit faith was equivalent to inspiration. Thus, when in his sacred music his own emotions are best embodied, it is in the expression, most generally paramount, of joyous, grateful exultation.—G. A. M.

HAYDN, Johann Michael, a musician, brother of the

illustrious Joseph, was also born at Rohrau on either the 11th or 14th of September, 1737; he died at Salzburg, August 10, 1806. Like his brother, he had his first musical impulses awakened by the singing and harp-playing of his mother and father. He sang as a boy in the choir of the imperial chapel at Vienna. Accounts vary between 1756 and 1763 as to the date of his being appointed music director to the bishop of Groswardein; in 1768 he was engaged as music director and concert master at Salzburg; and in 1801, when on a visit to Vienna, being introduced to Prince Esterhazy, this nobleman made him his kapellmeister, but with permission to reside at Salzburg in fulfilment of the offices he still held there. His name as a composer is so greatly eclipsed by that of his brother, that the world scarcely does justice to his merit. One symphony of his, "Die Schlittenfahrt" (The Sledge-journey), has even been published as Joseph's, and great ambiguity has in like manner been thrown over some other of his veritable productions. His ecclesiastical music, however, is esteemed by intelligent critics as of a very high order; and a jubilee mass, a Salve Regina, and Salve Redemptor, are regarded as admirable specimens of his ability.—G. A. M.

HAYDON, Benjamin Robert, an English historical painter of great powers and ability, but more remarkable for the vicissitudes of his life than distinguished for the excellence of his works. He was the son of a bookseller at Plymouth, where he was born, January 23, 1786, and he was educated at Plympton grammar-school. He adopted the profession of a painter contrary to the wishes of his father, who nevertheless allowed his son to visit London and enter as a student in the Royal Academy. Haydon arrived in London in 1804, and in the following year entered the Academy, where he at once formed an intimacy with his fellow-pupils, Wilkie, and Jackson the portrait-painter; his instructors and advisers were Fuseli, Northcote, and Opie. In 1807 he exhibited a picture of "The Flight into Egypt," which procured the painter a commission from Lord Mulgrave for his celebrated picture of "The Murder of Dentatus," the immediate cause of nearly all the troubles of Haydon's future life, from the dissatisfaction which he felt at the way it was hung in the Academy exhibition of 1809. Though many thought the picture well enough hung, the painter took such a different view of the matter, that he considered it a sufficient cause for a quarrel with and hostility to the Academy, which amounted almost to a monomania, and endured the whole of his life. This picture, which shows great power, is admirably engraved in wood by W. Harvey, Haydon's pupil; the painter described his subject, which is taken from Hooke's Roman History, as "the celebrated old Roman tribune Dentatus making his last desperate effort against his own soldiers, who attacked and murdered him in a narrow pass." This was the last picture he exhibited at the Academy; henceforth he established independent exhibitions of his own, and the list shows a considerable series of great and laborious works, but which secured the painter but a very variable success in his speculations, though on the whole he had quite his share of both public and private patronage. His works all suffer from imperfect execution. Haydon was aware of this at one time, and for a period devoted himself to the study of the Elgin marbles, then recently brought to England, and to portraiture, in order to overcome these defects, wholly without success however. The following are his principal works—In 1812, "Macbeth;" in 1814, "The Judgment of Solomon;" in 1820, "Christ's entry into Jerusalem;" in 1821, "Christ's agony in the Garden;" in 1823, "The Raising of Lazarus;" in 1826, "Pharaoh Dismissing the Israelites," and "Venus and Anchises;" in 1827, "Alexander and Bucephalus," and "Eucles;" in 1828, "The Mock Election in the King's Bench;" in 1830, "Napoleon at St. Helena;" in 1832, "Xenophon's first sight of the Sea, in the retreat with the Ten Thousand;" in 1834, "The Reform Banquet;" in 1835, "Achilles at the Court of Lycomedes discovering his Sex;" in 1836, "Samson and Delilah;" in 1838, "Christ blessing Little Children," for the Liverpool Blind Asylum; in 1839, "The Duke at Waterloo;" in 1841, "The Antislavery Convention," and "The Maid of Saragossa;" in 1842, "Curtius leaping into the Gulf;" in 1843, "The Entry of the Black Prince into London with King John of France as Prisoner" (a cartoon sent to the competition at Westminster hall); in 1844, "Alexander killing the Lion;" in 1845, "Uriel and Satan;" and lastly, in 1846, "The Banishment of Aristides," and "Nero watching the burning of Rome," illustrating the evils both of democracy and despotism. These two were Haydon's last works, and the disappointment he felt at the failure of their exhibition at the Egyptian hall was the final weight which crushed him. One of the last entries in his diary is—"Tom Thumb had 12,000 people last week, B. R. Haydon 133½ (the half a little girl). Exquisite taste of the English people." He was greatly involved in debt, and at last even his energy sunk under his accumulated difficulties, and on the 22nd of June of this year, 1846, he shot himself. One disappointment, from which he is said never to have recovered, was his failure in getting a premium in the Westminster Hall cartoon competition for the decoration of the new houses of parliament, an employment he had greatly desired. He was also almost always suffering under pecuniary difficulties, although his receipts were really very large compared with the average income of painters, and he had much liberal help from friends. He passed twice through the insolvent court; in 1823, only two years after his marriage, and in 1836. It is true he sometimes lost by his exhibitions, but he sometimes also gained large sums; as in 1820, when he made nearly £3000 by his picture of "Christ's entry into Jerusalem." Latterly he combined literature with painting; in 1840 he gave some gratuitous lectures on his art at the Ashmolean museum, Oxford, and from this time frequently delivered these lectures; they have been published, "Lectures on Painting and Design," 2 vols. 8vo, London, 1844–46. He published also in 1842, "Thoughts on the relative value of Fresco and Oil Painting, as applied to the Architectural Decorations of the Houses of Parliament." As regards Haydon's suicide, he seems to have contemplated on this matter some years before he destroyed himself. In his diary for July 9, 1841, is the following entry—"It may be laid down that self-destruction is the physical mode of relieving a diseased brain, because the first impression on a brain diseased, or diseased for a time, is the necessity for this horrid crime. There is no doubt of it." His own brain was diseased in the opinion of Dr. Elliotson and Mr. W. J. Bryant, who made a post-mortem examination of his head. Some have assumed Haydon to have been a martyr to the cause of high art; but his life is a contradiction of this. He had no enemy but himself; he was the victim of the impetuosity and inordinate vanity of his own mind. As a painter also he was impulsive and desultory, and neglected all the most essential and common elements of excellence in his execution. He was extremely mannered and disproportioned in his forms, and with the exception of a grand style of design, and a warm and powerful colouring, we miss in his works every requisite of a fine picture. Though he numbered at one time some of our most distinguished painters among his pupils, as Sir Charles Eastlake, Sir Edwin Landseer, and George Lance the fruit painter, he served rather as a warning to them than otherwise, showing them what to avoid rather than what to imitate, and his efforts have remained wholly without influence on the art of his time, though he was egotistical enough to consider nearly all progress to have proceeded from himself, and identified the fate of British art with that of his own efforts.—(See the *Life of B. R. Haydon, Historical Painter, from his Autobiography and Journals*, edited and compiled by Tom Taylor, &c., second edition, 3 vols. 8vo, Longman, 1853.)—R. N. W.

HAYLEY, William, was born at Chichester in 1745. After studying at Eton he graduated at Trinity college, Cambridge. He had already evinced poetic talents, and acquired some distinction by college exercises and occasional pieces both in English and Latin. In 1766 he entered the Middle temple, but abandoned legal studies for literary retirement at his paternal estate of Eastham in Surrey. His first attempt at public authorship was a drama, "The Afflicted Father," which Garrick received for performance, but finally rejected. In 1792 occurred an event which, perhaps, has done more to preserve his memory than any of his compositions—his intimacy with Cowper. Hayley was at the time preparing an edition of Milton's works, for which Cowper had also an engagement. Hayley wrote to Cowper inclosing a highly complimentary sonnet; a correspondence ensued, resulting in a lasting friendship, and, finally, in the publication by Hayley of the "Life, Works, and Letters of Cowper," in 1803. Hayley's name is also connected with that of the historian Gibbon, to whom he addressed three epistles, and his intimacy with whom subjected him unjustly to the suspicion of free-thinking. Hayley's works are numerous—dramatic, miscellaneous, on subjects of art, and poetical. Of the latter, "The Triumphs of Music," and "The Triumphs of Temper," will be remembered through the caustic, though not

very just criticism of Byron in his English Bards, for which, however, he subsequently made amends. He died at Feltham in 1820. Hayley was a follower of Pope, but at a vast interval; his popularity was the result rather of his personal amiability, fine tastes, and associations with other literary men, than of a genius that did not raise him much above mediocrity.—J. F. W.

HAYMAN, Francis, a historical painter of some repute in his time, was born at Exeter in 1708, and learnt painting under Robert Brown. He first attracted notice in London as a scene-painter, and was employed in 1756 by Jonathan Tyers in the decorations of Vauxhall Gardens; he earned his income, however, chiefly by book illustration. Hayman painted same pictures from Shakspeare and from Don Quixote, and some works on a large scale of Lord Clive's victories in India. He was the second president of the Incorporated Society of Artists, an office he held until 1768, when he was chosen one of the original thirty-six members of the then newly-founded Royal Academy, and he was its first librarian. He died in 1776. He had several scholars, of whom the celebrated Gainsborough was one.—R. N. W.

HAYNAU, Julius Jacob, Baron von, born at Cassel in 1786, was an illegitimate son of William I., elector of Hesse, by Madame von Lindenthal. Entering the Austrian army, he served in the campaigns against Napoleon, and rose through the various military grades, until in 1844 he became field-marshal lieutenant. In the Italian wars of 1848–49 he was remarkable alike for military talent and for merciless severity. When the inhabitants of Brescia rose in arms to second Charles Albert in his final struggle, Haynau marched rapidly from Perugia, and invested the town, March 30, 1849. The defence was gallant; the punishment was terrible. The whole place was given up to fire and sword; nor did Haynau shrink from owning, in his official report, that the atrocities which shocked all Europe had been committed by his order. Soon afterwards the emperor recalled him to take command of the Austrian forces in Hungary. Haynau entered Raab on June 28; marching southward, he was at Szegedin on August 2nd, and in another week he entered Temeswar, after defeating the Hungarian forces on the banks of the Theiss. The Russian army did the rest. Until July, 1850, Haynau exercised an almost absolute sway in Hungary, and his rule was a veritable "Reign of Terror." He visited London; the workmen at Barclay & Perkins' brewery rose at him, mobbed him, chased him away, September 4, 1850. Few men blamed them very severely. He wandered over the continent, and narrowly escaped another beating at Brussels. At Paris the police protected him; but he was still hated and shunned as a man apart. Returning to Germany, he died in the autumn of 1853.—W. J. P

HAYNE, Thomas, a learned classical scholar and theological writer, born in 1581 at Thrussington in Leicestershire, and educated at Lincoln college, Oxford. In 1604 he became one of the ushers in Merchant Taylors' school, London, and was afterwards usher at Christ's hospital. He died in 1645, leaving funds to found a charity-school in Thrussington and two scholarships in Lincoln college.—G. BL.

* HAYTER, Sir George, portrait and historical painter, was born in St. James' Street, London, in 1792. His father, Mr. Charles Hayter, painter and professor of perspective to the Princess Charlotte, was known in his day as a highly successful teacher, and the author of two or three very useful and widely circulated works on drawing and perspective. Under his guidance Mr. George Hayter learned the rudiments of art, and then studied for some years in Italy. At first he practised miniature painting, and executed numerous portraits in chalk and crayons; but subsequently confined himself to painting in oil. In 1815 he was appointed miniature and portrait painter to Princess Charlotte and Prince Leopold. Mr. Hayter had given lessons in art to the Princess Victoria, on whose accession to the throne in 1837 he was named portrait and historical painter to the queen; and in 1841, on the death of Sir David Wilkie, he was appointed serjeant painter, or painter in ordinary, to her majesty. He was knighted in 1842. Besides such pictures as the "Marriage of the Queen and Prince Albert," and "Her Majesty taking the Coronation Oath," Sir George Hayter has painted numerous official and other portraits of her majesty, with many members of the court and higher circles; and he has also painted several historical pictures, some of them being of large size. Of these it will suffice to name his great work, "The First Reformed House of Commons," and "Latimer Preaching at St. Paul's Cross." Though his merits have received no academical recognition in this country, Sir George has been elected a member of the academies of St. Luke, Rome, Florence, Bologna, Parma, and Venice.—J. T–e.

HAYWARD, Sir John, one of the earliest of our historians, as distinguished from mere chroniclers, was born apparently about 1560, at or near Felixstow, on the coast of Suffolk. In that locality he received his early education, which was completed at Cambridge, where he took the degree of LL.D. His first work was the commencement of a Life of Henry IV., published just after the return of the earl of Essex from his Irish government, and dedicated to that nobleman. Some expressions in his book, taken in conjunction with his devotion to Essex, drew on him the hostility of the government, and he suffered a long imprisonment, which probably did not terminate until the death of the queen. With the accession of James, Hayward paid court to royalty, and published a reply to the jesuit Parsons on the succession. In 1610 he was appointed one of the historiographers, Camden being the other, of King James' abortive Chelsea college. He was patronized by Prince Henry, at whose instigation he completed his "Lives of the three Norman kings of England—William I., William II., Henry I.," published in 1613, and dedicated to Prince Charles, as was his disquisition, "Of Supremacie in matters of Religion," published in 1624. In 1616 he was admitted an advocate of doctors' commons, and was knighted, probably for his professional eminence, in 1619. Between 1615 and 1624, he published some devotional works, which seem to have been popular. He died in the June of 1627, leaving behind him a history of Edward IV., and some annals of the early years of Queen Elizabeth's reign. The "Complete History of Edward IV." was published in 1630, with a portion of that of Elizabeth. This work is reprinted in Kennet, and the "Lives of the Norman Kings" in the Harleian Miscellany. In 1840 Mr. John Bruce published, under the auspices of the Camden Society, the whole of the "Certain Yeeres of Queen Elizabeth's Reign," prefixing an excellent introduction on the life and writings of the author.—F. E.

HAYWOOD, sometimes spelt HEYWOOD, Eliza, described in the Biographia Dramatica as "perhaps the most voluminous female writer this kingdom ever produced," was born about 1693, and is said to have been the daughter of a London tradesman named Fowler. An unfortunate marriage, it is alleged, forced her into authorship by profession, to support herself and two children. It seems to have been before this that she appeared, in 1715, on the stage at Dublin, but met with as little success as that which subsequently attended her dramas. She made her début in literature by the publication of such works as the "New Utopia" (on the model of Mrs. Manley's New Atalantis), and the "Court of Caramania." As the authoress of these and very many other similar productions, she is classed, in the notes to the Dunciad, among "those shameless scribblers who, in libellous memoirs and novels, reveal the faults or misfortunes of both sexes, to the ruin of public fame or disturbance of private happiness." In the text of the satire, and with an obvious allusion to the irregularities of her life, she figures as one of the prizes for which Curll and Osborne contend:—

> "See in the circle next Eliza placed,
> Two babes of love close clinging to her waist."

Her biographers state that her later life and works were moral. Of these later works the chief is the "Female Spectator," 1744; but in it the voluptuous, if not the licentious element, is decidedly predominant. She died in February, 1756.—F. E.

HAZLITT, William, youngest son of the Rev. William Hazlitt, an able and accomplished Unitarian minister, was born at Maidstone, April 10, 1778. In 1787 he was put to a day-school at Wem in Shropshire, where he displayed unusual aptitude for learning. His letters to his family at this period exhibit an acuteness of observation, a ripeness of judgment, and a precocity of intellect, truly marvellous in a child of ten or twelve. In 1791 Hazlitt, now thirteen, addressed a letter to the *Shrewsbury Chronicle*, which the editor inserted, on occasion of the outrages offered to his idol Dr. Priestley at Birmingham. The composition, which the years of the writer render a marvel, is exceedingly interesting and curious: it is preserved entire in the "Literary Remains," published by Mason. At the age of fifteen (1793) Hazlitt, with a view to his profession as a dissenting minister, became a student at the Unitarian college, Hackney

At that establishment he neglected many of the routine duties, and spent his time chiefly in those pursuits for which in later life he was so distinguished, the prosecution of philosophical inquiry, and the search after abstract truth. At a very early period Hazlitt manifested an extreme distaste for the profession for which he was destined, and leaving college, returned home in 1795. He determined upon devoting himself to the study of painting as a profession. In the intervals of his work he prosecuted his study of the great metaphysical writers; and it was at the age of eighteen that he began the first rough sketch of his "Principles of Human Action." In 1802 Hazlitt took advantage of the peace of Amiens to visit Paris, where he painted copies (some upon commission) of the masterpieces at the Louvre. He remained abroad till the following spring. On his return he made the circuit of the Midland counties, and was highly successful in obtaining sitters. But unhappily he failed to satisfy his own fastidious taste, or to overcome a diffidence of his own powers; and it was not long before he determined to relinquish his new vocation, and by substituting the pen for the pencil to throw himself upon literature as a livelihood. In the same autumn he consequently came to London, and in 1805 he published anonymously an "Essay on the Principles of Human Action," of which he had sketched the first outline so far back as 1796. From that time till 1830 Hazlitt continued to be a large and conspicuous contributor to the leading serials and newspapers. His writings consisted of essays on miscellaneous subjects, but principally on art, poetry, and the drama; and they gained their author a wide and merited celebrity. The predominance of the personal over the abstract in Hazlitt's mind, had the effect of lessening the influence of his writings on his contemporaries; and this fact is exemplified in a striking manner by his attack on Southey and his "Letter to Gifford." "The faults of Hazlitt," says Bulwer, "have been harshly judged, because they have not been fairly analyzed; they arose mostly from an arrogant and lordly sense of superiority. It is into this that I resolve his frequent paradoxes, his bold assertions, his desire to startle. . . . I suspect that half which the unobservant have taken literally, he meant secretly in sarcasm. As Johnson in conversation, so Hazlitt in books, pushed his own theories to the extreme, partly to show his power, partly perhaps from contempt of the logic of his readers. He wrote rather for himself than others. He had a keen sense of the beautiful and the subtle; and what is more, he was deeply imbued with sympathies for the humane. . . . His intellectual honesty makes him the Dumont of letters, even where his fiery eloquence approaches him to the Mirabeau." Hazlitt died at London of a species of cholera on the 18th September, 1830, in his fifty-second year. "I confess," remarks the author of Eugene Aram, "that few deaths of the great writers of my time ever affected me more painfully than his. . . Hazlitt went down to dust, without having wore the crown for which he had so nobly struggled. Men with meagre talents and little souls could command the ear of thousands; but to the wisdom of the teacher it was deafened. Vague and unexamined prejudices, aided only by some trivial faults or some haughty mannerism of his own, had steeled the public—who eagerly received the doctrines filched from him second-hand—to the wisdom and eloquence of the originator." Of his publications, the following is a correct list arranged in chronological order—"Essay on the Principles of Human Action," 1805–35; "Free Thoughts on Public Affairs," 1806; "Reply to Malthus," 1807; "Abridgment of Tucker's Light of Nature Pursued," 1807; "The Eloquence of the British Senate," 1807, 2 vols.; "A New Grammar of the English Tongue," 1810; "Memoirs of Thomas Holcroft," 1816, 3 vols.; "Characters of Shakspeare's Plays," 1817, 1818, 1838, 1848, 1854, and Boston, U.S., 1818; "The Round Table," 1817, 2 vols. (in conjunction with Leigh Hunt), third edition, 1841; "A View of the English Stage," 1818, 1821, 1851; "Lectures on the English Poets," 1818, 1819, 1841; "Lectures on the English Comic Writers," 1819, &c.; "Political Essays," 1819, 1822; "Table Talk, or Original Essays," 2 vols., 1821–22, 1824, 1845–46; "Lectures on the Dramatic Literature of the Age of Elizabeth," 1821, 3rd ed., 1841; "Characteristics in the Manner of Rochefoucault's Maxims," 1823, n. d., 1837; "Liber Amoris, or the New Pygmalion," 1823; "Sketches of the Principal Picture Galleries of England, with a Criticism on Marriage a la Mode," 1824; "Notes of a Journey through France and Italy," 1825; "Spirit of the Age, or Contemporary Portraits," 1825, 3rd ed., 1858; "Select Poets of Great Britain," 1825; "Plain Speaker, or Opinions on Books, Men, and Things," 2 vols., 1826, 1851, 1852; "Life of Napoleon Bonaparte," 4 vols., 1828–30, 1852; "Conversations with James Northcote," 1830; "Life of Titian" (attributed wrongly to Northcote), 1830. Of his abridgment of Tucker, Dr. Parr, a thorough master of the original in seven volumes, used to say that he never could tell what had been omitted.—W. C. H.

HEAD, Sir Edmund Walker, Bart, governor-general of Canada, was born in 1805 at Wiarton Place, near Maidstone, Kent. Educated at Oriel college, Oxford, he took a first class in classics at the university examination in 1827, was elected fellow of Merton college, and in 1834 university examiner in classics. In 1836 he married, and in 1838 succeeded his father, the Rev. Sir John Head, as eighth baronet. In 1841 he was appointed commissioner of the poor-laws. The administrative ability shown in this office prepared the way for his appointment in 1847 as lieutenant-governor of New Brunswick; whence he was promoted, in 1854, to succeed the earl of Elgin as governor-general of Canada. This important position he held till 1861, when he was made one of the civil service commissioners. He wrote the article "Painting," and some of the artistic biographies in the Penny Cyclopædia. He also edited and annotated the translation of Kugler's Hand-Book of Painting—the German and Dutch Schools; and wrote a companion volume, the "Spanish and French Schools," 8vo, 1848; second edition, 1854. Sir Edmund was likewise the author of a small volume entitled "Shall and Will," or two chapters on future auxiliary verbs, which went through a second edition. He died in January, 1868.—J. T—e.

* HEAD, Sir Francis Bond, Bart., ex-lieutenant-governor of Upper Canada, a versatile and popular writer, was born on the 1st of January, 1793, at the Hermitage, near Rochester. He entered the royal engineers, and was on duty in Edinburgh as a captain of that corps, when, in 1825, he accepted an invitation to manage the working of gold and silver mines in Rio de la Plata. The enterprise was an unsuccessful one; but to his share in it the reading public was indebted for his "Rough Notes taken during some rapid journeys across the Pampas," &c., which appeared in 1826. In 1830 Major Head (as he now was) contributed to the Family Library a "Life of Bruce the African Traveller;" and in 1833 he published anonymously, "Bubbles from the Brunnen of Nassau, by an Old Man." In the November of 1835 he was offered the lieutenant-governorship of Upper Canada—then in a state of discontented excitement—with the further promise of a baronetcy, and consented to accept the post. His rule of Upper Canada was marked by an insurrection; and his own feelings being in favour of the loyalist party in that colony, he resigned in the autumn of 1837. Created a baronet, and returning to England in 1838, he published in the same year a "Narrative (followed by a supplementary chapter) in defence of his Canadian administration." "The Emigrant," published in 1846, combines with his views of Canadian politics sketches of Transatlantic life and scenery. His "Defenceless State of Great Britain" was published in 1850, and his "Faggot of French Sticks" in 1851. In 1852 appeared his "Fortnight in Ireland;" and in 1857 his "Descriptive Essays," contributed to the *Quarterly Review*. In 1860 he published "The Horse and his Rider." Sir Francis Head enjoys a pension of £100 a year "for his services to literature;" and married in 1816 a daughter of the Hon. Hugh Somerville.—F. E.

HEAD, Sir George, brother of the foregoing, was born in 1782, and educated at the Charter-house. In 1808, as a captain in the West Kent militia, he paid a visit to Portugal, to become a commissariat clerk in the British army in the Peninsula; and in this department he rose to be intrusted with the charge of the commissariat of Picton's division. In 1814 he was despatched to Lake Huron to manage the commissariat department of a naval establishment to be formed on the Canadian lakes, in consequence of the war with the United States. On the speedy restoration of peace he returned to England, but was soon sent again to Halifax, Nova Scotia, where he remained several years. His Nova Scotian and Canadian experiences were recorded in an interesting and successful volume, "Forest Scenes and Incidents in the Wilds of North America," published in 1829. Knighted in 1831, he published in 1836 his "Home Tour through the Manufacturing Districts of England;" which was

followed in 1837 by a "Home Tour through various parts of the United Kingdom," to the later volume being appended his autobiographical "Memoirs of an Assistant Commissary-general." In 1849 appeared his "Rome, a Tour of many Days," which is valuable for its minute topographical details. He was the author of an English translation of the Memoirs of Cardinal Pacca, 1850; and of the Metamorphoses of Apuleius, 1851. He died in the May of 1855.—F. E.

HEARNE, Samuel, an enterprising English explorer, was born at London in 1745. At the age of eleven he entered as midshipman in the royal navy, and afterwards passed into the service of the Hudson Bay Company, as quartermaster. Hearne speedily attracted notice by the ability with which he executed the task intrusted to him in 1768 of examining portions of the coasts of Hudson Bay to the northward of Fort Churchill (then Fort Prince of Wales), with a view to the improvement of the fishery. It was determined to employ him in a more arduous undertaking, the objects of which were twofold—to reach the copper mines reported by the Indians to occur on the banks of a river in the distant interior, and to ascertain the existence of the sea upon the northern shores of the American continent, with a view to the often-mooted question of a north-west passage between the two great oceans. Hearne ultimately accomplished both purposes. He set out from Fort Churchill, accompanied by two Europeans and some Indians, on November 6, 1769; but after fifteen days' march to the north-westward the Indians abandoned him, and he was obliged to return. After another unsuccessful attempt he set forth for the third time on December 7, 1770, and following a more westerly course—his party of guides increased, as they advanced, by numerous bodies of natives—Hearne at length reached, on July 13, the desired banks of the Copper-mine river, which he descended for about thirty miles, until it reached the sea. He re-entered Fort Churchill after an interval of eighteen months and twenty-three days. Hearne was subsequently appointed to the government of Fort Churchill. In 1782 this establishment was destroyed by a French squadron under La Perouse, who generously restored to Hearne the manuscript journals of his travels to the Copper-mine. Hearne superintended the rebuilding of the fort in the following year, but in 1787 finally returned to his native country, where he died of dropsy in 1792. The record of his principal achievement was published in 1795.—W. H.

HEARNE, Thomas, an eminent literary antiquary was born in 1678 at Littlefield Green, in the parish of White Waltham, Berks, of which his father was clerk and schoolmaster. By the kindness of Mr. Cherry, a neighbouring squire, the boy was sent to the Free school of Bray, where he made himself remarkable by his assiduity and capacity for study. In 1695 Mr. Cherry took him into his own house for a time, then sent him to Oxford, and had him entered a batteler of Edmund Hall. To the university he became so attached that, spite of many provocations and temptations, he never left it till his death, forty years afterwards. He was employed by Dr. Mill, the editor of the Greek Testament, to collate some MSS., and on a subsequent occasion was sent to Eton college to compare a MS. of Tatian and Athenagoras. His friend, Mr. Cherry, also gave him a commission to transcribe Spelman's History of Sacrilege, for the purpose of publication. He took the degree of B.A. in 1699, and soon received the offer of a colonial appointment as a missionary, which he declined. He seems to have had an invincible repugnance to two things especially, namely, entering into holy orders, and quitting Oxford. The talisman which bound him to the place was doubtless the Bodleian library. There he spent as much of every day as the regulations would permit. His diligence and knowledge attracted the notice of Mr. Hudson, the principal librarian, who in 1701 appointed him to the office of assistant keeper. The library derived great benefit from his orderly mind and his zealous assiduity. In 1703 he took the degree of M.A., again refused preferment, and in 1712 succeeded to the office of second keeper of the library, having made a condition that he should be janitor also for the sake of holding the keys of the great storehouse. Hudson's opposition to this arrangement was very strong, and he took steps to eject Hearne altogether from the library. The explanation of this hostility is to be found partly in the antiquary's staunch jacobitism, a curious feature in the character of a secluded scholar. So sturdy and uncompromising, however, was he on this subject that, when in 1716 an act was passed requiring all office-holders to take the oaths of allegiance to the new sovereign under a penalty of £500, Hearne declined performing the duties of his office, and remained a nonjuror the rest of his life. He declined many further proposals made to draw him away from Oxford, where he died after a short illness on 10th June, 1735. His MSS., including his diaries, which alone make one hundred and forty-five small volumes, were left to Mr. Bedford, who sold them to Mr. Rawlinson, who again bequeathed them to the Bodleian.—R. H.

HEATH, Benjamin, recorder of Exeter, and an eminent scholar and critic, author of an "Essay towards a demonstrative proof of the Divine Existence," &c., and of Latin notes on the Greek dramatic poets, died in 1766.—G. BL.

HEATH, Charles, son of James Heath, was born about 1785, and died on the 18th of November, 1848. Like his father, he was a very skilful engraver, but most successful in his book plates, some of which are extremely delicate and graceful. In his later years he was best known as the most prolific and popular engraver of plates for the annuals. These extensive publishing engagements led to the employment of so many pupils and assistants, his own work being confined to superintendence, that his establishment became in fact a sort of manufactory, to the necessary deterioration of the art.—J. T–e.

HEATH, James, line engraver, was born in 1765. He was an artist of great ability, but his plates are very unequal. Many of his book plates, especially those after Stothard, are very charmingly engraved. He died November 15, 1834. James Heath was an associate engraver of the Royal Academy.—J. T–e.

HEATH, Nicholas, was born about the year 1500 in the city of London. He received his early education at St. Anthony's school, of which Sir Thomas More had been a pupil; and in 1519 graduated B.A. of Christ's college, Cambridge. Taking holy orders, he was instituted to the church of Hever in Kent; and after receiving other preferments became archdeacon of Stafford, almoner to the king, Henry VIII., who made him successively bishop of Rochester and of Worcester. In the reign of Edward, although he had opposed the measure, he was appointed one of the commissioners for carrying out the act for the use of the new book of Common Prayer. Refusing to sign the new ordination form, he was imprisoned and deprived of his bishopric. On the accession of Mary he was restored, translated to York, and the great seal was committed to him. Though the persecution of the protestants continued under his nominal auspices after the death of Gardiner, Mr. Foss, in his Lives of the Judges, hints that there is no evidence to connect him with the continuance of the Smithfield fires. On the death of Mary the archbishop announced the event to parliament and ordered the proclamation of Elizabeth, who, however, did not restore to him the great seal, although she retained him as a member of the privy council. He was one of the prelates who refused to "assist" at the coronation of the new sovereign, and in his place in the house of peers he vigorously opposed the act for the royal supremacy in a speech which has been preserved, and is an interesting memorial of the parliamentary oratory of the olden time. After the passing of the act he declined to take the oath, was once more deprived and committed to the Tower, from which he was released after a long imprisonment. He withdrew to his property at Chobham in Surrey, where he remained in studious tranquillity till his death in 1579.—F. E.

HEATHCOAT, John, was born in 1784 at Long Whatton in Leicestershire. His father, a small farmer, apprenticed him at an early age to a framesmith, with whom he acquired a practical knowledge of the mechanism of the stocking frame and warp machines. By the application of a clever apparatus to one of these machines, mitts of a lace-like appearance were produced, which first suggested to the ingenious inventor the idea of making lace by machinery. Having completed the term of his apprenticeship, he commenced business on his own account as a "setter up" of hosiery and warp frames in Nottingham, where in his leisure hours he pursued with untiring energy the design of constructing a machine that should simultaneously do the work of the pillow, of the multitudinous pins, threads, &c. This great conception, after wondrous efforts, was at length successfully perfected. Reward followed quickly on success: the first square yard of plain net was sold at £5. For the last twenty-five years the average price has been 5d. per yard. In 1816 the factory in which Mr. Heathcoat's business was carried on at Loughborough was attacked by the Luddites and the lace frames destroyed. This disaster led to the removal of the

manufacture to Tiverton. On the passing of the reform bill, Mr. Heathcoat was returned as member for that borough, and continued until within two years of his death in the regular discharge of his parliamentary duties. At the age of seventy-seven, January 18, 1861, after repeated attacks of paralysis, he died at his seat, Bolham House, Tiverton.—E. B. L.

HEATHCOTE, Ralph, D.D., a miscellaneous writer and controversialist of some note, was born on 19th December, 1721, at Barrow-upon-Soar, Leicestershire, where his father was curate. In 1741 he was admitted a member of Jesus college, Cambridge, where he published, in 1746, a small work, "Historia Astronomiæ." Having obtained public notice by his pamphlets in the controversy raised by Dr. Middleton regarding miracles, he was, in 1753, appointed assistant preacher at Lincolin's inn chapel. In the following year he combated, in a pamphlet, Lord Bolingbroke's opinions. On becoming a magistrate he published the "Irenarch, or justice of the peace's manual," 1771, to which he prefixed a memoir of himself. In 1785 he left London altogether, to pass the remainder of his life at the vicarage of Sileby and at Southwell, where he held the important office of vicar-general. In 1786 he published a "Sylva, or collection of anecdotes," &c. He died 28th May, 1795.—R. H.

HEBEDJESU. See Ebedjesu.

HEBEL, Johann Peter, a distinguished German poet, was born at Basle on 11th May, 1760, and died at Schwetzingen on 22d September, 1826. He studied theology at Erlangen, and in 1791 obtained a mastership in the gymnasium at Karlsruhe, where he was successively raised to the highest ecclesiastical dignities. His poems, unrivalled for naiveté and loveliness, are written in the Allemañic dialect, but have been repeatedly translated into high German. Hebel is, however, no less esteemed for his collection of popular tales and sketches.—K. E.

HEBENSTREIT, Johann Ernst, a German writer, anatomist, naturalist, and traveller, born in 1703. He studied at Leipsic, and took part in a scientific mission to Africa. He was subsequently professor at Leipsic, where he died in 1757. He wrote a Latin poem, "De Homine," which won for him the title of the German Lucretius.—B. H. C.

HEBER, Reginald, second bishop of Calcutta, and one of the most pleasing of our modern minor poets, was born on the 21st April, 1783, and died on the 3rd of the same month, 1826. The Hebers are a Yorkshire family, considerable in respect both of its influence and antiquity. Reginald, the most famous of the name, was the son, by a second marriage, of the Rev. Reginald Heber of Marton in Yorkshire, and was born at Malpas in Cheshire, a living at that time held by his father. He early gave signs of a most amiable disposition, and of an eager, insatiable love of knowledge—characteristics that peculiarly distinguished him through life. From a child he was fond of reading and reciting poetry, and it is said that even at the age of seven his own poetical talents had budded in a translation of Phædrus into English verse. But the greatest of all the delights of his boyhood was in reading the Bible—a circumstance that explains much of that fondness for all things oriental which afterwards exercised so great an influence on his studies, and was among the reasons that determined his choice in the most important event in his life. At eight years of age he went to the grammar-school of Whitchurch; and in 1796 was placed under the care of Mr. Bristow, a clergyman who took a limited number of pupils at Neasdon, in the neighbourhood of London. Four years afterwards he was entered of Brazennose college, Oxford, and commenced an academical career that proved extraordinarily brilliant and successful. The University prizes for Latin verse, for the English poem, and for the English prize-essay were successively awarded him. His "Palestine," which was written when he was only nineteen, is without doubt the best prize poem in the language, and is now incorporated for ever with the poetry of England. It is, however, the most considerable of his poetical productions; he wrote only a few fugitive pieces after the publication of his small but well-known miscellaneous volume of poems in 1812. Perhaps, however, we ought to except a series of hymns (part of which he composed, but did not publish), which he intended to be in relation to the gospels for the several Sundays throughout the year. The few which he did write are so incomparably excellent, that it is matter of regret that he did not live to complete this series.

In 1804 Heber was elected a fellow of All Souls, and in the following year set out on a continental tour in company with Mr. John Thornton, son of the member for Surrey. The two friends proceeded through Russia, the Crimea, Hungary, Austria, and Prussia, the rest of the continent being at that time shut by war against Englishmen. They returned to England in October, 1806. Heber's journal of his tour has been published in his Life by his widow, and certainly more extraordinary powers of observation and remark were never exhibited by one so young in years. Some of his observations upon Russia and the Crimea were published as notes to Dr. Clarke's well-known volume. Having in 1807 been instituted by his brother to the valuable family living of Hodnet, which had been reserved for him, he married Amelia, daughter of Dr. Shipley, dean of St. Asaph, and settled himself in his rectory. He was the very model of a parish minister. He was daily among his parishioners, advising them in difficulties, comforting them in distress, and kneeling, often to the hazard of his own life, by their sick-beds. In no scene of his life, has it been said, did his character appear in greater beauty than whilst he was living at Hodnet, "seeing God's blessings spring out of his mother earth, and eating his own bread in peace and privacy." Heber still devoted his leisure hours to his favourite literary pursuits, publishing at this period an edition of the works of Bishop Jeremy Taylor, to which he prefixed an eloquently-written life. He contributed frequently to the *Quarterly Review*, and busied himself in making collections for a new edition of Calmet with notes. In 1815 he was appointed Bampton lecturer, and chose for his subject "The Personality and Office of the Christian Comforter." Two years afterwards the bishop of St. Asaph appointed him to a stall in that cathedral; and in April, 1822, he was elected preacher of Lincoln's inn. Heber was now in great repute as a zealous churchman and accomplished divine, and there was every likelihood that he would be soon raised to a bishopric in England. The see of Calcutta, however, had lately fallen vacant by the death of the excellent and learned Dr. Middleton, first English bishop of India, and an offer of the appointment to this vast diocese—which at that time embraced not only India and Ceylon, but also the Mauritius and Australasia—was made to Heber by his friend the Right Hon. W. Williams Wynn. Twice he declined the offer; not, however, without some misgiving of heart. He could not look forward to an Indian climate but with apprehension; not indeed for himself—for none was ever more ready for every kind of self-sacrifice—but for his wife and child. Still a splendid opportunity of usefulness was offered him; and it at length appeared to him that the superintending hand of Providence was clearly discernible in it. Accordingly, he had no sooner given than he withdrew his second refusal; nor did he ever regret his altered resolution. He preached his last sermon at Hodnet—one of the finest of his discourses—on Sunday, 20th April, 1823; and, on the 16th of June of the same year, embarked with his family a little below Gravesend, and, accompanied to the ship by many sorrowing friends, bade adieu to England.

When Heber arrived at Calcutta he found himself confronted by an enormous amount of work—enough to have filled even the strongest with confusion; but, nothing daunted, the brave man took the yoke upon him, and toiled on till his strength was spent, "when suddenly there shined round about him a light from heaven, and he fell to the earth." It was at Trichonopoly on the 3rd April, 1826, that he was cut off by an apoplexy, while using the bath. So died one of the most exemplary christian bishops. He went forth from England in the flower and vigour of his manhood; but the ardours of an Indian sun, combined with the incessant labours and journeyings of little more than two years, brought him to an untimely grave. During the brief period of his episcopate he had visited nearly all the important stations in India and Ceylon. He was instant in season, out of season; regulating, preaching, catechising, baptizing, confirming. And it is the best testimony of his worth, that when he fell at last, in the heat and burden of the day, no such lamentation has been ever raised in India, except that which followed the death of Henry Havelock.

Reginald Heber, it is true, did not belong to the highest order of intellects. But to much strength, eagerness, and versatility of mind, he united a force and beauty of character that distinguished him above most men. He was indeed one of the most happily constituted of men; possessing, as he did, a character almost perfect in the development and harmony of its parts, and exemplifying the refinement and civilization of England in their highest glory and perfection. Besides the works of Heber

already mentioned, the public are now in possession of several volumes of his sermons, and of his Indian journal. The excellent Life of him by his widow was given to the world in 1830. The Last Days of Heber, a small but most interesting volume, by Thomas Robinson, chaplain to the bishop, contains much information respecting Heber's labours in India.—R. M., A.

HEBER, Richard, an eminent bibliomaniac, elder half-brother of the preceding, was born at Westminster on the 5th of January, 1773. Educated privately, he proceeded to Brasennose college, Oxford, where he began the accumulation of a library, chiefly classical. At nineteen he published an edition of Silius Italicus and printed one of Claudian. He began his career, in the heyday of the school for the illustration of Shakspeare, by the study of even the obscurest contemporaries of the great poet; and in the society of such men as Stevens and Malone, he became a collector of the works of our old dramatists and poets. From this to bibliomania there was but a step, and Heber became the *facile princeps* of bibliomaniacs; the death of his father in 1804 leaving him heir to considerable estates, and allowing him ample means for the indulgence of his favourite tastes. He was through life in constant communication with all the old booksellers of the United Kingdom; and on hearing of the attainability of a rare or curious book, has been known "to put himself into the mail-coach and travel three, four, or five hundred miles to obtain it, fearful to intrust the commission to a letter." He travelled extensively on the continent in pursuit of such treasures; and when he died he left full of books, his residence at Pimlico, a house in York Street, and extensive libraries at Oxford, Paris, Antwerp, Brussels, and Ghent. Sir Walter Scott has immortalized him in the introduction to the sixth canto of Marmion; and it was Heber who unearthed John Leyden in Archibald Constable's old book shop and introduced him to Scott. Heber silently represented Oxford university in the house of commons during the years 1821–25. He died at Pimlico on the 4th of October, 1833.—F. E.

HEBERDEN, William, an eminent physician and medical writer, born in London in the year 1710, was sent at an early age to St. John's college, Cambridge, and became M.D. in 1739. He remained at Cambridge about ten years longer as a practitioner of physic. In 1746 he became a member of the Royal College of Physicians; and two years afterwards he left Cambridge and established himself in London, where he was employed in a very extensive medical practice during more than thirty years. He died on the 17th of May, 1801. Dr. Heberden was the author of several papers communicated to the Royal Society, of which he was elected a fellow in 1769. He was also the projector of the Medical Transactions, and contributed to the first three volumes. But far the most important production of his pen is a work which appeared in 1802 under the title "Commentarii de Morborum Historia et Curatione." Two editions of this admirable work were published in Germany. Dr. Heberden was a man of deep religious convictions, and paid £200 to the widow of Dr. Conyers Middleton for a sceptical treatise left in manuscript by her husband, in order to destroy it.—His son, Dr. William Heberden, was likewise the author of a valuable work "On the Increase and Decrease of different Diseases," London, 1801.—G. BL.

HEBERT. See Herbert.

HÉBERT, Jacques René, was born at Alençon, of obscure parents, in 1755. Coming to Paris, he lost two situations by his embezzlements, and he was living in the most abject poverty when the Revolution broke out. He then became editor of *Le Père Duchesne*, which Mr. Carlyle calls the "brutallest newspaper yet published on earth." In 1792 he was made substitute to the procureur-syndic, Chaumette; and when a moderate majority in the convention had him arrested in May, 1793, the people rose and released him. During the trial of Marie Antoinette, he brought a charge against her too revolting to be here repeated—a charge which she spurned with touching dignity, and which made Robespierre himself lose all patience with Hebert's brutality. On the 13th March, 1794, Saint-Just denounced him from the tribune; he was arrested that very night, and guillotined on the 22nd. He died like a coward. He was married but a year, and his widow was executed on the same day as the widow of Camille Desmoulins.—W. J. P.

HECKEWELDER, John, distinguished as a Moravian missionary to the American Indians, was born in England, of a German family, in 1743. Proceeding to America as a preacher, he lived and laboured for about forty years amongst the Indians of Pennsylvania, and made himself a perfect master of their various dialects. After many romantic adventures he established himself at Bethlehem, and thence communicated to the Philosophical Society of Pennsylvania the results of his observation and research. His work, which is exceedingly interesting, was published at Philadelphia in 1819 as part of the Transactions of the American Philosophical Society. He endeavoured to prove that all the Indian languages, despite apparent differences, spring from a single stock, and that stock analogous to none known upon the older continents. During the War of Independence he was protected from all violence by his Indian disciples. His blameless and useful life terminated in 1826.—W. J. P.

HECQUET, Philippe, a French physician, born at Abbeville in 1661. He finished his philosophical course at Paris, and afterwards studied for the church, but at last he embraced the medical profession. In 1688 he succeeded Hamon as physician to the brotherhood of Port-Royal; and taking his predecessor as his model, he lived the life of an ascetic, and daily visited the sick within a circuit of four or five leagues, always travelling on foot. His strength failing, he returned to Paris, where he was appointed about 1697 to lecture on the Materia Medica. In 1726, being physician to the Carmelites of Rue Saint Jacques, he chose a small lodging in their outer court, where he passed the last ten years of his life devoted to penance and study, and liberally dispensing pecuniary assistance and medical advice to the poor who came to him for relief. His death, which was in strict harmony with his life, occurred on the 11th April, 1737. One of Hecquet's first works was a "Treatise on Bleeding," which was vigorously attacked by Andri. The work of Hecquet best known was his "Medicine, Surgery, and Pharmacy for the Poor," which was long very popular.—G. BL.

HEDELIN. See Aubignac.

HEDERICH, Benjamin, a German humanist, was born at Geithayn, Saxony, 12th December, 1675, and died at Grossenhayn, July 18, 1748. He is the author of the celebrated "Lexicon Manuale Græcum," which has often been reprinted and edited, both in Germany, by Ernesti, Wendell, and Pinzger; and in England, by Sam. Patrick, 1727, by Morell, 1778, and Taylor, 1803. He published also a Lexicon Manuale Latino-Germanicum, a Mythological Lexicon, and some other valuable dictionaries.—K. E.

HEDIO, Caspar, a German reformer, was born in 1494 at Ettlingen in Baden, and studied at the universities of Freiburg and Basle. He succeeded Capito in the service of the archbishop of Mainz, and was for some time his court preacher and spiritual vicar. He espoused the doctrines of Luther, but found it impossible to obtain any recognition of them at the court of the ecclesiastical elector. He removed in consequence to Strasburg, where in 1529 he was appointed preacher in the cathedral and professor of theology, and became closely associated with Capito and Bucer in carrying on the work of the Reformation in the south of Germany. When the Interim was forced upon Strasburg by Charles V. he manifested great decision, and preferred to resign his position rather than comply with principles and practices which he disapproved. He died 17th October, 1552.—P. L.

HEDLINGER, Jean Charles, a celebrated Swiss medallist, was born at Schwytz, the capital of the canton of the same name, March 28, 1691. While yet a boy he devoted all his thoughts to medal engraving. Without any knowledge of the processes he began to engrave; he forged his own tools as he felt need arise for them; and he produced engravings which, however deficient in technical qualities, foreshadowed the eminence he ultimately attained. He was placed under G. Crauer, the director of the mint of Vallais, where his progress was so rapid that he was soon commissioned to engrave the dies for the coins of the republics of Montbeliard and Porentrui. Eagerness to excel now led him to enter the studio of Saint-Urbain at Nancy, and to accompany that master in 1717 to Rome. At Rome he diligently occupied himself in studying the antique. At the invitation of Charles XII. he went to Stockholm, and was appointed director of the Mint. For many years Hedlinger continued to hold this post, and the coins and royal medals designed by him have never been approached by those of any other period in the history of Sweden. He was also much employed in preparing medals for great state occasions for the kings of Denmark. In 1726-28 he went to Rome and there engraved a medal for

Benedict XIII.; and, after many refusals, he went in 1735 to St. Petersburg to engrave some medals for the Empress Anne of Russia. In 1737 he returned to Stockholm, but some years later he was compelled by the rigour of the climate to leave Sweden altogether. His later years were spent at his native place, where he died March 14, 1771. A handsome folio volume with engravings of about one hundred and seventy of his chief medals, and a life by C. Mechel, was published at Basle in 1778.—J. T–e.

HEDWIG, JOHANN, a distinguished German botanist, was born at Cronstadt in Transylvania in 1730, and died at Leipsic in 1799. He showed an early passion for botany, and with the view of indulging it he prosecuted the study of medicine at Leipsic. He went afterwards to Chemnitz in Saxony, where he devoted attention to the grasses and cryptogamic plants. In 1781 he returned to Leipsic, when he was appointed first professor of medicine, and subsequently, in 1789, professor of botany and director of the botanic garden. These offices he continued to fill until his death. He was an excellent observer, and did much to advance the cause of botany, more especially in the muscological department. His work entitled "Fundamentum Historiæ Naturalis Muscorum frondosorum," &c., was published at Leipsic in 1782, and is a pattern of microscopical observation and physiological research. He wrote much on botany, and at the time of his death was engaged in a work entitled "Species Muscorum frondosorum," &c., which was published subsequently as a posthumous work by Schwægrichen. A genus of mosses was named Hedwigia after him.—J. H. B.

HEEM, JAN DAVID DE, a celebrated Dutch fruit and flower painter, and also of all such objects as are called still-life, glass, metal, &c., was the son of a painter of the same name, and was born at Utrecht in 1600. He died at Antwerp in 1674.—His son, CORNELIUS DE HEEM, born in 1630, was also an excellent painter in the same department of the art.—R. N. W.

HEEMSKERK, MARTIN, a celebrated old Dutch painter, born at Heemskerk in 1498. His family name was Van Veen, and his father, who was a farmer, employed young Martin in ordinary farm labour; but the son having a strong desire to be a painter, fled from home and placed himself with an obscure painter of Delft. He afterwards studied under Schoorel at Haarlem, and in 1532 he visited Rome, where he remained three years, and became known as an imitator of Michelangelo, under the name of Martin Tedesco. To judge from his works in the gallery at Munich, the principal now remaining, he does not seem to have possessed much originality, and was but an inferior follower of the great Flemish painters. He died rich at Haarlem in 1574. There is a "Last Judgment" by him at Hampton Court. Though his pictures are now scarce, prints after him are numerous.—R. N. W.

HEERBRAND, JAMES, an eminent Lutheran theologian of the sixteenth century, was a native of Giengen in Swabia, where he was born in 1521. He studied at Wittenberg under Luther and Melancthon, 1538–43. On his return home he was immediately ordained deacon in Tübingen, and afterwards became pastor and superintendent at Herrenberg. In 1551 he was one of the deputies sent by Duke Christopher of Wurtemburg to the council of Trent, and in 1556 he assisted in introducing the Reformation into the dominions of the margrave of Baden. He was soon after made professor of theology at Tübingen, an office which he continued to fill with great diligence and usefulness for forty years. In 1598 he succeeded Andreä in the chancellorship, which he held for eight years; and in 1600 he died in his seventy-ninth year. His writings were very numerous, but the most famous of his works was his "Compendium Theologiæ," first published in 1573, and frequently reprinted not only in Tübingen, but also in Leipsic, Wittemberg, and Magdeburg. It was even translated into Greek for the use of the Greek and Oriental churches.—P. L.

HEERE, LUCAS DE, a celebrated Flemish painter, born at Ghent in 1534; both his parents were artists—his father a sculptor, and his mother a miniature painter. After he had acquired the first rudiments from his father, he became the pupil of Frans Floris. He subsequently visited France and England, and was patronized by our Queen Elizabeth, of whom there is a very flattering allegory by De Heere at Hampton Court—Juno, Minerva, and Venus, are all put to confusion by the sudden appearance of our queen amongst them. De Heere was poet as well as painter, as we are informed by Van Mander. In 1570 he painted a gallery for Edward, earl of Lincoln, then lord high-admiral, in which he represented the costumes of different nations; but because the Englishman was always changing his dress, he represented him naked with a pair of sheers in his hand surrounded by materials—a device he borrowed, says Walpole, from Andrew Borde's Introduction to Knowledge. He died at Ghent in 1584. Of his poetical works the principal is "The Garden of Poetry" (Boomgaard der Poësÿë). He was Van Mander's master.—R. N. W.

HEEREN, ARNOLD HERMANN LUDWIG, an eminent German historian, was born 25th October, 1760, at Arbergen, near Bremen, where his father was pastor. He received a careful education at home and at the Bremen cathedral school, and devoted himself to the study of philosophy and history at Göttingen under Heyne (whose daughter he afterwards married) and Spittler. Soon after he began lecturing, and published an edition of "Menander de Encomiis," which made him favourably known in the learned world of Germany. He then took great pains in preparing an edition of Stobæus' Eclogæ Physicæ et Ethicæ, 4 vols., 1792–1801, with a view to which he ransacked the principal libraries of Italy, Paris, and the Netherlands. After his return to Göttingen he was appointed professor extraordinary in 1787, and some years later professor ordinary of philology, in addition to which chair he also obtained that of history in 1801. At the same time he became an active member of the Royal Göttingen Society, and in 1827 succeeded Eichhorn as editor of the Göttingen *Gelehrten Anzeigen*, which he conducted till his death on the 7th March, 1842. From philology Heeren turned by degrees to the exclusive study of history, in which field he has indeed reaped his fairest laurels. This transition was chiefly effected by the study of Polybius, to which we owe Heeren's "opus magnum," his "Ideas on the Politics, the Intercourse, and Commerce of the Principal Nations of the Ancient World," which in every respect must be considered as a standard work. The "Ideas" was followed by the "History of Classical Literature," a work highly eulogized by Hallam. Heeren's "Histories of the Ancient States, and of the European States and their Colonies," were the fruits of his lectures, and abound in original suggestions. For his "Investigations into the History of the Crusades" he was awarded a prize by the National Institute of France. Among his many minor works are the biographies of Johannes von Müller, and his own father-in-law, Chr. G. Heyne. A collective edition of his historical works was published in 15 vols., 1821–26.—K. E.

HEERKENS, GERARD NICHOLAS, was born at Groningen in 1728. He adopted the medical profession, but is only known as a man of letters. His reputation rests on his poems in Latin and Italian. While in Italy he visited Rome in 1760, where he was elected a member of "Gli Arcadi." The discovery of Horace's villa is due to him. He visited Venice, where he published his "Iter Venetum." He died in 1801.—J. F. W.

HEERMANN, otherwise HERMANN, JOHN, a German poet and divine, born in Silesia in 1585. He was a protestant, and during the Thirty Years' war suffered much in consequence of his religion. He at length took refuge at Lissa in Poland, where he died in 1647, leaving numerous works in verse and prose, particularly "The Music of the House and Heart."—B. H. C.

HEGEL, GEORG WILHELM FRIEDRICH, the profoundest of German metaphysicians, was born at Stuttgart on the 27th August, 1770. He could trace his descent through a long line of Carinthian and Swabian ancestors who had filled respectable places in the middle ranks of society, and some of whom, in the time of the Thirty Years' war, had suffered persecution and expatriation on account of their attachment to the protestant cause. His father was superintendent of the ducal finances—a post, it may be supposed, of much trust and responsibility. The Swabian temperament—its gravity, straightforwardness, and perseverance—is said to have declared itself at an early period in the life and conversation of the future philosopher. While still in his teens he went by the nickname of "the old man." His school and college diaries, extracts from which have been published by his biographer Rosenkranz, attest the extent and variety of his studies. They afford evidence of indefatigable industry, of pains and thoroughness, rather than of precocity of genius. Method and persistency were the characteristics of the youthful scholar, as they were of the mature metaphysician. At the university of Tübingen, to which he proceeded in 1788, he was a fellow-student with Schelling—a kindred spirit, who presented, too, some very decided points of contrast. For a time

they lived together in the same room; and the intimacy thus commenced, exercised from first to last a marked influence, partly through sympathy and partly through rivalry, on the destinies of these two great thinkers. In later life they had their differences. "They stood aloof, the scars remaining;" and so wide, indeed, was the breach that, after Hegel's death, Schelling was summoned to Berlin to preach down the doctrines of his early friend, which were supposed to have become too dominant and exclusive—an enterprise which he attempted without much success. But in those early days at Tübingen, in the springtime of their youth, the identity of their aspirations (it was the era of the French revolution, when politics were more engrossing even than philosophy) seems to have knit them together, as it afterwards did at Jena, in the closest intellectual fellowship. After completing his university course, Hegel accepted the office of tutor in a family in Switzerland, which he exchanged, some years afterwards, for a more agreeable appointment of the same kind at Frankfort. On the death of his father in 1799, the small patrimony which he inherited enabled him to proceed to Jena, and to establish himself there on a more independent footing. He gave lectures on philosophy as a private teacher (privat-docent) in the university. His friend Schelling, although some years his junior, had got the start of him, and was settled as a professor (extraordinary) in the same place. Göthe, Schiller, and Wieland lived at Weimar, which was not far off, so that he was in contact with the most brilliant intellectual society which Germany at that time afforded. The genius of Schelling, as prolific as it was precocious, had by this time given to the world a series of profound philosophical disquisitions. At the age of nineteen he had shown a wonderful insight into the philosophy of Fichte, and had even carried it forward into a new development; and when Hegel now joined him he had just published his System of Transcendental Idealism. Hegel had no pretentions to such pliancy of intellect and rapid power of composition; but he, too, was laying the foundations of a system which, although identical in its groundwork, or nearly so, with that of Schelling, was intended to be far more rigorous and logical in its procedure. It was, indeed, in their method that the main difference between the two philosophers lay. Schelling was of opinion that the citadel of truth was to be carried by a *coup de main*, by a genial, "intellectual intuition." Hegel conceived that it was to be won only by slow sap and regular logical approaches.

Hegel remained at Jena until 1807, during which period he published a dissertation on "The Difference between the Systems of Fichte and of Schelling;" edited, along with Schelling, a journal of philosophy; and delivered lectures on the history of philosophy, and on the phenomenology of the mind. In 1803 Schelling migrated to Würzburg, and after some interval Hegel was promoted to the chair which he had vacated. But the emoluments of an extraordinary professorship being inadequate to support him, he resigned the appointment and removed to Bamberg, where he acted for a short time as the editor of a political journal. In 1808 Hegel was appointed to the office of rector in the gymnasium at Nürnberg. Here he married, and here he remained, giving elementary courses of instruction in philosophy and religion, until 1816, when he received a call to a philosophical professorship (ordinary) at Heidelberg. Two years afterwards he was summoned to fill the chair of philosophy in the university of Berlin, which had been vacant since the death of Fichte in 1814. Thus, although the events of Hegel's life were simple and monotonous, the scene of his labours was not a little varied. Stuttgart, Tübingen, Jena, Bamberg, Nürnberg, Heidelberg, and Berlin, these were the stages in his pilgrimage, and they are here recorded for the behoof of those who may care to know where a great philosopher has been domiciled. His appearance and demeanour as a lecturer are thus described by Rosenkranz—"Utterly careless about the graces of rhetoric, thoroughly real and absorbed in the business of the moment, ever pressing forwards, and often extremely dogmatic in his assertions, Hegel enchained his students by the intensity of his speculative power. His voice was in harmony with his eye. It was a great eye, but it looked inwards; and the momentary glances which it threw outwards seemed to issue from the very depths of idealism, and arrested the beholder like a spell. His accent was rather broad, and without sonorous ring; but through its apparent commonness there broke that lofty animation which the might of knowledge inspires, and which, in moments when the genius of humanity was adjuring the audience through his lips, left no hearer unmoved. In the sternness of his noble features there was something almost calculated to strike terror, had not the beholder been again propitiated by the gentleness and cordiality of the expression. A peculiar smile bore witness to the purest benevolence, but it was blended with something harsh, cutting, sorrowful, or rather ironical. His, in short, were the tragic lineaments of the philosopher, of the hero whose destiny it is to struggle with the riddle of the universe."

Hegel died at Berlin in 1831. He was cut off suddenly by cholera. The disease seems to have attacked his brain principally, and to have run a milder course than is usual with that formidable malady. The regulation which declared that all persons dying of cholera should be buried in a separate churchyard was relaxed, by high authority, in his favour. He was interred beside the grave of Fichte, in a churchyard near one of the principal gates of the city.

Soon after Hegel's death, an edition of his collected works was published by an association of his friends. This collection comprises his early philosophical treatises; the phenomenology of the mind; logic (metaphysic); the encyclopedia of science (embracing logic, the philosophy of nature, the philosophy of mind); the philosophy of law; the philosophy of history; æsthetics; the philosophy of religion; the history of philosophy; and miscellaneous writings—in all, eighteen, or rather twenty-one volumes, for some of them are divided into parts, each of which is again equal to a volume. To give any account of writings so multifarious is here quite out of the question. It is not even possible, within the limits of this article, to go into any details respecting the Hegelian philosophy, strictly so called. A slight sketch of its groundwork and general scope is all that can be attempted. This, however, may be sufficient. To show clearly what the principle and aim of the system is, particularly as contrasted with the philosophy of this country, is what is now proposed, and this may, perhaps, afford some insight into the system itself, and form a better introduction to its study than could be obtained from any literal repetition of its peculiar forms of expression, or of its peculiar method of procedure.

This philosophy gives itself out as the philosophy of the "absolute." The meaning of this word "absolute," then, is what must, first of all, be determined. It is nowhere explained by the system, or by any of its opponents or defenders. It may, indeed, be said that Hegel's whole philosophy is nothing but an explanation of the "absolute." But a definition of one word extending over a score of volumes is very apt to evaporate before it can be apprehended. The following is shorter. "The absolute," truth absolute, is whatever is true for intellect considered *simply as intellect*, and not considered as this or as that *particular* intellect; it is truth for *all* intellect, and not merely truth for *some* intellect; in other words, "the absolute" is truth for *pure* intellect, and not truth for *modified* intellect. An illustration will help to make plain this somewhat abstract definition. Suppose five intellects, each of them modified by the possession of one, and only one, of our five senses. One man merely sees, another merely tastes, another merely smells, another merely hears, and another merely touches; and suppose an apple presented to these five individuals. Each of them would apprehend only *one sensation*; but while the *sensation* in each case would be different, the *one* in each case would not be different. The man who saw the apple would see *one* sight, the man who tasted it would experience *one* taste, the man who heard it (when struck) would hear *one* sound, and so in regard to the others. The sensations would be peculiar to each intellect; each would have its own; but the "one" would be common to them all: it would be the same for all. Here, then, in this "one" we have an absolute truth, or at any rate a truth which may be accepted as an illustration of such. If there were no other intellects in the universe except these five, it would, in the strictest sense, be an absolute truth. Here the "one" presenting nothing but what is common and intelligible to all, is to be regarded as a truth of intellect simply—of *pure* intellect: the "one sensation" again presenting, in each case, something which is peculiar to each intellect, is to be regarded as a truth of *modified* intellect. Looking at the five cases, we say that, in each case, the "one sensation," in so far as it is *one*, is an absolute and universal truth; while, in so far as it is *sensation*, it is a relative and particular truth. Such is the explanation of "the absolute;" and it seems not unintelligible if one will keep in view the illustration by which it is enforced. As a farther

illustration, this remark may be subjoined. Again consider these five sensations. Each of them is a *peculiar* sensation; but at the same time each of them *is*. In so far as each of them *is*, a truth for pure intellect, an absolute and universal truth, emerges. In so far as each of them is *peculiar*, a relative and particular truth is presented. Here then we have "number" and "being," two important categories, set forth as specimens of the "absolute."

The analysis thus briefly illustrated is the main principle of the German philosophy in general, and of the system of Hegel in particular. It is true that he nowhere expressly supplies this analysis, but it is implied in the whole tenor of his speculations. He rather proceeds prematurely to build up into a synthesis the elements of pure thought, which are the result of the analysis. Hence arises, in a great measure, his obscurity, which seems, in many places, to be absolutely impenetrable. Nevertheless, in spite of all its defects, his exposition of the dialectual movement by which the categories of reason evolve themselves, from lowest to highest, through a self-conversion into their opposites, is a work replete at once with the profoundest truth, and the most marvellous speculative sagacity. Retrospectively it affords a solution of the *antinomies* by which Kant succeeded in bewildering the reason of his contemporaries, and it extinguishes, by anticipation, the resurrection of these same sceptical perplexities which certain philosophers in this country have of late endeavoured to bring about.

But it is in the analysis referred to that the philosophy of Hegel, and of Germany in general, finds its most signal contrast in the philosophy of Great Britain. Of the analysis in question our philosophers have formed no just or adequate conception. Hence they have misconceived the nature of "the absolute," and have failed altogether in their attempts to refute the philosophy which expounds it. They have supposed that the question concerning "the absolute" was a question which referred to the *quantity* or amount, and not one which referred merely to the *quality* or nature of knowledge and truth. They have thought that unless *all* knowledge was ours, a knowledge of "the absolute" could not be ours; in short, that a claim to a knowledge of "the absolute" was a claim to the possession of omniscience. This is a great misapprehension. "The absolute" has nothing to do with the extent, but only with the constitution of cognition. Wherever knowledge or thought is, even in its narrowest manifestation, there "the absolute" is known; because there something is apprehended by intellect simply, something which is intelligible, not merely to this or to that particular mind, but to reason universally. In any review of the question of "the absolute," our philosophers would do well to bear in mind, that not the range or compass, but only the nature or character of our thought has to be taken into account. That there are very serious difficulties to be contended with in establishing "a philosophy of the absolute" is not to be doubted, and it must also be admitted that the tendency of such a philosophy is towards the conclusion (whether satisfactory or not) that rational self-consciousness is the only ultimate and all-comprehensive reality—is the truth above all truth—is the primary groundwork as well as the crowning perfection of the universe. But this conclusion can neither be established nor gainsaid by any inquiry into the limitations of the human faculties. It can only be disposed of (whether *pro* or *con*) by a thorough-going analysis, of which a faint indication has been given, which shall distinguish between the absolute and the relative elements in our cognitions. This Kant attempted, but this Kant did not achieve; because in his system the absolute elements are given out as merely relative, which is equivalent to the assertion that there is no common nature in all intelligence; which again is equivalent to the paradoxical averment that intelligence has no nature or essence whatsoever. Hegel made the attempt in a far better and truer spirit. In his conception he is unquestionably right; but in its execution he has involved himself in labyrinthine mazes, to many of which no reader has ever found, or ever will find the clue. The life of Hegel has been written at large by his disciple Rosenkranz of Königsberg. He and Erdmann of Halle are, in the opinion of the present writer, the most intelligent expositors of Hegelianism. Of the heterodox deductions which some philosophers and theologians have perversely sought to deduce from the Hegelian doctrines, it is unnecessary to speak. For these neither the system itself nor its author are in any way responsible.—J. F. F.

HEGESIPPUS, a Greek, a contemporary of Demosthenes, and of the same political opinions. Two of the orations which bear the name of Demosthenes have been ascribed to him. Others of the same name are—Hegesippus the historian, who wrote an account of the peninsula of Pallene; Hegesippus, who wrote an account of the Jewish war, and the fall of Jerusalem; and Hegesippus, a church historian of the second century, whose work, except some fragments, is lost.—B. H. C.

HEGIUS, Alexander, one of the restorers of ancient learning in Germany, was born in Westphalia, in 1433. He received his first lessons in classical learning from Thomas à Kempis, and was early associated with Rudolph Agricola. For thirty years he was rector of the school of Deventer in Holland, where he was the first to introduce into that country the study of Greek. Erasmus and many other eminent men were educated under him. He died in 1498. He published nothing, though he wrote much; but several of his pieces were brought out after his death, including "De Utilitate Linguæ Græcæ;" "De Aurea Mediocritate;" "Elegia;" "Hymni;" "Carmina;" and "Dialogi."—P. L.

HEIBERG, Johan Ludwig, one of the most celebrated of modern Danish authors, was born at Copenhagen on the 14th December, 1791. He was the son of Peter Andreas Heiberg by his wife, Thomasine Christine Buntsen—herself distinguished in literature as the writer of "a series of novels which are justly considered the most graphic portraiture of Danish society that has ever appeared. When Johan Ludwig was only eight years old, his father's banishment deprived him of paternal care. His mother, who remained in Denmark, after being formally separated from her expatriated husband, contracted a second marriage with a Swedish exile, Baron Ehrenswärd, who was living in Copenhagen under the assumed name of Gyllenborg. At the age of thirteen young Heiberg went to reside with his mother, now Fru Gyllenborg; whose house was the centre of the best literary society then to be found in the Danish capital. In 1809 he took his university degree, and in 1811 published his first drama, "Tycho Brahe's Prophecy." At the age of twenty-seven he obtained a travelling pension from the Danish government, which enabled him to visit Paris, where he resided with his father, and entered the most intellectual circles. On his return home in 1822 he was appointed to the professorship of the Danish language and literature in the university of Kiel; but resigned the chair, after having held it for only three years. Meanwhile, he had studied with ardour the philosophy of Hegel, and was the first to infuse Hegelian ideas into the literature of Denmark. But the turning point in his career was the attempt he made in 1825, to introduce an imitation of the French vaudevilles upon the Danish stage. This attempt was crowned with complete and brilliant success; and in 1829 he was appointed royal dramatic poet and translator, an important office connected with the theatre. In 1830 he was also appointed preceptor of logic, æsthetics, and Danish literature at the royal military academy. From that time until the period of his decease he occupied a very high position in the ranks of Danish authorship. He died on the 31st August, 1860. After Oehlenschläger and Grundtvig, no modern author has exercised such a marked influence on the intellectual development of Denmark. His works are in themselves a literature.—J. J.

HEIBERG, Peter Andreas, a Danish dramatic and miscellaneous writer of note, was born at Vordingborg in Sjælland on the 16th November, 1758. He resided as an official translator at Copenhagen from 1788 to 1799, when the freedom with which he expressed his political opinions rendered him amenable to the Danish tribunals. A judicial sentence banished him from his native country; and he went to France, where his knowledge of languages procured him a post in the department of foreign affairs under Napoleon. His acquaintance with all northern matters was of special use to Talleyrand, whom he frequently accompanied in his negotiations in Germany. When Napoleon fell, Heiberg lost his situation; but he continued to receive a pension until his decease, which occurred at Paris in 1841. Heiberg was a man of firm character and clear understanding, and amply endowed with trenchant satire; but he was too liable to the influence of one-sided views and peculiar prejudices. He was a prolific and able dramatist. A complete edition of his dramatic works was edited by Rahbek in 1806–19.—J. J.

HEIDANUS, Abraham, a distinguished Cartesian divine, a native of the Palatinate, born in 1597, but educated in Amsterdam, to which his father had been called as a preacher in 1608.

Having completed his studies at Leyden, he was settled there as a preacher in 1627, and distinguished himself by his pulpit gifts. In his fiftieth year he was appointed to one of the theological chairs of that university, and was soon involved in disputes with his colleagues on the respective merits of Aristotle and Des Cartes. The Dutch theologians of the orthodox school were all strict Aristotelians. Heidanus preferred the method of Des Cartes as more favourable to free inquiry. In 1656 the States interfered with an edict forbidding the mixture of theology and philosophy. But the Cartesians still increased, and in 1675 Spanheim and Hulsius came forth with a condemnation of "twenty-one godless propositions of the Cocceian and Cartesian doctrine." Heidanus was then eighty years old, but none the less opposed himself manfully to the attempt which was made by the university curators and the magistrates of Leyden to impose this manifesto upon him. In 1676 appeared his "Considerations on some matters which have lately fallen out in the University of Leyden." This piece produced a great sensation throughout the country, and cost the author his place in the university. But he continued to preach till his death, which took place in 1678. His funeral oration was pronounced by Wittich, the successor of Cocceius.—P. L.

* HEIDECK, Karl Wilhelm von, Bavarian general and painter, was born in 1788, at Sarrealbe in Lorraine. His father was a Swiss officer in the French service, named Heidegger, a name long retained by the son, and by which he is still frequently designated. Young Heidegger entered the military school of Munich in 1801, and there, besides his military studies, paid special attention to the arts of design. In 1805 he was nominated lieutenant in the Bavarian army, and served in the campaigns of 1805–10 against Austria and Prussia. In 1810 he joined as a volunteer the French army in Spain. On his return to Bavaria in 1813 he was created major; and later accompanied the crown-prince to England. His reputation as a scientific officer being established, he was in 1816 sent to Salzburg as one of the commission to define the boundaries between Austria and Bavaria; and whilst there occupied his leisure hours in sketching the wild scenery of that picturesque neighbourhood. Here he painted his first picture in oil; but so zealously did he follow his new pursuit that, according to his German biographers, he had in the next eight years, without neglecting his military duties, completed nearly seventy oil-paintings. When the attention of all Europe was fixed on the gallant struggle of the Greeks for independence, Heideck shared in the general enthusiasm, and obtained the consent of the king of Bavaria, to join the Greek army, in which he was appointed to a command, and carried through with great *éclat* several important affairs. In 1828 he was created governor of Nauplia and Argos. But when the success of the Greek cause was assured, Heideck returned to Bavaria. Having received the rank of colonel, and spent two years in Italy, he was made quartermaster-general of the Bavarian army; but his time was spent in assisting his congenially-minded sovereign (Ludwig) in his various artistic enterprises. Besides painting in oil-colours Heideck directed his attention to fresco, and assisted in decorating several public buildings in Munich. When Prince Otho was elected king of Greece in 1832, Heideck was made one of three regents appointed to govern the kingdom during Otho's minority. As a general of the Greek army he immediately took measures for placing the defences of the country in a more satisfactory condition. He did not, however, secure the goodwill of the country, and as soon as the king was declared of age, Heideck returned to Bavaria. There he was raised to the grade of lieutenant-general, created Baron, and placed in the ministry of war. He has continued to give the benefit of his military knowledge to the successor of Ludwig, and holds the post of chamberlain to the king; but he has long led a life of dignified repose, indulging to the full his love of art. Von Heideck will be remembered for the part he has played in the affairs of modern Greece. By his countrymen, however, his artistic efforts are also regarded with great admiration; by foreigners they will be looked at rather as the productions of an enthusiastic amateur. Many of his pictures are in the royal collections.—J. T–e.

HEIDEGGER, John Henry, an eminent Swiss divine of the seventeenth century, was born 1st July, 1633, in the canton of Zurich, and studied in the universities of Zurich, Marburg, and Heidelberg. From 1659 to 1665 he occupied a theological chair at Steinfurt, and in 1667 he succeeded John Henry Hottinger in Zurich. When the divines of Switzerland published in 1680 the famous Consensus Helveticus, Heidegger took a leading and influential part in the preparation of that document; and his most recent biographer, A. Schweizer of Zurich, has been able to show that but for his influence and great efforts the Consensus would have been drawn in much more severe terms than those actually employed. His writings were very numerous. To Maimburg's Historia Calvinismi he opposed a "Historia Papatus," which was translated into French and excited much attention; not to mention many other pieces on the Romish controversy. He was favourable to a union of the Lutheran and Reformed churches, to promote which he wrote in 1686 his "Manuductio in viam Concordiæ Protestantium Ecclesiasticæ." He published also several valuable biographical pieces on Hottinger, Hospinian, and J. Lud. Fabricius. But the most important of his works was the "Corpus theologiæ Christianæ," published in two folios after his death. His correspondence was immense, thirty volumes of which are still preserved in the city library of Zurich. He died in 1698.—P. L.

HEIDEGGER, John James, who figures in the Tatler as "the Swiss count," came to seek his fortune in England about the year 1708. He obtained a commission in the guards; and although the ugliest man in London, he was well received in fashionable society. An opera which he produced, entitled "Thomyris," obtained great success. He became a celebrated conductor of operas and masquerades, was patronized by George II., and accumulated a considerable fortune. His good nature and his ill looks made him a constant butt of the wits and bucks about town. The duke of Montagu on one occasion made use of a waxen cast of his face, taken during sleep at a tavern supper, to tease him with the apparition of an *alter ego* at one of the royal concerts. When the real Heidegger ordered God save the King to be played, the false one interrupted by commanding Over the Water to Charlie. The musicians being doubtless in the secret obeyed the latter order to the intense amusement of the king, who was of course informed beforehand of the trick intended. A scene of absurd altercation and vindication ensued in the royal box, and Heidegger's rage and distress became so painful that the king ordered the duke to take off his mask. He died in 1749 at the age of ninety.—R. H.

HEINE, Heinrich, an eminent German poet, was born at Dusseldorf, January 1, 1800 (wherefore he wittily styled himself "the first man of this century"), of respectable Jewish parents. At sixteen he began to learn business at Hamburg, where the memory of his uncle, Solomon Heine, the celebrated banker (1767–1844) is still greatly venerated. Heinrich, however, soon found trade repugnant to his aspiring genius, and successively proceeded to Bonn, Göttingen, and Berlin, where he devoted himself to the study of law. At Göttingen he took his degree as doctor of laws, and in 1825 embraced christianity. He embarked in literature while quite a young man, the first collection of his poems being published as early as 1822. In the following year he appeared before the public with two tragedies, "Almansor" and "Ratcliff," both of them signal failures. He then travelled in Italy, and it was the narrative of this journey (the "Reisebilder") which first drew the attention of the public upon him. Written in an easy, off-hand, but graceful style, it sparkled with wit and humour, such as suited the taste of the day. A still greater hold of the German mind he took by his "Book of Songs" (Buch der Lieder), 1827, which undeniably signalizes an epoch in the history of German poetry. It would indeed be absurd, in the face of such a living well of poesy, not to acknowledge that Heine was one of the most gifted poets. There are songs of his in which he has clad with imperishable beauty, the highest ecstacy, and the deepest sorrow that ever moved a human breast. But the germs of that cynic wit and impious satire which afterwards burst out into brazen shamefulness are already discernible even in the "Book of Songs" and the "Reisebilder." Though without any steady principles in either morals or politics, yet Heine took pleasure in playing the part of champion for liberalism. Attracted by the French revolution of 1830, he took up his final residence at Paris. Here he not only led for years a shameful life, but even openly boasted of its enormities. His writings pleased, however, the young and the thoughtless, and Heine soon saw himself followed by a band of imitators both in prose and verse, all proclaiming the "emancipation of the flesh." Being justly considered as the head of this Young Germany, his past and future

writings were interdicted by a decree of the federal assembly in 1835. But the heyday of youth passed away; Heine accepted a pension from the French government (1836–48), grew tired of libertinism, and at last married one of his many mistresses. In 1844 he published another collection of poems (Neue Gedichte) which, under the title "Deutschland, ein Wintermährchen," contained a half satirical half sentimental account of a journey to Hamburg, undertaken in the same year. The "Neue Gedichte" was followed by "Atta Troll" in 1847, and by the "Romanzero" in 1851, the latter of which shows only the "disjecta membra poetæ." The divine spark of poetry is hidden under dust and dirt, and is rarely kindled into a last poor flickering. In 1848 Heine became paralyzed in the spine, and from that time till his death on 17th February, 1856, never left his chamber again, and seldom his couch. It is a remarkable fact that in this pitiable state his poetic powers deserted him by degrees, whilst his wit and satire remained to the last, as brilliant and as wicked as ever. Once upon being asked if he did not stand in fear of God's judgment—"Oh non!" replied he, "il me pardonnera, c'est son metier." His mischievous and impure spirit was especially manifested in his literary feuds; and he has infamously slandered some of the noblest characters in German literature, such as Platen and Börne. After all, we are much afraid that posterity will recognize the poet in him, but despise the man.—(See the Poems of Heine, &c., by E. A. Bowring, 1859.)—K. E.

HEINECCIUS, Johann Gottlieb (his real name was Heinecke), a celebrated German jurist, was born at Eisenberg, Saxe-Altenburg, September 21, 1681. He studied for the church at Leipsic, but went to Halle, where he began the study of law with such unparallelled success that from a student he soon became a professor of it. Though an excellent and popular teacher yet his income was so small, that in 1723 he accepted a chair at Franeker, whence in 1727 he was called in the same capacity to Frankfort-on-the-Oder. From this town he returned in 1733 to Halle, where he died 31st August, 1741. He was well versed not only in theology and philosophy, but also in classical learning and universal history. His works are particularly distinguished by logical strictness, and by their author's command over the Latin language. We note only the following —"Antiquitatum Romanarum Jurisprudentiam Illustrantium Syntagma," 1718; "Elementa Juris Civilis secundum ordinem Institutionum," 1725; "Elementa Juris Civilis secundum ordinem Pandectarum;" "Elementa Juris Naturæ et Gentium;" and "Historia Juris Romani et Germanici."—K. E.

HEINECKEN, Christian Heinrich, a wonderfully precocious child, was born at Lubeck, 6th February, 1721. His father, Paul Heinecken, was a painter; his elder brother, Karl Heinrich, also an artist, acquired some distinction by his writings on the fine arts. When but ten months old Christian Heinrich could speak, and repeat whatever was said to him; two months afterwards he knew by heart the chief events recorded in the Pentateuch; in his second year he was well versed in Bible history, both of the Old and New Testaments; in his third he acquired considerable knowledge of history and geography, and learned to speak Latin and French; and in his fourth he studied religion and the history of the church—displaying, it is asserted, not merely a parrot-like faculty of repetition, but also remarkable acuteness and comprehension. The king of Denmark expressed a desire to see him, and he was taken to Copenhagen. On his return to Lubeck he learnt to write; but his unnaturally-developed brain soon wore out his weakly body, and on the 22nd June, 1725, the poor child died. A memoir of him was published in the following year by his teacher, Christian von Schöneich, and its statements were fully corroborated.—W. J. P.

HEINICKE, Samuel, a German philanthropist, was born in 1729. He began life as a farmer, but entered military service about 1753, and some time after went to study at Jena. He then took to education, and eventually rose to eminence as a teacher of the deaf and dumb. He wrote a number of works, among which may be mentioned, "A History of the Old Testament for the Deaf and Dumb;" "Letters upon the Dumb and upon Human Language;" "On Modes of Thought among the Dumb, and on improper methods of teaching them;" "Important Discoveries in Psychology and Human Language." He also wrote to prove that the dumb might be taught, not only to write, but to speak. He died at Leipsic in 1795.—B. H. C.

HEINRICH, Karl Friedrich, a German philologist, was born at Molschleben, near Gotha, in 1774. He was successively professor at Breslau, Kiel, and Bonn, at which latter place he died in 1837. Besides some valuable editions he published a work on "Epimenides of Creta," 1801.—K. E.

HEINROTH, Johann Christian Friedrich August, a distinguished German physician and medical writer, was born at Leipsic, where since 1812 till his death on the 26th October, 1843, he honourably filled the chair of "mental therapeutics," which had been expressly founded for him. His numerous works and hand-books, chiefly on psychology and mental diseases, are generally esteemed.—K. E.

HEINSE, Johann Jakob Wilhelm, a distinguished German author, was born at Langewiesen in the principality of Schwarzburg-Sondershausen on the 16th February, 1746, and studied the law at Jena, but left without taking a degree. In 1774 he proceeded to Dusseldorf where he assisted F. H. Jacobi in editing the *Iris*. In 1780 he went to Italy, where he remained for three years, during which time he diligently pursued his art-studies, but at the same time seems to have given himself up to a sensual life. After his return he was appointed reader, private secretary, and librarian to the Elector of Mayence. He died at Mayence on the 22nd of July 1803. Heinse's novels—"Laidion," "Ardinghello," and "Hildegard von Hohenthal"—are singular medleys of the highest enthusiasm for art and of the grossest sensuality; in respect of which latter quality of his works, Heinse incurred the reproach of Wieland, his master and model. His interesting correspondence with Gleim and Johannes von Müller was edited after his death by Körte. Complete works, edited by Laube, 10 vols.—K. E.

HEINSIUS, Anthony, one of the most valued friends of William III. of England, was born in the Netherlands in 1641. Heinsius entered public life as a staunch opponent of the house of Orange; but in 1681 a diplomatic visit to the court of Versailles having enabled him to estimate more correctly the character of Louis, he changed his views, and went over to the other side. In 1689, a few weeks after the Revolution, he was made grand pensionary of Holland. No one enjoyed more thoroughly than Heinsius the confidence of William, and the pensionary proved himself the most faithful of servants. When William died Heinsius succeeded to absolute power, which he retained till his death in 1720. One of the last letters which the king wrote was written to Heinsius, and it was dated on the 20th February, 1702, the very day on which he was thrown from his horse. The correspondence between the pensionary and his royal master is still preserved, and, says Macaulay, is most honourable to both. The same historian bears significant testimony to the enormous weight and influence which Heinsius possessed, when he states that "had the politics of Heinsius been still what they once were, all the great designs of William might have been frustrated."—W. C. H.

HEINSIUS, Daniel, an eminent Dutch humanist, was born at Ghent in 1580. The part which his father had taken in the political troubles of his country, compelled him to seek safety at various places; but everywhere he bestowed the greatest care on the education of his son. When ten years of age he was sent to Franeker to study the law, which proved so repugnant to his genius that soon after he proceeded to Leyden, where he ardently devoted himself to classical learning. In his eighteenth year he began lecturing, and in his twenty-fifth obtained the chair of history and politics at Leyden. Afterwards he was nominated librarian to the university, and historiographer to the states general. His fame spread rapidly over all Europe; he not only attracted numbers of pupils, but was offered offices of the highest importance and honour in Germany, France, and Italy. Heinsius, however, remained true to his country, where, besides his other offices, he accepted in 1618 that of political secretary to the synod of Dort. In his old age he almost entirely lost his memory, and died at Leyden, 23rd February, 1665. Heinsius was a man of the highest mental powers, of vast erudition, and of an upright, blameless, and amiable character. His whole life was devoted to study, and notwithstanding his unsurpassed acquirements his device was, "Quantum est quod nescimus!" Heinsius published a great number of excellent critical editions, among which we may mention those of Theocritus, Hesiod, Maximus Tyrius, Seneca, Horace, Terence, Ovid, and Livy. He also wrote "Exercitationes Sacræ in Novum Testamentum." Perhaps a still higher rank may be claimed for him as a Latin poet. His tragedies of "Auriacus" (on the death of William of Orange) and of "Herodes

Infanticida" are classic in style, replete with poetical beauties, and surpassed only by his own poem "De Contemptu Mortis," in which the doctrine of Plato is completed and crowned by christian faith. He has also left several books of odes and elegies, Latin speeches, Dutch poems, and miscellaneous pieces in poetry and prose.—K. E.

HEINSIUS, NICOLAUS, son of the learned Daniel Heinsius, born at Leyden, August 29, 1620, and educated under his father's care. He was appointed resident at the Swedish court, where he was a great favourite with Queen Christina, who sent him into Italy to collect rare books and coins. In 1656 he accepted the post of secretary of the city of Amsterdam, but resigned two years later, and went to pursue his studies at the Hague. He was sent as ambassador to Sweden, Russia, and Germany, but withdrew from public business in 1671. Notwithstanding his many public duties, he acquired very extensive learning, corresponded with many eminent scholars, wrote Latin poems and other books, and edited several of the Latin classics. He died in 1681.—B. H. C.

HEINSIUS, OTTO FRIEDRICH THEODOR, a prolific German grammarian and scholastic writer, was born at Tschernow, near Kustrin, in 1770, and died May 18, 1849, at Berlin, where he had held for many years a mastership in one of the gymnasia. His "German Grammar;" his "Popular Dictionary of the German Language," 4 vols.; his "History of German Literature," and other works—enjoy well-merited popularity.—K. E.

HEINTZ, JOSEPH, a Swiss painter, born in Bern about 1560, and became one of the principal Italianizers of German art. He was the pupil of John van Aachen at Prague, and attracted the notice of the Emperor Rudolph II., who sent him to Italy to perfect his studies, and make some copies of celebrated pictures there. Heintz studied the works of Paul Veronese, but adopted Correggio as his model; but he sometimes painted also in the Roman taste, as a picture of the "Rape of Proserpine," in one of the Dresden collections, was purchased and exhibited as a work by Giulio Romano, until discovered from the print of it by Lucas Kiliau, executed in 1608, to be by Heintz. The date of the death is equally unknown as that of the birth of Heintz.—A younger JOSEPH HEINTZ, a son of the above, likewise distinguished himself as a painter, and obtained considerable notoriety at Venice, and at Rome in the pontificate of Urban VIII. He was living in 1655.—(Füssly, Zanetti.)—R. N. W.

*HEINZMAN, KARL FRIEDRICH, a celebrated German landscape painter, was born at Stuttgart in 1795; studied in the art-school of that city, afterwards in the academy at Munich, and latterly under Professor F. Kobell, and then at once took rank among the best landscape painters of Germany. In 1822 he accepted an engagement in the royal porcelain manufactory at Munich, and was one of the artists employed in painting the costly series of copies on porcelain of the chief pictures by the old masters in the Munich gallery. These works, commissioned by Ludwig, crown-prince, and afterwards king, of Bavaria, now form one of the attractions of the Pinacothek. Herr Heinzman paints with equal ability both in oil and water-colours, and is a skilful lithographic draftsman.—J. T–e.

HEISTER, LORENZ, a German surgeon and botanist, was born at Frankfort-on-the-Maine on 16th September, 1683, and died at Helmstädt on 18th April, 1758. He prosecuted the study of medicine at Giessen, Amsterdam, and Leyden. In 1708 he became professor of anatomy and surgery in the university of Amsterdam. In 1710 he occupied the chair of anatomy in the university of Altorf, and in 1719 that of anatomy and surgery in the university of Helmstädt. In 1730 he undertook also the duties of the chair of botany. He has published many surgical and botanical works. He was considered as having done much to put the surgery of Germany on a proper footing by the publication of his treatise on surgery.—J. H. B.

HELENA, daughter of Constantine the Great and Fausta, was married to her cousin, Julian the Apostate, when he was nominated Cæsar at Milan in 355. She accompanied him to his government of Gaul, and died at Vienne in 359.—G. BL.

HELENA, SAINT, the mother of Constantine the Great, was, according to Procopius, born about the year 247, of humble parentage, in a village of Bithynia. Her beauty attracted the notice of Constantius Chlorus, who, although of noble birth, was then a simple officer in the prætorian guard, and he married her. On being raised to the rank of Cæsar, this successful soldier repudiated his wife in order to marry Theodora, the daughter of his patron the Emperor Maximilian. Helena retired to a distant province, where she dwelt in obscurity until her son Constantine, on the death of his father at York in 306, became emperor. She was then brought to court. The title of Augusta was conferred upon her, and medals were struck in her honour. Receiving from her affectionate son large sums of money, she devoted them to charitable purposes. In 311 Constantine made open profession of christianity. His example was followed by his mother. In 325 she set out on a pilgrimage to the Holy Land. At Jerusalem she found buried under ground what she supposed to be the remains of the cross on which Christ suffered, and built churches on the supposed site of the holy sepulchre, on the Mount of Olives and at Bethlehem. In 327 she rejoined her son at Nicomedia in Bithynia, when she expired shortly afterwards. She is enrolled as a saint in the Roman catholic calendar.—G. B–y.

*HELIADE, JOHN, a distinguished Roumelian poet, was born in 1801. He distinguished himself in various departments of study, and has become still more eminent by his numerous poetical compositions. In 1831 he founded a public journal, and was for a number of years a decided but moderate advocate of reform. The troubles of 1848 led to his proscription, and he went to Paris and elsewhere, but in 1850 was recalled. As a writer his ideas are noble and elevated.—B. H. C.

HELIODORUS OF LARISSA, a writer on optics, flourished during the second century B.C.—W. J. M. R.

HELIODORUS, the author of the oldest Greek romance, was born at Emesa in Syria about the middle of the fourth century, and became bishop of Tricca in Thessaly. His romance, which is in ten books and is entitled "Æthiopica," was written by him in early life. It relates to the loves of Theagenes, a noble Thessalian, and Charicleia, daughter of Hydaspes, king of Æthiopia. Though deficient in many of the higher characteristics of modern novels, the work is one of great and sterling merit, and is considered much superior to any of the later Greek romances, and has been translated into nearly all modern languages. An edition was published at Paris by the Greek Coraës in 1804.—G. BL.

HELL, MAXIMILIAN, an astronomer of considerable celebrity, was born on the 15th of May, 1720, at Schemnitz in Lower Hungary, where his father, Matthias Cornelius Hell, was superintendent of the hydraulic machines belonging to the neighbouring mines. He was educated at the gymnasium at Neusohl, on leaving which, in 1738, he entered the Society of the Jesuits, and was sent two years later to Vienna, where he studied philosophy under Joseph Karl, and mathematics and astronomy under Erasmus Fröhlich. Having spent some time as assistant astronomer at Vienna, and as professor of mathematics at Leutschaw, he returned to study at Vienna, where also he taught mathematics and assaying. He there became priest, and in 1752 took the degree of doctor. Having spent the next four years as professor of mathematics at Clausenburg in Transylvania, he was invited to take charge of the valuable set of astronomical instruments which had been presented to the university by the Emperor Joseph II., and to erect a suitable observatory for their use. This observatory became under his care one of the first in Europe, both as to construction and apparatus; and the series of "Ephemerides," containing the results of the observations which he made there from 1757 till his death, remains a lasting monument of his talent and industry. In 1767 he accepted the invitation of Christian VII., king of Denmark, to proceed to Wardoehuus, an island at the north-eastern extremity of Europe, to observe the important transit of Venus which was to take place on the 3rd of June, 1769. The difficulties were enormous, but they were overcome, and the transit was observed with considerable success. On the 27th of June, Hell set out on his return, proceeding to Drontheim and thence to Copenhagen, where he remained seven months, and published his account of the transit. He then returned to Vienna, where he spent the remainder of his life in the discharge of his duties as astronomer to the university, and in deeds of benevolence for which he was distinguished. He died on the 11th of April, 1792. A complete list of his works is inserted in the Bibliothèque des écrivains de la compagnie de Jésus, par les PP. Aug. et Ade Backer.—E. A. R.

*HELLER, STEPHAN, a musician, was born at Pesth, 15th May, 1813. When but nine years old he was brought out as a pianist at the theatre of his native city. After this he spent

some time in Vienna studying under the tuition of Halm. From 1829 to 1832 he was travelling and giving concerts throughout Hungary, Poland, and Germany. He then resided for a time at Augsburg, and finally went to Paris, which city has since been his home. He came to London in 1849, remained here for nearly a twelvemonth, and charmed an intelligent circle by his thoughtful playing. Heller's numerous compositions for the pianoforte are important on account of the ingenious and original development of the powers of the instrument which they embody. They are eminently meritorious, too, for their very individual musical interest; but their peculiarity, of being each formed upon a single and often fragmentary idea, prevents their ever rising to real artistic dignity, while still they cannot fail to captivate our admiration.—G. A. M.

HELMERS, Jan Frederik, born at Amsterdam in 1767; died in 1813. In 1787 he published some lyrical poems, and in 1790 appeared a work, which assumed to be an epic, entitled "Socrates," and attracted much attention. He then wrote a tragedy which was coldly received. A poem entitled "The Dutch Nation," was printed in the year of his death. Helmers takes a high place amongst the Dutch poets, was a good linguist, and a man of erudition.—J. A., D.

* HELMHOLTZ, Hermann Ludwig Ferdinand, one of the most distinguished natural philosophers and physiologists of the present century, was born at Potsdam on the 31st August, 1821. After obtaining the degree of doctor of medicine, and serving for a time as a military surgeon, he became, in 1849, extraordinary professor, and in 1852 ordinary professor of physiology in the university of Königsberg; in 1855 professor of physiology in that of Bonn; and in 1858 professor of physiology in the university of Heidelberg. Between 1847 and 1854 he published a most remarkable and original series of papers on the relations amongst the physical forces, in which he laid the foundation of that branch of the general theory of physical energy which shows how electricity and magnetism, as well as heat and motion, can be brought under that theory. In 1852 he contrived a new method of experimenting on the combinations of the colours of the spectrum, by which all the possible combinations of those colours by pairs were exhibited, and various unexpected facts and laws were discovered. He has also investigated experimentally the velocity with which sensation and volition are transmitted by the nerves of different animals, the laws of the sensibility of the retina, the development of heat and waste of substance by muscular action, and the mode of vibration of the strings of violins and other musical instruments, making in each case most interesting and valuable additions to our knowledge. The whole of the researches of Dr. Helmholtz are marked by rare exactness and care in the observation of details, combined with still more rare comprehensiveness and soundness in generalization.—R.

HELMICH, Werner, a native of Utrecht, was born in 1551. In 1579 he became pastor at Utrecht. He was one of a deputation to Queen Elizabeth in reference to a clause in the Spanish treaty on freedom of worship. He was professor of theology at Leyden, and in 1602 pastor at Amsterdam, where he died in 1608. He is regarded as one of the promoters of the Reformation in Holland.—B. H. C.

HELMOLDUS, an old German historian, who was born at Holstein about 1108. He was an ecclesiastic, but he is best known as the author of the "Chronicon Slavicum," a history of events from the time of Charlemagne to the year 1170. This work, which abounds in curious and interesting details, was continued by Arnold of Lubeck. It has been printed a number of times. Helmoldus died about 1177.—B. H. C.

HELMONT, Francis Mercurius van, Baron Merode, a son of J. B. van Helmont, was born at Vilvorde in 1618. Like his father, he possessed a powerful and original mind, along with profound learning. He travelled in most parts of Europe in pursuit of knowledge, and even joined caravans of gipsies in order to learn their medical secrets. He professed to have discovered a universal language, intelligible to all mankind, even the deaf and dumb. He endeavoured to form a system of philosophy by combining the Platonic and cabalistic doctrines with Christianity. He also anticipated much of what has latterly been written on "animal magnetism." He died in 1699. His chief works are—"Paradoxical Discourses," Lond., 1690; and "Seder Olam, sive ordo sæculorum," 1693.—J. W. S.

HELMONT, Johann Baptista van, Lord of Merode, Royenborch, Oorschot, and Pellines, the greatest chemical philosopher prior to the age of Lavoisier, was born at Brussels in 1577. He studied scholastic philosophy and medicine at the university of Louvain, and was initiated by the jesuit, Martin del Rio, into the mysteries of the cabala. On completing his education he accepted the medical chair at Louvain, to the great disgust of his haughty relatives, and filled it creditably for two years. But deeper study convinced him of the falsity of the medical and philosophical doctrines then in favour, and he threw up his professorship. Having met with the writings of Paracelsus, he resolved to work out the ideas indicated by that great but ill-understood reformer, and to devote himself exclusively to natural philosophy and chemistry. For several years he travelled in France and Italy, visiting the universities. On his return he married Margaret van Ranst, a noble lady of Brabant, and settling down at his estate of Vilvorde, spent the remainder of his life in philosophic research. Toward the close the scene darkened. He had become obnoxious both to clerical and medical bigotry, and was persecuted, as is the lot of original thinkers. The loss of his wife and of four of his children preyed upon his spirits, and he died on the 13th of December, 1644. To give a full view of his scientific labours would require a volume. As a chemist he first recognized the existence of elastic or aeriform fluids as a class, and gave them the name Gases, still in use. Of these he more or less completely distinguished several kinds. Carbonic acid he calls *gas sylvestre*. He speaks of an "inflammable gas"—probably hydrogen—which had been obtained by his predecessor Paracelsus. He prepared also sulphurous and hydrochloric acid gases, nitrous and nitric oxides, and ammonia. From the want of proper apparatus he did not, however, succeed in clearly distinguishing all these bodies. He points out that flame is gaseous matter burning. Explosion he shows to result from a solid or liquid suddenly becoming aeriform. He was aware that bodies burnt in a certain quantity of air cause its bulk to diminish. He first, in studying the measurement of temperature, took the melting-point of ice and the boiling-point of water as standards. He contrived a differential thermometer very like in principle to the one subsequently invented by Leslie. He speaks of the mutual saturation of acids and alkalies, and notes that the quantities required for this purpose are in each case unchanging. In his writings we first meet with the notion and the very phrase *elective affinity*. He established the indestructibility of matter amidst chemical changes, showing that a salt dissolved in water, silver after solution in aquafortis, and silica after combination with an alkali, could be each recovered, unchanged in quantity. In these researches he made use of the balance, and thus first gave to chemistry its quantitative, numerical aspect. Nor was this all. He studied the nutrition of vegetables, the action of air upon the blood, the nature of the bile and gastric juice. Yet whilst discovering so many and so important truths, he admitted only two elements, air and water. Whilst conducting trains of experimental research with boldness and success, whilst combating the Galenists and the school divines with a logical power worthy of Bacon, Descartes, or Galileo, he takes on mere testimony assertions which a single trial would have refuted, and receives revelations in a dream. After him we no longer find in the laboratory philosophers, but mere apothecaries and metallurgists, painstaking and useful within the bounds of their narrow speciality; no longer enthusiastic alchemists, but quack goldmakers. But chemistry could not be constituted and received by the world as a science independent either of gold-making or pharmacy, till mechanics and astronomy had received their elaboration—which accordingly engaged the best intellects of the ensuing age. Three editions of the works of Helmont were published at Amsterdam by his son, F. M. van Helmont. Another edition, in three vols. folio, appeared at Frankfurt in 1659. Students will find the Paracelsian Dictionary of Dornæus useful in explaining the obscurities in his writings.—J. W. S.

* HELMSDORF, Friedrich, German landscape painter, was born at Magdeburg in 1784; went to Strasburg in 1809, and completed his studies in Italy. Herr Helmsdorf is one of the most accomplished landscape painters in Germany. His works are painted with scrupulous fidelity of representation, from coloured studies made on the spot, and finishes with great care. One of the most celebrated of his larger pictures is a view of Rome and the Campagna, with the cloisters of S. Onofrio in the foreground.—J. T–e.

HELOISE, heroine of the mediæval tragedy of real life, in which Abelard is the hero, was born probably about 1101, and was the niece of Fulbert, canon of Notre Dame. Educated carefully at the convent of Argenteuil, Heloise learned not only Latin, but a little Greek and Hebrew, and her combination of female learning—prodigious for those days—with beauty and amiability, led to her fall. Her uncle wished her to be taught; Abelard offered to be her teacher, and becoming a resident in Fulbert's house, he forgot the tutor in the lover. When the fruits of their intercourse became visible, he sent her in her uncle's absence to his native Brittany, and on Fulbert's discovery of her seduction and abduction, he was terrified into bringing her back to Paris and offering to make her his wife. Merging the feelings of the woman in the transcendant desire for her lover's success, Heloise, strange to say, opposed a marriage which was, she thought, to rob the church of Abelard. When the marriage was performed, with the condition insisted on by Abelard, that it should be kept secret, Fulbert proclaimed it, and Heloise, in the supposed interest of her lover, resolutely denied its existence. Then came Abelard's removal of her to Argenteuil, under circumstances which made Fulbert suspect that he meant to deny the marriage and make her a nun. It was under the influence of this suspicion that the uncle perpetrated the memorable outrage on the husband of his niece. Heloise took the veil at Argenteuil, of which she rose in a few years to be the prioress. On the acquisition of Argenteuil by the abbot of St. Denis, the nuns were dispersed, and Abelard made over to her as a refuge his once flourishing oratory of the Paraclete, and paid her here the few formal visits which alone befitted their vocations and circumstances. It was the perusal of his autobiographical "Historia Calamitatum," addressed to a friend, which led her to commence the correspondence with him, still extant, although some doubts have been raised as to its genuineness. The letters of Heloise breathe rather than express a deep mournfulness, tempered by a devout resignation, through which is apparent an unextinguishable and unselfish affection. Divided in life, they were united in the grave. After Abelard's death his remains were re-interred by her at the Paraclete; and at her own death she was laid beside him in the same coffin. In 1164, thirty-two years after him, she died, venerated by pope and people, and abbess of the Paraclete, which had prospered under her wise government.—F. E.

* HELPS, ARTHUR, essayist and historian, was born in 1817, and studied at Trinity college, Cambridge, where he graduated in 1835. As private secretary to Lord Monteagle, Mr. Helps early enjoyed an opportunity of familiarizing himself with the official arena, from which, however, he withdrew to rural seclusion and studious leisure on a little estate of his own in Hampshire. From a passage in "A Letter on Uncle Tom's Cabin," published in 1852, we gather that Mr. Helps has established in his house a free lending library for the use of readers in his vicinity. Mr. Helps' earliest work was published in 1835, when he quitted Cambridge, and was entitled "Thoughts in the Cloister and the Crowd." This, like all his works, with one exception, was published anonymously. In 1841 appeared a little volume with the title, "Essays written in the Intervals of Business," in which knowledge of the world was displayed not only without worldliness, but with indications of a careful self-culture both of head and heart. The work was very successful. In 1843 appeared two dramas by Mr. Helps, "Catherine Douglas, a tragedy," and "King Henry the Second, a historical drama." Two years afterwards Mr. Helps grappled genially yet earnestly with a delicate and difficult social problem in "The Claims of Labour, an essay on the duties of the employer to the employed; to which is added an essay on the means of improving the health, &c., of the labouring classes," published in 1845. The volume was practical and suggestive. In "Friends in Council," published in 1847–49, Mr. Helps took a wider range than before, and by the use of the dialogue-form gave a dramatic liveliness to the expression of his meditations on men and things. "Companions of my Solitude," published in 1851, may be considered a sequel to "Friends in Council," of which a second series, chiefly collected from *Fraser's Magazine*, appeared in 1859. The question of slavery is one which has had a great interest for Mr. Helps. "The Conquerors of the New World and their Bondsmen" was published in 1848. Recast and expanded, this reappeared in 1855 as "The Spanish Conquest in America, and its relations to the history of slavery and to the government of colonies;" volume fourth of which, completing the work, was published in 1861. This is the only work by Mr. Helps on the title-page of which his name appears. Besides the "Letter on Uncle Tom's Cabin," another result of Mr. Helps' interest in slavery is the drama of "Oulita the Serf," published in 1858. In 1860 Mr. Helps was appointed clerk of (the privy) council.—F. E.

HELSHAM, RICHARD, M.D., professor of physic and natural philosophy in Trinity college, Dublin. He was on terms of intimacy with Swift, Sheridan, Delany, Arbuthnot, and the other wits of his time. Swift, whose medical adviser he was, entertained a high regard for Helsham, and speaks of him as a man "à son aise at home and abroad." He wrote a course of "Lectures on Natural Philosophy," which was published the year after his death, and was for near a century a class book in college. He died in 1738.—J. F. W.

HELST, BARTHOLOMEUS VANDER, a Dutch portrait-painter, born at Haarlem in 1613. He acquired a great reputation at Amsterdam by his portraits, which are among the best of the Dutch school. In the museum there, is the great picture he painted in commemoration of the peace of Münster in 1648, representing a life-size group of the captain, C. J. Wits of Witsen, and three-and-twenty of his company of the civil guard of Amsterdam. This picture Sir Joshua Reynolds has pronounced "perhaps the first picture of portraits in the world." His style is elaborate and yet large in manner, but at the same time somewhat hard. The National gallery possesses one good specimen by him. He died rich at Amsterdam in 1670.—R. N. W.

HELVETIUS, CLAUDE ADRIEN, born at Paris in January, 1715. He occupies a foremost place among those French philosophers of the last century who were the preachers of materialism. His father, his grandfather, and his great-grandfather, were all distinguished physicians. The father devoted much care to the education of his gifted son, whose mind, however, was not of rapid or brilliant growth. While at college, Claude Adrien read Locke's Essay on the Understanding, which made a deep impression on his mind. On leaving college he was sent to reside with a maternal uncle, who was controller of the taxes at Caen; and there having learned something of the details of that complicated and ruinous system of finance which then reigned in France, he was at the age of twenty-three appointed a farmer-general. From this office—partly a sinecure, and partly something worse—Helvétius derived an income equal in English money to about £12,000 a year. He was indebted for the appointment to Louis XV.'s ill-used and neglected queen, Marie Leczinska, to whom his father was principal physician. Handsome, vain, inclined to licentiousness, unboundedly generous, Helvétius was likewise unboundedly popular. At first he wished only to be the patron of literary men; but he made some attempts in poetry, which were unhappy enough. Emboldened by the example of Condillac, then rising to eminence; inspired by contact with Diderot, D'Alembert, and others, who are known to us by the name of encyclopædists—Helvétius resolved to take an active share in the universal philosophical movement. That he might have the more leisure for his labours, he resigned the office of farmer-general after holding it for thirteen years. In July, 1751, he married the daughter of Count De Ligneville, a beautiful, amiable, accomplished woman, with a warm and instinctive benevolence equal to his own. Voltaire accepted the homage of Helvétius, and was not grudging of incense in return, calling his friend Atticus. This modern Atticus published in 1758 his famous work "De L'Esprit," which went much further than Voltaire, who was a diplomatist, deemed advisable. The good or the evil of every metaphysical system must be sought in its moral fruits. What is to be condemned in the book "De L'Esprit" and that "On Man," its continuation and commentary, which appeared after the death of Helvétius, is the enthronement of selfishness as the grand moral principle. To this principle Helvétius proved faithful in the hour of peril; for when his work "De L'Esprit" was condemned by political and ecclesiastical courts, and when it was solemnly and publicly burned along with other obnoxious productions, Helvétius wrote a series of cowardly and hypocritical retractations. He did not live to see the full political, social, and spiritual results of the doctrines which he had preached. On the 26th December, 1771, he died, his strong constitution having been gradually undermined by gout. He left two daughters, who were married to French noblemen. His widow, born in 1719, survived till August, 1800.—W. M–l.

HELVETIUS, Jan Adrien, a distinguished physician, was born in Holland about the year 1661. He was the son of Jan Friderich Helvetius, also a physician. On completing his studies at Leyden, he proceeded to Paris to dispose of medicines invented by his father. In the French capital he experimented with the ipecacuanha root, which had just then been imported from Brazil, as a valuable drug. He discovered it to be a specific against dysentery, and first used it for the cure of that complaint. He carefully guarded his secret. Curing several persons of distinction, and among others the dauphin, Louis XIV. ordered him to make his discovery public, bestowing on him at the same time a reward of 1000 louis d'or, and several important offices at the French court. Jan Adrien Helvetius is the author of several works, the most important of which are his "Lettres à M. Regis sur la Nature et la Guérison du Cancer," Paris, 1691, and his "Traité des maladies les plus fréquentes et des remèdes specifique," Paris, 1703. He died at Paris on the 20th February, 1727.—G. B–y.

HELVETIUS, Jean Claude Adrien, a distinguished French physician, was born at Paris on the 18th July, 1685. The son of Jean Adrien Helvetius—the subject of the preceding memoir—he studied medicine at Paris, and passed as doctor in 1708. Rapidly, under his father's guidance, acquiring extensive practice, he was present at the consultation which took place at the death of Louis XIV. As physician to Louis XV., with a splendid pension, he was induced to settle at Versailles, where he succeeded to some of his father's offices at court. He is the author of several works, the most important of which are his "Idée générale de l'economie animale," Paris, 1722, 12mo, and his "Principia Physico-medica in tyronum medicinæ gratiam conscripta," Paris, 1752, 2 vols. 8vo.—G. B–y.

HELVICUS, Christopherus, or Christoph Helwig, an able German scholar, who was born in 1581, and died in 1617. He became a first-rate linguist, and was professor of Greek and Hebrew at Giessen. Although he died at the early age of thirty-six, he wrote several learned works, some of which have been reprinted, especially his "Theatrum Chronologicum et Historicum," which is even now not forgotten.—B. H. C.

HELYOT, Pierre, a celebrated Franciscan historian, who was born in 1660, and died in 1716. He is said to have been of English descent. He travelled in Italy, and collected the materials from which he compiled his great History of the Monastic Orders, upon which he was engaged a quarter of a century. He also wrote "The Dying Christian," and some other pieces.—B. H. C.

HEMANS, Felicia Dorothea, was born in Duke Street, Liverpool, on the 25th September, 1793. Her father, Mr. Browne, was a merchant of that city, and an Irishman by birth; her mother had been a Miss Wagner, daughter of the imperial and Tuscan consul at Liverpool. The future poetess was not more than seven when Mr. Browne experienced reverses, which led him to quit Liverpool, and to retire to Gwrych, near Abergeley, in Denbighshire; but shortly afterwards he emigrated to America, where he died. The education of Felicia thus devolved exclusively on her mother, a woman excellently qualified for such a duty; and under maternal encouragement the young girl's mind precociously expanded to a keen sense of the beautiful, and a warm appreciation of nature and poetry. Mrs. Browne traced her descent from a Venetian family, and her daughter used to account in that manner for the strong tinge of romance in her own character. It is averred that some of the verses to be found in her works date their composition so far back as 1803 and 1804; but it was not till 1808 that her first volume, a quarto, was ushered into the world. The book was severely handled in one or two quarters by reviewers probably ignorant of the years of the authoress. The writer of her memoir describes her at this period of her life as in the full glow of that radiant beauty, which was destined to fade so early. "The mantling bloom of her cheeks was shaded by a profusion of natural ringlets of a rich golden brown; and the ever-varying expression of her brilliant eyes gave a changeful play to her countenance, which would have made it impossible for any painter to do justice to it." In 1809 the family left Gwrych, and went to reside at Bronwylfa, near St. Asaph. Here the work of intellectual development steadily progressed; and Miss Browne, already mistress of French and Italian, acquired the Spanish and Portuguese languages, with the rudiments of German. Her memory had now grown so astonishingly retentive, that on one occasion she learned by heart the four hundred and twenty-four lines of Heber's Europe in little more than an hour, and then repeated them on the spot without a single mistake. Miss Browne did not appear in print again till 1812, when she gave to the press the "Domestic Affections." In the same year she was married to Captain Hemans of the 4th regiment, lately returned from Spanish service; and removed to Daventry with her husband, who was appointed adjutant to the Northamptonshire militia. On the disembodiment of the corps the captain and his wife returned to Bronwylfa, where they continued to live during a few years in close domestic privacy. But the union was not happy; there was a certain incompatibility of temper, and perhaps other secret causes of disagreement; and in 1818, after the birth of five children, all sons, a separation took place, ostensibly because the captain, whose health was declining, was advised to try the effect of a warmer climate. He went to Italy; and they never saw each other afterwards. Subsequently to a step which virtually amounted to a divorce, Mrs. Hemans and her children remained under Mrs. Browne's roof at Bronwylfa till the decease of the latter, when she removed to Wavertree, near Liverpool, where she resided for the next three years. Finally, in 1831, she settled in Dublin, where she had connections, and died there on the 16th May, 1835, in her forty-second year. Her remains were interred in St. Anne's church, Dawson Street, Dublin; and a tablet was erected by her brothers in St. Asaph's cathedral—"In memory of Felicia Hemans, whose character is best pourtrayed in her writings." The incidents of Mrs. Hemans' later life were not very varied. To the last she retained the same ardent love of knowledge and the same wide taste for literature, especially of the romantic and poetical cast, which had characterized her from her childhood. Among those who enjoyed her friendship and esteem were Bishop Heber, Scott, Wordsworth, Miss Jewsbury, Miss Mitford, and Mr. Jacob, the author of Travels in Spain and in Germany. She had special reverence for the Welsh bards, and Froissart and the old Spanish romances of chivalry were also favourites. With the early English writers she does not seem to have been much acquainted. In the summer of 1819 Mrs. Hemans spent a few days at Abbotsford; and in 1830 she paid a fortnight's visit to Wordsworth at Rydal Mount, previously to taking up her temporary residence at Dove Nest, near Ambleside. Besides the volumes already noticed in an incidental manner, Mrs. Hemans published "Tales and Historic Scenes;" "Modern Greece;" "Songs of the Affections;" "Records of Woman;" various translations from Camoens, Manzoni, and others, and a drama called "The Vespers of Palermo," written at Bishop Heber's suggestion, and performed at Covent Garden theatre in 1823. The piece was a failure. It afterwards appeared with better success at Edinburgh, Sir Walter Scott writing the epilogue. Mrs. Hemans was also a contributor to the *New Monthly* and *Edinburgh Magazines*. In 1834 she published three collections of poems entitled respectively "Hymns for Childhood," "National Lyrics and Songs for Music," and "Scenes and Hymns of Life." A volume of Poetical Remains appeared after her death. "Tender and enthusiastic," observes a critic in the *Dublin University Magazine*, "she fed her heart upon all things noble, and would tolerate no others as the aliment of imagination."—W. C. H.

HEMELAR, John, canon of Antwerp, and a native of the Hague, was a diligent student of numismatics and polite literature. He delivered a panegyric of Clement VIII. at Rome, which was much admired. He corresponded with Justus Lipsius, was the friend of Grotius, and of Golius the orientalist, to whom he was related. He wrote "Expositio numismatum Imperatorum Romanorum" from Julius Cæsar to Heraclius, and had some reputation as a Latin poet and orator; but although a very good catholic, he does not appear to have troubled himself much about religion. He was living in 1638.—B. H. C.

HEMINGFORD, Walter de, a chronicler of the fourteenth century, was a canon of Gisborough abbey, near Cleveland in Yorkshire, and died there in 1347. He wrote a history of England from the Norman conquest to the year 1308. Gale published it in his Veteres Scriptores, and Hearne again (with a quantity of other and different matter, after the manner of that editor) at Oxford in 1731, prefixing all the extant notices of its author.—F. E.

HEMLING, Hans. See Memling, Hans.

HEMMING, Nicolaus, an eminent Danish divine of the

sixteenth century, was born in 1513 in the island of Caaland, and studied at Wittemburg under Melancthon, by whom he was highly esteemed, and of whose spirit and teaching he afterwards became a distinguished representative. On returning to Denmark, he was first appointed a preacher in Copenhagen, and then made successively professor of Greek, of Hebrew, and of theology in the university. He rose to be vice-chancellor of the university, and continued to discharge his high functions till 1579, when, having fallen under suspicion of a leaning to Crypto-Calvinism, he was removed from his academic offices at the earnest solicitation of Elector August of Saxony, the brother-in-law of Frederick II. of Denmark. The suspicion, however, was unjust. In 1576 he had drawn up a confession of his faith on the subject of the sacrament, which is pronounced *gut Lutherish* —good, sound Lutheranism. But he had written against the dogma of the ubiquity of Christ's body, and the Lutheran zealots insisted that he was no true Lutheran. To compensate in some measure for his removal from the university, he was appointed to a canonry in the cathedral of Roeskilde, and here he was suffered to remain in peace till his death in 1600, in the eighty-seventh year of his age. His writings were very numerous, and are still highly valued by some, though generally neglected and forgotten.—P. L.

HEMMINGA, Sixtus de, was born of an old family in Western Friesland. He had the merit of denouncing judicial astrology, at a period when it was generally believed that future events might be foretold by the aspect of the stars. His work on this subject was printed at Antwerp in 1783. Three years after its publication the author died.—G. B-y.

HEMMINGFORD, Walter de. See Hemingford.

HEMSTERHUYS, François, son of Tiberius, was born at Groningen in 1720, and died at the Hague in 1790. He inherited much of his father's talent and was carefully educated. For many years he held the rather subordinate office of a clerk to the council of state, which allowed him to pursue uninterruptedly his philosophical studies and meditations. The fruits of these meditative hours were given to the world in a series of letters and dialogues written in French, viz.—"Lettre sur la sculpture;" "Lettre sur les desirs;" "Lettre sur l'homme et ses rapports;" "Sophyle, ou la philosophie;" "Ariste, ou de la Divinité;" "Alexis, ou de l'âge d'or;" "Simon, ou des facultés de l'âme;" "Lettre de Diocles à Diotime sur l'athéisme," &c. All these dissertations are pervaded by the true Socratic spirit, and show some affinity to the doctrine of Locke. His works have been several times collectively edited; the best edition is that by Sylvain van de Weyer, Louvain, 1825–27, 2 vols.—K. E.

HEMSTERHUYS, Tiberius, the eminent Dutch humanist, was born at Groningen, February 1, 1685. He was a child of so great promise, and made such rapid progress, that at the age of fourteen he was entered at the university of his native town, where he particularly devoted himself to mathematics, and soon was declared by Jean Bernouilli the most proficient of his pupils. He then proceeded to Leyden, where he distinguished himself so much, that he was commissioned to arrange and catalogue the MSS. of the Leyden library. In 1705 he was appointed professor in the Athenæum at Amsterdam, whence in 1717 he was called to the Greek chair at Franeker, and in 1740 to that at Leyden. Here he died April 7, 1766. When at Amsterdam Hemsterhuys had, at the instance of Grævius, undertaken to continue the edition of Pollux, which had been begun by Lederlin. The editor's satisfaction in the completion of this laborious task was, however, completely marred by those famous letters of Bentley in which that prince of critics showed him his faults, particularly his ignorance of the ancient metres. Hemsterhuys felt crushed; for two months he did not open a Greek volume. He set to work again and, pen in hand, read all Greek authors in chronological order. It was Hemsterhuys who revived the enthusiasm for the Greek language and literature. His disciples, among whom Valckenaer, Ruhnken, and Lennep rose to high eminence, soon spread his method over France and Germany, where, however, it met only with partial applause. Hemsterhuys has left comparatively few works. Besides the edition of Pollux we have only to mention his select dialogues of Lucian, his edition of the Plutus of Aristophanes, and his Latin speeches.—K. E.

HÉNAULT, Charles Jean François, was born at Paris in 1685, and was educated in his native city. At the age of fifteen he entered the Oratoire, but two years later returned to the world, and applied himself to literature. In 1706 he obtained a prize at the French Academy. In 1708 he gained a prize for a second essay; and in 1709 competed for another, but unsuccessfully. He became a counsellor to parliament in 1706; and in 1710 president in the chamber of inquests. In 1713 he produced his first comedy. He went to Holland with the French ambassador in 1718; and in 1723 was elected a member of the French Academy. In 1744 he produced his "New Chronological Abridgment of the History of France," which has been many times printed, and, with its continuations, is still popular. He projected a "Nouvel Theatre Française," while under impressions received from reading Shakspeare; and in 1747 published a five act tragedy, "Francis II., King of France," which was followed at intervals, during a number of years, by several other dramatic pieces, most of which were collected and published in 1770. In 1759 there appeared a "Chronological Abridgment of the History of Spain and Portugal." To this work President Hénault contributed only the plan and some of the details. After his death was published the "Histoire critique de l'établissement des Français dans les Gaules;" but some doubt has been expressed as to whether he was the real author, or only the annotator of the work. In 1801 was published "Memoires du Maréchal de Bassompierre;" but this also seems to be very doubtful, although it is said to have been printed from a manuscript in the handwriting of Hénault. In 1806, what was called "Œuvres inedites" of Hénault was published, and includes a collection of miscellaneous pieces in verse. Besides these, there appeared during his lifetime various letters, memoirs, and essays. Many years before his death he began to write a work, which was not published till 1854, under the title of "Memoires du President Hénault," which contains a large amount of curious and valuable matter. It is much to be regretted that the editor, the Baron De Vigan, has not done his part of the work more efficiently. He died in 1770.—B. H. C.

HÉNAULT, Jean: the dates of Jean Hénault's birth and death are uncertain. He was born in Paris, and 1682 is said to be the date of his death. His name is variously spelled; by Boileau it is written Haynault. The patronage of Fouquet gave him some small clerkship in one of the public offices, which he was unable to keep. His habits were irregular. Little more is known of his life than what is given by himself in an eclogue, in which it is not always easy to disentangle fact from fiction. He rambled through the Low Countries, through England, and through Sicily; and on his return he found Fouquet still in power, and still disposed to serve him. The fall of Fouquet left him without adequate means of support. He translated Lucretius; but in the agony of a deathbed repentance, ordered the translation to be destroyed. Some passages accidentally preserved, seem to prove that the work would have been a valuable addition to the literature of France. Hénault is introduced contemptuously in the third canto of Boileau's Lutrin, but Boileau is not always just.—J. A., D.

HENDERSON, Rev. Alexander, an eminent Scottish clergyman, who took a prominent part in ecclesiastical affairs during the troublous times of the great civil war. He was born in the parish of Creich in Fife in 1583, and was a cadet of the Hendersons of Fordel. He was educated at St. Andrews, where his ability gained for him the chair of philosophy and rhetoric. About the year 1612 or 1613 he was presented to the parish of Leuchars. Henderson was a strenuous supporter of the episcopal innovations, and his settlement at Leuchars was so unpopular, that on the day of his ordination, the doors of the church having been nailed up by the people, the presbytery were obliged to force an entrance by the window. An entire change soon took place in his principles, through the preaching of Robert Bruce of Kinnaird. From the period of his conversion until 1637 Henderson lived in retirement, diligently prosecuting his theological studies, and faithfully discharging the duties of his office. When the ecclesiastical innovations of Charles I. and Laud, however (see Charles I.), excited a fierce tumult in Edinburgh, he stood forward as one of the leaders of the popular movement. He, with the assistance of Johnston of Warriston, prepared the "bond" for the renewal of the national covenant, signed in March, 1638. He was chosen moderator of the memorable general assembly held in Glasgow in November, 1638, and by his firmness and sagacity contributed greatly to the success of its proceedings. Mr. Henderson was soon after, 10th January, 1639, translated, much against his will, to Greyfriars church, and subsequently to

the East kirk of Edinburgh. In 1640 the town council of that city appointed him rector of the university, an office which he held till his death. When the covenanters took up arms in defence of their rights, Mr. Henderson was repeatedly appointed one of the commissioners to treat with the king. He was moderator of the general assembly in 1641, and again in 1643; and mainly contributed to effect the union between the Scottish covenanters and the English parliament. He was a leading member of the famous Westminster assembly, and spent three years in London aiding the cause of the covenant and the parliament. He was appointed in 1645 to assist the commissioners who were nominated by the two houses to negotiate with the king at Uxbridge. When Charles in the following year sought refuge in the Scottish camp, he sent for Mr. Henderson, who was his chaplain, and discussed with him in a series of papers the question of episcopal government, but without any result. Henderson, whose constitution was worn out with sickness, fatigue, and anxiety, resolved to return to Scotland. He reached Edinburgh on the 11th of August, 1646, and died on the 19th, in the sixty-third year of his age, and was buried in the Greyfriars churchyard. His enemies circulated a report that his death was hastened by remorse for the part he had taken against the king; and one of them even published a forged deathbed declaration containing an express renunciation of Henderson's presbyterian principles, and a glowing eulogium on King Charles. Henderson was a divine of great ability, learning, wisdom, and integrity, and a grave and eloquent speaker. Alexander Henderson was the author of three sermons and a considerable number of pamphlets on the questions of the day.—(See Aiton's *Life and Times of Alexander Henderson,* and Dr. M'Crie's *Miscellaneous Works.*)—J. T.

HENDERSON, Ebenezer, D.D., Ph.D., was born in the vicinity of Dunfermline, November 17, 1784. At an early age he was sent to learn a trade; and, after sundry trials in other branches, he ultimately settled to that of a shoemaker. Whilst thus engaged, he became a follower of the Haldanes, and having commended himself to their notice, he was received into the institution supported by Mr. Robert Haldane for the training of young men for the ministry. Here at length he found himself in a congenial sphere, and his progress in study was rapid and steady. Having chosen the department of foreign labour, he set sail from Leith for India by way of Denmark in 1805. Providentially detained in that country, he ultimately relinquished his purpose of visiting the East, and selected the north of Europe as the sphere of his evangelistic labours. Here the next twenty years of his life were spent principally as an agent of the Bible Society, in whose service he visited Sweden, Iceland, Lapland, the Danish provinces, Pomerania, and ultimately settled as their agent at St. Petersburg. Of his visit to Iceland he published a copious and instructive narrative, in two vols. 8vo, in 1818. In 1821 he, in company with his old and endeared friend Dr. Paterson, made an extensive tour in Southern Russia, the Crimea, and penetrated as far as Tiflis; of this he published an account under the title of "Biblical Researches and Travels in Russia," 1 vol. 8vo. This appeared in 1826, by which time he had settled in London as tutor of the Mission college, Hoxton. From this he removed to take the chair of theology in the Dissenting college of Highbury, in which honourable and useful sphere he continued till the college was merged in New college in 1850. Here his time was divided between his professional duties and literary labours. He delivered the congregational lecture in 1835, taking for his theme the question of inspiration, and besides other works he brought out a series of learned commentaries, with translations of the text from the original, on the books of Isaiah, Jeremiah, Ezekiel, and the minor prophets. These are of unequal merit, the best being those on Isaiah and the minor prophets; but they all indicate great scholarship and exegetical skill, and as yet have found no rivals in the department of Old Testament interpretation among works of British authorship. On retiring from the professor's chair, he laboured for some time as pastor of a small congregation at Mortlake. One of his last labours was the carrying through the press an edition of the Turkish New Testament for the Bible Society. He was perhaps the first oriental scholar of his day in Britain, so far as the Shemitic dialects were concerned; and his knowledge of other languages, both European and Eastern, was very extensive. The esteem in which he was held for his learning, was attested by his receiving the honorary degree of Ph.D from the university of Kiel in 1816, and that of D.D. simultaneously from Amherst college and the university of Copenhagen in 1840. A childlike simplicity, combined with an unfailing cheerfulness and an undeviating courtesy, characterized his manners; while the lustre of a pure and vital piety diffused itself over his whole life and bearing. He died May 16, 1858.—W. L. A.

HENDERSON, John, a man of extraordinary learning, and sometimes called the "Irish Creichton," was born at Ballygarause in the county of Limerick on the 27th March, 1757. So precocious were his acquirements that he was a teacher of Latin at Kingswood, Gloucestershire, in his eighth year. From that he passed as a teacher successively to South Wales and Hanham, near Bristol. Medicine became a favourite study, though he was more conversant with the ancient than the modern schools. He was also an enthusiast in alchemy and magic, and profoundly versed in the science of physiognomy. Henderson was a student of Pembroke college, Oxford, where he took his degree of bachelor of arts. He is said to have been a profound and critical classical scholar. He died at Oxford in 1788. He left nothing after him but some poems and essays.—J. F. W.

HENDERSON, Thomas, a British astronomer, was born at Dundee on the 28th of December, 1798. He received his education at the grammar-school, and at the academy of his native place. With a view to his entering the legal profession, he was articled to a "writer," or solicitor, in Dundee. In 1819 he obtained an appointment in Edinburgh in the office of a writer to the signet, and became successively clerk to John Clerk, Lord Eldin, secretary to the earl of Lauderdale, and secretary to Francis Jeffrey, then lord-advocate of Scotland. This was his last legal appointment, which he relinquished in 1831, to devote himself entirely to astronomy. That science had been from early youth his favourite study during all the intervals of leisure left him by his legal business; and he had been encouraged to its cultivation during his residence in Edinburgh by Leslie and Wallace, and during occasional visits to London by Thomas Young. Wallace at that time was director of the observatory of Edinburgh, then the property of a private society, and Henderson frequently acted as his voluntary assistant. He first became known as an astronomer in 1824, by an improved method of reducing observations of occultations of stars by the moon, which he communicated to Young, then secretary to the board of longitude, and for which he received the thanks of that board. He detected and rectified an error in the calculations of the difference of longitude of the observatories of Paris and Greenwich, which had previously perplexed astronomers. (See *Phil. Trans.*, 1827.) By these and various other useful labours towards the perfecting of the practical details of astronomical observation and calculation, he established so high a character for skill and accuracy, that on the death of Dr. Young in 1829, that great man was found to have left a note addressed to the lords of the admiralty, in which he recommended Henderson as the fittest person to succeed him in the superintendence of the *Nautical Almanac.* That appointment, however, was given to Mr. Pond, then astronomer-royal; and Henderson did not finally embrace astronomy as a profession until 1831, when he was appointed to the direction of the royal observatory at the Cape of Good Hope. He arrived there in April, 1832, and in the course of little more than a year made a most remarkable and important series of observations, fraught with results of the highest value to astronomy. As a single example of those results may be selected the determination of the annual parallax, and thence of the distance, of the nearest of the fixed stars, α *Centauri*, from our solar system. The parallax of that double star proved to be very nearly one second of angle, and its distance, consequently, from our system about two hundred thousand times the distance of the earth from the sun. This, being the first instance in which the parallax of a fixed star had been accurately found, was one of the most memorable achievements of astronomy. In 1833 Henderson was compelled, by ill health, to resign his appointment at the Cape and return to Britain, where he employed himself in reducing his observations, a process not less laborious than that of observing. In 1834 the observatory of Edinburgh was purchased by the government; and Henderson was appointed to the charge of it, with the titles of astronomer-royal for Scotland, and professor of practical astronomy in the university of Edinburgh. These appointments he held during the remainder of his life, accumulating and reducing a vast store of valuable observations, and evincing rare

skill in ascertaining and correcting the most minute errors to which instruments are liable. He was elected in 1832 a fellow of the Royal Astronomical Society, in 1834 a fellow of the Royal Society of Edinburgh, and in 1840 a fellow of the Royal Society. In 1836 he married a daughter of the well-known and ingenious optician, Adie of Edinburgh. That lady died in 1842, leaving an only daughter. Henderson had suffered for many years from an enlargement of the heart, which ended fatally on the 23d of November, 1844.—W. J. M. R.

HENFREY, Arthur, an English botanist, was born at Aberdeen, of English parents, on 1st November, 1819, and died at London on 7th September, 1859. He studied medicine at St. Bartholomew's hospital, and in 1843 passed as surgeon in London. The state of his health prevented him from pursuing the active duties of his profession. He, therefore, devoted himself exclusively to botany; and in this science he acquired great proficiency and eminence. In 1847 he was appointed lecturer at St. George's hospital school of medicine, and in 1854 he succeeded Edward Forbes in the botanical chair at King's college, London. He was also examiner in natural science at the Royal Military Academy and to the Society of Arts. His unremitting exertions in the cause of science seem to have hastened his death, which was caused by an effusion in the brain. He was distinguished for his researches on the structure and physiology of plants, and has written several able works, besides contributing to the Transactions of the Royal and Linnæan Societies, of which he was a fellow. He wrote numerous papers for the *Natural History Journal* and for the *Quarterly Review*, and he has translated from the French and German periodicals papers of great value to science. He acted for three years as the editor of the *Journal of the Photographic Society*, and in 1858 he was chosen one of the editors of the Annals of Natural History. Among his published works may be noticed the following—"Elementary Course of Botany;", "Rudiments of Botany;" "Introduction to Structural and Physiological Botany;" "Micrographic Dictionary," published along with Griffith; "Memoirs on Vegetable Embryology, and on the Development of various Organs of Plants."—J. H. B.

HENGIST, the celebrated founder, with his brother Horsa, of Saxon supremacy in Britain, and from whom therefore, rightly considered, the history of England and the English people may be held to date its origin, was in all likelihood by birth a Jute; as the followers who accompanied him to the British shores were, we are informed by the old writers, properly Jutes, not Saxons. But the Saxons and the Jutes were of kindred blood, although the Scandinavian element more largely preponderated in the case of the latter people; and the two, along with the Angles, a tribe related rather to the Jutes than the Saxons, combined so closely for the subjugation of Britain, that it practically suffices to view them as the members of one great family. Hengist, who claimed, as was the fashion of the age, a royal and even divine ancestry, eagerly accepted the invitation addressed to him by Vortigern, the British sovereign, who craved his assistance to free the unhappy kingdom over which he reigned from the devastating inroads of the Scots and Picts. That kingdom was then in a miserable state, torn by intestine feuds, and the prey of true Celtic disorganization, although under the nominal sceptre of a ruler; who was, however, weak, vacillating, and voluptuous. Vortigern's request was brought to Hengist in 449, when the Jutian chief, attended by his brother, was piratically cruising with three ships in the British channel; and he lost no time in responding to the call. Their short-sighted host assigned to his new allies the isle of Thanet as a dwelling-place; and at first they recompensed his hospitality by marching against the Picts and Scots, and driving these northern marauders from the kingdom. Shortly after occurred the well-known incident of the feast given by Hengist to King Vortigern, when the beautiful daughter of the former presented the wine-cup to the royal guest, and effected a conquest over his susceptible heart. In return for fresh concessions made by Vortigern, Hengist bestowed upon him Rowena's hand. All the while new bodies of invaders, Jutes, Angles, and Saxons, kept pouring in from the continent; and the perilous strangers were surely, if slowly, establishing themselves in the land. Vortigern at last took the alarm; and then the Saxons, uniting with their old adversaries the Picts and Scots, fought several sanguinary battles with the Britons. As it is commonly reported, the contending parties ultimately agreed to terminate their dispute; and a meeting was held, at which the chief persons present were engaged in festive enjoyment, when suddenly, Hengist exclaiming to his followers, "Unsheathe your swords," each drew forth a dagger which he had concealed in his garments, and all the Britons there assembled were slain, Vortigern alone excepted. From this time the star of the invaders was in the ascendant; and Hengist became the first Saxon prince of Kent, which province he had completely wrested from its original possessors. After a career of indomitable energy and daring ambition, but sullied by ferocity and craftiness, he died in 489, leaving a son, Eric, who succeeded him on the Kentish throne.—J. J.

HENGSTENBERG, William Ernest, D.D., one of the most distinguished theologians of Germany, was born on 20th October, 1802, at Frauberg in the dukedom of Mark where his father was pastor. From his father he received the greater part of his early education, and passed straight from the parental roof to the university of Bonn in 1820. He was so diligent as to become furnished with the most extraordinary attainments in Arabic literature; and he was also particularly devoted to the study of the Aristotelian philosophy. In proof of this he published in 1823 an edition of an Arabic poem, for which he obtained the university prize; and in the following year a translation of Aristotle's metaphysics. On leaving Bonn he went for some time to Basle, where he became acquainted with certain Christian friends, and himself entered on a decidedly Christian course. In 1824 he returned to Germany and settled at Berlin, where he resided till his death. He was made an extraordinary professor of theology in 1826, and an ordinary professor in 1828, with the degree of doctor of theology. The same year he commenced, in conjunction with Tholuck, his church journal *Evangelische Kirchenzeitung*, which exercised a powerful influence in Germany, in the advocacy and defence of evangelical principles against rationalism and infidelity. His theological works are of considerable number and variety. Praise is due in a peculiar manner to his "Christology," the first volume of which appeared in 1829, and the third and last in 1835; also to his works on the authenticity of the Pentateuch, on the authenticity of Daniel and Zechariah, and on Egypt and the Books of Moses, which were published at intervals between 1831 and 1842. They have all been translated into English, and form part of Clark's Foreign Theological Library. His later works are commentaries on the Psalms, on the Revelation, on Ecclesiastes, and some minor treatises, which have also been translated and published by the Messrs. Clark. He had great excellences as a theological writer, coupled, however, with extreme opinionativeness; and latterly he exhibited a strong leaning towards the high church and sacramentarian views of Lutheranism. He died in May, 1869.—P. F

HENICHIUS, Johannes, son of a protestant pastor, born in 1616; studied at Celle, Lüneburg, and Helmstadt, and in 1638 took his degree. In 1643 he was made professor of Hebrew at Rinteln in Hesse, and soon after had a call to Bardewick in Hanover as superintendent; but after five years he resigned this post, and returned to Rinteln to be theological professor, and there he continued till his death in 1671. Henichius distinguished himself by his pacific bearing in the controversies between the Lutherans and the Calvinists, whose reconciliation he ardently desired. His works are wholly theological.—B. H. C.

HENLEY, Anthony, one of the most accomplished Englishmen of the Augustan age of Queen Anne, was descended from the ancient family of Henley of Henley in Somersetshire. Educated at Oxford, Anthony cultivated a taste for classical and elegant literature, by means of which and his fine manners he afterwards obtained easy access to the best society of London. He became intimate with the earls of Dorset and Sunderland, with Swift, Pope, and Arbuthnot. The Dispensary by Garth is dedicated to him, and has by some even been ascribed to his pen. He contributed some sprightly papers to the Tatler and to the Medley, and published some other trifles anonymously. In 1698 he was elected member of parliament for Andover, and sat subsequently for Weymouth and for Melcombe Regis. He was a great lover of music, and made his seat at Southwick the summer resort of the celebrated actors of the day, that he might indulge in the performance of private theatricals. He married Mary, daughter of the Hon. Peregrine Bertrie, by whom he had three sons, of whom the second, Robert, became lord-chancellor of England with the title of Lord Northington. Anthony died in 1711.—R. H.

HENLEY, John, "Orator Henley," as he was called, a singular quasi-clerical phenomenon of last century, was born in 1692, at Melton-Mowbray in Leicestershire, of which town his maternal grandfather had been, and his father was, vicar. He was sent to St. John's college, Cambridge, whence, while an undergraduate, he sent to the Spectator at least one communication which was inserted in that famous periodical. After taking his degree, he for some time taught the grammar-school and officiated as assistant-curate in his native town, writing the while his "Universal Grammar" and a poem on "Queen Esther." Migrating to London, he attracted the notice of Dr. Burscough, who made him assistant-preacher in the chapels of Ormond Street and Bloomsbury. He did not read his sermons; he introduced into the pulpit an elaborate system of gesticulation; and his popularity was great. Lord Macclesfield bestowed on him the small rectory of Chelmondiston in Suffolk, the duties of which he performed by deputy, remaining in town to sniff the incense of crowded audiences, and to make money by translating for the booksellers. Complaints against him and his preaching led his diocesan to order him to retire to his living in Suffolk. Henley disobeyed, and set up a chapel of his own, an "oratory," as he called it, in Newport Market, and had it licensed for public worship under the Toleration act. He compiled for his congregation what he called a "Primitive Liturgy," from which the Athanasian creed was expunged. On Wednesdays he had a lecture, followed by a discussion on points in theology, philosophy, &c. After some years he removed the oratory to Close Market, and his popularity having waned with the decay of his physical powers, he died on the 14th of October, 1756. His audiences seem to have included a large number of the freethinkers rife in the metropolis during the reigns of the first two Georges. The published specimens of his pulpit-oratory show little of the buffoonery or clap-trap for which he was reproached, and are rather argumentative than fantastic. His works display considerable literary industry and range of scholarship. Henley, with and without his "gilt-tub," emerges more than once as an object of satire in the Dunciad. Among Henley's many projects was one, since realized, for the establishment of a London university.—F. E.

HENNEQUIN, Antoine Louis Marie, was born at Monceaux, near Paris, in 1786. At the age of twenty his legal studies were interrupted by his being drawn in the conscription. At Wesel, his superior intelligence and education obtained for him the post of secretary to the general commanding there; and he distinguished himself by the courage and ability with which he supported the cause of some poor peasants, who, in self-defence against vile outrages, had killed several gendarmes. As soon as he was released from the army, Hennequin returned to Paris and resumed his studies. In 1813 he achieved his first brilliant successes as a barrister. He was afterwards employed on many important trials. In 1834 he was elected deputy for the department of the north; and his speeches in the chamber, characterized alike by cogency of argument and by grace of manner, were always heard with respect. His chief work is a treatise on legislation and jurisprudence. Exhausted by hard work, Hennequin died in 1840.—W. J. P.

HENNEQUIN, Pierre Antoine, a celebrated French historical painter, was born at Lyons in 1763. A pupil of David, he gained the grand prize of the French Academy, and went in consequence to Rome, but returned to Paris on hearing the news of the outbreak of the Revolution. Hennequin proposed to the municipality of his native city to paint a representation of the famous "Federation of the 14th of July, 1790, on the Champ de Mars," on an immense scale. His offer was accepted, but having got mixed up with an outbreak at Lyons, Hennequin was arrested, and was only saved from the guillotine by managing to escape from prison. He fled to Paris, but there became involved in what was known as the affair of Babœuf, was seized, and owed his life to the earnest intercession of F. Neufchateau. He now petitioned to be allowed to go on with his great picture; but the municipality had grown cool, and it was only on the issue of an order from the authorities at Paris that he obtained the requisite permission. In the following years Hennequin painted several large pictures in the popular David manner. On the restoration of the Bourbons Hennequin, like his master David, was driven into exile. He went at first to Liège, where he painted for the Dutch government a large picture illustrative of the devotion of three hundred citizens of Franchimont, who perished in defence of the city. In 1824 he removed to Tournay, where the following year he was made director of the school of design, an office he held till his death, which occurred in 1833.—J. T–e.

HENNING, John, Scottish sculptor, was born at Paisley, May 2, 1771. His father was a carpenter, and the son was not only brought up to the business, but served his father as journeyman till he was in his twenty-ninth year. From the autobiographical sketch which he wrote for the *Art Journal*, April, 1849, he does not seem to have directed his thoughts in any way towards art, beyond using the pencil for the patterns required in carpentry till 1799, when the sight of some wax medallions led him to attempt to model likenesses in wax. Though rude these efforts were admired, and Henning soon had applicants for portraits from all classes of his fellow-townsmen. Early in 1800 some of these wax models having fallen into the hands of Mr. James Monteith of Glasgow, that gentleman was so struck with the spirit and expression which they displayed, that he induced him to quit the bench, and devote himself to modelling as a profession. Soon after, Henning proceeded to Edinburgh, where he modelled the heads of many of the celebrities of the day, including Sir Walter Scott, Jeffrey, Brougham, Dugald Stewart, Jupiter Carlyle, Francis Horner, Mrs. Siddons, and Mrs. Grant of Laggan. In 1811 he removed to London, and made an effort, not attended with success, to obtain admission to the life-school of the Royal Academy. The Elgin Marbles were then newly brought to England, and he enthusiastically drew from them, and studied the principles which guided their execution. The idea of making reduced copies of the grand Panathenaic frieze, with the lost parts restored, was suggested to him by the Princess Charlotte. Henning had been introduced to the princess of Wales, when one day, on looking over his drawings, she asked him if he could reduce a particular group in ivory, and restore the mutilated parts. Henning undertook the commission, succeeded to the admiration of all who saw it, and soon had commissions for other groups. These early groups were all carved in ivory; but, wishing to restore the entire frieze, he resolved to form his models in intaglio, so as to reproduce any number of casts in relief. To this task he devoted all his energies during twelve years, and completed a very admirable work, though, it is said, in a pecuniary sense an unprofitable one. Later Mr. Henning produced small relievi of the Transfiguration and the cartoons of Raphael. He also executed the relievi on the exterior of the Athenæum club-house, Pall Mall, and on the gate at Hyde Park corner, besides several busts, medallions, &c. In his later works he was a good deal assisted by his sons. He died in 1851.—J. T–e.

HENRIETTA ANNE, daughter of Charles I. and of Henrietta Maria, was born at Exeter in 1644. Shortly after her birth, her mother had to fly before the parliamentary army, and to seek once more a refuge in France. Henrietta Anne, educated by her mother, lived in strict retirement until, at the age of seventeen, the Restoration called her back to England. Louis XIV., who had looked with no very favourable eye upon the young English princess whilst still an exile, now sought her hand for his brother, the duke of Orleans. The marriage, which took place in 1661, was far from being a happy one. Sent by Louis XIV. on a private mission to her brother, Charles II., she failed in achieving its political object. Suddenly, on the 29th of June, 1670, she was taken violently ill; next morning she expired.—W. J. P.

HENRIETTA MARIA, queen of Charles I. of England, was the third daughter of Henry IV. of France and Marie de Medicis, and was born in 1609. On the 1st of May, 1625, she was married by proxy to Charles, who had ascended the throne only on the 28th of March preceding. She landed at Dover on the 27th of June, and was at first received very cordially by the English people. But her self-willed, obstinate, and haughty temper, combined with her bigoted adherence to the Romish faith and the great number of priests who came in her train, soon rendered her exceedingly unpopular among all classes of the community, and even led to very unpleasant dissensions in the palace. After the death of Buckingham she had great influence over her husband, and friend and foe alike agree in the opinion that her pernicious counsels did unspeakable mischief to the royal cause. Before the civil war broke out she went over to Holland, and by great exertions procured a supply of arms and ammunition, with which she returned to England after a year's absence, in February, 1643. The parliament's vice-admiral, Batten, enraged at her having eluded his vigilance, bombarded the house

at Burlington in which she had taken up her residence, and the parliament ordered her to be impeached for high treason. In 1644 she fled to France, and after the execution of Charles in 1647 she retired to the convent of Chaillot. Her behaviour at this period displayed great heartlessness and levity, if not something worse. It was confidently asserted that she was secretly married to Harry Jermyn, who had long been her favourite. At the Restoration she visited England, but soon returned to France, and died suddenly 10th September, 1669, at Colombo, near Paris. Her funeral sermon was preached by Bossuet.—J. T.

HENRION, Nicolas, was born at Troyes in 1663. In 1701 he became a member of the Academy of Inscriptions, and in 1705 was appointed professor of Syriac at the collége de France. He died in 1720, leaving unfinished his work on the weights and measures of the ancients.—W. J. P.

HENRIOT, François, was born at Nanterre in 1761. After a youth stained by crime, he rose to high command in the national guard, and distinguished himself by a certain brutal energy in coercing the convention, on the 2nd June, 1792. He narrowly escaped participating in the fate of the Hébertists. On the great day of the 9th Thermidor, when his services were supremely needed by his master, Henriot was intoxicated. Shaking off the fumes of wine, he showed for a while some of his old audacity; but at last, deserted by his own troops, he fled to the commune to say that the game was up. Coffinhal, indignant, flung him out of a second-floor window. His fall was appropriately broken by a dungheap; but his cries led to his discovery. Next morning he was guillotined.—W. J. P.

HENRY: the sovereigns of this name are here noticed under the names of their respective countries, alphabetically arranged.

KINGS OF CASTILE.

HENRY II., King of Castile, natural son of Alphonso XI., born in 1333. At first he was kindly treated by his brother, Peter the Cruel, but soon after he caused Henry's mother to be strangled, and the bastard fled to Portugal. From this time forth he plotted and fought to overthrow his brother's throne. By the assistance of France he had almost succeeded, but the intervention of England turned the scale against him. Henry soon renewed the struggle. The pope legitimatized him; the king of France gave him money; and Peter, from whom English aid was now withheld, was shut up in the castle of Montiel, and slain by his brother's hand at an interview between them in 1368. The power thus gained by fratricide was yet used with sagacity and vigour. Henry overcame the hostility of Portugal, of Arragon, and Navarre, and acquired and retained the affection of his subjects. He died at Burgos in 1379.—W. J. P.

HENRY III., King of Castile, was born at Burgos in 1379. His father, John I., died in 1390, and the young king commenced his reign with a turbulent nobility and a distressed people. At the age of fourteen he declared his minority at an end; and then, despite bodily weakness, he displayed the greatest energy in vanquishing the refractory grandees, treating them afterwards with a clemency equal to his valour. He vainly endeavoured to reconcile the rival popes, Benedict XIII. and Boniface III.; but having ventured to manage the ecclesiastical affairs of his own kingdom according to his own will, Boniface excommunicated him and declared his throne vacant. Henry disregarded these fulminations, and the papal legate had to leave Spain. In 1403 Henry acknowledged Benedict as pope. Anxious to repress the pirates of the African coast, he captured and destroyed Tetuan. His internal reforms were numerous and important. During a war with Granada he died in 1406.—W J. P.

HENRY IV., King of Castile, surnamed the Impotent, was born at Valladolid in 1425, and succeeded his father, John II., in 1454. When he ascended the throne Castile was prosperous and at peace; but his gross profligacy and his reckless extravagance soon alienated the affections of his subjects. One of his minions, Beltran de la Cueva, was so strongly suspected of an adulterous connection with Jane of Portugal, Henry's queen, that the grandees refused to acknowledge the legitimacy of the infanta, who was popularly stigmatized with the name of la Beltraneja. Rising in arms, the grandees deposed Henry in 1465, burnt him in effigy at Valladolid, and proclaimed his brother Alphonso as king. After an indecisive civil war had lasted for three years Alphonso died; and Henry's sister, Isabella, whom the grandees solicited to accept the crown, refused to do so. The war was finally concluded by Henry consenting to divorce his queen for infidelity, to banish both her and her daughter from the court, and to acknowledge Isabella as his successor. Against his wish Isabella married Ferdinand, the infanta of Arragon; whereupon Henry endeavoured to secure the reversion of the crown to la Beltraneja. Foiled in this attempt, he became reconciled to his sister and her husband. He had undertaken, with the papal sanction, a holy war against the Moors of Granada; it had lasted for ten years, and when Henry was about to prosecute it with greater vigour, he was taken suddenly ill, and died in 1474. He was succeeded by his sister, the illustrious Isabella.—W. J. P.

KINGS OF ENGLAND.

HENRY I. of England, surnamed Henry Beauclerc, or as Capgrave terms him in his Chronicle of England, Herry Clerk, was the youngest and third (surviving) son of William the Conqueror by Matilda of Flanders, and was born at Selby in Yorkshire in 1068–69. He was the only one of the Conqueror's issue who was an Englishman by birth. At his father's decease in 1087, his dominions were apportioned among his elder children, and Henry received nothing but a sum of £5000 in silver, with three-fifths of which he purchased from his brother Robert, duke of Normandy, the district of the Cotentin, embracing nearly a third of the whole duchy. In 1090 Henry lent his aid to Robert in suppressing a revolt of the Norman barons against their prince, instigated by William Rufus; but in the ensuing year peace having been made between England and Normandy, Rufus and the duke entered into a secret coalition, and drove Henry I. out of his possessions. During the next two years Henry was reduced to great distresses; but at length, on the invitation of the inhabitants, he assumed the government of Domprout; and this circumstance led to his recovery of the Cotentin, and his reconciliation with the English monarch. While on a visit to his brother in England, Henry was hunting with him in the New Forest on that memorable day in August, 1100, where Rufus was *accidentally* slain by Sir Walter Tyrrell. Henry hastened without a moment's loss of time to Winchester, where the royal treasure was kept, secured it, and took immediate steps for proclaiming himself king at London, and other principal points, to the exclusion of Robert, who was in the Holy Land. The coronation of Henry took place in August; his union with Matilda of Scotland, Maud "the good queen," was not solemnized till the 11th November.

The marriage of Henry with a Saxon princess, his English birth, and some conciliatory acts, contributed to render him popular, and to strengthen his position; and it soon became manifest that he was in need of all the influence and weight which he was thus enabled to command. Robert having been apprised, during his stay in the east, of William's decease, returned home, prepared an expedition against England, and after many delays, landed with a large force at Portsmouth about Whitsuntide, 1101. Henry, whose troops were concentrated at Pevensey, overtook the Norman prince and his army before they reached Winchester; a parley ensued, which terminated in an agreement, securing to the king his own possessions, and Normandy to Robert, with the stipulation that an amnesty should be accorded to the adherents on both sides, and that, if either died without lawful issue, the survivor should succeed him. These conditions Henry was the first to violate. Several of the English barons, who owned Norman estates, had seconded Robert's attempt, and the king readily contrived by various means to accomplish their ruin, and to supplant them by his own minions. Robert, naturally incensed at this breach of faith, was betrayed into certain violent measures, and his brother, seizing the opportunity, declared the compact between them to be at an end. The duke of Normandy was asked to cede his heritage for a pecuniary consideration; on his refusal to comply, Henry crossed over to Normandy in 1105, took Bayeux and Caen, and on the 28th September, 1106, utterly defeated Robert at Tenchebrai. The duke was taken prisoner, with four hundred others, and was confined for the rest of his life at Cardiff castle, where he survived till 1135. Thus the re-union of the dominions of William the Conqueror was accomplished; and Henry, having arrived at a compromise with the holy see on the subject of episcopal investiture, was allowed a few years' repose.

After the fatal battle of Tenchebrai, William Fitzrobert, son of the imprisoned duke, succeeded in escaping to France, and enlisted the sympathy of Louis VI., and of Foulkes, count of Anjou. In 1113 Henry was consequently attacked in Normandy by the supporters of Fitzrobert; and the results were

far from auspicious. Capgrave in describing the battle refers to a personal encounter of the king with a French knight, in which the former was wounded. The unpromising aspect of the struggle induced the king to essay the effect of negotiation; and he contrived to detach the count of Anjou, his most active opponent, by proposing a marriage between Prince William of England and Sybilla, the count's daughter. The contest was thus suspended for a time, but Henry was merely temporizing; and exhibiting no intention of fulfilling his engagement, war speedily recommenced, and Louis and Anjou were joined by Baldwin, count of Flanders. A fresh struggle of two years followed, in which fortune was variable; but at length the death of Count Baldwin, the flagging exertions of Anjou, who entertained hopes of an English marriage for Sybilla, the co-operation of the pope, and the intrigues of Henry with the disaffected Norman barons, gave the king the advantage, and a treaty highly favourable to his interests was concluded in 1120.

"Sone after the bataile (of Tenchebrai)," observes Capgrave, "deied Maute the good qween, of whos curtesie and humilitie, scilens, and othir good maneris the Englisch poetes at tho (s) dayes mad ful notabel vers." The loss of his son William on the 25th November, 1120, on his passage from Harfleur, was a catastrophe from which the agonized parent never rallied. By his second wife, Adelaide, daughter of Geoffrey, duke of Louvaine, he had no children. In 1128 his nephew, Fitzrobert, died at St. Omer. There being therefore no longer any direct male heir to the crown, the succession was secured to his daughter Matilda, consort of the Emperor Henry IV.

In 1131, England was sufficiently tranquil to tempt Henry to revisit Normandy, and it is a fact, creditable to the stability of his government, that he was able to remain on the continent till 1135, when an insurrection among the Welsh recalled him to England. A sudden fit of illness, however, prevented him from leaving Rouen. Capgrave's account is, that "as he (Henry) cam frō hunting, he desired gretely to ete a lamprey; for that mete loved he wel, and evir it did him harme. This mete caused him a fevyr, of which he deied, 1st December, 1135."

Henry I. was an able and accomplished prince; but if we may judge at so great a distance of time, he appears to have been a person of stern and remorseless temper, and the professor of a rather easy doctrine of political morality. Henry possessed a handsome and prepossessing exterior, and a cultivated mind; and it forms a redeeming point in his character and in the transactions of his reign, that he was fond of literature, and appreciated learning and intellectual culture in others.—(Capgrave's *Chronicle of England*, 1858, &c.)—W. C. H.

HENRY II., surnamed FITZ-EMPRESS and PLANTAGENET (from *planta genista*, a sprig of broom), was the son of the Empress Matilda, daughter of Henry I. by her second husband, Geoffrey Plantagenet, earl of Anjou. He was born in 1133; and when he was nine years of age was brought over to England, and educated under the superintendence of his uncle Robert, the celebrated earl of Gloucester. He returned to Normandy in 1147. Two years later he was knighted at Carlisle by his uncle, David I., king of Scotland. In 1150 he was invested by Louis VII. with the duchy of Normandy, and on the death of his father, 10th September, 1151, he succeeded to the earldom of Anjou and Maine. In the following year he married Eleanor, the repudiated wife of Louis of France (only six weeks after her divorce), in her own right countess of Poitou and duchess of Guienne. Strengthened by this alliance, which made him master of a third part of France, Henry set sail for England for the purpose of making another attempt to eject the usurper Stephen from the throne. The armies of the two competitors came in sight of each other at Wallingford, and a bloody battle was expected; but the leaders on both sides were wearied of the protracted struggle, and a negotiation was set on foot which led to a truce, and ultimately to a permanent peace, which was concluded at Winchester on the 7th of November, 1153. It was agreed that Stephen should retain possession of the crown during his life, and that he should adopt Henry as his son, and appoint him his successor. They lived harmoniously together for nearly a year, when Stephen died, 25th October, 1154, and Henry ascended the throne without opposition. The new monarch devoted the first years of his reign to the removal of the numerous evils which the lengthened contest for the crown had inflicted on the country. He expelled the foreign mercenaries who had come over to England during the long civil war; he issued a new coinage of standard weight and purity, instead of the coin which had been debased by Stephen; he resumed the royal castles and lands which, during the reign of his predecessor, had been alienated to the nobles or usurped by them; and he demolished those fortresses which had been erected by the feudal barons, and foreign freebooters, for the purpose of oppressing and plundering the people. Having by these vigorous measures secured the tranquillity of his English dominions, Henry now turned his attention to the continent, and in 1156 crossed the sea for the purpose of suppressing the attempt of his brother Geoffrey to take possession of Anjou and Maine. On the first appearance of Henry in his paternal dominions, the people at once returned to their allegiance, and Geoffrey was fain to resign his claim in return for an annual pension. Henry returned to England the following year, and made an expedition into Wales, where he encountered great difficulties; but in the end compelled the natives to make their submission. In 1158 the king once more passed over to the continent and forcibly took possession of Nantes. He also negotiated a marriage between his third son, Geoffrey, and the infant daughter of Conan, duke of Brittany, and thus laid a foundation for the claim which he ultimately made good to that principality, the possession of which made him master of the whole western coast of France. A few months later he put forth pretensions in the name of his wife to the great earldom of Toulouse, which led to a brief war between France and England; but it produced no important results, and terminated in a peace in 1160, which, after another quarrel, was renewed in 1162 by the mediation of the pope.

A short period of tranquillity followed, which was broken by a violent conflict with the church, whose usurpations Henry strenuously resisted. In 1161 Theobald, the archbishop of Canterbury, died, and Thomas à Becket, the chancellor of England, and the king's favourite counsellor, was appointed his successor. If Henry expected that his schemes for diminishing ecclesiastical authority in England would be promoted by the elevation of his friend to the primacy of the church, he was miserably disappointed. A full account of the desperate contest between the king and his able but ambitious subject, has already been given (see BECKET, THOMAS À). Suffice it to say here, that the primate resolutely maintained the claims of his order; he refused to abate one tittle of his haughty pretensions, and in the end died a martyr to his zeal in preserving the immunities of the church. Henry, with difficulty, obtained the papal pardon for the encouragement he was alleged to have given to the foul murder of Becket, and only on the humiliating terms of abolishing all laws and customs unfavourable to the church which might have been introduced into England since the beginning of his reign.

Meanwhile the most important event in the reign of Henry II. —the annexation of Ireland to the English crown—had taken place. It would appear that such a project had been entertained by him from the commencement of his reign; for he succeeded in procuring from the pope in 1156 a bull granting full permission to the English king to invade Ireland, and charging the inhabitants of that country to receive him as their sovereign. The project, however, was for some time delayed, and it was not until 1169 that a favourable opportunity occurred, when a party of private adventurers, headed by Richard de Clare, earl of Pembroke, took possession of Leinster. Henry, on receiving information of these successes, resolved to invade Ireland in person; and on the 18th of October, 1171, he crossed over from Milford to Waterford at the head of five hundred knights and about four thousand common soldiers. The Irish were so dispirited, that Henry found nothing to do but to make a triumphant progress through the country, receiving everywhere, except in Ulster, the submission of the native princes. After making arrangements for the government of his new dominions, he returned home on the 11th April, 1172. But Ireland, though overrun, was not subdued. The native chieftains some time after recovered from their depression, and flew to arms in vindication of their national independence. A fierce and protracted struggle ensued, and it was not until 1175 that the conquest of the country was completed

The reign of Henry had hitherto been singularly fortunate, but the remainder of his life was rendered miserable by a succession of unnatural contests with his own children. He had always been a kind and indulgent father, and had made what appeared a judicious and splendid provision for his four surviving sons. When Prince Henry, the eldest son, who was betrothed

to Margaret, daughter of Louis of France, reached sixteen years of age, in accordance with a custom which prevailed in France he was as heir-apparent crowned in Westminster abbey on the 15th of June, 1170; and two years later the ceremony was repeated in order that his wife Margaret might be crowned along with him. Soon after this King Louis instigated the young prince, his son-in-law, to make the demand that his father should admit him to a share of his royal power, or resign to him either England or Normandy. This extraordinary request having met with a refusal, the prince fled to the French court, and put himself under the protection of Louis. His brothers, Richard and Geoffrey, soon followed his example, and Queen Eleanor, their mother, who had long been alienated from Henry in consequence of his licentiousness and neglect, and who had fomented the unnatural hatred of her children towards their father, also took this opportunity to abscond, and was seized as she was trying to find her way to the French court dressed in man's clothes. She was brought back to her husband, and was kept in confinement during the remaining sixteen years of his life. The cause of Prince Henry was espoused not only by the French king, but also by William the Lion, king of Scotland, and a number of the leading barons both in England and Normandy. The confederates were everywhere unsuccessful on the continent. A projected descent upon England was rendered abortive by Henry's wonderful promptitude and vigour; and William, king of Scotland, having accidentally fallen into the hands of the English at Alnwick, was compelled to purchase his freedom by the humiliating acknowledgment of Henry as the lord paramount of his kingdom. In the end the princes, weary of the unprofitable contest, petitioned for peace in 1174, and were pardoned by their father, who bestowed on them a liberal allowance. The unhappy king, however, was not permitted long to enjoy repose. Fresh dissensions soon broke out between him and his turbulent sons, who also quarrelled and fought among themselves. The death of Henry, the eldest son, in 1183, suspended these disputes for a few months. Three years later Geoffrey was thrown from his horse at a tournament, and died of the injuries he had received. Richard, however, lost no time in taking his brother's place, and entered into an alliance against his father with Philip II., now king of France. Henry had just taken the cross, and was making preparations for an expedition to the Holy Land, when a new revolt of his sons took place. His spirit seems at last to have given way, his health failed, and heart-broken, he offered but a feeble resistance to the confederates. He was in the end compelled to sue for peace, which was granted him on conditions that he felt to be exceedingly humiliating. His favourite son John being a traitor, gave the unhappy monarch his deathblow. On receiving this intelligence he turned his face to the wall, and exclaimed, "Let everything go as it will. I have no longer care for myself or the world." A few days afterwards he breathed his last at the castle of Chinon, on the Loire, 6th July, 1189, in the fifty-seventh year of his age, and thirty-fifth of his reign.

Henry II. was undoubtedly one of the ablest sovereigns who have filled the English throne. To him belongs the credit of having checked the most oppressive baronial tyrannies, and at the same time of having resisted the domination of the church, and secured a more equal and certain administration of the laws than had been witnessed in England since the Conquest. He was sagacious, energetic, courageous, and so active in his movements that Louis of France, who was continually baffled by his rival's marvellous celerity, exclaimed, "The king of England neither rides on land nor sails on sea, but flies through the air like a bird." He was also kind, generous, and placable. On the other hand it must be admitted that his character was stained by great vices, and that he was exceedingly irascible, ambitious, unscrupulous, and licentious. Besides his five legitimate sons—of whom three preceded him to the grave—and three daughters, Henry left three natural sons, two of them by the "Fair Rosamond," William, surnamed Longsword, earl of Salisbury, and Geoffrey, chancellor, and ultimately archbishop of York, both of whom attained great celebrity, and were always dutiful to their father.—J. T

HENRY III. of England was born in 1207, and succeeded to the throne on the 28th of October, 1216, on the death of his father John. When the young king was crowned at St. Peter's church, Gloucester, the whole country was smarting under the horrors of a civil war induced by the maladministration of John, who had driven the barons to invite over to England Prince Louis, son of Philip Augustus, king of France. Before Henry was ten years of age he met his first parliament at Bristol, in which the earl of Pembroke, marshal of England, and the great advocate of the popular cause, was chosen protector, with the title of *Rector regis et regni.* Under his auspices the great charter was again revised and confirmed, but with the omission of the clause which prohibited the levying of aids without the consent of parliament, and substituting in its stead the proviso that all castles erected since the beginning of the civil war should be demolished. Although the cause of Louis had been gradually declining his forces were still very considerable. The English barons became every day more convinced of the inexpediency of supporting a foreign rival in opposition to their lawful sovereign, and the fleet which had been despatched from Calais with reinforcements was met at sea and entirely destroyed by the navy of the Cinque Ports under the command of Hubert de Burgh. The French cause now became desperate, and Louis, shut up within the walls of London, proposed terms of accommodation, which were accepted, and the foreign troops embarked for France.

After the death of the Regent Pembroke the care of the kingdom was confided to Hubert de Burgh, the high justiciary, and to Peter des Roches, bishop of Winchester. Some rivalry disturbed the unanimity of their administration; but Pandulph, who had resumed the office of legate on the departure of Gualo, used the influence of his position in allaying these jealousies. Through his influence Joanna, Henry's eldest sister, was affianced to Alexander, king of Scotland, and Hubert de Burgh obtained the hand of one of the Scottish princesses. In 1223 Henry III. was declared of age; he was wholly incapable of taking any active part in the government of the country, and Hubert de Burgh continued to be his favourite minister. For some time matters went on smoothly, but the revenues of the crown were much impoverished on account of the withdrawal of many lucrative though oppressive prerogatives by the great charter; and when war broke out in 1225 De Burgh was obliged to appeal to parliament for an extraordinary aid. One-fifteenth of all movable property was granted by the barons on condition that the king should ratify the two charters, which he accordingly did. But the war in Guienne and Poitou was unsuccessful, and absorbed vast sums of money; and when parliament was again appealed to in 1232 the barons refused to renew the grant on the plea of lavish expenditure, and De Burgh was hurled from power.

The king's marriage with a French princess, Eleanor of Provence, 14th January, 1236, introduced a number of foreigners at court; one of the queen's uncles was made prime minister; another archbishop of Canterbury; and a third guardian of the young earl of Warren. These encroachments on the national independence embroiled the kingdom in continual commotions. In order to recover his popularity Henry took the command of his forces in person, and sailed from Portsmouth for the Garonne in 1242, but was defeated by Louis near Taillebourg and again at Saintes, from whence he fled to Blaye, and having concluded a truce for five years, returned to England to recruit his wasted strength; but the parliament refused any further supplies.

Failing in obtaining supplies from parliament, Henry was advised by his courtiers to sell his plate and jewels. "Who will buy them?" said he. His advisers answered, "The citizens of London, to be sure." He rejoined, bitterly, "By my troth, if the treasures of Augustus were to be put up to sale the citizens would be the purchasers; these clowns, who assume the style of barons, abound in all things, while we are wanting in common necessaries." To annoy them and touch them in a sensitive part he established a new fair at Westminster, to last fifteen days, during which all trading was prohibited in London, and compelled them to pay him £2000. By these and similar means he was enabled for some years to dispense with parliaments; but in 1253 he was again compelled to meet his nobles. They were no sooner assembled than they demanded the restoration of their ancient liberties. The bishops and clergy, to whom we are much indebted for their zeal in behalf of liberty during this reign, took a conspicuous part in the popular movement. While the barons were assembled in Westminster hall, May 3, 1253, the bishops and abbots proceeded in solemn procession to the presence of the king, where the archbishop of Canterbury pronounced the awful sentence of excommunication

against the violators of the charter. The king replied, in accents of despair, "So help me God! I will keep these charters inviolate; as I am a man, as I am a christian, as I am a knight, as I am a king!" These intentions, if ever seriously entertained, were as transitory as they were fervent.

The mutual distrust and jealousy which had thus for forty years disturbed the tranquillity of England, at length reached a point which threatened the stability of the throne. With singular want of prudence Henry, at the instigation of Innocent IV., undertook a ruinous war for the conquest of Sicily for his second son, Edmund, and with this view had mortgaged to the pope his kingdom for fourteen thousand marks. When the island was conquered the reigning pope, Alexander IV., demanded the immediate completion of the compact under sentence of excommunication and general interdict. In this dilemma Henry appealed to his parliament for the liquidation of the debt; but the vastness of the amount, and the frivolous nature of the pretext, we are told, filled all present with astonishment. After a short and boisterous session at London the parliament adjourned to Oxford, where, on the 11th of June, 1258, they again met, and in conjunction with the king appointed a committee of twenty-four persons to whom the whole administration of the government was confided. The "mad parliament," as it was called, now proceeded, under the guidance of Simon de Montfort and other popular members, to pass a series of resolutions which eventually overthrew the whole system of government. The twenty-four barons to whom the government had been intrusted, began to league with the aspiring earl of Leicester to overturn the whole constitution of the state; jealous of retaining the power in their own hands, they dismissed the king's officers and transferred the whole powers of parliament to twelve persons chosen by themselves. These arbitrary measures soon created a general feeling of resentment, and many of those who had supported the cause of liberty rallied round the royal standard. Thus reinforced, the king dismissed the committee of government and seized the Tower and Mint into his own hands, while the barons under the command of Prince Edward, a youth of aspiring valour who had now attained his twenty-second year, entered London unopposed; and the king published a dispensation from the pope absolving him from his oaths taken at Oxford. But the earl of Leicester, who was brother-in-law to the king, was determined not to surrender his power without a struggle; and retiring to the western counties, where his influence mainly lay, he collected an army and engaged the royalists at Lewes in Sussex, May, 14, 1264, in which battle both the king and Prince Edward were made prisoners, with the king's brother Richard, John Comyn, and Robert Bruce. This event changed the whole aspect of affairs; Leicester proceeded at once to remodel the government according to his own notions, and compelled the unfortunate king to sanction whatever measures he proposed. His administration, although mild and conciliatory, was nevertheless unpopular with the barons. With the aid of the pope and the king of France the queen assembled an army at Damme in Flanders, and proposed to land on the southern coast; but her design was frustrated by Leicester, who having summoned the whole force of the kingdom to meet him in arms on Barham Downs, embarked on board the fleet, and the whole enterprise was abandoned. In this state of affairs, Leicester determined on the expedient of summoning a parliament, with the view of lending a more constitutional sanction to his authority; but knowing the enmity of many of the nobles, and the zeal of the citizens of London and the commonalty generally for the liberal cause, he directed the sheriffs to elect and return two knights for each county, two citizens for each city, and two burgesses for each borough in the country, thus establishing the principle of representation, and laying the foundation of the English house of commons. As most of the nobles and prelates who were summoned to this parliament were the sworn friends of Leicester, all things were done according to his will; but the commons displayed a degree of firmness and decision scarcely to have been expected from so young an assembly, and openly expressed their wishes for the restoration of the king and prince. Edward was accordingly removed from his confinement in Dover castle, into which he had been thrown after the battle of Lewes, and placed with his father in the enjoyment of considerable personal liberty; but his ardent disposition could not brook control, and he immediately entered into a correspondence with the earls of Derby and Gloucester, who raised the royal standard at Ludlow, where the prince joined them on Thursday in Whitsun week, 1265: and having sworn to respect the charters and govern according to law, he took the command of the royal forces, and by a successful manœuvre came unexpectedly upon the baronial army. Simon de Montfort, the earl of Leicester's son, was defeated near Kenilworth, and the prince, marching to the south with his victorious troops, surprised the earl's forces at Evesham on the Avon before intelligence of the disaster of Kenilworth had arrived. On the morning of the 4th of August, the earl saw his own standards advancing; his joy was but momentary, for he discovered, when too late to retreat, that they were his son's banners in the hands of his enemies; and nearly at the same time he saw the heads of columns showing themselves on either flank and in his rear These well-conceived combined movements had been executed with unusual precision; the earl was surrounded; every road was blocked up. As he observed the skilful way in which the hostile forces were disposed, he uttered the complaint so often used by old generals, "They have learned from me the art of war;" and then added, "The Lord have mercy on our souls; for I see our bodies are Prince Edward's." Having failed in an attempt to force the road to Kenilworth, he formed in a solid circle on the summit of a hill, and several times repulsed the charges of his foes. The king, who had been put upon a war-horse, was dismounted, and in danger of being slain, but was rescued by the prince, who carried him out of the melée. Leicester's horse was killed under him, but the earl rose unhurt, and when he was told that there was no quarter for traitors, he sold his life dear, and fell covered with wounds. The king had gained the victory; but he was fully aware that it had been gained by the arms of his nobles, and he accordingly acted with moderation and discretion. The measures of retribution were left to the parliament, which deprived the citizens of London of their charter, and confiscated the estates of Leicester's adherents, September 14, 1265. But as these rigorous acts created new disturbances, the king wisely consented to refer the matter to a committee of twelve prelates and peers, who revised the decree of parliament, and permitted the delinquent lords to redeem their estates at a fixed commutation according to their several offences.

The earl of Gloucester, who had been mainly instrumental in effecting the king's restoration, took disgust at some measures of the court, and not only withdrew his support, but openly rose in rebellion, and seized the tower of London. These discontents, however, were soon allayed; the earl received a free pardon, and a new charter was granted to the citizens of London. Having thus restored the country to tranquillity, the king was induced by the advice of his council to summon a parliament in imitation of that of Leicester, to which the counties and towns were invited to send their representatives; and many good laws were enacted, called the statutes of Marlebridge, confirming several of the provisions of Oxford, November 18, 1267.

The king, who was now firmly seated on his throne, gave permission to Prince Edward to follow his favourite ambition of joining in the crusade to the Holy Land, July, 1270, and continued to reign in tranquillity till the 16th of November, 1272, when he died at Westminster after a long reign of fifty-six years, and was buried in the abbey church of St. Peter's, which he had rebuilt from the foundation. He left three children—Prince Edward, who succeeded him; Edmund Crookback, earl of Lancaster; and Margaret, who married Alexander III. of Scotland.—N. H.

HENRY IV., surnamed Bolingbroke, from the place of his birth in Lincolnshire, was born in 1366. He was the eldest son of John of Gaunt, duke of Lancaster, fourth son of Edward III. His mother, Lady Blanche Plantagenet, was the great-granddaughter of Edmund, second son of Henry III. Before he was twenty-one years of age he began to take a prominent part in public affairs, and united with his uncle Gloucester and other barons against the favourite ministers of the young King Richard II. He was created earl of Derby in 1385, and in 1394 was made duke of Hereford. With his characteristic selfishness, he joined in the prosecution of the duke of Gloucester and the other heads of his own party. A misunderstanding soon after arose between him and one of his associates in this base proceeding, the duke of Norfolk. At the meeting of parliament in 1398, Henry accused the duke of having in a private conversation spoken treasonable words against the king. Nor-

folk denied the charge, and offered to establish his innocence by single combat. Hereford accepted the challenge, and the wager of battle was appointed by the king to take place at Coventry. But when the day arrived and the two champions appeared in the lists, Richard suddenly changed his mind, forbade the duel, and banished both the accuser and accused—the former for life, the latter for ten years, afterwards shortened to four. Three months after this transaction the duke of Lancaster died, and his immense estates were inherited by his exiled son Hereford. Before his departure from England Richard had granted him letters patent empowering him to take immediate possession of any inheritance that might fall to him during his exile. But the fickle monarch now revoked his letters patent, and by a most arbitrary stretch of authority seized the estates of the deceased duke. This unjust and impolitic act, combined with other illegal proceedings, excited great discontent both among the barons and people, and was deeply resented by Hereford. A favourable opportunity of taking vengeance for this wrong soon after presented itself. Roger, earl of March, the king's cousin and heir-presumptive to the crown, had lately fallen in a skirmish with the native Irish; and Richard, either ignorant or regardless of the precarious state of his affairs at home, embarked for Ireland, May, 1399, with a considerable body of troops, for the purpose of avenging his kinsman's death. Hereford, now duke of Lancaster, lost no time in taking advantage of the king's absence, and landed (4th July) with a small retinue at Ravenspur in Yorkshire. He was immediately joined by the powerful earls of Northumberland and Westmoreland; and having solemnly declared on oath that his sole object was to recover his inheritance unjustly detained from him, the people flocked to him in great numbers, and he soon found himself at the head of sixty thousand men. Several weeks elapsed before tidings of this rebellion reached the king, and when at length he succeeded in crossing the channel and landed at Milford Haven, his army was so much inferior to the enemy that his soldiers, losing heart, deserted his standard almost to a man. The unhappy monarch soon after fell into the hands of Northumberland, was brought to London, and solemnly deposed by the parliament, 30th September.—(See RICHARD II.) The throne being now declared vacant, it was publicly claimed by the duke of Lancaster on the ground of his being a descendant of Henry III. He was certainly not the rightful heir to the throne, and had indeed no claim to it but that arising out of successful rebellion. But notwithstanding the manifest invalidity of Henry's title, it was unanimously acknowledged by both houses, and he was crowned a few days after the deposition of his predecessor. Our great English dramatist has most appropriately put into the mouth of Henry the oft-quoted words—"Uneasy lies the head that wears a crown," for his reign was little else than a continued series of plots and insurrections. He was scarcely seated upon the throne when the earls of Kent, Huntingdon, and Salisbury, entered into a conspiracy for the restoration of the deposed monarch. But the secret was betrayed, the conspirators were put to death, and the cruel murder of Richard himself, which soon followed, freed the usurper from all apprehensions of a rival who, in the hands of the discontented nobles, might have become a dangerous enemy. In the following year, 1401, Henry resolved to divert the attention of the people from the discussion of his right to the crown by undertaking an expedition against Scotland; and at the head of a powerful army he marched northwards as far as Edinburgh, of which he made himself master without opposition, though he was completely foiled in his attempt to take the castle. But after lingering there for some weeks he was compelled by famine to make a hasty retreat without having accomplished anything of importance. During his absence in the north an insurrection broke out among the Welsh (see GLENDWR, OWEN) which led indirectly to a combination between the Welsh chieftain and the earls of Northumberland, Worcester, and Douglas, and had very nearly hurled the new king from his unstable throne. Henry had roused the indignation of the powerful family of the Percys by refusing to allow them to ransom Hotspur's brother-in-law, Sir Edmund Mortimer, uncle to the young earl of March, the lawful heir to the crown; and he had increased their resentment by an order forbidding them to set at liberty or put to ransom the prisoners taken in the battle of Homildon Hill. They immediately formed a close league with Glendwr and the captive earl of Douglas; and at the head of an army of fourteen thousand men, Harry Percy marched towards the Welsh frontiers for the purpose of forming a junction with Glendwr. Henry, however, by a forced march, succeeded in preventing their junction, and gave battle to the insurgents at Shrewsbury, 21st July, 1403, where he obtained a signal victory, which at once broke up the confederacy, and secured a brief season of peace, though it did not establish Henry firmly in the possession of his usurped dignities. Two years later a new insurrection broke out headed by the earl of Nottingham, and Scroop, archbishop of York; but through their own simplicity and the base treachery of the earl of Westmoreland, they were persuaded to disband their forces, on the solemn assurance that the king would grant them all their demands. In spite of this compact the leaders of the insurgents were seized by the earl and carried to the king, who caused the archbishop and Nottingham to be immediately executed without any indictment, trial, or defence. This was the first instance in England of the infliction of capital punishment upon a prelate. The earl of Northumberland, who was deeply implicated in this conspiracy, took refuge in Scotland, and his castles and estates were immediately seized by the king. In the same year in which Henry triumphed over this insurrection, he obtained possession in a very dishonourable way of the person of James, son of King Robert III., heir-apparent to the Scottish throne, and deaf to all remonstrances and considerations of justice and honour, refused to restore him to liberty. Although Henry was ambitious and not very scrupulous, his position compelled him to respect the wishes of his parliament, and the cause of constitutional liberty made great advances during his reign. He was required to govern by the advice of a permanent council; and the parliament exacted an oath of this council, and of all the judges and the officers of the royal household, that they would observe and defend the amended institutions. The commons firmly adhered to the practice of obtaining a redress of grievances before granting any supply. At the close of 1407, however, the discussions between the king and the commons assumed a rather stormy aspect, and great discontent was awakened by the demand of fresh subsidies. The old earl of Northumberland, who had been labouring in his exile with indomitable energy to raise up enemies against Henry, availed himself of this favourable juncture to appear in the North, along with Lord Bardolf, at the head of a considerable force, mainly composed of Scottish borderers. He was joined by many of his own vassals, but having penetrated into Yorkshire, was defeated by Sir Thomas Rokeby at Bramham Moor, near Tadcaster, February 28, 1408, and fell in the battle. His friend Bardolf was taken prisoner, but died of his wounds. With the exception of occasional insurrections in the Welsh marches, England now enjoyed for some years domestic tranquillity; and Henry, who had been annoyed by the assistance which the court of France had given to Owen Glendwr, turned his attention to the affairs of that kingdom, and endeavoured to promote his own interests by fomenting the dissensions which then prevailed between the two rival factions of the Bourguignons and the Orleanists or Armagnacs; but his selfish policy became so manifest that the French factions were induced to make up their quarrels and to unite against the common enemy. The closing years of Henry's reign, though prosperous and tranquil, were far from happy. The continual anxiety which had harassed him throughout his career, and his overexertion of both mind and body, had impaired his constitution while he was yet in his prime. The wild and dissolute conduct of his eldest son, too, must have caused him great uneasiness, and he is said to have been continually haunted by remorse for those crimes which had elevated him to that dignity whose insecurity and hollowness he had fully proved. He grew prematurely old, became gloomy, solitary, and suspicious, and tried to pacify his conscience by making a vow to visit the Holy Land. He had been for some time subject to eruptions on the face and to attacks of epilepsy, and one of these carried him off on the 20th of March, 1413, in the forty-seventh year of his age and the fourteenth of his reign, leaving by his first wife, Lady Mary de Bohun, four sons and two daughters. His second wife, Jane, daughter of the king of Navarre, brought him no issue. Henry was an able sovereign, and was possessed of great prudence, firmness, vigilance, and foresight, remarkable command of his temper, and distinguished courage, both physical and moral. But he was ambitious, selfish, unrelenting, and unscrupulous. One of the deepest stains upon his character was his cruel persecution of the Lollards. Before his accession to the throne

he was suspected, like his father, of a leaning to the doctrines of Wycliffe; but finding it expedient to secure the favour of the clergy, he passed in the second year of his reign that sanguinary act which, for the first time in England, ordered heretics to be burnt; and many an unfortunate Lollard suffered for his faith under the house of Lancaster. From this and other causes he completely outlived his early popularity, and died unregretted by his subjects.—J. T.

HENRY V., eldest son of the preceding, surnamed OF MONMOUTH, where he was born in 1388, succeeded to the crown on his father's death in 1413. He was educated at Queen's college, Oxford, under the care of his uncle, Cardinal Beaufort. On the accession of his father he was created Prince of Wales, Duke of Guienne, Lancaster, and Cornwall, and Earl of Chester, and declared by the parliament heir-apparent to the throne. The courage and military talents of the young prince began to exhibit themselves at an early age; he was only sixteen when he "fleshed his maiden sword" at the battle of Shrewsbury, where, in spite of a severe wound in the face, he continued to fight with unflinching bravery till the victory was gained. His next exploit was against the renowned Welsh chieftain Owen Glendwr, whom he repeatedly defeated in the field and reduced to great extremity. On his return to London covered with honour, he is said to have forfeited the favour of his father and of his countrymen by his dissipation and debauchery in company with low and worthless associates. The picture which our great English dramatist has drawn of this part of Prince Henry's career and of the character and pursuits of his companions, as well as of his subsequent repentance, must be familiar to every reader. Henry's accession to the throne was welcomed with the greatest enthusiasm by the English people; and his conduct at the outset disappointed the fears and exceeded the most sanguine expectations of his friends. He at once abandoned his profligate associates; gave his confidence to those of his father's ministers who had recommended themselves by their wisdom and integrity; and treated with peculiar respect Chief-justice Gascoigne, who is said to have imprisoned him for misconduct when he was prince of Wales. He magnanimously released his cousin the earl of March, the rightful heir of Edward III., from the captivity in which he had been held by the jealousy of Henry IV. He recalled the heir of the gallant Hotspur from exile, and restored to him the hereditary honours and estates of his family. He caused the remains of Richard II. to be removed from their obscure tomb at Langley and deposited with great solemnity in Westminster abbey; and extended his favour to those who had been the friends of that unhappy prince. Unfortunately these noble and praiseworthy actions were counterbalanced by Henry's cruel treatment of the Lollards, and especially of their leader, Sir John Oldcastle, commonly called Lord Cobham, in right of his wife.

Henry had been seated on the throne little more than a year when he revived the claims of his predecessors on the crown of France, which was at this time, through the imbecility of Charles VI., a prey to the rival factions of Bourguignons and Armagnacs. Having appointed his brother, the duke of Bedford, regent of the kingdom during his absence, and having suppressed a conspiracy which he discovered at the last moment, he set sail for France, August 10, 1415, with a force of twenty-four thousand foot and six thousand five hundred horse. On the second day following he reached the mouth of the Seine, and lost no time in disembarking his troops and laying siege to the strong and important fortress of Harfleur, which surrendered on the 22nd of September, after a siege of thirty-six days. His army, however, had suffered so much from dysentery that he resolved to proceed to Calais, and there to embark for England. On the 6th of October he set out on his difficult and perilous march through Normandy at the head of nine thousand men. The French gathered round his flanks, cut off his stragglers, and laid waste the country at his approach. After various unsuccessful attempts to cross the Somme he at length succeeded in passing that river on the 19th by an unguarded ford between Betincourt and Voyenne. On the 24th he crossed the deep and rapid river Ternois at Blangi, and soon afterwards came in sight of a powerful French army commanded by the constable of France and the dukes of Orleans and Bourbon, and outnumbering the English in the proportion of about six to one. A great and decisive battle was fought next day at Agincourt, which, after a fierce struggle of three hours' duration, through the masterly arrangements of the king, and the valour of his troops, terminated in the total defeat of the French army, with the loss of ten thousand men, including the dukes of Brabant, Nevers, and Alençon, the constable of France, and the flower of its nobility. The dukes of Orleans and Bourbon, and many other lords and knights were taken prisoners. The loss of the English did not exceed one thousand six hundred men. The victorious monarch then marched to Calais, and soon after returned to England, where he was welcomed by all classes with almost frantic joy. The parliament, partaking of the popular enthusiasm, voted all the supplies the king asked for, and conferred on him for life the subsidy of wool and leather. It was not, however, until August, 1417, that Henry resumed warlike operations against the French. He landed unopposed at Tonque at the head of a splendid army of thirty-five thousand men, reduced the whole of Lower Normandy, and laid siege to Rouen, which, after a protracted and desperate resistance, capitulated 16th January, 1419. The progress made by the English at length induced the rival factions by which the country was torn, to patch up a peace and make common cause against the invader. But the hollowness of their reconciliation soon became apparent; and the duke of Burgundy, having been entrapped into an interview with the dauphin, was treacherously murdered on the bridge of Montereau, 10th September, 1419. Philip, his son and successor, and the queen, Isabella, who hated her husband and son, were so exasperated at this baseness and perfidy that they immediately resolved to enter into an alliance with Henry. A treaty was concluded between them at Troyes, 21st May, 1420, the principal articles of which were that Henry should receive the hand of the Princess Catherine, the eldest daughter of the French king; should be immediately appointed regent of the kingdom; and should succeed to the throne on the death of Charles. On the 2nd of June the marriage ceremony was performed at Troyes. Henry soon after resumed warlike operations, and made himself master of Montereau, Melun, and other fortified places. In the beginning of December he made a triumphant entry into Paris along with King Charles; and on the 6th the treaty of peace received the unanimous approbation of the three estates of France. In the month of January Henry went over to England, along with his queen, for the purpose of obtaining supplies and raising recruits for his army. But the battle of Bauge, March, 1421, in which the duke of Clarence his brother was killed, along with twelve hundred men, reanimated the almost broken spirits of the French, and recalled the English monarch with all speed to the theatre of war. He landed at Calais on the 11th of June, accompanied by the young king of Scotland and many of his leading nobility, attacked and defeated the dauphin, drove him from place to place, and compelled him to flee for refuge to the town of Bourges in Berry. He then, after a siege of seven months, captured the town of Meaux on the Marne, one of the strongest places in France, and made a triumphal entry into Paris accompanied by his queen, on the 30th of May, 1422. But the brilliant career of Henry was now near a close. He was attacked with a fistula which, after the lapse of a month, carried him off on the 31st of August, in the thirty-fourth year of his age and the tenth of his reign, leaving an only son not quite nine months old.—J. T.

HENRY VI. of England, the only son of Henry V. by the marriage of the latter with Catherine of France, was born at Windsor on the 6th December, 1421. Being only nine months old at his father's death, the care of his education was intrusted to his granduncle, Thomas Beaufort, the bishop of Winchester, while the management of state affairs devolved upon his uncles, the duke of Gloucester and the duke of Bedford, the former as protector of England, the latter as regent of France. In opening a new continental campaign, the duke of Bedford only obeyed the desire of his countrymen. He seemed on the eve of reducing the whole of France to the condition of an English province, when the current of events took another course. Joan Darc appeared before Orleans, and stirred the patriotism of the French troops. The latter won a decisive victory at Patay, and their king, Charles VII., was crowned with pomp in the cathedral of Rheims. To counteract the influence of this ceremony, Henry VI., when a boy nine years of age, was taken to Paris and crowned at the cathedral of Notre Dame. This solemn rite had not the desired effect. It was followed by events most disastrous to the English, which, indeed, in a few years led to their total expulsion from France. In the meanwhile the young king had

grown to manhood, weak in body and mind. At the age of twenty-three, all who saw him felt that he was destined through life to remain a mere puppet in the hands of the factions which divided his court. The bishop of Winchester resolved to forward the interests of his own party and oppose those of his rival, the duke of Gloucester, by negotiating a marriage between the king and a French princess, Margaret of Anjou, the daughter of René, titular king of Sicily and Jerusalem, and duke of Maine and Anjou. A clever, energetic, and high-spirited woman, it was expected that she would take the reins of government from the hands of her imbecile husband and become a powerful auxiliary to the party who had raised him to the throne. Nor were these expectations belied. Married at Lichfield in 1445, she lost no time in showing herself a partisan. The followers of Gloucester were relentlessly persecuted. His wife, Elinor Cobham, was apprehended as a sorceress. She was charged with having formed an image of the king in wax, which, when it was made to melt before the fire, had the effect of taking away his strength. Her incantations, it was alleged, had checked his growth and made him what he was. Found guilty of witchcraft and treason, she was condemned to perpetual imprisonment. The duke of Gloucester himself fared no better. He was cast into a dungeon, and there, not long afterwards, was found dead; a victim, it is supposed, to the jealousy of his successful rivals. This murder, and the discovery that one of the secret conditions of the marriage treaty had been the cession of Maine, gave rise to much discontent. The first symptom of popular disaffection was the insurrection of Jack Cade, an obscure adventurer, who, assuming the name of Mortimer, marched into London at the head of an army of followers who had joined him in Kent. The movement was attributed to the duke of York, the representative in the female line of the duke of Clarence, third son of Edward III.; King Henry VI. being the representative in the male line of John of Gaunt, the fourth son of the same king.—(See HENRY IV.) The suspected nobleman represented the house of York and its claim to the crown. Possessed of all the qualifications which secure popularity, he had contracted an alliance with the Nevilles, the powerful earls of Westmoreland and Warwick, and had thereby immensely increased his influence. He was in Ireland at the period of Cade's insurrection; but dreading a plot against his own safety, after its suppression he returned in 1450 to England, and collecting an army of supporters, advanced towards London, not with the view of asserting his claim to the crown, but simply with that of intimidating his opponents. While he, by the advice of his kinsmen, retired to his strongholds in the country, the duke of Somerset, who as a descendant of John of Gaunt was considered by the Lancasterians to be next in succession to the crown, became the chief adviser of the queen. In 1453 the king, who had long been on the verge of imbecility, sank into total bodily and mental prostration. York was chosen protector of the kingdom, his rival, Somerset, being sent to the Tower. This triumph was, however, of short duration. The queen had given birth to a son. She went to see her husband with the child. The king asked its name, held up his hands, and thanked God, saying that he knew not till then that he had been ill. Having recovered the use of his reason, one of his first acts was to put an end to the protectorate and to liberate Somerset. On the recall of this nobleman, the duke of York retired to Wales, raised an army, and advanced towards London, declaring that he remained faithful to the king, and that his object simply was to secure the expulsion of Somerset from court. The king's reply to a message to this effect was, that he would sooner die than abandon any of the lords who were faithful to him. On the 31st May, 1455, an engagement accordingly took place at St. Albans, in which the royalists were defeated. Somerset was slain, and the king, wounded by an arrow, was taken prisoner. The duke of York reassumed the title of protector, the king being again declared imbecile, and unfit to exercise the functions of royalty. Peace, however, lasted but a short time. The intrigues of Queen Margaret stirred up a faction against the duke of York, and compelled him to seek for safety in flight. To uphold his cause the earl of Warwick raised an army, and defeated the queen at Northampton in July, 1460. He again took the king prisoner, without, however, making any attempt to deprive him of the crown, the reason probably being that the simplicity and uprightness of his character had won for him a sort of veneration both from the nobles and the common people. The queen was not so easily caught. She escaped with her son to the north of England, and there succeeded in mustering a large force. Marching southwards she encountered her enemies at Wakefield, where on 24th December, 1460, she gained a decisive victory. The duke of York falling in the battle, his head was severed from his body and, decked with a paper crown, was stuck upon the gates of the city from which he had taken his title. At a second battle fought at St. Albans, in which the queen was again victorious, she recovered her husband. These successes did not, however, enable her to advance to London. It had been secured by Warwick, and there the son of the duke of York, as Edward IV., was proclaimed king. In March, 1461, a great battle was fought at Towton in Yorkshire. The queen was defeated, but escaped with her husband to Scotland. Thence she proceeded to France. Returning with assistance obtained from Louis XI., she was again defeated at Hexham in Northumberland on 15th May, 1464. She effected her escape. Her husband was less fortunate. He wandered about for some time among the moors of Lancashire, securing shelter and protection from devoted followers; but he was caught at last and consigned to the Tower. He remained there for six years a prisoner, and had been well-nigh forgotten when an unexpected event brought him again upon the stage. Edward IV., supported by the powerful nobles of the Yorkist party, seemed to be securely seated on the throne. His marriage, however, was the cause of a quarrel with his powerful subject the earl of Warwick. While Edward escaped to Holland, the earl advanced to London at the head of a powerful army, dragged Henry VI. from his dungeon, and again proclaimed him king. Edward recovered from his panic and returned to England. Collecting an army he encountered Warwick on the plain of Barnet, near London, on 14th April, 1471, and gained a decisive victory, his opponent being slain. On the same day Margaret and her son, the prince of Wales, now a handsome young man, landed at Weymouth. At the head of an army hastily collected, she encountered Edward at Tewkesbury on the 4th May, 1471, and was totally defeated. This battle terminated the war. The prince of Wales was, it is said, murdered, the queen was sent to the Tower, and after four years imprisonment there, at Windsor, and Wallingford, she was ransomed by Louis XI., and returning to Anjou, died there. The king was also sent to the Tower, and did not long survive his son. An attempt made by the Bastard Fauconberg to break into the prison and carry him off, may have precipitated his fate. Certain it is that his dead body was exposed in St. Paul's on the 22nd May, 1471, and that the duke of Gloucester, afterwards Richard III., was generally believed to have murdered him. His remains were buried at first in the abbey at Chertsey, but they were afterwards removed to Windsor, where a monument was erected over them by order of Edward IV. The few cases in which Henry VI. had shown a will of his own, demonstrated his native goodness of heart. He was now revered as a martyr, and miracles were worked at his tomb. Pope Julius was asked to canonize him, but refused, according to Bacon, on the ground that the poor king was too simple to have been a saint.—G. B–y.

HENRY VII., King of England, and founder of the Tudor dynasty, was born at Pembroke castle on the 25th of June, 1456. His father, Edmond Tudor, earl of Richmond, survived his birth only a few months, leaving the infant earl to the care of his mother, a noble-minded and accomplished woman. It was from her that he derived those slender genealogical claims to the throne of England, which the fortune of war and a skilfully-contrived matrimonial alliance afterwards strengthened and confirmed. Margaret, countess of Richmond, was the great granddaughter of John of Gaunt, by his third wife, Catherine Swynford, the sister of the wife of the poet Chaucer. John Beaufort, earl of Somerset, from whom the mother of Henry VII. descended, was the eldest son of John of Gaunt by this connection, but had not been born in wedlock. He was legitimized by act of parliament; whether or not he and his descendants were formally excluded from the succession is a disputed point. Descendants of John of Gaunt by earlier marriages than that to Catherine Swynford were plentiful, but they were chiefly settled on the continent; and from an early period it would seem the little earl of Richmond was deemed a likely inheritor of the English crown. At least tradition tells of a prophecy to that effect uttered by Henry VI., when the child-earl was presented to him by his mother. But the boy's upbringing had little about it that was regal. "From the age of five," he told Philip de Comines long afterwards, he had

been "either a fugitive or a prisoner." He was not five when Pembroke castle, where he was protected by his uncle Jasper, earl of Pembroke, was stormed; and he lived for a time on the bounty of his uncle's successor in the title and estates, William Herbert, the new earl of Pembroke. Jasper's subsequent recovery of his title and castle was but temporary, and, taking with him the young earl of Richmond, he sought a refuge in France. Landing on the coast of Brittany, uncle and nephew were detained for years in honourable duresse by its duke, Francis II., while the countess of Richmond remained in England, and married eventually Lord Stanley, first earl of Derby. After the murder, by Richard III., of the young princes in the Tower, the hopes of the disaffected, both Yorkists and Lancastrians, became centred in an alliance between the earl of Richmond, the descendant of John of Gaunt, and the Princess Elizabeth, the daughter and heiress of Edward IV. The queen-dowager and the countess of Richmond both favoured the scheme, which was approved of by leading churchmen and nobles, among the latter the duke of Buckingham. This was the origin of Henry's first and unsuccessful expedition to England, in which he was aided by the duke of Brittany. It came to nothing. His fleet was dispersed by a storm, and his confederate Buckingham was captured and executed. Henry returned to Brittany, but Richard gained over the minister of its duke, and the aspirant to the English throne took refuge in the territory of the French king, Charles VIII., who aided him to fit out a new expedition. He sailed with it from Harfleur on the 1st of August, 1485, and landed at Milford Haven on the 7th. The battle of Bosworth field was fought on the 22nd, and gained by Henry (his force was much inferior to that of his antagonist), chiefly by the timely aid of his step-father, Lord Stanley, who almost to the last moment had pretended to adhere to Richard. Richard III. was killed in the battle, and the Plantagenets made way for the Tudor dynasty. Wearied of the tyrant, hopeful of a monarch who was to terminate the long conflict between the White and Red Roses, the nation welcomed the accession of Henry VII. The new king, however, rested his right to the throne on conquest, and on his own hereditary claims; it was only after an express request from the parliament that he married Elizabeth of York. The estates of some leading Yorkists were confiscated, and that party again reared its head. The year after, Henry's accession was signalized by the insurrection of Lord Lovel, speedily suppressed, and by a more formidable movement, at the head of which Lambert Simnel was placed. A native of Oxford, and of humble extraction, this youth was put forward as the earl of Warwick, the son of the duke of Clarence and nephew of Richard III., a prince who all the time was a prisoner in the tower of London. The imposture, impudent as it was, attained a certain success especially in Ireland; Simnel was supported by disaffected noblemen like Lord Lovel, and countenanced by the duchess of Burgundy, the sister of Edward IV. His claims were annihilated by the defeat of his adherents at the battle of Stoke (June 16, 1487), and he himself was treated with contemptuous mercy by Henry, who gave him a menial post in the royal household. —(See SIMNEL, LAMBERT.) Another pretender started up in the person of Perkin Warbeck, who claimed to be the duke of York, supposed to have been murdered by Richard III. in the Tower, and whose pretensions were supported, not only by the duchess of Burgundy, but by the kings of France and Scotland, the latter bestowing on him a beautiful and high-born wife. The suppression of the Warbeck insurrection, after it had lasted for several years (see WARBECK, PERKIN), was followed by two important events. Not only was Warbeck executed, but so too, on a charge of complicity with him, was the last of the Plantagenets, the earl of Warwick, who had been rendered fatuous by almost life-long imprisonment, and who had not spirit or intellect left to declare his innocence. Henry now reigned without a rival. The defeat of Warbeck led to the peace with Scotland, which he had always desired, and it was cemented by the marriage of his eldest daughter Margaret to James of Scotland, an alliance which produced long afterwards the union of the two crowns. The execution of Warwick, under the peculiar circumstances of the case, aroused considerable discontent, which the politic king endeavoured to appease by alleging that Ferdinand, king of Castile, had refused assent to the marriage of his daughter Catherine of Arragon with Arthur, prince of Wales, so long as Warwick remained in the way of the succession. Prince Arthur died a few months after the solemnization of the marriage; the subsequent marriage of Catherine to his brother belongs to the biography of Henry VIII. By aiding to produce the English reformation it ranks among the cardinal events of European history. The suppression of the Warbeck insurrection, and of the much easier one of Wieford the shoemaker, who pretended to be the earl of Warwick, left Henry undisturbed by domestic plots and broils. An eminently pacific monarch, he was induced only by "public opinion" to interfere in the continental quarrel, excited by the claims of Charles of France and Maximilian to the hand and possessions of Anne of Brittany. The English parliament was unwilling to see France aggrandized by the possession of Brittany, and cheerfully voted money for a war with France. Henry accepted the money, but avoided the war as long as he could. When he did make it, it was to complete a peace previously arranged; and by the treaty of Estaples (confirmed by Charles' successor, Louis XII.), the king of France bound himself to pay to Henry a large annual subsidy. By even less justifiable means Henry gratified at home the passion of avarice, which ruled him more and more strongly as he grew older. By employing every possible legal device, by renewing old and dormant claims of the crown, by prosecutions for offences punishable by fine, he filled his coffers; and in his exactions he employed two men, Empson and Dudley, who, by their subserviency and co-operation, have acquired an infamous notoriety in English history. The power of the nobility had been broken by the wars of the Roses, which extinguished or impoverished many great families; and so low had the spirit of the commons sunk, that they chose one of Henry's two unscrupulous instruments their speaker. Henry VII. ranks among the most absolute of English monarchs. In his last year when gout and a wasting phthisis warned him of coming death, he yielded to ecclesiastical remonstrances, and professed his willingness to diminish his exactions, but the amendment was chiefly in words; and his will, published by Mr. Astle in last century, breathes what may be called a cautious remorse. He died at his palace of Richmond on the 22nd of April, 1509, and his subjects did not mourn him. By all historians it is agreed that the reign of Henry VII. marks a transition-period in English history. Under Henry the power of the nobility was finally curbed, though some have denied that the statute of fines, which by others is ascribed to his wish to prevent the territorial aggrandizement of the aristocracy, was planned with any such aim; and Mr. Hallam looks on it as a mere repetition of former legislation. Certainly, however, by his prohibition of the little standing armies, which under the guise of retainers the great nobles had kept up previously, he did much to destroy the *imperium in imperio* of a turbulent nobility. Modern political economy may smile at his efforts to encourage trade by legislation; but the great treaty of commerce between England and the Netherlands which he negotiated, forms an era in our industrial history. By launching the *Great Harry*, he founded the English navy. He aided Cabot to discover the mainland of America. The noble chapel in Westminster abbey, which bears his name, attests the munificence occasionally blended with his habitual parsimony. Henry VII. has found in Mr. Sharon Turner an apologist of his avarice and a panegyrist of his general policy; perhaps he may receive a more complete rehabilitation from some future Carlyle or Froude. But, in the meantime, the general estimate of his character remains what it was, when the great Lord Bacon painted it in his masterly biography, that of a subtle, dark, politic sovereign, perhaps to be respected as a legislator, but scarcely to be admired as a king, and certainly not to be loved as a man.—F. E.

HENRY VIII., King of England, was the son of Henry the Lancastrian Tudor and Elizabeth of York, and he not only united in his own person the claims of the rival factions of the White and Red Roses, but he had a nature composed of the contrary elements of craft and impetuosity, which characterized his father Henry VII. and his grandfather Edward IV. respectively. He was born on the 28th of June, 1491, being the second of three sons, and was destined by his father, say historians, for the office of archbishop of Canterbury. He was, however, only in his twelfth year when his elder brother Arthur died, leaving a widow to whom he had been married but a few months previously. Henry, now become prince of Wales, was required by the king to take this young widow, Catherine of Arragon, to be his wife, should certain negotiations with her father Ferdinand, relating

to dowry and other matters, be concluded. The terms of arrangement, after a long delay, seemed at length settled; it was agreed to pay the last instalment of the dowry, and nothing was wanting to the betrothal of the young couple but the papal bull of dispensation, when, on Henry's fifteenth birthday, the negotiations were broken off, and the young prince, having attained his majority, was compelled by the king to protest that he was not bound by anything done in his nonage to marry Catherine. Henry's inclinations were probably favourable to Catherine, to judge from the fact of his marrying her as soon as he was his own master, six weeks after his father's death and his own accession to the throne. On the 22nd of April, 1509, occurred the event which made Henry king of England, the eighth of his name. Great and manifold were the rejoicings at his accession. In the pride and beauty of youth, accomplished in arts and arms, brave and generous, rich and fond of splendour, he excited the greatest enthusiasm among a people who loved the monarchy. Lord Bacon describes the opening of this reign as "one of the fairest mornings of a kingdom that hath been known in this land or anywhere else." The coronation of Henry and his queen was celebrated with much magnificence on the 24th of June, 1509. The execution of Empson and Dudley, the instruments of the late king's exactions, was a sacrifice made rather to popular clamour than to strict legality. Henry's chief strength indeed all through his reign, lay in the sympathy which existed and was always maintained between himself and the great body of the people. He inherited from his father a band of very able counsellors; but the two most distinguished statesmen of his reign, Wolsey and Cromwell, were "men of the people," both born in humble homes. For about two years the young king revelled in the gaieties to which the peace and prosperity of his kingdom seemed to invite him. His relations with the continental states were most amicable, and might so have remained but for the intrigues of Pope Julius II., who, after breaking the power of Venice by the league of Cambrai, resolved to check the growing importance of France. To win Henry to his cause the pope sent him the consecrated paschal rose—a gift in those days still regarded with veneration—and saluted him with the title of "head of the Italian league." Henry liked the flattery, and in conjunction with the king of Arragon and the republic of Venice, declared war against Louis XII.

The first English expedition in this war failed. Some naval triumphs, however, were obtained by Sir Thomas Howard. Henry, having obtained the co-operation of the Emperor Maximilian, invaded France in person with a well-appointed army, laid siege to Terouanne, entertained Maximilian splendidly in the English camp, surprised the French into flight in the skirmish of Guinegate, captured Terouanne and then Tournay, and after a magnificent entry into the latter town, terminated his war-pageant before winter came on, and then returned home. During his absence James of Scotland had crossed the borders to revenge on England Henry's execution of a Scotch pirate. On Flodden field, September, 1513, James and the bravest of his nobility perished, and Henry for the rest of his reign was relieved from apprehension in that quarter. The news of the victory of Flodden reached Henry on the day that Tournay surrendered to him. In an interview Henry had at Tournay with Margaret, regent of the Low Countries, he became acquainted with her nephew, Archduke Charles, afterwards so celebrated as the Emperor Charles V.; and it was subsequently agreed with the Emperor Maximilian that Charles should marry Mary, Henry's youngest sister. Such an alliance would have proved very formidable to France; and her able king, by a series of skilful negotiations, gave an entirely new turn to affairs. Louis recovered the friendship of the pope by renouncing the territory of Pisa, pacified Ferdinand of Spain by yielding in the matter of Navarre, gained Maximilian by promising his daughter as a bride for the Archduke Charles, and then informing Henry of the faithlessness of his allies, offered to marry the Princess Mary himself. She was but sixteen and the French king fifty-three; but Henry was so irritated by what he had heard that he made peace with Louis, and sent Mary over to France in October, 1514, to be queen of France for three months, the period which Louis survived his marriage. Among the ladies of Mary's train in this expedition was Anne Boleyn, then a young girl, who was destined to play an important part in the history of Henry's reign. In January, 1515, Francis I. ascended the throne of France, and a year later the Archduke Charles succeeded Ferdinand in the sovereignty of Spain. Three years later, in January, Maximilian died, and the imperial crown of Germany became the object of a brief but fierce competition. The young king of Spain became the Emperor Charles V., and the able and ambitious Francis saw himself in danger of being left to the mercy of his powerful neighbour and rival. In this conjuncture the alliance of England was of vital importance to France. King Francis redoubled his efforts to gain the friendship of Henry and of his minister Wolsey. Already in anticipation of Charles' extended power, a league of close amity had been formed between England and France in October, 1518. It was now agreed that the two sovereigns should meet on the confines of their territories to concert measures for their mutual safety. A spot between Guines and Ardres was fixed upon, and Wolsey was intrusted with the arrangement of the splendid ceremonial. The news of this proposed interview was anything but welcome to the young emperor, who, in order to be beforehand with the king of France, paid a visit to Henry, landing at Hythe on his way to the Netherlands, that he might pay his respects to his aunt Queen Catherine and her royal husband. He used all his address to ingratiate himself with Henry and with Wolsey. After the seventeen days' festivities of the Field of the Cloth of Gold, which are minutely described by Hall and other chroniclers, Henry paid a visit to the emperor at Gravelines, after which Charles again paid his court at London, taking especial care to hint to the great cardinal promises of support in case of a vacancy in the papacy. In addition to imperial flatteries Henry received at this time grateful incense from Rome itself. His indignation at Luther's contemptuous treatment of the angelic doctor Thomas Aquinas, had found vent in the composition of a work entitled "De Septem Sacramentis contra Martinum Luther, heresiarchon." This book was presented to the pope in full conclave. Leo X. compared it to the writings of St. Jerome and St. Augustine; and a brief, signed by twenty-seven cardinals, decreed to the royal author the title of Defender of the Faith (1521). After this Henry could not refuse to join the secret league with the emperor against France. War with France involved at that time war with Scotland, whose alliance was always assiduously cultivated by the French kings with the main object of harassing England. Henry gained no glory by the expeditions he sent out in this war, and the drain upon his finances was severe; Wolsey was disappointed in his hopes of the tiara; and when in 1525 Francis was captured in Pavia, Henry perceived the enormous mistake he had made, and hastened to make peace with France and negotiate for the liberty of her king, while the troops of Charles sacked Rome and held the pope in captivity. With the mention of the execution in 1521 of the duke of Buckingham for having meditated certain crimes against the government, the history of the first half of Henry's reign may close. It was a period during which he was a prosperous, popular, and happy sovereign. In the year 1527 it became apparent that a great change had been wrought in the king's mind, a change which, though it bore seemingly upon his domestic life only, was fruitful of the most momentous consequences to England. With that year in fact properly begins the modern history of England. The king was now in the prime of life, a man of robust habit and strong feelings. His desire for an heir had been disappointed by the death of two sons which Queen Catherine had borne him. The queen's health was bad, and her husband dwelt apart from her. Doubts had crossed his mind that his marriage with Catherine was possibly not lawful. The death of her two sons appeared to him in the light of a judgment from heaven. The legitimacy of her daughter, the Princess Mary, had been questioned by the bishop of Tarbes during a matrimonial negotiation with the king of France. Meanwhile Anne Boleyn, who had returned from France in 1525, and had become a maid of honour to the queen, was distinguishing herself at the court by her talents, her accomplishments, and her beauty. Henry became deeply enamoured of her. She was not slack in encouraging his advances. The unlawfulness of the union with Catherine at once became a state question of great importance. Schools and universities, learned doctors, bishops, cardinals, and the pope, were intreated to solve it.

The pope at Wolsey's instigation was quite prepared to accede to Henry's wishes and pronounce his divorce from Catherine; but the queen of England was aunt to the Emperor Charles V., whose resentment the pope dared not arouse. He therefore temporized; and although he sent Campeggio as his legate to London ostensibly to annul the marriage, he gave private instruc-

tions that occasion should be taken to refer the final decision of the matter back to Rome. Henry grew indignant and angry. A pope capable of such vacillation and trickery was not fit to be the spiritual chief of England, where now the doctrines of the Reformation were making rapid progress. The cause of the pope and the old ecclesiastical system was associated with Catherine, whom the pope protected, while the favourers of the divorce and of the king's marriage with Anne Boleyn were identified to a great extent with the reformers of the church. Thus a mighty revolution began in England, and roused into action elements of strife, which it taxed all Henry's extraordinary powers to control. His own character underwent a fearful transformation. The frank, bluff King Harry became suspicious, inflexible, despotic. Surrounded by intriguers, he was unflinchingly cruel in the punishment of anything like treason. If Henry's reason for reform was a bad and selfish one, the national desire to shake off the papal jurisdiction came in powerful aid of his purpose. The overthrow of catholicism was not contemplated, but merely an improvement of the ecclesiastical system. Every member of the famous parliament of 1529 was a sincere Roman catholic, and little thought that, by his votes in that remarkable session, he was contributing to the establishment of protestantism in England. Mr. Froude, in his able history of this reign, has divided the English nation at this crisis into three parties—the English, the papal, and the protestant parties. Henry skilfully balanced the forces of these three parties, directing them against each other, as it suited his purpose. The national party was for the divorce, but violently opposed to Wolsey. Henry abandoned Wolsey to them, and urged on his measures for the divorce. The king indeed saw his duty through his wishes. His love letters to Anne Boleyn are among the most curious possessions of English literature. To modern notions there was great indelicacy in the intercourse of these lovers in the palace inhabited by the yet undivorced queen. Anne was installed there as the object of the king's highest regard in the autumn of 1529. Catherine was not finally abandoned till 1531. During an epidemic Anne was sent to her father in the country, and Henry performed his devotions in company with the queen. The sickness disappeared, and the king's doubts returned; Catherine was deserted, and Anne came back to court. It was not till the 23rd of May, 1533, that Cranmer pronounced the sentence of divorce. In the previous November, however, Anne had been privately married to the king, with little regard to common decorum. Five days after the sentence of divorce Cranmer confirmed the marriage between Henry and Lady Anne. The injury done to Catherine by the Dunstable divorce, as it was called, was deeply felt and resented both at home and abroad. She became the nucleus of a powerful political party that troubled the repose of England for a period of sixty years, and more than once brought the nation to the verge of civil war. Charles V. was naturally indignant, and provoked Scotland to make war on England, while he roused Ireland to insurrection. The pope issued his strongest ecclesiastical censures, and formed a catholic league against England. Francis I. was disgusted with his ancient ally. King Henry, however, was a man not easily daunted, and but ill-disposed for half measures. For several years his parliament had been passing a series of statutes to restore the sound discipline of the church. The king now cast off the pope's spiritual authority, and declared himself head of the English church. With ruthless severity he enforced every penalty enacted by the new statutes. Bishop Fisher and Sir Thomas More were sent to the scaffold, chiefly doubtless because of their position in the Romanist party, but ostensibly for refusing to acknowledge the king's supremacy in the church. Heretics and suspected traitors were put to death with an unflinching rigour that amounted to atrocity. The trial and death of More and Fisher brought down on the king's head the bull of deposition, at which he could afford to smile. The year 1536 witnessed the first suppression of the monasteries and the confiscation of church property. In the same year was dissolved the reformation parliament which had done so much for the king and the country. This year, too, on the 6th of January, died the late Queen Catherine at Kimbolton castle. Shortly before her death she wrote a touching letter to the king, forgiving him for all the pain he had ever caused her, and requesting his favour and protection for their daughter, the princess Mary. Henry was affected with real regret for her pitiable position, and grieved that his reply arrived too late for her to read. How far this circumstance influenced his relations with his gay Queen Anne is not known; but the levity with which she is said to have received the news of Catherine's death may have strengthened the growing coolness of the king for his too lively partner. Certain it is that estrangements had occurred between them before the tilting match held at Greenwich on the 1st of May, 1536, when Henry publicly showed that he was offended by a trifling act of gallantry on the part of Sir Henry Norris, who was tilting with Anne's brother, Lord Rochford. The unfortunate queen's fate was precipitated with frightful rapidity. On the 2nd of May she was committed to the Tower, on the 15th tried and condemned to death, on the 17th her supposed accomplices, the combatants at the tournament were executed, and on the 19th at noon she was beheaded on the Tower green. Henry, who was ostentatiously dressed in white all that day, married Jane Seymour the next day. His marriage with Anne Boleyn had been declared by Cranmer null and void, "in consequence of certain lawful impediments" confessed by her to the archbishop. Allusion is here made to a pre-contract the young beauty had made with Lord Percy or some other person, before she could have dreamed of winning Henry's love. The events just recorded may have arisen from a strong reaction in the king's mind against the Reformation and its supporters; since it appears that at this time he might have been brought back to the papal fold had it not been for the intemperate language of Cardinal Pole, which determined him to keep in the way of reform. In like manner, the double dealing of Charles V. and Francis I. preserved England in the policy of isolation, which Henry in 1536 seemed disposed to quit. The spirit of reaction was not, however, without its consequences at home. In Lincolnshire sixty thousand people assembled in arms to prevent the destruction of the monasteries. This insurrection was quelled by the duke of Suffolk; but its spirit spread through the northern counties, where occurred the formidable rising known as the Pilgrimage of Grace, being an enterprise of a spiritual nature led by Robert Aske, with a view to "suppress all heretics and their opinions." Great severities were practised in crushing this rebellion which extended into 1537, a year made memorable to the king by the birth of his son Edward and the death of Jane Seymour. The king's dislike to protestantism was now exhibited in the Law of Six Articles, maintaining transubstantiation, celibacy of priests, &c., which, with the aid of the Romanist party, he had passed through both houses. Cromwell, who was an object of detestation to all the old nobility, hierarchy, and conservative gentry of the kingdom, thought to strengthen the reforming interest by uniting the king with a protestant family of Germany; but the unfortunate match with Anne of Cleves proved fatal to Cromwell. Henry was married to the princess by proxy, and before he had seen her; and divorced from her by act of parliament as soon as possible, after he had seen her, because his "heart was not in the marriage." Cromwell's enemies seized the opportunity to have him accused of high treason, for which this great minister was condemned and executed on the 28th July, 1540. Henry's abandonment of Wolsey and Cromwell exhibits strikingly the cold selfishness of the politic monarch. The depression of the party to which Cromwell belonged was not mitigated by the marriage of the king to Catherine Howard, cousin to Anne Boleyn, and niece of the duke of Norfolk. She was in her nineteenth year, a graceful but diminutive beauty, whose fascinations availed to keep her on the throne little more than sixteen months, being declared queen in August, 1540, and beheaded in February, 1541–42. The crimes for which she suffered were of a date antecedent to her marriage, and the fruit of a miserably-neglected infancy. Henry's sixth and last wife was Katherine Parr, a lady who had been twice a widow, and recommended as much by her learning and discretion as by her beauty. She was the first protestant queen of England, and narrowly escaped impeachment and the block through venturing to argue theological points with her husband. Meanwhile, Henry had quarrelled with his nephew, James V. of Scotland, and routed his army at the Solway. To avenge French interference in the affairs of Scotland, Henry, in July, 1544, made an imposing but futile expedition into France. This was followed by Lord Hertford's invasion of Scotland and the sack of Edinburgh. Scotland, however, was included in the peace made between Henry and Francis in June, 1546. That the king was still a bigoted catholic was proved this year by the cruel martyrdom of Anne Askew. Yet the contest between the factions of the Somersets and Howards, began to show a decline

in the influence of the Anglo-catholic party. The duke of Norfolk and his accomplished son, who were faithful Romanists, were suspected of designs for reversing the policy of Henry's reign, as soon as the king's death should offer the opportunity. The gallant Surrey was first sacrificed, being executed for high treason in December, 1546. The bill of attainder of the duke of Norfolk was rapidly passed through both houses, and the king signed the warrant for his execution to take place on the 29th of January. On the previous night, however, Henry's life and authority came to an end, and the duke's life was saved. Rightly to conceive the character of Henry VIII., the errors and the exigencies of his age must be deeply considered. The very contrast between the first half of his reign (1509–29) all prosperity and gaiety, and the second half (1529–47), which presents a chaos of sanguinary despotism, strife, and gloom, is suggestive of the difficulties which he had to encounter. The nation might long have rued the reign at such a time of a weaker and more amiable monarch; and to Henry, with all his acts of cruelty and tyranny, must be awarded this great praise that he upheld the English name in a time of exceeding great danger.—R. H.

KINGS OF FRANCE.

HENRY I. was the third son of Robert II., whom he succeeded in 1031. The commencement of his reign was troubled by civil wars, excited against him by his mother, Constance of Provence, who wished to place his younger brother Robert on the throne. Her preference does not seem to have been altogether misplaced, for Henry, though brave as a soldier, was indolent and incapable as a king. He had to cede the duchy of Burgundy to his brother. A terrible famine soon afterwards occurred; and the land was harassed and devastated by innumerable private and petty wars, the horrors of which, however, were somewhat mitigated by the so-called "Truce of God," established through the influence of the clergy. When William the Bastard was first struggling to enforce his sway in Normandy, he was assisted by Henry; but the duke soon became an unpleasantly powerful neighbour, and the king changed sides. Defeated, however, by William, he was glad to conclude a peace in 1059. By Anna, daughter of Jaroslav, duke of Russia, whom he married in 1044, Henry had three sons, the eldest of whom, Philip, was crowned by his orders at Rheims when he was but seven years old. This was in 1059; and in the following year King Henry died, leaving his son under the guardianship of Baldwin, earl of Flanders.—W. J. P.

HENRY II. was born in 1519; and in 1547 succeeded his father, Francis I., whose favourites and advisers he immediately displaced. In 1550 he concluded peace with England, which consented to abandon Boulogne on receipt of four hundred thousand crowns. Sternly repressing protestantism at home, he yet lent his aid to Maurice of Saxony and the German reformers in their struggle against Charles V. Invading Lorraine he captured Toul, Metz, and Verdun; and though deserted by his allies, continued the war with varying success until the emperor's abdication. A truce was signed in 1556, only to be broken in the following year. In Italy the efforts of François de Guise and Brissac were foiled by the generalship of Alva; and in Picardy the French army, commanded by the Constable Montmorency, was utterly defeated by the Spanish forces in the battle of St. Quentin, 10th August, 1557; four thousand French being slain, and the constable himself taken prisoner. In 1558 Calais was won back from the English by the genius and energy of De Guise. The peace of Château-Cambresis, in 1559, left France in possession of Calais and of her acquisitions in Lorraine, but stripped her of most of the conquests of Francis I. To confirm the peace a double marriage was concluded between Henry's daughter Elizabeth and Philip II. of Spain; and between his sister Margaret and the duke of Savoy. In the midst of the wedding festivities Henry was accidentally wounded at a tournament whilst tilting with the count de Montgomery, the shaft of whose broken lance pierced the king's right eye. After lingering a few days Henry died on 10th July, 1559. He had four sons by his wife Catherine de Medicis, the eldest of whom (already married to young Mary Queen of Scots) succeeded him as Francis II. Henry had children also by various mistresses, though none by his chief favourite, the famous Diana de Poitiers, whom he had created Duchess of Valentinois in 1548.—W. J. P.

HENRY III., third son of Henry II. by Catherine de Medicis, was born in 1551 at Fontainebleau. Though brought up in a most miserable school, and learning all its evil lessons but too readily, his natural abilities were good, his courage was unquestionable; and whilst still duke of Anjou, and but sixteen years old, he was placed at the head of an army. He earned a high military reputation by his defeat of the Huguenots at Jarnac and Moncontour. In 1573 his mother succeeded by her intrigues in procuring his election to the throne of Poland, then vacant by the death of Sigismund Augustus; but king and subjects speedily grew tired of one another, and Henry no sooner heard of the death of his brother, Charles IX., than he fled from Poland in hot haste by night, June, 1574. On reaching France he endeavoured to temporize between the catholics and Huguenots; but, whilst hoping to deceive both, he found himself trusted by neither. His personal popularity soon waned. Ostentatious in his hypocritical devotion, he was cynically shameless in his debaucheries; and the favourites whom he trusted were as degraded as himself. The war of "the three Henrys" began; the catholic Leaguers were headed by Henry de Guise, the Huguenots by Henry of Navarre, and the third Henry, though nominally king, soon found his party the weakest of them all. He attempted to arrest De Guise, but the Parisians rose against him and, after the "day of the barricades," drove him from his capital; this was in May, 1588. A seeming reconciliation, insincere on both sides, soon afterwards took place; but the king had sworn to have vengeance, and in December of the same year Henry de Guise and his brother were foully murdered. But the League survived its chieftain; Paris declared that the king had forfeited his throne; the pope excommunicated him; and as a last resource he was driven to ally himself with his former enemy, Henry of Navarre. At the head of forty thousand men these strange allies marched on Paris, and pressed the siege with vigour. It was at this critical juncture that Jacques Clément, a dominican monk, obtained admission to the king's private chamber at St. Cloud, and there, with one strong blow of his dagger, delivered the church from her enemy. Henry died on 2nd August, 1589. He had been married in 1575 to Louise de Vaudemont, a cousin of the Guises, but had no children; and the dynasty of the Valois, which had ruled France for two hundred and sixty-one years, came thus pitifully to an end.—W. J. P.

HENRY IV., King of France and Navarre, was the son of Antoine de Bourbon and Jeanne d'Albret, and was born 14th December, 1553. His mother was the only daughter and heiress of Henry d'Albret, king of Navarre; his father was the first prince of the blood royal of France through his descent from Robert, count of Clermont, sixth son of Louis IX. Henry IV. was educated among his native mountains, and was trained in the simple, hardy, and frugal habits of his countrymen. He was taken to the French court in 1565; but in the course of a few months he was recalled by his mother, who placed him at Pau under the care of Florent Chretien, by whom he was carefully instructed in Calvinistic principles. In 1569 he joined the protestants at Rochelle, and soon after took part in the disastrous battles of Jarnac and Moncontour, where he displayed not only great courage but remarkable military skill. After the assassination of the prince of Condè, his uncle, Henry of Navarre was acknowledged as the leader of the Huguenots; but, owing to the youth of the prince, the veteran Coligny was intrusted with the virtual command of their forces. Henry, however, displayed such prudence, promptitude, and coolness in the field, as to show that he wanted nothing but experience to render him a great general. After the peace of 1570 a scheme was formed by the king, Charles IX., and his mother, Catherine de Medicis, to lull the protestants into a fatal security, and thus lure them on to their destruction. With this view a marriage was proposed between Henry of Navarre and the king's sister Margaret; and the young prince and his mother were invited to the French court. On the death of his mother, 9th June, 1572, Henry became king of Navarre. His marriage to the princess Margaret was celebrated with great splendour on the 17th of August, and was followed in one week by the massacre of St. Bartholomew. Henry's life was spared on condition of his making a profession of the Romish faith; but he was detained a prisoner, and placed under strict surveillance for about three years. His moral character was seriously injured by the corruption of manners which prevailed at this period at the French court; and, through the artful allurements of the queen-mother, he was led to indulge in these licentious practices which stained his future career, and grievously injured both his domestic comfort and his usefulness. In 1576 he made his escape from Paris, and took refuge in Alençon, where he abjured Romanism, and again assumed the leadership of the Huguenots

A fierce and protracted struggle followed, in which Henry displayed great military talent, as well as indomitable courage. The brilliant successes of the protestant party induced Henry III. of France to conclude a peace with them, by which they were guaranteed liberty of conscience, and the public exercise of their religion; and the judgments against Coligny and other protestant leaders who had been put to death, were reversed. But the Romish party were so strongly dissatisfied with this treaty, that they formed the famous Catholic League for the defence of their faith; and so powerful did this confederacy become under the direction of the Guises, that the king was constrained in self-defence to become the head of the league, and in this character he renewed the war against the protestants. The contest was long and bloody. In October, 1587, Henry gained a splendid victory on the plains of Coutras in Guienne over the duke of Joyeuse, who fell in the battle. After the murder of the duke of Guise and his brother, the French king was compelled to seek a reconciliation with the protestants, and Henry joined him with his forces against their common enemy, the league. When the king was assassinated in August, 1589, he nominated Henry of Navarre his successor on the throne of France. But the Roman catholic party refused to recognize his authority, and the duke of Mayenne, whom the parliament of Paris had appointed lieutenant-general, supported the claims of the cardinal of Bourbon, and was assisted by Spain and Savoy. The duke attacked the protestants at Arques, 6th October, 1589, but was repulsed with the loss of a thousand men. Henry soon after received some reinforcements from England and Scotland, and on the 14th of March, 1590, encountered Mayenne at Ivry, and inflicted on him a bloody defeat. The leaguers left six thousand men on the battle-field, and all their artillery, baggage, and standards fell into the hands of the victors. Henry then resumed the siege of Paris; but after the inhabitants had undergone the most dreadful sufferings from famine, they were relieved by the duke of Parma. The strength of the league though diminished was still unbroken; but at last, in 1593, several of the leaders entered into negotiations with Henry. For the purpose of conciliating their favour, he made a public profession of the Romish faith at Denis on the 25th of July. Paris, Rouen, and other cities immediately opened their gates to him. The dukes of Guise and Mayenne made their submission, and the pope himself acknowledged Henry's claims, and gave him absolution; but it was not till 1598 that the whole of France submitted to his authority. In that year peace was concluded at Vervins with Philip II., and the mischievous interference of Spain in the affairs of France terminated. As soon as he was firmly seated on the throne, Henry set himself to provide a remedy for the evils which had so long distracted the kingdom. He issued, 13th April, 1598, the famous edict of Nantes, securing equal rights and privileges to his protestant subjects, and, with the assistance of his sagacious and virtuous minister Sully, he strenuously exerted himself to restore order and justice, to rectify the public finances, to promote industry and commerce, to encourage learning, and to repair the ravages which the protracted civil war had made on his dominions. He had formed a scheme for the maintenance of peace among the European states by the formation of a kind of federative republic, whose disputes should be decided by a senate of wise and disinterested judges. He had long cherished the project of reducing the overgrown power of the house of Austria, and had made immense preparations both by sea and land for this enterprise. But his plans were suddenly cut short by his death. Repeated attempts had been made upon his life by fanatical adherents of the league, and at last he was stabbed in his carriage by Ravaillac on the 14th of May, 1610, in the fifty-seventh year of his age, and the twenty-first of his reign. Henry IV. was undoubtedly the most popular monarch that ever sat on the throne of France. His many brilliant qualities, his warlike skill and courage, his vivacity, knowledge of the world, amiable disposition, simple, frank, and affable manners, and kindness to the poor, made him the idol of the French people, by whom his memory was long and fondly cherished. On the other hand, it must be admitted that his vices were neither few nor small; and that his licentious habits were productive of much misery to himself and injury to public morality; while his repeated changes of religion, combined with his immoral life, give too much reason to believe that he cared very little for any form of religious belief. Henry had no issue by his first queen. By his second, Marie de Medicis, he left three sons—the eldest of whom, Louis XIII., succeeded him—and three daughters. He left also a numerous illegitimate offspring. The memoirs of Henry the Great, as he is styled, are very numerous, and a collection of his letters has been published in six volumes, edited by Berger de Xivrey.—J. T.

EMPERORS OF GERMANY.

HENRY I., surnamed THE FOWLER, was the son of Otho, duke of Saxony and Thuringia, and was born in 876. He succeeded to the dukedom on the demise of his father in 912. During the lifetime of the latter, he had already earned a high reputation as a warrior in the Border wars; and subsequently to his assumption of the title, he had frequent opportunities of displaying his skill and bravery in the field by resisting the encroachments of Conrad I. On the death of Conrad in 918–19, Henry was elected to the imperial throne, in pursuance, it is alleged, of an express recommendation to that effect on the part of his predecessor in his last moments. The new prince had a difficult and perplexing part to play; for the internal state of his dominions was far from tranquil, and the frontiers were constantly violated by the Hungarians. By his combined tact, courage, and energy, however, Henry overcame all obstacles; the distempers of the empire were healed; and, after a series of triumphs, crowned by the famous victory of Keuschberg, near Merseburg, the power of the Magyars was so far paralyzed that no apprehensions were to be entertained for many years of any fresh troubles in that quarter. Henry died in 936.—W. C. H.

HENRY II., surnamed THE LAME, great-grandson of Henry I., and last emperor of the Saxon line, was born in 972. He was the son of Henry, duke of Bavaria, and succeeded his father as duke in 995. His cousin Otho III. undertaking an expedition into Italy, the duke of Bavaria accompanied him, and the emperor dying in the peninsula, Henry contrived, partly by force and partly by intrigue, to procure his own election. He was crowned at Frankfort-on-the-Maine in 1002. But Henry, though he had thus raised himself to power with comparative facility, found his new position by no means free from embarrassment and anxiety, for he was surrounded on all sides by formidable enemies and rivals. His own brothers stirred up insurrections against him in Germany, while the iron crown was assumed by Arduin, marquis of Ivrea. These and other movements of the same kind, though energetically repressed, were perpetually breaking out afresh. The emperor, however, with the aid of the holy see, which he sagaciously protected so far as his interests allowed, was ultimately successful in seating himself firmly in power, and in February, 1014, the pope crowned him at Rome. Henry II. died in 1024. His wife Cunegunda, with whom he is said to have lived for many years in a state of continence, spent her last days in the convent of Neuberg, and survived till 1038. Both were for the sanctity of their lives canonized.—W. C. H.

HENRY III., surnamed THE BLACK, born in 1017, succeeded Conrad the Salic in 1039. The first part of his reign was troubled by wars with the barbarian Poles and Bohemians. The latter he vanquished in 1042, and captured their king Vladislaus; and in the following year he restored to the throne of Hungary Peter, king of that country, who had been expelled by his subjects. Henry's intervention ultimately involved him in a war with Hungary, in which he was not successful; and he was compelled to recognize Andrew, Peter's opponent, as king of that country, and to give him his daughter in marriage. Meanwhile the affairs of Italy demanded the emperor's serious attention. There were three popes, Benedict IX., Sylvester III., and Gregory VI., at one time sharing the ecclesiastical revenues of Christendom between them. To put an end to this great scandal, the emperor assembled a council at Sutri, summoned to it the three pontiffs, and deposed Gregory, who obeyed the summons, as well as the other two, who remained at a distance. He then filled up the papacy by his chancellor, Sudger, a German and bishop of Bamberg, who assumed the name of Clement II. Henry had been twice married, first to Margaret, daughter of Canute of England, secondly to Agnes of Aquitaine, who subsequently became regent during the minority of Henry IV. The emperor and Agnes were crowned by the new pope on Christmas-day, 1046. So absolute was the authority which Henry assumed in the disposal of the papal throne, that he appointed four popes in succession—Clement II. in 1046, Damasus II. in 1048, Leo IX. in 1049, and Victor II. In 1048 the emperor had to repress a powerful confederation of nobles in the Low Countries. On this occasion he held a conference with Henry I.

king of France, with whom he cemented his alliance. A second outbreak in the same quarter, a few years later, led to such bitter and offensive complaints on the part of the French king against the emperor, that the latter challenged his abusive ally to single combat. The challenge was declined, and the French king took his departure in the night time. Henry died in 1056.—R. H.

HENRY IV., surnamed THE GREAT, notable for a singular blending of greatness and feebleness, and no less notable for the vicissitudes of his career, was born in 1050. He was the son of Henry III., and succeeded him in 1056, when only six years old. Henry's education was neglected; it fell into the hands of worldly and ambitious prelates. We cannot marvel then that, spite of his noble endowments, his youth was wild and licentious, and that after an early marriage he only plunged the deeper into debauchery. He was, however, at last roused to action, and found himself face to face with the indomitable Saxons, with the most daring and despotic of popes, Gregory VII., with selfish and rebellious feudatories, and with the rival emperor whom these feudatories had elected. To all his foes he opposed a resolute front; toward the pope alone was he guilty of a momentary weakness. If the popes raised up or favoured rival emperors, the emperors raised up or favoured rival popes. In this game, however, the popes were generally much more unscrupulous than the emperors. Urban II. and his successor Pascal II. pursued the same arrogant and inflexible policy as Gregory. More than once had Henry crushed his foes both in Italy and in Germany. At last papal influence and the counsel and assistance of the celebrated Countess Matilda, induced the emperor's eldest son Conrad to revolt against him. Conrad, who was exceedingly popular in the northern Italian towns, was crowned king of Italy. Henry treated him as a rebel and a traitor, and disinherited him. But this, and the nomination of two antipopes, were ineffectual weapons. A more terrible disaster was about to befall the unfortunate Henry. Another of his sons, Henry, was incited to assemble a council, and depose his father. The emperor tried the chance of his arms against his cruel and ungrateful son, and was defeated. Poor and forlorn, he wandered from city to city, scarcely finding bread enough to satisfy his hunger. In the extremity of distress, persecuted and forsaken, he died at Liége on the 7th August, 1106. He had magnanimity enough to pardon his son Henry's execrable deeds; he sent him his ring and sword as tokens of forgiveness. By a just retribution, that son, as Henry V., was to suffer more from the popes, and to make them suffer more, than his father. The enthusiasm excited by the crusades made men overlook both Henry IV.'s virtues and his wrongs. He was a great warrior, a great legislator, a friend of the poor and of liberty, a reformer; and let these atone for his mistakes as a politician and his errors as a man.—W. M-l.

HENRY V., the last and the worst of the Franconian line of emperors, was born in 1081. He became early in life a tool in the hands of the pope, and was used for the destruction of his father, Henry IV., whose eldest son Conrad had died after committing himself to a similar unnatural rebellion. Henry was in 1103 crowned king of the Romans, swearing upon the cross and the sacred lance of Constantine that he would never meddle with affairs of state during his father's life. But discontent and ambition were artfully fomented in the mind of the young king by emissaries from the Vatican. Pope Pascal absolved him from his oath, and insinuated that rebellion against an excommunicated sovereign was no crime. The son obeyed the insidious promptings, and in 1104 led an army of Saxons against his father, who was at Ratisbon. Having seized the treasures at Spire he engaged in no conflict, but early in the following year repaired unattended to Coblentz, and throwing himself at his father's feet implored pardon for his undutifulness. The emperor, deceived by this feigned repentance, consented to accompany his son to a diet assembled at Mentz, where they might make their reconciliation public. At this diet the imperial crown passed from the head of the father to that of the perfidious son.—(See HENRY IV.) Henry V. once upon the throne was little disposed to yield to the papacy in the great controversy of investitures. After engaging in a war with Poland in which he was unsuccessful, 1109, Henry turned to Italy, and at the head of thirty thousand men forced a humiliating treaty on Pope Pascal II. After this he was crowned by Pascal; and the two nominal chiefs of Christendom bound themselves to lasting friendship by a most solemn adjuration. The cardinals on the very first opportunity indignantly disavowed the treaty; but Pascal adhered to his promise. Henry, in order to strengthen himself by an alliance with England, had demanded in marriage Matilda, daughter of Henry I., when she was in her fifth year. She was betrothed to him in her eighth and married in her twelfth year; the emperor receiving a handsome dowry of £45,000. In 1116 the emperor was disturbed by the turbulence of his early abettors in treason, the Saxons, ever ready to oppose the Franconian dynasty. The rapid ascendancy of the house of Guelph proceeded in spite of Henry's efforts. He was again engaged in a quarrel with the pope; the object of dispute being the inheritance of the great Countess Matilda. Finding in Gelasius II. an uncompromising opponent, the emperor set up another pope with the title of Gregory VIII., who three years later was treated most unceremoniously by a vigorous rival, Pope Calixtus II. With Calixtus Henry negotiated; and at a diet of Worms in 1122 the long struggle concerning investitures was terminated by a concordat which gave the real power to Rome. An inglorious expedition against Louis le Gros of France is the sole remaining transaction worthy of record in this emperor's reign. Henry died at Utrecht of a painful and prolonged disorder on the 22nd of May, 1125. By Matilda, subsequently so celebrated as the mother of the first Plantagenet in England, he had one daughter, Christina, who married a king of Poland and made herself odious by her pride and passions.—R. H.

HENRY VI., surnamed THE CRUEL OR THE SEVERE, was the third emperor of the line of Hohenstaufen, and the son of Frederick Red Beard (Barbarossa). He was born in the year 1165, was elected king of the Romans in 1169, and succeeded his father in 1190. Henry's character does not seem to have been such as to entitle him either to love or respect. He was a bad husband, and a harsh, tyrannical ruler. In right of his wife, Constance of Suabia, toward whom and her family he is accused of having behaved with great barbarity, the emperor claimed the Two Sicilies; and shortly after his accession he led an army into the peninsula to assert his right against Tancred, an illegitimate brother of his consort. He did not meet, however, with much success; he laid siege to Naples, but failed to take it; and he was eventually obliged to relinquish for the time his Italian project and to return to Germany. There he experienced some slight consolation for his disappointment, and there an unexpected circumstance exposed the meanness of his nature. During his absence Richard Lion-Heart, or Cœur-de-Lion, having been shipwrecked in his homeward course on the Dalmatian coast, had been made prisoner by Leopold, duke of Austria, who handed him over for a pecuniary consideration to Henry. It is well known how the latter detained the king of England in a close and vexatious confinement, and how Richard owed his liberty to the remittance from his subjects of a large ransom. The money thus ignobly acquired enabled the emperor to prosecute afresh his schemes against the Sicilies; and on this occasion he encountered trifling opposition. Tancred was no more; Naples yielded to his arms; Sicily was awed into submission; and in October, 1194, the conqueror was crowned at Palermo. The reduction of Sicily itself, however, proved only partial; and the emperor, in order to bring that possession more completely under his sway, collected an army under the pretence of a desire to join the holy war, and invaded the island (1195–96). The tyrant, by his overbearing temper and inhuman conduct, soon estranged from him even his own supporters, and the more loyally-disposed Sicilians; and after a brief enjoyment of power, he died of poison administered, as some suspected, by his own wife, at Messina on the 28th December, 1597. He left a son Frederick, who ultimately (1220) became his successor.—W.C.H.

HENRY VII., or HENRY OF LUXEMBURG, son of Henry, count of Luxemburg, succeeded Albert as king of the Romans in 1308, being elected by the princes in preference to Charles, brother of Philip le Bel, whom the king of France wished them to accept. Henry, having exerted his best efforts to pacify the civil dissensions of Germany, set out for the peninsula in 1310 to place upon his head the iron crown and the imperial diadem, and to take advantage of the disgust excited among the Italians by the French domination. The emperor, who met with an enthusiastic reception from the Ghibeline faction, was crowned king of Italy at Milan and emperor of Germany at Rome. After this twofold ceremony he proceeded to enter into preparations on a vast scale for the conquest of the Two Sicilies and Genoa, if not of Venice herself, and for the

reduction of the German rebels to obedience, when he was poisoned during supper by a monk at Buonconvento, near Siena, 24th August, 1313.—W. C. H.

HENRY, Prince of Portugal, Duke of Viseu, was the third son of John I. by Philipina of Lancaster, the sister of our own Henry IV., and was born at Oporto in 1394. In the Portuguese expedition to Ceuta in 1417 he displayed the most brilliant valour, and was dubbed a knight in the mosque of the captured city. Devoted from his boyhood to mathematical and geographical studies, he heard from Moorish travellers such accounts of Africa as quickened his interest in the progress of discovery. In the province of Algarve, about three miles from Cape St. Vincent, stands the promontory known as Cape Sagres, exposed to the full force of winds and waves. Here Prince Henry elected to reside. He built himself a noble mansion, from which he commanded an uninterrupted view of the open sea; and then fortifying the place on the land side by defensive works, constructing docks and arsenals, and building one of the first observatories ever founded in Europe, he commenced in earnest the great task which has earned for his name so glorious a renown. Voyagers, chartographers, and men of science from every land, were invited by the prince to assist him in his studies, and to aid him in his enterprises. Expedition after expedition was sent out, and with such brilliant success that the whole western coast of Africa, as far to the north as Sierra Leone, was explored, and the Azores and the Cape de Verd islands were discovered. In 1442, one of his captains, named Galianez, brought him slaves and gold from Africa; and a trading company was established under his auspices at Lagos. Shipbuilding was improved, the use of the compass was extended, and the manner of ascertaining latitude and longitude by astronomical observations was determined. Prince Henry left the executive part of discovery to more practical hands, but he was the inspiration and support of all the daring and skilful navigators who raised the fame of Portugal so high. While his first thoughts were of discovery, his second were of rendering the lands thus discovered useful to the human race; and, with this view, seeds, plants, and domestic animals, were introduced by his captains into the countries they explored. In all his enterprises, Prince Henry received the cordial and active co-operation of his brother, the duke of Coimbra, who had travelled in the East, and brought with him to Portugal the narrative of Marco Polo's wanderings, which was not published until a century later. In 1437 Prince Henry conducted a warlike expedition against the Moors, its object being the conquest of Tangiers; but although he displayed his accustomed courage and skill, the enterprise was a failure. He held numerous offices and titles, the chief being that of grand-master of the order of Christ. The friend and protector of learning and the learned, he abandoned his own palace at Lisbon to the use of the university. In 1460 he ended a life that had been thus usefully and honourably spent. He is described as a tall, large-boned man, of a grave and dignified presence, and very sober of speech.—W. J. P.

HENRY, Prince of Wales, the eldest son of King James I. and Anne of Denmark, was born at Stirling on the 19th of February, 1594. His studies were directed by Adam Newton, a good scholar and strict tutor, who was sometimes the butt of the prince's precocious wit. In his ninth year, his father being then king of Great Britain, he was invested with the order of the garter; and in the following year, on the 4th of June, 1610, he was created Prince of Wales. His early tastes were in favour of military exercises, hunting, and hawking. Yet he neglected not more refined pursuits, for his collection of medals and coins was valued after his death at £3000. He was early allowed considerable liberty, and did not abuse it. The king having granted him St. James' palace for a residence, the prince's court there became so much more popular and brilliant than his father's, that the latter was piqued into saying—"Will he bury me alive?" Henry is said to have been very devout, and a great favourite with the puritans. His repugnance to marrying the infanta of Spain arose in great measure from his dislike to popery. Henry's friendship for Sir Walter Raleigh when in disgrace and captivity, redounds to the prince's credit. In the autumn of 1612 his health failed him, and an attack of fever came on. The Palsgrave Frederic (the unfortunate "winter king") had come to London to celebrate his nuptials with the Princess Elizabeth. Henry, spite of his bad health, was in a great match of tennis in his shirt in the month of October. On Sunday the 25th he was taken violently ill; and after twelve days' suffering, borne with piety and resignation, he died on the 6th of November, 1612. Rumours having spread that he was poisoned, a post-mortem examination was made, and no trace of poison discovered. In the state paper office will be found many documents concerning Prince Henry, not the least curious of which is one entitled "Accounts of Sir David Murray for Prince Henry's privy purse expenses," in the year ending Michaelmas, 1610.—(Wilson's *James I.*; *Aulicus Coquinariæ*; Jesse's *Stewarts*; *Calendar of State Papers*)—R. H.

HENRY (Frederick Louis), Prince of Prussia, third son of Frederick William I., and younger brother of Frederick the Great, was born at Berlin in 1726. Whilst only in his seventeenth year he served as a colonel at the battle of Czaslau. His relations with his brother were always somewhat cold and restrained; but in 1752, when he married a princess of Hesse-Cassel, Frederick built him a palace at Berlin, and gave him the domains and castle of Rheinsberg. Henry possessed a profound knowledge of strategy, which was of brilliant service to his brother during the Seven Years' war. His crowning victory was the battle of Freyburg in 1762, in which the imperialist army was routed with a loss of eight thousand men and thirty cannon. At the end of the war, when Frederick was dining with his generals, he saluted Prince Henry as the only one of them who had never committed a single error. After passing some years in scholarly retirement at Rheinsberg, Henry went to Russia on a special mission to the Empress Catherine, over whom he acquired considerable influence. The idea of the partition of Poland is said to have been originated by him. He commanded an army in the war of 1778; and in 1784 he went as Prussian envoy to Versailles, where he met with a brilliant reception alike from the court and from the men of letters. After Frederick's death Henry was treated harshly by Frederick William II., so that he again sought the retirement of Rheinsberg. In 1795 he directed the negotiations which led to the peace of Basle. Frederick William III., on ascending the throne, wished him to take an active part in politics once more; but Henry was old, and preferred his leisure and his studies. He died at his favourite castle of Rheinsberg in 1802.—W. J. P.

HENRY of Blois, Bishop of Winchester, nephew of William Rufus and brother of King Stephen, is chiefly remembered at the present day as the author, or at least the founder, of the design for the church of the hospital of St. Cross, near Winchester, the supposed model for that style of architecture termed Gothic or pointed. Few particulars of his life are known. It has not even been ascertained where or when he was born. He died in 1177, having enjoyed the episcopal dignity for a very lengthened period. In the civil war between Stephen and Matilda, Henry of Blois at first attached himself to the latter. When the cause of the empress, however, seemed to be on the decline, he sagaciously changed sides, laid siege on the king's behalf to the fortress of Winchester, to which Matilda had been encouraged to retire, and burned a considerable portion of the castle and city. The wooden churches of those days fell an easy prey to the flames, and no fewer than twenty are said to have perished on this occasion. In 1144 Henry formed an ambitious plan for making his see archiepiscopal, and the sudden death of Pope Lucius II., who favoured his efforts, alone prevented him from achieving his purpose.—W. C. H.

HENRY of Huntingdon, flourished in the middle of the twelfth century. He was canon of Lincoln and archdeacon of Huntingdon. He visited Rome with Alexander, bishop of Lincoln. He wrote a "History of England to the death of Stephen," which Sir H. Savile published in 1596 in eight books. Four supplemental books contain miscellaneous matters. He also wrote on the "Contempt of the World" and other subjects. His poems are not without merit, and are partly in the style of Martial. Henry was credulous, and when not original is little to be trusted. The later portions of his history are the best, or those with the records of which he was a contemporary. Of his life little is known, and it is impossible to give a correct list of his works. His moral and religious pieces have been little read, but his "History" is a work which, with all its failings, is of real value to the student. In its earlier portions it contains a good deal from Bede and Geoffrey of Monmouth. A translation of this work into English by T. Forester, Esq., M.A., has been published by Mr. Bohn, with an instructive preface.—B. H. C.

HENRY, Matthew, born at Broadoak on the borders of

Flintshire and Shropshire, October 18, 1662. His father, the Rev. Philip Henry, had shortly before this been ejected from the living of Worthenbury. It is said that Matthew could read the Bible distinctly when three years old, and soon afterwards his father obtained for him a tutor, the Rev. William Turner, whose folio volume of Remarkable Providences was a great favourite with the pious readers of last century. Under this good man's care the young scholar soon became a proficient in Latin and Greek, and showed such an aptitude for learning, and such seriousness and solidity of character, that, had the times been favourable, he would have been allowed at once to prepare for the ministry. But as there was little prospect of liberty for nonconformists, he made up his mind to provide a second string for the bow by studying law, and spent at Gray's inn the years 1685–86. However, just at this period more lenient measures were adopted by the court, and, taking advantage of the indulgence, Matthew Henry resumed the cherished purpose of his youth, and was ordained a presbyterian minister at London in 1687 Immediately thereafter he was invited to Chester, where for five-and-twenty years he plied his assiduous and very successful ministry. The times were tranquil, and his own turn of mind was the reverse of polemical. Wearied with the ecclesiastical strifes and doctrinal debates of half a century, the more devout both of ministers and hearers inclined towards practical preaching, and with a calm, orderly structure of mind, Mr. Henry's preaching was more calculated to instruct and to edify, than to excite and arouse. But the aptitude which he possessed he improved to the utmost; and whilst he soon built up a congregation, numbering three hundred and fifty communicants, and consisting of the most exemplary and sober-minded citizens, his week evening lecture attracted numerous hearers belonging to the Church of England. For twenty successive years that lecture was limited to a single series. On a Thursday evening in October, 1692, he took for his text Genesis iii. 9, "Adam, where art thou?" and he proceeded with these "scriptural questions" until May, 1712, when the course concluded with Rev. xviii. 18, "What city is like unto this great city?" It must have been a happy pastorate. His father continued within an easy distance at Broadoak, for the first nine years after his son's settlement at Chester; and in this city, or quite near it, were the houses of his four married sisters. Although, after a union of only eighteen months, he lost his first wife, his subsequent marriage to Mary Warburton of Grange shed over the rest of his days the serene delights of an affectionate and well-ordered home. He enjoyed the love of his people and the respect of his fellow-citizens; and in his sacred calling he had sufficient occupation for all his powers, with the cheering consciousness that his work was successful. In 1696 he lost his father, and in the following year the son published that biography which still retains its place amongst the most delightful pictures of personal and domestic piety which these later times have yielded. This was followed by a few small publications from time to time, of which the most valuable were—"A discourse concerning Meekness," 1698; "The Communicant's Companion," 1704; "Directions for Daily Communion with God," 1712; and "The Pleasantness of a Religious Life," 1714. But the great work of Matthew Henry was his "Exposition of the Old and New Testament." Before that time there existed commentaries on scripture of various merit, the chief favourites being the Annotations of Matthew Poole, and those of certain divines of the Westminster Assembly. In the previous century, the admirable notes of Erasmus on the New Testament were widely diffused in the fine old English translation, and by royal edict had been affixed to the reading-desk in many a parish church. But there was still great need for an exposition more lively than that of Poole and the Assembly divines, and more warmly evangelical than the paraphrase of Erasmus, whilst equally adapted for every-day readers. The "Exposition" was a labour of love and went prosperously forward. A year and nine months brought him to the close of his first volume. Equably and earnestly the work advanced, until, on the 17th of April, 1714, he announces the completion of the Acts, and therewith the readiness for the press of the fifth folio volume. Two months afterwards death arrested his industrious pen, and for the Epistles and Revelations we are indebted to Dr. John Evans, Henry's biographer William Tong, and others, who have done their best to complete the original plan.

Taken all in all, no Englishman has ever entered on that great enterprise, a systematic exposition of the word of God, with advantages equal to Matthew Henry. Not but that some have been superior linguists, and others may have been better acquainted with the labours of their learned predecessors; but in the great qualification of intimate and affectionate insight into the sacred text, and in the other great qualification of making its meaning arresting and memorable, Matthew Henry excelleth them all. All his stores of reading arranged themselves around this centre; every fact in history, every poetic fable, every classical quotation hooked on to its sacred parallel; and, that which was of more importance still, God's word dwelt in him so richly as to be its own interpreter. And whilst, in answer to the author's prayer that it might contain "nothing flat or foolish, frivolous or foreign," all is "clear, and pertinent, and affecting," the reader feels that he is in the true Interpreter's House," where nothing is purposely misrepresented, and where, as under a solar microscope, many a hidden wonder is brought out in divine and self-commending beauty.

In 1712 Mr. Henry accepted an invitation to become pastor of the congregation at Hackney, which was first formed under the ministry of Dr. Bates. In this new sphere he commenced his labours on the 18th of May, "beginning the world anew," and expounding in the morning the first chapter of Genesis, in the afternoon the first chapter of Matthew. His affections, however, still clung to Chester, and it was returning from this endeared scene of his best and happiest years that, at Nantwich, he was seized with apoplexy, and died there June 22, 1714. His remains were deposited in Trinity church, Chester.—J. H.

HENRY, Patrick, an American politician and orator, was born in Hanover county, Virginia, the son of a planter, on the 29th of May, 1736. As a boy he gave few indications of future eminence, neglecting his books and spending his time chiefly in field sports. He tried storekeeping and farming with equal want of success, and the only trait worth recording of his early, aimless, and "loafing" life is, that he thoroughly studied and enjoyed Livy—in an English translation. Going to the bar, he made an unexpected hit by his success in what was called the "parsons' cause," 1st December, 1763, which really turned upon the question whether the home government could render of no effect an act of the Virginian legislature. The language used by him was new in the colonies, and produced the utmost excitement in the audience; the jury giving what was virtually a verdict for Henry's clients. The young and obscure lawyer became now not only a popular politician, but the leading member of the Virginian bar. In 1765 he was elected a member of the Virginian legislature; his voice was the loudest to assert colonial rights, and to stimulate Virginia to arm and fight for independence. After the declaration of independence he was elected governor of the state of Virginia, and commander-in-chief of its forces. He was a member of the state convention of Virginia, which was assembled to consider the constitution proposed for the states, and in its discussions he was the organ of the most advanced democratic views. He was offered by Washington and Adams various high official posts, all of which he declined. He died in 1799.—F. E.

HENRY, Robert, D.D., a well-known historian, was born at St. Ninians in Stirlingshire in 1718. He first went to the village school, then to Stirling grammar-school, and afterwards to Edinburgh university. His first appointment was to the grammar-school at Annan. In 1746 he was licensed to preach, and in 1748 became minister at Carlisle. In 1760 he became pastor at Berwick, and in 1768 minister of the New Greyfriars church in Edinburgh, which he exchanged for the Old church in 1776. In 1770 the university of Edinburgh made him D.D., and in 1774 he was moderator of the general assembly. He left his books to the magistrates of Linlithgow, to found a public library there. He died November 24, 1790. In 1781 his literary attainments procured for him a pension of £100 per annum from the crown. As an author his reputation rests upon a single work, and one which he did not live to finish, the "History of Great Britain written on a new Plan." The idea of writing a history which should exhibit the growth of the nation, its inner life as well as its political one, appears to have been first conceived by Dr. Henry during his residence at Berwick. The plan was an original one, and it required no common courage and resources to carry it into execution. Three years after reaching Edinburgh, or in 1771, Dr. Henry published the first volume of his history in quarto. In 1774 he published a second; in 1777 the third; in 1781 the fourth; and the fifth in 1785. In these volumes he brought down the history to the commence-

ment of the reign of Henry VII. Before his death he wrote the greater part of another volume, as far as the accession of Edward VI., and this volume was published in 1793 by Mr. Malcolm Laing, who completed it and contributed an appendix. The earlier portions of the work were severely criticised, especially by Gilbert Stuart, who in many of his strictures was unjustly acrimonious. The "History" was well received by the public, and it has been several times reprinted in twelve octavo volumes. Dr. Henry was the translator of Goguet's Origin of Laws, Arts, and Sciences, 1775.—B. H. C.

HENRY THE MINSTREL. See HARRY, BLIND.

HENRYSOUN, ROBERT, an old Scottish poet who flourished during the fifteenth century. Scarcely anything is known of the life of this delightful writer except the fact that he was chief schoolmaster of Dunfermline; probably the preceptor of youth in the Benedictine convent of that place. He appears to have been born during the reign of James II., and to have lived to an advanced age. The principal work of Henrysoun is the "Testament of Creseide," intended to complete Chaucer's poem of Troilus and Creseide, and to remedy its defects as a story. His poems entitled "The Abbey Walk;" "The Praise of Age;" and "The Reasoning between Death and Men," are pervaded by a fine moral strain, and a tone of solemn and impressive thought. "Robene and Makyne," one of the most beautiful of Henrysoun's productions, is the earliest specimen of pastoral poetry in the Scottish language. He wrote also a series of fables. Henrysoun excelled in power and vividness of description, in pathos and sweetness, and in the variety and beauty of his pictures of natural scenery, as well as in quiet and playful humour, and in fine natural taste. The "Creseide" and "Robene and Makyne" have been published by the Bannatyne Club; and the "Moral Fables" by the Maitland Club.—J. T.

* HENSEL, WILHELM, German historical and portrait-painter, was born July 6, 1794, at Trebbin in Prussia; went to Berlin at the age of sixteen, studied as an engineer, and served in the army from 1813 to 1815. Whilst at Paris he availed himself of the opportunity of renewing his art studies; and on the return of peace, resolved to devote himself to painting as a profession, having first given vent to his patriotic feelings in a volume of poetry, published in conjunction with W. Müller. In 1825 he went to Italy. The work by which Hensel acquired position as a historical painter was "Christ before Pilate," and that and subsequent works placed him among the foremost painters of the Prussian capital. Herr Hensel has held for some years the rank of court-painter; is a knight of the red eagle; and professor in the Berlin Academy. He is perhaps most widely known by his numerous portraits.—J. T–e.

HEPBURN, JAMES, fourth earl of Bothwell, who was born about 1536, was a villain of the deepest dye. He inherited immense family estates, including Hermitage castle, Liddesdale, Bothwell, and other ancient possessions of the Douglases; but they were greatly embarrassed, and he was ready to adopt the most desperate enterprises to repair his dilapidated fortunes. Though a professed adherent of the protestant party, he joined the queen-regent against the Congregation and did her good service. He waited on Queen Mary in France and was received with favour; but after her return to Scotland, he suffered temporary imprisonment for his share in a conspiracy to seize the queen's person, and to take violent possession of the government. He had subsequently to leave the kingdom for an attempt to assassinate the earl of Moray. When the queen and her brother quarreled in consequence of her marriage with Darnley, Bothwell, the "enemy of all honest men," as he was termed, was recalled and received into favour. He was shortly after appointed warden of the marches, restored to his hereditary office of lord high-admiral, and enriched with extensive grants of crown land. His influence at court speedily became paramount; and all favours and preferments passed through his hands. In the autumn of 1566 he was sent to suppress some disturbances in Liddesdale, and was severely wounded. Mary, rode from Jedburgh to Hermitage castle to pay him a visit, and it is supposed that Bothwell's plot for the murder of Darnley had its origin about this time. It is certain that, in December following, the "band" for the destruction of the king was signed by Bothwell and his associates. This flagitious plot was carried into effect on the 9th February, 1567.—(See DARNLEY.) Public rumour immediately pointed to Bothwell as the murderer of the ill-fated prince, and he was denounced by name in public placards; but he continued as much as ever in favour with the queen, and was for some time the only one of her nobles who had access to her presence. She conferred upon him, with other marks of her confidence, the command of Edinburgh castle. His mock trial for the murder of Darnley, and acquittal; his obtaining from the leading nobility a bond, recommending him as a suitable husband for the queen; his collusive seizure of her person; his divorce from his countess, Lady Jean Gordon; his elevation to the rank of duke of Orkney and Shetland; his marriage to Mary, followed by coarse and brutal treatment of the ill-fated princess; the confederacy of the nobles against this bold bad man; his flight to Dunbar; his march to Carberry hill to meet the confederate barons; and his final separation there from the queen—succeeded each other with startling rapidity. After skulking about for some time, he fled to Orkney and turned pirate. Kirkaldy of Grange pursued him with three armed ships, but he escaped to the coast of Norway, where he was seized for piracy and cast into a dungeon, first at Malmoe, and afterwards in the fortress of Draghsolm on the northern coast of Zealand, where he died 14th April, 1578. At an early period of his imprisonment Bothwell wrote a narrative of his adventures, which has been published by the Bannatyne Club, and is throughout a tissue of gross falsehoods.—J. T.

HEPHÆSTION, the son of Amyntor of Pella, a fellow-townsman and favourite of Alexander the Great. The first we hear of him is that he was with Alexander at Troy; afterwards (332 B.C.) he commanded the fleet which accompanied the army along the Phœnician coast. In 331 B.C. he served as one of the seven officers who formed the royal body-guard, and was wounded at the battle of Arbela. In the ensuing year he was promoted to the command, conjointly with Clitus, of a select troop of cavalry. After this he served with much distinction in Bactria, Sogdiana, and especially in India. He commanded the main body of the army, either singly or with Craterus, on its march through Gedrosia; and, on his arrival at Susa, was rewarded with a golden crown and the hand of Drypetis, the daughter of Darius, and sister of Alexander's wife Statira. From Susa he accompanied Alexander to Ecbatana, where he died of a fever (325 B.C.). A general mourning was ordered for him, and his remains, which were removed to Babylon, were deposited on a funeral pile, and a monument was erected to him which is said to have cost ten thousand talents.—E. L–n.

HEPHÆSTION, a Greek grammarian, called by Suidas "a grammarian of Alexandria," flourished about 150. The only work of his which has come down to us is "The Manual of Metres," which is valuable not only as forming the basis of all that has been since written concerning Greek metre, but as containing quotations from a great many Greek authors, and especially from the poets. The best edition of his "Encheiridion" is that of Dr. Gaisford, 1855.—E. L–n.

HERACLEON, a heretic, promulgated the doctrines of Valentinus the Egyptian, who settled in Rome during the pontificate of Hyginus in 140. He wrote commentaries on the Gospels of St. Matthew and St. Luke, and one on St. John is quoted by Origen. Joh. Ernest Grabe has reproduced these in his Spicilegium; and a full account will be found of his principal doctrines in the Dissert. de Heresi Valentinianâ of Joan. Franc. Buddæus, Hal., 1702, 8vo.—E. L–n.

HERACLITUS, the son of Blyson of Ephesus, flourished about 510 B.C. He was a philosopher of what is known as "the Ionian school," although his tenets differed in many respects from theirs. During his youth he devoted himself to study and travel, and upon his return to his native city was offered the chief magistracy. This, however, he declined, on account of the immorality of the citizens, and retired instead to a neighbouring mountain, where he led an ascetic life, and subsisted on the produce of the earth. It is said that Darius invited him to his court, but he refused the invitation in a rude and insulting letter. The style of his writings was so abstruse that he was designated the "Obscure," and his doctrines were set forth by him in a recondite philosophical work, περὶ φύσεως, which, however, has not come down to us, a few fragments of it being all that remain. He deposited his compositions in the temple of Diana for the use of the learned; and Zeno, Hippocrates, and Plato incorporated certain portions of his tenets into their own systems. He believed in fire as the all-creating, all-sustaining principle of the universe. Heraclitus died—as we are told by Diogenes Laërtius—in his native city, at the age of sixty.—E. L–n.

HERACLIUS, Emperor of the East, was born about 575. Not much is known of his early life, but his father Heraclius, exarch of Africa, sent him from Carthage to Constantinople at the head of a fleet intended to excite a revolution and depose the wretched Phocas, who then disgraced the throne. The sudden appearance of this fleet was the signal for insurrection. Phocas made a feeble resistance, was taken prisoner, and put to death with cruelty and ignominy. The general voice of the people, nobles, and clergy, nominated Heraclius to the imperial dignity, which after some hesitation he accepted. "His coronation was accompanied by that of his wife Eudoxia, and their posterity to the fourth generation continued to reign over the empire of the East." Heraclius soon found himself in trouble, for Chosroes, the Persian monarch, declared him a usurper, and invaded and wasted the fairest provinces of the empire. To aggravate his distress, Heraclius beheld Europe, from the confines of Istria to the long wall of Thrace, oppressed by the Avars. Famine invaded Constantinople, and the emperor resolved to retire to Africa. This resolution was abandoned. Heraclius was persuaded to confer with the leader of the Avars, who treacherously endeavoured to capture him, and pursued him to the very walls of Constantinople. They plundered the suburbs and carried away two hundred and seventy thousand captives. The Persian general offered to conduct an embassy to Chosroes, who rejected it with scorn, flayed alive the imprudent general, and cast the ambassadors into prison. He, nevertheless, eventually renounced the conquest of Constantinople on condition of receiving annually a large tribute. The time given him to obtain it Heraclius devoted to preparations for exploits by which he retrieved his fortunes, and won the reputation of a hero. Money was collected, soldiers were levied, and the Avars were propitiated with two hundred thousand pieces of gold. To attack the Persians must have been fatal, and to march through Asia Minor almost impossible. Heraclius therefore boldly embarked his troops and landed them on the confines of Syria and Cilicia. After a successful campaign he returned to Constantinople on affairs of state, but resumed the conflict in the spring. In his third campaign he encountered greater obstacles, but made new conquests. Constantinople was besieged in his absence by the Avars and the Persians; but its inhabitants fought like heroes, and their foes were routed. In 627 Heraclius defeated the concentrated forces of the Persians, took Nineveh, marched on Ctesiphon, and Chosroes became a fugitive, and ended his days of starvation in a prison through the treachery of Siroes his son. In 628 peace was concluded, and Heraclius returned to Constantinople. In 629 he made a pilgrimage to restore to Jerusalem the true cross, which had been recovered from the Persians. His zeal induced him to expel the Jews from Jerusalem, and to embroil himself in theological discussions. After his Persian exploits he returned to his former apathy, and passed several years in the East. In 634 we find him shrinking from the Saracens, then invading for the first time the Roman empire in Syria. Heraclius hastened to Constantinople, and left his generals behind to suffer defeat from the followers of Mohammed, and to lose four thousand men in the plains of Gaza in their first battle, February 4, 634. He allowed his empire to fall to pieces while he was taken up with doctrinal disputes; in 639 he issued his famous "Ecthesis," or profession of faith. By his first wife he left a son, Heraclius; and by his second, who was also his niece, he left another, Heracleonas, both of whom succeeded him. He died March 11, 641.—B. H. C.

HERALDUS, Desiderius, or more properly Didier Herault, a learned French protestant, was born about 1575, or, according to Messrs. Haag, about 1579. He obtained the Greek professorship at Sedan, and at the age of twenty published two books of critical observations. Taking part in theological disputes he had to leave his professorship, after which he went to Paris, and set up as a parliamentary advocate. His success was great, but he got into a miserable controversy with Salmasius, which was only ended by his death in 1649. Besides original works on law and other matters, Heraldus published valuable editions of works by Arnobius, Tertullian, Min. Felix, &c. He was a good scholar, an able lawyer, and an excellent critic.—B. H. C.

HERAPATH, William, one of the most distinguished analytical chemists of the present age, and inventor of the magnetic balance, and the blowpipe named after him. He was born at Bristol, May 26, 1796, and was the son of the late William Herapath, who for many years carried on an extensive business as maltster and brewer in that city. At a very early age young Herapath showed a peculiar predilection for the mechanical arts, by taking clocks to pieces, making model water-mills, &c. When only fourteen years old, he began the study of chemistry and electricity; and as it was difficult at that time to obtain chemical apparatus in Bristol, he constructed all he required, and continued to make even to the close of his career his analytical balances, which he rendered accurate to the two-millionth part of the load. He left school at sixteen; and entered the Bristol City Bank, where he remained three years, still pursuing his scientific studies. In the following year (1816) the sole management of his father's business devolved upon him. In the year 1819 he was solicited to determine the relative values of gases made from oil and coal. His experiments were made publicly, and he afterwards gave evidence in both houses of parliament on the subject. Herapath had always had a taste for anatomy, and in 1828 he joined Mr. Henry Clark, a lecturer on that science, and together they founded the Bristol medical school, still the only institution of the kind for the south and west of England and Wales; and he filled the professor's chair for the three subdivisions of that science up to the year 1861. To the labours and accurate analyses of Herapath, society is indebted for the true administration of justice in numerous and remarkable poisoning cases; for he was the first man who caused exhumation in England, for the purpose of examining human bodies for the discovery of poison. The first case occurred in 1833. Herapath took the viscera from the churchyard to his laboratory, and, in the presence of the mayor and the public, extracted arsenic from them. Herapath was the first to separate strychnia and prussic acid from the livers of dead bodies. He was by ballot, in 1831, elected chairman of the Maltsters' Association of the United Kingdom, and the maltsters of Bristol shortly afterwards presented him with a handsome service of plate. In the same year, on the occasion of the Bristol riots, he was appointed under-sheriff, and speedily adopted such measures as gave protection to the citizens. So great had become the demand for his services as an analyst, that in 1834 he retired from trade and adopted chemistry as a profession. In 1836 he was chosen a magistrate of Bristol, and numerous honorary appointments were conferred on him by his fellow-citizens. Herapath contributed largely to various scientific publications, and was a member of many learned and scientific associations. He died in February, 1868.—W. H. P. G.

HÉRAULT de Séchelles, Marie Jean, born at Paris in 1760. He had already obtained a high place in the legal profession, and enjoyed the favour of the court when the Revolution broke out. He at once sided with the popular party, distinguished himself at the taking of the Bastile, and in 1791 Paris sent him to the assembly. At his suggestion the country was declared in danger. When the convention was threatened in 1792, Hérault was its president, and marched out at the head of its members to confront Henriot's cannoniers. His courage and his eloquence, however, were unavailing. In three days and nights he prepared the draft of the constitution; and in 1793 he presided at the inauguration of the republic. Robespierre disliked him, and resolved upon his ruin. In March, 1794, he was arrested on the charge of having assisted in shielding a *suspect*, and was sent to the prison of the Luxembourg. Brought before the revolutionary tribunal at the same time as Danton and his friends, he shared their condemnation. On 5th April, 1794, the day of his execution, as he bent his face towards Danton's for a last embrace, the executioner thrust them violently apart. Danton said to the man—"What! you can be more terrible than death itself? For all that, you cannot hinder our heads from meeting in yonder basket!" Hérault smiled sadly, saluted the people and the statue of liberty, and died. He was but thirty-four. He loved literature, and his writings were numerous.—W. J. P.

HERBART, Johann Friedrich, one of the most notable names in German philosophy, was born at Oldenburg on the 4th May, 1776. He was the son of a lawyer, and the father wished him to adopt his own profession, to which, however, John Frederick had an invincible repugnance, so strongly manifested that the scheme was abandoned. It is said that as early as his twelfth year the boy pondered on abstruse subjects; this is not uncommon in thoughtful children. Yet there are few, however thoughtful, who, like the boy Herbart, would have found pleasure in intercourse with the writings of Kant, and

of Wolf the continuator and expositor of Leibnitz. Herbart received his first education at the schools of his native town. In 1794 he went to the university of Jena, and not merely profited from Fichte's public teachings, but was admitted to his friendship. But inclined, perhaps somewhat prematurely, to independent inquiry, he both rejected Fichte's doctrines, and wrote a critical examination of Schelling's first two works, which he showed to Fichte. As tutor in a family Herbart went to Berne in 1799. This situation allowed him leisure to pursue his favourite studies. He devoted much of his time to ancient philosophy, to mathematics, and to the physical sciences. An acquaintance with Pestalozzi kindled his interest in the subject—so much talked of, so little understood— to which that noble soul consecrated a sagacity no less remarkable than his benevolence. Chiefly following Pestalozzian theories, some of Herbart's most useful and important productions treat of what the Germans call pædagogik instruction, in its widest and directest sense; and in all his conceptions and strivings pædagogik held a foremost place. In 1800 Herbart left Berne for Germany. After a short residence at Bremen he settled in 1802 at Göttingen, where, by his lectures and his writings, he speedily became known as one of Germany's numberless philosophical prophets. The year 1809 summoned him to the professorship of philosophy at the university of Königsberg, on which Kant had conferred so much lustre. Of an active and resolute nature, Herbart, besides working vigorously as professor and as author, established a seminary in his own house as a means of accomplishing his favourite pædagogikal plans. A professorship at Göttingen, which was offered to Herbart in 1833, he was mainly induced to accept by the superior centrality of Göttingen as compared with Königsberg. Those foolish and despotic measures which had such a disastrous effect on the university of Göttingen, robbing it of its brightest ornaments, seriously troubled both Herbart's mind and his sphere of influence, and perhaps shortened his days. He died on the 14th August, 1841. Not very long ago his complete works in twelve volumes were published by Hartenstein, who also wrote his biography. The system of Herbart may be described as an able but unsuccessful attempt to reconcile idealism and realism, and is partly a reduction to absurdity, and partly a serious development of Kant's and Fichte's notions in order to overthrow, not only what they, but what their successors had taught. Herbart, by insisting on a variety of principles and a variety of methods, was eminently unphilosophical; and it is in his incidental speculations and illustrations, and not in his cardinal idea, that his renown and empire are alone justified.—W. M–l.

HERBELOT, Barthelemy d', the orientalist, was born at Paris, December 4, 1625, and studied at the university of Paris. Having a remarkable faculty for languages, he acquired the Hebrew, Chaldee, Arabic, Syriac, Turkish, and Persian. To perfect himself in these he went to Italy and made the acquaintance of several distinguished orientals. Cardinal Grimaldi he accompanied into Italy in 1656, and was sent by him to Christina of Sweden, who greatly admired his oriental learning. On returning to France he got a pension of 1500 livres, but when Fouquet was disgraced he lost it; however, he was made oriental secretary and interpreter. D'Herbelot went again to Italy. When at Leghorn he was introduced to Ferdinand, grand-duke of Tuscany, who was so much taken with his conversation that he exacted from him a promise to visit Florence. Thither he accordingly went, and was received by the secretary of state, and magnificently lodged. A great library was then for sale in Florence; Ferdinand begged his guest to go and see it, and select the oriental manuscripts which might be worth purchasing. The grand-duke paid for them, and made a present of them to the fortunate scholar. The minister Colbert sent very earnest entreaties and flattering promises to bring him back to France, to which he returned, and had repeated audience with Louis XIV., who restored his pension of 1500 livres. His leisure was devoted to his great "Bibliotheque Orientale," which he had commenced in Italy, and which he designed to make a complete storehouse of Eastern learning. D'Herbelot commenced his work in Arabic, and Colbert resolved that it should be printed at the Louvre with types cast for the purpose; but this plan was abandoned, and the book was written in French. The author was not able to use all his materials, and therefore compiled an "Anthology," which contained curious items in the history of the Turks, Arabs, and Persians, but which it seems has not been published. Cousin and Galand say that he completed a dictionary in Turkish, Persian, Arabic, and Latin. He also composed other works. His "Bibliotheque" was not published till after his death, when it appeared with a dedication to the king by D'Herbelot's brother. The "Bibliotheque" is a valuable and remarkable compilation, but often defective and erroneous. Before his death in December, 1695, D'Herbelot was appointed royal professor of Syriac.—B. H. C.

HERBERT, Edward, Lord Cherbury, the father of the English deists, was born of an ancient and noble family at Montgomery castle in Wales in 1581. At fourteen he was entered as a gentleman commoner at University college, Oxford; and at fifteen he married an heiress, his cousin Mary, daughter of Sir William Herbert of St. Gillian, heir of the earl of Pembroke. Endowed with superior gifts both of body and mind, he addicted himself with equal ardour to study and to martial exercises, and was early distinguished for his high mental and corporeal accomplishments. In 1600 he was presented to Queen Elizabeth who greatly admired him. James I. made him a knight of the bath, and appointed him sheriff of Montgomeryshire. But tiring at last of a country life, he repaired in 1608 to Paris, where he was honourably received by Henry IV., and made the acquaintance of many of the scholars and philosophers of France. Thirsting for martial adventures, he served as a volunteer, in 1609, in the English contingent which was sent to aid the prince of Orange in the siege of Juliers; and during the siege he distinguished himself by several acts of romantic valour. In 1614 he took part in another campaign in the Netherlands; made a visit to Rome, where he narrowly escaped being thrown into the inquisition for an act of disrespect to the pope; and on his passage through Turin, was intrusted with a commission by the duke of Savoy to conduct into his dominions four thousand protestants out of France. In 1616 he was sent by James I. as his ambassador to Paris, with special instructions to negotiate with Louis XIII. for the relief of the persecuted French protestants—an embassy which he fulfilled with a splendour and ability that did honour to his king and country. Ere long he was recalled on account of a personal quarrel into which he had fallen with De Luynes, principal instigator of the severities against the protestants. He was again sent back to France in 1621 after the death of De Luynes. In 1624 he published at Paris his famous work, "De Veritate;" and returning to England was made baron of Castle Island in Ireland. In 1631 he was made baron of Cherbury by Charles I., with whom he at first sided in the troubles which ensued between him and the parliament. He followed Charles to York; but appears to have abandoned the royal cause in the same year—a desertion which was avenged by the indignant cavaliers by the destruction of Montgomery castle. The infirmities of age prevented him from taking any further active part in the conflict; and after another visit to Paris in 1647, he died in London on 20th August, 1648, and was buried in the church of St. Giles'-in-the-Fields. His writings were not numerous, but they attained great celebrity. In 1630 he published his "Expeditio Buckinghami Ducis in Ream insulam;" and in 1649 came out his "History of the Life and Reign of Henry VIII.," which has been thought worthy of a place beside Bacon's history of the preceding reign of Henry VII. But he is much more eminent as a philosopher than a historian. "His lordship," as Leland observes in his view of the deistical writers, "seems to have been one of the first that formed deism into a system, and asserted the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless." The "De Veritate" was republished in London in 1645, with two important additional tracts, "De Causis Terrorum" and "De Religione Laici." The former of these was afterwards expanded into a separate work, "De Religione Gentilium, errorumque apud eos causis," which appeared as a posthumous work in 1663. His aim in all these writings was to substitute what he calls the universal religion in the room of christianity, to expound its articles, and to demonstrate its sufficiency for the use of man. His writings drew forth replies from his friend Gassendi, from Richard Baxter, from Locke, from Whitly, and from Halyburton.—P. L.

HERBERT, George, poet and divine, was born on the 3rd of April, 1593, at the castle of Montgomery, the ancestral seat of the ancient family to which he belonged, being the fifth of ten children. In his fourth year he lost his father, and was

thus committed to the care and tenderness of a mother eminent for wisdom and piety. A worthy chaplain aided her in the education of George till he had attained his twelfth year, when he was sent to Westminster school, where, in the words of Walton, "the beauties of his pretty behaviour and wit shined and became so eminent and lovely in that his innocent age, that he seemed to be marked out for piety." Obtaining a king's scholarship, he passed in his fifteenth year to Trinity college, Cambridge. In 1611 he took his degree of bachelor, and in 1615 that of master of arts, being also made major fellow of his college; and so great was his reputation for learning, that in 1619 he was elected to the distinguished position of public orator of the university. James I. had presented his Basilikon Doron to the university, and the official acknowledgment of the orator in Latin was so scholarly and elegant, that the king asked leave of the earl of Pembroke, his relative, "that he might love him too, for he took him to be the jewel of that university." He grew in favour with the king, associated with Bacon and other distinguished men, applied himself to the study of French, Italian, and Spanish, in which he became a great proficient, with the hope of attaining the post of secretary of state; and received from the king a sinecure worth £120 a year. With the death of James, in 1625, died his hopes of court advancement, and the mind of Herbert reverted to the happier and holier instincts which were native to it. Returning to the solitude of a friend's dwelling in Kent, he gave himself up to study and serious meditation, and "had many conflicts with himself whether he should return to the painted pleasures of a court life or betake himself to a study of divinity and enter into sacred orders." The conflict was neither short nor light; but his mind once resolved, the resolution was not to be shaken. Notwithstanding the remonstrance of a friend, and entirely in accordance with the wish of his mother, he was ordained, and shortly after made prebend of Layton Ecclesia in Huntingdonshire. His first care was to re-edify the ruined church, which, at a large cost to himself and his friends, he made beautiful and commodious; but his health becoming impaired, he went for a time first to Woodford in Essex, and afterwards to Wiltshire, and after some time married Jane, the eldest daughter of his friend Mr. Charles Danvers. The young people had never met till three days before the marriage, but they were deeply impressed each with the other's worth by reputation, and loved at first sight. Never was a union so quickly accomplished more happy in its results. Three months after, Herbert was promoted to the parish of Bremerton. "When at his induction," says Izaak Walton, "he was shut into Bremerton church, being left there alone to toll the bell, he staid so much longer than an ordinary time, that his friend Mr. Woodnot looked in at the church window and saw him lie prostrate on the ground before the altar; at which time and place, as he after told Mr. Woodnot, he set some rules to himself for the future management of his life, and then and there made a vow to labour to keep them." What these rules were, and how well he kept that vow, the residue of his life beautifully illustrates. Holy, humble, and unwearied in all the ministrations of his office, he was a perfect model of a pastor—such, indeed, as he has described in that exquisite work "The Country Parson." And so he continued, with feeble health and an unrelaxing spirit, to do his master's work till he was called away, in his thirty-ninth year (1632). But it is as a christian poet that the name of George Herbert will ever be venerated. "The Temple, and other poems," establish his reputation and secure him an enduring fame. They are redolent with the spirit of holiness, replete with beautiful thoughts, and expressed in language which, though quaint and prim, is simple, manly, and dignified. True, his verse is often overladen with conceits of imagery, a fault not uncommon in his day; but this and other minor defects will never prevent his being a favourite with a large class of readers. Many editions of his works have been published.—J. F. W.

* HERBERT, John Rogers, R.A., was born at Maldon, Essex, in 1810; studied in the Royal Academy; and for a while practised portrait-painting. He first attracted public notice by his pictures from the social life and history of Venice, some of which became, through the medium of the engraver, exceedingly popular. But about 1840 he went over to the Romish church, and his views as to the true scope and purpose of art underwent a marked change. Mr. Herbert has since, with the exception of the completion of some earlier commissions, confined himself in the main to scriptural subjects, or such religious themes as admit of being treated in accordance with the conventions of his church. In character and intent, therefore, though not exactly in technical modes of expression, Mr. Herbert may be regarded as the principal English representative of the great German school of religious painters, at the head of which are Cornelius and Overbeck. For some years past Mr. Herbert has almost wholly devoted his energies to the important task assigned to him of painting in fresco, on the walls of the peers' robing rooms in the house of lords, nine large pictures of subjects from the scriptures. Mr. Herbert was elected A.R.A. in 1841, and R.A. in 1846.—J. T–e.

HERBERT, Mary. See Sidney.

HERBERT, Sidney, Lord Herbert of Lea, Right Honourable, secretary of state for the war department, son of the eleventh earl of Pembroke by his second wife, daughter of the Count Woronzow, was born at Richmond in 1810. Educated at Harrow and at Oriel college, Oxford (where in 1831 he took a fourth in classics), Mr. Herbert entered the house of commons in 1832, and in the conservative interest, as member for South Wilts, which he continued to represent until his elevation to the peerage. His official career began in 1835 as under-secretary to the board of control in Sir Robert Peel's first ministry. Active in his opposition to the Melbourne ministry in its last years, he was appointed secretary of the admiralty in Sir Robert Peel's ministry of 1841. In February, 1845, he became secretary-at-war, and throwing in his political fortunes with his chief, disappeared from official life after the repeal of the corn laws. In the interval he distinguished himself by various philanthropic efforts for the amelioration of the condition of the poor, notably of the distressed needlewomen, in which latter instance he was powerfully aided by his wife (daughter of Major-general Ashe á Court, Amington Hall, Warwickshire, and niece of the first Lord Heytesbury), whom he married in 1846. On the formation of Lord Aberdeen's coalition ministry, he returned with his leading Peelite friends to power, and resumed his post of secretary-at-war. On the resignation of Lord Aberdeen, he accepted the office of secretary of state for the colonies under Lord Palmerston, but resigned it soon afterwards, when the new premier accepted the select committee of inquiry into the state of the army before Sebastopol, moved for by Mr. Roebuck—a motion the success of which had induced Lord Aberdeen to resign. On the formation of Lord Palmerston's second ministry, he became secretary for the war department. To him are due the reorganization of the army medical department and of the militia, the organization of the volunteer corps, the more rapid and efficient fortification of our dockyards, the extension of the Armstrong gun factory, and the reorganization of Sandhurst. An excellent article on the sanitary organization of the army which he contributed to the *Westminster Review* in January, 1859, and which has since been republished in a separate form, bespeaks his considerate care for the health and comfort of the common soldier. His labours both in the house of commons and in his office had so impaired his health, that he was forced to resign his seat; and early in 1861 he was raised to the peerage. The state of his health compelled Lord Herbert to resign office early in the following July, and he proceeded to Spa. Returning to England, he died at Wilton on the 24th of July, 1861, very deeply and generally regretted.—F. E.

HERBERT, Sir Thomas, biographer of the last years of Charles I., was the grandson of an alderman of York, and born in that city early in the seventeenth century. Educated at Jesus college, Oxford, and Trinity college, Cambridge, he secured the patronage of his high and munificent kinsman, William, earl of Pembroke. Aided by the purse and influence of this nobleman, he was enabled to accompany to the East Sir Dodmore Cotton, sent by Charles I. as ambassador to the shah of Persia. He was absent four years, and in 1634 he published an account of his experiences, a work which attained considerable popularity and went through several editions. On the breaking out of the civil war he sided with the parliament, which on various occasions he represented as a commissioner. In this capacity he was with Charles at Holmby house, when the king at the bidding of parliament dismissed most of the servants in attendance upon his person. Charles singled out Herbert, with Harrington of the Oceana, to be among the grooms of his bedchamber, and a strong attachment grew up between the monarch and his new attendant. Herbert remained with the king till his execution; and it was he who, with Juxon, took charge of Charles' corpse

after the decapitation at Whitehall. At the Restoration Herbert was created a baronet by Charles II. In 1678, at the request of Dugdale, he wrote his "Threnodia Carolina, containing an historical account of the two last years of King Charles I.;" and a shorter account was furnished by him to Anthony Wood, who printed it in the Athenæ Oxonienses at the close of his notice of its author. There are several MS. recensions of the "Threnodia," which forms the chief basis of all narratives of the sayings and doings of Charles I. during the last years and days of his life, and is a truthful and sometimes touching composition. It was first published in 1702, and again, less completely, by Nicol in 1813. Herbert is said by Wood to have assisted Dugdale in the preparation of the third volume of the Monasticon Anglicanum.—F. E.

HERBERT, William, Earl of Pembroke, by several recent writers supposed to have been the "W. H." of Shakspeare's sonnets, was born at Wilton in the April of 1580, and went to New college, Oxford, in 1592. He succeeded his father in 1601, and received in 1604 the garter from King James, by whom six years afterwards he was appointed governor of Portsmouth. Clarendon has drawn an elaborate character of Lord Pembroke in his history, which gives the impression of a high-bred, accomplished, cultivated, and fascinating nobleman, a patron of learning and talent, who held a conspicuous position at court without being a courtier; indeed the Spanish match, on which James I. had set his heart, was earnestly opposed by his lord chamberlain, to which office Pembroke was appointed about 1626. "He was," says Lord Clarendon, "the most universally beloved and esteemed of any man of that age." Yet the panegyrist admits that he had his faults, and grave ones; Lord Pembroke in truth was an ardent voluptuary. He was elected chancellor of the university of Oxford in 1626, and Pembroke college is said to have been so named in honour of him. He died in London on the 10th April, 1630. In 1660 was published a small volume, with the title, "Poems written by William Herbert, Earl of Pembroke, whereof many of which are answered by way of repartee by Benjamin Ruddier [Rudyard], knight, and several distinct poems written by him occasionally and apart." The theory identifying Lord Pembroke with the "W. H." of Shakspeare's sonnets led Hallam to examine the volume, when he detected such poems as Carew's Ask me no More and the Soul's Errand, printed as Pembroke's or Rudyard's. An examination of our own adds the well-known epitaph on the countess of Pembroke to the list; and the preliminary advertisement describing how the contents of the volume were procured, is of a kind which throws discredit on their genuineness. A religious treatise, Of the Internal and External Nature of Man, published in 1654, has also been ascribed to Lord Pembroke. That it was written by him is extremely improbable.—F. E.

HERBERT, William, an eminent contributor to our typographical history, born in the November of 1718, was originally a hosier in the metropolis, a business which he exchanged in his thirtieth year for the position of purser's clerk on board an East Indiaman. After encountering perils from the French and other adventures in the East Indies, he returned home and started in London as an engraver of charts, and printseller. Prospering, and marrying a wife with considerable property, he indulged a taste for collecting old books; and on the dispersion of Ames' materials in 1756 he bought the interleaved copy, with MS. additions, of the Typographical Antiquities. Retiring to Cheshunt in Hertfordshire, he devoted the labour of many years to a new and enlarged edition of Ames' work, the first volume appearing in 1785, the second in 1786, the third and last in 1790. The work was well received. He died in the March of 1795.—F. E.

HERBERSTEIN, Sigismund, Baron von, was born in 1486 in the castle of Wippach in Carniola. Being sent to school at Lonsbach, he there learnt a dialect of the Sclavonic anguage, which proved subsequently of great advantage to him. At twenty he entered the army, and in 1509 so greatly distinguished himself at the siege of Rasburg that he was taken into the immediate service of the emperor, who in 1514 for further services knighted him and admitted him into the imperial council. After this period he was employed more in civil than in military services, being sent on several diplomatic missions. In 1516 he set out on his first journey to Russia, being commissioned to mediate with the grand prince of Muscovy on behalf of Sigismund, king of Poland, whose designs on Hungary Maximilian wished to control by the marriage of his own granddaughter to Sigismund. On Maximilian's death in 1519 Herberstein went to Charles V. in Spain as the ambassador of Styria. His second journey to Poland and Russia took place in 1526, and is more fully described in his writings than the first. From 1527 to 1541 Herberstein was employed in innumerable political missions, having in view the securing Hungary to the house of Austria. He died in Vienna in 1566. The account of his two embassies to Russia, written by himself, was printed in Latin in 1549, and in English by the Hakluyt Society in 1851.—R. H.

HERBST, Johann Friedrich Wilhelm, was born in 1743 at Petershagen in the principality of Minden. He entered the church, and was appointed preacher in several of the churches in Berlin, where he was considered as not inferior in oratory to the celebrated preacher Spalding. He is best known, however, as a naturalist, particularly devoting his attention to insects and crustacea. He wrote several works upon these subjects, was member of several learned societies and academies, and travelled through great part of Germany, the Low Countries, France, Sweden, and Norway. He died in 1807.—W. B–d.

HERD, David, a Scottish antiquarian, was born in the parish of St. Cyrus in Kincardineshire about the year 1732, but spent the greater part of his unambitious but useful life in Edinburgh. He was for many years a clerk in the office of Mr. David Russell, accountant. His antiquarian and literary tastes brought him into close and friendly intercourse with the leading authors and artists of his time, by whom he was highly esteemed. His memory has been preserved mainly by his valuable collection of Scottish songs, which appeared in one volume in 1769, and subsequently in two volumes in 1772—"the first classical collection," as it is termed by Sir Walter Scott, who was much indebted in his Border Minstrelsy to a MS. of Mr. Herd's. He died unmarried in 1810.—J. T.

HERDER, Johann Gottfried von, was born on 25th August, 1744, at Mohrungen, a small town in Prussia Proper. His father, an indigent parochial schoolmaster, only allowed him to read the Bible and the book of hymns. A kind-hearted clergyman, however, with whom the poor boy acted as copyist, on perceiving his excellent parts, instructed him in Latin and Greek along with his own children. A Russian surgeon offered to take him to St. Petersburg and there to give him a medical education. He accepted the offer; but when for the first time assisting at a post mortem examination at Königsberg on their way to Russia, he swooned and immediately gave up the medical career. He remained at Königsberg and ardently devoted himself to the study of theology. In 1764 he obtained a mastership in the Riga cathedral school, which, however, he resigned in 1769 in order to return to Germany and to enlarge his knowledge by travelling. He had the good luck to be chosen travelling tutor to a prince of Holstein-Eutin, but was obliged to stop at Strasburg on account of a dangerous ophthalmia. Here he formed a lasting friendship with Göthe, over whom at that time he exercised a Mentor-like influence, as by some writings, particularly by his "Kritische Wälder," he had already won a position in literature. From Strasburg Herder was called to Bückeburg as superintendent and preacher to the court, and in 1775 was offered, on somewhat humiliating conditions, the chair of theology at Göttingen. He naturally hesitated to accept the offer, and on the very day when he was to fix his resolution, was appointed, by the interposition of his friend Göthe, superintendent-general and court-preacher at Weimar. He removed to this German Athens in October, 1776, and here was not only gradually raised to one of the highest positions, but became generally beloved and honoured as one of the great luminaries of the Weimar galaxy. Even a patent of nobility was conferred upon him by the elector of Bavaria. He died on the 18th December, 1803. Herder was one of the greatest geniuses in German literature; endowed with a vast erudition in all branches of learning he opened new paths in theology and philosophy, in poetry and literature. Learning, however, was to him but a means to the attainment of his great aim—the advancement of human happiness. In this respect his "Ideas for a Philosophy of the History of Mankind," 4 vols., 1784-91, must be considered as his opus magnum, in which all the energies of his mind are concentrated, and all the beams of his genius are blended together. So profound a thinker could not be but liberal. He ascended to the fountain-head of all poetry—to those national and popular songs which he transplanted from various lan-

guages into his vernacular, and thus infused fresh life and vigour into German poetry. See Herder's "Lebensbild," by his son, 6 vols.; "Erinnerungen aus Herder's Leben," edited by F. G. Müller, 1820, 2 vols.; "Characteristik Herder's," by Danz and Gruber.—K. E.

HEREDIA, José Maria, a Spanish poet, born at Santiago de Cuba in 1803, spent his early years in Mexico, but returning to Cuba was admitted an advocate in 1823. In the same year he was banished from the island, on an accusation of having conspired to throw off the dominion of Spain. He spent the next three years in New York, in extreme poverty; but it was here, in 1825, that he gave to the world the first collection of the poems by which he afterwards became famous. In 1826 he went to Mexico, where he rose from a subordinate post to be a judge of the supreme court and a senator of the republic of Mexico. In 1832 he published at Toluca a new and greatly improved edition of his works; and about the same time "Lectures on Universal History," on the basis of Tytler's work, with amplifications in the Spanish and American portions. He died of consumption after his return to Mexico, 6th May, 1839. Heredia's poems include odes "To Poesy;" "To Night;" "To the Greeks in 1821;" "To the Sun." That "To the Ocean" is considered equal to anything in modern poetry; but his poem "To Niagara" is perhaps his finest work.—F. M. W.

HERICOURT, Louis d', a learned lawyer, the most celebrated of the French canonists, was born at Soissons in 1687 of an ancient family of Picardy, and died at Paris in 1752. His principal work was "The Ecclesiastical Laws of France put into their natural order," of which several editions appeared in the author's lifetime, and others after his death.—G. BL.

HERIOT, George, founder of the excellent hospital in Edinburgh which bears his name, was born in 1563. His father was a goldsmith in Edinburgh, who filled several of the most important civic offices, and represented the metropolis in several parliaments. George Heriot the younger was bred to his father's occupation, which was at that time highly lucrative, and was connected with the profession of a banker or money-lender. In 1586 he married Christian Marjoribanks, daughter of a respectable burgess. In 1597 he was appointed jeweller to the queen, and shortly after to the king—her majesty's account to him for a space of two years amounted to nearly £40,000. On the removal of the court to England, Heriot of course followed the fortunes of his royal master. He had now accumulated a large fortune, and chose for his second wife Alison, daughter of James Primrose, clerk to the privy council, and ancestor of the earl of Roseberry. But he was deprived of this lady also by her dying in childbirth in 1612 in her twentieth year. "The loss of his young, beautiful, and amiable partner at a period so interesting," Sir Walter Scott conjectures, was the probable reason which induced Heriot to devote his fortune to a charitable institution. After leaving considerable sums to his various relations, this munificent philanthropist bequeathed the remainder of his large estate to establish an hospital for the gratuitous education of the sons of Edinburgh freemen. The building—a magnificent quadrangle of the Gothic order—is said to have been designed by Inigo Jones in 1628, but was not completed till 1659. It is under the management of the town council and clergy of Edinburgh. So largely have the funds increased, that they not only support and educate most efficiently one hundred and eighty youths annually, but also maintain in the highest state of efficiency a number of schools in different parts of the city. The founder of this noble charity —"Gingling Geordie," as King James termed him—was a great favourite with his majesty. An admirable portrait of him has been drawn by Sir Walter Scott in the Fortunes of Nigel.—J. T.

HERMANN, Johann Gottfried Jakob, an eminent German humanist, was born at Leipsic, November 28, 1772, and originally devoted himself to the study of the law, but soon turned to that of the classical languages. In 1798 he became professor extraordinary, and afterwards professor of eloquence and poetry, in the university of his native town, an office which he held till his death in 1848. He was one of the foremost Greek scholars, and his numerous editions (especially that of Æschylus, edited after his death by Professor Haupt, his son-in-law), as well as his works on ancient metres, on Greek grammar, &c., will secure him a lasting fame; his "Opuscula" will always be admired as models of modern Latin. He became involved in a lengthened and rather acrimonious controversy with Professors Bœckh and Creuzer.—K. E.

HERMANN, Karl Friedrich, a distinguished German philologist, was born at Frankfort-on-the-Maine in 1804, and devoted himself to classical learning at the universities of Heidelberg and Leipsic. He died at Marburg in 1855.—K. E.

HERMANN, Paul, a German botanist, was born at Halle on 30th June, 1646, and died at Leyden 29th January, 1695. He prosecuted the study of medicine at Leipsic, and graduated as doctor of medicine at the university of Padua. He afterwards went to Batavia as physician to the Dutch company. After spending eight years in the East Indies he returned to Europe, and in 1679 was appointed professor of botany in the university of Leyden. He published many botanical works, among which the following may be noticed:—"Catalogue of Plants in the Leyden Garden;" "Paradisus Batavus," or an account of rare Batavian plants; "Musæum Zeylanicum," or catalogue of the native plants of Ceylon. Linnæus named a genus Hermannia after him. Hermann described many new plants, and was one of the promoters of a correct system of botanical classification.—J. H. B.

HERMANN. See Arminius.

HERMAS, author of the "Pastor," or Shepherd, and who was long thought to be referred to in Rom. xvi. 14. The "Pastor" is mentioned by Irenæus and Clemens Alexandrinus, but Origen first identifies its author with the friend of St. Paul, and thinks it divinely inspired. This opinion was maintained for centuries, and the "Pastor" was often added to the New Testament. Some, however, rejected it, and the decree ascribed to Gelasius declares it apocryphal. Although very popular, the moderns only knew it in a Latin translation which was first published at Paris in 1513 by Jacob Faber. It has since been often printed with the apostolic fathers. A new Latin text from a manuscript found at Rome, was published by Dressel in 1857, with a Greek copy revised by Dr. Tischendorf, from a codex said to have been found by one Simonides in Mount Athos. This Greek text led to a violent controversy, and was generally rejected as a forgery. Dr. Tischendorf himself thought it a mediæval version from the Latin. In 1860 Dr. H. Brockhaus published the "Pastor" in Ethiopic. In 1859 Dr. Tischendorf discovered the codex Sinaiticus, which contains a large part of the Greek scriptures, and portions of the epistle of Barnabas, and of the "Pastor." This represents the text as it existed in the fourth century, and shows the proper value of the text of Simonides, which Dr. Tischendorf now admits to be derived from original sources. Such is the present position of the controversy. The English reader may see a version of the "Pastor" in Wake's Genuine Remains of the Apostolical Fathers. The "Pastor" is a literary curiosity, but not much calculated to instruct and edify.—B.H.C.

HERMELIN, Samŭel Gustaf, Baron, a Swedish geographer and mineralogist, was born at Stockholm on the 4th of April, 1744, and educated at the university of Upsal. At an early age he entered the Swedish mining service, in which he rose to high rank. Being desirous of studying the methods of working mines employed in other countries, with the view of introducing improvements into his own, he obtained from the government a three years' leave of absence, during which he visited Germany, the Netherlands, France, and the United States of America, and returned through England in 1784. He afterwards travelled over a great portion of Sweden, for the purpose of exploring the mineralogical resources of the country and improving mining operations. In an attempt to work the rich iron ore of an immense tract of land which he purchased on the borders of Lapland, he lost a large fortune bequeathed to him by his father; and his general atlas of Sweden, on which he had been engaged for fifteen years, and for which careful trigonometrical surveys, as well as geological and statistical researches, had been made at his expense, had to be given up to a society which took the name of Geographical Institute, and by whose labours it was ultimately completed before his death. In 1815, after fifty years' service, Baron Hermelin retired from office on his full salary, to which was added in 1818 a pension of 1000 rix-dollars. He died on the 4th of March, 1820.—R.

HERMES, Georg, was born in Westphalia in 1775, and founded a philosophico-dogmatic school, which was called after him. He studied at Münster, and in 1798 became professor there. His attention to mathematical studies, and to the writings of Kant, had already proved his ability. In 1799 he took orders

as a Romish priest, but continued his labours as a teacher. His first work appeared in 1805, "On the Truth of Christianity." In 1807 he was made professor of dogmatic theology at Münster. Believing the doctrines of Kant and Fichte to be irreconcilable with christianity, he wrote a "Philosophical Introduction to Catholic Theology," Münster, 1819 and 1831. He also published an "Outline of Theological Studies," and "Christian Catholic Dogmatics," which came out after his death. In 1819 Hermes became theological professor at Bonn, where he remained till his death in 1831. The "Introduction" was his great work. A fierce controversy arose out of its publication, but Hermes was well supported, and maintained his ground. A papal rescript against his writings, by Gregory XVI., appeared in 1835. Pius IX., in 1847, issued a document in which, with some modifications, he confirmed the decision of Gregory.—B. H. C.

HERMES TRISMEGISTUS, a supposed Egyptian philosopher, legislator, priest, &c., who is variously referred to from one thousand five hundred to two thousand years before Christ. Hermes is the Greek name for the Latin Mercury and the Egyptian Thoth, and is most probably the fictitious name of the inventor of all arts and sciences. Cicero, in his De Natura Deorum, says, after naming other Mercuries, "The fifth is he whom the inhabitants of Pheneus worship, who is said to have slain Argus, and therefore to have been set over Egypt, and to have conferred upon the Egyptians laws and letters. Him the Egyptians call Thoth; and the first month of the year is among them designated by the same name." Lactantius quotes these words where he says that Mercury fled into Egypt because he murdered Argus; that he was the founder of Hermopolis, and, for his great knowledge of arts and sciences, called Trismegistus, or thrice-great. He adds that Hermes wrote many books, not a few of which are on divination; in which he affirms the majesty of the supreme and only God, whom he calls by the same names as we—God, and Father. Under various names Hermes is much referred to in ancient writers. It seems extremely probable that there was a historical Hermes who laid the basis for the mythological and traditional character, to whom all arts and sciences by unknown persons, and all learned books by unknown authors, were conveniently ascribed. Of the works now extant bearing his name, the oldest is perhaps the one called "Asclepius, or dialogue on the nature of the gods," of which the Greek is lost and the Latin version only remains. This work does not seem to be much older than the fourth century. The other Hermetic works are numerous, and continued to be written down to the middle ages.—B. H. C.

HERMIAS, the supposed author of a small work entitled διασυρμὸς τῶν ἔξω φιλοσόφων, is generally supposed to have lived in the second or third century after Christ. His book is against the Greek philosophers, whom he holds up to ridicule. In consequence of the nature of the work, Hermias is usually classed among the early christian apologists. Nothing is known of his person, life, or age. We are inclined to place the treatise in the fifth or sixth century, and to regard it as supposititious. The latest edition is that of Menzel, Leyden, 1840, 8vo. It has been translated into German by Thienemann, 1828.—S. D.

HERMOGENES, a celebrated Greek rhetorician of the second century, born at Tarsus in Cilicia. He was remarkable for the great precocity of his intellect and the brilliancy and briefness of his career. At the age of fifteen he had already acquired so much fame as an orator, that the emperor, Marcus Aurelius, went to hear him. At eighteen he published his "Art of Rhetoric," and subsequently four books on oratorical invention, two on the various forms of the oratorical style, a work on method in public speaking, and lastly his "Progymnasmata," a book of practical instructions in oratory according to given models. His works form together a complete system of rhetoric, and were long used as a standard book in the Greek schools. At twenty-five years of age he entirely lost his memory, and became absolutely imbecile. He lived to an advanced age.—G. BL.

HERMOGENES, a painter who lived in the time of Tertullian, may be placed at the commencement of the third century. All that we know of him is from his opponent Tertullian, who wrote severely against him (*adversus Hermogenem*). The nature of his sentiments as a christian is not clear. He was certainly not a gnostic, though his speculative tendency was gnosticizing. It is probable that he endeavoured to bring certain positions borrowed from the Aristotelian philosophy into connection with the current doctrines of the church, so as to give them a more complete and scientific form. His leading position was the eternity of matter, and consequent denial of a creation out of nothing. Nothing corrupt in morals was fairly chargeable against the painter. What and how he wrote is unknown. Theodoret and Eusebius assert that Theophilus of Antioch and Origen wrote against Hermogenes.—S. D.

HERNANDEZ, Francisco, a Spanish naturalist, was born at Toledo, and became physician to Philip II. Of his life few particulars are known, except that he was commissioned by the king, in the latter part of the sixteenth century, to observe and describe the natural productions of the Spanish possessions of North America. After spending seven years in Mexico, and collecting a vast number of documents and drawings relating not only to the natural history, but also to the topography and antiquities of the country, he died before he had prepared his work for publication. Nardo Antonio Recchi, an Italian physician at the court of Spain, was then chosen by the king to compile from the manuscript of Hernandez an account of whatever related to the science of medicine. Of this compilation a Spanish translation appeared at Mexico in 1615; but the original, in consequence of the author's death and other causes, was not published till 1651, when it was edited by the members of the academy de' Lincei. More than a century after the death of Hernandez, an edition of his complete works was begun under the care of C. G. Ortega the botanist; but of this only three volumes have appeared under the following title:—"Francisci Hernandi medici atque historici Philippi II., Hisp. et Indiar. regis et totius novi orbis, archiatri opera, cum edita, tum inedita," &c., Matriti, 1790.—E. A. R.

HERNE, Thomas, M.A., a writer of the last century, who became somewhat famous in connection with the Bangorian controversy and some other theological disputes. Of his life but little is recorded; but he was born in Suffolk, entered the college of Corpus Christi at Cambridge in 1711, and in 1715 became A.B. Near this time the duchess of Bedford, to whom he had been warmly recommended, admitted him into her family to direct the education of her two sons, both of whom were afterwards dukes of Bedford. In 1716 Mr. Herne became fellow of Merton college, Oxford, and M.A. in 1718. He never married, nor took orders, but was in good repute for learning and piety, and died young in 1722. A list of his publications will be found in Watt. See also R. Masters' History of the college of Corpus Christi, 1753.—B. H. C.

HERO (Ἥρων) of Alexandria, an engineer and mechanical philosopher, flourished about the middle of the third century B.C., during the reigns of Ptolemy Philadelphus and Ptolemy Euergetes, and was the pupil of Ctesibius. He is reported to have written treatises upon almost every branch of mechanics known in his time. A few of his works have been preserved, and may be found in the collection entitled "Veterum Mathematicorum Opera," published in Paris in 1693. Some of them relate to engines of war, such as Βελοποιητικά or Βελοποιηκά (on the construction of missile weapons); one is a treatise on hydraulic clocks—Περὶ ὑδροσκοπείων or περὶ ὑδρείων ὡρασκόπων; another relates to the construction of machines, apparently intended to excite wonder or amusement—περὶ αὐτοματοποιητικῶν. To the latter class of machines belong many of those described in his most celebrated work, Πνευματικά (called by the Latin translators "Spiritualia"). In this treatise, amongst a number of machines working by the aid of the elasticity of air, are described two, which are the earliest examples known of the application of heat as a motive power. In one of these, a close metallic vessel, shaped like an altar, contains wine in its lower part, with air above. A fire being lighted on the top of the altar, causes the air to expand and press on the surface of the wine, which rises through a tube concealed within an image called by the author ξῶον, and flows out upon the altar, on which the image thus seems to pour a libation. The principle of the action of this machine is the same with that of the engines employed by Solomon de Caus, the marquis of Worcester, and Savery, to raise water by the pressure of steam. Another machine consists of a close vessel capable of turning upon an axis, and having a set of nozzles round its circumference, all pointing backwards. When this vessel is partly filled by water, and sufficiently heated, the reaction of the jets of steam which escape in one direction from the nozzles causes it to spin round in the opposite direction with great speed. The same principle has been carried into effect in modern times

in the reaction steam-engine of Mr. Ruthven. It is impossible to form any conclusion as to the first invention of those contrivances; for the writings of Hero give no information on that subject, and draw no distinction between his own inventions and those of others. It is chiefly through the writings of Hero that we are acquainted with the state of knowledge of practical hydraulics and pneumatics in his time. He describes sucking-pumps, forcing-pumps, and a fire-engine, nearly similar to those now used, and a machine, now called Hero's fountain, for raising one mass of water by means of the descent of another, acting through a column of air. He is said by Pappus to have referred the whole of the mechanical powers to one principle: this must have been the principle now called that "of virtual velocities." The latest edition of his "Pneumatics" is that edited by Mr. Bennett Woodcroft.—W. J. M. R.

HERO, a mathematician, the instructor of Proclus, probably flourished about the end of the fourth and beginning of the fifth century.—W. J. M. R.

HERO, called THE YOUNGER, an engineer and mathematician, flourished about 610–641. He wrote some works, of which little is known, on geometry and on military engineering.

HEROD, commonly called THE GREAT, son of Antipater an Idumean, was born at Ascalon, 62 B.C. At the age of twenty-five he was appointed governor of Galilee, where he applied himself with such zeal, vigour, and success to the difficult work of rooting out the bands of robbers who infested the country, that he procured the good-will of the inhabitants as well as of Sextus Cæsar, governor of Syria. Having been cited to appear at Jerusalem before Hyrcanus through envy and fear of the Jews at the growing power of Antipater and his sons, he was advised to flee to Damascus. In the war of Anthony and Octavianus against the murderers of Cæsar, Cassius and Marcus Brutus collected an army, towards which Herod contributed largely, on which account they nominated him procurator of all Syria. When Anthony, after conquering Brutus and Cassius, came to Asia, various representations were laid before him of Herod's oppressive and tyrannical conduct, but without success. So far from condemning, Anthony raised him to the dignity of tetrarch. The invasion of Judea by the Parthians led to Herod's possession of the kingdom. That warlike people took and plundered Jerusalem, placed Antigonus on the throne, and carried off Hyrcanus prisoner. In this crisis Herod went to Egypt, and thence to Rome, where Anthony and Octavianus procured him the appointment of king of Judea. After returning from Italy he collected a numerous army, conquered the greater part of Galilee, and began to lay siege to Jerusalem in conjunction with a Roman army. More than two years, however, elapsed before he could make much progress. During the preparations for his taking the metropolis, he went to Samaria and solemnized his marriage with Mariamne, daughter of Alexander, the son of Aristobulus. After a siege of six months the city was taken. On the defeat of Anthony by Octavianus at Actium, Herod hastened to Rhodes to the victor, whose favour he wished to procure; confessed that he had been the friend of one who had been his benefactor; but that he was now ready to transfer his allegiance to the conqueror. Octavianus not only confirmed him in possession of the kingdom, but also enlarged it considerably. Herod was subsequently nominated by him governor of all Syria, and his territorial possessions enlarged. The calamities which befel his family and relations were for the most part the consequence of mutual distrust, envy, and hatred. The suspicious king lent a ready ear to the insinuations of his friends, so that murder and crime prevailed. His marriage with Mariamne the Hasmonean, may be regarded as the source of almost all the miseries he subsequently endured. Having reluctantly made Aristobulus—Mariamne's brother, a youth of sixteen years of age—high priest, he secretly determined to rid himself of him by having him drowned while bathing at Jericho. This excited the hatred of Mariamne and her mother Alexandra against Herod. These two women were very obnoxious to the king's mother and sister, Cypros and Salome, who charged Mariamne with adultery. In consequence of some unguarded expressions which Mariamne uttered, betraying her acquaintance with secret instructions given to Joseph, Herod in a fit of rage ordered both Joseph and Mariamne to be put to death. Bitter repentance followed the death of his wife, and he fell into a very dangerous disease. Before he recovered he gave orders that Alexandra should be executed, for proposing to the officers of the two forts in Jerusalem to deliver them up to her and Herod's sons. Aristobulus and Alexander inherited their mother's hatred against the father, and reports of their disaffection were assiduously spread by Salome, to which the suspicious king listened. As a counterpoise to them, he called back to court Doris and her son Antipater, the latter of whom having succeeded in inducing Herod to put his half-brothers to death in Samaria, afterwards began to plot his father's destruction. But Salome informed the king of the danger that threatened him. On his return from Rome Antipater was condemned and executed, five days before Herod himself, who, tormented by a painful disease, raged like a demon, giving orders that the principal men belonging to all the cities should be collected in the amphitheatre at Jericho, surrounded by soldiers, and put to the sword after his decease, that there might be mourning instead of joy at his departure. Herod reigned thirty-four years from the death of Antigonus, and thirty-seven from the time he was invested with the office of king by the Romans. Though cruel, suspicious, and revengeful, his public administration was characterized by great splendour, especially in the erection of large buildings. He restored the temple, and adorned it with very costly materials. Many other buildings and fortresses owed their existence or splendour to him. Even foreign cities partook of his generous bounty. The vast sums of money necessary for such works must have pressed hard upon his subjects, who, as long as they had any attachment to Judaism, must have looked with aversion upon the man who introduced heathen customs, and violated their dearest institutions. For the life of Herod we are entirely indebted to Josephus.—S. D.

HEROD AGRIPPA. See AGRIPPA.

HEROD ANTIPAS, son of Herod the Great by Malthace, received Galilee and Perea at the death of his father, with the title of tetrarch. He was first married to a daughter of Aretas, whom he divorced, and took Herodias, the wife of his half-brother Herod Philip. John the Baptist was beheaded by him for finding fault with the incestuous connection. On the accession of Caligula, he was induced by Herodias to go to Rome to solicit the title of king, which had been given to Herod Agrippa, his nephew. But instead of obtaining his request, he was deprived of his dominions, banished to Lyons, and subsequently removed to Spain, where he died in obscurity. Christ was sent to him by Pontius Pilate.—S. D.

HERODES, TIBERIUS CLAUDIUS ATTICUS, the orator, was born at Marathon in Attica in 104. Suidas, who calls him Julius Herodes, says he was the son of Atticus, the son of Plutarch, of the race of the Æacides; that he was an Athenian of the Marathonian deme; that he was a sophist, and very rich in consequence of a fortunate acquisition of wealth. Philostratus, who has written his life, has left many curious details respecting him, to some of which we should hardly give credit, were they not confirmed by similar declarations by Pausanias, Aulus Gellius, and others. His attachment to learning was remarkable, and his own wealth joined to that of his wife, enabled him to incur any expense. After a time he became a public teacher at Athens, and then at Rome, where Marcus Aurelius was his pupil, and he was in high repute as a rhetorician, philosopher, and scholar. About 125 he was charged with the government of certain towns in Western Asia; and, after his removal to Rome, he became consul in 143. The death of his wife led to his examination on suspicion of foul treatment; but he was acquitted. Eventually he returned to Greece, and died at Marathon in 180. A. Gellius calls him a man skilled in Greek eloquence, and of consular dignity, and speaks of himself as often invited with many others to the paradisaical suburban retreat of Cephisia, of which he gives a charming description. Herodes was one of the most generous of men. His works have perished, and some of the titles are probably spurious.—B. H. C.

HERODIANUS, a Greek writer of Roman history, lived in the first half of the third century, and is supposed to have been a native of Alexandria, but well acquainted with Rome by personal residence. Of the facts of his life next to nothing is known; but it appears from the commencement of his work that he wrote it at an advanced age. He professes to write the history of Rome in his own times, and commences with the death of Marcus Aurelius and ends with the beginning of Gordianus III. The work, therefore, extends over about sixty years. The title of the work is "Herodian's eight books of the history of the empire after Marcus," as it appears in the later editions; but in those of Aldus it is simply "Herodian's eight books of

Histories." The author writes with the air of a man well acquainted with the events he records, and appears to be both truthful and impartial. It has been translated into most modern languages.—B. H. C.

HERODOTUS, called by Cicero the Father of History, and the most ancient Greek historian extant, was born at Halicarnassus 484 B.C., if we may rely upon the authority of A. Gellius, who tells us he was fifty-three years old at the commencement of the Peloponnesian war. Materials for the life of Herodotus are by no means plentiful. Suidas says he was the son of Lyxes and Dryo. His family was illustrious; he had a brother named Theodorus. He removed to Samos on account of Lygdamis the third tyrant of Halicarnassus after Artemisia. At Samos he cultivated the Ionic dialect, and wrote his history in nine books, from Cyrus the Persian and Candaules the king of the Lydians. Returning to Halicarnassus and expelling the tyrant, when he saw that the citizens envied him, of his own free will he went to Thurium when the Athenians colonized it, where he died and was buried, though some say he died at Pella. It is evident that Herodotus was intimate with Homer, Hesiod, and other Greek authors who flourished before him; and that, by one means or another, he contrived to acquire a large amount of varied information respecting other countries. According to Larcher, on his first journey he traversed all Greece, the Epirus, Macedonia, and Thrace, and visited the Scythians beyond the Ister and Borysthenes. Subsequently he went into Egypt and examined the wonders of that remarkable country, at Memphis, Thebes, and Heliopolis. From Egypt he went to Tyre and Thasos, having previously made excursions into Lybia and Cyrenaica. It is supposed that he even went to Carthage. Some think, and not without reason, that after seeing Palestine, he made a journey into Assyria and saw Babylon. There is no doubt that he went to Colchis, and after passing through the country of the Scythians and the Getæ, he crossed by way of Thrace, Macedonia, and the Epirus, again into Greece. It was after these travels that he retired to Samos, which he left in order to expel Lygdamis. Lucian says he recited his history at the Olympic games in 456 B.C.; but as Herodotus was then but a young man, there must be a mistake; and we can at most only admit that it was the first book, or a sketch of his plan. Dio Chrysostomus says that Herodotus rehearsed his account of the battle of Salamis at Corinth; and because the Corinthians gave him no token of their approval, afterwards modified his narrative, so as to make it unfavourable to them. Of course we cannot disprove this, neither can we believe it. Herodotus probably spent many years upon his work, which is now regarded as one of the most precious monuments of antiquity. He is supposed to have lived to the age of about eighty years. That Herodotus continued to incorporate new facts in his work till near the time of his decease, is certain. He probably designed to make it as complete as possible, and to this end obtained such information as was fitted for his purpose. He is said to have spent his closing years at Thurium, which he only left for one or more occasional excursions into Græcia Magna, or Southern Italy, which was then inhabited by Greek colonists. There is every probability that, notwithstanding the statement of Suidas given above, it was at Thurium and not at Samos that Herodotus wrote his work in the form we now have it. Among the facts which belong to the advanced age of Herodotus, the critics mention several, as, the invasion of Attica by the Lacedemonians in the first year of the Peloponnesian war (Bk. ix. 72); the fate of the ambassadors sent by the Lacedemonians into Asia in the second year of the Peloponnesian war (Bk. vii. 137); the revolt of the Medes under Darius Nothus (Bk. i. 130). This last event occurred when Herodotus was at least seventy-seven years of age. That he wrote his entire work after this period of his life is incredible, notwithstanding the absence of external evidence of a revision. The chief sources of information of which Herodotus availed himself are to be inferred from the known facts of his life; and from the statements made by himself, he owed most to his travels and inquiries. He must have noted down everything remarkable which came under his own observation. His ignorance of the languages spoken in some of the countries he visited, was no effectual barrier to his researches. In Egypt, for example, he accumulated a mass of information which modern scholars are agreed in regarding as most important and valuable, and one of the most precious portions of his work. But it is evident that Herodotus also had access to the best writers of his own nation. Some of these, especially the poets, he either quotes or refers to by name. The work of Herodotus, as already intimated, is in nine books, which we find inscribed with the names of the muses; but whether they were so designated by the author, or at a later day, is uncertain. These books can scarcely be considered as a continuous history. They bear no resemblance to a mere chronicle of consecutive events. At the same time, a certain order is observed, especially with reference to the conflicts between the Greeks and Persians, so that it is properly termed a history. But the episodes are so numerous and important, and some of them so protracted, that they form the principal portion of the whole, and are by no means the least valuable; neither are these episodes inconsistent with the design of Herodotus, which is stated in very comprehensive terms at the commencement of the first book. In executing his task he shows himself to be deeply imbued with the spirit of his religion, and it has been correctly remarked that this religious character distinguishes him from all other Greek historians. To this cause must be assigned the fact that he sometimes appears to be either credulous or superstitious, and that he speaks with so much reserve on various facts which come under his notice. That he is on the whole very impartial is now admitted by all, and that he sought less to criticise than to narrate the events he had to record. He has been often accused of falsehood, misrepresentation, and weakness. But these charges have been readily met, and it is shown that when he mentions something incredible or suspicious, he takes care to give it as a report, and not as a fact. The work of Herodotus is written in the Ionic dialect, interspersed with forms from other dialects. And as his plan is not artistic, nor his style distinguished either for logical or rhetorical excellencies, the whole is very unadorned and natural. Cicero, no mean judge of such things, says that there is nothing rugged in it, and that it flows on like a gentle river "quasi sedatus amnis fluit," Orat. xii. Quintilian agrees with Cicero, and many other testimonies might be added. Photius says that Herodotus introduces fabulous statements and many digressions; but even in these he finds a suavity of manner which varies with the sense. The same writer tells a story, that when Herodotus was reciting his history, Thucydides, who was then a youth, heard him, and could not refrain from tears, which Herodotus observed, and explained as an indication of the genius of Thucydides for learning. No unbiassed mind capable of appreciating him will hesitate to pronounce his work one of the most remarkable and precious which have come down from ancient times. The first edition of Herodotus in Greek was printed by Aldus Manutius in 1502. Subsequent editions are very numerous; that of L. C. Valckenaer and P. Wesseling, including the Life of Homer, sometimes ascribed to Herodotus, and fragments from Ctesias, &c., is excellent. There are many translations into Latin and most European languages, and many geographical, philological, and historical commentaries.—B. H. C.

HEROLD, Louis Joseph Ferdinand, a musician, was born at Paris, 28th January, 1791, and died at Thermes, near Paris, 18th January, 1833. His father Joseph, also a musician, esteemed as a pianoforte teacher, and author of some meritorious compositions, was born at Hamburg in 1757, was a pupil of Emanuel Bach, went to reside in Paris in 1781, and died there in 1806. Young Hérold entered the pianoforte class of Louis Adam, in the conservatoire, six months after his father's death, and so distinguished himself in this branch of study, that he obtained the first prize in 1810. At the same time he commenced the study of harmony under Catel; and he subsequently became Mehul's pupil for composition. In 1812 he gained the prize of the Institût for a cantata called "Mdlle. de Lavallière," which furnished him with the means of visiting Italy to continue his studies. He prolonged his stay in that country until 1815, when he produced at Naples an opera called "La Gioventù d'Enrico V." with a success, the more remarkable on account of the national prejudice against French musicians. Returned to Paris, he was kindly encouraged by Boieldieu, who to give him an opportunity of making his talent known, shared with him the composition of an opera called "Charles de France," which was performed in 1816. Thus favourably introduced to the public, Hérold brought out, with various success, "Les Rosières" in 1816, "La Clochette" in 1817, "Le Premier Venu" in 1818, "Les Troqueurs" in 1819, and "L'Auteur mort et vivant" in 1820. He was now engaged as accompanyist at the Italian

opera, and the duties of this post suspended for a time his rapid course of composition, and impregnated him so strongly with the style of Rossini, upon whose music he was daily occupied, that his next productions are manifestly framed on the then popular model. He brought out the one act operas of "Le Mulètier," "Lasthénie," and "Vendôme en Espagne" (which last he shared with Auber), all in 1823. In 1824 he produced "Le roi Rènè," in 1825 "Le Lapin Blanc," and in 1826 "Marie," which is esteemed the best work he had till then produced, and in which all his own speciality of manner is resumed. Hérold was now appointed chef du chant at the acadèmie; for this theatre he wrote the music of four ballets, one of which, "La Somnambule," first played in 1827, subsequently furnished Bellini with the subject of his popular opera of the same name. Hérold received the decoration of the legion of honour in 1829, after producing the opera of "L'Illusion." "Emmeline" appeared in 1830; and "Zampa," the most admired and the most meritorious of all his works, in 1831, translated into German, Italian, and English; the last is popular throughout Europe. He divided with several composers the opera of "La Marquise de Brinvilliers," and wrote also "La Médecine sans Médecin" in 1832. At the close of this year, "Le Prè au Clercs," which had been some time finished, was played; and the composer, who had suffered fearfully from a chest complaint during its rehearsals, died while Paris was ringing with its brilliant success, and left a portion of the opera of "Ludovic," which, completed by Halévy, was produced in 1834. Besides his dramatic works, Hérold wrote many pieces for the pianoforte.—G. A. M.

HERON, Robert, an unfortunate Scottish author, was born in New Galloway, 6th November, 1764. He was the son of John Heron, a weaver. Young Heron made such rapid progress at the parochial school, that at the age of eleven he contrived, by acting as a private tutor, to maintain and educate himself. He entered the university of Edinburgh in the year 1780, with the view of studying for the church, and supported himself at first by private teaching. The first work published with his name was a judicious and tasteful "Critique on the Genius and Writings of Thomson." Then followed several translations from French authors, the profits of which should have sufficed for his support; but he had acquired extravagant habits, which brought him into distress and a prison. He now undertook to prepare a history of Scotland in six volumes, the first of which was written in prison, and was published in 1793. Numerous other works followed from his pen; but pecuniary embarrassments again supervened, and obliged him to quit Edinburgh for London. Here for a time he pursued his literary labours with success; but his vicious habits returned upon him, and the result was that he was consigned to Newgate in 1806. After many months a most pathetic appeal to the Literary Fund procured his release and admission to an hospital, where in the course of a week this able, industrious, but misguided and most miserable man of letters died, 13th April, 1807.—J. T.

HEROPHILUS, one of the most celebrated physicians of antiquity, was born at Chalcedon in Bithynia in the fourth century B.C. He was a pupil of Praxagoras, and settled at Alexandria, which city was then quite recently founded, but was rapidly increasing both in size and celebrity. Hardly anything is known of the events of his life; but an amusing story is told of the practical method in which he convinced a sophist of Alexandria of the possibility of motion. It appears that the philosopher used to deny the existence of motion, and to support his assertion by the following dilemma:—"If matter moves, it is either in the place where it is, or in the place where it is not; but it cannot move in the place where it is, and certainly not in the place where it is not; therefore it cannot move at all." He happened, however, to dislocate his shoulder, and sent for Herophilus to replace it, who first began by proving by his own argument, that it was quite impossible that any dislocation could have taken place; upon which the unhappy sophist begged him to leave such quibbling for the present, and to proceed at once to his surgical treatment. He wrote several medical and anatomical works, of which only the titles remain, and a few fragments preserved by Galen and other writers. He is also the first person who is known to have commented on any of the works of Hippocrates, and wrote an explanation of the words used by him, which had since become obsolete or obscure. But he owes his principal celebrity to his discoveries in anatomy. He is even said to have dissected criminals alive, a well-known accusation which it seems difficult entirely to disbelieve, though it is impossible to ascertain the exact amount of truth on which it is founded. He was intimately acquainted with the nervous system, and seems to have recognized the distinction between nerves of sensation and nerves of voluntary motion; though he included the tendons and ligaments under the common term νεῦρον, and called some at least of the nerves by the name of πόροι, *meatus*. He distinguished the cerebrum from the cerebellum (as Aristotle appears to have also done), and placed the seat of the soul in the ventricles of the brain. Several anatomical names that are still in use, as the "duodenum," the "calamus scriptorius," and the "torcular Herophili," were probably first applied to these parts by Herophilus; and many more of his anatomical opinions are recorded, which do not require to be specially noticed in this place. He was the founder of a celebrated medical school at Men-Carus, near Laodicea in Phrygia, which continued to flourish after his death, and produced several eminent physicians, whose names have been preserved. All the fragments of the writings of Herophilus that are still extant, and all the scattered notices of his life and opinions that are to be found in the ancient authors, have been very carefully collected by Dr. C. F. H. Marx, and published in the form of a dissertation, entitled "De Herophili celeberrimi medici Vitâ, Scriptis, atque in medicinâ Meritis," Gottingen, 4to, 1840; and there is a review of the work (by the writer of the present article) in the *Brit. and For. Med. Rev.* vol. xv., from which the preceding account is abridged.—W. A. G.

HERP or HARP, Gerard van, the son of Jan van Herp, was a clever Flemish painter of the school of Rubens, born at Antwerp in 1605. The National gallery possesses a large composition of many elaborate small figures painted on copper, by him called "Conventual Charity"—monks are distributing loaves. His works which are scarce, are generally well coloured.—R. N. W.

HERRERA, Fernando de, a Spanish ecclesiastic and poet, born in 1534 at Seville, and died in 1597. He was probably an intimate friend of Cervantes, who wrote a sonnet in his praise. Herrera is perhaps best known by his acute but pedantic notes on Garcilasso de la Vega, Seville, 1580. His tastes led him into the affected style, which afterwards became prevalent under the name of Gongorism. Of Herrera's own works the best are his lyric poems, some of which have considerable dignity and sweetness; others are bombastic and far-fetched, to a degree scarcely to be expected in an author so imbued with the spirit of Petrarch. Herrera also wrote a narrative of the war in Cyprus, with the events of the naval battle of Lepanto, Seville, 1572; also, a life of Sir Thomas More from the Latin of Stapleton. There are two good editions of the poems of Herrera, one edited by his friends Pacheco and Rioja, 1619; the other forming two volumes of the Poesias Castellanas, by Fernandez, 1808. Contemporary critics have bestowed on Herrera the epithet of the Divine.—F. M. W.

HERRERA, Francisco de, called el Viejo, or the Elder, was born at Seville about 1576, and was the fellow-pupil of Pacheco in the school of Luis Fernandez. He was the first of the Andalucian painters to forsake the timid Flemish taste which long prevailed in Spain. His style was popular among young painters, but his temper was so bad that neither his pupils nor his own children could live with him; the great Velazquez was one of his disgusted scholars. Herrera's style was very bold and effective, and he has left many good works in Seville; among them the "Legend of St. Hermengild," painted for the jesuits' college, to which the painter had fled for refuge to escape the vengeance of the authorities for his having coined false money. This picture is now in the museum of Seville, and Philip IV. of Spain was so well pleased with it in 1624, that he granted the painter a free pardon for his offence. In 1650 Herrera settled in Madrid, where he died in 1656.—R. N. W.

HERRERA, Francisco de, called el Mozo, or the Young, painter and architect, born in Seville in 1622, was the scholar and imitator of his father, the elder Herrera. He robbed his father and fled to Rome, where he studied the antique and the works of Raphael, but his natural taste was for low subjects—the Romans called him il Spagnolo dei pesci (the Fish Spaniard); his chief excellence was his colouring. After the death of his father he returned to Seville, and executed several large pictures for the religious houses there; and he became also a good portrait-painter. In 1660 he was elected vice-president

of the New Academy of Seville, Murillo being the president. But Herrera became so jealous of Murillo that he left Seville shortly afterwards and settled in Madrid. He painted the "Legend of St. Hermengild" for the barefooted carmelites, and established his reputation. He was commissioned by Philip IV. to paint the dome of the chapel of Our Lady of Atocha, where he executed in fresco the "Assumption of the Virgin." The king appointed him his painter. He died at Madrid in 1685 partly through chagrin, it is said, because Coello obtained the appointment of painter to the king, Charles II. His temper, as well as his style, was much like that of his father.—R. N. W.

HERRERA Y TORDESILLAS, Antonio de, a Spanish historian, was born probably in 1549. He was at an early age secretary to the viceroy of Naples, and afterwards chief historiographer of the Indies, and one of the historiographers of Spain, under Philip II., Philip III., and Philip IV. As a historian of American events, Herrera gives the most full, impartial, and graphic accounts of the period he undertakes to describe. His great work is entitled "Historia General de los Hechos de los Castellanos en las Islas y Tierra Firme del Mar Océano," Madrid, 1601–15. There is an edition revised by A. Gonzalez, with a continuation, Madrid, 1730. The work is divided into decades, and extends over the period between 1472 and 1554. Herrera's other works are tinged with the passions of his time. He died in 1625, at an advanced age.—F. M. W.

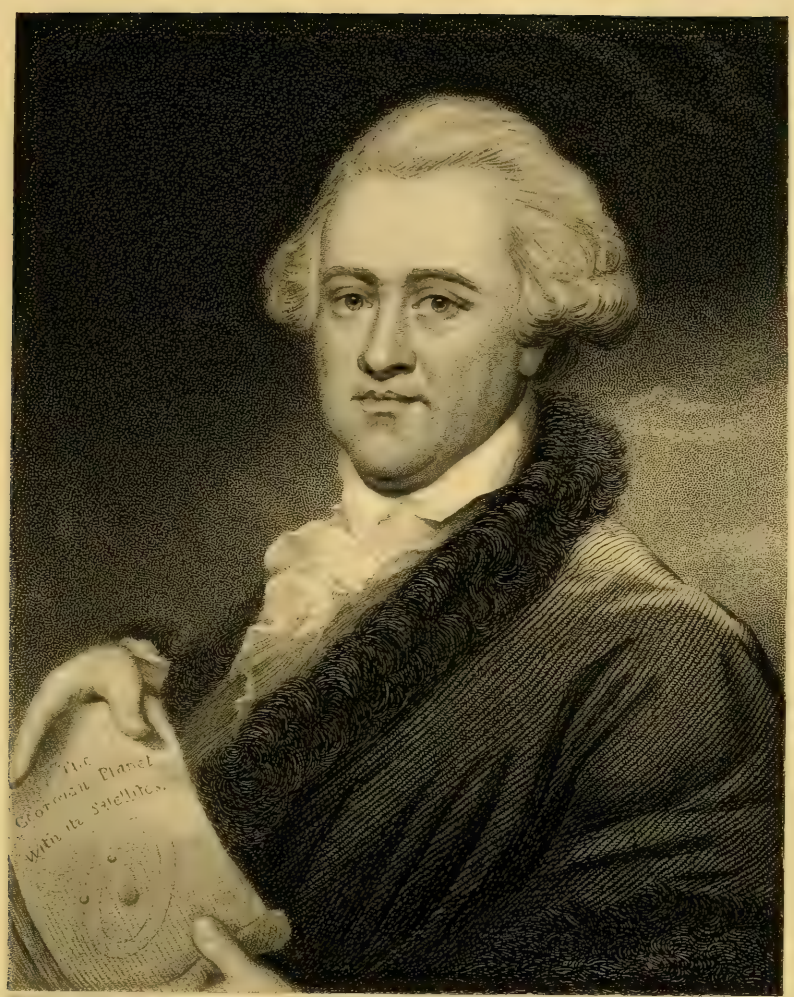
HERRICK, Robert, an English lyrical poet, was born in Cheapside, London, in 1591, where his father carried on the trade of goldsmith. He graduated at Cambridge, was befriended by the earl of Exeter, who, some time after he had been ordained, procured him from the king the vicarage of Dean-Prior in Devonshire in 1629. In this happy retreat Herrick devoted himself to the delights of the country, the cultivation of letters, the writing of poetry, and, it must be confessed, the full enjoyments of life. And so the civil war found him little suited for the stern puritans; and he was accordingly dismissed, in 1648, from a cure of souls of whom he took little care, viewing them as a churlish race, rude "almost as salvages." He now turned his steps to the capital, and found society more congenial to his tastes. When Cromwell divested him of his clerical emoluments, Herrick divested himself of his clerical title, and, styling himself esquire, he became an author. But better days were in store for him; and the fortune that restored his crown to Charles II., restored Dean-Prior to Herrick. Thenceforward he lived at his parsonage, a wiser and a better man, and, if we may credit his later verses, repentant of the "unbaptized rhymes, writ in my wild, unhallowed times." He lived a celibate to a good old age; the entry of his burial in the parish register being 15th October, 1674. A more delightful lyrist than Robert Herrick can scarcely be found in the range of English poetry. In grace of diction, harmony of numbers, sprightliness of thought, fancy, passion, and feeling, he does not yield to Catullus or Anacreon. Neither in his graver pieces is he deficient in fine moral pathos, which redeems many a fault of his more sportive hours. On the whole, his writings present much that is worthy of high praise; not a little that is deserving of grave censure. In 1648 appeared "Hesperides; or the works both humane and divine of Robert Herrick." His other compositions are contained in the "Noble Numbers, or pious pieces," 1647.—J. F. W.

* HERRICK-SCHÆFFER, Th. A., a distinguished entomologist, was born at Ratisbon in 1799. His father was an eminent physician of that town, and young Herrick-Schæffer commenced, under his immediate superintendence, the studies of medicine and natural history. In 1821 he received the degree of M.D., and in 1824 became attached to the tribunal of Ratisbon. His attention has been chiefly devoted to entomology, and he has enriched that study with some excellent works upon European Lepidoptera. His principal work is the continuation of Hubner's History of the Lepidoptera of Europe.—W. B–d.

HERRING, Thomas, was born in the year 1691 at Walsoken in Norfolk, of which parish his father had the living. He was educated at Jesus college, Cambridge. In 1716 he was presented to a fellowship in Corpus Christi college, Cambridge. In 1722 he became private chaplain to Fleetwood, bishop of Ely. In 1726 he was appointed Lincoln's inn preacher, and almost concurrently he took the degree of D.D., and was made royal chaplain. From this point Herring's progress was peculiarly rapid. In 1731 he obtained the rectory of Bletchingley in Surrey, and the deanery of Rochester. In 1737 he was consecrated bishop of Bangor, and in 1743 he was advanced to the see of York. In the rebellion of 1745 the archbishop distinguished himself by his zealous and patriotic exertions on behalf of the sovereign to whose favour he had probably owed so much. By his influence and example a subscription was set on foot throughout the kingdom to assist the house of Hanover in the suppression of the jacobite insurrection; and the result was that in Yorkshire alone £40,000 were raised for that purpose. In consideration of these important and valuable services, Dr. Herring was on the next occurrence of a vacancy in the primacy translated to Canterbury in 1747. He died at Croydon on the 13th March, 1757, and was interred in the local church. Seven sermons delivered by this amiable and accomplished prelate on occasions were printed in 1763, and a few years later (1777) his correspondence with William Duncombe, Esq. (1728–57), was published with notes and an appendix.—W. C. H.

HERSCHEL, Caroline Lucretia, the sister of Sir W Herschel, was born at Hanover on the 16th March, 1750. In 1772 she came to England. She assisted her brother in his astronomical observations at Datchet and Slough, reading the clocks, recording his observations, and performing the numerous calculations which he required. With a small Newtonian telescope, constructed for her use, she discovered seven new comets, of five of which she was the first discoverer. These observations were made between August 1, 1786, and August 6, 1797. In 1798 she published a "Catalogue of (561) stars from Flamstead's Observations, contained in the Historia Cælestis, but not inserted in the British Catalogue." This work was published at the expense of the Royal Society. After Sir William's death in 1822 Miss Herschel went to Hanover, where she continued to pursue her astronomical studies, and in 1828 she completed a catalogue of the nebulæ and clusters of stars observed by her brother, in consideration of which the Astronomical Society adjudged to her their gold medal, and voted her an honorary member of the society. She died at Hanover on the 9th January, 1848, in the ninety-eighth year of her age.—D. B.

HERSCHEL, John Frederick William, the only son of Sir William, and a distinguished astronomer and natural philosopher, was born at Slough in the year 1792. After being educated privately under Mr. Rogers, an eminent Scottish mathematician, he went to St. John's college, Cambridge, where he took his degree of B.A. in 1813, and was senior wrangler and Smith's prizeman. During his father's life he was chiefly occupied with mathematics, chemistry, and natural philosophy; and when he was hardly twenty years of age, he published in 1813 a work entitled "A Collection of Examples of the Application of the Calculus to Finite Differences." In 1819 he published in the *Edinburgh Philosophical Journal* his interesting researches on the "Hyposulphurous Acid and its Salts," vol. i., p. 8; vol. ii. p. 154; and in the following year, in the same journal, a paper "On the Theory and Summation of Series," vol. ii., p. 23. His first optical paper was on the "Optical Phenomena of Mother of Pearl," vol. ii., p. 114. In 1820 he communicated to the Cambridge Philosophical Society his important discovery that the two kinds of rotatory polarization in rock crystal were related to the plagiedral faces of that mineral, and soon afterwards his ingenious paper "On Certain remarkable instances of deviation from Newton's tints in the Polarized Tints of Uniaxal Crystals."—(Cambridge Trans., vol. vii.) In 1822 he communicated to the Royal Society of Edinburgh a paper on the absorption of light by coloured media, in which he gave a new method of measuring the dispersion of transparent bodies by stopping the green, yellow, and most refrangible red rays, and thus rendering visible the rays situated rigorously at the extremities of the spectrum.—(Edinburgh Trans., vol. ix., p. 458.) In March, 1821, Mr. Herschel, in conjunction with Sir James South, commenced a series of observations on the distances and positions of three hundred and eighty double and triple stars by means of two fine achromatic telescopes of five and seven feet focal length. They were continued during 1822 and 1823, and form a large quarto volume which constitutes Part III. of the Philosophical Transactions for 1824. Having devoted much attention to the science of optics, and particularly to the double refraction and polarization of light, he drew up for the Encyclopædia Metropolitana in 1831 the treatise on light, which has been translated into French by M. Quetelet, and is one of the most valuable works on that important subject. Astronomy, however, had a higher claim upon his genius, and


The
Georgium Planet
with its Satellites

having constructed telescopes of great magnitude and power, he was induced to cultivate the loftier domain of sidereal astronomy. In 1825 he began to re-examine the numerous nebulæ and clusters of stars which had been discovered by his father, and described in the Philosophical Transactions; and in this great work he spent eight years, having finished it in 1832, and consigned its results in the Philosophical Transactions of that year. This catalogue contains 2306 nebulæ, &c., of which 525 were discovered by himself. While engaged in this work, he discovered between three and four thousand double stars which are described in the Memoirs of the Astronomical Society. These observations were made with an excellent Newtonian telescope 20 feet in focal length, and 18½ inches aperture; and having obtained, as he says, "a sufficient mastery over the instrument," he conceived the idea of employing it in the survey of the southern heavens. He accordingly left England with his family on the 13th November, 1833, and arrived at Cape Town on the 16th of January, 1834. Having settled at Feldhausen, about 142 feet above the sea and in E. long. 22° 46′ 9″·11, and S. lat. 33° 58′ 56″·59, he commenced that great series of valuable observations which were continued for four years, and the results of which were published at the expense of the late and present duke of Northumberland, in a work entitled "Results of Astronomical Observations made in 1834–35–36–37–38, at the Cape of Good Hope," &c. In this great work, which had he done nothing else would have placed him in the highest rank of astronomical discoverers, he treats of the nebulæ and clusters of stars in the southern hemisphere, amounting to 4015; of the double stars, amounting to 2095; of astrometry, or the measurement of the apparent magnitude of stars; of Halley's comet; of the satellites of Saturn; and of the solar spots.

On his return to England in 1838 Sir John was received with honours seldom conceded to men of science. The Astronomical Society had in his absence conferred upon him for the second time its gold medal. He had previously received from William IV. the Hanoverian order of K.H.; but, on the coronation of her majesty, he was created a baronet. In 1839 he was made a D.C.L. at Oxford. In 1845 he was appointed president of the British Association, and in 1848 president of the Royal Astronomical Society. In 1850 he was made master of the mint, an office which ill health obliged him to resign in 1855. Having been a corresponding member of the French Institute, he was elected in 1855, in the place of Gauss, one of the eight associates of the Academy of Sciences in that distinguished body. Beside the medals of the Astronomical Society, Sir John received the Copley medal in 1821 for his mathematical and physical paper in the Philosophical Transactions; and the same medal again in 1847 for his observations at the Cape. He received also the royal medals in 1833 for his investigation of the orbits of double stars, and the same medals again in 1840 for his valuable paper "On the Chemical Action of the Rays of the Solar Spectrum," on various substances—a paper which contains several new and interesting photographic processes. A supplement to this paper was published in 1843 entitled "On the Action of the Rays of the Solar Spectrum on Vegetable Colours, and on some new Photographic Processes." In addition to the works which we have mentioned, Sir John published in 1830 a valuable treatise on "Sound" in the Encyclopædia Metropolitana. In 1831 he contributed to Lardner's Encyclopædia, his celebrated "Preliminary Discourse on the Study of Natural Philosophy." In 1836 he published in the same work a treatise on astronomy, which appeared in 1849 in an enlarged and greatly improved form under the title of "Outlines of Astronomy." In the same year he edited the Manual of Scientific Inquiry, a work published by the authority of the admiralty, and prepared for the use of the navy by many of the most eminent scientific men of the present day. Sir John was also the author of the articles "Isoperimetrical Problems" and "Mathematics" in the Edinburgh Encyclopædia; and of the articles "Meteorology" and "Physical Geography" in the Encyclopædia Britannica, the two last of which have been published in separate volumes; and of various articles in the *Edinburgh* and *Quarterly Reviews*, which were published separately in 1857, with addresses and other pieces. To his other honours was added that of chevalier of the Prussian order "Pour la Merite," founded by Frederick the Great, and given on the recommendation of the Academy of Sciences at Berlin, of which Sir John was an honorary member. He was also an honorary or corresponding member of the academies of Petersburg, Vienna, Göttingen, Turin, Bologna, Brussels, Naples, Copenhagen, Stockholm, and almost all the other similar institutions in Europe and America.

We regret that our limited space prevents us from giving a fuller account of the scientific labours of Sir John Herschel. Few philosophers of his time attained to the same distinction. His mathematical acquirements and his discoveries in astronomy, optics, chemistry, and photography were of a very high order, and secured for him a wide and well-earned reputation, while his various popular writings have greatly contributed to the diffusion of scientific knowledge among his countrymen. He died on the 11th of May, 1871.

HERSCHEL, William, a distinguished astronomer, was born at Hanover on the 15th November, 1738. He was one of five sons, who were all brought up, like their father, as professors of music. William, the second son, entered the band of the Hanoverian regiment of guards in 1752, and accompanied them to England in 1759. Soon after his arrival he was engaged by the earl of Darlington to instruct a military band for the militia then forming at Durham, and he subsequently established himself in the neighbourhood of Leeds, Pontefract, and Doncaster, where he taught music and conducted the public concerts and oratorios in these places. In 1766 he was appointed organist at Halifax, and soon afterwards he obtained the more lucrative situation of organist to the Octagon chapel at Bath. During his residence at Halifax he acquired an elementary knowledge of mathematics; and having studied astronomy in the popular writings of Ferguson, he was anxious to observe the celestial phenomena with which these works had made him acquainted. A small telescope, lent him by a friend, afforded him so much pleasure that he wished to possess one; and having failed to obtain it at a moderate price, he resolved to construct a reflecting telescope with his own hands. After surmounting the difficulties usually encountered in casting, grinding, and polishing the specula of reflecting telescopes, he completed in 1776 a Newtonian telescope five feet in focal length, which showed him the ring of Saturn, with the belts and satellites of Jupiter. He finished also several telescopes of the Gregorian forms; and in order to obtain a superior instrument, he executed eighty 20-feet, one hundred and fifty 10-feet, and two hundred 7-feet specula! Among the various stands which he contrived for these instruments, he was much pleased with his 7-feet Newtonian telescope stand, which he completed in 1778. In 1781 he began to construct a 30-feet aerial reflector, with a speculum *three feet* in diameter; and after executing a stand for it, the metal, which was too brittle, cracked in the cooling, his furnace erected in his own house gave way, and the metal ran into the fire.

His earliest regular observations were made between 1776 and 1780, on the periodical star in the neck of the Whale, and were published in the Philosophical Transactions for 1780. In 1781 he announced the discovery of a comet, which he afterwards found to be a planet situated beyond the orbit of Saturn. In imitation of Galileo, with his *Medicæan stars*, he gave the planet the courtly name of the *Georgium Sidus*, which was afterwards changed by astronomers to *Herschel*, and subsequently to *Uranus*, in conformity with astronomical nomenclature. This important discovery extended widely the reputation of our astronomer. George III. granted him a salary of £400 per annum, to enable him to devote his time to astronomy, and the learned academies of Europe followed the example of the Royal Society in admitting him into their body. He therefore established himself at Datchet, and subsequently at Slough, near Windsor, where for upwards of forty years he carried on that scrutiny of the heavens which has placed him high above all other astronomical discoverers.

His researches on double, triple, and multiple stars; on nebulæ and clusters of stars; on the motion of the solar system in space; and on the construction of the milky way, were vast accessions to sidereal astronomy, while his discoveries of new bodies and new phenomena within our own system were not less important additions to planetary astronomy.

On the 11th January, 1787, he discovered the second and fourth satellites of Uranus, and in 1790 and 1799 other four satellites, namely, the first, third, fifth, and sixth—all of them revolving round their primary from east to west, in a direction opposite to that of all the other planets, and in planes nearly at right angles to the plane of the ecliptic. Encouraged by his discoveries, he began, towards the end of 1785, to construct his

great reflecting telescope, *forty feet* in focal length, and with a speculum *four* feet in diameter; George III. having liberally offered to defray the whole expense of it. It was finished on the 27th August, 1789, and on that very evening he discovered the *sixth* satellite of Saturn, and in less than a month the *seventh*—both these bodies being nearer the planet than the five old ones. In addition to these great discoveries we owe to Sir W. Herschel the discovery of the many spots at the poles of Mars, the rotation of Saturn's ring, the belts of Saturn, the rotation of Jupiter's satellites, the daily period of Saturn and Venus, and the motions of binary sidereal systems. In 1786, the university of Oxford conferred upon him the honorary degree of D.C.L. In 1816 he was presented with the decoration of the Guelphic order, and in 1820 he was chosen the first president of the Astronomical Society. In 1788, Sir William married the widow of John Pitt, Esq., with whom he received a considerable fortune, and by whom he had an only son, the present Sir John Herschel, to whom science owes so many and such deep obligations. After completing his paper on one hundred and forty-five double stars, which was published in the first volume of the Transactions of the Astronomical Society, his health began to decline, and he died on the 25th August, 1822, in the eighty-fourth year of his age. His remains were interred in the church of Upton in Buckinghamshire.—D. B.

*HERTZ, Henrik, an eminent Danish poet, was born of Jewish parents at Copenhagen on the 28th August, 1798. In 1817 he became a student of law at the university of his native city, and after the lapse of seven years took his academic degrees with honour. In 1830 he made his appearance on the arena of authorship in the famous "Giengangerbreve" (Letters of an Apparition), a poetical satire that produced great sensation in Denmark. This production was published anonymously, and the name of the writer was not revealed until two years afterwards. It then also appeared that Hertz was the previously unknown author of several plays, that since 1827 had achieved decided success on the Danish stage. In 1832 he renounced the Jewish creed, and embraced protestantism. During the following year, having received a travelling pension from the Danish government, he undertook a tour to Italy, Germany, and France. In 1834 he returned to Copenhagen, since which time he has been a prolific writer in various departments of literature. His dramas are on a vast variety of subjects, and are characterized by much vigour, life, and versatility. Among them we may specify "Svend Dyring's House," a powerful romantic tragedy of old northern life; and that beautiful little blossom of southern poetry, "King René's Daughter," which has been translated into several European languages, and, among them, into English. His lyric pieces are of a high order, and rank among the finest productions of the modern Danish muse.—J. J.

HERTZBERG, Ewald Friedrich, Count von, royal cabinet minister of Prussia, and curator of the royal academy at Berlin, was born in 1725, and died May 27, 1795. In 1752 Frederick the Great named him councillor of legation (legationsrath). Soon after he wrote a dissertation on the first inhabitants of the Brandenburg March, which was crowned by the Academy of Sciences at Berlin, and rewarded with an appointment as privy councillor of legation. He next wrote his account of the ancient naval power of Brandenburg, &c. He wrote in 1756 his famous "Memoir Raisonée," in Latin, German, and French, to justify the Prussian invasion of Saxony. This memoir was the work of eight days. In 1762 he concluded the treaty of peace between Russia and Sweden. In 1772 he advocated the rights of Frederick to Western Prussia. He took an active part in the discussions arising from the claims of Austria to Bavaria, which led to the formation of the Fürstenbund in 1785. In 1787 he had a principal share in settling the troubles in Holland. His public services only terminated with his life.—B. H. C.

HERVET, Gentien, a celebrated editor and translator of Greek authors and miscellaneous writers, was born in 1499, and studied at Orleans under Reuchlin, Erasmus, &c. He afterwards went to Paris, where he assisted Edward Lupset in editing the Latin version of Galen by Linacre. He followed Lupset to England, where the countess of Salisbury made him preceptor to her son, Arthur Pole, brother of Cardinal Pole. The cardinal invited him to Rome, where he laboured for some years on Latin, translating from the Greek. Having returned to France, he became professor at Bordeaux and Orleans. He was recalled to Rome, where he resided with Cardinal Cervin (afterwards Marcellus II.), in whose house he executed many of his translations of the Greek fathers. In 1545 he accompanied Cervin to the council of Trent. In 1561 he attended the colloquy of Poissy. In 1562–63 he went again to the council of Trent with the cardinal de Lorraine, who soon after made him canon of Rheims, where he died in 1584. His works, translated and original, form a library in themselves. As might be expected, they reveal more of industry and of erudition than of taste and genius.—B. H. C.

HERVEY, Augustus John, the third earl of Bristol, and a distinguished naval officer, was born on the 19th May, 1724. He entered the navy when only ten years of age. In 1744, when he had attained the rank of lieutenant, he married privately a young lady named Chudleigh. A few days after the ceremony he went to sea. His wife does not appear at the time to have made her marriage known. So late as 1764 she remained a maid of honour at court. In the meanwhile her husband, promoted to the rank of post-captain, served in the Mediterranean under Byng and highly distinguished himself, and was advanced to the command of a 74 gun-ship. While he had been at sea, his wife had formed an intimacy with the duke of Kingston. She now raised a suit to have it declared that her marriage with Lieutenant Hervey was null; a decision was given in her favour, and in 1769 she became duchess of Kingston. Not many years afterwards, Captain Hervey was named one of the lords of the admiralty. He entered parliament as member for Bury St. Edmunds, and remained in the house of commons until by the death of his brother, without issue, he succeeded to the earldom of Bristol. On becoming a peer, he was raised to the rank of admiral. His wife was indicted at the same time for bigamy before the house of lords. The former judgment in her favour was set aside. She was found guilty, but as a peeress escaped the degradation of corporal punishment. As a politician the earl of Bristol was not consistent. He died in 1779, and was succeeded in his title and estates by his brother, the bishop of Derry, who is the subject of the following notice.—G. B–y.

HERVEY, Frederick, the fourth earl of Bristol, was born in August, 1730. He became a fellow-commoner of Corpus Christi college, Cambridge, on 10th November, 1747. After keeping terms for some time at one of the inns of court, he forsook the bar for the church. For many years, after going into holy orders, he received no preferment. He spent most of his time in foreign travel. While at Naples, he ascended to the crater of Vesuvius then in eruption, and received a severe wound on the arm from a falling stone. In February, 1787, while his brother George William, the second earl, was lord-lieutenant, he was promoted to the see of Cloyne. In 1768 he was thence translated to Derry. The measures he took as bishop to promote the comfort of his clergy secured him popularity. He busied himself actively at the same time in the improvement of the town of Londonderry. In 1770 the corporation of Londonderry presented him with the freedom of their city in a gold box, as a mark of their sense of the benefit derived from his exertions. In 1779, on succeeding to the earldom of Bristol by the death of his brother Augustus John, he paid £1000 as a gift into the fund for the endowment for the widows and clergy of his diocese. Adopting the views of the Irish patriots, he attended the famous convention of delegates from the volunteers, held at Dublin in 1782. On this occasion he was escorted from Londonderry to the Irish capital at the head of a regiment of volunteer cavalry, and received military honours in every town through which he passed. Bishop Hervey was a zealous patron of the fine arts. Whimsical and eccentric in his habits, he provoked the remark that there are three sorts of people—women, men, and Herveys. In the latter years of his life he took up his abode in Italy, and made a valuable collection of works of art. In 1798 he was apprehended and plundered by the French. He died at Albano in the states of the church in 1803.—G. B–y.

HERVEY, James, was born at Hardingstone, near Northampton, on the 26th of February, 1714. At the age of seven years his parents sent him to the Northampton grammar-school. From Northampton he was sent to Oxford, where he entered Lincoln college, and made the acquaintance of John Wesley and other founders of methodism. His attachment to them, however, appears to have been originated more by his sympathy with their religious spirit and practices than with their doctrinal conclusions; for although he approved of their devout zeal and strictness, and for some time favoured arminianism, he was not grounded in

their faith, and at length took a more decided stand on the side of Calvinistic tendencies. When he left the university he was appointed by his father to the curacy of Weston-Favel, near Northampton. In this position he exhibited those qualities which won for him the love and honour of all who knew him. From Weston he removed to Bideford, where he held a curacy, as also, subsequently, in other places. About this time he composed his celebrated "Meditations," published in 1746, when Hervey appears to have been again at Weston-Favel, to the living of which he succeeded on the death of his father in 1752. To this living, "after much solicitation of his friends, he consented that Collingtree should be joined, so that about £200 a year was his ordinary income, with which he did no small measure of good to the souls and bodies of men." The success of the "Meditations" was extraordinary; and, in spite of its turgid and unnatural style, it is still a popular book. A second volume, of "Contemplations," appeared in 1747, and has ever since formed the inseparable companion of the first. In 1753 Hervey published his "Remarks on Lord Bolingbroke's Letters on the Study and use of History." The same year he wrote a preface to Burnham's Pious Memorials. Two years later appeared "Theron and Aspasio," which is the book in which his abilities are most fully developed, and which drew out the famous Letters on Theron and Aspasio, by Sandeman, inaugurating one of the most earnest controversies of the age.—(See SANDEMAN, ROBERT.) Hervey published nothing else of importance. His correspondence with some of the best men of the day was brought out with his Memoirs in 1760, after his death, which occurred on Christmas-day, 1758. His dispute with Sandeman may be thus described:—Hervey's favourite idea of faith was that it meant appropriation; Sandeman's, that it was "the bare belief of the bare truth."—B. H. C.

HERVEY, JOHN, Lord, "the Boswell of George II. and Queen Caroline," as he has been called by the editor of his memoirs, was the eldest son of John, first earl of Bristol, and born on the 15th October, 1696. Educated at Westminster school and at Clare hall, Cambridge, he was originally destined for the army, but abandoning this intention, gave himself up to poetry and literature. In his earlier years he was a frequenter of the opposition-court, so to speak, of George II. and Queen Caroline, then prince and princess of Wales, and there he fell in love with one of the maids of honour, "Molly" Lepel, whom he married. Entering parliament as M.P. for Bath in 1725, he made a figure in the house of commons, and was bid for by Walpole and Pulteney. Walpole carried the day, and he was rewarded by the appointment of vice-chamberlain to the king in 1730, by elevation to the peerage in 1733 as Lord Hervey of Ickworth, and at last in 1740 by the bestowal of the privy seal. His services to Walpole were considerable. He defended the minister in a number of powerful pamphlets from the assaults of the *Craftsman*, the organ of Pulteney and Bolingbroke; and a bitter dedication contributed by him to another pro-Walpolite pamphlet led to a duel between himself and Pulteney, in which he was slightly wounded. It was about this time that he became engaged in a controversy with Pope. He espoused the cause of Lady Mary Wortley Montague, on whom Pope had turned. Pope took a terrible revenge, and Hervey was lashed as Sporus in the epistle to Arbuthnot, in a passage which ranks among the deadliest pieces of satirical writing in the language. Hervey's retorts in prose and verse are unknown now, save to the curious. While his controversy with Pope was proceeding, a community of sceptical sentiments engaged him in a friendly correspondence with Conyers Middleton, who dedicated to him the Life of Cicero, to which he is said to have contributed the English translations of its extracts from Cicero's writings and speeches. After the fall of Walpole Lord Hervey received his dismissal, and went into opposition. He died in the August of 1743. A century after his death he was remembered (if at all) only as the Sporus of Pope, when in 1848 the late Mr. John Wilson Croker, edited, with a biographical introduction, his unpublished "Memoirs of the Reign of George II., from his Accession to the Death of Queen Caroline," a work which at once took rank among the most curious of contributions to the English memoir literature of the eighteenth century. A volume of Letters of Mary Lepel, Lady Hervey, was published in 1821.—F. E.

* HERVEY, THOMAS KIBBLE, poet and critic, born at Manchester in 1804, educated at Cambridge and Oxford, and intended for the bar, abandoned the study of law for literature. His earliest work was "Australia, a poem," published in 1825. His lyrics are scattered through a number of volumes, among them annuals which he edited, from the "Poetical Sketch-book," published in 1829 and consisting entirely of his own productions, to England's Helicon in the Nineteenth Century, to which, while editing it, he was a contributor. His poetical genius was defined by the late D. M. Moir (Delta) as "not unallied to that of Pringle and Watts, but with a dash of Thomas Moore." Mr. Hervey conducted the *Athenæum* from 1846 to 1854, when he was succeeded by Mr. Hepworth Dixon. In 1843 he married Miss Eleonora Louisa Montagu, born in 1811 at Liverpool, and herself a poetess. Before her marriage Mrs. Hervey had been a frequent contributor to the annuals, and had published in 1839 a dramatic poem, "The Landgrave." Since her marriage she has published several pleasing fictions.—F. E.

* HERZ, HENRI, a pianist and composer for his instrument, was born at Vienna, of Jewish parents, 6th January, 1806. He was first taught by his father, who, to strengthen the fingers of his left hand for pianoforte playing, made him also practise the violin. His next instructor was Hünten, an organist of Coblentz, father of the popular pianoforte writer of the same name. In 1816 he went to Paris, where he entered the conservatoire, and became the pupil of Pradher for the pianoforte, of Dourlen for harmony, and of Reicha for composition. His talent as a player was very early recognized in Paris, and his music soon became extremely popular all over Europe. In 1824 he entered into partnership in the pianoforte factory of which he is now the chief proprietor. In 1831 he made a successful tour through Germany in company with Lafont the violinist. In 1834 he first came to England, and he was everywhere greeted with popular applause. He received the decoration of the legion of honour in 1837. In 1846 he went, with Sivori the violinist, to America, and during three years they gave concerts together in almost every town in the two continents and the West Indies. Since his return to Europe, Herz has resided at Paris, occupied with his factory and in teaching. His first publications appeared so early as 1818, and for twenty years these were followed, in very quick succession, by that vast number of pieces, which had in their day more universal circulation than any pianoforte music that has ever been written. With the attraction of a singularly great amount of effect for the player in proportion to its difficulty, and the qualities of elegance and clearness unalloyed by affectation of profundity, Herz's music combines the merit of a decidedly original development of the powers of his instrument; and on this account especially, he holds an important place among writers for the pianoforte.— His brother, JACQUES SIMON HERZ, also a pianist and composer, was born at Frankfort-on-the-Maine in 1794, and entered the conservatoire at Paris when Henri was about a year and a half old.—G. A. M.

HESELRIGE, SIR ARTHUR, a notability of the "Great Rebellion" period, was the son of Sir Thomas Heselrige of Naseby, and born about 1612. He was brought up at Westminster school. Elected to the Long parliament for Leicestershire, he was a very zealous member of the anticourt party, and was among the foremost antagonists of Strafford. Heselrige was one of the "five members" who were the objects of King Charles' celebrated and abortive parliamentary *coup* of the 4th of January, 1642. In the civil war he played a conspicuous part, was one of the judges who sentenced the king, and was appointed governor of Newcastle. A republican of the presbyterian type, he opposed Cromwell after the dismissal of the Rump and the inauguration of the protectorate. He was among the members of Cromwell's first parliament who refused to sign the instrument acknowledging the protector's authority; in spite of this, Cromwell gave him a seat in his new house of peers, but Heselrige avoided the honour, and sat in the house of commons of Cromwell's second parliament. He was active for the establishment of a free commonwealth in the period just before the Restoration, and seems to have been duped by Monk. On the accession of Charles II. he is said to have been committed to the Tower; at any rate, he died during the early months of the new régime. There are various of his letters partaking more or less of the character of official despatches, printed in the collection of King's Pamphlets in the library of the British museum.—F. E.

HESHUSIUS TILEMANNUS, an able and zealous but violent Lutheran theologian of the sixteenth century, was born in 1527 at Nieder-Wesel, in the province of Cleves, and studied at Wittemburg under Melancthon, where he become master of arts in 1550. His pulpit talents soon brought him into notice;

and in 1552 he was made superintendent and pastor primarius of Goslar, and in the following year a doctor of theology. These early promotions stimulated to excess his innate self-confidence and arrogance, and in consequence his whole life was a succession of troubles and storms. In nine different provinces of protestant Germany he received appointments to high ecclesiastical academic offices; but in none of them did he continue for more than a few years, and from almost all of them he was driven out into ignominious exile. He was eventually made bishop of Sameland in Prussia, where he fell out with Wigand himself; and, last of all, professor of theology in the university of Helmstadt, where he died in 1588. His writings were numerous, but almost all violently polemical.—P. L.

HESIOD, a Greek poet of very early date, respecting whose age and life very little is certainly known, but of whose works some valuable remains have come down to us. In one of these, the "Works and Days," he informs us that his father emigrated from Cuma in Æolis, and settled near Helicon at the miserable village of Ascra in Bœotia, where he appears to have been born. He states that he never crossed the sea, except from Aulis to Euboea, when the Greeks collected a great army for Troy; and adds that in Chalcis he gained a tripod as a prize for his poetry, and consecrated it to the muses of Helicon. He describes himself as feeding flocks near Helicon, from which, and other circumstances, it is inferred that he occupied an inferior station in life. Herodotus makes him a contemporary of Homer, and four hundred years earlier than himself, which would fix his birth at about 884 B.C. According to the Parian Chronicle Hesiod was born about 994 B.C., and Homer his junior by eighty-seven years. Pliny, however, places Homer in about 920 B.C., and Hesiod one hundred and twenty years later. Hesiod had a brother named Perses, whom he frequently names, and it is inferred from a fragment of Pindar that he removed from Ascra to Orchomenos, where he died, and his tomb was afterwards shown. Plutarch mentions a tradition to the effect that Homer contended with Hesiod at Chalcis, and that Hesiod carried off the prize. The compositions which bear the name of Hesiod are but few. The first is the "Works and Days," a purely didactic poem. According to Pausanias, the Bœotians who lived near Helicon had a tradition that Hesiod left no work to posterity except this, which they regarded as interpolated. This opinion is partly correct, and modern critics do not think it either a single composition or entirely the work of Hesiod, but made up of different poems, some older than Hesiod, some more recent, and others his own. It is plain and simple in its style, and exhibits no power of imagination. Its precepts relate to morals and politics, to seafaring men and to domestic life. Its references to agriculture and household matters furnish curious illustrations of the manners of ancient Greece. Hesiod's other chief poem is his "Theogony," in which he treats of the origin of the world and of the gods. This poem, also, must be regarded as in part at least spurious; and Pausanias, whom we have already referred to, did not think it the production of Hesiod at all, but foisted in the place of one he wrote upon the same subject, now lost (Pausan. viii. 18; ix. 27, 31, 35). The opinion of Pausanias is strongly held by some critics. Whoever wrote it, it has long been ascribed to Hesiod, whom Herodotus couples with Homer as the father of the Grecian theogony. As we said, it narrates the origin of the world, of the gods, and of heroes. Except in its dialect it differs materially from the "Works and Days." Another piece, the "Shield of Hercules," appears to contain a fragment of a poem by Hesiod at the commencement, but the substance of it is certainly not his. The titles of several other poems ascribed to Hesiod are to be met with in ancient authors, and various fragments of some of them are extant. These fragments are to be found in different editions, as in that of Didot, edited by F. S. Lehrs. Notwithstanding the homely simplicity of the Hesiodic poems, they were much read by the ancients, and deserve the attention of all who are interested in the subjects of which they treat. As Quintilian says, Hesiod never rises, but says many things useful for the conduct of life, and bears the palm among those who wrote in a style of mediocrity. These poems were first printed in 1493.—B. H. C.

HESS, Heinrich, Baron von, an eminent Austrian general, was born at Vienna in 1788, and entered the army in 1805. He distinguished himself in the campaign of 1809, especially at Wagram, and again in that of 1814. He rose steadily in military rank, and 1848 found him quarter-master-general of the Austrian army in Italy. He took a leading part in the preparation and execution of the strategic plans which restored the Austrian domination in Italy, and Radetzky always frankly declared that his own successes were chiefly due to his quarter-master-general. At the close of the war he was created a baron, and appointed feldzeugmeister (master of the ordnance) and chief of the general staff. In 1854 he commanded the two Austrian corps d'armée massed in Gallicia and Transylvania to watch the development of the war between the Western powers and Russia. After the peace of Paris he was appointed quarter-master-general of the Austrian army.—F. E.

* HESS, Heinrich Maria, the distinguished German fresco painter, born at Düsseldorf, April 19, 1798, was the son of an engraver of that town, but was educated at Munich, and devoted himself at first to oil-painting. His earliest taste was for religious art, and he distinguished himself by a picture of the "Entombment" in his nineteenth year. Through this and other similar works he attracted the notice of the King Maximilian Joseph, who sent Hess in 1821 to Italy to complete his studies, and he remained there five years. At Rome he painted some good portraits, among them one of Thorwaldsen; and he executed for his patron the king of Bavaria a large picture of "Apollo and the Muses on Mount Parnassus." On his return Hess was appointed professor of painting in the Royal Academy of Munich; and it was now that, by the example of Cornelius, and with the opportunities offered by the new glyptothek constructed under the auspices of the crown prince of Bavaria, that he turned his attention to fresco-painting, the branch of art in which he is most distinguished. He made also for King Ludwig in 1827 some of the designs and cartoons for the new windows of the cathedral of Regensburg; the others were done under his direction. Hess' chief works, however, are those executed for the king, Ludwig I.; the first of which was the extensive series of frescoes, executed on gold grounds, in the church of All Saints (Allerheiligen-Kirche), attached to the palace. It is a complete Bible history, executed, however, in the formal taste of mediæval Byzantine art, stiff and symmetrical in composition, but richly coloured. These extensive works were completed in 1837, having occupied five years; and the painter was created by the king a knight of the order of St. Michael, and was further honoured with the very important commission of painting in fresco the new and large basilica of St. Boniface, in which he has executed his greatest works. These frescoes from the life of the saint, are so large and so numerous that Hess was obliged to have recourse to the aid of several assistants, of whom J. C. Koch and Johann Schraudolf are the principal. The whole series consists of twenty-two pictures from the life of St. Boniface —twelve of very large dimensions, besides a species of liturgy or triumph of the apostolic church on the east wall, and many smaller compositions in other parts, on gold grounds, illustrating the progress of the church in Germany, terminating with the coronation of Charlemagne as emperor by the pope, at Rome, in the year 800. The style of these works is in a much larger taste than those of the Allerheiligen-Kirche, and they are equally well coloured, though they have much more of the simplicity of the early fresco paintings of Italy, both in composition and execution, than will accord with the general taste of the schools of England or France. They are much after the taste of Overbeck. Of the larger series, the departure of Boniface from England is a noble composition. These works were completed in 1845. Hess is now director of the Royal galleries of Munich. —(Söltl, *Bildende Kunst in München.*)—R. N. W.

HESS, Karl Adolf Heinrich, a distinguished German painter, was born at Dresden in 1769; studied under Kloss; travelled in Russia, Hungary, and Turkey; and settled in Vienna, where he was appointed teacher in the art academy, and in the neighbourhood of which city he died, July 3, 1849.—J. T–e.

HESS, Karl Ernst Christoph, a celebrated German engraver, was born at Darmstadt, January 22, 1755. In 1776 he went to Augsburg, where his success was so marked that he was in 1780 made a member, and in 1782 professor in the art academy, and about the same time named court engraver. In 1786 he went to Italy, where he stayed some time. On the removal of the Düsseldorf gallery and academy to Munich in 1806, Hess settled in the latter city where he died, July 25, 1828. A list of his plates will be found in Nagler.—J. T–e.

HESS, Ludwig, landscape painter and engraver, was born at Zurich in 1760. The son of a butcher, he was intended for

his father's trade, but eventually was allowed to learn engraving; and, guided by Solomon Gesner and H. Wurst, he began to paint also, and soon made remarkable progress. He completed his studies in Rome. He painted the scenery of the Alps, the lakes of Italy and Switzerland, &c., with great fidelity and in a manly unaffected manner, but without much feeling for colour or atmospheric effect. Nagler gives a list of thirty etchings and forty-eight aquatint plates by him. He died in 1800.—J. T–e.

* HESS, Peter, a celebrated painter of battle-pieces, and elder brother of Heinrich Hess, was born at Düsseldorf, July 29, 1792. He studied under his father, and in the Munich academy, and then served in the Bavarian army during the campaign of 1813–15. He holds a high position among the artists of that city. The battle of Leipsic, painted for King Maximilian-Joseph, is one of his largest and best-known pictures. A selection from his designs has been lithographed by F. Hohe.—J. T–e.

* HESSE, Adolphe Friedrich, an organist of continental repute, was born at Breslau, 30th August, 1809. He made an artistic tour through Saxony in 1818, and another in which he visited Hamburg, Berlin, and Cassel, in 1828 and 1829. In 1831 Hesse was appointed organist of the principal church in Breslau; since then he has made several tours to display his skill on his instrument, in one of which he visited Paris with great success, returning whence he played in competition with Haupt at Berlin, whose less acknowledged, but more sterling talent as an organist, gained him the precedence over his popular rival. Hesse has published an oratorio called "Tobias," a psalm, three symphonies, and many compositions for the organ.—G. A. M.

HESSUS EOBANUS. See Eobanus.

HEUMANN, Christoph August, was born at Altstädt in Thuringia. He was sent to school at Zeitz in 1697, but had to support himself by giving lessons and as a chorister. In 1699 he entered the university of Jena, where he greatly distinguished himself. In 1705 he travelled in Germany and Holland. Returning to Jena he prosecuted his studies with fresh ardour; and in 1709 accepted an appointment in the gymnasium at Eisenach, which he exchanged in 1717 for the post of rector of the school at Göttingen. In 1728 he took his degree of D.D. at Helmstadt; and in 1734 received an appointment as professor of literary history and of theology at Göttingen. He died May 1, 1763. His writings are numerous and diversified, on classical, bibliographical, historical, and theological topics. In 1748 he published a German translation of the New Testament.—B. H. C.

HEVELIUS, HEVEL, or HEWELCKE, Johann, an eminent astronomer, born of an honourable family at Dantzic on the 28th January, 1611. After receiving an excellent education, in which the mechanical arts were not neglected, he spent three or four years in visiting the principal countries of Europe, including England. In 1639 he was advised by his old master, Peter Kruger, to devote himself to astronomy, for which he possessed peculiar qualifications. In 1641 he erected an observatory on the top of his house, which he fitted with large telescopes and accurate instruments of observation, chiefly of his own construction. He had also a private printing-press and an artist, for whom, and for the printer, he found constant employment, not only in executing his numerous works, but also in assisting him in his observations, which were continued with little interruption for nearly fifty years. The best of all his assistants was his second wife, Elizabeth Koopmann, who was only sixteen years of age when he married her in 1663. In two plates of his "Machina cælestis," she is represented observing with him at his great sextant. She assisted him with admirable zeal, patience, and dexterity, for ten years, and after his death she edited his posthumous works. His observatory was visited by kings, princes, and scientific men from all countries; and he was placed by Colbert on the list of illustrious foreigners who were pensioned by Louis XIV. In the midst of his astronomical pursuits he did not neglect his civil duties, and was ten times elected consul, or chief magistrate, and six times prætor, or judge, in his native city. In 1679 his observatory and the three contiguous buildings over which it was erected were consumed by a conflagration, which destroyed in a few hours all his most valuable effects, his printing-press, his instruments, the greater part of his manuscripts, and almost the entire edition of the second part of his "Machina cælestis, a volume of one thousand two hundred and eighty-six pages. This great calamity did not repress his astronomical ardour. With the assistance of Louis XIV. he reconstructed his observatory, provided new instruments, and continued his observations till his death on the 28th January, 1687. His principal works were—"Selenographia," Dantzic, 1678; "De nativa Saturni facie," 1656; "Mercurius in sole visus," 1662 (a phenomenon which had not been previously observed by any astronomer but Gassendi; and as the ephemerides of the year differed considerably as to the time of its re-occurrence, Hevelius watched four entire days at his telescope to make sure of the transit, which happened at last on the day indicated by Kepler); "Historia miræ stellæ in collo ceti," 1662; "Prodromus cometicus," 1665; "Cometographia," 1668—dedicated to Louis XIV.; "Machina cælestis;" "Annus climactericus, sive observationum quadragesimus nonus," 1685; "Prodromus astronomiæ," containing his catalogue of stars; and "Uranographia, seu firmamentum Sobescianum"—two posthumous works published by his widow in 1690. Hevelius carried on an extensive correspondence with most of the scientific men of the day, and was dragged into an angry controversy with Hooke, who had challenged the accuracy of some of his methods of observation. He was elected a member of the Royal Society in 1664.—G. BL.

HEWSON, William, a distinguished anatomist and physiologist, was born at Hexham in Northumberland on November 14, 1739, O.S. After serving an apprenticeship to a surgeon at Newcastle, he came to London in 1759, where he lodged with John Hunter, and attended the lectures of William Hunter. Early in 1761, during the absence of John Hunter with the army, the instruction of the other pupils in the dissecting-room was intrusted to Hewson. Whilst pursuing his studies in London he entered at Guy's and St. Thomas' hospitals; he afterwards repaired to Edinburgh, where he remained until the winter of 1762. Returning to London, he entered into partnership as joint-lecturer on anatomy with Dr. Hunter. During the years 1768 and 1769 he presented to the Royal Society three communications on the lymphatic system in oviparous vertebrata. Hewson's election as a fellow, which took place in March, 1770, was followed in the same year by the honour of the Copley medal, awarded to him for the above-mentioned researches. The priority of discovery of the lymphatics in birds, reptiles, and fishes, was claimed from Hewson by Monro Secundus; the merit of first discovery, however, really belongs to Bartholin, whose work on the lacteals appeared in 1652. In the summer of 1770 he married Mary Stevenson, a lady in every respect worthy to be his wife. She was the intimate friend of Franklin, at whose invitation, some years after her husband's death, she settled in America. A temporary misunderstanding having arisen between Hewson and Dr. Hunter, their partnership was dissolved, and the former commenced in 1772 lecturing on his own account. His lectures were highly successful, and he was rapidly acquiring eminence as a practitioner of surgery, when he fell a victim to the effects of a wound received in dissection. He died on May-day, 1774, in the thirty-fifth year of his age. One of his two sons eventually became president of the College of Physicians at Philadelphia. Hewson was a man of estimable character and undoubted ability. As a physiologist he occupies a high rank. He also published a work on the blood.—F. C. W.

HEY, Wilhelm, a German poet, was born at Leina, Saxe-Gotha, in 1790, and died as superintendent at Ichtershausen, near Gotha, May 19, 1854. His fame rests on his celebrated fables for children, which have been illustrated by O. Speckter, and translated into most European languages.—K. E.

HEYDEN, Jan Vander, a distinguished Dutch architectural painter, was born at Gorcum in 1637, and established himself early at Amsterdam. He learnt originally of a glass-painter, and he had a general mechanical skill; he was the inventor of a fire-engine for which he received the acknowledgments of the state in 1672. Vander Heyden has painted many admirable architectural views, distinguished for clearness of atmosphere and effective light and shade, and in which Adrian Vaudevelde painted the figures and other accessories. After the death of Vaudevelde in 1672, Eglon Vanderneer assisted him in his pictures. He was in London and executed some views of its buildings. He died in Amsterdam in 1712.—R. N. W.

HEYDENREICH, Karl Heinrich, a German philosophical writer of the school of Kant, professor at Leipsic from 1789 till 1798, and author of several works distinguished both by erudi-

tion and by original thought, was born in 1764 at Stolpen in Saxony, and died near Weissenfels in 1801.

HEYLIN, PETER, a busy theologian and miscellaneous writer of the seventeenth century, was born at Burton in Oxfordshire in 1600, and received his late education at Oxford. He read lectures in his college on geography, or, as it was then called, cosmography, and these formed the basis of his very popular "Microcosmus, or description of the world," published in 1621. Archbishop Laud appointed him one of the chaplains in ordinary to King Charles, and he became with tongue and pen a zealous and ardent expositor of Laudian principles, and unsparing denouncer of puritans and puritanism. He received various preferments; but the breaking out of the civil war reduced him to poverty, for he was voted a delinquent by the parliament. After a changeful life the Restoration came, and gave him back his spiritualities; but he did not receive the ecclesiastical promotion which he had expected. He died in 1662. Of his numerous works, his most important are his life of his patron, Archbishop Laud; and his "History of the Reformation in England." The latter was republished at Cambridge in 1819 for the Ecclesiastical History Society, and carefully edited by the Rev. J. C. Robertson. Heylin's unpublished "Memorial of Bishop Waynflete," in verse, founder of St. Mary Magdalen college, Oxford, was printed in 1851 by the Caxton Society. Rival lives of the author were written by his son-in-law, Dr. Barnard, and by a Mr. Vernon. There is in the elder Disraeli's Curiosities of Literature an amusing account of the fierce controversy which arose out of their biographical competition.—F. E.

HEYNE, CHRISTIAN GOTTLOB, an eminent German humanist, was born at Chemnitz, 25th September, 1729. His father, a poor weaver, being entirely unable to provide for his education, the boy was dependent on the scanty assistance of friends, especially on that of a godfather of his, a narrow-minded clergyman. Whilst a student at Leipsic he was almost reduced to beggary, and often wanted bread. Nevertheless he indefatigably toiled onward, greatly assisted by the instruction and acquaintance of Professors Ernesti and Christ, who showed him much kindness. In 1753 he was lucky enough to obtain a place as amanuensis in the library of the famous Count Brühl at Dresden, where he formed a friendship with Winckelmann. About this same time he made himself favourably known to the learned world by his editions of Tibullus and Epictetus. The Seven Years' war, however, deprived him of his situation, and obliged him to fly to Wittenberg and to become secretary and manager to a Lusatian nobleman. In 1764 he obtained, on the recommendation of Ruhnken, the chair of humanity at Göttingen, vacated by the death of Gesner. Here he gradually rose to the highest honours and authority; he excelled as a teacher, he arranged and augmented the library, was a zealous member of the Royal Society, and one of the most assiduous contributors to the *Gelehrten Anzeigen*. The study of the learned languages to him was but the key to a comprehensive knowledge of antiquity, and he was among the first to point out the importance of mythology. Among his editions those of Virgil (generally considered as his masterpiece), of Pindar, and of Apollodorus rank highest. His "Opuscula Academica," 6 vols., contain a great variety of most valuable information. Heyne lived to a green old age, and died full of honours in 1812.—(See *Life* by Heeren, his son-in-law.)—K E.

HEYRICK, ELIZABETH, authoress of several able and influential pamphlets on the abolition of slavery, was the daughter of Mr. Coltman of Leicester, and was born in 1769 She married a military officer, whom she survived many years. Some time after her marriage she joined the Society of Friends, and refused to appropriate to her own use the pension allowed her as an officer's widow, employing it in works of charity. She possessed an ardent temperament and overflowing benevolence. The poor and oppressed everywhere were the objects of her sympathies, which extended even to the brute creation. In 1809 she published several tracts against bull-baiting and cock-fighting. The labour question, and that of distress in the manufacturing districts, furnished fruitful subjects for her pen, which was also engaged in discussing the "offensive and injurious effect of corporal punishment." But her clear perceptions of right and justice were most remarkably exhibited in her pamphlets on Negro emancipation. She was the first writer who asserted the great principle of immediate emancipation as the legitimate aim of the antislavery party, and her arguments in its support were as powerful as they were original. In 1824 Mrs. Heyrick published her pamphlet, entitled "Immediate, not Gradual Emancipation; or an inquiry into the shortest, safest, and most effectual means of getting rid of West Indian slavery." "Immediate emancipation" soon became the watchword of British abolitionists; and though ten years of unrelaxed efforts were still needed, the struggle resulted in the abolition of slavery in the British West Indies in August, 1834. Elizabeth Heyrick died at Leicester in 1831, at the age of sixty-two.—R. M.

HEYWOOD, JOHN, known as "The Epigrammatist," one of the earliest of our English dramatists, was born at North Mimms, near St. Albans, probably very early in the reign of Henry VIII. After passing some time in the university of Oxford, he came up to London without completing his course. Here he cultivated music, became an established wit, and was introduced at court by his friend Sir Thomas More. One who could say the sprightliest things, sing the best song, and play inimitably on the virginals, was sure to make his way with the merry monarch, and he soon became a prime favourite. He held his place during the king's life, and was even more favoured by Mary, to whom his religion, being a Roman catholic, was an additional recommendation. It is said that she expressed a wish to hear him play when she was dying. "What the Faery Queen," says Wharton, "could not procure for Spenser from the penurious Elizabeth and her precise ministers, Heywood gained by puns and conceits." Upon the death of his patroness, Heywood felt that the court of a monarch of the reformed religion was not the place for one who was a staunch Romanist; and dreading religious persecution, he left England and went into the Netherlands, and finally settling in Mechlin he died there in 1565. While Heywood was attached to the court he wrote those six comedies which have the merit of being amongst the first innovations upon the mysteries and miracle plays of the time, and thus laying the foundation of the secular comedy in England. There is little in these intrinsically to recommend them, and we look in vain for those witty sallies that made Heywood so famous. His epigrams, six hundred in number, filling three quarto pamphlets, do not sustain the contemporary reputation in which we know he was held. He wrote a poetical dialogue, in which he has introduced, with much ingenuity, all the proverbs of the English language. The longest composition of Heywood is a poem, "The Spider and the Flie." Harrison pungently observed, that it is so profound, "that neither he himselfe that made it, neither anie one that readeth it, can reach unto the meaning thereof;" yet it is not more difficult to understand the allegory than that of the Panther and the Hind. The Roman catholics are represented by the flies, and the protestants by the spider, while Mary is typified by the maid with her broom.—Heywood left two sons, ELLIS and JASPER. They were fellows of Oxford colleges, quitted England, became jesuits, and obtained literary distinction. The former settled in Florence, and died at Louvaine in 1572; the latter went to Rome, and died at Naples in 1597.—J. F. W.

HEYWOOD, OLIVER, the son of Richard Heywood, was born at Little Lever, in the parish of Bolton, Lancashire, in 1629, and took the degree of B.A. in Trinity college, Cambridge. His parents were distinguished for piety and worth, and both he and his brother Nathaniel inherited the same spirit, and devoted their lives to the christian ministry. In 1650 he settled at the chapel of Coley, in the parish of Halifax, to the pastoral charge of which he was ordained, August 4, 1652. In this charge he zealously put in practice the instructions contained in Baxter's Reformed Pastor—a work which he greatly admired—and his ministry at Coley, and in all the surrounding country, was blessed to thousands of souls. Being no Cromwellian, but retaining "a quiet and peaceable attachment" to the exiled royal family, he declined to give further thanks to God at Coley for the defeat of the Scottish royalists at Preston, and the suppression of Sir George Booth's insurrection, for which he was apprehended by a party of Colonel Lilburn's troops, and was fined by military authority. After the Restoration he was a great sufferer for nonconformity. He was harassed with a prosecution in the consistorial court of York, and his suspension was published at Halifax, June 29, 1662, followed a few months after by a sentence of excommunication. He was obliged to keep himself for the most part in privacy; but he sometimes ventured to preach in the churches of Holmfirth and Penistone, at the request of the clergymen and churchwardens. Under the five-mile act he was compelled to leave his family, and retire into Lancashire

and other parts. In 1669 he was thrown into prison by the mayor of Leeds for preaching occasionally in a private house near that town; and in July the same year his goods were seized for a penalty of £10, inflicted upon him for preaching to his old parishioners in Coley chapel. Upon King Charles' indulgence he resumed, under a licence, his stated ministry at Northouvam, near Coley; but when the licenses were called in again his sufferings were renewed with great severity. In 1685 he was sent to York castle for holding a conventicle in his own house, and remained in confinement for a whole year; on which and other occasions he received pecuniary assistance from the excellent Lady Hewley. After King James' declaration for liberty of conscience, he built a meeting-house at Northouvam, and there he lived and laboured without farther molestation for the remainder of his days. He survived till May 4, 1702. "The unwearied diligence, humility, self-denial, and sweetness of temper, which this holy man discovered, commanded the love of all that were not enemies to all righteousness; and his memory is precious in those parts of Yorkshire to this hour." He left several works which are much esteemed.—P. L.

HEYWOOD, Thomas, an English dramatist and prose writer, as well as an actor, of the Elizabethan era. The little that is known of him is to be collected from incidental statements, principally in his own works. He was born in Lincolnshire, probably about the year 1570, and was a fellow of Peter-house, Cambridge. As early as the year 1596 he wrote for the stage, and was an actor, at all events, two years later. He appears to have been a most voluminous play-writer, having, as he tells us, had "either an entire hand, or at least a main finger, in two hundred and twenty dramas." Only twenty-two are now extant. He wrote several poems and prose works. As a dramatist he takes a very respectable place. He died in 1659.—J. F. W.

HIAM, ——, whose real name is supposed to have been Abiezer Coppe, was born at Warwick in 1619. On the breaking out of the civil war, Hiam became a furious fanatic, and published several tracts with strange titles, and at least as strange contents; among others, "Two or Three Days before the Eternal God thundered at Great St. Helen's," 1648; and the "Fiery Flying Roll," 1650, for which he was committed to Newgate. He recanted, and at the end of a twelvemonth was set at liberty. He now changed his name from Coppe to Hiam, and took up his residence at Barn-Elms, Surrey, where he practised as a physician. Hiam died in 1672.—W. C. H.

HIBERNICUS, Thomas, an Irish monk of great learning and piety, was born in the county of Kildare early in the thirteenth century. He went to Paris, and became a fellow of the college of Sorbonne. He afterwards went to Italy, where he entered into the monastery of Aquila, and continued there until his death, which occurred after 1270.—J. F. W.

HICKERINGILL, Edmund, was born in 1630 in Essex, and completed his studies partly at St. John's, Oxford, and partly at Gonvill and Cauis college, Cambridge. Hickeringill adopted the army as a profession, but relinquished it after obtaining the rank of captain, and went, with what precise object or inducement is unknown, to Jamaica. On his return in 1660, he published an account of his visit under the title of "Jamaica Viewed," 1661. His next destination was the church, and he was peculiarly successful in obtaining almost simultaneously the livings of Boxted, Essex, and All Saints, Colchester, in the same county; the latter of which he retained till his death in 1708. Hickeringill's writings consist chiefly of pamphlets of a controversial character, and are so remarkable for their scurrility and freedom of language, that it is surprising that he should have escaped prosecution and forfeiture. "He was," says Bishop Sanderson, "an independent, vile, ignorant fellow, very troublesome, so far as he could be, to his right reverend diocesan and to all that lived near him." His works were collected after his death, in 3 vols., Ox., 1709–16.—W. C. H.

HICKES, George, was born at Newsham, near Thirsk, in 1642. He first went to the grammar-school at Northallerton, and in 1659 to Oxford. He took orders in 1666. In 1675 he became rector of St. Ebbe's at Oxford; and in 1676 chaplain of the duke of Lauderdale, whom he accompanied into Scotland the following year. In 1678 he came to London with Burnet, archbishop of Glasgow, to lay before the king a report of proceedings in Scotland. Bishop Burnet says, that when Mitchel was put to death for a design to kill Archbishop Sharp, Hickes "published a false and partial relation of the matter, in order to the justifying of it." Sharp expressed his gratitude by making him a D.D. of St. Andrew's. In 1680 Charles II. made him prebend of Worcester, and soon after Sancroft made him vicar of All Hallows, Barking, near London. In 1681 he was chaplain to the king; and in 1683 dean of Worcester. In 1686 he went to reside at Worcester, and became rector of Allchurch near that city. Up to this date his writings were all controversial. At the Revolution he refused to take the oaths to William and Mary, and was suspended and deprived, on which occasion he fastened up in the cathedral a "Protestation and Claim of Right," declaring that he "was, and still did continue, the only rightful and legal dean of this cathedral church of Worcester." Sancroft and the other nonjurors wished to continue an episcopal succession, a project in which James II. concurred. Hickes ascertained from James the opinion of some popish bishops and of the pope in favour of their scheme. He returned to London in 1694, and was ordained Bishop of Thetford by Dr. Lloyd, bishop of Norwich, Dr. Turner of Ely, and Dr. White of Peterborough, at the lodgings of White, at Southgate, Middlesex. Hickes himself, in 1713, took part in consecrating three nonjurors as bishops; and two more in 1715. The character of Hickes has been very variously estimated. He was a very high churchman, but prepared to hazard anything rather than violate his conscience. His great work, for which he will always be honourably remembered, is the "Linguarum veterum septentrionalium Thesaurus." In a volume published in 1689, he set forth the principles of Anglo-Saxon, Mœso-Gothic, and Icelandic grammar, &c. These are almost the only books in which Hickes appears to advantage, and lead us to agree with his biographers, that although "he was a person of universal learning, his temper, and situation, and connections were such as to suffer him to leave but few monuments of it that are worth remembering." He died December 15, 1715.—B. H. C.

* HICKEY, Rev. William, better known by his pseudonym of "Martin Doyle," was born in the county of Cork in October, 1790. In 1804 he entered Trinity college, Dublin, from whence, after obtaining an honour, he was removed the following year to St John's, Cambridge. Here he obtained a scholarship, and graduated in 1809. In 1811 he was ordained, two years after which he married, and in 1821 was presented to the vicarage of Bannow, in the county of Wexford. Here, in conjunction with the late Thomas Boyce, the proprietor of the district, commenced those labours which conferred such large benefits on the agricultural classes. They established an agricultural school, over which Mr. Hickey watched with untiring vigilance; and his exertions in promoting the welfare of the peasantry and the cause of agriculture, were gratefully recognized by the Royal Dublin Society, who gave him a gold medal and made him an honorary member. From this he was removed to the living of Kilcormick; and shortly afterwards first came before the public as the author, under his assumed name, of "Hints to Small Farmers." The work was a great and deserved success; its sound, practical knowledge, combined with the playful humour of its style, exposing the errors of Irish farmers without offending them, made it so popular that edition after edition rapidly disappeared, and it was finally stereotyped to meet the continuing demand. This work was speedily followed by "Irish Cottages;" "Common Sense for Common People;" "Catechisms of Gardening and Cottage Farming;" and many others of a similar character. Besides these he wrote a "Cyclopædia of Practical Husbandry," and the "Agricultural Class-book," which was adopted and published by the commissioners of national education in Ireland. William Hickey has also for thirty years been a contributor to periodical literature, and withal an active and earnest minister of religion. His writings are distinguished for vigour, simplicity, and sound practical common sense, enlivened with great happiness of expression and vivacity of style. He resides at Mulrankin, to the living of which he was finally promoted.—J. F. W.

HICKMAN, Henry, a native of Worcestershire, and studied at Cambridge; but he afterwards went to Oxford, where he became a fellow of Magdalen. But having espoused the principles of the nonconformists, he was deprived of his fellowship in 1662, and ejected. Hereupon he betook himself to Holland, and became minister of the English congregation at Leyden, where he died in 1692. Among his writings are several treatises against the Arminians, and in defence of nonconformity; but he is probably best remembered for his rather searching remarks on Heylin's History of the Presbyterians.—B. H. C.

HICKS, Francis, was born in 1566 at Tredington in Worcestershire, and received his education at St. Mary's hall, Oxford. He is known as the translator of Lucian, Thucydides, and Herodian, of which the first only has appeared in print. It was published by his son, Thomas, chaplain of Christ Church, Oxford, in 1634; the editor added a Life of Lucian, and notes. Thomas Hicks died at an early age in 1634. His father's MSS. of Herodian and Thucydides were presented by him to Christ Church.—W. C. H.

HICKS, William, a fifth-monarchy man; he was born in Cornwall in 1620, studied at Exeter and Liskeard schools, and at Wadham college, Oxford, which he left to join the parliamentary forces. He became captain of a trainband, but died in 1659. He wrote "Revelation Revealed," being a practical exposition of the Revelation of St. John, in 1659, with a new title and portrait in 1661. To this work was added a dissertation on the Fifth Monarchy.—B. H. C.

HICKS, William, a person of obscure origin, became known in the early part of Charles II.'s reign as Captain Hicks. At some period of his life he seems to have kept an inn. His name is celebrated as the compiler of "Oxford Jests," 1669, 1671, &c.; "Oxford Drollery," 1679; "Grammatical Drollery," 1682; and "Coffee-house Jests," 3rd ed. 1684. His share in "Grammatical Drollery," however, the late Dr. Bliss considered doubtful.—W. C. H.

HIEROCLES: the name of several persons mentioned by ancient authors, of whom the most important is Hierocles, referred to by A. Gellius as a stoic. He is thought by some to be the same as Hierocles of Hyllarima, mentioned by Stephanus of Byzantium as having been first an athlete and then a philosopher. To one of these is ascribed the Œconomicus and other works quoted by Stobæus. An extant commentary upon Pythagoras bears the name of Hierocles, of whom Suidas says he was a philosopher at Alexandria, whither he had retired from Byzantium. His work has been often printed, and is a valuable key to the Pythagorean philosophy. It was first published in 1583. There are numerous fragments, with various titles, which mostly appear to belong to a work called "Philosophumena;" although some of them may have been written by Hierax, rather than by Hierocles. Suidas mentions, and Photius analyses, a work on Providence, &c.; but it may be the same as the preceding. Nearly all that bears the name of Hierocles is to be found in the editions of Pearson and Needham. There is another book of Facetiæ, which bears the name of Hierocles; but which of that name is uncertain. The Hierocles who wrote on Fate, Providence, &c., belongs to the fifth century.—B. H. C.

HIERON I. succeeded on the throne of Syracuse his brother Gelon, who died 478 B.C. The beginning of his reign contrasted unfavourably with that of his predecessor. He was accessible to flattery, betrayed a suspicious and cruel disposition, and surrounded himself with strangers and mercenaries; but his conduct, in the latter years of his reign, when he found himself securely established upon the throne, appears to have been distinguished by many redeeming qualities. Among those in whose society he delighted, were the poets Simonides and Pindar, Bacchylides, Epicharmis, and Æschylus. Pindar celebrates his victories at the Olympic games, and Xenophon gives the title of Hieron to his dialogue on the condition of kings. He died 467 B.C., at Catana, where he received divine honours.—G. BL.

HIERON II., who reigned about two centuries after the preceding, was the son of Hierocles, a wealthy citizen of Syracuse. By his courage and manly accomplishments he greatly distinguished himself under Pyrrhus, king of Epirus, who was then master of Sicily. When Pyrrhus abandoned the island, leaving it in a state of anarchy, Hieron, whose father pretended to be descended from Gelon, was elected by the Syracusans to the chief command. He conducted himself with skill and prudence, and soon succeeded in securing for himself the name and position of king. It was at the beginning of the reign of this prince that the first Punic war broke out. Hieron, who had taken part with the Carthaginians, was defeated by the consul, Appius Claudius; and finding himself shut up in Syracuse, he formed a treaty of peace and alliance with Rome, to which he faithfully adhered throughout the rest of his life. He wisely devoted himself to the development of the resources of his kingdom, and established a code of laws, the wisdom and equity of which are highly extolled by Cicero. His judicious measures brought him great wealth, which he dispensed liberally in cultivating a good understanding with all parties. His alliance with the Romans did not prevent him from assisting the Carthaginians during the revolt of the mercenaries; but when the second Punic war broke out, and the Romans were defeated by Hannibal at the battle of Thrasymene, Hieron, faithful in their adversity, sent to them ambassadors, with provisions, men, and arms. Even the fatal battle of Cannæ, which was followed by the defection of all the other allies of Rome, did not shake Hieron's fidelity. He was also a liberal patron of men of science; and with the assistance of Archimedes he constructed large ships and formidable implements of war, which he sent to the assistance of his allies. Hieron lived to ninety years of age, and died 214 B.C.—G. BL.

HIERON, Samuel, a celebrated English puritan preacher and divine, was born in 1572 at Epping in Essex, and studied at Cambridge. He died at Modbury in Devonshire (of which he was many years the rector) in the year 1617. His works are voluminous, and were at one time very popular. They are still valued by the admirers of the old puritan divinity.—B. H. C.

HIERONYMUS, a native of Cardia, or Cardiopolis, in the Thracian Chersonesus, was a contemporary of the immediate successors of Alexander of Macedon. Hieronymus of Cardia, according to Gerard Vossius, is a distinct person from Hieronymus of Rhodes, the disciple of Aristotle, and Hieronymus of Egypt, governor of Syria under Antiochus Soter, and author of a history of Phœnicia mentioned by Josephus, though no longer known. The Thracian Hieronymus wrote "Historical Memoirs of the Successors of Alexander the Great," of which Diodorus Siculus is supposed to have availed himself. The original work is now lost.—W. C. H.

HIERONYMUS. See Jerome.

HIFFERNAN, Paul, was born in the county of Dublin in 1719. He was educated for the Roman catholic priesthood, and sent to a college in the south of France. After seventeen years' residence there he returned to practise medicine in Dublin. His indolence and love of pleasure forbade his success in his profession, but his learning and agreeable manners made him a social favourite. He next took to writing, and published a periodical called the *Tickler*, in opposition to the celebrated Dr. Lucas. Going to London in 1753, he published several numbers of the *Tuner*, in which he ridiculed with some humour several of the popular dramas of the day; translated from the French and Latin; did "hack" work, and published "Miscellanies" in prose and verse. He made the acquaintance of Garrick and Murphy, turned to dramatic writing, and produced "The Heroine of the Cave," which had fair success at Drury Lane, where also the "New Hippocrates" was acted in 1761. Four others complete the list of his dramas. His life was passed in indolence, and many amusing, though not very creditable anecdotes, are told of his levying contributions on his friends. He died in a little court off St. Martin's Lane in June, 1777.—J. F. W.

HIGDEN, Ralph, an English chronicler, was a benedictine monk of St. Werberg's, Chester, and died there about 1370, after a residence of more than sixty years. He has been credited with a share in the authorship of the Chester Mysteries, but this, like the date of their composition, is a matter of dispute. The work by which he is remembered is the "Polychronicon," a chronicle commencing with the creation of the world and coming down to the year 1357. A greater interest than that possessed by the original work belongs to the translation of it, executed by John de Trevisa, which is one of the earliest of English prose compositions, and which with additions and partial modernization of the language Caxton printed in 1482.—F. E.

HIGGINS, HIGINS, or HIGGONS, John, as the name is found variously spelt, a person in holy orders, and a schoolmaster at Winsham in Somersetshire, was born perhaps at that place, or in the neighbourhood, about 1545. He finished his studies at Oxford, went into the church, and engaged in the duties of a preceptor of youth at Winsham. Higgins published for the use of his scholars a book called the Flosculi of Terence; also Holcot's Dictionarie newlie corrected, 1572, folio; and thirdly, the Nomenclator of Adrian Junius, translated in conjunction with Abraham Fleming, London, 1585, 8vo. Several years before the appearance of the Nomenclator, we have it upon the authority of the author that he had been projecting a new edition of the Mirror for Magistrates, a popular work, which had passed through several editions since 1559, the date of its original publication; but for some reason unexplained

this design was delayed in its execution, and Higgins' Mirror did not go to press till 1587. The additions to the new volume were numerous and valuable. In the estimation of Warton the "Legend of Queen Cordelia," King Lear's youngest daughter, forming part of the contribution of Higgins to the earlier section of the work, conveys a favourable idea of the writer's poetical powers and taste. The edition of 1587 remained till recently the best and standard version; but it has been superseded since 1815 by the labours of Haslewood. Higgins probably died after 1602. In that year John Higgins, generally identified with him, published at Oxford a tract called "An Answer to William Perkins concerning Christ's Descension into Hell."—W. C. H.

HIGGONS, Sir Thomas, was born in 1624 at Westburgh in Shropshire, of which his father enjoyed the living. Higgons finished his education at St. Alban hall, Oxford, but did not take a degree. He did not enter parliament till after the decease of Cromwell, and his zeal in the royalist cause procured him, on the Restoration, a pension and spurs. Sir Thomas afterwards went ambassador to the courts of Dresden and Vienna. He died very suddenly at London on the 24th November, 1691. He left behind him a "Funeral Oration" (pronounced at the decease of his first wife), 1656; a "Panegyric to the King," 1660, 4to; and a "History of Isuf Bassa, Captain-general of the Ottoman Empire," 1684.—His son, Bevil, born in 1672, a member of the Middle temple, and a historian of some repute, died in France in 1735.—W. C. H.

HIGGS, Griffin or Griffith, an English theologian, born near Henley in Oxfordshire, at Stoke Abbas or South Stoke; studied at Reading school and St. John's college, Oxford, which he entered in 1606. Soon after taking his B.A., he wrote in elegant Latin verse a life of Sir T. White, founder of his college. He afterwards took orders, and in 1627 went to the Hague as chaplain to the queen of Bohemia, sister of Charles I., where he remained twelve years. In 1630 he took his D.D. at Leyden; on his return to England he became rector of Cliffe, near Dover, and chanter of St. David's, and in 1638 dean of Lichfield, but lost his preferments during the Commonwealth, and died in 1659. He published "Problemata Theologica" and "Miscellaneæ Theses Theologicæ," Leyden, 1630. In 1816 appeared his "True and Faithful Relation of the rising and fall of Thom. Tucker of Alba Fortunata," &c.—B. H. C.

HIGHMORE, Joseph, an English historical and portrait painter of some reputation in his time, was born in London in 1692, and was brought up to the law; but afterwards entered the academy of Sir Godfrey Kneller, and became a painter. He painted a set of portraits of the knights of the bath; but his reputation now rests almost entirely on a very good practical work on perspective—"The Practice of Perspective on the Principles of Dr. Brook Taylor," 4to, London, 1763. Highmore was evidently a man of great accomplishments. He was also the author of an "Examination" of Rubens' ceiling at Whitehall; and he had a good knowledge of anatomy. He also illustrated some of Richardson's novels. He died in 1780 at Canterbury, and was buried in the cathedral.—R. N. W.

HIGHMORE, Nathaniel, physician and anatomist, the son of a clergyman, was born at Fording-bridge, Hampshire, February 6, 1613. In 1642 he obtained the degree of M.D. at Oxford. He then settled at Sherbourn in Dorsetshire, where he practised during the remainder of his life. According to Wood he obtained a great local reputation for professional skill. He died in 1685, aged seventy-one, and was buried at Caundle-purse, Dorset, of which parish his father had been rector. He is chiefly remembered for his description of the cavity in the superior maxillary bone, which still bears his name. He has, however, no claim to its discovery, as it had been previously described by Cassorius. His medical writings display considerable thought, but are deeply tinctured with the credulity of the age. His principal work is the "Corporis Humani Disquisitio Anatomica," printed at the Hague in 1651. In 1660 he published a treatise on the passio hysterica, and on hypochondriasis. He was also the author of some papers on mineral springs which appeared in the Philosophical Transactions.—F. C. W.

HILARION (Saint), the founder of monasteries in Palestine, was born in 291, at Tabatha, a village about five miles from Gaza. He was sent to be educated at Alexandria, where he became a christian. About 306 he retired to the desert to see and converse with St. Antony; and resolved to embrace the monastic life. On returning home he found his parents dead, and divided his inheritance among his relatives and the poor. He retired to a desert near the sea and built himself a rude cell. There his self-mortification, voluntary privations, rags and dirt, raised his fame and attracted many followers. These he drafted off from time to time, and so founded many monasteries in Syria and Palestine. Sozomen and Jerome, his biographers, commend him for his knowledge of the scriptures. He removed from Palestine to Lybia, then to Sicily, and then to Cyprus, where he died about 371. The miracles wrought at his tomb induced Hesychius, one of his followers, to steal his relics and carry them to Palestine.—B. H. C.

HILARY or HILARIUS, surnamed Diaconus, to distinguish him from others of the same name, was a native of Sardinia, and a deacon of the church at Rome. Along with some others, he was deputed in 350 by Pope Liberius to carry letters to Constantius, and to plead the cause of orthodoxy against the Arians at the council of Milan. On his arrival he was not only exposed to contumely, but was ordered to be scourged along with his companions. In the year following he was sent into exile. His sufferings seem only to have had the effect of driving him to extreme views. Two works are imputed to Hilary, the one, "Quæstiones in Vet. et Nov. Test.," usually printed with Augustine's works; and the other "Commentarii in Epp. S. Pauli," among those of Ambrose.—W. L. A.

HILARY or HILARIUS, Bishop of Poitiers: having embraced christianity after he had arrived at maturity, he was about the year 350 elected to the bishopric of Poitiers, his native city. He was a married man, and, though ordained a bishop, he continued, according to apostolic rule and usage, to live with his wife, who was also a christian. He became a vehement opponent of the Arian party, his zeal against whom brought him under the displeasure of the Emperor Constantius, by whom he was in 356 banished to Phrygia. After four years he returned to his see, and pursued with still greater determination his attacks upon the Arians. His zeal had carried him even when in exile to Constantinople, where his presence was found so annoying to the dominant party that he was ordered to his bishopric, an order which he gladly obeyed. For some time he found sufficient occupation in purging his own diocese of the heretical leaven which had been suffered to get into it, and was so successful in this that, as Sulpicius Severus testifies, by his means all Gaul was delivered from the foul crime of heresy. About 368 or 369 he went to Milan, where he impeached Auxentius, the bishop of that city, as a leader of the Arian party, and held a dispute with him in the presence of the emperor; but Auxentius having taken care not to commit himself to any heretical views, Hilary retired in disgust, charging his opponent with hypocrisy. He died, January 13, 368. His extant works are numerous; the most important are his treatise "De Trinitate," in twelve books; his "Commentarium in Evangelium Matthæi;" and his "Comm. in Psalmos." They are marked by vigour and acuteness, but show little exegetical ability and no learning. The best edition of his works is that edited by the Benedictines, Paris, 1693, fol., republished by Maffei, Verona, 1730, 2 vols fol.—W. L. A.

HILARY (Saint), Bishop of Arles, was born of noble parents in a border town between Lorraine and Champagne about 401. He was related to Honoratus, abbot of Lérins, and afterwards bishop of Arles, whom he succeeded. In resisting the undue interference of Pope Leo I. in his diocese, he became an object of dislike to the pope, and exposed himself to his resentment, more especially in the matter of Celindonius, bishop of Besançon, who had been deposed by a council at which Hilary presided. Leo replaced Celindonius in his see, and shortly afterwards took occasion to depose Hilary. He continued, however, in the exercise of his pastoral duties amid the affection and veneration of his flock. His death, which was caused by the austerity and anxieties of his life, occurred on 5th May, 449. He was canonized by the Romish church, and his epitaph was composed by St. Honoratus of Marseilles. The only genuine works of his which have come down to us, are his life of and funeral oration over his predecessor, St. Honoratus; a poem on the commencement of the book of Genesis; and a short epistle to Eucherius, bishop of Lyons—the whole of which are printed in the Bibliotheca Patrum.—E. L–n.

HILARY, Pope, succeeded Leo I. in the papal chair, 12th November, 461. He was a Sardinian by birth, and was created an archdeacon by Leo, by whom also he was sent as legate to

the council of Ephesus in 449. Here he supported Flavian, and narrowly escaped sharing his captivity. Upon his return to Rome he was very active in opposing and punishing heretics, and in asserting the supremacy of the see of Rome. Pope Hilary during his pontificate greatly enriched the churches and monasteries which had been despoiled by the Vandals, and died at Rome, greatly regretted, 10th September, 467. His writings consisted chiefly of letters.—E. L–n.

HILDEBERT, Archbishop of Tours, was born about 1055. He was characterized by great energy and resolution; and took a prominent part in the religious and political affairs of his time. He was engaged in various treaties; and after filling many offices of dignity in the church died at Tours in 1133. His writings consist of poems, letters, essays, sermons, &c., an account of which is given by Cave.—B. H. C.

HILDEBRAND. See Gregory VII.

HILDEGARDE (Saint), Abbess of St. Rupert, near Bingen on the Rhine, was born in 1099, and died in 1178. She appears to have been a person of sensitive and irritable temperament, and to have indulged in strange theories. Her book of prophecies and her epistles have been often printed. An account of this visionary and seer will be found in Fox, Neander, and other writers. Her "Prophecies" were printed for the first time at Paris in 1513.—W. C. H.

HILDERSHAM, Arthur, a puritan divine, celebrated by Fuller in his Church History, as offering in his life an illustration of the text, "When my father and mother forsake me, then the Lord taketh me up." He was born at Stecworth in Cambridgeshire in 1563. His mother was niece to Cardinal Pole, and great-grandchild to the duke of Clarence, Edward IV.'s brother. Refusing to be bred a papist, he was cast off by his parents, but was taken up by his kinsman Henry, earl of Huntington, who provided a plentiful maintenance for him. He was educated at Christ's college, Cambridge. After entering the ministry, being incumbent of the living of Ashby-de-la-Zouch for forty-three years, he met with frequent molestation, and was silenced by the high commission at four different times. His works are described by Dr. Williams as "a mine of practical divinity." He died in 1631. For a list of his published writings, see Allibone's Dictionary.—R. H.

HILDESLEY, Mark, Bishop of Sodor and Man, was son of Mark Hildesley, rector of Houghton and Witton in the county of Huntingdon, and was born at Marston in Kent in 1698, and educated at the Charter-house. At the age of nineteen he went to Trinity college, Cambridge, and was elected a fellow in 1723. In the following year he was appointed Whitehall preacher by Bishop Gibson, and in 1731 was presented by his college with the living of Hitchin. He afterwards held the rectory of Holwell, Bedfordshire. On the death of Bishop Wilson, the duke of Atholl appointed him to the see of Sodor and Man in 1755. In this more elevated position he practised the same unassuming virtues that he had exhibited in his humble rectory, and which procured for him the epithet of "the primitive bishop." The great work begun by Bishop Wilson, the translation of the whole Bible into the Manx language, was completed by Hildesley ten days before his death, which event took place on the 7th of December, 1772. His life has been written and published by the Rev. Weedon Butler, in a large octavo volume, 1799.—R. H.

HILDUIN, Abbot of St. Denys, was born in the latter part of the eighth century. Louis the Meek placed him at the head of ecclesiastical affairs. He was disgraced for political reasons, but again restored. He was a man of considerable ability and estimable character; but he wavered in his loyalty. The work by which he is known is the "Areopagitica, or life of Dionysius the Areopagite," which is full of fables.—B. H. C.

HILL, Aaron, an English poet and dramatist, was born in London on the 10th of February, 1685. His education at Westminster school was interrupted by the death of his father, who did not leave means enough for his support there; and so the lad went out, in 1700, to his relative Lord Paget, then at Constantinople as ambassador. He was kindly received, well educated, and sent to travel through Egypt, Palestine, and the East. Subsequently, he accompanied Sir William Wentworth in a three years' tour of Europe. The first-fruits of his travel was "A History of the Ottoman Empire," published in 1709; and this was soon followed by his poem "Camillus." The first brought him reputation, the second something more substantial—the patronage of Lord Peterborough, to whom it was addressed, who made him his secretary. Obtaining the management of Drury Lane, he wrote a tragedy, "Elfrid." In 1710 he succeeded to the Haymarket, and put on the boards an opera, "Rinaldo," the music of which—Handel's first English work—insured its success. These were followed at intervals by fifteen other dramatic pieces, none of which are now on the acting list. Hill also wrote several poems; amongst them, "The Northern Star," celebrating the achievements of Peter the Great—for which he received a gold medal by order of the czar—and "The Progress of Wit." This latter was an able retaliation upon Pope for his introduction of Hill in the second book of the Dunciad, in very bad company, as one of the "Divers." Pope was forced to apologize, and an amity, apparent if not cordial, was established. Hill was a man of kindness, as well as of ability, and befriended Savage on more than one occasion. He died at Plaistow, Essex, in February, 1750. His miscellaneous works were published in 1753.—J. F. W.

HILL, Abraham, was born at London in 1633, and was the son of a merchant of that city. On the death of his father in 1659, he became the possessor of a handsome fortune, and, determined to prosecute his literary and scientific researches, took chambers in Gresham college. On the institution of the Royal Society, he was one of its warmest patrons, and became first a fellow, and afterwards treasurer in 1663. As an opponent of the Stuarts he was obliged to remain in seclusion from the Restoration to the Revolution, when he obtained from William III. a seat at the board of trade. In 1691 he accepted the office of comptroller to the see of Canterbury; but upon a change of government in 1702, he retired to his estates in Kent, where he died in 1721. His "Familiar Letters" were published in 1767.—W. C. H.

HILL, George, D.D., Principal of St. Mary's college in the university of St. Andrews, and well known as an eclesiastical leader in Scotland at the close of the last and the commencement of the present century, was born at St. Andrews in the year 1750. His father, the Rev. John Hill, was one of the ministers of that city, at the university of which he pursued his studies. He began his academical career very early, was made a master of arts at the age of fourteen, and entered the divinity hall to prepare himself for the ministry in the Scottish Church. In his eighteenth year, 1767, he accepted an appointment as tutor in London, where he remained for a considerable time, and diligently availed himself of every opportunity of improving his education. He took particular delight thus early in cultivating the art of public speaking by frequenting the house of commons and hearing all the best speakers of the day, and by attending a debating club known as the Robin Hood Society. In 1770 he accompanied his pupil to Edinburgh, and there completed his attendance at the divinity hall. He was appointed professor of Greek in the university of St. Andrews in 1772, before he had completed his twenty-second year. In this situation he taught successfully for sixteen years, when he was transferred to St. Mary's college, in the same university, as professor of divinity in 1788; finally, in 1791, he was promoted to be principal of the same college. With these appointments in the university he conjoined the office of parish minister in the town church of St. Andrews. He was admitted second minister of the town parish in 1780; and in 1808, on the death of Dr. Adamson, he was advanced to be first minister. He died in the end of 1819 after a somewhat lingering illness. Dr. Hill is chiefly known by his "Lectures on Divinity," edited by his son in 1821, which has been much used as a text-book for the instruction of divinity students in Scotland. Without being marked by any of the highest qualities of mind, these lectures possess great excellencies. They are clear, well arranged, and comprehensive; and especially they show great candour and balance of judgment in the discussion of the various topics which they embrace. They are learned without any affectation of learning, and thoughtful without being profound or speculative. Their author was evidently for his time an accomplished theologian; and they well deserve to hold the place they do in Scottish halls of theology. Principal Hill also published "Sermons," 1796, and Lectures upon portions of the Old Testament. His son—

Alexander Hill, D.D., also noted as a leader in the ecclesiastical courts of Scotland, was born at St. Andrews in 1785; was educated at the university, completing his curriculum for the church in 1804; and after several years' residence in Eng-

land was ordained minister of Colmonell in 1815. In 1816 he removed to the parish of Dailly; and in 1840 was appointed to the chair of theology in the university of Glasgow. Besides editing his father's Lectures (to the later editions of which he prefixed a memoir), he published a manual of "The Practice in the several Judicatories in the Church of Scotland," 1830, which is a standard work on the subject, and has passed through six editions. He died on the 27th of January, 1867.—T.

HILL, Sir John, a singular literary and medical adventurer of last century, the son of a provincial clergyman, was born about 1716. He was brought up as an apothecary, and during his apprenticeship mastered both the theory and practice of botany. Failing in business on his own account he was employed by several noblemen to superintend their botanical gardens; and after various vicissitudes, he became an author by profession, partly executing among many other tasks the first supplement to Ephraim Chambers' well-known Dictionary. Having acquired a more questionable notoriety by the publication (in the *London Daily Advertiser*) of a series of papers called "The Inspector"—a personal chronicle of scandal and of the world of fashion, into which he had elbowed his way—a threatened rejection of him by the Royal Society provoked him to an onslaught on that body. Sinking as a man and an author, he turned herbalist on a large scale, and revived his fortunes by the sale of vegetable essences and tinctures. During this portion of his career, and partly at the suggestion of Lord Bute, he produced among other works his costly and splendid "Vegetable System," illustrated by no fewer than sixteen hundred plates. The transmission of his botanical publications to the king of Sweden procured him a Swedish order—the only tangible reward he reaped from them, for the "Vegetable System" was pecuniarily a failure—and he accordingly dubbed himself Sir John Hill. He died in 1775. An apologetic biography of him was published at Edinburgh in 1799, entitled A Short Account of the Life, &c., of Sir John Hill. An interesting and impartial chapter of the Quarrels of Authors is devoted to him by the elder Disraeli, who hints that his controversy with the Royal Society improved the character of the Philosophical Transactions.—F. E.

HILL, Joseph, was the son of a puritan preacher at Bromley, near Leeds, and was born there in 1625. He was educated at St. John's, Cambridge. His opinions being those of a nonconformist, he was obliged, in 1660, to quit the university to obviate the impending danger of ejectment, and went up to London, where he remained for a short time, preaching at the church of All-hallows, Barking. He then passed three years at the university of Leyden, and eventually settled at Middelburg as minister of the English church in 1667. After a stay of six years at Middelburg, Mr. Hill returned to England, where he was favourably received by Charles II., and pensioned. His final destination was the pastorate of the English congregation at Rotterdam, which he retained till his death in 1707. Besides a valuable edition of Schrevelius' Lexicon, he has left "Dissertations on the Antiquity of Temples and Churches."—W. C. H.

* HILL, Matthew Davenport, Recorder of Birmingham, is the elder brother of Sir Rowland Hill, the founder of the penny postage. He was born at Birmingham in 1792, and both there and elsewhere participated in the management of the educational institutions in connection with which the Hill family first acquired a reputation. He was called to the bar in 1819, and distinguished himself in the defence of Major Cartwright, tried for political conspiracy. This procured him the intimacy of such leaders of the advanced liberal party as Lord Brougham, with whom he afterwards co-operated in founding the Society for the Diffusion of Useful Knowledge, and later, of the Society for the Amendment of the Law. After the reform bill Mr. Hill entered the house of commons as member for Hull. He was made recorder of Birmingham when that town obtained a municipal corporation, and in 1851 he was appointed commissioner of bankruptcy to the Bristol district. For many years Mr. Hill's annual charges as recorder of Birmingham have attracted general attention, as elaborate disquisitions, at once philosophical and practical, on the chief social problems of the age, especially those connected with crime and its repression. His views on these and other important points of social economy, are comprised in a volume which he published in 1857 with the title "Suggestions for the Repression of Crime, contained in charges delivered to grand juries at Birmingham, supported by additional facts and arguments." His younger brother, Frederic, was also associated with the early educational efforts of the family, and afterwards called to the bar. Mr. Frederic Hill was appointed in 1835 inspector of prisons in Scotland, and by his energy and zeal effected a very considerable reform in the condition and discipline of those establishments. The year after his appointment he published a work which he had nearly completed before entering on his official duties, "National Education, its present State and Prospects," a very useful and timely manual. "Crime, its Amount, Causes, and Remedies," a valuable work, was published in 1853. Mr. Frederic Hill was, we believe, the first to enunciate the principle that the parent should defray a part at least of the expense entailed on society by the offences of the child, and that so long ago as 1843. Again, in 1848, he published a pamphlet entitled "National Force; Economical Defence of the Country from Inland Tumult and Foreign Aggression." In 1851 Mr. Frederic Hill was appointed assistant-secretary of the General Post-office, a situation in which he still co-operates with his brother Sir Rowland Hill.—F. E.

HILL, Sir Richard, a privy councillor and able diplomatist and statesman in the reigns of William III. and Queen Anne, was born in 1654, the son of Mr. Rowland Hill of Hawkestone, county of Salop. He was educated at St. John's college, Cambridge; and after the revolution he was sent envoy extraordinary to the court of Brussels. He became subsequently paymaster of the king's forces in Flanders, and after the peace one of the lords of the treasury. In 1705 he was sent on a mission to Turin, where he induced the duke of Savoy to join the grand alliance. In the reign of George I. he retired from civil employments, and became fellow of Eton college, which fellowship he retained till his death at Richmond in Surrey in 1727. Much of his large fortune was spent in benefactions, both private and public. His heir and nephew, Rowland Hill, was created a baronet by George I. in acknowledgment of his uncle's services.—R. H.

HILL, Sir Richard—son of Sir Rowland, the first baronet of the family—was born in 1733. He was educated at Westminster school and Magdalen college, Oxford, and distinguished himself in 1768 by publishing "Pietas Oxoniensis," a severe attack on the university authorities for their conduct in expelling six young men from the university on account of their profession of Calvinistic principles. Upon Dr. Nowell the public orator, who replied to this pamphlet, Sir Richard retorted with much vigour and asperity. Deeply imbued with the ideas of the Calvinistic Methodists, Sir Richard undertook their defence against Wesley, Fletcher, and other leaders of the Arminian Methodists. On the death of his father he became member of parliament for the county of Salop, and was a frequent speaker in the house of commons upon religious topics. In reply to Daubeney's Guide, he published in 1798 a vindication of Calvinism under the title of "An Apology for Brotherly Love and for the Doctrines of the Church of England." He died in November, 1808.—R. H.

HILL, Rowland, a preacher of eccentric genius and apostolic zeal, sixth son of Sir Rowland Hill of Hawkstone, was born August 23, 1745. He was remarkable from childhood for a redundant flow of spirits, and even as a boy at Eton was full of wit and humour. Having entered St. John's college, Cambridge, as a gentleman commoner in 1764, he began to distinguish himself by his religious fervour and zeal, adopting what was then considered the eccentric course of preaching in villages, and paying religious visits to prisons and workhouses. Having his family motto—*Avancer*—upon his seal, he advanced boldly upon the career of a noble though somewhat irregular mission, regardless of the ridicule which it brought upon him, and unmoved even by the mortification and annoyance of his own family. His father reduced his allowance at college to a very small sum, and being even looked upon for some time as a disgrace to his ancient family, he complained "that Hawkstone was now a furnace indeed." But the friendship of men of kindred spirit, such as Berridge and Whitfield, compensated him for these sacrifices, and cheered him on in his self-denying labours. In 1774 he married; and on Trinity Sunday following he was ordained by Dr. Wills, bishop of Bath and Wells. His first charge was at Kingston in Somersetshire, but soon after entering upon it he resumed his course of itinerancy. In 1782, on the 24th of June, he laid the first stone of Surrey chapel, London, and he opened it on the 8th of June in the following year. His name ever after became closely associated with that

favourite place of worship, of which he continued minister during the long period of fifty years. But it was only during the winter and spring of each year that he officiated in London; the rest of the year he spent in the provinces, and more than once he extended his preaching peregrinations to Scotland and Ireland, drawing immense crowds of listeners wherever he went. He was one of the honoured founders of the Bible Society, the Tract Society, and the London Missionary Society. He was also one of the earliest and most effective promoters of Sunday schools, and a powerful advocate of Dr. Jenner's new method of inoculation. In 1806 he published a tract entitled "Cowpock inoculation vindicated and recommended from matters of fact," and for some time wherever he went to preach, he offered also to the poor his services as a vaccine inoculator. One of the most effective vaccine boards in London was established at Surrey chapel; and between town and country he is said to have inoculated no less than forty thousand persons. The Sunday school attached to the same chapel was the first institution of the kind established in London, and many received lessons there who became useful christian ministers and missionaries. His preaching was in a style peculiarly his own. Dr. Milner, dean of Carlisle, exclaimed, just after hearing him on one occasion, "Say what they will, it is this slap-dash preaching that does all the good!" Southey heard him in 1823, when he was seventy-nine years old, and after speaking of his animation, and his powerful voice, he adds, "The manner was that of a performer as great in his line as Kean or Kemble." His disposition for drollery was so strong that he was often unable to restrain it in the pulpit; although many of the anecdotes which are told of his eccentricities are without foundation. The great secret of the amazing success of his preaching was perhaps, as one of his biographers remarks, its being all nature. It savoured nothing of art, nothing of the schools, hardly anything of the study. He died April 11, 1833, and was buried under his own pulpit at Surrey chapel.—P. L.

HILL, Rowland, Viscount, a distinguished English general, second son of Sir John Hill of Hawkstone, Shropshire, and a nephew of the celebrated preacher his namesake, was born in the vicinity of Hawkstone on the 11th August, 1772. His early education was chiefly a private one, and during childhood and boyhood he was noted for a keen sensibility, and a fondness for quiet rustic pursuits, while a delicacy of physical constitution was the source of much anxiety to his friends. In spite of all this, when the time came for the choice of a profession, the career of arms was that selected by himself. Entering the army as an ensign in the 36th, and after various changes of scene, he proceeded in 1793 to Toulon, then in possession of the English, and acted as aid-de-camp to Lord Mulgrave, General O'Hara, and Sir David Dundas, successively. The bravery and skill which he displayed during that famous siege were admired by Mr. Graham, afterwards Lord Lynedoch, among others; and early in 1794 he offered young Hill a majority on raising a certain quota of men. This was done; and when the 90th was increased to its full strength he became Lieutenant-colonel Hill. On the 1st of January, 1800, he was appointed full colonel, and was despatched with his regiment to do active service in the operations in Egypt conducted by Sir Ralph Abercromby. In the first engagement after the landing of the English forces (13th March, 1801), Hill highly distinguished himself, and was severely wounded and disabled. On his return home he was sent to Ireland, where he was appointed a brigadier-general on the staff. He commanded the force sent to the Weser at the close of 1805. In 1808 he was ordered to join Sir Arthur Wellesley in Portugal. At Rolica Major-general Hill and brigade did most effective service actively, and at Vimiera as a reserve. After Corunna it was Hill who protected the embarkation of the troops. Returning to England, he was made colonel of the third garrison battalion; and in the February of 1809 was appointed to the command of the regiments sent from Cork to the peninsula. Commanding the third division of infantry, he rendered the most signal service at the passage of the Douro, and shortly afterwards at Talavera. He now received the colonelcy of the 94th, and was complimented by Mr. Perceval in the house of commons. In 1810 Wellington became marshal-general of Portugal, and, dividing his army into two corps, reserved one for himself, and gave the command of the other to Hill. At Busaco he covered Wellington's right. For the brilliant surprise of a French corps at Arroyo de Molinos he received the order of the bath; and the battle of Almarez—a victory entirely his own—afterwards contributed to the title of his peerage. He commanded the right wing at Vittoria; and, doing his duty conspicuously and daringly in the closing conflicts of the war at the passage of the Nive, at Orthez, and Toulouse, he was one of the five of Wellington's generals who were rewarded by elevation to the peerage, taking his seat in the house of lords on the 1st of June, 1814, as Baron Hill of Almarez and Hawkstone After Napoleon's escape from Elba, Lord Hill was stationed at Grammont, where he kept up communications with the duke of Wellington at Brussels. On the morning of the day of Waterloo, Lord Hill's corps was on the slope of Merke-Braine, to the right of the Nivelle road, covering the right wing of the general line; later in the day it advanced and contributed to the victory of the British. As the whole army moved to the left, Lord Hill's division came up, and was engaged in the thickest of the fight. At the head of a brigade he aided in the final repulse of the French, charging the flank of the imperial guard as they advanced. In the mêlee his horse was shot under him, and he narrowly escaped with life. After the peace of 1815, Lord Hill withdrew to the country, from which he was not allured by the offer in 1827 of the chief command in India. When however, in 1828, the duke of Wellington, on becoming premier, resigned the command-in-chief of the army, Lord Hill consented at the duke's invitation to become, not commander-in-chief, but general-commanding-in-chief—a distinction with a difference. Under successive ministries Lord Hill presided at the horse guards until the August of 1842, when failing health compelled him to offer his resignation, and her majesty, in recognition of his long and faithful services, raised him to the rank of viscount. He died at his seat of Hardwicke Grange, Shropshire, on the 10th December, 1842. A well-written life of him was published in 1845 by the Rev. Edwin Sidney, the biographer of his uncle the preacher.—F. E.

* HILL, Sir Rowland, K.C.B., founder of the system of penny postage, was born at Kidderminster in the December of 1795. He was the third son of Mr. Thomas Wright Hill, and with his brothers (see Hill, Matthew Davenport) assisted his father in the duties of their educational establishment at Birmingham. On the removal of the school to Bruce castle, Tottenham, Rowland Hill continued his connection with it until 1833, when ill health forced him to retire. His educational "speciality" had been mathematics; and from an early age he had been distinguished for his skill in the manipulation of figures, and his fondness for developing projects of practical invention. It was in 1832, the last year of his connection with the establishment at Bruce castle, that he published his first pamphlet of note, entitled "Home Colonies; sketch of a plan for the gradual extinction of pauperism, and for the diminution of crime." In it was broached the scheme, often resuscitated since, for the settlement of able-bodied paupers on waste lands, by the cultivation of which the expense of their support would be saved to the state; and the theory was supported by references to the success of a similar experiment in the case of the paupers of Holland and Belgium. After his withdrawal from Bruce castle, Rowland Hill was appointed secretary of the South Australian commission, and aided in founding the colony of South Australia. It was in 1837 that he first developed those fruitful views of postal and post-office reform, which he had been forming for some time. Early that year he printed for private circulation his celebrated pamphlet, "Post-office Reform, its importance and practicability," and after gathering opinions and suggestions, he gave it to the public. That something was wrong in our postal system was evident from the fact, clearly brought out by Rowland Hill, that in spite of greatly increased population, wealth, commercial activity and education, the net revenue obtained from the post-office was actually less in 1835 than it had been in 1815. The reforms proposed in the pamphlet included in their results increased speed in the delivery of letters, greater facilities for their despatch, and a simplification of the operations of the post-office. But their chief feature was the establishment of a uniform rate of a penny for each half ounce, whatever might be the distance traversed by the letter. He predicted that by the adoption of his suggestions, not only would enormous advantages be bestowed upon the public, but a net revenue of more than a million sterling would be procured from the post-office, and this prediction has been abundantly verified, although the railway-system has increased fourfold the

cost of the transmission of letters. Rowland Hill's proposals were received with great favour by the commercial public; and in spite of the usual official inaction and obstruction, the exertions of the friends of postal reform procured the appointment of a select committee of the house of commons in the latter part of 1837, to investigate the matter. Towards the end of 1838 the committee reported in favour of the plan. On the 12th of July, 1839, a resolution was carried in the house of commons approving of it, and an act of parliament embodying it was passed. The founder of the new system was appointed to the treasury at a salary of £1500 a year to superintend the execution of his plans; but after three years his services were dispensed with by the ministry of Sir Robert Peel, an act which caused considerable indignation. A public testimonial to Mr. Hill was proposed in 1844, and resulted in the presentation to him of the sum of £15,000 raised by general subscription. In the meantime, he became chairman of the London and Brighton Railway Company, which under his auspices and at his instance, was among the first to adopt the system of cheap excursions and of cheap fares generally. In 1846, on the resumption of office by the whigs, Rowland Hill was appointed secretary to the postmaster-general, and in 1854 sole secretary to the post-office. This situation he resigned in February, 1864; the full salary attached to it being, however, continued on account of his vast exertions in the cause of postal reform, for which also he was made a knight commander of the bath in March, 1860.—F. E.

HILL, Sir Thomas Noel, Colonel, K.C.B., youngest brother of General Lord Hill, was born on the 14th February, 1784. He entered the 10th dragoons as a cornet in September, 1801. Early in 1809 he was a major serving with the Portuguese army in the Peninsula. He commanded the 1st Portuguese regiment at the battle of Busaco, the siege of Ciudad Rodrigo, the battles of Salamanca and Vittoria, and the siege of St. Sebastian. He obtained the brevet rank of lieutenant-colonel in 1811, was assistant adjutant-general in Flanders and France during the close of the struggle with Napoleon, and was present at the battle of Waterloo. Knighted in 1814, he was made a K.C.B. Colonel by brevet in 1825, he served as adjutant-general in the Canadas from 1827 to 1830, when he was appointed to the command of the depot at Maidstone, where he died on the 4th of January, 1832.—F. E.

HILLEL HAZZAKEN, or the Elder, a Jewish rabbi, born at Babylon about 112 B.C. He afterwards removed to Jerusalem, where he studied under the greatest doctors of the law, and became so proficient that he was made head of the Jerusalem school. The Jews say that he was one hundred and twenty years old at his death; forty years he lived at Babylon, forty years he taught the law, and forty years he governed Israel. They say he studied all forms of learning, that he had a thousand disciples, and that one of these disciples was the teacher of Jesus! As president of the sanhedrim, he bore the title of Nasi, or prince, a dignity which continued in his family for ten generations. The Pallio mentioned by Josephus in the fifteenth book of the Jewish Antiquities, appears to be the same as Hillel. He is supposed to have died about A.D. 8.—B. H. C.

HILLEL the Younger, called Nasi, the son of Judah the Holy, was director of the school of Tiberias early in the fourth century. Some writers say he was consulted by Origen; but as Origen died in 254, this is impossible. Hillel introduced important improvements into the Jewish calendar. To him also is ascribed a correct recension of the Hebrew Bible. The time of his death is unknown.—B. H. C.

* HILLER, Ferdinand, a musician, was born of Jewish parents at Frankfort-on-the-Maine, 24th October, 1811. He was a pupil of Rinck for counterpoint, and of Hummel for the pianoforte and composition. In 1828 he went to Paris; there he was engaged for a short time as accompanyist in Choron's school for the practice of religious music; but he soon resigned this appointment, and applied himself exclusively to study. He gave a concert in 1831, at which he produced his first symphony, and some other important compositions. About 1836 he went to Italy, where he spent some years, and thence returned to Frankfort. He then had an appointment as director of a singing academy in Dresden, which he resigned to Schumann in 1844. We next find him at the head of the conservatorium at Cologne; but he gave up this office to undertake the conductorship of the Italian opera at Paris in the season of 1850-51. He came to London in 1852, and besides playing here with success, he excited much interest by the production of his characteristic symphony, "In der Freie," at one of the concerts of the Philharmonic. He revisited this country in 1853. Hiller resumed his post at Cologne at the earnest solicitation of the committee of the conservatorium, in this year; he is still principal of the institution, the fame of which has been much extended through his able administration. The competency he inherited from his parents has always exempted him from professional drudgery; thus he has freely indulged his love for art, and has never had any check to the high aspirations which give a colour to all his works. He was an intimate acquaintance of Mendelssohn, and is the esteemed friend of the best musicians of the time. As a pianist, Hiller is distinguished by purity of style; as a composer, he is characterized by originality, feeling, sound knowledge, and true earnestness of purpose. His works consist of symphonies and concert overtures, concertos for the pianoforte, many concerted and solo pieces of chamber music, and a valuable series of studies for the same instrument; an oratorio called, "Die Zerstörung von Jerusalem," another named "Saul," the orchestration of Handel's Deborah, a setting of the 125th Psalm, an ode in honour of Schiller, and other choral works; and an opera entitled "Conradin der letzte Hohenstaufe."—G. A. M.

HILLIARD, Nicholas, limner, jeweller, and goldsmith to Queen Elizabeth and to James I., was born in 1547 at Exeter, where his father was high sheriff in 1560. Though bred a jeweller, he was most distinguished as a miniature painter; he painted Mary Queen of Scots; Queen Elizabeth several times; James I., &c. James gave Hilliard the exclusive privilege for twelve years of painting his majesty and the royal family. There is a well-known eulogy of his miniatures by Dr. Donne. He died in London in 1619, and was buried in St. Martin's-in-the-Fields. The celebrated Isaac Oliver was pupil of Hilliard, whose miniatures are still much prized by collectors.—R. N. W.

HILTON, John, an English musician who flourished in the first half of the seventeenth century. It is uncertain when and where he was born. His earliest composition in print is the madrigal, "Fair Oriana, Beauty's Queen," in five parts, printed in the Triumphs of Oriana, 1601. He was admitted to the degree of bachelor of music at Cambridge in 1626, which further appears from an inscription attached to his portrait in the music school at Oxford—John Hilton, Mus. Bac. Cantab. MDCXXVI.; but in the dedication to his "Ayres, or Fa Las," 1627, "To the Worshipfull William Heather, Doctor in Musicke," he says, "My duety obliges mee to offer you these unripe *first-fruits* of my labours, being but a drop that I receiv'd from you the fountaine." Whether the words, "a drop that I receiv'd from you," implied that he received his musical education under Dr. Heather, or were merely intended as a compliment, remains doubtful. Hilton was elected organist and parish clerk of St. Margaret's, Westminster, in 1628. The former office he resigned in 1644, when all organs were ordered to be taken down and destroyed; but it is probable that he continued in the office of parish clerk until his death, which is supposed to have occurred in 1657, during the Interregnum. That he died later than 1652 is known from his most celebrated work, "Catch that Catch can," which was published by himself in that year. A subsequent edition appeared in 1658, edited by John Playford. He was buried in the cloisters of Westminster abbey, and it is said an anthem was sung in that church over his body; but, as not only the cathedral service was suppressed during this period, but the liturgy itself and every species of choral music, the statement seems improbable. Mr. Warren, who reproduced his "Fa Las" in score for the Musical Antiquarian Society, says, "I have searched and made inquiries, but no tablet or stone now remains to record where he lies. If there ever was one, it must have been a flagstone, which is now worn or taken away." Hilton composed a number of catches, canons, rounds, dialogues, and songs; besides two services, and about a dozen anthems. They are all excellent in their kind. His service in G minor, consisting of Te Deum, Benedictus, Kyrie Eleison, Nicene Creed, Magnificat, and Nunc Dimittis, has been printed in Dr. Rimbault's Collection of Ancient Services.—E. F. R.

HILTON, Walter, was a Carthusian in the time of Henry VI., and a brother of the monastery of Sheen in Surrey, founded by Henry V. Hilton wrote "Scala Perfectionis," an English version of which was published by Pynson in 1494, folio, and the work went through several editions.—W. C. H.

HILTON, William, R.A., the son of a portrait-painter of Newark, was born at Lincoln, June 3, 1786, and was placed with J. R. Smith, the engraver, in London in 1800. He soon obtained admission into the academy as a student, and became an exhibiter in 1803. He early devoted himself to those poetical and religious subjects for which he eventually became distinguished. Neither his subjects, however, nor his style were popular, and the majority of his pictures remained on his hands till his death on the 30th December, 1839. There was a very good display of Hilton's works at the British institution, in the exhibition of "old masters" in 1840, and unhappily most of them were taken from his own studio. His works show a refined taste, and his colouring is harmonious and rich; but though distinguished among the historical painters of England, his reputation is not European. He had a method of painting with asphaltum, which is softened by heat a few degrees above temperate; and in Hilton's pictures it has become soft, and has slipped down on the surface, doing to many of his works irreparable injury. Those who knew Hilton describe him as a man of much intelligence and great amiability.—R. N. W.

HIMMEL, Friedrich Heinrich, a musician greatly overrated in general esteem, was born at Treuenbritzen in Brandenburg, 20th November, 1765, and died at Berlin, 8th June, 1814. Designed for the church, he went to study theology at Halle; but an opportunity occurred for Frederick the Great to hear him play on the pianoforte, which he had practised for his recreation, and the king was so pleased with his talent, that he sent him to Dresden for three years to become Naumann's pupil for composition, and granted him a pension to defray his expenses. Himmel went to Berlin with his oratorio of "Isacco," as a specimen of the good use he had made of the royal bounty; and on hearing this work the king presented him with a hundred Frederics d'Or, appointed him chamber composer, and sent him to Italy to extend his studies. In 1794 Himmel produced his first opera, "Il primo Navigatore," at Venice, and another work of the same class at Naples in the January following. He was then appointed kapellmeister to the Prussian monarch; and finding, on his arrival at Potsdam, the town destroyed by fire, he inaugurated himself in his new office by giving a concert for the benefit of the sufferers. In 1798 he obtained leave of absence to visit Stockholm and Petersburg; he composed an opera for the latter place, where he was much féted, and returned through Riga and Copenhagen. In 1801 Himmel was again in Berlin, producing operas. He obtained a second leave of absence in 1802, to visit Paris, London, and Vienna. He then once more resumed the duties of his office, and brought out "Fanchon," the best and most esteemed of his operas, in 1805. He went with the queen of Prussia to Pyrmont in 1806; after this he visited Cassel, where he wrote a cantata on the elector's accession, and then finally returned to Berlin. Besides his sacred and dramatic works, and several secular cantatas, Himmel composed extensively for the pianoforte, wrote very many detached songs, and a large collection of dance music.—G. A. M.

HINCKS, Edward, D.D., was born in the city of Cork, about the close of last century. He studied at Trinity college, Dublin, of which he became a fellow; and officiated for thirty years as incumbent of Killileagh. Dr. Hincks was greatly distinguished as a philologist, and will be remembered as one of the principal restorers of Assyrian learning. To the decipherment and translation of cuneiform inscriptions he devoted himself for many years with ability and success. We cannot enumerate his separate published articles, but he determined the value of characters before unknown; he was the first to ascertain the numeral system, and the form and power of its signs, by means of the inscriptions at Van; and he threw much light upon the linguistic character and grammatical structure of the languages represented on the Assyrian monuments. His system is the same in effect as that of Rawlinson, and one of his chief triumphs was his translation of part of the inscription of Tiglath Pileser I., along with Rawlinson, Fox Talbot, and Oppert. He died in 1867.—B. H. C.

HINCMAR, Archbishop of Rheims, was born in France early in the ninth century. We first meet with him in the character of a monk in the abbey of St. Denis, of which Hilduin was at that time abbot. To Hilduin he was closely attached; and so far espoused his cause, that when in 830 the abbot retired to Saxony in disgrace, Hincmar accompanied him. But before this Hincmar had attracted attention by his courtly address, his superior talents, his literary tastes, and, not unlikely, his honourable birth. He had been introduced to Louis the Meek, who was captivated by his engaging manners. When Hilduin returned to court Hincmar reappeared there with him; and, indeed, is said to have persuaded the king to pardon him. On the accession of Charles the Bald, Hincmar played his part with so much address, that he was soon taken from his abbey and established at court. In 845 he was elected archbishop of Rheims as the successor of Ebbo who had been deposed. Lothaire, the rival of Charles, demanded, however, that the case of the archbishop should be tried afresh. The pope, to whom this demand was addressed, consented; but the tactics of the opposite party triumphed, and the sentence against Ebbo was confirmed. Soon after, in 848, the celebrated Gotteschalcus (see that name), who had been condemned at the council of Mainz, fell into the hands of Hincmar, who showed in his treatment of his prisoner that he had as slender an acquaintance with gospel charity as he had with the doctrines of grace. The decree by which he deposed all the clergy ordained by Ebbo after his degradation, was revoked by the pope himself. In the year 856 Hincmar placed the crown upon the head of Judith, the queen of Ethelwolf the Saxon king. Soon after, about 860, we find him pursuing with implacable enmity Rothad the bishop of Soissons, whose crime appears to have been that he could not reconcile himself to Hincmar's unfeeling persecution of Gotteschalcus. Rothad had deposed a priest who had been convicted of crime. Hincmar ordered his restoration, which Rothad refused; whereupon Hincmar summoned a council of his satellites at Soissons, by whom Rothad was deposed and committed to prison. Hincmar was summoned to appear at Rome for this, but did not go. The pope rebuked him, and restored Rothad. Shortly afterwards, commanded by the pope to instal Hilduin in the see of Cambray, Hincmar stubbornly refused. A great storm was the consequence, but Hincmar braved it out, and for once gained the pope to his side. In 866 he placed the crown on the head of Queen Hermintrude. Three years afterwards he presided at the coronation of Charles, king of Lorraine, and in 877 at that of Louis the Stammerer. On the irruption of the Normans in 882, he retired to Epernay, where he died at the close of the same year. For a long period he was a sort of pope of France, and, along with an absolute authority in the church, exercised an almost absolute domination in the state. He founded schools for the clergy of his diocese, and collected valuable manuscripts for his cathedral. Besides his works, as collected by Sirmond in 1645, he wrote numerous other pieces.—B. H. C.

HINCMAR, Bishop of Laon, nephew of the preceding, and educated by him. With fatal imprudence he supported the popes in opposition to Charles the Bald and Hincmar his uncle. He took upon himself to imitate the arrogance and importance of his uncle, whose abilities he did not possess. His clergy complained of his behaviour to the king, who rebuked him; whereupon, in an evil hour, he appealed from the king to the pope, and excommunicated his clergy. For these and other rash measures he was accused by his uncle at the synod of Donzi in 871, by which he was deposed and thrown into prison. To aggravate his misery and degradation, his eyes were put out, with at least the connivance of his uncle. His deposition was confirmed by Pope John VIII., who, two years later, allowed him to say mass, and to have part of the income of his see. He died about 880, leaving no writings of importance.—B. H. C.

HIND, John Russell, was born at Nottingham on the 12th of May, 1823. Notwithstanding an early predilection for the science of astronomy, he was placed by his father in 1840 in the office of a civil engineer in London. He remained but a short time, however, in this employment, having obtained in November of the same year, through the interest of Professor Wheatstone, an appointment as an assistant in the royal observatory at Greenwich. In this capacity he continued about four years, gaining reputation for the accuracy of his observations. A government commission having been appointed in 1844 to ascertain by measurement the astronomical difference of longitude on the arc of parallel, extending from Greenwich to the island of Valentia on the southwest coast of Ireland, and comparison with the geodetic difference of longitude, Mr. Hind was chosen to assist in the operations, and especially employed in the important duty of taking the transits at Kingston. Soon after his return to London he undertook, at the recommendation of Professor Airy, the superintendence of the private observatory

of Mr. George Bishop of the Regent's Park. Here, besides calculating the orbits and declinations of a great number of planets and comets, he was early intrusted by Mr. Bishop with the formation of a set of charts of the heavens, extending to three degrees on each side of the ecliptic, and embracing all stars down to those of the eleventh magnitude. During the careful observation of the heavens required in the compilation of this work, Mr. Hind made a series of discoveries which have rendered his name famous. His first discovery was that of a comet on the 29th of July, 1846; it was afterwards ascertained, however, that the same comet had been seen three hours earlier by De Vico at Rome. On the morning of October 19 of the same year, he discovered another comet in the constellation Coma Berenices; and on February 6, 1847, another. The following planets—all between the orbits of Mars and Jupiter, and forming according to a favourite theory, fragments of what was once one large planet—were discovered by him in rapid succession—Iris, discovered August 13, 1847; Flora, October 18, 1847; Victoria, September 13, 1850; Irene, May 19, 1851; Melpomene, June 24, 1852; Fortuna, August 22, 1852; Calliope, November 16, 1852; Thalia, December 15, 1852; Euterpe, November 8, 1853; Urania, July 22, 1854. In his searches for small planets Mr. Hind detected a considerable number of variable stars, or stars which shine at different times with different degrees of brilliancy. In 1851 Mr. Hind, accompanied by the Rev. W. R. Dawes, went to Rævelsberg in Sweden to observe the total eclipse of the sun, which took place on the 28th of July of that year. The narrative of this expedition was published in the Transactions of the Royal Astronomical Society. From 1853 Mr. Hind was employed by the lords of the admiralty in superintending the compilation of the Nautical Almanac. Mr. Hind's labours in the advancement of astronomy have not been unappreciated. In 1844 he was chosen fellow of the Royal Astronomical Society, in 1846 and 1847 foreign secretary and corresponding member of the Société Philomathique of Paris, and in 1851 corresponding member of the Académie des Sciences of the Institute of France. He received medals and testimonials from the Royal Society, the Royal Astronomical Society, and the Académie des Sciences, and in 1852 a pension of £200 per annum from the British government was awarded to him "for important astronomical discoveries." The most important of his works are undoubtedly the papers relating to his own discoveries and observations, which have appeared in the Transactions of the Royal Astronomical Society, and the Comptes Rendus of the Académie des Sciences. But besides these he published several volumes of a popular cast, which have done good service to the study of astronomy. He died in 1866.—E. A. R.

HINGHAM or HENGHAM, Sir Ralph de, a distinguished name in the early legal history of England, flourished during the reign of Edward I. Concurrently with a canonry in St. Paul's, Hingham held the appointment of a justice of the king's bench, and on the institution of justices in eyre, the king made him one of the new dignitaries. During his visit to the Holy Land the king named Hingham chief commissioner for the government; but on Edward's return he was convicted of corrupt practices, dismissed from his preferments, and banished. On the accession of Edward II. he was restored to favour, and made chief justice of the common pleas in 1308, but he died in the same year, and was buried in St. Paul's. His only work, "Summa Magna et Parva," has been often printed.—W. C. H.

HIPPARCHUS. See Pisistratus.

HIPPARCHUS (Ἵππαρχος), the greatest astronomer of ancient times, and one of the greatest astronomers and mathematicians of all times, flourished from 160 to 125 B.C. He was born either in Bithynia or in the island of Rhodes, where his astronomical observations were made. An unimportant fragment of his writings having alone survived, our knowledge of his discoveries is derived from the statements of other writers, especially Ptolemy and Pliny. He invented trigonometry, both plane and spherical, and so made a step in the progress of mathematics to which only three others can be compared—the invention of algebra, that of the Cartesian geometry, and that of the differential and integral calculus. In connection with his invention of trigonometry were that of tables of chords for facilitating trigonometrical calculations, that of the stereographic projection of the sphere, that of defining the positions of places on the earth's surface by latitude and longitude, and the directions of the heavenly bodies, and that of the astrolabe. He discovered the inequality of the apparent motions of the sun and moon, and the eccentricity of the moon's orbit; and he calculated ephemerides, or tables of the apparent positions of those bodies, which, according to Pliny, extended to six hundred years in advance. He determined the parallax of the moon, and made a good approximation to her distance from the earth. The appearance of a temporary star induced him to make a catalogue of the fixed stars, the first ever compiled. The most remarkable of his astronomical discoveries was that of the precession of the equinoxes, a motion by which the pole of the earth's axis shifts its apparent direction amongst the stars; and he came so near the exact annual rate of that motion as to state that it was greater than thirty-six seconds, its true rate having since been found to be about fifty seconds. If the discoveries of Hipparchus be considered with reference to the general state of scientific knowledge in his time, he deserves to be honoured as the founder of the exact sciences of geography and astronomy, and as a genius of the same order with Archimedes and Newton.—W. J. M. R.

HIPPEL, Theodor Gottlieb von, was born at Gerdauen in Prussia Proper, 31st January, 1741, and studied law at Königsberg. He was successively raised to several high positions. His character was a curious composition of piety and worldliness, of virtuous enthusiasm, egotism, and sensuality. He never married; yet his most celebrated works were those on marriage and on the political improvement of women! The rest of his writings have been consigned to oblivion. He died at Königsberg in 1796.—K. E.

HIPPIAS. See Pisistratus.

HIPPOCRATES, the name of several ancient physicians, who probably all belonged to the same family, that of the Asclepiadæ, and who have been so confounded together, that it is impossible to state with certainty either how many persons of this name can be distinguished, or the details of the life of each individual. It will be sufficient in this place to notice only the most eminent of these physicians:—Hippocrates II., the son of Heraclides, who is frequently called by the honourable title of the "Father of Medicine," and who is, perhaps, the most celebrated medical writer of ancient or modern times. Of his personal history very few particulars are known. He was born, not in Greece proper, but in Cos, a small island off the coast of Caria, probably 460 B.C. He accordingly lived in the age of Pericles, and was the contemporary of Herodotus, Thucydides, Socrates, Plato, Democritus, and others of the most celebrated characters of antiquity. He was descended from Æsculapius by his father's side, and from Hercules by his mother's; was instructed in medical science by his father; travelled in different parts of the continent of Greece; and died at Larissa in Thessaly, at a good old age, probably 357 B.C. His two sons, Thessalus and Draco, and his son-in-law, Polybus, were also eminent physicians, and are supposed to have been the authors of some of the treatises that bear his name. Such are the few and scanty facts that are known of the personal history of this celebrated man; but, though we have not the means of writing a detailed biography, we possess in these few facts, and in the hints and allusions contained in various ancient authors, sufficient data to enable us to appreciate the part he played, and the place he held among his contemporaries. We find that he enjoyed their esteem as a practitioner, a writer, and a professor; that he conferred on the ancient and illustrious family to which he belonged, more honour than he derived from it; that he rendered the medical school of Cos, to which he was attached, superior to any which had preceded it or immediately followed it; and that, soon after their publication, his works were studied and quoted by Plato.—(See Littré's *Hippocr.* vol. i., and a review of that work, by the present writer, in the *Brit. and For. Med. Rev.*, vol. xvii. p. 459.)

Besides these few facts, which may be considered tolerably trustworthy, various stories relating to Hippocrates are to be found in the later Greek, Arabic, and mediæval writers, which may be just alluded to in this place, but may safely be rejected as spurious. Such are—1. His discovering, by certain external symptoms, that the sickness of Perdiccas II., king of Macedonia, was occasioned by his having fallen in love with his father's concubine; 2. His having checked the plague at Athens, in the Peloponnesian war, by burning fires throughout the city, and other modes of purifying the air; 3. His refusal to go to Artaxerxes Longimanus, king of Persia, during a time of pestilence, on the ground of his being the enemy of his country;

4. His interview with Democritus, who was supposed by his fellow-townsmen to be mad, but who was pronounced by Hippocrates to be the wisest man in the country; 5. His burning the books in the library at Cos, in order to conceal the use he had made of them in his own writings (an accusation which cannot fail to bring to the reader's recollection the confessed destruction of John Hunter's papers by Sir Everard Home).

The collection of works that bears the name of Hippocrates consists of upwards of sixty different treatises, some very short, others of considerable length. The most cursory inspection of these works is sufficient to convince a critical reader, that they were written by different individuals and also at different times; and the endeavour to classify these writings, and to assign each, as far as possible, to its proper author, has exercised the acuteness and ingenuity of medical critics for more than two thousand years. It cannot be said that the results have been altogether satisfactory; for though many points have been settled almost beyond dispute, yet there are many others on which great difference of opinion still exists. The various classifications that have been proposed cannot be mentioned here, nor can the whole of the treatises be enumerated: it will be sufficient to give a general idea of the conclusions that have been most commonly adopted, and at the same time to notice some of the most important of the writings.—I. It is now generally believed that two of these treatises, viz. "Prorrhetica I." and "Coacæ Prænotiones," are anterior to the time of Hippocrates; that they are principally composed of the medical observations made by the priest-physicians at Cos, and preserved in the Asclepion, or temple of Æsculapius, in that island; and that they were employed by Hippocrates in the composition of his "Prognosticon." II. On the other hand there can be no doubt but that a considerable number of the treatises were composed after the time of Hippocrates; some of which are evidently mere forgeries, while others appear to have been written in good faith, and without any intention of being given to the world under a borrowed name. The works in these two classes form nearly one half of the whole collection. III. The rest of the books, about thirty-nine in number, were probably written either by Hippocrates himself, or by his immediate followers. The following are almost universally attributed to Hippocrates—"Prænotiones," or ("Prognostica,") "Aphorismi," "Epidemiorum I., III.," "De Diætâ Acutorum," "De Aëre, Aquis, et Locis," and "De Capitis Vulneribus." And many critics consider the following to be almost equally genuine—"De Priscâ Medicinâ," "De Articulis," "De Fracturis," "Mochlicus," "Jusjurandum," "Lex," "De Ulceribus," "De Fistulis," "De Hæmorrhöidibus," "De Officinâ Medici," and "De Morbo Sacro."

As it is not yet positively settled which of the writings in the Hippocratic collection are to be accepted as genuine, and which are to be considered as spurious, it is of course more than commonly difficult to venture to state in detail what were the opinions of Hippocrates on any branch of medical science. The following remarks are abridged from the present writer's review of M. Littré's work, mentioned above, and will probably be sufficiently explicit for all ordinary purposes; professional readers will naturally seek further information in some of the works mentioned at the end of this article:—His ideas on anatomy and physiology were vague and imperfect, and probably not much in advance of the opinions of his contemporaries. One of the principal recognized causes of disease was the influence of season, climate, water, situation, &c.; and the modifications of the atmosphere dependent on different seasons and climates, is a subject which was successfully treated by him, and which is still far from being exhausted by all the researches of modern science. He considered that, while heat and cold, moisture and dryness, succeeded one another throughout the year, the human body underwent certain analogous changes which influenced the diseases of the period, and on this basis was founded the doctrine of pathological constitutions corresponding to particular conditions of the atmosphere; so that, whenever the year or the season exhibited a special character in which such or such a temperature prevailed, those persons who were exposed to its influence were afflicted by a series of disorders all bearing the same stamp. (The same idea which runs through Sydenham's Observationes Medicæ.) From this theory naturally follows the belief in the influence which different climates exercise on the human frame; for in fact a climate may be considered as nothing more than a permanent season, whose effects upon different portions of mankind may be expected to be more powerful, inasmuch as the cause is ever at work. Accordingly, Hippocrates carries this doctrine as far as possible, in attributing to climate both the conformation of the body and the disposition of the mind to a greater degree than most other writers.

Another principal cause of disease he considered to be a vicious system of diet, which, whether excessive or defective, was equally injurious; and in the same way he believed, that, when bodily exercise was either too much indulged in or entirely neglected, the health was equally likely to suffer, though by different forms of disease. With respect to the "humoral pathology" that is found in his writings, it will be sufficient to state that the four fluids or humours of the body—blood, phlegm, yellow bile, and black bile—were supposed to be the primary seat of disease; that health was the result of the due combination (or *crasis*) of these, and that when this crasis was disturbed, disease was the consequence; that, in the course of a disorder that was proceeding favourably, these humours underwent a certain change in quality (or *coction*), which was the sign of returning health, as preparing the way for the expulsion of the morbid matter (or *crisis*); and that these crises had a tendency to occur at certain stated periods, which were hence called *critical* days.

His medical practice appears to have been for the most part excessively cautious, if not feeble; and, indeed, he was in after times accused of letting his patients die, by doing nothing to save them. His treatment consisted chiefly in watching the operations of nature, and promoting the critical evacuations mentioned above; and if the oft quoted dictum, "Nature is the physician of diseases," is not to be found in one of his genuine works (see *Epid.* vi.), it may at least have been the result of his practice on the minds of his followers. It should, however, be added, that occasionally, both in medical and surgical cases, his mode of practice showed no such symptoms of timidity, and that some of his operations may even be considered unnecessarily bold.

His style of writing is concise and obscure, and occasionally the same grammatical irregularities occur that are found in his contemporary Thucydides; but these characteristics of his style are not equally apparent in all his (acknowledged) works. He used the Ionic dialect, which is probably the reason why Aretæus in after times did the same. He was evidently a person of great experience, and one who knew how to turn it to good account. It is equally evident that he was a profound thinker, as appears from the number of sententious apophthegms which are met with in his works, some of which (as for example, "Vita brevis, Ars longa") have acquired a sort of proverbial notoriety.

The Hippocratic collection began very early to exercise the critical talents of literary and philosophical physicians. The earliest commentator whose name has been preserved, is Herophilus; the oldest commentary still extant is that of Apollonius Citiensis; and by far the most voluminous commentaries are those of Galen, which are of very great use both in settling the text, and in explaining the meaning of numerous difficult passages. Many of the treatises were translated into Arabic, but in the middle ages they were not so popular in Europe as other works of more practical utility. The number of editions of the whole or certain parts of the collection is very great, and a list of them may be found in Choulant's Handbuch der Bücherkunde für die Ältere Medicin, and in Kühn's or Littré's edition of Hippocrates. The most important editions of the whole collection are the following—that of Foësius, Francof. 1595, fol., Gr. and Lat.; that of Chartier, Paris, 1679, fol., Gr. and Lat., with Galen's works; and that of Kühn, Lips. 8vo, 3 vols. 1826, Gr. and Lat. An excellent edition was commenced in 1839 by E. Littré, in Paris, with a French translation—eight volumes have appeared, but the work is still unfinished. Another excellent edition has been commenced by F. Z. Ermerins, of which only the first volume has yet appeared, Gr. and Lat. 4to, Traj. ad Rhen. 1859. There is an English translation of a portion of the works, by the late Dr. Francis Adams, London, 8vo, published by the Sydenham Society, 1849, 2 vols.; and a French translation also of part of the treatises, by Ch. Daremberg, Paris, 1855; both works extremely good, especially the latter. (Further information respecting Hippocrates will be found in the histories of Medicine by Le Clerc, Sprengel, and others; in Haller's Bibliothecæ; in the first volume of Littré's work; and in numerous other books.

See also the *Brit. and For. Med. Rev.*, before referred to; and an article in Smith's Dictionary of Greek and Roman Biography, by the present writer.)—W. A. G.

HIPPOCRATES, a mathematician of Chios, who flourished about 460 B.C., is only known as the discoverer of the proposition, that the crescents made by describing two semicircles on the outer sides of the two legs of a right-angled triangle, and a third semicircle on the inner side of the hypotenuse, are together equal in area to the triangle—a proposition on which many have founded an illusive hope of attaining an exact quadrature of the circle.—W. J. M. R.

HIPPOLYTUS, a bishop and ecclesiastical writer of the third century, whose name has acquired importance in connection with a recently discovered treatise, edited, with explanations and dissertations, by Chevalier Bunsen. The discovery of this treatise was somewhat remarkable. It was found among various other MSS. brought from Mount Athos to Paris in 1842, and deposited in the royal library there. It was designated as a "Book on all the Heresies," but without any author's name. M. Emmanuel Miller, a functionary of the institution, was attracted to it by some fragments of Pindar that it contained. On examining it he formed the conclusion that it was a lost production of Origen; and under this impression the Oxford University press agreed to publish it. It appeared in 1851. It was soon after its publication carefully studied by Bunsen; and the conclusion at which he arrived regarding it was that it was a genuine production of the third century, but that its author was not Origen, but Hippolytus. Various scholars—Dr. Duncker and Dr. Jacobi in Germany, and Dr. Wordsworth in England, have confirmed this conclusion. The character and position of Hippolytus have become much better known than before, in connection with the inquiry excited by the recovery of this treatise. He was a Roman ecclesiastic and bishop of Portus, the harbour of Rome on the northern bank of the Tiber, lying opposite to the ancient Ostia. In the third century this appears to have been a place of some commercial importance, and of considerable population. The great metropolis of the world brought ships from all maritime countries into its harbour, and especially many Greek sailors and merchants. Among this trading Greek population Hippolytus lived and laboured. A Roman ecclesiastic, he was yet Greek in speech and Greek in his mode of thought. He was a disciple of Irenæus, bishop of Lyons, who again was a disciple of Polycarp of Smyrna, who had seen and conversed with the apostle John. While occupying an independent position in his own bishopric, he was directly connected with the Roman church as a member of its presbyterial council. In the ninth book of the recovered treatise on heresies, Hippolytus gives us a somewhat lively account of the religious and ecclesiastical state of Rome in the middle of the third century. According to this account it by no means presented the picture of unity which many would fain attribute to the early Roman church. Two of the Roman bishops, Zephyrinus and Callistus, are accused of favouring the heresy of Nœtus—a kind of early unitarianism; and it is evident, moreover, that various scandals were abroad as to the latter of these bishops. Hippolytus appears as an earnest and energetic churchman and defender of the faith. The pupil of Irenæus, he was the friend and precursor of Origen in the speculative and critical study of christian doctrine, and in oratorical talent. In his "Refutation" of the heresies of his day he shows an enlightened acquaintance with the course of Grecian speculation, as well as with the meaning and application of scripture. He was, according to Bunsen, one of the first preachers in the Roman church. Before his time preaching had been merely a popular exposition of the Gospel of the day. He enlarged this exposition into the formal homiletic address, in which he treated of christian topics in an elaborate and scientific manner.—T.

HIPPON, a Greek philosopher of little note, who probably flourished in the fifth century before the christian era, though some make him a contemporary of Thales. He wrote a work, "Physica Dogmata," of which scarcely any fragments remain. Aristotle speaks of him as a philosopher of little refinement in his speculations.—G. BL.

HIPPONAX, a satirical poet of Greece, called THE BITTER, was born at Ephesus about the middle of the sixth century. An ardent spirit of liberty soon compromised the poet, and he had to flee to Clazomenæ in Ionia, where he passed the rest of his days in poverty. As a writer of classical iambic verse, Hipponax is remembered for his well known innovation of the choliambic, a substitution of a trochee, or sometimes of a spondee, for the final iambic in the trimeter of Archilochus, whom he appears to have adopted as his model. But little remains of his writings.—J. F. W.

HIRE. See LA HIRE.

HIRSCHING, FRIEDRICH KARL GOTTLOB, a celebrated German antiquarian and learned writer, was born in 1762, and died in 1800. He studied at Neustadt, and at Erlangen, where he became professor of philosophy, and continued there till his death. His works consist of accounts of German libraries, cabinets, museums, religious houses, and eminent men. They are often useful for consultation.—B. H. C.

HIRSCHVOGEL, AUGUSTIN, a celebrated old German painter and engraver, born at Nuremburg in 1506, was the son of Veit Hirschvogel, a noted glass-painter of that city—born in 1461; died in 1525. Augustin Hirschvogel himself painted on glass, as well as in oil, and used the dry-point with considerable facility. He lived for some time at Vienna. His etchings are very numerous. He died in 1560.—J. T–e.

HIRTIUS, AULUS, the reputed author of the continuation of Cæsar's Commentaries, was born of an illustrious Roman family, and applied himself in his youth to the study of rhetoric. He served with distinction under Cæsar, and afterwards cultivated the acquaintance of Cicero. After the death of Cæsar, Hirtius declared himself against Antony. He was made consul, together with C. Vibius Pansa, 43 B.C., and the conduct of the war was committed to them in conjunction with the young Octavianus. They obtained a victory over Antony near Modena; but Hirtius perished in battle, and Pansa died of his wounds. Suetonius states that some attributed the continuation of Cæsar's Commentaries to Oppius; but it is the general opinion that Aulus Hirtius was the author. This continuation forms the eighth book of the Gallic war. The histories of the Alexandrian and African wars are from the same pen.—G. BL.

HITA, GINÉS PEREZ DE, a Spanish chronicler, who lived in the latter half of the sixteenth century. He was a native of Murcia; and during the rebellion of the Moors under Philip II. he served for three years under Luis Fajardo, marquis of Velez. His work, the first part of which was published in 1595, is entitled "The Civil Wars of Granada, and the History of the Factions of the Zegries and Abencerrajes." It is of unequalled value to the historian from the quantity of contemporary ballads and traditions which it preserves, illustrating the character and manners of the times. In 1604 he published a second part, entitled "Civil Wars of Granada, and cruel factions of Moors and neighbouring Christians," but it is very inferior to the first. There is an English translation of his works by Thomas Rodd, London, 1801.—F. M. W.

* HITCHCOCK, EDWARD, D.D., LL.D., an American naturalist and theologian, was born at Deerfield, Massachusetts, on the 24th of May, 1793. When only twenty-three years of age he became the head-master of the academy of his native place. A few years afterwards he received ordination, and became the pastor of a congregation at Conway. He had previously made his debut as an author by the publication of a tragedy "On the Downfall of Bonaparte." He now turned his attention to the study of natural history. Acquiring a sound practical knowledge of geology, as the science was at the time understood, he published in 1823 a work on the "Geology of the Connecticut Valley." Two years later, the author became professor of chemistry at Amherst college. He prepared, while he held this situation, various papers upon scientific subjects, one of the most valuable of these being a catalogue of the wild plants growing in the neighbourhood of Amherst. He wrote about the same time several treatises of a more popular character. Of these perhaps the most important were "Dyspepsia Forestalled and Resisted;" and "An Argument for Early Temperance." The legislature of Massachusetts had first the merit of ordering a scientific state survey on a great scale. Dr. Hitchcock was placed at the head of the undertaking. He published several reports, giving an account of the explorations made for the government; the most important of them relating to the mineralogical resources of the territory. The earliest of these was published in 1831 under the title of a "First Report on the Geology, Botany, and Zoology of Massachusetts." A second report followed under the same title in 1833. The most im-

portant of the series did not, however, appear until 1841, when it was published under the title of "A Final Report on the Geology of Massachusetts," 2 vols. royal 4to. In 1844 Dr. Hitchcock was chosen president of Amherst college. He conjoined the general superintendence of the institution with the duties of professor of geology and natural theology. Four years later he published "Fossil Footmarks in the United States." Between 1845 and 1849 Doctor Hitchcock delivered annually a course of "Religious Lectures on the Phenomena of the Seasons." They have since been published. In 1850 he was appointed by the state of Massachusetts agricultural commissioner to visit the principal countries of Europe, with the view of ascertaining what had been done by foreign governments to promote the cultivation of the soil. A year later he published his "Report on the Agricultural Schools of Europe." Since this period the works of Dr. Hitchcock have had a close connection with the subjects discussed in the lectures, delivered by him at Amherst in his double capacity of professor of geology and natural theology, treating as most of them do of the mutual relations of these two departments of human knowledge. In 1851 he published the most popular of all his works, "The Religion of Geology and its Connected Sciences." This work has been frequently republished, several editions having appeared in this country. It was followed in 1853 by "Outlines of the Geology of the Globe, and of the United States in particular;" in 1857 by "Religious Truth illustrated from Science;" and in 1855 by an "Introduction to a New Edition of the Plurality of Worlds." All these works are marked by great ingenuity of thought, and are written in a graceful and attractive style. They enjoy a well-deserved popularity.—G. B–y.

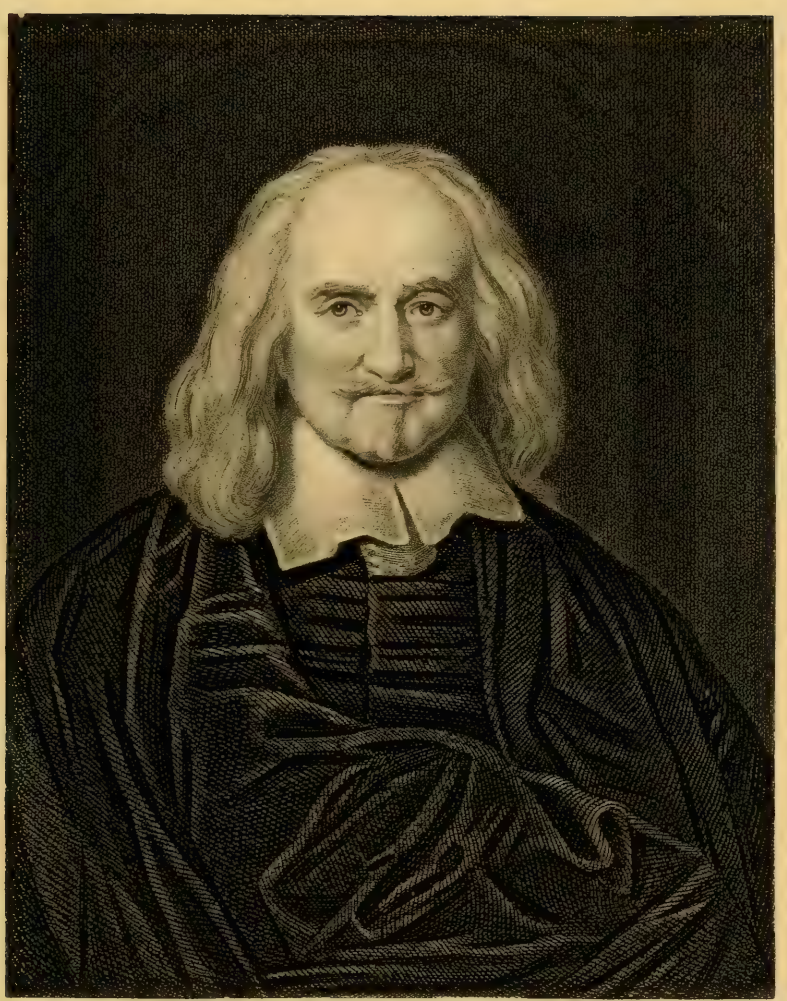
* HITTORFF, Jacques Ignace, an eminent architect and archæologist of France, was born at Cologne in 1792. Devoted by his father from boyhood to the profession, he was from the first most carefully trained in the constructive, as well as the artistic branches of architecture. He was in 1810 sent to Paris, and placed in the office of M. Bélanger, and entered as a pupil in the school of architecture, where he carried off several medals. In 1814 he was appointed surveyor of the royal buildings; and, on the death of Bélanger in 1818, succeeded him conjointly with M. Lecomte as architect to the king. In their official capacity these architects were employed on many important works; and, among others, designed and arranged the ceremonials. A great part of the years 1820–24, M. Hittorff spent in professional tours in England, Germany, and Italy, the last twelve months being devoted to an exploration of the antiquities of Sicily, in which he was assisted by two young German architects, Herren Zanth and Stier. Of his Sicilian studies he, in conjunction with Herr Zanth, published an account—"Architecture antique de la Sicile," and "Architecture moderne de la Sicile," 3 vols., 8vo, 1826–30, illustrated together with above two hundred folio plates. The revolution of 1830 only for a brief space checked M. Hittorff's career; when, being one of the architects selected for carrying out the proposed improvements of Paris, he found an ample field of labour. His great work of the Louis Philippe period was the church of St. Vincent-de-Paul, one of the largest, most costly, and most richly decorated churches of recent erection. Under the republic, 1848–51, M. Hittorff's chief work was the Mairie of the twelfth arrondissement. The accession of Napoleon III. brought more magnificent opportunities. Since 1851 he has been engaged in the vast arrangements of the Bois de Boulogne, of the Place de l'Etoile, and of the Avenue de l'Imperatrice; the erection of the Cirque Napoleon; the Ecole-communale; and, jointly with other architects, the Hôtel de Louvre, and other works in the immediate vicinity of that vast edifice. But, besides these extensive labours, M. Hittorff has found time to write some valuable books and papers, especially on architectural polychromy, on which subject he is regarded as one of the first authorities in Europe. His views on this subject are embodied in his "Restitutions du Temple d'Empédocle à Selinente, ou l'Architecture polychrôme chez les Grecs;" Par. 4to, with folio atlas of plates, 1851. M. Hittorff was elected member of the Academie des Beaux-Arts in 1853; is an officer of the legion of honour; and one of the few foreigners to whom the gold medal of the Royal Institute of British architects has been awarded.—J. T–e.

* HITZIG, Ferdinand, was born June 23, 1807, at Hauingen in the grand duchy of Baden. He has been for a number of years professor at Zurich. In 1838 he published a new translation and exposition of Isaiah, which was followed by similar works on the Psalms, Minor Prophets, Jeremiah, Ezekiel, and Daniel. He has also written on the primitive history and mythology of the Philistines, and on the monumental inscription of Darius at Nakshi Rustam. His latest publication was, we believe, a discourse at the jubilee of the Zurich high school in 1858. The works of Hitzig contain some valuable criticisms, but have few admirers among us, in consequence of his rationalism and want of reverence.—B. H. C.

* HJORT, Peder, the son of Victor Christian Hjort, was born July 19th, 1793. He is eminent as a Danish critic and philological writer. In 1818 he was made Ph.D. of Halle. In 1822 he became lecturer on the German language and literature at Soroe. In 1840 he was knighted. Since 1849 he has lived at Copenhagen as a private literary man. His works are numerous on subjects connected with the Danish, German, and English languages, and primary instruction. In 1823 he published a German work on John Scotus Erigena.—B. H. C.

HOADLEY, Benjamin, successively bishop of Bangor, Hereford, Salisbury, and Winchester, chiefly remembered as the originator of the once-celebrated Bangorian controversy, was the son of a scholastic clergyman, and born at Westerham in Kent in the November of 1676. He received his later education at Catherine hall, Cambridge, of which he became fellow and tutor. Taking holy orders and marrying, he was appointed lecturer of St. Mildred in the Poultry, and rector of St. Peter-le-Poor, Broad Street. He soon began to make, as a controversialist, a sensation, which he seems to have failed in producing as a preacher pure and simple. He engaged in controversies with Calamy on the reasonableness of conformity to the church, and with Atterbury on the foundations of moral virtue, and on the doctrine of non-resistance. But it was his sermons and writings enforcing the subordination of the church to the civil magistrate that first made him famous; and so prominent did his advocacy of his politico-ecclesiastical theories become, that in 1709 the house of commons formally thanked him for his zeal, and recommended him to Queen Anne for preferment—a recommendation neglected by that sovereign, who had no sympathy with Hoadley's opinions. After the accession of George I., however, he was made bishop of Bangor; hence the "Bangorian controversy," aroused by a sermon which he preached in the March of 1717 on the nature of the kingdom of Christ, founded on the text, "My kingdom is not of this world." Hoadley's views were diametrically opposite to those known now as high-church, and his discourse created a long controversy, signally productive of sermons, and treatises, and pamphlets, on one side and the other. While an anti-high-churchman in ecclesiastical politics, Hoadley was in theology, moreover, the very reverse of what is called now-a-days a low-churchman—his writings on prayer and on the eucharist evincing sentiments closely verging on those of the modern unitarians. In this connection it is worth adding, that Hoadley furnished for the collective edition of the works of Dr. Samuel Clarke, the Arian, an account of the life and writings of their author. The sermon which produced the Bangorian controversy had an important practical result. The lower house of convocation drew up a representation condemning Hoadley's views; but before it reached the upper house the assembly was prorogued by special order, and has since been debarred from transacting any but formal business—a restriction which, in our own day, attempts have been and are being made to abolish. Hoadley died in his eighty-sixth year, in the April of 1761, having been bishop of Winchester for more than a quarter of a century. His works were published in three large folio volumes in 1773, edited by his son, Dr. John Hoadley, who enlarged and prefixed to them a life of his father, which he had previously contributed to the Biographia Britannica.—F. E.

HOADLEY, Benjamin, physician and dramatist, was the eldest son of the bishop of that name, and born in London on the 10th of February, 1706. He studied at Benet college, Cambridge, where he was a successful student of science under Sanderson, and graduated M.D. Dr. Samuel Clarke addressed to him when he was only twenty the letter on the controversy respecting the proportion of velocity and force in bodies in motion. He was physician to the households both of George II. and Frederick prince of Wales. He died in 1757. He published some medical and scientific tracts, but is better remembered as the author of the comedy of the "Suspicious Husband," first acted in 1747, which long kept possession of the stage,



and with which George II. is said to have been so pleased that he sent the author £100. Forty years after his death, in 1797, his unpublished comedy, "The Tatlers," was performed once, and only once, in London.—F. E.

HOADLEY, JOHN, youngest son of the bishop of Winchester, was born in London in 1711, and educated at Corpus Christi college, Cambridge. At first he intended to study the law, but after being admitted at the Temple he abandoned the knights of that profession, and entered into orders. In 1735 he was appointed by his father chancellor of Winchester; and afterwards became successively chaplain to the prince of Wales and to the princess dowager. His connection with the court, and his agreeable manners, in which there was little of the churchman's restraint, obtained for him several rich preferments, including three or four rectories, a stall in Winchester cathedral, and the mastership of St. Cross. He was much attached to theatricals, was the friend of Garrick and Hogarth, and wrote five dramas, the merits of which do not justify the supposition that he materially assisted his brother in the Suspicious Husband. His most useful contribution to literature was the publication of his father's works in 3 vols. folio. He died in 1776.—G. BL.

HOARE, PRINCE, was the eldest son of William Hoare, R.A., and was born in 1754. By profession Mr. Hoare was a painter, but produced about twenty dramatic pieces, among which are, "No Song, No Supper," formerly a very popular farce; "Lock and Key;" "My Grandmother;" and other pieces of a light nature, the greater part of which have been published, though now forgotten. In 1802 the author published "Extracts from a Correspondence with the Academies of Vienna and St. Petersburg on the Cultivation of the Arts in the Austrian and Russian Dominions," &c., and in 1806 appeared "An Inquiry into the Cultivation and Present State of the Art of Design in England." These were his chief works; he is also the author of "Memoirs of Grenville Sharpe, Esq.," 1810 and 1828. Mr. Hoare succeeded Boswell as foreign secretary to the Royal Academy. He died at Brighton in 1834, aged eighty.—W. C. H.

HOARE, SIR RICHARD COLT, a zealous antiquary and writer of local history, born in 1758, was the eldest son of Sir Richard Hoare, the first baronet. Early in life he was initiated into the business of the family bank, and there acquired those habits of industry which enabled him, when in the command of wealth and leisure, to write and publish so much in illustration of the history of his native county. In 1783 grief for the loss of his wife drove him abroad. In this and succeeding journies which he made on the continent, he accumulated portfolios of drawings. Of these he gave a condensed account in a work, published many years later, under the title of "A classical tour through Italy and Sicily, tending to illustrate some districts which have not been described by Mr. Eustace," in 4 vols. 1818. On his return to England in 1791 he was more than once offered a seat in parliament, which he declined, for "he hated politics." Unable to visit the continent during the great war, he turned his attention to his native country, and made a careful examination of Wales under the guidance of the ancient Itinerary of Giraldus Cambrensis, of whose work he published a new and handsome edition in quarto in 1806. Applying himself then to the study of the antiquities with which the county of Wilts abounds, he wrote and printed many papers and books on the subject, of which a list may be seen in Martin's catalogue of privately printed works. At length, in 1821, was completed his "History of Ancient Wiltshire," in two volumes folio, a work full of curious information. With unabated zeal the now venerable baronet commenced a vast undertaking, the "History of Modern Wiltshire," of which he lived to complete the portion relating to South Wilts. With the aid of gentlemen who had been associated with him, eleven parts have been published, forming six volumes in folio, 1822–52. He died in May, 1838.—R. H.

HOARE, WILLIAM, R.A., an English historical and portrait painter, was born at Bath about 1706, and died there in 1792. He studied for nine years at Rome, being some time under Francesco Fernandi, and settled in his native place when he returned to England. He obtained so much reputation by his portraits at Bath, that he was in 1768 elected one of the original members of the Royal Academy in London. There are two altar-pieces by Hoare in churches at Bath—"Christ bearing his Cross," and the "Lame man healed at the Pool of Bethesda."—R. N. W.

HOBBES, THOMAS, the Philosopher of Malmesbury, so called from a small town in Wiltshire, where he was born, April 5, 1588, somewhat prematurely, from the circumstance of the portentous armada of Spain having affrighted his mother. His father was the minister of the town. He went early to Oxford; and at the age of twenty undertook the office of travelling tutor to the heir-apparent of Cavendish, Lord Hardwicke, afterwards earl of Devonshire. He travelled with his pupil through France and Italy, and he resided in the family for several years after their return to England. During this period he enjoyed the friendship of Bacon, Lord Herbert of Cherbury, Ben Jonson, and the Scotch poet Sir R. Ayton. In 1628 he published at London a little poem on the "Wonders of the Peak of Derbyshire;" and there also about the same time his translation of Thucydides. The merit of this translation lies chiefly in the simplicity and force of the language, in which respect it bears a creditable resemblance to the original. His object in publishing it was to bring historical warnings to bear on the minds of his countrymen, then in the ferment of civil troubles. To dissipate the grief occasioned by the early death of his late pupil, he went, in 1628, to France with another, Sir Gervase Clifton's son. He there devoted much time to mathematics. But in 1631 he returned to the Cavendish family and accompanied the young lord on the grand tour, in the course of which, at Pisa, he became acquainted with Galileo. In 1637 he returned with his lordship to England. But on the breaking out of the civil war he again quitted England for Paris, and there mixed in congenial society. M. Sorbiere, Father Mersenne, and Gassendi were amongst his friends, and Des Cartes became his correspondent. About this time he fell sick of a fever, mortal, as he and those about him feared. In this illness he sought religious consolation, not from his Romish friends, who essayed to convert him, but from Dr. Cosin, a learned divine, and according to the ordinances of the Church of England. At Paris in 1646 he published his work "De Cive." While still at Paris he had printed in London—where the press was free, *regni novitas* notwithstanding—in 1650 his treatises on "Human Nature" and "De Corpore Politico;" and in 1651, his great work quaintly designated "Leviathan." Singular as the title of this famous book may appear, it will not seem unaccountable if we consider it as having been dictated, either by the fact that its author embodied all earthly might in the sovereign, or by the circumstance that it was considered by his adversaries a political monstrosity. Although attached to the cause and fortunes of the exiled royal family, and intrusted about this time with the instruction of the prince, afterwards Charles II., in mathematics, his loyalty and religion were virulently impeached on account of the assumptions in his works with regard to the obedience due to rulers *de facto*, and to the supremacy of the sovereign in ecclesiastical matters. To escape assassination, he found it convenient to return to England, then under Cromwell, whom his principles allowed him, at least, to obey. Always fortunate in his intimacies, he now numbered among his friends, Harvey the discoverer of the circulation of the blood, Selden the jurist, Cowley the poet, and Vaughan, afterwards chief-justice of the common pleas. In 1653 he finally returned to the family of Lord Devonshire, who settled upon him a small pension. In 1654 he published the letters on "Liberty and Necessity," detailing the controversy which he had had with Dr. Bramhall, afterwards archbishop of Armagh, while they were in France; and about the same time he commenced a polemical correspondence with Dr. Wallis, the professor of mathematics at Oxford, in the course of which Hobbes had the mortification of having not only his geometrical positions but his loyalty impugned, though happily it afforded him the opportunity of recriminating on Wallis, who had gone some lengths with the republicans. From this contest, long persisted in, Hobbes finally retreated without glory. At the restoration in 1660 he regained some portion of the royal favour, and received a pension of £100 a year out of the privy purse; but the popular voice as represented in parliament and convocations still ran against him, and in 1666 his "Leviathan" and "De Cive" were censured by parliament. Soon after he was alarmed by the introduction into the house of commons of the bill for the suppression of atheism and profaneness, which some were officious enough to tell him would be enforced against him. In 1672 Hobbes wrote his own life in Latin verse; and soon after, his translations of Homer into English verse appeared in detached parts. This was the amusement of his old age. It might on that account claim exemption from criticism, if the poem were

not, as Pope said it was, below criticism. On this sharp critique Sir W. Molesworth remarks that some may, however, possibly find that the unstudied and unpretending language of Hobbes conveys an idea of Homer less remote from the original, than the smooth and glittering lines of Pope and his coadjutors. In 1664 he began to study the law of England, "looking over the titles of the statutes from Magna Charta downwards, and leaving no one unread." He also "diligently read over Littleton's Book of Tenures, and Sir E. Coke's Commentary; in the latter, he says, he found much subtlety, not of the law, but of inference from the law." Some fruit of this study is seen in the "Dialogue between a philosopher and a student of the common law." This tractate is embued with high prerogative notions, but contains many just strictures on the abuses of the law. It was published in 1678, together with his "Decameron Physiologicum," or ten dialogues on natural philosophy; and his "Rhetoric," a free translation of that of Aristotle. "The Behemoth" (Monarch of the Land), containing an account of the civil wars, was published after his death. It told too much truth, and distributed blame too freely and impartially, to be acceptable to either of the great political parties of the day. Hobbes died at Hardwicke in Derbyshire, 4th December, 1679, aged ninety-one. His monumental tablet there records his service to the earls of Devonshire, and states that he was "Vir probus et famâ eruditionis domi forisque bene cognitus." Amidst all the obloquy heaped on Hobbes, we find little or nothing derogatory to his moral character. His circumstances were narrow, but his wants were few. He had inherited a small estate at Malmesbury. This, as he never ventured on marriage or housekeeping, he gave in his lifetime to his brother, whose wants were greater than his. His reputation abroad attracted many foreigners to visit him at home. In particular Cosmo, afterwards duke of Tuscany, honoured him with a visit, and gave him valuable presents in return for his picture and a copy of his works. His customary way of life was to dedicate the morning to exercise, the middle of the day to visits of ceremony and compliment, and the after or postmeridian portion of the day to study. He is said to have been in conversation testy and arrogant. His temper, however, had been sorely tried. In a position very favourable for observation Hobbes acquired his knowledge of men. He had leisure to study books also, to which however he attached less importance. "If I had read," said he, "as much as some others, I should be as ignorant as they are." An intimate dependent on the great, he yet never seems to have felt the yoke of dependence. He ascribes to himself a constitutional timidity arising from the circumstances of his birth, but this was amply compensated by the intrepidity of his mind. He was one of the boldest, as well as most original of thinkers, fearlessly tracing his principles to their remotest consequences—indeed not always sufficiently considering what compensations their excesses admitted, or to what limitations they were subject. And so, of his opinions on many important subjects, there was scarcely one which escaped animadversion. Every young churchman militant, says Warburton, would try the temper of his blade on Hobbes' steel cap, and essay to controvert his opinions on religion. In almost every new publication in ethics and jurisprudence, says D. Stewart, a refutation of Hobbism appeared. Properly to estimate the merit of Hobbes as a thinker and discoverer, his writings should be read by the light of his age, and not of subsequent times. The result would be creditable to Hobbes. The nature and limits of this work preclude our giving a detailed account of his opinions. We can only notice a few of the most prominent in metaphysics and politics. Hobbes' philosophy is a tripos. He says—"Philosophandi corpus, homo, civis, continet omne genus." According to his psychology all knowledge is based on observation and experience of the senses, and some operation of the mind. "A man can have no thought representing anything not subject to sense." The *modus operandi* is this:—External objects make some motion, agitation, or alteration of the brain, or spirits, or some internal sense. No further explanation of the thinking faculty is essayed, and from this it would appear to be a passive or merely receptive faculty. Yet he says that as in vision, so also in conceptions that arise from the other senses, the subject of the inherence is not the object, but the *sentient;* that is, he denies as much as Bishop Berkeley intrinsic qualities of matter or species, visible and audible, though they may be called faculties or powers of bodies. When an object is removed we retain a relic of the motions made thereby; an image, whence Imagination, which he considers a term proper to one sense as well as another. He admits an internal or sixth sense (he calls it Remembrance) which takes notice of the recurrence of our conceptions. This is one office of the Reflection of Locke, and could not be simply empirical. He also says the brain can compose an imagination of divers things which appeared single in sense, and so frame a train of thoughts. And this approaches to the "complex ideas." His limited view of the province of mind has long been exploded as mere materialism. His ethical and political principles are so closely inverwoven that he has been often charged with making no natural distinction between right and wrong, apart from the arbitrary will of the civil magistrate His system proceeds from the principle of the equality of mankind by nature, antecedent to all law, human or divine; and it recognizes a principle in human nature of hostility between man and man. From the consequences of this, government is a resort dictated by natural or right reason; for peace cannot subsist without authority, and authority cannot subsist without force, which to be effectual must be sovereign and unlimited. Hobbes, however, does not assert that the sovereign's opinion is the test of morality or religion. In his "Dialogue" he affirms that the king of England who neglects the advice of his parliament, sins against God, although there be no earthly power to punish him. He also says in the same "Dialogue," "If pardoning be sin, neither king, nor parliament, nor any earthly power can do it." His real opinions seem to have been that the obligation of the law of nature on a man's conscience is eternal. But in case of any transgression of this law, to which a man has been forced by the power of the sovereign, the guilt of the sin is transferred to the latter—an argument often used in regard to compulsory oaths, and the like, without being deemed atheistical. It is, however, too lax; nor is Hobbes always consistent in maintaining it. With regard to the *experimentum crucis* of a state-command to deny Christ, Hobbes, in the "Leviathan," gives us to understand that he would excuse conformity as a thing occasionally proper. But in the "Behemoth" he says, "If the obedience due to civil rulers conflict with faith, the remedy is not to resist the prince, but to go to Christ by martyrdom." Hobbes was charged with atheism, but by the late Mr. Austin's dispassionate judgment he stands acquitted of the charge. Hobbes' creed was simple—that "Jesus was the Christ," involving the doctrine of Christ's divinity and resurrection. This was the act of internal faith. The other essential to salvation was obedience to God's laws. Other religious questions turned upon temporal conditions. He attributed much political and social evil to "unpleasing priests," stigmatizing pretty freely and equally the pope's "army of lusty bachelors," and the seditious preachers of presbyterian and roundhead faith and faction. That he would counsel the prince to allow a considerable "liberty of prophesying" is evident from what he says in the "Behemoth:"—"A state can command obedience, but convince no error nor alter the mind of those that believe they have the better reason. Suppression of doctrines does but unite and exasperate, that is, increase both the malice and power of them that have already heard them." His worthy testimony concerning the duty of the state to provide for the education of the people, should not pass unnoticed:—"Covetousness and ignorance will hold together till doomsday if better rules be not taken for the instruction of the common people both from reason and religion."—(*Dialogue.*) He would have copies of the statutes read and taught. Hobbes' style of writing is highly praised by the best judges. Mr. Austin calls his books "the most lucid and easy of profound and elaborate compositions," and Sir J. Macintosh says that "a permanent foundation of Hobbes' fame consists in his admirable style, which seems to be the very perfection of didactic language." Most of his treatises are in English, and among authors he was one of the first, and perhaps, with the exception of Locke, the most successful, in demonstrating the vast powers of that language in the treatment of abstruse subjects. Hobbes' works were printed at different times. A complete collection has been published by Sir W. Molesworth.—S. H. G.

HOBHOUSE, Sir Benjamin, Baronet, was the son of a merchant of Bristol, and born in that city in 1757. Educated at Bristol grammar-school and at Brazennose college, Oxford, he went to the bar, and published one or two legal and theological disquisitions. He entered the house of commons as member for Bletchingley in 1797, and voted in favour of Mr. (afterwards Lord) Grey's motion for parliamentary reform. He was secre-

tary of the board of control in the Addington administration, chairman of the committee of ways and means from 1805 onward, and first commissioner for investigating the debts of the nabob of the Carnatic, the last a post which he retained after his withdrawal from public life in 1818 up to his death. He was created a baronet in 1812, and died in 1831. At his death he was vice-president of the Literary Fund, as chairman of which association he had exerted himself conspicuously and usefully.—F. E.

HOBHOUSE, JOHN CAM, Baron Broughton of Broughton Gifford, county of Wilts, author and politician, was the son and heir of Sir Benjamin Hobhouse, Bart., and born at Redland, near Bristol, in 1786. Educated at Westminster school, he proceeded to Trinity college, Cambridge, where he formed what proved to be a lasting intimacy with Lord Byron, who made him one of his executors. A volume of verse which he published in 1809 included some poems by Lord Byron; and he accompanied the latter in the two years' tour on the continent and in the east, one of the results of which was Childe Harold. The tour was recorded by Mr. Hobhouse in "A Journey through Albania," which appeared in 1813, and a third edition of which was published in the year 1855. This work procured for him admission to the Royal Society in 1814, at the recommendation of the eminent geographer, Major Rennell. Another memorial of his connection with Byron is furnished in his "Historical Illustrations of the Fourth Canto of Childe Harold," apropos of which the poet wrote, "Hobhouse had more real knowledge of Rome and its environs than any Englishman who has been there since Gibbon." In 1815 he created some stir by the publication of "The Substance of some Letters written by an Englishman from Paris during the Last Reign of Napoleon," in which the author's sympathies and admiration for the fallen hero were frankly avowed, and the English ministers of the day sharply censured. Becoming more and more outspoken as a radical reformer, he published in 1819 a pamphlet entitled "A trifling mistake in Thomas Lord Erskine's recent pamphlet," containing some very strong reflections on the house of commons as then constituted. Their publication was voted in the December of 1819 a breach of privilege by the house, and the author of the pamphlet was committed to Newgate. He remained there till the dissolution of parliament in the following February, when he received the compensation of being returned to the house of commons as one of the members for Westminster, which he continued to represent till 1833. His name was now associated with Sir Francis Burdett's as that of an ardent champion of popular rights. After the accession of the whigs to power Sir John Cam Hobhouse (for he had succeeded to the baronetcy on the death of his father) was secretary at war from February, 1832, to April, 1833, Irish secretary in April and May, 1833, and chief commissioner of woods and forests in 1834. During Lord Melbourne's second premiership Sir John Cam Hobhouse was president of the board of control. Under his presidency the Affghan war occurred, and the conquest of the Punjaub was achieved. He occupied the same post in Lord John Russell's ministry from July, 1846, to February, 1852. He represented Nottingham from July, 1834, to 1847, and Harwich from 1848 to February, 1851, when he was raised to the peerage as Baron Broughton. He married in 1828 the youngest daughter of the seventh marquis of Tweeddale, and lost her by death in 1835. His lordship published in 1859 "Italy, remarks made in several visits from 1816 to 1854," of which work a revised edition, with an appendix, was subsequently published. He died on the 3rd of June, 1869.—F. E.

HOCCLEVE or OCCLEVE, THOMAS, an early English poet, of whom the little that is known is chiefly gleaned from his own writings. He was born probably about the year 1370, studied law at "Chestres inn by the Strande," where he resided, and was a writer to the privy seal for twenty years. It would seem that he was not free from the extravagance and dissipation of a court life; and we may presume from his poem, "De Regimine Principum," that he was not unknown to the young princes. In his earlier years he was a follower of Chaucer, and has left the only original portrait of his great master. Warton and Hallam both form a low, perhaps too low, an estimate, of Hoccleve's merits as a poet; but William Browne, who lived nearer to his own times, a poet himself, and well read in the poets that preceded him, quoting his "Story of Jonathan," speaks in high terms of his genius. The date and place of Hoccleve's death are not known.—J. F. W.

HOCHE, LAZARE, a celebrated French general, was born in 1768 at Montreuil, near Versailles, where his father was keeper of the royal staghounds. At the age of sixteen Hoche entered the army as a common soldier; but his talents, good behaviour, and diligence in studying the military sciences, soon raised him to the rank of a serjeant in the French guard. He subsequently entered the national guard, became a zealous supporter of republican principles, and having distinguished himself by his remarkable bravery and activity, he was made a general of brigade by Carnot in 1793. He exhibited peculiar skill and courage in assisting General Sonham in the defence of Dunkirk, when that city was besieged by the English army under the duke of York. He was shortly after appointed to the command of the army of the Moselle, and gained an important victory over the Austrians at Weissenburg, 26th and 27th December, 1793. Having had the misfortune to incur the displeasure of St. Just, he was recalled from his command and committed to prison, but was saved from the guillotine by the overthrow of Robespierre. About the close of 1794 Hoche was placed at the head of one of the three armies which were commissioned to suppress the royalist insurrection in La Vendèe. This difficult service called into action his talents as a statesman, as well as his military skill. He repressed with a firm hand the disorders, which, under the mismanagement of his predecessors, had sprung up among his own troops. He strove to gain the confidence of the Vendean priests, and the good-will of the peasantry, by treating them with clemency and good faith; and by his combined firmness and moderation, as well as by his skilful military tactics, he at length accomplished the difficult task of pacifying La Vendèe and Brittany. In 1795 Hoche defeated the Quiberon expedition; and in the following year he was appointed to the command of the expedition, which the directory destined for the invasion of Ireland. The fleet, consisting of forty-three vessels, having on board an army of fifteen thousand men, set sail from Brest on the 15th December, 1796, but was shattered by a storm; and the frigate which carried the general was separated from the rest of the squadron, and with difficulty regained the French coast. In 1797 Hoche was placed at the head of the army of the Sambre and the Meuse in the room of Jourdain, and was directed to attack the Austrians on the side of Germany, while Bonaparte was carrying on his first triumphant campaign in Italy. He defeated the enemy in several encounters, and was rapidly enclosing his opponent, General Kray, who must soon have fallen into his hands, when his victorious career was arrested by the news of the preliminary treaty which Bonaparte had concluded at Leoben with the Archduke Charles (19th April, 1797). In September following Hoche died, after a brief illness, at the early age of thirty-three. His death was popularly ascribed to poison, but apparently without any sufficient grounds. He was not only one of the most skilful generals of his day, but an honourable, upright man, and a sincere patriot.—J. T.

HODGES, NATHANIEL, an English physician, was educated at Westminster and Oxford. Having taken his degree he settled in London, where Bliss says that "he obtained a great name and practice among the citizens." During the terrible visitation of 1665, when most of the physicians retired to the country, Hodges, with another of his brethren, remained and visited the infected during the whole continuance of the plague. He died a debtor in Ludgate prison in 1684. He wrote an "Apology for the Profession and Professors of Physic;" and a "Historical Account of the Plague of London," in Latin, which was translated into English in 1720.—G. BL.

HODGES, WILLIAM, R.A., landscape painter, was born in London in 1774; was a pupil in Shipley's drawing-school, and afterwards of Richard Wilson. In 1772 he accompanied Captain Cook as draftsman on his second voyage round the world, and made the drawings which were published in the account of the voyage; he also painted several views of the South Sea islands for the board of admiralty. He then proceeded, under the patronage of Warren Hastings, to India, where he remained till 1784, having during his stay realized a moderate fortune. He published an account of his "Travels in India," with plates engraved in aquatint by himself. In 1787 he was elected member of the Royal Academy. Two or three years later, he made a journey in Russia, and on his return painted some large views of Russian scenery. Unfortunately he was tempted to engage in a banking establishment at Dartmouth, Devonshire, which failed, and he lost everything he possessed. The shock

was more than his health could sustain; he died, March 7, 1797. Hodges painted views with considerable fidelity; but he had little imagination. One of his poetical landscapes—he painted two or three for Boydell's Shakspeare gallery—"Jacques in the Forest," is well known by Middiman's engraving.—J. T–e.

HODGKINSON, Eaton, a distinguished mechanical philosopher and experimentalist, was born at Anderton, near Northwich, Cheshire, on the 26th of February, 1789. He was professor of the mechanical principles of engineering in University college, London. In 1841 he was elected a fellow of the Royal Society; he was a member of the Literary and Philosophical Society of Manchester, and of various other scientific bodies; and he was chosen as one of the vice-presidents of the British Association for the Advancement of Science, at their meeting in Manchester in 1861. His scientific labours consisted chiefly in making several long and elaborate series of experiments on the strength of the materials used in construction, especially timber and iron, and in deducing from those experiments laws of the highest interest and value, both theoretically and practically. He co operated with Mr. Fairbairn in making experiments on the strength of wrought-iron, with a view to the erection of the Britannia bridge; and he was one of the commissioners who, in 1849, prepared the well-known report on the Application of Iron to Railway Structures. Amongst the discoveries to which the researches of Professor Hodgkinson led him, the following may be considered the most important:—The great differences that exist between the resistance of the same substance to tearing and crushing, and the general law, that in granular materials, such as stone and cast-iron, the resistance to crushing greatly exceeds the tenacity, while in fibrous materials, such as wrought-iron and timber, the tenacity greatly exceeds the resistance to crushing; the principles of the best form and proportions for cast-iron beams; and the laws of the resistance of long and short columns to pressure. The improved practical rules to which these discoveries have led have been followed by engineers all over the world, in designing structures of iron, with most advantageous results. Mr. Hodgkinson's researches may be found in detail in various volumes of the Philosophical Transactions and Manchester Transactions, and in a condensed form in the second part of a treatise on the strength of cast-iron (of which the first part was written by Tredgold), and in the report already referred to. He died on the 18th of June, 1861.—R.

HODY, Humphrey, born at Odcombe, January 1, 1659; entered Wadham college, Oxford, of which he was M.A. in 1682, and fellow in 1684, when he published his first work, a "Latin Dissertation against Aristeas' Account of the Septuagint." He maintained that the narrative in question was a Jewish forgery designed to add authority to the Greek version. Vossius was much annoyed by it, and injured himself by abusing the young man from Oxford, as he called him. In 1689 Hody wrote a preface to the Historia Chronica of John Malela. In 1689 Bishop Stillingfleet chose Hody for his chaplain, and he now entered the arena of controversy, by publishing his "Unreasonableness of Separation from the New Bishops;" that is, of those who had been appointed to succeed the nonjurors. Henry Dodwell had till now been Hody's friend, but replied to him in a Vindication of the deprived bishops. In 1693 Hody answered Dodwell and others in his "Case of Sees Vacant by an unjust or uncanonical deprivation stated," &c. It should be observed that Hody's "Unreasonableness of Separation" was a translation from the Greek of Nicephorus. Dodwell wrote a Defence of the Vindication; but it does not appear that Hody pushed the controversy any further. He was chaplain to Archbishops Tillotson and Tenison, by whom he was presented to the living of Chort, near Canterbury, which he exchanged for one in London. These were his reward for defending the principles of the party in power against the nonjurors, against whom also, by Tenison's direction in 1696, he wrote his "Animadversions on Two Pamphlets, lately published by Mr. Collier," &c. This was Jeremy Collier, who had attended Friend and Perkins when brought to the scaffold for a design upon the life of King William. In 1698 Hody was made regius professor of Greek at Oxford, and in 1704 archdeacon of Oxford. When the controversy on the subject of convocation was resuscitated, Hody published in 1701 a "History of English Councils and Convocations, and of the clergy's sitting in parliament; in which also is comprehended the history of parliaments, with an account of our ancient laws." Besides the works already named, he published in 1704, that by which he is perhaps best known, "De Bibliorum Textibus originalibus, versionibus Græcis et Latina Vulgata, libri iv." This included a republication of his first work, and a reply to the animadversions of Vossius. In 1694 he published a treatise on the resurrection of the same body. He left in manuscript a work on the lives and writings of the illustrious Greeks who came to Europe, and revived in the west the study of Grecian literature. This was published in 1742 in Latin by Dr. Jebb. Hody died January 20, 1706, and was buried in the chapel of Wadham college. In this college he founded ten scholarships of ten pounds each for the encouragement of Greek and Hebrew studies. The services he rendered to the cause of biblical literature by his work "De Textibus," were considerable.—B. H. C.

HOE, Matthias von Hohenegg, was born of a noble Austrian family at Vienna in 1580. Having chosen the protestant church for his profession, he commenced his studies at Wittenberg in 1597, where he distinguished himself very highly by his talents and close application to study in all the three faculties of arts, theology, and law. As soon as he took his master's degree he began to give lectures in arts, and had soon an audience of two hundred students. On taking orders he became eminent as a preacher, and was soon after appointed by Elector Christian II. one of his court chaplains. Possessing in a high degree the art of ingratiating himself with princes, he speedily became the chief favourite of the elector, who often placed him beside himself at table, and made him repeated presents of money. He became superintendent of Plauen, and soon afterwards director of the evangelical states of Bohemia. But having bound himself on his leaving Saxony to enter upon this office, to return again at the call of the elector, he was recalled in 1612 to occupy the high position of first court preacher at Dresden, in the service of Elector John George I., a weak prince —"the beer-swiller," as the people called him—over whom he acquired immense influence; and in this position he continued till his death. It was to this prince that the Bohemian crown was first offered before it was accepted by the unfortunate Elector Palatine Frederick V. Saxony became deeply engaged in the troubles of the Thirty Years' war, and her political jealousy of Frederick, as well as her fanatical hatred of the Calvinists, impelled her into an unnatural alliance with the Austrians and the jesuits. Hoe was largely responsible for this error and crime. The elector consulted him, as his "spiritual oracle," as to the side he should take in the strife, and it was by his advice that he resolved to take part with the emperor against his fellow-protestants. Hoe was also accused of having received large bribes from the Austrians for his treacherous services—an accusation which is justified by his own letters, and is confirmed by the fact that he lived and died in great wealth. His career is a melancholy illustration of the virulence of the *odium theologicum*. He hated the Calvinistic branch of the protestant church so violently, that rather than use his influence on its side, he sold himself to the common enemy both of Lutheranism and Calvinism, and shared largely in the guilt of involving both his church and country in the horrors of a protracted war.—P. L.

* HOEFER, J. Ch. Ferdinand, an eminent French writer, but a native of Germany, was born April 21, 1811. He studied first at his native village, and afterwards at Rudolstadt. Being intended for the church, he applied himself to the Latin, Greek, and Hebrew, as well as modern languages. At the close of his course he set out for England, and was shipwrecked on the coast of East Friesland, destitute of everything. Having been relieved by the duke of Oldenburg, he traversed Holland and Belgium, and entered France, where he joined the army as a volunteer, and in 1830 was ordered to embark for the Morea. His Greek experiences were so discouraging, that in 1831 he embraced the permission to retire from the service, and, after suffering many hardships and perils, succeeded in reaching France, where he set up as a teacher. His first important work was a French version of Kant's Critique of Pure Reason, which he undertook at the request of Burnouf, who invited him to Paris, and made him his secretary. Having resolved upon the medical profession, he studied at the jardin des plantes, the college de France, and the Sorbonne. Hoefer took his degree as doctor of medicine, and in 1841 commenced practice in Paris. In 1843 the French government employed him on a mission to investigate the teaching and practice of medicine in Germany. His report appeared in the *Moniteur* in 1844. This was followed by a similar

mission as to the method of teaching rural economy in Germany. His separate works are on many subjects, and he has written numerous memoirs and articles. He is chief editor of the Nouvelle Biographie Générale, now in course of publication, from which we have gathered the above details.—B. H. C.

HOELDERLIN, Johann Christian Friedrich, a German poet, was born 29th March, 1770, at Lauffen, Wurtemberg, and died at Tübingen, 7th June, 1843. After studying theology at Tübingen, he became private tutor at Frankfort-on-the-Maine, where an unhappy passion for the mother of his pupils so powerfully acted upon his mind, that he gradually sank into a state of lunacy, from which he never recovered. His lyric poems will always be classed with the best in German literature; and his "Hyperion," though written while he was on the verge of insanity, bears ample testimony to his genius.—K. E.

HOELTY, Ludwig Heinrich Christoph, a German lyric poet, was born at Mariensee, near Hanover, 1st September, 1748, and died prematurely at Hanover, 1st September, 1776. While a student at Göttingen he became one of the founders of the celebrated Hainbund. His poems, distinguished particularly by the sweetness and melody of their rhythms, are all sentimental, and pervaded by a pleasing melancholy. Hoelty was also a zealous student of English literature, and published, among others, translations of Hurd's Moral and Political Dialogues, and of the earl of Shaftesbury's works.—K. E.

HOERBERG, Peter, a distinguished Swedish painter and engraver, was born in the village of Småland in 1746. Hoerberg, who was brought up as a shepherd, was a man of great energy, and made a painter of himself almost unaided. He was married at the age of twenty-two, and had such determination to succeed that, even in his thirty-eighth year, he entered the academy of Stockholm as a student, and distinguished himself by the rapid progress he made. He became a member of the academy in 1797, and was appointed historical painter to the king. His works, mostly religious, are very numerous, and are full of energy; they have the stamp of a self-taught painter—vigorous in character, but without technical refinement of execution. Hoerberg died in 1816; his autobiography was published at Upsala in 1817. Sweden possesses no less than eighty-two altar-pieces by him.—R. N. W.

HOESCHEL or HŒSCHELIUS, David, an eminent Greek and Latin scholar, editor, and critic, was born in 1556 at Augsburg. He spent his life in the study of the classics, and few or none have surpassed him in zeal, diligence, and ability. As a translator into Latin from the Greek, he stands very high. He gave to the world many works by Greek and Latin authors, in editions which even now are worthy of commendation. His literary labours extended over thirty years, and his publications are about as numerous.—B. H. C.

HOFER, Andrew, famous as the leader of one of those movements which have rather a poetical interest than a historical importance, was born at Saint Leonard in the valley of Passey, Tyrol, on the 22nd November, 1767. He was the son of an innkeeper, and succeeded to his father's business. There are no remarkable or romantic incidents in Hofer's early years. Besides being an innkeeper, he frequently travelled through the districts bordering on Lake Garda, as a dealer in wine and horses. At the first collision between the despotic powers and revolutionary France, Hofer led a company of Tyrolese sharpshooters against the French; and on various subsequent occasions he showed a zealous and active hatred to them or their allies. It was not, however, till 1809 that he achieved more than a local reputation. This was Napoleon's culminating year: it was crowned by the grand victory at Wagram. One of the most incompetent of the Austrian generals was the Archduke John, who lost against Moreau in 1800 the decisive battle of Hohenlinden. Wishing to make the world forget his former incapacity he, aided by Baron Hormayr, organized shortly before the terrible conflict at Wagram an extensive insurrection in Tyrol. Less through his military talents, or through anything very heroic in his character, than through his popular qualities and undeniable courage, Hofer became the general of the insurgents and the idol of the people. His success for a season was rapid and striking. A few days sufficed to clear Tyrol of the foe. The French and Bavarians were beaten at every point. But these splendid results of enthusiasm, rather than of skill, were rendered vain by the triumphs of Napoleon and the defeat of the Archduke John by the viceroy of Italy, Eugène de Beauharnais. The peace of Vienna left Hofer, who had assumed both the civil and military administration of Tyrol, to his own resources. Meanly, ungratefully, we might almost say treacherously, the Austrians had unconditionally surrendered a province which had defended their cause with admirable valour and patriotism. In their fierce indignation the Tyrolese would have been glad to continue the contest alone. But he who by his stupendous strategy had crushed the half million of troops with which the able Archduke Charles had begun the campaign, was not to be hindered in his mighty march by a handful of brave mountaineers. Resistance was useless, and Hofer wrote to the viceroy of Italy professing to submit. Hearing, however, that the Austrians were once more in the field, he again raised the banner of revolt. But this time the population did not respond to his call; he could gather round him only a few desperate bands, which it was easy to disperse. It was the middle of winter. Hofer sought a hiding-place among the loneliest of the icy peaks. He was betrayed by a priest called Donay, who had formerly been his friend, and who revealed to the French the name of the person who conveyed food to Hofer. Either by bribes or threats this man was induced to guide the French soldiers to Hofer's retreat. The Tyrolese warrior was taken to Mantua and tried by a court-martial, which pronounced by a majority against the punishment of death. Nevertheless, Eugène de Beauharnais sent an order for the immediate execution of Hofer, and on the 20th February he was shot. He died with the same courage that he had displayed in many a bloody fight. Though Hofer had been guilty of bad faith toward the viceroy of Italy, yet a more magnanimous man than the latter would readily have pardoned him. Austria, which might have saved Hofer, was content with paying honours to his memory. A statue of him adorns Innspruck, where he is buried. Gifts and titles were conferred on his family. The current notion respecting Hofer is by no means correct. His portrait offers us a jovial, good-humoured face, through which small light of intelligence gleams. Yet by whomsoever shown, the spirit of disinterested sacrifice is immortally beautiful; and far be it from us to lessen the love and the reverence for Hofer.—W. M–l.

* HOFFMANN, August Heinrich, generally called Von Fallersleben, after his birthplace, a distinguished German poet and litterateur, was born 2nd April, 1798. He studied at Göttingen and Bonn, and in 1830 was appointed professor of the German language and literature at Breslau. The publication of his "Unpolitical Songs" led to his dismission in 1842, and for several years made him a homeless wanderer, until in 1849 he married and settled first at Neuwied and then at Weimar, whence in 1860 he was called to Corvey in the capacity of librarian. Besides several volumes of most popular songs, Hoffmann has published a great number of valuable editions and dissertations on subjects of old German literature, which he has greatly enriched by important discoveries made in the principal libraries of Germany and Belgium. We only mention his "Monumenta Elnonensia;" his "Reineke Vos;" his "Horæ Belgicæ," 10 vols.; his "Deutsche Philologie im Grundriss;" and his "Fundgruben für Geschichte deutscher Sprache und Literatur," 2 vols.—K. E.

* HOFFMANN, Charles Fenno, an American poet and miscellaneous prose writer, is the son of the late Judge Hoffmann of New York, where he was born in 1806. Going to the bar, he practised for three years at New York, and became one of the editors of the *New York American*. In 1833 he made a tour to the prairies for his health, and a series of descriptive letters which he sent to the *American* were collected in 1834, and published as "A Winter in the West," with success both in the states and in England. It was followed in 1837 by "Wild Scenes in the Forest and the Prairie," and by the romance of "Greysloe." In 1833 the *Knickerbocker Magazine* was commenced under his editorship, one of very brief duration. He was afterwards connected with the *American Monthly Magazine*, and for a time engaged in editing the *New York Mirror*—to the former he contributed his novel of "Vanderlyn." The first collection of his writings in verse was published in 1842 as "The Vigil of Faith, and other poems," followed in 1844 by a second volume of poetry, "Borrowed Notes for Home Circulation." In 1846–47 he edited for eighteen months the *New York Literary World;* and after retiring from the editorship, he contributed a series of papers, "Sketches of Society," the most popular of his compositions. In 1849 his literary career was interrupted by an attack of mental disease.—F. E.

HOFFMANN, Christian Gottfried, a German jurisconsult, born 8th November, 1692, in Lusatia; studied law at Leipsic, where he entered in 1711, and became professor in 1718. In 1723 he removed to a professorship at Frankfort-on-the-Oder. He died in 1735, leaving many valuable works in German and Latin, mostly on ancient and modern law, with which he was profoundly acquainted.—B. H. C.

HOFFMAN, Daniel, a Lutheran divine, who was superintendant and professor at Helmstädt, and a celebrated controvertialist at the close of the sixteenth century. He maintained that the light of reason was opposed to religion, and that to cultivate the understanding by the study of philosophy was only to promote hostility to the faith. Several professors acting in concert attempted to correct his views in a private conference, but this only increased his obstinacy, and an exceedingly acrimonious controversy ensued. The court now thought it necessary to interfere, and appointed some persons to act as umpires of the dispute. Finally Hoffman was obliged to make a public recantation and acknowledge the utility of philosophy. He afterwards wrote against Beza on the eucharist, and a dispute which he had with Hunnius, ended in 1593 in his being threatened with excommunication. He died at Helmstädt in 1611.—J. B–r.

HOFFMANN, Ernst Theodor Amadeus, a musician, writer on music, novelist, painter, and jurist, was born at Königsberg, 24th January, 1776, and died at Berlin, 24th July, 1822. The life of this extraordinary man is a romance as wild as the most fanciful of his own fictions. His remarkable and various talents were so squandered, that neither the world nor himself derived the advantage from them which they ought to have yielded. Podbielsky, an esteemed organist, was his chief musical instructor, under whom he obtained considerable skill as a pianist; he studied law in the university of Königsberg, and devoted as much attention to painting and to modern languages. To check the extreme dissipation of his youth, he was sent in 1796 to complete his legal studies under a relation at Glogau; he went thence to Berlin, obtained the appointment of assessor at Posen in 1800, which he lost in consequence of his caricaturing all the government officials of the town; had another forensic engagement at Plozk in 1802, and another at Warsaw in 1803. Here he devoted his leisure to the study of musical composition; and besides writing several works which were not produced in public, brought out his first opera. The more steady course which he was now following was interrupted by the French war and the consequent derangement of public affairs in 1806. Hoffmann then passed two years at Berlin in the greatest indigence, supporting himself chiefly by teaching music. His affairs appeared to brighten in 1808, when he was engaged to be music director of a new theatre at Bamberg; he fetched his wife therefore from Posen, where during his poverty she had stayed with her family; but on arriving at Bamberg he found the scheme was abandoned on which he had depended for support. In this dilemma he applied to be engaged to furnish articles for the *Musikalische Zeitschrift*, sending a requiem of his composition to the publishers in Leipsic, as a proof of his fitness to write on musical subjects. His application was granted, and the papers he wrote are regarded as some of the most intelligent essays upon music that have ever been produced. The æsthetical analysis of Beethoven's C minor symphony is one of the most remarkable among these. In 1810 Hoffmann obtained a veritable appointment as music director, coupled with that of scene painter, at the Bamberg theatre; and in 1812 he was similarly engaged in a company that performed alternately at Dresden and Leipsic. An account of his privations in consequence of the bombardment of Dresden and the battle of Leipsic, might pass for a romance. Through the worst of these vicissitudes his whimsical humour never forsook him, and he supported himself and his wife, miserably enough indeed, by drawing caricatures of Napoleon and his soldiers, which had general circulation throughout Germany. When he had reached almost the point of starvation, the Prince von Hardenberg, who had already befriended him, procured him a councillorship in Berlin, upon which he entered in 1814, and he held it till his death. As soon as he was settled in the Prussian capital he produced his opera of "Undine," which he had composed at Leipsic, and of which La Motte Fouqué, author of the romance on which it is founded, wrote the libretto for him. The criticism of C. M. von Weber is sufficient testimony of the singular merit of this remarkable work, his comments on the characteristics of which might so appropriately be applied to his own Freischütz, that one might almost suppose "Undine" had prompted the conception of this genuine masterpiece. Hoffmann published his celebrated "Phantasiestüke" at Bamberg, with a preface by Jean Paul, whose style is said to be imitated in these spirited tales and essays, but who sincerely admired them. The collected literary works of our versatile author were printed at Stuttgart in 18 vols. in 1827. Not one of his many operas has been printed complete, and his numerous detached musical compositions have never been collected.—G. A. M.

HOFFMAN, François Benoit, the son of an officer in the Austrian service, was born at Nancy in 1760. A painful stammer prevented him from going to the bar, and he ultimately came to Paris and devoted himself to literary work. Several of his dramas and operas obtained much success; but his highest triumphs were obtained as a journalist. His critical articles in the *Journal des Débats* displayed erudition without pedantry, and wit without affectation. Of a manly and independent character, and almost morbidly conscientious in his work, he held himself aloof from literary society that his judgment of the author might not be biassed by his liking for the man. In 1828 he died very suddenly, while seated by his fireside. His works were published in ten volumes after his death.—W. J. P.

HOFFMANN, Friedrich, a celebrated German physician, was born at Halle in Saxony in 1660, and was descended from a family engaged for two centuries in the practice of medicine. His father made him commence his studies by teaching him mathematics, a science to which young Hoffmann always attributed his success in the study of medicine. At the age of fifteen he lost both his parents, and shortly afterwards became deprived, through a fire, of the little property left him. Undismayed, however, he prosecuted his studies, and in 1678 went to Jena to study medicine. Having a decided taste for chemistry, he repaired in 1680 to Erfurt, to which place he was attracted by the fame, as a chemist, of Gaspard Cramer. In this science he made such progress as speedily procured him a high reputation as a practical chemist, and a crowd of pupils to the lectures which he commenced on his return to Jena to receive the degree of M.D. After practising for two years at Minden in Westphalia, and after having made a journey into Holland and to England, he repaired to Halberstadt, where he married. In 1693 Frederick, third elector of Brandenburg and afterwards king of Prussia, having just founded the university of Halle, named Hoffmann primarius professor of medicine. He composed the statutes of the university, and was intrusted with the selecting of his colleagues. His fame soon spread throughout Europe, and he was elected into the academies of St. Petersburg and Berlin, and the Royal Society of London. Solicited by the king to fix his abode at Berlin and attach himself to the court, he repaired thither, and spent three years in that capital. Disgusted, however, by some envious attacks made upon him by less successful rivals, and finding the life of a courtier unfavourable to the prosecution of his studies, he left Berlin, remarking, "In aulis est splendida miseria; imo omnis aularum ratio liberalibus ingeniis est inimicissima." He returned to Halle to his favourite occupations, and there he remained, with the exception of several visits to court, till his death, which took place on the 12th November, 1742. As a practitioner and teacher Hoffmann enjoyed a celebrity only second to the illustrious Boerhaave, who contemporaneously occupied the chair of medicine at Leyden. As an author he was well known and esteemed throughout Europe, though it was only at sixty years of age that he commenced his great work, "Medicina Rationalis Systematica," a work published in nine quarto volumes, and which occupied him twenty years. Before his death his voluminous works were collected, and published in eleven folio volumes. These contain an immense mass of practical information. The humoral pathology then prevailed in the schools, which ascribed all diseases primarily to a morbid condition of the fluids; but Hoffmann set himself to demonstrate that the solids were more often the primary seat of disease than the fluids. His theory has long ceased to be studied; but it had great effect at the time, and Cullen did not hesitate to acknowledge that his own doctrines were founded upon it. As a disputant upon controverted subjects, Hoffmann never exceeded the bounds of politeness, while his urbanity and skill as a practitioner obtained for him an immense reputation, great wealth, and titles of honour. Haller asserts that he amassed a

great deal of money by various nostrums which he vended, and which he kept secret. One of these is still known as "Hoffmann's Anodyne liquor." To him we are indebted for making known the virtues of the Seidlitz waters, and the knowledge of the salts contained in them. Hoffmann's practice towards the end of his long career was extremely simple. He was in the habit of saying that a few simple well-chosen remedies were of far more value than the most recherché chemical preparations. To such of his patients as expressed themselves anxious to avoid disease, he used to exclaim—"If you wish to preserve your health, avoid doctors and medicines."—W. B–d.

HOFFMANN, Johann Moritz, a German botanist and physician, son of Moritz Hoffmann, born at Altdorf in 1653, and died at Anspach in 1727. He studied medicine at Altdorf, Frankfort-on-the-Oder, and Padua. He afterwards occupied in succession the chairs of anatomy, chemistry, and botany, in the university of Altdorf. In 1713 he became physician to the prince of Anspach. For six years before his death he filled the office of president of the Societas Naturæ Curiosorum. He published "Anatomical, Physiological, and Pathological Observations," besides "Elements of Chemistry" and a "Catalogue of Medicinal Plants in the Altdorf garden," in continuation of that published by his father.—J. H. B.

HOFFMANN, Moritz, a German botanist and physician, was born at Furstenwald in 1622, and died at Altdorf in 1698. Professor Nässler took an interest in him after the death of his parents, and sent him to Padua to prosecute his medical studies. He afterwards became professor of anatomy at Altdorf, and published works both on anatomy and botany. Among these may be noticed, "Synopsis Institutionum Anatomiæ," and a "Catalogue of the Medicinal Plants in the Altdorf garden."—J. H. B.

HOFFMANOWA, Klementyna, a celebrated Polish authoress, was born at Warsaw on the 23rd November, 1798. Her maiden name was Tanska. She received an excellent education; and when about twenty years old, she seems to have been roused to a patriotic sense of the importance of cultivating her native language, which was at that time greatly neglected. The second work she published in 1819, called "Pamiatka" (Memorial of a Good Mother), raised her at once to fame. It was followed by other productions that still further increased her reputation. In 1829 she married, and was thenceforth known as Klementyna Hoffmanowa, her husband's name being Hoffman. After the suppression of the Polish insurrection of 1830, in which she and her husband were involved, they escaped to France, and settled permanently at Paris. There Klementyna Hoffmanowa died on the 20th September, 1845. Her works, which are voluminous, are conspicuous for their national character, their instructive tendency, and their agreeable style. She has been termed not inappropriately the "Polish Miss Edgeworth."—J. J.

HOFLAND, Mrs. Barbara, an amiable and ingenious writer of tales for the young, was born in Sheffield in 1770. Her father, Mr. Robert Wreaks, was a manufacturer of that town. Losing her parents early, little Barbara was educated by an aunt, who discerned and developed her natural talents. At the age of twenty-six she married Mr. Hoole, a man of business in her native place; but after two years of genuine domestic happiness she was left a widow with an infant son. This bereavement was followed by the almost entire failure of her pecuniary resources. Pressing need determined her to publish some poems, written in more prosperous days. The sale of the work was zealously promoted by her friends, and enabled her to establish a school at Harrowgate. In the intervals of her professional duties she wrote and published several small works, which enjoyed considerable popularity. After ten years of widowhood she married, against the advice of her friends, Mr. Hofland the artist. The marriage proved fruitful of anything but happiness; and on her removal to London in 1809, she applied herself with new ardour to her literary labours. Her first publication after settling in the metropolis, a tale entitled "The Daughter-in-law," was extremely successful, and procured from Queen Charlotte a promise to become the patroness of Mrs. Hofland's next work. Accordingly a novel in four volumes, entitled "Emily," was published by her in 1813, and dedicated to the queen. But her fame was most widely spread, and will be most permanently maintained, by a shorter production of the same year, entitled "The Son of a Genius," the details of which, referring to the painful events in a struggling artist's life, were doubtless drawn in some measure from her personal experience. It was declared by both Mr. and Miss Edgeworth, that "no book had done so much good in Ireland, as it was particularly suited to correct the improvident character of the Irish people." The story was translated into many foreign languages, and is as much a favourite in America as in England. Mrs. Hofland continued writing for the remainder of her prolonged life; and is the acknowledged author of seventy works, of which it has been computed three hundred thousand copies have been circulated in England alone. For a list of them see the London catalogue and the *Gentleman's Magazine* for January, 1845. She survived her son, the Rev. Mr. Hoole, eleven years, and her husband, Mr. Hofland, two years, dying on the 9th of November, 1844. The defect of her writings is a certain want of reality in the personages she pourtrays; the glow of romance which is spread over them, and which colours the scenes they enact, leaves on the mind of the reader an impression of artificiality.—R. H.

HOFLAND, Thomas Christopher, landscape painter, was the son of a cotton manufacturer at Worksop, Nottinghamshire, where he was born, December 25, 1777. Owing to family reverses, young Hofland was compelled, when about eighteen, to turn his talent for art to account, and for some years he taught drawing in London and Derby. In 1808 he married Mrs. Hoole.—(See the preceding memoir.) About 1811 he removed to London, and for some time depended mainly on the sale of copies of the works of the great landscape painters exhibited at the British Institution, and the profits of his wife's literary labours. But a couple of small landscapes, exhibited at the Royal Academy in 1812, and still more a large "Storm off the coast of Scarborough," to which in 1814 the directors of the British Institution awarded the premium of a hundred guineas, and which was purchased by the marquis of Stafford, attracted attention to his merits, and permitted him to follow the bent of his original genius. His career might henceforth have been smooth, if not highly prosperous; but the duke of Marlborough, known by his bibliographical and building eccentricities, employed him to prepare a magnificently illustrated account of his seat at White Knights—the painter to design the plates, and his wife to write the descriptions. Unfortunately he had likewise to make the arrangements with the engravers and others, and the result was that he was left, not only without remuneration for his own and his wife's labour, but responsible to the engravers for theirs. He thus found himself burdened with a heavy load of debt, which it took him years to remove; ultimately, however, the whole was honourably discharged. During these years Hofland remained in London, diligently engaged in producing pictures of a size and kind that met with a ready sale. No English painter has ever more happily rendered the gentle placid beauties of external nature; though the grander physical features, or the more impressive or evanescent atmospheric phenomena, he neglected to represent. Hofland was one of the original founders of the Society of British Artists, and most of his pictures were exhibited in its gallery; but he also usually sent one or more works to the Royal Academy exhibitions. In 1840 he visited Italy, and after his return painted several small pictures from sketches made at Herculaneum, Pompeii, and the beautiful country around. But a low fever contracted during his Italian tour clung to him in England; and after protracted suffering, he died at Leamington, January 3, 1843. Hofland was also an angler, and he gave to the world the results of his experience with rod and pencil in a very prettily illustrated "British Angler's Manual," 8vo, 1839.—J. T–e.

*HOFMANN, August Wilhelm, Ph.D., was born in Giessen, April 8, 1818. Having been assistant to Liebig in the laboratory at Giessen, he became in 1845 extraordinary professor of chemistry in the university of Bonn. Three years afterwards he was appointed professor in the Royal College of Chemistry in London. He is best known for his brilliant researches on the compound ammonias. The first of these bodies was discovered in 1848 by Weertz, who distilled the cyanic ethers with caustic potash and obtained some most remarkable compounds bearing the closest resemblance to common ammonia, but containing one equivalent of an organic radical in place of one equivalent of hydrogen. Next year Hofmann arrived at the same bodies by a different path. He found that ammonia can be made to unite with an iodide of an alcohol-radical, and that the compounds so obtained yield organic bases when distilled with caustic alkalis Continuing his experiments in this direction during that and the following years, he obtained most important results. Among

a number of papers of more or less value published by him we notice one on a gas furnace for organic analysis. Hofmann was made a F.R.S., London, in 1851.—J. A. W.

HOFMANNSWALDAU, Christian Hofmann von, one of the founders of the second Silesian school of poets, was born at Breslau, 25th December, 1618, and died April 8, 1679. He was educated at Dantzic and Leyden, travelled through the western part of Europe, and after his return occupied a high position in his native town. His poems are in the very worst taste—bombastic and full of licentiousness. He also translated the Heroids of Marini and the Pastor Fido of Guarini. Complete works, edited by Neukirch, 7 vols., 1695–1725.—K. E.

* HOFMEISTER, William, an eminent German botanist, who has devoted his attention chiefly to vegetable physiology. He has specially studied the development of the embryo, and has written several valuable papers on that subject, which are printed in the Transactions of the Royal Society of Sciences of Saxony. His most elaborate work is on the reproductive organs of Lycopodiaceæ, and on the embryology of Coniferæ. In all his writings Hofmeister has displayed an intimate knowledge of physiology, and a great power of microscopical research.—J. H. B.

HOGAN, John, Irish sculptor, was born at Tallow, county of Waterford, in October, 1800; was for a time in a solicitor's office; but in 1814 was transferred to that of Sir Thomas Deane, the distinguished architect. Here he remained till his twenty-second year, but, during the latter part of his term, devoted his attention exclusively to architectural sculpture, and with so much success that he at once received a commission to carve a series of above forty figures for a Roman catholic chapel, and a statue for the Mall in Cork. His talent gained him friends who enabled him to go to Rome, where, from 1823 to 1829, he pursued his studies with great diligence. Whilst at Rome he executed several poetic designs of a very high order, especially an exquisite statue of "Eve after her expulsion from Paradise, contemplating a dead dove," which was purchased by Earl de Tabley; and a "Drunken Faun," which was enthusiastically praised by Thorwaldsen. Returning to Ireland, he settled in Dublin, and was thenceforward chiefly engaged on ecclesiastical and monumental works for Roman catholic churches, and portrait statues and busts of distinguished Irishmen; of which those of Lord Cloncurry, Daniel O'Connell (in the Dublin exchange), and Father Mathew, are well known examples. He died, March 27, 1857, leaving a wife and eleven children but ill provided for. John Hogan was undoubtedly one of the best sculptors Ireland has produced; and if his later works scarcely bore out the remarkable promise of his early poetic productions, it is explained by the fact that he was compelled to produce works in which originality was hardly possible, and imagination would have been out of place.—J. T-e.

* HOGARTH, George, musical critic and historian of music, is the son of a wealthy Berwickshire farmer, and was born about 1796. He became a writer to the signet in Edinburgh, and his sister was married to James Ballantyne, one of Sir Walter Scott's Ballantynes. He figures in Lockhart's Life of Scott as one of the circle which made up the symposia in St. John Street of the Modern Athens, where Sir Walter often partook of the hospitality of his publisher and partner. At the gravest crisis of Scott's life, he is described in the same work as availing himself of Mr. Hogarth's counsel. With a strong taste for a knowledge of music, its history and literature, Mr. Hogarth gave up the practice of law at Edinburgh, and removing to London was for a long period musical critic of the *Morning Chronicle*. In 1835 he published "Musical History, Biography, and Criticism," followed in 1838 by "Memoirs of the Musical Drama." A new and expanded edition of this work appeared in 1851 with the new title, "Memoirs of the Opera—Italy, France, Germany, and England." When the *Daily News* was founded, with Mr. Charles Dickens for editor, Mr. Hogarth, his father-in-law, became its musical critic.—F. E.

HOGARTH, William, the celebrated satirist and painter, was born in the parish of St. Bartholomew, London, on the 10th of December, 1697. His father, originally a schoolmaster of Westmoreland, was then established in London as a printer's reader or corrector of the press. The son was apprenticed at an early age to Ellis Gamble, a silversmith, who had a shop in Cranbourn Alley, Leicester Square, and Hogarth was brought up as an engraver of crests and ciphers on metal. In 1718, however, when the term of his apprenticeship had expired, he forsook silver-engraving for the higher branch of the art on copper, and procured from the booksellers more congenial employment. His first known illustrations are the twelve small plates executed for Butler's Hudibras in 1726, which have been copied for subsequent editions of that poem; and though Hogarth engraved many book-prints about this time, he found engraving such a miserable profession that he got sometimes for his plates a very little more than the value of the copper; he therefore adopted portrait-painting as his main support. In this branch of art he did much better; he ventured to take a wife in 1730, and married the only daughter of Sir James Thornhill the painter, in spite of her father's opposition. His marriage seems to have acted as a great stimulus to his exertions, for in a very few years, from an obscure engraver we find him developed into an excellent painter, without a rival in his own satirical sphere, and with few equals in the mere technical manipulations of his art. Of his several moral series of excellent pictures, produced from 1734 to 1744 inclusive, the most admirable is now in the National gallery, known as the "Marriage à la Mode," in six scenes. They were sold by auction by Hogarth in 1750, when, to the painter's extreme disappointment, only one bidder appeared. To him the pictures were knocked down at 110 guineas; the frames alone had cost the painter 24 guineas. They were in 1797 bought for £1381 by Mr. Angerstein, with whose collection they were purchased by the nation in 1824. The nation possesses also an excellent specimen of Hogarth's portrait-painting in the picture of himself and his dog Trump, executed in 1745, which formed likewise one of the Angerstein collection; it was bought by Mr. Angerstein after the death of Mrs. Hogarth in 1789. Another very good portrait by Hogarth is that of Captain Coram at the Foundling hospital. Of his pictures, the "Rake's Progress" and the "Harlot's Progress" are, like nearly all his other works, well known from prints. In 1753 he appeared as an author. "The Analysis of Beauty, written with a view of fixing the fluctuating ideas of taste," was published in that year. In 1757 he was appointed sergeant painter to the king. He died at his house in Leicester Square, October 26, 1764, and was buried in a vault at Chiswick, where he had a villa in which he generally resided in the summer. "Hogarth," says Walpole, "resembles Butler; but his subjects are more universal, and amidst all his pleasantry he observes the true end of comedy—reformation." There is always a moral to his pictures. Sometimes he rose to tragedy, not in the catastrophe of kings and heroes, but in marking how vice conducts insensibly and incidentally to misery and shame. He warns against encouraging cruelty and idleness in young minds, and discerns how the different vices of the great and vulgar lead by various paths to the same unhappiness." There are several sets of Hogarth's works published, but most are copies. The best original set is that sold by the Boydells after the death of Mrs. Hogarth, in one hundred and ten plates.—(Walpole, Nichols, Ireland, &c.)—R. N. W.

HOGG, James, a Scottish poet, generally known by his poetical name of "The Ettrick Shepherd," was a native of Ettrick Forest in Selkirkshire. According to the last of the numerous accounts which he gave of his life, he was born in 1772, on the 25th of January, the anniversary of Burns' birthday. But the parish register of Ettrick records his baptism as having taken place on the 9th of December, 1770. His forefathers for several generations were shepherds, distinguished by their integrity and skill; but his father having saved a little money took a lease of a farm in Ettrick and commenced dealing in sheep. In the course of a few years, however, he was ruined, and lost his whole property. The poet's mother, Margaret Laidlaw, was a woman of remarkable vivacity, humour, and spirit, but deeply imbued with superstition, and was celebrated over the whole district as a reciter of ancient ballads and traditions. Hogg was only seven years of age at the time of his father's bankruptcy, and was in consequence obliged to go to service with a neighbouring farmer as a cowherd. His school education must have been very imperfect; but following an occupation which at certain seasons afforded him abundance of leisure, and living in a picturesque district famous for its historical and poetic associations, he was from early years familiar with all the legendary lore and ballad strains of the Border, as well as with the sacred scriptures and the usual household works of the Scottish peasant, and these have evidently exercised an important influence in the formation of his character. After serving a number of masters



as a shepherd, Hogg entered at Whitsunday, 1790, into the service of Mr. Laidlaw of Blackhouse in Yarrow, father of William Laidlaw, the confidential friend of Sir Walter Scott. There he remained for nine years, had access to a considerable collection of books, and received every facility for the cultivation of his poetical genius. It was through William Laidlaw, too, that he was introduced to Sir Walter Scott, who was greatly interested in Hogg's character and history, and was ever after one of his best friends. It is difficult to say at what period the Shepherd's poetical genius first began to display itself. His first printed piece, entitled "The Mistakes of a Night," appeared in the *Scots Magazine* for October, 1794. In 1801 he published hastily a small collection of his verses, which he says was full of errors and imperfections, and he afterwards regretted that he had allowed these crude productions to see the light. In 1807 a volume of his songs and poems, of greatly superior merit, appeared under the title of the "Mountain Bard," the profits of which, and of a treatise on the diseases of sheep, amounted to £300. He had previously lost all his savings as a shepherd in a sheep-farming speculation in the island of Harris; but undeterred by this failure he now took a farm in Dumfriesshire, which proved a ruinous concern, and in three years left him penniless. Failing to obtain employment as a shepherd, he took his plaid about his shoulders, he says, and set off for Edinburgh in February, 1810, determined, since no better could be, to push his fortune as a literary man. His first effort was a collection of songs entitled "The Forest Minstrel." He then tried a weekly periodical called the *Spy*. In spite of all his efforts, however, it would have fared ill with him but for the unwearied kindness and generosity of Mr. John Grieve, a worthy hat manufacturer in Edinburgh, who supported Hogg through all his difficulties and privations, and suffered him to want for nothing. At length in 1813 the publication of "The Queen's Wake," the best of his works, established the Shepherd's reputation as a poet on a permanent and lofty basis. It was followed by "Madoc of the Moor," a poem in the Spenserian stanza; "The Pilgrims of the Sun," in blank verse; "The Poetic Mirror," a collection of pieces in imitation of some living poets; "Queen Hynde," and other poetical pieces; and also by the "Winter Evening Tales;" "The Brownie of Bodsbeck;" "The Confessions of a Justified Sinner;" "The Three Perils of Man," and other novels of very unequal merit. The duke of Buccleuch, in compliance with the deathbed request of his duchess in 1814, that he would be kind to the Ettrick bard, gave him a liferent of a small moorland farm at Altrive in Yarrow, where he built a cottage and went to reside in 1817. Three years later he made an advantageous marriage, and desirous once more to try his fortune as a sheep farmer, he took the large farm of Mount Benger from the duke of Buccleuch; but by the end of his nine years' lease the poet was once more a ruined man. The remainder of his life, with the exception of a visit to London in 1831, and an occasional residence of a few weeks in Edinburgh, was spent at Altrive in the enjoyment of domestic happiness and social hospitality, presiding at Border festivities, and spending much of his time in fishing and field sports, of which he was passionately fond. The inimitable "Noctes Ambrosianæ" kept his name constantly before the public; and though this strange miscellany of poetry, eloquence, wit, fun, and coarse humour, raised a prejudice against the Shepherd in some quarters by frequently representing him in grotesque and ludicrous aspects, yet on the other hand it conveyed an impression much too exalted of his genius, sagacity, and colloquial powers. He died, 21st November, 1835, leaving a widow and five children, and was buried in the churchyard of Ettrick. The works of the Ettrick Shepherd have been collected since his death, and are comprised in eleven volumes. His writings both in prose and verse are very unequal, but they contain not a little which the world will not willingly let die. In grasp of intellect and depth of passion, Hogg was greatly inferior to Burns; but on the other hand his genius was more discursive, playful, and fanciful. His masterpiece, "The Queen's Wake," is admirable, both in design and execution, and the tales and legends which it contains are worthy of a place among the lyric poetry of Scotland's greatest masters of song. "Kilmeny" is one of the finest fairy tales that ever was conceived or penned, and its scenes of supernatural splendour, purity, and happiness, are altogether inimitable. Some of the Shepherd's songs and minor poems, such as "The Skylark;" "When the kye come hame;" "Donald Macdonald;" "The Evening Star," &c., will last as long as the language. The best of his prose works is "The Shepherd's Calendar," which contains a genuine and affecting representation of pastoral life. But Hogg had no skill either in the delineation of character or in arranging the incidents of a story, and his tales are often disfigured by coarseness and exaggeration. The Shepherd's natural character was frank, kind, simple, and enthusiastic as that of a child, generous and hospitable far beyond his means; but he was vain, thoughtless, rash, and improvident, and consequently seldom free from pecuniary difficulties. "Requiescat in pace," says Lockhart; "there never will be such another Ettrick Shepherd again."—J. T.

* HOHE, Friedrich, a celebrated German lithographer, born at Baireuth in 1802, was taught painting by his father, and completed his studies in the art academy of Munich. He at first practised miniature and portrait painting, and drew many of the botanical and natural-history plates for Von Martius' great works on the Brazils, but eventually devoted himself exclusively to lithography. Having acquired a high position by his drawings after Peter Hess, Heideck, and others, and extended his views of art by a visit to Italy, he was in 1828 engaged to superintend the publication of the Leuchtenburg Gallery, and subsequently was for several years occupied on plates after the old masters from pictures in the galleries of Munich and Düsseldorf—works in which his taste, feeling, and technical skill were admirably displayed. Almost equally important with these was the work begun by him on his own account in 1837, "Select Pictures by the Living Painters of Munich."—J. T–e.

HOHENHAUSEN, Elisabeth Philippine Amalie, Baroness von, whose maiden name was Von Ochs, a German poetess and novelist, was born near Cassel on the 4th November, 1789, and died at Frankfort-on-the-Oder on the 2nd December, 1857. Among her poetical works we must mention her excellent translation of Lord Byron's Corsair.—K. E.

HOHENLOHE-INGELFINGEN, Friedrich Ludwig, Prince of, and member of an illustrious family that dates its origin as far back as the twelfth century, was born on the 31st of January, 1746. He took an active interest in affairs of state, and played a memorable part in the history of the Prussian army. In the war against the French he had the honour in 1792 of being nominated to the command of a division, and gained great distinction in the engagements of Oppenheim, Pirmasens, and Hornbach, in 1793, as also for his share in the taking of the Weissenburg lines. In 1794 he was victorious at Kaiserslautern, and in the following year was chosen to confer with Seckendorf, the Austrian general, on the continuance of the war with France. By the death of his father in 1796 he attained to the government of Breslau, but remained in Prussia in active service. When in 1805 Prussia advanced its army across the Elbe towards Franconia, Prince Friedrich Ludwig commanded a corps; and in the succeeding year, when the king of Prussia, ashamed of his former indecision, announced to the world his unfortunate determination singly to cope with victorious France, he commanded the troops whose advanced guard was beaten at Saalfeld, and which at length were obliged to succumb on the 14th October at Jena. During the retreat after that fatal battle he had the command in chief; he led the wrecks of the army which had been collected at Magdeburg towards the Oder; and on the 26th October, that is to say, on the twelfth day after the battle of Jena, he was obliged to capitulate with seventeen thousand men. Having upon this vindicated himself to the king, the prince resigned all his appointments and retired upon parole to his estate in Upper Silesia, where he died on the 15th February, 1818, aged seventy-two years.—T. P.

HOHENZOLLERN, the name of a princely German family, one branch of which occupies the throne of Prussia. The name is derived from the castle of Zollern, or Hohenzollern, in the south of Suabia, near the springs of the Danube, on the southern summit of the Black Forest. The owners of this castle traced their lineage up to a Count Thasilio, who lived in the days of Charlemagne. The most powerful and famous branch of the family, entitled Hohenzollern-Brandenburg, owes its origin to Conrad, younger son of Frederick IV. of Hohenzollern. He attached himself to the Emperor Frederick Barbarossa, by whom he was highly esteemed for his ability, valour, and worth; married the heiress of the Vohburg family, who had long been hereditary burggrafs of Nuremberg; and obtained that office some time before 1176. The descendants of this enterprising baron

were "a thrifty, steadfast, diligent, clear-sighted, stout-hearted line of men," and their possessions and influence went on steadily increasing. FREDERICK III., great-grandson of Conrad, inherited Baireuth in 1248 on the death of his brother-in-law Otto, duke of Meran-Anspach, which was obtained by purchase in 1331, and the principality of Culmbach in the same way seven years later. In 1273 Frederick got the burggraviate made hereditary in his family. He mainly contributed to bring about the election of his kinsman Rudolf to the imperial throne; he continued Rudolf's "steady helper, friend, and first man in all things to the very end," and was one of the most important and influential men in Germany at that period. He contributed greatly to increase the territory and power of his family. The greatest acquisition of all was obtained in the beginning of the fifteenth century, when Frederick, the sixth burggrave, obtained the electorate of Brandenburg in return for 400,000 gold gulders which he had lent to the Emperor Sigismund. The agreement was signed in 1415, and two years later Frederick was solemnly invested with the dignity of elector at the diet of Constance. He died in 1440, and was succeeded by his second son, FREDERICK.—(See BRANDENBURG, Electors of.)—J. T.

HÖIJER, BENJAMIN CARL HENRIK, an eminent Swedish philosopher, was born on the 1st of June, 1767, at Klingsbo in Dalecarlia, of which place his father was the clergyman. When sixteen years old he commenced his studies at the university of Upsala, taking his philosophical degree in 1788. In Sweden, as in so many other European countries, the outbreak of the French revolution had greatly inflamed the minds of not a few, especially among the young; and Höijer threw himself with all his soul into the movement. The result was what might have been anticipated; he and his political associates were speedily branded with the obnoxious epithet of jacobins, and his own chances of advancement in the world suffered, of course, proportionably. After repeated and fruitless applications for a professorship, he left his native country in quest of some other employment, but ultimately returned to Upsala. In 1808 the chair of philosophy once more became vacant, and the dethronement of Gustavus IV. occurring at that conjuncture, and opening the way to power for some of Höijer's old political associates, he obtained the great object of his ambition at last. The chair was conferred upon him; but he only enjoyed it for a brief period, his death taking place on the 13th of June, 1812. Höijer was unquestionably gifted with considerable philosophic genius; yet we are by no means inclined to rank him so highly as do many of his countrymen. Höijer principally wrote on metaphysics and æsthetics—his works on the latter theme being more valuable and important than his metaphysical speculations. Among them we may instance his "Outline of a History of the Fine Arts," and "The Eloquence of the Ancients and Moderns compared." The romantic rather than the classic school of literature possessed his sympathies. His own style of composition, however, was of the classic order, peculiarly correct and elegant; and to this circumstance, no doubt, some of his popularity may be justly ascribed.—J. J.

HOLANDA. See HOLLANDA.

HOLBACH, PAUL HENRI DIETRICH, Baron d', was born in 1723 at Heidelsheim in the Palatinate. He inherited a large fortune from his father, and came young to Paris, where, or in the neighbourhood, he resided till his death. At an early age he married. His wife soon dying, he took as his second wife the sister of his first. D'Holbach owes his evil eminence to the part which he played in the religious revolution, which was the prelude to the greatest of political revolutions in France. But it ought not to be forgotten that the boldness of denial and the excesses of infidelity were provoked by corruptions the foulest, and superstitions the basest. The best guardians of a religious faith must ever be the honesty of its preachers and the purity of its professors. In France religion had two classes of assailants—the mockers, like Voltaire, who yet were strict theists; and the systematic sceptics, who rejected everything but the visible and tangible universe. Of the latter D'Holbach was a prominent leader. He wrote numerous articles in the famous Encyclopédie; translated many works, chiefly scientific, from German, and one or two from English; and then hurled at all religions doctrines and institutions the terrible book, entitled "The System of Nature," and other productions of kindred character and tendency. We must not, however, accuse D'Holbach of a deliberate attempt to poison the moral being of the community. He simply was an earnest apostle of that unbounded illuminism which was the substitute for religious conviction in the last century. Persuaded that religion was the invention of priests for the thraldom of mankind, he sought to overthrow it with the weapons of science, with the light of knowledge. A man of a noble and generous nature, clothed with all public and private virtues, D'Holbach was the charm of his home, the delight of his friends, the benefactor of every one, and even ingratitude could not stay his charities. Twice a week he invited to his table D'Alembert, Diderot, Rousseau, and others of France's most illustrious literary men; and it has been insinuated that Diderot sharpened the deadliest arrows which D'Holbach shot at churches and creeds. In any case D'Holbach was altogether free from literary vanity. Whatever he wrote was veiled by a pseudonym, or published anonymously. He died on the 21st of June, 1789, just on the eve of those awful catastrophes which he had helped to prepare. His widow survived till 1814. The "System of Nature" is still the evangel of many persons, both in England and in France; and it has been praised for its talent and style by authors, such as Lord Brougham, who despise or abhor its principles. It and others of D'Holbach's books were burned by the hand of the executioner.—W. M–l.

HOLBEIN, HANS, called the Younger, was born at Augsburg in 1498; he is, after Albert Dürer, the most distinguished of the German painters of the sixteenth century, though he passed little of his time in Germany. He had perhaps, on the whole, a finer taste than the great Nuremberg painter. His father, Hans Holbein the Elder, was also a painter and the instructor of his son, who about 1516 left his native place and settled in Basle in Switzerland, where in the museum are several of his early works; he painted also some frescoes in Basle. The excellent portrait of Erasmus, now at Longford castle, the seat of Lord Radnor, belongs to this early time; but as yet generally our painter was very crude and wanting in taste in his execution. This is supposed to be the picture sent by Erasmus to Sir Thomas More as a recommendation for Holbein, and which was the cause of his settling in this country in 1526. Holbein lived for some time in Sir Thomas More's house on the Thames, but seems to have had several sitters there not of the knight's family. In 1529, apparently, the painter was presented by his patron to Henry VIII., who received him into his service at a salary of £30 a year, with a lodging in the palace and separate payment for works executed for the king. His good fortune seems to have enabled him to visit his adopted country, Basle, this year, where he had left his wife and family. He came back to England, and his growing reputation induced the magistracy of Basle in 1532 to invite him to return and settle in that city. Holbein was, however, too well situated in this country to be induced to accept their invitation; but he again visited Basle in 1538. In 1540 the barber surgeons obtained a diploma from Henry VIII., and shortly after this the ceremony of the presentation was painted by Holbein, and this picture, having however somewhat suffered by time, is still to be seen in very good condition in the dining-hall of that company in the city; some of the heads are of rare excellence. A copy of this picture was made for James I. in 1617; it is probably that now at the College of Surgeons. The latest date on any of Holbein's pictures is 1543; it is that of the portrait of Henry VIII. at Serlby. The large picture of Edward VI. in Bridewell hospital, commonly attributed to Holbein, was executed after the death of our painter, who died in London, of the plague it is said, in 1543, still in the prime of life. His will, lately brought to light by Mr. W. H. Black, is dated October 7, 1543, and was administered on the 29th November. Old books give the death of Holbein as having occurred in 1544, while in Walpole and later works 1554 is given. There was no plague in London in 1554; there was in 1543. Holbein is chiefly distinguished as a portrait-painter, but he executed works of many classes—allegory and history, and also in wood-engraving. His "Dance of Death" and its imitations are well known. As a portrait-painter he was great. He represents the simple exact imitative school, in which the principal aim is exactness of feature; and many of his works are perfect of their class. In the royal collection at Windsor is a very remarkable set of small chalk drawings of the court of Henry VIII., of which some are most masterly and admirable. They have been published, and photographs of them are to be had at the South Kensington museum. There are also a few good

oil portraits by Holbein at Hampton court; but no doubt many pictures are attributed to this great painter which are the ordinary work of the most ordinary painters of his time. The best of his most authentic works is the "Family of the Burgomaster Meyer" at Dresden.—(See Walpole, *Anecdotes of Painting*, &c., ed. Wornum; and Waagen, *Treasures*, &c.; and the *Handbook of Painting*.)—R. N. W.

HOLBERG, Ludvig, Baron, properly the father of modern Danish literature, and a man of rare genius and learning, was born at Bergen in Norway some time during the year 1684; but the precise date is uncertain. His family was obscure; and at his father's death, which occurred when Ludvig was only a child, the boy was left in very straitened circumstances. He was therefore obliged, after completing his studies at Copenhagen, to gain a livelihood by private tuition. An unconquerable desire for travelling, however, led him several times to make on the slenderest means the tour of Europe; during one of which journeys he visited England, and spent two years at Oxford. On his return to Denmark he supported himself by teaching languages, and was ultimately appointed professor of history in the university of Copenhagen. He succeeded in acquiring affluence by his writings, and was raised to the rank of a noble by Frederick V. in 1747. His death occurred on the 27th January, 1754. The most celebrated works of Holberg are "Peder Paars," a masterpiece of heroic-comic poetry; "Niels Klim's Subterranean Journey," a profound half-philosophical, half-satirical romance; and the immortal "Comedies," that have given their author a foremost place in the ranks of great European dramatists. In Holberg the humorous faculty was wonderfully developed; and his knowledge of human nature was deep, discriminating, and extensive. He published a multitude of other works on almost every subject—history, biography, philosophy, and politics. These are generally solid and meritorious performances, although devoid of the real genius that pervades the comedies. So vast and unwearied was his industry that the edition of his select works alone extends to no fewer than twenty-one octavo volumes. Holberg's marked nationality and original intellect have exerted a very powerful influence on the literature of Denmark.—J. J.

HOLBOURNE, Sir Robert, a lawyer and writer on law, first emerges as the zealous royalist member for St. Michael's, Cornwall, in the Long parliament, although it seems he had previously been an opponent of ship-money. He sat in Charles I.'s Oxford parliament, was knighted, made attorney-general to the prince of Wales, and was on more than one occasion a commissioner of the king's in his negotiations with the Long parliament. He had been Lent reader at Lincoln's inn in 1641, but on returning to London had to compound for his estate, and was not allowed to resume the active practice of his profession. He died in 1647. His chief legal treatises are his "Readings in Lincoln's Inn on the Statute of Treason, 25 Edward III., c. 2," and the "Freeholder's Grand Inquest touching our Sovereign Lord the King and his Parliament," which was published in 1679 as the work of Sir Robert Fiemer, and to strengthen the cause of prerogative. He also revived William Tothill's Transactions of the High Court of Chancery, which appeared in 1649 "Revised by Sir Robert Holbourne."—F. E.

HOLCROFT, Thomas, a dramatist and miscellaneous writer of some repute in his own day, was born at London, December 10, 1744. His father was a shoemaker in Leicester Fields, but had, it seems, occasional transactions in horse-flesh. Holcroft's first step in life was as stable-boy to Mr. Vernon; and his zeal and ability speedily gained him the confidence of his employer. In his "Memoirs" published in 1816 by Mr. Hazlitt, the author narrates with singular fulness and candour all the details of his early struggles. He was eminently a self-taught man; every leisure moment which could be snatched from his duties was devoted to the acquisition of knowledge, and after a while to the mastery of languages. In course of time Holcroft rendered himself competently familiar with French, German, and Italian. About 1760, after a series of vicissitudes into which it would be impossible to enter in any brief compass, he turned schoolmaster, and married; and, to make an addition to his probably very scanty income at this period, he contributed papers for a short time to the *Whitehall Evening Post*. Tuition, however, had no permanent charms for him, and he successively became actor, translator, and dramatic author. Holcroft spent a portion of his later years on the continent, and we have the result of some of his experience in his "Travels into France," a work little known, though deserving perhaps to rank among the best of his remains. He died on the 23rd March, 1809. A somewhat lofty estimate was formed at the time of Holcroft's poems dramas, and fictions. But few of the compositions which he has left behind him have borne the test of time; and it is doubtful whether any of his performances, except a few of his translations, will live. The best of his novels are his "Tales of the Castle," from De Genlis; and the "Marriage of Figaro." He possessed little or no original power, and all his compositions carry traces of his obscure origin and imperfect education. An abridged version of the "Memoirs," which were originally published in three volumes, forms one of the books in the collection known as the Family Library.—W. C. H.

HOLDEN, Henry, an English divine, born in Lancashire in 1596 of Roman catholic parents, who sent him to Douay, whence he removed to Paris. He took orders, and officiated as a priest in Paris. Holden published in 1652 his "Analysis Fidei," which was afterwards translated into English by W. G., who appears to have been one of the English catholics at that time in France. At its close there are two essays—one on schism and another on usury; the latter not included in the first edition. In 1660 Holden edited the New Testament, with annotations. He addressed two letters to Arnauld on the controversy respecting grace. He died at Paris in March, 1662.—B. H. C.

HOLDER, William, a learned divine and philosopher, born in Nottinghamshire, was educated in Pembroke hall, Cambridge, and in 1642 became rector of Blechingdon, Oxfordshire. He acquired great distinction by teaching a young gentleman, who was born deaf and dumb to speak. In 1669 he published a work on the "Elements of Speech," in the appendix to which he relates how he effected the cure. He wrote also a "Treatise on the Natural Grounds of Harmony;" and a "Discourse concerning Time." He died in January, 1697.—G. BL.

HOLDSWORTH, Edward, was born—probably at North Stoneham, Hants, of which place his father was rector—in 1688, and after the usual course of studies at Winchester school, removed to Magdalen hall, Oxford. In 1715 he was elected to a fellowship; but refusing to take the oath of allegiance to the house of Hanover, he quitted the university, and obtained a situation as travelling tutor. This kind of situation suiting his tastes, he continued to act in such a capacity till his death, and had a succession of distinguished pupils. Holdsworth died suddenly at Coleshill, Warwickshire, the seat of Lord Digby, of a fever, 30th December, 1747. He has left "Remarks and Dissertations on Virgil, with some other classical observations," published in 1768; and "Muscipula, or the mousetrap," a poem, 1709, 8vo, Lat. and Eng. Again, in Eng., in a new translation, by R. Lewis, 1728, 8vo.—W. C. H.

HOLDSWORTH, Richard, sometimes called Oldsworth or Oldisworth, a theologian of good abilities, whose royalist preferences, and the troubles in which they involved him, made him somewhat prominent in the time of Charles I., was the son of a clergyman at Newcastle-upon-Tyne, and born in 1590. He entered at St. John's college, Cambridge, where he obtained a fellowship. The principles of Archbishop Laud were congenial to his spirit, and for some time a source of profit: for about 1625 he was appointed to the rectory of St. Peter-le-Poor in London; in 1629 he was elected to the divinity professorship of Gresham college; not long after a prebend in Lincoln cathedral was presented to him, and he was also made archdeacon of Huntingdon; finally, in 1637, the mastership of Emmanuel college, Cambridge, was conferred upon him, and he was created doctor of divinity. But after the outbreak of the civil war, and the great changes made in the constitution of the church, Dr. Holdsworth was, in Heylin's words, "sequestered, plundered, imprisoned in Ely house, then in the Tower," about 1642, for his refusal to comply with the new regulations. In 1647 Charles I. was at Hampton court, and Dr. Holdsworth was among those who attended upon him; he was, however, a second time imprisoned, and it is supposed the execution of the king shortened his life, as he died in 1649. He left a selection of his sermons entitled "The Valley of Vision," and in 1661 appeared his "Prælectiones Theologicæ," a devotional work, with an account of his life.—B. H. C.

HOLE, Richard, a miscellaneous writer, was born at Exeter about 1750, and received his later education at Exeter college, Oxford. In the heyday of Macpherson's Ossian, he published a poetical version of it. In 1792 he became rector of Farringdon,

and afterwards of Inwardleigh, both of them in Devonshire. In 1781 he published "Arthur," a poetical romance, the notes to which displayed a considerable knowledge of the northern mythology. He contributed also to Polwhele's Devonshire and Cornwall Poets. He was one of the earliest members of the Literary Society at Exeter, and his later works were chiefly communications to it. He addressed to it "Remarks on the Arabian Nights Entertainments, in which the origin of Sindbad's voyages and other oriental fictions is particularly considered," a little work (published separately in 1797) full of curious lore, and seeking to establish a basis in reality for some of the fanciful legends of the East. He died in 1803.—F E.

HOLINSHED, RAPHAEL, whose name is associated with a celebrated collection of chronicles, is himself almost without a biography. He is said to have been descended from a family of the same name which lived at Bosley in Cheshire, and if Anthony Wood's statement is to be accepted, he received a university education and became a clergyman. But all this is uncertain. From the date of his will and of the probate of it, he died between 1578 and 1582. In this document he leaves his property to his "maister Thomas Burdett of Bromcote," Warwickshire, and hence it has been supposed that he was that person's steward. The Chronicles which bear Holinshed's name were first published in 1577—a second edition appearing in 1587, with additions, and also with excisions made to please Queen Elizabeth's government. In the prefaces and dedications to sections of the Chronicles, Holingshed explains that their original compilation was undertaken by Reginald Wolfe, the well-known painter, who had planned a cosmography with particular histories of each nation, an anticipation, as it were, of the Universal History of the eighteenth century. When Wolfe died, after working at the task for five-and-twenty years, his heirs deemed it too large for completion, and resolved to print only the portion which referred to England, Scotland, and Ireland. Holinshed, as Wolfe's assistant, was made the editor, and Stowe speaks of his share in the enterprise as even more insignificant. Several important sections of the work are avowedly by other authors and compilers, William Harrison, Hooker, Stanihurst, &c.; but Holinshed's contributions are considerable, and he was evidently a man of great reading in the history of these islands.—F. E.

HOLKAR, MULHAR RAO, founder of the Mahratta house of that name, was a Sillidar, who in the early development of the Mahratta power, commanded a party of horse of his own. He was a native of the village of Hohl on the Neera. He distinguished himself before 1724 by his bravery and skilful strategy in Mahratta warfare, and about 1750 more than half of Malwa was granted him by the peishwa, and there he established what was virtually an independent sovereignty.—F. E.

HOLL, ELIAS, a celebrated German architect, was the son of Johann Holl, an architect of some note in his day. Elias was born at Augsburg in 1573, went early to Venice, and formed his style on the architecture of that city. His chief work is the Augsburg town-hall (Rathhaus), 1617–29—perhaps the finest semi-Italian structure in Germany. He also erected several other of the public buildings and churches of Augsburg, the palatial castles of Wilbadsburg at Eichstädt, of Schönfeld, &c. He died in 1636.—J. T–e.

HOLLAND, HENRY, an architect, was born about 1746. He was much patronized by the prince of Wales, afterwards George IV., for whom he altered Carlton house, and added to it the Ionic screen and Corinthian portico—features greatly admired in their day—and erected the pavilion at Brighton, which, however, was afterwards entirely transformed, at the command of his royal patron, by Mr. Nash. Holland built or remodelled the residences of several noblemen, including Featherstonhaugh house, Whitehall, built by Payne for the duke of York; Claremont, built by Brown, &c. His most important original work was Old Drury Lane theatre, a much larger structure than the present, but incommodious, and ill-adapted for hearing. The East India house was designed by Holland, but erected under the superintendence of R. Jupp, the company's surveyor, who is commonly spoken of as its architect; it was subsequently enlarged by Mr. Wilkins, R.A., and Mr. C. R. Cockerell, R.A. Brooks' clubhouse is another of Holland's buildings, and the screen wings of the Glasgow Assembly rooms were added by him. Holland's reputation rests now mainly on contemporary reports and views of his buildings. The buildings themselves are mostly gone, or so altered as to leave the original design scarcely recognizable. What remains of them does not impress us with a very high opinion of his constructive ability or artistic taste.—J. T–e.

* HOLLAND, SIR HENRY, Bart., M.D., F.R.S., an eminent physician, is the eldest son of Peter Holland, Esq., of Knutsford, Cheshire, where he was born in 1788. He was educated for the profession, in which he has risen to distinction, at the London medical school, and at the university of Edinburgh where he graduated as M.D. in 1811. During the next two years he travelled in the east of Europe, and published in 1815 a quarto volume, "Travels in the Ionian Islands, Albania, Thessaly, Macedonia," &c. Settling in London as a physician, he gradually rose to the head of his profession. In the August of 1840 he was appointed physician in ordinary to the prince consort, and in the December of 1852 physician in ordinary to the queen. The year after he was created a baronet. In 1856 the university of Oxford conferred on him the degree of D.C.L. Sir Henry Holland published in 1840 a volume of thirty-four essays on curious and interesting points of medical science and philosophy; it reached a third edition in 1855. In 1852 appeared his "Chapters on Mental Physiology" (second edition, 1858), founded chiefly on such essays in his former work as treated of "that particular part of human physiology which comprises the reciprocal actions and relations of mental and bodily phenomena as they make up the totality of life." Sir Henry Holland has been twice married. His second wife was the daughter of the celebrated Sydney Smith, whose letters, &c., Mrs. Austin edited, prefixing an interesting memoir of him.—F. E.

HOLLAND, HENRY FOX, first Lord, a celebrated English statesman, was the younger son of Sir Stephen Fox, and was born in 1705. He was educated first at Eton, and subsequently at Christ church, Oxford, where he spent three years, from 1721 to 1724. In his youth he was notorious for his wild and reckless dissipation; he greatly impaired his fortune, which was not large, by gambling, and was in consequence obliged to spend some time on the continent. His abilities and social qualities recommended him to the favour of Lord Sunderland, who brought him into parliament in 1735 as member for the burgh of Hindon. He attached himself to Sir Robert Walpole, who bestowed upon him in 1737 the place of surveyor at the board of works. In 1743, on the retirement of Sir Robert, Fox became a lord of the treasury, and in the following year increased his political influence by a clandestine marriage with Lady Charlotte Lennox, daughter of the duke of Richmond. In 1746 Fox became secretary of war, an office for which he was indebted mainly to the influence of the duke of Cumberland, and was regarded by many as the natural successor of Pelham, who was then at the head of the treasury. But though his talents both for business and debate were of a very high order, and his constant good humour and frankness made him a great favourite in social life, he had been trained in a bad school, and is described by Lord Chesterfield as a man who "had not the least notion of a regard for the public good or the constitution, but despised these cares as the objects of narrow minds." He failed in consequence to gain public confidence, and ultimately became one of the most unpopular statesmen of his day. On the death of Mr. Pelham in 1754, his brother, the duke of Newcastle, who succeeded him as first lord of the treasury, offered to Fox the seals of secretary of state and the lead of the house of commons, coupled, however, with conditions which Fox considered degrading. He therefore declined the offer, but promised to continue his services as secretary at war. Pitt and he, however, filled with resentment at the manner in which they had been treated by the premier, united in opposing his government; and Newcastle, terrified at their attacks, renewed his negotiations with Fox, who in an evil hour for his own reputation, deserted Pitt, and consented to enter the cabinet in 1755, and was soon after made secretary of state with efficient powers and the lead in the house of commons. In the following year he resigned his office in disgust at the perfidy and childishness of Newcastle—a step which was soon after followed by the retirement of the duke himself. On the dismissal of Pitt in 1757 the king made several unsuccessful attempts to form an administration under Fox and Newcastle, but was ultimately compelled, much against his will, to replace Pitt, whom he detested, in his former office of secretary, with the duke at the treasury. Fox, to the surprise of every one, consented to accept the subordinate office of paymaster of the forces, without even a seat in the cabinet of his triumphant rival. This was undoubtedly a great downfall, but the office of paymaster was

then the most lucrative in the gift of the crown; and Fox, who was poor and embarrassed, could not resist the temptation thus to accumulate a fortune for his children. The retirement of Pitt in 1761 and of Newcastle in 1762 produced no change in the position of Fox, who continued to render to the tory, Lord Bute, the same services which he had paid to Walpole and Chatham. He was once more intrusted, in 1763, with the lead of the commons, and undertook to procure a majority in favour of the peace of Paris concluded by Bute. It is said that several hundreds of members were bribed, and that the sum of £25,000 was expended by Fox in a single morning in this venal and disgraceful traffic. With corruption was joined the harshest intimidation. Great numbers of all ranks were dismissed from their offices, from the lord-lieutenants of counties down to clerks, tidewaiters, and doorkeepers, who were deprived of their bread, merely because "they had owed their situations to the recommendation of some nobleman or gentleman who was against the peace." This cruel policy, which was eagerly abetted by Fox, was in the first instance successful. The peace was approved of by a large majority. Bute, however, soon quailed before the storm which his illiberal measures had raised, and suddenly resigned. Fox retired from office at the same time, and as the reward of his unpopular services was raised to the peerage by the title of Lord Holland. From this period until his death in 1774 he took little or no part in public affairs, and spent his time between Holland house and the villa which he had constructed at King's-gate in the isle of Thanet, which gave rise to a well-known and most bitter satire of the poet Gray. Lord Holland was both an able statesman and a most effective speaker. In spite of his heavy and ungainly figure, his dark and lowering countenance, and his hesitating and ungraceful manner, he was a perfect master of parliamentary eloquence, and his strong sense, ready and genial wit, and aptness of illustration, rendered him one of the most formidable debaters of his day. He was an excellent man of business, clear, prompt, and decisive. He was possessed of indomitable courage, combined with a sweet and generous temper, and was a trusty friend and a staunch partisan; but he was ambitious, corrupt, and unscrupulous, and was detested by the great body of the people, who regarded him as a man of insatiable rapacity and unscrupulous ambition. If his moral principles and character had been equal to his abilities, he would have been one of the most powerful statesmen of his time. —(Walpole's *Memoirs;* Macaulay's *Essays;* Lord Mahon's *History of England.*)—J. T.

HOLLAND, Henry Richard Fox, afterwards Vassall, third Lord, was the only son of Stephen, second Lord Holland, eldest son of Charles James Fox, and was born at Winterslow-house, Wiltshire, on the 21st November, 1773. By the death of his father he succeeded to the peerage when he was little more than a year old, and in his fifth year he lost his mother. His maternal uncle, the earl of Upper Ossory, took charge of his education, which was completed at Eton and at Christ church, Oxford. From an early age he took an interest in politics, and here he had for instructor his paternal uncle, the celebrated statesman, Charles James Fox. "Mr. Fox," says Lord Macaulay, "found the greatest pleasure in forming the mind of so hopeful a pupil. They corresponded largely on political subjects when the young lord was only sixteen, and their friendship and mutual confidence continued to the day of that mournful separation at Chiswick." The whig principles thus imbibed and confirmed were adhered to by Lord Holland throughout life. He had twice travelled on the continent before he took his seat in the house of lords, where he delivered his first speech in the January of 1798. During his first tour, made before he quitted Oxford, he visited France in the throes of the great Revolution; in his second, two years later, he explored a great portion of Spain. Returning through Italy, he became acquainted in 1795 at Florence with Lady Webster, née Vassall, wife of Sir Godfrey Webster, and daughter of a very opulent planter. The result of their acquaintance was the divorce of Lady Webster from her husband, and her marriage to Lord Holland in England in the following year. Lord Holland, after his marriage, assumed the name of Vassall, but it has not been retained by his successor. Under Lady Holland's presidency, Holland house became famous for its hospitable reception of budding talent, for those reunions of political, literary, and artistic notabilities, which, more than his parliamentary or official career, have made Lord Holland celebrated, and at which a certain occasional awe of the hostess varied the pleasure given by the unfailing blandness and benignity of the host. In parliament, however, Lord Holland was long prominent and conspicuous. A certain hesitation marred indeed his oratorial ability; but, according to Lord Macaulay, "he was decidedly more distinguished in debate than any peer of his time who had not sat in the house of commons," a school of which the early death of his father had not allowed him to reap the advantages. He was frequent and active in debate, pursuing, and in a seemingly hopeless minority, the policy of which his celebrated uncle was the representative in the lower house. Constant defeat had, however, the result of leading him to embody his views in the permanent shape which the forms of the house of lords sanction:— Lord Holland's long series of "protests" form an able and elaborate summary of the history and policy of the whig party for many years. After the peace of Amiens he visited the continent again, and, with Mr. Fox, was introduced to the first consul. In the brief Grenville ministry of "all the talents," he was appointed privy seal on the death of Mr. Fox, retiring of course when it fell soon afterwards. He did not again take office until the principles which he had steadily supported for more than thirty years were triumphant. On the formation of the Grey ministry, he was appointed chancellor of the duchy of Lancaster with a seat in the cabinet, and retained the office while his party was in power until his death at Holland house, on the 22nd of October, 1840. It has been said that, latterly, Lord Holland headed a cabinet opposition to the eastern policy of Lord Palmerston. Lord Holland's acquaintance with Spain, as has been seen, was an early one, and his love of its literature led to his first appearance as an author. In 1806 he published an account of the "Life and writings of Lope de Vega," and of this a second edition, enlarged, was published in 1817. In 1807, the year after the appearance of his "Life of Lope de Vega," he published "Three Comedies from the Spanish," and he edited in 1808, with a preface, the fragment of the history of the reign of James II., the posthumous work of his uncle, Mr. Fox. Since his death, two works of the late Lord Holland have been published, edited by his son, the present lord. One is the "Foreign Reminiscences," the other, "Memoirs of the Whig Party during my Time." Of the latter only two volumes have appeared, bringing the narrative down to a period comparatively remote from our time. What interest either possesses is chiefly anecdotical. The year after Lord Holland's death, Mr. Moyland collected and edited the "Opinions of Lord Holland, as recorded in the journals of the House of Lords, from 1797 to 1841," being the protests formerly referred to. The volume was made the theme for an affectionate article on Lord Holland in the *Edinburgh Review* by the late Lord Macaulay, who fondly traced in it his reminiscences of Holland house and its owner—"the grace and the kindness far more admirable than grace with which the princely hospitality of that ancient mansion was dispensed," where "the last debate was discussed in one corner, and the last comedy of Scribe in another; while Wilkie gazed with modest admiration on Sir Joshua's Baretti; while Mackintosh turned over Thomas Aquinas to verify a quotation; while Talleyrand related his conversations with Barras at the Luxembourg, or his ride with Lannes over the field of Austerlitz."—F. E.

HOLLAND, Sir Nathaniel (Dance), a distinguished painter of the English school in history, portrait, and landscape, was the third son of Dance, the architect of the Mansion-house in London. Though born about 1743, he was in 1768 elected one of the original thirty-six members of the then newly established Royal Academy. He was a pupil of Hayman, and studied afterwards some time at Rome. He exhibited many pictures at the academy, first as Nathaniel Dance, then as an honorary exhibiter as Sir Nathaniel Holland. He had married a widow, a Mrs. Dummer, who possessed entailed property to the value of £18,000 a year; and he obtained a baronetcy and changed his name to Holland in 1800. He represented for some time East Grinstead in parliament; and died suddenly at Winchester, October 15, 1811. He had a country residence, Cranbury house, in the neighbourhood of that city. Sir Nathaniel Holland's pictures are still seen occasionally in private galleries, and some few are engraved. He bequeathed the great bulk of his property to his widow, Lady Holland, who died in 1825, leaving an immense personal fortune, the greater part of which was left to her nephew the earl of Cardigan.—R. N. W.

HOLLAND, Philemon, was born at Chelmsford in 1551.

After leaving school at Chelmsford, he entered and became fellow of Trinity college, Cambridge. He settled in Coventry, where he was master of the free school, and practised as a physician. Here he executed a series of translations from classic authors, by which he acquired a considerable reputation. His versions include the works of Livy, the Natural History of Pliny, the works of Suetonius and Ammianus Marcellinus, the Morals of Plutarch, and the Cyropædia. He was also the translator of Camden's Britannia into English. His translations are not always either correct or elegant; but they have an air of originality about them which makes them attractive. It is their style—quaint, vigorous, and idiomatic—which renders their perusal agreeable. Holland's Pliny is still our only English version. He died in 1636, leaving the reputation of being the most laborious of English translators.—B. H. C.

HOLLANDA, Francisco de, called also François de Hollande, a Portuguese architect, painter, and illuminator, born at Lisbon in 1517–18. His father, Antonio, was also an illuminator, and he instructed Francisco in his art. Francisco was a Portuguese Clovio. The King John III., to whom he was a cavalleiro fidalgo, sent him in 1538 to Italy, where he made the acquaintance of Michelangelo, Julio Clovio, Sebastian del Piombo, Vittoria Colonna, and others; he spent some years at Rome. In 1548 he wrote a book "On Ancient Painting" (De Pintura Antiga), dedicated in 1549 to King John III. of Portugal, but first published in a French translation by Count Raczynski in his work, Les Arts en Portugal, Paris, 1846, 8vo. In 1571 he wrote a work entitled "The Buildings which are wanting in Lisbon" (Fabrica que falece a Cidade de Lisboa). Of his architectural works, Francisco mentions a fortress which he built at Mazagao in Africa. The books of the choir of the convent of Thomar were illuminated by him, as also some for the monastery of Belem, now destroyed; and there is a work by him in the library of the Escurial containing portraits of distinguished men, and views and monuments in Italy. He acquired reputation as a portrait-painter, and was called the Lusitanian Apelles. He died at Lisbon, June 19, 1584.—R. N. W.

HOLLAR, Wenceslaus, an eminent engraver, whose etchings are of the highest value as illustrative of English history, biography, and topography in the seventeenth century, was born at Prague in 1607. He was intended for the law, but family misfortunes led him, whilst yet a boy, to turn his talent for drawing to account; and he eventually adopted engraving as a profession. His first prints, a "Christ and the Virgin" after Albert Dürer, and two others, were engraved when he was only eighteen. For some years he wandered through the principal towns of Germany making drawings and etchings; when, in 1636, he attracted the notice of the art-loving earl of Arundel, then ambassador to the Emperor Ferdinand II., who attached him to his household, and on his return brought him to England. The first prints Hollar executed in this country were two views of Greenwich (1637), which were followed by several royal portraits, etched for the account of the visit of Mary de Medicis to her daughter Queen Henrietta; and his "Ornatus Muliebris Anglicanus," a set of twenty-eight plates of the costumes of all classes of Englishwomen, a work highly prized by all interested in English manners, and of great value as a work of art. Hollar had been introduced by his patron to the king, who employed him to instruct the prince of Wales in design, and from Charles' munificence in all artistic matters, Hollar might now have fairly congratulated himself on the prospect of a prosperous career. But his good fortune was short-lived. When king and parliament came to an open rupture, Hollar, as may be supposed, took the king's side. He was in Basing-house when it surrendered in 1645, and he only regained his liberty on condition of leaving the country. He retired to Antwerp, and there obtained a scanty living by working for booksellers. In 1652 he returned to England, where he remained till his death, March 28, 1677, with the exception of a journey to Africa to make drawings of Tangiers for Charles II. During these twenty-five years Hollar toiled with unceasing diligence, sketching remarkable buildings, scenes, and objects, and etching them with singular care and skill; engraving portraits of a large proportion of the royal and distinguished men of the day; illustrations of current events, costumes, &c.; besides more pretentious plates after pictures by Dutch and Flemish masters; and a few spirited prints of animals, &c. He was ready, in short, to do whatever booksellers gave him to do; but whatever he did, he did well. His etchings are many of them admirable; with the graver alone he was less successful. Virtue's catalogue contains a list of nearly two thousand four hundred prints by him. But with all his industry he was always in penury. The booksellers, according to Oldys, paid him only fourpence an hour for his work; yet so scrupulous was he in performing his task that he used to lay his hour-glass on its side whilst he talked with any one—even though it were a bookseller about the plate he was engaged on. At length, in his seventieth year, when he could work no more, as he lay stricken down with his final illness, the bailiffs came to him with an execution; and the old man could only entreat as his last petition that, instead of carrying him to jail, they would suffer him to die there on his own bed. It is probable that his prayer was granted, as the parish register shows that he was buried in New Chapel Yard, St. Margarets, Westminster, the nearest resting-place to his old dwelling. Many of Hollar's prints are now very rare, and fetch high prices.—J. T–e.

HOLLES, Denzil, Lord, an English statesman, who held a conspicuous place in the ranks of the parliament during the great civil war, was the second son of John, first earl of Clare, and was born in 1597. In his youthful years he was a companion of Prince Charles, but though brought up in the atmosphere of the court, his patriotic principles led him to join the popular party, in which he soon became a leader. He sat as member for the Cornish borough of St. Michaels in the last parliament of James I., and united with Sir John Eliot and other patriots in resisting the unconstitutional proceedings of the king and his unworthy favourite, Buckingham. In 1627 he was returned for Dorchester, and took a leading part in the impeachment of Buckingham, and in resisting the illegal policy of the court. In the subsequent sessions of parliament he cordially supported the liberal party in all their efforts to obtain the redress of grievances; and in 1629, when the Speaker refused to put to the vote Sir John Eliot's remonstrance against the illegal levying of tonnage and poundage, and against popish and arminian innovations, Holles read the resolutions, and was one of two members who forcibly held the Speaker in the chair till they were passed. After the dissolution of the parliament, which immediately followed, he was summoned before the privy council, and committed to the Tower; his house was forcibly entered, and his papers seized by the king's warrant. He was ultimately prosecuted in the king's bench, and condemned to pay a fine of 1000 merks, to be imprisoned during the king's pleasure, and to give security, and to make acknowledgment of his offence before his release. He with difficulty obtained his liberty after remaining a prisoner in the Tower more than twelve months. The proceedings against him were subsequently condemned both by the lords and commons as illegal, and as a violation of parliamentary privilege and freedom. Holles was a member of the Long parliament which met in 1640, and was regarded as the leader of the presbyterian party. He took no part in the proceedings against Strafford, prevented probably by his relationship to that minister, who was his brother-in-law; but he was concerned in the unjustifiable impeachment of Laud. Holles was one of the "five members," as they were called, whom Charles accused of high treason in January, 1642, and attempted to arrest in their places in the house of commons. He was selected to impeach, at the bar of the house of lords, nine peers who had followed the king to York, and refused to return when summoned by the parliament. When hostilities broke out between the king and the parliament, Holles commanded a regiment in the parliamentary army, and fought with distinguished courage at Edgehill and Brentford, where his soldiers, "stout men all," did good service; and he was appointed governor of the important town of Bristol. He seems at an early period of the war to have contracted a dislike to Cromwell, whom he wished to impeach as an incendiary, and endeavoured to thwart his designs by promoting a treaty with the king. In 1644 he acted as a commissioner, along with the earl of Denbigh, Whitelock, and others, in waiting upon his majesty at Oxford with propositions for peace, and afterwards took part in the negotiations at Uxbridge, which, however, came to nothing. In 1647 he made a motion for disbanding the army, but Cromwell and his party were now too strong to be thus dismissed by their former masters; and Holles and other leaders of the presbyterians were obliged to make their escape into France. After their flight a charge of treason was brought against them. Holles returned to England in the following year, and resumed his seat in parliament. He

was one of the commissioners appointed to treat with the king in the Isle of Wight, and moved that his majesty's answer should be declared satisfactory. Along with other presbyterian members he was expelled from the house by Colonel Pride, and took refuge in Brittany, where he remained until after the death of Cromwell. In 1660, when the secluded members were restored, he resumed his seat in parliament, and was made a member of the council of state which governed the country before the meeting of the new parliament. He acted as spokesman of the deputation who waited upon Charles II. at the Hague, and was appointed a member of his first privy council. Shortly after the Restoration he was elevated to the peerage by the title of Lord Holles of Isfield. In 1663 he was sent ambassador to France for the purpose of inducing Louis XIV. to take part with England in the war with the Dutch, and in 1667 he was one of the plenipotentiaries who negotiated the peace of Breda. When not only the king, but even a number of the leading patriots accepted presents from Louis, Holles had the merit of peremptorily refusing the offer of a sum of money made to him by Barillon, the French ambassador. He died in 1680, in the eighty-second year of his age, leaving the reputation of being one of the most public-spirited and high-minded characters of his age.—J. T.

HOLLIS, Thomas, an eccentric and munificent liberal of last century, was born in London in the April of 1720, and the heir to an ample fortune, received a varied education in England and on the continent. He early adopted the tenets of extreme liberalism, and devoted to the practical worship of it a large portion of his fortune. He died on the 1st of January, 1774, at his estate of Corscombe in Devonshire, where he had bestowed on many of his farms and fields the names of his favourite patriots and heroes. Literature owes to him editions of Toland's Life of Milton, published in 1761; and of Algernon Sydney's Discourses on Government, in 1763.—F. E.

HOLLIS, Thomas Pelham, a prominent politician of the reigns of the first two Georges, and the son of the first Lord Pelham, was born in 1693. Appointed the heir of his uncle, John Hollis, duke of Newcastle, he assumed after the death of that nobleman the surname of Hollis. A strenuous partisan of George I., he was created, in 1715, Duke of Newcastle, and in 1724 was appointed a secretary of state. With his brother, Henry Pelham, the duke of Newcastle was long a prominent minister, and in 1754, on the death of Pelham, the duke was placed at the head of the treasury. Unfit for the post, and opposed by Pitt (Chatham) and Fox (father of Charles James), he was forced to admit the latter into the government. Under Newcastle's management the war which followed his accession to the treasury was marked by disasters, and Fox resigned, an event which, after an unsuccessful attempt to gain over Pitt, was capped by Newcastle's resignation. Summoned again to the treasury at the close of the duke of Devonshire's and Pitt's brief administration, he succeeded this time in securing Pitt as his secretary of state, with the leadership of the house of commons and the direction of the war. If his administration was saved from ignominy, it was by the genius of his coadjutor. He quitted the treasury in 1762, and died in 1768. There are some graphic and contemptuous notices of him in Lord Macaulay's essays on Chatham.—F. E.

HOLLMANN, Samuel Christian, was born at Stettin in 1696, and received his education at Dantzic and at Wittenberg. He took his degree of M.A. in 1720. At Greifswald and Jena he spent some time as a lecturer, and in 1734 he accepted a call to the professorship of philosophy in the university of Göttingen. He was the first regular member of the philosophical class of the Society of Sciences, and rendered important services, not merely to the university of which he was a professor, but to Germany at large, by his indefatigable endeavours to promote the study of natural history and philosophy. Besides contributions to the Transactions of the Royal Society of London, and other learned journals, he wrote treatises upon pneumatology, natural theology, natural jurisprudence, logic, metaphysics, ethics, &c., all in Latin. He died, September 4, 1787, and was at the time the oldest author in Germany.—B. H. C.

HOLLOWAY, Thomas, engraver, was born in 1748, and educated as a seal engraver, but on completing his apprenticeship turned to line engraving. He was chiefly employed on book plates. His claim to be remembered, however, rests on his large engravings of Raphael's Cartoons, a work undertaken at his own risk, and prosecuted with great zeal and labour. It is, however, but a feeble and uncharacteristic, though smooth and elegant production. There are, in fact, no satisfactory engravings of the Cartoons, and there are now not likely to be any; their place being so well supplied by photographs. Mr. Holloway died in 1827.—J. T–e.

HOLMAN, James, well known as "the blind traveller," was born about the year 1787, and entering the navy in December, 1798, rose to the rank of lieutenant in April, 1807. In his twenty-fifth year he lost his sight, through the effects of an illness that he had contracted whilst performing his professional duties; and, as some compensation for this, he was in 1812 appointed one of the naval knights of Windsor. When time had softened the sense of his infirmity, and accustomed him to its consequent privations, he determined to travel on the continent, partly with a view to the improvement of his health. He published an account of his first expedition under the title, "Narrative of a Journey undertaken in the years 1819–20–21, through France, Italy, Savoy, Switzerland, Ports of Germany bordering on the Rhine, Holland, and the Netherlands; comprising incidents that occurred to the author, who has long suffered under a total deprivation of sight;" by James Holman, R.N. and K.W., 8vo, 1822. In July, 1822, he set forth for St. Petersburg, and afterwards visited Moscow, Novgorod, and Irkutsk. He had intended to go still further, and to push on towards China, but at Irkutsk the Russian government stopped his progress, and he was reconducted, almost as a prisoner, to the frontiers of Germany. On reaching England, he published "Travels through Russia, Siberia, Poland, Austria, Saxony, Prussia, Hanover, &c., during the years 1822–23–24, while suffering from total blindness; and comprising an account of the author being conducted a state prisoner from the eastern parts of Siberia," 2 vols. 8vo, 1825. The indefatigable blind lieutenant subsequently undertook other journeys, the scope of which gradually widened, so that at last he had visited every quarter of the globe. He published four volumes of these more extended travels, which had comprised visits to Madeira, Teneriffe, Africa, Rio Janeiro, the Cape, Caffirland, Madagascar, Mauritius, Ceylon, Hindostan, New South Wales, Van Diemen's Land, and New Zealand. In 1843 he travelled in Dalmatia, Montenegro, &c.; and in 1844 he visited Transylvania. The calamity, however, which rendered his travels so interesting in one view, deprived them of value in almost all others. He died on the 28th of July, 1857.—W. J. P.

HOLMAN, Joseph George, a native of London, received his education at an eminent school kept by Dr. Barrow in Soho Square. He was intended for holy orders, and was sent with that view to Oxford, but a taste for the drama and stage prevailing, he changed his destination, and made his first appearance in 1784 at Covent Garden, where he remained till 1800, when he went to America and undertook the management of the theatre at Charlestown. He died of the yellow fever in 1817, the complaint proving simultaneously fatal to his wife. Holman had been married for the second time only two days before. He has left several dramatic remains, among which are—"Abroad and at Home, a comic opera;" "Red Cross Knights, a play;" "Votary of Wealth, a comedy;" "What a Blunder, a comic opera," &c.—W. C. H.

HOLMES, Abiel, was born at Woodstock in Connecticut in 1768, and studied at Yale college, where he graduated in 1783, was for some time a professor, then congregational pastor at Midway, Georgia. In 1792 he was transferred to the first church at Cambridge, Massachusetts. He retired in 1832, and died in 1837. His works, which are valuable, are "American Annals;" "Memoir of the French Protestants;" "History of the Town of Cambridge;" and sermons.—B. H. C.

HOLMES, George, an eminent antiquary, born in 1662, and died in 1749. He was clerk to the keepers of the records in the Tower for nearly sixty years, and in 1727 he republished the first seventeen volumes of Rymer's Fœdera.—G. BL.

HOLMES, Nathaniel, a nonconformist divine and scholar of the seventeenth century, known as the author of a dissertation on the millennium, entitled "Resurrection Revealed." He was a good Hebrew scholar. In 1662 he was ejected from a London parish for nonconformity, and died in 1678.—B. H. C.

* HOLMES, Oliver Wendell, M.D., poet and miscellaneous writer, the son of a New England divine, was born at Cambridge, Massachusetts, in the year 1809. After graduating at Harvard university, he devoted a short time to the study of

law; but after a year he relinquished that pursuit and resolved to devote himself to medicine. With this intention he came to Europe in 1833, and for two or three years was engaged in attendance upon the hospitals of Paris, and in other duties connected with the profession he had adopted. He then returned to America, and in 1836 took his M.D. degree at Cambridge. Two years later he was appointed professor of anatomy and physiology in Dartmouth college, but subsequently resigned his post, and in 1847 was elected to fill the vacant chair of anatomy in the medical department of Harvard university. Dr. Holmes has at different times sent to the press numerous works of a professional nature; it is as a poet and essayist, however, he is exclusively known in this country. His first appearance in print was made in 1830, in a publication conducted by the students of Harvard university. Since that time his contributions to poetical literature have been many, and several editions of his works have been published. Some of his longer poems were originally recited before literary and other societies of America. Many of our author's lyrics and minor poems are extremely popular on the other side of the Atlantic, and have found a large number of readers and admirers in this country. They are for the most part easy and graceful, always perspicuous, and sometimes highly picturesque. Dr. Holmes has been a frequent contributor of miscellaneous articles to the periodical publications of his country —to the *North American Review*, the *Knickerbocker Magazine*, the *New England Magazine*, and the *Atlantic Monthly*. It was to the last mentioned he contributed the well-known series of papers entitled "The Autocrat of the Breakfast Table." "The Professor at the Breakfast Table, with the story of Iris," his most recent work, has been received with less favour than the "Autocrat," as well by the public as by professional critics. The first edition of his poems was published at Boston in 1836; the first English edition appeared in 1852.—T. P.

HOLMES, Robert, D.D., an eminent English theologian and critic, born in Hampshire in 1749, studied at Winchester school and Oxford. He was appointed professor of poetry in 1790, on the death of Warton, at Oxford. In 1777 he published a sermon on the resurrection; in 1778 "Alfred," an ode, and six sonnets; in 1782 Bampton lectures; in 1788 divinity tracts. He also published a Latin epistle respecting a collation of MSS. of the Septuagint, similar to that of Dr. Kennicott for the Hebrew bible. This great work occupied him many years, and his notes are now in the Bodleian. He died in 1805, before the completion of his edition, which was continued by Parsons, and finished in 1827, in 5 vols. folio.—B. H. C.

HOLROYD, John, Earl of Sheffield, the friend and executor of Edmund Gibbon, was born in 1741, and entered the army in 1760. At the peace he travelled on the continent, and made the acquaintance of Gibbon during the latter's second visit to Lausanne—an acquaintance which ripened into friendship. At home he became a farmer on a large scale at his estate of Sheffield Place in Sussex, but on the breaking out of the war of 1778, he deserted the ploughshare for the sword, and raised a regiment of light dragoons. In 1780 he was chosen member for Coventry, and distinguished himself in the repression of the Gordon riots of that year. At the close of the year he was raised to the Irish peerage as Lord Sheffield. For many years he was member for Bristol, and in that capacity opposed the abolition of the slave-trade. He was raised to the British peerage in 1798, and died in 1821. There is a memoir of him with a list of his writings, chiefly tracts on the political economy of commerce and agriculture, in the *Annual Biography and Obituary for* 1822. Appointed by Gibbon one of his executors, he published in 1796 the historian's "Miscellaneous Works, with Memoirs of his Life and Writings, illustrated from his letters, with occasional notes, and narrative."—(See Gibbon, Edmund.)—F. E.

HOLSTENIUS, Lucas, or more correctly, Lukas Holste, was a German scholar of great repute in the sixteenth century. He was born at Hamburg in 1596, and went to complete his education at Leyden in 1617, where he enjoyed the instructions of such men as Daniel Heinsius, J. Meursius, G. J. Vossius, and S. Scriver, and the friendship of Grotius and others. His progress was rapid and extraordinary, but he failed in his endeavour to obtain a professorship at Hamburg; whereupon in 1622 he went over to England, and, after remaining there two years, proceeded to Paris, where he received an appointment as librarian, contracted an intimacy with Sirmond and other jesuits, and was by them persuaded to renounce protestantism, although some give a different account of the matter. He himself traces his conversion to the study of Plato's philosophy, by which he was led to the fathers. A recommendation to Cardinal Barberini was followed by his removal to Rome in 1627, and his appointment as the cardinal's librarian in 1636. Urban VIII. conferred on him several benefices in Germany, and made him a canon of the Vatican. He took an active part in the conversion of Frederic of Hesse-Darmstadt, and received the abjuration of Christina, queen of Sweden. Innocent X. made him librarian of the Vatican, and Alexander VII. received him into his intimacy, and made him a consultor of the Index. He took part in a number of important transactions, and in controversies with protestants and Jansenists. His death occurred at Rome in 1661. His writings very much consist of notes and commentaries upon the works of others, of Latin translations, and editions of ancient Greek authors, &c.—B. H. C.

HOLT, Sir John, Lord Chief-justice of the king's bench in the reign of William III. and of Anne, an eminent and upright judge, born at Thame in Oxfordshire on the 30th December, 1642, was the son of Sir Thomas Holt, a tory lawyer, sometime recorder of Abingdon. Educated at Abingdon school, he proceeded to Oxford as a gentleman-commoner of Oriel; and many traditions survive of his academic pranks and excesses. Called to the bar soon after he attained his majority, he became an altered man; and when his abilities, in due time, were discovered, he had his hands full of business. His sympathies were with the whigs, in spite of his father's toryism; and as counsel for Lord Russell, in 1683, he had a congenial duty to discharge. Elected recorder of London in 1686; appointed a king's sergeant and knighted in January, 1687, he disputed the dispensing power claimed by James II.; and for this and other acts of opposition to the arbitrary policy of the king, he was removed from the recordership. During the Revolution he acted as assessor to the peers after the flight of James; and participated in the proceedings resulting in the calling together of the convention parliament, in which he represented Beeralston. On the accession of William and Mary, he was designated by common accord lord chief-justice of the king's bench; and was appointed to that post, holding it until his death. From a purely legal point of view, Lord Chief-justice Holt is praised for the ability and skill with which he moulded the old system of law to meet the wants of a time in which commerce and manufactures were receiving a great expansion. In other respects, more generally appreciable, he inaugurated a new judicial era. His conduct of state trials was marked by a fairness and impartiality which astonished the accused, and which contrasted vividly and honourably with the preceding régime of such judges as Jeffries. On the other hand, no judge ever displayed a higher spirit or a more intrepid demeanour when the authority of his office was impugned. In the Aylesbury case he baffled the house of commons itself. For political reasons the house resolved to protect a returning officer of Aylesbury, who had refused to enter the votes of duly recorded burgesses. They sued for damages, and were committed to prison for breach of privilege; when the lord chief-justice held that they were entitled to their discharge after applying for writs of habeas corpus. Lord Campbell has thrown doubts both on the perfect correctness of Chief-justice Holt's law in this famous controversy, and on the authenticity of the defiant reply which tradition asserts him to have made to the Speaker, who in person summoned him to appear at the bar of the house; but as to the dignified courage which he displayed throughout the dispute there can be no question. He twice refused the great seal; the first time on the honourable plea that he had not the requisite knowledge of equity. On the accession of Queen Anne he was reappointed chief-justice of the king's bench; and died on the 5th of March, 1710, respected and regretted by men of all parties. There is an interesting sketch of him in Lord Campbell's Lives of the Chief-justices, where he is called "the model on which in England the judicial character has been formed."—F. E.

HOLT, John, a miscellaneous writer of some note, was born in 1742 at Mottram in Cheshire. He was educated for the dissenting ministry, but afterwards attached himself to the Church of England, and in 1761 became schoolmaster and parish clerk of Walton, near Liverpool. A portion of his time was also given to agricultural studies, which, however, did not engross all his attention; for between the years 1786 and 1788 he published "Characters of the Kings and Queens of England," a work of

considerable merit. In 1795 he published "General View of the Agriculture of the County of Lancaster." He also published "An Essay on the Curle of Potatoes," for which he received the medal of the Society of Arts, Manufactures, and Commerce. He was appointed surveyor of the county of Lancaster by the Board of Agriculture, and his report was the first which was published by the board. He also set about collecting materials for a history of Liverpool, but did not live to complete his task. He died in 1801.—J. B–r.

HOLTE, JOHN, author of a Latin grammar, was born in the county of Sussex, probably about 1470. He was educated at Oxford, and attained to great reputation as a teacher. His work, remarkable as being the first Latin grammar of any note which was published in England, is entitled "Lac Puerorum" (Mylke for Chyldren), and was printed at London in 1497 by W. de Worde. It was dedicated to Morton, archbishop of Canterbury, and is now rarely to be met with.—J. B–r.

* HOLTEI, KARL EDUARD VON, a German actor, dramatist, and novelist, was born at Breslau, 24th January, 1797. His past career has been full of vicissitudes, but he now lives in literary retirement at Gratz. Both his lyric dramas, "Der alte Feldherr," "Lorbeerbaum und Bettelstab," &c.; and his novels, "The Vagabonds," "Christian Lammfell," &c., enjoy a well-merited popularity.—K. E.

HOLTZAPFFEL, CHARLES, a machinist, distinguished at once for science, ingenuity, and practical skill, was the partner and successor in business of his father, John Jacob Holtzapffel, a German who settled in England about the year 1787, and attained some reputation as a maker of machine tools and turning-lathes. Charles Holtzapffel introduced many improvements in lathes, and greatly increased their powers of producing varied and complex figures. He also became extensively engaged in the construction of machines for printing bank notes, for carving, and for other purposes, and of mathematical instruments. He was an advocate for the adoption of a system of measures and gauges based on the decimal subdivision of the standard inch, instead of the usual arbitrary scale; a system now well known as having been put in practice with most beneficial results by Mr. Whitworth. He published a standard work on "Turning and Mechanical Manipulation," treating of the nature of materials used in practical mechanics, their mode of treatment, and the construction and use of the tools best adapted for working in them. He died in 1847.—W. J. M. R.

HOLWELL, JOHN ZEPHANIAH, an Anglo-Indian official and writer on Indian history, religion, and politics, was the son of a London citizen, and born at Dublin in September, 1711. Educated and trained in Holland for a mercantile life, he returned to England in ill-health; and showing a marked distaste for commerce, qualified himself as a surgeon. In this capacity he sailed on board an Indiaman in 1732; and after several voyages and vicissitudes he became in 1740 assistant-surgeon to the Calcutta hospital, having in the meantime mastered, among other languages, Arabic and Hindostannee. Rising in reputation and position, taking an active part in municipal affairs, and broaching sensible schemes of judicial reform, he was seventh member of the Calcutta presidency in 1756—the year of the attack made on that city by Suraj-a-Dowlaw, the nawaub of Bengal. The English governor and a portion of the council abandoned Calcutta precipitately, and Holwell was elected, by those who were left behind, governor and commander-in-chief. After a brave but unsuccessful defence against overpowering odds, Holwell and his companions surrendered. Then followed the memorable atrocity of the Black Hole of Calcutta. Out of a hundred and forty-six prisoners only twenty-three survived the horrors of the night of the 20th June, 1756, and Holwell was one of them. His "Narrative" of the event was published in London in 1758, and remains the standard account of the transaction which produced the conquest of Bengal by the British. Released soon afterwards, he returned to England, and was nominated by the court of directors Clive's successor in the government of the presidency of Bengal; a position which, however, he did not immediately accept or attain, and which he did not long fill, being superseded at the end of 1760. Returning home once more, in the possession of an ample fortune, he spent the rest of his life in retirement, and died in 1798. His chief works were his "India Tracts," published in 1764; and his "Historical Events relative to Bengal and Indostan; as also the Mythology of the Gentoos, and a Dissertation on the Metempsychosis," which appeared in three parts during the years 1765–71. The former work is an interesting contribution to the early history of British rule in India, and includes an account of Holwell's administration of Bengal. Of the latter, the disquisitions on the mythology and theology of the Hindoos are more notable than the historical sections. They belong, indeed, to the very first attempts to familiarize the English public with the religious doctrines and notions of the Hindoos; and were distinguished by an exaggerated estimate of the influence produced by the Hindoo mythology on that of other nations. Holwell, it must be added, though well acquainted with Hindostannee, was ignorant of Sanscrit.—F. E.

HOLYDAY, BARTEN, an English divine, born in 1593 at Oxford, where he was educated at Christ church. Having taken orders, and greatly distinguished himself as a preacher, he was appointed chaplain to the king and archdeacon of Oxford. During the civil wars he lost his preferments, but recovered them at the Restoration, and died in 1661. Besides twenty sermons, he wrote "Technogamia, or the marriage of arts," a comedy; a Latin disquisition on the soul; a poem, in ten books, entitled "A Survey of the World;" and a faithful translation of Juvenal and Persius, accompanied with valuable notes, but totally devoid of poetical merit.—G. BL.

HOLYOAKE, FRANCIS, was born at Nether-Whitacre in Warwickshire about 1567, and studied at Oxford about 1582, probably without taking a degree. He subsequently kept a school at Oxford, and afterwards in his own county; and in 1604 he became rector of Southam in Warwickshire. Mr. Holyoake suffered during the civil wars for his opinions as a royalist. He died on the 13th September, 1653, and was buried at Warwick. He left behind him an "Etymological Dictionary of Latin Words," printed in 1606; the fourth edition, 1633, was dedicated to Laud, then bishop of London. He is said to have written an original Latin treatise, called "Franciscus de Sacrâ Quercu," never published.—W. C. H.

HOLYOAKE, THOMAS, the son of Francis, was born at Southam rectory in 1616, was educated at Coventry, and finished his studies at Queen's college, Oxford, where he graduated. He inherited his father's political sentiments, and upon the visit of Charles I. to Oxford, was commissioned captain of a company of foot; but after the surrender of that city he retired from the service, and obtained a medical diploma. The Restoration enabled him to follow his original calling as a clergyman. In 1660 he was presented to the rectory of Witnash, near Warwick, and shortly after he became a prebend of the collegiate church of Wolverhampton. In 1674 Fulke, Lord Brooke, conferred on him the donative of Breamont, Hants. Holyoake died on the 10th June, 1675, leaving behind him in MS. a dictionary of Latin and English, founded upon his father's labours. This was published in 1677, folio.—W. C. H.

HOLYWOOD, HOLYBUSH, or HALIFAX, JOHN, or, as he is better known by his Latinized name, John a Sacro Bosco, a learned professor of astronomy and mathematics in Paris during the thirteenth century. Neither the date nor place of his birth can be pronounced on with certainty. The former may be assigned to the end of the twelfth century; for the latter Scotch, English, and Irish writers put in the claims of their respective countries. The weight of probability is with Ware and Stanihurst, who assert that he was born at Holywood in the county of Wicklow, and undoubtedly the monasteries of Ireland at that period sent forth the most learned men to the schools of France, Italy, and Germany We find him occupying his chair at Paris in 1230 with great distinction. His principal work, "De Sphæra Mundi," was for three hundred years looked on as a standard authority, and was many times reprinted with annotations. Besides this he wrote "De Anni Ratione" and "De Algorismo." He died in Paris in 1235, and was buried in the church D. Maturini.—J. F. W.

HOLZER, JOHANN, a celebrated German fresco-painter, the son of a miller, was born at Burgeis in the Tyrol in 1709. His first master, Auer, was also a Tyrolese, but he lived some years as the assistant of an Augsburg painter of the name of Bergmiller, with whom he perfected himself in the practice of his art. At this time the façades of the Augsburg houses were decorated with frescoes, and Holzer was much employed in this kind of painting, but few of his works now remain. A good selection, however, is still preserved in prints by J. E. Nilson. This was the school which enabled Hauser to attain that great

proficiency in fresco displayed in his extensive series of religious works executed in 1737 in the benedictine convent church of Schwarzach, near Würzburg, in Bavaria. The martyrdom of St. Sebastian is considered the most masterly, but all have suffered from time and neglect. Through these works Holzer has been considered the reviver of fresco in Germany, and the pioneer of the now great modern school of fresco-painters in Germany. His compositions are described as successful in every department of art, and had not his untimely death cut him off in the commencement of his career, he would doubtless have given far greater proofs of his powers. He died of a cold and fever at Clemensworth, where he was about to commence a series of frescoes for the elector of Cologne, in July, 1740, aged only thirty.—(See Zapf's *Life of Holzer* in Meusel's *Miscellaneen Artistischen Inhalts*, 1781.)—R. N. W.

HOMANN, Johann Baptista, born 20th March, 1663, was destined to a monastic life, to avoid which he left home, and went to Nuremberg, where he became a Lutheran. The maps and charts produced by him were much valued, and he collected about two hundred of them into an atlas in 1716. He also constructed armillary spheres, globes, &c., was member of the Academy of Sciences at Berlin, was geographer to Charles V. and the Czar Peter I. His "Atlas Methodicus" appeared in 1719, and he commenced the "Atlas Astronomicus," which Doppelmayer finished. Homann died in 1724.—B. H. C.

HOMBERG, Wilhelm, was born on January 8, 1652, at Batavia in Java, where his father Johann Homberg, a Saxon refugee, was commandant of the citadel. The family returning to Europe, young Homberg studied jurisprudence at Leipsic, but paid at the same time much attention to botany and astronomy. At Magdeburg, where he practised as an advocate, he became acquainted with Otto Guericke, the inventor of the air-pump. Growing tired of the law, he went to Italy, studied medicine at Padua, investigated the Bologna stone, and prepared from it the pyrophorus which bears his name. He next studied optics under Antonio Celio at Rome, and even turned his attention to painting, sculpture, and music. We successively find him working in the laboratory of Boyle in England, studying anatomy under De Graaf in Holland, and graduating as doctor of medicine in Wittenberg. He obtained from Kunckel the method of preparing phosphorus, then a great secret. He visited in succession the mines of Saxony, Bohemia, Hungary, and Sweden, and operated for some time in the royal mining laboratory of Stockholm. He next visited France, where the advantages offered him by the king and the minister Colbert determined him to remain. In 1682 he embraced catholicism, and became in consequence totally estranged from his family. In 1688 he went to Rome, and practised medicine with some success. Soon afterwards he returned to Paris, and in 1691 was elected member of the Academy of Sciences and director of its laboratory. Honours and emoluments now accumulated upon him. The duke of Orleans assigned him a pension in 1702, fitted up for him the most complete laboratory then in existence, and placed in his hands the Tschirnhaus burning-glass. In 1704 he became first physician to the duke of Orleans. In 1708 he married a daughter of the celebrated botanist, Dodart; and on September 24, 1715, he died of a violent attack of dysentery. Though devoid of original genius, Homberg was one of the most learned chemists of his age. He collected the processes and receipts of others, and published them with all needful details, and in plain language. His chief discoveries were boracic acid, and the pyrophorus which bears his name. His other labours may be found in the Memoirs of the French Academy from 1699 to 1714.—J. W. S.

HOME or HUME, David, a Scottish protestant minister, who lived in the end of the sixteenth and the beginning of the seventeenth century. Having removed to France, he was in succession minister of two reformed churches—that of Duras in Lower Guienne and that of Gergeau in Orleans. He was held in such high estimation by King James, that he commissioned him to attend the national synod of the French churches held at Tonneins in May, 1614, with a view to form a union of all the protestant dioceses of Europe under one confession of faith. Home was also employed by the same monarch to effect a reconciliation between Silenus and Du Moulin, who had engaged in a keen controversy on the subject of justification. He is the author of two vigorous treatises against the jesuits, and the doctrine of the lawfulness of assassinating heretical princes. The title of the first is "Le contr' assassin, ou Responce a l'Apologie des Jesuites," 1612. The other is entitled "L'Assassinat du Roi, ou maximes du vieil de la Montagne Vaticane et de ses assassinats pratiquées en la personne du defunct Henri le Grand," which was published in 1614, and reached a third edition.—J. T.

HOME, Sir Everard, surgeon and physiologist, was the son of William Home of Greenlaw castle, Berwick, at one time a surgeon in Burgoyne's regiment of horse. Born in 1756, educated at Westminster school, in 1772 he became the pupil of the celebrated John Hunter, who had married his sister. After remaining six years with his brother-in-law, Home obtained the appointment of assistant-surgeon to the naval hospital at Plymouth, at that time filled with the wounded in Keppel's action. He afterwards went abroad, and in 1784 returned from Jamaica, where he had served as staff-surgeon. In 1785 he became assistant to Hunter in his professional and scientific avocations, and in 1787 he was appointed assistant-surgeon to St. George's hospital. During the latter part of Hunter's life he intrusted to Home the duties of delivering his surgical lectures, and of communicating to the world such discoveries and facts as he thought worthy to be published. At Hunter's death Home was left joint-executor with Dr. Baillie, and trustee of his museum. He practised during the remainder of his life in the metropolis. In 1813 George IV. created him a baronet, and also appointed him sergeant-surgeon. He was surgeon to Chelsea hospital, professor of anatomy and surgery to the Royal College of Surgeons, and for several years president of that body. He was also V.P.R.S. and F.S.A. He died at Chelsea in 1832. The destruction of the manuscripts of Hunter has left a blot on Home's memory which can never be effaced. The reason he gave for this unparalleled act was that it was the fulfilment of Hunter's wish expressed verbally to himself. As, however, the destruction did not take place, or was not communicated to any one till 1823, and as the alleged injunction of Hunter was in direct contravention to his expressed wishes with regard to his museum property, it has been universally held that Home was in the highest degree blameworthy. Home was the author of numerous papers in the Philosophical Transactions, the materials for which, it was rumoured, might have been found in the manuscripts which he afterwards destroyed. He also published lectures on comparative anatomy, and several works on surgical subjects.—F. C. W.

HOME, Henry, Lord Kames, a distinguished Scotch lawyer and author, was the son of a country gentleman of an old family but reduced circumstances, and was born in Berwickshire in 1696. He received his early education under the care of a private tutor, and subsequently studied civil law and municipal jurisprudence at the university of Edinburgh. He was apprenticed to a writer to the signet in 1712; but an accidental interview with the president of the court of session is said to have fired him with the ambition of pursuing a higher branch of the legal profession than that to which he was originally destined. He was called to the bar in 1723 at the age of twenty-seven, and his ability and diligence ultimately obtained for him the highest eminence as a pleader. He also published various works on legal subjects, and was appointed in 1752, at the age of fifty-six, one of the judges of the court of session by the title of Lord Kames. In 1763 he was also nominated a lord of justiciary in the supreme criminal court of Scotland. Three years later he came into possession of the extensive estate of Blair-Drummond, which was inherited by his wife, to whom he had been married in his forty-fifth year, and he immediately set himself with his characteristic energy and skill to improve and adorn his new possessions. He invented a plan by which an extensive moss on his estate was floated into the frith of Forth, and a large tract of the finest land in Scotland was brought under cultivation. Lord Kames continued to discharge the duties of his judicial offices, and to carry on with unabated ardour his numerous literary, agricultural, and manufacturing projects till within a few days of his death. That event took place, 27th December, 1782, when he had attained the great age of eighty-seven. Lord Kames was both a very conspicuous man in his day and a voluminous writer. He wrote a considerable number of professional treatises; but his fame rests mainly on his metaphysical and critical works. From early years he had a very strong partiality for metaphysical studies, and carried on a correspondence on various abstruse questions with Dr. Samuel Clarke, Butler, and Berkeley. At a later period he became

acquainted with David Hume, and in 1751 published a volume of essays on the "Principles of Morality and Natural Religion," in which he set himself to oppose the opinions of that celebrated philosopher; but his advocacy of the doctrine of philosophical necessity gave great offence, and had nearly brought upon him the censures of the church. "The Art of Thinking," in 1 vol. 12mo, was published in 1761, and in the following year appeared his "Elements of Criticism," on which his reputation as an author is mainly founded. In this able and original work Lord Kames is entitled to the "merit of having given to philosophical criticism the form of a science by reducing it to general principles, methodizing its doctrines, and supporting them everywhere by the most copious and beautiful illustrations." He subsequently published the "Gentleman Farmer;" "Sketches of the History of Man," the leading doctrine of which is both irreligious and unphilosophical; and "Some Hints on Education," written in his eighty-fifth year. In addition to the important services which Lord Kames rendered to the theory and administration of law and to the literature of Scotland, he contributed greatly to the promotion of its agricultural and commercial interests, and was one of the first patrons of the Royal Society of Edinburgh. He possessed extraordinary activity of mind; his intellect was powerful and acute, as well as versatile; and though ingenious and speculative to a remarkable degree, and occasionally even fanciful, he yet seldom lost sight of practical utility in his disquisitions. In private life his demeanour was characterized by frankness, good humour, and extreme vivacity. He was regarded as an able and upright judge; but he has been accused both of severity and coarseness, apparently on good grounds.—(*Memoir of the Life and Writings of the Hon. Henry Home of Kames*, &c., by P. F. Tytler, 2 vols. 4to.)—J. T.

HOME, JOHN, a Scottish dramatic poet, was descended from a common ancestor with the earl of Home. His father was town-clerk of Leith, where the poet was born in 1722. He was educated first at the grammar-school of his native town, and then at the university of Edinburgh. Having chosen the clerical profession, he was licensed to preach, 4th April, 1745. Home was of an ardent and romantic disposition, and as his principles attached him strongly to the Hanoverian dynasty, he joined the corps of volunteers which was raised in Edinburgh to suppress the jacobite insurrection. He was present at the battle of Falkirk in 1746, where he was taken prisoner along with a number of student friends. He and his associates were confined for some days in Doune castle, but at length made their escape by cutting their blankets into shreds and letting themselves down over the walls. Shortly after this incident Home was presented to the church and parish of Athelstaneford in East Lothian, of which Blair, the author of the Grave, had been the previous incumbent. Home's fondness for romantic history and poetry led him to compose a tragedy on Agis, one of the heroes of Plutarch, which was offered to and rejected by Garrick in 1749. He next dramatized the beautiful old ballad of Gil Morris, and proceeded to London a second time, February, 1755, to submit his work to the great metropolitan manager, but without success. Garrick pronounced the "Tragedy of Douglas" totally unfit for the stage. The poet and his friends were dissatisfied with this verdict, and resolved to present the rejected drama upon the Edinburgh stage, 14th December, 1756. It was received with unbounded applause, and the most extravagant praise was heaped upon its author. The more serious portion of the community were deeply offended at the encouragement thus given to theatrical representations, and proceedings were taken by the church courts against both the author and his clerical friends who had been present at the representation of his play. The latter escaped with a slight censure, but Home was forced to yield to the storm and to resign his living in June, 1757. Lord Bute, however, to whom he was recommended by Archibald, duke of Argyll, soon after obtained for him the sinecure office of conservator of Scots privileges at Campvere; and on the accession of George III. in 1760, when the influence of Bute became paramount, the poet received in addition a pension of £300 a year. Home's circumstances were now independent, and in 1767 he quitted London and settled in East Lothian, where, in 1770, he married a lady of his own name. The remainder of his long and prosperous life was spent very happily among a circle of eminent literary friends, including David Hume, Adam Smith, and Principal Robertson, of whose ecclesiastical policy Home was an early and most zealous supporter. He wrote other three tragedies, the "Fatal Discovery," "Alonzo," and "Alfred," which were received at first with considerable applause, but speedily fell into oblivion. His last work, a "History of the Rebellion in 1745," was published in 1802, and is of very little value; but the author's intellect had by this time been weakened by a fall from his horse. Home died in 1808, in his eighty-sixth year. His friend Dr. Carlyle, in his amusing Autobiography, has drawn a vivid picture of John Home's sprightliness and vivacity, his amiable and benevolent disposition, his strong prejudices, and harmless vanity. He was the ready and liberal patron of poor and neglected merit, and not a few who have risen to wealth and fame owed their first rise in life to his helping hand. Home's poetical talents were not of a very high order; but his "Douglas"—the only one of his tragedies which has not sunk into oblivion—contains many passages of great beauty, and the language throughout is chaste and polished, and sometimes even elegant.—J. T.

HOMER, though one of the most notable names in the whole history of literature, is not one that, in a strictly biographical dictionary, can occupy a large space; for living as he did at least four hundred years before the first accredited historical work in the Greek language, there exists with regard to him little more than the great fact of a great name, looming largely in the dim distance of oral tradition. He is to us in fact, as he was to the ancient Greeks, scarcely anything more than the keystone by which the grand arch of his poetry is bound together; only a little less misty than Ossian, somewhat as the Greek mountains wave more clear than the Scotch ones. But even this small superiority in point of tangibility and distinctness has been studiously denied him by a whole host of erudite and subtle commentators in Germany, who have not been without their representatives in this country. Mr. Grote in particular, the talented historian of Greece, has gone the whole length of ultra-German scepticism on this subject, and professes his total disbelief in the man Homer as a historical personage. It is necessary therefore to expose, in a few words, the unreasonableness of this scepticism, before stating the very few facts of historical significance that are attached to the name of Homer. The tendency to deny altogether the historical reality of this great poet, first became notable in literary history about the end of the last century, when Frederick Augustus Wolf, a learned and ingenious professor at Halle in Saxony, published a new edition of the works of Homer, accompanied by prolegomena, in which he maintained that the Iliad was not a great organic epos, as generally believed, the product of one great poetic genius, but a mere aggregate of popular ballads by various bards, put together by some literary man about the time of Pisistratus. The origin of this theory lay deeper, in an innate tendency of the German mind to derive every thing from ideas, and to see in the solid tradition of past times only symbols, and types, and allegories of abstract ideas. This tendency has manifested itself during the last sixty or seventy years, in a series of the most pretentious and portentous negations of all that had previously been admitted as recorded fact—accompanied with an attempted substitution for these facts of the most brilliant and baseless imaginations. The sceptical element of this characteristically German movement has, no doubt, been of great service to historical research, in so far as it has led inquirers to sift existing evidence more nicely, and to be more discriminate in their belief of testimony; but the substitution on a large scale of unsubstantial signs and symbols for the reality which is the kernel of all human tradition, has led to a vast amount of ingenious nonsense and unprofitable conjecture in the form of criticism. Of this evil, by which their literature has been infected to an almost incredible extent, the Germans themselves are now becoming sensible; and some of their greatest names in classical criticism, as Welcker, Müller, and Nitsch, have reverted to the salutary old belief in the historical validity of the man Homer. This belief may, indeed, now be considered as established firmly, both on the general nature of all human tradition, which is wont to grow out of fact, not fancies, and on the special character of the Homeric poems, which, after all the cruel sifting to which they have been subjected, present as undeniably the traces of a great creative mind as the admitted epic masterpieces of a Virgil, a Tasso, and a Milton. With regard to the Odyssey, indeed, the evidences of a continuous and well-constructed plan are so obvious, that no serious attempt has been made, as in the case of the Iliad, to resolve

that poem into a number of separate and originally independent ballads. And with regard to the Iliad, though the plan of this poem admits of the practice of critical exsection to a large extent, without essential damage to the main action, yet, on the whole, it must be admitted that the proofs of its organic unity and coherence are far more striking than any occasional indications of a heterogeneous origin. In fact the believer in a personal Homer, and in a great positive product of his genius, may at once admit to the fullest extent the previous existence of a great amount of floating ballad poetry among the early Greeks, which it was reserved for Homer to work up into a grand epic completeness, just as Shakspeare used freely the materials of Roman and British history, and Walter Scott the rich ballad inheritance of the Scottish border. Homer, therefore, was a real man—a wonderful human minstrel in the youthful days of the wonderful Hellenic people, for whose amusement and instruction he organized into musical harmony that body of rich historical and mythological traditions which was their peculiar boast. The period of his appearance is placed by Herodotus four hundred years before his own time, that is, about eight hundred and fifty years before Christ; but other authors of weight place the age of the minstrel a century or more further back, so that the date of the father of history can be accepted only as the nearest limit of a probable chronology of an epoch to which no exact arithmetic can be applied. The exact place of his birth is equally enveloped in obscurity; but there is the strongest evidence, both internal and external, to prove that he was a native of the west coast of Asia Minor; and among other Lydian cities that contended for the honour of his birth, Smyrna is by general consent allowed to have the strongest claim. This is merely a part of a great general fact, that the early culture of Greece came, as might have been expected, from the East; for, with the single exception of Hesiod and his Bœotian school, all the notable poets that preceded the strictly Athenian age of Greek culture, belonged to the coast of Asia Minor, or the adjacent isles of the Ægean. Born in this sunny region, the cheerful muse of Homer, at a period long before books and literary culture were known, elevated the historical ballads of the district where he lived into the dignity of the organic epos; and his great merit consists not so much in the originality of his materials, as in the high tone with which he inspires, and the admirable tact with which he handles them It is the singular excellence of his poetry to combine the spirit of the popular ballad with the artistic form of the accomplished epos, in a way and to a degree of which literary history presents no similar example. In tone and style Homer is essentially an ἀοιδός, or minstrel, who sang to be heard, not a ποιητής, like Milton or Tennyson, who wrote to be read. This generic character is broadly indicated by the extreme simplicity of his style—by the fluent breadth of his narrative—by his careful avoidance of all subtlety, whether in thought or expression—by the fresh and vivid objectiveness of his pictures—and by the presence everywhere of popular sentiment and feeling, instead of personal thought and individual genius. The author of the Iliad and Odyssey does not appear in his works as Dante, Tasso, and Milton do in theirs: he is only the potentiated expression of Greece and the Greeks. No wonder, therefore, that he has from the earliest times been looked upon by the whole Greek race as their great national spokesman and prophet: he was indeed not only their great popular minstrel, but, along with Hesiod, their doctor of theology and their master of all sorts of knowledge. Hence the zeal with which he was attacked by Plato, who excluded him from his Republic, not because he was a bad poet, but because he was a very equivocal theologian; not because he did not sing a grand song, but because his admiring countrymen insisted on using that song as a decalogue and a bible. In modern times Homer has fully maintained the character, as the prince of epic poets, which he so easily asserted in his native country. After the Bible, no work has been so universally read as Homer's Iliad. The works of Homer indeed are, next to the books of Moses, the earliest written records of human thought and feeling and action extant. Only the oldest Vedas are supposed to have possessed an equal antiquity. It is unfortunate, however, that with so many claims to the attention of the philosophic thinker, they have so seldom been presented to the modern reader in the characteristic and attractive garb of the original. The Germans indeed, happy in the use of the classical hexameter, and a finely vocal language rich in compound words, possess almost a facsimile of the Greek in the German translation of Voss; but in English, Chapman, Pope, Cowper, and others, have successively failed in producing a translation faithful both in spirit and style to the great original. Of these three great English translators Pope gives the fine rhythmical fullness, Cowper the simplicity, and Chapman the vigour of the Greek; but they have all marred their work by peculiarities either of the individual translator, or of the age to which he belonged; and none of them exhibits that wonderful combination of simplicity, grandeur, luxuriance, and rapidity, which marks the original. The best editions of the original are by Clarke, Heyne, Wolf, Bekker, Spitzner, and Baümlein.—J. S. B.

HOMER, Henry, was the son of the rector of Birdinbury in Warwickshire, where he was born in 1752. He was sent to Rugby, and subsequently to a school at Birmingham, and on the completion of the elementary branches of his education he proceeded to Emanuel college, Cambridge, where he pursued his studies under Dr. Richard Farmer, of Shakspearian celebrity, and Dr. Samuel Parr; and graduated in due course B.D. He obtained his fellowship in 1778, but lost it ten years later by his refusal to take orders; and he then applied himself to the prosecution of philosophical inquiries. In the year before his deprivation he assisted Dr. Parr in producing an edition of Bellenden De Statu, &c., 1787, of which the Præfatio again appeared separately in 1788. Mr. Homer died in 1791, leaving incomplete his share in a Variorum Horace, in which he had been engaged as a co-editor. He also left unfinished editions of Livy and Quintilian. Of the former, the 1st, 25th, and 31st books had been published with dissertations some time before. The classics, however—Cæsar, Ovid, Persius, Pliny, and Tacitus —with which his name is connected, and which he enriched with learned annotations, suffice to establish his reputation as an elegant scholar and accomplished Latinist.—W. C. H.

HONDEKOETER, Melchior de, a celebrated Dutch bird and animal painter, was born at Utrecht in 1636, and having acquired the first instructions in his art from his father, became the pupil of his uncle, J. B. Weeninx, in whose manner he painted. Hondekoeter was equally skilful in painting the living and the dead. He painted peacocks, pheasants, &c., with remarkable skill: there is a noble specimen of his genius in the National gallery, London. He died at his native place on April the 3rd, 1695.—(Houbraken.)—R. N. W.

HONDIUS, Heinrich: there are two engravers of this name, both skilful artists, who flourished at the same time, and whom, especially as both practised for a while in London, care must be taken not to confound.—Heinrich Hondius, known as the Elder, was born at Duffell in Brabant in 1573, and was a pupil of Johann Wierix. He visited and worked in both Paris and London, but settled at the Hague, where he engraved a great many portraits, including the leading reformers from Wycliffe to Calvin; a series of eminent painters; some religious pieces, landscapes, &c. He was a very good engraver, and the founder of a school which numbered some distinguished names. He was also a proficient in the art of perspective, which he learnt from De Vries, and on which he wrote a work "Institutio Artis Perspectivæ," published after his death, Haag., 1622; Amsterdam, 1697. He died in 1610.—Heinrich Hondius, the Younger, was born about 1588 in London, where his father, Jost Hondius —born in 1563; died in 1611—was settled as an engraver and a maker of mathematical instruments: Speed's maps and several of those of Mercator, as well as many portraits, were engraved by him. The younger Hondius, besides finishing various plates begun by his father, engraved portraits of Elizabeth, James I., Charles I., Archbishop Cranmer, Sir Ralph Winwood, and other eminent Englishmen; some scripture subjects from Dutch and Flemish painters; and a few landscapes. He died about 1648.—J. T–e.

HONE, Nathaniel, born at Dublin in 1730, was a portrait and miniature painter of some ability, and also drew in crayons and executed several works in enamel, and two or three mezzotints; but he acquired more notoriety by his quarrels and caricatures than fame by his pictures. He was one of the original members of the Royal Academy, but soon got involved in disputes with his colleagues. Envying the success of Reynolds he, in 1755, sent a large picture to the academy for exhibition, which he called "The Conjurer," and in which a magician was seen pointing with his wand to various engravings from the old masters, under which were sketches of pictures by Sir Joshua Reynolds, the composition or positions of which, it was suggested, were

copied from them. The council of course refused to admit the picture, and Hone made an independent exhibition of it, along with some others of his paintings. Sir Joshua took no notice of the attack, and public opinion went strongly against the satirist. A somewhat similar attack on Angelica Kaufmann excited even stronger feeling. Hone died in 1784, and would have been long since forgotten but for having become thus unluckily associated with the name of Reynolds.—J. T–e.

HONE, WILLIAM, a political satirist and contributor to our popular antiquities, was born in 1779 at Bath, the son of a man who began life as an attorney's clerk, and after a changeful career, marked midway by an outburst of religious zeal, became a lime-merchant in the metropolis. By this parent Hone was strictly brought up, and placed at an early age in the office of a London attorney. Though a mere boy at the breaking out of the French revolution, Hone imbibed the political tenets of the London Corresponding Society; and his careful father, accordingly, removed him to an attorney's office at Chatham. After a few years he returned to London; and at last, wearying of the routine of an attorney's office, he started in 1800 as a bookseller, with a circulating library attached. For many years his life was a series of failures, aggravated by the responsibilities and cares of wedlock and paternity. Episodes of philanthropy and social reform—such as an abortive effort to establish a savings' bank in Blackfriars Road, and to correct the abuses rife in lunatic asylums; the publication in 1806 of an edition of Shaw's Gardener, and the compilation of the index to the new edition of Berners' translation of Froissart—varied a career which saw him twice bankrupt; once as a bookseller, the second time as "trade" auctioneer, a post to which he was preferred by the good-will of his bookselling brethren. After a trial of authorship by profession, and of bookselling again, he became publisher of one paper, and, in 1816, founder of another, the *Reformist's Register*, the aim of which is indicated by its title, but which, it may be added, attacked the doctrines of Robert Owen. With 1817 Hone became celebrated; he issued a series of political squibs, illustrated with great force and spirit by George Cruickshank, then a young and unknown man, and their success was great. Not content with ordinary satire, however, Hone published three political squibs, in which the language of the Prayer-book was parodied or mimicked, and for each of these he was tried on a charge of blasphemy in the December of 1817. Hone defended himself on each occasion; procuring a verdict of acquittal from three juries successively, and that in spite of adverse judges. Numerous sympathizers subscribed a sum of money, with which he started in business again; but still without success. The trial had another result. It was part of Hone's defence, that sacred language had been imitated by men of undoubted eminence with no scoffing purpose; and, indeed, there is reason to believe that although he was not until a later period a religious man, the reproach of wilful blasphemy brought against his parodies wounded him deeply. The researches which he made to support this plea familiarized him with an obscure section of literature. Hence, in 1821, his publication of a curious and interesting volume, "The Apocryphal New Testament, being all the Gospels, Epistles, &c., attributed in the first four centuries to Jesus Christ, his Apostles, and their companions;" followed, in 1823, by his "Ancient Mysteries described, especially the English Miracle Plays founded on the Apocryphal New Testament story extant among the unpublished MSS. in the British Museum"—a work, at that date, of some antiquarian value. In 1826 he began the issue, in weekly numbers, of his "Every-day Book," followed by his "Table Book," and his "Year Book;" works full of curious and interesting matter chiefly elucidative of old customs, manners, and events, and which were warmly praised by some of Hone's most eminent literary contemporaries. To their author, burdened with a large family, and constitutionally unfitted for the battle of life, they brought no relief. The "Every-day Book" was finished, and its two successors composed, in the king's bench, where he was imprisoned for debt. After his release from prison he tried, with the assistance of friends, a new vocation, that of landlord of a coffee-house; but neither did this succeed. Subsequently he was deeply impressed by religious views, became an attendant at chapel, and even, it is said, occasionally a preacher. Through this connection, presumably, he obtained the sub-editorship of the *Patriot*. He edited Strutt's Sports and Pastimes in 1838; and the first article in the first number of the *Penny Magazine* was from his pen. He died, after a second attack of paralysis, in the November of 1842. A little work—giving an account of the revolution in his religious sentiments—which appeared after his death, with the title "Early Life and Conversion of William Hone, written by himself; edited by his son William Hone," is a fragment of the autobiography of his father.—F. E.

HONORATUS, SAINT, Bishop of Arles, born in the second half of the fourth century. Hilary, who succeeded him, has written a curious account of his life, from which it appears that he was founder of the celebrated monastery of Lerins. None of his writings are extant. He died either in 429 or 440, most probably in the former year.—B. H. C.

HONORIUS, Emperor of Rome, born in 384, was the younger son of Theodosius, at whose death in 395 the empire was divided; Arcadius receiving the eastern portion, and Honorius the western. Neither of the sons inherited their father's abilities; and the troubles which followed his decease would have speedily crushed the youthful and indolent Honorius, if they had not been checked by the genius of Stilicho, his kinsman and guardian. That distinguished general, claiming the tutelage of Arcadius also, directed his first efforts against Rufinus, who ruled the councils of the Eastern empire; but the overthrow of the ambitious prefect only gave to other favourites the power at Constantinople, and Stilicho determined to withdraw, rather than provoke a war between the two brothers. In 397 the revolt of Gildo in Africa was rendered formidable by the dependence of Rome on the harvests of that region, and by the encouragement given to the rebel by Arcadius. The prudent measures of Stilicho, however, brought abundant supplies from Gaul, and the army which he despatched across the Mediterranean, under the command of Mascezal, the injured brother of Gildo, speedily quelled the insurrection. About the same time the Goths threatened the empire on the opposite side. Alaric, after attacking Constantinople, had turned westwards and overrun Greece. There Stilicho met him, checked his progress, reduced him to great straits, and might have driven him out of the country, had not the commission of Arcadius, constituting Alaric his military representative in that quarter, induced the general of Honorius to retire. A few years later the Goths in alliance with the Huns penetrated into Italy; but Stilicho, undaunted amid the prevailing consternation, drew together the legions from the provinces, defeated the invaders at Pollentia, and by another signal victory obtained near Verona compelled them to recross the Alps. These successes having been celebrated with triumphal rejoicings at Rome in 404, the seat of government was transferred to Ravenna; and two years later a new inroad of the barbarians was repelled by Stilicho; but in 408 he was put to death on suspicion of traitorous designs. The main prop of the empire being thus removed, serious disasters followed. Rome was twice taken by Alaric; on the second occasion, in 410, the city was given up to plunder, and the marriage of the emperor's sister Placidia to Ataulphus, the successor of Alaric, only induced the barbarian leader to seek a settlement in the Gallic and Spanish provinces of the enfeebled empire. Meanwhile, these provinces and Britain had begun to be the scene of events equally humiliating to Honorius. From 407 to 421 a succession of usurpers had assumed the rights of sovereignty there; and in the latter year, Constantius, the general who had been intrusted with the repression of these disorders, was rewarded for his services with a share of the imperial dignity and the hand of the widowed Placidia—favours which he owed as much to the fears as to the gratitude of his sovereign. Honorius died in 423; he had married the daughter of Stilicho, but left no issue; and as his colleague Constantius had not survived his investiture with the purple more than seven months, the sceptre of the Western empire, after the brief reign of the usurper John, passed into the hands of Valentinian III., the son of Placidia.—W. B.

HONORIUS, the name of several popes.

HONORIUS I. succeeded to the papal chair in 626, after the death of Boniface V. At that period Britain was a subject of interest and anxiety at Rome, on account of Augustine's success among the pagan Saxons, and the opposition of the old British churches to the pontifical claim of supremacy. Bede records that Honorius wrote a letter of exhortation and encouragement to Edwin, the recently converted king of Northumbria, and a missive to the recusant presbyters enjoining conformity in the time of observing Easter. The dogma of the Monothelites,

who maintained that a single will animated the two natures of the Saviour, drew attention to another quarter. Sergius, patriarch of Constantinople, having avowed that offshoot of the older Eutychian heresy, Honorius corresponded with him and some of his opponents, reproving the public discussion of such metaphysical subtleties. Some of the pontiff's expressions, however—e. g. *unus operator Christus in utrisque naturis*—were viewed as favouring monothelism, and condemnation was afterwards pronounced upon them in the sixth council of Constantinople; but it may be questioned if he meant to affirm more than a unity of purpose in the twofold nature of Christ. He died in 638.

Honorius II. was the title assumed by Cadalous, bishop of Parma, when the imperial party nominated him to the papal chair in 1061; but he was not acknowledged by the church; and the person now known as Honorius II. was Cardinal Lamberto, bishop of Ostia, who was elected by the conclave in 1124. His claim to the tiara was for some time disputed by Theobald, who had been chosen by an episcopal council. The latter, however, withdrew from the contest, and the recognition of his rival became general. Honorius was afterwards involved in a dispute with Roger, count of Sicily, who ventured to besiege the pontiff in Benevento, and ultimately procured by more amicable negotiations his investiture as duke of Apulia and Calabria. In the dispute between Lothaire and Conrad for the crown of Italy, Honorius favoured the former. He died in 1130.

Honorius III. was the name under which Cardinal Cencio Savelli succeeded Innocent III. in 1216. He was a warm supporter of St. Dominic, and issued a circular to the churches in favour of the preaching friars. Cardinal Bertrand was commissioned by him, with legatine powers, to press the war against the count of Toulouse and the Albigenses. This pontiff was very unpopular among the people of Rome, whose disaffection compelled him more than once to leave the city. Nor did his efforts to promote a crusade against the Mussulmans greatly prosper. Frederick II. of Germany received investiture from him under engagement to bear the standard of the cross to the East; but the emperor put off the execution of the enterprise on various pretexts till the death of Honorius in 1227.

Honorius IV., also a cardinal of the house of Savelli, succeeded Martin IV. in 1285. He supported Charles of Anjou in Sicily, and went so far as to proclaim the contest against his Spanish opponents a holy war. A bull was issued by him to repress the disorders arising out of the practices of the mendicant friars; and the enthusiastic Raymond Lull repaired to Rome in 1287 to procure his authorization of schools in all the monasteries for training missionaries to convert the Saracens; but Honorius had died before his arrival.—W. B.

HONORIUS OF AUTUN, called THE SOLITARY, flourished in the former part of the twelfth century. Little is known of his life; but various works which bear his name are extant. He was a decided advocate of papal pretensions, but seems to have been pious. Some of his works are both curious and valuable, as, for example, his "Elucidarium." He probably died soon after 1130.—B. H. C.

HONTHORST, GERARD, known in Italy as GHERARDO DALLE NOTTI, from his night pieces, was born at Utrecht in 1592, and was the pupil of A. Bloemart. He studied also in Rome, and adopted the prevailing Italian taste of the seventeenth century, imitating the forcible manner of Guercino. Honthorst was one of the artists employed by Charles I., and was the favourite painter of Charles' sister, the queen of Bohemia; he was also painter to the prince of Orange. He died at the Hague in 1660. Some of Honthorst's works, portraits, may be seen at Hampton Court. He was the master of Sandrart, the German Vasari, who has given an account of this painter in his remarkable work the Academia Todesca.—R. N. W.

HOOD, ALEXANDER, Lord Bridport, a distinguished naval officer, was the younger brother of Admiral Lord Hood. He entered the navy at an early age, and after giving many proofs of his courage, activity, and skill in subordinate situations, attained the rank of post-captain in 1756. In January, 1761, when in command of the *Minerva* of 32 guns, after a severe conflict he recaptured the *Warrior* of 60 guns, a British man-of-war which had fallen into the hands of the French. In 1778 he was appointed to the command of the *Robuste*, 74, and took part in the undecided battle which the British fleet under Admiral Keppell fought with the French off Ushant. He attained the rank of rear-admiral in 1780, and two years later was made second in command of the fleet under Lord Howe, sent to relieve Gibraltar. He greatly distinguished himself in the glorious victory which that commander gained on the 1st of June, 1794. His flagship, the *Royal George*, suffered severely in that conflict, having had her first lieutenant, master, two midshipmen, and eighty men killed or wounded, and for a time she became almost unmanageable. On Lord Howe's resignation on account of ill health in 1795, Admiral Hood was left in command of the Channel fleet. On the 22nd of June he descried, near Belleisle, a French fleet under Admiral Villaret de Joyeuse, and after a chase which lasted eleven hours, brought them to action and captured three of their ships. The rest of the fleet escaped into L'Orient. In the following year he was formally appointed successor to Lord Howe, and was successively raised to the Irish and English peerages by the titles of Baron and Viscount Bridport (16th March, 1796, and 10th June, 1801). His lordship held the command of the principal fleet of Great Britain when the mutiny at Spithead broke out; and after the ill-treated seamen were induced by the exertions of Lord Howe to return to their allegiance, he resumed his station off Brest. Lord Bridport died at Bath, 3rd May, 1817, in the eighty-seventh year of his age. The title is now extinct.—J. T.

HOOD, ROBIN. See ROBIN HOOD.

HOOD, SAMUEL, Viscount, a distinguished English admiral, was the son of the Rev. Samuel Hood, vicar of Butley in Somersetshire, and was born there December 12, 1724. He was sent to sea at the age of sixteen, and entered as a midshipman on board the *Romney*, 64. He attained the rank of lieutenant in 1746, became a master and commander in 1754, and three years later was appointed to the command of the *Antelope* of 50 guns, in which he captured the *Belliqueux*, a French 64 gunship. In 1759, in the *Vestal* of 32 guns, he took the *Bellona*, a frigate of equal force, bound from Martinico to Brest. As a reward for this exploit, he received the command of the *Africa* of 64 guns. He was engaged in the bombardment of Havre, under Rodney, and displayed his courage and abilities on various occasions, while serving during three years in the Mediterranean under Admiral Saunders. In 1768 he was appointed to the command on the Boston station. In 1778 he was nominated commissioner of the dockyards at Portsmouth, and a baronetcy was conferred upon him. Two years later he was promoted to the rank of rear-admiral, and was sent to the West Indies to reinforce the squadron under Admiral Rodney. Ill health having compelled that distinguished officer to return home, the command of the fleet devolved upon Sir Samuel, who shortly after sailed to the American coast, where the war was then raging between Great Britain and her colonies. Having learned that the French were besieging the island of St. Christophers, he bore away for that place in the hope of being able to throw in succour. By a bold and dexterous manœuvre he induced the Count de Grasse, who commanded a greatly superior force, to leave his anchorage ground, and thus to separate from the French troops on shore. The position thus quitted was promptly occupied by the English admiral, who gallantly repulsed three separate attacks by which De Grasse attempted to recover his lost anchorage ground. But this exploit only delayed and could not prevent the surrender of the island, which took place three weeks later (February 13, 1782). Rodney soon after returned from England with recovered health, and determined to bring the enemy to action. A partial and indecisive cannonade took place on the 9th April, the brunt of which fell upon the British van commanded by Hood, whose ship, the *Barfleur*, had at one time seven antagonists. In the great and decisive action of the 12th his courage and skill were conspicuously displayed. The *Ville de Paris*, the flagship of the Count de Grasse, and four other large men-of-war, were taken; one was sunk; and two more, with two frigates, were afterwards captured by Sir Samuel in their retreat. For these important services Hood was rewarded with an Irish peerage. Soon after this he became a candidate for the representation of Westminster in the room of Admiral Rodney, but failed in the attempt. He was returned at the head of the poll, however, along with Fox, in the memorable election of 1784, which lasted for six weeks. He lost his seat on being made a lord of the admiralty in 1788, but he regained it in 1790. On the breaking out of the French revolutionary war in 1793 he was appointed to command the Mediterranean fleet, and Toulon was surrendered to him by the French royalists in that city. After a long siege, however, the

place was rendered untenable, and was evacuated by Lord Hood, December 18, 1793, after burning the arsenal, dockyard, and fifteen ships of war, and carrying away other eight. A few months later he made himself master of Corsica, and expelled the French from that island. For this exploit, which was effected mainly by the signal gallantry of his sailors, Lord Hood received the thanks of both houses of parliament. As his health was now much impaired, he retired from active service. In 1796 he was appointed governor of Greenwich hospital, and was created a peer of Great Britain, with the title of Viscount Hood of Whitley. He afterwards received the grand cross of the bath, and was made admiral of the red. He died at Bath, June 27, 1816, in the ninety-second year of his age. He was distinguished by his skilful seamanship and great bravery, combined with remarkable coolness, promptitude, and judgment; and throughout his long career uniformly possessed, as he well deserved, the confidence of the public.—J. T.

HOOD, Sir Samuel, vice-admiral, cousin of Viscount Hood, was an admirable officer, "cool, prudent, as well as fearless, possessed of great professional skill, ready resources, and more than a common share of scientific knowledge." He took part in Rodney's famous battle of 12th April, 1782. As captain of the *Juno* frigate he served under his kinsman and namesake, and assisted at Toulon and in the reduction of Corsica. At the battle of the Nile he commanded the *Zealous*, 74, and served with distinction in various parts of the world till the peace of 1802. In 1803 he was appointed to the command on the Leeward island station, and succeeded in reducing Tobago and Guiana. He was elected member for Westminster in 1806, and in the same year captured three French frigates off Rochefort, but lost an arm in the action. In the following year he was engaged in the expedition against Copenhagen. He died in 1814, deeply regretted, while holding the chief command in the East Indies.—His younger brother, Captain Alexander Hood, a very brave and deserving officer, was captain of the *Mars*, and was killed in a successful combat with the French 74, *L'Hercule*, 21st April, 1798.—J. T.

HOOD, Thomas, poet and humorist, was the son of Mr. Thomas Hood, of the publishing firm of Vernor & Hood, of the Poultry, in which unpoetical neighbourhood he was born on the 23rd of May, 1799. The family consisted of four daughters and two sons, and all were, considering the time and their position, well educated, and possessed of good literary tastes. The father, who was a Scotchman, wrote several novels tolerably popular in their day. James, the eldest son, displayed signs of a genius which bid fair to stamp him the cleverest of the children. He, however, died early of consumption, a disease which carried off ultimately the father, mother, and two of the daughters. On the death of his father, in order not to burden his mother, Thomas, the surviving son, was apprenticed as an engraver, first to his uncle Sands, and after to one of the Le Keux. To this journeyman acquaintance with art he possibly owed the skill and facility with which he used the pencil, although those qualities had little justice done them by the wood-engraving of the period. Before long, finding his health impaired by the sedentary nature of his employment, for he was never strong from a child, he was compelled to relinquish the profession for a "graver" one, as he used to say. Meanwhile he went to recruit his strength in Scotland. While at Dundee he made his début in print in a local periodical. Here, too, he acquired a habit of transcribing his MSS. in a printing hand, to which he was no doubt indebted for a style of writing so clear that it was often begged by printers as a lesson for beginners "at case." In 1821 Hood returned to London, and was installed sub-editor of the *London Magazine*, which had come into the hands of his old friends, Messrs. Taylor & Hessey. From that time his career as a man of letters dates, and through this magazine he became acquainted with the leading literary men of the day. With Charles Lamb his intimacy was the warmest and most affectionate. But the most eventful friendship he made was that of J. H. Reynolds, whose sister Jane he subsequently married, and in conjunction with whom he brought out his first book, "Odes and Addresses to Great People." After his marriage, which took place in May, 1824, he resided in Robert Street, Adelphi, where he wrote and published his "National Tales," "The Plea of the Midsummer Fairies," and "Whims and Oddities." In 1829 he was engaged by Akermann to edit the *Gem*, and wrote for it his well-known poem "Eugene Aram." In 1830, at Winchmore, he commenced his "Comic Annual," so long deservedly popular, and republished afterwards (1838) in a collected form under the title of "Hood's Own." Two years after this he was persuaded by imprudent friends to remove to Lake house, Wanstead, from the vicinity of which he drew the scenery of "Tylney Hall," the only complete novel we have from his pen. It was dedicated to the duke of Devonshire, a sincere and generous friend of Hood's, who invented a list of titles for the sham books of a library door at Chatsworth, full of humour and quaint satire. But from the time of his leaving Winchmore the misfortunes of his life appear to date. In 1834 a publishing firm broke and involved him in its failure; and as a crowning calamity, his wife, to whom he was devotedly attached, was taken most dangerously ill after the birth of his only son in January, 1835. As soon as she was sufficiently recovered to be declared out of danger, Hood started for Germany, where he hoped by economy and hard work to be enabled to obtain an honourable acquittance of his debts. Unfortunately the vessel in which he was crossing to Rotterdam was nearly lost in the memorable storm of March, 1835, which aroused those dormant seeds of disease that were the family heritage; and his wife, who speedily followed him to Coblentz with the children, found him exceedingly ill. From this time his life becomes the chronicle of increasing disease.

A stay of two or three years in Germany—where neither climate, food, nor people were congenial to him, and where he found his expected economy impossible, and his literary labours impeded by ill health—aggravated his disorders. Nor were they lessened by the miasmatic climate of Ostend, whither he went to reside in 1838, and where he published "Up the Rhine." Nevertheless, though a sufferer in body and estate, he never murmured nor repined. His cheerful spirit and good humour outrode all the tempests of fortune. But at length, in 1840, his attacks of hemorrhage from the lungs became so alarmingly frequent, that he was recommended to return to England if he desired to save his life. He did so, taking very modest lodgings in Camberwell. Now that he was on the spot, he discovered what he had long suspected, that his publisher, ungenerously taking advantage of his absence, had defrauded him of his hardly-earned profits, and Hood was compelled to have recourse to the harassing and dilatory aid of the law. In the meanwhile he was engaged as a contributor to Colburn's *New Monthly*, in which his wonderful poem of "Miss Kilmansegg" appeared. In the August of 1841, on the death of Theodore Hook, Hood, from being a contributor, was raised to the editorship. His papers were collected at the end of each year, and published in a separate form, first under the renewed title of the "Comic," afterwards as "Whimsicalities." In the Christmas number of *Punch* for 1843 appeared the "Song of the Shirt," astonishing the world with the fact that its best punster was a serious tragic poet, and doing an immense amount of good for the overworked females, for whom it made an appeal to humanity. In the year following, having left *Colburn's*, he started a magazine of his own, announced by a very clever prospectus. This speculation, in spite of a little of his usual bad luck at the commencement in the shape of a co-proprietor, who was a moneyless adventurer, without the means of starting it fairly, held out ample promise of success, and seemed likely to retrieve his shattered fortunes, and place him once more in easy circumstances. But Hood's health was now completely broken; and although his writings at this time are among the best he ever produced, they were dictated during the intermission of hemorrhage from the lungs; nay, in the very intervals of delirium.

In 1844 Sir Robert Peel granted a pension of £100 per annum to Hood's wife, his own life being too precarious a tenure. His mind thus relieved from a dreadful anxiety for the future of his dear ones; cheered by the affection of his wife, who throughout his troubled existence had been his loving comforter, companion, and helpmate; surrounded by his beloved children and loving, generous, and tried friends, Thomas Hood breathed his last on the 3rd of May, 1845, reposing confidently on the mercy of his God, and in perfect charity with all men, his latest words being, "I forgive all—all, as I hope to be forgiven!" It was not until after his death that the world fully realized his character as a writer. In 1852 a movement, originated by some lines written by Miss Eliza Cook, led to the erection, by a public and somewhat miscellaneous subscription, of a beautiful monument in Kensal Green, where Hood lies. It is from a design by Mr. M. Noble, and is remarkable for good taste and refined simplicity.

As a writer Hood possessed, as many critics have remarked, an almost Shakspearean versatility of talent. At one time he is treading in the steps of the Elizabethan poets in his fanciful "Plea of the Fairies"—at another catching the satirical power of Pope, in his "Ode to Roe Wilson," or singing a ballad equal to any that the troubadours or minstrels ever produced, and then striking out for himself an entirely new path in the "Song of the Shirt," "The Bridge of Sighs," and the "Lay of the Labourer." With these poems originated a school of poetry which has done, and will do, much for the social—and perchance the eternal—welfare of people of all classes. The ease of his rhymes, of which he is as prodigal as he is of his puns, the music of his verse, and the vivid word-painting he was capable of, may be noted, especially in "Miss Kilmansegg," "The Dream of Eugene Aram," and "The Haunted House." His life, though marked by no striking incidents, is valuable in the records of literature. He was eminently a domestic man, a character the world is prone to deny to men of literary genius. His home was the centre of all his happiness. Without the health, and with little inclination for the gaieties of a London literary life, he found by his own fireside, with his wife and children, the calm and enjoyment of an honest, loving, and useful life. Without a large circle of acquaintances, he had tender and true friends, ready to sympathize with and aid him in his struggles. One persecution he was subject to, and one thing he hated, as he hated no other thing in the world—the thing was cant, the persecution was that of its disciples. Only those who know how, from the time of his mother's death until his own, he was the victim of these mistaken people, can reconcile with his general sweetness of temper, and gentle consideration for the weaknesses of others, the almost fierce expression of his intolerance, to which he was once or twice goaded. In his desire to clear off his encumbrances—for which he was but little blameable—by honest conscientious labour of the pen, rather than by the easier processes permitted by the law, he stands almost alone by Sir Walter Scott. But the most curious trait in his character is the indomitable humour, which no misery or suffering can quench, but whose sparkles never seem to strike us discordantly. For instance, when the physicians declared his heart to be enlarged, and to be situated lower than is usual in his chest, instead of getting alarmed and querulous, he finds in the facts a subject for a sad smiling allusion. To his wife he writes that if his heart is large the more he has to give her, while to another friend he says, "If it is hung too low anatomically, the more need to keep it up," or "*You* shall always find it in the right place." In a similar spirit, in a farewell letter to Dr. Moir shortly before his death, he says, "I drop these lines as in a bottle from a ship water-logged and on the brink of foundering, being in the last stage of dropsical debility; but though suffering in body, serene in mind." His personal appearance was grave, his disposition retiring. Two portraits of him, one an engraving from an oil painting, the other from a bust by Mr. Davis, are prefixed to his works. Both are excellent likenesses, although we look in vain in them for the traces of the punster and humorist. It has been said of Hood most justly, that he has not yet gathered all his fame. His works are daily becoming more generally known and loved; and he is losing in the reputation of a true poet and earnest philanthropist, his real character, the less honourable distinction of being an unrivalled comic writer, a part which, however congenial to his wit and adapted to his talent, was the result less of a paramount inclination for that class of composition than of the necessity of obtaining a livelihood, as the stern laws of supply and demand dictate.

Of Hood's labours some entertain very erroneous ideas. A writer in the *Athenæum*, for instance, in the face of the evidence of Hood's own letters, and the testimony of his children and his medical man, is so impressed with this idea that he says, "literary toil" is misapplied to his easy writing. The truth is that Hood was often so ill that his book was not even begun when the day advertised for its publication arrived. As soon as health permitted (and it was observed that, the day once irretrievably gone by, he grew better from the removal of the pressure and anxiety), night and day alike were devoted to the completion of the work. No doubt many believed the reason of this delay to be idleness, not illness, and fancied the celerity with which the work was done was the cause, and not the consequence, of the lateness of its commencement.—T. H.

HOOFT, Pieter Korneliszoon, whom the Dutch have celebrated as their Homer and their Tacitus, was born at Amsterdam, March 17, 1581. His father, Kornelis Pieterszoon, was a famous burgomaster of Amsterdam, and sometimes designated the Dutch Cato. Pieter was well educated, and early distinguished himself by his remarkable knowledge and mastery of the Dutch language. Till then it had been little cultivated, and was indeed considered incapable of being turned to the account of the higher purposes of literature. At eighteen Pieter Hooft undertook a continental tour which lasted two years, during which period he visited the chief cities of France and Italy, taking Germany on his homeward route. His visit to Italy was of immense value to him; and his ear was so refined by the "harmony of sweet sounds" in Tuscany and elsewhere, that his natural powers were greatly aided, and he was better fitted to roll away the reproach, as old as Martial's time, of the *Batava auris*. His great zeal for the study and improvement of his native language led to his election as member of the Old Amsterdam Rhetoric hall, where the advanced spirits of the day sought to elevate the character and increase the efficiency of their language. Some time after his first journey to Italy, Hooft appears to have undertaken a second, as is shown by a letter of his from Florence in 1607 or 1608. At this time his style was far in advance of that of any of his contemporaries, and his compositions have a softness and a harmony, a grace and a finish, an ease and a freedom, which is extraordinary. Prince Maurice appointed Hooft drost, or prefect, of Muiden and bailiff of Gooiland, and in these offices he continued the rest of his life. He was the friend of Grotius and many other learned men, and kept out of the religious dissensions of his time. His first known poem was composed about 1602, and he continued to write till he died at the Hague in 1647. About 1628 he commenced a history of Holland from Charles V.; but he was only able to bring it down to the end of Dudley's administration. This work is much valued for its accuracy and fidelity, and also for its style, which is pure and finished, rapid and concise. Hooft made Tacitus his model; he read his works fifty times, and wrote a translation of them. He wrote a life of Henry IV. of France, which Louis XIII. rewarded with the cordon of the order of St. Michael. His "House of the Medici" is valuable. His letters are interesting and instructive, and of public utility. His dramatic pieces are numerous and in a classical form; some of them are even now popular. He wrote various minor poems, sacred and secular. He is honoured greatly for all these works, the publication of which marks an era in the history of his native language.—B. H. C.

HOOGE, Pieter de, a Dutch painter, the pupil of Berchem, and distinguished for the skill with which he painted the effects of ordinary daylight or sunlight in interiors. His colouring is not so happy as his lighting, which is perfect. The circumstances of his life are unknown; but he was probably born about 1635, and as the pupil of Berchem, may have belonged to Haarlem. There is a good picture by De Hooge dated 1658.—R. N. W.

HOOGEVEN, Hendrik, a distinguished Dutch classical scholar, was born at Leyden in 1712, of poor parents, who, however, sent him to the gymnasium at Leyden, where he gradually made way, although much discouraged at first by the master Torrenius. His means did not permit him to finish the theological course. In 1732 he became master of a school at Gorcum, and afterwards at Woerden and Kuilenburg. In 1745 he removed to the college at Breda, and sixteen years after accepted a professorship at Dordtrecht or Dort, which he exchanged in 1764 for a similar post at Delft, where he continued till his death in 1791. He is best known by his edition of Viger's Greek Idioms, and his work on Greek particles. Viger's work underwent a complete transformation in his hands. His work on the Doctrine of the Greek particles, which, Zeunius says, was published "non sine præcipua Anglorum liberalitate," was, like the other, useful at the time (1769); but, like it, is now only useful for occasional reference, having been superseded by works on more scientific critical principles.—B. H. C.

HOOGHE, Romeyn de, a Dutch engraver, was born at the Hague about 1638. He engraved a large number of plates, representing passing events, as the murder of Jan and Cornelius de Witt; William III. at the Boyne; Marlborough defeating the French at Hochstadt; a series of plates, representing the excesses of the French in Holland in 1672–73, &c., chiefly from his own designs, which show considerable spirit, inventive power, and knowledge of effect, without much refinement of feeling. As an

engraver he succeeded best in small works—many of which are very admirably executed. De Hooghe engraved a good many portraits and some plates of costumes. He died early in the eighteenth century —J. T–e.

HOOGSTRATEN, David van, a laborious writer, born at Rotterdam in 1658, practised medicine at Dordtrecht. He became Latin professor at Amsterdam, but resigned in 1722, and died in 1724. He edited Latin classics and a Flemish Latin dictionary, and took part in compiling a historical dictionary. He also wrote poems in Latin, Flemish, &c.—B. H. C.

HOOK, James, a celebrated composer of English ballads, was born at Norwich in 1746, and died at Boulogne in 1827. He was instructed in the first principles of music by Thomas Garland, organist of Norwich cathedral. His early attachment to that art, by which he rendered himself so popular in this country, was not more remarkable than the immense number of his musical productions. These, which amount to more than a hundred and forty complete works, consist chiefly of musical entertainments for the theatres, organ concertos, and sonatas, an excellent instruction-book for the pianoforte, entitled "Guida Musica," an oratorio called "The Ascension," composed in 1776, and more than two thousand songs. Shortly after his first arrival in London he was engaged at Marylebone Gardens; and being subsequently invited to accept a similar situation at Vauxhall Gardens, he became organist and composer there, and filled these offices between forty and fifty years. As an organ player Mr. Hook highly excelled, and his organ concertos—one of which he performed every night at Vauxhall—evinced much science, taste, and execution. As a composer he was for many years extremely popular; and for natural and pleasing melodies in his songs, &c., he has not, perhaps, been surpassed. He was for several years organist at St. John's church, Horsleydown, and was a good deal occupied in teaching the pianoforte. His annual receipts from only two schools—one at Chelsea and the other at Stepney—amounted to six hundred pounds. Mr. Hook was twice married. His first wife, whose maiden name was Madden, was the daughter of an officer in the British service. She was an accomplished lady, and greatly excelled as an artist in miniature painting. She was the author of the successful operatic piece performed at Drury Lane theatre in 1784, entitled the Double Disguise. By this lady he had two sons—the late reverend Dr. Hook, prebendary of Winchester, and the renowned wit and author, Theodore Hook.—E. F. R.

* HOOK, James Clarke, R.A., was born about 1820; studied in the Royal Academy, where he won the gold medal, and afterwards spent some time in Italy. His earlier pictures (1844–51) were many of them Venetian in subject, and showed the influence of the study of Giorgione and other of the great Venetian colourists, along with much of the refinement of Eastlake, whose manner he for a time rather closely imitated. From Venetian and Shakspearian Mr. Hook turned to romantic and religious subjects, as "The Chevalier Bayard wounded at Brescia," 1849; "The Persecution of the Christian Reformers in France," &c., 1854; and then happily to thoroughly original representations of English sea-shore and pastoral life and scenery; choosing his types chiefly from the hill-sides and commons of Surrey, and the coasts of Devon and Cornwall. Of these he has continued since 1854 to put forth a constant succession of little exquisitely finished pictures—idylls in colours instead of words —in which the sunny side of peasant life is shown with a truth of imitation and purity of taste and feeling, and an appreciation of what is charming in character, that are perfectly Wordsworthian; and with a glowing yet chastened harmony of colour that could only have resulted from the closest study of nature out-of-doors in an English atmosphere, following a patient consideration of the technical methods of the great Venetian masters. He was elected A.R.A. in 1850, R.A. in 1860.—J. T–e.

HOOK, Theodore Edward, an eminent English wit, dramatist, novelist, and journalist, was born in Charlotte Street, Bedford Square, London, on the 22nd of September, 1788, the son of James Hook the musical composer. His mother, a woman distinguished for her beauty, talents, and worth, died when Theodore was of an age most needing her watchful care. When his father married again, he did not give the boy a second mother. This circumstance is alluded to in certain passages of Theodore's novel, "Gilbert Gurney," which in some other respects may be regarded as an autobiography of the author. He was sent to Harrow school, but returned home on his mother's death in 1802. Being good-looking, witty, and full of fun, his wifeless father was easily persuaded not to send him back to school. Ere long his talents for singing and song-writing were turned to good account by the composer, who not only enjoyed his son's society with a keen relish, but availed himself of the opportunity of getting words written for his music at home. Thus Theodore, while but a youth of sixteen, had the misfortune to be free of the theatre, the pet of the green-room, the indulged companion of a light-hearted race of singers, actresses, and players, while his brother, eighteen years his senior, was beginning the steady, grave career which was to terminate in the deanery of Worcester. At the urgent remonstrance of the latter, an attempt was made to prepare the younger brother for the bar, and Theodore went down with the future dean to be entered at Oxford. But accustomed to be his own master, the junior cared little for the authority of the senior, and found no charms in the cloistered shades of the university. "You seem very young, sir," said the vice-chancellor to him, "are you prepared to sign the Thirty-nine Articles?" "O yes, sir," replied Theodore briskly, "quite ready, forty if you please." The dignitary shut the book; but the brother apologized—the culprit looked contrite—and in the end the ceremony of matriculation was completed. Theodore quitted his brother for London, in order to go through a preparatory course of reading; but he soon abandoned the prescribed career for the theatre, and before his twentieth year he had written several farces and dramas, which, in their day, were very popular, and employed the histrionic talents of Matthews, Liston, Bannister, and other actors of note. In the farce of "Killing no Murder," Matthews and Liston made playgoers mad with merriment for weeks; and "Paul Pry," a humorous delineation of Mr. Thomas Hill, is still identified with Liston's fame. In 1808 this precocious writer published, under the pseudonym "Alfred Allandale, Esq.," a novel entitled "Musgrave," which was afterwards recast with some improvements in "Sayings and Doings," under the title of "Merton." One result of young Hook's high spirits and frolicsome humour, was a strong taste for the uncomfortable kind of practical joking, called hoaxing. Some of his achievements in this department of folly are described in "Gilbert Gurney," and many are noticed by Mrs. Matthews in her Memoirs of her Husband, Theodore's frequent accomplice in tricks of this kind. The Berners Street hoax, in 1809, created great excitement, and produced no little mischief. Hook had written and despatched a thousand letters to persons in every grade of society, from the duke of York to the little shopkeeper in Whitechapel, pressingly urging each one to present himself at one particular hour on a given day, at the quiet house of a widow in Berners Street. The crush of so many converging vehicles, variously laden with the persons of the dignitaries, or with the goods ordered from the tradesmen, was so tremendous as to cease to be ridiculous, and the promoter of the many mischances which ensued was glad to keep himself out of the way until the storm he had raised had blown over. A very remarkable and in England almost a unique talent possessed by Hook, was the faculty of improvisation. In a numerous company of strangers he has been known to compose, without a moment's premeditation, a verse upon every person in the room, full of the most pointed wit and with the truest rhymes, gathering into his subject as he rapidly proceeded every incident occurring at the moment. Occasionally he failed in this feat, either early in the evening or very late; but when the call was well-timed, and his ambition excited by the quality of the company, the felicity he displayed was truly marvellous. He accompanied himself on the pianoforte, and frequently the music was as new as the verse. Hook's passage from the comparatively humble society of theatrical circles into the regions of the aristocracy, was brought about through Thomas Sheridan, whose father had been struck by Hook's talents at a Drury Lane dinner. At the marchioness of Hertford's in Manchester Square, he played and sung before the regent, who condescended to say afterwards that "something must be done for Hook." He not only became a favourite in Mayfair, but received solid proofs of his royal patron's sincerity in an appointment received late in 1812, to be accountant-general and treasurer to the Mauritius, with a salary of about £2000 a-year. He reached the scene of his new employment in 1813, and for four happy years enjoyed life in what he calls that paradise, as a young man of twenty-five of his spirits and temper could enjoy it. In

January, 1818, his pleasant career was rudely stopped. A large deficit of 37,000 dollars was found in his accounts, occasioned, it is believed, by the dishonesty of a clerk named Allan, who shortly afterwards shot himself. Hook was arrested and sent home for trial, all his goods being sold for the benefit of the treasury. At the Cape he encountered Lord Charles Somerset, who knowing nothing of what had happened, said—"I hope you are not going home for your health, Mr. Hook." "Why," replied the wit, "I am sorry to say they think there is something wrong in the chest."

Although criminal proceedings against him could not be sustained, he had to endure for five weary years of suspense the examinations and cross-examinations of the auditors of public accounts. He was compelled at once to write for his daily bread in newspapers and magazines. He tried to set up a shilling magazine of his own, called the *Arcadian*, but it lived through very few numbers. In 1820, through a casual introduction to Sir Walter Scott, Hook came to be appointed editor of a new tory weekly paper, the *John Bull*. The main object proposed in the establishment of this newspaper, was the discomfiture of the supporters of the unfortunate Queen Caroline; and as Hook had always been a bigoted tory, he launched the envenomed shafts of his sarcasm and invective at the assailants of the king without pity or remorse. The audacious wit and caustic humour of the articles which were at first all written by the editor himself, produced a striking effect on the public mind, and made the paper reach almost instantly a very large circulation, giving Hook once more an income of £2000 a-year. Meanwhile a commission of the board of audit proceeded with its examination of the Mauritius accounts. They were found to have been kept with scandalous carelessness; yet Hook was exonerated from all criminality, except that of a culpable reliance upon the accuracy and honesty of his subordinates. Some of the errors in the books were to the disadvantage of the colonial treasurer, and the examiners reduced the original amount of the deficit from £20,000 to £12,000. Hook acknowledged himself responsible for £9000; but, unable to pay either sum, he was arrested in August, 1823, and remained in custody until the spring of 1825—part of the time at Hemp's sponging-house in Shire Lane, and the rest within the rules of the king's bench, at a house in Temple Place. This confinement exercised an evil influence on his moral and physical health. He thought the audit commissioners had been unjustly severe, and he made no resolute attempt to discharge his heavy debt to the treasury, and redeem his honour in pecuniary matters from every suspicion. One generous effort in that direction might possibly have procured from the lords of the treasury a release from all further claims; but as it was, the charge remained an oppressive incubus upon him to the end of his life. While under arrest he published the first series of "Sayings and Doings," making use of his experience in the sponging-house to introduce many whimsical personages and scenes. The success of this work was great, bringing to the author a profit of £2000. A second series was published in 1825, and a third in 1828. Hook now took a good house at Putney, and by degrees mixed more freely and more largely in society; became a member of several clubs; and wielding his fascinating social powers with all his energy and skill, was soon again a welcome guest in the best circles of London. His habits grew more and more expensive; and to the anxieties occasioned by the involved state of his pecuniary affairs, was added a secret cause of care in the existence of "a home which he dared not call his home," and of a family he could not publicly acknowledge. In 1830 he published "Maxwell," and two years later the "Life of Sir David Baird," the only book which he prided himself on having written. His other and more popular works being composed, like his "improvisations," on the spur of the moment and for sale, he regarded as trash. In 1836 he became editor of the *New Monthly Magazine*, and contributed to its pages "Gilbert Gurney," and the far inferior sequel "Gurney Married." In 1837 appeared "Jack Brag;" in 1839 "Births, Deaths, and Marriages." "Precepts and Practice," and "Fathers and Sons," were published in the magazine of 1840; and some months after his death appeared "Peregrine Bunce," evidently not all written by Hook. The picture contained in his diary of his desperate daily struggle against growing pecuniary embarrassments, while his evenings and nights were spent among the wealthy and luxurious, he the gayest among the gay, is deeply affecting. The double strain upon his vital energies which such a life demanded, "burning the candle at both ends," injured his physical health, and led to the use of strong stimulants. Against the ravages thus made in his naturally fine constitution, he seemed outwardly to strive with unconquerable light-heartedness; but it was a false show of gaiety, like the paddings and washings by which, as he confessed to Mr. Gleig, he had endeavoured in his later life to maintain an appearance of health and vigour. After a few weeks' illness, during which great sympathy was manifested for him by his neighbours in Fulham, but by few of those great ones to whom he had ministered amusement at such bitter cost, he expired apparently without pain on the 24th of August, 1841. He was undoubtedly a man of great original talent, sweet-tempered, warm-hearted, humane, charitable, and generous. Under a better, a sterner discipline of life in his early years, he would have probably taken rank with the first minds of his time. As a novelist, his chief defect is a tendency to farce, and the attempt to produce extravagant merriment by heaping absurdity upon absurdity. His keen sense of the ridiculous is shown in the portraiture of men and women of eccentric character, mostly in the higher classes of society. It has been said of Hook as a writer, that "he is to the upper and middle life of British society what Dickens is to its low life—a true, authentic expositor; but in manner he is entirely original, and can be likened to no one." The Life and Writings of Theodore Hook, edited by a kindred genius, the Rev. R. H. Barham, were published in 2 vols. 8vo, 1848.—R. H.

* HOOK, WALTER FARQUHAR, D.D., the Very Reverend, dean of Chichester, was born in London in 1798. His father, the elder brother of Theodore Hook, and himself the author of two pleasing fictions, "Pen Owen" and "Percy Mallory," rose to be dean of Worcester through the patronage of George IV., one of whose chaplains he had previously been, and the daughter of whose physician, Sir Walter Farquhar, he had married. Dr. Hook was educated at Tiverton school, at Winchester, and at Christ church, Oxford, of which he was elected student in 1817. Taking holy orders, he officiated for some time as curate to his father at Whippingham in the Isle of Wight, from which he removed to discharge the same duties in a very different locality—manufacturing Birmingham. In 1827, it may be added, Dr. Hook was appointed chaplain-in-ordinary to George IV., an office which he retains under her majesty. In 1828 Dr. Hook was nominated to the vicarage of Holy Trinity in Coventry, where he remained for nine years, zealously labouring to effect the elevation of the working classes of his district. His diligence was so widely and deeply appreciated that when, in 1837, the important vicarage of Leeds became vacant, eighteen of the twenty-three trustees in whose hands the patronage was vested, voted for the nomination of Dr. Hook; and his claims were supported by the late Sir Robert Peel, the late archbishop of Canterbury, and seven occupants of the episcopal bench. As vicar of Leeds, Dr. Hook, without suppressing his own distinctive peculiarities as a high churchman, secured in course of time the respect, and in many instances the co-operation of his parishioners of all classes and parties, religious and political. This result was aided doubtless by the proof of rare personal disinterestedness which he gave by promoting the passing of the act for dividing Leeds into seventeen parishes, thus sacrificing a considerable amount of patronage and income. By 1859 twenty-one new churches had been built in Leeds, the number of clergy had been more than trebled, and accommodation for seven thousand five hundred children had been provided in thirty-two new schoolrooms; this was effected, as Dr. Hook himself said by "men of all sections of the church, both of the clergy and laity." In 1846 Dr. Hook published his celebrated letter to the bishop of St. David's, "On the Means of rendering more efficient the Education of the People." The publication of this letter formed an era in the educational controversy. Dr. Hook strongly advocated in it the bestowal by the state of an ample provision for the purely secular instruction of the people, while their religious education, he recommended, should be left to ministers of religion in the church and out of it. The esteem in which Dr. Hook was held by the working classes of Leeds and the district, was proved on the occasion of her majesty's visit to that town, when he was requested by them to present to the queen an address from the united friendly benefit societies of Leeds, numbering more than twenty thousand members. In the colliery strike of a few years ago, when the men proposed to refer the dispute to

three arbitrators, one to be chosen by the masters and one by themselves, the third, they unanimously decided, should be chosen by Dr. Hook. After twenty-two years of labour in Leeds Dr. Hook accepted in 1859 the deanery of Chichester, offered him by Lord Derby. Dr. Hook has been an extensive contributor to ecclesiastical and theological literature. Besides many sermons and minor treatises, he is the author of the elaborate "Church Dictionary," and "Ecclesiastical Biography, containing the Lives of Ancient Fathers and Modern Divines." He is now engaged in the preparation of an important contribution to the biography of the English church, the "Lives of the Archbishops of Canterbury," of which the first volume, comprising the Anglo-Saxon period, has already reached a second edition.—F. E.

HOOKE, NATHANIEL, remembered chiefly as the author of a "History of Rome," made his début in literature by publishing in 1723 a translation, from the French, of the Life of Fénélon, of whom he was a spiritual disciple. The date and place of his birth are unknown, and his early history is a blank. He was a friend of Pope; and the Roman catholic priest who visited the poet on his deathbed was summoned by Hooke. He was patronized by the great. Lord Chesterfield, it is said, introduced him to the duchess of Marlborough when she required literary assistance in drawing up the well-known "Account of the Duchess of Marlborough from her first coming to Court to the year 1700," published in 1742. There is some discrepancy in the versions given of the circumstances connected with the composition of this work; the two chief are to be found in the notice of Hooke in Nichols' Literary Anecdotes, and both agree in stating that Hooke received £5000 for his trouble. His "Roman History" was published in four volumes in the years 1733–71; and, although once a standard work, is now seldom consulted, being more of a translation and compilation than an original performance. Hooke attacked, in a separate work, Middleton's views of the Roman senate; and in his history espoused the cause of the plebeians in their contests with the patricians. He published also a translation of Ramsay's Travels of Cyrus, and died in the July of 1763.—F. E.

HOOKE, ROBERT, an eminent mechanical and natural philosopher, was born at Freshwater in the Isle of Wight on the 18th July, 1635. He was such a sickly child that his father, who was minister of the parish, was obliged to educate him at home. His mechanical genius was shown in the construction of toys, clocks, and ships; and such were his inventive powers that, while he was at Westminster school under Dr. Busby, he communicated to Dr. Wilkins thirty different methods of flying. When he was at Christ church, Oxford, he was introduced in 1655 to the Philosophical Society there, and he assisted Robert Boyle in his chemical researches. At this period he discovered the connection between the state of the barometer and that of the weather; he contrived the clockmaker's cutting engine; he invented a 'scapement for the small vibrations of pendulums; the spiral spring for regulating the vibrations of a watch balance, and soon afterwards the double-barrelled-air-pump. The most important of these was the regulator for watches, for which he took out a patent without receiving any benefit from the invention. In the establishment of the Royal Society in 1660 he took an active part, and was long one of the most valuable contributors to its Transactions. His papers on the conical pendulum, on the catenarian curve, and on capillary attractions, excited so much interest that he was appointed curator of experiments to the society, with a salary of £30 a year. In 1664 he was appointed professor of geometry in Gresham college; and in the following year he published his interesting work entitled "Micrographia," containing physiological descriptions and accurate drawings of various insects. In 1677 he published his "Lampas," containing an account of improvements on lamps and water poises; and in 1679 appeared his "Lectiones Cutlerianæ," a collection of scientific lectures founded by Sir John Cutler, with a salary of £50 a year. On the death of Oldenburg in 1677, Hooke was appointed secretary to the Royal Society; and between 1677 and 1681 he published the seven numbers of the Philosophical Collections, which are regarded as a part of the Philosophical Transactions. Our limits will not permit us to give any intelligible account of the various other inventions of this remarkable man. He invented the marine barometer and sea-gage, a reflecting quadrant, a clock for registering the weather, a screw for dividing astronomical instruments, the spirit level, and the areometer; he suggested the temperatures of freezing and of boiling water as fixed points in the scale of heat; he proposed a pendulum as a standard measure, and a steam-engine on Newcomen's principle; he observed the separability of light and heat by a plate of glass; and he discovered the secondary vibrations of sounding bodies. Before his appointment to the secretaryship of the Royal Society, Hooke was brought by his discoveries into a painful collision with Sir Isaac Newton. He had made important discoveries, now acknowledged by philosophers, on the interesting subject of the colours of thin plates, and had partly anticipated the theory of them on the undulatory hypothesis. He had suggested also the doctrine of gravitation, the general law of the planetary motions, and the diminution of gravity as the square of the distance. If he took too much credit to himself for these sagacious views as anticipations of Newton's discoveries, he but yielded to the natural impulse of an ardent mind conscious of its powers, and did not thereby justify the harsh judgments which some of his biographers have passed upon his character. His difference with Newton gave rise to a correspondence, which Sir David Brewster found among Newton's MSS., and which does honour to the character of both.—(Memoirs, &c., of Sir Isaac Newton, vol. i. p. 140.) He is said to have been so much engrossed with his inventions and theories, that for the last two or three years of his life he never undressed himself and went to bed. He died at Gresham college on the 3rd of March, 1702, in the eighty-seventh year of his age, and was buried in St. Helen's church, Bishopsgate Street, his remains being accompanied by all the fellows of the Royal Society then in London.—D. B.

HOOKER or HOKER, otherwise VOWEL, JOHN, was the son of Robert Hooker, a respectable citizen of Exeter, and was born at that place in or about 1524. In 1529 his father filled the office of mayor. John was educated at Oxford, but at which college is uncertain. He subsequently proceeded on a tour through some parts of Germany, and remained at Cologne for a certain length of time as a law student. Upon his return, which is supposed to have taken place in 1554, he was made chamberlain of Exeter, a dignity which was first created in his person. In 1567–68 he was sent to Ireland in connection with the affairs of Sir Peter Carew, and in the Irish parliament of 1568 he sat for Athenry, county Galway. He did not probably remain very long from home; at all events, he had returned before 1571, in which year he represented Exeter in the English house of commons. Little appears to be known of his subsequent career; he died in 1601, and lies buried in Exeter cathedral. Hooker wrote "Order and usage of the keeping of the Parliaments in England," 1572, 4to; "The events of Comets or Blazing Stars made upon the sight of the Comet Pagania," which appeared in November and December, 1577, London, for John Vowel, 8vo; "Catalogue of the Bishops of Exeter," 1584, 4to; "Office and duties of every particular sworn officer of the City of Exeter," 1584, 4to; "Life of Sir Peter Carew," printed in Archæologia, xxviii. He was also an important contributor to Holinshed's Chronicles, in the second volume of which are introduced his additions to Irish history, 1546–68, and a translation of the History of the Conquest of Ireland, by Giraldus Cambrensis. The author of the Ecclesiastical Polity was his nephew.—W. C. H.

* HOOKER, JOSEPH DALTON, a British botanist, the son of Sir William Jackson Hooker, was born about 1817. He was educated for the medical profession, and took the degree of M.D. in the university of Glasgow. He did not engage in the practice of medicine, but has devoted his whole energies to the advancement of science. He has followed in the footsteps of his father, and has acquired with him a European reputation as a botanist. With the view of promoting science he entered the navy, and in 1839 he was appointed assistant-surgeon to the *Erebus*, in which vessel he accompanied Sir James Ross to the antarctic regions. The results of his labours were given in a splendid work on the Flora of the Antarctic regions, which appeared under government patronage. He had an opportunity of examining the floras of Van Diemen's Land, New Zealand, and the Galapagos Islands; and he has published standard works on the plants of these countries, illustrated by drawings of the highest excellence. His attention was directed especially to the geographical distribution of plants, and he has propounded philosophical views on this subject which are likely to lead to the highest results. Perhaps no one, since Humboldt, has done so much for this department of botany. In his writings on the subject he shows enlarged and comprehensive views of science,

not merely as regards vegetation, but also in reference to meteorology, geology, and zoology, with their bearings on botany. On his return from the antarctic expedition he held an appointment in the Museum of Economic Geology in London, and was engaged in the survey of England. He contributed to the Transactions of that institution an interesting and most suggestive paper "On the Vegetation of the Carboniferous period as compared with that of the present day." This paper should be carefully perused by all fossil botanists. In 1848 he started on an expedition to the Sikkim Himalayas, and spent between three and four years in examining their flora. He received some aid from government, but the greater part of the expense was defrayed by himself. In the course of his travels he experienced many adventures, and was at one time made prisoner by the rajah of Sikkim. In 1851 a splendid work by him "On the Rhododendrons of Sikkim" appeared. These plants have been introduced by him into this country, and are important additions to our gardens. In 1852, on his return to England, he published his "Himalayan Journals," in two volumes. These contain a general account of his travels, and are full of valuable botanical facts, interspersed with remarks which render the work one of the most readable of the scientific productions of the day. The collections he made in India were very large, and he has accumulated materials for an account of the plants of that country. One volume of the "Flora Indica," drawn up with the assistance of Dr. Thomas Thomson, has appeared. The expense of this volume was very large, and as the East India Company refused pecuniary aid, the work has for the time unfortunately been stopped, and the authors are in the meantime printing "Precursores Floræ Indicæ, or descriptions of Indian plants," in the *Journal of Proceedings of the Linnæan Society*. It is to be hoped that, by the liberality of government, the "Flora Indica" will ere long be resumed and completed. The collections made by Hooker have, with true liberality, been widely distributed to the various public herbaria in the country and abroad. On his return from the Himalaya, Hooker married the eldest daughter of the Rev. J. S. Henslow, professor of botany, Cambridge. He is a fellow of the Royal Society, a vice-president of the Linnæan Society, examiner in natural science to the East India Company, and has been appointed assistant to his father at Kew. He takes charge of the economic museum, the herbarium, and the naming of the plants. He is engaged with Mr. Bentham in a most important work on the genera of plants, which will, when completed, be one of the most valuable contributions to science. He has read many important papers to the Royal, Linnæan, and other societies, which have appeared in their Transactions. His elaborate paper on Balanophoraceæ in the Linnæan Transactions, is a pattern of scientific acumen; and his descriptions of orders, genera, and species, show a power of diagnosis, an appreciation of affinities, and an accuracy of details which are remarkable. His scientific attainments are of a first-rate order, and it is to be hoped that ere long he will receive from government that full recognition which his distinguished services merit.—J. H. B.

HOOKER, RICHARD, the famed author of the "Ecclesiastical Polity," was born at Exeter, or its near neighbourhood, in 1553 or 1554. The county of Devon was prolific of great men at that period—it gave Jewel and Reynolds to the church, and Drake and Raleigh to the state. Hooker's parents were so poor that they could not give their son a liberal education, though his grandfather had been chief magistrate of Exeter in 1529, and his great-grandfather had represented the city in parliament in the reigns of Edward IV., Richard III., and Henry VII. But through the kindness of his uncle, the chamberlain of Exeter, Hooker enjoyed a good preparatory training, and was through the medium of the same relative introduced to Jewel, bishop of Salisbury, who in 1567 procured him a clerkship in Corpus Christi college, Oxford, of which college he became a scholar in 1573, and a fellow and master of arts in 1577. In 1579 he was appointed university Hebrew lecturer, and in October the same year was expelled from his college, with some other fellows, but was immediately after restored. After three years' residence as fellow he took orders, having at college enriched "his quiet and capacious soul with all the precious learning of the philosophers, casuists, and schoolmen," and soon was appointed to preach at St. Paul's Cross, London. Preachers going up from the country in this way had "lodgings and diet" two days before the sermon and one day after it in a certain house, called after the fashion of the times the "Shunamite's house." Mrs. Churchman, who kept this prophet's chamber, is plainly accused by Walton of inveigling Hooker into a marriage with her daughter Joan, the nuptials taking place during the following year. His fellowship ceased on his marriage, which, according to report, was far from being happy, and he was presented to the living of Drayton-Beauchamp in Buckinghamshire in 1584. He remained only a year in this place, where two of his pupils, Edward Sandys and George Cranmer, nephew of the archbishop, paid him a visit, and found him not in his study but "tending his small allotment of sheep in a common field." On their going home at length with him, their peaceful intercourse was rudely interrupted by a shrill voice, crying for "Richard to come and rock the cradle." As they parted Cranmer could not but hint at his domestic discomfort, to which the sage replied, that "as saints have usually a double share of the miseries of this present life it did not become him to repine; he submitted to the Divine will, and laboured to possess his soul in patience." It is hard to say where the fault lay. Wood, indeed, calls Mrs. Hooker "a clownish, silly woman." There was apparent incompatibility between them. Perhaps, like Milton, his self-communing and lofty soul might wear a stately coldness; and there was probably indifference on the part of her who, as old Izaak says, brought him "neither beauty nor fortune," for she married again about three months after Hooker's death. Sandys, one of his visitors, appealed to his father, who was archbishop of York, on behalf of Hooker, and he became master of the Temple in 1585. He was soon involved in controversy with Travers the afternoon lecturer, and after Cartwright, the most distinguished puritan leader of the day. The discussion was the leading one of the times—on predestination, church law, and ceremonial, and it was taken by the disputants to the same pulpit; it was "Canterbury in the morning, and Geneva in the afternoon." Travers was at length silenced by Archbishop Whitgift, and as his consequent appeal to the privy council was rejected, he published it, and Hooker immediately replied. This controversy, doubtless, suggested to Hooker the outline of his great work, which, however, he felt could only be elaborated in perfect quietude in some place where he "could eat his bread in privacy and peace." Therefore, on his earnest application to the archbishop he was presented in 1591 to the living of Boscombe in Wiltshire, in the diocese of Sarum; and on the 17th July of the same year he became a prebend of Salisbury. At Boscombe he completed and published in 1594 the first four books of the "Ecclesiastical Polity." In July, 1595, the queen presented him to the living of Bishopsbourn in Kent, and not far from Canterbury. There he spent the five remaining years of his life, and published the fifth book of his "Polity." On a voyaye from London to Gravesend he caught a cold, under which he gradually sunk. The well-known high churchman Saravia, one of the prebends of Canterbury, administered the sacrament to him the day before his death, when his conversation was of "the perturbations of this world" in contrast with "the peace and order of heaven, the number and nature of the angels, and their blessed obedience." Hooker died on the 2nd of November, 1600, and was buried in his church at Bishopsbourn, where a monument, thirty-five years afterwards, was erected to his memory by Sir William Cowper. The three last books of the "Ecclesiastical Polity" had not been published at the author's death. Walton tells a story of their mutilation by some puritan ministers. His widow apparently could give little account of them, though she was summoned before the privy council. While Walton's gossip may not be entitled to full credit, it seems plain that the sixth book especially has been tampered with, as it unaccountably digresses from the topic proposed for discussion. The seventh book was first published by Gaudon, bishop of Worcester, who affirms that the MS. was in Hooker's own handwriting. The eighth book appeared along with the sixth in 1651.

The "Ecclesiastical Polity" is a great monumental work, though one may not agree with all its positions. This, however, is not the place to debate such points. It was not reactionary in the proper sense, though it was strongly anti-puritan. Some may reckon it a suspicious compliment that it was praised by Pope Clement VIII. and James I.; nay, James II. is said to have ascribed his conversion to popery to the eloquence of the preface. Indeed sometimes Hooker's broad principles are so stated and generalized, that bigotry might easily narrow their application to its own ends. Extremes on each side were

Hooker's aversion, and his mental tendency was ever to guard, fence, and modify dogmatic assertions. These qualities are seen in his other publications, as in that on Justification, and in his reply to Travers. The "Polity" is ennobled by many a paragraph of solemn eloquence, not only where the argument heaves into declamatory grandeur, but also where the tangled and prolix reasoning seems to pause and double upon itself; or when, as Fuller describes it, "he drives a whole stock of clauses before he comes to the close of a sentence." Hooker's profound and comprehensive mind had an amazing opulence, whose treasures sometimes overlay the argument. Hallam compares the "Polity" with Cicero De Legibus; but the English mind had more serene depth and far-reaching power than the Roman one. His prose, too, is an epoch in our language and literature. It preceded Bacon's Essays, and only a fragment of Shakspeare might be contemporary. But Hooker has developed the resources of his native tongue, and was among the first to prove its fullness, expressiveness, and harmonies. The sweep and cadence of his sentences are in felicitous unison with the march and majesty of the thought and imagery. Fuller says of him—"His voice was low, stature little, gesture none at all in the pulpit."—(*Life* by Izaak Walton; *Art.*, *North British Review*, No. 52; *Works* by Keble, Oxford, 3 vols. 1836.)—J. E.

HOOKER, Thomas, the first minister of Cambridge, Massachusetts, and one of the founders of Connecticut, was born at Marefield in Leicestershire in 1586. He studied at Emanuel college, Cambridge, where he graduated and became professor. Subsequently he preached in London and at Chelmsford; but having been laid under an interdict by Laud for attacking the privileges of the church, he went over to Holland, and in 1633 emigrated to New England and settled at Cambridge, where he was for some time pastor. In 1636 he removed to Connecticut river, and laid the foundations of Hartford, where he was minister till his death in 1647. Several religious treatises and many of his sermons were printed.—B. H. C.

HOOKER, Sir William Jackson, a celebrated English botanist, was born at Norwich in 1785. He was originally intended for a mercantile life, but his early love of botany caused an alteration in the plans of his friends. He devoted himself to scientific pursuits. In 1809, at the suggestion of Sir Joseph Banks, he paid a visit to Iceland, and spent the summer in that island. He made large botanical collections, which were unfortunately destroyed by fire, and he had to draw up an account of his trip chiefly from memory. The narrative was printed in 1811, at the suggestion of Mr. Dawson Turner of Yarmouth, whose eldest daughter was married to Hooker in 1814. This work made him known to the scientific world; and from that time he maintained a position of the highest eminence. His writings were varied and extensive, and he did much to advance botany by his publications, herbarium, and lectures. From 1812 to 1816 he was engaged on a Monograph of British Jungermanniaceæ, a work of high authority, illustrated by excellent coloured plates of the species. Cryptogamic botany attracted much of his attention, and he joined Dr. Taylor in drawing up an account of British mosses, which appeared in 1818 under the title of Muscologia Britannica. Subsequently he published his "Musci Exotici." He was appointed regius professor of botany in the university of Glasgow, and lectured with great success for many years. He stimulated many of his pupils to enter zealously on botanical pursuits, and he was instrumental in sending forth many able collectors to various parts of the world; some of whom have occupied high positions as botanists, both in this country and abroad. He also aided in the formation of the Glasgow botanic gardens. During the excursions with his pupils he was led to examine the plants of Scotland, and in 1821 he published the "Flora Scotica, or descriptions of Scottish plants." For the use of students he drew up, in 1822, "Botanical Illustrations," being a series of figures designed to illustrate the terms employed in botany. The plants introduced by him into the botanic gardens led to the description of new and rare species, which were given in the "Exotic Flora," 1823–27, and subsequently in *Curtis' Botanical Magazine*, of which he was the editor for a great number of years. In his *Botanical Miscellany*, 1830–33; his *Journal of Botany; the London Journal of Botany*, 1834–46; and *Kew Garden Miscellany*, he also published many valuable papers. With Dr. Greville he produced a work with coloured plates, entitled "Icones Filicum," in 2 vols. folio. In 1830 the first edition of his "British Flora," appeared, a work which has gone through many editions, in the more recent of which he was assisted by Professor Walker-Arnott. In 1835–36 the *Companion to the Botanical Magazine* appeared, containing interesting scientific information and accounts of the labours of travellers in various parts of the globe. In 1833–40, he was engaged in drawing up an account of the botany of the northern parts of British North America, compiled chiefly from the plants collected by Sir John Richardson and Mr. Drummond. This was published under the name of "Flora Boreali-Americana." Figures and descriptions of rare plants in his herbarium were given in the "Icones Plantarum," extending from 1837–60. The botany of Captain Beechey's voyages to the Pacific and Behring's Straits, was drawn up by him in conjunction with Dr. Walker-Arnott in 1841. In that year he gave up his professorship in Glasgow, on being chosen director of the Royal gardens at Kew—an office which, till his death, he filled with the greatest credit to himself and the highest benefit to the country. Subsequently to his appointment he made many improvements in the arrangements of the garden. He induced government to increase the funds allowed for its support, to build conservatories and a noble palm-house, and to found a botanical museum and library. His valuable herbarium, the largest in Britain, was kept in rooms at Kew, and was accessible to botanists. It was consulted by all who were engaged in drawing up special floras or monographs. Among his other works are, "Genera Filicum, or illustrations of ferns from the coloured drawings of Bauer;" "Notes on the Botany of the Antarctic Voyage conducted by Captain James Clark Ross;" "Species Filicum, a description of all known ferns;" "A Century of Orchidaceous Plants and a Century of Ferns;" "Guide to the Botanic Gardens and to the Museum at Kew." Sir William Hooker also contributed a large number of papers to the Transactions of learned societies. Besides being a fellow of the Royal Society, a vice-president of the Linnæan Society, and an honorary fellow of the Royal Society of Edinburgh, his name was enrolled on the lists of the distinguished scientific societies of Paris, Berlin, Vienna, New York, &c. He was knighted in 1836 on account of high scientific attainments. In 1845 he received the honorary degree of D.C.L. from the university of Oxford; and in 1858 he was made knight of the legion of honour. He rendered valuable services to the Great Exhibition at Paris. Few men have had a more distinguished and honourable career in science, and few have done more to advance the study of botany in Britain. Sir William died 12th August, 1865.—J. H. B.

HOOLE, Charles, an eminent schoolmaster in London, and subsequently rector of Stock, near Billericay in Essex, was born in 1610 at Wakefield in Yorkshire, and educated at Lincoln college, Oxford. He published "Pueriles Confabulatiunculæ;" "Aditus facilis ad Linguam Latinam;" "Corderius' Colloquies;" "Rudiments of the Latin Grammar," and many other elementary books, which were often reprinted, and were long in general use in schools. He died in 1666.—G. BL.

*HOOLE, Elijah, D.D., Wesleyan minister and orientalist, born at Manchester in 1798; went to India in 1819 as a missionary, and returned home on account of ill health in 1828, after acquiring the reputation of being one of the most thorough Tamil scholars of that day. From 1830 to 1834 he was the secretary of the Irish Mission schools, and in 1835 was appointed one of the general secretaries of the Wesleyan Missionary Society, which office he yet fills. He is author of "A Mission to Madras, Mysore, and Southern India," which has passed through two editions; "A Year Book of Missions," 8vo, 1847; "Dureisani Tamil Puttagam, or the lady's Tamil book," published in 1859, which is an epitome of Tamil grammar, with the addition of the morning and evening services, and other portions of the Book of Common Prayer.—W. B. B.

HOOLE, John, the translator of Tasso and Ariosto, was the son of a London watchmaker, machinist of Covent Garden theatre, and born in Moorfields in 1727. He received a tolerable education, and improved it after he had been at school, when, for instance, he acquired his knowledge of Italian. His father wished him to follow his own trade, but to this his short sight opposed an insuperable obstacle. He was placed in the accountant's office of the East India Company; and at thirty married a handsome quakeress, becoming through her acquainted with John Scott of Amwell, the quaker poet, whose life he afterwards wrote. In time he was removed to a more lucrative

post in the office of the auditor of India accounts, where his chief was an Italian scholar. Hoole, when a boy, had become enamoured of Ariosto by reading him in the old version of Sir John Harrington, and he began to translate the Orlando Furioso into English verse of the modern style. He suspended this task, however, to execute an English translation of Tasso in verse. A specimen which he printed for the perusal of his friends in 1761 was favourably received; and in 1763 he published a translation of the Gierusalemme, dedicated to the queen, the dedication being written by Dr. Johnson, of whom he was a favourite. Some tragedies which he produced between the years 1768 and 1775 seem to have been unsuccessful. In 1773 he published the first volume of his version of the Orlando Furioso, which also was favourably received, but his prosecution of the translation was interrupted by his appointment to the office of East India auditor. He returned to his task after a time, and it was completed in 1783. Towards the close of this year he resigned his employments in the East India house, after forty-two years of continuous service, and retired with his wife and son, a clergyman, to the parsonage house of Abinger, near Dorking. In 1785 he prefixed to an edition of Scott of Amwell's essays a memoir of their author, which was to have been written by Dr. Johnson; but Johnson died before he had commenced it. Of the last days of Johnson, Hoole wrote an interesting diary, published in the *European Magazine* for 1799, and republished in the appendix to Croker's Boswell. In 1791 he published an abridged rifacciamento of his versiön of the Orlando Furioso, and a translation of Tasso's juvenile poem, Rinaldo. His last work was a metrical version of "Metastasio's Dramas, and other poems." This amiable and estimable man died at Dorking on the 2nd August, 1803. His versions of Tasso and Ariosto, smooth in versification and elegant in style, were long considered classics; but like all translations of the Pope-school, they have lapsed into disfavour with the new generation.—F. E.

HOOPER, or HOPER, the martyr, was born in Somersetshire about 1495, and was educated at Oxford. According to the probable account of some writers, he joined the Cistercian monks; at an early period, however, he imbibed the doctrines of the Reformation during a residence at Oxford. When the statute of the six, or bloody articles, was published by Henry VIII., "certain rabbines at Oxford began to stir coales against him;" and feeling that his life was endangered, he took refuge for a brief season with Sir Thomas Brundel, and resisted all the efforts and arguments of Bishop Gardiner in favour of the old faith. He ultimately fled to France; and on his return to England, being again sought after, he betook himself in disguise first to Ireland, and then to Switzerland, where he made the acquaintance of Bullinger, and by his advice married, and devoted himself to the study of Hebrew. He came back to England when Edward VI. ascended the throne, and distinguished himself by his eloquent preaching, his zeal against popery, and his boldness in confronting Bishop Bonner. His popularity was equalled only by that of Latimer. By the patronage of the earl of Yarmouth, afterwards duke of Northumberland, he was promoted to the see of Gloucester in 1550. His consecration was all but prevented by his refusal to wear the episcopal robes, particularly the rochet, the vestments being so similar to those of the popish church. Nor could he take the oath of supremacy with the addition "all saints" to the phrase "so help me God." Cranmer, Bucer, and Peter Martyr laboured to remove his scruples, but in vain. He published a defence of his opinions, in what he called "A Godly confession and protestation," &c. He was even imprisoned for his obstinacy, first in his own house, and then in the Fleet, but afterwards a compromise was effected. The words "all saints" were expunged from the oath, and he was to wear the episcopal robes only on high occasions, as when he preached before the king. His consecration took place in March, 1551; and Gloucester being "so poor a pittance for so great a clerk," he was also declared Bishop of Worcester the year following, holding it *in commendam*. He laboured faithfully in his two dioceses, preached often, and was rigid in the enforcement of discipline. His piety and hospitality were equally marked; out of his revenues he "pursed nothing, and in his palace was a daily dinner for so many poor people in succession," and he exercised a special superintendence over schools. At the accession of Mary he was brought up to London, and after several examinations and many efforts to induce him to recant, he was condemned to the stake. He was formally degraded on the 4th of February, and he died with heroic firmness at Gloucester, amidst the flames thrice kindled, on the 9th February, 1555. He published many treatises, and was, as Anthony Wood says, "a tolerable philosopher, but better theologist." Portions of his correspondence with Bullinger are preserved. Fox says of him, "that he was spare of diet, sparer of sleep, and sparest of time." Bishop Hooper's quarrel at his consecration was the precursor of the great national dispute; for as Heylin says, he was the first nonconformist. His principles, as Wood hints, were "too rigid and dissenting for the English church as appointed by King Edward VI." In that case he was the first of the puritans, and the debate about vestments soon aroused a fierceness which for years embittered the nation, and brought out no little intolerance on the one hand, confronted by no less inflexibility and stern endurance on the other.—J. E.

HOOPER, George, D.D., was born at Grimley, near Worcester, about 1640. He studied at St. Paul's and Westminster schools, and at Christ church, Oxford. He became chaplain to Bishop Morley, and soon after to Archbishop Sheldon, who made him rector of Lambeth and precentor of Exeter. He resided in Holland two years as chaplain to Mary, princess of Orange, and in 1680 became king's chaplain. On July 15, 1685, the "duke of Monmouth came from the Tower to the scaffold attended by the bishop of Ely, the bishop of Bath and Wells, Dr. Tenison, and Dr. Hooper, which four the king was graciously pleased to send him as his assistants to prepare him for death." The account which Hooper and his colleagues give of their treatment of the duke, shows that they seemed to think his salvation turned upon the doctrine of non-resistance, "about which he was much urged." Hooper published several works on the popish controversy. In 1691 he became dean of Canterbury and chaplain to William and Mary; in 1701 prolocutor to the lower house of convocation; and on the accession of Anne, bishop of St. Asaph, and then of Bath and Wells, to which Kên had declined to be restored. Burnet calls Hooper "a man of learning and good conduct," but "reserved, crafty, and ambitious." Both his admirers and others admit the great ability and learning of Hooper, whose talents would have shone in any department. Dr. Coney says "he was a good courtier, but a real christian." He died, September 6, 1727, at Berkeley, Somerset.—B. H. C.

HOORNE, Jan van, a celebrated Dutch anatomist, was born at Amsterdam in 1621. He commenced his studies at the university of Utrecht, and afterwards attended the courses in the principal universities in Italy, at Basle, and Montpellier. After receiving the honour of M.D. from the university of Basle, he returned to Amsterdam, where he soon afterwards obtained the chair of anatomy and surgery. This chair he occupied till 1643, when he was called to fill a similar one at Leyden, in which town he died in 1670. Hoorne was a man of considerable literary attainments, and is said to have been master of eight languages. His fame rests chiefly on his anatomical knowledge, a taste for which he contributed greatly to spread and make popular—a taste he had himself derived from the lessons of the celebrated Swammerdam. He seems amenable to the charge of arrogating to himself, as his own, discoveries which had already been made by others. Such was the discovery of the thoracic duct, which had previously been made known by Pecquet. He certainly, however, was the first to describe it in man. Hoorne has written various works on anatomical subjects; some of them not without considerable merit.—W. B–d.

* HOPE, Alexander James Beresford Beresford, politician, author, and connoisseur, is the youngest son of the late Mr. Thomas Hope, and was born in London on the 25th January, 1820. Educated at Harrow and Trinity college, Cambridge, he gained a scholarship and several prizes at the former, and at the latter the English and Latin declamation prizes, and the members' B.A. prize for a Latin essay in 1841. He commenced his career of amateur authorship by the publication in 1843 of a volume of poems, followed in 1844 by that of a volume of essays, and of "Hymns of the Church, literally translated for the use of English congregations." In 1841 he was returned to the house of commons as member for Maidstone, and took an active part in the discussion of religious and social questions. On the reconstruction of the *Morning Chronicle* after the repeal of the corn laws, when it ceased to be the daily organ of the whigs, a series of letters signed D. C. L., devoted to the defence and popularization of high-church principles appeared

in its columns from 1850 to 1854, and were generally ascribed to Mr. Hope, whom the university of Oxford had enabled to use those initials. They were afterwards republished in a separate form. Mr. Hope remained member for Maidstone up to the year 1852, when he ceased to represent it, but was re-elected in the March of 1857. As a politician, he has distinguished himself by his opposition to the abolition of church rates, and to the proposed legislation sanctioning marriage with a deceased wife's sister. Recently he has come forward as a champion of the claims of the hop planters to a repeal of the hop duty. Mr. Hope has taken a prominent part in the art-movement of the age, and published in 1858 a lecture entitled "The Common Sense of Art." In the controversy connected with the rebuilding of our public offices he has also been prominent; his views on this subject are enforced in a pamphlet published in 1857—it has gone through several editions—entitled "Public Offices and Metropolitan Improvements," advocating a river-side park and the construction of one grand "Gothic palace of administration." The erection of the architecturally beautiful church in Margaret Street, London, and that of St. Augustine's college, Canterbury, were carried out under Mr. Hope's superintendence, and are understood to be partly due to Mr. Hope's munificence. To the Cambridge Essays for 1858 he contributed a thoughtful and striking paper on "Newspapers and their Writers," supporting the claims of journalism and journalists to due social recognition. In 1861 he published a volume entitled "The English Cathedral of the Nineteenth Century." In 1859 he contested the representation of Cambridge university, but did not proceed to a poll. Mr. Hope married in 1842 the Lady Mildred Cecil, eldest daughter of the eighth marquis of Salisbury. In 1854 he prefixed the surname of Beresford to Hope in compliance with the wish of his relative Viscount Beresford, to whose English estates he succeeded.—F. E.

HOPE, JOHN, a distinguished Scottish botanist and physician, was born at Edinburgh on the 10th May, 1725. He was the son of Mr. Robert Hope, a surgeon, whose father, Lord Rankeilor, had been one of the senators of the college of justice. After finishing his academical education at Edinburgh, he visited other medical schools, such as Leyden and Göttingen. He also prosecuted the study of botany at Paris under Bernard Jussieu. He graduated as doctor of medicine at Glasgow on 29th January, 1750, and was admitted a licentiate of the Royal College of Physicians of Edinburgh on the 6th May of the same year. He afterwards settled in Edinburgh. On 13th April, 1761, he was appointed king's botanist for Scotland and keeper of the royal garden at Edinburgh; and on the 25th of the same month he was elected by the town council of Edinburgh, successor to Dr. Alston in the professorship of botany and materia medica in the university of Edinburgh. He was admitted to office on 30th April, 1761. In February, 1762, he became a fellow of the Royal College of Physicians. He continued for six years to lecture on botany in summer, and on materia medica in winter. In 1768 he resigned the professorship of materia medica, and lectured on botany only. He was a zealous teacher of botany, and was the first to introduce the Linnæan system into Scotland. He did much to promote the taste for botanical science among students. The Edinburgh botanic garden under his auspices was much improved, both as regards its situation and its support. He got it put under the direction of the crown, and secured for it an excellent locality at Leith Walk. Dr. Hope published in 1767 "Tirocinium Botanicum in usum Juventutis Academiæ Edinensis," along with a list of one hundred and ninety-five officinal plants. He was a fellow of many learned societies both at home and abroad, and was president of the Royal College of Physicians. He died on the 10th November, 1786, after a brief illness, in the sixty-second year of his age.—J. H. B.

HOPE, SIR JOHN, Baron Niddry, and fourth Earl of Hopetoun, a distinguished military officer, was the second son of John, second earl, and was born in 1766. He entered the army as a volunteer in his fifteenth year. In 1784 he received a cornetcy in the 10th regiment of light dragoons, and attained the rank of lieutenant-colonel in 1793. He served for three years with great distinction in the West Indies, as adjutant-general to Sir Ralph Abercromby. On his return home in 1796 he was returned to parliament as member for the county of Linlithgow. He attended the expedition to Holland in 1799, and was so severely wounded at the Helder that he was compelled to return home. In the following year he joined the expedition to Egypt under his old commander Sir Ralph Abercromby, and was wounded at the battle of Alexandria. The rank of major-general and the office of deputy-governor of Portsmouth were conferred upon him as the reward of his services. But he resigned this post on his appointment to active service in the force under Lord Cathcart sent to the continent in 1805. He served next as lieutenant-general under Sir John Moore, and acquired great distinction by his masterly and intrepid march at the head of three thousand infantry and nine hundred cavalry, with a large park of artillery and ammunition, through an uncultivated country overrun by the enemy, from the Tagus to Salamanca, where he effected a junction with his commander-in-chief. He had a most laborious and perilous duty to perform in the memorable retreat which followed. He commanded the left wing at the battle of Corunna, 16th January, 1809; and after Moore was killed and Sir David Baird was wounded, the chief command devolved upon General Hope. The embarkation of the troops was effected by him in the course of the night with the most perfect order and success, in the face of a superior enemy. On his return to England General Hope received the thanks of both houses of parliament, with the order of the bath; and his elder brother was created a British peer. Sir John was nominated to the command of the military department of the unfortunate expedition to the Scheldt, which was ruined through the gross mismanagement of others. He was next appointed in 1813 commander-in-chief of the forces in Ireland, but speedily quitted that post to return to the scene of his former exploits in the peninsula. He commanded the left wing of the British army at the battle of Nivelle, in which Soult was defeated; and repulsed an attack of the French on the 10th of December, and took a large number of prisoners. His cool, judicious, and soldierly conduct on this occasion was warmly eulogized by the duke of Wellington in his despatches. After the British army entered France General Hope was instructed to invest Bayonne, and was wounded and taken prisoner in a sortie made by the garrison, 14th April, 1814, four days after the conclusion of peace and the abdication of Napoleon. On the 3rd of May Sir John was created a British peer by the title of Baron Niddry; and on the death of his brother in 1816 he succeeded to the title of Earl of Hopetoun, and the extensive estates of the family. His lordship died in 1823, deeply and deservedly regretted. No fewer than four monuments have been erected to his memory, besides an equestrian statue placed in St. Andrew's Square, Edinburgh.—J. T.

HOPE, SIR THOMAS, an eminent Scottish lawyer and statesman who flourished about the close of the sixteenth and during the first half of the seventeenth century, was the son of Henry Hope, merchant in Edinburgh. He was called to the bar at an early age, and in 1606 acquired a great reputation by his courageous and able defence of six clergymen who had incurred the displeasure of the court. He became in consequence a great favourite with the presbyterian party, who consulted him in all their undertakings. Charles I. endeavoured to gain over the great lawyer by appointing him king's advocate in 1627, and creating him a baronet of Nova Scotia in the following year. But he steadfastly adhered to his early friends, and aided them by his sagacious advice in all their plans for the maintenance of their religious privileges. Sir Thomas was appointed commissioner to the general assembly in 1643—an honour never before or since conferred upon a commoner; and two years later he was appointed one of the commissioners for managing the exchequer. He died in 1646. Sir Thomas was the author of "Major and Minor Practicks," and some Latin poems. He acquired very extensive estates; and was the ancestor of the earls of Hopetoun and of the great commercial family of the Hopes of Amsterdam.—J. T.

HOPE, THOMAS, connoisseur, novelist, and philosopher, was a member of the eminent commercial Scotch family, long known as the Hopes of Amsterdam, and was born in 1767. From an autobiographical passage in the introduction to his posthumous work, the "Historical Essay on Architecture," we learn that he was left his own master at the age of eighteen, when he started on an extensive tour to gratify his taste for architecture, which had been a passion with him from infancy. After eight years' exploration of architectural models and remains in Europe, Asia, and Africa, he settled in England; and the possessor of a magnificent fortune, he enlarged his mansion in Duchess Street, Portland Place, London, adorning it with

pictures, statues, and furniture, selected and arranged with the greatest care and taste. He published in 1805 a handsome volume, "Household Furniture," enforcing with novel enthusiasm his views on what may be called the philosophy of furniture, and illustrated by drawings of the furniture of his own mansion. Somewhat ridiculed at the time, this work is now valued as having given an early impulse to the study and practice of decorative art in this country. In 1809 appeared his elaborate work on the "Costume of the Ancients;" and he also published a letter to F. Annesley, Esq., on the proposed designs for Downing college, Cambridge. In his devotion to art Mr. Hope did not neglect the artist class. He was the earliest patron of Thorwaldsen; he encouraged the rising genius of Chantrey, and called into requisition the recognized skill of Flaxman. His seat, the Deepdene in Surrey, owed much to his picturesque taste. Mr. Hope was known only as a connoisseur and a munificent patron of art, when, in 1819, appeared anonymously, "Anastasius, or memoirs of a modern Greek at the close of the eighteenth century," a sort of oriental Gil Blas. The quiet but intense power of its delineations of eastern life and character at once attracted general attention, and this, with the character of the hero, led critics to ascribe its authorship to Lord Byron. That it was the work of the author of "Household Furniture" was scoffingly denied, and an amusing expression of surprise, when its authorship was avowed by Mr. Hope, was forced from Sydney Smith in an appreciatory criticism of "Anastasius" in the *Edinburgh Review*, the periodical in which Mr. Hope's furniture-enthusiasm had long before been ridiculed. Nothing more of Mr. Hope's was published until his death, which occurred on the 3rd of February, 1831. Soon afterwards appeared his "Essay on the Origin and Prospects of Man," when it was made evident that the personage who had been considered a mere dilettante, was not only the author of one of the most striking novels of the time, but had brooded for years over the construction of a new system of the universe. The "Origin and Prospects of Man" may be considered the parent of the celebrated Vestiges of Creation, in which it is frequently quoted and referred to. With Frederick Schlegel's Philosophy of Language, it formed the basis of one of the most remarkable of Mr. Carlyle's essays, that entitled Characteristics. Another posthumous work of Mr. Hope was the "Historical Essay on Architecture," published in 1835, and which has attained a popularity denied to its predecessor. Mr. Hope married in 1807 Louisa, youngest daughter of the Honourable and Most Reverend W. Beresford, archbishop of Tuam (subsequently created Lord Decies), and left at his decease three sons surviving. Mrs. Hope afterwards married Field-marshal Viscount Beresford.—F. E.

HOPE, Sir William Johnstone, born in 1766 at Finchley in Middlesex, entered the English navy at an early age; and before he had passed his sixteenth year obtained a lieutenant's commission in the frigate *Dædalus*. Having subsequently acted for a short period as flag-lieutenant to Admiral Milburne, he attracted the attention of the duke of Clarence, afterwards William IV., and was honoured with an invitation to accompany him to the coasts of America as one of the officers of the *Pegasus;* from which vessel Mr. Hope passed to the *Boreas* then under the orders of Nelson. In 1793 he obtained the command of a fireship, and in the following year joined the *Bellerophon*, with the rank of post-captain. The apprehensions of a French invasion in 1795 brought him to Scotland, where he was employed to organize a small squadron of gun-brigs on the Forth. Four years later he served in the expedition to Holland, and having afterwards joined the Mediterranean fleet, he conveyed Sir Ralph Abercromby to the scene of his victory and death at Alexandria. In 1819 Mr. Hope was raised to the rank of vice-admiral, having previously held a seat at the board of admiralty, to which he was again called in 1820. These merited honours were followed by his investiture with the grand cross of the bath, and by his appointment to the treasurership of Greenwich hospital. He had entered parliament in 1800, and he continued to represent Dumfriesshire till within a year of his death, which took place in 1831.—W. B.

HOPITAL. See L'Hopital.

HOPKINS, Charles, son of Bishop Ezekiel Hopkins, was born at Exeter in 1664, and was sent, after acquiring the rudiments of education, to complete his studies at Trinity college, Dublin, and finally at Queen's college, Cambridge. Mr. Hopkins was in Ireland during the rebellion of 1688, and he elected in the contest to take part with the house of Orange. His subsequent career, upon his return to England, was one over which we must pass as lightly as possible. He plunged into all the gaieties of London, and ruined his constitution by his riotous intemperance. He died in 1699, in his thirty-sixth year, the victim of his debaucheries. He has left some original pieces and some translations; among others, a version of the Art of Love, which introduced him to Lord Dorset; and he also wrote two or three tragedies, one of which, called "Pyrrhus," was printed in 1695, with an epilogue by Congreve.—Charles Hopkins had a brother John, born in 1675, who likewise became an author. The latter published the "Triumphs of Peace, or the glories of Nassau;" the "Victory of Death," and a collection of poems entitled "Amasia, or the works of the muses."—W. C. H.

HOPKINS, Ezekiel, Bishop of Londonderry, and one of the ablest English divines in the seventeenth century, was the son of the curate of Stanford in Devon, where he was born in 1663. He was educated at Oxford, and was one of the choristers, and afterwards chaplain of Magdalen college; but was originally connected with the presbyterian party, and about the period of the Restoration was assistant to Dr. Spurstow of Hackney, one of the puritan divines who wrote under the name of Smectymnus. He was in consequence refused admission by the bishop of London to one of the city churches, of which he had been elected preacher. He was subsequently presented to St. Mary Woolnoth in London. When the plague broke out in the capital, Hopkins retired to Exeter, where he obtained the living of St. Mary's. He became a great favourite of Lord Robartes, who bestowed upon him the hand of his daughter Araminta; and when he was appointed lord lieutenant of Ireland in 1669, obtained for his son-in-law the deanery of Raphoe. In 1671 Hopkins was made bishop of that diocese, and was translated to Londonderry in 1681. When the famous siege of that town took place in 1689, the ex-puritan bishop inculcated on his flock with great zeal, but little success, the doctrine of passive resistance. He ultimately withdrew from the town during the course of the siege, and retired to London, where he was made rector of St. Mary Aldermanbury. He died in June, 1690. Hopkins' works, which are exclusively theological, are deservedly held in high esteem for their clearness and vigour of thought, spiritual fervour, sound sense, and purity of style.—J. T.

HOPKINS, John. See Sternhold.

HOPKINS, Matthew, the witchfinder, is supposed to have been the son of Mr. James Hopkins, minister of Wenham, and in 1645 was residing at Manningtree in Essex, when an epidemic cry of witchcraft arose in the district. Cunning, impudent, and unscrupulous, Hopkins turned the popular delusion to his own profit, and presently dubbed himself "witchfinder-general." His beat lay in the counties of Essex, Sussex, Norfolk, and Huntingdon, which he explored in the exercise of his strange profession, accompanied by a male assistant and a female, making a regular charge for a visit to any particular locality, with an allowance for living and travelling expenses. His plan was to torture the unhappy wretches suspected of witchcraft into a confession of their crime. One of his favourite ordeals was the trial by immersion in deep water, when death was inevitable, since, according to the popular theory, escape from drowning under the circumstances was a proof of guilt. His proceedings at last, however, seem to have produced a reaction and the overt hostility of the intelligent. In his Historical Essay on Witchcraft, Dr. Hutchinson records that in 1645 some gentlemen of the district subjected Hopkins to his own favourite ordeal of drowning, and so "rid the country of him." In 1647 was published his "Discovery of Witches," in which something of an apologetic tone is manifested. It seems likely that he died in the course of the same year. There are notices of Hopkins and his pamphlet in Sir Walter Scott's Letters on Demonology and Witchcraft.—F. E.

HOPKINS, Samuel, D.D., a laborious and learned American divine, born at Waterbury, Connecticut, September 17, 1721; graduated at Yale college in 1741; studied theology under Jonathan Edwards; and in 1743 was ordained minister in Massachusetts. He afterwards removed to Newport in Rhode Island, where he continued from 1770 till his death in 1803. Dr. Hopkins bore a good name for piety and zeal, as well as unparalleled powers of application; but his sentiments involved him in difficulties which nearly led to his removal from New-

port. His opinions assumed the form of a regular system which has been adopted by many in America, who are known as Hopkinsians His works and life were published in 1793, and again with a new life by Professor Park in 1852.—B. H. C.

HOPKINS, WILLIAM, a learned divine and Saxon scholar, born in 1647 at Evesham in Worcestershire. He was educated at Oxford, and became successively a prebendary in Worcester cathedral, curate of Mortlake in Surrey, and vicar of Lindridge in Worcestershire. He published Bertram or Ratram concerning the Body and Blood of the Lord, &c.; "Animadversions on Mr. Johnson's Answer to Jovian;" and a Latin translation of a small tract in Saxon on the burial-places of the Saxon Saints. He also made a new translation of the article "Worcestershire" in Camden's Britannia. He died in 1700.—G. BL.

HOPKINS, WILLIAM, was born at Monmouth in 1706, and educated at Oxford. In 1731 he was appointed vicar of Bolney in Sussex. He was author of "Exodus, a corrected translation, with notes critical and explanatory," but is better known by his "Appeal to the Common Sense of all Christian People," respecting the doctrine of the Trinity, with the intention of adapting Arian arguments to all capacities. It contained nothing either new or striking, but was answered by Jones of Nayland, and led to a warm discussion. He died in 1786.—B. H. C.

HOPPER, THOMAS, architect, was born July 6, 1776, at Rochester, Kent, and was trained in the office of his father, a surveyor of that town, his artistic knowledge being wholly self-acquired. The building which brought him into notice was Craven cottage, Fulham, which he rebuilt and enlarged in a fantastic Batty-Langley-Gothic style for Walsh Porter, a friend and boon companion of the prince regent, and a sort of arbiter of taste to the fashionable world. This performance was so much admired by the prince that he commissioned Mr. Hopper to make extensive alterations and additions to Carlton-house, and the royal patronage speedily led to a very large practice among the nobility and great commoners; a practice, in the maintenance of which, the architect's social qualities are said to have been of great service. Probably hardly another English architect of his day, unless it be Wyatt, was so extensively employed in erecting new, and enlarging and altering old mansions. His taste leaned strongly to the "castellated." Of the many buildings erected by him in this style, the largest and most costly perhaps was Penrhyn castle, near Bangor, North Wales; a vast, very ornate, and in the interior very richly decorated, but externally a singularly uncouth, though from its size and solidity, an imposing edifice. More than rivalling this in magnitude, and probably in magnificence, would have been the castle at Dunkeld, designed by him for the duke of Athol, but of which only the foundations were laid. Among the mansions built by him in England were Alton Towers, Staffordshire, a very spacious and magnificent pile, erected for the earl of Shrewsbury; Danbury palace, Essex; Stansted park, Hampshire; Wyvanhoe; Gatton house, Surrey; Rood-Ashton, near Trowbridge; Easton lodge, near Dunmow; Leigh court, near Bristol; Amesbury house, near Salisbury, &c. In Wales he erected, besides Penrhyn castle, Llanover court, Monmouthshire; Margam; Kimmel park, near St. Asaph, &c.; and in Ireland, among others, Slane castle, the seat of the marquis of Conyngham; and Gosford castle, Armagh. As county surveyor he erected, and subsequently greatly altered the Essex county jail, as well as several other prisons. In the metropolis he built Arthur's club-house; the Atlas fire office; St. Mary's hospital, Paddington, and some other important buildings. In his later days he entered into competition for the new houses of parliament, as he had previously done for the general post-office, St. Martin's-le-Grand; though in that instance he had complained in a pamphlet that the architect employed to erect the building, and who had not been a competitor, had stolen his design—publishing his plan and elevations in support of the charge. He also published in a costly folio his designs for the houses of parliament. He died at his residence, Bayswater, August 11, 1856. Mr. Hopper was a good builder, had considerable skill in design, and was much esteemed professionally and in private life. As an architect his rank is not very high, but his buildings would form the subject of a noteworthy chapter in the history of architecture and architectural taste in England during the first half of the nineteenth century.—J. T-e.

HOPPNER, JOHN, R.A., was born in London in 1759, and was originally a chorister in the chapel royal. But having displayed also a talent for drawing, he entered as a student into the Royal Academy, and very soon obtained, through the patronage of the prince of Wales, a large and fashionable connection as a portrait-painter. And to the end of his career, for nearly twenty years, Hoppner had no successful rival in London but Sir Thomas Lawrence. His portraits are easy and effective in their execution, and rich, and even gaudy sometimes, in their colouring. He was elected an associate of the Royal Academy in 1793, and an academician in 1795. He died of dropsy in 1810. Sir Thomas Lawrence, in noticing his death to a friend, speaks in the following kindly terms of him:—"You will believe that I sincerely feel the loss of a brother artist, from whose works I have often gained instruction, and who has gone by my side in the race these eighteen years." Many good portraits by Hoppner were exhibited at the British institution in 1817, including his own, presented to the Royal Academy in 1809. The National collection possesses a good portrait by him of William Pitt. —(Cunningham's *Lives*, &c.)—R. N. W.

HOPTON, RALPH, Lord, Baron of Stratton, an English nobleman who took a prominent part on the side of the king in the great civil war. He served for some time with great distinction in the Low Countries, and on his return to England was elected a member of the Long parliament, where he strenuously supported the royal cause. When hostilities broke out he retired into the west country, where he raised a powerful army, and fortified no fewer than thirty strongholds for the king. His forces were under the best discipline, and were as much distinguished by their good behaviour as by their valour. In 1643 he defeated Colonel Ruthven at Bradock-down, and captured twelve hundred prisoners and all his ordnance; and shortly after he gained a signal victory over Waller at Stretton, and drove the royalists out of Cornwall. Ultimately, however, he was obliged to retreat before a superior force under Fairfax. Lord Hopton died at Bruges in 1652.—J. T.

HOPTON, SUSANNAH, a devout lady who was born in Staffordshire in 1627, married Richard Hopton, one of the Welsh judges, and died at Hereford in 1709. She wrote "Daily Devotions," and a work entitled "Hexameron, or meditations on the six days of creation."—G. BL.

HORAPOLLO or HORUS APOLLO, an Egyptian author of a treatise on hieroglyphics, supposed to be the person referred to by Suidas as a grammarian of Phænebythis, who taught first at Alexandria, and afterwards at Constantinople under Theodosius. He is said to have written upon sacred places, and upon Homer, Alcæus, and Sophocles. Others of the name are to be met with. The "Hieroglyphica" was first published at Venice by Aldus in 1505. It is in two books, and professedly a translation into Greek made by one Philippus. This work has been often published; but the best edition by Leemans, Amsterdam, 1835, contains excellent prolegomena and notes. The book explains Egyptian hieroglyphics, and is of real value to Egyptologers, because evidently written by one who had carefully studied his subject on the spot. The actual trustworthiness of the work has been variously estimated, but all admit the inferior character of the second part as compared with the first. The work of Horapollo is mentioned by most writers on Egyptian antiquities; Fabricius thought it by an older writer than the one mentioned by Suidas, Photius, and Tzetzes.—B. H. C.

HORATIUS, QUINTIUS FLACCUS, the poet par excellence of the Augustan age of Rome, an age which his life and writings in their various phases combine to represent. No author of ancient times has been more read, more imitated, or had more commentators. It is impossible here to enter into the controversies which have been stirred regarding the details of his career, and the precise dates of his compositions. We can only epitomize those facts of the former which are attested by the authority of the latter. Horace was born at Venusia on the 8th of December, 65 B.C. in the consulship of L. Cotta and M. Torquatus. In one of his odes he alludes to the dangers he incurred in running about the Apulian hills, and the grace of the gods which protected him, "non sine dis animosus infans." His father, a freed slave possessed of a little property on the Aufidus, appreciated the promise of the poet's childhood, and determined to secure for him the advantages of a superior education. He would not send his son to the village school of Flavius, but accompanied him to Rome to have him instructed, along with the heirs of knights and senators, in all the branches of a liberal culture. Horace, the boon companion of princes and the legislator of Latin litera-

ture in its golden age, was "too proud to care from whence he came;" he was willing to recall his humble origin, "libertino patre natus," in order the more fully to express his sense of gratitude for an example and a training which had been to him "worth a hundred coats of arms." One of his satires preserves the memory of his teacher, "Orbilius plagosus" (a rhetorician who, according to Suetonius, used to tear his rivals with his discourses, and his pupils with his whip), who taught him to learn by heart long passages from the antiquated verse of Livius Andronicus. In his twentieth year, in accordance with the prevailing fashion, Horace was sent to Athens to unite with Bibulus and Messala and the son of Cicero in the pursuit after truth, "inter silvas Academi." We learn from himself that he began during this period to write his first verses in Greek, till Quirinus appeared before him in dreams, and forbade the youthful aspirant to lay the fruits of Italy on a foreign altar. The epistle to Florus commemorates this visit, and the events which followed it. In the year 46 B.C. Cæsar fell beneath the daggers of his assassins, and Brutus went to Athens with the view of securing the interest of the young patricians there. A pretender to philosophy himself, he was successful in gaining the good-will of the students; and several among them, deluded by the hope of bringing back an "old order," rendered attractive by the romantic associations of the past, were ready to enlist themselves under his banner. Horace quitted the Academy to enter into the war of parties—

> "Dura sed emovere loco me tempora grato,
> Civilisque rudem belli tulit æstus in arma
> Cæsaris Augusti non responsura lacertis."

He tells us elsewhere that he was made military tribune, and that the appointment of one so young in years and obscure in origin to a position for which the event proved him but imperfectly adapted, excited the rancour of his compeers. In this capacity he served at Philippi, 42 B.C., and by his own confession fled in the patrician route, "relicta non bene parmulâ." Alcæus and Demosthenes, like him "imbellis ac firmus parum," had already proved that the qualities which insure renown in letters, are not always coincident with those which are eminent on the field. Appian informs us that the territories around Venusia were among those confiscated and divided among the victorious veterans. The small paternal estate of our poet, probably shared the fate which the Mantuan shepherds are made to deplore in the eclogues of his rival. He went to Rome, as he says, like a bird whose wings were clipped, and it was the mother of invention, "paupertas audax," that first drove him to write. Some of the early satires and odes probably belong to this period. Horace continued for a time to look back with regret on the epoch in which he had been an unfortunate actor, and regarded the new government with a suspicion which found expression in an attack on some of its parasites (v. Sat. i. 2). The sixteenth epode, which is supposed to belong to the year of the Perusian war, embodies the despairing view which the remnants of the patrician party were then disposed to take of the commonwealth; it is remarkable for the emigré spirit which pervades it, so much more frequently found in the remains of Greek literature. But the seductions of a city life went along with his growing popularity, to wean the poet from his Utopian politics. Lydia and Glycera, and Pyrrha with her yellow hair, may have been among the influences that helped to tone down his republican ardour. He left by degrees his memories of Pharsalia and Philippi to sing the praises of his mistress, to celebrate the virtues of his friend, to give sober advice to Murena, to write odes to Fortune, to receive with dignified gratitude the favour of the court, and acquiesce in the new order of things. He became more and more a man of the world in which he mixed, and abandoned the visions of the Stoic for the contentment of the temperate Epicurean. About this time "scriptum quæstorium comparavit," he bought an office among the sex primi, or scribes, whose duty it was to affix their signature to the public accounts; to which he alludes in Sat. ii. 6. His verses were attracting the attention, and gradually winning for him the friendship, of the leading literary men of the city. In the year 39 B.C. Varius and Virgil presented him to Mæcenas, already famous for the exercise of that discriminating liberality which has immortalized his name. Horace has given a modest account of this interview, in the same satire in which he recalls his origin and boyhood. The great minister answered in few words his bashful speech, and after waiting for nine months, gave his right hand to the great poet. The friendship sealed on that day, and only interrupted after twenty years by death, is one of the most beautiful in the annals of literature. No misunderstanding clouded, no servility ever degraded it. The heart of Horace was won, but his pen remained free. To Mæcenas he offers the first-fruits of his muse, the overflowings of his praise; but there is mingled with every expression of respect or solicitude, a quiet familiarity which make us forget the poet and the patron in the fancy of two noble kinsmen. The famous fifth satire of the first book recalls the year 37 B.C., in which Mæcenas was sent to treat with Antony, and Horace accompanied the embassy. This satire—so rich in humorous incident and graphic illustration—leads us with them along the Appian way to Brundusium. If, as is probable, they proceeded together to Tarentum, we may attribute the ode to Archytas to the suggestion of this visit. Between the publication of the first and second books of the satire, which certainly preceded that of the other works, Mæcenas crowned his munificence by presenting Horace with that modest estate, which, under the name of his Sabine farm, has been associated in the memory of the world with the happiest days of the poet's life. Lifted above the pressure of common cares, he was left to enjoy the "fallentis semita vitæ" in a retreat which has become familiar to us as our neighbour's park and garden. Here, "far from the smoke and din of Rome," he was at leisure to study the beauty of the fields; to watch the wandering of the flocks, the marriage of the vines; to celebrate, as his genius moved him, the praises of a country life, whether in a letter to Fuscus in the city, or a message to his steward, or an ode inspired by the rural deities. Hence on occasion he would descend, to press through the throngs of the forum up to the palace on the Esquiline. Thither, more frequently, he would invite his friends to share a cup of his mild mountain wine. Horace is still the mirror of men and their manners, the gentle satirist—"vafer Horatius circum præcordia ludens"—the poet-preacher of the "philosophie douce" with his recurring text the golden mean; but the green trees are waving on the slope of Mount Lucretilis while he writes, and the cool stream of Ligentia murmurs, and the fountain of Bandusia sparkles through his verse. He had come into possession of the "parva rura," which he had pronounced the summit of his ambition, and he proved his sincerity by the completeness of his content. "Satis beatus unicis Sabinis," he envied neither wealth nor power, nor rival fame. But higher honours were in store for him; the favourite of the emperor's minister was himself to become one of the favourites of a prince who knew the power, and could appreciate the claims of literature. The second book of the satires may have been published in the year preceding, the epodes in that which followed the battle of Actium, and the first three books of odes some time later. The three which open the first book, appear to have been written as introductions to the whole; and the first nine, varying alike in metre and theme, are possibly placed together, as giving in brief space specimens of the variety of their author's style. From a passage in the second epistle of the first book of epistles, we know that he spent a portion of the year 27 B.C. at Prænestе; the book must have been published some years after, but we may assume that as the probable date of his first intimacy with Augustus. The introduction was brought about through the intervention of Mæcenas and Pollio; we are told that the emperor failed to induce Horace to become his secretary, and that he wrote complaining of his excessive reserve:—"Know that I am angry that you never address any of your epistles to me." The opening epistle of the second book is said to have been dictated by this remonstrance; certain it is that, from whatever cause, the name and praises of Augustus are more prominent in the remaining works of the poet. In the literary triumvirate of the era Horace is the link between Virgil and Ovid; he appears to have succeeded to the sort of tacit laureatship left vacant by the death of the former. The odes in the fourth book, celebrating the victories of Drusus and Germanicus, have an official air, and we know that the "Carmen seculare" was written by order of the prince to be sung at the secular games, 17 B.C. The latter years of the poet's life were divided between a villa at Tibur, which he owed to the munificence of Augustus, and his house at the foot of the Esquiline. Mæcenas and Horace thus lived near each other; in death they were not long divided.

> "Ibimus, ibimus,
> Utrumque præcedes, supremum
> Carpere iter, comites parati."

The great minister died in the summer of 8 B.C., leaving to the emperor himself a charge with which he was not long to be burdened—"Horatii mei ut mei esto memor." The poet's health had been for some time infirm; the sore eyes which had been foremost among the torments of his friend, and a feverish restlessness, beset him. The note to Albinovanus presents a touching picture of an unhappiness which could only come to such a cheerful temper from a disordered frame. He moved from place to place, seeking rest and finding none:—

"Romæ Tibur amem ventosus, Tibure Romam."

On the 27th of November of the same year he died, leaving the whole of his fortune to Augustus, and to the world the inheritance of that monument, more stable than bronze, which he was conscious of having reared—

"Quod non imber edax, non aquilo impotens,
Possit diruere, aut innumerabilis
Annorum series."

There is little need to reiterate the universal verdict on an author who has made no enemies. Horace has contrived to live on good terms with all men in all ages. There is nothing harsh about his writings to offend, nothing exaggerated to provoke, the most cautious critic. We may turn him on what side we will, he is, like his own model, "totus teres atque rotundus." A lover of liberty in his youth, his temper led him to prefer the certainty of repose to the chance of anarchy, and he followed and soon surpassed Virgil in the task of turning men's minds to peace. His verses reflect a storm settling into a calm, "the embers of civil war burning out, society becoming crystallized into other forms," the Parthians giving back the standards of Crassus, the Vindelici and Cantabri bending to the yoke; agitations at home and abroad being lulled to rest. His satire, "un comedie un peu triste," consoles the vanquished by making them laugh, and represses the pride of the victors by exhibiting their errors without exciting their rancour. His philosophy is a sort of sad content, like that of a man warming his hands over a genial fire, and mourning that it must, by and by, burn to an end:—

"Damna tamen celeres reparant celestia lunæ
Nos ubi decidimus."

The "dies atra" is a sombre background to the festal hours of the poet. Horace's masterpieces are in grace and delicacy as far above the efforts made to emulate them in the time of Queen Anne, as Horace was himself in character removed above Pope, and in genius above Addison. No man ever lived, who knew so well how and when to say the most delicate, the most good-natured, and the wisest things. The epistles best reflect the maturity of a mind tolerant without effeminacy, dignified without coldness, at once familiar and respectful, conscious of power without a shade of jealousy. The least interesting among them is perhaps the last, known as the "Ars Poetica," in which the freedom of the poet is sometimes lost in the precision of a critical dictator deriving his rules from authority; but it preserves much of the freshness which has been lost in the French and English imitations. Horace did not live in the age when lyric poetry gushes forth "in profuse strains of unpremeditated art." His liveliest odes are adapted neither to inspire men with passionate thought, nor to move them to action; they are exquisitely cut gems, original imitations adapted from models of Greece, "non ante vulgatas per artes," and enlivened by the writer's own wisdom, and affection, and sense of beauty. We say Lucretius is the more sublime, that Catullus has a stronger wing, and Ovid a still softer flow; but we take Horace closer to our hearts, and find him more of a familiar friend—

"Nostræ deliciæ tempus in omne eritis."

The more cumbrous records of antiquity will have fallen back among the tombs from which they were gathered, when he will continue to open for us the doors of the Roman houses as they were when Virgil and Pollio walked to meet Mæcenas up the long white street, and to lead us with him through the shades of Italian valleys as they came down the hillside nineteen hundred years ago.—J. N.

HORBERY, Matthew, was the son of the vicar of Haxey, near Gainsborough, where he was born in 1707. He was first sent to a school at Gainsborough, whence he removed to Lincoln college, Oxford, after which he obtained a fellowship at Magdalen college. When he entered into orders Richard Smallbrooke, bishop of Lincoln, became his patron, and appointed him his chaplain, and also collated him to the vicarage of Eccleshall, and the curacy of Gnosall, and subsequently made him canon of Lichfield and vicar of Hanbury. He became B.D. in 1743, and D D. in 1745. His college presented him to the rectory of Stanbroke, and he died in 1773. The work by which he established his reputation was one on the "Scripture Doctrine of Future Punishments;" he also wrote animadversions upon a pamphlet entitled Christian Liberty Asserted, and published a volume of sermons of considerable merit.—B. H. C.

HOREBOUT, Gerard, a painter of Ghent employed by Henry VIII. of England. He was born about 1498, and died in London in 1558 as court painter to Philip and Mary. He painted in the style of Mabuse. A very good picture of the "Root of Jesse" by Horebout, belonging to Sir Culling Eardly, was exhibited at Manchester in 1857.—His son Lucas and his daughter Susanna were both skilful portrait-painters in England. The daughter became the wife of a sculptor named Whorstley, and died at Worcester.—Walpole calls this painter Gerard Luke Horneband.—R. N. W.

HORMAYR, Joseph, Baron von, a German historian and political character of note, was born at Innspruck on the 20th January, 1781, and died at Munich on the 5th November, 1848. After having studied the law he entered the army, and afterwards the administrative service of Austria. In 1809 he was the chief instigator and leader of the Tyrolese insurrection against Napoleon, and his scheme for the liberation and organization of Tyrol met with eminent success. In 1815 he was appointed historiographer of Austria, but in 1828 was called to Munich, where he obtained an office of the highest responsibility. Among his numerous works we mention his histories of Tyrol and of Andreas Hofer; his "Austrian Plutarch," 20 vols.; "Archives for History, Literature, and Art," 18 vols.; "History of Modern Times," 3 vols.; and his "History of Vienna," 9 vols.—K. E.

HORMISDAS, the name of several Persian kings from the third century to the sixth. Hormisdas IV. succeeded his father, Chosroes Nushirwan, in 579. He began his reign well, but yielded to passions which involved him in war with the Roman empire, provoked insurrection and revolt in his own states, and resulted in his captivity, the loss of his eyes, and assassination. The ecclesiastical history by John of Ephesus gives some interesting and original details respecting Hormisdas, and also of a pretender to his throne, who, after his detection, was sheltered by Tiberius, and became a christian. Hormisdas died in 591.

HORMISDAS, the successor of Symmachus in the bishopric of Rome, held that see from 514 till 523, the throne of Italy being still occupied by the wise and generous Theodoric, who fostered the growing wealth and influence of the papal episcopate. The prevailing party in the Eastern church, opposed to the heresy of the monophysites, induced the Byzantine emperor to reopen negotiations with Rome, and the terms which Hormisdas was permitted to dictate, secured a temporary agreement. Faustus of Rhegium, however, was not condemned by him; and the Scythian monk Maxentius, who warmly defended the doctrines of free grace, met with harder treatment at his hands than the plausible semipelagian.—W. B.

HORN, Franz Christoph, a German novelist and litterateur, was born at Brunswick, 30th July, 1781, and died 19th July, 1837, at Berlin, where since 1809 he had lived in literary retirement. His novels did not rise above the common level, and his critical and literary works—especially his "History of German Poetry" and his "Elucidations of Shakspeare"—though not without merit in their day, have long been superseded.—K. E.

HORN, Gustavus Carlsson, an eminent Swedish general who took a prominent part in the Thirty Years' war, was born in 1592. He was descended from a distinguished family, which emigrated from Flanders into Sweden about the middle of the fourteenth century. He entered the army at an early age, and after serving some time in Finland, he went to Holland to complete his military training under Maurice, prince of Orange. After his return to his own country in 1618, he was employed in various diplomatic missions, and served in several campaigns. In 1629 he captured the important town of Colberg in Pomerania. At the great battle of Leipsic in 1631 he commanded the left wing of the Swedish army under Gustavus Adolphus, and contributed greatly to the defeat of the imperialists. When Gustavus followed up his victory by marching towards the Rhine for the

purpose of wresting that frontier from the Spaniards, he left Count Horn with a force of eight thousand men to complete the conquest of Franconia, which he speedily effected. He fought with distinguished courage at the desperate battle of Lech, where Tilly was mortally wounded, and at Lutzen, where Gustavus fell. He was taken prisoner, however, at Nordlingen, 7th September, 1634, where Duke Bernard of Saxe-Weimar gave battle to the imperialists, contrary to Horn's advice, and suffered a complete defeat. After a captivity of seven years' duration, the count was exchanged for three of the imperialist generals, of whom the celebrated John de Werth was one. He subsequently served in the campaign against Denmark in 1644. Horn was created Count de Bjarneborg in 1651, and in the following year he was nominated field-marshal and minister of war. He died in 1657. During his captivity he wrote a treatise entitled "Ducis perfecti munus."—J. T.

HORN, Philip de Montmorency-Nivelle, Count of, a patriotic Flemish noble and martyr, was born in 1522. He was the son of Joseph Montmorency, lord of Nivelle, and of Anne d'Egmont. His mother married for her second husband John, Count Horn, who, having no family, bequeathed the whole of his vast estates to his stepson, on condition that he should assume the title of Count Horn. The young count was held in great esteem by Charles V., who conferred upon him the government of Gueldres and the order of the golden fleece. Under Philip II. Horn had the charge of the finances of the Low Countries. Like his friend, Count Egmont, he fought with distinguished bravery at St. Quentin and Gravelines, and along with him negotiated a peace between the duchess of Parma and the protestants, who had taken up arms in defence of their rights. But notwithstanding his patriotic services and his steadfast adherence to the Romish church, he shared the fate of his illustrious friend, June 5, 1568.—(See Egmont.)—J. T.

HORNBECK, John, a Dutch divine and polemic, was born at Haarlem in 1617. After his early education in his native town, he was at the age of sixteen sent to the university of Leyden, and went two years afterwards to that of Utrecht. In 1644, having become doctor of divinity the previous year, he was appointed a minister in Leyden, and also professor of theology in the university. He had previously exercised his ministry in secret at Cologne for about four years. After labouring with great acceptance for ten years, he removed to Leyden in 1654, where he continued till his death on 1st September, 1666. His works are multifarious, some in defence of protestantism, as his "Examen bullæ Papatis," 1652; some in defence of orthodoxy, as his "Socinianus Confutatus," in three volumes published in various years, 1650, 1662, 1664; some missionary, as his "De Conversione Indorum," which contains an autobiography, and his "De Convincendis Judæis," 1655; and others polemical, as his "Brevis Institutio," 1658, and his "Summa" in 1653. Highly prized was his "Theologia Practica," which went through several editions. He also wrote on church government, both on independency and episcopacy, as well as a treatise, "Commentarius de Paradoxis Wergellanis." Some miscellaneous writings were published after his death. Hornbeck was a man like many men of his age and country—a patient labourer, a learned and prolific author, somewhat ponderous and dogmatic, but always painstaking and industrious.—J. E.

HORNBLOWER, Jonathan, a British engineer and mechanic, was born in 1753, and died at Penryn in Cornwall in 1815. He was one of the first to carry the expansive working of steam to that great extent for which the Cornish pumping engines have long been remarkable, and which has only of late years been generally introduced into engines.—W. J. M. R.

HORNE, George, D.D., bishop of Norwich, distinguished for his piety, learning, and zeal, was born at Otham, near Maidstone, November 1, 1730. His father, who was a clergyman, sent him to school at Maidstone, whence he removed to Oxford, and entered at University college. In 1749 he became a fellow of Magdalen college, of which at a later period he was appointed president. He is said to have been a diligent student, and to have applied himself especially to the Hebrew language, and the writings of the fathers. About this time he became acquainted with Jones of Nayland, and through him was led to embrace the peculiar views of the Hutchinsonians, then very popular. These opinions he defended in a satirical pamphlet on the "Theology and Philosophy of Cicero's Somnium Scipionis," in 1751, and again in his "Fair and Candid State of the Case between Sir Isaac Newton and Mr. Hutchinson," in 1753. His attacks upon Newton's philosophy attracted attention, and when he took orders he became very popular as a preacher, although he could not keep his philosophy out of the pulpit. He wrote against a work of Dr. Shuckford's in 1754, and against Dr. Kennicott in 1756. Four years later, when Kennicott produced his proposals for the collation of Hebrew manuscripts, Horne published a piece in which he started objections to the method suggested. This controversy ended in a reconciliation and close friendship. In 1771 he was appointed royal chaplain in ordinary, a post which he retained for ten years. The next year, 1772, he wrote in defence of the Thirty-nine articles, in a letter to Lord North. In 1776 he published his best known and most popular work, "A Commentary on the Book of Psalms." Dr. Horne wrote on a variety of other subjects, but most of them are of temporary interest, if we except his sermons and his letters on infidelity. In 1781 he was made dean of Canterbury, and in 1790 bishop of Norwich, but he died at Bath in January, 1792. His works were published with a memoir by his chaplain, Jones, in 1795.—B. H. C.

HORNE, John van. See Hoorne.

* HORNE, Richard Henry, a gifted contributor to several departments of literature, was born in 1807, and educated at Sandhurst with a view to entering the military service of the East India Company. Disappointed in this expectation, and failing to obtain a commission in the Polish army, he entered the Mexican navy as midshipman, and was present at the bombardment of Vera Cruz and the capture of San Juan de Ulloa. The yellow fever drove him back to England, and he commenced the career of a busy, energetic, and versatile man of letters. His strongest tendencies were towards poetry and the drama, especially the resuscitation of the Elizabethan drama. One of his earliest dramatic attempts was the spirited sketch, the "Death of Marlow," which has been followed by dramas of loftier pretensions, such as "Cosmo de Medicis," "Gregory the Seventh," and more recently by "Judas Iscariot," a miracle play, which embodies a peculiar theory of the arch-traitor's character and career. Among Mr. Horne's most striking prose compositions, moreover, are some papers on a dramatic theme, his "Undeveloped Characters of Shakspeare," originally published in the *Monthly Chronicle*, and constructing with great ingenuity the biographies of persons merely named in the great dramatist's plays. Of Mr. Horne's numerous prose writings (he was editor for a time of the *Monthly Repository*, and has contributed much to the *Church of England Quarterly*, the *New Quarterly*, and to *Household Words*) the most important are his "Exposition of the False Medium excluding Men of Genius from the Public," a protest against the machinery by which the production and circulation of literature are effected; his "Life of Napoleon;" his "New Spirit of the Age," a series of exuberant papers on contemporary notabilities; and a thoughtful fiction, "The Dreamer and the Worker," originally published in *Douglas Jerrold's Shilling Magazine*. The best known of his works owes its fame perhaps to an accidental circumstance. His "Orion," an epic, one containing fine passages, though its purport must have been dim to many of its purchasers, was sold originally at a farthing, and the "farthing epic" commanded an enormous sale. In 1852 Mr. Horne repaired to Australia. Of some of his Australian experiences as a chief of mounted police, among other employments, he has recently published an interesting account in his "Australian Facts and Prospects, to which is prefixed the author's Australian autobiography," probably the first book of any importance produced in Australia.—F. E.

HORNE, Thomas Hartwell, was born about the year 1780, and received his education at the Charter-house school in London. Although the death of his parents deprived him of the advantages offered by the universities, he, nevertheless, applied himself to literary pursuits, and in 1800 published "A Brief View of the Necessity and Truth of the Christian revelation," which reached a second edition in 1802. In 1803 he published a "Compendium of the Admiralty Laws, and regulations of the court of admiralty relative to ships of war." The same year he edited Wallis' Itinerary, and in 1807 he wrote "Hints on the Formation and Management of Sunday Schools." He next produced a catalogue of the library of the Surrey Institution, and prepared the fourth volume of the catalogue of the Harleian manuscripts in the British museum. In conjunction with Dr. Gillies and Professor Shakspeare, he edited

the Illustrated Record of Important Events. His "Introduction to the Study of Bibliography" appeared in 1814; and his "History of the Mahometan Empire in Spain" in 1816, in which year he edited Murphy's Arabian Antiquities of Spain. In 1818 appeared the "Introduction to the Critical Study of the Holy Scriptures," a work which is the basis of his reputation, and which, after having the rare fortune to reach a ninth edition, was recast by himself in conjunction with Dr. S. Davidson, Dr. Tregelles, and Mr. Ayre. This work on its first appearance obtained for Mr. Horne from the bishop of London admission to orders without the customary university degrees. In 1829 the university of Cambridge conferred upon him the degree of B.D., and in 1831 he was made prebendary of Sneating in St. Paul's cathedral. He was appointed in 1833 to the rectorship of the united parishes of St. Edmund the King with St. Nicolas Acons in London. He received the degree of D.D. from Washington college, Hartford, Connecticut, and from the university of Pennsylvania. For a long time he was officially connected with the British museum, and until very recently was supernumerary keeper of printed books, a post which he resigned in consequence of his advanced age. He died in 1862. He paid great attention to the cataloguing of books, and in 1825 published "Outlines for the Classification of a Library," and made a catalogue of the library of Queen's college, Cambridge, 1827. In addition to the works enumerated, he published several in defence of christian truth against sceptics, deists, and atheists, and in defence of protestantism against popery; "A Manual of Biblical Bibliography;" "A Compendious Introduction to the Study of the Bible;" the "Communicant's Companion," and others; besides contributing to the Encyclopædia Metropolitana and numerous periodicals.—B. H. C.

HORNE TOOKE. See TOOKE.

HORNECK, DR. ANTHONY, a popular preacher in London in the reign of William III., was a native of Germany, being born at Bacharach in the Lower Palatinate in 1641. He was educated first at Heidelberg, then at Leyden, and coming to England at the age of nineteen, was entered at Queen's college, Oxford, in 1663. Two years later he became tutor to Lord Torrington, the son of General Monk, duke of Albemarle, who gave him the living of Dolton in Devonshire, and procured him from Bishop Sparrow a prebend in Exeter cathedral. In 1671 he was chosen preacher at the Savoy, and having a conscientious objection to pluralities and non-residence, he resigned his living in Devonshire. His reputation for piety and his pathetic sermons drew crowded congregations to the Savoy church from all parts of the town, so that it was said his parish was the largest in London, extending from Whitechapel to Whitehall. Being much befriended by the family of the Russels, he was about to be appointed, in 1689, to the living of St. Paul's, Covent Garden, when the parishioners showed so great an aversion towards him that Dr. Tillotson was obliged to recommend another divine in his place. In 1693, however, he was compensated by a presentation to a prebend in Westminster abbey. With Dr. Beveridge he had the chief direction of the religious societies which began to be formed in the reign of James II. He died at Westminster in 1697. His life, prefixed to a collection of his sermons, was published by Bishop Kidder in 1706. For list of works see Allibone's *Dictionary*.—R. H.

HORNEMANN, JENS WILKEN, a Danish botanist, was born in 1770, and died in 1842. He studied at the university of Copenhagen, and obtained a prize in 1795 for an essay on the economical plants of Denmark. In 1798 he made a botanical tour through Germany, France, and Britain, and in 1801 he was appointed lecturer at the botanic garden of Copenhagen. In 1804 he succeeded Vahl as director of the garden and regius professor of botany. He published an account of the plants in the Copenhagen botanic garden, and a dissertation on the plants of Guinea. He superintended for some time the publication of the Flora Danica, and he was the editor of a Danish Natural History Magazine. He was a fellow of the Linnæan Society of London.—J. H. B.

HORNER, FRANCIS, was the son of an Edinburgh merchant, and was born August 12, 1778. After passing through the ordinary course of study at the high school and university, where he outstripped his compeers and attracted the notice of his teachers by his studious habits and remarkable industry, he was called to the Scottish bar, June 6, 1800, and began to practise with a fair prospect of success. He was a leading member of that brilliant coterie consisting of Brougham, Jeffrey, Sydney Smith, Lord Henry Petty (late marquis of Lansdowne), Cockburn, Murray, and other rising young men who adorned the Scottish capital at this period, and whose extraordinary abilities subsequently raised them to the highest eminence in literature, law, or political life. He was one of the founders of the *Edinburgh Review*, and contributed many valuable papers to its columns, especially on subjects connected with political economy. In 1802 Horner resolved to exchange the Scotch for the English bar, and accordingly removed to London, where he entered upon a most comprehensive course of legal and general study. He was called to the bar by the Society of Lincoln's inn, 12th June, 1807, and made choice of the western circuit. His well-known abilities and attachment to liberal principles attracted the notice of the leaders of the whig party, and in 1804 he was brought into parliament by Lord Kinnaird as member for St. Ives in Cornwall. In subsequent parliaments he sat for Wendover and for St. Mawes In 1806 he was appointed one of the commissioners for investigating the claims of the creditors of the nabob of Arcot, an office of considerable emolument but of proportionate labour, which he resigned in 1809, finding it incompatible with the application due to his professional pursuits. In parliament Horner devoted special attention to the discussion of questions of political economy and finance, which were at that time very imperfectly understood by public men. His opinions respecting the currency, free-trade, and other kindred questions, were remarkable for the vast knowledge and enlightened liberality which they displayed, and are now universally recognized as the only true principles of commercial legislation. In 1810 the house of commons marked its sense of Mr. Horner's financial ability and extensive information by placing him at the head of the bullion committee. He drew up the first part of the report, and it was mainly through his exertions that the currency of the country was placed on a proper basis. His unremitting labours, however, at length wore out a frame which was never very robust, and his immediate removal to a warmer climate having been deemed necessary by his physicians, he proceeded to Italy in November, 1816. But his malady was beyond the reach of medical skill; he expired suddenly at Pisa on the 8th of February following, in the thirty-ninth year of his age, and was interred in the protestant burying-ground at Leghorn. A beautiful marble statue of the lamented statesman, executed by Chantrey, has been placed in Westminster abbey. The announcement of Francis Horner's death was received with the deepest grief, all parties mourning over his removal as a national calamity.—J.T.

HORNER, LEONARD, brother of the preceding, was born in Edinburgh, on the 17th of January, 1785. When nine years of age he was sent to the high school, where his gentleness and suavity of manners greatly endeared him to his companions. He subsequently studied mathematics, moral philosophy, and chemistry at the university, and began to display that interest in science which marked his future career. His father having resolved to open a branch of his business in the south, the family removed to Hampstead, and Leonard, in his nineteenth year, was made a partner in the business. Two years later he married Miss Lloyd, the daughter of a gentleman in Yorkshire; and settling in London, he became the associate of Sir Humphrey Davy, Sir Charles Bell, Dr. Parr, Mr. Hallam, and many others of the highest eminence in science and literature. In 1808 he became a member of the Geological Society. He was also a member of the Royal Society, and laboured assiduously to sustain the activity and increase the usefulness of these associations. Of the Geological Society he was twice chosen president; and with unflagging zeal for its interests, at the advanced age of seventy-five he arranged and classified the museum, to render it more useful to students. A depression in trade occasioned Mr. Horner's return to Edinburgh in 1815, and there he evinced the same activity in originating or carrying out useful and patriotic schemes. The important political meetings of the day were organized chiefly through him; and to him Edinburgh owes its School of Arts and its Mechanic's Institution. In 1827 he was made warden of London university; but devotion to the onerous duties of the office injured his health, and he went with his family to Bonn, where he occupied himself in geological pursuits, acquired a mastery of the German language, and formed many distinguished acquaintances amongst the learned. Early in 1833 he was appointed one of the commissioners to inquire into the condition of children employed in

factories. In October of the same year he was made an inspector of factories—an office which gave full scope to his activity and benevolence for nearly thirty years. In 1861 he went to Italy, which he had before visited with his brother in 1816, and while there he lost his wife. Returning to England, he published a translation of Villari's Life of Savonarola. M. Cousin's work on education in Holland was also translated by him; but his principal production was the interesting memoir of his brother, which has gone through several editions. Mr. Horner died on the 12th of March, 1864.—J. D.

HORNIUS, Georgius, a learned German writer, born in 1620 at Greussen, where he was educated. He afterwards removed to Holland, and came to England, where he became a presbyterian. He became professor at Harderwijk on the Zuyder Zee, and at Leyden, where he died in 1670. He was a man of great learning, but not of equal judgment. He had a controversy with Vossius as to the age of the world. In his later years he suffered from insanity. Besides some works relating to ecclesiastical history he published "History of England in 1645–46," a curious book called "Noah's Ark," &c.—B. H. C.

HORREBOW, HORREBOV, or HORREBOE, Peter, a Danish astronomer, was born at Lækstoer on the 14th of May, 1679, and died at Copenhagen on the 15th of April, 1764. He was the son of a fisherman, and in his youth had to struggle with many difficulties in the pursuit of knowledge. He entered the university of Copenhagen in 1703, and studied under Olof Rœmer. In 1713 he was appointed to the professorship of astronomy and mathematics, which he held for forty years, and resigned in 1753 in favour of his second son. He was a fellow of the Royal Society of London, and of many other scientific bodies in the north of Europe. His writings for the most part appeared in the Viderskabernes Selskabs Skrifter (Memoirs of the Danish Academy of Sciences) from 1704 till 1716, and in a collection entitled Opera Mathematico-Physica, published in 1740 in thirteen volumes, 4to. He was a strong partisan of the Cartesian vortices. He left three sons.—The eldest, Niels, was born in 1712, took the degree of doctor of laws in 1740, was an assessor of the high court of Copenhagen from 1744 till 1747, travelled in Iceland in 1750 and 1751, and died in 1760. —The second, Christian, was born at Copenhagen on the 15th of April, 1718, succeeded his father as professor of astronomy in 1753, and died on the 19th of September, 1776.—The third son, Peter, an astronomer and meteorologist, was born in 1728, and died in 1812. His principal works were, "De Transitu Veneris per Discum Solis," 1761, and a "Table of Meteorological Observations for Twenty-six Years," 1780.—W. J. M. R.

HORROX, Jeremiah, an eminent English astronomer, was born in 1619 at Toxteth in Lancashire. After receiving a classical education, he was sent to Emanuel college, Cambridge; and having there studied mathematics and natural philosophy, he returned to his family at the age of fourteen. He devoted himself to astronomy with no other work than the Progymnasmata of Philip Lansberg. At this time he met with a young man who lived at Broughton, near Manchester, William Crabtree, who lent him the works of Tycho Brahe and Kepler, and with whom he kept up an interesting correspondence on astronomical subjects during the rest of his life. According to Professor Rigaud, Horrox took holy orders, and became a curate at Hoole, near Preston. Having obtained some astronomical instruments, he made a number of observations on the moon, with the view of rectifying the theory of her motion as given by Kepler. He was the first who observed that the lunar motions might be represented by an elliptic orbit, with a variable eccentricity and an oscillatory motion on the line of the apsides; suppositions which Newton afterwards showed to be consequences of the theory of gravitation, and which he erroneously ascribed to Halley. Next in importance to this discovery was his observations, made at Hoole, on the transit of Venus over the sun's disc, which astronomers predicted, and which took place on the 4th December, 1639. Though at this time only twenty years of age, he had computed more accurately than others the time of this transit, of which he has given an interesting account in his treatise entitled "Venus sub Sole Visa." He had just completed this interesting work at the close of 1640, and was about to give it to the world, when he died at Toxteth on the 3rd of January, 1641, in the twenty-second year of his age. The manuscript of the work passed into the hands of Huygens, who gave it to Hevelius, by whom it was published, with notes, in his treatise, Mercurius in Sole Visus, which appeared at Dantzic in 1662. The other manuscripts of Horrox came into the possession of Dr. Wallis, who published them in 1672. They consist of the defence of Kepler against the attacks of Lansberg, the correspondence of Horrox with Crabtree, in which there is a most interesting account of their calculations and preparations for observing the transit of Venus, the theory of the moon rectified, and the calculations of the lunar motions on the Horroxian theory, by Flamstead. Other manuscripts of Horrox have been lost, probably in Ireland, to which his brother had carried them, or perhaps in the great fire in London in 1666. William Crabtree did not long survive his friend, and it is believed that he was one of the victims of the civil war which then raged in England. An account of the observations of Horrox and Crabtree on the transit of Venus will be found in the Annual Register for 1761, and in Ferguson's Astronomy, chap. xxiii., art. 7.—D. B.

HORSBURGH, James, a British seaman and hydrographer, was born at Elie in Fifeshire, on the 23d of September, 1762. Although his parents were poor farm-labourers, they sent him to a school at which he learned bookkeeping, elementary mathematics, and navigation. At the age of fifteen he entered the merchant service as an apprentice in a collier brig, and steadily rose, by knowledge, intelligence, and good conduct, until he became first mate in an East Indiaman. A ship in which he held that post having been wrecked on an island whose place was inaccurately laid down on the charts, he was induced to turn his attention to hydrography, and for some time occupied his leisure in teaching himself to draw and engrave. Having prepared accurate charts from his own observations of the Straits of Macassar, the Philippine Islands, Dampier's Straits, and the coasts of New Guinea, together with sailing directions, he sent them to Dalrymple, then hydrographer to the East India Company, the directors of which published the charts and sailing directions, and rewarded Horsburgh. In 1796 he returned from Bombay to England in command of a ship. He remained for a short time in London, and became acquainted with many of the scientific men of the time. Besides continuing to survey and map the eastern seas, he made various important scientific observations, and is stated to have been the first to discover the regular semidiurnal oscillations of the barometer in tropical latitudes.—(*Phil. Trans.*, 1804.) In 1806 he finally returned to England, and became a fellow of the Royal Society. In 1809 he was appointed hydrographer to the East India Company. He died on the 14th of April, 1836, in the seventy-fourth year of his age. Few have contributed more to the safety of navigation than he has done. His principal work is "Sailing Directions for the East Indies, New Holland, China, the Cape of Good Hope, and Intermediate Ports." He also wrote some theological works.—W. J. M. R.

HORSEFIELD, Thomas, an eminent zoologist and botanist, was born at Bottleham in Pennsylvania on 12th May, 1773, and died in London on the 24th July, 1859. His parents were American. He was educated for the medical profession in the university of Pennsylvania, and took the degree of doctor of medicine in 1798. He went to Java in 1799, and resided there and in Sumatra for nearly twenty years. He became a friend of Sir Stamford Raffles, who is said to have imbibed from him that taste for natural history which he displayed so conspicuously afterwards. Horsefield also visited the island of Banca, and drew up a very full account of its mineralogy, geology, botany, and zoology. He left the Eastern archipelago in 1818, and came to England with Raffles. In 1820 he was appointed keeper of the museum of the East India Company, a situation which he held up to his death, a period of more than forty years. His most important work is "Zoological researches in Java and the neighbouring Islands," published in 1821 and 1822. Selections from his botanical writings were published by his friends Robert Brown and W. Bennett, under the title "Plantæ Javanicæ Rariores." He contributed valuable papers to the Transactions of the Batavian Society, among others, an experimental inquiry into the physiological action of the Upas Antiar poison. He also presented papers to the Linnæan Transactions, the Zoological Journal, and the Proceedings of the Zoological Society. He drew up a catalogue of some of the zoological departments of the East Indian museum, and devoted much attention to lepidopterous insects, elucidating their metamorphoses. He was a fellow of the Royal and Linnæan societies.—J. H. B.

* HORSLEY, Charles, the composer, was born at Kensington, December 16, 1821. He was educated at Kensington grammar-school, and received the rudiments of his musical knowledge from his father, William Horsley, Mus. Bac., Oxon. In 1839 he went to Cassel, and was further instructed in composition by Hauptmann, Spohr, and Mendelssohn. In 1841 he returned to London, and commenced his career as a musical composer. In 1849 he wrote his first oratorio of "David," which was refused by the Sacred Harmonic Society. It was performed, November 12, 1850, by the Liverpool Philharmonic Society. Two years later he produced his second great work, the oratorio of "Joseph," which was performed by the Liverpool Philharmonic Society, May, 1852. In 1854 he produced in London with great success his cantata of "Comus." His last work is the oratorio of "Gideon," composed for the Glasgow Musical Festival, January, 1860. It was repeated in London, at St. James' hall, June 12, 1861. Besides the works we have enumerated, Mr. Horsley has written a great many others, such as symphonies (played in Germany), overtures, quartetts, anthems, pianoforte and vocal music, &c. Mr. Horsley was one of the principal founders (and secretary *pro tem.*) of the Musical Society of London. We may also add that he is grand organist to the Freemasons, to which situation he was appointed upon the resignation of Sir George Smart.—E. F. R.

HORSLEY, John, an eminent antiquary, born in Mid-Lothian in 1685 of a Northumberland family. After studying at one of the Scotch universities, he became pastor of a dissenting congregation at Morpeth, where he died in 1731. In the following year appeared his "Britannia Romana, or the Roman antiquities of Britain," in three books. This valuable work contains an account of all the vestiges of the Roman connection with this island, a description of the Roman walls, illustrated with maps, and excellent engravings of Roman inscriptions and sculptures.—G. BL.

* HORSLEY, John Callcott, A.R.A., was born in London, January, 1817. Carefully trained in art, first in private and then in the schools of the Royal Academy, he began very early to contribute to the art exhibitions, but first attracted notice when, in 1843, his "St. Augustine preaching" gained one of the three second-class prizes of £200 at the Cartoon competition; and in the Fresco competition which followed, he was one of the six artists who obtained commissions to make designs for the walls of the new house of lords. His design of "The Spirit of Religion" was approved, and he executed it in fresco in one of the arches over the strangers' gallery. A year or two later, he painted another fresco from Milton in the Poets' hall of the same building. He has since confined himself, we believe, entirely to cabinet pictures, selecting his subjects chiefly from Shakspeare and Milton, as "L'Allegro" and "Il Penseroso," painted in 1851 for the prince consort; "Malvolio i' the Sun," &c.; or scenes of religious and social life; or the domestic side of English history, of which such titles as "Lady Jane Grey" and "Roger Ascham," "Administration of the Lord's Supper," and his most recent work, "Lost and Found"—an English reading of the parable of the Prodigal Son—will sufficiently indicate the character. Mr. Horsley was for some time one of the head masters in the government school of design, Somerset-house; he was elected A.R.A. in 1854.—J. T–e.

HORSLEY, Samuel, an eminent prelate of the Church of England, was born in London, 1733, his father at the time holding the curacy of St. Martin's-in-the-Fields. After the usual education at Westminster school, and at Trinity hall, Cambridge, he took orders in 1759, when his father resigned to him his living of Newington-Butts in Surrey. At this period science divided his attention with theology. In 1767 he published a tract on "The power of God, deduced from the computable instantaneous production of it in the solar system;" was the same year elected a fellow of the Royal Society; and he became its secretary in 1773. In 1768 Horsley went to Christ church, Oxford, as private tutor to Lord Guernsey, eldest son of the earl of Aylesford, and there took the degree of LL.D. In 1770 appeared from the Clarendon press his first mathematical work—"Apollonii Pergaei Inclinationum, Lib. ii." Halley had published the Conics of the same mathematician, Oxford, 1710, folio. In 1773 the earl of Aylesford presented Dr. Horsley to the living of Aldbury, which he held by dispensation along with his previous rectory; and in 1774 he married the daughter of his predecessor at Aldbury. The same year he published on the acceleration of the pendulum, &c. In 1776 he projected a uniform edition of the philosophical works of Sir Isaac Newton, and circulated proposals for it. It was published at length in five quartos, the last being issued in 1784. Bishop Lowth now made him his chaplain, and he was preferred to a prebend in St. Paul's. He became archdeacon of St. Alban's in 1781, having previously resigned Aldbury and obtained the living of Thorley, which again he resigned on receiving, in 1782, the vicarage of South Weald in Kent. In 1783 he delivered his famous charge to the clergy of his archdeaconry. He had already touched this class of subjects five years previously, in his "Man's Free Agency." The charge is a skilful and vigorous attack on Priestley's History of the Corruptions of Christianity, the chief alleged corruption being the divinity of the Saviour. Horsley labours to prove upon his heretical opponent, ignorance of Greek, especially of ecclesiastical Greek and Platonic nomenclature, and to involve him in the sophistry of reasoning in a circle. Priestley replied, and Horsley followed up in "Seventeen Letters." The characteristic qualities of his mind were brought out in bold relief in these publications. His intrepidity assumes the tone of defiant challenge, and his proofs are wielded with a grasp and vigour that occasionally culminate into impetuous dogmatism. His erudition is not the most minute or profound, but his self-possession is always sustained; and his masterly reasonings are rendered yet more scornful by his air of conscious superiority, his merciless exposures, and his trenchant polemical style. Lord Chancellor Thurlow, on the confessed principle that "those who defend the church should be supported by the church," gave him a prebendal stall in Gloucester, and in 1788 he became bishop of St. David's. In 1783–84 a controversy of another character had occupied him—the question being the conduct of Sir Joseph Banks, as president of the Royal Society; and in the latter of the years just mentioned, he published a pamphlet on the dissension. He then, from dissatisfaction with some appointments, left the society, adding his farewell in these proud terms —"I quit that temple where philosophy once presided, and where Newton was her officiating minister." Bishop Horsley's first charge to his clergy in 1791 did not belie his earlier antecedents. It is a vigorous defence of evangelical preaching; of preaching the distinctive doctrines of the gospel in contrast with the practice of those whom he contemptuously terms "apes of Epictetus." A few hits at Wesleyan "fanaticism" give edge and character to the piece. Horsley was translated to the see of Rochester in 1793, and made dean of Westminster. At his primary visitation in 1796 he delivered a charge of miscellaneous matters—the need of learning to the christian ministry; the province of reason; the danger from the "twin furies," jacobinism and infidelity; and a long interpretation and appliance of the Curate's act. His second charge is an alarmist address on the French revolution, and the danger of conventicles and dissenting Sunday schools. In 1802 Horsley was translated to St. Asaph. His charge in 1806 refers to many points of canonical duty, and in it he boldly avows his belief in the Calvinism of the Church of England. Bishop Horsley died at Brighton, 4th October, 1806, and was buried at Newington, Surrey. In the house of peers, Bishop Horsley's speeches were conservative, and sometimes as intolerant in spirit as they are intemperate in language. He could see no harm in penal laws against nonconformity; his hostility to dissent was expressed with a rancour unworthy of his mitre. About the Roman catholic claims which he had strongly opposed, he says, however, four weeks before his death, that his mind was never so long unsettled on any great question before; and his son affirmed afterwards, that ultimately he would have supported them. Bishop Horsley's works are arranged in eight volumes—three of biblical criticism, with a commentary on Psalms and Hosea, the last, the best certainly of the collection, which is full of bold conjectures and textual emendations: three volumes of charges, tracts, and sermons, the sermons being among the first in the language for masterly discussion and racy style: and two volumes of speeches in the house of peers, dedicated by his son, the editor, to Lord Grenville. Bishop Horsley's intellectual power appears in all his compositions—seizing hold of his subject with a firm grasp, and never quitting it; throwing down difficulties, tearing up objections, and arraying arguments with a force and directness rarely to be parried or turned aside. He was the last of the race of polemical giants in the English church—a learned, mighty, fearless, and haughty champion of the theology and constitution of the Anglican establishment.—J. E.

HORSLEY, William, Mus. Bac., Oxon., a name well known to the lovers of choral harmony, was born in London in 1774, and died at Kensington in June, 1857. Owing to bad health he had reached his sixteenth year before he commenced his musical studies, which were prosecuted with but little assistance, the master under whom he was first placed (Theodore Smith) having much neglected him. Early in life he became acquainted with Dr. Callcott (whose daughter he subsequently married), whose example and conversation proved highly useful to him, and led to his first attempts at glee writing. In 1798 Mr. Horsley suggested the formation of a society for the cultivation of English music, which was carried into effect, and by the late Mr. Webbe named Concentores Sodales, under which title it still exists. In 1800 he had the degree of bachelor in music conferred on him at Oxford. Shortly after he was appointed organist to the Blind Asylum, and subsequently of Belgrave chapel. In 1837 he accepted the post of organist to the Charter-house, which he held till the period of his decease. He composed much of various kinds of music; but his glees, which are very numerous, are the works on which his reputation is chiefly founded. Of these, "By Celia's Arbour," "See the Chariot at hand," "Cold is Cadwalla's tongue," &c., are known wherever this species of music is cultivated. In private life Mr. Horsley was most amiable, beloved and respected by all who knew him—a complete picture of the fine old English gentleman.—E. F. R.

* HORSMAN, Edward, Right Honourable, ex-chief secretary for Ireland, and a privy councillor, is the son of the late Dr. Horsman, by a daughter of Sir John Dalrymple of Oxenford, fourth baronet. Mr. Horsman is thus a near connection of the Scottish house of Stair. Educated at Rugby and Cambridge, he became a member of the Edinburgh bar, but has never actively followed his profession. He made his début in public life as a member of the commission appointed to inquire into the state of the Scotch universities, and entered the house of commons in 1836 as M.P. for Cockermouth, and on liberal principles. He was a lord of the treasury from June till September, 1841, when the whig ministry was displaced by the government of the late Sir Robert Peel. Besides supporting liberal principles and a liberal policy generally, Mr. Horsman was for several years a prominent advocate of church reform. In Lord Palmerston's first ministry Mr. Horsman was chief-secretary for Ireland, a post which he resigned in June, 1857, on the ground, as he afterwards explained, that its duties were not ample or important enough to occupy his time with satisfaction to himself. In 1853 he had exchanged the representation of Cockermouth for that of Stroud. Mr. Horsman is one of the members of the liberal party who voted for Lord Derby's reform bill of 1859, and who have opposed the French alliance and the commercial treaty with France. He married in 1841 Charlotte Louisa, only daughter of the late John Charles Ramsden, Esq., many years M.P. for Malton, and sister of Sir John Ramsden, now one of the representatives of the West Riding, and formerly under-secretary for the war department.—F. E.

HORSTIUS, Jacob, a German physician, professor at Helmstädt, physician to the archduke of Austria, and author of a work on somnambulism, &c., was born at Torgau in 1537, and died about 1600.—His nephew Gregory, physician to the landgrave of Hesse, and author of numerous medical works, a complete edition of which appeared at Nuremberg in 1660, was born at Torgau in 1578, and died in 1636.—He had two sons, Gregory and Johann Daniel, both of whom followed the medical profession and contributed to medical literature.

HORT or HORTE, Josiah, Archbishop of Tuam, was educated along with Dr. Watts under the care of the Reverend Thomas Rowe, a dissenting minister; but after himself officiating as a minister among the dissenters, he conformed to the Church of England, went to Ireland as chaplain to the lord-lieutenant, became successively bishop of Ferns and Leighton in 1724, of Kilmore and Ardagh in 1727, and archbishop of Tuam in 1742. He died in 1751.—J. S., G.

HORTA or ORTA, Garcias. See Orta.

HORTE, Paul, a French ecclesiastic and man of science, was born in 1652 at Pont de Veyte. He entered the order of jesuits, and served as a naval chaplain under the Duc de Montemart, the Maréchal d'Estrées, and the Maréchal de Tourville, and was finally appointed a professor in the royal seminary at Toulon, where he died on the 26th of February, 1700. His writings relate to naval tactics, as studied by him during his period of service, and to naval architecture.—W. J. M. R.

HORTENSIUS, Quintus, an eminent Roman orator, was born in 114 B.C.; his birth preceding that of Cicero by eight years. His first appearance in the forum, which took place when he was only nineteen, at once established his position as an advocate. After being obliged to serve for two years during the social war, he resumed his forensic labours. He was regarded as the first orator of the day until the famous case of Verres occurred, which, besides its other results, destroyed Hortensius and established Cicero as the monarch of the forum. Subsequently the rivals were engaged together in the defence of C. Rabirius, L. Muræna, and P. Sulla; Cicero, whose superiority was now no longer disputed, speaking last on all these occasions. Hortensius took his share in public life, becoming quæstor in 81 B.C., ædile in 75 B.C., prætor urbanus in 72 B.C., and finally consul, with Q. Cæcilius Metellus, in 69 B.C. After his consulship the province of Crete fell to his lot, but he abandoned it in favour of his colleague. Originally a supporter of the aristocracy and of the party of Sulla, he gradually perceived that their cause was lost; and on the coalition of Pompey with Cæsar and Crassus, he withdrew from the unequal struggle, and thenceforth confined himself to his professional pursuits. He died in 50 B.C. Despite his remarkable eloquence and ability, much of his success was due to the peculiarly aristocratic character of the tribunals before which he had to plead, and to his lavish employment of money in corruption. His eloquence was of the florid Asiatic school, rich in rhetoric, exuberant in tropes, diffuse and declamatory; his action was sometimes censured as extravagant, but the great actor Roscius carefully studied it for his own instruction; and, whilst his memory was wonderfully retentive and exact, his voice was musical and perfectly under his command. He was tolerably honest as times went; but he loved a luxurious life, and much of his enormous wealth was earned by discreditable means. He was fond of his villas; he loved to plant trees, and to watch their growth; he had large fish-ponds, with fish so tame that they would feed from his hand; once he even wept when a favourite fish died. In brief, his personal character was that of a good-natured epicurean. He had one son by his wife Lutatia, the daughter of Catulus. After her death occurred the very curious transaction in which Cato, the censor, lent him his wife Marcia.—W. J. P.

HORTON, Thomas, born in London and educated at Cambridge, was appointed head master of Queen's college, and minister of St. Mary, Colechurch, London, in 1638; professor of divinity in Gresham college in 1641; preacher to Gray's inn in 1647; and in 1650 vice-chancellor of Cambridge. At his death in 1673 he was vicar of St. Helen's, Bishopsgate. He left numerous sermons; a hundred were published with a life of the author by Dr. Wallis in 1679.—J. S., G.

HORTOP, Job, is only known as the author of a work with the following descriptive title, "The Rare Travales of an Englishman, who was not heard of in three-and-twenty yeares space; wherein is declared the dangers he escaped in his voyage to Gynnie, where, after he was set ashore in a wilderness neere to Panico, he endured much slaverie and bondage in the Spanish gally," London, 1591, 4to.—W. C. H.

HOSEIN. See Hossein.

HOSIUS, Stanislaus, an eminent champion of the church of Rome in the age of the Reformation, was born at Cracow on the 5th of May, 1504. His father, who was a German of the family of Hos, was in good circumstances, and sent him to finish his education at Padua and Bologna, where he took degrees both in civil and canonical law. In 1533 he returned to Poland, and was at once employed by his patron, Bishop Tomicki, as his assistant in the chancellery of King Sigismund. His talents and address procured him rapid promotion. He became secretary to Sigismund, who directed his successor, Sigismund August, in his last will to appoint him bishop of Culm, in 1549; and by the latter monarch he was sent on several important embassies to Charles V., Ferdinand I., and Philip II. These missions brought him into intimate relations with the most influential men of the Romish party, who did not suffer his zeal for the defence and restoration of the church to remain idle. He became in truth one of the most active, energetic, and successful opponents of the Reformation, and to him more than to any other man, the popes owe the recovery of their position and influence in Poland and Prussia. In the Polish reformer, John a Lasky,

however, who returned to Poland in 1556, he found a powerful adversary, and the gospel was still able to make its way in that country. Hosius stood high in the confidence of Pope Paul IV., who offered him a cardinal's hat in 1558. In 1559 he was sent as papal legate to Vienna to gain the consent of Ferdinand I. to the reassembling of the council of Trent; and his influence was successfully put forth in the same direction with the kings of Spain and Portugal. In 1561 he assumed the purple of a prince of the Roman church, and at the reopening of the council soon afterwards he took his place beside the cardinals Seripando, Morone, and Gonzaga. After the rising of the council he introduced the decrees of Trent into his own diocese, and carried them into effect with the utmost decision and energy. Calling the jesuits to his aid, he knew how to stimulate and direct their unscrupulous zeal; and in 1565 he procured for them leave and means to erect at Braunsberg a college and seminary, as the centre of a mission to the north of Germany and Hungary, and from which in after years a vigorous and successful propaganda was directed against the protestant churches of these countries. Nor did he confine his efforts to the provinces lying in his own neighbourhood. In 1569 he appointed a coadjutor in his diocese and took up his abode in Rome, from which centre he made his influence felt in other parts of the protestant world. The one great end and problem of his life was the full restoration of Rome to her former power, and the complete extirpation of protestantism in all parts of Europe. To attain this end he thought all means lawful, and the most violent appliances he thought the best. His leading maxim in his own words was that heretics were to be fought, not with the pen, but the sword—"Non stylo, sed sceptro magistratuum, coercendos esse (Hosii Opera, p. 620). His polemical writings were very numerous, and all conceived in the most violent and passionate style. The doctrine of Luther he called "Satanism," and all its preachers, "atheists, Epicureans, Sardanapaluses, and bigamists, worse than parricides, poisoners, banditti, and robbers." He died on the 15th August, 1579, and a collected edition of his works was published in 1584 at Cologne, in 2 vols. folio.—P. L.

* HOSKING, William, an English architect, was born at Buckfastleigh, Devonshire, in 1800. His father emigrated to Sydney in 1808, and there young Hosking was apprenticed to a builder; but returning with his family to England in 1819, he completed his time with Mr. Jenkins, a London architect and surveyor, and then made a professional tour in Italy and Sicily. In the outset of his career he wrote on general literature in the magazines; lectured on architecture in literary institutions; and then contributed to the seventh edition of the Encyclopædia Britannica, the articles "Architecture" and "Building," which have been since republished in a separate volume. He has erected a rather elegant chapel and parsonage at Poplar, the chapels, &c., at Abney Park cemetery, and some other buildings, chiefly commercial, of which several contain some noteworthy constructive features. In 1834 he became architect and engineer to the West London railway, for which he designed some works that attracted much professional notice. When the Royal Exchange, London, was destroyed by fire, Mr. Hosking proposed to erect in its place a copy of the Pantheon at Rome. Subsequently he laid before the trustees of the British museum a scheme for building a modification of the Pantheon in the museum quadrangle, to serve as a gallery for the collections of sculpture. In 1840 Mr. Hosking was appointed professor of the arts of construction, and in 1842 professor of the principles and practice of architecture in King's college, London. On the passing of the building act in 1844, he was named first official referee, but retired on a full pension on the passing of the Metropolitan building act of 1855. Besides those named above, Professor Hosking is the author of a work on "The Composition and Construction of Bridges," of a semi-official "Guide to the Proper Regulation of Buildings in Towns," as well as of various professional papers.—J. T–e.

HOSPINIAN, Rudolph, an eminent Swiss theologian, was born at Altorf, 7th November, 1547, and was educated for the protestant ministry at Zurich, Marburg, and Heidelberg. In 1568 he was ordained, and appointed pastor of a country parish in the neighbourhood of Zurich. In 1576 he was made rector of the Carolina seminary of that city; and for the next nineteen years he continued to discharge all the duties of that laborious office along with those of his pastoral charge. But having meanwhile conceived the design of a comprehensive polemical work against the Church of Rome, intended to expose the groundlessness of its claims to apostolic antiquity and sanction, he applied himself with indefatigable industry to the studies in church history which were necessary to enable him to execute the work, "Ferreum certe adamantinum quo dixeris," says his biographer Heidegger, "qui tot labores exantlare et simul ingenium a situ et squalore vindicare posset." In 1585 appeared the first part of his immense undertaking, "De Origine et progressu rituum et ceremoniarum ecclesiasticarum." Two years later he brought out "De Templis, hoc est, de origine, progressu, et abusu templorum ac omnino rerum omnium, ad templa pertinentium," of which an enlarged edition appeared in 1603, containing replies to the attacks of Bellarmine and Baronius. The third part of his work, entitled "De Monachis, seu de origine et progressu monachatus ac ordinum monasticorum equitumque militarium, tam sacrorum quam sæcularium omnium," appeared in 1588, and a second edition, including a defence against Bellarmine in 1609. In 1592 and 1593 he published a fourth part in two volumes, "De Festis Judæorum et Ethnicorum, hoc est, de origine, progressu, ceremoniis et ritibus festorum dierum Christianorum," which was so highly valued that two new editions were brought out in 1611 and 1612, containing replies to Bellarmine and Gretser. His preparations and collections on the Fasts of the Church he delayed publishing, in expectation of a work on the same subject from the pen of Bellarmine; but the work of his great opponent never appeared, and his own was never reponed for publication in consequence. The value and importance of his labours in this field are evident from the fact, that the Church of Rome put forward her most eminent writers to answer his successive attacks. But, perhaps, the most famous and best known of his writings was one in which he gave even more offence to the Lutherans than to the Romanists. This was his "Historia Sacramentaria," which appeared in 1598 and 1602; the first volume being directed against the Romish doctrine of transubstantiation, and the second occupied with the history of the unhappy controversies between the Lutherans, Zwinglians, and Calvinists, on the same subject. This second volume is a work of great historical value, and brings down the history of the controversy to 1602. In 1617 appeared his "Concordia Discors, seu de origine et progressu formulæ concordiæ Bergensis," a work which was extremely distasteful to the high Lutheran admirers of the "Formula Concordiæ," and called forth a violent reply from Leonard Hutter of Wittemberg. His last great work was the "Historia Jesuitica," which appeared in 1619. This long series of works excited the greatest atttention throughout Europe, and secured for their author a distinguished place among the writers of his country and of the reformed church. Soon after the publication of them commenced, Hospinian was made archdeacon at Zurich, and in 1594 he was relieved of his scholastic duties, to enable him to command leisure for the completion of his literary undertakings. He died in 1626, after having fallen into a state of childishness and total blindness, brought on by his excessive labours. The best edition of his works appeared at Geneva in 1681, in seven folio volumes, to which is prefixed an account of his life and works by John Henry Heidegger.—P. L.

HOSPITAL. See L'Hopital.

HOSSEIN, the younger son of the Caliph Ali by his first wife Fatima, the daughter of Mohammed, born in the fourth or fifth year of the Hejira, about A.D. 626. After the assassination of his father he supported the claims of his brother Hassan to the sovereignty; but the struggle could not be long maintained against the rival pretensions of Moawiyeh, the emir of Syria, who founded the Ommiad line of khaliphs. Hassan abdicated in 661; and though this step was taken in opposition to the strenuous remonstrances of Hossein, the latter made submission to Moawiyeh, and even fought under his banner in the expedition against Constantinople. The house of Ali, however, was still favoured by many, particularly in Irak; and when the crimes of Yezid, the son and successor of Moawiyeh, awakened discontent, Hossein was induced to raise the standard of insurrection at Mecca. The people of Cufah being his chief supporters, he set out for that place with a small band of his friends and retainers, but was intercepted by an overwhelming force of Yezid's partisans on the plains of Kerbela, and there died in battle after a gallant resistance in which seventeen of the descendants of Fatima perished at his side. The Schiites observe the anniversary of his death with peculiar solemnities,

and his name occupies the third place in the list of their venerated imams.—W. B.

HOST, JENS KRAGH, a Danish historian, was born in the year 1772. His works relate to the history, partly of other lands, partly of his own. Among the former class are several monographs of great interest, in which he has illustrated various foreign incidents and characters; and among the latter class may be mentioned his treatise on the life and reign of Christian VII., and a still more important and meritorious performance, under the title "Struensee and his Ministry." He died in 1844.—J. J.

HOTHO, HEINRICH GUSTAV, a German writer on art, was born 22nd May, 1802, at Berlin. He devoted himself to the study of the law, which, however, he deserted for the more congenial pursuits of literature and art. He is particularly distinguished as one of the most prominent followers of Hegel. In 1828 he obtained a chair in the university, and some years later was appointed one of the directors of the Royal picture gallery. His lectures on literature and æsthetics have met with general approbation; and his writings, though few in number, are of undoubted value, especially his "History of Painting in Germany and the Netherlands," 2 vols. He has also edited Hegel's Lectures on Æsthetics.—K. E.

HOTMAN, FRANÇOIS, an eminent jurisconsult, was born at Paris in 1524, and educated at Orleans. He entered upon practice as a pleader at Paris, where his father was a parliamentary councillor, but he soon betook himself to the theory of law, and in 1546 or 1547 published his first work. Persecution against protestants then prevailed; and Hotman's curiosity to know more of those who suffered so patiently, led to his conversion. He sacrificed his brilliant prospects at once, and withdrew first to Lyons and then into Switzerland, where he became professor at Lausanne, lectured upon Cicero, and executed Latin versions of Plato, Aristotle, and Plutarch. About 1555 he became professor at Strasburg with great success. The great movements then occurring involved him in various negotiations. In 1563 he became professor at Valence, and in 1567 at Bourges. Civil war broke out, and he fled to Orleans. In 1570 he returned to Bourges for a little time, and then retired to Geneva. In 1578 he went to Basle, which he left in 1582 during an epidemic by which he lost his wife; but returned in 1589, "poor and sick," only to die. Through a chequered and stormy life his heart never failed, and he remained faithful to the principles he had embraced. His "Consolatio e Sacris Literis" was written in a time of deepest trouble. It would be impossible to give here a list of his works, fifty of which are enumerated by the editors of France Protestante. They relate to ancient and modern law; to historical, classical, and political matters; and to questions of religious controversy. His "Franco-Gallia," on the principles of the succession to the French throne, as advocating an elective monarchy, created an immense sensation, and has been well abused. Lord Molesworth translated it into English in 1711. His "De Furoribus Gallicis," on French persecutions, was published under a false name at Edinburgh in 1573, and at once translated into English. The "Brutum fulmen," in favour of Henry of Navarre, is a bitter satire on popery.—His son, JEAN HOTMAN, was distinguished as an author and in public affairs. He died in 1636, aged eighty-four.—B. H. C.

HOTTINGER, JOHN HENRY, an eminent Swiss divine and orientalist, was born at Zurich 10th March, 1620; and after completing with great promise his theological course in his native city, was sent at the public expense to continue his studies in Geneva, France, and the Netherlands. He studied at Groningen under Gomar and Henry Alting, and in Leyden under Golius, in whose house he lived for some time as a private tutor. Under Alting and Golius his taste for oriental philosophy became strongly developed; and with the additional help of a Mahommedan scholar whom he met with at Leyden, he made rapid progress in the Eastern tongues. Before returning home he visited England, where he made the acquaintance of Usher, Pococke, Selden, Grotius, and other celebrated scholars and divines. In 1642 he was made professor of church history in Zurich; and in 1643 two other offices were added—that of catechetics in the collegium humanitatis, and that of Hebrew in the Carolina seminary. In 1653 he was relieved of catechetics, and was appointed to lecture on logic and rhetoric, on the Old Testament, and on polemics. In 1655 he was invited to Heidelberg as professor of the Old Testament and oriental languages, and there he laboured for six years side by side with Spanheim, to the great advantage of the university. In 1661 he returned to Zurich, and in the following year was made rector of the university, an office which he was invited to hold through a succession of years till his death, which took place in 1667, when by a lamentable accident he was drowned with his son and two daughters in the Limmat, at a short distance from Zurich. He was cut off in his forty-eighth year; but the number of works which he had already produced was prodigious, and had spread the fame of his learning over all Europe. They have all long ago been superseded by later writings in the same fields, and need not here be enumerated. What he aimed at chiefly was an improved method of interpreting the scriptures, founded upon a more exact and critical knowledge of their original tongues; but he rather collected together an improved philological apparatus for that end, than made any important progress in the work of interpretation itself. He was rather a collector than a critic. But his collections were made upon a field cultivated by few, and had the merit of making some real contributions to the stock of theological erudition.—P. L.

HOTTINGER, JOHN JAMES, son of John Henry Hottinger, was born at Zurich in 1652; and after discharging other functions, became professor of theology at Zurich in 1698, and attained to eminence in that office. He was a laborious student and a very prolific writer. His works are upon theology and church history. Of the former very few are now read, but his "Helvetische Kirchengeschichte" is by no means destitute of merit and usefulness. He died in 1735.—B. H. C.

HOTZE, DAVID VON, an Austrian general, born at Zurich about 1740, the son of a humble medical practitioner; became captain in the service of the duke of Wurtemberg; and after serving two years in Russia joined the Austrian army, and rapidly attained the grade of field-marshal lieutenant. He served under Wurmser against the French at the taking of Weissenburg, commanded the Austrian centre at the battle of Noresheim, and under the command of the Archduke Charles fought bravely at Wurtzburg. In 1799 he was opposed to Massena on the frontier of his native country, having command of the left wing of the archduke's army. He fell in a battle fought near Zurich on the 25th of September of that year.

HOUBIGANT, CHARLES FRANÇOIS, was born at Paris in 1686, and died October 31, 1783. He entered the congregation of the Oratoire at the age of eighteen, and taught the belles-lettres, rhetoric, and philosophy at various places. In 1722 he was recalled to Paris, where he became afflicted with incurable deafness. This calamity withdrew him from public life, and he devoted himself to biblical studies. In 1732 he published a book of Hebrew roots, in which he maintains the uselessness and novelty of vowel points. In 1746 his "Prolegomena to Sacred Scripture" appeared. Two years later he brought out an edition of the Hebrew psalms, with numerous critical emendations. His great Hebrew Bible, with the Greek apocrypha of the Old Testament, followed in 1753–54 in four folio volumes. The Hebrew is without points, and is accompanied by a Latin translation. The text is that of Van der Hooght, and the variations are in the margin, &c. This work has been a good deal consulted by critics, but not much of late years; nor has it the reputation either of sound judgment, accuracy, or completeness. Father Houbigant executed and published some translations from the English. He left a number of works in manuscript, among which was a French translation of his own Latin version of the Bible. Another was the "Life of Cardinal de Berulle." For his edition of the Bible he was honoured by Benedict XIV. with a brief and a medal, while the French clergy awarded him a pension. He was capable of intense application to study, and is said to have been distinguished for his piety and amiability. Towards the close of his life he had a fall, by which his brain was affected; but even then the sight of a book was sufficient to calm and soothe him. He devoted part of his income to the foundation of a school near Chantilly.—B. H. C.

HOUBRAKEN, ARNOLD, a Dutch painter and author, born at Dort in 1660. He visited England for a short time, but settled in Amsterdam, and is now nearly exclusively known as the writer of a continuation of the Book of Painters of Van Mander, illustrated with some admirably engraved portraits of the artists by his son Jacob—"Groote Schouburg der Nederlantsche Konstschilders en Skilderessen," in three parts, published in Amsterdam in 1718–19 and 1721. Houbraken died

in 1719; and the last part was published for his widow. This book is one of the chief authorities on the Dutch artists, but the memoirs are crude and unsatisfactory.—R. N. W.

HOUBRAKEN, Jacob, a very able Dutch engraver, born at Dort in 1698. He accompanied his father, Arnold, to this country, and resided here for a few months. The admirably etched portraits in his father's work are some of Jacob's earliest productions. His greatest work is the series of heads he engraved for the Knaptons—"The Heads of Illustrious Persons of Great Britain," published in 1748. Some of these are of the highest class of masterpieces in execution. He died in 1780.—(Van Gool, *Nieuwe Schouburg*, &c.)—R. N. W.

HOUCHARD, Jean Nicolas, a French general, born at Forbach in 1740. At the age of fifteen he entered the army, and had attained the rank of lieutenant-colonel at the breaking out of the Revolution. In 1792 he was employed under Custine, obtained the rank of colonel, and having greatly distinguished himself on several occasions, was at length appointed to supersede that general in the command of the army of the North. In this capacity he rendered important services, and, by a victory which he obtained at Hondschoote, compelled the English to raise the siege of Dunkirk. His enemies affirmed, however, that he ought to have destroyed the English army; he was hurried to Paris, accused of not having followed his instructions, and guillotined on the 17th November, 1793.—G. BL.

HOUDARD. See Lamotte.

HOUDON, Jean-Antoine, a distinguished French sculptor, was born at Versailles in 1740. He was a pupil of Michel-Angelo Stolze and of Pigale, and won the grand prize for sculpture at the école des beaux-arts, which entitled him to complete his studies in the French academy at Rome. He stayed at Rome for ten years, and whilst there executed some of his most admired works—among others, a colossal statue of S. Bruno for the porch of Sta. Maria in the Certosa, Rome; and Morpheus for the Salon at Paris. Returning to France, he soon secured a high place in public favour. His "classic" statues—Minervas, Venuses, Vestals, and so forth—strangely affected and unclassic as they seem to us, were regarded as in the highest style of art, and his portrait statues were universally popular. He was elected associate member of the Academy in 1774, full member and professor in 1778. The Revolution brought with it danger to the sculptor. He was denounced in the convention on account of a statue of Theology on which he was engaged, but was rescued by the promptitude of a friend in the tribune, who declared it to be a figure of Philosophy. The Empire brought safety and imperial favour, and under the Restoration Houdon's good fortune was continued. He was nominated member of the Institute, and chevalier of the legion of honour, and died at a ripe old age, January 15, 1828. We have spoken of his classical statues: his portrait statues included one of Washington for the senate-house of Virginia, which he went to Philadelphia to model, and which has served as the type of most of the portraits of the great liberator; busts and statues of Napoleon and Josephine, Louis XII., Voltaire, Rousseau, Diderot, Franklin, Sophie Arnault, D'Alembert, Mirabeau, and many other of the most remarkable personages of that memorable period.—J. T–e.

HOUGH, John, successively bishop of Oxford, Lichfield, and Worcester, celebrated for his resistance to James II. in the matter of Magdalen college, Oxford, was the son of a London citizen, and born in the metropolitan county in the April of 1651. He was a fellow of Magdalen college, Oxford, and held more than one preferment in the church at the accession of James II. Early in 1687 the presidency of Magdalen college became vacant, and James, in pursuance of his policy towards the universities, ordered the fellows to elect one Farmer, who was not only a Roman catholic, but otherwise disqualified. The fellows of Magdalen were firm, and elected Hough to the post, which he was in every way fitted to fill. A visit from the king did not shake their determination, and they refused to elect, as their president, Parker the Roman catholic bishop of Oxford, who was James' second nominee. Then came the arrival of royal commissioners with a small armed force, and by them Hough's name was struck out of the books of the college; he himself protesting in person with mild intrepidity against the illegal act. In the September of 1688 the king, too late repentant, gave instructions for a new and legal settlement of the college affairs, and Hough peaceably took possession of his office. After the Revolution, he was made bishop of Oxford, from which he was translated to Lichfield in 1699, and in 1717 to Worcester, modestly declining two years before the archbishopric of Canterbury. He died in the March of 1743. An elaborate life of him by Mr. Wilmot was published nearly half a century ago, and the Magdalen dispute which has made him famous forms one of the most spirited episodes of Lord Macaulay's History.—E. E.

HOUGHTON (Major), an English traveller, was born about 1750. In 1779 he offered his services to the African Society to explore the course of the Niger, and, if possible, to reach Timbuctoo. In 1790 he ascended the River Gambia, and reached Medina, capital of the kingdom of Woulli, where he was kindly received, but advised to push his enterprise no further. Undismayed by this warning Major Houghton persevered. In Bondou he was robbed of much of his baggage. Journeying northward he halted at Simbing, a town on the frontiers of Ludamar, and thence wrote with a pencil the last letter ever received from him. At Jarra, deserted by his negro servants, he joined a caravan of Moorish merchants who were going to buy salt at Tischet, a town near the saline marshes of the great desert. In a few days he saw reason to suspect them of treachery, and, on his demanding to return to Jarra, they seized all his baggage, and fled upon their camels. The major, journeying on foot, reached a place called Tarra; but some days had then passed without his tasting food. The Moors refused to give him any. Whether they massacred him, or simply let him starve to death, must now remain unknown; but they dragged his corpse into the woods, and when Mungo Park afterwards visited Jarra, he was shown the place where the major's unburied body had been flung. Some of Houghton's letters were published in the Transactions of the African Society, 1792 98.—W. J. P.

HOULIERES. See Des Houlieres.

* HOUSSAYE, Arsène, a lively and versatile littérateur, was born at Bruyères, near Laon, in the March of 1815. At the early age of seventeen he commenced his literary career in Paris with such associates as Gerard de Nerval, Theophile Gautier, and others of the same school. He wrote novels and verses, contributed to newspapers and periodicals, his happiest pieces being attempts to resuscitate the age of Louis XV. In 1840 he made a journey to Holland to study the Dutch school of painting, and the result was his "Histoire de la peinture Flamande et Hollandaise." Meanwhile he had attained some celebrity as an art-critic, editing *L'Artiste*. In 1847 he was about to be appointed professor of æsthetics at the collège de France. Just before the revolution of 1848 he presided at a reform banquet of students, and after it he made an unsuccessful attempt to become a member of the national assembly. Baffled in his political aspirations, he became, through the influence of Rachel, director of the théatre Français, which he conducted with considerable success, and having paid his court to the new régime, resigned his managership in 1856 to fill a post created for him by the emperor—that of inspector-general of the works of art and museums of the departments. His best works are the lively sketches of French notabilities of the last century, entitled when collected "Galerie de Portraits du dix-huitième siècle." His "Histoire du XLI. fauteuil de l'Academie Française" is an amusing record of the persons whom the academy has *not* honoured with membership. In 1858 he published a clever, but sketchy resumé, of the chief points in the biography of Voltaire, "Le Roi Voltaire," which had a great immediate success.—F. E.

HOUSSAYE. See Amelot.

* HOUSTON, Samuel, General, "liberator" of Texas, and long its representative in the senate of the United States, was born on the 2nd of March, 1793, in Rockbridge county, Virginia. On the death of his father—who had fought in the war of the revolution—his mother migrated across the Alleghanies to the banks of the Tennessee river, where young "Sam" had to work hard breaking up the virgin soil of their new location. He had little schooling; but it is recorded that Pope's Iliad was a favourite book with him in his boyhood. His brothers forced him to assist in a store; he ran away and lived among the Indians till his eighteenth year, when, to pay debts contracted for presents to his savage friends, he became for a short time a schoolmaster. In 1813 he enlisted, served under General Jackson in the war against the Creek Indians, distinguished himself in the battle of the Horseshoe, where he was severely wounded; and after acting as government agent with the Cherokees, he went to Nashville and became a lawyer. In his

new profession he rose to distinction, adding official dignities to legal success. In 1821 he was major-general of the state of Tennessee, in 1823 he represented it in congress, and in 1827 he was elected its governor. He married in 1829, but after three months came a separation from his wife; and it seems to have been the annoyance caused by the public discussion of his matrimonial affairs which induced him to resign his office, and once more settle among the Indians, at the mouth of the Illinois. He set up a trading establishment, became indignant at the treatment of the Indians by the official agents of the American government, and repaired to Washington to have their grievances redressed. There he acquired notoriety; and visiting Texas, was eventually elected a member of a convention to frame a constitution for Texas as one of the members of the Mexican federation. In the disputes which arose between the Mexican president Santa Anna and the Texan colonists, Houston played a foremost part. He became commander-in-chief of the Texan army, and gained over a much superior Mexican force the battle of San Jacinto, April, 1836, at which Santa Anna was taken prisoner. He was elected first president of independent Texas; and during his second presidency in 1844 the great object of his efforts was attained, and Texas became a state of the American Union. Houston was sent as one of the senators of Texas to the American congress. He has been more than once nominated, but unsuccessfully, a candidate for the presidency in the democratic "ticket." A biography of him in one volume was published at New York in 1855.—F. E.

HOUSTON, William, an English botanist, was born about the year 1695, and died in America in 1733. He was a surgeon in the navy for some years. In 1728 he attended Boerhaave's course of lectures at Leyden. With Van Swieten he carried on a series of experiments as to the effects produced by air entering the pleura. He became a fellow of the Royal Society of London in 1729. His botanical researches were conducted chiefly in America. He wrote a description of the contrayerva plants. Sir Joseph Banks edited in 1781 his posthumous work entitled "Reliquiæ Houstonianæ, seu Plantarum in America meridionali collectarum Icones." It contains the description of several genera and species of plants found in the neighbourhood of Venezuela. A genus Houstonia in the natural order Cinchonaceæ was named after him by Gronovius.—J. H. B.

HOUTMAN, Cornelius, was born at Alkmaar about 1560, and may be regarded as the founder of the Dutch trade with the East Indies. Called by his business affairs to Lisbon, he endeavoured to obtain all information that seemed likely to be valuable for the purpose he had even then in view. His curiosity excited the suspicion of the authorities, who cast him into prison, and also inflicted upon him a fine so far beyond his personal means of payment, that his imprisonment threatened to last for life. Houtman, contriving to communicate with the merchants of Amsterdam, offered in return for their obtaining his liberty to give them all the information he had collected. This offer was accepted, and the fine was paid. Returning to Holland, Houtman set himself busily to work; a company was formed; and four ships, with two hundred and forty-seven men on board, set sail from the Texel in April, 1595, Houtman acting as supercargo. After a long stay at Madagascar the fleet reached Bantam, where the natives at the instigation of the Portuguese made Houtman prisoner. A brisk cannonade from the ships obtained his release. This first voyage had no other result than to point out the way to other navigators who were destined to be more successful; but Houtman's second voyage was more disastrous still. He was made prisoner by the natives at Acheen in Sumatra, who retained him in captivity, and both the date and the nature of his death are unknown.—W. J. P.

HOUWALD, Christoph Ernst, Baron von, a German dramatist, was born on his paternal estate of Straupitz, Lusatia, 19th November, 1778, and died at Neuhaus, near Lübben, 28th January, 1845. Besides his dramas, among which "Das Bild," "Der Leuchtthurm," and "Fluch und Segen," enjoyed the greatest fame, he wrote tales, some books for the young, and miscellaneous essays.—K. E.

HOVEDEN, Roger de, an early English chronicler, who lived in the second half of the twelfth and opening years of the thirteenth century, is thought to have derived his name from his supposed birthplace, Hoveden (now Howden), a "vill" in Yorkshire, which belonged to the bishops of Durham. Combining, as was common in that time, the legal with the ecclesiastical profession, he is said to have been both a chaplain and a secretary of Henry II., and to have been employed by the king in visiting monasteries on the deaths of their abbots or priors to receive such portions of their revenues as accrued to the crown. This would account for the number of documents relating to the ecclesiastical history of his time which are quoted in his book. The date of his death is uncertain, but he is supposed to have survived the accession of Henry III. His "Annals" are divided into two parts. Part i., avowedly written in continuation of Bede, commences with the year 732, where Bede left off, and comes down to 1154. Part ii. includes the period between 1154 and 1202, breaking off abruptly with the third year of the reign of King John. Until he reaches his own time, Hoveden seems to have copied or condensed Simeon of Durham, Henry of Huntingdon, and Benedictus Abbas; but he is not a servile copyist, sometimes intercalating new documents and facts. In narrating the events of his own age, he is both original and diffuse. One characteristic of his history lies in its references to events in foreign countries. His "Annals" were first published by Sir Henry Savile in the Scriptores Post Bedam, 1595, with a disfigured text, the errors of which Mr. Riley has endeavoured to correct in the English translation contributed to Bohn's Antiquarian Library.—F. E.

HOW or HOWE, William, an English botanist, the first in this country to give a sketch of a flora, viz., "Phytologia Britannica," &c., was born in London in 1619, and educated at Cambridge; became captain of a troop of horse in the royal army, afterwards settled in London, and died in 1656.

HOWARD, the name of a celebrated English noble family, the head of which, the duke of Norfolk, is premier peer, and hereditary marshal of England. "All the blood of all the Howards" is derived from William Howard, chief-justice of the common pleas in the reign of Edward I., who acquired large possessions in the county of Norfolk, but of whose origin nothing certain is known. Sir Robert, fifth in descent from the chief-justice, married Margaret, elder daughter of Mowbray, duke of Norfolk, by whom a large portion of the inheritance of the great families of Mowbray and Fitzalan came to the Howards. The son of this couple was Sir John Howard, an eminent partisan of the house of York during the wars of the Roses. He was created Lord Howard about 1470, and Earl Marshal of England and Duke of Norfolk in 1483, and obtained various high offices and numerous grants of land from Richard III., of whose cause he was a steady supporter. The duke—"Jocky of Norfolk" as he was called—is prominently mentioned by Shakspeare in his tragedy of Richard III., and fell with that monarch at the battle of Bosworth, August 22, 1485. To the great discredit of the victor, who now became Henry VII., he caused the deceased duke and his son Thomas, earl of Surrey, to be attainted. But after upwards of three years' imprisonment in the Tower, the earl was restored to his titles and part of his estates. He was intrusted by Henry with various important services, and conducted the king's daughter Margaret to Edinburgh, where she married James IV. of Scotland in 1503. Ten years later, Surrey commanded the English army at the battle of Flodden, where James was defeated and slain. His son—

Howard, Thomas, third duke, born in 1473, was a distinguished naval and military commander. On the death of his brother Edward, who was killed in an action near Brest in 1513, he succeeded him as lord high-admiral of England, and completely cleared the channel of French cruisers. He fought with his father and brother at Flodden, and in consideration of their united services, the dukedom of Norfolk was restored to the father, while Thomas was created Earl of Surrey. In 1521 he was sent to Ireland as lord-lieutenant, and suppressed with great severity the rebellion of the native chiefs, while, as an old writer remarks, "he gained the love of all the civil people of that country." In 1522 he was appointed to the command of the combined fleets of Henry VIII. and the emperor Charles V. against Spain, and performed several successful exploits. In 1523 on his father's resignation, he was nominated lord high-treasurer, and conducted a powerful expedition against Scotland, and made great devastation throughout the Border counties. On the death of his father in 1524, he succeeded him in his title and estates, and soon after attended the king to France, and was appointed ambassador extraordinary to the French court, upon the occasion of the intended interview between Francis I. and the pope. Although he assisted in putting down the rebellion caused in 1537 by the suppression of the monas-

teries, the duke was bitterly hostile to Cromwell's administration, and through the influence of his niece, Queen Catherine Howard, he contributed powerfully to the ruin of that statesman, as well as to the subsequent persecution of the protestants, and the enforcement of the "six bloody articles." The discovery of Catherine's guilt, however, followed by her trial and execution, greatly diminished his influence at court; the Hertford faction, who were his enemies, poisoned the king's mind against him, and he and his son, the accomplished earl of Surrey, were arrested on a charge of high treason, and condemned on the most ridiculous pretences. Surrey was put to death, but the duke was saved from the same fate by the death of Henry on the very day before his intended execution. He was not released, however, till the beginning of Queen Mary's reign in 1553. He died in the following year, aged eighty-one. He was a man of ability and courage, but ambitious, mean-spirited, and licentious. His brother—

Lord William Howard of Effingham, lord high-admiral, was the father of Charles Howard, Lord Effingham and earl of Nottingham, a celebrated naval commander, who was born in 1536. In his youth he served under his father with much distinction both by land and sea. As general of the horse under the earl of Sussex, he took an active part in 1569 in suppressing the rebellion of the north, headed by the earls of Northumberland and Westmoreland. On the death of his father, he succeeded him in his title and in his office of lord chamberlain, and in 1585 was appointed lord high-admiral of England. When the Spanish armada threatened the shores of England, the chief management of the preparations for the defence of the country devolved upon Lord Effingham, and the defeat of that vast armament was greatly owing to his valour and skill. In 1596 he was joined with the earl of Essex in the expedition against Cadiz, and was rewarded for his success by being created Earl of Nottingham—much to the annoyance of Essex, who had not acted very cordially with his colleague throughout the expedition, and had ungenerously sought to prejudice the queen against him. In 1599 when the country was alarmed with the threat of another Spanish invasion, the earl of Nottingham was intrusted with the sole command both of the army and navy, with the title of lieutenant-general of all England, which he held for six weeks. He commanded the troops which suppressed the ill-judged insurrection of his rival Essex, whom, however, he treated with forbearance and even generosity. At the coronation of King James, Nottingham officiated as lord high-steward, and was frequently employed by him in delicate and important services. Some years before his death, he resigned his office of lord high-admiral in favour of the royal favourite Villiers, duke of Buckingham, receiving in exchange a pension of £1000. He died 14th December, 1624, at the age of eighty-seven, after a lengthened career of remarkable usefulness and honour, during which he had deservedly retained both the confidence of the sovereign, and the favour of the people.

Howard, Henry, Earl of Surrey, a gallant and accomplished nobleman and elegant poet, was the eldest son of Thomas, third duke of Norfolk, by his second wife, Elizabeth, daughter of Edward Stafford, duke of Buckingham. He was born about the year 1516 or 1517. At an early age he was introduced to court, where he formed a close intimacy with Henry Fitzroy, duke of Richmond, natural son of Henry VIII., and afterwards accompanied him to Christ church, Oxford. Dr. Nash is of opinion, however, that Surrey was educated at Cambridge, of which university he was afterwards elected high steward. In 1532 he was in France with his young friend, who was contracted to the Lady Mary Howard, Surrey's sister; but the marriage was prevented by the premature death of the duke in July, 1536. In the previous year Surrey himself was married to Lady Frances Vere, daughter of the earl of Oxford, to whom he had been affianced in his sixteenth year. He professed, however, a romantic affection for a certain Lady Geraldine, daughter of Gerald Fitzgerald, earl of Kildare, who is the subject of several of his best sonnets. But the lady could have been only a child when Surrey declared his devotion to her, and the story of his adventures when on a visit to Florence, the assumed birthplace of Lady Geraldine, was an invention of Tom Nash, which was mistaken for a reality by Anthony Wood, and after him by Walpole and Warton. In May, 1536, Surrey sat as earl-marshal, along with his father, on the trial of his kinswoman, Anne Boleyn. Shortly after he obtained the honour of knighthood from the king, and took a prominent part in all the pageants and tournaments of the court. When war was declared against Scotland in 1542, Surrey, who had just received the order of the garter, accompanied his father in his destructive raid on the Scottish borders. Strange to say he was twice committed to the Fleet prison about this period; on one occasion on account of a private quarrel with a certain John-a-Leigh of Middlesex; on another for an act of youthful folly in breaking the windows of the citizens at night with stones from his crossbow, and for eating flesh in Lent, contrary to the king's proclamation. In 1543, when war broke out with France, he served under Sir John Wallop at the siege of Landrecy. Next summer he was appointed marshal of the army, of which his father commanded the vanguard, and distinguished himself by his courage and ability at the siege of Montreuil, where he was dangerously wounded. In the summer of 1545 Surrey was again despatched to France at the head of an army of five thousand men, and was shortly after appointed governor of Boulogne, which had been recently taken from the French by King Henry in person, and both in his plans for the defence of that important port, and in his operations in the field, he displayed military talents of a high order. But his failure in an attempt to intercept a convoy of provisions for the French near St. Etienne, is said to have been laid hold off by his enemies to incense the king against him. Be this as it may, he was shortly after recalled to England, and was succeeded in his command by his rival, the earl of Hertford. Some expressions of resentment at the treatment he had received aroused the jealousy of Henry, and the Hertford faction resolved to avail themselves of this favourable opportunity to destroy the earl and his father, whom they regarded as the main obstacle to their attainment of supreme power, on the impending death of the king, and the accession of his infant son. By working on the fears and suspicions of Henry they procured the arrest of Norfolk and Surrey on a charge of high treason. The duchess of Norfolk—a passionate and vindictive woman, who had long been separated from her husband—and her daughter the duchess of Richmond, were induced to give evidence against their relatives. The trial which ensued was a mockery of all law and justice. The only charge ultimately brought against the earl was that he had quartered the royal arms on his escutcheon, "in order to deprive, destroy, annul, and scandalize the title of the king to the crown of England." Norfolk basely sought to save his own life by inculpating his son; but Surrey, who, in the words of Lord Herbert, "was a man of deep understanding, sharp wit, and high courage," made a most spirited and unanswerable defence. He proved that his ancestor, Thomas Mowbray, had received a grant of the arms in question from Richard II.; he produced a formal decision of the heralds in favour of his right to wear them; and declared that he had borne them for years unchallenged even in the king's presence. Notwithstanding these incontrovertible arguments the jury found him guilty, and "the flower of the English nobility" was, on the 19th of January, 1547, in the thirtieth year of his age, beheaded on Tower Hill; "the king being then in extremity and breathing his last in blood." The poetical works of Surrey had been extensively circulated in manuscript during his lifetime, but they were not printed until ten years after his death, when they appeared in a collection of poetical pieces entitled "Tottel's Miscellanies." Surrey's poems for the most part consist of amatory verses, sonnets, and elegies. He also paraphrased the first five chapters of Ecclesiastes and a few of the Psalms, and translated the second and fourth books of the Æneid—the first specimen in the English language of blank heroic verse. The poetry of Surrey was formed on the model of the Italian school, but it is free from the metaphysical cast of thought which characterizes his masters, and is distinguished by the melody of its versification, the correctness of its style, and its delicacy and tenderness. The taste of this accomplished and gallant noble was even superior to his poetical genius, and he contributed greatly to give refinement, polish, and dignity to his native language. "Surrey's observation of nature," says Dr. Nolt, "was minute; hence it is that he excels in the description of rural objects, and is always tender and pathetic. He seldom either offends with conceits or wearies with repetition, and when he imitates other poets he is original as well as pleasing."

Howard, Henry, second son of the poetical earl of Surrey, was born about 1539. He was educated at Cambridge, where, according to Bishop Godwin, he was esteemed "the learnedest

among the nobility, and the most noble among the learned." During the reign of Elizabeth he made strenuous efforts to obtain favour at court, but without effect, though he flattered both Essex and Burleigh. On the accession of James, however, honours and offices were heaped upon him; he was created Earl of Northampton, and was made lord privy seal and lord warden of the Cinque Ports. In 1609 he was elected high steward of Oxford, and three years later, chancellor of Cambridge. He disgraced himself by assisting in the infamous intrigue of his niece, the countess of Essex, with Carr, the favourite of James, and was strongly suspected of complicity in the murder of Overbury. He died June 15th, 1614, before this affair was investigated. He was possessed of considerable talents, but was utterly destitute of principle. He wrote "A Defensative against the Poison of supposed Prophecies;" "An Apology for the Government of Women;" and several other pieces, which are still in MS.

HOWARD, THOMAS, eldest son of the preceding, and fourth duke of Norfolk, succeeded to the peerage when he was eighteen years of age, on the death of his grandfather, in 1554. He was a favourite courtier of Queen Elizabeth, and was nominated by her to command the English forces at the siege of Leith in 1560. When Mary Queen of Scotland took refuge in England, and in 1568 agreed to submit her case to the judgment of Elizabeth, Norfolk was one of the three commissioners appointed to conduct the investigation. Unfortunately for himself, he conceived the ambitious design of marrying the Scottish queen, and enforcing her pretensions to the throne of her native kingdom, but the intrigue was betrayed to Elizabeth, who committed the duke to prison, October, 1569. He obtained his release next year on a promise that he would not repeat the offence; but having soon after renewed his correspondence with Mary, he was once more arrested on a charge of treason, brought to trial, January 16th, 1572, and condemned to death. After a delay of some months the sentence was executed on the 2nd of June. Norfolk was greatly beloved by the people of England. He was in his thirty-fifth year at the time of his death. The title of Norfolk was forfeited in consequence of his condemnation, and was lost to the family for nearly a century. The duke's eldest son—

HOWARD, PHILIP, became earl of Arundel by virtue of his inheriting Arundel castle from his mother. He was a zealous adherent of the Romish church, and on the expected approach of the armada, was arrested on the charge of having intrigued with the enemies of the country, and condemned to death; but the sentence was not carried into execution, and he died in the Tower in 1595, after an imprisonment of ten years' duration. One of his brothers became earl of Suffolk, and lord-chamberlain to James I.; another was the ancestor of the earls of Carlisle. Lord Arundel's son—

HOWARD, THOMAS, was deprived by his father's attainder of the honours and estates of the family, but was restored and made earl of Surrey, and ultimately earl marshal and earl of Norfolk, by James I., from a principle of gratitude. He was distinguished by his taste for the fine arts, and employed himself for many years in Italy in forming that famous collection termed the Arundel marbles. He was tall and stately in his appearance, and though he always dressed very plainly, the earl of Carlisle used to say of him—"Here comes the earl of Arundel in his plain staff and trunk and his beard in his teeth, that looks more like a nobleman than any of us." He formed a valuable collection of paintings, and was the first nobleman in England who manifested such a taste. He was illegally imprisoned by Charles I. in 1626, but nevertheless served the king on several important embassies, and was appointed to the command of the army which Charles conducted against the Scotch in 1639. Clarendon, however, says that the earl's qualifications were chiefly of a negative kind—"He did not love the Scots, he did not love the puritans, and he did not much love any body else; but he was fit to keep the state of it, and his rank was such that no man would decline the serving under him." The earl died at Padua in 1646, and was succeeded in his titles and estates by his eldest son, HENRY FREDERICK. His second son became Viscount Stafford, and was murdered under the forms of law during the frenzy of the popish plot. HENRY, earl of Arundel, was a zealous supporter of Charles I. during the great civil war, and suffered much on account of his loyalty. His eldest son, THOMAS, was restored in 1661 to the title of duke of Norfolk, which had been forfeited by his ancestor in 1572.—HENRY, seventh duke, abandoned the hereditary faith of his family, for which they had frequently been subjected to persecution, and became a protestant at a time when the profession of the Romish faith was a sure recommendation to the favour of the court. It is related of him that when he was required to carry the sword of state before James II. to the Roman catholic chapel, he stopped at the door, upon which the king said to him, "Your father would have gone farther." His grace immediately retorted, "And your majesty's father, who was the better man, would not have gone so far." The duke was a zealous supporter of the Revolution settlement. He died in 1701, and was succeeded by his nephew THOMAS, the head of a Roman catholic branch of the family, which had suffered on behalf of James II.—CHARLES, tenth duke, published anecdotes of his house, which possess considerable interest. With him the religion of this great family once more became protestant. His only son, CHARLES, was an influential member of the liberal party, and a zealous friend of Mr. Fox, and in 1783 was one of the commissioners of the treasury under the coalition ministry. He was president of the Society of Arts, Manufactures, and Commerce. At his decease in 1815, without issue, the estates and honours of the family reverted once more to a Roman catholic branch, and are now held by HENRY, fifteenth duke of Norfolk.—J. T.

HOWARD, CATHERINE. See CATHERINE HOWARD.

HOWARD, GEORGE. See CARLISLE.

HOWARD, GEORGE EDMUND, born in Dublin early in the eighteenth century, was a man very remarkable in his day as a scholar and voluminous writer in law, politics, poetry, and the drama. Intended for the church, he was first a soldier, afterwards an attorney, and died in his native city in June, 1786, having made a large fortune, stated at £660,000. He was the intimate friend of Henry Brooke, with whom he corresponded, and who is said to have aided him in his dramas. His works are published in fifteen volumes. His writings never offend morality or good taste. He was also a clever architect.—J. F. W.

HOWARD, HENRY, R.A., a good English portrait, historical, and fancy painter, born in London in 1769. He studied first under Philip Reinagle, and subsequently in the Royal Academy of Art. In 1791 he visited Italy, where he resided about three years, chiefly at Rome. Having exhibited many attractive works on the walls of the Royal Academy, he was elected a member in 1808, and in 1811 he succeeded Mr. Richards as secretary; and after the resignation of Mr. Phillips in 1832 he was appointed professor of painting in his place. He died at Oxford in 1847. An edition of his "Lectures on Painting, delivered at the Royal Academy of Fine Arts," was published, with a memoir by his son, Frank Howard, in 1848.—R. N. W.

HOWARD, HENRY, son of Philip Howard, Esq., of Corby castle, Cumberland, was born there in July, 1757. He was educated at the establishment of the English benedictines at Douay, and subsequently studied for some time at the university of Paris. Intended for the profession of arms, he was sent to the Theresian academy at Vienna, where, being the only Englishman among the students, he attracted the notice, and received the motherly attentions, of the Empress Maria Theresa. He returned to England in 1784, but the penal laws then in full force formed an obstacle to his obtaining a commission in the regular army. On the relaxation of these laws, he served for some years in England and Ireland with the 1st York Militia. At the commencement of the present century, when the country was threatened with invasion, Mr. Howard, assisted by other gentlemen, raised the volunteer corps, known as the Cumberland Rangers, which he commanded till it was disbanded in 1814. He published a work on "Light Infantry and Rifleman Drill" in 1805, and in 1826 "Erroneous Opinions commonly entertained respecting the Catholic Religion," a work which passed through several editions. He assisted Dr. Lingard, Mr. Tytler, Sir Cuthbert Sharp, Mr. Tierney, and Miss Strickland, in the compilation of their historical works; but the work on which his fame principally rests is his elaborate "Memorials of the Howard Family," a folio volume illustrated with engravings, and printed for private circulation. Mr. Howard was sheriff of Cumberland in 1832, being the only Roman catholic who had filled that office since the repeal of the test and corporation act. He was peculiarly distinguished by courtesy and kindness, and was a liberal contributor to public charities, and to the

necessities of the poor. He died in March, 1842, in his eighty-fifth year.—J. B–r.

HOWARD, John, the celebrated philanthropist, was born on 2nd September, 1726, either at Enfield, or at Clapton in the parish of Hackney, London. His father was an upholsterer and carpet warehouseman, who had retired from business with a considerable fortune. He was educated at two private schools, but his training at both seminaries seems, according to his own account, to have been very imperfect. Though he quitted them with but little Latin, and less Greek, he acquired in his early years some knowledge of living languages, as well as of natural science, geography, and medicine. At the age of fifteen or sixteen, young Howard was bound apprentice to an extensive wholesale grocer in Watling Street; but his father dying soon after, he bought up his indentures and set out on a tour through France and Italy, which lasted two years, and during which he acquired a thorough knowledge of the French language. On his return to England he took lodgings at Stoke Newington, and in 1752 married his landlady, a widow double his age, out of pure gratitude for the care with which she had nursed him through a long and dangerous illness. In spite of their disparity of years, Howard seems to have lived very happily with his wife; and on her death, which took place in November, 1755, he broke up his house and embarked for Lisbon, for the purpose of assisting to alleviate the sufferings caused by the great earthquake, that had recently laid the city in ruins. But the vessel in which he sailed was captured by a French privateer, and the crew and passengers were carried into Brest, where they were treated with extreme cruelty. Howard says many hundreds of them perished, and thirty-six were buried in a hole at Dinan in one day. The sufferings which he underwent and witnessed during his captivity appear to have made a deep and permanent impression upon his mind; and when he obtained his release, he brought the case of the prisoners of war under the notice of the English commissioners of sick and wounded seamen, and induced them to take measures for securing an exchange of prisoners. After his return to England he went to reside on the estate of Cardington, near Bedford, which had been left him by his father. Here he led a life of active, unpretending benevolence; superintending his farms, attending to the comforts of his tenants, erecting model cottages for the labourers, establishing schools for their children, and promoting by his charities and his active efforts the welfare of his poorer neighbours. In 1756 he was elected a fellow of the Royal Society, to the Transactions of which he contributed three papers. Two years later he contracted a second marriage with Henrietta, daughter of Edward Leeds, Esq., of Croxton, Cambridgeshire—an amiable, affectionate, and pious lady, in every way worthy of such a husband. For seven years Howard enjoyed uninterrupted domestic happiness; but in 1765 his wife died in giving birth to a son, the only issue of their marriage. This event was to him a source of the deepest affliction, but it probably contributed to extend his career of benevolence. His principal occupation during the four years which succeeded the death of his wife, was the education of his son, who, however, when he arrived at the years of manhood, behaved in a profligate manner, and ultimately became, through his own vicious conduct, an incurable lunatic. In consequence of the youth having turned out so ill, some have concluded that Howard's conduct as a parent must have been harsh and injudicious; but this charge has been completely refuted by the testimony of all who were witnesses to his affection for his son. In 1769 Mr. Howard undertook another continental tour, and visited France, Switzerland, Italy, Holland, and Germany. After his return home he busied himself with his books, his schools, and cottages. But in 1773 he was unexpectedly named sheriff of Bedford, and though he was a dissenter, and therefore liable to a penalty of £500 if he accepted the offer, he resolved to brave the obnoxious law. He was already aware of the existence of numerous abuses in the management of criminals, and as soon as he entered upon the duties of his office, he commenced a searching inquiry into the horrible corruptions of the English prison system. On examining the three prisons in Bedford, he found that they were not only miserably deficient in decent accommodation, in cleanliness, air, food, and water, but that the gaoler and his subordinates had no salary, and were entirely dependent on the fees they could wring from the wretched prisoners, who were, after their acquittal by the court, detained in the gaol, in some cases for years, until they paid the fees of gaol delivery. In order to put an end to these gross abuses, Mr. Howard proposed that a salary should be given to the gaoler in lieu of these fees; but the magistrates were startled at such an innovation, and refused to adopt it without a precedent. With a view to find the precedent required, Howard visited in the course of 1773 the public gaols in no less than twelve counties, all of which he found in a state disgraceful to a civilized country. He ultimately extended his investigation to all the prisons and houses of correction in England and Wales. In 1774 he laid before the house of commons the immense mass of minute and valuable information which he had accumulated, and received the thanks of the house for his philanthropic exertions. Shortly after two bills were brought into parliament, based on Howard's communications, for remedying the horrible abuses which he had brought to light, and providing for the proper accommodation and health of the prisoners. They were passed into law, and Howard immediately took energetic measures for carrying his reforms into effect, in spite of the opposition of the ignorant and rapacious fellows whose interests were affected by them. He next undertook a tour of inspection through Scotland and Ireland, for the purpose of comparing the prisons there with those of England and Wales. He found the system of prison management in Scotland much better, and in Ireland, as might have been expected, much worse than in England. Meanwhile an attempt had been made by his friends to return him to parliament as member for Bedford, which was nearly successful, but was defeated by the exertions of the ministers, to whom Howard's opinions respecting the contest with the American colonies had rendered him extremely distasteful. In the spring of 1775 he made the tour of France, the Austrian Netherlands, Holland, and Germany, for the purpose of inspecting the most celebrated prisons in these countries, and comparing their structure, condition, regulations, and results with those of our own. On his return to England with an immense collection of notes, and plans, and rules, he resolved, before putting his materials to press, to undertake another tour through England for the purpose of revising his former observations, and examining the operation of the new gaol act. When this survey was completed, after seven months of unremitting labour, he considered it necessary to revise and collate his continental experiences in a similar manner. On his return to England he published in 1777 his celebrated work entitled "The state of Prisons in England and Wales." He had spent nearly four years, and had travelled upwards of thirteen thousand miles in collecting the materials for this work, on which, besides, he expended a large sum of money. Between 1773 and 1783, indeed, he travelled on his philanthropic missions at home and abroad upwards of forty thousand miles. The disclosures made in his book excited great interest both in the legislature and the country, and at length it was resolved by the government to erect a new establishment on a large scale, for the purpose of subjecting the convicts to the discipline of hard work; and the indefatigable philanthropist once more returned to the continent for the purpose of collecting plans for the new building. On this occasion, his fame having gone before him, he was received with great distinction at Berlin and Vienna, and spent several hours with the prince of Prussia, and dined with Maria Theresa. In the spring of 1784 Mr. Howard, now about fifty-seven years of age, retired to his estate of Cardington, and resumed that life of simple and unpretending benevolence which his gigantic public labours had interrupted; but after nearly two years of repose, he resolved once more to quit his home on a new mission of philanthropy, for the purpose of inquiring into the causes and cure of the plague—a subject which had occupied much of his attention during his retirement at Cardington. Towards the close of 1785 he began his inspection of the principal hospitals and lazarettos of Europe, and proceeded through France (where, owing to the petty jealousy and resentment of the government, he incurred great danger), Genoa, Leghorn, Pisa, and Florence, to Rome, where he was cordially welcomed by Pope Pius VI. Thence he proceeded by Naples and Malta to Smyrna and Constantinople. During the course of this tour he underwent the most dreadful hardships, and was exposed to fearful perils in visiting infected caravanseries and pesthouses. The plague broke out on board the ship in which he returned to Europe, and he underwent the full rigours of the quarantine system in the famous lazaretto of Venice. But he seemed to bear a charmed life, and returned home in safety, although greatly

weakened (February, 1787), after an absence of sixteen months. He availed himself of the leisure which he now enjoyed to undertake a new and final inspection of the prisons of the three kingdoms, in which he found that marked improvements had already been made in the food and clothing of the prisoners, and in their management, discipline, and christian instruction. He also published at this period his great work on the "Principal Lazarettos of Europe." In the postscript to this volume he announced his intention of revisiting Russia, Turkey, and the eastern countries, in order to obtain more accurate and extensive views of the plague, though "not insensible," he says, "of the dangers that must attend such a journey. Trusting, however, in the protection of that kind Providence which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring wisdom." He quitted England on his last philanthropic journey, 4th July, 1789; and after passing through Holland, part of Germany, and Prussia, he proceeded to St. Petersburg and Moscow, thence he went down to the coasts of the Black Sea, where a fierce struggle was at that time carried on between the Russians and the Turks. About the end of the year he reached Kherson, at the mouth of the Dnieper, which was destined to be the closing scene of his heroic labours. He there caught a malignant fever from a young lady whom he attended as a physician, which carried him off on the 20th of January, 1790. He was buried in a spot which he had selected near the village of Dauphigny, at a little distance from Kherson. A monument was soon afterwards erected to his memory in St. Paul's cathedral.

Howard was rather under the middle size, thin and spare in his make, with a sallow complexion, large features, a keen and penetrating eye, and a soft, gentle, and sweet demeanour. He was not possessed of genius or of commanding abilities; but he was remarkable for his modesty and humility, and especially for the calm and resolute perseverance with which he prosecuted the great work of his life. "Instead of doing what so many could do if they would," says Bentham, "what Howard did for the service of mankind was what scarce any man *could* have done, and no man *would* do but himself. In the scale of moral desert the labours of the legislator and the writer are as far below his, as earth is below heaven. His kingdom was of a better world: he died a martyr, after living an apostle."—J. T.

HOWARD, Sir Robert, a poet, dramatist, and politician of the restoration and revolution periods, but whom his connection with Dryden has mainly rescued from oblivion, was a son of Thomas, earl of Berkshire, and born in January, 1626. With his family he was faithful to the royal cause during the great Rebellion and Commonwealth times, suffering a long imprisonment in Windsor castle under Cromwell. After the Restoration he was knighted, and published a volume of poems, to which was prefixed a glowing panegyric in verse by Dryden, then commencing his literary struggle. Sir Robert befriended the poet, introduced him to his family, and Dryden married his sister. The prefatory letter of the Annus Mirabilis is addressed to him, and he and Dryden composed in company the "Indian Queen." He is the Crites of the Essay on Dramatic Poetry, and this introduction of him produced a controversy between the brothers-in-law on the relative advantages of rhyme and blank verse in the drama, but after an estrangement they became friends again. Sir Robert's high-flown style and his personal pretensions made him a butt. He is said to have been the original of *Bilboa* in the Rehearsal, and he was certainly ridiculed by Shadwell as *Sir Positive At-Ale* in the Sullen Lovers. He was a member of parliament, and auditor of the exchequer in Charles II.'s reign. At the Revolution he was a zealous whig, and in William III.'s first parliament distinguished himself by successfully opposing the decision of the peers to affirm the sentence passed upon Titus Oates. Of Sir Robert Howard's many plays, "The Committee" alone survived him. Of his poems, and in spite of Dryden's panegyric, the chief characteristic is that assigned to them by Sir Walter Scott, "a freezing mediocrity." He was also the author of a "History of Edward and Richard II.," of a "History of Religion," and of some translations from Virgil and Statius. He died in September, 1678.—F. E.

HOWARD, Samuel, a musical composer, who began to flourish about 1740, and died in 1783, was a pupil of Dr. Pepusch, at the Charter-house. His ballads, till eclipsed in popular favour by Arne's Vauxhall music, were among the stock pieces of all the theatres and public gardens. An imitation of Handel's overture in Alcina, the overture to the Amorous Goddess, was the work by which Howard chiefly established his reputation. In the science of music he was reputed learned, having especially devoted his attention to the rules of counterpoint.

HOWDEN, John Francis Caradoc, Baron, the only son of the most reverend John Cradock, archbishop of Dublin, was born in 1762, and entered the army as a cornet in the 4th regiment of horse in 1777. By 1789 he had obtained the lieutenant-colonelcy of the 13th foot, which regiment he subsequently commanded in the West Indies. After acting as quartermaster-general in Ireland, he again went to the West Indies, and co-operated in the reduction of Martinique, St. Lucia, and Guadaloupe, and in the siege of Fort Bourbon. On his return to England he received the thanks of parliament for his share in these operations. In 1798 he became a major-general, and in 1803 he was appointed to the 71st regiment, from which he was promoted to the command of the 23rd light infantry in 1809. He was under the orders of Lord Lake at the battle of Vinegar Hill, and was wounded whilst serving with Cornwallis against the small French force, under the command of Humbert, that effected a landing at Killala. Sharing in the Egyptian campaign under Sir Ralph Abercrombie and Lord Hutchinson, he again received the thanks of parliament. In 1803 he was made a knight of the bath, and was next appointed commander-in-chief of the East India Company's forces in Madras. On Lord Lake's departure Howden remained for nearly a year in command of the whole Indian army. In 1808 he commanded the British army in Portugal before the arrival of Sir Arthur Wellesley, by whom he was superseded at Leyria, whilst marching against Marshal Soult at Oporto. After being for a short time governor of Gibraltar, he returned to England, and was subsequently appointed governor of the Cape of Good Hope. In 1819 he was created a peer of Ireland by the title of Baron Howden; and at the coronation of William IV. he was advanced to the peerage of the United Kingdom by patent dated September 10, 1831. He died in 1839.—W. J. P.

* HOWDEN, John Robert Caradoc, second baron, an experienced diplomatist, was born in Dublin in 1799. Entering the army in 1815, he was aid-de-camp to the late duke of Wellington in 1817 and 1818. Sent to the East on a special mission by the British government, he was present and was wounded at the battle of Navarino. British commissioner at the siege of Antwerp, he was again wounded, though slightly. Despatched once more as British commissioner to accompany the Spanish armies in Navarre and the Basque provinces, in 1834 he received the cross of the military order of St. Ferdinand for his personal conduct at the affair of Artaza. In 1847 he was sent as envoy-extraordinary and minister-plenipotentiary to Brazil, and was charged at the same time with a special mission to the governments of Monte Video and Buenos Ayres. Lord Howden was British minister at Madrid between the May of 1850 and the March of 1858, and received the order of the bath for his services in that capacity. He is a major-general in the army, and was equerry to the late duchess of Kent. His lordship married in 1830 the daughter of Paul Count Skavronsky of Russia, grand-niece of Prince Potemkin. For these particulars we are indebted to Dod's Peerage, Baronetage, and Knightage.—F. E.

HOWE, Charles, was born in Gloucestershire in 1661, and frequented the court a great deal towards the close of the reign of Charles II. In 1686 a near relation of his being selected by King James as an ambassador to a foreign court, Charles Howe accompanied him on his mission. On the death of the ambassador, Howe discharged for some time the duties of the embassy, but declined to become his permanent successor, and returned to England. He married a lady of rank and fortune, who died in a few years, and the rest of Howe's life was spent in a pious retirement. He employed his leisure hours in the composition of a work which speedily became popular. It was entitled "Devout Meditations: or a collection of thoughts upon religious and philosophical subjects." It was at first published anonymously, but the author's name was given in the second edition. The work has been very warmly commended by Dr. Young, whose praise of it, however, is said to be exaggerated. Charles Howe died in 1745.—W. J. P.

HOWE, John, an eminent nonconformist minister and theological writer of the time of the Commonwealth, born May 17, 1630, at Loughborough, Leicestershire; died April 2, 1705. John Howe was the son of a clergyman, vicar of Boston, Lin-

colnshire, known in his time as an author; and it is related of his mother—as in the instance of most of those who have distinguished themselves by their intellectual endowments—that she was a woman of mind in an unusual degree. Obadiah Howe, the father, having been driven from his preferment by Laud, or at this prelate's instigation, on account of his repugnance to the superstitious practices which he was labouring to introduce, he with his family retired to Ireland, whence, however, he was soon driven by the breaking out of the rebellion there. In his seventeenth year John Howe was admitted as a sizar in Christ's college, Cambridge, where in 1648 he took his degree of B.A. During his college course he formed intimate friendships with some men of his own standing, who afterwards distinguished themselves, and whose turn of mind and line of reading in Greek philosophy appear to have greatly influenced his own. Such, among others, were Cudworth, the profound author of the True Intellectual System of the Universe, and Henry More, to whose Platonism he no doubt greatly inclined, and with whom he maintained friendship until the death of that eminent man. To his intimacy also with John Smith of Queen's college, he was perhaps still more indebted for the direction so early given to his tastes and studies. He was only in his nineteenth year when he went to Oxford, and there also took his degree, and formed several intimate friendships; among these was the erudite Theophilus Gale, author of the work "the Court of the Gentiles." At Oxford he took his master's degree, and obtained a fellowship in Magdalen college. He had then completed his twenty-second year; and by this time had so far matured his opinions on theological subjects, that he digested for himself a doctrinal scheme in which, as he affirms, he had in after life seen occasion to make very few alterations—probably none of any importance; for as Howe's mental structure, intellectual and emotional, was eminently symmetrical, and his tone of mind tranquil, and his training logical, according to the fashion of the times, he would—may we so speak?—at the earliest time of the maturing of his faculties shape himself in the mould of his nature, any considerable variation from which afterwards would have disturbed the very organization of his mind. Howe's adherence through life to his first-formed scheme of theology, was not that of obstination, or of an overweening self-esteem, or of polemic dogmatism; but it resulted rather from the permanent equilibrium and the vital coherence of the rational, the moral, and the spiritual nature; and in truth it is this perfect equilibrium, and this coherence and harmony, that are everywhere the characteristics of his writings. At an early age, three-and-twenty, John Howe gave evidence of that breadth of view in relation to differences of belief on ritual or less important matters, by refusing at Oxford to connect himself with associations resting on narrow puritanical grounds, but readily consorting with good men there who would admit him among them unfettered. His ordination at Winwick, Lancashire, took place of course during the time in which the puritan discipline was in force, and with the doctrine and church government of the Westminster Assembly Howe in the main agreed, although, as we shall see, he stood aloof throughout his course from whatever in that doctrine and discipline was rugged, rigorous, and intolerant. At a later time he became minister of the church of Great Torrington, Devonshire, where many years, and those the happiest of his life, were passed. It was here that this large-souled man not only healed divisions in the society over which he presided, but originated schemes of christian fellowship among ministers of different professions, for which in fact the church of that time was far from being prepared. Howe, whom episcopalians of the Ussher's stamp, and presbyterians like Baxter, and Independents too, would all claim as their own, lived among them respected, loved of all, and himself lovingly catholic, although dwelling as he did all his days in Mesech! Some time in the winter of 1656–57, Howe's personal affairs brought him to London, and attending the service at the chapel, Whitehall, his appearance and manner—so unlike that of most of the ministers who frequented the court of the Protector—fixed the eye of that eminent discerner of spirits. John Howe was summoned to attend in Cromwell's apartment; and there, notwithstanding his earnest remonstrances, he was compelled to engage himself for the next Sunday's sermon. Yielding to the will of one who would never yield, and whose expressed wishes were commands, he at length consented, with unconcealed reluctance, to abandon his chosen seclusion in Devonshire, and to take office as the Protector's domestic chaplain—a position this, full of perplexities and of distresses too, to a man like Howe, who, gifted as he was with the graces and blandishments of a courtier, was gifted also with those high moral qualities which must render the compliances and the obliquities of a courtier's life impossible. Nevertheless, such is the force of consistent principle, and such the authority wielded by those who fear God more than princes, that Howe while at Whitehall exercised, and Cromwell tacitly submitted to, an extent of influence in the household which few or none but he could have ventured to exert. Much was yielded to that dignity of personal demeanour and that refinement of manners which were his by endowment of nature, as well as by his habitudes and culture. Labouring amid the perplexities of his position as Cromwell's spiritual adviser—he was not the keeper of his conscience—Howe had asked advice from Richard Baxter, a man like himself in this one respect, that, in a world of pretensions, he was true and genuine. It is an edifying spectacle to see two such men struggling for peace and catholicism at once with themselves, and with the selfishness, and falseness, and perversity of almost all with whom they had to do. Thus writes Baxter to John Howe —"I would awaken your jealousy to a very careful (but very secret and silent) observance of ye infidels and Papists, who are very high and busy under severall garbs, especially of Seckers, Vanists, Behmenists. Should they infest our vitals, or get into the saddle, where are we then? The Lord Protector is noted as a man of a catholic spirit, desirous of the unity and peace of all the servants of Christ." But it was not long to wait before Howe had convinced himself that his position in the household of Cromwell was at once intolerable to himself, and hopeless of good as to others. He says—"My time will not serve me long; for I think I shall be constrained in conscience, all things considered, to return ere long to my former station. . . . My call hither was a work I thought very considerable—the setting up of the worship and discipline of Christ in this family; but we affect here to live in so loose a way that a man cannot fixe upon any certain charge to carry toward them as a minister of Christ should: so that it were as hopeful a course to preach in a market, or in any assembly met by chance as here." In another letter to the same he says—"The affected disorderliness of this familie as to the matter of God's worship (whence arises my despair of doing good here) I desire as much as possible to conceal." The deep religious personal modesty of a great and devout mind, such as Howe's, led him to speak of himself to his friend in terms which we properly understand, when this language of christian humility is collated with the evidence which his writings everywhere afford of the loftiest qualities of the intellect, as well as of the moral nature. Pleading for his intended retirement he says, as proof of his unfitness for court life—"I am naturally bashful, pusillanimous, easily brow-beaten, solicitous about the fitness and unfitness of speech or silence; afraid, especially having to do with those who are constant in [conversant with?] ye arcana imperii, of being accounted unciville or busie, and the distemper being natural, most intrinsically, is less curable." Howe nevertheless remained in his position until some time after Cromwell's death; and at length, with permission of Richard Cromwell, gladly threw up his undesired share in the favours of a court, and returned to his charge at Torrington. During his continuance at Whitehall he had, in a noble manner, befriended many of the distressed episcopal clergy; and in reference to these his efforts in behalf of others Cromwell is reported to have said—"You have obtained many favours for others; I wonder when the time is to come that you will solicit anything for yourself or your family." Unlike others in his disinterestedness, Howe also stood aloof from most by disapproval of the fanatical practices of the times, in obtaining, as they thought, immediate interpositions of God in their behalf. These abuses of a doctrine which himself firmly held, he inveighed against in a sermon—"On a particular Faith in Prayer"—which, preached before the Lord Protector, who himself favoured these extravagances, drew upon him some expressions of displeasure—at least so far as angry looks and a cool manner afterwards might convey the consciousness of having received a bold and well-merited rebuke. His practice of thus "seeking the Lord" was, with Cromwell, a main tool of government; it was the means of bearing down any expected opposition to his measures. Yet, notwithstanding any such estrangements, the Protector, who well knew his man, frequently employed his chaplain in

public affairs requiring great judgment and skill, as well as command of temper and sagacity.

But the Restoration followed close upon the time of Howe's return to his seclusion in Devon; nor was it long before hierarchical revenge set about to make search for its victims. Among these Howe was one, although he had in several instances exerted all his influence in behalf of the prelatical and deprived clergy. His accusers, in the first instance, were baffled in their attempt to convict him of having uttered treasonable words in a sermon; but he, together with so many of the best men in the church, soon came within the range of that indeed "infernal machine"—the act of uniformity of 1662. Inclined as he was in all cases to carry the principle of conformity to the utmost limit which a good conscience might allow, Howe's compliance with the requirements of this brutal ordinance was impossible: he could not hesitate. The act was so framed as should drive all men such as he out of the church; this was its true, and indeed its avowed intention, nor were its contrivers disappointed. On the day when the act was to take effect he took leave of a weeping congregation, and with his wife and children went forth to suffer; and he did suffer, for several years living precariously upon the kindness of friends, and undertaking any services which might enable him to supply the most urgent wants of his family. It was during this period that he published the "Discourse upon the Blessedness of the Righteous." Some time after this Howe accepted an invitation from Lord Massarene of Antrim castle, Ireland, to become his domestic chaplain. He had then endured the miseries of want with his young family for six years, and he now brought them into a position of comfort or competence, and there he enjoyed some years of undisturbed devotion to his ministerial functions and to his studies. While in this retirement he published two sermons, entitled "The Vanity of Man as Mortal," and on "Delighting in God;" and also made progress in the work with which his repute as a theological writer is mainly connected, "The Living Temple." After five years peacefully spent at the residence of his generous patron, Howe accepted an invitation to become the pastor of a nonconforming congregation in London, where the esteem in which he was held opened to him a wide sphere of influence, and moreover won for him the friendship of several distinguished men of the episcopalian communion—among these were Stillingfleet, Tillotson, Sharp, Whichcot, Kidder, Fowler, Lucas. About this time, having published a sermon or treatise, entitled "The Reconcileableness of God's Prescience of the Sins of Men with the wisdom and sincerity of his counsels and exhortations," he became obnoxious to the more rigid of the theologians, and was vehemently assailed by several of them, as by Theophilus Gale and others of the same class. One, a Thomas Dawson, transgressed the bounds of reason and courtesy to such an extent as to provoke a chastisement from the noted Andrew Marvell. From this hot controversy Howe held himself aloof. He was, however, induced to enter upon argument with a more worthy opponent—Stillingfleet, who had preached an intemperate and inconsiderate sermon in the city on the Evils of Separation. Howe's expostulation with his antagonist and friend, is a noble sample of commingled meekness, firmness, and charity; and in fact it won praise from Stillingfleet. In a like spirit he combated the extravagant political doctrines of another of his distinguished friends—Tillotson; and here again he found a noble-minded antagonist. If only the few men in every age, such as Howe and two or three of the episcopalians, his contemporaries, could be left to compose religious discords, the church universal might easily become a peaceful habitation! It was far otherwise *then*, as *since*. In 1681 measures were instituted for renewing the persecution of the nonconformists; and to such an extent was this hostility carried that, for some length of time, Howe, although so discreet and inoffensive in his conduct, was compelled to hide himself from the public eye, and seldom dared to be seen in the streets, several of his hearers and friends having been committed to Newgate. At this time, however, he published several small treatises and sermons; among these is to be noted, published in 1684, the treatise entitled "The Redeemer's Tears, wept over lost souls!" The persecution of nonconforming ministers reached a height in 1685; and, to escape from the severity of it, Howe consented to accompany Lord Wharton in his travels on the continent, and in the course of this tour he made acquaintance with some of the most distinguished literary men of the time. At length he established himself at Utrecht, and there received many of his countrymen, either exiles like himself, or noble persons on their travels; and on Sunday he officiated in the English church in that city. At this time he had several interviews with William, prince of Orange, who, when king of England, continued to treat him with marked respect. It was he who, as representing the nonconformist ministers, delivered an address to the new sovereign. In the following year he made a generous appeal to persons in power in behalf of the refugee French protestant ministers, and argued also the case of the nonconformists in an effective manner; and at length, May 24, 1689, the act of toleration received the royal assent. On this occasion Howe, in the manner that was characteristic of his disposition, urged moderation and mutual forbearance upon the eager spirits on both sides. Released from the terrors of persecution, the nonconformists now gave way to fierce controversies among themselves, and again this man of peace, full of the wisdom that is from above, stepped in to quench the fires of theological debate. These controversies have, however, now no claim to particular notice. On this occasion he published his excellent discourse on the "Carnality of Religious Contention;" and in reference to the trinitarian controversy, in which South and Cudworth had taken a part, he put forth his "Calm and Sober Inquiry;" and in 1695 his funeral sermon for Queen Mary, entitled "Heaven, a State of Perfection." In 1701–2 he put forward a piece on a subject much debated at the time, "Occasional Conformity," which he justified on broad christian principles as opposed to the rigidness and fanaticism of many among his brethren. The second part of his great work, "The Living Temple," was published in 1702, soon after which time his constitution broke up; nevertheless, he continued his public engagements, and also published his discourse on "Patience in Expectation of Future Blessedness." His death occurred, April 2, 1705, and his last days were such as his life had been—a rare exemplification of the truth and excellence of the gospel.

John Howe, as to his personal distinctions, had been much favoured by nature, and to the graces which were his by birth were added the refinements which attach to high culture, and to the social habitudes of a scholar and a gentleman. The characteristic of his mind was its *symmetry* and equipoise. His *turn*, metaphysical, and his power of abstraction in the region of philosophical thought was such as would have secured for him a place of honour in that department, if his time and thought had not happily been devoted to higher purposes—those, namely, of the christian ministry. The modern reader of this great man's writings must prepare himself for an effort which will be called for, not so much for mastering the thought, as in overcoming the repugnance which will be engendered by a rugged, inharmonious style, by a meagreness of diction, and by an excess of that fault of the times, division and subdivision of the matter, carried to an extreme which greatly impairs the effect otherwise resulting from the depth and majesty of the author's conceptions. Majesty in the thought, not grace or care in the conveyance of it; depth and elevation of religious feeling, always well governed and controlled by a sound judgment; an intensity and intimacy of the spiritual discernment; and above and with all, the pure and the lofty moral feeling of a mind which was by nature sensitive, in an unusual degree, to sentiments of this order—had become thoroughly imbued with christian principles, and had realized these principles throughout a long course of varied discipline among the trials and temptations of life. Howe's principal works have already been named. The modern reader who may be glad to turn away, sometimes at least, from the literature of the day with its effort and its pretensions, will delight himself in books such as the "Living Temple;" "The Redeemer's Tears, wept over lost souls;" "The Calm and Sober Inquiry concerning the possibility of a Trinity in the Godhead;" "The Blessedness of the Righteous;" "The Redeemer's Dominion over the Invisible World;" and the treatise of "Delighting in God." Within the limits of this article no attempt can be made to offer an analysis of this writer's principal work—"The Living Temple." To the actual reader of the book such an analysis would be superfluous; to others, it would not seem attractive enough to tempt them into these deep waters. The life of John Howe was written by Edmond Calamy; but recently, and in an able and impartial manner, by Principal Henry Rogers—The Life and Character of John Howe, M.A., with an analysis of his writings, 1836.—I. T.

HOWE, JOHN, a younger brother of Sir Scrope Howe of Nottinghamshire, and a relation of the author of Divine Meditations, was member for Cirencester in the convention parliament of January, 1689. He was constantly elected, either for that borough or for the county of Gloucester, in the three last parliaments of King William and in the three first of Queen Anne. In 1691 he strenuously defended Sir John Fenwick. In 1699, when the army was reduced, it was chiefly owing to Howe's earnest pleading of their cause that the displaced officers were allowed half pay. Howe was described in 1703 as "a tall, thin, pale-faced man, with a very wild look, brave in his person, bold in expressing himself, a violent enemy, a sure friend, and seems to be always in a hurry." So vehement in their invective were Howe's speeches in the debates on the partition treaty, that King William declared that nothing but the disparity of their rank would have prevented him from demanding satisfaction with the sword. Howe was a very warm and valuable friend to the old East India Company. On the accession of Anne he was made paymaster-general, and retained that office until the accession of George I., who superseded him in favour of Walpole. Howe wrote a panegyric on King William, besides several songs and little poems. He died at his seat at Stowell in Gloucestershire in 1721.—W. J. P.

HOWE, JOSIAH, a divine and poet, born at Crendon in Buckinghamshire, became a fellow of Trinity college, Oxford, in 1637; preached before Charles I. at Christ church, in 1644, a sermon which was printed in red letters, and after his being ejected from his fellowship by the presbyterians, died in 1701. Of the recommendatory verses which he prefixed to the folio edition of Beaumont and Fletcher, and other poetical works, Warton speaks in terms of high praise.

HOWE, RICHARD, Earl, a celebrated English naval officer, was born in 1725. He was the second son of Emmanuel Scrope, Viscount Howe, and Maria Sophia Charlotte, daughter of Baron Kielmansegge, master of the horse to George I. when elector of Hanover. He was educated at Eton, which he quitted at the age of fourteen to enter the navy, and joined the fleet which, under Anson, was sent to attack the western coast of Spanish America. He next served on board the *Burford* in an expedition to the West Indies, and distinguished himself so much that he was made a lieutenant in 1745. He was shortly after appointed commander of the *Baltimore* sloop-of-war, and was severely wounded in the head in an encounter with two French ships on the Scottish coast. As a reward for his gallantry he was raised to the rank of post-captain. After serving in the West Indies, on the coast of Africa, and in the Mediterranean, he was appointed in 1755 to the command of the *Dunkirk* of 60 guns, and joined the fleet under Admiral Boscawen which was sent to intercept the French squadron off Newfoundland. Owing to the fogs, the main body of the enemy escaped, but two of their vessels, the *Lys* and the *Alcide*, were captured by Captain Howe. The Seven Years' war now commenced; Howe was employed in the Channel service, and displayed his characteristic courage and skill in the reduction of Cherbourg, and various other exploits, which kept the southern and western coasts of France in continual alarm. On the death of his elder brother, who was killed in the expedition under Abercrombie against Ticonderago in 1758, Howe succeeded to the family title and estates. On the 20th of June in the following year, he defeated the French squadron under De Conflans, and captured two of the enemy's ships, the *Thésée* and the *Formidable*. On the termination of the war, he obtained a seat at the admiralty board (1763). Two years later he was made treasurer of the navy, and afterwards was returned to parliament for Dartmouth. In October, 1770, he was made rear-admiral of the blue, and commander-in-chief of the Mediterranean fleet. In 1776 he and his brother, General Howe, were appointed commissioners for the pacification of America, and held a conference for that purpose with a committee of congress; but the attempt to induce the Americans to return to their allegiance proved utterly fruitless. He assisted his brother in the reduction of the Delaware forts in 1777; and in the following year with a much inferior force, he fought successfully a brilliant action with the French fleet under D'Estaing, which was cruising off Rhode island with the view of assisting the revolted colonists. He soon after returned to England, and four years later was promoted to the rank of admiral of the blue, and was raised to the dignity of a viscount of Great Britain. He was appointed to the command of the fleet which was despatched to relieve Gibraltar—a service which he successfully performed in spite of numerous and formidable difficulties. On his return home after this important exploit, he was appointed, in 1783, first lord of the admiralty; in 1777 he was advanced to the rank of admiral of the white; and in 1788 was created Earl Howe. On the 22d of June, 1790, he was appointed to the command of the Channel fleet, and hoisted his flag on board the *Charlotte* of 100 guns, and on June, 1794, gained the most glorious of all his victories, that in which he defeated the French fleet off the western coast of France. Howe had only twenty-five ships of the line, while the enemy had twenty-six, and were superior in the size of their vessels, in their weight of metal, and in their aggregate number of guns and men. Notwithstanding these advantages, after a short but severe struggle the French admiral, Villaret-Joyeuse, made off, followed by all his ships that could carry sail, leaving ten of his vessels dismasted. Seven of these were captured by the British. Six were brought safely into Portsmouth harbour; the seventh, the *Vengeur*, was so much shattered that in less than ten minutes she filled and sank with upwards of two hundred of her crew. There is not a word of truth, however, in the vain-glorious story invented by the infamous Barriere, respecting the mode of this catastrophe and the conduct of the French sailors. Lord Howe was now seventy years of age, and his health began to fail; but he was still able to perform one of the most valuable, if not the most brilliant, of the many important services which he rendered to his country—his suppression of the perilous mutiny of the British fleet at Portsmouth and Spithead in 1797. There can be no doubt that the men had been ill paid, ill fed, shamefully neglected by the country, starved and plundered by their pursers, and harshly and brutally treated by their officers; and Lord Howe, who was vested by the government with plenary powers to settle all matters in dispute, personally visited all the line-of-battle ships, ascertained precisely the grievances of the seamen, which he promptly redressed, and at the same time superseded the officers who had rendered themselves obnoxious by their tyranny. This was the last public act of his useful life. He died on the 5th of May, 1799, leaving three daughters, but no sons. Lord Howe was the ablest naval officer of his day. When he was introduced to George II., the king said—"Your life, my lord, has been one continued series of services to your country." He was distinguished by his cool and steady valour and presence of mind, his soundness of judgment and nautical skill. In person he was tall, strong, and well made. Though a rigid disciplinarian he was greatly beloved by the sailors, among whom, from the darkness of his complexion, he was familiarly called "Black Dick."—J. T.

HOWE, SIR WILLIAM, an English general, brother of the famous admiral, was one of the principal officers employed in America during the war of independence. He led the troops which fought at Bunker's hill, 17th June, 1775. In the month of October following he succeeded General Gage in the command of the British forces in America. He defeated the Americans at Brooklyn, 27th August, 1776; at Brandywine, 11th September, 1777; and in some other encounters: but though a courageous soldier, he displayed a great want of activity and military skill, and suffered various opportunities of finishing the war to pass away unimproved. He was, however, much beloved for the warmth of his heart and for his winning manners. He was recalled in 1778 at his own request. On the death of his brother, Earl Howe, he succeeded to the Irish honours of Viscount Howe and Baron Clenawley. General Howe died in 1814.—J. T.

HOWEL THE GOOD, or HYWEL DDA, who has been designated the Welsh Justinian, was the son of Cadell, son of Rhodri the Great, king of North and South Wales, and flourished in the tenth century. He succeeded his father in 907; but it was not till towards 934, that he extended his sway over the entire principality. The want of a code, which was felt in Wales at this period, had occupied his attention immediately on coming to the throne; and in 926 he set out, accompanied by Martin, bishop of Mynyw or St. David's, Mordav, bishop of Bangor, Marchlwys, bishop of Llandav, and the learned Blegwryd, for the purpose of obtaining among other information as many and full particulars as possible respecting the laws anciently in force in Roman Britain. Those who desire to become acquainted with the progress and result of Howel the Good's legislative labours, must refer to works more peculiarly devoted to Cambro-British archæology. It may be sufficient to state here that, on

his return from Italy, the king caused a new table of laws to be prepared on the basis of the Institutes of Dyvnwal Moelmud; and that this celebrated code, after being approved by Howel himself, and submitted to the popular suffrages at the White House on the Tav, was carried to Rome in 930 by the king, and confirmed by the reigning pontiff, and on Howel's return, again, and finally ratified by the national convention, preparatory to its publication throughout Wales. Howel died in 948. Several MS. copies of his Institutes are preserved. From the most ancient we gather that the old Welsh code, as it stood in his time, was divided into three sections, viz.—Laws relating to the royal prerogative; laws connected with civil jurisprudence; the criminal laws.—(Parry's *Cambrian Plutarch*, 1834, p. 98, et seq.)—W. C. H.

HOWELL, JAMES, one of the earliest of our "authors by profession," a prolific and versatile writer, was the son of a Welsh clergyman, and born in the neighbourhood of Brecknock about 1596. Educated at Hereford free-school and Jesus college, Oxford, where he took his B.A. degree in 1613, he repaired to London—a junior of a large family, and with an active temperament—to seek his fortune. Sir Robert Mansel, the vice-admiral, Lord Pembroke, and other influential persons, had established a glass manufactory in Broad Street, a kind of speculation, which in those days was considered the very reverse of plebeian. Howell became their "steward," or manager, and was despatched by them, in 1619, on a continental business-tour, to procure the best workmen and the best material for the operations of the "glass-house," as it was then called. Howell remained abroad till 1621, visiting France, Spain, Italy, and Holland; forwarding barilla from Alicante, and workmen from Venice; inspecting men and manners with a quick eye; and acquiring a considerable knowledge of the principal languages of Europe. His roving disposition was not satisfied with this trip; and soon after his return he left the glass-house, accompanied as tutor a young gentleman on his foreign travels, and went to Madrid when Prince Charles, afterwards Charles I., was there wooing the infanta—to negotiate the return of an English merchantman which had been seized by the viceroy of Sardinia. The failure of the Spanish match brought Howell's negotiations to an untimely close, and he returned to England. He was now a man of some reputation, and was appointed secretary to Lord Scrope, the president of the North. While holding this office he was elected, without effort of his own, by the corporation of Richmond in Yorkshire, a member of the parliament of 1627. His life for some years was changeful and wandering. In 1632 he accompanied as secretary Lord Leicester, sent on a special mission to the court of Denmark. A mission to France in 1635 was intrusted to him by Secretary Windebank. In 1639 he was in Ireland, patronized and employed by Strafford the lord-lieutenant, who sent him on business to Edinburgh; and next year, after an official trip to France, he was appointed clerk of the council, a post of fair emolument and of seeming permanence. But the great Rebellion broke out, and Howell did not long enjoy his new office. In 1643 his person and papers were seized, according to his own account, by a committee of parliament, and his wanderings were closed by an imprisonment in the Fleet, the continuance of which however, Anthony Wood hints, was due less to political causes than to the debts which in his extravagance he had contracted. He remained in the Fleet, working hard and profitably for the booksellers, until after the Restoration, when the new post of historiographer royal was created for him. He died in the November of 1666. His writings were most numerous and varied—including dictionaries, grammars, histories, biographies, poems, and political pamphlets—among the last one entitled "Some sober inspections made into the carriage and consults of the late Long Parliament," which congratulated and complimented Cromwell on the dismissal of the Rump, and seems to have been Howell's solitary departure from fidelity to the royal cause. His "Londinopolis," published in 1657, though chiefly a compilation from Stowe, is still consulted for the occasionally original traits of contemporary London which it contains. But the work which has preserved Howell's name and fame is his letters, the first series of which was published in 1645, with the title "Epistolæ Ho-elianæ, or familiar letters, domestic and foreign, divided into sundry sections, partly historical, partly political, partly philosophical." Another series was published in 1647, and both, with the addition of a third, in 1650. They continued to be reprinted, and to be considered an English classic so late as the middle of last century. Many of them, doubtless, were manufactured in the Fleet for publication; but some of them, especially those belonging to the period before 1641, are evidently genuine letters, of which Howell had preserved either drafts or copies. Besides the charm arising from their portraiture of the lively and cheerful character of their clever, gossiping, egotistical writer, they have a considerable value, anecdotical, biographical, and historical. They are full of interesting notices of society on the continent and in England. Chaotic in their arrangement, often deficient in dates, and obscure from the substitution of initials for names, they require only proper editing to regain something of their old popularity. It is to be regretted that Dr. Bliss, the editor of the Athenæ Oxonienses, who had made preparations for discharging the task, did not fulfil his intention of giving to the world a careful modern edition of Howell's Letters.—F. E.

HOWELL, LAWRENCE, was born about 1660, and educated at Jesus college, Cambridge. He received ordination at the hands of the nonjuring Bishop Hickes, and refused to take the oaths of allegiance and supremacy to William, Anne, and George I. In 1716 he published "The case of Schism in the Church of England truly stated," in which he laboured to prove that the whole English church deserved excommunication, and other offensive propositions. Howell was at once apprehended in Bullhead Court, Jewin Street, and his papers and pamphlet were seized; upon him was found, among other important documents, the certificate of his ordination, in which Dr. Hickes calls himself suffragan bishop of Thetford.—(See HICKES, GEORGE.) He was thrown into Newgate, and tried at the Old Bailey for high treason; was degraded and unfrocked; and sentenced to pay a fine of £500, to lie in prison three years, and to be twice whipped. The latter part of the punishment was remitted, but the victim of intolerance remained in prison till his death in 1720. He published "A Synopsis of the Canons of the Greek Church," and another of the Latin; a "History of the Bible;" and a "View of the Pontificate to the Council of Trent."—B.H.C

* HOWITT, WILLIAM and MARY, poets and writers in general literature, husband and wife, have been so long associated in literary labour that it would be difficult to dissever them in a notice of their lives and works. William Howitt was born in 1795 at the village of Heanor in Derbyshire, where his family had been settled for many generations. He was educated at the public school of the Society of Friends at Ackworth in Yorkshire; and continued with his wife in the membership of that society until within the last fifteen years. Mary Howitt, whose maiden name was Botham, was born in 1800—also of Quaker parents, whose ancestors had been of the stock of the martyrs, at Coleford in Gloucestershire—but spent her early years in the little town of Uttoxeter in Staffordshire. The first public appearance in print of William and Mary Howitt was in a joint volume published in 1823, "The Forest Minstrel." They soon became widely known as poetical and prose contributors to the Annuals. In 1827 followed a second joint volume, "The Desolation of Eyam, and other poems." Between 1831 and 1837, during a residence at Nottingham, William Howitt published "The Book of the Seasons;" "Pantika, or traditions of the most ancient times;" and "A Popular History of Priestcraft." During their residence at Nottingham, Mary Howitt produced her longest, and perhaps most remarkable poetical work, "The Seven Temptations." At Nottingham also she produced a novel entitled "Wood Leighton;" and commenced, originally for the use of her own children, that series of books for the young, which have especially endeared her name to thousands of hearts in this country and in America. In 1837 William Howitt retired from business, in which he had been engaged in Nottingham, and removed to the pleasant village of Esher in Surrey, where he gave himself up exclusively to literary occupations. Here William and Mary Howitt produced in rapid succession some of their most popular works—the former, his "Colonization and Christianity;" "The Rural Life of England;" the first series of "Visits to Remarkable Places, Old Halls, and Battle Fields;" "Jack of the Mill, a romance for young people;" and "The Boys' Country Book." About the same time Mary Howitt published two volumes of poems for children, entitled "Birds and Flowers, and other country things," and "Hymns and Fireside Verses." She also commenced a series of stories in thirteen volumes, under the general title of "Tales for the People and their Children." After a residence of about three years at

Esher, the Howitts, in the year 1839, took up their abode in Germany, with a view to the education of their children. Here they not only perfected an acquaintance with the German language and studied its literature, but became interested also in that of Scandinavia, and acquired a knowledge of the Swedish and Danish languages. During a residence at Heidelberg, William Howitt translated "The Student Life of Germany" from the original MSS., written by a German student. He also published two original works on German life and manners, entitled the "Rural and Domestic Life of Germany," and "German Experiences." Meanwhile, Mary Howitt for two or three years edited Fisher's Drawing-room Scrap Book; and commenced her translations from the works of Miss Bremer, which achieved a sudden and extraordinary popularity. Upon the return of the Howitts to England in 1842 they took up their residence at Clapton, near London, where William Howitt produced a second series of "Visits to Remarkable Places," and "A History of the Aristocracy of England;" and Mary Howitt a collection of her ballad poetry. During the next four years her time was principally devoted to translations, but she produced also "The Children's Year," a genuine diary kept by her for a year of the lives of two of her children; and "Our Cousins in Ohio," the materials for which had been sent from America by the author's sister. In the year 1846 the Howitts availed themselves of an opportunity which seemed to promise a wide and useful sphere of labour, in a journal of literature, art, and social progress, entitled the *People's Journal*. An uncongenial partnership, however, soon brought their connection with this publication to a termination; and a periodical of a similar nature—subsequently established in their own names—failing to repair the losses which that enterprise had entailed upon them, they recurred after a couple of years to the less anxious pursuits of general literature. In the following three years were produced, by William Howitt, "Homes and Haunts of the English Poets;" "The Hall and the Hamlet, a novel;" "Madame Dorrington of the Dene, a novel;" and "The Year Book of the Country;" and by Mary Howitt, "The Heir of Wast Wayland, a novel;" and "Steadfast Gabriel and Mary Leeson, stories for children." In 1852 William and Mary Howitt published their "History of the Literature of Northern Europe," the first complete examination in the English language of the works of the principal Swedish, Danish, Norwegian, and Icelandic writers from the earliest times. In the same year, on the discovery of the gold fields in Victoria, William Howitt proceeded to Australia, accompanied by his two sons, where he spent the following two years. During his absence was published a translation of Dr. Ennemoser's History of Magic, made upon his voyage with the assistance of his elder son; and a collection of tales by himself and wife, entitled "Stories of English and Foreign Life." Mary Howitt remaining with her daughters in England, continued in the active pursuit of her literary occupations in a translation of Fredrika Bremer's Homes of the New World; and a variety of miscellaneous contributions to the periodical literature of the day. On his return to England in the year 1854, William Howitt gave to the public his experiences of Australia in his work entitled "Land, Labour, and Gold," one of his most important and valuable contributions to English literature; a book for children, called "The Australian Boys' Book;" and a novel entitled "Tallangetta," descriptive of colonial life. In the year 1856 having taken up their residence at Highgate, near London, William Howitt commenced an "Illustrated Popular History of England," five volumes of which have now been issued; and in 1860 he produced "The Man of the People," a novel illustrative of the state of England forty years ago. In the course of the same period, Mary Howitt has published a translation of Fredrika Bremer's Two Years in Switzerland and Italy; and a tale for children entitled "Lillieslea." She has also edited, with the assistance of her younger daughter, "A Treasury of Stories for the Young."—A. W.

HOWSON, John, born in London in 1556, educated at St. Paul's school and at Christ church, Oxford; became noted for the zeal with which, when vice-chancellor, he repressed the puritan spirit in the university; but attained the highest distinction when James I. commanded the publication in 1622 of his discourses against popery. He was successively bishop of Oxford and of Durham; to which latter see he was translated three years before his death, which occurred in 1631.

HOZ, Juan de la, a Spanish dramatic poet, born in 1620; lived until 1689, and according to some accounts as late as 1704. Of many plays which he wrote, "El castigo de la miseria" (The punishment of avarice) is well worthy of comparison with Molière's L'Avare. Another play, "El Montañez Juan Pascual y primer Asistente de Sevilla," exhibits the character of Pedro the Cruel in a different light from that in which he generally appears.—F. M. W.

HOZIER, Charles René d', son of Pierre, was born in 1640, and succeeded his father in his principal offices and dignities. He published a "Peerage of Champagne," in 2 vols. folio, and corrected more than four hundred errors in the History of Charles IX. by Varillas. He died in 1732, and was succeeded in the office of judge of arms by his nephew, Louis Pierre D'Hozier, who is best known by his "Armorial de France," in 10 vols. folio, 1738–68. He died in 1767, and was succeeded by his son, Antoine Marie, who published also some genealogical researches, and died in 1798. With the extinction of titles of nobility in France, the office which had so long been held by the same family necessarily ceased to exist.—G. BL.

HOZIER, Pierre d', a celebrated genealogist, was born at Marseilles in 1592. He was educated for the profession of arms, and served for some time under the Count de Crequi. In 1620 he obtained a place among the hundred gentlemen of the king's household, was made a knight of the order of St. Michael in 1628, and in the following year obtained a pension. In 1641 he succeeded the Count de St. Maurice as judge of arms, a place created in 1615 by order of the states general, for the purpose of keeping a record of all the nobility of France. In 1641 he was made maitre d'hôtel to the king, and in 1654 was raised to the dignity of councillor of state. Voltaire remarks that "truly great men were less rewarded; their works were not so necessary to human vanity." D'Hozier, however, was a worthy and religious man, and possessed a prodigious memory for genealogical details. In some lines written to be placed under his portrait, Boileau says:—

> "Il rendit tous les morts vivants dans sa memoire,
> Il ne mourra jamais dans celle des vivants."

He died at Paris in 1660. Besides editing Le Baud's History of Brittany, he compiled, in conjunction with his son, the genealogies of the principal families of France, in 150 vols. folio, preserved in the national library, and justly described as the work of a century. He wrote also a great number of special genealogies of illustrious families.—G. BL.

HROTWITHA, otherwise called Roswita, &c., a nun of Gandersheim, said to have lived in the tenth century. Of her life there is little certainly known. It would appear that she entered the abbey of Gandersheim some time previous to the year 959, when she was about twenty-three years of age She devoted herself first to the study of the scriptures, and afterwards to that of the classics. Her works are in Latin, and consist of legendary poems, comedies in imitation of those of Terence, and a poetical panegyric of Otho. They are not always in good taste, but are not without merit. The first edition of her works was printed at Nuremberg in 1501, under the care of Conrad Celtes; the second at Wittemberg by Schwizfleisch in 1717. The MS. of which Celtes made use belongs to the end of the tenth or the beginning of the eleventh century, and had been preserved in a convent of the Benedictine order. The legend of St. Gandolfa, as given by Hrotwitha, seems to be another form of that of the Coventry Lady Godiva, which may be found in Flanders as the story of St. Godeleva. Among her dramatic pieces, "Callimachus" is perhaps the most to be commended. To celebrate the triumph of chastity is the object of each, and this carried out with all the effect derivable from the frequent interposition of supernatural agents.

HUARTE NAVARRE, Juan de, a Spanish physician and author, born about 1535; died at the close of the sixteenth century. Educated at the university of Huesca, he, after making the tour of Spain, settled down in the same town, and devoted himself to philosophical and medical studies. His work, "Examen de Ingenios para las sciencias," or How to determine from the physical and external condition who are fit for training in the sciences, 1566, is one of the earliest attempts to deal with the physiological relations between body and mind. It is full of striking and wild conjectures, approaching sometimes by anticipation to the discoveries of Gall. It has been translated, and reprinted many times. Lessing thought it worthy of being

translated into German, with critical notes; and a learned French physician, M. Guardin, published in 1855 an essay based on this work. The latest Spanish edition, Madrid, 1846, contains an elaborate bibliographical notice of the work.—F. M. W.

HUBER, Francis, a celebrated naturalist, born at Geneva on the 2nd July, 1750. At an early age he exhibited a decided predilection for natural history, the study of which was not interrupted, when, before reaching manhood, he became blind. An affectionate wife and a faithful servant so devotedly assisted him in his pursuits, that he was enabled to render no small service to natural science. His observations on the habits of bees, comprising a great number of new facts, were published at Paris in 1796. This book made his name famous throughout Europe. He died at Lausanne, 22nd October, 1831. The genus of plants, Huberia, was named in honour of him by M. De Candolle.

HUBER, John James, an eminent physician and anatomist, was born at Basle in 1707, and studied at Berne and Strasburg. Haller, whom he had assisted in collecting plants for his work on the botany of Switzerland, invited him to Göttingen, where he attained great reputation as a dissector, and was made extraordinary professor of anatomy in 1739. Huber, who was subsequently professor at Cassel, with the rank of court physician, councillor of state, and physician to the prince, died in 1778. His principal works are—"Commentatio de Medulla spinali, speciatim de nervis ab ea provenientibus," published in 1741; "Commentatio de vaginæ uteri structura rugosa, necnon de Hymene," 1742.

HUBER, Ludwig Ferdinand, a German writer, was born at Paris in 1764. In his second year his parents removed to Leipsic, where he received his education. In 1787 he was appointed secretary to the Saxon legation at Mayence, but resigned this office and all his prospects in order to marry the widow of his friend J. G. Forster (1794). He then devoted himself to literary pursuits, and became editor of the *Allgemeine Zeitung*, until in 1803 he obtained a post under the Wurtemberg government at Ulm, where he died in the following year. Besides being a fruitful contributor to the periodical literature of his day, Huber wrote original and translated French dramas, and published a series of tales and miscellaneous writings.—K. E.

HUBER, Marie, a deistical writer, was born at Geneva in 1694, and died at Lyons in 1759. She was brought up in the reformed church of her native city, and had a tendency to mysticism, which landed her in conclusions of a deistical character, although she was not a professed deist, and disowned any intention of attacking christianity. All she aimed at, she alleged, was to distinguish between the kernel and the shell—the kernel consisting in the truths and sentiments of rational religion. She did not mean to deny a divine revelation; but she held that the design and use of revelation was merely educational and temporary—to develop the natural religion of mankind, and at length to make the race independent of its aid. These views—which bear a strong resemblance to those of Lord Herbert of Cherbury—she published in 1738 in her "Lettres sur la religion essentielle à l'homme distinguée de ce qui n'en est que l'accessoire," to which she afterwards added "Recueil de diverses pièces, servant de supplément aux lettres sur la religion essentielle à l'homme," Berlin, 1754—London, 1756; in which she replied to the attacks of Rachat, Fr. de Roches, J. J. Breitinger, and other opponents. She wrote also "Le Système des Anciens et des Modernes concilié par l'exposition des sentiments differents de quelques théologiens sur l'État des âmes séparées des corps in quatorze lettres," London, 1731; "Le Monde Fol preféré au Monde Sage, in vingt-quatre promenades," Amsterdam, 1731; and "Reduction du Spectateur anglais à ce qu'il renferme de meilleur, de plus utile et de plus agréable, avec nombre d'insertions dans le texte," &c., Paris, 1753.—P. L.

HUBER, Michael, the father of Ludwig Ferdinand, a German litterateur, was born at Frontenhausen, Bavaria, in 1727, lived for many years at Paris, and died at Leipsic in 1804, where, from 1766, he had been lecturing on the French language. By his excellent translations he introduced many classical works of German literature into France, such as Gessner's works, Winckelmann's History of Art, &c.—K. E.

HUBER, Samuel, a theologian of the sixteenth century, who embraced universalistic views, was born in 1547 at Bern, and prosecuted his theological studies in the universities of Germany. He early gave indications of a contentious and obstinate spirit, and was all his life involved by it in unhappy controversies. His first settlement was as pastor at Burgdorf in his native canton, and his first controversy was with Musculus and the other ministers of Bern, on an innovation proposed by the latter in the mode of administering the Lord's supper. He next attacked Beza on the subject of the doctrine of election, and declared himself a Lutheran in that article, although he had signed the Helvetic confession. A conference of divines, brought together at Bern, 15th April, 1588, led to no result. Huber was enjoined to preserve silence, but disregarded the order, and was at last banished the canton. Repairing to Tübingen he was formally admitted into the Lutheran church, and became pastor of Derendingen, near that city. In 1592 he published a work in support of universal redemption, which procured him a chair at Wittemberg in the same year, when it was expected that he would prove a valuable champion of Lutheranism against the hated doctrines of Calvin. But his colleagues, Leyser and Hunnius, soon discovered that he held views of universal grace, which went far beyond the limits of the Formula Concordiæ; and after a second useless colloquy of theologians he was a second time banished. He was equally unfortunate with the theologians of Rostock and Tübingen; and at last withdrawing from public life, he settled down in the family of his son-in-law, near Goslar, where he died in 1624 at a very advanced age. He was neither a Calvinist nor a Lutheran; nor was he a professed universalist, in the sense of believing that all men alike in the end shall be saved. But he held views of universal grace which logically involved that consequence. His numerous writings are now forgotten.—P. L.

HUBER, Therese, a German novelist, daughter of the celebrated Chr. Gottl. Heyne, was born at Göttingen, 7th May, 1764, and after a careful education was married in 1784 to Joh. Geo. Forster.—(See Forster.) When her husband sought a last resort in France, Therese with her children was left to the care of their friend L. F. Huber, who, after Forster's death, married her in 1794. In order to support their family she was obliged to assist Huber in his literary labours, and after his death settled at Stuttgard, where she became editor of the *Morgenblatt* in 1819. She died at Augsburg, 15th June, 1829. Her tales, all of them written in a true womanly spirit, were edited after her death in a collective form, 6 vols. She also published Forster's Correspondence, 2 vols.—K. E.

HUBER, Ulrich, born at Dokkum in the Dutch province of Friesland in 1636, and in 1657 became professor of eloquence at Franeker. Huber is famous for his literary quarrels with the learned Perizonius and Duker, to which we owe several of his publications. These contests have now but little interest, except perhaps that with Duker, who had affirmed that the divine origin of the scriptures could be proved by reason alone, whereas Huber held the necessity of the inward witness of the Spirit in order thereto. Huber's writings on law, theology, antiquity, &c., are numerous; and Rousseau found one at least, the "De jure Civitatis" (written against Hobbes) very useful in drawing up his Contrat Social. He died in 1694.—He had a son, Zacharias—born in 1669; died in 1731—who was law professor at Franeker, and wrote a number of works on subjects belonging to his profession.—B. H. C.

* HUBER, Victor Aimé, son of Ludwig Ferdinand and Therese Huber, a distinguished German litterateur, was born at Stuttgard in 1800, and devoted himself to the study of medicine at Wurzburg and Göttingen. He then travelled extensively, and laying aside medicine entered upon a literary career. Afterwards he successively held the chairs of literary history and modern languages at Rostock, Marburg, and Berlin, from which latter place he retired in 1850 to Wernigerode. Huber particularly excels as a Spanish scholar; his "History of the Cid" and his "Sketches from Spain," 4 vols., possess the highest merit. No less praise is due to his works "On the English Universities," 1839–40, 2 vols., and "On the modern romantic Poetry of France." Lately he has become an active and conspicuous member of the conservative party in church and state, and has written several pamphlets in their interest.—K. E.

HUBERT, Matthew, a French preacher, born in 1640 at Châtillon-sur-Colmont, near Mayenne; died at Paris in 1717. He studied rhetoric under Mascaron at the college of Man, and on the termination of his career at the university, became a priest of the Oratory at Paris. He taught rhetoric with great

success in various colleges, but his reputation was greatest as a preacher, in which capacity he was hardly less esteemed than his contemporary Bourdaloue. His sermons were published in 1752.

HUBNER, JOHANN, a German geographer, born at Zittau in Saxony in 1668; died at Hamburg in 1731. He studied at Leipsic, became rector of the college of Mersburg in 1694, and of the Johanneum of Hamburg in 1711. He published a great number of works relating to geography and history, chiefly in the form of question and answer.

* HÜBNER, RUDOLF JULIUS BENO, an eminent German painter, was born in 1806 at Ols in Silesia, and studied under Schadow, whom he accompanied to Düsseldorf, and whose manner he adopted. He was associated in various works with Hildebrandt and Lessing, and he enlarged his views of art by Italian travel. In 1839 he settled in Dresden, where, in 1841, he was appointed professor in the Royal Academy. His works consist of scriptural subjects, as "Ruth and Boaz," his earliest picture; "Job and his Friends;" "Christ Teaching;" "Christ Scourged," &c.; of religious pieces of a mystic character, as "Guardian Angels;" of allegories, as the "Germania," known by Stahl's engraving; and of historical portraits, as the "Emperor Frederic III." for the city of Frankfort. He also executed an album of drawings for the ex-King Ludwig of Bavaria. Hübner is praised for the purity of his forms, for his skilful composition, and for a certain mystic depth of feeling; but his works seem to an English eye cold, elaborate, and conventional.—J. T–e.

* HUC, EVARISTE REGIS, was born at Toulouse, 1st August, 1813. He distinguished himself at the public school of that city, and afterwards entered the establishment of the Lazarists at Paris. At twenty-six years of age (1839) he was ordained priest; and a few days later, he embarked for China from Havre-de-Grace to join the petty mission of Si-Wang. M. Huc had been engaged for some time in the arduous duties attached to his position, when, in consequence of the establishment by the pope in 1844 of an apostolic vicariat of Mongolia, he was deputed in concert with another Lazarist at Si-Wang, M. Gabet, to ascertain the extent of the new diocese. After spending six months in a Lama monastery to acquire the Thibetian language, and to initiate himself in the doctrines of Buddhism, M. Huc penetrated with his companion to the heart of Mongolia amid difficulties and dangers of every kind. Their labours, however, did not bear much fruit; for the Chinese government interposed at an early stage, and caused the adventurers to be conveyed back to China. This serious obstacle, coupled with his delicate state of health, induced M. Huc to return to France; he travelled through India, Egypt, and the Holy Land. Almost immediately after his return the missionary commenced the digestion of his Notes into the form of a book, which was published, in 2 vols., 1852, and translated into English in the following year by Mr. Hazlitt. The "Travels in Tartary, Thibet, and China," have since been rendered into other languages, the subject being peculiarly attractive from its entire novelty. The Abbé Huc published in 1857, 2 vols., 8vo, "Le Christianisme en Inde," which also met with a favourable reception, though of course less valuable than its predecessor.—(*Dictionnaire des Contemporains*, 1858; Huc's *Travels*, by Hazlitt, 1853.)—W. C. H.

HUCBALD, a learned monk of St. Amand in Flanders, and appears also in musical history under the name of Monachus Elnonensis, and who, after a life passed in the active composition of musical theories (according to the views of his time), died at an advanced age in 930. The system of the Greeks formed the groundwork of all Hucbald's elaborate writings, and he allowed only the fourth, fifth, and eighth intervals to be consonances. It has been inferred from the words, "Nos assuetè organum vocamus," in his treatise "Musica Enchiriadis," printed in Gerbert's Scriptores Eccles. de Mus., that the employment of voices singing in different parts, which he describes, must have been previously known and in use; but, as we are all aware that authors, particularly of the didactic class, choose always to speak of themselves, like crowned heads, in the plural number, and as none of the older writers from whom musical treatises have reached us made the slightest mention of the "organum," we should have been justified in rejecting such an inference of its pre-existence as utterly untenable, were not the same opinion still maintained by writers of eminence, who adduce proofs, whether real or supposed, in support of their assertion. Hucbald has the merit of being the first writer to explain the organum (*i. e.*, singing in parts). Some historians ascribe the invention of singing in parts to St. Dunstan—born in 900; died in 988—a statement which, as it appears, was originally founded on the simple fact only of this pious dignitary having, according to the legend, zealously promoted church music; being conversant with the art of building organs and casting bells; and being represented in pictures as playing with both hands on the harp. This opinion, based upon grounds far too weak, has long been abandoned; and the treatise of Hucbald, now that we have become acquainted with it, must of itself establish the priority of his claim to that of St. Dunstan.—E. F. R.

HUDDART, JOSEPH, an eminent navigator and hydrographer, born in 1741, was the son of a shoemaker at Allenby in Cumberland. His father intended him for the church, but he preferred the sea; and, after being some time engaged in the herring fishery in the firth of Forth, he constructed a sloop of his own, in which he made several voyages. Some charts of St. George's Channel which he published, attracted the attention of the East India Company, by whom he was employed as a nautical surveyor in the Indian seas He made a chart of the whole Indian coast, and took advantage of the eclipse of Jupiter's satellites to determine the exact longitude of Bombay. In 1778 he was appointed to the command of one of the company's ships, and was afterwards for his eminent services elected one of the directors. He obtained a patent for a machine for making improved cables, which was adopted in the navy, and died in affluent circumstances in 1816. He contributed some important papers to the Royal Society, of which he was a fellow.—G. BL.

HUDDE, JOHANNES, a Dutch mathematician and civic dignitary, was born at Amsterdam in 1640, and died there in 1704, having been successively councillor, syndic, treasurer, and burgomaster of his native city. In 1672 he superintended the inundation of the country which was made in order to repel the French invasion. His mathematical writings relate to the Cartesian geometry, the theory of equations, and the measurement of ships.—W. J. M. R.

HUDDERSFORD, WILLIAM, an English naturalist and antiquary, keeper of the Ashmolean museum, Oxford, was educated at that university, and obtained there the degree of D.D. He was also principal of Trinity college. He died in 1772. Besides the Lives of Leland, Hearne, Anthony à Wood, &c., 1772, he published "Martini Listeri Historia sive Synopsis Conchyliorum et Tabulæ Anatomicæ," Oxon, 1770.

HUDDESFORD, GEORGE, a writer of verse, chiefly humorous, in the closing years of last century and opening years of this, was educated at Winchester and became a fellow of New college, Oxford. In 1790 he published "Topsy Turvy;" in 1793 "Salmagundi;" in 1800 "Les Champignons du Diable, or imperial mushrooms, a mock-heroic poem in five cantos," humorous in their style, but with a strong anti-Gallican tendency. In 1801 he published a collective edition of his poems in two volumes, and in 1804 "The Wiccamical Chaplet," a selection of original poems, by *alumni* of Winchester college, and including many of Huddesford's own composition.—F. E.

HUDDLESTON, JOHN, a native of Lancashire, educated at Douay, and sent back to England as a missionary priest. In 1651 he resided with Mr. Whitgrave, at Mosely in Stafford, where he protected Charles II. after the battle of Worcester. He went back to the continent and became a benedictine, and on his return was chaplain to Queen Catherine. He was excepted by name in the proclamations against catholic priests, and administered the popish sacraments to Charles II. on his deathbed. He died soon after the Restoration. The Short and Plain way to the Faith and the Church was written with his assistance by Richard Huddlestone in 1688.—B. H. C.

HUDSON, HENRY, an English navigator, fills a distinguished place in the records of maritime discovery during the early years of the seventeenth century. His name, attached to a strait, a bay, a river, and a city on the banks of the latter, is indelibly printed on the map of the New World. Nothing is known of the events of Hudson's life prior to 1607, but he had acquired the reputation of a skilful and experienced mariner. A company of London merchants employed him in that year in the command of a small vessel (carrying in all eleven men and a boy—the last Hudson's own son), to seek a passage to the Indies by way of the pole. He coasted on this occasion the eastern shores of Greenland, touched on Spitzbergen, reached nearly the eighty-second parallel of latitude, and returned to England in the autumn. In 1608, and under the same auspices, Hudson resumed

his efforts to reach the Indies, trying a route to the north-eastward: he explored parts of the sea lying between Spitzbergen and Nova Zembla, but did not pass to the east of the last-named land. In the succeeding year, 1609, Hudson offered his services to the Dutch East India Company. Sailing, on the occasion of this, his third voyage, from the Texel, Hudson first directed his course towards Nova Zembla, but afterwards (by way of the Faroe Islands and Iceland) crossed to the western side of the Atlantic, and coasted the shores of America as far south as 35° 41′. Thence returning to the northward, he discovered the river which bears his name. He took his vessel up this river nearly as far, perhaps, as the present site of Albany, and explored it by a boat to a further distance. The Dutch shortly after built the fort of New Amsterdam, the nucleus of the present New York, upon the island of Manhattan, at the mouth of the river. Hudson's fourth and last voyage, 1610, was undertaken under the auspices of his old employers, the English Company. He sailed from the Thames in a vessel of fifty-five tons, with a crew of twenty-three men, to seek a passage to the north-westward. After passing successively the shores of Iceland and Greenland, he entered a strait leading to the westward, and conducting into an extensive inland sea. This strait and sea are the Hudson Strait and Bay of our modern charts. Hudson's own narrative does not extend beyond this point. He and his crew passed the winter on the shores of the newly-discovered bay, eking out their scanty stock of provisions by means of the birds which they were fortunate enough to kill. In the spring of 1611, preparing to return to England, a cruel plot was carried into execution by his mutinous companions, the chief instigator to it being a young man whom Hudson had befriended, and had charitably taken into his service. The mutineers, seizing the persons of Hudson and his son, together with a few others (nine in all, most of them lame or disabled from sickness), turned them adrift in an open boat, with only a small stock of provisions, a single gun, and a little ammunition. Nothing further was ever known of the brave English explorer, who must have perished miserably within the waters of the great sea which he had discovered. The mutineers ultimately reached home, after undergoing many well-merited sufferings; their leader having been killed in an encounter with some savages, on the coast near Cape Digges. Amongst them was Robert Bylot, who afterwards attained some distinction as a navigator.—(See Bylot.) The narratives of Hudson's voyages are found in Purchas.—W. H.

HUDSON, John, chief librarian of the Bodleian library, principal of St. Mary hall, Oxford, and the learned editor of the works of Thucydides, of Josephus, and of other ancient writers, was born in 1662 at Widehope, Cumberland. Having gained the rudiments of learning near his native place, he was admitted into Queen's college, Oxford, as a servitor at the age of fourteen. At nineteen he took the degree of B.A., and two years later that of M.A. In 1686 he became fellow of university college and a tutor of great reputation. In 1701, the year of his D.D. degree, he was elected keeper of the Bodleian library after a close contest with Wallis. His keepership of this famous library has obtained unusual notice through the ill-natured criticisms of Thomas Hearne the antiquary, to whom Hudson had been particularly kind, but with whom he subsequently had a desperate quarrel. Hearne, who was a staunch uncompromising jacobite, could not forgive Hudson for abandoning the good old cause in order to support the Hanoverian succession. The more pliable politician proved the more prosperous man, a circumstance that augmented Hearne's dislike. He contributed moreover to the exclusion of Hearne from his subordinate office in the library, and is set in a ridiculous light in the antiquary's oft-quoted description of his own dismissal. A partial reconciliation, however, took place between the severed friends, when Hudson, then principal of St. Mary hall, sent for the antiquary, complimented him on the merits and success of his publications, and gave him some notes for his William of Newbery's Chronicle. In his friendship with the famous Dr. Ratcliffe, Hudson was more fortunate than he had been in his connection with Hearne. It was mainly by the doctor's influence that Hudson was placed by the chancellor of the university in 1712 at the head of St. Mary hall. A still more important result of this friendship was the resolution which Hudson is said to have formed and fostered in Ratcliffe's mind to bequeathe to Oxford those ample benefactions which indissolubly connect the name of Ratcliffe with the university. In 1710 Hudson married a widow who, surviving him, married his friend, Anthony Hall of Queen's college. Mr. Hall published the edition of Josephus, which the editor did not live to see in print, and in the preface gave an account of Dr. Hudson. Hearne caustically remarked of this preface in a severe note, that there was not in it a word about Josephus, but much about Mrs. Hudson and her pretty little daughter. Hudson's learning and industry gave him a high place among the scholars of his time. His fame on the continent of Europe made him the correspondent of so many learned men, that he came at length to complain of the amount of foreign postage he had to pay, as being too severe a tax on literary eminence. He died of dropsy on the 26th November, 1719, in his fifty-seventh year, and was buried in the church of St. Mary's. For a list of his works, see *Athen. Oxon.*; Dibdin's *Greek and Latin Classics.*—R. H.

HUDSON, Thomas, was born in Devonshire in 1701, and was the pupil and afterwards the son-in-law of Richardson the portrait-painter and writer on art. Hudson succeeded to the connection and popularity of his father-in-law, and remained without a rival in London until the return of his own pupil Reynolds from Italy in 1752, when the palpable superiority of Reynolds, though not admitted by Hudson, forced the master to retire from the field and resign his place to his pupil. Hudson was of the Sir Godfrey Kneller school; and although he doubtless painted good likenesses, his manner was too dry to admit of his portraits being also good pictures. Many of his works have been engraved by the younger John Faber. His masterpiece is considered the picture of the Marlborough family, now at Blenheim; there is also a good portrait of Handel by Hudson in the Picture gallery at Oxford. He retired to his villa at Twickenham, where he possessed a considerable collection of works of art, which as well as the house he left to his second wife, previously a Mrs. Fiennes, a lady of fortune. Hudson died at Twickenham in January, 1779.—(*Walpole; Northcote.*)—R. N. W.

HUDSON, William, an English naturalist, was born in Westmoreland about the year 1708, and died in 1793. He became apprentice to an apothecary, and prosecuted the study of pharmacy. He devoted much attention to the plants used in medicine, and was led to take up botanical studies. He became eminent as a botanist; and in 1762 he published a work entitled "Flora Anglica," in which he arranged the plants of England according to the Linnæan system. He was a correspondent of Linnæus, and may be said to have made his system known in England. He was a fellow of the Royal Society. He devoted attention to entomology and malacology, as well as botany, and made extensive collections in these departments of science. In 1783 his herbarium and insects were destroyed by fire. He afterwards became connected with the British museum. Hudsonia, a genus of cistaceæ, has been named after him.—J. H. B.

HUERTA, Vicente Garcia de la, a Spanish poet, born probably in 1729; died in 1787. He was educated at Salamanca, and attained considerable renown as a leader of the reaction against the French school of poetry. He early obtained a post in the king's library, and afterwards in the office of the secretary of state; but some domestic difficulties occasioned him a long imprisonment, at the close of which he entered the household of the duke of Alva. He set himself resolutely to resuscitate the old national comedy in opposition to the critical efforts of Jovellanos, Forner, and Moratin; and a fierce literary controversy raged for many years. His own most famous tragedy, "Raquel," performed in 1780, is entirely in the style which he condemns; and others, including some on the model of the old Greek tragedy, are equally in violation of his own maxims. He published a collection entitled "Teatro Español," from which he excluded Lope de Vega, and the best of Calderon's heroic dramas, confining himself to the class technically known as *de capa y espada*, or those in which the scene is taken from the life of gentlemen and noblemen, as distinguished from historical or sacred subjects. The best modern critics, especially Bouterwek and Schack, speak slightingly of the influence of Huerta on the literary taste of his age, and consider that he was by no means the man to reinstate the old drama in its just position. The "Teatro Español," in 16 vols., 1785, is, however, an important work. His "Obras Poeticas" are marked by the bad taste of the preceding century. He must not be confounded with his brother Pedro, who was also an author.—F. M. W.

HUET, Peter Daniel, Bishop of Avranches, and well known for his philosophical speculations, was born at Caen on

the 8th February, 1630. His father had been a Calvinist, but was converted by the jesuits. Originally intended for the study of the law, Huet's literary and philosophical interest was first excited by the perusal of the Principles of Descartes, and Bochart's Sacred Geography. In 1652 he accompanied Bochart to Sweden, and there, like so many other savans of the time, he was nearly tempted to settle by the offers of Queen Christina. However, he refused the inducements made to him, and returned to France about the year 1670. He received in this year the appointment of tutor to the dauphin, and in this capacity was the chief editor of the famous edition of the classics *in usum Delphini*. He spent twenty years on this work. In 1674 he was admitted a member of the French Academy; in 1676 he took sacred orders; two years later he was appointed to the abbey of Aulnay; and in 1679 he published his "Demonstratio Evangelica." In 1685 he was raised to the episcopal see of Avranches; but he resigned this dignity in 1699 for the more congenial post of the abbey of Fontenay, near the gates of Caen, where he could devote himself with less intermission to his studies. During the latter period of his life he lived chiefly in Paris, in the establishment of the jesuits. He died in 1721. Huet was an amiable and ingenious man, a thorough student and scholar—more devoted to books than to action in any form. A dignitary in the church, he was more of a litterateur than a theologian, although it was the aim of his first and one of his most important works, the "Demonstratio Evangelica," to defend the christian religion from the attacks of infidelity. Two passions, it has been said, swayed his life—enthusiasm for study, and hatred of Descartes. His love of letters was so ardent as to lead him to neglect altogether his episcopal duties; and the story is that his flock, feeling themselves neglected, threatened to ask from the king a bishop who had completed his studies. At first an admirer and follower of Descartes, he gradually contracted an intense dislike to the Cartesian dogmatism. Abandoning one phase of positive philosophical opinion after another, he at length espoused a species of Pyrrhonism —the extreme reaction from the Cartesian philosophy. As a speculative philosopher he was clever, restless, and negative, rather than profound, patient, and constructive.—T.

HUFELAND, Christoph Wilhelm, was born August 12, 1762. He studied at Jena and Göttingen, and was appointed in 1793 to a professorship at Jena, which he exchanged for one at Berlin in 1798. The king of Prussia made him his private physician. When the university of Berlin was founded, he became a professor there in 1809, and continued such till his death in 1836. Hufeland's reputation as a practitioner, a professor, and a writer, was very great. Several of his works have been reprinted, and some of them translated. They treat of a great variety of subjects of interest to the medical profession. His first book, published in 1789 at Leipsic, was upon the small-pox. He wrote "Annals of French Medical Science from 1794 to 1800;" on "Uncertain Symptoms of Death, the only means of proving its reality, and how to make it impossible to inter persons alive;" "On the Health of Children;" "Popular Dissertations on the Preservation of Health," &c.; "On the Origin, Symptoms, and Treatment of Scrofula;" and "Makrobiotik, or art of prolonging human life," which has been translated into all European languages. He founded the *Journal der praktischen Heilkunde*, which still continues.—B. H. C.

HUG, Johann Leonhard, was born in Constance, 1st June, 1765, and was educated in the lyceum of that city and at the university of Freiburg. Possessed of uncommon talents, and an enthusiastic student, he made rapid progress in the classical and oriental languages, and in historical and archæological studies. In 1789 he took orders, and was invited by several of the neighbouring convents to become teacher of theology to their young monks; but he preferred to settle as parish priest for a time at Reuthe in the neighbourhood of Freiburg, and to wait for a vacancy in one of the theological chairs of the university. He had not to wait long. In 1791 a vacancy occurred, and he was appointed professor of oriental languages and of the criticism of the Old and New Testament. He immediately took position as one of the principal ornaments of the university, and he continued to be so with ever increasing reputation for half a century. He had numerous invitations to remove to other universities—to Breslau, to Bonn, to Tübingen; but his attachment to Freiburg could never be overcome, and he continued to labour there till his death, which took place 11th March, 1846. In 1827 he was made a canon of the cathedral of Freiburg; and in the following year he commenced a diocesan theological journal, which was carried on till 1834, and of which he wrote the greater part himself. In 1838 he undertook the ephorate of the lyceum, and in 1843 he was elected dean of the cathedral chapter. Several of his most important contributions to sound biblical science first appeared in the pages of the journal just mentioned. He was a steady opponent of the rationalistic school of criticism and exegesis, and one of the ablest and most successful contributors to its decline and downfall. His critiques upon Paulus' Life of Jesus, and upon Strauss' celebrated work on the same subject, were of great value and weight. The latter was published separately in two parts in 1841 and 1842. Among his earlier pieces were the following—"De Antiquitate Codicis Vaticani Commentatio," 1810; "De Pentateuchi Versione Alexandrina Commentatio," 1818; "Untersuchungen über den Mythus der alten Welt," 1812; "Die Erfindung der Buchstabenschrift," &c., 1801. But his greatest work was his "Introduction to the New Testament," of which four editions appeared in 1808–21–26–47. The last was posthumous, but had been carefully revised by him for the press. In the preparation of this truly learned and original work, he undertook an extensive examination of MSS. in the libraries of Munich, Vienna, Paris, Florence, Naples, and Rome; and in the successive editions he kept steadily in view the new phases of that destructive criticism which it was the main end of his valuable and memorable labours to check and overcome. Translations of the work were brought out in France, England, and America, and it has long been in the hands of every biblical scholar. The Tübingen school of criticism has never answered it, and has been justly reproached with a consciousness of weakness in ignoring an opponent so worthy of its steel.—P. L.

* HÜGEL, Karl Alexander Anselm, Baron von, a celebrated German traveller, was born at Regensburg, 25th April, 1796. He studied law at Heidelberg, but soon after entered the Austrian army, and served in the wars against France in 1815, and Naples in 1821. From 1824 he lived in retirement at Hietzing, near Vienna, where he devoted all his time to the study of natural history and horticulture. In 1831 he undertook a scientific journey to Greece, Egypt, Asia Minor, India, the Indian Archipelago, and Australia, whence, by way of India and the Cape, after an absence of six years, he returned to Europe. He then published his works on "Kashmere and the Empire of the Sikhs," 4 vols., and on the "Basin of Kabul," 2 vols. His rich collections were purchased for the Imperial museum, and portions of them have been described by Endlicher (the Plants of the Swan River) and Heckel (Fishes from Kashmere). Baron Hügel also originated the Austrian Horticultural Society, and was elected its president. In 1850 he was appointed ambassador from the king of Wurtemburg at Berlin.—K. E.

HUGH the Great, Count of Paris and Duke of France, was the father of Hugh Capet. His own father, Robert, disputed the crown with Charles III., and was slain at the battle of Soissons in 923. Hugh renewed the battle, rallied his troops, and put Charles to flight. Declining the crown himself, he placed it in 936 on the head of Louis d'Outre-Mer, Charles III.'s only son. Meanwhile he aggrandized his already vast possessions, and disdaining the mere title of a king, enjoyed all the substantial power of one. Louis, however, grew impatient of his tutelage, and hostilities soon broke out between the king and his most powerful vassals. Hugh strengthened himself by marrying the sister of Otho, king of Germany; and then with German aid, and also with that of the duke of Vermandois, drove Louis beyond the Loire. A general peace was concluded in 942, and Hugh afterwards joined Louis in an attempt to partition Normandy. Mutual exhaustion led to another peace in 950, four years after which Louis died. Hugh allowed Lothaire, the son of the deceased monarch, to succeed him; obtaining for himself the investiture of the duchy of Aquitaine. Hugh, who owed his surname rather to the extent of his domains than to any grandeur in his deeds, died in 956.—W. J. P.

HUGH (Saint), Bishop of Grenoble, was born near Valence in 1053, the son of a pious nobleman, who early destined him to an ecclesiastical career. He was consecrated bishop of Grenoble in 1080 by Gregory VII. Growing weary of the troubles of his time, he retired to the monastery of la Chaise-Dieu; but the pope, who knew his value, recalled him to his work. In

1084 he received Saint Bruno and his companions, and fixed them in the Grande Chartreuse. He died in 1132. He is considered to be the author of a cartulary, fragments of which are in Mabillon's posthumous works, and also in Allard's Memoirs of Dauphiny.—W. J. P.

HUGH OF AMIENS, Archbishop of Rouen. In 1125 he was prior of St. Martial of Limoges, and soon after prior of St. Pancras at Lewes in Sussex. Somewhat later Henry I. appointed him abbot of Reading in Berkshire. Hugh was elected archbishop of Rouen in 1130. The next year he went to the council of Rheims. Hugh undertook to lay some new restrictions upon the Norman abbots, whose cause the king of England espoused. A subsequent quarrel with Henry rendered his retirement into Italy a matter of prudence, but on the king's death he returned and carried on a vigorous administration till his death in 1164. He attended the coronation of Henry II. at Westminster in 1154. His writings are numerous and interesting.—B. H. C.

HUGH (SAINT) OF CLUNY, born in 1024. In 1039 he entered the monastery of Cluny, of which he became abbot. He attended councils at Rheims, Mentz, and Rome. He won the confidence of popes and kings, who honoured him and consulted him on weighty questions. He died in 1109. His writings are few and unimportant.—B. H. C.

HUGH OF FLAVIGNY, born in 1065. His life appears to have been a chequered one, and the time and place of his death are uncertain. The only work by which he is known is his "Chronicon Verdunense," which has been highly commended for the history of the eleventh century especially. It was first published by Labbeus.—B. H. C.

HUGH OF FLEURY, or FLORIACENSIS, or DE SANCTA MARIA, a benedictine monk, who died about 1130. Of his life nothing is known, but he wrote some books which are still extant. as "Chronicon, libris sex," from Ninus to 840; also a treatise "De Potestate regali, et de sacerdotali dignitate, ad Henricum Angliæ regem," his chief production.—B. H. C.

HUGH OF ST. CHER, a dominican and cardinal of the Romish church, chiefly remembered as a theological writer, and the compiler of the first Concordance. He is supposed to have been born at St. Cher, near Vienne, in France, towards the close of the twelfth century. He studied at Paris, and in 1227 was chosen provincial of his order in France, and greatly promoted the extension of dominican principles in his native country. His activity and zeal led Innocent IV. to make him a cardinal in 1244. He was the first cardinal of his order, and had previously been elected archbishop of Lyons. At his elevation to the cardinalate the red hat was first conferred upon the holders of that dignity. Hugh was sent into Germany by the pope on a political mission, out of which he appears not to have come with very clean hands. Possibly he was a better student than politician. He wrote annotations upon the whole of the Bible; "An Exposition of the Book of Psalms;" "A Concordance to the Latin Scriptures," of which he is said to have invented the division into chapters; "A Commentary upon the Sentences of Peter Lombard;" to which must be added "Speculum Ecclesiæ," various tracts, sermons, &c. He died at Orvieto in March, 1264.—B. H. C.

HUGH OF SAINT VICTOR, or DE SANCTO VICTORE, a native of Ypres, died in 1141 at Paris. His life presents but few points of interest, but some of his works deserve a careful study. They prove him to have been in many respects far before his generation, and to have advanced principles which lay at the foundation of the Reformation movement. Some of them, it is true, do not bear this character; but the reader will find much besides to gratify him, whatever he may meet objectionable. They are very numerous and mostly short.—B. H. C.

HUGH CAPET. See CAPET.

HUGHES, GRIFFITH, an English naturalist, and friend of Stephen Hales. He was minister of Lucy's parish in Barbadoes, and published in 1750 a volume on the natural history of that island, illustrated with numerous plates.—G. BL.

HUGHES, JOHN, an English poet and miscellaneous writer, was born at Marlborough, on 29th January, 1677, and educated in London. He displayed a taste for poetry, painting, and music at an early age; wrote a tragedy at nineteen; and made translations from Horace. Fortunately, he was not left to depend upon his abilities altogether, for he held a few public situations which afforded him a modest competency. In his twentieth year Hughes published a poem entitled "The Peace of Ryswick;" and two years after, "The Court of Neptune." Besides these he wrote odes and cantatas, translated from Latin, French, and Italian authors, acquired considerable reputation, and became intimate with Addison, Steele, and other celebrities of the day. As a prose writer, he contributed a couple of papers to the Tatler (one, "The Inventory of a Beau," has much caustic humour); as many to the Guardian; and about a dozen to the Spectator, which are excellent in point of style, and commendable —especially those on female education and manners—for their moral tone. His best composition is a drama, "The Siege of Damascus," which Warton pronounces to be superior to the Cato of Addison; and it is recorded that the latter asked Hughes to complete the last act of his tragedy for him. Neither Swift nor Pope appear to have thought highly of Hughes—the former ranking him among the "mediocribus," the latter admitting his want of genius. The dean, however, praises his musical talents. "I have heard Hughes sing at Percival's," he writes to the bishop of Ferns, "and have a good opinion of his judgment; so has Percival, who in these affairs is infallible." Hughes' health, never very robust, began to give way while preparing "The Siege of Damascus" for the stage, and he died on the day of its representation, February 17, 1719.—J. F. W.

HUGHES, JOHN, Wesleyan minister and ecclesiastical antiquary, born in Wales in 1776, entered the Wesleyan ministry in 1796, and died in 1843. He was author of "Horæ Britannicæ," a valuable contribution to the early church history of our country, which received the approval of Dr. Burgess and other distinguished archæologists.—W. B. B.

* HUGHES, THOMAS, social economist and creator of a new school of fiction, is the son of the late Mr. John Hughes, editor of the Boscobel Tracts, author of Provence and the Rhone, &c., and celebrated by Christopher North as "Bullar of Brazennose." Mr. Hughes is a barrister, and was educated at Rugby and Oxford. In 1857 appeared anonymously his first work, "Tom Brown's School-days," a fictitious delineation of school-life at Rugby under the régime of the late lamented Dr. Arnold. The work was immediately successful with a much higher class of readers than that to which the ordinary novel appeals, and it went with rapidity through several editions. One principal charm of the book lay in its truthful, genial, sympathetic description of life at a great English public school, and this alone would have bestowed on it a permanent value. The choice of a hero, too, was a happy one. Tom Brown is an average English boy, and Dr. Arnold's influence was thus exhibited in its effects, not so much on the gifted few, who must always be in a small minority, as on the average boys who form the mass of a public school. The philosophy of "Tom Brown's School-days," never obtrusive, was at once manly, healthy, and elevated; neither too realistic nor too spiritualized. "Tom Brown" was followed in 1858 by a Christmas volume, "The Scouring of the White Horse," with a basis in history remote and recent. The hero of the story is a London lawyer's clerk who spends his annual holiday on a visit to friends in Berkshire, and participates in the revived festivities, attending the "scouring of the white horse" —that is the clearing away of the turf which has encroached on the rude figure of a horse, some three hundred and seventy feet in length, cut in the north-west range of the downs which cross Berkshire, where the declivity is at once lofty and steep, and which is supposed to be a memorial of a victory gained by Alfred over the Danes. This Christmas book was full of charming description of rural scenery and character, and of the effects produced by them on the mind of one long in populous cities pent. When *Macmillan's Magazine* was commenced, Mr. Hughes began to contribute to it a continuation of his earliest work of note, "Tom Brown at Oxford," marked by the same fidelity and geniality of description, and the same philosophy at once elevated and indulgent, which had distinguished his delineation of his favourite hero at Rugby. Mr. Hughes has furnished prefaces to an English edition of Mr. James Russell Lowell's Biglow Papers, and to Gilbert Marlowe and other poems, a volume of verse by a young and self-educated house-painter. Of the working-classes he has always been a staunch friend. He was one of the founders, and is one of the principal promoters of the London Working Men's college. He co-operated with the christian socialists of several years ago, and has been active in contributing to the recent discussions on strikes the element of a new and bold social philosophy.—F. E.

HUGHES, THOMAS SMART, was educated at Cambridge,

took his B.A. degree in 1808, and proceeded M.A. in 1811. In 1815 he was elected fellow of Trinity hall, and finally fellow of Emanuel. In 1818 he took the degree of B.D. His university career was also marked by some prize poems. In 1812 he sailed, in company with Mr. Parker of Lancashire, to visit the shores of the Mediterranean, and in 1820 he published as the result of this voyage, "Travels in Sicily, Greece, and Albania," illustrated by Mr. Cockerell, now so eminent as an architect. Besides many other productions, Mr. Hughes compiled a continuation of the history of England, in sequence to Hume and Smollet, which embraced the period between 1760 and 1835. His ecclesiastical preferments were as follow—Prebendary of Peterborough in 1827; rector of Fisherton, Lincoln, in 1832; rector of Hardwick, Northampton, 1832; and perpetual curate of Edgeware, Middlesex, in 1846. At the latter place he died, August 11, 1847. His collections in literature and art were sold by Leigh and Sotheby in January, 1848; the manuscripts including papers connected with his travels in Greece and Turkey.—W. J. P.

HUGO, Charles Louis, was born at Saint Mihiel, Lorraine, in 1667, was a canon of the Premonstratensian order, a doctor of divinity, abbé of Etival, and titular bishop of Ptolemais. He died in 1739. He was the author of "Annales Præmonstratensium," a history of his own order; a "Life of St. Norbert," its founder; "Sacræ Antiquitatis Monumenta, historica, dogmatica, diplomatica, cum notis;" and he is also asserted to have written a very daring defence of Lorraine against the pretensions of France. He left in manuscript a history of Lorraine.—W. J. P.

HUGO, Herman, a learned priest, was born at Brussels in 1588. He was successively confessor to the duke of Arschot and almoner to Ambrose Spinola, whom he accompanied to the field of battle with no lack of courage or coolness. The plague having broken out in the Spanish army, Hugo was attacked by it, and expired at Rheinberg in 1629. His first work was published in 1617, and treated "De Prima Scribendi Origine, et universæ rei literariæ antiquitate." His "Pia Desideria," his chief production, appeared in 1632, and consists of long paraphrases, in elegiac verse, of scriptural passages. His versification has been praised, but the book is naturally a very feeble dilution of the grand old Hebrew poetry. However, it has been translated at various times into French, English, German, Spanish, Dutch, and Italian. An account of the siege of Breda, at which Herman Hugo was himself present, may still be consulted by the historical student. Besides publishing some other works, Hugo left two in manuscript—a history of Brussels, and a treatise against atheism.—W. J. P.

* HUGO, Victor-Marie, Viscount (as one of Louis Philippe's pairs de France), poet, dramatist, novelist, and politician, was born at Besançon on the 26th of February, 1802. His father, General Hugo, had early been a volunteer soldier of the republic, and ripened into an ardent Napoleonist; his mother, on the other hand, a native of Brittany, had encountered the perils of the insurrection in La Vendée, and was at heart a Bourbonist; hence the poet was exposed from childhood to the clash of two influences diametrically opposite. His early years were years of wandering. From Besançon to Elba, from Elba to Paris, from Paris to Avelliano, of which his father was appointed governor, and where the boy played at the foot of Vesuvius; thence to Spain, where the elder Hugo was appointed first major-domo of the palace to King Joseph, and the younger placed for a year in the seminary of nobles; and finally to Paris again—he was perpetually on the move. After the fall of the empire, General Hugo and his wife were separated, and Victor was destined by his father for the ecole polytechnique and a military life. But the youth's tastes were more poetical than martial. While a boy he had written his first verses on Roland and chivalry, themes with which his Spanish education had familiarized him. At fifteen his verses on "The advantages of Study" would have been crowned by the French Academy, had that body not considered their author to be mystifying them when he named his real age. He had written a tragedy celebrating the return of the Bourbons, and his odes had been crowned by the Toulouse Académie des Jeux Floraux, when he prevailed upon his father to allow him to give up the ecole polytechnique and devote himself to letters. His earliest prose works, "Bug Jargal" and "Hans d'Islande," are two melodramatic novels, wide apart in scene; for one deals with an episode in the revolt of the St. Domingo negroes, while the story of the other is laid in Scandinavia; but both are crude and extravagant. It was different with his earliest poems. His "Odes," the first series of which was published in 1821, royalist and religious in their tone, were indeed more ardent than the average French poetry of the time, but in style and expression they were severely classical. The spirit which they breathed recommended their author to the notice of Louis XVIII., and helped him to the pension bestowed on him by that monarch. But Hugo's genius was not one of a kind long to remain shackled by the conventionalities of the old school of French poetry. He soon obeyed the new impulse given to French literature by the writers in the *Globe*, the journal which the aged Göthe read and admired, and in which, with an intellectual catholicism even greater than Madame De Stael's, homage was paid to forms of literary expression the most opposed to all that had been deemed admissible in France. In the now forgotten war between the classicists and the romanticists, Victor Hugo gradually but unmistakably came over to the latter. Once a romanticist, he became a leader of the party, with such men as Alfred de Vigny and Sainte-Beuve combating under him. In the preface to his drama, or dramatic poem of "Cromwell," published in 1827, he boldly proclaimed the doctrine that art should copy nature in all her infinite variety, and that the grotesque should be a principal element in modern poetry. In his "Orientales," published in 1829—fantastic, savage, passionate, like the eastern life which they mirrored—few could have recognized the author of the "Odes" of 1821. In the hands of Victor Hugo, French poetry became invested with new and unsuspected flexibility and potency of rhythm. In 1829, the year of the publication of the "Orientales," appeared a prose composition, "Le Dernier Jour d'un condemné," written with great and sombre power, the soliloquy, in the last hours of life, of a man condemned to die, and intended to aid in the abolition of capital punishments. To 1829 also belongs the performance of "Hemani," the success of which was considered by the romanticists a crowning victory. 1831, the year after the revolution of the three days, witnessed the publication of the work by which Victor Hugo obtained a European reputation, the romance of "Notre Dame de Paris." Although the characters are amenable to the reproach of Göthe, that they are more puppets than human beings, yet the skilful reproduction of antique Paris and its multifarious life, the vivid pictorialism of the delineation—dramatic in its movement and interest—must ever preserve for it a high place in modern fiction; and Quasimodo is the most successful application Hugo has made of his theory of the grotesque. For some eight years, with such striking exceptions indeed as the pensive "Feuilles d'automne," 1831, and the "Voix intérieures," 1837, Victor Hugo's principal works were chiefly dramas—"Marion de l'Orme;" "Le Roi s'amuse;" "Lucrecè Borgia;" "Marie Tudor;" "Ruy Blas"—in most of which the poet sought to develop the questionable thesis that the hideous, moral or physical, may be beautified if there is some one noble sentiment working amid the otherwise loathsome mass. Whatever may be thought of the thesis, to one of these dramas, "Marion de l'Orme," cannot be denied, from a purely dramatic point of view, the praise of being a play wonderfully moving and absorbing in its interest. In 1842 Hugo published "Le Rhin," letters of tour and travel, with a political aim—that of uniting France and Germany against England and Russia—the left bank of the Rhine, it being distinctly indicated, to be the price paid by Germany for the French alliance. It was in spite of, and not on account of the doctrines broached in "Le Rhin," that Louis Philippe made its author in 1845 a peer of France. After the revolution of 1848 Hugo became a member of the national assembly, and leant at first to the party of moderation, opposing Cavaignac and supporting the candidature of Louis Napoleon. Hostile critics of his political career ascribe his subsequent junction with the extreme democratic party to the non-recognition by the prince-president of his claims to office. An exile after the coup d'état, Victor Hugo took refuge in Jersey, whence he fulminated in 1852, against the emperor of the French, his prose "Napoleon le petit," and the "Chatiments" in verse. "Les Contemplations," a volume of verse, mournful in its tone, but wide in the range of thought and feeling embraced in it, has also been produced since he took up his residence in the Channel Islands. M. Hugo is said to be engaged in the preparation of a great prose romance, "Les Misérables," in the interest of the social and democratic republic.—F. E.

HUGTENBURG, Johan van, was born at Haarlem in 1646. He had his first instruction in painting from John Wyk,

and in 1667 went to Italy to prosecute his studies, where in Rome his brother Jacob was established as a landscape painter. When Jacob died in 1669, John went to Paris, and here made the acquaintance of the celebrated battle painter, Vander Meulen, which was of great service to him, and materially influenced Hugtenburg's future style and career. He returned to his own country in 1670, settled in the Hague, and established a reputation as an excellent battle painter. In 1708 or 1709 Prince Eugene commissioned him to paint a series of pictures of the recent victories which that prince, the prince of Orange, and the duke of Marlborough had gained over the French. Hugtenburg etched and published these battles in 1727—"Beschrijving der Veldslagen van Prins Eugenius van Savoÿe, den Prins van Oranje, en den Hertog van Marlborough." Hugtenburg also etched some of the battles of Vander Meulen. His pictures are more delicately painted than those of Vander Meulen, and more brilliantly coloured; the best are much in the style and manner of Philip Wouvverman. He died at Amsterdam in 1733.—(*Van Gool. Bartsch.*)—R. N. W.

HULDRICH, Jean Jacques, a Swiss protestant divine, was born at Zurich in 1683, of a noble family, many of whose members had previously earned distinction as theologians and scholars. He was educated at home, and afterwards at Bremen, whence he went to Holland. He wrote—"Historia Jeschua Nazareni, a Judæis blaspheme corrupta, ex manuscripto hactenus inedito, Hebraice et Latine, cum notis," Leyden, 1705; a very singular production, introducing in the text the wildest calumnies against the character of Jesus for the purpose of elaborately refuting them in the notes. Chaplain to the Orphan house at Zurich in 1706, he was made professor of christian morals there in 1710, to which professorship was afterwards added that of natural law. He published "Miscellanea Tigurina;" and left in MS. a commentary on Puffendorff. He died in 1731.—W. J. P.

HULIN or HULLIN, Pierre Augustin, was born at Paris in 1758 of humble parentage. He entered the regiment of Champagne in 1771, but soon left it for that of the gardes françaises, in which he rose to be a sergeant in 1780. In 1789 he distinguished himself at the taking of the Bastile, not more by his valour in the fight than by the noble manner in which he tried, though in vain, to save the life of De Launay after the surrender of the fortress. He received a medal from the municipality of Paris in acknowledgment of his heroism. Serving with distinction in the revolutionary armies, he was intrusted by Napoleon in 1802 with a secret mission to the dey of Algiers, in which he was entirely successful. In 1804 he had the misfortune to be appointed president of the military commission, whose miserable part it was to act as the mock judges of the Duc d'Enghien. He was wounded by Malet with a pistol in the singular conspiracy of 1812. Banished after the final fall of the empire, he returned to France in 1819. He lived for some time in retirement in the country; but, losing his sight, came to end his days at Paris, where he died in 1841.—W. J. P.

HULL, John, a British botanist and physician, who published a British flora in 1799. He died in 1839. Although enjoying extensive practice as a medical man in England, he found time to prosecute the science of botany, and his work on the "Elements of Botany," published in 1800, contributed not a little to promote a taste for the science in Britain.—J. H. B.

HULL, Thomas, an actor, dramatic writer, and novelist of no great reputation, is principally remembered for the part he took in founding the theatrical fund for the relief of distressed performers. He was born in 1728 in the house of his father, an apothecary in the Strand, London, and was educated at the Charter-house with a view to the church. This prospect he gave up to try his father's business, which, however, he relinquished for the life of a player. His first public appearance on the stage was at Dublin, whence he went to Bath, where he became manager for Mr. John Palmer. In 1759 he played for the first time at Covent Garden. Sixteen years later he succeeded Mr. Colman in the management of that theatre, and filled the situation with credit for a period of eight years. In 1771 he published "The History of Sir William Harrington," a novel in four volumes, and three years later "Richard Plantagenet," a legendary tale. A list of all his works in prose and verse, and of the plays he wrote and adapted, may be seen in Baker's Biographia Dramatica. He was first roused to exertion on behalf of a theatrical fund by the distressed condition to which Mrs. Hamilton, once a celebrated actress, had been reduced, and was successful in raising a fund from the self-imposed tax of sixpence in the pound out of the weekly salaries of the actors at the principal theatres. On the stage he was not pre-eminent. He was most successful when a young man in the character of *Horatio* in Hamlet. In later years he represented *Brabantio*, *Priuli*, *Friar Lawrence*, &c. His exactness in fulfilling his duties was remarkable, yet when manager he prided himself on his skill in making apologies to the public for the absence of other actors. The habit became inveterate, and when in the riots of 1780 his house was attacked, he apologized to the mob for sending them a cask of table-beer instead of porter in the following words:—"Ladies and gentlemen, upon my honour I have sent to Giffard's brewhouse for some porter; in the meantime I must humbly solicit your usual indulgence." He died, April 22, 1808.—R. H.

* HULLAH, John Pyke, the founder of the celebrated system of singing which bears his name, was born in London in 1812. He was twenty-one years of age when he entered himself a student of the Royal Academy of Music in October, 1833. He had previously learned the theoretical part of the science from William Horsley, Mus. Bac., Oxon., and in the academy he devoted himself more exclusively to obtain a knowledge of singing, which he studied under Crivelli. He remained, however, but a short time in this establishment, leaving it in December, 1835. In the following year he distinguished himself by the production of an operetta at the St. James' theatre, then under the management of Braham. The libretto, written by Charles Dickens, was called "The Village Coquettes." It was tolerably well received, and contained some very original melodies. In the next year (1837) he produced a comic opera entitled "The Barbers of Bassora." It was performed at Covent Garden theatre, but with indifferent success. He brought out in the following year at the same theatre an opera entitled "The Outpost." This production shared the fate of its predecessor, and from this time forward we hear no more of Mr. Hullah as an operatic composer. The musical year of 1841 opened with a prospectus of a "Singing School for Schoolmasters," under the sanction of the national education committee, and under the direction of Mr. Hullah. The system of tuition was that invented by M. Wilhem, and used extensively in France, but which had undergone various modifications so as to suit it to our English wants. Mr. Hullah had well studied the theory of the subject, and came to his task with a year's practical experience, having for that period conducted the musical exercises of the Normal school at Battersea. The singing classes were an offshoot of the "normal instruction" scheme, and have grown up amidst difficulties. St. Martin's Hall in Long Acre was built by Mr. Hullah's friends and pupils, and was opened in October, 1849. In February, 1844, he was appointed professor of vocal music in King's college, London, where he still teaches church singing to students of the theological department. In 1858, upon the death of Mr. Horsley (his old master), Mr. Hullah was appointed his successor as organist of the Charter-house. He has recently added fresh laurels to his fame by the delivery of a course of lectures on "the history of modern music."—E. F. R.

HULLMANN, Karl Dietrich, a prolific German historical writer, was born near Mansfeld in 1765, and died at Bonn, 12th March, 1846. He was successively professor at Frankfort-on-the-Oder, Königsberg, and Bonn. Among his works we note his "History of the Cities during the Middle Ages," 4 vols.; "History of the Origin of the German Estates," 3 vols; and "Essay on the Celto-Germanic Race."—K. E.

HULLMANDEL, Charles Joseph, lithographer, was born in London, June 15, 1789, and was the son of a German musician of some celebrity in his day. He was educated as a painter, and practised for some time on the continent; but having had his attention directed to the then recent invention of Senefelder, he, after some successful experiments, resolved to open an establishment in London for lithographic drawing and printing. At first he chiefly worked from his own designs, but he gradually became more and more absorbed in the mechanical and manipulative parts of his profession, and in attempts to improve the various processes of the art. With this view he placed himself under Faraday, in order to become fully acquainted with so much of chemistry as had a bearing on lithography. His success was deservedly great. Nearly all the processes which, during the next quarter of a century, so greatly extended the range of its

application, and rendered lithography so valuable an instrument in conveying the direct results of the artist's studies, or in reproducing facsimiles of his sketches and drawings, were invented, simplified, or adapted by Hullmandel; whilst by early associating with himself such artists as Prout, Harding, &c., he did much to raise the character of the examples set before the young student, and to improve the public taste. One of the most important of his original processes was that of *lithotint*, or printing in tints by means of successive stones, the high lights alone being left white. Another, less employed perhaps than it deserved, was that of "stump drawing," of which some capital examples are shown in the Studies of Harding. He also did much to advance the early progress of chromo-lithography, or printing in colours, and various other processes; and he patented a method of multiplying patterns on rollers for calico-printing; a process for producing patterns of coloured-marbles on earthenware, &c. In 1824 Mr. Hullmandel published a quarto volume, with lithographic illustrations, entitled "The Art of Drawing on Stone," in which he gave clear and precise directions for executing the various kinds of lithography then practised, and in his intercourse with young artists he was always ready to impart information respecting his later processes, and to suggest means of overcoming manipulative or other difficulties. He died November 15, 1850.—J. T–e.

HULLOCK, Sir John, a distinguished lawyer, born in 1764 at Barnard castle in the county of Durham. In 1792 he published "The Law of Costs;" and in 1797, "The Law of Costs in Civil Actions and Criminal Proceedings," 8vo, of which a second edition, in two volumes, appeared in 1810. In 1816 he became serjeant-at-law, and in 1823 succeeded Baron Wood as one of the judges of the court of exchequer. He died on the Oxford circuit at Abingdon in 1829.—G. BL.

HULLS, Jonathan, an English mechanical inventor, of whom nothing is known except his invention. Its title, as given in the specification of his patent, dated the 21st of December, 1736, is "A Machine for carrying Ships and Vessels out of or into any Harbour and River against wind and tide, or in a calm." In 1737 he published a detailed description of his invention in a pamphlet, illustrated by drawings. The original edition is very scarce, but a reprint of it has lately been issued by Messrs. Spon. The pamphlet commences with a very clear and correct summary of the scientific principles on which the invention is based. This is followed by the description of the machine, which consists of what would now be called a steam tug-boat, propelled by one paddle-wheel or "fan," as he calls it, the axis of which is supported by beams projecting over the stern, and is made to revolve by means of an apparatus of ropes and ratchet-wheels receiving motion from the piston of an atmospheric steam-engine. The details of the mechanism are described in a manner which proves Hulls to have been a man of practical skill, as well as scientific knowledge. The invention, however, was rendered useless by the mode of communicating motion from the piston to the axle, by means of ratchet-work; a mechanical combination which would soon have destroyed the engine, if not the boat, by shocks and vibration. The same defect was fatal to all the attempts at steam navigation made by Jouffroy, Miller, and others, until Symington, in 1801, applied Watt's double-acting rotative engine, with its crank, to drive the paddle-axis. Some writers, even of very recent date, have erroneously represented Hulls as proposing to communicate motion from the piston to the paddle-axis by means of a crank. It is difficult to conceive how any one who had attentively read his pamphlet could have so misconceived its meaning. Hulls does indeed mention cranks; but he proposes to use them, not to communicate motion from the piston to the axis, but to communicate motion from the axis to poles pushing against the bottom, which he proposes to use in shallow rivers instead of the fan. There is a candid and straightforward style in the pamphlet of Hulls, which conveys the impression of his having been a good and honest, as well as an ingenious man, and which increases the regret that must be felt at the total oblivion that has fallen on his personal history.—(See *A Description and Draught of a new-invented Machine, &c.*, by Jonathan Hulls; Woodcroft on *Steam Navigation*; *Abridgments of Specifications relating to Marine Propulsion.*)—W. J. M. R.

HULME, Nathaniel, M.D., an English physician, was born at Holme Torp in Yorkshire in 1732. His elder brother, Dr. Joseph Hulme, was a physician at Halifax, and to him Nathaniel was indebted for his first rudiments in medicine. He afterwards studied at Guy's hospital, and then served for some time as a surgeon in the navy. Being stationed at Leith after the peace of 1763, he took that opportunity of prosecuting his medical studies at the university of Edinburgh, and took out his degree there. He soon after that settled in London, and at the establishment of the general dispensary was appointed the first physician to it. About 1774 he was elected physician to the Charter-house, an appointment he held during the rest of his life. Dr. Hulme published several works of considerable value; amongst others a treatise "On the Nature, Causes, and Treatment of Scurvy," and an essay "On Puerperal Fever." In 1787 he was awarded the gold medal, given by the Royal Society of Medicine in Paris, for the best treatise on the causes of the hardening of the cellular tissue to which many new-born infants are liable. He contributed besides several papers to the Royal and Antiquarian Societies, of both of which learned bodies he was a fellow. He died in 1807 from the effects of a fall, and was interred at his own request in the burial-ground of the Charter-house, followed to the grave by twenty-four physicians and surgeons, who all highly respected him.—W. B–d.

HÜLSEMANN, Johann, was born in Friesland in 1602, and in 1629 was appointed professor at Wittemberg, and in 1646 at Leipsic. In 1630 he attended a convention at Leipsic, and in 1645 he was appointed moderator of the Lutheran party at the colloquy at Thorn, where he greatly distinguished himself. He opposed the comprehensive views of Calixtus. In 1639 he had a friendly conference with Vossius on the truth of doctrine and the peace of the church. But he was the sworn enemy of the Calvinistic system, as he showed when, in 1646, he wrote "Calvinismus Irreconciliabilis." Yet he clearly exhibits the spirit of charity; for while he says on one point of the Calvinist, "that he errs there is no doubt," he adds, "but there is the greatest doubt whether he errs to his destruction." He published an account of the colloquy at Thorn and other works, including the "Method of Studying Theology," and a "Summary of Theology, setting forth the principal controversies concerning the faith," which he afterwards enlarged. He died in 1661.—B. H. C.

HULSIUS, Antony, a distinguished Dutch scholar and theologian, was born in 1615. He travelled in England and France, and resided for some years at Geneva, after which he became a minister in Breda. In 1665 he removed to Leyden, where, as professor of divinity and oriental languages, he gained a high reputation. He died in 1685. The principal works of Hulsius are "Theologia Judaica" and "Opus Catecheticum Didactico-Polemicum."—Henry, son of the foregoing, was like his father an eminent divine and professor. He was born in 1654, and died in 1723.—J. B. J.

HULSIUS, Levinus, a German mathematician and geographer. Further than that he was a native of Ghent, and resided for some time at Nuremberg, there is no record of his personal history.

HULTZ, Johann, German mediæval architect. When, in 1846, a statue was raised in honour of Erwin von Steinbach, the founder of the great tower of Cologne cathedral, the citizens of Cologne resolved to erect another in commemoration of Johann Hultz, as the completer of that mighty work. Of Johann Hultz, however, whether as architect or citizen, little or nothing certain is known. There would seem, indeed, to have been, or chronology would require, two architects of the great tower. These, German authorities suppose to have been of the same name, a father and a son; and that the former carried the work up to the spire, while the latter continued it to the finial, finishing his work in 1439, and dying about ten years later.—J. T–e.

HUMAYUN, Nesir Eddin Mohammed, the son and successor of Baber the conqueror of Hindostan, was born at Cabul in 1508, and was trained to be a most accomplished warrior and prince. During his father's lifetime he signalized himself in numerous battles; and on ascending the throne he made Delhi the seat of civilization and learning. Unfortunately he was tempted to annex the province of Gujerat to his dominions. He accomplished his object; but Bahadoor, the sultan of Gujerat, with the aid of the Portuguese, recovered his territory, and encouraged a spirit of revolt among other princes who were held in subjection by the emperor. A most formidable insurrection took place in Bahaz under an Affghan leader named Shir Khan. Humâyûn marched against the rebel, and brought him to terms; but the faithless Affghan, after solemnly agreeing to articles of

peace, treacherously fell upon the camp of the unsuspecting emperor, and, spite of a gallant resistance, destroyed eight thousand of the imperial troops. The sovereign only escaped captivity by plunging with his horse into the Ganges; and there he would have perished, had it not been for an inflated leathern bag lent to him by a water-carrier, on which, when his horse was drowned, he reached the opposite bank. Defeat and disaster continued to pursue the unfortunate monarch. His brothers traitorously turned against him. The provincial governors withheld their contingents, and even sought to seize him and give him up to Shir Khan. Slowly and painfully he found himself compelled to abandon his dominions and flee to Persia. The fearful sufferings undergone by himself and followers, in their flight across the sandy deserts of Western India, are narrated by Ferishta. With the aid of an army, furnished by Tamasp Shah of Persia, Humâyûn recovered part of his dominions and captured his rebellious brothers. Unwilling to put them to death, he punished Kamran, the foremost among them, with the loss of his eyes. The Affghan conquerors of Agra and Delhi were next assailed, and forced to abandon all the conquests they had made. After an absence of fourteen years, Humâyûn re-entered his capital in triumph. He enjoyed his restoration for but a brief period, being killed in his forty-eighth year by an accidental fall down the marble stairs of a garden terrace in 1556. The memoirs of Humâyûn were written in Persian by Jouher, one of his confidential servants, an English translation of which, by Major C. Stewart, was published in London, 1832.—R. H.

HUMBERT, a native of Burgundy. Leo IX. took him to Rome and made him archbishop of Sicily, and a cardinal. He went to Constantinople to refute the opinions of Nicetas, of which he wrote an account. He also drew up the Recantation of Berengarius and other works. He died about 1063.—B. H. C.

HUMBERT, Joseph Amable, a French general, was one of those men who, without genius or merit, were thrown up to the surface of society from its lowest stratum by the violent convulsions of the French revolution. He was born at Rouveroye, near Remiremont, in 1767, and if ever he knew his parents at all, he lost them when he was very young. Receiving no regular education, he abandoned himself early in life to the indulgence of his passions. At seventeen he obtained a humble situation in a house of business at Nancy, from which he was soon discharged for bad conduct. A similar fate pursued him after he became a workman in a hat manufactory at Lyons. He then tried his fortune as a dealer in rabbit-skins and goat-skins, and probably found a wandering gipsy life of that kind more congenial to his disposition than any settled employment. On the breaking out of the Revolution he enlisted in a battalion of volunteers of the department of the Vosges. His courage, his handsome figure, and martial aspect contributed to his rapid promotion. He held a command under Beurnonville in the force which invaded Treves at the beginning of 1793. His chief, however, having discovered that Humbert in his democratic zeal had requested permission of the convention to denounce traitors in the army to them, summarily dismissed him. Returning to Paris his position in the Jacobin Club favoured his appointment to a command in the Vendean war, in which he acquired the questionable honour of arresting Cormatin, chief of the insurgents, after terms of pacification had been signed on both sides. He is charged with a still more outrageous violation of treaty with the emigrants who landed at Quiberon, two thousand of whom he shot after the fall of Fort Penthiévre, in defiance of the capitulation he had concluded with them. The directory, nevertheless, sent him under Hoche to make a descent upon Ireland. Humbert and his men were the only part of the expedition that reached that country. They landed in Killala Bay in August, 1798, at the time the English government was harassed by the revolutionary attempts of Wolf Tone, Napper Tandy, and others. The first rumours of their strength were greatly exaggerated, and the lord-lieutenant, Cornwallis, doubtful of the fidelity of the militia regiments at his disposal, determined to assemble an efficient force before he attacked the invaders. So great was the panic or the treachery of the militia, that General Lake had the mortification at Castlebar to see two of his regiments run away, and himself obliged to retreat before about a thousand Frenchmen. By the 8th of September, however, Humbert and the remnant of his army, eight hundred and fifty men in all, surrendered to General Lake at Ballynamuck. On being exchanged, Humbert joined the army of the Danube and fought under Massena. In 1802 he was sent with Leclerc to St. Domingo, whence he returned the following year in company with the widowed Madame Leclerc, Napoleon's sister Pauline. The scandals to which this voyage gave rise, furnished the First Consul with an excuse for sending into honourable exile the too republican general. From Britanny, whither he was sent, Humbert retired to America, where he lived in obscurity until the revolt of the Spanish colonies, when he once more engaged in war. In Mexico, where he had sometimes a large number of men under his command, he met with a few successes and many reverses. He died at New Orleans in February, 1823.—R. H.

HUMBOLDT, Friedrich Heinrich Alexander, Baron von, a celebrated naturalist and traveller, descended from an ancient, wealthy, and noble family in Pomerania, was born at Berlin on the 14th September, 1769. His father, Major Humboldt, served in the Seven Years' war as aid-de-camp to the duke of Brunswick, and was afterwards chamberlain to the king of Prussia. His mother was a cousin of the princess of Blucher, and the widow of the Baron De Holwede, descended from a French family in Burgundy of the name of Colomb, who had quitted France on the revocation of the edict of Nantes. Alexander Humboldt was educated at the castle of Tegel, near Berlin, under his father's roof, and by M. Camp, author of Robinson Allemand, and Christian Kunth, a distinguished savant, who afterwards became a member of the Academy of Sciences and councillor of state. Kunth was intimate with the intellectual community of Berlin; and such was the singular capacity of his pupil that he was encouraged and even assisted in his studies by the friends of his teacher. When he was only fourteen years of age, he went with his brother William to Berlin to complete his studies under Læfler and Fischer for classics, Wildenow for botany, and Endel, Klein, and Dohm for political economy and philosophy. Between 1786 and 1788 he studied at the university of Frankfort-on-the-Oder, and in 1788 he repaired to Göttingen, where he studied philosophy, history, and the natural sciences, under Heyne, Eichhorn, and Blumenbach. His first work, written in 1789, was an essay on the method of weaving used by the Greeks, but it was not published. At Göttingen he became acquainted with George Forster, Heyne's son-in-law, who accompanied Captain Cook in his second voyage round the world, and who inspired his young friend with a desire to study the productions of the tropics. In 1790 he accompanied Forster and Genz in a tour through Germany, Holland, England, and along the two banks of the Rhine; and he published the result of his tour in a work entitled "Observations sur les Basaltes du Rhin," &c., which appeared at Berlin in 1790. At the close of 1790 he went to Hamburg, where he studied foreign languages and bookkeeping in the commercial school of Bosching; and though his family intended him for some office under the government, his mother yielded so far to his passion for science as to send him to the mining academy at Freiberg, to extend and perfect his geological knowledge under Werner, who had then for one of his pupils the celebrated Baron Von Bach. The reputation which Humboldt had now acquired was such as to obtain for him the government appointment of assessor of the council of mines at Berlin, and soon afterwards that of director general of the mines in the principalities of Anspach and Bayreuth. With the knowledge acquired in the discharge of these duties he wrote and published in 1693 his "Specimen Floræ Freibergensis," a work in which he described the cryptogamic and subterranean plants of the district. The occupation of superintendent of mines and smelting works, though congenial with his geological tastes, did not afford scope enough to his genius and enterprise. His passion for scientific research could not brook the interruptions of professional toil, and he longed to throw off the harness of official labour which now encumbered him. Schemes of foreign travel occupied all his thoughts, and he resolved to prepare himself for their accomplishment. M. Galvani of Bologna had about this time founded a new science on the convulsive twitches of the nerve in the leg of a frog when touched with a knife. Humboldt rushed into this new field of inquiry with a zeal bordering on extravagance. He made wounds in his back by means of cantharides, in order that the metals of the galvanic circle might be better applied to the muscle. The results of these researches were published in 1796, and the French translation of the work, which appeared in 1799, entitled "Experiences sur l'irritation Nerveuse et Musculaire," was enriched with notes by the illustrious Blumenbach. Upon the death of his mother on the 20th November, 1796, Humboldt had resolved to undertake some



great voyage of discovery. With this view he sold his property in Prussia, and made a tour in Switzerland and Italy to examine the mountainous regions and volcanoes of those interesting countries. Shortly after his return to Berlin he set off for Paris, in order to purchase the instruments which were necessary for the execution of his plans, to study its valuable collections of natural history, and profit by the society of the illustrious men who then adorned the academies of the Institute. Working with Arago, Cuvier, and Gay Lussac, he acquired in their laboratories and observatories the practical knowledge which he needed; and on their recommendation the directory authorized him to join the expedition under Captain Baudin, which was about to circumnavigate the globe, with permission to disembark wherever he chose. Owing to the war in Germany and Italy the government withdrew the funds which had been granted for the expedition; and having become acquainted with Aimé Bonpland, who was to have accompanied Baudin as naturalist, it was arranged that Humboldt and he should visit the north of Africa and explore the chain of the Atlas mountains. When at Marseilles, the ship which was to convey them had not arrived after two months' delay. They set off, however, for Tunis; but being prevented from landing by the hostility of that state to France, they resolved to spend the winter in Spain, previous to a journey to Egypt. On their arrival at Madrid, the naturalists were received with the highest distinction. The king gave them permission to travel through all the colonies of Spanish America, and to visit the Marianne and Philippine islands on their return to Europe; and having eagerly accepted of this liberal offer, they quitted Madrid in May, 1799. On the 5th of June they set sail from Corunna in the ship *Pizarro*, and after visiting the peak of Teneriffe, they reached Cumana, the capital of New Andalusia, on the 16th of July. After verifying his instruments, and making other preparations for his journey, Humboldt and Bonpland travelled through New Andalusia and Spanish Guiana, determining the geographical position of the most important stations, studying their natural history, observing atmospheric phenomena, and examining the antiquities of the country, and the manners and customs of the inhabitants. This exploration of South America was continued for five years, and whether we estimate it by the romance of personal adventure, or the value of scientific research, it is without a parallel in the annals of civilization. After having for seventy-five days navigated, in an Indian canoe, the Orinoco, the Apure, the Atrabapo, the Rio Negro, and the Cassiquiari, they rested at Angostura in June, 1800; and after being detained for two months by the English blockade, they went at the end of the year to Havannah in Cuba, where they remained for above ten weeks. Quitting Cuba in March, 1801, with the view of joining Captain Baudin's expedition to the Philippine isles, and learning that this plan was impracticable, they went to Carthagena, ascended the Amazons in a voyage of fifty-four days, and after visiting various interesting regions, arrived on the 6th January, 1802, at Quito, where they spent five months. On the 23rd June, accompanied by Carlos Montufar, they ascended Chimborazo, nineteen thousand three hundred feet above the sea, and the highest point of the Andes ever reached by man. After visiting Lima in Peru, they embarked about the end of December, 1802, for Guayaquil, descended to Acapulco, and passing by Fasco and Cuernavaca, they arrived in April at Mexico. In this interesting kingdom they spent more than a year, visiting the mines of Moran, the singular waterfall of Regla, and on the 17th September, 1803, the mud volcano of Jorullo, one of the wonders of the New World. From Mexico our travellers went to Havannah, and from thence to the United States, visiting Philadelphia and Washington. Laden with large and valuable collections, they quitted America on the 9th July, 1804, landed at Bordeaux on the 3rd August of the same year, and repaired to Paris to prepare for the publication of their travels. Here Humboldt remained till March, 1805, when he visited Italy and Berlin in succession, and returned to Paris in 1807, where he remained for twenty years, refusing the most liberal offers from the Prussian government. During his short visit to Berlin we find him occupied in observing the solstices and equinoxes, and in recording the variations in the horizontal magnetic needle every half hour during several days and nights. His object in these observations was to study the nocturnal portion of the diurnal oscillation, but he unexpectedly detected the most capricious changes in the needle, which occasionally exhibited sudden and rapid movements, to which he gave the name of *magnetic storms* (accompanying the aurora borealis), a subject which has been prosecuted with great success by M. Arago and our distinguished countryman General Sabine. About the end of 1807 appeared the first parts of his great work, entitled "Voyage aux Regions Equinoctiales des nouveau continent pendant les années 1799–1804, par A. De Humboldt et A. Bonpland." A translation of the personal narrative, by Helen Maria Williams, was published in five volumes in 1814–21; and between that year and 1817 the other parts were published in French and Latin, and drawn up by several distinguished individuals—Olmans for astronomy, Arago and Gay Lussac for chemistry and meteorology, Cuvier and Latreille for zoology, Vauquelin and Klaproth for mineralogy, and Kunth for botany. The work consists of six parts—the "Relation Historique," with two atlases, one picturesque and the other geographical; the "Recueil d'observations de Zoologie et d'anatomie comparée;" the "Essai politique sur le Royaume de la Nouvelle Espagne;" the "Recueil d'observations Astronomiques;" the "Physique general et Geologie;" and the "Botanique," which consists of no less than twenty volumes, with about one thousand two hundred plates, the price of which alone, according to the fineness of the edition, amounts to between £400 and £500. In the year 1818, when the allied sovereigns visited England, Humboldt accompanied the king of Prussia to London, and in the November of that year his majesty gave him a pension of twelve thousand dollars, in order to forward a plan which our traveller had conceived of visiting Thibet and the Himalaya mountains. Difficulties, however, of a political kind led to the abandonment of this scheme. In 1822 Humboldt accompanied the king of Prussia to the congress at Verona, and, along with Gay Lussac, he made a scientific tour in Italy, visiting Venice, Rome, and Naples. On his return he spent some time in England, and in 1823 he published his "Essai Geognostique sur le gisement des roches dans les deux hemispheres."

In obedience to the urgent solicitations of the king our author took up his residence in Berlin in 1826, and was welcomed in the warmest manner by all classes of the community. In the winters of 1827–28 he delivered his celebrated course of lectures on the physical phenomena of the universe, which was afterwards expanded into his "Cosmos." In 1828 he was elected president of the congress of the German naturalists and philosophers, who assembled at Berlin on the 18th September. The eloquent address with which he opened its proceedings was remarkable for its high appreciation of intellectual labour, and of the eminent men who devoted themselves to the pursuit of science. At the grand soirée which he gave on the evening of the 18th, in the concert rooms attached to the theatre, the king of Prussia honoured by his presence the fete of his illustrious chamberlain, and the prince royal (the late king), the foreign princes, foreign ambassadors, and Prussian nobility, mingled in conversation with the twelve hundred amateurs and cultivators of science who constituted that celebrated congress. In the spring of 1829, when Humboldt was about to enter his sixty-third year, he was invited by the emperor of Russia to undertake at his expense, and principally for the benefit of science, a journey to the eastern provinces of his kingdom, and to Central Asia, having for its main object the advancement of geology and terrestrial magnetism. Having eagerly accepted of this liberal offer, he associated with himself the celebrated naturalist, M. Ehrenberg, for the department of zoology and botany, and Gustavus Rose for chemistry and mineralogy (see EHRENBERG and ROSE, GUSTAVUS), while he himself was to conduct the astronomical and magnetical observations. With M. Menschenin, a Russian engineer, as their guide and interpreter, the travellers left St. Petersburg on the 20th May, 1829, and embarking at Novogorod on the Volga they passed by Casan to the Kirghese Steppe, visited Bolgari, the Tartar capital, and went by Persia to Ekatherineberg on the Asiatic side of the great Uralian chain. Advancing along the Southern Ural they arrived at Astrakan and the Caspian, and returning through the country of the Don Cossacks to Moscow, they reached St. Petersburg in November, 1829, having accomplished in six months a journey of two thousand three hundred and twenty geographical miles. The results of this great expedition have been given in two works—the one by Gustavus Rose and the other by Humboldt. The work of M. Rose, published at Berlin in 1837–42 in two volumes, is entitled Mineralogisch-Geognostiche, Reise nach dem Ural dem altai und dem Kaspischen mer; and that of Humboldt, published in Paris in three volumes in 1843, is entitled "Asie Centrale,

Recherches sur les chaines de Montagnes, et la Climatologie comparée." This work, dedicated to the emperor of Russia, led to the establishment of those magnetical and meteorological observations in various parts of the empire, and in the British colonies in Canada, Australia, South Africa, and St. Helena, by means of which our distinguished countryman General Sabine has been led to such important generalizations.—(See SABINE.) Between 1830 and 1848 Humboldt lived alternately at Berlin and Paris, and, though keeping aloof from politics, he was more than once charged with important missions from the Prussian to the French government. After the revolution of 1830 he was chosen to recognize, on the part of the court of Prussia, the new government of Louis Philippe. In April, 1835, he suffered a severe loss in the death of his brother William, who expired in his arms. In the beginning of 1842 he accompanied the king of Prussia to England, and was present at the christening of the prince of Wales. In 1843 and 1844, when in the seventy-fifth year of his age, he composed his remarkable work, dedicated to the king of Prussia, entitled "Cosmos: Essai d'une description Physique du Monde," which was published at Stuttgard and Berlin in 3 vols., 1847–51, and which was translated into English, under the patronage of its author, by Mrs. General Sabine, and also by Miss Otté, and into French in 1848–57 by MM. Faye and Goluski, under the auspices of M. Arago.

The intellectual services of Humboldt, which our limited space has enabled us but imperfectly to record, were honoured with rewards seldom conceded to the cultivators of literature and science. Among the decorations which he received from different sovereigns, that of grand officer of the legion of honour was doubtless the most welcome. In 1850, on the death of our illustrious countryman Mr. Cavendish, he was elected one of the eight foreign associates of the Academy of Sciences of the Institute of France, and he was an honorary or corresponding member of all the leading scientific institutions in the Old and New World. He was chancellor of the Prussian order *pour le Merite*, founded by Frederick the Great, the decorations of which have been, on his recommendation, bestowed on several of the most distinguished of our countrymen. In 1858, while occupied with the completion of his latest work, Humboldt was reminded of his own mortality by the death of his friend and fellow-traveller, Aimé Bonpland (see BONPLAND), who, after escaping from the tyranny of Dr. Francis, died at San Borgia in Brazil, in the eighty-sixth year of his age. In a short time after the intelligence of this event had reached him, Humboldt was seized with an illness which carried him off at Potsdam on the 6th of May, 1859, when he was within a few months of his ninetieth year. The loss of such a man, who was beloved by all ranks of society at Potsdam and Berlin, was felt as a public calamity, and every honour was paid to his venerated remains. On the 10th of May the coffin which contained them, open to the public view, was laid out in state in his library, surrounded by those precious but scattered materials which he had embodied in his physical history of the universe. The people passed in crowds to see the man whom his neighbours loved, and whom the world of intellect acknowledged as their chief. The remains were followed by six hundred students of the university of Berlin, headed by their marshals, a band of music, and eight protestant clergymen. The funeral car was followed by members of his family, preceded by the knights of the order of the black eagle, having at their head Field-marshal Von Wrangel, Prince Radziwill, and Count Groeben; by the ministers, generals, high court dignitaries, and the members of both chambers; by the professors of the university, the members of the Royal Academy, and a deputation from the civil authorities, &c. When the procession reached the cathedral it was received by the prince regent, Prince Frederick William, the other princes of the royal family, and all foreign princes then in Berlin. The services over the coffin, placed at the altar, were performed by M. Hoffman. On the evening of the same day the body was conveyed to Tegel his country seat, near Berlin, where it was placed by the side of that of his brother, under a granite column surmounted by the statue of Hope. Humboldt was succeeded as one of the eight associate members of the Institute of France by his friend and fellow-traveller M. Ehrenberg.

The title of Humboldt to such distinguished honours will be acknowledged by all who have followed him in his brilliant career as a traveller and naturalist; and those who have known him only by the voice of fame will recognize in his works, especially in his "Cosmos," a mind richly gifted by nature; deeply versed in the science and literature of the age; stored with the varied knowledge which study and observation can supply; exercising the highest powers of combination and analysis; intensely alive to the beauty and grandeur of the material world; and thus qualifying its possessor to be the historian and interpreter of inorganic nature, the expounder of her phenomena and laws, the high priest of her holiest mysteries, and the most enthusiastic yet humblest worshipper at her shrine.—D. B.

HUMBOLDT, WILHELM, Baron von, the elder of two illustrious brothers, and eminent as a statesman, diplomatist, scholar, and philosopher, was born at Potsdam on the 22nd June, 1767. At Berlin he received the rudiments of an education which was continued at Göttingen and completed at Jena. Young Humboldt thus began his career with rank, fortune, and one of the most accomplished and well-balanced intellects of his time. A slight incident which occurred during his student life has been preserved in a singular manner, and serves to show what a pure vein of sensibility and affectionateness accompanied the endowments of a highly-gifted mind. While at Göttingen with his brother Alexander, Wilhelm being then in his twenty-first year, he spent three days' at Pyrmont Spa, where he formed a casual acquaintance with a German pastor in easy circumstances who was accompanied by his daughter. Charlotte (such was the lady's name) and Wilhelm were happy companions in the walks and amusements which filled up his short stay, and at his departure the former obtained the common German compliment of a few words written by Humboldt in her album. The impression of these three pleasant days was more lasting than had been anticipated. Twenty-six years later, when Humboldt was Prussian minister at the congress of Vienna, he received a long and affecting letter, dated "Brunswick," from his fair companion at Pyrmont, inclosing the album leaf which bore his autograph, and soliciting his counsel and aid. Charlotte had married, had suffered great reverses, and was in sore need of a friend. The prompt kindness with which the busy minister responded to this appeal was evidence of a goodness of disposition possessed perhaps by other men; but the vivacity and delicacy with which, in his reply, he paints the feelings he experienced on receiving the lady's letter reveal a heart of no common kind. The correspondence thus begun was continued during a period of twenty-one years, until the death of Humboldt. The letters were published by Charlotte (Frau von Stein), who survived her friend some years, and were subsequently, in 1849, translated and published in England. To return to Humboldt's early life—the years he passed at Jena were made pleasant and profitable to him by the friendship of Schiller, with whom he enjoyed daily intercourse. The poet was very frank with his friend. In one of his letters he says, "In many respects I cannot call you a genius, while I allow that in other points you are one. For your mind is so peculiar that you are sometimes exactly the opposite of all who are conspicuous, either through their reasoning faculties, their learning, or through abstract speculation. You will not attain perfection in the sphere of mental creation, but in the sphere of reasoning." The justice of this prediction is manifest in all Humboldt's literary productions, from the "Æsthetical Essays," which he published in 1799, to the work "On the Kawi Language in Java," which he left unfinished at his death. His observations on Göthe's poem of Hermann and Dorothea equally testify to the extent of his studies in epic poetry, and to his friendship for the poet Göthe. After his marriage with a lady of wealth and consideration, Fraulein von Dacherode, to whom he was sincerely attached, he was sent by the king in 1800 to Rome as Prussian ambassador; and while there, published a poem entitled "Rom," which was reprinted in 1824, and again in his collected works. On his return thence in 1808 he was created councillor of state and appointed chief of the department of public instruction. His ideas, however, not being in accordance with those of his superior, the minister of the interior, Humboldt very soon after retired to his estate—Tegel, near Berlin. In 1810 he was summoned from his retirement to assume the then arduous and responsible duties of ambassador to Vienna. Three years later he was appointed plenipotentiary at the congress of Prague, where his efforts to induce Austria to quit her neutral position and unite with Prussia and Russia against Napoleon were crowned with success. During the campaign which ensued he was in attendance on the sovereigns at head-quarters, took part in the conferences at Chatillon,

and together with Hardenberg, signed the capitulation of Paris. Again he was the representative of Prussia at the congress of Vienna, and in 1815 he signed the treaty of peace between Saxony and Prussia, by which the latter power was aggrandized at the expense of the former. The following year he was sent to Frankfort, to undertake the delicate task of settling the complicated questions regarding territory to which the revolutionary wars had given rise among the German princes. He was interrupted in these labours by an order to repair to London, after which he was sent in 1818 to the congress at Aix-la-Chapelle, on the conclusion of which he resumed and completed his duties at Frankfort. In 1819 he was called into the Prussian ministry, and made a privy councillor. He felt obliged, however, to resign almost immediately on perceiving the reactionary tendency of Hardenberg's home policy, and on failing to convince the king that he ought to keep the promise made in 1813 to grant to the nation a liberal constitution. Thenceforward, quitting the scenes of political life, he devoted himself to literature and science, passing his days alternately at Tegel and at Berlin. As a member of the Prussian Academy of Sciences he took a very active part in the labours of the philological section. He had already published in 1816 a remarkable translation of the Agamemnon of Æschylus, in which not only the sense and poetry but also the metre of the original is reproduced and the singular flexibility of the German language triumphantly proved. In 1817 he issued "Corrections of Adelung's Mithridates, with additions," treating especially of that linguist's errors with regard to the Basque language. To carry his researches on this subject as far as possible, Humboldt passed some time among the Biscayans in their own country, and published in 1821, as the result of his studies, his celebrated book entitled "Researches on the subject of the Primitive Inhabitants of Spain as shown by the Basque Language." In this work the author endeavours to prove that Basque was the language brought from the east by the Iberians or first inhabitants of Spain. Although this theory has been disputed by more than one Basque scholar, the ability with which it is maintained, and the vast amount of information on collateral subjects contained in the work, have never been questioned. Humboldt also contributed many valuable papers on the languages of Asia to the Transactions of the Berlin Academy, and to the Journal of the London Asiatic Society. The publication of his ideas on the method of comparing languages, may be said to have commenced a new era in the science of comparative philology. The unfinished fragment of his work "On the Kawi Language" which was published a year after his death by his brother Alexander, had unfortunately not advanced so far as to contain anything upon the special subject indicated; but the book is rendered extremely valuable by an introduction which treats of "the diversity in the structure of languages, and of its influence on the intellectual and spiritual development of the human race." The philosophy of language is here treated with a masterly hand. In Humboldt's miscellaneous essays—such as those on "The Objects and Qualifications of Historians," "The New French Constitution," "Foreign Policy," and "The Male and Female Figure"—are to be discerned the same far-reaching thought and extensive learning which are found in his philological works. He was not a voluminous writer; his ideas having been carefully weighed are well packed. His "Letters to a Lady" already referred to, is a charming book in many respects. It gives interesting glimpses into the nature of the writer, and is full of wisdom and goodness.

The change which came over Humboldt after the death of his wife in 1830 is reflected in these letters. Her loss made a deep impression upon him, affecting him with a sadness that oppressed him during the few remaining years of his life. His death took place on the 8th of April, 1835, at the age of sixty-eight. His brother Alexander, in a letter to Varnhagen von Ense of the 5th April, 1835, speaks of the love, and trust, and clear intelligence of the dying man. "Think of me, often," were his words, "but always with cheerfulness. I have been very happy, and this has been a lovely day to me, for love is the highest happiness. Soon shall I be with mother, and have an insight into a higher existence." He bequeathed his valuable collection of manuscripts and rare books to the royal library at Berlin. His "Gesammelte Werke," edited by his celebrated brother, were published in 7 vols. 8vo, between the years 1841 and 1852. They contain, in addition to the works already named, a great number of sonnets written at various periods in the author's life, and on every variety of subject; also, a poem addressed to Alexander Humboldt. With the Agamemnon of Æschylus are republished the translation of Pindar's Odes His correspondence with Schiller was published under his own superintendence in 1830. Another small volume of Humboldt's letters was published by Haym in 1859. They are addressed to that eminent scholar and archæologist, Professor Welcker, of Bonn, who in 1806, when a young man of twenty-two, was introduced to the Prussian ambassador at Rome by Zoega, the Danish antiquary, and for a time dwelt under his roof as preceptor to his children. The acquaintance thus begun ripened into a sincere friendship; and not the least instructive of Humboldt's writings are the letters thus published. At the first meeting of the academy after Humboldt's death, M. Boeckh delivered a eulogium in honour of the deceased, and promised a more extended biography. Lives of the Brothers Humboldt have been written by Klencke and Schlesier, a translation of which work by Juliette Bauer into English was published in 1852.—R. H.

HUME, Alexander, a Scottish poet, was born about the year 1560, and was second son of Patrick, fifth baron of Polwarth. He was educated first at St. Andrews and afterwards in France, where he resided four years. On his return to his native country he studied law for some time; but abandoned the legal profession and went into the church. In 1598 he was appointed minister of Logie, near Stirling, and died there in 1609. He published a volume of "Hymns and Sacred Songs" in 1599. His poems are not of a high order; but they are marked by a deep feeling for the beauties of external nature, and display a purity of sentiment and a depth of piety which cannot fail to command respect. Mr. Campbell erroneously supposes Alexander Hume to have been the author of the Flyting addressed to the poet Montgomery, but this poem was written by his elder brother, Patrick.—J. T.

HUME, David, of Godscroft, a Scottish antiquarian and historical writer, is supposed to have been born about the period of the Reformation, and was a younger son of Sir David Hume or Home of Wedderburn, the representative of an old and powerful branch of the family of the earl of Home. David Hume was educated at the public school of Dunbar, and afterwards spent some time in France and at Geneva. He returned home in 1581, and became confidential secretary to the earl of Angus, one of the Ruthven lords. On the banishment of this faction, Hume accompanied the earl to England, and appears to have spent some time in London. In 1605 he published a treatise, entitled "De Unione Insulæ Britanniæ," in favour of the union between England and Scotland. In the same year he published his "Lusus Poetici," which were afterwards incorporated into the celebrated collection of Latin poems entitled "Deliciæ Poetarum Scotorum," edited by Arthur Johnson. Hume's principal work, "The History of the House and Race of Douglas and Angus," is supposed to have been written between 1625 and 1630. It is a valuable production, but heavy and prolix. A "History of the House of Wedderburn," and several other treatises from Hume's pen, still remain in manuscript. The time of his death is unknown. There was another David Hume of Wedderburn, a Latin poet, whose "Poemata Omnia" was printed at Paris in 1639; and a James Hume, author of a "Theorie des Planetes," Paris, 1637, and a Hebrew grammar, Hamburg, 1624. The latter is probably also the author of a "Methode Universelle pour faire et descrire toutes sortes de quadrans et d'horologes," &c., Paris, 1640.—J. T.

HUME, David, the metaphysician, politico-economist, and historian, was born in Edinburgh on the 26th of April, 1711, o.s. His father, who spelt his name Home according to old practice, was the proprietor of the small estate of Ninewells in Berwickshire, which was inherited by David's elder brother, John. They were of a good old stock, cadets of the earls of Hume; but it was a time when the Scottish gentry were poor and depressed—a period of transition from old feudalism to the affluence which the nation was to acquire by a well-earned participation in the wealth and commerce of England. Though of aristocratic birth, therefore, Hume's youth was a struggle; he had nearly all to do for himself, and was aided by but a scanty education. It is known that he spent at least one session at the university of Edinburgh. When but sixteen years old, we find him corresponding with a companion in the tone of an ardent and ambitious student. It was intended that he should follow some branch of the legal profession; but after a very brief effort, he

tells us that he abandoned the attempt in disgust—a curious result, since at that time the studies of a Scottish lawyer were of a very speculative kind; and we might suppose the authors he abjured—Voet and Vinnius—to have been congenial to a mind like his. Soon afterwards he seems to have studied himself into a state of morbid nervousness. He wrote a letter to a physician—Dr. Cheyne, it is supposed—full of curious autobiographical particulars, and indicating symptoms which medical men are now familiar with as results of excessive mental exertion. "Every one," he says, "who is acquainted either with the philosophers or critics, knows that there is nothing yet established in either of these two sciences, and that they contain little more than endless disputes even in the most fundamental articles. Upon examination of these, I found a certain boldness of temper growing on me, which was not inclined to submit to any authority on these subjects, but led me to seek out some new medium by which truth might be established. After much study and reflection on this, at last, when I was about eighteen years of age, there seemed to be opened up to me a new scene of thought, which transported me beyond measure, and made me, with an ardour natural to young men, throw up every other pleasure or business to apply entirely to it."

Before he wrote this document, he had spent a short time in Bristol in an attempt to be trained to commerce; but he found this profession as uncongenial as law. He probably intended a quiet sarcasm on the place when—describing, in his history, the attempt of Nayler the fanatic to personify the Saviour—he says, "He entered Bristol mounted on a horse—I suppose from the difficulty in that place of finding an ass." He soon afterwards spent three years in France, where at Rheims, and in wanderings about the jesuit college of La Fleche, and holding curious converse with its inmates, he turned his ruminations to account by the composition of the "Treatise of Human Nature." The first and second volumes were published in January, 1739. It is remarkable that for a book so little adapted to any prevailing taste, he received from a publisher the sum of £50. It entered the world unnoticed, and all its ruthless attacks on common received opinions seemed doomed to pass into oblivion. Time passed on, and indeed other works had come from his pen, before the remarkable originality and power of the treatise commanded the attention of philosophers. When they came to deal with it, they found it to be a power before which they must entirely yield if they could not overcome it by gigantic efforts. In his other works he acquired a purer style, more clearness and precision in stating his argument, and more method in arranging his whole ground. But the strength of his system lay in this first effort. The word had gone forth that could not be recalled, though it destroyed many a symmetrical system of philosophy.

Fundamentally this work was a grand extension of the Baconian system, that we must have a foundation for all that we hold as known. Bacon applied the principle chiefly to physical science. Hume brought it into mental. It was not his function to build up; the process was unsuitable to his taste—perhaps, also, to his capacity. He contented himself with the congenial labour of toppling down other fabrics of philosophy by pulling away their fictitious and fragile foundations. The human mind he said, embraced within itself no substantial realities; its consciousness of external things was only its own tissue of ideas formed by impressions, which were in words only a type of actual things. So all the systems of mental philosophy, which started with the human mind as a separate constructing power capable of building up a structure of belief to itself, were nought but words. It was a great era in the history of mental philosophy. Though the author of the "Treatise" could not build up, others could. He cleared the ground of the old incumbrances, and subsequently his opponents of the Scottish school—at a still later time the German philosophers—erected new systems more substantial than the old.

He published the third volume of his "Treatise" in 1740. Nothing seems to have broken in upon his own obscurity and that of his book, except that it brought him into friendly communication with Francis Hutcheson. He grumbled that it should not even have evoked the zeal of the bigots; but the failure, instead of disgusting him with literature, seems immediately to have urged him into a new channel; and in 1741–42 he published his "Essays, Moral and Political," deserting metaphysics, and clinging to such matters of the real world as "the liberty of the press;" "the parties of Great Britain;" and "the independency of parliament." But neither fame nor fortune attended this second effort. In the meantime years passed on, and he must live. He failed in an attempt to be appointed professor of moral philosophy in the university of Glasgow, and for mere bread undertook a function which must have been very uncongenial to a spirit like his. He accepted of the office of companion, it might almost be said of keeper, to a young insane nobleman, the marquis of Annandale. He says quietly in his "Own Life"—"I lived with him a twelvemonth. My appointments during that time made a considerable accession to my small fortune." But it was a year of misery, for the philosopher had to endure continuous discussion with an uneducated and vulgar-minded man in the confidence of the family who treated Hume as one who, like himself, could only have taken the appointment that he might play out some game for personal aggrandizement.

In 1746 he was appointed secretary to General St. Clair, and accompanied him on his expedition to the coast of France. The object was to surprise and take Port L'Orient, a place then of considerable importance as the depot of the French East India Company. The expedition was mismanaged, but it gave Hume, in whose mind historical ideas were working into shape, an opportunity of seeing actual military operations. Two years afterwards he attended General St. Clair on a mission to Turin, and he left amusing notices of his journey thither. In his absence his "Inquiry concerning Human Understanding" was published, a work intended to supersede the "Treatise," as going over the same ground in a manner more to his satisfaction. He complained that this effort also was neglected; but in the meantime his "Essays" gained popularity, and a third edition of them was demanded in 1748.

In 1751 he published the "Inquiry concerning the Principles of Morals." The leading opinion is, that the tendency to be useful to mankind at large is the proper criterion of the propriety of any action or of any opinion in morals. Though some glimmerings of the same idea occur in Aristotle's Nichomachian Ethics, this is perhaps the first work in which the utilitarian philosophy is set forth in a systematic form. In 1752 appeared the political discourses, "The only work of mine," he says, "that was successful on the first publication." In these short and apparently slight, but really powerful essays, will be found the germ of free-trade and other doctrines of the existing school of political economy.

In 1754 appeared a quarto volume, being the "History of Great Britain, volume i., containing the reigns of James I. and Charles I., by David Hume, Esq." The second volume, bringing down the history to the Revolution, was published in 1756. He then went back to an earlier epoch, and wrote the history of the house of Tudor, in two volumes. Afterwards he resolved to accomplish the earlier part, and in 1762 published, also in two quarto volumes, the "History of England from the Invasion by Julius Cæsar to the Accession of Henry VII." The controversies connected with this work are so large, that they can but be briefly alluded to in an article like this. Subsequent historians charged him with a wilful perversion of history in favour of despotic principles and high crown prerogatives. That he did not do thorough justice to the old spirit of freedom latent in the British constitution may be true; but his errors were unintentional. His sceptical spirit attended him as he wrote, and when he found men striving after factious and fanatical objects, he doubted if the constitutional principles and practices on which they professed to rely were old. If he had inquired in the right quarter, among ancient records and parliamentary proceedings, he would have found more truth than he anticipated in the assertion about old constitutional safeguards of freedom. But the method of drawing history inductively from such ample sources had not then come into use. He knew little of the common law of England, or of the constitution, and was, therefore, in the hands of the chroniclers, the best and clearest of whom would of course take him captive. Hence it is that in the account of the great civil war he implicitly follows Clarendon. It is observable that in the alterations which he made in the later editions, he continued to imbue his history still more thoroughly with high prerogative opinions. With all its faults the book possesses and deserves its popularity, from the sweetness of its style and the easy flow of its narrative.

The year 1763 opened for Hume a new world. He became secretary of the British embassy to France under Lord Hert-

ford. There he became acquainted with a body of men who were in some respects kindred spirits, and in all respects delightful companions for a philosopher and a man of letters. These were D'Alembert, Diderot, Holbach, Malesherbes, Buffon, Morelet, Marmontel, Henault, Crebillon the younger, and the elder Mirabeau. But the most remarkable result of his migration was, that he became the idol of the great ladies who presided in fashionable salons in France, such as de Boufflers, Geofrin, and Du Deffaud. Another remarkable star, subsequently of malign influences to him, appeared in the same horizon in the person of Jean Jacques Rousseau. He was there in the full enjoyment of all his persecutions, and it was arranged among the gay group surrounding both, that Hume was to find an asylum in England for "the self-torturing sophist." Hume's simplicity in ordinary matters between man and man, was always contrasted by his friends with his acuteness on paper. He believed that Rousseau wanted solitude, privacy, and safety, and found for him a retreat where these advantages were only too fully enjoyed. He, on the other hand, wished notoriety and a dash of persecution; and as he could only find them by assailing his benefactor, and running back into the scene of his old dangers, he opened an attack on Hume, with which all Europe rang to his satisfaction. Hume took the most effective, and at the same time severe step he could take, by publishing the whole correspondence connected with their union and rupture. Hume returned to Britain in 1766, and became under-secretary of state for the northern department. He now not only enjoyed the great fame of his works, but was affluent and high in political rank. In 1770 he resumed his abode among his old friends in Edinburgh. Of these Dr. Carlyle, in his lately published Autobiography, gives (in addition to what will be found in the Life of Hume by the present writer) some very pleasing particulars. He says—"As Mr. Hume's circumstances improved, he enlarged his mode of living, and, instead of the roasted hen and minced collops, and a bottle of punch, he gave both elegant dinners and suppers, and the best claret; and, which was best of all, he furnished the entertainment with the most instructive and pleasing conversation, for he assembled whomsoever were most knowing and agreeable among either the laity or clergy. This he always did, but still more unsparingly when he became what he called rich. For innocent mirth and agreeable raillery I never knew his match." And again, "He took much to the company of the younger clergy, not from a wish to bring them over to his opinions, for he never attempted to overturn any man's principles, but they best understood his notions, and could furnish him with literary conversation" (274–76). In the spring of 1776, finding his health breaking, he took a journey to the Bath waters, of which there is a pleasant description by his companion, John Home. Receiving no benefit from this attempt, he returned, and died at Edinburgh, 25th August, 1776.—J. H. B–n.

HUME, David, nephew of the preceding, a distinguished Scottish lawyer, was born in 1756. He was successively sheriff of Berwickshire and West Lothian, professor of Scot's law in the university of Edinburgh, and one of the barons of the Exchequer. This last office he held till the abolition of the court in 1830. He published in 1797 "Commentaries on the Law of Scotland respecting the Description and Punishment of Crimes," a work which immediately became a text book in that department of jurisprudence. On the death of Baron Hume, which occurred at Edinburgh on the 30th August, 1838, a valuable collection of MSS. came in the hands of Sir James Robison, as secretary of the Royal Society of Edinburgh, consisting principally of letters addressed to David Hume by the illustrious foreign savants with whom he corresponded, but comprising some of Hume's own MSS. This collection has furnished the latest biographer of the great metaphysician with many interesting and important facts.

HUME, James Deacon, an early and an official promoter of free-trade principles and practice, was the son of Mr. James Hume, secretary and afterwards commissioner of customs, and was born at Newington in Surrey in the April of 1774. Educated at Westminster, he found himself at eighteen stationed as a clerk in the long-room of the London custom-house. Fond of riding and out-of-door exercises, Mr. Hume combined with these robust amusements a study of the political economy of Adam Smith. Marrying in 1798, he began to farm on rather a large scale at Pinner, near Harrow, but he relinquished the pursuit in 1822, when years of peace had depreciated the value of agricultural produce, and he then removed his residence to London. His experience as a farmer aided his theoretical studies in his subsequent advocacy of free-trade principles. In 1821 he assisted Mr. Thomas Tooke to found the Political Economy Club, at one of the meetings of which Mr. Cobden heard him advocate a total repeal of the corn-laws in opposition to arguments for a fixed duty. Not long afterwards one of his official reports attracted the attention of Mr. Huskisson, appointed in 1823 president of the board of trade. Huskisson asked for a personal interview with the writer whose views of commercial policy were so bold and sound, and after a long conversation with him, saw reason to repose the greatest confidence in his new acquaintance. Mr. Hume was now employed by the government to undertake the important duty of consolidating or codifying the statutes relating to the customs, confused and contradictory, and more than fifteen hundred in number. After three years' ceaseless labour the task was completed. In 1825 the customs act, his work, received the royal assent, and the sum of £6000 was voted as a public acknowledgment of his services. In 1828 he was transferred from the customs to the board of trade, in which the post of joint-secretary was created for him, so anxious were the heads of that department to secure his permanent services. His first, and indeed almost his only, striking appearance as a writer dates from 1833, when, stimulated by the outrageous schemes broached at a meeting in Manchester, he commenced the publication of a series of letters (signed H. B. T.) in the *Morning Chronicle*, indicating the repeal of the corn-laws as one of the chief anodynes for the sufferings of the working classes. These letters were afterwards republished in a separate form, and extracts from them were widely circulated by the anti-corn-law league of subsequent years. Before the timber duty committee of 1835, Mr. Hume gave valuable evidence with a strong free-trade tendency. By 1840 his long labours had so affected his health that he retired from the public service, and the treasury marked its sense of his merits by conferring on him a pension of £1500 per annum, equal in amount, it is said, to his previous salary. His career of usefulness, however, was not yet terminated. It was about this time that he suggested to his namesake, Mr. Joseph Hume, the expediency of moving for a select committee of the house of commons to inquire into the nature of the several duties levied upon imports. The suggestion was accompanied by an intimation that he would be able to give important evidence before the committee. The committee was granted. Mr. Deacon Hume kept his promise, and his evidence, supported by a long experience, and by the most intimate acquaintance with the commerce of the country, was irrefragable. Sir Robert Peel's subsequent tariff alterations did but embody conclusions derived from the evidence of Mr. Deacon Hume before the import duties committee, and after the death of the latter, on the 12th of January, 1842, Sir Robert spoke of it as "a loss which the house would sincerely deplore." A biography of him, in one volume, by the Rev. Mr. Badham, has been recently published.—F. E.

HUME, Joseph, the champion of economy in national finance, and for thirty-seven years foremost in the ranks of parliamentary liberalism, was born at Montrose in the year 1777. His father, a shipmaster, owner of two vessels, died when he was five years old. His mother, a woman of strong mind and great good sense, found herself unable, after a trial, to carry on her husband's business, and she, by industry and skilful management, reared her family on the profits of a crockery shop. Joseph had the education which is seldom denied, when a parent is anxious for it, to a child-denizen of a Scottish burgh; and the deficiencies of the instruction given him he endeavoured to repair by his own exertions. Among his notable schoolfellows was his friend and fellow-worker of after-life, the late John Mill the historian of British India. The medical profession was his own choice. Apprenticed at fourteen to a surgeon at Montrose, he migrated three years later to the university of Edinburgh, completed his medical studies, and in 1795 was admitted a member of the Edinburgh College of Surgeons. He made a voyage to India in 1796, and in 1797, after attending the hospitals, was admitted a member of the College of Surgeons in London. He now entered as an assistant-surgeon the service of the East India Company. He began his career with the equipment of an indomitable energy, and of a disposition to be helpful and useful in any emergency. Even in the course of his first passage out he volunteered to supply the place of the purser, accidentally inca-

pacitated, and discharged his extempore duties so well, that at the conclusion of the voyage he was presented with a testimonial by the captain, officers, and passengers; thus he landed with a reputation ready made. Observing that few of the company's servants knew the languages in use in Hindostan, he applied himself to master them. With this knowledge, and with his inborn aptitude for accounts and business, he soon added to his medical duties those of Persian interpreter, postmaster, and paymaster of the division to which he was attached on the breaking out of the war with the Mahrattas in 1803. He worked so hard and so successfully that when he returned to England in 1808, it was as the possessor of a fortune of £30,000 or £40,000. In 1809 he made a tour of minute observation through the United Kingdom, visiting every place of manufacturing importance. He passed the greater part of the years 1810–11 in foreign travel, visiting Spain, Portugal, Sicily, Egypt, Turkey, Greece, &c., keeping his eyes ever open to any practical arrangement which might be carefully imported into this country. It was at that early period that, struck by what he had seen at Palermo (as he once told the writer of this memoir), he pressed on the authorities at home the system of extramural interments, which has only recently been carried into effect. To these continental researches, he added a careful study of the constitution and political history of his own country. On his return to England in 1812 he entered the house of commons as member for Weymouth, a vacancy occurring through the death of Sir John Johnstone. Mr. Hume was passing through the lobby of the house when Bellingham shot Mr. Percival, and it was he who seized the assassin, and held him fast until he was arrested. He had arrived from India with a strong belief in the excellence of the government as it was, and he took his seat on the ministerial side of the house. His views, however, were soon modified, and his advocacy of a liberal commercial policy so dissatisfied the trustees of Sir John Johnstone that they refused to return him to the new parliament of 1812. His first recorded speech in the house was one in favour of popular education. For some years afterwards he devoted himself to political and social action out of parliament, cultivating the acquaintance of advanced reformers such as Francis Place, and promoting the establishment of savings banks and of Lancasterian schools. During this period of absence from the house of commons Mr. Hume began his exertions in the court of East India proprietors, where, in 1813, he fought single-handed the battle of free-trade. In 1818 he was returned to parliament for the Aberdeen burghs, which included his native town Montrose, and continued to represent them until 1830. With his varied knowledge, ever open to increase, his indefatigable industry, his imperturbable temper, he soon took rank in the house as a liberal leader of no ordinary calibre. Other men might have larger intellects or greater oratorical gifts, but the usefulness of Joseph Hume was never vitiated by a suspicion that he wished either to play the part of a demagogue or to grasp the spoils of office. To name the political and social "causes" of which Mr. Hume was the unwearied advocate in the house of commons and out of it, would be to recapitulate the programme of the liberal party from the commencement to the close of his parliamentary career. Financial reform was from first to last his peculiar question. His immense knowledge of the details of government departments was something startling, and his demands for retrenchment and economy were not of the vague kind which it is so easy to cultivate, but based on and supported by facts and figures familiar to him as the alphabet. When a "job" or a piece of extravagance was proposed, "What will Joseph Hume say?" was an expression which became proverbial. Of the pre-reform era, one of his most notable achievements was the repeal which he procured of the combination laws; and when the reform bill came, he saw ministers of the crown endeavouring to gain popularity by carrying out the reforms which he had long promoted almost single-handed. It was his exertions—long, laborious, and costly —that gave the death-blow to Orangeism in the army and out of it in the years 1835–36. It was he who moved for the appointment of the import duties committee of 1840 (see HUME, JAMES DEACON), which led to the tariff reforms of Sir Robert Peel. It is to Mr. Hume that the public owes the throwing open of such places as Hampton Court and Kew Gardens. He was the spokesman of every grievance, public and private; and to the last his house in Bryanstone Square was the resort of all who had injuries to be redressed, or suggestions for improvement and reform requiring an advocate. During the latter years of his life he enjoyed, without the embarrassments of office, the position of a veteran minister; and nearly the oldest member of the house, where he had never made an enemy, he was respected and esteemed by the leaders of all parties in parliament. It should be added that though his name was identified with financial economy and retrenchment, Mr. Hume was always not only ready, but eager to support every claim on the public purse which had in view the social or educational elevation of the people, or indeed any object of genuine public utility; he may be said to have created the present system of lighthouses. He died at his seat, Burnley hall, in Norfolk, on the 20th of February, 1855. From 1830 to 1837 he had represented the county of Middlesex, which he exchanged in 1837 for Kilkenny. In 1842 he was re-elected for the Montrose burghs, and continued to represent them till his death. The new writ for the Montrose burghs, rendered necessary by his death, was moved for by Lord Palmerston on purpose to deliver a eulogium on the character and career of their last representative. His lordship dwelt specially on the singular disinterestedness of Mr. Hume's long and laborious political career, and said of him that "he took the lead in almost every branch of improvement and in every measure of improvement which has of late years been carried into practical operation." Mr. Hume had married, in 1815, a daughter of the late Hardin Burnley, and to his public merits added the private virtues of an excellent son, husband, and father.—F. E.

HUME, PATRICK, the author of a valuable commentary on Milton, flourished at the close of the seventeenth century. Scarcely anything is known of his personal history, but it is probable that he belonged to the Polwarth branch of the Hume family. His annotations on Milton's Paradise Lost were published in a folio edition of that poem by Tonson in 1695. They are written in a nervous style, and display a refined taste and most extensive learning.—J. T.

HUME, SIR PATRICK, Bart., first earl of Marchmont, was born in 1641. He was descended from the Homes of Wedderburn, who were cadets of the powerful family of the earls of Home. Sir Patrick entered public life as member for the county of Berwick in 1665, and rendered himself conspicuous by his opposition to the wretched government of the duke of Lauderdale. He accompanied the duke of Hamilton and other leading Scotchmen to London in 1674 for the purpose of laying the grievances of the country before the king, and in the following year was imprisoned by the privy council, on account of his appeal to the court of session, for protection against the arbitrary and illegal assessment levied for the support of the troops in garrison. He was set at liberty by the king's orders in 1676, but was again imprisoned for a short time in 1679. When the judicial murder of Russell and Sidney took place in 1684, Sir Patrick knowing that he was a marked man, and having learned that his venerable and patriotic friend Baillie of Jerviswood had been apprehended, sought safety in concealment, and lay hid for a considerable time in his family burial-vault.—(See HUME, GRIZEL.) After the execution of Baillie, Sir Patrick set out in disguise for the continent, and after several hairbreadth escapes found refuge in Holland, where he received a friendly welcome from the prince of Orange. He was condemned in absence by the Scottish council, and his estates and titles were forfeited. He accompanied the earl of Argyle in his unfortunate expedition to Scotland in May, 1685. Lord Macaulay, who denounces Sir Patrick as "conceited, captious, wrongheaded, and an endless talker," ascribes the failure of the enterprise, in part at least, to his perversity and that of Sir John Cochrane. Hume, after lying concealed for some weeks, made his escape to the continent and took up his residence in Utrecht, where he remained with his wife and family upwards of three years. He accompanied the prince of Orange in his expedition to England in 1688, and was returned by the county of Berwick to the convention of estates in Edinburgh in March, 1689, which conferred the crown on William and Mary. Although he became a member of "the Club," which caused a great deal of annoyance to the government, his forfeiture was rescinded by act of parliament in July, 1690. He was shortly after sworn a member of the privy council, and was created a peer by the title of Lord Polwarth; was nominated sheriff of Berwickshire in 1692, and an extraordinary lord of session in the following year. In 1696 he was appointed lord high chancellor, and a few months later was created Earl of Marchmont. He was lord high commissioner in the parliament

of 1698, and commissioner to the general assembly in 1702. Shortly after the accession of Queen Anne he was deprived of his offices of chancellor and sheriff of Berwickshire; but notwithstanding of this slight he gave his steady support to the treaty of union between Scotland and England. He died in 1724 in the eighty-first year of his age. Mackay in his Memoirs describes the earl as "a clever gentleman of clear parts, but always a lover of set long speeches, zealous for the presbyterian government and its divine right." He was an able, upright, and learned man, kindly and genial though somewhat impracticable. He was succeeded by his third and eldest surviving son, ALEXANDER, second earl of Marchmont, who was a lord of session, a commissioner of exchequer, a privy councillor, envoy extraordinary to the courts of Denmark and Russia in 1718, and clerk-register and first ambassador to the congress at Cambray in 1721. He died in 1740 in his sixty-fifth year.—His son HUGH, third earl, was born in 1708, and was celebrated both for his ability and his learning. He was elected member for Berwickshire in 1734, and made a distinguished figure in the ranks of the opposition to Sir Robert Walpole. He was one of the executors of Sarah, duchess of Marlborough, and of Pope, who held him in high esteem, and makes repeated and honourable mention of him in his poems. He was also the friend of Lord Cobham and of Sir William Wyndham. He held the office of keeper of the great seal of Scotland from 1764 to his death in 1794, in his eighty-sixth year. As he left no surviving male issue, the earldom of Marchmont has ever since been extinct, or at least dormant; but his grandson, Hugh Scott of Harden, made good his claim to the barony of Polwarth.—J. T.

HUME, GRIZEL, eldest daughter of Sir Patrick Hume, was born in 1665. Her memory has been preserved not more by her genius than by the heroic services which she rendered to her father when he was in hiding. She carried his food to him under night, when he was concealed in the sepulchral vault of his family. With the assistance of a retainer named Winter she dug a hole in the earth below the bed in one of the rooms of Sir Patrick's house, large enough to hold a wooden box in which he could hide himself. She and her assistant were compelled to use their fingers in this laborious task, and at its conclusion the young lady had not a nail upon her fingers. She subsequently joined her father in Holland, after suffering great hardships and encountering no small dangers; and during his residence at Utrecht, his heroic daughter performed the greater part of the domestic drudgery. According to the simple and affecting narrative of her daughter, "She went to the market, went to the mill to have their corn ground, dressed the linen, cleaned the house, made ready dinner, mended the children's clothes, made what she could for them, and in short did every thing." She was not unfrequently compelled to spend the whole night in these labours, and yet contrived to find time to take lessons in French and Dutch, to cultivate music, and even the composition of poetry. When the Revolution took place Lady Grizel returned home, and was offered but declined the place of a maid of honour to Queen Mary. She married in 1690 the son of her father's martyred friend, Mr. Baillie of Jerviswood, with whom she spent forty-eight years of great felicity. This excellent woman died in 1746, in the eighty-first year of her age, having survived her husband eight years. Lady Grizel's best known composition is the beautiful pastoral song, entitled "Were na my heart licht I wad die," which is associated with a touching incident in the life of Burns. A most interesting memoir of Lady Grizel has been written by her daughter, Lady Murray of Stanhope.—RACHEL, her other daughter, carried the estate of Jerviswood into the Haddington family, and is the ancestress both of the present earl and of Mr. Baillie of Jerviswood.—J. T.

HUMMEL, JOHANN, a German mathematician, born at Memmingen in 1518, was educated at Strasburg and Wittemberg. Appointed mathematical tutor at the latter university, he turned his thoughts to the office of the ministry, and obtained a living at Blesse, a town in the neighbourhood of his native city. Hummel refused to subscribe to the Interim of Charles V., and was consequently sent into banishment, but his mathematical reputation procured his recall, and in 1553 he was raised to the dignity of Count Palatine. He latterly occupied the chair of mathematics at Leipsic. He invented several useful mathematical instruments, and effected valuable improvements upon those previously in use. He died in 1562.

HUMMEL, JOHANN ERDMANN, German painter, was born at Cassel about 1770; studied in the art-academy of his native place, and afterwards in Italy (1792–99). Returning to Germany he published, in 1806, "Illustrations of the Life and Apotheosis of Luther," in twelve quarto plates. In 1809 he was appointed professor of perspective, architectural drawing, &c., in the royal academy of Berlin. He continued in Berlin till his death in August, 1827, practising as a painter of history, landscape, portraits, and architecture, and attaining respectability in each. He published in 1824 a useful Manual of Perspective for the use of painters and architects.—J. T–e.

HUMMEL, JOHANN NEPOMUK, the eminent pianist and composer, was born at Presburg, on the 14th November, 1778, and died at Weimar, 17th October, 1837. His father, Joseph, who was director of the imperial school of military music, tried to teach him the violin when he was four years old, but found no indication of talent in him. With far different success, he was then set to practise the pianoforte, by his progress on which he at once manifested his remarkable disposition for music. The military school was broken up in 1785, when Joseph Hummel went to Vienna with his family, where he was engaged as music director at Schikaneder's theatre. Mozart, who was an intimate friend of the manager, had soon an opportunity to observe young Hummel's ability; pleased with which, he undertook to teach him, and accordingly received him as an inmate of his dwelling. His lessons had the best and most lasting effect, though they were given at most irregular periods; such, for instance, as when he returned late at night from the opera, and found his pupil fallen asleep while sitting up for him; and the boy derived infinite benefit from the familiarity with which he was treated by his immortal teacher. Hummel's first public performance was in 1787, at a concert given by Mozart at Dresden, and the proficiency he had now attained induced his father to take him into foreign countries to display his ability. After spending some time in the different states of Germany and in Denmark, they went to Edinburgh, where the playing of the young pianist was peculiarly successful. The years 1791 and 1792 were spent in London, where Hummel had the advantage of the instruction of Clementi; then, after a sojourn in Holland, he returned to Vienna, where he arrived in 1793. At this time he applied himself assiduously to the study of composition under Albrechtsberger, and some time later took lessons of Salieri in dramatic writing. It appears that Hummel made a tour in Russia at the beginning of the present century, whence he again returned to Vienna in 1803, where he was offered an engagement at the court theatre, and also the appointment of kapellmeister to Prince Nicholas Esterhazy—which latter he accepted. Beethoven's Mass in C was first performed in 1810 in the prince's chapel, on which occasion Hummel made some comment on this beautiful work, which was misunderstood by its irascible composer, who took offence at it, and was at enmity in consequence with the kapellmeister until the latter, in reverence for his transcendent genius, visited him on his deathbed. Beethoven's resentment was softened by this attention, and he grasped Hummel's hand in friendship, who stood weeping beside him. In 1811 Hummel quitted the prince's service, and resided then for some time in Vienna, much engaged in teaching and in public performance. He went to Stuttgart in 1816 in the capacity of kapellmeister, and resigned this appointment in 1820 to accept the same office at Weimar, which he held, with frequent leave of absence, till his death. He made an extensive tour in 1822, in the course of which, after revisiting Petersburg, he went for the first time to Paris, where his playing excited the enthusiasm of musicians. His reception was comparatively cool, when he returned to the French capital in 1829; but he met with a cordial welcome in London, whither he came immediately afterwards. He did not long continue to play in public, and devoted himself now more particularly than before to the direction of the orchestra; and accordingly he came once more to London in 1833, as conductor of the German opera at the King's theatre. Hummel's playing was remarkable for all the best qualities of that of John Cramer—his beautiful phrasing, his full tone, his even and accurate manipulation, and the especially singing effect he drew from the pianoforte—with this addition, that he had very far greater power of execution, which gave a higher perfection to all the rest. The universal esteem in which he was held as a pianist, nay more, the popular applause his playing elicited, was a rare tribute to his merit, since his style was entirely free from those tricks which soonest win vulgar admiration; and even in his personality, with his heavy

figure and his careless dress, there was nothing to court the smiles of his hearers. He was famous as an extemporist, and perhaps there has been no one who ever so completely reduced the art of improvisation to a system as he did; in fact his carefully cultivated power of concentrating and arranging his thoughts, enabled him to produce such effects as could only be surpassed by men so electrically inspired as Mendelsshon, Beethoven, or Mozart. His compositions for his instrument form a lasting record of his characteristics as a player, and their study is deemed indispensable in the education of a pianist. He wrote seven concertos—in C, in G, in A minor, in B minor, in E, in A flat, and in F—admirable as compositions, and eminently effective for the pianoforte. The bravura element conspicuous in these classes them rather with the concertos of Dussek than those of Beethoven or Mozart, and the same remark applies to his solo sonatas. He is indeed not a little indebted to Dessek for many of his pianoforte effects; but though he owes him something in his form and in his passages, and though his music is never so genially spontaneous as that of this master, it is generally written with much more musicianly skill. His septet in D minor stands in importance at the head of a long list of concerted music for the pianoforte, much of which is frequently played; and his "Method" is regarded as the completest elementary work for his instrument ever written. His four operas, his cantatas, and his ballets are forgotten. His three masses, however—in B flat, in E flat, and in D—are not of a nature to pass quickly out of use or esteem; and wherever they are known they will command the respect of all musicians.—G. A. M.

HUMPHREY, Lawrence, an English theologian, born in 1519 at Newport-Pagnel, studied at Cambridge and Oxford. He took orders about 1552 and became Greek reader at his college. In 1555 he went to Zurich, and associated himself with the protestant refugees, of whom indeed he called himself one.—(See *Zurich Letters*, No. 356.) After the accession of Elizabeth he returned to England, and was appointed regius professor of divinity at Oxford, and president of Magdalen. During his residence at Zurich and elsewhere in Switzerland, Humphrey contracted an enduring friendship with some of the principal followers of Calvin, and adopted many of their opinions on ecclesiastical matters. To his friendship with them we owe a number of valuable letters, and to his adoption of their views we owe his great dislike of ecclesiastical vestments and observances. Heylin, Wood, and others, call him a nonconformist; but we learn from Grindal that the actual seceders called him a semi-papist, because he continued his conformity in essentials, and would not join them. In 1570 he was appointed dean of Gloucester in the place of Thomas Cowper, who was preferred to the see of Lincoln. In 1580 he became dean of Winchester, and died February 1, 1589. Humphrey's works manifest his piety, talents, and learning. His Life of Jewell, in Latin, gives some valuable details respecting himself. Even his opponents bear testimony to his extraordinary abilities and attainments, and the integrity and holiness of his life.—B. H. C.

HUMPHREYS, James, an English lawyer of the conveyancing branch, who had the merit of rousing by his work, "Observations on the Law of Real Property, and outline of a code," 1826, the public and the profession to successful effort in the difficult and much needed work of reform in the law of real property. This book was the mature result of wide experience; for the author, who was born in 1768 (it is said in Wales), had commenced practice at an early age, after a pupilage with Mr. C. Butler, and had been one of the editors of the Supplement to Viner's Abridgment, writing the Real Property articles, such as Devise, &c. Nor was Humphreys' zeal for reform new-born, for he had been a liberal in politics, and the friend of Fox, Romilly, and Horne Tooke, when such professions and friendships retarded professional advancement. Written in a popular style and at the right time, the book attracted general attention and (abating the reprehensions of Professor Park and other "Anti-Humphreysians") approbation, but this appears to be the only reward the author ever received. In 1827 a second edition was called for; it was dedicated to Mr. Butler, and the obnoxious term code was displaced for "systematic reform." His views, more or less modified, were adopted by subsequent writers and commissioners, and have since with some great exceptions, such as the enfranchisement of copyholds, become law. Humphreys died in November, 1830.—S. H. G.

HUMPHREYS, Pelham, an English musician, was educated in Charles II.'s chapel, under Captain Henry Cook, and admitted one of the gentlemen of that choir in 1666. He had been sent by the king to Paris, to receive further instructions in music from Lulli, the favourite composer of Louis XIV., in whose court the taste as well as the morals of Charles had been formed. On the return of Humphreys he distinguished himself so much as a writer of anthems, that it is said his early master, Cook, died from jealousy and grief. This, however, is probably a fiction; but the pupil certainly succeeded his preceptor in the office of master of the children in 1672. He enjoyed the appointment only about two years, dying in 1674, in the twenty-seventh year of his age. His church compositions are numerous, the brief term of his life being considered. Dr. Boyce's cathedral music contains seven full and verse anthems; and there are five preserved in score in the Aldrich collection in Christ church, Oxford, besides six in Dr. Tudway's collection in the British museum, which have never been published. He also composed many of the songs in the Theatre of Music, the Treasury of Music, and other collections of his time. A song of his, "I pass all my hours in an old shady grove," the words said to have been written by his royal patron, is printed in one of the books of Playford's Choice Ayres, and continued a favourite till the middle of the last century, particularly with those whose attachment to the house of Stuart remained unshaken. "As French music," Dr. Burney observes, "was much better known in England during the reign of Charles II. than Italian, there are in the melody of this composer, and in that of Purcell, passages which frequently remind us of Lulli, whom King Charles pointed out to his musicians as a model." This, however, has been sufficiently accounted for as regards Humphreys. The historian adds, "Indeed, he seems to have been the first of our ecclesiastical composers who had the least idea of musical pathos in the expression of words implying supplication or complaint." His compositions are certainly graceful for the period in which they were produced, and Purcell appears to have diligently studied them; but there is a sameness in all that came from his pen, which may account for the little use now made of his works in our various choirs.—E. F. R.

HUNAULD, François Joseph, born at Chateaubriant in 1701, was the son, grandson, nephew, and cousin of physicians. Embracing the same profession, he applied himself to the study of anatomy at Paris under Winslow and Duverney; and in 1730 he succeeded Duverney as professor of anatomy in the Jardin des Plantes. He soon became almost as eminent as his predecessor, and was particularly distinguished in osteology. Among the papers which he communicated to the Academy of Sciences, one of the best is his "Anatomical Researches on the Bones of the Human Skull." In 1735 he visited London, when he was elected a member of the Royal Society. He died of a malignant fever in 1742.—G. BL.

HUNIADES, Johannes Corvinus, was born about the year 1400. Of his early life the accounts are obscure and mythical, but his influence was so great about 1440 that he led the party who brought in Ladislaus, or Uladislaus, as king of Hungary, during the minority of Ladislaus, son of Albert. For this and other services he was appointed vaivode, or governor of Transylvania. In the contests with Amurath, the Turkish sultan, who was then endeavouring to push the Saracenic conquests further west, Huniades gained immense reputation. By one exploit he surprised the Turkish camp, and by a second took the greatest of their generals prisoner. He took part in the battle of Warna, where Ladislaus was killed with ten thousand christians, including Cardinal Julian Cæsarini. Four years later Huniades penetrated Bulgaria, and sustained for three days the assault of Ottoman forces in overwhelming numbers, but again he escaped. On the death of Ladislaus, Huniades was made captain-general of the army and regent of Hungary, in which dignity he continued till 1453. He was defeated at Warna and Kossova, already referred to; but his greatest act was his successful resistance at the siege of Belgrade, when Mohamed III. with one hundred and fifty thousand encamped before it. With a motley and undisciplined army, whose courage was fired by the bravery of their leader, the exhortations of the priests, and the desperation which came over them, Huniades repulsed the Turks. He died about a month after this unequalled victory, in September, 1456.—One of his sons, Matthias, was elected king of Hungary in 1457 on the death of Ladislaus V., and during a long and prosperous reign, "aspired to the glory of a

conqueror and a saint;" he was also a great patron of learning, and collected an immense mass of MSS.—B. H. C.

HUNNERIC, the son of Genseric the Vandal conqueror of Africa, succeeded to his father's throne at Carthage in 477. During a reign of seven years he committed atrocities worthy of his descent, but at the same time exhibited a weakness that brought him into contempt. His embassies to Spain and to Constantinople seemed to indicate a desire to consolidate his power by peaceable means. But unless his Arianism has prejudiced the historians, we must believe that fear of conspiracies, combined with avarice, urged him to shed more blood on pretexts religious and political than had flowed from the Vandal armies in all his father's conquests. He died, hated and despised, in 484.—R. H.

HUNNIS, William, poet and musician, was gentleman of the chapel royal in the reign of King Edward VI., and master of the boys of the chapel royal under Queen Elizabeth. The Kenilworth entertainment to Queen Elizabeth owed something to his pen, and he was the composer of interludes which Mr. Collier supposes were played by the boys of the chapel under his superintendence. He contributed to the Paradise of Dainty Devices, and one of his poems in that collection has been highly praised by modern critics. His works are chiefly metrical renderings of portions of the Bible and Prayer-book, and are distinguished by simplicity of diction. Among them are "Certain of the Psalms of David into English Metre," 1550; "A Hive full of Honey," 1578; "Seven Sobs of a Sorrowful Soul for Sin," 1583; a metrical version of the seven penitential psalms, which seems to have been very popular; "Recreations," 1595, &c. According to Thomas Campbell (in the Specimens) he died in 1568.—F. E.

HUNNIUS, Ægidius (Giles), a strict Lutheran theologian of the sixteenth century, was born at Winnenden, 21st December, 1550, and was educated at Tübingen, where he studied under J. Andrea, Heerbrand, Schnepf, and the younger Brenz, from whom he imbibed a zealous attachment to the doctrines of the Formula Concordiæ, which became the passion and determined the scope and end of his whole after-life. In 1574 he was made deacon at Tübingen, and in 1576 he was recommended by Heerbrand for a chair of theology at Marburg, to Dukes William and Lewis of Hesse, the two sons of the celebrated Landgrave Philip. Here he laboured during sixteen years, for the single purpose of putting an end to the union of Lutheran and reformed elements, which had hitherto prevailed in the protestant church of Hesse, and of reconstituting the church upon the exclusively Lutheran foundation of the Formula Concordiæ, and with such success, that it was chiefly owing to his influence that in the following century the union was finally dissolved. In 1592 he was called to a chair in Wittemberg by Duke Frederick William of Saxony, who was a zealous ultra-Lutheran, and was resolved to root out all crypto-Calvinistic or Melancthonean doctrines from his dominions, and who sought in Hunnius a suitable instrument for his purpose. It was he who drew up the Articuli Visitatorii—or the doctrines of the Lord's supper, the person of Christ, baptism, and predestination, which were used as a test of the orthodoxy of the Saxon pastors on this occasion, and which continued in use as a formula in the church of Saxony down to the present century. He was employed in the same work in other parts of Germany, particularly in Silesia, by Duke Frederick of Leignitz. In 1594 he accompanied Duke Frederick William of Saxony to the diet of Regensburg, where he zealously and too successfully opposed the endeavours which the elector of the Palatinate was then engaged in to bring about a close union of the protestant states. He was indefatigable with his pen in the same unhappy service. In 1593 appeared his "Calvinus Judaizans," in 1594 his "Anti-Paræus," and in 1599 his "Anti-Paræus alter;" the two latter directed against David Paræus of Heidelberg, the most eminent reformed divine of the age. But his principal work was a treatise, "De Persona Christi," published in 1585, in which he developed and defended the Wurtemberg doctrine of the ubiquity of Christ's human nature. He died at Wittemberg, 4th April, 1603.—P. L.

HUNNIUS, Nikolaus, son of the above, was born at Marburg, 11th July, 1585, and was no less distinguished than his father for Lutheran orthodoxy and zeal. He finished his studies at Wittemberg, where he began to deliver lectures both on philosophy and theology as early as 1609. His uncommon abilities recommended him to Elector John George I. of Saxony, who made him in 1612 superintendent of Eilenburg, and in 1617 appointed him successor to the celebrated Wittemberg professor, Leonard Hutter. In 1622 the magistrates of Lubeck obtained the consent of the elector to his removal to that city, on condition that he should be allowed to return to Saxony when his services were called for there; and in the following year he became superintendent of all the churches of Lübeck, in which influential office he continued till his death in 1643. His writings were numerous and highly esteemed. The papists, the Socinians, the enthusiasts (Paracelsus and others), and the Calvinists, all shared alike in the effects of his Lutheran zeal and learning. John Dury the pacificator found in him a determined and successful opponent to his irenical principles and designs. But Hunnius was also a pacificator in his own one-sided fashion. In one of his writings published in 1632—his "Consultatio"—he proposed to make an end of controversies by erecting a collegium irenicum—a kind of standing theological senate or areopagus for the decision of controversies—which was canvassed for some time by the learned world under the name of the Collegium Hunnianeum. Some of his didactic writings were of great use, and long kept their place and influence in the churches and schools of the north of Germany, particularly his "Epitome Credendorum," 1625, and his "Explanation of Luther's Catechism," 1627. It was thought that if a child learned and prayed his Hunnius, he was proof against all the evil spirits under heaven.—P. L.

HUNT, Frederick Knight, a journalist and historian of journalism, was born in the April of 1814. He was the eldest of six children, and his connection with the press was a hereditary one; his father, who died when he was sixteen, holding a situation in the printing-office of the *Morning Herald*. Left at this early age with his mother and her other children to support, Mr. Hunt had a hard struggle before him. By night he was a compositor; by day clerk to a barrister. Fortunately for him, perhaps, his master had not much business, and the leisure of his office-hours was devoted to reading. The studious and clever clerk was helped by the barrister to his first literary engagement, one with a morning newspaper, short-lived, but which gave him some experience of journalism. He studied medicine, and at Middlesex hospital had the late Albert Smith for a fellow-student. He started literary projects, and one of them, the *Medical Times*, was a success; this enabled him to pay his fees and pass as a surgeon. The misconduct of a relative forced him to part with the *Medical Times*, and he accepted the situation of a union-surgeon in Norfolk. After a year, however, he returned to London, and combined the practice of medicine with literature. He became sub-editor of the *Illustrated London News* and editor of the *Pictorial Times*, and when the *Daily News* was started in 1846, Mr. Dickens made Mr. Hunt his and its sub-editor. In 1851 he became its editor-in-chief, and conducted it with ability and energy until his death in the November of 1855. Mr. Hunt published in 1850 the "Fourth Estate; contributions towards a history of newspapers and the liberty of the press"—a work marked by research and good taste. He was also, we believe, the editor of the original issue of the "Men of the Time."—F. E.

HUNT, James Henry Leigh, a celebrated poet, essayist, and critic, was descended from a family which had emigrated from Devonshire to the West Indies in the time of James I. Leigh Hunt's grandfather and great-grandfather were both in the church; the former was rector of St. Michael's, Bridge Town, Barbadoes. The son of this clergyman married a lady of Philadelphia, United States, and went to the bar. But his zealous opinions in favour of the British crown at the time of the American revolution threatening to involve him in dangerous consequences, he escaped to England, and finally settled at Southgate in Middlesex, where his distinguished son Leigh was born on the 19th October, 1784. He received his education at Christ's hospital. He tells us that at school he was "an ultra-sympathizing and timid boy;" and during his stay there he was exposed to many petty annoyances, which would have left their trace on a less amiable nature. But he always spoke of the Alma Mater in after years with affection and reverence; nor did he omit to bear his testimony to its value as a medium for the promotion of social sympathies and as a link between class and class. No more graphic account of his school-day reminiscences can be desired, perhaps, than that which is afforded in the "Autobiography," in many respects an admirable book, but a book in which the most partial critic cannot fail to

detect serious blemishes. The poetical vein had manifested itself at a singularly early age in Leigh Hunt, and before he left Christ's hospital he had produced a tolerably large number of verses, principally of an imitative kind. In 1801 these were collected by his father, and published by subscription under the title of "Juvenilia." The author, looking back at a distance of many long years, says—"I was as proud perhaps of the book at that time as I am ashamed of it now. . . . . My book was a heap of imitations, all but absolutely worthless;" and the writer of the present memoir has more than once heard him express himself to such or similar effect in respect to many of his early writings. "The old critic," as one of his most valued friends (Mr. C. W. Reynell) used to tell him, "was too severe upon the young author." Mr. Hunt next appeared, under the auspices of an elder brother, as a contributor to the *News*, a Sunday paper then lately established by Mr. John Hunt. The theatrical criticisms which he wrote for this periodical were collected in 1807, and the independent tone and novel character which distinguished them from the first, mark a new era in that department of letters. But Hunt's first regular occupation was under his brother Stephen, an attorney; he soon exchanged a position so peculiarly uncongenial to his tastes for an appointment in the war-office. His new berth, however, did not possess much stronger attractions for one of his habits of thought than the old desk at the attorney's. The war-office still cherishes a faint tradition that, though a very "ingenious" gentleman he was "a very bad clerk;" and in 1808 he was exceedingly glad to escape from official drudgery and routine, on becoming, though still very young, editor and part-proprietor of another weekly newspaper, set on foot in that year for Mr. John Hunt, and called the *Examiner*. Of this paper he continued the editorial management for some years; and the most important event of his life was destined to arise out of the connection. The trial of John and Leigh Hunt in 1811 for libel, their acquittal, their second trial—ostensibly for a more serious offence, but really for terming the "first gentleman in Europe" an "Adonis of fifty"—and their joint imprisonment, are facts so well known, and form such an integral part of the political history of the time, that it seems unnecessary to enter here into all the details. The penalties were borne with patience and fortitude, and all offers on the part of the government to remit them on certain easy conditions were sturdily rejected. After the expiration of the term, Mr. Hunt, a sufferer in health no less than in fortune, returned to his old post, and continued to write as before for the *Examiner*, which long enjoyed the distinction of being the most ably edited and the most independent among the weekly metropolitan press. Mr. Hunt's editorship brought him into contact with several of the leading literary men of the day; and among the authors whose acquaintance he formed were Campbell, the two Smiths, Keats, Shelley, Coleridge, Hazlitt, Lamb, and Byron. In 1821 a new phase opened in Hunt's career. The cause of liberty was, it was thought, in danger of betrayal, and required its friends to be more active; and at Byron's invitation Hunt determined to transfer the *Examiner* to other hands, and to proceed to Italy with a view to establishing, in conjunction with the author of Childe Harold, Hazlitt, and others, a journal in the interest of reform, to be christened the *Liberal*. Hunt describes in his "Life" the numerous difficulties in which he personally stood in regard to a co-operation in the proposed undertaking. His wife was ill; he himself was ill; he had a large family; and his circumstances, not improved by government prosecutions, were not too flourishing. Altogether he was considerably embarrassed. At length the step was taken. He embarked in November, 1821. "It was by Shelley's advice," he says, "that I acted; and I believe if he had recommended a balloon, I should have been inclined to try it." Four chapters of the "Autobiography" are devoted to an interesting narrative of Hunt's Italian experiences, and a good deal of space is occupied by gossip and anecdote, which will scarcely bear abridgment. He remained in the peninsula four years, a portion of which time he and his family spent under Lord Byron's roof, and the juxtaposition was attended, as might have been expected, by occasional jars. On his return to England, Mr. Hunt resumed his literary labours, chiefly in the shape of contributions to serials, and in periodical works, some of which were his own speculations. Among these were the *Chat of the Week*, *Literary Examiner*, 1817; the *Companion*, 1828; the *Tatler*, 1830–32; and the *London Journal*, 1834–35; and his talents gradually introduced him to the notice of persons able and willing to serve him. Mr. Hunt, prior to his visit to Italy, had published Nos. 1 to 3 of a paper called the *Reflector*, and one hundred numbers of the *Indicator*, 1819-21. A few numbers also appeared of a second *London Journal*, not like its predecessor in folio, but in octavo. The publication, however, did not prosper, and it was discontinued.

The principal works of Mr. Hunt, besides those already named, and exclusively of mere compilations, are—"The Feast of the Poets," 1814; "The Descent of Liberty," a mask, 1815; "Bacchus in Tuscany," trans., n. d.; "Hero and Leander," n. d.; "Story of Rimini," 1816; "Ultra-Crepidarius," a satire on W. Gifford, 1819; "Amyntas, a tale of the woods," 1820 (from Tasso); "Recollections of Lord Byron," 1828; "Sir Ralph Esher," a romance, 1832; "Captain Sword and Captain Pen," poem, 1839; "Legend of Florence," play, 1840; "The Palfrey," poem, 1842; "Christianism," 1846; "Men, Women, and Books," a selection from his uncollected prose writings, 2 vols., 1847; "The Town," 1848; "Autobiography," 3 vols., 1850; "Religion of the Heart," 1853; "Stories in Verse," 1855; "Old Court Suburb," 1855. It was the intention of Mr. Hunt had he been spared a little longer, to have republished the "Religion of the Heart;" and there is a copy of this book, corrected in many places, and with "Cardinomia, or religion of the heart," added to the title in the author's hand. In 1847 Lord John Russell procured Mr. Hunt a pension on the civil list of £200 a-year; and this reward, which he had amply won by his old political services and sacrifices, contributed with Shelley's commuted bequest to place him in tolerably comfortable circumstances. His later years were passed in tranquil seclusion and domestic privacy. It was his fortune to outlive the majority of those with whom he had associated at the outset of his career. He saw Keats, Shelley, Byron, Hazlitt, Lamb, and Coleridge sink successively to their graves; and although he did not offer in himself any striking example of longevity, he became at last almost a stranger to the men whom he saw around him, one of a generation which had prematurely vanished. Years rolled on, and his own time came. "August 28 [1859], at the house of Charles Reynell, Esq., Putney, aged seventy-four, Leigh Hunt, Esq.," forms a record of the melancholy event which the declining health of the deceased had led his friends for some time to anticipate. He died without pain, and death came so quietly that the sick man was hardly conscious of its approach; and his interest in life remained to the last. Those who wish to form a favourable, or even a fair estimate of Leigh Hunt, will judge him by his earlier productions (1813–20): the publication which will make his name live is the "Story of Rimini," 1816. Such as have only read his works are apt to form a very imperfect notion of the accomplished author; for they can know nothing of the riches and charms of his discourse, his gentleness of character, his forgiving nature, and his large heart. One of the noblest of modern political martyrs, was also one of the most charitable and inoffensive of mankind. In person Hunt was tall and slender, and remarkably erect, even as an old man, in his gait. His hair, bleached by age, was in his younger days jet-black; and his features, though not capable of being described as handsome, were full of intelligence. His dark, searching Indian eyes were peculiarly expressive, and there was a fire in them which was quenched only with life.—W. C. H.

HUNT, Jeremiah, an eminent dissenting minister, who was born in 1678, and died in 1744. For nearly forty years he was pastor at Pinner's hall, London. He published many tracts and sermons, the best known of which is a work entitled "An Essay towards explaining the History and Revelations of Scripture in their several Periods." His works were published in a collected form a few years after his death. Hunt was a man of considerable learning and a useful and instructive preacher.—J. B. J.

* HUNT, Robert, the keeper of mining records, and an author of some distinction, was born at Devonport in 1807, a posthumous child, his father having perished six months previously in the wreck of the sloop *Mushroom*. Carefully trained by his widowed mother, the somewhat delicate boy soon gave evidence of a precocious mind. When eight years old, it is said that he could repeat by rote the whole of Pope's translation of the Iliad. While at school in Penzance, he attracted some notice by his verses written on the death of George III. The necessity of earning a livelihood, however, forced him while yet a boy into a humble occupation at a surgeon's in London. It

is indicative of his thirst for knowledge, that he employed the small amount of pocket-money then at his disposal in paying for instruction in Latin. The vicissitudes of his subsequent career were many and severe, until the time of his appointment to the office he now so ably fills. Bitter experience probably weaned him from the day-dreams of a poet, to which he was disposed by nature. While employed in the business of a druggist, he learned to make experiments in analytical chemistry, directing his attention especially to the subjects of light and photography. During a residence in Cornwall on account of ill-health, he began a series of inquiries into the electricity of mineral veins. This tendency of his mind was strengthened when he became secretary to the Cornwall Polytechnic Society. On the formation of the museum of practical geology under the management of Sir Henry De la Beche, Mr. Hunt was appointed keeper of the mining records. Flattering and substantial testimony has been borne to the usefulness of his labours in this office. In 1860 the gentlemen interested in the mineral wealth and industries of the kingdom, presented to Mr. Hunt by subscription a silver service of the value of 200 guineas, a silver salver of 200 ounces, and a purse of 200 guineas. In Mr Hunt's literary works, the characteristics of a poet and of a man of science are sometimes found commingled. The titles of the books even indicate so much. His principal works are—"Researches on Light;" "Elementary Physics;" "The Poetry of Nature," an endeavour to show that the wonders of nature, as revealed by science, are more truly poetical than the vague imaginings of men ignorant of scientific discovery; "Panthea, the Spirit of Nature;" "Photography;" "Handbook to the Great Exhibition;" "Memoirs of the Geological Survey of Great Britain."—R. H.

HUNT, Thomas, D.D., a learned Hebraist, and professor at Oxford, was born in 1696. He was educated at Hart-hall, Oxford, and was one of the first four senior fellows when the society was incorporated under the name of Hertford college. His degree of B.D. was taken in 1743; that of D.D. the following year. In 1738 he was elected Laudian professor of Arabic, and became regius professor of Hebrew in 1747. The earliest of his publications was a fragment of Hippolytus from the Arabic MSS. in the Bodleian library, which was printed in Parker's Bibliotheca Biblica, 1728. His next publications were two Latin speeches on the Arabic; and in 1746 he issued proposals for publishing "Abdollatiphi Historiæ Ægypti Compendium," which, however, was not published, but instead of which the subscribers received his "Observations on several passages in the book of Proverbs," a posthumous work, edited by Dr. Kennicott. In 1757 he published the works of Dr. Hooper, who appears to have been one of his early patrons. The correspondence of Dr. Hunt was extensive, and some of his letters are to be found among those of Dr. Doddridge, published by Stedman. This eminent orientalist, who was not more respected for his learning than for his modesty, and amiable and unassuming disposition, died in October, 1774.

HUNT, Walter, an English monk of the fifteenth century, who, at the council of Florence, zealously opposed the proposed union between the Greek and Latin churches. His writings refer to this matter. He died in 1470.

HUNT, William, painter in water-colours, was born in London in 1790. In the main self-taught, he acquired his remarkable skill in the imitation of fruit, flowers, and "still-life" generally, and his almost unrivalled manipulative dexterity, by careful study of Dutch and Flemish pictures, and incessant copying from the objects themselves. From the time of his election as member of the Society of Painters in Water Colours, in 1824, Mr. Hunt's pictures were a leading attraction in the society's exhibitions. His range of subjects was confined to the actual and material as they commend themselves to the eye of a thorough Londoner; to the peasant boys and girls, whom he depicted in all their actual unsophisticated ugliness, as well as rusticity, and engaged in their ordinary everyday avocations and pleasures; and to the birds' nests, hawthorn and apple-blossoms, and primroses, which a stroll on a Surrey heath, or even to Hampstead, might enable him to discover; and to the apples, nuts, plums, and pine-apples, which he might procure in a visit to Covent Garden market. But these and other natural objects—kitchen interiors, and the like—which make the staple of his subjects, he copied with a downright truthfulness, and a patient, almost affectionate attention to every subtlety of texture, surface, colour, and detail, yet without disturbance of breadth and largeness of effect, which render them curiously attractive to the most instructed lover of art as well as to the uninitiated, and leave them, in their way, quite without rivals among water-colour pictures. Of the older school of water-colour painters Mr. Hunt perhaps made most use of body (or opaque) colours; yet in so doing he never lost sight of the characteristic qualities of the medium in which he worked. Six or eight of his pictures are in the national collection at South Kensington, and several small studies of shells, &c.—marvellous as minutely accurate imitations of simple natural objects—have been distributed by Mr. Ruskin among the art schools of the country. Hunt died in 1865. His bust is placed in the Gallery of the Society of Painters in Water Colours.

* HUNT, William Holman, one of the leaders of the so-called pre-Raphaelite painters, was born about 1826. Whilst still in the schools of the Royal Academy—though he had been an exhibitor at the public galleries for two or three years of pictures differing in no material respect from those of his elders—Mr. Hunt and a few fellow-students, incited apparently by the mediæval movement then in full activity in metropolitan circles, formed themselves into a "brotherhood," with the avowed purpose of restoring painting to its early religious earnestness, truth, and purity, by setting aside the received conventionalism, abandoning the classical or "pagan" motives and themes of the "great masters" of the later Italian schools, and devoting themselves to the study of the earlier religious painters who were the predecessors and teachers of Raphael and his contemporaries, and combining therewith a more direct and minute imitation of nature than had been customary with English painters. Among the brotherhood, Mr. Hunt and Mr. Millais from the first occupied the most conspicuous place in the public eye; the third member in the triumvirate of leaders, Mr. Rosetti, from not exhibiting his pictures publicly, remaining comparatively unknown. Of the remarkable influence of the school on recent English art, it does not belong to us here to speak. Suffice it to say, that whilst there has been among the "brethren" themselves a growing divergence, Mr. Hunt has on the whole remained steadfast in his adherence to the principles of the league, if he has with growing knowledge and experience seen occasion to modify somewhat the manner of developing them. Mr. Hunt's earliest pre-Raphaelite picture was "A converted British Family sheltering a Christian Missionary from the persecution of the Druids," which was exhibited at the Royal Academy in 1850. This was followed in due course by others, of which the most important were "The Hireling Shepherd," 1852; "The Awakened Conscience," and "The Light of the World," 1854, the latter widely known by its separate exhibition throughout the provinces, and by the engraving. Mr. Hunt now made a prolonged visit to the Holy Land, in order to study on the spot scriptural scenery, costume, and character. Of this visit some particulars have been published in the memoir of Mr. Seddon. Its first-fruits were shown in the extraordinary picture exhibited in 1856, under the title of "The Scapegoat." Far more important in every way, however, is his later work, "Christ in the Temple," the result of numberless studies made in Jerusalem, and since his return in England, of some four years of constant devotion of mind and pencil. This picture was exhibited alone in the German gallery, London, in 1860, and proved so attractive that it was again made an independent exhibition with equal success in 1861. A few eastern studies are all that Mr. Hunt has shown, besides his great work, for the last two or three years.—J. T–e.

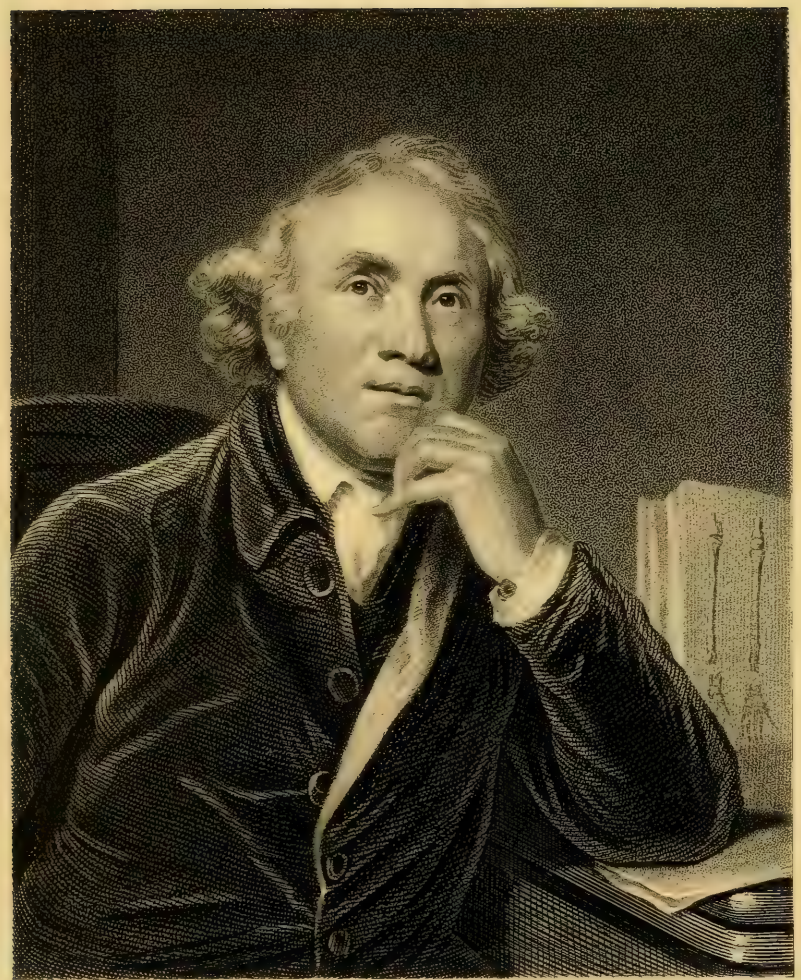
HUNTER, Alexander, a physician and agricultural writer, born at Edinburgh in 1729. After practising for some time at Gainsborough and Beverley, he finally settled at York. In 1770 he was one of the principal founders of an agricultural society, the proceedings of which he published under the title of "Georgical Essays," in 6 vols. 8vo, 1803–4. He also published an edition of Evelyn's Sylva. He was much occupied with cases of insanity, and secured the erection of a lunatic asylum at York. He died May 17, 1809.—G. BL.

HUNTER, Anne, wife of the celebrated anatomist John Hunter, was a writer of elegant but somewhat feeble verse, a collection of which was published in 1802. Her "Death Song" of the young Indian, the son of Alknomook, is the most spirited composition in the volume. Some of her best songs, being married to the immortal music of Haydn, are still sung in circles where the name of the amiable and accomplished writer is forgotten; such is "My Mother bids me bind my hair," which was first written to an air of Pleydell's. Mrs. Hunter survived

her husband twenty-eight years, and lived to see her brother, Sir Everard Home, acquire in surgery a celebrity only less than John Hunter's. She died in Holles Street, London, January 7, 1821, in the seventy-ninth year of her age.—R. H.

HUNTER, Henry, born at Culross on the northern shore of the frith of Forth, August 25, 1741. Educated at the university of Edinburgh, he was licensed May 2, 1764, and rose into such instant popularity that several congregations competed for the services of the young Apollos. He accepted an invitation to become the minister of South Leith, and was ordained January 9, 1766. Three years after his settlement here he paid a visit to London, and on the Scotch congregations there his preaching produced so great an impression, that soon after his return he was followed by invitations to the pastorate of Swallow Street and London Wall, the latter of which he accepted, and was inducted to the charge, August 11, 1771. At that period London Wall was the most important Scotch church in the capital. The stately mansions of the city were still inhabited by its merchant princes, and it was a magnificent array of snowy frills and powdered cues which every Sunday morning spread out in the spacious square pews of the presbyterian meeting-house; and, as many of the Scottish nobility were still attached to the church of their fathers, the congregation was aristocratic as well as wealthy. Indeed, we have heard a tradition how, on occasion of some patriotic collection, the four plates were held by as many dukes; and during the thirty years of Dr. Hunter's incumbency there was no abatement of its prestige, no ebb in its prosperity. His sermons were eminently attractive. Released from scholastic trammels, they proceeded in a style remarkably free, graceful, and engaging, pervaded by a fine glow of manly, affectionate feeling, and adorned with an exhaustless profusion of the richest imagery. They had the still greater merit of combining with evangelical principles the details of daily duty, as well as pathetic enforcements of the social and domestic charities; nor would it be easy to name any discourses in which the word of God dwelt so richly—the aptest quotations and allusions constantly gleaming forth, so as to illuminate and hallow all the context, or closing a period with a point and appositeness so remarkable as to have all the effect of a pleasant surprise. Soon after his settlement in London, Dr. Hunter began to deliver a course of lectures on the lives of Old Testament worthies. Of these he published two volumes in 1784. They proved so successful that they were speedily followed by five others. His "Sacred Biography" has passed through many editions; and, though the style is too florid, our older experience has not materially altered our youthful prepossessions, and we still deem it a charming book. Of the old patriarchal and prophetic time we possess no panorama so vivid; and, as in other scene-painting, every allowance must be made for broad strokes and bright colours. Besides the "Sacred Biography," Dr. Hunter published various single sermons, afterwards collected into two volumes. He also translated St. Pierre's Studies of Nature, and Euler's Letters to a German Princess, as well as Lavater's great work on Physiognomy. To Lavater he was such a devotee that, in order to make his acquaintance, he undertook a pilgrimage to Zurich in 1787; although he seems to have returned with a reverence somewhat abated towards the egotistical and garrulous old gentleman. Dr. Hunter died at Bristol, October 27, 1802, and was buried in Bunhill Fields on the 6th of November following, where his monument has lately been restored by an admiring fellow-countryman.—J. H.

HUNTER, John, one of the most distinguished anatomists, physiologists, and practical surgeons of any age or nation, was born in 1728 at Long Calderwood, in the parish of Kilbride, in the county of Lanark, where his father possessed a small property. The old gentleman was seventy years of age when this his youngest child was born, and died when the boy had only reached his tenth year. Indulged by both parents, and more especially by his widowed mother, the lad's education was so completely neglected, that at the age of twenty he could do little more than simply read and write, and that only in his own language. This complete want of anything like classical knowledge, though felt by him through his whole life, only showed the more strongly the native genius which he possessed. One of his sisters married a Mr. Buchanan, a cabinetmaker in Glasgow, who soon became involved in pecuniary difficulties. To assist her, to whom he was much attached, he went to Glasgow when he was seventeen years of age, and for three years attended to Mr. Buchanan's business, working himself occasionally when pressing orders arrived. To this, no doubt, in a great measure he owed the manual dexterity which ever distinguished him. Having heard at various times of the great reputation and success which his brother William had achieved in London, and tired of such occupations as he had had for some years, he wrote to him to offer his services as an assistant in his anatomical demonstrations. The offer was frankly accepted; and, accompanied by a Mr. Hamilton, John Hunter performed the journey to London on horseback. He arrived in the metropolis in 1748, and devoted himself thenceforward with the utmost determination and the greatest zeal to anatomical pursuits. He also studied surgery, at first in Chelsea hospital under the celebrated Cheselden, and afterwards in St. Bartholomew's under Mr. Pott. In 1755 he was admitted to a partnership with his brother William, and took part in his lectures. He could not compete with his brother in lecturing, but for making anatomical preparations and for dissections he was unrivalled in skill. He laboured hard for ten years in this way, till at last his health gave way, and he was compelled to seek relaxation and change of air. In 1760, when in his thirty-second year, he obtained an appointment as staff-surgeon, and in the following spring he accompanied the expedition sent out to besiege Belleisle. He remained with the army till 1763, when a peace being negotiated, he returned to London. His health was now re-established, but his prospects of success as a practitioner in London were small indeed. He resumed, however, with unabated zeal his anatomical pursuits; and finding his half-pay and the remuneration from his profession inadequate to his expenses, he commenced a series of lectures on practical anatomy and operative surgery. With the money obtained by these means he purchased a piece of ground at Earl's Court, Brompton, near London, where he built a house, and commenced a series of experiments on physiological subjects which he could not carry on in a crowded city. The fame acquired by his dissections and by these scientific researches led the Royal Society to elect him a fellow; and in 1768 he was appointed surgeon to St. George's hospital. This latter appointment was of great importance to Hunter in a pecuniary point of view, as it led to increase of practice, and enabled him to take pupils who paid him large fees. His whole life was now occupied with the constant and laborious investigation of every branch of natural history and comparative anatomy, physiology, and pathology, to all of which he devoted every hour he could snatch from the requirements of an increasing practice. In 1776 he was appointed surgeon-extraordinary to the king, and in 1789 inspector-general of hospitals, and surgeon-general of the army. During this time and for the remainder of his life he retired as much as he could to his house at Earl's Court, where he continued his researches, and increased the number of his valuable preparations. This collection was now so extensive that he took a large house in Leicester Square to receive it, and he began to arrange and classify it previous to his preparing a complete catalogue of its contents. His health began in 1773 to show symptoms of decline. In that year he had the first attack of that affection of the heart that ultimately carried him off. Though for a few years after that his health at times was pretty good, the attacks of angina pectoris (the particular disease from which he suffered) became gradually more frequent. He experienced also at times peculiar affections in the head, his temper became more and more irritable, and at last on the 16th October, 1793, at the age of sixty-five, he suddenly expired. On that day he attended a meeting of his colleagues at St. George's hospital, when, annoyed at something said, he left the room to control his rage, and immediately, with a sudden groan, fell dead into the arms of a friend standing by. After his death the blood vessels of both brain and heart were found to have become ossified. His body was interred in the vault under the parish church of St. Martin's-in-the-Fields. John Hunter was below the ordinary middle stature, but he was of an active disposition, and well formed for muscular exertion. Sir Everard Home relates as an instance of this, and the determination of his character, that one day when at his house in Earl's Court, where he had a small menagerie for the purpose of studying the habits of wild animals, two leopards which he had kept there in an outhouse broke loose from their confinement and got into a yard among some dogs, which they immediately attacked. The howling produced by this alarmed the whole neighbourhood, and brought Mr. Hunter to see what was the matter. When he arrived at the spot he



found one of these animals climbing up the wall to make his escape, and the other surrounded by the dogs. He immediately laid hold of them both and carried them back to their den! Amongst the other wild animals which he kept at this retreat of his, was a beautiful small bull he had received from the queen. With this animal he used to wrestle in play, and entertain himself with its exertions in its own defence. In one of these contests, however, we are told by Sir Everard Home, the bull overpowered him and got him down; and had not one of the servants accidentally come by and frightened the animal away, his frolic would probably have cost him his life. He had an open countenance, which, though "impressed with the lines of thought," was by no means habitually severe. When Lavater was shown his portrait he said—"This man thinks for himself." He was quick in manner, readily provoked, and when irritated not easily soothed; but his disposition was candid and free from reserve; he hated deceit, and as he was above every kind of artifice, he detested it in others, and often too openly avowed his sentiments. He never required more than four hours' sleep at night, but almost always slept an hour after dinner. John Hunter was not only one of the most profound anatomists of the age in which he lived, but he is by the common consent of his successors allowed to be one of the greatest men that ever practised surgery. One of the most striking discoveries in this part of his profession—indeed one of the most brilliant in surgery of his century—was the operation for the cure of popliteal aneurism by tying the femoral artery above the tumour in the ham, and without interfering with it. He improved the treatment of the rupture of the tendo achillis, in consequence of having experienced the accident himself when dancing. He invented the method of curing fistula lacrymalis by perforating the os unguis, and curing hydrocele radically by injection. His anatomical discoveries were numerous and important—amongst others the distribution of the blood-vessels of the uterus, which he traced till their disappearance in the placenta. He was the first who demonstrated the existence of lymphatic vessels in birds; described the distribution of the branches of the olfactory nerve, as well as those of the fifth pair; and to him we owe the best and most faithful account of the descent of the testicle in the human subject, from the abdomen into the scrotum. Physiology is also indebted to him for many new views and ingenious suggestions. His chief works are his "Treatise on the Natural History of the Human Teeth;" a "Treatise on the Venereal Disease;" "Observations on certain points of the Animal Economy;" and a "Treatise on Blood, Inflammation, and Gunshot Wounds." But as has been well observed by one of his biographers, "it was less by individual discoveries than by the general tone of scientific investigation which he gave to surgical practice, that he improved it. Before his time surgery had been little more than a mechanical art, somewhat dignified by the material on which it was employed. Hunter first made it a science; and by pointing out its peculiar excellence as affording visible examples of the effects and progress of disease, induced men of far higher attainments than those who had before practised it, to make it their study." The best monument of his genius and talents, however, is the splendid museum which he formed by his sole efforts, and which he made, too, when labouring under every disadvantage of deficient education and limited means. It shows that as an anatomist and physiologist he had no superior. A great object with him during the few last years of his life was to form a complete catalogue of the contents of this museum, which at his death consisted of ten thousand preparations illustrative of human and comparative anatomy, physiology, pathology, and natural history; the great end in view being to show "the gradations which nature follows from the simplest state of life to the most perfect—man." It is much to be regretted that Hunter did not live to finish this task; for had this been done science would have benefited to a great extent, as every year since his museum became public property, and its contents more closely studied, proves that Hunter had been well aware of many facts for the discovery of which other observers have since his death obtained the credit. The care of preparing this catalogue, which Hunter had commenced, was intrusted after his death to his brother-in-law, Sir Everard Home. This gentleman, however, after many delays, and only accomplishing a very small portion of his work, burned the manuscripts left by Hunter, and which he had abstracted from the College of Surgeons, asserting that this was done in accordance with the expressed wish of Hunter before his death. Sir Everard published several volumes of Lectures on Comparative Anatomy, which are said to be in a great measure compiled from Hunter's papers; and it has been asserted that fear lest his plagiarisms should be detected was the cause of the disgraceful act of destroying documents which, had they been published, would have still more highly raised the character of Hunter as a man of science. John Hunter left no fortune behind him; but government purchased his museum from his widow for the sum of £15,000, and handed it over to the College of Surgeons, upon condition that twenty-four lectures should be delivered annually to members of the college, and that under certain regulations the collection should be open to the public. These terms were complied with, the lectures are given, and the public are permitted on certain days of the week to visit the museum. John Hunter married in 1771 a daughter of Mr. Boyne Home, by whom he had several children. His marriage seems to have been a happy one, and his widow, an accomplished lady, survived him many years, dying in 1821 at the advanced age of seventy-nine.—W. B–d.

HUNTER, John, professor of humanity in the university of St. Andrew's, and a learned commentator of Latin classics, was born in 1747 at Closeburn in Dumfriesshire. Although his first publication was "An Essay on certain Conjunctions, particularly the Greek ΔΕ," contributed to the Transactions of the Society of Edinburgh in 1788, he is best known by his editions of Horace, Virgil, and Juvenal. His first edition of Horace was published in 1797, and was reprinted in 1813. It contains a variety of emendations on the text and punctuation of the recognized editions, illustrated by many valuable conjectural new readings. Great critical sagacity is also displayed in Dr. Hunter's annotations to Virgil, of which he published an edition in 1800. The preface especially contains a number of very interesting discussions. An account of this work may be seen in the *Edinburgh Review*, vol. iii. p. 60. Heyne himself publicly declared this edition of Virgil to be superior to any that he had previously examined. The edition of Juvenal appeared in 1806. Dr. Hunter became principal of the United college of St. Salvador and St. Leonard; and, having reached the unusual age of ninety years, died in 1837.—R. H.

HUNTER, Joseph, an eminent writer on British antiquities and local history, was born at Sheffield, on February 6th, 1783. His father being engaged in the cutlery trade of that town, and his mother dying while he was yet very young, Joseph was placed under the guardianship of Mr. Evans, the minister to a congregation of presbyterian dissenters. When a mere schoolboy he devoted his leisure time to the study of historical, topographical, and genealogical subjects, copying the monumental inscriptions in the neighbouring churches. In 1805, as a preparation for his destined calling, he was placed at a college in York, under Mr. Wellbeloved, to be trained for the ministry. He there acquired, in the study of the Greek and Hebrew scriptures, a habit of minute verbal criticism that characterized his mind through life. In his twenty-sixth year he became minister of a congregation of presbyterian dissenters at Bath, where he continued to reside for twenty-four years. Meanwhile the materials for a history of his native place had accumulated in his hand, and having been verified and arranged with all "the skill of a critic and the assiduity of a lawyer," were published in 1819, under the title of "Hallamshire: the history and topography of the Parish of Sheffield," &c., folio. This work at once took a high place in topographical literature; and Mr. Hunter's fame, as an accurate and interesting writer of local history, was fully and finally established by his "South Yorkshire: the history and topography of the Deanery of Doncaster," &c. 2 vols., folio, 1828–31. In an essay prefixed to the first volume of this work the scope and significance, the philosophy in short, of studies of this kind are admirably set forth. In 1833 Mr. Hunter's intimate acquaintance with ancient writings and minute points of history procured him the appointment of sub-commissioner of the public records, which office was, in 1838, on the reconstruction of the record department, exchanged for that of assistant-keeper of the first class. He edited some of the volumes published by the commission, and was engaged to the last in the special duty of calendaring the queen's remembrancer's records, a task that still remains to be finished by others. Soon after his removal to London, Mr. Hunter was engaged in the famous "Hewley lawsuit" which ended in depriving the uni-

tarians of the benefits they had so long enjoyed from Lady Hewley's charity. Mr. Hunter died, after two years of great suffering, in London, May 9th, 1861.—R. H.

HUNTER, Walter, a Scottish mechanical engineer, was born at Newbattle in Midlothian in the year 1772, and was the son of a carpenter and maker of agricultural implements. He learned the business of a millwright in the works of Messrs. Moodie. Having been sent by them to Nottingham in 1792 to fit up some machinery, he obtained an engagement in the Soho works there. He soon afterwards went to London, and was there engaged as a foreman by John Rennie. His first attempt to set up in business for himself at Dartford proved unfortunate, and he returned for a time to the condition of a journeyman; but in 1807 or 1808, in partnership with William English, he established a machine-work at Bow which proved perfectly successful, especially in the manufacture of hydraulic machinery, iron bridges, and lock-gates. He died on the 8th of February, 1852, in the eightieth year of his age.—(*Proc. Inst. Civ. Eng.*, 1852–53.)—W. J. M. R.

HUNTER, William, M.D., one of the best anatomists and most distinguished and philosophic accoucheurs of his age. He was an elder brother of John Hunter, and had he no other claims upon posterity, it would be sufficient distinction to be known as having been his preceptor in anatomy, and first patron. Long Calderwood in the parish of Kilbride, in Lanarkshire, was a small estate which had been for some time in the possession of the Hunter family, and here he was born in the year 1718. At the age of fourteen he was sent by his parents to the university of Glasgow, where it appears he pursued the usual studies with diligence and success, obtaining the esteem of both professors and fellow-students. By his father he was intended for the church; but after five years' study at the college, his mind became embued with what he thought conscientious scruples at subscribing to the articles of faith. In this state of hesitation he became acquainted with the celebrated Dr. Cullen, afterwards professor of medicine in the university of Edinburgh; but who at this period was practising his profession as surgeon at Hamilton. A friendship between the two young men was immediately formed; and Cullen's persuasion coming to the aid of Hunter's own views, he determined to abandon the church, and take to medicine as his profession. His father having given his consent to this change of profession, in 1737 he went to reside with Dr. Cullen. He remained with him for three years, the three happiest years in his life, he used to say afterwards; and at the end of that time a partnership was formed between them. It was part of their agreement that William Hunter should take care of the surgical, and Cullen the medical cases that occurred in their practice, and that each should alternately pass a winter at some large medical school, while the other remained to take charge of the patients. It was otherwise destined, however, and this partnership soon terminated. It was arranged that Hunter should first proceed to Edinburgh, and then to London, for the purpose of pursuing his medical studies, and that he should then return to Hamilton. In November, 1740, he accordingly repaired to Edinburgh, where he passed the winter attending the lectures of the celebrated Dr. Monro and other professors; and in the spring of 1741 he proceeded to London. Here he took up his abode with Dr. Smellie the celebrated accoucheur, attending likewise the anatomical class of Dr. Frank Nicholls, and studying surgery at St. George's hospital. The well-known printer, Mr. Foulis of Glasgow, had given him a letter of introduction to Dr. Douglas, at that time a practitioner of eminence in London, and who was engaged on a great anatomical work on the bones. Recognizing Hunter as an acute observer, and a young man of industry and ability, he at once invited him to his house, and obtained his consent to become his assistant in his dissections, and a teacher for his son. The situation thus opened to him was so advantageous that Dr. Cullen readily consented, with a view to forward his friend's advancement, to cancel the articles of partnership, and leave him free to pursue the path which now promised to lead him to fame and fortune. He was thus enabled to take advantage of the means of instruction which surrounded him, and to pursue his studies with assiduity. He soon became such an expert dissector, that his liberal patron, Dr. Douglas, went to the expense of having several of his preparations engraved. He lost this kind friend, however, in the spring of 1742, but continued to reside for several years afterwards in his family, which consisted of his widow and two children, attending as before to the education of the latter. He published in the following year, in the Transactions of the Royal Society, his first essay "On the Structure and Diseases of Articulating Cartilages;" and patiently prepared himself by diligent study and making numerous preparations for giving lectures on anatomy. A good opportunity for this was not very long in offering itself. Mr. Samuel Sharpe had for some time been giving a course of lectures on operative surgery to a society of naval surgeons, which at that period existed, and who had rooms in Covent Garden. Finding this to interfere too much with his other engagements, he resigned in favour of William Hunter, who embraced the opportunity, and gave his first course of lectures in 1746. His success as a lecturer was so great, that the members of this society requested him to extend his course to anatomy, and gave him the free use of their rooms. Thus commenced that brilliant career which he was soon after destined to follow. In 1747 he was admitted a member of the College of Surgeons, and after the close of his lectures in the spring of the following year, he set out with his pupil, Mr. James Douglas, on a tour to the continent; visiting particularly the schools of Leyden and Paris. Although up to this time Hunter practised surgery as well as midwifery, he had always preferred the latter, and after his return to London, being appointed a surgeon accoucheur to the Middlesex hospital, he determined to confine himself to that particular branch of the profession. In this practice he was eminently successful, as his manners and address were extremely conciliating and engaging, and his reputation as an anatomist encouraged a belief that his minute knowledge of the human frame, would necessarily give him great command in cases of danger and difficulty. In 1750 he obtained the degree of M.D. from the university of Glasgow; and in 1762 when the queen became pregnant, he was consulted on the occasion. In 1764 he was appointed physician extraordinary to her majesty. His time had now for some time past been so completely occupied with the duties and labours of his practice, that he had been compelled to take a partner to assist him in his anatomical lectures and dissections. His brother John, who had for some years filled this situation, when he went abroad was succeeded by Mr. Hewson; and he again after some time was succeeded by Mr. Cruickshank. Honours now rapidly followed. In 1767 he was elected a fellow of the Royal Society. In 1768 he became a fellow of the Society of Arts, and at the institution of the Academy was appointed by his majesty professor of anatomy. In 1781 he was unanimously elected successor to Dr. Fothergill, as president of the Royal College of Physicians of London; and in 1782 he was elected a foreign associate of the Royal Academy of Sciences in Paris. Honoured by the esteem of his sovereign, complimented by foreign academies, consulted by persons of all ranks, and possessor of a large fortune, he was nevertheless subjected to severe illness arising chiefly from gout; and after suffering for some time, he succumbed to a severe attack, and died on the 30th March, 1783, in the sixty-fifth year of his age. On his deathbed he remarked to his friend Mr. Combe—"Had I strength enough to hold a pen, I would write how easy and pleasant a thing it is to die." His body was interred in the rector's vault of St. James' church, Westminster.

Dr. Hunter's published works are not very numerous; but in addition to his essay mentioned above, read before the Royal Society, on the structure and diseases of the articulating cartilages, in which he threw considerable light upon a subject that had not been hitherto sufficiently studied, he was the author of several essays in the Philosophical Transactions and Medical Observations. The most important are those relating to his discovery of varicose aneurism, on the origin and use of the lymphatics, on retroversion of the uterus, and on the membrana decidua reflexa. Some related to subjects connected with natural history; as, for instance, a paper on some fossil bones from the Ohio, in which he showed, chiefly from the structure of the teeth, that they belonged to a large extinct animal different from the elephant, with which they had previously been confounded; a description of the nyl-ghau, a kind of antelope peculiar to India, &c. In 1762 he published his "Medical Commentaries," a work in which he vigorously asserted his claim to priority in making several anatomical discoveries, over that of Dr. Monro secundus, professor of anatomy at Edinburgh. But his great work, and that upon which his fame chiefly rests, is his "Anatomy of the Gravid Uterus." This work engaged his attention

and labours for nearly thirty years, and consists of thirty-four folio plates, representing the parts in their natural size, most accurately and beautifully engraved from dissections made by himself and his brother John, and illustrative of the most important subjects in midwifery. He had commenced a work describing these plates, but his death occurred before it was completed; and it was not till 1794 that the work appeared, edited by his nephew, Dr. Matthew Baillie. Dr. Hunter was peculiarly tenacious upon the subject of the priority of his claims to anatomical discoveries; and in addition to his disagreeable controversies with Dr. Monro and others, he unfortunately entered into a dispute with his brother John, relative to some claims made by the latter to the discovery of the structure of the placenta. This dispute produced an estrangement between the two brothers, which continued during the rest of Dr. Hunter's life, a partial reconciliation only taking place on his deathbed. Dr. Hunter was a man of extensive knowledge; he was a clear and elegant writer, an accomplished gentleman, an excellent orator, and a most able and lucid lecturer. As far as regards midwifery, he was perhaps the most scientific man that had ever previously practised that branch of the profession. Obstetricy owes as much to him, as surgery does to John. He left, in addition to his published works, several MSS. behind him. Amongst these was the commencement of a work on biliary and urinary concretions; two introductory lectures, one of which was occupied with a history of anatomy from the earliest period, down to the time when he wrote; and a work intended to show the immediate connection of anatomy with the practice of physic and surgery. Each introduced scientific principles of physiology into what before their time had been little more than mechanical arts. Hunter was well formed, but of slender make, and was rather below the middle stature. He was frugal and simple in his habits; and having determined when he commenced practice to acquire an independency, he succeeded in amassing a fortune of £70,000. This he in great part devoted to establishing a school of anatomy in London, and forming a museum. In 1765 he offered to expend £7000 to build a house fit to receive his extensive collection of preparations, and to endow a professorship in perpetuity, provided government would grant him a piece of ground to build upon. This offer was declined, when he bought a piece of ground himself in Great Windmill Street, upon which he erected a private house, a museum, and dissecting-room. He then added to the collection he had already formed a library of choice and valuable books; a cabinet of rare medals, which cost £20,000; and a large collection of objects of natural history, which he purchased of the executors of Dr. Fothergill. Dr. Hunter was never married. At his death he bequeathed an annuity of £100 to his sister, Mrs. Baillie, during her life, and the sum of £2000 to each of her daughters; the residue of his fortune and the whole of this splendid museum going to his nephew, Dr. Matthew Baillie, the latter to be retained by him for thirty years, and then to be handed over to the university of Glasgow — to which institution he also bequeathed £8000 for its maintenance and increase. Dr. Baillie did not wait till the term expired, but handed over to the university the munificent gift some years before that time, and there it remains a monument to Hunter's perseverance, genius, and liberality.—W. B–d.

HUNTER, William, an eminent naturalist and medical writer, was born at Montrose about 1760, and studied at Aberdeen. He entered the service of the East India Company. In 1781 he was transferred to the Bengal medical establishment. From 1784 to 1794 he was secretary of the Asiatic Society, professor and examiner at the Calcutta college, and surgeon to Major Palmer's embassy to Dowlat Raj Scindia. He was also inspector-general of hospitals in Java, surgeon of marines, &c. He acquired a considerable knowledge of Indian literature and languages, and wrote various memoirs and works of considerable interest, among which may be mentioned his contributions to the Asiatic Researches; "A Concise Account of the Kingdom of Pegu;" "Account of Artificial Caverns near Bombay;" "On the Diseases of Seamen," &c. He died in India in 1815, after an absence of many years.—B. H. C.

HUNTINGDON, Henry of. See Henry of Huntingdon.

HUNTINGDON, Selina, Countess of, born in 1707; died in 1791; a lady of great ability, eminent piety, and unusual munificence in the employment of her fortune and influence for promoting and maintaining the great religious revival of the eighteenth century, especially in connection with the preaching of George Whitfield. Selina was a daughter of Washington Shirley, earl of Ferrers; her sisters were Lady Kilmorey and Lady Elizabeth Nightingale. Selina married in 1728 Theophilus Hastings, earl of Huntingdon, who died in 1746, leaving his widow in uncontrolled command of an income amply sufficient for maintaining her position, with her surviving children, in the style which befitted her rank; but in fact confining her expenditure within very narrow limits, she regarded her fortune as a trust which it was her happiness to administer in furtherance of the highest purposes. Personal and family afflictions had had the effect in this, as in so many instances, of awakening this lady's mind toward religious concernments; and from that time forward to the last, she devoted herself to the purpose of diffusing christian principles wherever the opportunity to do so occurred. At the same time, when the two leaders of methodism, Wesley and Whitfield, took adverse positions on points of theology—the first, zealous for what was termed the Arminian, the second, for the Calvinistic mode of holding and proclaiming the one christian truth which gives all glory to God, and leaves with man his undamaged moral responsibility. At that time Lady Huntingdon warmly professed her approval of the Calvinistic doctrine, and as a consequence of this decisive preference she associated herself with Whitfield, and gave the whole of her aid and influence to the side which was opposed to Wesleyan methodism. Whitfield—himself too simple-hearted to wish for the distinction of being the founder of a religious community, a position unsuited to his abilities—gladly gave his powerful aid to his noble patroness in her wide-spread endeavours to maintain and spread Calvinistic methodism. It was thus, therefore, that the countess became the head of what was termed "the countess of Huntingdon's connection." This costly movement included the erection of many spacious chapels, the sustentation of preachers, and the founding and endowment of a college for the education of young men intended for this ministry. This training college was established at Trevecca in Wales. This "connection," and the principal chapels which it comprehends, are still maintained; and within this body the liturgical forms of the Established Church are used, in accordance with the terms of the trust-deeds of each chapel. Lady Huntingdon's qualities of mind were undoubtedly of a very superior order; this is vouched for, not so much by her letters, which are conventional and monotonous and wanting in distinctive individuality, as by her actual administrative performances, by what she did in governing so long a large association, and in directing and controlling, without harshness, the minds of many educated clergy, and—the most difficult of all subjects—half educated, or a tenth part educated, lay preachers. It should moreover be mentioned to the praise of this eminent woman that, obnoxious as her opinions were to men of the world, and repugnant as were her religious practices to the tastes of such persons, she nevertheless maintained to the end her intimacy with many among the leading and most noted public men of that time. She numbered among her friends, and her guests too, such men as Chesterfield and Bolingbroke, as well as several of the bishops. Something of the regal style might well be allowed in the deportment of a woman of rank, who was daily surrounded by men of all grades waiting for her word, many of whom were wholly dependent upon her munificence. So it might be; nevertheless, that her main intention was pure and christian-like, and that ambition was not her passion, will be felt and confessed by every candid reader of her voluminous correspondence. These letters, along with their endless repetitions of certain evangelic phrases, indicate much business-like ability; and they show, like Wesley's, a wakeful, pertinent adherence to the real matter in hand in each instance. They are marked also by often-repeated and unquestionably genuine professions of the deep sense she had of her own unworthiness and unprofitableness. It is certain that she was the object of a very warm affectionate regard among those with whom she was the most intimate. As with Wesley, so with Lady Huntingdon, a formal separation from the Established Church was at length submitted to with extreme reluctance, and not until this course was felt to be inevitable. When at length the irregularities of the methodistic clergy were such as could no longer be winked at by the church authorities, most of them quietly fell back into their places as parish ministers; and as to those who adhered in all things to the "connection," they came to stand on the level of the dissenting ministry generally, and notwithstanding

the advantage of their episcopal ordination, could not assume materially a higher social position. Lady Huntingdon had thenceforward no alternative but to seek for her ministers and her chapels the protection of the law, under the shield of the act of toleration, which could afford them its aid on no other ground than that of the recognized dissent of the ministers and the people of Lady Huntingdon's chapels.—I. T

HUNTINGFORD, George Isaac, D.D., a learned prelate, born at Winchester in 1748, and educated at the college of his native city and at New college, Oxford. He succeeded his brother as master of Westminster school in 1772, and while there published several works for the use of the student in Greek and Latin. In 1789 he was appointed warden of Winchester college, became bishop of Gloucester in 1802, was preferred to the see of Hereford in 1815, and died in 1832. Among his works are two volumes of sermons, and "A Call for Union with the Established Church, addressed to English protestants," printed in 1800. This latter work he dedicated to Mr. Addington, who had been his pupil, and was afterwards his patron. The bishop's theological works, comprising "Thoughts on the Trinity," "Charges," &c., were published by his nephew, Henry Huntingford, in 1832. They are characterized by sound reasoning, and a clear, forcible, and manly style.—J. B-r.

HUNTINGTON, Robert, D.D., was born at Deerhurst in Gloucestershire in February, 1636. He was educated first at Bristol free school, and then at Merton college, Oxford, of which he became M.A. in 1663. His successful application to oriental languages led to his appointment as chaplain at Aleppo. He left England in 1670, but was detained at Smyrna for some time, which afforded him an opportunity of visiting some parts of Asia Minor. At Aleppo he remained for several years, during which time he eagerly studied oriental literature, and sought after oriental manuscripts. In pursuit of the latter, and especially such as were in Syriac, he undertook numerous labours and journeys. He hoped above all to discover a copy of the Syriac version of Ignatius, of which he had read in the catalogue of Ebed Jesu. This, however, eluded his research, and continued unknown till brought to England by Mr. Tattam some years ago. Huntington visited Palestine, Cyprus, and Egypt, but failed to reach Palmyra. Of his manuscript discoveries, and of his diligent inquiries, a full account was published after his death by Thomas Smith, his friend and biographer. During his stay at Aleppo he corresponded with the leading scholars and critics of the day. He returned to England in 1682, by way of Italy and France, "leaving behind himself with the greatest joy Turkish barbarism and devastation." On his arrival he was created D.D. of Oxford, and soon after was chosen with Dr. Fell to read before Charles II. the famous decree of the university "against certain pernicious books and damnable doctrines." He was next appointed provost of Trinity college, Dublin, which he resigned in 1691. In 1692 he was presented by Sir E. Turner to the living of Hallingbury in Essex, where he married, and continued for several years. At length, in 1701, he was named bishop of Raphoe in Ireland, which he accepted, although he had previously refused the see of Kilmore. Thither he went, and twelve days after his consecration he died, September 2, 1701. Huntington appears to have published nothing but one short paper in the Philosophical Transactions, No. 161. Dr. Smith, however, edited thirty-nine letters by him, and twenty-one to him, which are full of interest to the oriental student at the present day. From these, and the memoir already referred to, are derived all that is known of the life of Huntingdon, who succeeded in collecting many hundreds of those MSS. which now enrich our libraries, and more especially the Bodleian.—B. H. C.

HUNTINGTON, William, S.S. (Sinner Saved), was born in 1744, near Cranbrook, of poor parents. After spending his early years as errand-boy, hostler, gardener, cobbler, and coal-heaver, he married and lived at Mortlake, Kingston-on-Thames, Sunbury, Ewell, and Thames Ditton. He appears to have been converted at Sunbury, whence he set out to preach as an itinerant at various places. He then came to London, and preached in Margaret Street chapel, which he exchanged for a new one in Titchborne Street, but this was burnt; and in 1788 he entered a larger building in Gray's Inn Lane, of which he continued minister till his death. He was in doctrine a high Calvinist; and, by the force of his genius and the boldness of his language, he obtained the most absolute control over his many followers. He was opposed by such men as Rowland Hill and Timothy Priestley; but he roughly handled them, and triumphed over all obstacles. In 1808 the *Edinburgh Review* affirmed that his income was more than £2000 a year; and certainly he had an unlimited power over the purses of his disciples. For his second wife he married the widow of Sir James Sanderson, Bart. He was uneducated, and was blunt, plain, and vulgar; but he had strong common sense, and self-confidence amounting to dogmatism. His style was forcible and idiomatic, and he was no less popular as a writer than as a preacher. His works, edited by his son, amount to 20 vols. 8vo; and from them the most perfect knowledge of his life and character may be obtained. He died at Tunbridge Wells, July 1, 1813. His real name was Hunt, which in early life he found it convenient to change.—B. H. C.

HUNTON, Philip, a nonconformist divine, who in 1643, during the sitting of the Long parliament, published a "Treatise on Monarchy," in which he denounced monarchy in general and the English monarchy in particular. In 1657 Cromwell made him provost of his new college at Durham, along with which office he held the living of Sedgwick until the Restoration in 1660. He then retired to Westbury in Wiltshire, where he had formerly officiated, and died there in 1682. His "Treatise on Monarchy" provoked a reply by Dr. Henry Fern, and elicited the famous Patriarchia of Sir Robert Filmer. It was ordered to be burnt by a convocation held on July 21, 1683.—G. BL.

* HUPFELD, Hermann, a distinguished German orientalist and theologian, was born at Marburg in 1796, where he studied theology and philology. In 1819 he became professor in the gymnasium at Hanau. Having been compelled by ill health to resign this situation in 1822, he went to Halle and studied under Gesenius. In 1825 he was chosen extraordinary professor of theology at Marburg, and in 1830 ordinary professor of theology, in addition to the oriental languages. He was called to succeed Gesenius at Halle in 1843. His merits as a profound and scientific Hebraist are very great. Whatever subject he touches is sure of being advanced in his hands. He is the author of "Exercitationes Æthiopicæ," 1825; Heft. 1 of a copious Hebrew grammar, 1841; various programmes on points of Hebrew grammar and the Jewish festivals; "Über Begriff und Methode der sogenannten biblischen Einleitung," 1844; and of a very learned commentary on the Psalms, of which three volumes have appeared. Professor Hupfeld has evinced a lively interest in all the ecclesiastical, political, and academical questions of his time.—S. D.

HURD, Richard, D.D., an English bishop and divine of last century, known as an elegant scholar and litterateur more than as a theologian. He was born at Congreve in Staffordshire in 1720, of "plain, honest, and good" parents, as he himself says. He was educated at Brewood, where there chanced to be a good grammar-school. At an early age he went to Cambridge, and was entered in Emanuel college. He took his bachelor's degree in 1739, and was admitted to his master's degree and elected a fellow of his college in 1742. Two years later he was ordained priest. Having published in 1749 his commentary on Horace's Ars Poetica, he was introduced by means of this publication to Warburton, on whose recommendation to Sherlock, bishop of London, he was appointed Whitehall preacher in the following year. A lively and warm friendship sprung up between him and Warburton, which was never interrupted. In 1757 he received from his college the appointment to the rectory of Thurcaston in the county of Leicester; in 1765 he was made preacher of Lincoln's inn; and two years later he received the archdeaconry of Gloucester from his friend Bishop Warburton. In 1775 he was consecrated bishop of Lichfield and Coventry, and was finally translated to the bishopric of Worcester in 1781. In 1783, on the death of Archbishop Cornwallis, the king pressed upon him the acceptance of the primacy; but he "humbly begged leave to decline, as a charge not suited to his temper and talents, and much too heavy for him to sustain." He died in 1808, in the eighty-ninth year of his age. The writings of Hurd are chiefly critical and literary, although he also gave to the world various volumes of sermons. His edition of Horace's Ars Poetica, with notes and dissertation, and his "Dialogues, Moral and Political," are probably the best known of his writings. They show an elegant taste, and a thoughtful and cultivated mind; they were popular and valued reading in their day; but they can scarcely be said to have acquired any permanent place in literature. Hurd's style is correct and simple; his critical penetration often

just and comprehensive; but he is deficient in the force and grasp of mind which leaves an impression not merely upon contemporaries, but adds to the intellectual riches of a country. His character appears to have been amiable, though somewhat stiff and cold. He was a firm friend, a graceful scholar, a pious if not very earnest bishop.—T.

HURDIS, James, D.D., was born at Bishopstone, Sussex, in 1763, educated at Chichester, and graduated A.M. at Magdalen college, Oxford, in 1787, of which he became a fellow. His scholarship procured him the friendship of Dr. Horne and other distinguished men of Oxford, and the tutorship of Pelham, afterwards bishop of Exeter. In 1788 Hurdis published his first work, "The Village Curate," a poem in blank verse, which was succeeded in 1790 by "Adriano." These poems were very favourably received. Subsequently he produced "Panthea," "Elmer and Ophelia," "The Orphan Twins," and other pieces, especially "Sir Thomas More," a tragedy. The earl of Chichester, his pupil's father, obtained for him the living of Bishopstone; and in 1793 he was elected professor of poetry in the university of Oxford. Hurdis is best known in connection with Hayley and Cowper, whose friendship he enjoyed; indeed, he may in poetry be considered as a follower of Cowper. He is also remembered as a Shaksperian scholar. Hurdis also wrote some theological papers. He died in London, December 22, 1801.—J. F. W.

* HURLSTONE, James Yeates, president of the Society of British Artists, was born in London in 1801, and after the usual course of instruction, appeared as an exhibiter at the Royal Academy about 1820. But shortly after this he joined the ranks of the Society of British Artists, in which be soon became a prominent member, sending his pictures almost exclusively to their gallery for exhibition, and being one of the most active in procuring their charter of incorporation. Mr. Hurlstone has painted several historical and poetical pictures, but his subjects are more commonly taken from Italian and Spanish out-door life: he has also painted many portraits. In his earlier pictures he chiefly appeared to follow the manner, both in largeness of handling and colour, of Sir Joshua Reynolds; but of late years he has approximated more and more, especially in his Spanish peasant boys, and the like, to the colour and composition of Murillo. His knowledge of Spanish life and character has been acquired during several visits to the peninsula.—J. T–e.

HURTADO de Mendoza, Diego. See Mendoza.

HUSKISSON, William, Right Honourable, one of the earliest official inaugurators of a liberal commercial policy in this country, was the son of a gentleman-farmer of good family and estate, and born at Moreton Court, Warwickshire, on the 11th of March, 1770. Educated at various country schools, Mr. Huskisson early displayed a singular aptitude for figures, which in his subsequent official career he had so much occasion to manipulate. After his mother's death in 1774 (his father marrying again), he was taken charge of by her brother, Dr. Gem, who, accompanying as physician the duke of Bedford, sent ambassador to Paris after the peace of 1763, settled in the French metropolis, and cultivated the intimacy of the *philosophes*, and such foreign residents as Franklin and Jefferson. Huskisson was nineteen, and had resided with his uncle six years in Paris, when the French revolution of 1789 broke out. In his uncle's circle he had acquired liberal ideas, and hailed the Revolution. He became a member of a club of constitutional liberals, the Societé de 1789; and one of his first appearances in public was to deliver a speech at a meeting of this association, strongly denouncing a proposed issue of assignats to the amount of eighty-four millions sterling. Thus early had the currency question engaged his attention. The speech made some sensation in Paris, especially among the English residents, and in the year of its delivery, 1790, he became secretary to the English ambassador, Lord Gower, afterwards marquis of Stafford. Lord Gower was recalled after the insurrectionary movement of the 10th of August, 1792, and Huskisson returned with him to England, and at his residence at Wimbledon frequently met Mr. Pitt and Mr. Dundas. His knowledge of the French language and of French society recommended him to Mr. Dundas as a proper person to undertake the charge of a department in the alien office, for the investigation of the claims of French emigrants to relief. His zeal and assiduity in this post were remarked, and in 1795 he was appointed under secretary of state for war and the colonies under Mr. Dundas, and is said at the same time to have entered into confidential relations with Mr. Pitt. In 1796 he was returned to the house of commons as member for Morpeth; but through a constitutional diffidence, which he never entirely shook off, some time elapsed before he took part in the debates. On Mr. Pitt's resignation in 1801, Mr. Huskisson retired with him; and when Mr. Pitt returned to power in 1804, he became secretary of the treasury. On the death of Pitt he went out of office and into opposition, where he remained during the brief administration of "All the Talents." In 1807, on the formation of the duke of Portland's ministry, he resumed his former post of secretary of the treasury; and his share in the correspondence respecting the new arrangement between the public and the bank of England, brought him considerable reputation as an able and lucid financier. He had formed a strong personal and political attachment to Mr. Canning, who early pronounced him "the best practical man in England;" and on Mr. Canning's withdrawal from the ministry in 1809, Huskisson disinterestedly resigned, and would not return to office so long as his friend was excluded from it. Meanwhile, he had published in 1810 a pamphlet on the currency, advocating principles identical with those of the bullion committee, of which he was a member. In 1804, after he had been two years out of parliament, he became member for Liskeard; from 1807 to 1812 he represented Harwich, and Chichester from that year until 1823. On the appointment of Mr. Canning to the Lisbon embassy in 1814, he returned to office as chief commissioner of woods and forests, and found that his disinterestedness in following the political fortunes of his friend had thrown him behind in the official race, and given a priority to juniors like Mr. (afterwards Sir Robert) Peel, and Mr. Robinson, the late earl of Ripon. He was active in the discharge of the duties of his new office, but his free-trade views were not yet sufficiently bold to allow him to oppose the corn-law of 1815, which, on the contrary, he supported. The time, however, was coming when they were to be embodied by himself in legislation. In 1823, on the withdrawal of Mr. Canning from the representation of Liverpool, he was succeeded by Mr. Huskisson as member for that important commercial community, and in the same year he was appointed to the office of president of the board of trade. Under the auspices of his predecessor, Mr. Wallace, and of Mr. Robinson, some changes, with a free-trade tendency, in our commercial policy had marked the recent legislation of the country. During Mr. Huskisson's occupancy of the presidentship of the board of trade this policy was largely developed, and though never pushed to the extent visible in our own days, excited a great deal of clamour, and made him the subject of many and bitter attacks. He began, in 1823, by a further and very important relaxation of the navigation laws—the reciprocity acts—empowering the sovereign, by order in council, to place foreign ships on an equality, as regarded importation and exportation, with those of Britain, in all cases where British ships were admitted by foreign countries to an equality with the ships of those countries. Restrictions on the commerce of the colonies were also relaxed. Then followed a sweeping reduction of protective duties on foreign commodities, which, in the case of the silk-manufacture especially, brought much of temporary odium on the proposer. Mr. Huskisson's expositions of his policy—elaborate, clear, demonstrative, and instructive—were something almost new in parliamentary history, and people were surprised to find that such seeming dry subjects as silk and shipping could be made so interesting. From time to time he was accustomed, moreover, to review the results of his past legislation; to refute by facts and figures the charges brought against it; and to prove that the interests which asserted that they were injured by it, had in reality been benefitted, and had flourished with new vigour. Some time after his appointment to the presidency of the board of trade, he had entered the cabinet; and on the death of Mr. Canning, he was advanced to hold the seals of the colonial office in Lord Goderich's ministry. He remained in office under the duke of Wellington, and was exposed to some obloquy for this, although it might have been thought that he had formerly shown how much he could sacrifice to friendship. Voting against his colleagues on the disfranchisement of East Retford, he placed his office at the disposal of the duke, who interpreted the offer as a resignation, though Mr. Huskisson endeavoured vainly to give the act a different meaning. Mr. Huskisson's withdrawal from the Wellington ministry was followed by that of his friends of its so-called "Canningite" section—Lord Palmerston; Mr. Grant, afterwards

Lord Glenelg; and Mr. Lamb, afterwards Lord Melbourne. This was in 1829. With his friends he went into quasi-opposition to the duke of Wellington, and had he lived would probably have entered with the three named the first reform ministry of Lord Grey. It was not to be. On the 15th of September, 1830, the Liverpool and Manchester railway was opened, and Mr. Huskisson, who had been suffering for some time from ill-health, assisted at the ceremony. When the train reached Parkside he and others alighted, and dispersed about the line. The duke of Wellington was in one of the carriages, and Mr. Huskisson went to greet him, the more eagerly on account of their previous misunderstanding. He had shaken hands with the duke, when an engine was seen approaching on the other line, and the cry was raised, "Get in." Mr. Huskisson seems to have been noted from early life for a certain awkwardness in emergencies. On this occasion, the carriage door at which he grasped swung him round. He fell on the other line, and the advancing engine crushed him as it passed. He was conveyed immediately to Eccles, near Manchester, and died, after great agony, on the same evening. Previous illness, and the debility produced by it, no doubt contributed to this result. His death caused a gloom, which not even the success of the great experiment in locomotion could dissipate; and the opening of the Liverpool and Manchester railway has ever since been associated with the mournful fate of William Huskisson. In 1831 an edition of his speeches, in three volumes, was published, with a copious biographical memoir, evidently from authentic sources; and of both we have availed ourselves in this sketch.—F. E.

HUSS, JOHN, or more properly HUS, was born in 1369, or according to others in 1373, at Husinec in Bohemia, and studied philosophy and theology at the university of Prague. In 1394 he became bachelor of theology, and in 1396 master of arts. In 1398 he began to teach in the university, and in the following year took part in a public academic disputation, in which he defended against some of his colleagues several of the opinions of Wickliffe. As early as 1391 he had been led to study the writings of the English reformer by the advice and example of his teacher, Stanislaus von Znaim, who belonged to the more liberal party in the university; and these writings, as well as those of Matthias von Janow, had great influence upon his spirit and views. But at first nothing was further from his thoughts than to offer an opposition to the church's authority. He thought only of practical reforms. Sincerely pious and strictly moral in his own character and life, he lamented and condemned the moral disorders of the church, especially of the higher orders of the clergy; and his aim was to bring back the church to apostolic simplicity and purity of manners. Along with his function as a teacher in the university of Prague, he held the office of preacher in the Bethlehem chapel of that city. In most of the churches of Prague there was then no preaching at all; and Huss' preaching was so earnest, fervent, practical, and powerful, that the burghers flocked in crowds to hear him. His chief appeals were to the understanding of his hearers; and he arrested attention by the clearness and acuteness of his intellect, by the unfailing tact with which he went to the core of every question, by the ease with which he opened up every subject to the apprehension of all his hearers, and by his great familiarity with the holy scriptures. A book of his "Postils" has recently been translated out of Bohemian into German by Dr. Nowotm, which has supplied the means of forming a better idea than could be previously arrived at of Huss' qualities as a preacher. These "Postils" are full of allusions to the state of the church. They were "sermons for the times;" and they set forth the chief points in which Huss contended for the necessity of a reformation. They show also that he was no mere echo of Wickliffe, for they contain nothing against the celibacy of the clergy, or the monastic system, or the worship of the saints, which were all favourite topics of the Oxford reformer. Still Wickliffe was held by him in high honour; and in 1403 when the university assembled to pronounce judgment upon forty-five theses, which were alleged to have been collected out of Wickliffe's writings, Huss took part with others in the reformer's defence, and maintained that many of those theses were falsely imputed to him, and were not to be found in his writings when fairly interpreted and understood. The theses, however, were solemnly condemned by the university; and the liberal party fell under grave suspicions of being infected with the taint of English heresy. At last Huss came to an open breach with the archbishop of Prague. By his influence with Queen Sophia, as her confessor, he had succeeded in obtaining an edict from the king in reference to the administration of the university, which led to the secession of the whole of the German students and professors, and by restoring the predominance of the native Bohemian element, gave a decisive ascendancy to the party of reform. This took place in 1409, when Huss was rector of the university, and the event drew after it important consequences. The German party in the university had been the chief obstacle to reform, and from the moment of their secession the spirit and principles of Huss rose into favour both in the university and the nation. From that time the archbishop and his clergy became his declared enemies, and never ceased to pursue him till they brought him to the stake. On the 20th December, 1409, they obtained a bull from Pope Alexander V., in which the archbishop was enjoined to take energetic action against the heresies of Wickliffe; to forbid the use of his writings, under pain of excommunication; and to require all who had copies of any of them to deliver them up; all priests who should disobey the injunction to be put in prison, deprived of their benefices, and in case of need delivered over to the secular arm; all preaching in private chapels to be prohibited, and sermons to be strictly confined to cathedrals, parish churches, and cloister-chapels. The publication of the bull called forth a loud protest from the Bohemian nation. The king, the university, the people, all rose up against it; and when the clergy proceeded to burn the books which they had seized, and to pronounce sentence of excommunication upon Huss and his friends, nothing but the energetic interposition of the king—who commanded that the cost of the books should be repaid out of the revenues of the archbishop, and published a declaration that the sentence of excommunication should remain without effect—prevented the most violent explosions of popular fury, and the effusion of priestly blood. The reformer appealed against the sentence to Pope John XXIII., but the pope dismissed his appeal, and summoned Huss to Bologna to answer for his heresies. His friends, alarmed for his safety, prevailed on the king to forbid the journey, and to demand that his cause should be heard by papal commissioners in Bohemia. Huss sent his declaration to Rome, and was a second time excommunicated for contumacy. An interdict was also threatened against any place that should shelter him; but the king remained firm; the archbishop quailed before the opposition of a whole nation. In July, 1411, mutual concessions were made. In September Huss read before the university a declaration of his dogmatic faith, which was sustained as orthodox, and the death of the archbishop before the end of the same month brought on a temporary pause in the conflict. But the flame burst forth again soon afterwards. The papal legate who brought the pallium from Rome for Albicus, the new archbishop, brought also a bull, in which the pope proclaimed a crusade, nay, a war of extermination against King Ladislaus of Naples, who had espoused the cause of his rival, Pope Gregory XII. The bull was published in Prague by the legate, in which forgiveness of sins was assured to all who should assist, either personally or by gifts of money, in the crusade; and a bitter curse was pronounced upon Ladislaus, upon all his friends and abettors, and upon all his children and children's children to the third generation. The king had weakly allowed the publication of this unchristian bull; but Huss thundered against it from his pulpit in the Bethlehem chapel, and announced a public disputation on the subject for the 7th of June, 1412. A new crisis in the struggle with Rome was brought on. The appointed day arrived; Huss condemned the bull on twelve different grounds. Many of his former friends grew faint-hearted, and deserted him; but the great mass of his hearers caught the fire of his indignation, and the bull was carried through the streets of Prague by an excited multitude, and thrown into the flames amidst general execration and contempt. It was impossible that such an insult to the Holy See should remain unavenged. The Cardinal Petrus de St. Angelo was empowered by the pope to proceed against Huss. The sentence of excommunication formerly pronounced was read against him in all the churches of the kingdom, and Prague was laid under interdict for sheltering the daring heretic. The sacraments were denied to the citizens, the rites of burial were withheld, and to calm the public excitement produced by such a state of things, the king was obliged to request Huss to leave Prague for a time. He withdrew to the castles of his friends

among the nobles, and employed his leisure till 1414 in the composition of several writings, the chief of which was his treatise "De Ecclesia." In this work the pope is still recognized as *vicarius Christi* and *pontifex maximus ecclesiæ*, on condition of his being a follower of St. Peter in *fides*, *humilitas*, *caritas*. It is only if these moral conditions are wanting that the pope becomes *antichristi nuncius*, *vicarius Judæ*. Huss also maintains in this treatise the sole authority of scripture as the rule of faith—neither the minds of the saints, nor the bulls of the popes, have any authority unless what they teach is either scripture, or implied in scripture. Still he stops far short of the reformation of the sixteenth century. His views of theological doctrine are still those of the church. He could not be the founder of a new church, like Luther. Seeing only the necessity of an outward improvement in the morals and administration of the church, and not of an internal renovation of its theology and religious life, he might become a martyr, but he could not be a reformer. Still his work was true and noble, and his career heroic; and both his work and career were now hurrying to their only appropriate end. In the year 1414 assembled the celebrated council of Constance, and Huss was invited by the Emperor Sigismund, at whose instance Pope John XXIII. had assembled the council, to bring his appeal before it. The emperor promised that he should have a hearing in the council, and sent him a safe-conduct to guarantee his return to Bohemia in the event of the council deciding against him. Huss accepted the suggestion on these conditions, and on the 3rd of November he arrived in Constance. But on the 28th of the same month he was seized under the false pretext that he was meditating a flight from Constance, and thrown into prison, where he was kept for months. The Bohemian nobles reminded Sigismund in vain of his promising a safe-conduct. The bishops had prompted him to give the infamous reply, that he was not bound to keep faith with a heretic. It was not till the 5th of June, 1415, that Huss was heard before the council. On the morning of the 6th of July, his birthday, sentence was given against him at the cathedral of Constance; and before eleven o'clock of the same day his body was reduced to ashes at the stake. He died with unshaken constancy—*exustus*, *non convictus*, in the judgment even of Erasmus. The first complete edition of his works appeared at Nuremberg in two volumes in 1558.—P. L.

HUTCHESON, Francis, the most eloquent and influential professor in the Scottish universities in the first half of last century, who by his academical and literary labours awakened Scottish philosophical life, well nigh dormant for more than a century, and greatly determined its subsequent character. He was born in the north of Ireland on the 8th of August, 1694. The contemporary of Archbishop King, and of Bishops Berkeley and Brown, his name may be associated with theirs in the modern history of Irish philosophy, and with the names of Smith and Reid, his successors in Scotland, the land of his adoption. Hutcheson was Irish by birth, Scotch by descent; and the last sixteen years of his life were spent in Scotland. His father, Mr. John Hutcheson, was pastor of a dissenting congregation at Armagh—a worthy evangelical presbyterian. Alexander Hutcheson, the grandfather of Francis, was the second son of an ancient family in Ayrshire, born in that county early in the seventeenth century, and, like his son, a presbyterian pastor in Ulster. After being trained for some years at school and at an academy in his native country, Francis entered the university of Glasgow about 1709. He took his degree of M.A. in November, 1712; and seems to have entered as a student of theology in February, 1713. Gershom Carmichael was then one of the lights of the college. The learned and celebrated John Simson was professor of theology. When a student of theology at Glasgow, young Hutcheson corresponded with Dr. Samuel Clarke—one of the numerous objectors evoked by the celebrated demonstration *a priori*. The objections which he urged against the demonstrative method, in questions which he considered to be out of its sphere, anticipate his own tendency in later life, and that of most other Scotch philosophers, to treat metaphysics and morals as matters of fact, and not as founded on abstract and necessary relations. About 1717 Hutcheson returned to Ireland; and in 1719 he was licensed to preach by the Irish presbyterian dissenters. His grave and philosophical eloquence had little attraction apparently for the congregations of that communion. After travelling in Ulster for some time as a licentiate, he was about to take charge of a small and remote congregation, when he was invited by friends who were unwilling that he should settle in so uncongenial a sphere, to open an academy in the Irish metropolis. He accordingly removed to Dublin about 1721, and passed there the eight following years of his life—a period to him of great intellectual progress and growing fame. His remarkable conversational powers, with his taste and learning, secured for him the society of the most distinguished persons. Soon after his settlement in Dublin he became intimate with Lord Molesworth, the friend of Shaftesbury and Toland. Hutcheson's "Inquiry into the Original of our Ideas of Beauty and Virtue," which contains the germ of his philosophy, appeared anonymously in 1725. The author of so remarkable a performance could not long remain unknown. He was sought out by Lord Carteret, then lord-lieutenant of Ireland, to whom the second edition of his "Inquiry," avowed by the author, was dedicated in 1726. It gained for the young Ulster metaphysician and moralist the friendship, among others, of Dr. Synge, afterwards bishop of Elphin, Dr. King, the philosophical archbishop of Dublin, and Dr. Boulter, the primate of Ireland. The "Inquiry" was followed, in 1728, by an "Essay on the Nature and Conduct of the Passions, with Illustrations on the Moral Sense." These two works form properly one treatise. In 1729 Hutcheson, now celebrated as a philosopher, was called from Dublin to Scotland, to succeed Gershom Carmichael as professor of moral philosophy in the university of Glasgow. On the 19th December in that year he was elected "by a majority of the faculty." In the February following he was appointed by the college to discourse on certain subjects in logic, ethics, and physics, previously to his admission, which took place in November, 1730. Soon after he obtained a doctor's degree. He brought some pupils with him from Dublin to Glasgow; and his fame drew many more from England and Ireland. In his new office he introduced a literary culture among the youth of Scotland which that country had not before known. His philosophical moderation seems to have made him at first an object of suspicion to some zealots in the west; but his good sense and conciliatory deportment ultimately secured the respect of all parties. Although he spoke Latin with unusual fluency and elegance, and was well versed in Greek and Roman literature, he introduced the custom of lecturing in English into Glasgow college. He usually lectured extempore, walking up and down in his class-room, and spoke with an earnest eloquence which found its way to the heart. Students advanced in years attended his lectures for successive sessions, finding fresh pleasure, though the course was in the main the same every season. Besides his regular lectures (which included natural theology, ethics, and jurisprudence) five days a week, he had three weekly lectures on ancient philosophical literature, and one on Sunday evenings on the christian evidences and doctrines. His theological expositions were distinguished by candour and freedom from controversial dogmatism. He loved truth and intellectual liberty, and did not wish that any one should accept his opinions on authority alone. Nourished in the principles of the Revolution, of sober and sincere piety, he constantly appealed to reason and good sense. It was owing to Hutcheson and Leechman, we are told by Dr. Carlyle, that "a new school was formed in the western provinces of Scotland, where the clergy till that period were narrow and bigoted, and had never ventured to range in their minds beyond the bounds of strict orthodoxy. For though neither of these professors taught any heresy, yet they opened and enlarged the minds of the students, which gave them a turn for free inquiry, the result of which was candour and liberality of sentiment. From experience, this freedom of thought was not found so dangerous as might be apprehended; for though the more daring youth made incursions into the unbounded regions of metaphysical perplexity, yet all the judicious soon returned to the lower sphere of long established truths, which they found not only more subservient to the good of society, but necessary to fix their own minds in some degree of stability." In April, 1745, the year before his death, Hutcheson was nominated by the town council to the chair of moral philosophy in the university of Edinburgh, but declined the honour in a tone which speaks of uncertain health. He died at Dublin on the 8th of August, 1746, the day on which he completed his fifty-second year (see *Scots Magazine* for that year). The external appearance of Hutcheson was the image of his mind. His stature was above the middle size; his manner was easy, dignified, and manly; his complexion was fair, and his features regular; his look bespoke good sense,

energy, and great benevolence. During his professorial life in Glasgow, he was not idle as an author. He wrote several treatises for the use of his students. One of these, a small logical manual, not meant for the public, is an abridgment of the Port Royal Logic; another, entitled "Synopsis Metaphysicæ," proves his acquaintance with the relative doctrines of Aristotle and the schools. In 1742 he published his "Philosophiæ Moralis Institutio Compendiaria," which he afterwards translated into English. Two works of Hutcheson were given to the world after his death —the one "Reflections upon Laughter, and Remarks on the Fable of the Bees," published in 1750, was composed chiefly of papers which appeared in an ephemeral form when he was principal of the academy in Dublin; the other "A System of Moral Philosophy," in two volumes, published in 1755 from the original manuscript by his son Francis Hutcheson, M.D., was meant to present his philosophy in its most matured form. His Life, by his colleague and beloved friend Dr. Leechman, professor of theology, and afterwards principal, in the Glasgow university, is prefixed to the second of these works. A tract entitled "Considerations on Patronages, addressed to the Gentlemen of Scotland," appeared anonymously in 1735; it was published as Hutcheson's some years after his death. It is a temperate vindication of the rights of the presbyterian gentry and elders, alike against the act of 1711 which restored patronage, and against the proposal to vest the election of ministers indiscriminately in the people. The sixteen years in which Hutcheson occupied the chair of ethics in Glasgow witnessed important additions to the Scottish literature of philosophy. About 1735 Andrew Baxter published his Inquiry into the Nature of the Human Soul, which was criticised in that year in Jackson's Dissertation on Matter and Spirit. Dr. Turnbull's Principles of Moral Philosophy dates in 1740. Above all, Hume's Treatise on Human Nature appeared in 1739, followed by his Inquiry concerning Human Understanding in 1742. Two interesting letters of Hume to Hutcheson are contained in Mr. Burton's Life of that philosopher. Hutcheson and Hume agreed in the application of the experimental method to mental and moral research. Both professed to treat ethics and metaphysics as conversant with matters of fact and experience. But they interpreted the record differently. The experience of human nature, which was analyzed by Hume into speculative scepticism, afforded to Hutcheson and Reid the intellectual and moral instincts on which they based our knowledge theoretically as well as practically. In Hutcheson's doctrine of the internal sense and the moral sense, we find that habitual appeal to common reason which marks the philosophy of Reid. The vindication, as essential elements of human nature, of the benevolent affections, and of an instinctive determination to be pleased by beauty and by virtue, are fundamental parts of the teaching of Hutcheson. They illustrate a method and class of results, in the study of man, which more recent reflection has still more fully illustrated. The experienced eye may detect the analogy of these principles of Hutcheson, and his method of defending them, to the philosophical doctrine which dominated in Scotland during the latter part of the last century and the early part of the present, forming one of the most valuable and influential phases of philosophical opinion.—A. C F.

HUTCHINS, John, the historian of Dorsetshire, was born in September, 1698, at Bradford-Peverel, of which his father was curate. Receiving a university education he took holy orders, and after various changes of residence, became in 1733 rector of Melcombe-Horsey, and in 1744 was presented to the living of Wareham. With the rectory of Melcombe-Horsey he acquired a competent income, which enabled him to devote himself to the study of antiquities, especially those of his native county. He died in 1773; and in the following year, partly edited by Gough, and published through the liberality of the gentlemen of the county, appeared his more valuable than lucid or lively "History and Antiquities of the County of Dorset," in two folio volumes. A second edition, enlarged and improved, was undertaken at the expense of his son-in-law, with the editorial assistance of Gough and Nichols, and after various vicissitudes, was completed by the publication of the fourth volume in 1815.—F. E.

HUTCHINS, Thomas, chaplain to the British army in America, and subsequently geographer-general of the United States, was born in Monmouth county, New Jersey, about the year 1730, and died in 1789. He published a "Historical Sketch of the Expedition of Bouquet against the Indians of Ohio" in 1764; a "Topographical Description of Virginia, Pennsylvania, Maryland, and Carolina" in 1778; and a similar account of Louisiana, West Florida, and Philadelphia in 1784.—G. BL.

HUTCHINSON, John, the author of "Moses Principia," and the founder of the sect called Hutchinsonians, was born in 1674 at the village of Spennithorne in Yorkshire. After receiving the usual elementary instruction at the village school, he enjoyed the advantage of private tuition from a gentleman lodging in his father's house, and who seems to have afforded him an excellent English education. It was the elder Hutchinson's purpose to qualify his son by this means for a position as steward to one of the neighbouring gentry, and at the age of nineteen, without seeking academical honours, the young man obtained an appointment of the desired kind in the establishment of Mr. Bathurst. He subsequently transferred his services in the same capacity to Lord Scarborough and the duke of Somerset, master of the horse to George I. In the course of his travels with his last employer over several parts of England, Hutchinson made a valuable and extensive collection of fossils, which was eventually presented to the university of Cambridge. The duke proved a liberal patron to him. As master of the horse he bestowed upon him the sinecure of purveyor to the royal stables, and on his nomination his grace gave the living of Sutton in Sussex to Hutchinson's intimate friend, Julius Bate. The works of Hutchinson extend to thirteen volumes; but the publication by which he is best known is the "Principia," the first part of which appeared in 1724, and the second in 1727. The "Principia" propounds, in opposition to the Newtonian theory of gravitation, the dogma of a plenum and air. The leading idea in the author's mind seems to have been, that the Hebrew scriptures contained the elements and root of all religion and philosophy; and starting at this point, he acquired a habit of reading in every radix of the primeval language some recondite and momentous signification, and of construing holy writ in its typical, not its literal sense. The peculiar class of opinions held by this writer on ethical and theological subjects, has in our time few admirers and still fewer disciples; yet in his own day Hutchinson was regarded as a leading spirit, and a large number of persons became converts to his views. Among his followers may be mentioned Bishop Horne; Jones of Nayland; Julius Bate; Dr. Hodge, provost of Oriel; Dr. Wetherall, master of University college; and Parkhurst the lexicographer: but the Hutchinsonian tenets have long been considered as obsolete, and rank among exploded fallacies. Hutchinson has written an outline of a portion of his life in a work entitled "A Treatise of Power, Essential and Mechanical;" but the language of this autobiographical sketch is too obscure and uncouth, and the style too rambling and loose, to possess much attraction for those not specially devoted to mystical literature: and these blemishes of manner probably furnish, to some extent, the reason why his writings are so entirely neglected and forgotten. Nevertheless, the author of the "Principia" deserves notice as a speculative and independent thinker on the anti-Newtonian side of the question. As a mechanic, Hutchinson exhibited considerable ability and inventive power, and his chronometer for the discovery of the longitude at sea received general approbation; even Newton, his opponent in philosophy and metaphysics, according it unqualified praise. He died on the 28th August, 1737. His works, in thirteen volumes, were not collected till several years after his decease.—W. C. H.

HUTCHINSON, John Hely. See Donoughmore.

HUTCHINSON, John Hely, an Irishman whose name was Hely, to which he added that of Hutchinson on his accession, through his wife, to the estate of the Hutchinsons of Knocklofty. The date of his birth is not recorded. He passed through Trinity college, Dublin, with some distinction, was called to the bar in 1748, rose rapidly in his profession, obtained a seat in the house of commons, and ranging himself among the opposition, became so formidable from his political knowledge and oratorical powers, that he attracted the attention of the government, got a silk gown, and in 1762 the prime sergeantcy. In 1774 he was made provost of Trinity college, and retired from the bar. His new office was not a bed of roses; and his discomfort was in part caused by his own projects to relax college discipline, to add a gymnasium, and introduce fencing, dancing, and horsemanship into the curriculum. He was assailed by a storm of wit and ridicule, in which the clever but eccentric Dr. Duigenan took a conspicuous share, lampooning the provost under the

name of "Prancer." Hutchinson abandoned the gymnasium, and managed by his ability and learning to live down the jealousy and dislike of the fellows, holding the provostship, as well as his seat in parliament for the city of Cork, till his death in 1795. Hutchinson was a man of good parts, sound information, and by no means deficient in general learning. As an orator he held a high place, and was often the successful opponent of Flood. Ready, fluent, flexible, and adroit, he was, as described by Hamilton, one "who could go out in all weathers, and as a debater was therefore inestimable." He was a man of vast ambition and an inordinate appetite for places, and some amusing instances of this failing are on record. He was offered a peerage, which he declined for himself, but accepted for his wife, who was the first baroness of Donoughmore.—J. F. W.

HUTCHINSON, Lucy, wife of Colonel Hutchinson, and author of the celebrated "Memoirs" of his life, was born 29th January, 1620, and was the daughter of Sir Allen Apsley, lieutenant of the Tower. At the age of eighteen she was married to John Hutchinson, Esq., eldest son of Sir Thomas Hutchinson, the representative of an old family settled at Owthorpe in Nottinghamshire. The first years of their married life were spent in retirement at his country seat, where the colonel took to the study of polemical divinity, which led him to adopt the religious opinions of the puritans. When the contest began between the king and the parliament, he set himself diligently to study the grounds of dispute, and became firmly convinced of the justice of the parliamentary cause; but at the same time cherished a strong anxiety for the preservation of peace. When the civil war broke out Mr. Hutchinson repaired to the camp of Essex, the parliamentary general, "but did not then find a clear call from the Lord to join with him." He was soon compelled, however, to abandon his neutral position in consequence of the attempts of the royalists to seize his person. The adherents of the parliament having resolved to defend the town and castle of Nottingham against the assaults of the royal party, they elected Mr. Hutchinson governor, and this appointment was subsequently confirmed by Fairfax and the parliament. Encouraged and assisted by his noble minded wife, he resolutely held out this important place during the remainder of the contest, and displayed great courage and activity in promoting the cause which he had adopted. After the final discomfiture of the royal party, Colonel Hutchinson was returned to parliament for the town which he had so successfully defended. He was nominated a member of the high court of justice for the trial of the king, "very much against his own will, but, looking upon himself as called hereunto, durst not refuse it;" and after long hesitation and prayer to God for direction, he deliberately signed the sentence which was pronounced against the unfortunate monarch. "Although," says his wife, "he did not then believe but it might one day come to be again disputed among men; yet both he and others thought they could not refuse it, without giving up the people of God whom they had led forth into the hands of God's and their enemies." During the protectorate the colonel lived in almost unbroken retirement at Owthorpe, where he occupied himself in superintending the education of his children, in the embellishment of his residence, and in making a very choice collection of paintings and sculptures. Upon the death of Cromwell he again took his seat in parliament for the town of Nottingham, but was powerless to arrest the base proceedings of Monk and his associates, of which he was an indignant spectator. At the Restoration he was with some difficulty comprehended in the act of amnesty. A fruitless attempt, however, was made to induce him to give evidence against the regicides who were brought to trial. He was permitted for about a year to remain unmolested at his country seat, but at last he was committed a prisoner to the Tower upon some alleged suspicion that he had been concerned in a treasonable conspiracy. Here he was treated with the most brutal harshness, though no formal charge was ever made against him, and no evidence was specified as the ground of his imprisonment. After the lapse of ten months he was removed to Sandown castle in Kent, where he was confined in a damp and unwholesome apartment, which brought on a sort of aguish fever, of which he died in little more than a month, in the forty-ninth year of his age. He was a noble specimen of an accomplished christian gentleman. His "Memoirs," written by his wife, were not published until 1806. They form one of the most interesting pieces of biography in the English language, and display great talent both in the delineation of characters, and in the narration of events. "We do not know," says Lord Jeffrey, "where to look for a more noble and engaging character, than that under which this lady presents herself to her readers, nor do we believe that any age of the world has produced so worthy a counterpart to the Valerias and Portias of antiquity."—J. T.

HUTCHINSON, Thomas, governor and historian of Massachusetts, was the son of Colonel Hutchinson, an eminent merchant of Boston, and was born there in 1711. He graduated at Harvard in 1727. His first occupation was commerce, but he was not successful. During several years subsequently, he studied the laws and constitution of England with a view to public life, and in 1737 he was elected one of the representatives of Boston in the colonial assembly. The following year he was sent by the town of Boston to London on important business. After being three years speaker of the house of representatives, he was made a member of council in 1749, and rose to be chief-justice and lieutenant-governor of the colony. He held the latter office when the American stamp act was passed, and became extremely unpopular by aiding in carrying it into operation—appointing a brother-in-law distributor of stamps. His house was twice attacked by the Bostonians, who sacked it on the second occasion, destroying many valuable historical papers. By the departure of Governor Barnard in 1769 he was left acting governor; and his unpopularity increasing he had resolved to resign, when in 1771 arrived his appointment as governor. His unpopularity reached its acme in 1773, when some of his letters to England which had fallen into the hands of Franklin were published, and displayed his anti-American sympathies. His removal was formally demanded by the council and assembly, and in 1774 he was superseded by General Gage. He went to England, where he received a pension and declined a baronetcy, dying at Brompton in the June of 1780. His chief work is a valuable contribution to the facts of American annals —the "History of the province of Massachusetts Bay, from 1628 to 1749," published in two volumes between 1764 and 1767. At the pressing request of Americans interested in the history of their country, his grandson, the Rev. John Hutchinson, a clergyman of the Church of England, published in London in 1828 from his MSS. a third and concluding volume, bringing down the narrative to 1774.—F. E.

HUTTEN, Jacob, founder of the sect called the Bohemian or Moravian Brethren, flourished in the sixteenth century. He was a Silesian, but bought property in Moravia and there founded his society. Luther, to whom the Moravians sent a deputation, examined their tenets and considered them worthy of toleration, though some of them he considered false. The principle of civil equality which Hutten attempted to introduce, brought him and his sect into collision with the authorities, and it is said that he was burned as a heretic; but this is uncertain. The sectaries, who bore his name, being banished from their own country, gradually connected themselves with the Swiss church, and the two bodies in their united capacity were denominated the church of the United Brethren. The sect of Moravians, founded in 1722 by Count Zinzendorf, professed to be descendants of the earlier brotherhood; but Mosheim considers it more probable that they only imitated their example.

HUTTEN, Ulrich von, the famous champion of religious liberty in Germany, was born of an old family at Stackelberg, April 22, 1488. His life was that of a wanderer, hasty, audacious, and dissatisfied; often wrong, often provoked, but always generous; frequently bearing persecution, but ever longing, labouring, and fighting on the side of liberty, and mental and national emancipation. His father placed him at the monastery of Fulda in 1499, but he fled from it in 1504 to more genial study at Erfurt. The plague drove him out of Erfurt to Cologne, where he dipped into scholasticism. His growing satirical zeal against the old faith made it necessary for him soon to leave Cologne, and he went to Frankfort-on-the-Oder, where a new university had been founded. Disease then set him off on many migrations, and we find him successively at Greifswalde, where he was beaten and robbed; at Rostock, where he lectured on classic authors; at Wittenberg in 1510; and then in Bohemia and Moravia on to Vienna. In 1512 he repaired to Pavia and Bologna to study Roman jurisprudence, but soon abandoned the study. Poetry was his favourite field of literature, and his fame was extending on all sides. On his return to Germany in 1517, he wrote a series of satires on the duke

of Würtemberg, which were very popular. Panting to see his fatherland freed from Romish domination, he joined a warlike league for that purpose. Von Sickingen the leader was defeated, and Hutten retired to Switzerland; but at Basle Erasmus shunned him, and at Zurich the council refused to protect him. —(See ERASMUS.) Thence he crossed to the island of Ufnau in the lake of Zurich; and worn out with disease, and crushed with disappointments, he died 22nd August, 1523. Von Hutten had a principal share in the composition of the famous "Epistola Obscurorum Virorum," a satire of unequalled keenness, cleverness, and bitterness, against the opponents of Reuchlin. Hutten was an unselfish patriot, fonder of poetry and classics than of reformed theology; but as he was enthusiastically attached to the revival of letters, so he rightly believed that an ecclesiastic revolution must precede the open and successful cultivation of humanism, or classic and general literature, which the Romish church and the great universities had so long neglected and discouraged.—J. E.

HUTTER, LEONHARD, who had the honour of being styled Lutherus Redivivus, was born in 1563 at Nellingen, near Ulm, where his father was a Lutheran pastor, and studied at the universities of Strasburg, Leipsic, Heidelberg, and Jena. In 1596 he was appointed professor of theology at Wittemberg, where he had for his colleagues Hunnius, Leyser, and Messner, all zealous and exclusive Lutherans like himself of the purest water, and where he continued to labour till his death in 1616. Of all the orthodox Lutherans he was the most orthodox. The exposition and defence of the doctrine of the Formula Concordiæ were the aim and business of his life. His principal work, "Compendium Locorum Theologicorum ex Scriptura Sancta et libro concordiæ collectum," 1610–18–24–29, was drawn up by order of Christian II., elector of Saxony, for use in schools and colleges, as a theological text-book in the place of Melancthon's celebrated Loci Communes, which had now lost its authority in the eyes of all zealous Lutherans. It was admirably adapted for such a use, and long kept its place in Saxony as a book of authority. Numerous commentaries were written upon it in the course of the seventeenth aud eighteenth centuries; and a reprint of it was brought out by Professor Twexten of Berlin as late as 1855. The Loci Communes Theologici was an expansion of this work, brought out after his death by his colleagues at Wittemberg. His writings against Calvinism and Romanism were numerous, and marked by all the polemical violence of the age; but they have ceased to have any interest or value.—P. L.

HUTTON, CHARLES, an English mathematician, was born at Newcastle-on-Tyne on the 14th of August, 1737, and died in London on the 27th of January, 1823. He was of a Westmoreland family, and was the son of a colliery viewer or mining engineer. On the death of his father in 1755, he obtained employment as an usher of a school at Jesmond; the master of which having soon afterwards been appointed to a living in the church, resigned the school to Hutton. About 1760 he married, and returned to establish himself in Newcastle. His skill in mathematics and mechanics caused him to be consulted in 1771 as to the repairs of the bridge over the Tyne; and having been thus led to study thoroughly the principles of the construction of bridges and the theory of the arch, he wrote a treatise on that subject, which was published at Newcastle in 1772. In 1773 he was appointed to the professorship of mathematics at the military academy of Woolwich, which he held until his retirement in 1806. In 1774 he was elected a fellow of the Royal Society, of which he soon afterwards became secretary; and in 1779 he received the honorary degree of LL.D. from the university of Edinburgh. In 1775 he reduced the observations of Maskelyne on the deflection of the plumb-line by the attraction of the mountain Schehallien, and deduced from them the conclusion, that the mean density of the earth is about four and a half times that of water; a result somewhat below that which has been deduced from later experiments. He edited a new edition of Robins' work on gunnery, and made important additions to our knowledge of that subject by his own experiments on the explosive force of gunpowder. He was the author of many standard books of reference on mathematical subjects, and of a collection of mathematical tables, which continues to be one of the best in existence.—W. J. M. R.

HUTTON, JAMES, M.D., a celebrated geologist, mineralogist, and philosopher of the last century, author of the "Plutonic Theory of the Earth." Dr. Hutton was born in Edinburgh in 1726, and was educated at the high school there. He afterwards attended the humanity classes in the university, but as his father died when he was young, he was articled in 1743 to a writer of the signet. Instead, however, of copying papers and making himself acquainted with legal proceedings, he used to amuse his fellow clerks with experiments in chemistry, to which study he was early devoted. He was soon released from his apprenticeship by his master, who saw little prospect of his success as a writer; and he then turned his attention to medicine as a profession. He studied at the university of Edinburgh for three years, and then proceeded to Paris, where he remained for two years, and applied himself closely to anatomy and chemistry. He returned by way of Holland, and took out his degree at the university of Leyden in 1749. Upon his return home, seeing little prospect of succeeding in his profession, and being in correspondence with a friend of his own age and standing, who wished him to take a part in a manufacture of sal ammoniac, he abandoned medicine, and turned his attention to agriculture. For the purpose of studying this business practically, he went to Norfolk, and resided for some time there with a farmer Whilst there he made many excursions, and in his rambles was led to study mineralogy and geology. With the object of increasing his knowledge of agriculture, he paid a visit to Flanders, and travelled through Holland, Brabant, and Picardy, returning to Scotland in 1754. His father having left him a small property in Berwickshire, he now commenced agriculture on his own farm, and here he soon introduced those improved plans of husbandry, an attention to which has made that county long famed for its excellent farming. In 1768 he left Berwickshire and took up his permanent residence in Edinburgh, giving his undivided attention to scientific pursuits, and mixing with a galaxy of eminent men whose minds were congenial with his own. Geology became his ruling passion, though he did not neglect other branches of philosophic investigation. In 1777 he published his first work, a pamphlet on the "Nature, Quality, and Distinctions of Coal and Culm." About the same time he communicated to the Royal Society of Edinburgh a sketch of a "Theory of the Earth," a subject which had occupied his attention for thirty years; as well as an essay entitled a "Theory of Rain." These two works led to a very great deal of discussion—the former being attacked by Kirwan of Dublin, and the latter by M. De Luc. He published after this several works on metaphysical subjects, which, however, are said to "abound in sceptical boldness and philosophic infidelity." His "Theory of the Earth," upon which his fame chiefly rests, was not published *in extenso* till the year 1795. His object in this work was to show that the greater number of the phenomena, which by Werner were supposed to be produced by the action of water, were, on the contrary, produced by the action of fire. He supposes the globe to have experienced such a degree of heat as to have been reduced to a state of igneous liquefaction, and that as the mass cooled, each mineral substance became crystallized, either regularly or in a more confused manner, according to the laws of affinities. In 1793 Hutton was attacked by a severe illness, from which he only partially recovered. In 1796 he had a recurrence of his attack, became gradually weaker and weaker, till at last he expired on the 26th of March, 1797.—W. B–d.

HUTTON, MATTHEW, an English prelate of some distinction, was born in Lancashire in 1546. He was educated at Trinity college, Cambridge, and obtained a fellowship. In 1567 he was made dean of York, and in 1589 was preferred to the see of Durham. A few years afterwards he was made archbishop of York. He died in 1605. Hutton published several tracts and occasional sermons, his principal work being "Explicatio de electione, predestinatione, ac reprobatione, cui præmittuntur Lambethani Articuli."—J. B. J.

HUTTON, WILLIAM, the Birmingham bookseller, author of an interesting autobiography, was born at Derby on the 30th of September, 1722, the day after his father, originally a woolcomber, had been appointed constable of the town. At seven he was sent to toil in the silk-mill at Derby, an occupation which he exchanged at seventeen for apprenticeship to his uncle, a stocking-maker at Nottingham. Buying a few ragged books he bound them, and discovered that he had a talent for bookbinding. From bookbinding he rose to bookselling on a humble scale, opening a little shop in Southwell on market days, to attend which he trudged backwards and forwards from Notting-

ham thirty miles every Saturday. At last he succeeded in opening a very small bookseller's shop in Birmingham, and by degrees rose to affluence. One of the turning-points in his struggle was the opening of the first paper warehouse known in Birmingham, to which he was stimulated by his friend Robert Bage, the paper-maker and novelist. His property was much damaged in the Birmingham riots of 1791; but he received compensation. He died in the September of 1815. He published several works of topographical history, poetry, and a domestic tour—among them a useful history of Birmingham. His best known work, however, is his autobiography—"The Life of William Hutton, stationer, of Birmingham, and the history of his family, written by himself." It was published by his daughter the year after his death, and was reprinted in 1841, with new notes by her, in Mr. Charles Knight's English Miscellanies. Hutton's simple and affecting narrative, interesting as a record of successful struggle, is also a curious picture of some sections of provincial life in England in the eighteenth century.—F. E.

HUXHAM, JOHN, M.D., an eminent physician of the eighteenth century. Few materials for a life of Huxham exist. He was born in Halberton in Devonshire. Having a strong inclination for the profession of medicine, he went to Leyden, where he studied under the celebrated Boerhaave, and where he took out his degree. Upon his return to England he settled at Plymouth and became a most successful practitioner, acquiring a considerable fortune, and gaining by several admirable publications great fame and distinction. His principal work is his "Essay on Fevers," of which five editions were published during his life. The form of slow nervous fever, which he particularly described, is known by his name; and a favourite combination of cinchona and aromatics which he was in the habit of prescribing, is still known as Huxham's tincture of cinchona. He died at Plymouth in 1768 at an advanced age.—W. B–d.

HUYGENS, CHRISTIAN, a celebrated mathematician and natural philosopher, was born at the Hague on the 14th April, 1629. His father, Christian Huygens, a poet and a mathematician, who died in 1687 at the age of ninety, had been counsellor and secretary to three successive princes of the house of Orange; and his eldest son, Constantine, accompanied William III. to England in that capacity. His second son, Christian, who exhibited at the age of thirteen a great taste for mechanics and mathematics, was sent to the university of Leyden to study law, and he prosecuted his mathematical studies under Schooten, the commentator of Descartes. After studying some time at the university of Breda, he went in 1649 to Denmark, in the suite of the count de Nassau. In 1651 he published, under the title of "Exetasis Quadraturæ Circuli," &c., a reply to Gregory St. Vincent's Opus Geometricum on that subject; and in the same year his "Theoremata de Quadratura Hyperboles," &c., and his work "De Circuli magnitudine Inventa." In 1656 he visited France, and took his degree of doctor of laws at the university of Angers. In 1657 he published his work on the calculation of probabilities, entitled "De Ratiociniis in ludo aleæ," and in 1659 his "Systema Saturninum," in which he gives an account of the discovery of the fourth satellite of Saturn, and of the singular ring with which that planet is surrounded. In 1661, when he visited England, he made known his method of grinding the lenses with long focus, with which he made his astronomical discoveries; and when he returned to England in 1663, he was one of the hundred members admitted to the Royal Society on the 20th of May. The reputation of Huygens was now such that he was invited by Colbert in 1663 to settle in France; and having accepted of the liberal offer, he took his place as a member of the Academy of Sciences in 1666. In 1673 he published his great work, "Horologium Oscillatorium," &c., in which he described his great discovery, made in 1656, of applying pendulums to clocks, and making them vibrate between cycloidal checks. About the same time he invented the spiral spring for regulating the balances of watches, a contrivance in which he was anticipated by Hooke, and to some extent by the Abbé Hautefeuille. His residence in France having become painful, owing to the edicts against the protestants, he resolved to resign the honours and emoluments which he there enjoyed; and anticipating the edict of Nantes, he returned in 1681 to Holland, where he continued the prosecution of his favourite studies. In his "Astroscopia Compendiaria," which appeared in 1684, he described his telescopes without tubes. In 1690 he published his treatise on gravity, in French, and afterwards under the title of "Tractatus de Gravitate," in which he accepted the Newtonian theory of gravitation. In the same year appeared his great work, entitled "Traité de la Lumiere," written in 1678, in which he adopted the theory of undulations, first suggested by Hooke, and explains by its means the complex phenomena of double refraction, as exhibited in Iceland spar. After completing his more profound researches, Huygens spent the evening of his days in the composition of his "Cosmotheoros (Theory of the universe), or conjectures respecting the celestial bodies and their inhabitants," addressed to his brother Constantine. This interesting work, which, besides being translated into German and Dutch, passed through two English and two French editions, was written at the age of sixty-five, a short time before he died; and so great was the interest which he felt in its publication, that on the approach of death he earnestly besought his brother to carry his wishes into effect. "He mentions," says Sir David Brewster in his More Worlds than One, "the great pleasure he had derived from the composition of it, and from the communication of his views to his friends. About to enter the world of the future, the philosopher who had added a new planet to our system, and discovered the most magnificent and incomprehensible of its structures, looked forward with a peculiar interest to a solution of the mysteries which it had been the business of his life to contemplate. He was anxious that his fellow-men should derive the same pleasure that he did from viewing the planets and the stars as the seat of intellectual life, and he left them his theory of the universe—a legacy worthy of his name." It is a curious fact, only recently discovered by Mr. Edleston (Correspondence of Cotes, p. 75), that the celebrated astronomer Flamstead recommended the "Cosmotheoros" to Dr. Plumer, archdeacon of Rochester, who was so pleased with it that he left by his will £1800 to found the Plumian professorship of astronomy and experimental philosophy at Cambridge. While the "Cosmotheoros" was in the hands of the printer, Huygens was attacked by an illness, of which he died on the 5th June, 1695, in the sixty-sixth year of his age. His papers were bequeathed to the library of the university of Leyden; and in 1703 appeared his "Opuscula Posthuma," containing his Dioptrica, his Commentaries on Glass-grinding, his Description of a Planetary Automaton, his treatise on Motion and the Centrifugal Force, and his treatise De Corona et Parheliis, which was reprinted by Dr. Smith in his Optics. A complete edition of the works of Huygens was published in 1724 and 1728, in four vols. 4to—the two first at Leyden, entitled "Opera Varia," and the two last at Amsterdam, entitled "Opera Reliqua." These publications, however, did not exhaust the Huygenian manuscripts at Leyden. M. Uylenbrock, professor of physics and astronomy, published, so recently as 1833, the remaining correspondence of Huygens and others, under the title of Christiani Hugenii aliorumque seculi xvii. virorum celebrium exercitationes mathematicæ et philosophicæ, ex MSS. in Bibl. Acad. Lugduno-Batavæ servatis. In the first volume of the work we have the correspondence between Huygens and Leibnitz, and in the second his correspondence with M. De Vaumesle, a gentleman of Normandy, with Facio Duiller, and with Hab. Huygens.—D. B.

HUYGENS, CONSTANTINE, lord of Zuylichem, a Dutch statesman and litterateur, and brother of the celebrated mathematician Christian Huygens, was born at the Hague in September, 1596, and died in March, 1687. He was for some time secretary to Frederic prince of Orange, and in the same capacity accompanied William III. to England. As an author he is chiefly remembered by his "Monumenta Desultoria," a collection of Latin poems, published at Leyden in 1644, and at the Hague in 1655. He seems to have been held in high esteem by his literary contemporaries, with many of whom he carried on a correspondence.

HUYGENS, GOMARUS, a Romish ecclesiastic, who attained celebrity by his theological writings, was born at Liere, or Lyre, in Brabant in 1631. He taught philosophy at Louvain, and was president of the college of Pope Adrian VI. His principal works, which are in Latin, are "The Method of Remitting and Retaining Sins;" "Theses on Grace;" "Theological Conferences;" and a "Course of Divinity." He offended his ecclesiastical superiors by refusing to write against the four articles of the French clergy; and when proceedings were instituted against Father Quesnel, author of Moral Reflections, Huygens warmly espoused his cause. He died in October, 1702.

HUYSUM, Jan van, this very celebrated fruit and flower painter was born at Amsterdam in 1682, and was the son and pupil of Justus van Huysum, a scene-painter. He enlivened his pictures by light back-grounds, and enriched them by introducing a great variety of other objects with his fruit and flowers, as vases, &c.; he sometimes painted also landscapes. The flowers of Van Huysum are executed with extreme finish and taste, and he is generally considered to have attained the highest excellence in this department of painting. Lord Ashburton possesses some remarkable examples of his work. He executed also water-colour drawings as well as oil pictures; all are valued by collectors, and generally realize large prices. He died in his native place in 1749.—He had three brothers, all painters; one of these, Jacob, came to this country and was chiefly occupied in copying the pictures of his brother Jan, which copies are doubtless reputed to be by the more celebrated brother.—R. N. W.

HVITFELDT, Arild, a Danish noble, who flourished in the latter part of the sixteenth century and beginning of the seventeenth. He held the high post of chancellor of the kingdom under Christian IV., and owes his name in literature to the well-known "Chronicles of Denmark," completed by him about the commencement of that monarch's reign. The work supplies valuable sources of historical information; and its style, although rather dry, is good, considering the age. Hvitfeldt died in 1609.—J. J.

HYDE, Edward, Lord Clarendon, an illustrious statesman and historian, was born on 18th February, 1609, and was the third son of Henry Hyde, Esq., of Denton in Wiltshire, a member of a respectable family which for centuries had been settled in Cheshire. The future chancellor received his early education from the vicar of the parish, and was admitted of Magdalen college, Oxford, in 1621, in his fourteenth year. He was at first intended for the church; but after the death of his elder brothers he was entered a student of law in the Middle temple in 1625. His legal studies were not prosecuted at first with great assiduity, and he spent much of his time in the company of gay and dissolute companions. Ill health, too, and subsequently a strong attachment to the daughter of Sir George Ayliffe, whom he married in 1629, diverted his attention from his professional pursuits. His young wife, however, died only six months after his marriage, a bereavement which overwhelmed him with grief, and though he was now heir to a competent fortune, he devoted himself assiduously to study, and soon acquired a respectable knowledge of the law, as well as an extensive acquaintance with literature. He was in habits of most friendly intercourse with Ben Jonson, Isaac Walton, Waller, Chillingworth, and other eminent writers, as well as with a number of the principal statesmen of the day. After remaining a widower for nearly three years, he married in 1632 a daughter of Sir Thomas Aylesbury, master of the mint, and a few months later, on the death of his father, succeeded to the possession of the family estate. His legal reputation and practice at the bar steadily increased, and in 1640 he commenced his political career. He was returned to the Short parliament in that year, both by Shaftesbury and Wootton Basset, and made his election to serve for the latter. He at once joined the constitutional party, and assisted Pym, Rudyard, and other experienced statesmen, in their attacks upon the abuses which had been practised by the king and his advisers. He supported the court, however, on the question of supply in opposition to Hampden. He was deeply grieved at the precipitate dissolution of the parliament, and still more at the arbitrary measures which followed this step. Hyde was returned to the Long parliament by the borough of Saltash, and quitted the bar in order to devote his whole attention to the discharge of his parliamentary duties. He was from the outset a prominent leader among the patriots, and aided with his powerful influence in the suppression of the Earl Marshal's court, the court of York, and the high commission, the passing of the triennial bill, and the abolition of arbitrary taxation. He was no less forward in condemning shipmoney, impeaching the judges who gave it their sanction, driving Finch and Windebank into exile, and in impeaching Strafford. There is reason to believe that he went so far as to vote for the bill of attainder, though in his "History" he dishonestly conceals his participation in these vigorous proceedings. He even supported the unconstitutional and dangerous bill to prevent a dissolution of the parliament without its own consent, and continued to act with the reforming party until shortly before the period of the Grand Remonstrance, which the more thorough-going men brought forward for the purpose of rekindling popular enthusiasm for their cause, and stemming the reaction which had set in in the king's favour. Hyde and his friends seem to have thought that, though no confidence could be placed in the king's good faith, his weakness afforded a security against the resumption of previous concessions, and the renewal of his former arbitrary and unconstitutional procedure. The ulterior designs, too, of some at least of the patriots began to be disclosed, and recoiling from the opening gulf of revolution, Hyde and his friends went over to the conservative side, and thenceforward followed the fortunes of the court. He opposed the bill for the exclusion of bishops from parliament, and the bill for abolishing episcopacy (March, 1641). In the month of October following, he was invited to a private conference with the king, and was warmly thanked for the important service he had rendered to his majesty. A few weeks later, Hyde wrote an answer to the Remonstrance, which was adopted by the king, and so sensible was Charles how "much he was beholden to him for many good services," that when Falkland became secretary of state, and Colepepper chancellor of the exchequer, the office of solicitor-general was offered to Hyde. The offer, however, was declined by him, though he consented to meet frequently with Falkland and Colepepper to consult on the king's affairs, and to conduct them in parliament. Under the able management of these three associates, the royal cause was daily gaining ground, when Charles himself ruined his own prospects by his rash and unconstitutional attempt to arrest the "five members." As he had solemnly pledged himself to take no step in parliament without the consent of his three councillors, they have been accused of being "indirect if not direct parties to the deed." But Hyde has in the most solemn terms disclaimed any complicity in the act for himself and for his friends, and there is no good ground for questioning the truth of his statement. So mortified were they at this breach of faith on the part of the king, that "they were inclined never more to take upon them the care of anything to be transacted in the house." But as the political horizon grew darker, a sense of duty induced them to "continue on public grounds to serve a sovereign in whom they could no longer place private confidence." To Hyde was assigned the task of preparing the royal answers to the demands of the parliament, and other state papers, which were written with great ability, and were supposed at the time to be the king's own composition. When Charles withdrew from Whitehall in March, 1642, Hyde remained at his post; but his services were so necessary to the king, that he was summoned to repair to his presence, and having with some difficulty made his escape from London, he reached York, where Charles then resided, by a circuitous and unfrequented route, and during the next two eventful years continued to act as the king's adviser. In the spring of 1643, Hyde was made chancellor of the exchequer, sworn a member of the privy council, and received the honour of knighthood. He exerted himself vigorously, but without effect, first to negotiate a peace between the contending parties, and then to arrest the decline of the royal cause, which he mainly ascribed to the misconduct of the royalists, by many of whom he was regarded with envy and dislike. In February, 1645, when Prince Charles was sent to the west, Hyde was appointed a member of the council by whom he was to be guided. On the 5th of March the prince and his adviser took leave of the king, whom neither of them ever saw again. The ruin which speedily overtook the royal cause, made it necessary that the prince should quit the kingdom, to save him from falling into the hands of the parliament. Accompanied by Hyde and others of his suite, he fled first to Scilly and thence to Jersey, 16th April, 1646. The intrigues of the queen ultimately obtained from Charles an order that the prince should join her in Paris, in opposition to the strong remonstrances of Hyde, who made urgent representations to her of the injury which would thus arise to the king's affairs, but without effect. He remained behind in Jersey, where he spent the next two years, which were for the most part occupied with the preparation of his great work, the "History of the Rebellion." He devoted not less than ten hours a day to this undertaking, which seems to have kept his spirits from sinking under the adverse circumstances in which he was placed. He quitted this sequestered retreat in June, 1648, in obedience to an order of the king, and joined Prince Charles at the Hague, having on his voyage been seized and plundered by

pirates from Ostend. A few months after the execution of Charles I., Hyde and Lord Cottington were sent on an embassy to Madrid, to solicit the assistance of the Spanish court in behalf of his son Prince Charles. The ambassadors set out on their mission in May, 1649, but after spending fifteen irksome months at Madrid, where they were exposed to a succession of slights and mortifications, they discovered that their embassy had proved a total failure; and after the decisive victory gained by Cromwell at Dunbar, they were ordered by the Spanish king to take their departure, "since their presence in the court would be prejudicial to his affairs." Hyde quitted Madrid in March, 1651, and after living for a short time with his family at Antwerp, he took up his residence in Paris with the exiled court. As chancellor of the exchequer, the duty devolved upon him of providing pecuniary supplies for the support of Charles and his suite—a very difficult task, as the treasury was empty, and there was no regular revenue. He was sometimes without clothes or fire, even in winter, and was often deep in debt for lodgings and food. His embarrassments were greatly aggravated by the improvidence and profligacy of Charles, the opposition of the queen-mother, who detested Hyde on account of his superior influence with the prince, and the paltry intrigues and jealous factions by which this mimic court was rent asunder. In spite of all these difficulties, Hyde seems to have preserved a firm, cheerful, and patient frame of mind, and to have nobly exerted himself to promote the interests of his master, though he was often treated with neglect and ingratitude. He attended Charles in all his migrations on the continent, and in January, 1658, was rewarded with the appointment to the office of lord chancellor; which, though at that time an empty title, he seems eagerly to have coveted. The death of Cromwell, the abdication of his son Richard, and the dissensions between the parliament and the army, raised the hopes of the royalists, and prepared the way for the restoration of the exiled dynasty. Hyde, whose sagacious and moderate counsels guided the conduct of Charles at this momentous crisis, had at length the gratification of witnessing the fulfilment of his long-cherished hopes. On the 25th of May, 1660, he landed at Dover along with his sovereign, followed his triumphal entry into the capital, and on the 1st of June took his place on the woolsack, as speaker of the house of lords. On the same day he also took his seat in the court of chancery.

From the Restoration down to 1667 Hyde was the virtual ruler of the country, and "carried the crown in his pocket." To him belongs the credit of passing the bill of oblivion and indemnity, without allowing the vindictive spirit which prevailed in the parliament at that period to introduce more numerous exceptions. On the other hand, he must bear the odium of first overreaching and then persecuting the presbyterians. As the Restoration was to be brought about by their assistance, he held out to them flattering hopes in the declaration from Breda and the manifesto which he published in the king's name, specifying certain important modifications of episcopacy as the basis of settlement between the two parties. But after Charles was securely settled upon the throne, and it became known that the presbyterians were no longer to be feared, he introduced and carried the notorious corporation act, which, in violation both of his own and the king's promises, and of the plainest principles of justice, provided that corporate offices should be held only by those who had within a year of their election taken the sacrament of the Lord's supper according to the rites of the Church of England, and the no less infamous act of uniformity, which in one day ejected two thousand ministers from their livings. It is only fair however to state, that the violent and servile loyalty of the parliament made these laws even more stringent than the chancellor had originally proposed. Meanwhile his daughter Anne, who had been a maid of honour to the princess of Orange, had been privately married to the duke of York, the king's brother; and—after various intrigues, in which her father's conduct was by no means worthy of his position and character—had been publicly owned by James as his duchess. Clarendon's overacted indignation against "the wickedness of his daughter," and the proposals regarding her which he alleges he made to the king, clearly prove that he was by no means a high-minded man. This marriage, though very offensive to the court, and especially to the queen-dowager, did not diminish the chancellor's influence with the king, who, as if to show his unabated confidence in his old councillor at this juncture (April, 1661), raised him to the peerage by the title of Baron Hyde of Hyde, and shortly after created him Viscount Cornbury and earl of Clarendon. He was likewise offered, but wisely declined the garter. He accepted, however, a present from the king of £2000, though he declined an offer of ten thousand acres of crown land, saying, "It was a principal part and obligation of his office to dissuade the king from making grants of such a nature." The inauspicious marriage of the king to Catherine of Braganza, which took place in 1662, was originally ascribed to Clarendon's advice, and a great deal of probably undeserved odium was afterwards incurred by him on account of this union. His subsequent treatment of that ill-used princess was certainly very unbecoming, and his conduct in attempting, for the purpose of retaining the king's favour, to persuade her to consent to the appointment of Lady Castlemaine, as one of the ladies of her bedchamber, is deserving of the severest reprobation. He indignantly refused a large bribe which was offered by the French court, to recommend the restoration of Nova Scotia, and other measures agreeable to Louis XIV.; but he had no hesitation in soliciting pecuniary aid for his master, and in thus originating that shameful dependence of Charles upon the French king, which was afterwards so injurious to the honour of the king and the best interests of the country. He also recommended and carried through the sale of Dunkirk to the French for five millions of livres—a most discreditable transaction, which was afterwards made the ground of one of the most serious charges brought against him by the parliament. Charles had hitherto resigned himself implicitly to the guidance of the chancellor, but a coolness now began between them which ultimately ended in total alienation. Clarendon was a bigoted adherent of the established church, and strenuously opposed the bill which, to please the king and favour the Roman catholics, was brought forward in 1663, to enable his majesty at his pleasure to dispense with the penal laws against sectarians. Charles, too, was wholly devoted to his licentious pleasures, and under the guidance of his mistresses began to be impatient of the admonitions and good advices which the chancellor administered to him, "too much with the air of a governor or of a lawyer." The king's profligate favourites, perceiving this diminution of royal regard, thought this a favourable opportunity to effect the chancellor's ruin; and one of their number, the earl of Bristol, an ambitious, intriguing, worthless courtier, suddenly presented to the house of lords (10th July, 1663) a paper containing articles of impeachment for high treason against Lord Clarendon. The chancellor made a vigorous and triumphant defence, and the charges were dismissed by the lords with a strong censure of the prosecutor, who was obliged to abscond and to remain in concealment for several years. This rash attempt to destroy the chancellor served only to confirm his power; but there is reason to believe that the confidence of the king was never again fully restored to him, and the breach between them continued to widen, until at length the long-continued domination of this powerful minister was irretrievably overthrown.

The ecclesiastical policy of Clarendon continued to the last bigoted and intolerant. He now in May, 1664, to the great delight of the high church party, passed the conventicle act, which forbids, under severe penalties, the meeting for religious purposes of more than five persons in addition to the members of the family. The enactment of the notorious "five mile act" speedily followed, by which all non-conforming ministers who refused to swear that it was not lawful, on any pretence whatever, to take up arms against the king, and that they would not at any time endeavour to bring about any alteration of government in church and state, were forbidden, under pain of fine and imprisonment, to reside within five miles of any borough, town, or any place where they had exercised their ministry. The Dutch war now broke out (November, 1664), and ended most dishonourably for the court and nation. But though Clarendon had resolutely opposed this unprincipled contest, and was in no degree accountable for the shameful manner in which it had been conducted, he was held responsible by the public for its disastrous termination. His windows were broken by the populace; he was reproached in ribald rhymes for the sale of Dunkirk, the cession of Tangier, and the king's unfruitful marriage. His opposition to a bill forbidding the importation of cattle from Ireland, drew down upon him the wrath of the squirearchy in the house of commons. Dissenters and Romanists were naturally hostile to him on account of his intolerant ecclesiastical policy; while even the bishops, he says, were dissatisfied with him for

not doing more to put down schism. The profligate courtiers and royal mistresses laboured zealously to destroy his rising influence with the king, and Charles was at length induced, mainly through the influence of Lady Castlemaine, to deprive his old and faithful servant of the great seal (August, 1667). The dismissal from office of the over-powerful minister was the signal for a combined attack upon him by all his enemies; and when the house of commons met in October, articles of impeachment were prepared; but the charge of treason sent up to the house of lords was made in general terms, and was on that ground not entertained by the peers. A quarrel in consequence took place between the two houses, and ultimately Clarendon was with great reluctance induced, by the entreaties of his friends and the expressed wishes of the king, to terminate the dispute by retiring to France (29th November, 1697). He left behind him a vindication of his conduct, which, through the influence of his great enemy, the profligate duke of Buckingham, was voted by the commons to be scandalous and malicious, and was by their orders burned by the common hangman. An act of attainder was also proposed, but ultimately the two houses concurred (18th December, 1667) in passing an act of banishment which should for ever exclude him from the British dominions, unless he appeared and took his trial before the 1st of February, 1668. He was at first badly treated by the French, but he was at length allowed to take up his residence at Montpellier, where he completed his celebrated "History" and the "Memoirs of his own Life." From thence he removed to Rouen, where, in 1674, he addressed to the king, the queen, and the duke of York, an humble and earnest, but fruitless prayer for permission to die in his native country. He did not long survive the refusal of his petition. His death took place on the 9th of December, 1674, in the sixty-fifth year of his age. By his second wife he left six children, four sons and two daughters.

Clarendon's abilities were very great. He was a weighty and dignified speaker, and an able man of business—shrewd, prompt, and laborious; and he combined an earnest desire to uphold the constitution and promote the welfare of the country, with a sincere regard for the honour of the crown. Amid prevailing profligacy and corruption he was personally pure and incorrupt. In private life he was blameless, and he was a warm and steady friend; but his temper was hot, harsh, and arrogant, and he was deficient in docility and tact. His bigotry and intolerance led him into grievous errors as a statesman. His vindictive treatment of the puritans in England and the presbyterians in Scotland, and his connivance at the king's acceptance of a pension from the French king, have left a deep stain on his memory. His "History" is a very valuable and interesting work, containing not a few masterly and eloquent delineations of the characters of the leading men of his day, together with luminous reflections on public events. "But," says Mr. Hallam, "the prejudices of Clarendon, and his negligence as to truth being fully as striking as his excellencies, lead him not only into many erroneous judgments but into frequent inconsistencies." The principal works of the great historian are, besides his "History of the Rebellion," his own Life, "A Short View of the State of Ireland," "A Brief View of the Errors in Hobbes' Leviathan," and a "Collection of Tracts."—J. T.

HYDE, Henry, second Earl of Clarendon, eldest son of the preceding, was born in 1638. After the Restoration, he was appointed chamberlain to the queen, but his resentment at the harsh and unjust treatment which his father had received from the court made him join the opposition party. He took an active part, however, against the exclusion bill, and was in consequence taken again into favour, and made a privy counsellor in 1680. On the accession of James II., who had married his sister, Clarendon was first made lord privy seal, and then, in 1686, lord-lieutenant of Ireland. But he had no real power in the government, which was entirely directed by a Roman catholic junto in London; and after undergoing innumerable slights and mortifications, and abasing himself before the king in the most abject manner, he was at length dismissed from his office of lord-lieutenant (January, 1687) to make room for the notorious Tyrconnel. Lord Arundel, another Roman catholic, soon after superseded him in his office of privy seal. When the prince of Orange landed, Clarendon joined him at Salisbury, but he was coldly received, and his advice slighted; and when the crown was settled upon William and Mary, he refused to take the oath of allegiance to the new sovereigns. In spite of a warning given him by the king, he took an active part in the jacobite schemes of insurrection, and was in consequence committed to the Tower in 1690. He was soon released; but, having again engaged in a jacobite conspiracy (1691), he was once more sent to the Tower, where he lay about six months. His guilt was fully established, but his life was saved by the intercession of the queen and the entreaties of his brother Rochester. He spent the remainder of his days in retirement, and died in 1709. His State Letters and Diary were published in 1763.—J. T.

HYDE, Lawrence, Earl of Rochester, second son of the chancellor, was a leading statesman in the reigns of Charles II. and James II. In 1679 he was made first commissioner of the treasury, and was soon after elevated to the peerage. He was a most intolerant and uncompromising tory, and, in spite of his vices of drinking and swearing, was considered the head of the high church party. He made most vigorous efforts to supplant Halifax in the king's favour, and to thwart the moderate and constitutional counsels of that distinguished statesman; but, in consequence of some malversion in the management of the finances, he was "kicked up stairs," as his rival termed it, and was removed from his office to the less important post of lord-president. On the accession of his brother-in-law, James II., Rochester was appointed lord-treasurer, and thus became prime minister. He meanly truckled to the French court, begged from Barillon, the ambassador of Louis, to promote James' arbitrary schemes, and plainly told him—"Your master must place mine in a situation to be independent of parliament." He accepted, though with reluctance, a seat in James' high commission court, and was base enough, under the threat of dismissal from office, to join in the condemnation of Bishop Compton. But all his subserviency and zeal availed him nothing; as he refused to change his religion at the bidding of the king, the white staff was taken from him in December, 1686. He firmly adhered, however, to the royal cause at the revolution, until the flight of James, when he declared for the prince of Orange. In 1692 he was sworn of the council, and took a considerable part in public affairs, but never regained his former office or influence. He died in 1711.

His nephew, Henry, eldest son of the second earl of Clarendon, who succeeded to the peerages both of his father and uncle, was the author of a comedy called "The Mistakes," printed in 1758 at Strawberry Hill, of a few pamphlets and letters, and of some tragedies still in MS.—J. T.

HYDE, Sir Nicholas, chief-justice of the king's bench in the reign of Charles I., was the uncle of Chancellor Clarendon, and had the honour of instructing him in the knowledge of law. Sir Nicholas was employed by the duke of Buckingham in preparing his answer to the articles of impeachment drawn up against him by the house of commons, and from gratitude for his services on that occasion the duke procured him the appointment of chief-justice in 1626. In the following year Hyde presided at the trial of Sir John Eliot, Hollis, and Valentine, when they were indicted for forcibly holding the speaker of the house of commons in his chair, while certain resolutions were passed. The court inflicted heavy fines upon the patriots, and refused to allow them their habeas corpus—a decision which was afterwards censured by the Long parliament. Sir Nicholas died, 26th August, 1631, in the fifty-ninth year of his age.—His son, Lawrence Hyde, who was M.P. for Winchester after the Restoration, had a considerable share in promoting the escape of Charles II. after the battle of Worcester.—J. T.

HYDE, Thomas, D.D., a learned English divine and oriental scholar, was born 29th June, 1636. He was educated at King's college, Cambridge, and afterwards went to London in his eighteenth year to assist Walton in completing the Polyglot Bible. In 1658 he entered Queen's college, Oxford, where in the following year he was elected under-librarian of the Bodleian library, and in 1665 principal librarian. In 1660 he became prebendary of Sarum, and in 1678 archdeacon of Gloucester. On Dr. Pococke's death in 1691, Dr. Hyde was appointed Laudian professor of Arabic; and in 1697 he was made regius professor of Hebrew, and canon of Christ church. He also held the office of interpreter of oriental languages to Charles II., James II., and William III. He died in 1703. Hyde was a man of sound judgment as well as a profound scholar. He possessed an accurate knowledge of Hebrew, Syriac, Persian, Arabic, &c., as well as of the Malay and Armenian languages; and was one of the first Europeans who acquired a knowledge of Chinese. His

best known work is entitled "Veterum Persarum et Medorum Religionis Historia." His other publications are "Tabulæ Stellarum Fixarum ex Observatione Ulugh Beoghi;" "Quatuor Evangelia et Acta Apostolorum Lingua Malaicâ characteribus Europæis;" "Epistola de Mensuris et Ponderibus Serum sive Sinensium;" and "De Ludis Orientalibus." All of these works, except the first mentioned, were republished by Dr. Sharpe, under the title of Syntagma Dissertationum quas olim Hyde separatim edidit. Oxford, 1767, 2 vols. 4to.—J. T.

HYDER-ALI-KHAN-BAHADOOR, Sultan of Mysore, a formidable opponent of the British rule in Hindostan, was the son of the chief general of the rajah of Mysore, and born in 1717. Until the age of thirty-three he was comparatively unknown. In 1750 we find him commanding a contingent against the Mahrattas, fighting in concert with the French, and visiting Pondicherry, where he saw what European civilization and skill could effect. For some years he was in active alliance with the French. He aided them in 1752 in the war in the Carnatic, and distinguished himself in the Trichinopoly campaign of 1754. In 1759 he rose to the chief command of the army of Mysore, and in 1761, having deposed its rajah, became a mayor of the palace to the new rajah, brother of the former, he was now virtual ruler of Mysore. The year before he had lent some temporary assistance to Lally, who appealed to him for aid as a last resource when the English menaced Pondicherry, which capitulated in the January of 1761. After the fall of Pondicherry, Hyder's army was reinforced and strengthened by the junction of skilful French officers and soldiers. His acquisitions in Malabar and elsewhere involved him in hostilities with the nizam of the Deccan, with whom the English had contracted a defensive alliance, so that Hyder and the English were soon engaged in direct hostilities. The nizam deserted the English and allied himself with Hyder; then he returned to the English alliance. On this event the English authorities resolved on conquering Mysore, and dethroning or displacing Hyder. Hyder not only held his own, but by a skilful strategy forced an advantageous peace from his enemies. After defeating Colonel Wood, who had been sent against him, he drew the English army to a distance from Madras by pretending timidity. Then swiftly marching a hundred and twenty miles in three days, he appeared at the head of a numerous and formidable army in the neighbourhood of Madras, which lay exposed to assault and sack. Peace was made with him on his own terms—a mutual restitution of conquests, and a treaty of mutual alliance in defensive wars. This was in 1769. In 1770 the Mahrattas invaded Mysore, and Hyder appealed to the English for the assistance secured by their treaty-stipulations. It was withheld; he had to conclude a disadvantageous peace with the Mahrattas, and far from well affected towards his nominal allies the English, he devoted himself for some years to the military, financial, and social organization of his kingdom. In 1778, anticipating the war about to break out between England and France, the English authorities in Bengal resolved to attempt to drive the French from India. Hyder, mindful of grievances, old and new, was on the alert, and eagerly seized a slight pretext to declare war against the English, with the assistance of the nizam and of the Mahrattas, both of whom had been alienated from the English government. On the 21st of July, 1780, Hyder invaded the Carnatic with a force of one hundred thousand men, of whom thirty thousand were cavalry. The English army opposed to him consisted of little more than six thousand men, and had, after fighting bravely, to give way, Hyder's quasi-victories being chiefly won by his son, Tippoo Sahib (q. v.). Madras was once more menaced, but Sir Eyre Coote's victories of Porto Novo, 1st July, 1781, and of Perambaucum, 27th July, kept Hyder in check. Next year the fortune of war seemed once more in favour of Hyder and his allies the French, when Tippoo's onward movement was arrested by news of the death of his father, which occurred on the 7th of September, 1782.—F. E.

HYGINUS is thought to have been a native of Athens, and was by profession a philosopher. He was made bishop of Rome, but the date is matter of dispute. Eusebius says he ruled from 140 till 143; but other authorities assign the year 122, and some 153, as the period of his election. He is said to have zealously opposed the doctrines of Cerdo and Valentine.—J. B. J.

HYGINUS, Caius Julius, an illustrious grammarian, who, according to Suetonius, was a native of Spain, a freedman of Augustus, and a friend of Ovid and Licinius. Pliny, Servius, and other writers, often refer to the works of Hyginus with much respect; but recent researches have furnished evidence that more than one author of this name flourished in the first century, and hence the works referred to may not be those of one individual. The principal writings alluded to, or quoted from, are "De Urbibus Italicis;" "De Trojanis Familiis;" "De Claris Viris;" "De Proprietatibus Deorum;" and "De Diis Penatibus." All these have been lost; but there are two works—viz., "Fabularum Liber" and "Poeticon Astronomicon"—ascribed to Hyginus, which are extant. The barbarous style of these two works has, however, led critics generally to regard them as spurious, and to attribute them to a later age. Hyginus is said to have fallen into poverty in his old age, and to have been supported by his friends.—J. B. J.

HYLARET, Maurice, a Franciscan preacher and theologian, was born at Angoulême in 1539, and died at Orleans in 1591. He studied at Paris, where also he became a professor. He was an able disputant and a popular preacher, in which latter capacity he settled at Orleans. He was a great promoter of the League, and appears to have been a turbulent and factious man. His works are numerous, but are not now read.—B. H. C.

HYLL, Albayn, a physician, who wrote a commentary on Galen, and died in London in 1559. He studied at Oxford, and took the degree of doctor of medicine on the continent; but whether he was a native of Wales or of Scotland, is uncertain.—G. BL.

HYPATIA, the famous daughter of Theon, was born at Alexandria, probably about the year 370. She was instructed by her father in the sciences—mathematics and astronomy—to which he was himself devoted; but under what masters she afterwards cultivated philosophy has been left to conjecture. It is said she resided for some time at Athens, and there it is probable she may have attended the school of Plutarch. It was not at any rate from the Aristotelian Theon she derived the philosophy which at an early age, as head of the Neoplatonician school in her native city, she began to expound. Beautiful as she was gifted, Hypatia soon attracted to her lectures a numerous auditory—so numerous, and comprising so many of the citizens notable for wealth or intellect, that it is said St. Cyrill one day observing the throng of her pupils issuing into the street, remarked their number and quality with an astonishment not unmingled with wrath. Cyrill at this time, in the exercise of his episcopal functions, came frequently into collision with the authority of Orestes, prefect of the city, whose increasing hostility to the bishop and his clergy was by them slanderously attributed to the influence of Hypatia. Accordingly, the worst construction was put upon her intimacy with the prefect; and along with the slander which made her detestable as a woman, there was instilled into the minds of the christian population of the city the calumny which made her odious as the moving spirit of paganism, the instigator behind the scenes, of its new zeal and energy. At the commencement of the year 415, her destruction having been in this way prepared, Hypatia was seized in the street by a rabble of her enemies, dragged from her chariot to a spot opposite the chief church of the city, and there stripped of her clothes, stoned, and torn to pieces. Cyrill has not been held guiltless of her blood; but to what extent he was implicated in the atrocious deed of his partisans, cannot of course be determined. Synesius, who calls himself the pupil of Hypatia, addressed to her several letters. According to Suidas she wrote some works on astronomy and other subjects. There has been attributed to her a letter to St. Cyrill, advocating the cause of Nestorius, but it is evidently apocryphal. The name of Hypatia, it will be remembered, has been made familiar to English readers in one of the most brilliant of Professor Kingsley's historical romances.—J. S., G.

HYPERIDES, a celebrated Athenian orator, who was a contemporary and friend of Demosthenes. The accounts which have been transmitted to us of his history and character are meagre, and in some points contradictory; but there is satisfactory ground for believing that he was one of the boldest and most efficient opponents of Philip and Alexander. Along with Demosthenes he was engaged in the prosecution of Philocrates; and after the battle of Chæronea he proposed, in order that the fiercest resistance might be made to the Macedonians, that all the slaves should be emancipated, and resident aliens invested with the rights of citizenship. Hyperides was, according to Arrian (Anab. i. 10), one of those whose surrender was demanded by Alexander; but his name is not included in the list given

by Plutarch. After the battle of Crannon, 322 B.C., Hyperides fled from Athens to Ægina, where he was overtaken and put to death by order of Antipater. There is no oration of Hyperides extant, but his eloquence is spoken of by Dionysius, Longinus, Cicero, and others, in terms of the highest commendation.—J. B. J.

HYPERIUS, Andreas Gerardus, or more properly Andrew Gerhard of Ypres, was born on 16th May, 1511. After receiving instruction at various schools he returned home, and remained there till the death of his father. In 1528 he went to Paris, where he studied for seven years, after which he travelled in France and Italy, Holland and Germany. In consequence of being suspected of favouring the Reformation, he retired to England, where he found a hospitable reception with Charles Lord Mountjoy for four years. The severity shown to Cromwell, Barnes, and the foreign residents in England, led Hyperius to return to the continent in 1540. On his arrival at Marburg he met with an old friend, Gerhardus Noviomagus, who induced him to remain at Marburg. Hyperius continued at Marburg till his decease in 1564. He married soon after his settlement at Marburg, where he distinguished himself by his assiduity and industry as a teacher, and introduced some effective improvements into the system then prevalent. He died in his fifty-third year, and was buried beside his predecessor.

> "Hic Noviomagi requiescunt membra Gerhardi;
> Juxta hunc Andreas conditur Hyperius."

Hyperius was a good scholar, and a successful teacher, and seems to have won the estimation both of his pupils and of his acquaintances by his straightforward and practical character, which was not without natural kindness. His writings, theological, scientific, and philosophical, are numerous, but now little known.—B. H. C.

HYPSICLES of Alexandria, a mathematician, flourished at some period between the middle of the second century and the middle of the sixth century of our era. He is reported to have added a fourteenth and a fifteenth book to Euclid's elements of geometry, relating respectively to the regular dodecaëdron, and to the regular icosaëdron.—W. J. M. R.

HYSTASPES. See Darius I.

HYRCANUS, John, was the son of Simon Maccabæus, and succeeded his father as prince and high priest of the Jews in the year 135 B.C. Shortly after his elevation to the pontificate, Jerusalem was besieged by Antiochus Sidetes and the Jews were subjected to great privations; but at length the siege was raised, and a treaty of peace concluded on the condition that the city should be dismantled and a large money-ransom paid. After this, Hyrcanus formed an alliance with Antiochus, and went with him against the Parthians, but escaped the destruction which befell the king of Syria and his army, by returning with his auxiliaries to Jerusalem at the approach of winter. By skilfully taking advantage of the civil wars of Syria, Hyrcanus greatly strengthened his position. He extended his dominions over Samaria and Galilee, destroyed the temple of Gerizim, subdued the Idumeans, and became an ally of the Romans. In the earlier part of his life he was attached to the sect of the Pharisees, but connected himself with the Sadducees in consequence of an insult which he had received from a leading member of the party to which he had previously belonged. This step led him into troubles which embittered his closing years, and made him, notwithstanding the general lustre and efficiency of his government, unpopular among the Jews. He died in 106 B.C. Though Hyrcanus did not assume the title of king, he is justly regarded as the founder of the monarchy, which continued in his family till the time of Herod. He was succeeded by his eldest son, Aristobulus, who was the first king of the Jews after the captivity.—J. B. J.

HYRCANUS II. was the eldest son of Alexander Jannæus, king and high priest of the Jews. At the death of Alexander the regal authority was assumed by his widow, Alexandra, a princess of much wisdom and virtue, and the pontificate was conferred on Hyrcanus. When his mother died (69 B.C.) he was declared king, but was soon after deprived of power by his brother, Aristobulus, who was of a daring and ambitious disposition. Hyrcanus, who was a man of easy and peaceful temper, would probably have remained content with the private position to which he had been reduced, but he was persuaded by Antipater to seek the aid of Aretas, king of Arabia Petræa, to whose court he went in the year 65 B.C. In compliance with the entreaties of Hyrcanus, Aretas marched against Jerusalem, defeated Aristobulus, who, with his partisans, took refuge in the temple, and delivered the city into the hands of Hyrcanus. Both Aretas and Hyrcanus, however, were compelled to withdraw from Jerusalem, by order of Emilius Scaurus, Pompey's lieutenant, who had been gained over by bribes and promises to espouse the cause of Aristobulus. Shortly after, the matters in dispute were submitted to Pompey by the brothers, who appeared in person before him; but the evident desire of the Roman to show favour to Hyrcanus roused the fiery temper of Aristobulus, and prevented an amicable arrangement. Aristobulus attempted for a while to resist, and the city of Jerusalem was subjected again to the privations of a siege, at the close of which Hyrcanus was restored to the office of high priest, with the title of prince. He lived several years under the protection of the Romans; but in the year 40 B.C. Syria was invaded by Pacorus, the son of the king of Parthia, and Antigonus, the son of Aristobulus, having through the influence of Pacorus gained possession of the person of Hyrcanus, cut off his ears, in order to incapacitate him for the priesthood, and sent him as a prisoner to Seleuceia on the Tigris. Several years afterwards he was induced by Herod to go to Jerusalem, where, under pretence of being concerned in treasonable designs, he was put to death in his eightieth year.—J. B. J.

I

IARCHI, Solomon Ben. See Jarchi.

IBARRA, Joachim, a Spanish printer, was born at Saragossa in 1725. Establishing himself at Madrid, he soon obtained celebrity for the accuracy and beauty of his work, specimens of which have still a substantive value for the antiquary and the bibliophilist. He never travelled, but his own ingenuity enabled him to originate several important improvements in the typographical art. Amongst his chief productions were two editions of Don Quixote; one of Mariana's History of Spain; a very beautiful edition of the Bible; and a Mosarabic Missal. He died at Madrid in 1785.—W. J. P.

IBAS, Bishop of Edessa in the fifth century, first appears as a presbyter at Edessa, whence he was expelled by Rabulas for his opinions. Hereupon Ibas addressed a letter to Maris, which was widely circulated and contributed to the spread of the Nestorian doctrine. He translated into Syriac the works of Theodore of Mopsuestia; he also wrote other epistles, and hymns, disputations, and an exposition of Proverbs. When bishop of Edessa, Ibas was alternately acquitted and condemned by several synods. He died at Edessa before 489.—B. H. C.

IBBETSON, Agnes, wife of a barrister, born in London in 1757; died at Exmouth in 1823. Her maiden name was Thompson. She was well acquainted with astronomy, geology, and botany, and published in the *Annals of Philosophy* the result of some ingenious investigations respecting the structure of plants.

IBBETSON, Julius Cæsar, a landscape painter, born at Scarborough in Yorkshire. The pictures from which he derived his fame were rural scenes, with cattle and figures, painted in the manner of the Dutch artist Berghem, from which circumstance he has been styled the Berghem of England. He died in 1817.—J. B–r.

IBBOT, Benjamin, an English divine, born at Beachamwell, near Swaffham in Norfolk, in 1680; became B.A. of Clare hall, Cambridge, in 1699; and afterwards entered at Oxford. Having attracted Archbishop Tenison's notice, he was made his librarian and chaplain, treasurer of the diocese of Wells, and rector of a living in London. In 1716 he was appointed chaplain to the king, and D.D. by royal command. He had already delivered the Boyle Lectures in 1713–14, which were published. He was associated in some literary matters with Dr. Samuel Clarke, to whom he became assistant-preacher. He translated Puffendorf's work upon the influence of christianity on society, and wrote a few poems. In 1724 he was made prebend of Westminster, and died in April, 1725. Dr. S. Clarke wrote his life, and edited a selection from his sermons.—B. H. C.

IBEK. See Aibek.

IBEK, Cuttub-ud-Deen, was originally the slave of Shahab-ud-Deen, whom he succeeded as king of Delhi in 1206. He reigned four, or, as some say, fourteen years. He extended and consolidated his government, and erected some of the monuments which still adorn Delhi.—B. H. C.

IBN ABU OSAIBAH. See Abu Osaibah.

IBN ALATYR, Ezz-ed-din Ali, born at Djezire, on the borders of the Tigris, in 1160, was the son of an emir in the service of the prince of Mosul. He served for a number of years with the Mosul contingent in the army of Saladin, and died in 1233. His "History of the Atabeks," and his "Complete Chronicle," are works of singular merit.

IBN DOREID. See Doreid.

IBN HAUKAL. See Haukal.

IBN KHALDUN. See 'Abdu-r-Rahman.

IBN-KHALICAN, a very distinguished Arabic writer, born at Arbela in 1211, studied at Mosul, afterwards went to Damascus, which he left to travel and resume his studies in Egypt, where he was appointed mufti. He became kadi of Damascus, subsequently deputy-kadi of Cairo, and later still resumed his position at Damascus, where he died in 1282. As an author he has been greatly celebrated by European and Oriental writers. In view of his great work, the "Biographical Dictionary," Sir W. Jones says, he feels disposed to give him the first place among biographical writers. The greater part of this work has been translated into English by M. de Slane, London, 4to, 1834, &c.—B. H. C.

IBN ROSCHID. See Averrhöes.

IBN SINA. See Avicenna.

IBN YOUNIS. See Ali Ibn Younis.

IBRAHIM, Sultan of the Ottoman empire, born in 1615, was the son of Ahmed Khan, and the successor of his brother, Murad or Amurath IV., in 1640. Amurath had put his brothers to death, with the exception of Ibrahim, who was shut up in prison, and only left it to ascend the throne. He was characterized by the effeminacy and luxury of his race, and yielded to the greatest excesses. Soon after he became sultan, peace was concluded with Austria; but an expedition was despatched to the sea of Azof to besiege the city of Azof, which the Cossacks had taken some time before. In 1642 there was an insurrection, but it was suppressed. In 1645 an attack was made upon the island of Candia, which eventually fell into the hands of the Turks. To revenge himself upon the Venetians, Ibrahim ordered the massacre of all his christian subjects, but the order was not executed. His capricious, cruel, and ruinous course wearied his subjects; and his janizaries first deposed and then strangled him in 1648.—B. H. C.

IBRAHIM al Meruzi, a famous mussulman doctor, was a native of Khorasan. He wrote in Arabic, and his most celebrated work is a commentary upon the Mozni, an abridgment of mussulman law. He resided for the most part at Bagdad, where he was regarded as an oracle; but towards the end of his life he removed to Cairo, where he died in A.H. 340 (A.D. 951). Ibrahim received his name from that of his native place, Meru.—B. H. C.

IBRAHIM al Shirazi, or Abraham of Shiraz in Persia, was an eminent mussulman jurisconsult. He lived a life of retirement, and devoted himself to the exercises of his religion and the study of laws. He wrote a number of works in Arabic, of which the principal appears to be one entitled "Almohadhab" (the Good Man). He also wrote an exhortation to the study of jurisprudence; and an exposition of the principles of law. A work on the search after truth is also ascribed to him.—B. H. C.

IBRAHIM ben Ibrahim Meherani, an eminent mussulman, born in Khorasan in the eighth century of the christian era. He belonged to the sect of Shafei, of which he was a great doctor, and in which he was a principal authority. His chief work is a book of controversy, in which he defends the mussulman law against the impious and ungodly, whom the Arabs call Melahedin, by which the Druses, Ansairiyeh, &c., appear to be meant. Ibrahim died in 829.—B. H. C.

IBRAHIM-BEY, a chief of the Mamelukes, was born in Circassia about the year 1735, and was brought in his infancy to Egypt as a slave. When enrolled in the ranks of the Mamelukes, he soon rose to high command; and in his forty-second year was appointed to the government of Cairo, which he subsequently shared with Mourad Bey. In the early days of the French expedition to Egypt, Ibrahim pursued a vacillating and somewhat timid policy; and when at length he moved to action, he was vanquished by Kleber. The struggle being over, and the

fiery valour of the Mamelukes no longer needed, whilst their turbulence was feared, the Egyptian government determined to destroy them. This determination was ultimately carried into effect with remarkable vigour, but with disgraceful perfidy, by Mehemet Ali. The struggle, however, was a long one; and the beys for a considerable period defied his power and repelled his attacks. At length, in 1811, occurred the infamous massacre by which Mehemet Ali rid himself of his foes. Ibrahim, with most of the other chiefs who escaped from this sanguinary act, fled into Nubia. He died at Dongola in 1817. Brave, just, and pious according to his creed, he was dignified by his contemporaries with the name of "El Kebir" (the Great); but a fatal irresolution or timidity in counsel was his bane through life.

IBRAHIM-EFFENDI, was a converted Turk, and a member of the corps of Ulema. He was skilled in Arabic and Persian, and filled important offices, but was led to embrace christianity by reading the New Testament, and retired to Venice, where he became a dominican by the name of Paul Anthony Effendi. His MSS. were left by him to various libraries, and included his Arabic versions of the gospels and other parts of scripture. Ibrahim died in 1697, aged fifty-six.—B. H. C.

IBRAHIM-PACHA, viceroy designate of Egypt, was born in 1789 at Cavalla in Roumelia. It is doubtful whether he was the real or merely the adopted son of Mehemet Ali, from whom, however, he always received the treatment of a father. At sixteen, he was intrusted by Mehemet Ali with the command of the force employed to preserve tranquillity in Upper Egypt; and in repressing the wild Arabs of the desert he contracted habits of savage coercion, which, displayed afterwards in other regions, procured him the fame of an even more than oriental cruelty. In 1816 he was sent to operate against the Wahabies, an Arabian sect of militant fanatics who aimed at purifying mahometanism, and who denied the claims of the sultan to be considered the chief of Islam. By razzias, corruption, and hard fighting, Ibrahim subdued them; and after the capture of their principal stronghold, and the surrender of their chief, he made on his return a triumphal entry into Cairo, and was named by the sultan Pacha of the Holy Places. For several years afterwards he powerfully aided Mehemet Ali in organizing an Egyptian army, drilled after the European fashion; and the force which was the result of their combined efforts was distinguished, whatever might be its faults, by a considerable degree of discipline. The appeal made by the sultan in 1824 to Mehemet Ali for aid against the Greek revolution, found Ibrahim ready. Appointed generalissimo of the Egyptian army of co-operation, he succeeded, after an unsuccessful attempt, in disembarking in the south-western corner of the Morea, in the February of 1825. Marching northwards, he took Navarino; Tripolizza fell before him; but, when menacing Nauplia, he was checked by Ipsilanti. Summoned by the Turkish commander, Reschid Pacha, to assist him in reducing Missolonghi, he took it by assault, after a heroic defence, in the April of 1826. It was Ibraham's successes chiefly which produced the intervention of the great powers, and after the battle of Navarino he was forced to evacuate Greece. During the next four years, Ibrahim Pacha made new exertions to improve the organization of the Egyptian army, profiting by what he had seen of the French troops in Greece, and creating a regular cavalry. In 1831 Mehemet Ali, in carrying out his long-cherished designs upon Syria, found himself involved in hostilities with his suzerain the sultan. Ibrahim Pacha commanded the army which invaded Syria in 1831. He had taken Gaza and Acre, the latter after a siege of six months (December, 1831, to May, 1832), defeated the army of the sultan at Hems, and captured Antioch, when on the 21st of December, having entered Anatolia, he found himself confronted at Konieh by a Turkish army under Reschid Pacha, with whom he had co-operated at the siege of Missolonghi. The Turks were routed, and Ibrahim might have marched on Constantinople. Russian intervention, claimed by the sultan against Ibrahim, produced the intervention of France and England in their turn. Again Ibrahim was checked by the interference of the great powers. He was appointed governor of the Syrian pachaliks ceded by the Porte in consequence of his victories, and had discharged the duties of his post for several years with rigour and vigour, when in 1833 hostilities once more broke out between the sultan and Mehemet Ali, who refused to pay tribute to his suzerain, and claimed hereditary possession both of Syria and Egypt. Ibrahim had gained over the Turks the battle of Nezib (25th June, 1839), the Turkish fleet had deserted to Mehemet Ali, and the pretensions of the latter were being supported by France. It was then that Lord Palmerston, with great ability, negotiated a treaty to which England, Russia, Austria, and Prussia were parties—France being excluded—to enforce the submission of Mehemet Ali. Beyrout was bombarded, Acre taken, and Ibrahim had to fall back upon Damascus. On the submission of Mehemet Ali, Ibrahim evacuated Syria, and was designated successor to Mehemet Ali as hereditary governor of Egypt. For several years he devoted himself to agriculture; and after the abdication, quickly revoked, of Mehemet Ali, he visited in 1845 France, Italy, and England. He returned to Egypt in the August of 1846, and, attacked by the disease which proved fatal to him, repaired to Malta and Italy. Mehemet Ali was now nearing his end, and had become unfit to govern. In the July of 1846 Ibrahim Pacha returned to Egypt, and proceeded thence to Constantinople, where he formally received the Egyptian viceroyalty, which he did not enjoy many weeks, dying at Cairo of dysentery a few months before Mehemet Ali, on the 9th November, 1848. He was a brave and skilful soldier, a sagacious and stern administrator.—F. E.

IBYCUS, a Greek lyric poet, born at Rhegium in Italy. He spent part of his life at Samos, at the court of Polycrates, about 540 B.C. It is said that, while travelling through a desert region near Corinth, he was assassinated by robbers, and that, dying, he called upon a flock of cranes flying over him to bear witness to the murder. Some time afterwards, when the people of Corinth were assembled in a public place, the cranes appeared, and some of the murderers being present, one of them said, laughing, to his companions, "Behold the avengers of Ibycus." This led to an inquiry, which resulted in the conviction of the assassins. Hence the origin of the proverb, *Ibyci grues*. Only a few fragments of the works of Ibycus remain.—G. BL.

ICTINUS: this celebrated Greek architect, and contemporary of Pericles at Athens, must have been born about 480 years before our era, as his great work, the Parthenon at Athens, was certainly completed by the year 438 B.C. when Phidias' celebrated chryselephantine statue of Minerva was placed in it, and consecrated in that year. Ictinus superintended many great works, in which accordingly he necessarily required assistants. In the construction of the Parthenon at Athens, Callicrates and another architect of the name of Carpion were his assistants. Ictinus and Carpion published a description of the temple. Ictinus was also the architect of the great temple of Ceres at Eleusis; in this he was apparently assisted by Corœbus and Metagenes, as these names are also associated with the work. He was also the architect of the temple of Apollo Epicurius at Bassæ near Phigaleia. These temples are all of marble, and of the Doric or Echinus order. The ornamental sculptures of the Parthenon and the temple of Apollo are now preserved in the British Museum, and known as the Elgin and Phigaleian marbles: the colossal statue of the Eleusinian Ceres, also by Phidias, is at Cambridge. The details of the Parthenon, as of most other ancient temples, were all coloured, or relieved by colour. The dimensions of this temple, now only a picturesque ruin, are comparatively small, being about in breadth one hundred feet, in length two hundred and thirty feet, in height sixty-five feet; the columns being under thirty-one and a half feet high. Magnitude was evidently not a necessary element of grandeur with Ictinus or among the Greeks; colour and proportion seem to have constituted the essential elements of beauty even in architecture.—R. N. W.

IDACIUS or ITHACIUS, a historical writer of the fifth century, born at Lamego in Gallicia, visited Jerome and other hermits in Palestine, and became bishop of a small diocese in Portugal about 427. Idacius is mentioned by Leo I. and other ancient authors, and appears to have died soon after 469. He wrote a "Chronicon," in continuation of Jerome from 379 to 469, which is valuable. He is also supposed by some to have compiled the Fasti Consulares or Fasti Idatiani.—B. H. C.

IDELER, CHRISTIAN LUDWIG, an eminent Prussian linguist, astronomer, chronologist, and astronomical archæologist, was born at Gross-Brese, near Perleberg, on the 21st of September, 1766, and died at Berlin on the 10th of August, 1846. He held at different times various appointments connected with practical astronomy and scientific education; from 1816 to 1822 he was tutor to the Princes William-Frederick and Charles; in 1820 he became a member of the Academy of Sciences of Berlin,

and in 1821 a professor in the university of Berlin. His most celebrated writings are "Historical Researches on the Astronomical Observations of the Ancients," Berlin, 1806; "Researches on the Origin and Meaning of the Names of the Stars," ibid., 1809; "A Handbook of Mathematical and Technical Chronology," ibid., 1825–26; "An Elementary Treatise (Lehrbuch) on Chronology," ibid., 1829; a long series of papers, published chiefly in the Transactions of the Berlin Academy from 1812 till 1838, on various subjects belonging to the history and antiquities of astronomy.—His son, JULIUS LUDWIG IDELER, who was born at Berlin in 1809, and died there in 1842, distinguished himself by his researches in meteorology.—W. J. M. R.

IDES, EVERARD YSBRANTZ, a German traveller of Dutch extraction, was born at Gluckstadt in Holstein about 1660. Proceeding to Russia, and prospering there as a merchant, he attracted the notice of Peter the Great, who, in 1692, sent him to Pekin to conclude a treaty of commerce with the emperor of China, and to determine the boundaries of the two empires. Leaving Moscow in March, he reached Pekin in November. He was favourably received, and succeeded in the objects of his mission, partly through the assistance rendered to him by the jesuits. He died soon after his return to Russia. His travels have been translated into English, French, and German.—W. J. P.

IERMAK, TIMOFEEF, Hetman of the Don Cossacks, conquered Siberia in the sixteenth century. At the head of a small body of determined men, he routed the Tartar hordes, and at once offered the fruits of his victory to Ivan, the czar of Russia. Soon afterwards, however, his forces were surprised in the night; the splendid armour which he wore, and which had been sent to him as a present by the czar, overweighted him, and he fell into the river Vagai amid the confusion of the fight, to rise no more. Iermak was a gallant barbarian, with a kind of grotesque respect for religion, to which he testified by invariably carrying some monks with him to bless his raids and forays.—W. J. P.

IFFLAND, AUGUST WILHELM, a distinguished German actor and dramatist, was born of a good family at Hanover, 19th August, 1759, and died at Berlin, 22nd September, 1814. He was originally destined for the church, but his genius irresistibly drew him to the stage. After serving a kind of apprenticeship under the celebrated Eckhof at Gotha, he obtained an engagement at Mannheim, where his talents raised him to the head of his profession. He was eminently successful in the personation of comic and sentimental characters. In 1796 he was appointed manager of the Berlin National theatre, and in 1811 director-general of all the royal theatres. As an author he particularly excelled in the delineation of domestic life and manners. His plots and characters are well sustained, and his morals excellent; at the same time he displays a remarkable knowledge of the stage. Among the dramas and comedies with which he has enriched the German stage we notice particularly the "Hagestolzen," the "Jäger," and the "Spieler."—K. E.

IGNARRA, NICCOLO, classical scholar and archæologist, born at Pietrabianca, near Naples, 21st September, 1728; died in Naples in July or August, 1808. His great aptitude for study displayed itself at an early age; and, when only twenty years old, he was one of the best Italian Hellenists, and a professor of the Greek and Latin languages. In 1755 he became one of the fifteen original members of the Herculanean Academy; in 1771 chief professor of scriptural interpretation in the royal university of Naples; in 1784 preceptor to the hereditary prince, afterwards King Francis II.; and, after declining the archbishopric of Reggio, in 1794 canon of the cathedral. In 1798 he was afflicted with a great decay of memory and intellectual power, and at last could scarcely recollect anything. His principal writings are "De Palæstrâ Neapolitanâ Commentarium," 1770; and "De Phratriis Neapolitanis," 1797, both works of singular research, the latter being an argument in favour of the supposition that the ancient Phratriæ were political, and not religious associations. He also wrote, in Latin, the life of his early friend and preceptor, the learned Mazzocchi, 1778. Ignarra was a very estimable man, charitable, temperate, and modest.—W. M. R.

IGNATIUS OF ANTIOCH, one of the apostolical fathers, flourished in the latter half of the first century, and suffered martyrdom at Rome early in the second—probably in the year 107 or 108. Little is known with certainty of his life and history, and even the few facts recorded of him by Eusebius and other early ecclesiastical writers, have been regarded with suspicion by recent critics. But there seems to be no adequate reason to doubt that he was a disciple either of St. John or St. Peter, or both; that he was one of the earliest bishops of Antioch—either the second or third; and that he continued to preside over that important church till the persecution under Trajan, when he was condemned to be thrown to the beasts at Rome. It may admit of a doubt whether it was the Emperor Trajan himself who adjudged him to that doom, and whether other circumstances mentioned in his Acta Martyrii are authentic; for that document was unknown to Eusebius, and was undoubtedly the product of an age long subsequent to Ignatius' own times. On his way from Antioch to Rome he wrote several epistles—one addressed to Polycarp, bishop of Smyrna, and others addressed to different churches—in which he exhorted them to constancy in the faith in the midst of persecutions, and to vigilance in guarding the truth against the corruptions of heresy. But neither the number nor the genuine text of these famous epistles has yet been settled to the satisfaction of scholars and historians. Fifteen letters in all, bearing the name of Ignatius, have descended to our times. Three of these exist only in a Latin form, and are unanimously rejected as spurious. Other five are also generally rejected, although existing in a Greek recension as well as in a Latin and Armenian translation. But the remaining seven epistles—those addressed ad Magnesios, ad Trallianos, ad Philadelphenses, ad Smyrnæos, ad Ephesios, ad Romanos, ad Polycarpum—have exercised for three centuries, and still continue to exercise, the acumen, and no less the candour, of theological and ecclesiastical critics. These have come down to us in two different Greek recensions, distinguished from each other as the longer and the shorter—the one first published in 1557 by Pacæus, and the other by Archbishop Usher in 1644. The question arises, which of these two recensions exhibits the authentic text? Is the longer recension an interpolation of the shorter, made in the interest of episcopacy? or is the shorter recension an abridgement of the longer, made in the interest of presbyterianism? Ecclesiastical prejudices and passions have mingled in the strife, and the battle waged in the seventeenth century between Blondel, Daillé, and Owen on the one side, and Hammond and Pearson on the other, has been fought over again upon a new occasion in our own day. This occasion was the discovery and publication by Dr. Cureton of a very ancient Syriac translation of three of the epistles—those to Polycarp, to the Ephesians, and to the Romans—which he holds to be a faithful version of the original text of Ignatius, and a conclusive proof that the original number of his epistles did not exceed these three, and that their text was still shorter and simpler than that of even the shorter Greek recension. Dr. Cureton's views have been supported and combated with equal ardour, both in this country and in Germany; and the question, which is one of great importance in its bearing upon the history of the primitive church, is still *sub judice*.—P. L.

IGNATIUS (SAINT), Patriarch of Constantinople, was born in 798, and was the son of Michael Rangabe, emperor of Constantinople, and Procopia, daughter of the emperor Nicephorus. After the murder of his father, Ignatius was cruelly mutilated by Leo the Armenian, to prevent any probability of his succession to the throne; and at the age of fourteen was sent to the monastery of Satyra, of which he was ultimately chosen abbot. In 846 he was elected to the patriarchate of Constantinople. His refusal to admit to the communion Cæsar Bardas, who had been guilty of incest, drew down upon him the anger of that monarch. Ignatius was deposed from his office, and banished to the island of Terebintha; and Photius, captain of the guards and principal secretary to the emperor, was elected in his room. Ignatius, in spite of the most shocking tortures, firmly asserted his rights, and appealed for protection to the Roman pontiff, Nicholas I., who assembling a council at Rome in 862, pronounced the election of Photius illegal. Photius, however, refused to submit to the authority of the pope; and, with the aid of the court, succeeded in retaining his office until the downfall of his patron Bardas. Basil, the Macedonian, then restored Ignatius to his office. The venerable patriarch died in 878.—J. T.

IGNATIUS. See LOYOLA.

IGOR, only son of Rurik the founder of the Russian monarchy, was born about 875, and ascended the throne in 912. In 941 he conceived the idea—an idea that seems to have been ever since hereditary in his race—of marching upon Constantinople. After sacking the neighbourhood of the city, he was surprised

by the enemy, and defeated both by land and sea, most of his vessels being destroyed by the famous "Greek fire." In 944 he renewed the attempt, and dictated humiliating terms of peace to the Grecian emperor at Kieff. In 945, however, he fell into an ambuscade, and was put to death after cruel tortures. Himself a pagan, he yet tolerated christianity; and his wife Olga, who had adopted the new faith, was subsequently canonized.—W. J. P.

IHRE, JOHAN, the most eminent of Swedish philologists, was born at Lund on the 3rd March, 1707. His father, who held the theological chair in the university of that place, died in 1720, and the education of young Ihre devolved upon his mother's family. He was sent to study at Upsal, where he won the highest honours, and afterwards spent three years in travel, visiting during that period Oxford, London, and Paris. After his return to Upsal he was appointed to the post of sub-librarian in the university there, and subsequently rose through a gradation of offices to one of the highest in the institution—that of Skyttian professor of belles-lettres and political science—which he retained for the long space of forty years. A treatise on the Swedish language which he gave to the world in 1751 so greatly exalted his philological reputation, that when he signified his intention of compiling a Swedish glossary, the states of the kingdom actually voted, in 1756, a grant of ten thousand dollars to aid him in the completion of the task. After protracted and vexatious delays the "Glossarium Suiogothicum" at last appeared, and it inaugurated a new era in the philology of Sweden. Ihre's great work, published in 1769 at Upsal in two folio volumes, forms a perfect treasury of learning; and most European philologists who succeeded him have been deeply indebted to its stores. Besides the "Glossarium," Ihre wrote other valuable works, and amongst them a vast number of academical disputations, principally on his favourite theme. He was distinguished for vivacity and humour as well as learning; and some curious anecdotes are recorded of him that strikingly exhibit the former characteristics. His death occurred on the 1st December, 1780.—J. J.

IKEN, CONRAD, born in 1689, and died in 1753. He was a minister and theological professor at Bremen, his native city. His "Ecclesiastical, political, and domestic antiquities of the Jews" was a popular work, and was several times reprinted. He wrote several other works, theological and critical.—B. H. C.

ILDEFONSO (SAINT), a Spanish prelate and theologian, was born in 607, and was a pupil of St. Isidore. He became abbot of Agali, and was present at the ninth council of Toledo in 653. In 658 he succeeded his maternal uncle, Eugenius, as archbishop of Toledo. His biographers relate various miracles said to have been wrought by and for him, as a reward for having in various writings defended the doctrine of the perpetual virginity of the mother of Jesus. Ildefonso added fourteen lives to the work of Isidore, De viris illustribus scriptoribus ecclesiasticis, and wrote two other works, one on baptism, the other on grace, besides several hymns, sermons, &c., the authenticity of which is doubtful. He died in 667.—F. M. W.

ILIVE, JACOB, an eccentric writer, originally a printer, was born in 1710, and died in 1763. He wrote a work in proof of the plurality of worlds, in which he maintained that earth is hell, men fallen angels, &c. In 1751 he published the Book of Jasher, which, he said, had been found in Persia, translated by Alcuin in the eighth century, and attested by Wycliffe. This book is a manifest forgery, and Ilive was undoubtedly its author. He was sent to prison for two years for his "Modest Remarks upon the late Bishop Sherlock's sermons." He wrote other pieces more or less eccentric, and was probably half insane.—B. H. C.

ILLYRICUS, MATTHIAS. See FLACCIUS.

IMAD ED-DIN, MOHAMMED, Saladin's secretary, and hence commonly called AL-KATEB (the Secretary), was born at Ispahan in 1125, and died in 1201. Before entering the service of Saladin he had been secretary to Nour-ed-din, prince of Damascus. Four works are attributed to the secretary, the fruit of his leisure after the death of the sultan, one of which, a series of notices of poets, is a valuable and interesting performance.

IMBERT, BARTHELEMI, was born at Nismes in 1747. At twenty he came to Paris and devoted himself to literature. Dorat was then the favourite model for young French poets, and Imbert by his "Jugement de Paris," quickly earned for himself a reputation as high as that of his master. Although an exceedingly prolific writer, he never surpassed his first effort; and indeed his poems have but little to recommend them beyond a certain graceful ingenuity and sweetness of versification. His personal character was that of a thoughtless but generous man of society. He died at Paris in 1790.—W. J. P.

IMBERT, JEAN, a French jurisconsult, was born at Rochelle about 1522, studied at Poitiers, established himself at Fontenay-le-Comte, and, after achieving great professional success, died there about the end of the sixteenth century. His chief publications were "Institutiones Forenses," and "Enchiridion Juris Scripti Galliæ," both of which have been translated into French.

IMHOFF, GUSTAV WILHELM, Baron van, governor-general of the Dutch East Indian possessions from 1740 till his death, was born in 1705, and died at Batavia in 1751. He was concerned, while holding a subordinate post in the employment of the Dutch East India Company, in the atrocious massacre of the Chinese at Batavia, October, 1740; and, as governor-general, he waged against that people a war of extermination.

IMHOFF, WILHELM VON, was born at Nuremberg in 1651, and died in 1728. He acquitted himself creditably in some official situations, but his chief ambition was to shine as a genealogist. His erudition in this special branch of knowledge has rarely been surpassed. His chief works were "Genealogiæ excellentium in Galliâ Familiarum;" "Genealogiæ Familiarum Bellomaneriæ;" "Historia Genealogica Regum Pariumque Magnæ Britanniæ;" "Notitia Procerum S. R, G. Imperii;" "Historia Italiæ et Hispaniæ Genealogica;" "Corpus Historiæ Genealogicæ Italiæ et Hispaniæ;" "Récherches Historiques et Généalogiques des Grands d'Espagne;" "Stemma Regium Lusitanicum;" and "Geneologiæ xx. illustrium in Hispaniâ Familiarium."—W. J. P.

IMISON, JOHN, an English mechanical writer, died in London on the 16th of August, 1788. He is best known by his work, "The School of Arts," a treatise on the practical applications of mechanical science.—W. J. M. R.

IMMERMANN, KARL LEBERECHT, a distinguished German dramatist and novelist, was born at Magdeburg, 24th August, 1796, and died at Dusseldorf, 25th August, 1840. After having studied the law, he served against Napoleon in 1815. In 1827 he was appointed one of the judges at Dusseldorf, which office, however, did not prevent him from superintending the management of the Dusseldorf theatre, which for some time he raised to classic eminence. He is best known by his two great novels, "Münchhausen" and the "Epigonen." His dramas have not taken a permanent place either in literature or upon the stage. Collected works in 12 vols., 1835–40.—K. E.

IMOLA. See FRANCUCCI.

IMPERIALI, GIOVANNI, an eminent physician, eldest son of a physician and writer, and of a noble Genoese family, born at Nice in 1602; died in 1670. His chief works are a "Dissertation on the Plague of 1630 in Italy," 1631; "Musæum Historicum et Physicum," 1640—a work containing eulogies and portraits of fifty-four celebrated men of letters; and "Le Notti Barberine, ovvero de Quesiti e Discorsi Fisici, Medici," &c.—The Barberini Nights; or physical, medical, &c., queries and discourses, 1663.—W. M. R.

IMPERIALI, GIOVANNI VINCENZO, Duke of St Angelo in the kingdom of Naples, born in Genoa of a great Genoese family (his father Giovanni having been doge of that republic) towards 1570; died in the same city in 1645. His reputation both as a public man and as a man of letters stood very high in his own time. He was ambassador to Spain and other powers; senator; captain-general of the galleys, in which capacity he cleared out the pirates from the Genoese coasts, and faced the knights of Malta in the port of Messina; commissary of the Genoese troops; and in 1625 governor of the Milanese. His munificence in public works and other popular qualities raised him so high in the esteem of his countrymen that the senate of Genoa, jealous of his influence, banished him when already advanced in years. Such is the motive usually assigned for the act; other versions are that Imperiali was charged with libertinism, and with having procured the death of a Neapolitan singer. It appears that he did not appeal against the sentence; he complains of its injustice, however, in one of his poems, "Il Ritratto del Casalino Abbozzato" (A Sketch of a Cottage). Shortly before his death he was permitted to return to Genoa. His writings comprise religious and political subjects as well as poems; the one most famous in its day being "Lo Stato Rustico" (The Rustic Condition), 1611, written in blank verse, with rhymed terminal couplets.—W. M. R.

IMPERIALI, GIUSEPPE RENATO, Cardinal, born at Oria, kingdom of Naples, 26th April, 1651, of the same great Genoese

family as the preceding; died at Rome in January, 1737. He was a great and munificent protector of letters, publishing at his own cost the works of learned men; he himself produced no book. His name is chiefly remembered through his having bequeathed to the public his library, one of the finest ever formed by a private man. He was created a cardinal by Pope Alexander VIII. on the 13th February, 1690, and afterwards legate to Ferrara and Milan. He would have been unanimously elected pope in 1730, but for the opposition of Spain.—W. M. R.

INA, King of Wessex, who flourished during the latter half of the seventh century, was the son of Cenred, a descendant of Cerdic, the founder of the Saxon monarchy. In 689 he succeeded Ceadwalla, though his father Cenred appears to have been still alive. His administration was wise and vigorous, and he waged successful wars with several of his neighbour potentates. In 692 he defeated the inhabitants of Kent, and compelled them to pay a large sum of money as compensation for the murder of Mollo, the brother of Ceadwalla, whom they had slain several years before his accession to the throne. In 710 he subdued Geraint, the king of the Cornish Britons, and it is said compelled him to resign his dominions. A subsequent contest which he carried on with Ceolred, king of Mercia, was less successful, and the battle of Wodnesbeorhe, which terminated the war in 715, left it doubtful which side was victorious. The closing years of Ina's reign were disturbed by several rebellions, which were not suppressed without a lengthened struggle and no little bloodshed. In 728 Ina, on the persuasion it is said of his queen, Ethelburga, resigned his crown and retired with her to Rome, where they both died after the lapse of a few months. Ina was a liberal benefactor to the church, and he has been highly eulogized by the monkish writers. He appears, however, to have been both a wise legislator and a successful warrior. In the fifth year of his reign he published a collection of laws, by which, says Dr. Lingard, "he regulated the administration of justice, fixed the legal compensation for crimes, checked the prevalence of hereditary feuds, placed the conquered Britons under the protection of the state, and exposed and punished the frauds which might be committed in the transfer of merchandise and the cultivation of land."—J. T.

INCHBALD, Mrs. Elizabeth, the author of "A Simple Story," an actress, and a dramatic writer, was born at Stanningfield, near Bury St. Edmunds, in 1753. Her maiden name was Simpson. Her father, who was a respectable farmer, died while she was yet young. Notwithstanding an impediment in her speech, she had a strong desire to go on the stage, and in her sixteenth year ran away from home to London. Her first adventures there, as detailed in her memoirs, would furnish materials for no bad comedy. Dodd, her instructor in the art of acting, attracted by her beauty, made proposals, to which she replied by throwing a basin of hot water from the tea table in his face. In her indignation and grief she went to Mr. Inchbald, who had introduced her to Dodd. Inchbald recommended marriage as a protection from insult, offered himself as a husband, and was joyfully accepted. With him she lived happily enough, acting with him in various parts of England, until his death, which took place suddenly at Leeds in 1779. She remained on the stage ten years longer, when a difference with the manager of Covent Garden theatre made her withdraw in 1789. She had, indeed, discovered a new way of gaining the competency she so ardently coveted. A farce she had written entitled "A Mogul Tale, or the descent of the balloon," and which she had sent to Colman for inspection, fitted the humour of the day, and attracted the manager's attention not to itself only, but to a previous performance of Mrs. Inchbald's, which had lain unnoticed at Colman's house for three years. This comedy was brought out in 1785 under the title of "I'll Tell you What." By unrelaxing diligence in authorship and rigid economy, Mrs. Inchbald continued to maintain herself in independence, and to afford support to many of her relatives. A list of her dramatic pieces will be found in the Biographia Dramatica. Her celebrated novel, "A Simple Story," was first published in 1791, and by its truth and simple pathos permanently secured the fame of the author. In 1796 she published another story, entitled "Nature and Art," which Hazlitt has somewhat extravagantly pronounced to be "one of the most interesting and pathetic stories in the world." Mrs. Inchbald also edited a series of plays, entitled the British Theatre, with biographical and critical remarks, in 25 vols., 1806–9; Modern Theatre, 10 vols., 1809; and a Collection of Farces, &c., 7 vols., 1809. She had written her autobiography, for which she was offered £1000 by Sir R. Phillips, but by the advice of her confessor and spiritual director, Dr. Poynter, she destroyed the MS. She died in the Roman catholic boarding-house at Kensington in 1821. Mr. Boaden compiled her memoirs (1832) from her letters and a journal she had kept for fifty years.—R. H.

INCHIQUIN, Morrogh O'Brien, sixth baron of, a famous soldier who played a conspicuous part in the wars in Ireland in the seventeenth century, was born about the year 1618. He entered the Spanish service while yet in his minority, and took part in the Thirty Years' war in Italy. In 1639 he returned to Ireland, and attracting the notice of Strafford, he was appointed, in 1640, vice-president of Munster under Sir William St. Leger, whose daughter he had married. On the breaking out of the rebellion Inchiquin greatly distinguished himself by his bravery and military skill, so that on the death of his father-in-law the entire military command in the province of Munster was given to him; shortly after which he obtained a signal victory, with very inferior numbers, over Lord Mountgarret in the county of Cork. Notwithstanding these services Charles refused him the office of president of Munster; and Inchiquin, indignant at this ingratitude, and dissatisfied with the general policy of the royalists, joined Broghill and the parliamentary party, by whom he was appointed president of Munster. He became now equally active against the king's troops in Ireland. In 1645 he took the field with one thousand horse and fifteen hundred foot, and obtained possession of several strongholds; and though for a time but ill supported by the parliament he maintained his ground, and in the following year added to his victories, routing Lord Taaffe at Knocknoness. For this the parliament sent him a supply of £10,000, adding £1000 for himself, and a vote of thanks. Meantime Ormond had resigned the government of Ireland and was succeeded by Lord Lisle, who soon attempted to deprive Inchiquin of his authority. But the latter, by his firmness and bold demeanour, defeated the attempt, and actually made Lisle and his generals succumb to his authority. These and other causes were operating to alienate Inchiquin from the parliament. He opened a correspondence with Ormond, then in France; and on the landing of the latter at Cork in 1648, Inchiquin and his army received him publicly as the king's lieutenant. The parliament pronounced Inchiquin a traitor, while Charles appointed him to his old office, and the deputy was not slow in assailing his quondam friends, routing Coote, laying siege to Drogheda, which capitulated after a gallant resistance, and investing Dundalk, which surrendered. But Charles had been now executed, and Cromwell came over to Ireland as lord-lieutenant. His vigorous action soon changed the face of affairs. One by one all the strongholds were either subdued or gave in their adhesion to him, and Ormond and Inchiquin embarked for France on the 6th December, 1649. Lord Inchiquin was given the command of the Irish troops serving in Catalonia, with the rank of lieutenant-general in the French army; and on the conquest of Catalonia was appointed viceroy there. After serving in Spain, the Netherlands, and Portugal, he returned to France, where he lived in retirement till the Restoration, when his estates were restored to him with a compensation of £8000. He had been created an earl by Charles II. in 1654. Lord Inchiquin died on the 9th of September, 1674.—J. F. W.

INCHOFER, Melchior, an eminent jesuit, was born at Vienna in 1584, and having entered the order at Rome in 1607, was appointed, at the close of his novitiate, professor of philosophy, mathematics, and theology at Messina, where he laboured for many years. In 1636 he was removed by the order to Rome, in order to prosecute his studies with greater advantage; and there he published, in 1644, his "Annales Ecclesiastici regni Hungariæ." After acting for some years as a member of the Congregation of the Index, and of the Holy Office, he became weary of his residence in Rome, and was translated at his own request in 1646 to the college of Macerata, where he proposed to employ himself upon a history of the martyrs; but a fever, brought on by excessive labours in the Ambrosian library of Milan, put an end to his life in 1648. He was a man of great erudition, but withal credulous, superstitious, and extravagant. In 1629 he wrote learnedly to prove the authenticity of an epistle of the blessed Virgin *ad Messanenses*—a work which gave offence by its extravagance even to the Congregation of the Index, who ordered the first edition of it to be suppressed. In his "Historia Sacræ Latinitatis," 1635, he maintained that

Latin is the language of the blessed in heaven. In three polemical pieces which he published under the pseudonym of Eugenius Lavanda Ninevensis (an anagram of Viennensis) in 1638-41, he replied to Schopp, or Scioppius, in vindication of the order of the jesuits, and their method of education. He was also the author of some astronomical works, and of several learned epistles addressed to Leo Allatius, librarian of the Vatican, who was his intimate friend. It was strange that he was also for a long time supposed to have been the author of an attack upon the jesuits—the Monarchia Solipzorum, published at Venice in 1645, written in barbarous Latin and abounding in humour, which was much read at that time. It has long been considered probable that the satire was the work of Julius Clement of Placentia, who published in 1646, with his name, a treatise—De potestate pontificia in societatem Jesu—which brings the same charges against the society, and in as bad Latin as that of the more celebrated Monarchia.—P. L.

INCLEDON, Charles, the celebrated singer, was a native of Cornwall, in which county his father is said to have been a respectable physician. As a musician he was almost uneducated, having spent a considerable part of his youth at sea; but he possessed a tenor voice of unrivalled beauty and power, and a genius which, with cultivation, would have raised him above every other English singer. He first appeared in London in the year 1790, in the character of *Dermot* in the Poor Soldier, and at once established himself in public favour. The style in which he excelled was the English ballad, and his favourite characters were those of the operas in that style, such as *Macheath*, *Young Meadows*, *Belville*, &c. When we say that his forte was ballad, we do not mean the modern class of whining sentimentality so called, but the manly and energetic strains of an earlier and better age of English poesy and English song-writing, such as Black-eyed Susan, and The Storm, the bold and cheering hunting song, or the love song of Shield, breathing the chaste simple grace of genuine English melody. On the stage his action was clumsy and awkward, and his elocution coarse and vulgar; but in singing, the effect produced by his voice, energy, and feeling, was irresistible. After enjoying for many years the unbounded favour of the public, he passed his latter days in retirement, and died at Worcester in February, 1826.—E. F. R.

INEZ DE CASTRO, crowned after her death queen-consort of Portugal, born about 1300, assassinated 7th January, 1355. The facts of her life are not easily separated from the romances which have gathered around the historical accounts. She was of a noble family, and was in the household of Constanza, wife of Pedro the Justiciary, infante of Portugal; and there is little doubt that the amours of the prince with her beautiful attendant were a source of grief, perhaps mortal, to his wife, who died 13th November, 1345, leaving a son Fernando three years old. The prince, then twenty-five years old, was urged by his father, Alfonso IV., to form some other alliance; but he steadily refused and was privately married, 1st January, 1354, to Inez, who had previously borne him three children. The king, dreading lest the rights of the legitimate heir might be prejudiced by the influence of the favourite, took counsel with three nobles hostile to the prince, Alvaro Gonçalves, Pedro Coelho, and Diogo Lopez Pacheco, who persuaded him that the death of Doña Inez was necessary to the security of the kingdom. Profiting by the absence of Pedro on a hunting expedition, the king, attended by his three evil counsellors, went to the convent of Santa Clara at Coimbra to carry out their resolution. The fortitude of Alfonso failed before the beauty of the intended victim and her three children; he withdrew from the convent, but his three attendants, already committed to their desperate undertaking, rushed in and despatched the unhappy woman with their daggers. The infante on learning what had happened, raised the standard of insurrection, and was only reconciled to the king by the entreaties of his mother and the banishment of the three culprits. By the death of Alfonso in 1357 Pedro became possessed of the supreme power. He obtained without difficulty from his relative, Pedro the Cruel of Castile, into whose states the three murderers had fled, the promise to surrender them. Pacheco escaped, but the other two were publicly executed with every mark of ignominy. Having publicly exhibited the proofs of his marriage with Doña Inez, Pedro caused her corpse to be disinterred, clothed in royal apparel, and duly crowned, and then transferred to a splendid mausoleum in the monastery of Alcobaca. The tragic story of Inez forms the subject of one of the finest episodes in the Lusiad; of a tragedy by Ferreira; and of a host of other works, both historical and dramatic, the mere catalogue of which would fill a volume.—F. M. W.

INFANTADO, thirteenth duke of, a Spanish statesman, son of the twelfth duke and of Maria Anne, princess of Salm-Salm, born in 1773, heir to a princely inheritance. In 1793 he raised a regiment at his own cost for the campaign in Catalonia, and subsequently laboured to better purpose in promoting the cotton manufacture of that province. He was the intimate friend of Ferdinand VII. when prince of Asturias; and among the charges brought against that prince in 1807 was a document appointing Infantado captain-general of the kingdom. On this occasion the latter narrowly escaped death through the intercession of the French minister, Beauharnais. In 1808 he gave his adhesion to Joseph Bonaparte, but soon afterwards called the nation to arms against France. Twice beaten before St. Sebastian, he escaped to England. In 1811 he was charged by the cortes with an extraordinary mission to the prince regent of England. On the restoration of Ferdinand he became president of the council of Castile, in reward for having joined the king with a body of troops. In 1820 he retired to his estates, and thence to Majorca. In 1823 he became president of the council of regency appointed by the French. In 1824 he was the head of the royalist opposition to the ministry of Zea Bermudez, and in 1825 became the head of a new cabinet. This administration, however, fell in 1826, and he retired to private life, residing at Paris and Madrid until his death in 1841.—F. M. W.

INGEGNERI, Angiolo, poet and courtier, born in Venice 1550; died probably not before 1613. Perhaps his best claim for remembrance is based on his friendship for Tasso, whom he received when a fugitive at Turin, and in the publication of whose works he was instrumental. His own productions were, however, not devoid of merit. Amongst them may be specially noted three books, "Del Buon Segretario," and "La Danza di Venere," a dramatic pastoral in the style of Tasso's Aminta. His patrons were successively D. Ferrante II. di Gonzaga, Cardinal Cintio Aldobrandini, and the dukes of Urbino and Savoy. D. Ferrante appears to have entertained for him a true friendship. He for a time constituted him ducal soap-boiler. They corresponded on affectionate terms, and once and again the duke ministered to the wants of the poet.—C. G. R.

INGELO, Nathaniel, D.D., a fellow of Emmanuel and Queen's colleges, Cambridge, in the seventeenth century. He published three sermons, and a religious romance entitled "Bentivolio and Urania," London, 1660. He died in August, 1683, and was buried in Eton college chapel.—G. BL.

*INGEMANN, Bernhard Severin, a distinguished Danish author, was born on the 28th of May, 1789, at Thorkildstrup in the island of Falster, where his father was parish clergyman. He received his preliminary training at Slagelse grammar-school, and in due time completed his studies at the university of Copenhagen. In 1811 he published a volume of poems which gained much popularity, and these were followed by a romantic epos, "The Black Knights," that added largely to his fame. With the latter work Ingemann might be said to close the first period of his poetical career—characterized by a proneness to look inwards instead of outwards—to contemplate rather the realm of the ideal than the aspects of actual life. He now directed his attention to the drama, and produced tragedies, such as "Blanca" and "Masaniello," which were of a high order of merit, and deservedly favourites on the stage. Nor was his epic and lyric muse meanwhile silent. In 1818–19 he visited Germany, France, Switzerland, and Italy; and the fruit of his travels made its appearance in two volumes of poetical memorials. This second period in Ingemann's career of authorship evinced, unlike the first, a decidedly objective tendency. In 1822 he was appointed professor of the Danish language and literature at the academy of Sorö, and in 1842 a director of the same institution. During the last period of his literary activity he has penned some of his most popular productions; among others the four great historical novels—"Waldemar Seier;" "Erik Menved's Childhood;" "King Erik and the Outlaws;" and "Prince Otho of Denmark." In the voluminous works of Ingemann the true romantic tone is prevalent; and they are remarkable for their genuine poetry, deep religious feeling, and grace and purity of language. But it is as the creator of the historical romance in his native literature

that Ingemann has mainly achieved renown; and the four noble compositions already quoted will remain a lasting monument of his genius.—J. J.

INGENHOUSZ, JOHAN, a celebrated physicist, born at Breda in 1730. After taking the degree of M.D., and practising for some years as a physician in his native city, he came to England with the view of acquainting himself with the Suttonian method of inoculation for the small-pox. In London he continued those studies in chemistry and electricity with which he had occupied his leisure in Breda, and soon attracted the notice of the most eminent English philosophers. In 1769 he was elected fellow of the Royal Society. About this time he corresponded with Franklin on the subject of electricity. Several of his letters are preserved in the correspondence of the American philosopher. At the same time that he was rising to distinction as a philosopher, Ingenhousz occupied a respectable position as a physician. In 1772 he set out for Vienna to inoculate the imperial family, having been recommended to the Empress Maria Theresa by Sir John Pringle, then president of the Royal Society, whose friendship and patronage the Dutch philosopher had secured by his scientific attainments. In reward for his services the empress named him Aulic counsellor and imperial physician, and bestowed on him a pension of £600, which he enjoyed to the end of his life. During his stay at Vienna the Emperor Joseph II. showed a remarkable interest in his scientific researches, frequently invited him to the palace, and occasionally visited him at his own house. After an absence of several years, during which he visited Italy, France, and Germany, Ingenhousz returned to England where he again devoted himself to scientific pursuits. In 1778 he published in the Philosophical Transactions an account of an electrophorus which he had invented, and about the same time he made the discovery that plants exposed to the light while growing discharge oxygen gas from their leaves into the atmosphere. His researches on this latter subject he published in 1779, under the title of "Experiments upon Vegetables, discovering the power of purifying the air in the sunshine, and of injuring it in the shade." An electrical machine which Ingenhousz described in the Philosophical Transactions, 1779, probably led to the invention of the plate electrical machine. He published in English, a work entitled "New Experiments and Observations concerning various subjects," which was translated into French and German. In French, he published a work entitled "Essai sur la nourriture des plantes," an English translation of which appeared in London in 1798. He died on the 7th September, 1799.—J. S., G.

INGHIRAMI, FRANCESCO, archæologian, born at Volterra in 1772; died at Florence on the 17th May, 1846. His father destined him for a naval career, and in 1785 entered him in the military college of Naples; but natural bias proved too strong for artificial training. In this very city at the house of his uncle Domenico Venuti, director of the Museo Borbonico, he found an atmosphere of art and a society of artists and antiquaries. After a while his father yielded; and Francesco adjourned to Florence, there to study under the noted Lanzi. In 1799 he removed to Pisa, where he exercised himself in painting and engraving. Afterwards, at Volterra, he was nominated custodian of the public library, and in that capacity had intrusted to him a precious collection of Etruscan antiquities. When in 1811 the cherished deposit was removed to Florence, he migrated with it, having previously by aid of an ingenious optical invention pourtrayed with the utmost exactness each object in the collection. For a time he acted as librarian in the Marcellian library; then, reverting to art, set up his Poligrafia Fiesolano, and published at this establishment his "Monumenti Etruschi o di Etrusco Nome." We may suppose that the misadventure nearly two centuries before of his ancestor, Curzio Inghirami, who had been duped by a spurious work on Etruscan antiquities, quickened his desire to produce a genuine work on the subject. His writings historical and archæological, in themselves a valuable library, include a history of Tuscany, incomplete though in sixteen volumes; he also edited the Notizie della Scultura degli Antichi, by his former master, Lanzi.—C. G. R.

INGHIRAMI, TOMMASO, surnamed IL FEDRA or IL FEDRO, a distinguished orator and author in Latin, born at Volterra in 1470; died in September, 1516. His father, of a noble family, dying in 1472, the infant Tommaso was taken to Florence. At the age of thirteen, by the advice of Lorenzo de' Medici he went to Rome, where he applied himself diligently to the study of the ancient authors. The popes, from Alexander VI. to Leo X., honoured and protected him, giving him the rank of a prelate, and appointing him professor of eloquence, librarian of the Vatican (1510), keeper of the archives of St. Angelo, pontifical secretary, and secretary to the college of cardinals, &c. Erasmus, who knew him, styles him the Cicero of his age, and states that his eloquence in speech was still greater than in his writings; indeed, the latter are considered scarcely to sustain the high repute which he enjoyed. The Emperor Maximilian, before whom he pronounced an oration in 1493, created him Count Palatine and Laureate. He received the name of il Fedra from the success with which he acted *Phædra* in Seneca's tragedy of Hippolytus; or as other writers, not contemporary, affirm, from his having on the same occasion entertained the audience with extempore Latin verses when an accident to the machinery interrupted the performance. He died of disease brought on by a fright through having been thrown by a mule between the wheels of a cart drawn by buffaloes, although he sustained no actual injury from the accident. His published works comprise several orations, including a funeral oration for Pope Julius II.; a comment upon Horace's Poetics; and an "Introduction to rhetoric:" other writings remain in MS.—W. M. R.

INGLIS, HENRY DAVID, a miscellaneous Scottish writer, was the son of an Edinburgh barrister belonging to a good family, and was born in 1795. Through his maternal grandmother, a daughter of the celebrated Colonel Gardiner, he was connected with the Erskines, earls of Buchan. He was intended for a mercantile profession; but his love of travelling led him to visit many of the countries of Europe, and to become a writer of travels. His best work is "Ireland in 1834," which was welcomed by all parties as a volume distinguished by the soundness and accuracy of its views, its extensive information, and impartial spirit. He also wrote "Tales of the Ardennes;" "Solitary Walks through many Lands;" "Travels in Norway and Sweden;" "Tour through Switzerland, France, and the Pyrenees;" "Spain in 1830;" and "The New Gil Blas." Mr. Inglis was for a short time the editor of a newspaper at Chesterfield, and also in Jersey. He died in 1835.—J. T.

INGLIS, HESTER, a lady celebrated for her skill in caligraphy, who lived in the reigns of Queen Elizabeth and King James, and at forty years of age married Bartholomew Kello, a native of Scotland. Various specimens of her beautiful writing are preserved in the public repositories of England, and some in Edinburgh castle. In the Bodleian library are two MSS. written by her, one of which is entitled "Les Proverbes de Salomon; escrites en diverses sortes de lettres, par Esther Anglois, en Françoise: a Lislebourge en Escosse," 1599. Every chapter is written in a different hand, and the manuscript contains nearly forty different characters of writing, with curiously decorated margins.—G. BL.

INGLIS, SIR JAMES, a Scottish poet, who flourished in the early part of the sixteenth century. According to Sir David Lindsay, he was the author of "ballads, farces, and pleasant plays," but none of these remain except, perhaps, a poem attributed to him in the Maitland MSS., and printed in the collection of Hailes and Sibbald under the title of "A General Satire." Inglis appears to have been on an intimate footing at the court of James IV. He was chancellor of the royal chapel of Stirling in 1527, and was soon after promoted to the abbacy of Culross. He was murdered in 1530 by the baron of Tulliallan. Some have supposed that Inglis was the author of the curious work entitled "The Complaynt of Scotland," which was published in 1549, and is the earliest prose work in the Scottish language. But of this there is no satisfactory evidence.—J. T.

* INGLIS, JOHN, Right Honourable, Lord Justice-clerk in Scotland, is the son of the late Rev. Dr. John Inglis, of Old Greyfriars' church, Edinburgh. He was born in Edinburgh in 1810, and educated at the university of Glasgow, where he gained the Snell foundation, and proceeded to Balliol college, Oxford. At Oxford he took his B.A. degree in 1834, and the following year was called to the Scottish bar. Having risen to great eminence as an advocate, he was appointed, in Lord Derby's first administration, solicitor-general for Scotland, an office which he held from February to May, 1852, when he became lord-advocate, retiring from that position in the following December with the downfall of the Derby ministry. In the November of the same year he had received the highest honour in the gift of the Scottish bar—he was elected dean of the

faculty of advocates. In February, 1858, on Lord Derby's reaccession to office, he was reappointed lord-advocate, and sworn a member of the privy council. In the following July he was made lord justice-clerk in Scotland. In 1857 he was elected lord rector of the university of Aberdeen. From February to July, 1858, he represented the borough of Stamford. In 1842 he married the youngest daughter of Lord Wood.—F. E.

INGLIS, Sir Robert Harry, Bart., was born in London on the 12th of January, 1786, being the son of Sir Hugh Inglis, M.P. for Ashburton, and for many years a leading director of the East India Company. He was educated at Winchester college and Christ Church college, Oxford, and was distinguished throughout life as an elegant scholar in both classical and English literature. He might, however, have remained in the sphere of private life with no other character than that of an urbane and benevolent gentleman, had it not been for the agitation which was excited all over England by the Roman catholic emancipation question. Sir Robert was an uncompromising supporter of the protestant church of England, of her union with and influence upon the civil power in the state, and was elected in February, 1829, to supersede Sir Robert Peel in the representation of the university of Oxford in parliament. He continued to represent the university until 1853, and gave resolute opposition to many measures of reform and innovation, yet never failed to inspire respect and liking among men of all parties who were acquainted with him. He was an active promoter of many philanthropical schemes, and greatly interested himself in the proceedings of the various learned societies of which he was a fellow. He had been called to the bar in 1818 by the Society of Lincoln's inn, but did not pursue the law as a profession. He was elected recorder of Devizes, and for some years was chairman of the quarter-sessions in Bedfordshire. In early life he was private secretary to Lord Sidmouth, and in 1812 was appointed one of the commissioners for the settlement of the affairs of the Carnatic. In 1834 he was elected a trustee of the British museum. He died at his residence in Bedford Square, London, on the 5th May, 1855, without issue.—R. H.

INGRAM, Herbert, founder of the *Illustrated London News*, was born at Boston in the May of 1811. Having served his apprenticeship to a printer in his native town, he started in business at Nottingham as a printer, bookseller, and news-agent. Noticing in the course of his business the currency given to printed matter by the accompaniment of pictorial illustration even in its rudest forms, he projected the *Illustrated London News*. No. 1 of this journal, one of the most successful newspaper speculations of the century, was published on the 1st of May, 1842, and gradually rose to the position which it at present occupies. Mr. Ingram was not a man of any culture, and it was entirely to his natural shrewdness and business-energy that was due the success of the *Illustrated London News*. Its highest circulation is said to have been reached after the funeral of the duke of Wellington, when of one number, and at the advanced price of a shilling, a quarter of a million of copies were sold. In 1856 he was elected one of the members for his native town, and continued to represent Boston until his death. In the autumn of 1860 he left England, accompanied by an artist to sketch the chief scenes in the transatlantic progress of the prince of Wales. Quitting Montreal on a trip to Chicago, he embarked on board a steamer proceeding on an excursion up Lakes Michigan and Superior. On the morning of the 18th of September the steamer came into collision with a schooner, and sank thirty-five miles from Chicago. Mr. Ingram was one of the passengers who did not succeed in effecting their preservation. His dead body was washed on shore.—F. E.

INGRAM, James, D.D., president of Trinity college, Oxford, and editor of the Saxon Chronicle, was born at East Codford in Wiltshire in the December of 1774. Educated at Westminster and Oxford, he became a fellow and tutor of Trinity college, Oxford, and was for a few years an assistant-master of Winchester. In 1803 he was appointed professor of Anglo-Saxon at Oxford on the foundation of Dr. Rawlinson, and published in 1807 an "Inaugural Lecture on the Utility of Anglo-Saxon Literature." In 1815 he was elected by convocation keeper of the archives of the university. After many years of preparation, he issued in 1823 his well-known edition of the Saxon Chronicle, the original text being accompanied by an English translation, various readings, and notes. It was the first time that the text of the Saxon Chronicle had been published in its completeness. A brief Anglo-Saxon grammar was prefixed to the work. The year after the appearance of the Saxon Chronicle, its editor became a D.D. and president of Trinity college, Oxford, to which office was annexed the rectory of Garsington, Oxfordshire. In 1834–37, appeared the "Memorials of Oxford," of which the instructive letterpress was contributed by Dr. Ingram. The work reached a new edition in 1847. Dr. Ingram died on the 4th September, 1850, bequeathing to Trinity college the principal portion of his library.—F. E.

INGRAM, Robert, an English divine, born in 1727 at Beverley in Yorkshire, was educated at Cambridge, and became successively perpetual curate of Bridhurst in Kent, vicar of Orston in Nottinghamshire, and of Wormington and Boxted in Essex. He wrote "Isaiah's Vision;" "The Seventh Plague;" "The Ten Tribes of Israel in America;" and the "Seven Vials." He died in 1804.—G. BL.

INGRASSIA or INGRASSIAS, Giovanni Felippe, an eminent physician and anatomist, was born at Palermo in 1510, and died there in 1580. He studied at Padua, and took his degree in 1537. As professor of anatomy and physic at Naples he earned a distinguished reputation, crowds of students being attracted to his lectures from all parts of Italy. In 1563 he was nominated by Philip II. of Spain first physician for Sicily. During the plague which raged at Palermo in 1575 he was indefatigable, notwithstanding his age and infirmities, in relieving the sick In reward for his humane exertions he received from the Palermitans, with the title of the Sicilian Hippocrates, an annual pension of three thousand crowns. The discovery of the bone in the ear, called Stapes, though by some writers attributed to others, is claimed for Ingrassia by Fallopius. He left an account of the plague at Palermo, "Iatropologia, liber quo multa adversus barbaros medicos disputantur," 8vo., 1544, 1558; "De Tumoribus præter naturam," folio, 1553; "Constitutiones et Capitula, necnon juridictiones regii Proto-Medicatus officii, cum Pandectis ejusdem reformatis," 4to, 1564, 1575; "Galeni Ars medica," folio, 1573, and other valuable works.—J. S., G.

INGRES, Jean-Dominique-Auguste, one of the most eminent historical painters of France, was born at Montauban, September 15, 1781. The son of a musician, he was early trained as a violinist, and is said while still a boy to have played in public with applause. His father yielded, however, to the youth's irrepressible passion for painting, and placed him, after some preliminary instruction by local artists, in the atelier of David, then at the height of his celebrity. M. Ingres soon took foremost rank among David's pupils. In 1800 he gained the second, and in 1801 the first prize in the école des beaux-arts. This last entitles the recipient to study in the French academy at Rome; but M. Ingres did not repair thither till 1806, having in the meantime painted several pictures which obtained places in the Salon, among them being a portrait of the first consul, in 1804, who was so well satisfied with the likeness, that when emperor he gave the artist sittings in 1806 for another portrait. At Rome Ingres devoted himself avowedly to the study of the works of Raphael, and to the production of original pictures. He stayed in the art-metropolis for fourteen years, and in Florence four more. Whilst at Rome he produced many large and elaborate pictures, chiefly from Greek, Roman, and French history, the legends of the church, and events in the lives of famous artists, which secured for him a considerable reputation in Italy, but were received with comparative coldness in France. His great ability could not, however, be gainsaid; and two pictures which he painted at Florence in 1824—"Charlemagne's Entry into Paris," and a large altar-piece for the church of Montauban, "Le Vœu de Louis XIII."—effectually removed the distrust of his countrymen. He now returned to France, was, June 25, 1825, elected member of the Institute as successor of Baron Denon, appointed professor in the école des beaux-arts, and received the cross of the legion of honour. From that time he was looked on by a large class of Parisian art-critics as one of the first of French painters. By another party, however, he was pursued with constant hostile criticism. M. Ingres was, in fact, for many years the acknowledged head and representative of the academic, as M. Delacroix was of the romantic or dramatic style of painting in France. They were the chiefs of the opposite schools, between which French opinion was pretty equally divided. But the school of M. Delacroix was most in accord with the taste and tendencies of the day; and whilst idolized by the partisans of "ideal" art, M. Ingres

had to endure rough treatment from popular litterateurs, whose inclinations generally were towards the "realism" of his rival. In 1827 M. Ingres painted a large circular composition, the "Apotheosis of Homer," for the ceiling of the Louvre, a work still regarded as one of his finest productions. In 1829 he succeeded Horace Vernet as director of the French Academy at Rome, a post he filled with great zeal, and one in which his influence over the young artists was very great. It would be idle to attempt to enumerate even the principal of the many paintings which M. Ingres produced during more than half a century. At the Exposition Universelle of 1855, a spacious saloon was entirely devoted to the chief works of the veteran master, who was rewarded with one of the large gold medals—a similar honour being accorded to his rival Delacroix. The larger works of M. Ingres are in the Louvre, the Luxembourg, St. Cloud (where his "Apotheosis of Napoleon I.," one of his latest pictures, occupies a conspicuous place), in the halls of the legislative assemblies, and in the churches and museums of Paris and the provinces; his smaller productions are widely diffused through private collections. Besides his historical and poetic subjects, M. Ingres painted portraits of many of the most eminent persons of his time. He also made designs for the painted windows of the Ste. Chapelle, St. Dreux, St. Ferdinand, &c.; and the decorations of the Duc de Laynes' chateau of Dampiere. The style of M. Ingres was professedly formed on that of Raphael, but it partakes largely of that of his master David. His paintings, with all their cleverness, appear to English eyes deficient in originality of conception, coarse, hard, and artificial in manner, and untrue in colour. But they display the large free handling of a master, and the conscientious labour of one who respects himself and his art. With all his dexterity in composition and facility of pencil, M. Ingres was a severe critic of his own work, and was always ready to sacrifice the most carefully finished portion of a picture when it fails to satisfy him. A quarto volume containing engravings from above a hundred of his principal pictures, by M. Reveil, was published at Paris in 1825, and several of his latest works have been engraved separately. M. Ingres was made officer of the legion of honour in 1841, and commander in 1845.—J. T–e.

INGUIMBERT, Joseph Dominic d', known also by the name of Malachi, a distinguished French prelate, born at Carpentras, 26th August, 1683; died in the same town, 6th September, 1757. Educated in the college of the jesuits, he entered the order of dominicans, passed some time at Rome, and became professor of theology at Pisa. He afterwards became a Trappist, was superior of the abbey of Cazamari, and was several times consulted by Pope Clement XI. on the affairs of the Gallican church. On the death of the pope, Inguimbert was selected to write his life, and for that purpose repaired to Rome where he fell into disputes with Cardinal Albani, who charged him with communicating to the French court some documents connected with the bull Unigenitus. Clement XII, however, took him into favour and made him a bishop, at first of the titular see of Theodosia, and afterwards of Carpentras. In his native town he founded an hospital, and a valuable library which he endowed. He published several works on theology, the monastic life, the infallibility of the pope, and some biographies.—P. E. D.

INGULPHUS, Abbot of Croyland, and English chronicler, was born in London in 1030, and educated at Oxford and Westminster. He was secretary to William of Normandy before the Conquest, and went on a pilgrimage to the Holy Land in 1064, along with several bishops and archbishops, and seven thousand other persons. Of this pilgrimage Ingulphus gives an account in his history. After he had returned from Palestine, Ingulphus entered a monastery at Fontenelle, of which he became prior; but in 1076 he was summoned to England by William the Conqueror, and appointed abbot of Croyland. He continued at the head of this monastery five-and-thirty years, during which period he exhibited great ability and exercised extraordinary influence. His efforts in behalf of this establishment are recorded, with much other curious matter, in the "History of the Monastery of Croyland." In this work Ingulphus also gives some account of his own birth and life. He says, in a passage often quoted, that at Oxford, after making himself a proficient in Aristotle, "he arrayed himself down to the heels in the first and second books of rhetoric by Cicero." His Latin style scarcely justifies this assertion; but he is simple and frank in all his statements, and abounds in gossip. Ingulphus was the friend and admirer of Lanfranc, and he does not omit to tell us what notice Queen Editha took of him. Some of the facts relating to Ingulphus are recorded by Ordericus Vitalis. We have assumed the genuineness of the "History of Croyland;" but we must observe that it is denied by some of the ablest historical critics. It may have a genuine basis, but it is unquestionably interpolated to a great extent by later hands, perhaps of the thirteenth or fourteenth centuries.—(See Sir F. Palgrave's article in the *Quarterly Review* of 1826, and the Introduction to Riley's translation.)—B. H. C.

INNES, Thomas, a learned antiquary and historian, was born in 1662, and was descended from an ancient Scottish family. After receiving the rudiments of education in Scotland, he studied at the college of Navarre in Paris. He was subsequently appointed sub-principal, and ultimately succeeded his brother Louis as principal of the Scots college at Paris. He published in 1729 "A Critical Essay on the Ancient Inhabitants of the Northern Parts of Britain," 2 vols. 8vo, a work of great research and sound criticism, in which he refutes the traditionary notions respecting the origin and antiquity of the Scottish nation and kings. "This work," says Pinkerton, "forms a grand epoch in our antiquities, and was the first that led the way to rational criticism on them. His industry, coolness, judgment, and general accuracy recommend him as the best antiquary that Scotland has yet produced." Father Innes died in 1744.—His elder brother Louis, who was born about 1650, was secretary to the exiled king, James II., and almoner to his queen. He is said to have written the abstract of the Memoirs of James, which were published in 1816 by Dr. J. S. Clarke.—J. T.

INNOCENT I., belonged by descent to Albano. On the death of Anastasius he was unanimously elected bishop of Rome on the 18th of May, 402. Though an active and energetic prelate, we do not know much of his doings except from several letters which he addressed to various persons; all pervaded by the one leading sentiment, that nothing enacted in the christian church could be valid without the sanction of the church of St. Peter. In 404 Augustin wrote to Innocent, in the name of the bishops assembled at Carthage, requesting his intercession with the Emperor Honorius against the Donatists. Innocent willingly responded. His efforts on behalf of Chrysostom are most honourable to his head and heart. He applied to Honorius on his account; and openly separated from the enemies of the archbishop. When a North African council at Carthage wrote to him respecting the Pelagian doctrines, he eagerly seized the opportunity to set forth his views respecting the supremacy of the Roman see; praising the Africans in his reply for submitting the case to his judgment. In their condemnation of Pelagian doctrine he fully coincided with the African bishops; yet there is reason to believe that he did not entirely agree with the system of Augustine. Pelagius and Cœlestius, with their adherents, were excommunicated by him. Two of his last letters were addressed to Jerome and John of Jerusalem respectively. He died, March 12, 417. Forty-two of his epistles are extant; some probably spurious.—S. D.

INNOCENT II., previously called Gregory, a native of Rome, was elected pope on the 15th February, 1130. In consequence of the election of Anacletus II. by another party, Innocent was obliged to flee from Rome to France, where he was supported by the two heads of monachism in that day, Peter of Clugny and Bernard of Clairvaux, by whose means he attained to greater influence than he could have done in Rome itself. But though Louis VI. and the French church recognized Innocent as pope, Count William of Aquitania was won over to the side of his rival, and expelled the bishops favourable to Innocent from their offices. After five years, however, he was finally induced by Bernard to acknowledge Innocent. It was this energetic monk who paved the way for Innocent's return to Rome, after his cause had triumphed at a synod held at Pisa in 1134. Accordingly he entered triumphantly into the metropolis of Italy with the Emperor Lotharius II. The schism, however, was not completely healed till Anacletus' death in 1138. At a Lateran council in 1139, Innocent, now sole pope, declared against Arnold of Brescia, commanding him to leave Italy, and not to return without the papal permission. Against Roger of Sicily he took the field in person, but was surprised and taken prisoner in 1139. When the two had come to terms, Innocent returned in triumph. Soon after he got into a quarrel with France, because Louis VII. would not acknowledge Peter of Chartres archbishop of Bourges. The king was put by Innocent

under ban, and the country under an interdict, which remained in force till 1143. The last two years of his life were spent in bringing back to their allegiance various cities of Italy; and in measures of defence against the Romans, who invited Conrad III. to come and take possession of the city. Innocent died, 23rd September, 1143. His character commands little respect. His letters are numerous.—S. D.

INNOCENT III., born at Perugia about 1160, was the son of Count Thrasimund, and received at his baptism the name of Lothaire. After pursuing his studies at Rome, Paris, and Bologna, in which he attained to eminence both as a theologian and jurist, he filled various offices under Lucius III. and Urban III., was elected cardinal by Clement III., and raised to the papal chair, 8th January, 1198, under the name of Innocent III. The greater part of Italy was then subject to the Germans. As soon as he was consecrated, he began his efforts to restore the papal supremacy in Rome and the states of the church. He absolved the prefect of the city from his oath of fealty to the emperor; established a confederacy of the cities in Tuscany, through whose instrumentality he expelled the Germans to whom Henry IV. had given the territories belonging to the church; and took the Lombardic league under his protection. Before his baptism Henry's son was acknowledged as his father's successor in the empire. But Innocent was afraid of so many crowns on one head; and the princes of the empire thought the crown of Charles too heavy for the head of a child. When therefore Constantia, mother of Frederick II., was severely pressed by different parties, she was obliged to renounce all the prerogatives of the Sicilian monarchy, and to accept from Innocent the feudal sovereignty of the Sicilies, in order to secure something real for her son. After her death in 1198, Innocent, as the appointed guardian of her orphan child, conducted the government of the Two Sicilies with energy and prudence. Having recovered most of the cities and fortresses in Italy—which, as he alleged, had been rent from the patrimony of St. Peter—he turned his attention to German affairs. When Philip, duke of Swabia, and Otho IV. contended for the empire, he took the side of the latter and terrified Philip with denunciations. The murder of Philip at Bamberg by an offended vassal, put an end to the civil war in Germany; and his rival being universally acknowledged as emperor, and having satisfied all the demands of Innocent, was crowned by the latter at Rome in 1209. The two great factions which attached themselves to the church or the empire, to the side of Frederick II. or Otho IV., were afterwards called Ghibellines and Guelphs. As soon, however, as the emperor had attained his object, he began to take measures for the recovery of the imperial rights in Italy. By virtue of his oath he was bound to do so, since he had sworn to demand the restoration of all fiefs which had been taken from the empire. After taking the duchy of Spoleto, he attempted to wrest the inheritance of the young Frederick, Innocent's pupil. In 1211 Innocent excommunicated Otho with all his confederates and assistants. The latter not terrified, pressed into the papal states, subjugating Apulia, Calabria, and advancing as far as Tarentum. Archbishop Siegfried was therefore commanded, as the papal delegate, to go through Germany, proclaiming the papal ban, and enjoining every one neither to call Otho emperor, nor to render him obedience. Measures were taken for declaring him unworthy of the throne, and the young Frederick II. was substituted in his place. When Frederick appeared in Germany, supported by the pope and the king of France, most of the states declared in his favour; and he was therefore crowned at Aix-la-Chapelle in 1215. Otho, forsaken by fortune, retired to his Brunswick possessions. Other emperors and kings also experienced the power of Innocent. Philip Augustus, king of France, had dismissed his wife Ingeburge, and married another. When he paid no heed to the admonitions of the pope, his country was put under an interdict in 1200, which was not removed till he received back his former wife in 1201. In the same way Innocent dealt with Alfonso IX., king of Leon, when he refused to divorce his wife. He also withheld his consent from a similar marriage of the king of Arragon, who, under the title of Peter II., was crowned at Rome, after rendering his dominions tributary to the church. John, duke of the Bulgarians, received his crown and sceptre from Rome. Sancho I. of Portugal, after resolutely denying it, finally acknowledged the validity of the document in which his father had made the kingdom tributary to St. Peter's successors. But the king of England, John Lackland, humbled himself the lowest. When Stephen Langton was elected and consecrated archbishop of Canterbury in 1207 by Innocent, the king opposed the election. Hence the pontiff excommunicated him, and put his realms under an interdict. Divesting him of all authority, he gave England and Ireland to Philip Augustus, king of France. Terrified and dreading a war, John made his dominions tributary to the pope in 1212. But the bishops and barons, remembering their ancient privileges, extorted Magna Charta from John, and subsequently restrained him. In vain did the pope hurl his anathemas against them; they bade defiance to his fulminations. Under Innocent, a patriarch of Constantinople was nominated in Rome, after the city had been plundered by an army of the crusaders; and Count Baldwin of Flanders appointed the first Latin emperor. Innocent had nothing to do with the treacherous proceedings in relation to Constantinople. The fourth Lateran council, held in November, 1215, was one of the most imposing. There the representatives of Christendom were gathered around Innocent to take measures for reconquering Palestine, exterminating heretics, and reforming the church. In it seventy canons were ratified, relating to matters of faith, jurisprudence, and discipline. All heretics were the subjects of unsparing persecution throughout his official life; for he sent legates intrusted with full powers to suppress heretics in the south of France, who went about barefooted, exhorted, argued, set up courts of trial, and employed all measures against the disobedient. When arguments failed, the obstinate were subjected to capital punishment. Such legates were called inquisitors; and from them that formidable tribunal for heretics called the inquisition took its rise. The Albigenses suffered greatly from this class. At Toulouse a kind of inquisitorial tribunal was erected. Nothing could exceed the fierce zeal of these rough fanatics. The Lateran council was equally severe against heathens. It also forbade Jews to have any intercourse with christians, while they and Saracens were commanded to wear a peculiar dress. The most important regulation of the council was that which confirmed the two new orders of dominicans and franciscans. In short papal authority celebrated its jubilee at this council, when Innocent could compare himself to the sun, and royalty to the moon borrowing its light from the greater luminary. From the time of the council till his death, Innocent longed to exercise the duties of the pastoral office, and preached often. His discourses were figurative and in the style of the Old Testament. He died on the 16th of July, 1216. Innocent was learned according to his age, laborious, earnest, energetic, but cruel, avaricious, arrogant. Though rich he did not indulge in luxury, but subordinated wealth to the great ruling passion of his nature, love of power. His wealth was not hoarded up in the spirit of a miser, but freely spent on behalf of the poor and the crusades. It must also be stated that he was a father to widows and orphans, a steady friend, and a frequent peacemaker between princes and their subjects. He certainly contributed more than all other popes to enlarge the dominion of the Roman see. But however great his merits he was not canonized. Besides his letters, Innocent wrote a number of tracts and discourses chiefly practical; a commentary on the seven penitential psalms; three books on contempt of the world; and six books on the mysteries of the mass. The epistles in nineteen books were republished by Baluze, in 2 vols. fol., Paris, 1682. His works first appeared in 1552 and 1575 at Cologne.—S. D.

INNOCENT IV. (Sinibaldo di Fiesco), was born of noble parentage at Genoa. After the death of Cœlestine IV., there were tedious dissensions among the cardinals respecting the choice of a successor. At length they fixed upon Cardinal Fiesco, June 24, 1243, who took the name of Innocent IV. He was regarded as the best jurist of his day. When cardinal he had been favourable to Frederick II. Innocent, however, soon became a deadly enemy to the emperor. By the assistance of the Genoese, he escaped from Italy in 1244 to Lyons, where he summoned a general council, alleging that he wished to remove abuses that had crept into the church, to procure speedy help for the christians in the East, and settle the dispute between the church and empire. But the emperor, aware of the pope's purposes, wrote to all christian princes, setting forth the real designs of Innocent, and promising to fit out a large crusading army, if the pope freed him from ban, and induced the rebels in Lombardy to lay down their arms. At the council's third session in 1245, all the curses of the church were flung against the emperor as a heretic and

a robber. The pope excited a rebellion in Sicily, which was soon quelled in 1246; and in Germany he induced Henry, the landgrave of Thuringia, to set up as rival to Frederick. After Henry's death Frederick's superiority in Germany was so decided, that the pope could find nobody but Count William of Holland willing to claim the vacant crown. Frederick died in 1250; and the joy of the pope was soon at an end, for Conrad IV. put himself at the head of a large army, and conquered his Italian patrimony. The Two Sicilies were seized by Manfred, a natural son of Frederick, who established a popular government. Conrad died prematurely in 1254, and Manfred then made his submission, receiving from the pope a promise to respect the rights of Conradin, Conrad's infant son. But, seeing that Innocent had other designs, he marched against and defeated the papal army in 1254. Innocent died five days after at Naples. This pope tried in vain to reunite the Greek and Roman churches. At his request the cardinals first assumed the red hat. He wrote a commentary on the five books of Decretals; an Apologeticus against Frederick's chancellor, and letters.—S. D.

INNOCENT V. (Pietro di Taranto), born at Moustier in Savoy in 1225, had been archbishop of Lyons and cardinal bishop of Ostia. His election, as successor to Gregory, took place on the 21st January, 1276. He endeavoured to reconcile the countries and cities of Italy, distracted by the factions of the Guelphs and Ghibellines; and succeeded by his legates in bringing the republics of Lucca and Pisa into peace, and restoring quiet throughout Tuscany. While preparing to send an important embassy to the East, to Michael Palæologus, respecting the union of the Greek and Roman churches, he died the 22nd June, after being pope only five months. Innocent V. was the author of several works, the most important of which is a "Commentary on the four books of the Magistri Sententiarum," Toulouse, 1652. Various philosophical works also proceeded from his pen.—S. D.

INNOCENT VI. (Etienne Aubert), born, near Pompadour, in Limousin, bishop of Ostia, was raised to the papal chair, December 18, 1352. He resided at Avignon, was well versed in legal science, and a man of strict integrity. He succeeded in bringing back the estates of the church to obedience, and crowned Charles IV. in 1355. In taking Bologna from the powerful ruler of Milan he met with much opposition. His chief adviser and agent was Albornoz, the cardinal legate. Many of his measures were peaceful and praiseworthy, such as reconciling John of France and Edward of England, and terminating the wars waged between the Venetians and Genoese, and against the Turks. He was a friend to the mendicant monks, whom he reinstated in all their former privileges. Innocent died 12th September, 1362.—S. D.

INNOCENT VII. (Cosmo Megliorati), born at Sulmona in the Abruzzo in 1336, was chosen pope 17th October, 1404. Urban VI. had made him treasurer of the papal exchequer. He had also been archbishop of Ravenna, bishop of Bologna, cardinal, chamberlain of the Romish church, and legate to Boniface IX. Ladislaus, king of Naples, was put under the pontifical ban, and submitted. When Pope Benedict XIII., his rival, came to Genoa requesting a safe conduct from Innocent, the latter refused. The schism in the papacy therefore continued. Innocent died in 1406. He seems to have been a simple-minded and liberal man; but he was not free from the charge of nepotism. A discourse on the union of the Eastern and Western churches, with some letters, is all that we have of his writings.—S. D.

INNOCENT VIII. (Battista Cibo), born at Genoa in 1432, bishop of Melfi and cardinal, was elevated to the papal chair, 29th August, 1484, and commenced his reign by violating the stipulations against nepotism he had made at his election. He prosecuted against Naples two wars, setting up Renatus as rival to King Ferdinand; and while calling upon all Christendom to embark in a war against the Turks, he did not scruple to enter into negotiations with Bajazet II., becoming jailer of his banished brother. Thus he derived revenue both from christians and mahometans. Innocent VIII. was very severe against sorcerers, magicians, and witches; he appointed two head inquisitors for Upper Germany. He was equally severe against the Hussites in Bohemia. The last years of his reign were employed in creating new places for the purpose of enriching his coffers. He died 25th July, 1492. In consequence of the number of his children he was satirically termed the "father of his country." Disgraceful crimes marked the whole length of his reign. Profligacy, nepotism, perfidy, and reckless cupidity, combined to form a character which has scarcely one redeeming trait. It is said that he had sixteen illegitimate children to provide for.—S. D.

INNOCENT IX. (Giovanni Antonio Fachinetti), born at Bologna in 1519, succeeded Gregory XIV. on the 30th October, 1591. He had been bishop of Nicastro, papal nuncio to Venice, patriarch of Jerusalem, president of the inquisition, and cardinal. He forbade the alienation of all church property, interdicted debts, lowered the price of provisions, and wished to lighten the taxes. It was also his intention to clear out the harbour at Ancona to facilitate commercial intercourse, and to dig a canal in the vicinity of Engelsburg, in order to protect Rome from the overflowing of the Tiber. But death cut him off, after a reign of two months, December 30, 1591.—S. D.

INNOCENT X. (Giambatista Pamfili), was chosen successor to Urban VIII., September 15, 1644, on the ground that he had never said much and done less. He was born at Rome in 1572, and had filled several important offices before his elevation, which he owed to the Barberini. Yet his first proceeding was against that family, whose immense wealth he endeavoured to get possession of. When the Barberini fled to France, their palaces were occupied, their wealth sequestrated, and a constitution was published in 1646, in which it was enacted that cardinals who withdrew from the estate of the church without papal permission should lose their revenues, if they did not return within six months. In France this bull was pronounced invalid and null. The French succeeded in compelling the pope to reinstate the Barberini in their possessions and offices. In his quarrel with the duke of Parma, Innocent was more successful. The peace of Westphalia was a severe blow to him. After two protests of his nuncio were unheeded, he issued a bull in 1648, in which he declared the articles to be void. But his protest was useless. In 1653 the pope condemned five propositions of Jansen's. Extraordinary measures were taken by Innocent to enrich his coffers—extortions, impositions, the suppression of monasteries and sequestration of their revenues, the issuing of the *Universalis maximique jubilæi* of the year 1650, and above all, the entire monopoly of the trade in corn, which completely destroyed Roman agriculture. His dependence upon and intimate relations with Donna Olympia, widow of his brother, gave occasion to the taunt that the vicar of Christ was in petticoats, and that a new Joanna was in possession of St. Peter's keys. Innocent died the 5th January, 1655.—S. D.

INNOCENT XI. (Benedetto Odeschalci), was born at Como in 1611, enjoyed the benefit of instruction by the jesuits in his youth, and resorted to Genoa, Rome, and Naples, to study civil law. After distinguishing himself in various important offices by uprightness and prudence, he became a cardinal in 1647, through the influence of Olympia, and subsequently legate of Ferrara and bishop of Novara. He owed his elevation to the papal chair to the French party. Immediately after his election he adopted vigorous measures for the restoration of strict morals in church and state. It was his constant endeavour to save the finances; for which purpose he not only limited his own expenses to the most necessary things, but also employed cardinals' places and benefices for the same object. He renewed the regulations relating to the examination of persons about to fill ecclesiastical posts, recommending catechising in churches and school education; issued a bull against the employment of dialectic sophistry and fables in preaching, ordering the clergy to confine themselves in the pulpit to the preaching of Christ crucified and exhortations to repentance. Eunuchs he removed from the papal chapel. He also enacted strict rules against luxury and indecent dress on the part of ladies. In opposition to the morals of the jesuits he spoke emphatically in the bull of March 2, 1679. By abolishing the privilege which ambassadors had sometimes exercised of making their quarters at Rome an asylum where criminals could be safe, he came into conflict with France. The French ambassador, whose retinue amounted to a thousand men, entered Rome in defiance of Innocent; the latter refusing him an audience, and putting him under ban. Another ground of collision with the king of France arose from some bishops in France resisting the royal claim to administer the revenues of those churches which had not been founded by the crown during a vacancy in the diocese to which they belonged, and to appoint prebends dependent upon such vacancies. The pope countenanced their appeal. The king summoned a general assembly of the French clergy in 1681, which asserted the right of the crown in dispute, and propounded the *Quatuor propositiones cleri Gallicani*, a copy of

which Innocent ordered to be publicly burned, and refused to grant canonical confirmation to all bishops appointed by the king. Notwithstanding the pope's letter praising Louis' zeal for the catholic faith in revoking the edict of Nantes, he continued to refuse the royal claim and the privilege of asylum at Rome. He died on the 12th August 1689, hated by the French and the jesuits. Innocent XI. was one of the most distinguished ecclesiastical princes. His private virtues and public conduct were exemplary, with the exception of his rejoicing and thanksgiving at Rome at the revocation of the edict of Nantes.—S. D.

INNOCENT XII. (Antonio Pignatelli), born at Naples in 1615. Innocent XI., whom he took for his model, made him, in 1681, cardinal, bishop of Faenza, legate of Bologna, and archbishop of Naples. His election as pope took place, February 12, 1691. At the beginning of his reign he endeavoured to abolish nepotism by means of a bull in 1692. His nepotes were the poor; the Lateran his hospital. The *Bullarium magnum* contains many rules relating to cloister discipline and the life of the secular clergy. His efforts for the restoration of discipline were so great, that scoffers boasted he had reformed the church both in its head and members. The dispute with the kings of France respecting the royal prerogative in certain dioceses was settled in his pontificate. He had various quarrels with the Emperor Leopold I. He was also involved in a quarrel with Charles II. of Spain, respecting the inquisition at Naples; but both king and pope died before it was decided. Being appealed to in the dispute between Bossuet and Fenelon, he pronounced in favour of the former; and condemned twenty-three propositions, said to be contained in Fenelon's treatise, as objectionable and offensive to pious ears. Innocent died on the 27th September, 1700. Shortly before his decease he settled a large sum on the hospital he had erected, and ordered that his goods should be sold, and the proceeds given to the poor. He was a benevolent and pious prelate.—S. D.

INNOCENT XIII. (Michael Angelo Conti), born at Rome in 1655, was elected pope, 8th May, 1721. His reign did not last quite three years. The only noticeable facts in it are his investiture of the Emperor Charles VI. with the kingdom of Naples in return for the palfrey and feudal quit-rents; and his fruitless protest against the bestowal of Parma and Piacenza as imperial fiefs. Blots on his character were the taking of the castle of Palo on the coast of the Mediterranean, which its proprietor would not sell; and his appointing a contemptible wretch to the cardinalship, out of regard for France. When the island of Malta was threatened by the Turks, he supported it vigorously. Of the jesuits he was a decided enemy; and even thought of abolishing their order. Innocent died March 7, 1724.—S. D.

INTERIANO de Ayala, Juan, a Spanish monk and miscellaneous writer, born in 1656, and died at Madrid in 1730. He was professor at Salamanca, and preacher to the king of Spain. His writings are numerous both in prose and verse; the principal is his "Pictor Christianus eruditus."

INVEGES, Agostino, a historian, born at Sciacca, Sicily, in 1595; died in Palermo in April, 1677. Entering the Society of Jesus, he became professor of philosophy and theology, but quitted the order to pursue historical and patristic studies. After searching a great number of Sicilian archives, he made it the business of his life to digest his materials into writings, many of which remain unpublished. His "Annals of Palermo," "Sicilian Carthage" (the town of Caccamo), and "History of the Terrestrial Paradise," however, appeared in print during his lifetime. Inveges sustained a very honourable private as well as literary character.—W. M. R.

INWOOD, the name of a family of English architects, consisting of a father, William, born in 1771, and two sons—Henry William, born on the 22nd of May, 1794, and Charles Frederick, born on the 28th of November, 1798. William was the son of Daniel Inwood, bailiff to the earl of Mansfield at Caenwood, near Hampstead; he died on the 16th of March, 1843. Henry William travelled for several years in Greece, studying and drawing its architectural remains, and acquiring a knowledge of classical architecture, of which he and his father and brother afterwards availed themselves in practice. He perished by shipwreck in March, 1843. Charles Frederick died in May, 1840. The most remarkable work of the Inwoods was the parish church of St. Pancras, commenced in July, 1819, and completed in May, 1822. It is perhaps the most complete example in existence of the adaptation of the design of an ancient building to a modern purpose, being an exact copy of the combined temples of Erectheus, Minerva Polias, and Pandrosos, at Athens, with the addition only of a semicircular apse at the east end, and a belfry copied from the octagonal building at Athens called the Tower of the winds. The Inwoods were also the architects of Westminster hospital, and various other buildings. Henry Inwood was the author of some works descriptive of the Erectheum and other remains of Athenian architecture.—W. J. M. R.

IPHICRATES, a celebrated Athenian general, was the son of a shoemaker, but rose by his prudence and military talents to the highest commands, and married a daughter of Cotys, king of Thrace. He first brought himself into notice by gallantly boarding a ship of the enemy, and bringing off the captain to his own trireme. In consequence of this exploit, he obtained the command of the forces which were sent to the aid of the Bœotians after the battle of Chæronea, when he was only twenty-five years old. He distinguished himself as a strict disciplinarian, and increased the efficiency of his soldiers by substituting a small target for the heavy shield, a quilted jacket for the coat of mail, and doubling the length of the sword and spear. With troops thus employed he defeated and nearly destroyed a Lacedæmonian battalion near Corinth. In 377 B.C. he was sent with twenty thousand Greek mercenaries to aid the Persians in reducing Egypt to obedience. In 373 he defeated the Syracusan fleet at Corcyra, and in 369 he was appointed to the command of the forces voted by Athens for the aid of Sparta against Epaminondas. In the social war Timotheus, Iphicrates, and his son Menestheus were joined with Chares in the command of the fleet fitted out by the Athenians for the recovery of Byzantium; and when the three former differed from the latter in his proposal to attack the enemy's fleet during a storm, they were charged by him with treasonable intentions, recalled by the people of Athens, and publicly prosecuted. Iphicrates defended himself with great spirit; but not trusting entirely to his eloquence, he is said to have introduced into the court a body of partisans armed with daggers. When reproached with the impropriety of this proceeding, he replied, "I have long borne arms for the safety of my country, and should be a great fool not to employ them to save myself." He and Menestheus were acquitted, but Timotheus was condemned to a heavy fine. From this time (355 B.C.) Iphicrates appears to have lived in retirement, and is said to have died at a very advanced age.—G. BL.

IRAILH, Augustin Simon, a French historian and man of letters, was born at Puy in Velay in 1719, and died in 1794. Entering on an ecclesiastical career, he was made canon of Monistrol, and received other preferments. His chief work is his "Querelles Littéraires," in which he has treated a most interesting subject with becoming judgment and piquancy. Irailh also published a valuable "History of the Reunion of Brittany to France."—W. J. P.

IRBY, Frederick Paul, a distinguished naval officer, born in 1779. He entered the navy in 1791, was present at the battle of Camperdown as lieutenant of the *Circe*, and in 1809 was appointed captain of the *Amelia*, 38. After assisting in the destruction of several French frigates, the *Amelia* encountered her match in *L'Arethuse*, 40, commanded by Commodore Bouvet. The engagement took place on the 6th February, 1813, off the isle of Los, on the coast of Guinea; it lasted nearly four hours, and so terrible was the havoc and carnage on both sides, that although *L'Arethuse* at last sheered off, the *Amelia* was unable to follow. Each vessel lost in killed and wounded about one hundred and fifty men. Captain Irby himself was severely wounded in this memorable action. He was afterwards made rear-admiral, and died in 1844.—G. BL.

IRELAND, John, D.D., a dignitary of the Church of England, born at Ashburton in Devonshire, 8th September, 1761, matriculated at Oxford, and was installed dean of Westminster in 1816. With his friend, Mr. Canning, he was one of the principal literary colleagues of Mr. Gifford in the early numbers of the *Quarterly Review*. Among his theological works the principal is his "Paganism and Christianity compared," in a course of lectures to the king's scholars, Westminster—a learned exposition of the sufferings of the early christians, and an examination of the comparative claims of paganism and christianity. He was a munificent patron of learning, and contributed liberally to schemes of benevolence. By his will he bequeathed nearly £30,000 to the universities and hospitals. He died, 1st September, 1842, at the age of eighty-one.—P. E. D.

IRELAND, Samuel, father and dupe of the perpetrator of the "Ireland forgeries," was a native of London, and originally a mechanic in Spitalfields. He became a speculator in scarce books, prints, drawings, &c., and migrated westwards to Norfolk Street, Strand. Having some skill as a draughtsman and an engraver, he made a series of tours, publishing descriptions of them with illustrations by himself. His first work, the "Picturesque Tour through Holland," &c., published in 1789, was successful, and was followed by similar works descriptive and illustrative of the Thames, the Medway, the Wye, the Severn, and the Upper or Warwickshire Avon. His "Graphic Illustrations of Hogarth," published in 1794, contains copies of many of the great painter's lesser and fugitive works, including shop-cards, tickets, &c. He was chiefly conspicuous, however, for having ushered into the world the Shakspeare-forgeries of his son, William Henry (*q. v.*), in a folio volume entitled "Miscellaneous papers and legal instruments under the seal of William Shakspeare, including the tragedy of King Lear, and a small fragment of Hamlet," &c. There is no reason to suppose that in this transaction the elder Ireland was anything but a dupe, and he has told the story of the deception practised on him in his "Vindication," published in 1796. The shame of the exposure is said to have hastened his death. This, however, did not occur until 1800, in which year appeared his latest work, "Picturesque Views of London, with an Historical Account of the Inns of Court."—F. E.

IRELAND, William Henry, son of the preceding, and perpetrator of a series of audacious Shakspearian forgeries, was born in London in 1777. "I am informed," says the contemporary MS. annotator of the copy of his 'Authentic Account of the Shakspearian Manuscripts' now in the British Museum, "that his baptism is registered that year (1777) in the parish of St. Clement Danes by the name of William Henry Irwyn, according to his mother's name, who was then a married woman living with Mr. Ireland, separated from her husband." The name of Samuel, that of an elder brother who died before him, was given to him by his father only. After a preliminary education in and near London, he spent three years at school at Amiens and the college of Eu in Normandy, and at about sixteen was articled to a conveyancer in New Inn. This employment familiarized him with legal phraseology, the matter and manner of old deeds, &c.; and his first forgery was one of a deed of Shakspeare, which he said that he had lighted on among some old papers. According to his own account he was induced to commit this forgery to please his father, an enthusiast about Shakspeare and Shakspearian relics, and whom three years before he had accompanied on a tour in Shakspeare's native district, when the elder Ireland collected the materials for his work, "Picturesque Views on the Upper or Warwickshire Avon." He seems also to have been more attracted than warned by what he had heard and read of the career of Chatterton, with whom in point of natural ability he is not for a moment to be compared. The elder Ireland was deceived and delighted, and his son went on forging. He produced an autograph profession of Shakspeare's faith, letters between the poet and Lord Southampton, and at last a complete Shakspearian tragedy, Vortigern. Sheridan was persuaded to purchase it for Drury Lane, where it was played on the 2nd of April, 1796, John Kemble personating Vortigern, and Mrs. Jordan being among the performers. After a fair hearing from a crowded house, Vortigern was damned. Had it succeeded, Ireland intended to have forged, in the name of Shakspeare, historical dramas from the reign of William the Conqueror downwards, and had already made some way with a play entitled Henry II. Among Ireland's dupes, after an ocular inspection of his MSS., were Dr. Parr, George Chalmers, Pinkerton, and James Boswell, while experts from the public offices signed a declaration of their belief in the genuineness of the forgeries. Malone, however, was not to be deceived; and after the publication of his Inquiry, Ireland was called on by his father and the other believers to produce the person from whom he pretended that he had received the MSS. After brazening it out for a little, he confessed, and in 1796 appeared his "Authentic Account of the Shakspearian Manuscripts," which in 1805 was expanded into a volume of so-called "Confessions." The tone of both works is that of one glorying in his shame. Ireland's subsequent career seems to have been that of a bookseller's hack. He published some worthless novels, poems, and dramas, a life of Napoleon, a description of Kent, &c., and so late as 1832 republished "Vortigern," with an explanatory preface for the instruction of the new generation which had grown up since the first appearance of the forgeries. He died in the April of 1835.—F. E.

IRENÆUS, Saint, was born in Asia Minor about 140. He was a disciple of Polycarp; perhaps a companion of the latter during his journey to Rome. Where and how he went to Gaul we do not know. Perhaps he accompanied Pothinus and others from Asia Minor, who removed thither as missionaries. When presbyter at Lyons he was sent by the confessors there with an epistle to Eleutherus at Rome relating to Montanism; and on the martyrdom of Pothinus was chosen bishop of Lyons in 178. In the controversy respecting Easter he took an active part, writing to Bishop Victor on the subject, and also to the presbyter Blastus. After filling the office of bishop for twenty-four years, he is said to have suffered martyrdom in 202. But there is good ground for doubting the statement; all the early writers are silent about it. Irenæus was a sincere, judicious, moderate, and philosophically educated christian, whose zeal and efforts gained many converts. He was the great opponent of the Gnostic speculations. As a theologian and interpreter of scripture he does not excel; nor had he a strong or logical intellect. Because his writings were looked upon almost as foreign productions in Gaul, they soon became little known, and were early lost. His principal work is his examination and confutation of Gnosticism, in five books. It is directed mainly against Valentinus, but is also a refutation of all the Gnostics and most of the heretics of that age. Unfortunately, it exists only in an old Latin translation, except the Greek extracts in Eusebius, Epiphanius, and others. A few epistles and fragments are all besides now extant. The best edition of Irenæus' works is that of Stieren, 2 vols. 8vo, 1853.—(See the Abbé Prat's *Histoire de S. Irenée*, Paris, 1843, and Duncker's *Des heilig. Iren. Christologie*, Götting., 1844.)—S. D.

IRENE, Empress of the Eastern empire, born at Athens in 752. She was wife of the Emperor Leo IV., and after his death, regent during her son's minority. Her zeal for the worship of images led her husband to banish her from the palace; but, after her return to power, she devoted all her energies to the establishment of image worship, in which she succeeded by calling the second council of Nicea in 787. She governed with energy and ability, but was banished to Lesbos in 802 by Nicephorus, and died soon after in 803.—B. H. C.

IRETON, Henry, one of the leaders of the parliament during the great civil war, was the eldest son of German Ireton of Attenton in Nottinghamshire, and was born in 1610. He was educated at Trinity college, Oxford, where he took the degree of bachelor of arts; and as he was intended for the English bar he entered the Middle temple as a student of law. When the civil war broke out, however, he laid aside his legal studies and joined the parliamentary army under Lord Essex. He soon became celebrated for his knowledge of the military art, and obtained rapid promotion, partly through merit, partly through the interest of Cromwell, whose daughter, Bridget, he married in 1646. He was made commissary-general by Fairfax on the field of Naseby, and was appointed to command the left wing. In spite of his bravery and steadiness he was unable to withstand the impetuous attack of Prince Rupert; his division was routed and himself severely wounded and taken prisoner; but in the confusion of the struggle he shortly after regained his freedom. He was a zealous republican, "able both with his pen and his sword," and took a prominent part in all the subsequent proceedings of the republican party. He is said to have intercepted a letter of the king, from which he discovered that Charles was attempting to overreach, and intended to destroy him and Cromwell; and it is alleged that he, in consequence, was one of those who most earnestly recommended that the king should be put to death. He attended most of the sittings of the court which tried the king, and signed the warrant for his execution. On the establishment of the Commonwealth, Ireton accompanied Cromwell to Ireland as his second in command, and gave him zealous and effective aid in all his military operations. He was made president of Munster; and when Cromwell was called home to take the command of the force appointed to invade Scotland, Ireton was left behind, with the title of lord-deputy, to complete the reduction of Ireland. His character for severity is said to have inspired such fear among the natives, that the greater part of the country submitted to him without striking a blow. While

success was everywhere attending his operations, both diplomatic and military, he was suddenly cut off by an inflammatory fever at Limerick, November 26, 1651. His body was brought home to England, and after lying in state in Somerset house, was buried in Henry VII.'s chapel in Westminster abbey. But after the Restoration his corpse was disinterred, exposed on the scaffold, and burnt at Tyburn. He left one son and four daughters. Ireton was held in high esteem by his party, who regarded him as a brave and skilful soldier, a sagacious statesman, and a saint; and his enemies have not ventured to question his great abilities both in peace and war. He "had a subtle working brain, was very stiff in his ways," and was called "the Scribe," from the legal skill and knowledge which he displayed in drawing up the declarations, petitions, and memorials of his party. He was incorruptible, and showed his disinterestedness by refusing a grant of £2000 a year, which was offered to him out of the confiscated estates of the duke of Buckingham.—J. T.

IRIARTE. See YRIARTE.

IRNERIUS, a celebrated Italian jurisconsult of the latter part of the eleventh century and beginning of the twelfth. In some contemporary documents he is styled Warnerius and Gernerius, which has led occasionally to the supposition that he was a German, an opinion not sufficiently supported by evidence. His birthplace was Bologna, and there he studied and taught the trivium and quadrivium. Led by accident to the study of Roman law, he pursued the research with avidity, and about the end of the eleventh century publicly entered on the subject from his professor's chair. His new enterprise was crowned with success, and students flocked from all quarters. His materials at first were scanty, and he had no instructor, so that he has earned for himself the reputation of being the first expounder or restorer of Roman law in the more modern times that followed the darkness of the middle ages. His school was the origin of the famous university of Bologna. He wrote glossæ or notes on the text of the law—the interlineal gloss being a succinct explanation of the text, in later times printed in all annotated editions of the Corpus Juris; and the marginal gloss being an interpretation of the difficulties. His sagacity in the restoration of the text was extraordinary. He was also the first to introduce the rank of doctors among the cultivators of learning. The date of his death is uncertain.—P. E. D.

IRVINE, WILLIAM, doctor of medicine, lecturer on chemistry and materia medica in the university of Glasgow, died at Glasgow on the 9th of July, 1787. He wrote a series of essays on chemical subjects, which were published after his death by his son, William Irvine, M.D. He was the first discoverer of the important and fundamental fact, that to produce equal changes of temperature in equal weights of different substances, different quantities of heat are required, whose proportions to each other may be expressed by means of numbers called "capacities for heat," or "specific heat."—W. J. M. R.

IRVING, EDWARD, A.M., a famous pulpit orator, and founder of a religious sect, was born at Annan in Dumfriesshire in the year 1792. His father, who was a tanner in good circumstances, gave him the best education his native town could afford. He was then sent to prosecute his studies at the university of Edinburgh, and there he acquired such marked distinction in the exact sciences, that before reaching his seventeenth year he was recommended by Professor Leslie to the situation of teacher of mathematics in the burgh school of Haddington. In the following year he was appointed to a similar office in Kirkaldy, where he remained nearly seven years, at the same time laboriously studying theology and attending at intervals the divinity hall at Edinburgh, with the view of entering the church. In 1819 he was licensed as a preacher in connection with the Established Church of Scotland by the presbytery of Annan; and having little or no prospect of a living in Scotland, he had resolved to go to Persia as a missionary, and follow the footsteps of Henry Martyn. But happening to preach in St. George's church, Edinburgh, Dr. Chalmers, who was one of his hearers, was so favourably impressed with his discourse that he appointed him his assistant in the parish of St. John's, Glasgow. His remarkable appearance, authoritative manner, and stern denunciation of prevailing sins, startled rather than gratified the citizens of that busy emporium of trade and commerce, though he had a small body of enthusiastic admirers, and his kindness and warm-hearted generosity endeared him to the poor of the parish. After spending three years in Glasgow, perhaps the happiest and most useful period of his life, he was invited to become the pastor of a presbyterian chapel in Cross Street, Hatton Garden, London, attached to the Caledonian asylum. He accordingly settled in London in August, 1822. The chapel was at that time nearly empty, and was besides situated in an obscure and unfavourable locality; but in the course of a few weeks Irving's remarkable style of oratory caused an extraordinary sensation in the metropolis, and the mean-looking, dingy chapel in Hatton Garden was thronged, sabbath after sabbath, with statesmen, philosophers, poets, painters, literary men, merchants, peers, fashionable ladies, mingled with shopkeepers and mechanics, while many hundreds were unable to obtain admission. Irving's tall and stalwart figure, rich deep-toned voice, remarkable countenance, and prodigious energy, heightened the effect of his fearless denunciations of everything, civil or ecclesiastical, which he considered wrong; while his style, which was formed on the model of the old puritans, attracted attention by its quaint phraseology and abrupt simplicity. He had set out on his career with the determination of being wondered at, followed, and admired, and for a season his purpose was attained beyond what even he could have expected. About a year after his settlement in London he published a volume of discourses, under the title of —"For the Oracles of God, Four Orations: For Judgments to come, an argument, in nine parts," three editions of which were called for in little more than six months. It excited great attention, and was criticised by all classes of journals, and with a greater diversity of opinion as to its merits than probably any other volume of sermons ever published in the English language. The work has now sunk into oblivion; but though disfigured by numerous and glaring faults in style, and manner, and taste, it contains a great amount of original thought, and many passages of extraordinary beauty and spirit-stirring eloquence. Irving's popularity continued with no abatement for about two years, and a new and stately church was erected for him in Regent Square, capable of accommodating at least two thousand persons. But, unfortunately, his thirst for applause had grown to a disease, and strong excitement had become a necessity of his nature, and must be kept up at any cost. The crowd of frivolous sight-seers and fashion-hunters soon flocked elsewhere in pursuit of some new object of attraction, and Irving, in his eager and vain attempts to retain his hold over them, wandered from the path of truth and sobriety, and inextricably entangled himself in absurdity and error. The influence of Coleridge too, of whom Irving was a most enthusiastic disciple, increased the tendency he had already manifested to mysticism and obscurity. His sermons and prayers became intolerably long and wearisome; and though they still manifested power, and richness, and gleams of exquisite beauty, their mysticism and extreme allegorization rendered them often unintelligible. He now devoted himself with characteristic ardour to the exposition of unfulfilled prophecy, and in a bulky volume, entitled "Babylon and Infidelity foredoomed by God," 1826, he ventured to predict the exact date of the final overthrow of popery and infidelity, and confidently fixed upon 1868 as the period when the millennial reign of Christ was to commence on earth. He next adopted the opinion that it was want of faith alone which prevented the miraculous gifts conferred upon the primitive church from being enjoyed by the church in modern times; and having for some time earnestly prayed for, and eagerly expected the return of these gifts, he soon became infected with the religious frenzy which at this period broke out at Row, on the Frith of Clyde, and declared his firm belief in the truth of the claims which some of his fanatical followers made to the power of working miracles and speaking in unknown tongues. And proceeding rapidly in the downward path of error, he began to disseminate, both from the pulpit and the press, heretical notions respecting the alleged peccability of our Lord's human nature. His erratic behaviour at length attracted the attention of the ecclesiastical courts, and after a formal trial for heresy he was deposed from the office of the ministry in the Church of Scotland. He continued, however, to preach to a numerous body of devoted adherents, among whom was Henry Drummond, M.P., the well-known banker, from whose seat they were termed the "Albury school of prophets." They built a new chapel for Irving, in which he continued to preach to the close of his life, and about fifty thousand persons throughout England adopted his views. His iron constitution, however, now began to give way under his incessant labour and excitement. Premature old age crept upon

him, and in 1834 his medical advisers recommended him to spend the winter in Madeira for the recovery of his health. But some of the oracular voices which found utterance in his church, had proclaimed it to be the will of God that he should go to Scotland and do a great work there; and accordingly he proceeded thither in defiance of the prohibition of his medical attendant, though scarcely able to walk through the room. He reached Glasgow completely exhausted, and there he died on the 8th of December, in the forty-third year of his age. He left a widow and three young children. In addition to the works already mentioned, he published a missionary "Oration" in 1824; an Introductory Essay to Bishop Horne's Commentary on the Psalms in 1826; "The Coming of the Messiah in Glory and Majesty, by Juan Josafah Ben Ezra, a converted Jew, translated from the Spanish," 1827; and "Sermons, Lectures, and Occasional Discourses," in 3 vols. in 1828. Edward Irving, with all his frailties, was a man of devout and earnest spirit, honest, simple-hearted, and bold as a lion. He had a vivid imagination and great powers of eloquence, and was both a profound and original, though not a sound thinker. "He strove," says his friend Carlyle, "with all the force that was in him to *be* a christian minister. He might have been so many things; not a speaker only, but a doer—the leader of hosts of men. For his head, when the fog Babylon had not obscured it, was of strong, far-searching insight. His very enthusiasm was sanguine, not *atrabiliar;* he was so loving, full of hope, so simple-hearted, and made all that approached him his. A giant force of activity was in the man: speculation was accident, not nature. But above all, be what he might, to be a reality was indispensable for him. . . . But for Irving I had never known what the communion of man with man means; his was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him, on the whole, the best man I have ever, after trial enough, found in this world or hope to find."—J. T.

IRVING, WASHINGTON, one of the most pleasing and popular of American writers, was born at New York on the 3rd of April, 1783. He was of Scottish origin, his father belonging to a family of Irvings long settled in the Orkney Islands. The elder Irving became a prosperous merchant in New York, married an Englishwoman, and died when Washington was very young. Educated by his elder brothers, more than one of whom combined literary tastes with successful commercial or professional activity, he is described as a meditative and melancholy boy, debarred by ill-health from close application to study or business. The earliest of his recorded contributions to literature were made when he was nineteen, and consisted of papers of dramatic criticism, light sketches of men and manners in New York, &c., published in the form of letters, and under the pseudonym of "Jonathan Oldstyle, Gent.," in the *New York Morning Chronicle*, a democratic journal edited by his brother Peter. This was in 1802, and in 1803 he was induced to proceed to the south of Europe, symptoms of pulmonary disease having shown themselves. After a tour in Italy, &c., he paid a visit to England, returning home in 1806, when he resumed his legal studies, and was admitted to the bar. He does not seem to have ever practised as a lawyer. In 1807 appeared at New York a fortnightly magazine, "Salmagundi, or the whimwhams of Launcelot Langstaff," in which Irving was the principal writer of prose, his brother William contributing much of the poetry. Informed by Irving's humour and vivacity, "Salmagundi" was very popular, but its existence was closed with the twentieth number, owing, it is said, to a dispute between the conductors and the publisher. In 1809 Irving published his first book, the "History of New York, by Diedrich Knickerbocker," the imaginary surname which, made famous by him, he lived to see eagerly bestowed on commodities the most multifarious. It was originally planned in conjunction with his brother Peter, and was to have parodied the matter and manner of a local hand-book, a Picture of New York, long since forgotten. With Peter Irving's departure for Europe, however, this limited scheme was abandoned, and in Washington's hands the work assumed its present form. Its publication was heralded by mystifying paragraphs in the newspapers; and so delicate was the all-pervading irony of the book, that it was accepted by some as an authentic chronicle of New York under the Dutch régime, one the memory of which had faded away in the empire city. With the reading public of the States, the skill of the delineation and the exquisite humour displayed made "Knickerbocker" an immediate favourite. Its fame spread to Britain, where Sir Walter Scott was among its earliest and warmest admirers—a circumstance which afterwards proved of considerable importance to its author. Soon after the publication of "Knickerbocker," Irving was admitted a partner in the thriving commercial house which his brothers had inherited from their father. This connection with commerce was not at first of an engrossing kind, for during the war between the United States and England, he not only acted, with the title of colonel, as aid-de-camp to the governor of New York, but edited a magazine, the *Analectic*. With the peace Irving merged the soldier and the editor in the merchant, and proceeded to Liverpool to conduct the branch which "Irving Brothers" carried on there. It was as an opulent merchant who had written for amusement a delightful book, that during this residence in Britain Irving was first welcomed in 1817 by Sir Walter Scott to his own house—a visit which has been gracefully and genially chronicled in "Abbotsford," a sketch afterwards published by Irving in the "Crayon Miscellany." In the same year disaster overtook the firm to which Irving belonged, and he turned to literature not as a pastime, but as a resource. It was under this pressure that he wrote the first half of the "Sketch-book," which he transmitted to New York where it was published in instalments with the greatest success. Passages from it found their way into English literary journals, exciting attention and interest. Lockhart noticed the "Sketch-book" with generous appreciation in *Blackwood's Magazine*, and Irving resolved on an English edition. Its London publisher failed a month after its appearance. But meanwhile Irving had been in communication with Scott, who, as soon as he learned the new circumstances in which the author of "Knickerbocker" was placed, hastened to the rescue, and offered Irving the editorship of a periodical projected for publication in Edinburgh. Irving declined the offer on the plea of constitutional unfitness for the post, but Scott did not relax in his exertions to befriend the American author. At his request the late John Murray, by whom the "Sketch-book" had been originally refused, undertook the publication of a new English edition of it, which was issued in July, 1820, in two volumes, a new one being added to the volume which had appeared in London in the preceding February. The success of the "Sketch-book" was now immediate and immense. A new Addison, another Goldsmith, it was said, had appeared, blending the finest humour with delicate sentiment, and wielding a style of marvellous grace and sweetness. An American, Irving at once took rank with the foremost English writers in his own department; and for his next work, "Bracebridge Hall," the publisher of the "Sketch Book" offered a thousand guineas without seeing the MS. For the following twelve years Irving resided chiefly on the continent, visiting England only when about to publish a new work. In "Bracebridge Hall," composed principally at Paris and published in 1822, he effected on a more extended scale, and with more elaborateness and finish of execution, for the life of the old-fashioned English country house, what Addison had exquisitely but lightly and hurriedly essayed in the papers which describe the visit of Mr. Spectator to Sir Roger de Coverley. Perhaps in "Bracebridge Hall" what is finest and most peculiar in Irving's genius finds its most complete expression. "Tales of a Traveller"—a medley of sketches and fiction which succeeded "Bracebridge Hall," and was published in 1824—was much inferior to its predecessors; and the languor with which it was received warned Irving that he must seek out another field. It was in the winter of the following year, and while resident in the south of France, that he received the suggestion of Mr. Alexander Everett, then American minister in Spain, to proceed to Madrid, and translate into English the well-known work of Navarrete, secretary of the Royal Spanish Academy of History—the Coleccion de los Viages, &c.—then on the point of publication, and known to contain a mass of novel and interesting information respecting Columbus and the discovery of America. Irving at once proceeded to Madrid, and there, with Navarrete's work before him, and other new and ample material opening out around him, he resolved to write an original biography of Columbus. His "Life and Voyages of Christopher Columbus" was published in 1828, and remains the standard work upon the subject. He supplemented it in 1831 by another devoted to the voyages and discoveries of the companions of Columbus. Nor were these the only literary fruits of his residence in Spain, to which were also due the

delightful sketches, "The Alhambra" (not published till 1832), and the "Chronicle of the Conquest of Granada," 1829, announced by a pleasant fiction as the handiwork of a certain "Fray Antonio Agapida." Though Irving permitted himself in this work more than a historian's licence, it has been praised by Prescott for its strictly historical truth. The year after the appearance of the biography of Columbus, the literary merits and stainless character of its author were recognized by his own government, and he was appointed secretary to the American legation in London. Returning to London to enter on his official duties, he met with in metropolitan society the reception to which he was entitled. The university of Oxford conferred on him a degree; and of the two gold medals placed by George IV. at the disposal of the Royal Society of Literature, to be assigned to the most successful cultivators of historical literature, Irving received one, and the late Mr. Hallam the other. Resigning his diplomatic functions in 1831, he returned after a long absence to America, a distinguished and respected man. He was banqueted in New York, and only his own modesty prevented him from making a triumphant progress through the States. Perhaps it was to escape from the enthusiasm of his admirers that a few months after his arrival he started for the far west, in the company of a federal official among others, to make the journey pleasantly chronicled in his "Tour on the Prairies," afterwards published, with his "Recollections of Abbotsford and Newstead abbey," and his "Legends of the Conquest of Spain," in his "Crayon Miscellany" of 1835. In "Astoria," 1836, he sketched the history of the remarkable enterprise which his friend John Jacob Astor had set on foot many years before, to carry the fur trade across the Rocky Mountains, and sweep the shores of the Pacific. In "The Adventures of Captain Bonneval, or scenes beyond the Rocky mountains of the far west," 1837, he worked up the autobiographical materials of a United States military officer who had abandoned civilized life to roam among the haunts of the Red man. He contributed in succeeding years copiously to the *Knickerbocker Magazine*, and some of these contributions were republished in 1855 in the volume of "Chronicles of Wolfert's Roost"—this, by the way, being the name given by him to the estate which he purchased after his return to America in 1831. To 1841 belongs his "Life and Poetical Remains of the late Margaret Davidson." In 1842, and though not at all a party politician, he received the appointment of minister to Spain, and resided in that capacity at Madrid until the election of a new president in 1845. Returning to America, he spent the remainder of his life in happy and unenforced literary labour, on the estate, which he now called Sunnyside, on the banks of the Hudson, twenty-five miles from New York, and where he dispensed a liberal hospitality. Between the years 1848–50 he superintended the publication of a collective edition of his works, in fifteen volumes, occasionally interspersing some pleasant and interesting autobiographical matter. To this edition he contributed two original works, also published separately—a delightful and unpretending "Life of Goldsmith," 1849, and "Mahomet and his Successors," 1849–50; historical biographies for which he had years before collected the material, with a view of writing a life of Mahomet for the Family Library. During his early acquaintance with Scott, Constable had suggested to him a life of George Washington; but this was the latest of his literary enterprises, and completed in 1859. Graceful in its style, calm and impartial in its tone, embodying the results of the latest researches into the biography of Washington and the history of the American revolution, it formed a fitting close to Irving's long literary career. He died at Sunnyside, in his seventy-eighth year, on the 28th November, 1859, having enriched the literature of his country with many excellent works, some of them among the most graceful in the English language, and bequeathing to the biography of authorship a life singularly pure, honourable, and happy.—F. E.

ISAAC I. (Angelus), became emperor at Constantinople in 1185, on the death of Andronicus Comnenus. Although he immediately after plunged into a vortex of luxury and dissipation, he speedily became involved in a fierce war with the Bulgarians. The result of this war was very disastrous to the Greek empire. The war had its origin in the exactions of Isaac, of whom Gibbon says, "His poverty was relieved by oppression, and the public discontent was inflamed by equal abuses in the collection and the application of the revenue." Isaac sent "a splendid and scandalous embassy to Saladin to demand the restitution of the Holy Sepulchre, and to propose an offensive and defensive league with the enemy of the christian name;" but, says Gibbon, "his embassies were received with honour, dismissed without effect, and reported with scandal in the West." Several candidates for the purple rose and fell under his empire. In 1193 he was more successful in a second war with the Bulgarians. During his reign Cyprus was lost to the Byzantine empire, as well as the province of Bulgaria. While he was hunting in Thrace, revolt broke out at Constantinople. His brother Alexius usurped the throne by the suffrage of the army, and the election was ratified by the citizens. On hearing of the revolt Isaac took to flight, but was pursued, arrested, and brought back to Constantinople, where his eyes were put out, and he was confined in a lonesome tower on a scanty allowance of bread and water. On the deposition of Alexius in 1203 Isaac was restored to the throne with his son, who was deposed in 1204; and in the year following Isaac died, leaving a memory equally odious to Greeks and Latins, and which not even his calamities could render honourable.—B. H. C.

ISAAC II. (Comnenus), Emperor of the East, was the son of Manuel Comnenus, and the successor of Michael VI., who was deposed in 1057. Isaac, whose family claimed an Italian origin, lost his father in early life, but had been carefully trained by Basil II., and had been appointed by him to important offices. He married the daughter of a Bulgarian king, a princess who was at the time a captive at Constantinople. When the revolt broke out which expelled Michael, Isaac was in Paphlagonia; but he reluctantly complied with the desire of the deputies who waited upon him to inform him of his nomination. The revolutionary forces were concentrated, and in the first onset those of Michael were repulsed. Michael proposed to divide the power with Isaac, but this was overruled, and the former laid aside his purple and retired to a monastery; his subjects were released from their allegiance, and Isaac received the crown. The new emperor rewarded the conspirators who had elevated him, but at the same time dispersed them; and he endeavoured to improve the exhausted finances of the state by new taxes, as well as by personal economy. The clergy, led by the patriarch, refused to take their share of the burden, and their murmurs were only silenced by the patriarch's exile and decease soon after. Isaac's only military exploit after his elevation was in 1059, when he marched against the Hungarians, and with successful results. His prudent and decisive measures contributed to the welfare of the state in various ways; but, soon after his Hungarian expedition his health failed, and "the prospect of approaching death determined him to interpose some months between life and eternity;" in short he abdicated, and assumed the monastic habit. Zonaras records (Annal. tom. 3) that there is some uncertainty as to the reasons which led Isaac to resign his crown; but both Psellus and Thracesius, whom he quotes, refer to the sickness of the emperor and his entrance into a monastery. He nominated as his successor Constantine Ducas, and survived his retirement two years. He died about 1061. He wrote some scholia on the Iliad which are still extant.—B. H. C.

ISAAC, Daniel, theologian, born at Claythorpe, Lincolnshire, July 7, 1778, had the advantage of a good education in early life, entered the Wesleyan ministry in 1799, and died at York, April, 1834. His writings, which are mainly controversial, are remarkable for their perspicuity, originality, and power, and are enlivened by a large admixture of biting sarcasm and racy wit. The principal are—"Ecclesiastical Claims," "Baptism Discussed," "Universal Restoration," and an incomplete treatise on the atonement. His works were published in 1839.—W. B. B.

ISAAC, Henry, or, as the Italians called him, Arrigo Tedesco, a celebrated musician who flourished in the fifteenth century. He was born in Germany about the year 1440, and is said to have studied music under the renowned Josquin Depres. In 1475 he visited Italy, and was appointed master of the chapel of San Giovanni at Florence; and shortly afterwards musical instructor to the children of Lorenzo di Medici. He had the superintendence of the musical education of the Campagnia del Vangelista in that city, and was greatly esteemed by the literary and learned men of his time. Besides the patronage of Lorenzo he enjoyed the friendship of Politian, who makes honourable mention of him in his letters. Isaac is chiefly known as a composer of sacred music; but he set to music several secular dramas, and many of the songs of Lorenzo de' Medici. His beautiful part song "Inspruck ich muss dich lassen" (Inspruck,

I must leave thee), became a popular melody in the Lutheran church as early as 1540. When the Emperor Maximilian I. ascended the throne in 1493, he was appointed his chapel-master, in which situation he probably died; but the exact period is not known.—E. F. R.

ISABELLA I. OF CASTILE, surnamed THE CATHOLIC, daughter of John II. of Castile by his second wife, Isabella of Portugal, was born on the 22nd April, 1451, at Madrigal. The death of John in 1454, leaving the kingdom in a fearful state of distraction, transferred the crown to his weak and worthless son, Henry IV. Isabella was educated by her mother at Arevalo in the strictest seclusion. Her first suitor was that Ferdinand, then nine years old, who afterwards became her husband; but she was successively betrothed to his brother Carlos, to Alfonso of Portugal, and to the master of Calatrava. She only escaped marriage with the latter by his sudden death, just as preparations for the nuptials had been commenced. Other aspirants to her hand were a brother of Edward IV. of England, and the duke of Guienne. But Isabella, setting at nought the intrigues which surrounded her, made a choice which the personal qualities of her cousin Ferdinand (son of John II. of Arragon) abundantly justified. Ferdinand entered the kingdom of Leon in disguise, made his way to Valladolid, and the nuptials were celebrated, 19th October, 1469; neither the bride nor the bridegroom being at this time possessed of sufficient means to defray the expenses of the ceremony. No submission could mollify the anger of Henry IV. at this marriage, and from henceforth the kingdom was distracted by the rival claims to the succession of Isabella, and of Joanna the reputed daughter of Henry. Isabella had, with her usual discretion, stood aloof from all the intrigues which were on foot to dethrone Henry in favour of her elder brother Alfonso; but the latter died before her marriage, and an apparent reconciliation took place between the brother and sister in 1473. The death of Henry, 11th December, 1474, opened the succession to Isabella, whose right was founded not only on the reputed illegitimacy of Joanna, but on the decision of the cortes, twice solemnly recorded. Isabella caused herself and her husband to be proclaimed immediately on Henry's death, although the participation of Ferdinand in the government was so strictly limited as to occasion him great offence. Alfonso of Portugal espoused the rival claim of Joanna; but the contest, after enduring for four years and a half, ended in the complete establishment of Isabella's authority. On the 20th January, 1479, Ferdinand inherited the crown of Arragon by the death of his father, and thus the two most powerful monarchies of the peninsula were incorporated. Isabella showed herself worthy the name of queen by her prompt efforts to secure the administration of justice. Sincerely pious as she had been from girlhood, she never suffered the sacerdotal office to be a pretext for idleness, still less a cover for crime; and, with the aid of Cardinal Ximenez, the discipline of the priesthood was greatly improved. The Santa Hermandad or holy brotherhood, a species of rural police, was admirably adapted to hold in check the insolence of the nobility, and the subordination of the great military orders had an important effect in strengthening the power of the crown. Throughout her reign the utmost care seems to have been taken to give prominence to merit, to relieve the people as far as possible from taxation, and to develope the trade of the country. The wars of Granada, ending in the total subjugation of the Moors, belong rather to the life of Ferdinand; but it was Isabella who continually assisted her husband with supplies drawn from her private revenues, who raised new levies, inspired the troops with new valour by her personal presence, and crowned the triumph of the Spanish arms by her solicitude that mercy should be shown to the vanquished. It was Isabella who first entertained the lofty schemes of Columbus, who supported him when overwhelmed by the intrigues of base-minded men, and who, while she lived, resolutely enforced the duty of treating the new subjects of her crown with humanity and justice, as well as of using every effort for their conversion to the christian faith. The establishment of the inquisition is the great blot on her reign, and it is no sufficient excuse, in one gifted with such keen insight into character, that she was guided herein by her confessor Torquemada. We can only say that, while not more enlightened than her age, she was at least sincere in the desire, which others perhaps falsely professed, to promote the cause of religion. The same must be said of the cruel expulsion of the Jews, of whom an immense number were compelled to leave the kingdom amidst the severest privations. Isabella's last years were beclouded with sorrow. Her eldest daughter Isabella—married first to Alonzo, the heir to the crown of Portugal, and afterwards to Emmanuel, king of the same country—died in child-birth in 1498. Her son Juan, prince of Asturias, married to Margaret, daughter of the Emperor Maximilian, also died suddenly in 1497; and her daughter Joanna (married to the Archduke Philip, and the mother of the future Charles V.) displayed symptoms of insanity which boded ill for the future peace of the kingdom. Isabella herself, her constitution prematurely worn out by grief and fatigue, expired on the 26th of November, 1504. Her will, executed shortly before her death, bequeathes the crown to her daughter Joanna and her husband Philip, with many sage counsels; and her jewels, with a handsome revenue, to Ferdinand. In a codicil she embodies many wise proposals for the codification of the laws, the administration of Indian affairs, and the management of the crown revenues. Besides the children above named, Isabella had a daughter Maria, who after her sister's death became the second wife of the king of Portugal, and another daughter Catherine, known in English history as the ill-fated wife of Henry VIII.—F. M. W.

ISABELLA OF FRANCE, wife of Edward II. of England, and daughter of Philip the Fair, king of France, and of Jeanne of Navarre, was born at Paris in 1290. In 1298, when Philip the Fair and Edward I. disputed the possession of Guienne, an appeal was made to Pope Boniface VIII. as mediator; and the pontiff, while awarding to Edward the province of Guienne which had been confiscated by Philip, stipulated that the prince of Wales should espouse the young Isabella. In 1302 the parties were affianced, with the understanding that Guienne was carried in dowry by the princess, and received in appanage by the prince. The marriage took place at Boulogne in 1309; and amid the brilliant ceremonies it was the unanimous voice that Isabella was the "handsomest woman in Europe." The royal pair proceeded to London to be crowned, but unfortunately were not crowned with happiness. Proud and licentious, the queen placed her affections on Roger Mortimer, and sacrificed not only the honour of her lord but the interests of the kingdom to her illicit passion. Edward perished in Berkeley castle, and the queen, as regent, became so regardless of even ordinary propriety, that her son, Edward III., took upon himself the charge of retribution. Mortimer was executed, and Isabella was shut up in the castle of Rising, where she had twenty-seven long years to repent her crimes. She died in 1357.—P. E. D.

*ISABELLA II. (MARIA LOUISA DE BOURBON), ex-Queen of Spain, born 10th October, 1830, daughter of Ferdinand VII. by his fourth wife, Maria Christina of Naples, was heir-apparent to the throne, in virtue of the pragmatic sanction settled by Ferdinand, 29th March, 1830, repealing the old Salic law, and thus excluding his brother Carlos. The infancy of this unhappy princess was surrounded by deadly intrigues. Her own mother lent herself to an attempt to deprive her of the succession; and, during an illness which nearly proved fatal to him in 1832, Ferdinand was induced to sign an instrument drawn by Calomarde, recognizing the succession of Don Carlos. On his unexpected recovery, however (5th November, 1832), this act was cancelled, and Don Carlos was banished to Portugal. Ferdinand died, 29th September, 1833, and by his will appointed the queen-mother regent during the minority of his daughter. The pretensions of Don Carlos involved the country in the horrors of civil war from 1834 to 1839. Before tranquillity was restored, the insurrection of Barcelona in 1840 led to the deposition of the queen-regent, and the accession of Espartero to the supreme power. Soon after the fall of Espartero (May, 1843), Isabella, scarcely thirteen years old, was declared by the cortes of age, in order to avoid the evils of a protracted minority. The queen-mother—now duchess of Rienzares—returned to Spain, and exercised a predominating influence over the child-sovereign. The influence which during her exile Louis Philippe had gained over her, may account for the ascendancy of French counsels at this period. Among the suitors for the young queen's hand were the count of Trapani, brother of the king of Naples, the count de Montemolin, son of Don Carlos; Prince Leopold of Coburg; and the Infante Francisco de Assis, son of the late king's brother. To the last-named prince she was married, 10th October, 1846, her younger sister, then aged fourteen years, being united on the same day to

the duke of Montpensier, son of Louis Philippe. Rumours were soon rife of an estrangement between Isabella and her husband, which the violence of party spirit has greatly exaggerated. The issue of this marriage has been the prince of Asturias, heir-apparent to the throne, born 28th November, 1847; the Infanta Isabella Francisca, born 20th December, 1851; the Infanta Maria, born 26th December, 1859; and an infant princess, born 4th June, 1861. In her private character Isabella is said to be sprightly and benevolent; but the condition of the country under her sway became year by year more unsatisfactory. The court was a hotbed of immorality and corruption. The legislature was weak. The whole policy of the government was arbitrary, insolent, and oppressive—reflecting the character of the selfish chiefs and the fanatical priests by whom its councils were guided. The restless intrigues of the queen-mother led to her banishment in 1854; and the causes just stated drove the daughter from the throne of Spain in October, 1868.—F. M. W.

ISABEY, Jean-Baptiste, a distinguished French miniature painter, was born at Nancy, April 11, 1767. A pupil of Dumont and of David, he first attained celebrity by taking portraits in chalk; one in particular of the first consul, which was engraved by Ligné, acquiring extraordinary popularity. Turning to miniature his success was even more remarkable. Bonaparte when first consul had been on terms of intimacy with Isabey, and when he became emperor he continued his favour. Isabey received commissions to paint the emperor and most of the members of the imperial family; was appointed painter in ordinary and of ceremonies to the emperor, with apartments at the Tuileries; and was created chevalier of the legion of honour. Besides his numerous official portraits, Isabey painted several state pictures (usually on porcelain slabs), in which there were numerous figures, chiefly portraits, of miniature size. Such were the "First Consul reviewing the Army in the Court of the Tuileries," a work which from its novelty of form and brilliant execution created when exhibited a great sensation; the "Emperor surrounded by his Marshals;" the "Emperor Visiting the Factory of Oberkampf," &c. Isabey was now regarded as the first miniature painter in Europe, and his miniatures of the imperial court form as remarkable a series as those of Petitot of the court of Louis XIV. On the abdication of Napoleon I. Isabey accompanied the empress to Vienna, where he executed an elaborate drawing of one of the conferences at Vienna, exhibited in 1817; and a miniature of the son of Napoleon, which he presented to the emperor on his return from Elba. Under the restoration Isabey became director of the decorations of the opera. In 1817 he sent to the Salon a picture which he called "A Child Playing with Flowers," but the Parisians soon discovered in it the son of Napoleon holding up a forget-me-not. A journal which noticed the likeness received an official warning; and Isabey thought it prudent to accept an invitation to St. Petersburg. There he painted the portraits of the Emperor Alexander and the chief members of his court and family. On his return to Paris he painted the portrait of Louis XVIII., and thenceforward his career of success was uninterrupted. Isabey is said to have painted almost every sovereign, and a very large proportion of the most distinguished personages in Europe. His likenesses are regarded as faithful; with some mannerism his style is brilliant. He died, April 18, 1855.—J. T–e.

ISAMBERT, François André, a French lawyer and politician, born at Aunay, 30th November, 1792; died at Paris, 13th April, 1857. He studied at Chartres, then studied law at Paris where he assisted M. Gail in a course of Greek literature, constructing also the maps which were afterwards published in the great atlas of ancient geography. Called to the bar in 1818, he soon distinguished himself and laboured to modify the abuses of the Restoration. He was one of those liberal advocates who in recent times, and under recent stringent governments, have shed lustre on the French bar by maintaining the freedom of speech that elsewhere has disappeared. He defended Berton, Caron, Armand Carrel, and by a speech of extraordinary merit induced the court of appeal (cassation) to reverse the sentence pronounced on the four journals that had reported the case of the sergeants of Rochelle, guilty of conspiracy. His higher work was a movement in favour of the blacks in the French colonies. He undertook in France a labour similar to that of Wilberforce among ourselves, and his name is respected as one of the true advocates of enlightened liberty. For an article on arbitrary arrest he was apprehended and tried, but he fought the battle unflinchingly, and on appeal was acquitted. Amid all his labours he had time to publish a collection of all the laws and ordinances from 1st April, 1814, to 1827. After the revolution of 1830 he was elected deputy and held office in the cour de cassation, and in 1848 he was a member of the constituent assembly. The blacks of the French colonies had a medal struck in his honour, and sent condolences to his widow. He left several works, including a life of Justinian.—P. E. D.

ISÆUS, the son of Diagoras, was born most probably at Chalcis in Eubœa, although some have maintained, from the fact of his having been taken when very young to Athens, that he was born in that city. The date of his birth is unknown, but it is certain that he flourished between 420 and 350 B. C. He was instructed in oratory and rhetoric by Lysias and Isocrates, and at last became himself a teacher of these arts at Athens, where Demosthenes is said to have attended his lectures, and it is even stated that he assisted that great orator in composing his speech against his guardians. Beyond these facts nothing is known of the life of Isæus; but his style was so remarkable for purity, force, and polish, that he was placed fifth amongst the Greek orators by the Alexandrian critics; whilst the division and arrangement of his subject and arguments were so artistic, that he was accused by some of his contemporaries of wilfully intending to deceive and mislead his hearers. Sixty-four orations have been attributed to Isæus, and the titles and several fragments of fifty-six of these have come down to us. It is probable, however, that only fifty are genuine, out of which eleven are all that are now extant. These are all upon the subject of inheritance (in the law of which Isæus was eminently skilled), and have been published in various collections of the Greek orators. Isæus also wrote on rhetorical subjects, but all his works upon this branch of his art have perished. The best edition of the orations of Isæus is that of G. F. Schömann, 8vo., Greifswald, 1831; and a good English translation of them, with notes and a commentary, was published by Sir William Jones in 1794.—E. L–n.

ISCANUS, Josephus, or Joseph of Exeter, an admirable Latin poet, the date of whose birth is unknown. His death took place about 1224. He is now almost exclusively known by his poetical version in Latin of the spurious work of Dares Phrygius "De Bello Trojano," in six books. This work appears to have been finished about the time when Henry II. made ready for the crusades. Joseph himself visited Syria with Baldwin, archbishop of Canterbury, to whom he dedicated his other great poem, the "Antiocheis." Of this latter fragments only are known to remain, although the manuscript of the whole has certainly existed in modern times. Joseph's "De Bello Trojano" was several times printed under the name of Cornelius Nepos. Several other works are ascribed to him. He is said to have become archbishop of Bordeaux, but no evidence of the fact has appeared, and it rests upon the unsupported authority of Bale and Pits. The "Bellum Trojanum" is a spirited production, remarkably pure and classical in style and diction.—B. H. C.

ISIDORE of Pelusium was a native of Alexandria, and flourished at the end of the fourth and the beginning of the fifth centuries. He died about 440. He lived in a monastery near Pelusium, on one of the mouths of the Nile, as presbyter and abbot. Austere in his mode of life, and withdrawn from the noise of the world, he spent his time in reading and expounding the scriptures. He was a great friend of Chrysostom's, whom he defended against the patriarchs of Alexandria, Theophilus and Cyril. All his extant works are in the form of epistles, two thousand and thirteen in number, divided into five books. They are exegetical; and far more valuable in this respect than most commentaries of that age. Combining the qualities of the Alexandrian and Antiochian schools, they occupy a high exegetical place. Isidore was a prudent counsellor in ecclesiastical matters, a mild, earnest, spiritually-minded overseer of souls, and a skilful expounder of scripture. In censuring vice and defending the truth he feared no man.—S. D.

ISIDORE of Seville was born at Carthagena in Murcia in the sixth century. His father, Severianus, was prefect of the city; and his two brothers, Leander and Fulgentius, bishops of Seville and Carthagena respectively. On the death of the former he succeeded to the office in 600. As bishop he presided at the synods of Seville in 619 and Toledo in 633. When he felt the approach of death he divided all his property among the poor; and was taken into the church, where he prayed aloud for

forgiveness, and exhorted the assembled people to love and unity. He died April, 635. Isidore was a very learned man for the time in which he lived. He was kind and beneficent to Jews, pious and charitable, and influential on behalf of the political power of the church. His works are grammatical, theological, and historical; and are very voluminous. The most important are, "Originum sive Etymologiarum libri xx.;" "Chronicon," from the creation till 626; "Historia Gothorum, Vandalorum, et Suevorum;" "De scriptoribus ecclesiasticis;" "De natura rerum;" "De differentiis libri ii.;" "Synonymorum libri ii.;" "Liber proœmiorum;" "Commentaria in Vet. Testament.," &c. The best edition of his works is that of Faustus Arevali, 7 vols. 4to; Romæ, 1797–1803.—S. D.

ISIDORE Mercator, or Peccator, according to other MSS. A number of spurious decretals professing to have been put forth by different popes during the first three centuries, were promulgated in the ninth century. The author of these letters prefixed to them a preface of Isidore Mercator; but it also is spurious. Hence Isidore Mercator is an imaginary person, now commonly termed Pseudo-Isidore. The writer of the decretals probably belonged to France.—S. D.

ISLA, Juan de, a Spanish satirical writer, born in 1703, was a member of the Society of Jesus, and an eloquent preacher. He was expelled from Spain in 1767, with the rest of his order, and died at Bologna in 1781. His sermons, of which we have many (1729–54), are remarkable for their superiority to the gross bad taste then current in the Spanish pulpit. Not content with this, he wrote "The History of the famous preacher Fray Gerundio" (Friar Gerund), a satire (which "reminds us of Rabelais, without his coarseness") on the life of a popular preacher in those days, his education and his adventures as a missionary, with specimens of sermons actually preached, and sketches of national character. Eight hundred copies of the first volume were sold in twenty-four hours, but the work was prohibited in 1760. His next satire was a poem called "Cicero," which is by no means a life of the great Roman—whom the poet leaves in his cradle—but a medley on the education of fine ladies in his day, Spanish poetry, Italy, theatres, country life—in short, whatever occurred to the author's humour. The work, however, by which he is best known, is the translation of Gil Blas. There seems no ground for the assertion on the title-page, that this immortal satire was "stolen from the Spanish," except that Le Sage had freely used such Spanish materials as suited his purpose. There is a good life of Isla by J. I. De Salas, Madrid, 1803.—F. M. W.

ISNARD, Maximin, the president of the French revolutionary convention, was born at Grasse, 16th February, 1751, and died in the same town in 1830. Son of a rich landowner, he adopted the principles of the Revolution, and in 1791 was sent as representative of the bar to the convention. He joined the Girondins, and was the only man amongst them capable of giving direction to the national affairs. He was one of those who voted the death of Louis XVI., unconditionally. He was the originator of the famous comité de salut public, and in May, 1793, was elected president of the convention, but did not retain the office long, as he was too independent for the republicans. He was arrested, escaped, was outlawed; but again, in 1794, appeared in the convention and took part in politics. When Napoleon became emperor, Isnard retired and devoted himself to literature, and left some volumes on politics and philosophy.—P. E. D.

ISOCRATES, the son of Theodorus, a musical-instrument maker of Athens, was born 436 B. C. He was educated by the most celebrated sophists of the period, such as Gorgias, Prodicus, Socrates, and Theramenes, and thus became one of the most renowned rhetorical and oratorical teachers and writers of ancient Greece. He was so timid that he could never speak in public, but devoted himself entirely to instructing others, and composing those orations which constituted him, according to the judgment of the Alexandrian critics, fourth amongst the Greek orators. He is said to have written sixty orations, eight of which were forensic and all the remainder political, but only twenty-one of them are extant. There are also nine, or according to some, ten of his letters to his friends on political subjects remaining, and a few fragments of his treatise on the "Art of Rhetoric;" but these latter are so unconnected that we cannot pronounce any opinion upon its merits as an entire work. Plutarch and others inform us that the reason of his devoting himself to teaching was to indemnify himself for the loss of his inheritance in the war against the Lacedæmonians; but be this as it may, it is certain that he amassed a large fortune by his lectures, and by the composition of his orations, as his pupils paid him one thousand drachms each, and he is said to have received as much as twenty talents for his πρὸς Νικοκλέα from Nicocles, king of Cyprus. Although Isocrates ultimately attained so much celebrity, the commencement of his career was anything but successful, for when he first established himself as a teacher of rhetoric at Chios, he only obtained nine pupils. In consequence of his failure he applied himself to politics, and is said to have remodelled the Chian constitution and assimilated it to that of Athens. When he had accomplished this he returned to his native city, and here made his second essay as a teacher, when his reputation increased so rapidly that his school was soon attended by upwards of one hundred pupils. He married the widow of Hippias the sophist, and adopted the youngest of his sons, Aphareus, through whom he excused himself from accepting the trierarchy, to which on account of his known wealth he was elected 355 B. C. The reason which he alleged for his non-execution of the office was bodily infirmity; but hearing that his refusal to act was attributed to his love of money, he accepted the office in 352, and performed every duty connected with it in the most sumptuous and lavish manner possible. Notwithstanding the calumnies of his enemies, Isocrates was a sincere patriot; and hence when Philip became master of Greece by the battle of Cheronæa, 338 B. C., he refused to take any sustenance, and expired in the ninety-ninth year of his age. Isocrates wrote in the purest Attic, and his style is refined and elegant, although, from the immense pains he bestowed upon it, it is over-polished and sometimes resembles poetry rather than prose. This same care, however, renders the arrangement of his orations admirable, and no ancient rhetorician could ever boast of having had such eminent pupils as Isocrates. His political views were totally devoid of all practical soundness, and the principal aim of all his teaching appears to have been to oppose the doctrines of the sophists; although it is remarkable that in his most strenuous efforts to refute them, he is never able completely to shake off the influence which they had obtained over him during his earlier years. The best editions of Isocrates are those of G. S. Dobson (2 vols. 8vo., London, 1828), and J. G. Baiter (printed in the "Oratores Attici," Didôt Fréres, Paris, 1846) with a Latin translation by Ahrens. There are several good editions of select orations by various editors, and a useful Index Græcitatis published at Oxford in 1827.—E. L–n.

* ISTURIZ, Francisco Xavier de, a Spanish statesman, born in 1790 at Cadiz, where his father was a merchant. During the French invasion of 1808 he, with his elder brother Thomas, took an active part on the national side, and became members of a masonic lodge about 1810. From 1812 to 1814 Thomas was a deputy to the cortes, and after the restoration of Ferdinand in 1814 the house of the brothers, surnamed the Casa Otomana, became a rallying point for all the disaffected. Here the celebrated revolt of the Isla de Leon (1st January, 1820), headed by Riego and Quiroga, was planned; and subsequently Xavier de Isturiz, repairing to Madrid, co-operated with Alcala Galiano and others in the clubs of the capital to overthrow the ministry of Canga Arguelles and Martinez de la Rosa. Elected deputy for Cadiz in 1822, he proposed a vote of want of confidence in the ministry, 30th May. On the 30th June the king closed the session, and Calatrava replaced Martinez de la Rosa in the ministry. In the extraordinary cortes convened on the 7th October, Isturiz supported the measures of the *exaltado* ministry. On the 9th January, 1823, he supported the motion of Galiano that the cortes would never consent to the alteration of the constitution. As president of the revolutionary junta, he supported the vote by which the king was declared incapable of reigning. On the restoration in October Isturiz was obliged to flee to London, where he became connected with the great mercantile house of Zulucta. Returning under the amnesty granted by the queen regent in 1834, he was again elected for Cadiz, and aided in the overthrow of the ministry of the count of Toreño, August, 1835. At first he supported the ministry of Mendizabel; but a quarrel soon arose, which terminated in a duel. In May, 1836, Isturiz became minister for foreign affairs and president of the council; but in August of the same year he was obliged to flee the country after the insurrection of La Granga. Once more amnestied (1837), he was again elected for Cadiz, and became president of the cortes. During the regency of Espartero he remained in Spain, secretly working in favour of the queen regent; and, on the fall of

Espartero in July, 1843, once more took a prominent part in politics, and in February, 1846, became president of the council of ministers. With a short interval he held office till December of that year, his ministry being signalized by the marriage of the queen and her sister. In June, 1849, he was sent as ambassador to England, and remained until 1854. In 1856 he was despatched in a similar capacity to St. Petersburg. In January, 1858, he became president of the senate, but his ministry lasted only a few months; and in October of the same year he was nominated a second time ambassador in London.—F. M. W.

ITURBIDE, Augustin de, for a brief period known as Augustin I., Emperor of Mexico, was born in 1784 at Valladolid in Mexico. His father, a Biscayan nobleman, had emigrated to Mexico, and married there a wealthy creole lady. Iturbide seems to have received a good education, and to have inherited a tolerable patrimony in land. In 1810 he was a lieutenant in the provincial regiment of his native city, a volunteer force, so that he did not begin his career as a soldier by profession. In the Mexican civil war of that period he sided with the representatives of Spanish supremacy, and distinguishing himself as a soldier, rose to command a force styled "the army of the north." In 1816 he resigned his command, and withdrew into retirement to cultivate his estates. He emerged into public life with the Mexican revolution of 1820, and we find him the following year as "first chief of the imperial army of the three guarantees," signing with the commander-in-chief of the Spanish army the so-called "treaty of Cordova." This treaty was based upon "the plan of Iguala"—a creation of Iturbide's—and by which, while Mexico was to become virtually independent, its nominal subjection to the Spanish crown was to be preserved. The treaty of Cordova was repudiated by the Spanish cortes; and after a period of confusion, Iturbide was proclaimed emperor by the people at Mexico on the 18th of May, 1822. He quarreled with the Mexican congress, which had acknowledged him, and dismissed it by a *coup d'etat*. The military chiefs of both parties —that of Mexican independence, and of Spanish royalism— combined against him, and he was obliged to abdicate. Repairing to Europe, he resided for a short period in Italy, whence he proceeded to England. He sailed from England in the May of 1824, and, landing on the Mexican coast, was seized and shot by the authorities at Padilla on the 19th of July, 1824. "A Statement of some of the principal events in the public life of Augustin de Iturbide," written by himself, was published in an English translation at London in 1824.—F. E.

IVAN or IWAN, a name common to six rulers of Russia, of whom we notice:—

Ivan III., surnamed Basilowitz, Grand-prince of all the Russias from 1462 to 1505. To him Russia owes the abolition of appanages, the conquest of Novogorod, and the re-establishment of his independence from the Tartars. In 1471 he sent a deputation to Rome to negotiate his marriage with the last of the family of Palæologus, under the pretence that he wished to be reconciled to the catholic church. In presence of Sixtus IV. the nuptials were celebrated in the church of St. Peter, and this marriage commenced the foreign politics of Russia. The scarcely finished Kremlin received ambassadors from the emperor, the pope, and the sultan, the kings of Poland and Denmark, and the republic of Venice. Ivan concluded treaties with those sovereigns, and Russia under his reign made a certain amount of progress.

Ivan IV., Groznoi, or the Terrible, grandson of Ivan III., was born in 1529, and died in 1584. His reign is characterized as the longest and most tyrannical that has been inflicted on Russia. Only four years of age at the death of his father, and eight at that of his mother, he was for ten years under the charge of courtiers, who appear to have developed the evil tendencies of an originally cruel nature. Crowned czar in 1547, his first and most brilliant action was the conquest of Kazan, followed by that of Astracan, which compelled the Tartars to retire to the Crimea. In 1561 he suppressed the order of Teutonic knights: the grandmaster, Ketler, ceding his rights on Livonia to the prince of Lithuania. In consequence of that act of Ketler, Livonia was not acquired by Russia till 1721. Ivan has the reputation of being an able legislator. He reformed the laws of his country; and in 1550 collected them into a code called Soudebnik. The latter part of his reign, however, was disgraced by a series of butcheries to which even the history of Russia affords no parallel.—P. E. D.

IVES, Simon, was a lay-vicar in the cathedral of St. Paul, London, till driven from thence by the Revolution, when he became a singing master. In conjunction with Henry Lawes, he composed the music for a grand masque performed, by order of the four inns of court, before King Charles I. and his queen at Whitehall on Candlemas night, 1633. Many rounds and catches of this composer are to be found in Hilton's Catch that Catch Can, 1652, and in Playford's Musical Companion, 1672; and also a variety of songs, &c., in the vocal miscellanies of the period. He died in the parish of Christ Church, London, in 1662.—E. F. R.

IVETEAUX. See Vauquelin.

IVORY, James, a British mathematician, was born at Dundee in 1765, and was the son of a watchmaker. He received his elementary education in his native town. In 1779 he entered the university of St. Andrews, where he studied in the faculty of arts for four years, and in that of theology for two, with a view to taking orders in the Church of Scotland. He then continued the study of theology in the university of Edinburgh for one year, at the end of which, in 1786, he was appointed a teacher in the Dundee academy. In 1789 he became one of the partners in a flax-mill. On the dissolution of the partnership in 1804, the high reputation of Ivory as a man of science and as a teacher led to his appointment as professor of mathematics at the royal military college at Marlow in Buckinghamshire, afterwards removed to Sandhurst in Berkshire. In 1819 he was compelled by the weak state of his health to retire from that office; and although his regular period of service was not completed, he received a retiring allowance, in consideration of the excellent manner in which he had discharged his duties. From that time forth he devoted himself entirely to the advancement of mathematical science. His merits having been brought by Lord Brougham under the notice of King William IV., that sovereign in 1831 made him a knight of the Hanoverian order, and granted him a pension of £300. He died in London on the 21st of September, 1842. Ivory became a fellow of the Royal Society in 1815, and in 1839 received the honorary degree of LL.D. from the university of St. Andrews. He was an honorary member of various scientific bodies, and a corresponding member of the French Institute. The Royal Society awarded him in 1815 the Copley medal, for his researches on the attraction of spheroids, and in 1826 and 1829, royal medals for those on astronomical refraction. The chief title of Ivory to distinction is the fact, that he was amongst the first to introduce into Britain those methods of mathematical analysis, which, from the time of Leibnitz and the Bernoullis, had been gradually developed by continental mathematicians. His works consist mainly of papers on mathematical and astronomical subjects in the Transactions of the Royal Society of Edinburgh for 1796, and in the Philosophical Transactions from 1809 to 1838, and of several articles in the Encyclopædia Britannica.—W. J. M. R.

IWAN. See Ivan.

IXTLILXOCHITL, Fernando de Alva, a Mexican historian, descended from Cuitlahuac, last king but one of Mexico, born in 1568; died in 1648. His early years were spent in poverty, but by the aid of the archbishop, Garcia Guerra, he was restored to a small portion of his patrimonial estates. His writings are the groundwork of the history of Mexico, so far as known to us, but are so wanting in accuracy as to have hitherto defied anything like a chronological arrangement. The most important are—"A History of the Chiefs of Chechimeca, and a History of Chechimeca;" a "Continuation of the History of Mexico;" "An Account of the Arrival of the Spaniards in Tezcuco;" and some minor works. They are nearly all contained in the ninth volume of Lord Kingsborough's Antiquities of Mexico.—F. M. W.

J

JAACOB, a learned Jewish rabbi, flourished in the early part of the sixteenth century. His studies during his residence in Jerusalem, resulted in a learned work, entitled the "Eye of Israel," which is a collection of the various expositions of the law contained in the Talmud. Begun in 1517, this laborious compilation was only completed by Levi, the son of Jaacob, in 1538, after the father's death. The publication led Levi into a life-long controversy with the professors of the school of Sapheta or Sephet.—R. H.

JAAPHAR or JAFFIR, Ebn Thophail, the son of a hind, flourished in the twelfth century, during the enlightened domination of the Arabs in Spain. He was a native of Seville, and is said to have been the preceptor of Maimonides and Averrhoes. Of his various writings, one, the "Life of Hai Ebn Yokdhan," has had the fortune to be widely read, having been translated into several languages. Rabbi Moses of Narbonne translated the work into Hebrew in the sixteenth century, and published it with illustrative comments. Mr. Pococke, in 1671, published an edition in Arabic and Latin; and in 1708 Mr. Ockley published an English translation. The quakers, who imagined that there was something in the story that favoured their peculiar notions, also published a translation. The design of the author is to show how human capacity, unassisted by any external help, may by due application attain to the knowledge of natural things; and even discover by degrees its dependence on a superior being, the immortality of the soul, and all things necessary to salvation. A child exposed in the woods, and fostered by a hind, grows up to man's estate without any intercourse with human beings, and attains to the writer's ideas of perfection. The work is a valuable illustration of Arabic teaching in its palmy days.—R. H.

JABLONOWSKY, Joseph Alexander von, a Russian prince, palatine of Novogorod, was born in 1711, and in 1755 was named vayvode of Novogorod. In 1762 he went to Rome, and dedicated one of his works to Pope Clement XIII. The political troubles of Poland led to his removal to Saxony. He was the founder of the society which bears his name, and died at Leipsic in 1777. He was an earnest promoter of scientific and historical pursuits, and wrote several works, among which may be mentioned his "Museum Polonicum," and his "Empire of the Sarmatians," &c.—B. H. C.

JABLONOWSKY, Stanislaus, a famous Polish general, born in 1631, died in 1702. Commencing his career under the command of Czarniecki, he speedily rose to the highest military and civil dignities. Castellan of Cracovia, he commanded the right wing of Sobieski's army at the siege of Vienna in 1683, and served throughout the Moldavian campaign of 1685. For his services against the Turks and Tartars, when the illness of Sobieski left him in command of the Polish army, the Emperor Leopold created him a prince of the Roman empire.—J. S., G.

JABLONSKI, Daniel Ernst, a well-known German theologian, born near Dantzic in 1660. His father was a Bohemian who had been compelled by religious persecution to retire to Dantzic. Daniel studied first under his father, and then at Lissa in Poland, whence he removed in 1677 to the university of Frankfort-on-the-Oder, where he applied himself to philosophy, theology, and the eastern languages. In 1680–83 he travelled into Holland and England, remaining for some time at Oxford. In 1683 he became pastor at Magdeburg, and in 1686 rector of the school at Lissa. In 1690 he removed to Königsberg, as chaplain to the court, and in 1693 to a similar post at Berlin. In 1706 the university of Oxford made him doctor of divinity. Jablonski translated into Latin Richard Bentley's Boyle lecture against atheism, and works by Josiah Woodward and Bishop Burnet. In 1699 he published his Biblia Hebraica, with a preface, which has been inserted in other editions. Under his superintendence the Talmud was printed at Berlin, 1715–21. He also wrote "Historia consensus Sendomiriensis;" "Desideria oppressorum in Polonia evangelicorum," &c. Jablonski took an active part in ecclesiastical affairs, and is especially remembered for his efforts to promote a union between the Reformed Lutheran and other protestant churches, including those of England. He was encouraged in these efforts by Frederick I., king of Prussia. He died at Berlin in 1741.—B. H. C.

JABLONSKI, Johann Theodor, elder brother of Daniel Ernst, was born about 1654, and died at Berlin in 1731. Although he paid especial attention to the law, he cultivated other departments of study. He compiled a German-French and French-German Dictionary, a Universal Dictionary of Arts and Sciences, and a few other works.—B. H. C.

JABLONSKI, Paul Ernst, the son of Daniel Ernst, was born in 1693, and produced his first work, an academical dissertation, "De Lingua Lycaonica," in 1714. Having learned from the celebrated La Croze the Coptic language, he was allowed to travel at the expense of government in Germany, Holland, England, and France, and made a valuable collection of Coptic and other books. The remaining years of his life were spent by him as a preacher, professor, and author. His works are very numerous; those on christian, biblical, and Egyptian antiquities are still consulted. He died in 1757.—B. H. C.

JACK, Gilbert, a learned metaphysician and professor of philosophy, was born at Aberdeen, probably about the year 1578. He received the rudiments of his education under Thomas Cargill, a celebrated grammarian and master of the grammar-school in Aberdeen, and then became a student in Marischal college. By the advice of Robert Harvie, the principal, Jack proceeded to the continent and prosecuted his studies, first at the college of Helmstädt, and then at Herborn, where he took his degree. Attracted by the high reputation of the university which had been recently founded at Leyden, he removed thither; and having obtained employment as a private lecturer, he became so eminent for his ability and learning, that in 1604 he was appointed professor of philosophy—a position which not a few of his learned countrymen held at this period in continental colleges. He at the same time continued diligently to prosecute his own studies particularly in medicine, and took his degree in that science in 1611. Jack was the first who taught metaphysics at Leyden and his lectures soon gained him great celebrity. In 1614 he published his "Institutiones Physicæ," a considerable portion of which is occupied with metaphysical discussions in which he displays great acuteness. His next work entitled "Primæ Philosophiæ Institutiones," was prepared at the suggestion of his friend Grotius, and was published in 1616. In 1624 appeared his "Institutiones Medicæ," which was received with great approbation. About this period Jack was offered the professorship of history at Cambridge, but declined the office. He died shortly after, 11th April, 1628, before he had completed his fiftieth year, leaving a widow and ten children to lament his loss. His funeral oration, which was pronounced by Vorstius, makes mention of his remarkably elegant manners and affable deportment, as well as of his profound and varied learning. He possessed a stupendous memory, and was as witty as he was learned and acute. Bayle speaks of him as one of the most subtle peripatetics of his age; and Grotius, Cunæus, Heinsius, Vossius, and other eminent scholars, affectionately cherished his memory.—J. T.

JACK, Thomas, a learned Scotchman, who flourished in the

sixteenth century, was successively master of the grammar school of Glasgow, minister of Eastwood and of Rutherglen, and died in 1596. His "Onomasticon Poeticum," a topographical dictionary in Latin verse of the localities of classical poetry, was published in 1592, and is now very scarce. He was the friend of George Buchanan and Andrew Melville, the former of whom revised his work.—J. T.

JACKMAN, James, a dramatic writer, was born in Dublin about the middle of the eighteenth century, where for some years he practised as an attorney. Thence he went to London and attached himself to literature, and had for a time the management of the *Morning Post*. His first farce, "All the World's a Stage," was produced at Drury Lane in 1777, and was very successful. It is still on the acting list. The same year appeared "The Milesian," and four other pieces. He returned to Dublin where he became editor of a journal. The dates of his birth and death are not recorded.—J. F. W.

JACKSON, Andrew, General, twice president of the United States, was born at Waxhaw in South Carolina on the 15th of March, 1767. His father, of a family originally Scotch, was of presbyterian north of Ireland extraction, and had migrated with his wife and children to America. He had not cleared his small location when he died, leaving his widow to struggle on as she best could. The future president of the States was a posthumous child, born in the poor South Carolina log-hut a few days after his father's death. Under these circumstances his education was of the scantiest, and to the very last indeed his culture remained of the most superficial kind. Early, however, he received a military education in the school of practical warfare. While quite a boy he fought as a volunteer on the American side, when the tide of war rolled over South Carolina. This was not the training for a youth who had naturally little that was elevated in his character; and at fifteen Jackson, reckless and dissolute, was on the high road to ruin. He suddenly checked himself, so far at least as to commence the study of law, and in time settled down as a lawyer at Nashville, the capital of what is now the state of Tennessee. He rose to be district attorney, and from the first many of his fees were paid in the shape of land, plentiful and comparatively worthless then, but which, as population and cultivation expanded, grew to be very valuable. By 1796 Tennessee had become instead of a terrritory a state, and Jackson, bold, energetic, and popular, was sent to congress on democratic principles, towards the close of Washington's final presidency. After two sessions he was appointed a judge of the supreme court of Tennessee; and tradition still speaks of his rough and ready decisions, more notable for shrewdness than for their eloquence of expression. In the military career, in which he was afterwards to be distinguished, he met with at first considerable obstruction. It was by a single vote that he was elected a major-general in the Tennessee militia; and on the breaking out of the war with England in 1812, it was with difficulty that the central government could be persuaded to avail itself of his services; indeed it was only on raising a considerable volunteer force that he received a command. In 1813–14 he distinguished himself in a war with the Creek Indians, and the following year he received the appointment of major-general in the United States army. It was at the close of the year that he gained his highest military fame at the capture of Pensacola (7th November), and by his spirited defence of New Orleans. On the 23rd of December, 1814, the British General Keane, with one thousand six hundred men, was within two hours' march from New Orleans. Jackson was the life and soul of the defence, and of the repulse which the British sustained at the so-called battle of New Orleans on the 5th of January, 1815. Recent researches have disproved the mythus of the "cotton bags" as the agency by which New Orleans was protected. It was a system of earthworks, skilfully improvised by Jackson, that held the British in check until the repulse of the 8th of January. His success against the British gained him unbounded popularity, to such an extent even as to neutralize the protests naturally educed by his conduct in the war of 1818 against the Seminole Indians, when his treatment of Indians, Englishmen, and Spanish authorities was of the most violent and lawless kind. But he had become an American hero; his politics too were ultra-democratic, and all attempts in congress to procure a censure of his conduct were unsuccessful. He had acted as United States commissioner in the negotiations with Spain for the transfer of Florida, had been its governor, and again represented Tennessee in the senate of the United States, when in 1824 he became a candidate for the presidency. His majority was not as large as the constitution required, and the house of representatives on whom in that case the choice of president devolved, elected one of his competitors, Mr. Adams. In 1828, however, Jackson was elected president, and at the expiry of his term was re-elected in 1832. In his long tenure of this high office, he displayed on a conspicuous stage the qualities which had marked him from childhood: he was resolute, firm, unscrupulous; always ready to blend personal feeling with political sentiment. He was almost the first president who, on his accession to office, made something very like a clean sweep of the American civil service, displacing through the length and breadth of the republic the federal officials who were in the interests of his political antagonists, and replacing them by adherents of his own party, the democratic. Of his domestic policy, his war against the renewal of the charter of the United States bank used to be considered the chief item; but it must yield now in importance to his intrepid mode of dealing with the nullification movement of 1832–33. Nullification may be considered the parent of the recent secession movement, but Jackson crushed it by his promptitude and energy. Displeased with the protective tariff of the States, South Carolina asserted her right to "nullify" or render of no effect any law for the payment of obnoxious duties, and arming and organizing herself as she did, secession was clearly a possibility. Jackson fulminated a proclamation against the movement; reinforced the forts in the "nullifying" districts; ordered vessels of war to Charleston; announced his intention of repelling force by force, and of arresting and trying for treason on the first act of rebellion all nullifying members of congress—Mr. Calhoun, their leader, among the rest. The nullifiers were cowed, their movement collapsed, and a compromise bill was passed by congress. General Jackson withdrew into private life at the close of his second presidency, and died on the 8th of June, 1845, at his seat, the Hermitage, near Nashville, Tennessee. The elaborate life of him by Mr. Parton, New York, 1860–61, is a singularly instructive, interesting, and lively contribution to the biography and secret history of American politics.—F. E.

JACKSON, Arthur, a Puritan divine, was born in 1593 at Little Waldingfield in Suffolk, and educated in Trinity college, Cambridge, where, after taking his degree of A.M., he continued to reside till 1619. Having married, he became first lecturer, and then rector of St. Michael's, Wood Street, London, where he abounded in labours for the good of his flock—refusing to quit them when the plague broke out in 1624—and being content to spend among them £2000 of his own property, a sacrifice rendered necessary by the smallness of the living. He refused to read the Book of Sports to his congregation; but when some persons complained of him to the archbishop for the omission, Laud replied—"Mr. Jackson is a quiet peaceable man, and therefore I will not have him meddled with." From St. Michael's he removed to St. Faith's, under St. Paul's; and while minister there in the time of Cromwell, was confined to the Fleet for seventeen weeks for refusing to give evidence against Mr. Love, in addition to a fine of £500. At the Restoration, when Charles II. passed through the city on his way to Whitehall, he was chosen by the London clergy to present his majesty with a Bible, which he did in a short congratulatory speech; to which Charles replied with characteristic politeness and insincerity, that "he must attribute his restoration, under God, to the prayers and endeavours of the ministers of London;" upon which Dr. Calamy drily remarks—"If so, he made them a sad return afterwards." Jackson was one of the numerous London puritans who had experience two years after of the royal gratitude. In 1662 he was ejected from his parish, and retired to live with his son at Edmonton, where he occupied his time in the preparation of "Annotations on the Bible," three volumes of which were published in his lifetime, and a fourth by his son, bringing down the work as far as Jeremiah. He died August 5, 1666, at the age of seventy-three. Though a consistent sufferer in the cause of puritanism, he enjoyed the esteem of all parties, so that a stranger once hinted to him his danger of our Saviour's "woe," because "all men spake well of him."—P. L.

JACKSON, Cyril, a learned divine, sub-preceptor to the prince of Wales, was born in 1742 at Stamford in Lincolnshire, where his father practised as a physician. He was educated at Westminster school, and went first to Trinity college, Cambridge, and afterwards to Christ Church, Oxford, where he took his

degree of D.D. in 1781. He was distinguished not only as a theologian, but also as a mathematician and classical scholar; and, through the influence of Dr. Markham, archbishop of York, he obtained the appointment of tutor to the prince of Wales, afterwards George IV. He was subsequently appointed preacher at Lincoln's Inn, and a canon of Christ Church; and, on the removal of Dr. Bagot to the bishopric of Bristol in 1783, he was elected dean of his college. He refused the primacy of Ireland, which was offered to him on the death of Archbishop Newcome; and on another occasion he declined the bishopric of Oxford. He resigned the deanery of Christ Church in 1809, and died at Felpham, Sussex, in 1819.—G. BL.

JACKSON, John, an Arian divine of the Church of England, was born April 4, 1686, at Lensey in Yorkshire, where his father was rector, and was educated at Doncaster school and Jesus college, Cambridge. In 1708, after taking his B.A. degree, he entered into orders, and two years later succeeded his father in the rectory of Rossington. In 1714 he began to publish, taking side with the arianism of Dr. Samuel Clarke in three anonymous letters in defence of the "Scripture Doctrine of the Trinity"—a controversy in which he continued to take part till 1738, and to which he contributed no fewer than nine treatises. In 1718 he offered himself at Cambridge for the M.A. degree, and was rejected on account of his heretical opinions. But he had friends in high places, who did what they could to console him under this public mark of disgrace. Lord Lechmere, chancellor of the duchy of Lancaster, presented him with a confratership of Wigston's hospital in Leicester, the mastership of which had been bestowed by the same patron on Dr. Clarke in the preceding year. Removing his residence from Rossington to Leicester, he became afternoon preacher at St. Martin's in that city, and contrived to defeat several prosecutions which were commenced against him in the ecclesiastical courts for heresies published by him in his sermons. After the publication of Waterland's Case of the Arian Subscription, he resolved to abstain in future from all subscription of the articles; and giving up all hopes of further ecclesiastical preferment, he devoted the whole of his energies to literary labours for the rest of his life. In 1729 he succeeded Dr. Clarke in the mastership of the hospital, by the presentation of the duke of Rutland, and in this position he remained till his death in 1763. His controversial pieces were very numerous, and seemed to be about equally distributed between the Deists, who believed too little, and the bishops, who seemed to him to believe too much, though no more than as a professed minister of the Church of England he was himself bound to hold and to teach. He wrote "A Defence of Human Liberty" against Collins, and "A Defence of Human Reason" against Bishop Gibson. Tindal, Morgan, Middleton, Warburton, and Browne, bishop of Cork, were all assailed in succession by his active and litigious pen; nor did even his fellow-arian and friend William Whiston escape, with whom he held an epistolary debate on some points of Jewish antiquities touching the high priest. His best work was his last, published in 1752, the "Chronological Antiquities, or the antiquities and chronology of the most ancient kingdoms, from the creation of the world, for the space of five thousand years," &c., in 3 vols. 4to. In 1764 Memoirs of him were published by Dr. Sutton of Leicester; but neither these nor his numerous writings, though not wanting in learning, have been able to redeem him from the contemptuous reproach cast upon him by Dr. Hook in his Ecclesiastical Biography, of being "an obscure but troublesome heretic."—P. L.

JACKSON, John, R.A.: This admirable English portrait painter was, like Annibal Carracci, the son of a tailor, and he was brought up to his father's business. Jackson was born at Lastingham in Yorkshire in 1778, and he early showed such talent for art that Lord Mulgrave and Sir George Beaumont liberally purchased the unexpired period of his apprenticeship to the humble occupation to which he was bound; and Sir George enabled him in 1797 to become a student of the Royal Academy in London, by giving him a room in his own house in town, and allowing him an annuity of fifty pounds. Jackson soon attracted notice by his pencil and water-colour portraits, and ultimately attained distinction as a portrait painter in oil; and in 1817 he was elected a member of the Royal Academy. In the summer of 1819 he visited Rome, in company with Sir Francis Chantrey. Here he painted a portrait of Canova for Chantrey, and he was elected a member of the Roman Academy of St. Luke. He died at his house in St. John's Wood, London, June 1st, 1831. Jackson was a bold and effective painter, and exceedingly rapid. He is said once for a wager to have commenced and finished five male portraits in a single day. But though so skilful, it was only during the latter years of his life that he was completely employed; he used then to receive fifty guineas for a head. His most celebrated works are the portraits of Flaxman, of Canova, Lady Dover, and one of himself, all admirable in colour and in effect—that of Flaxman is particularly excellent. Jackson exhibited one hundred and forty-five portraits at the Royal Academy between the years 1804 and 1830.—R. N. W.

JACKSON, John Baptist, a celebrated English wood-engraver, who flourished in the second quarter of the eighteenth century. Most of his professional life seems to have been spent on the continent, first at Paris and afterwards at Venice. He engraved many vignettes and ornaments for books; but his celebrity is chiefly due to his engravings from drawings by the great masters, in which he endeavoured to imitate the effect of the originals by a combination of wood-blocks and metal plates, somewhat in the manner previously practised by Kirkall, another of the very few English wood-engravers who attained distinction before the time of Bewick. Neither the date of Jackson's birth nor that of his death is known; but his prints range from 1726 to 1745, in which last year appeared his master-work, a series of seventeen large cuts from drawings by the great Venetian painters, executed in his peculiar method, and entitled "Titiani Vicellii, &c., opera selectiora, a Joanne Baptista Jackson, Anglo, ligno cælata, et coloribus adumbrata."—J. T–e.

JACKSON, Joseph, type-founder, was born in Old Street, London, in 1733; and after receiving his education at Fuller's school in that neighbourhood, was apprenticed to Caslon. In 1757 he began business on his own account, and after the vicissitudes of several years, ultimately distinguished himself by cutting for Nichols, the printer, the peculiar type required for the Rolls of parliament and Domesday Book. The two volumes of the last-named valuable record were finished at the press in 1783. The fac-simile Greek types which he cut for the Alexandrian New Testament extended his fame, while Macklin's splendid edition of the Bible displayed the admirable symmetry of his English letter. Part of his middle life was spent as armourer on board a ship-of-war. He died in 1792.—R. H.

JACKSON, Robert, an eminent army surgeon, born in 1751, and died at Thursby, near Carlisle, in 1827. He served for some time in North America, and was for many years chief of the medical department of the army in the West Indies. He published several important professional works, among which may be mentioned a treatise on the fevers of Jamaica; and an exposition of the practice of affusing cold water on the body as a cure of fever. He wrote also a "Systematic View of the Formation, Discipline, and Economy of an Army," of which a third edition was published in 1845.—G. BL.

JACKSON, Thomas, D.D., was born of a respectable family at Witton in Durham in 1579. He studied at the university of Oxford, where he graduated. About 1622 he became vicar of the church of St. Nicholas at Newcastle-upon-Tyne. At that period the theological opinions of Jackson were in harmony with the Calvinism of the puritans; but under the influence and by the bad example of the unprincipled courtier Neile, who was then bishop of Durham, he began to favour a laxer creed. Neile adopted him his chaplain, and was so well satisfied with him in that capacity, that he recommended him to the notice of Laud, and thus procured him an appointment as president of Corpus Christi, Oxford. This was followed by his nomination as chaplain to Charles I., and by his being chosen prebendary of Winchester, and then dean of Peterborough. It is said that he was generous, charitable, and humane; that his religion was real and exemplary; and that he lived separate from the world. He is also reputed to have been well versed in languages and general literature, and to have been specially acquainted with the fathers and theological writers. We cannot but regard this praise as somewhat exaggerated; but, at the same time, Jackson must be placed, morally, religiously, and intellectually, before most of those with whom he was associated. He found time to compose a number of works, including a commentary upon the creed, and commentaries upon the scriptures. His whole works were collected and published in three large folio volumes in 1673, with a memoir prefixed. Jackson died in 1640, and his life was written by David Lloyd.—B. H. C.

JACKSON, Thomas, a Scottish mathematician, was born at Waterhead of Deugh in the parish of Carsphairn and county of Dumfries on the 27th of December, 1773, and died at St. Andrews on the 17th of February, 1837. He was the son of a farmer. He received his education at the parish school of Tynren in Dumfriesshire and at the university of Glasgow, where he acted for some time as assistant to the professor of natural philosophy, and for two years performed the duties of the chair, while the professor was disabled from lecturing. From 1799 to 1809 he was rector of the academy of Ayr, and by his manner of conducting that school he established for it a high reputation. Besides the duty of general superintendence, he undertook that of instructing the elder scholars in physical science, then a rare feature in grammar-school education. In 1809 he was appointed to the chair of natural philosophy in the university of St. Andrews, which he held until his death. He contributed a few papers to scientific journals; but his constant devotion to his duties as a teacher prevented his engaging to any great extent in original research; and his only separate work was a text-book for his class entitled "Elements of Theoretical Mechanics," Edinburgh, 1827, one of the earliest elementary treatises by which a knowledge of the purely algebraic method of treating mechanical questions was communicated to British students.—W. J. M. R.

*JACKSON, Thomas, an eminent Wesleyan Methodist minister, was born at Sancton in Yorkshire, December 12, 1783. He entered on the work of an "itinerant Methodist preacher," as it was then termed, in the year 1804; came to London in that character in 1821; was appointed editor of the *Wesleyan Methodist Magazine* in 1824, and after sustaining that charge, and conducting through the press the works of Wesley, Fletcher, and Richard Watson, was constituted theological tutor in the Wesleyan theological institution in 1842, which office he still retains. He has been twice president of the conference; the first time during the centenary year of Methodism. He has written a life of John Goodwin the eminent puritan, of Richard Watson, Charles Wesley, and Robert Newton; a volume of expository discourses; another on the duties of christianity, &c., &c. The sale of some of these has been enormous.—J. T.

JACKSON, William, well known to all lovers of music under the familiar appellation of "Jackson of Exeter," was the son of a grocer, and born in that city in 1730. Having shown, while young, a strong propensity for music, he was, after receiving a liberal education, placed under the tuition of the organist of the cathedral of Exeter, with whom he continued about two years. He was then sent to study in London, and became a pupil of Travers, organist of the chapel royal, and imbibed no small portion of that composer's spirit; after which he returned to his native city, where he settled, and in 1777 was appointed to the places of sub-chanter, organist, lay-vicar, and master of the choristers of the cathedral. His talents for composition were first rendered conspicuous in the year 1755, by the publication of a collection of "Twelve Songs," which were so simple, elegant, and original, that they immediately became popular throughout the kingdom. These were followed by "Six Sonatas for the Harpsichord," in which his genius did not display itself with so much advantage as in his vocal compositions. His third work, consisting of "Six Elegies" in three parts, preceded by an invocation, affords such ample proofs of his taste, feeling, and judgment, as completely to establish his reputation, and rank him among the first vocal composers of his time. He afterwards published a second collection of "Twelve Songs," which delighted every ear, and justly added to the fame he had already obtained. His next publication was a book of "Twelve Hymns." In the preface to these are some useful hints concerning the style of this kind of composition; but the hymns themselves have no particular merit. He next printed a third collection of "Twelve Songs." His eighth work was an "Ode to Fancy," the words by Dr. Warton; and he shortly after gave to the public "Eight Sonatas for the Harpsichord," written, it is said, "with much taste and spirit;" but these have never fallen under our notice. His two sets of canzonets for two voices, in the whole twenty-four in number, enjoyed considerable popularity. "Time has not thinned my flowing hair," one of these, was sung at almost every public concert until within the last five-and-twenty years. Jackson was the composer of two dramatic poems, "Lycidas," altered from Milton's poem, and performed at Covent Garden in 1767 on the occasion of the death of the duke of York, brother to George III.; and "The Metamorphoses," a comic opera given without much success at Drury Lane in 1783. Of the latter he was supposed to be also the author. But, as a dramatic composer, his fame must rest on "The Lord of the Manor," produced at the last-mentioned theatre in 1781. The exquisitely tender and beautiful airs—"Encompassed in an angel's form," and, "When first this humble roof I knew"—are alone enough to preserve the piece from being forgotten. Besides the works enumerated, Jackson composed several church services well known in many cathedrals and parish churches. His service in F has been most unjustly censured, notwithstanding its great popularity. As a literary man, Jackson made himself known to the public in 1782 by the publication of two small volumes, entitled "Thirty Letters on Various Subjects" connected with literature and science. In 1791 he published a pamphlet "On the Present State of Music in London;" and in 1798 appeared his "Four Ages, together with Essays on Various Subjects." The greater part of the essays were sketches for an intended periodical paper, and show, as well as his letters, the extent of his reading, the variety of his knowledge, his taste, judgment, and independence of mind, whatever might be the subject on which he employed his pen. For many years, during the latter part of his life, Jackson laboured under the affliction of a severe asthma. He ultimately fell a victim to dropsy at the age of seventy-three in the month of July, 1803, leaving a widow, two sons, and a daughter, to lament his loss.—E. F. R.

JACKSON, William, was born in Dublin in the year 1737. At an early age he was sent to the university of Oxford, where he distinguished himself as a scholar, both scientific and classical. He took holy orders and attached himself to the earl of Bristol, who made him his private chaplain. When the earl was appointed to the viceroyalty of Ireland, Jackson was sent to that kingdom as his private secretary, but the resignation of his patron suddenly closed the bright prospects that were opening on him. Thrown on his own resources, Jackson went to London and took to political writing. His pamphlets against the ministry were of sufficient merit to attract the favourable notice of Chatham. He next became acquainted with the duchess of Kingston, who made him her confidential secretary; and when she was assailed by Foote, he wrote for her those remarkable letters which were published in the journals. At the period of the French revolution he went to Paris, and there entered into intrigues with the directory for the purpose of inducing them to invade Ireland. He returned to London in 1794 in order to obtain information as to the practicability of invading England, and was thence to proceed to Ireland on a similar mission. Here he renewed his intimacy with an attorney named Cockayne, whom he took into his confidence. Cockayne revealed all he knew or suspected to Pitt, by whose desire he accompanied Jackson to Ireland; and when the evidence of Jackson's guilt was complete, Cockayne tendered himself as evidence against him. In 1795 he was tried for high treason and found guilty. When brought up to receive sentence of death on the 30th of April he was evidently dying; and while his counsel were arguing a point of law in his favour, he sank in the dock and expired. The body was opened, an inquest held, and a verdict returned of death from poison.—J. F. W.

JACOB, surnamed Baradæus, otherwise called Jacobus Zanzalus, a monk or bishop, from whom the monophysites were called Jacobites, was a disciple of Severus in the sixth century. He commenced his labours at a time when monophysitism was at a very low ebb, in 505. He was ordained as a priest or bishop, it is uncertain which, and laboured with zeal as a missionary in Syria and Mesopotamia, where he gathered congregations, ordained ministers, and organized a regular ecclesiastical system. Jacob was much opposed by the orthodox, who brought various charges against him, which they disseminated by means of circular letters. He was too much under the influence of crafty and designing men. Nevertheless, the authority of Jacob was very great. He received back into communion Paul the Black, patriarch of Antioch, with whom he had quarrelled, and opposed the election of Peter, patriarch of Alexandria, with whom he was afterwards reconciled, although the reconciliation involved the deposition of Paul. Jacob found himself unequal to the task of checking the disorder which ensued, and which spread from Syria into Cilicia, Isauria, Asia, Cappadocia, and Armenia. Mondir, an Arab christian king,

was equally unsuccessful in his endeavours, and the schism spread among his own subjects. While the strife continued Jacob set out for Alexandria; but on the way he fell sick, and lingering for three days expired. This was about A.D. 576. It has been said that Jacob was bishop of Edessa, but this is not authenticated. His position among the monophysites led to his being designated their primate, which, however, could not be in an official sense. Barhebræus, who says much of him, tells us that he made above a hundred thousand bishops, priests, and deacons. His influence extended over an enormous territory. A liturgy which bears his name seems to belong to the real Jacob of Edessa; but Baradæus probably composed the catechism which is ascribed to him.—B. H. C.

JACOB OF NISIBIS, was at the council of Nicea in 325, and also at the council of Laodicea. Athanasius mentions him as a writer in defence of the orthodox faith. He is said to have wrought miracles, and to have delivered Nisibis from the Persians by his prayers. Gennadius gives a list of treatises by him. These were long lost, but an account of them is preserved by George, an Armenian bishop of the seventh century, and the treatises themselves are extant among the Syriac MSS. in the British museum. A volume of sermons ascribed to him was published at Rome in 1756, but they are of doubtful genuineness. An ancient Syrian chronicle places his death in 338, but there is reason to believe he lived ten years longer.—B. H. C.

JACOB, a Hungarian adventurer and leader of the Pastorels or Pastoreaux, about the year 1251. He was originally a Cistercian monk from Hungary, but nothing else is certainly known of him till the year 1251, when he preached in France a crusade for the deliverance of St. Louis, then a prisoner at Cæsarea. He was followed by an immense crowd who were dispersed and destroyed. Jacob himself also appears to have been killed.—B. H. C.

JACOB BEN ASHER, a learned Jew, author of a commentary on the Pentateuch, and of a valuable work entitled "Arba Thourim" (an epitome of the writings of the Jewish doctors respecting the Mosaic laws and ceremonies), was born in Germany, and died at Toledo in 1340.

JACOB BEN CHAYIM, a Jewish scholar, a native of Tunis, born towards the close of the fifteenth century. He removed to Venice, and entered the establishment of the celebrated printer Bomberg. Here he edited, with a learned preface, the famous Bomberg rabbinical Hebrew bible, which contains the Hebrew text, several targums or paraphrases, and commentaries of eminent rabbins, with various readings and an essay upon accents. This splendid work appeared in 4 vols. folio, in 1525, and is now regarded as one of the most precious and remarkable productions of the press. Jacob showed by this undertaking his diligence as a compiler, his scrupulous care as an editor, and his judgment as a critic. He also published an edition of Maimonides' Yad Hachazaka.—B. H. C.

JACOB BEN-NAPHTALI, a learned rabbi of the fifth century, of the sect of the Masorites, brought up at Tiberias in Galilee. To him and to his friend Ben Asser are attributed the invention and introduction of the points in the Hebrew language, which are employed instead of vowels. The year 476 has been fixed as the date of the new method of writing Hebrew.—P. E. D.

JACOB, EDWARD, a surgeon and archæologist, who resided at Feversham, Kent, and died in 1788. In 1770 he republished, from the fourth edition of 1592, the old play of Arden of Feversham, with a preface in which reasons are assigned for considering it an early production of Shakspeare. He also published a "History of Feversham," 1774; a "Catalogue of Plants near Feversham," 1777; and a paper on Roman earthenware, 1782.

JACOB, GILES, a writer who gave a divided allegiance to law and the drama, is remembered for two books, "The Law Dictionary" and "The Poetical Register, or lives and characters of the English dramatic poets," 1723. He was born, he says in the last-named work, at Romsey, Hants, where his father was a maltster. He was bred to the law in an attorney's office, and became ultimately steward and secretary to Mr. Blathwayt, an officer at the court of William III. and Queen Anne. He compiled numerous law books, a list of which occurs in Watt's Bibliotheca Britannica, and wrote two plays, "Love in a Wood," 1714; and "The Soldier's Last Stake." The former was never acted, but drew from Dr. Sewell a severe epigram. Jacob also obtained a niche in the Dunciad as "the scourge of grammar." "Works of compilement," says Baker, "seem to have suited his talent, rather than those of genius." His character for practical ability is redeemed by the long tenure of popularity enjoyed by some of his law manuals, and by his "Complete Court-keeper, or land-steward's guide," 1715, the eighth edition of which was published in 1819. He died on the 8th May, 1744.—R. H.

JACOB, HENRY, a distinguished puritan of the independent persuasion, was born in Kent in 1563, and educated in St. Mary's Hall, Oxford, where he took his degree in arts. Having entered into orders, he was for some time precentor of Corpus Christi college, and afterwards obtained the benefice of Cheriton in his native county. About the year 1590 he embraced the principles of the Brownists, and upon the general banishment of that sect in 1593, he was under the necessity of retiring to Holland. Having returned to England about the year 1597, he published in the following year a "Treatise of the Sufferings and Victory of Christ in the work of our Redemption, written against certain errors on these points publicly preached in London." This drew upon him the resentment of Queen Elizabeth, and Jacob again retired to Holland, where he shortly after published, "Survey of Christ's Sufferings for man's Redemption, and of his descent to Hades or Hell for our deliverance;" 1604. He settled at Middleburg in Zealand, where he collected a congregation of English exiles, and continued to labour as their pastor for several years. Though a Brownist, he was not so extreme and uncharitable as many of that sect. He allowed that the Church of England was a true church, which most of them denied, and hence he was commonly called a semiseparatist. This is the position taken in his treatise published in 1604, "Reasons taken out of God's word and the best human testimonies, proving a necessity of reforming our churches in England." In 1610 he went to Leyden to meet with the eminent independent minister, Mr. John Robinson, and to bring out a work entitled "The Divine Beginning and Institution of Christ's true, visible, and material church," which he followed up in 1611 with "A Declaration and Opening of Certain Points," &c., a supplementary treatise to the former, in both of which works he maintained the principles relative to church government known by the name of Congregationalism or independency. In 1616 he returned to London with the design of forming a separatist congregation similar to those which he and Robinson had organized in Holland; and the religious society which he succeeded in bringing together at that time, is generally supposed to have been the first congregational church in England. In the same year he gave forth as the ecclesiastical manifesto of this new sect which was afterwards to grow to so much importance and influence, "A Protestation or Confession in the name of certain Christians, showing how far they agree with the Church of England, and wherein they differ; with the reasons of their dissent drawn from scripture," to which was added a petition to the king for the toleration of such christians. This remarkable document was soon after followed by another piece from his active pen, entitled "A Collection of sound reasons showing how necessary it is for all Christians to walk in all the ways and ordinances of God in purity and in a right way." He continued with this London congregation about eight years, when, becoming desirous of disseminating his views among the settlers of Virginia, he removed thither in 1624, with the consent of his flock; but he died soon after he set foot upon the shores of the New World at the age of sixty-one years.—P. L.

JACOB, HENRY, son of the above, born in 1606 or 1607, inherited his father's talents, but not his principles. He was educated at Leyden, where he made great progress in oriental studies under the celebrated Erpenius, professor of Arabic; and finding a patron in William, earl of Pembroke, chancellor of Oxford, he was admitted by the university at the earl's recommendation and request to the degree of bachelor of arts. Soon after he was elected a probationer fellow of Merton college and reader of philology to the juniors of that house. At Oxford he was admitted to the intimacy of Selden, and assisted him in preparing one of his erudite works for the press. When the civil troubles under Charles I. began, he sided with the king and Archbishop Laud, who had befriended him at Oxford; and he suffered for his loyalty, for he was first silenced as philological lecturer by the warden of his college, and in the end deprived of his fellowship by the parliamentary visitors. Selden and other friends assisted him in his extremity, "but being," says Wood, "a shiftless person, as most mere scholars are, and the benefactions of friends not sufficing him," he was obliged to

sell a small patrimony which he had in Kent to supply his necessities, and the sum so obtained happily lasted as long as he lived. He died soon after at Canterbury, November 5, 1652. He was a man of uncommon erudition, as is evinced by his "Oratio inauguralis sub aditu prælectionis philologicæ publice habita apud collegium Oxonio-Merton," 4th August, 1636; "Græca et Latina Poemata," &c.—P. L.

JACOB, Jehudah Leon, a learned Spanish Jew, flourished in the seventeenth century. He left Spain for Holland, in order to carry out with the greater freedom an idea which he had long cherished. Consulting and collating the various descriptions of Solomon's temple which occur in Hebrew writings, he constructed a wooden model of that edifice, and published an elaborate description of it in French. Afterwards, enlarging his work, he translated it himself into Hebrew. The duke of Brunswick, who was a warm admirer of the book, ordered it to be translated into Latin, with illustrative engravings. Jacob then added to it a description of the Tabernacle, a treatise on the Ark and the Cherubim, and an exposition of the Psalms.—W. J. P.

JACOB, John, a British military commander, was the sixth son of the Rev. S. L. Jacob, and was born on the 11th January, 1812, at the village of Woolavington, near Bridgewater, Somersetshire, of which his father was the vicar. He was educated chiefly at home till he joined, in February, 1826, the East India Company's military college at Addiscombe. He proceeded to join the Bombay artillery in 1828, his first commission bearing date 12th January. From his youth up he showed considerable mechanical genius, and shortly after arriving in India, he amused himself by making various pieces of machinery. In 1836 he was appointed to conduct some civil engineering operations in Guzerat, but on the threatening of war in the north-west in 1839, he returned to regimental duties, and did good service in command of a company of artillery on the frontiers of Sinde and elsewhere. In January, 1842, he was appointed to act as commandant of the Sinde horse, which had been raised a few years before as a local police corps, but under their new commandant was brought into so perfect a state of discipline and equipment as to become a model light cavalry regiment; and it was never after employed in other than military duties. On 12th January, 1843, he became captain by brevet, and on 17th February and 24th March was engaged under the command of Sir C. Napier in the obstinately-contested battles of Meanee and Dubba, to the success of which the Sinde horse contributed in no slight degree; and a little later, Captain Jacob had the honour of virtually putting an end to the war by the defeat of Shere Mohammad and the relics of the Ameer's army, putting twelve thousand men to the rout with a force of only eight hundred. On our government being established in Sinde, and Sir C. Napier installed as governor, Captain Jacob was stationed with his corps at Khangurh, on the north-west frontier, to protect it from the incursions of the Murrees and other wild tribes, so that the peace of the province was almost entirely dependent on him; and he succeeded so well, not only in putting down plunder by force, but in conciliating the hearts of the people, that a large population was collected about his camp, and a flourishing town arose, which received and still retains the name of Jacobabad, and was surrounded by rich cultivation in a tract hitherto deemed a barren desert. He succeeded in infusing much of his own spirit into his men; for on many occasions, when led only by their native officers, small parties of them did not hesitate to attack and disperse robber bands greatly outnumbering them. Though entirely straightforward in his proceedings, he was by no means unskilled as a diplomatist, and several times received the thanks of the governor-general for treaties and settlements made with chiefs and princes in his neighbourhood. He obtained his company in the artillery in due course of seniority on 15th January, 1847, and was *then* promoted to the rank of major by brevet, and shortly after made companion of the bath in reward for his services in 1843; it being a piece of horse guards "red tape," that the services of subalterns are *not* to be recognized. The Sinde horse was afterwards increased to a brigade of two cavalry regiments and a rifle corps; in reference to which it may be mentioned that Major Jacob expended much time and a large sum from his own purse, in experiments for the improvement of the rifle and its bullet, which were so far successful that he was able to make good practice at a range of two thousand five hundred yards, and to explode gunpowder with his rifle percussion shells at more than a mile's distance. He was also careful to arm his men with the best weapons procurable, ordering them out expressly from England, and maintaining partly at his own cost an arsenal and workshops for their efficient repair. In April, 1856, he was appointed to act as commissioner (*i. e.* lieutenant-governor) of the province of Sinde, and during his tenure effected some important improvements, among others the abolition of forced labour; but in March, 1857, he was sent, during the war in Persia, to the gulf in command of the cavalry, with the rank of brigadier-general, being about the same time appointed aid-de-camp to her majesty. He, however, arrived too late to take much active part in the operations, as the war was soon after concluded; but he was left behind after the departure of General Outram, in command of the force which occupied Mohamra until the treaty of peace was ratified by both governments. In the latter part of 1857 he returned to Sinde with his health somewhat impaired, but he would never be induced to spare himself; and on the 6th December, 1858, he sunk under an attack of brain fever, caught from exposure in the zealous performance of his duties. His death was felt throughout India as a public and almost irreparable loss, and in his own neighbourhood there was perhaps never a public officer so sincerely and universally lamented. He left nothing to his relations, for the whole of his large emoluments were expended in improving and adding to the efficiency of his corps; among other things may be mentioned an immense library formed for the benefit of his officers, and which he left them as a legacy. He was never married, nor ever visited England in the course of his thirty years' service. He was the author of many pamphlets and tracts on military discipline and organization, rifle practice, and various other subjects; in some of which he had long ago pointed out the defects in the Bengal army, which became so fearfully manifest in the disastrous mutiny in 1857.—W. S. J.

JACOB de Saint-Charles, Louis, was born at Chalons-sur-Saône in 1608, and died at Paris in 1670. Becoming a carmelite, he devoted himself with great zeal to study, with especial reference to biographical and literary history. Whilst residing at Rome, in 1639, he had the misfortune to lose in the catacombs a very valuable collection of epitaphs which he had formed during his travels. He was librarian successively to the abbé de Gondi (afterwards cardinal de Retz), and to Achille De Harlay, president of the parliament of Paris. His reading, though various and extensive, was rather that of a mere bibliographer than that of a thorough scholar, and as a rule he knew more about a book's title and exterior, than about its spirit and substance. Amongst his writings were "Bibliotheca Pontificia;" a treatise on the best libraries in the world; "Bibliographia Parisina;" "Bibliographia Gallica Universalis;" and a great number of éloges in Latin.—W. J. P.

JACOBELLO del Fiore. See Fiore.

JACOBI, Friedrich Heinrich, was born at Düsseldorf on the 25th January, 1743. He was the son of a prosperous merchant, and the younger brother of the poet, Johann Georg Jacobi. From the earliest period of his life Jacobi had manifested metaphysical tendencies, and those strange and terrible problems assailed him which often trouble the dreamy brain of childhood. His father, however, had no sympathy for his metaphysical aspirations, and compelled him to pursue the studies indispensable to commercial employment. The mystical, metaphysical youth entered at sixteen a house of commerce at Frankfort. Here he strove, but in vain, to adapt himself to his occupation. After a short residence at Frankfort he went to Geneva, where he learned a little more of commerce, a little more of man, and much more of the universe. On his return to Düsseldorf he was allotted a foremost place in his father's business. In 1763 he married Betty von Clermont, a young lady of Aix-la-Chapelle, who had every gift of mind, of person, and of fortune. Rousseau seems to have been the first author that kindled Jacobi's enthusiasm, to whose sentimental ideas his own sentimental disposition corresponded, and Rousseauan influence was the deepest on the mould of his thinkings. His introduction to Wieland, to Lessing, to Göthe, to Hamann, to Lavater, and others, modified, though it could not quench the Rousseauan inspiration. Düsseldorf as the capital of the ancient duchy of Berg went through many vicissitudes, finally passing on the overthrow of Napoleon into the hands of Prussia. These vicissitudes were not without their effect on Jacobi's career. Appointed councillor of finances for the duchies of Berg and of

Jülich, Jacobi was enabled by the emoluments of this office and by his large private fortune to mingle with the patrician classes, and to be the protector of literary men. After having been fruitfully energetic in many different relations, he was in 1779 summoned to Munich to undertake duties of a more weighty kind than those with which he had previously been intrusted. Not long after he was bowed down by the death of his beloved and accomplished wife. He had already acquired a name as a philosopher, though he had shown no eagerness for renown. Lessing had called his attention to Spinoza, of whom he himself was a disciple. Mendelssohn, who was more inclined to call Leibnitz master, published in a work called Morning Hours, a refutation of pantheism, in which he was pleased to include Spinozism. This led to Jacobi's letters to Mendelssohn on the doctrine of Spinoza. In a year or two "David Hume on Faith, or idealism and realism," followed. Kant had meanwhile been slowly commencing a vast philosophical revolution, by warring alike with dogmatism and with scepticism. But toward Kantianism and all the systems which succeeded it Jacobi took a polemical attitude, though more from an invincible conviction than from an aggressive humour. He cannot be said to have had any system of his own, or if he had, it can only be defined as emotional intuition, tempered by the maxims of universal reason. The advance of the French in 1794 drove Jacobi to seek refuge in the extreme north of Germany, where, with the exception of a visit to Paris in 1801, he remained till 1804. In this year he was elected a member of the Academy of Sciences at Munich, which had just been created. He was appointed president of this academy in 1807, with a salary of five thousand florins. A few years before he had lost the bulk of his fortune by the failure of his brother-in-law. In 1799 he had addressed a controversial epistle to Fichte, and in 1811 his work on "Divine Things and their Revelation" involved him in a bitter controversy with Schelling, who was as superior to him as a combatant, as he himself had been to Mendelssohn. Jacobi resigned his post as president of the academy in 1813, but was allowed to retain the salary. This might be just enough in itself, or it might be an atonement for wrong which the government had, at the suggestion of envious courtiers, formerly inflicted on Jacobi for proposing, as administrator, financial reforms. Jacobi fell into a sort of disgrace, accompanied by diminished remuneration for his services. Our philosopher had a charming country seat—Pempelfort, near Düsseldorff. It was here that he received his friends; it was here that his ideas ripened. Manifold and for manifold causes was his grudge against the French revolution; but perhaps he hated it most for tearing him away from delightful Pempelfort. Jacobi was engaged in preparing a complete edition of his works when he died on the 10th March, 1819. He has the rare merit for a German author of not being voluminous. Six volumes comprise his productions, which though popular in form, have not succeeded in achieving popularity, Two of the chief are his philosophical romances, "Allwill" and "Woldemar." With indubitable excellences both as a writer and as a thinker, Jacobi was perhaps neither sufficiently perfect as the first, nor sufficiently profound and original as the second, to gain enduring empire. His position as a philosopher was exceptional, eccentric, but not daringly erratic. He could neither arouse by startling paradoxes, nor subdue by the revelation of eternal truths. As to the rest, he was scarcely any more a philosopher than Lessing, Hamann, or Herder, to all of whom philosophy was a weapon, and not a field. His pages are elevating, without being suggestive; yet for the sake of the elevation, it were well that his books were better known in England. It cannot be without interest to form an acquaintance with one who—sentimentalist like Rousseau—was also poet, mystic, sage, and in addition a man of the noblest character; nor can it but be salutary to appeal to that intuition of the individual of which Jacobi was one of the most eloquent preachers and most earnest representatives.—W. M-l.

JACOBI, Johann Georg, brother of Friedrich Heinrich, a German lyric poet, was born at Düsseldorf, 2nd December, 1740. He studied theology at Göttingen and Helmstädt, and soon after was appointed to the chair of philosophy and eloquence at Halle. Here he formed a friendship with Gleim, by whose intercession he obtained a prebend at Halberstadt in 1769. In 1784 he was called to Freiburg in the Breisgau as professor of belles-lettres, the duties of which office he discharged till his death, January 4, 1814. His poems, modelled after those of his friend Gleim, want manliness of thought and expression. His journal, *Iris*, was highly instrumental in improving the literary taste of Germany. His miscellaneous works, however, are of no importance. Collected works, with Life by Ittner, 8 vols., Zurich, 1807–22.—K. E.

JACOBI, Karl Gustaf Jacob, one of the greatest of mathematicians, was born at Potsdam on the 10th of December, 1804, and died at Berlin on the 18th of February, 1851. He first became known generally in the scientific world by a work which at once raised his reputation as a mathematician to the highest eminence, "Fundamenta nova Theoriæ Functionum Ellipticarum," published at Königsberg in 1829. The more important of his other writings consist of a series of papers, published in *Crelle's Journal* from 1826 till the year of his death. They relate to various branches of the higher mathematics, and especially to the properties of definite integrals. A mere catalogue of the titles of those papers alone would fill nearly two pages of this book; so that it is impossible within our limits to give any detailed account of them. One, however, may be specially mentioned, on account of its great importance, "A new Theorem in Analytical Mechanics," which first appeared in 1845 or 1846.—W. J. M. R.

JACOBŒUS, Oliger, was born in 1650 at Aarhus in Jutland, and was educated at Copenhagen. After extensive travel on the continent he returned to Denmark in 1679, and was appointed professor of physics and philosophy. His erudition was recognized and rewarded by the court; Christian V. charging him with the care and arrangement of the very valuable royal collection of curiosities, and Frederick IV. constituting him a counsellor in his court of justice. His latter years were embittered by the death of a beloved wife, and he died in 1701. He left numerous works.—W. J. P.

JACOBS, Christian Friedrich Wilhelm, an eminent German humanist, translator and writer for the young, was born at Gotha, 6th October, 1764, and devoted himself to the study of theology and philology at Jena and Göttingen. Soon after he obtained a mastership at the gymnasium of his native town, whence in 1807 he was translated to Munich as professor in the lyceum, and member of the recently-founded Royal Academy. Vexed by the ill-will of the Roman catholic party, Jacobs was happy to be recalled to Gotha in the capacity of principal librarian and keeper of the collection of coins. From this office he retired in 1842, and died on the 30th March, 1847. Jacobs was a man of the noblest and purest character, and a scholar of vast learning, refined taste, and indefatigable industry. His numerous editions and commentaries of Greek authors, particularly his great edition of the Anthologia Græca, will always command the esteem of classical scholars; whilst his translations (the Anthology, Demosthenes, Cicero, &c.) greatly contributed to spread the knowledge of, and the taste for, classical antiquity. His miscellaneous writings, 8 vols., contain his treatises, lectures, speeches, and an autobiography. It is not a little remarkable that so learned a philologist should have distinguished himself also as a writer of moral tales. Yet such is the case; for his writings for the young, 3 vols.; his "Erzählungen," 7 vols.; his "Schule für Frauen," 7 vols., &c., must be considered as an important addition to German literature.—K. E.

JACOBSON, Johann Karl Gottfried, a German author, born at Elbingen in 1726. He studied at Leipsic, and afterwards served in the Saxon army. At Berlin he frequented the workshops and manufactories, and between 1773 and 1776 published a "Description of the Cloth Manufactories of Germany." After the campaign of 1778, he quitted the army and began his "Technological Dictionary." In 1784 he was appointed inspector of the royal manufactories in the kingdom of Prussia. He died in 1789.—P. E. D.

JACOMB, Thomas, a nonconformist divine, born in Leicestershire in 1622, and died in 1687. He was educated at Oxford and Cambridge, and obtained the living of St. Martin, Ludgate, from which he was ejected in 1662, and was then taken into the family of the countess of Exeter. He was one of the continuators of Poole's Annotations, and wrote a "Treatise of Holy Dedication," London, 1688; also eighteen sermons on Romans vii. 1–4, which are highly commended.—G. BL.

JACOPO da Bologna, or Jacopo D'Avanzi, was one of the first masters of the earlier school of painting of Bologna. He lived in the latter half of the fourteenth century, and was

one of the painters of the old church of the Madonna di Mezzaratta, which, says Lanzi, was to the school of Bologna what the Campo Santo was to the school of Pisa. Jacopo is sometimes said to be of Verona, but he appears to have been of the noble family of the Avanzi of Bologna, and a pupil of Vitale da Bologna. He was engaged with Galasso of Ferrara, and Christofano of Bologna, in the wall paintings of the Madonna di Mezzaratta; and with Altichiero da Zevio, in the chapel of San Felice, in the church of Saint Antonio at Padua. The last, painted in 1376, and considered Jacopo's best works, were long attributed to Giotto. He was also engaged on the wall-paintings of the Cappella di San Giorgio at Padua about 1378. He executed also some works at Verona, which are said to have commanded the admiration of Andrea Mantegna; and those by him at Bologna have the reputation of having been admired by Michelangelo and the Carracci. A "Crucifixion," and a "Madonna crowned by her Son," in the gallery of Bologna, both signed *Jacobus Pauli F.*, are attributed by Giordani to this painter; a conclusion opposed by Dr. E. Förster, as an injustice to this old wall-painter, one of the great art pioneers of his century.—R. N. W.

JACOPO TEDESCO, or Maestro Jacopo, a celebrated architect of the thirteenth century, the master—or the father, according to Vasari—of Arnolfo di Lapo; Lapo being a kind of Florentine nickname for Jacopo. He was settled in Florence early in the thirteenth century, and built the Ponte Nuovo or Ponte alla Carraia, several churches in Florence, Arezzo, and other places; including the two famous Gothic churches of San Francesco at Assisi—the upper and lower together—which were completed, says Vasari, in the short space of four years, about 1230; the lower church being expressly for the tomb of the saint. Jacopo died at Florence about 1262. As there are no authentic documents concerning Jacopo which throw light either upon his history or his works, Vasari's account of him is considered rather fabulous by late Italian writers. Their self-love is somewhat wounded at the circumstance of a German having been the architectural pioneer in Tuscany; and they assume that Maestro Jacopo must have been an Italian. Vasari's accounts, however, of this nature, the more they have been investigated, have been all the more corroborated.—R. N. W.

JACOPONE da Todi (properly called Jacopo), Franciscan and poet, of the noble family of the Benedetti, beatified in the Roman calendar; born at Todi in Umbria in the thirteenth century; died at Collazzone, 25th December, 1306. In his days of worldly ambition he practised law at Rome and attained the degree of doctor; but on the death of his virtuous wife he abandoned his profession, and in 1278 enrolled himself in the third order of S. Francis. He now exercised great austerities, and, with a special eye to the cultivation of humility, even simulated mental incapacity, thereby earning the contempt of his brethren and the derisive nickname of Jacopone. At a subsequent period, when Pope Boniface VIII., incensed against two cardinals of the Colonna family, waged war with their house, Jacopone, indignant at the damage accruing to holy church, rebuked the pontiff in verses which cost their author bonds and imprisonment. His liberation in 1303 ensued on the brief arrest of Boniface by the emissaries of France; a reversal of their positions which he is said to have predicted to the pope himself. Three years later he died at Collazzone, girt with the cord of S. Francis, and his remains were transferred to Todi. Fra Jacopone has left various poems in Italian, which evince a spirit of self-forsaking humility, and a paramount love of our Saviour. The well-known "Stabat mater dolorosa" has been reckoned amongst the number of his Latin devotional compositions. His "Cantici Spirituali" have passed through various editions; and, in 1819, Cavalier A. Mortara published at Lucca a small supplementary volume of "Poesie," till then inedited, and rich in poetic beauty. Perhaps the charge brought against Jacopone of employing an unpolished style and provincial barbarisms is best met by stating that the Accademia della Crusca has ranked him amongst those authors whose works form standards of the language.—C. G. R.

JACOTIN, Pierre, a French officer of engineers, born in 1765; died in 1827; earned distinction by many topographical works, and principally by the map of Egypt, which, after several years of laborious service as commander of the corps of geographical engineers attached to Bonaparte's expedition, he completed in 1807.

JACOTOT, Joseph, an educational reformer was born at Dijon of humble parentage in 1770. Under the empire he became sub-director of the polytechnic school, and was also a member of the chamber during the Hundred days. At the restoration of the Bourbons he sought an asylum in Belgium, whence he returned in 1830, and died at Paris in 1840. He was a voluminous writer, and his educational method was successfully adopted in many public schools.—W. J. P.

JACQUARD, Joseph Marie, the inventor of the now well-known jacquard loom for figured weaving, was born at Lyons on the 7th of July, 1752, and died at Oullins, near Lyons, on the 7th of August, 1834. His parents were weavers, and possessed a small estate. He taught himself to read and write, and engaged successively in the trades of bookbinder, typefounder, and cutler. On the death of his father he sold his patrimony, and engaged in the weaving business, in which he failed, and was saved from destitution in a great measure by the industry and good advice and example of an excellent wife, who made straw hats at Lyons, while Jacquard was employed as a linemaker at Bresse. Having joined the moderate party, he enrolled himself and his only son, a lad of fifteen, amongst the defenders of Lyons during its siege by the army of the convention in 1793; they both escaped from the massacre which followed the capitulation of that city, and joined the army of the Rhine. The son was killed in battle; and Jacquard, after the close of the Reign of Terror, returned to Lyons, and again turned his attention to weaving. The first idea of his great invention, the loom for figured weaving, had occurred to him in 1790, and he had from time to time laboured to realize it in practice. In this he succeeded in the year 1801, when he produced a loom which gained a prize at the national exposition, and for which he obtained a patent for ten years. His ingenuity and mechanical skill having been remarked by Carnot, and brought under the notice of Napoleon I., he was for a time employed to repair and arrange the models in the Conservatoire des Arts et Metiers. In 1804 he gained a prize for a machine for making nets, and established a manufactory for figured weaving at Lyons, where he met with much opposition from workmen and manufacturers. By a decree dated at Berlin, the 27th of October, 1806, Napoleon I. conferred a pension on Jacquard, and by a subsequent decree granted him a premium of fifty francs for each of his looms which should be erected; and from that premium he realized a considerable income during the remainder of his life. He received the cross of the legion of honour in 1819, and in 1840 a statue was erected to his memory in his native city. Since his time the improvements in self-acting looms for figured weaving have been numerous, and, with very few exceptions, have been based upon the invention of Jacquard.—W. J. M. R.

JACQUELINE of Bavaria, Countess of Hainault, of Holland, and of Zealand, born in 1401; died in 1436; was the only daughter and heiress of William IV. of Bavaria. At an early age she was married to Jean, second son of Charles VI. of France, but his death left her free at the age of sixteen to espouse John, duke of Brabant. John was of feeble character, and Jacqueline quitted him and repaired to England, where Humphrey, duke of Gloucester, brother of Henry V., captivated by her charms, induced her to annul her former union and become his bride. Gloucester now claimed Jacqueline's inheritance, and landing at Calais, entered Hainault at the head of five thousand men and took possession. He returned to England, leaving the duchess at Mons, where she was captured and sent prisoner to Ghent. She escaped, fled to Holland, and entered into a war with the duke of Burgundy, who supported John. In this war she was unfortunate, and was compelled to make a treaty, leaving her estates to the duke. Gloucester proved unfaithful, and she entered into a new union with Borcelen, governor of Zealand. Borcelen was arrested, and to procure his release the unhappy Jacqueline was compelled to resign her heritage, reserving only a pension. She had no children, and died at the age of thirty-five.—P. E. D.

JACQUELOT, Isaac. See Jaquelot.

JACQUEMONT, Victor, a distinguished French traveller and naturalist, was born at Paris in 1801. In 1826 he sailed to New York, to console himself for an unhappy passion by change of scene. Residing some months in the United States, he next visited his brother Frederic, who was then French consul at Hayti. He now received a proposition from the managers of the jardin des plantes to travel as their scientific

agent and at their expense. He accepted this offer, and returned to France. The scene of his travels being left to his own choice, he selected Hindostan, and reached Calcutta in May, 1829. After visiting many of the chief Indian cities, he commenced the exploration of the Himalayan mountains, especially on the side that slopes towards Thibet. He managed to remain in Chinese Tartary long enough to form a valuable collection. On his return to Simlah in 1830, he found a letter from the French general, Allard, then commanding the armies of Runjeet Singh, inviting him to Lahore. Lord William Bentinck, then governor-general, also gave him letters of recommendation to the Sikh ruler, who received him in the friendliest manner, and is even reported to have offered him the vice-royalty of Cashmere. Jacquemont, however, returned to Delhi, and was soon afterwards attacked by cholera whilst at Poonah. Recovering, he proceeded to Bombay; but his health was hopelessly shattered, and on the 7th December, 1832, he expired. The English government gave him a splendid funeral, and placed all his valuable scientific possessions at the disposal of the French consul. The complete journal of his travels was subsequently published under the auspices of M. Guizot; and two volumes have also appeared containing his correspondence.—W. J. P

JACQUES, Matthieu Joseph, a prolific French writer on theology, grammar, history, and mathematics, was born in 1736, and died in 1821. Jacques took orders, but devoted his life to teaching. He was professor at Besançon and Lyons. In 1791 he retired to Switzerland, but returned to France in 1801. He wrote his works at intervals during a period of forty years.

JACQUET, Eugene Vincent Stanislas, a learned Belgian Orientalist, born at Brussels in 1811; died at Paris in 1838. Studying in the college of France under De Sacy and other great linguists, he speedily attracted their attention and esteem. His contributions to the *Journal Asiatique* indicating an extraordinary acquaintance with philology made his early death regretted by all cultivators of that department of letters.

JACQUET, Louis, a French ecclesiastic, born at Lyons in 1732, and died in 1794. He obtained some celebrity as the author of a "Parallel between the Greek and French Tragic Writers," but was chiefly distinguished as a successful writer of prize essays in the style of Rousseau.—G. BL.

JACQUIER, François, an eminent mathematician, was born at Vitri-le-Français on the 7th of June, 1711, entered the order of minorite friars, was appointed in 1746 professor of physics, and in 1773 professor of mathematics in the Collegio Romano, and died at Rome on the 3rd of July, 1788. He edited, along with Thomas le Sueur, a highly-esteemed edition of Newton's Principia, first published in 1739. It is noteworthy that these editors, while giving the text of Newton with fidelity and completeness, and adding notes which show them to have thoroughly appreciated and understood it, found it necessary to prefix to the third book of the Principia, which treats of the actual motions of the heavenly bodies, the following declaration of their respect for the papal decrees against the motion of the earth:—"Newtonus in hoc tertio libro telluris motæ hypothesin assumit. Auctoris propositiones aliter explicari non poterant, nisi eâdem quoque factâ hypothesi. Hinc alienam coacti sumus gerere personam. Cæterum latis a summis pontificibus contra telluris motum decretis nos obsequi profitemur."—W. J. M. R.

JACQUIN, Joseph Franz, a distinguished German botanist, was the son of the famous traveller and botanist, Nicolas Joseph Jacquin. He was born in 1766, and died at Vienna on 10th December, 1839. He was professor of botany and chemistry, and director of the imperial botanic garden at Vienna, to which appointment he succeeded on the resignation of his father. He was an Austrian baron. He was distinguished for his urbanity and kindness, especially to strangers. He was the author of "Eclogæ plantarum rariorum aut minus cognitarum" —a fine work containing descriptions and coloured figures of the new and rare plants which flowered in the Vienna garden. He also published descriptions of grasses, with coloured figures; a synopsis of stapelias; and a work on birds.—J. H. B.

JACQUIN, Nicolas Joseph, a celebrated Dutch botanist, was born at Leyden on 16th February, 1727, and died at Vienna on 24th October, 1811. He was descended from a French family. He prosecuted his studies at Antwerp, Leyden, Paris, and Vienna. He devoted his attention specially to botany. He was sent by the emperor of Austria to explore part of South America; this expedition lasted for four years, from the beginning of 1755 to 1758. He brought back a large collection of plants, as well as other objects of natural history, and some ethnographic curiosities. He enriched the royal garden of Schönbrunn by the addition of many interesting plants. His American discoveries were published in 1760–63 under the title "Enumeratio systematica plantarum quas in insulis Caribæis vicinoque Americæ continente detexit," and "Selectarum stirpium Americanarum historia." In 1763 the Empress Maria Theresa appointed him professor of chemistry and mineralogy in the academy of Chemnitz, and he afterwards occupied the chair of botany and chemistry in the university of Vienna. His fame as a botanist extended, and he was elected a fellow of many scientific societies. The Emperor Francis II. created him a baron in 1806. He lived to the age of eighty four, and published a great number of valuable works, among which may be noted the following—"Enumeration of the plants found near Vienna and of those cultivated in the botanic garden;" "Flora Austriaca;" "Icones plantarum rariorum;" "Collectanea Botanica;" "Description of some of the rarer plants in the garden at Schönbrunn;" and monographs of the genera oxalis, stapelias, and asclepias, besides miscellaneous memoirs on botany, chemistry, and natural history.—J. H. B.

JADELOT, Nicolas, an eminent physician, born in 1738 at Pont-à-Mousson, where in 1763 he was appointed professor of anatomy and physiology; and when, in 1768, the university was removed to Nancy, he continued to discharge the same duties till his death in 1793. He published "Cours complet d'anatomie," 1773; "Physica hominis sani, sive explicatio functionum corporis humani," 1781; and various other works and memoirs on medical and anatomical subjects.—G. BL.

JAEGER, Johann Wolfgang, a learned Lutheran divine, born at Stuttgard in 1647, was educated at the college of his native city, and at the university of Tübingen. Ordained to the ministry in 1671, he accompanied the prince of Wirtemberg in 1676 in his travels in Switzerland and Italy. In 1680 he became professor of geography and the Latin classics at Stuttgard; in 1684, professor of moral philosophy at Tübingen; in 1688, professor of logic and metaphysics; in 1698, counsellor to the duke of Wirtemberg, superintendent-general and abbot of the convent of Maulbrunn; in 1699, consistorial counsellor and cathedral preacher; and in 1702, first professor of divinity, chancellor of the university and provost of the church at Tübingen. Of his numerous works the most important are "Historia Eccleciastica, cum Parallelismo Profanæ;" "Examen Theologiæ Mysticæ veteris et novæ in quo totus ejus processus et potissimum actus examinantur," "Theologia Naturalis;" "Observationes Theologicæ et Morales in Grotium De Jure Belli et Pacis."

JAGELLON, Grand-prince of Lithuania, and afterwards King of Poland, born in 1354; died in 1434. Called to the throne of his father Olgerd in 1377, his first care was to rebuild and fortify his capital, and Wilna soon acquired importance. In 1386 he embraced the catholic faith, having been previously a pagan, and zealously entered on the destruction of the idolatry that still prevailed in his states. The kingdom of Poland he acquired by marriage with the young queen, and on two occasions, 1402 and 1420, was offered the crown of Bohemia by the Hussites. His first wife, Hedviga, died in 1399; and in 1415 he married Anne, niece of the great Casimir. His third wife was Elizabeth of Pilcza, and his fourth, Sophia of Kiovia, by whom he had two sons, whose descendants afterwards occupied the throne of Poland.—P. E. D.

JAGEMANN, Christian Joseph, was librarian to the duchess of Weimar, and died in 1804. He published a "Description of Tuscany;" "A History of the Arts and Sciences in Italy;" "A Life of Galileo;" and an Italian Grammar.—W. J. P.

JAGO, Richard, was born on the 1st October, 1715, at Beaudesart in Warwickshire, of which his father was rector. After his education at Solehall, where he formed a life-long friendship with Shenstone, he entered at University college, Oxford; and having taken the degree of M.A. he obtained holy orders, and was successively located at Stratford-upon-Avon, Snitterfield, and Kimcote. In Snitterfield, however, he principally resided till his death, on the 8th May, 1781, and here he composed his poems. Those best known are "Edge Hill," published in 1767; and "Labour and Genius," a fable, in 1768. His works are not without merit, and have tenderness and feeling; and he had the higher merit of being a faithful minister of the gospel. His life was written by Hylton.—J. F. W.

JAHN, Friedrich Ludwig, the reviver of gymnastics in Germany, was born at Lanz, August 11, 1778, and studied theology at Halle and Göttingen. Deeply sorrowing for the oppression of his country, and an ardent hater of everything French, he devoted all his energies to the revival of the national spirit, by physically and morally strengthening the rising generation. In 1811 he established a school for gymnastics at Berlin, and in 1813, with a number of his pupils, joined the volunteer corps of the celebrated Lützow. After the restoration of peace he was arrested on suspicion of demagogism, but set free again, though for a long time he was kept under surveillance. He then lived in retirement at Freiburg on the Unstrut, whence in 1848 he was sent to the Frankfort national assembly, where he sided with the deputies forming the party of the right. He died at Freiburg on the 15th October, 1852. His writings —particularly his "Deutsches Volksthum"—are distinguished by their national feeling, but disfigured by an antiquated and affected style.—(*Life*, by Pröhle, 1855.)—K. E.

JAHN, Johann, an eminent Roman catholic biblical scholar and philologist, born in Moravia in 1750; died at Vienna in 1816. After completing his education he was ordained as a Romish priest, but received an appointment at Bruck as professor of hermeneutics and of oriental languages. In 1789 he was removed to Vienna, where he was professor of oriental languages and other subjects for seventeen years, when the ignorant bigotry of his adversaries compelled him to retire. Jahn was a man whose profound acquaintance with biblical subjects was accompanied by a disposition of the utmost frankness and honesty. He was far removed from neologian tendencies, and controlled but little by certain principles which have in his church thrown the scriptures into the background, as owing their authority and sense to the church. Hence his teachings and writings were very unsavoury; and before he had been long at Vienna he was reported unsound in the faith. Complaints were laid by a cardinal before the emperor, and a commission was appointed to investigate the matter. This commission required him to be more careful for the future, and in a new edition to modify some things in his "Introduction to the Old Testament." Notwithstanding his submission his detractors continued their machinations, and he was nominated to an office which compelled him to resign his chair in 1806. Even his offer to teach for nothing was rejected, and his works, although so popular, were subject to constant carping criticism. His "Introduction" and his "Biblical Antiquities," so well known in this country, were both put in the Index. He wrote many other works, as grammars and dictionaries for the Hebrew, Aramean, and Arabic languages; an Arabic lexicon; a "Commentary on the Prophetical Books of the Old Testament," &c.—B. H. C.

* JAHN, Otto, a distinguished German archæologist and writer on music, was born at Kiel on 16th June, 1813. After having completed his education at the universities of Kiel, Leipsic, and Berlin, he travelled in France and Italy, and stayed two years at Rome. In 1842 he obtained the chair of archæology at Greifswald, whence in 1847 he was translated to Leipsic. Here he was dismissed, from political motives, in 1851, but was called to Bonn in the same capacity in 1856. Besides a number of valuable treatises on subjects of archæology, and several editions of Latin poets (especially Juvenal), he has published an excellent life of Mozart, 3 vols., and some other works on musical subjects.—K. E.

JAKOB, Ludwig Heinrich von, a German writer on political economy, was born at Wettin, 26th February, 1759, and was educated at Halle, where in 1791 he was appointed professor of philosophy. After the dissolution of this university in 1806, he was called to the chair of political economy at Charkow, whence in 1809 he was translated to St. Petersburg, and there successively raised to several high offices under government. In 1816 he retired to Germany, and died at Lauchstädt, near Halle, July 22, 1827. The celebrated authoress, Mrs. Robinson (Talvj) is his daughter. Among his writings we note—"Lehrbuch der Nationalökonomie;" "Staatsfinanzwissenschaft;" and his "Entwurf eines Criminalgesetzbuchs für das russiche Reich." In the Russian language he published a series of philosophical handbooks for the Russian gymnasia.—K. E.

* JAL, A., a French author and archæologist, born at Lyons about 1791. Some of his early years were spent at sea, a circumstance that no doubt gave a nautical direction to his literary researches when he exchanged the ship for the study. His first efforts with the pen were principally contributions to the journals; but in 1834 he was commissioned by the French naval administration to visit Italy, for the purpose of gathering materials towards a history of shipbuilding and navigation. His principal work, the "Archéologie Navale," appeared in 1839, 2 vols. 8vo, with wood-cuts. It was published by order of the king, and one of the dissertations obtained a prize at the Academy of Inscriptions and Belles-lettres. This work contains much curious information relating to the navigation of the middle ages; and M. Jal has attempted to clear up the much-vexed question, "what was a galley." It seems remarkable that all vestiges of the galleys of the middle ages—not those of the Romans, but those of the Venetians and Genoese down to the fourteenth and fifteenth centuries—should so completely have disappeared, that no scholar and no seaman can at the present day pronounce decisively as to their construction. The most absurd surmises have been made on the subject, and these M. Jal has attempted to clear up by positive evidence. He has also, under the authorization of the Emperor Napoleon III., undertaken to reconstruct a galley so as to prove his point by practical application. M. Jal's essays are really the foundation of a science of naval archæology. With much pleasure we bear our tribute of respect to the author of the "Archéologie Navale," and compliment him on achieving success where Gibbon toiled in vain, and where Ducange was in hopeless darkness. M. Jal has also published a "Glossaire Nautique, repertoire polyglotte des termes de marine anciens et modernes," Paris, 1850. His other works are tales and criticisms.—P. E. D.

JALLABERT, Jean, a Swiss physician, born at Geneva in 1712; died in 1768. In 1752, having been long known as a lecturer in his native city, he was appointed professor of mathematics and philosophy. He did much to promote the science of electricity, and contributed many interesting papers to the literature of natural history.

JAMBLICHUS, a Syrian writer, who lived in the second century after Christ. According to Suidas he was the son of a slave. He wrote "Babylonica, or the loves of Rhodanes and Sinonis," in thirty-nine books, of which Photius gives an account, and some fragments are extant.

JAMBLICHUS, a famous neoplatonic philosopher, was born at Chalcis in Coelesyria in the beginning of the fourth century. The most gifted, original, and illustrious of the neoplatonists was Plotinus, and the most devoted disciple, the acutest, most eloquent, and popular interpreter of Plotinus was Porphyry. For a season Jamblichus held the same relation to Porphyry as Porphyry to Plotinus; but either from conviction or ambition he finally opposed the doctrines of his master, and aimed at being the chief of a sect. The details of his career are scanty, and have such a fabulous air that it is difficult to seize "the sober reality behind the monstrous marvels." None of these would it be edifying here to recount. It is from Jamblichus that the degeneracy and the corruption of neoplatonism date. After his time, though perhaps not wholly in consequence of his teachings and example, neoplatonism, that most interesting of philosophical schools, that subtlest of philosophical doctrines, that speculation more ingenious than profound, sank gradually from a grand idea to a vulgar quackery. Credulous and superstitious, Jamblichus had numerous and enthusiastic adherents, whose credulity and superstition were still more extravagant than his own. Partly perhaps to excite their wonder and secure their attachment, Jamblichus degraded philosophy from its divine eminence to that pretended power of rendering the supernatural obedient to the capricious will of man, with which our own times have grown painfully familiar. But Jamblichus was no doubt influenced likewise by a feeling of a more honourable, as it was of a more universal kind. The last desperate struggle between paganism and christianity had arrived; and of paganism the neoplatonists were the allies and the champions, less from the love of paganism than from the dislike to the gospel as unphilosophical. Now, as the gospel boasted of its miracles, paganism attempted to outbid it, if not in public esteem, in public astonishment, by whatsoever was strange, startling, incredible. Into this stratagem, half reckless, half cunning, of a dying cause, Jamblichus entered from taste, from policy, from vanity, deluded more than deluding. By some historians of philosophy Jamblichus is thought to have improved neoplatonism, by bringing it nearer on several points to platonic simplicity; on the whole, however, he merely added abstraction to abstraction, puerility to puerility,

and over-refined where there had been too much of over-refinement already. Through him neoplatonism became more prosaic, more barren; for as he had no genius, no creative faculty, the utmost he could achieve was to make a parade of novelty by multiplying microscopic divisions, and by juggling with Pythagorean numbers. Jamblichus was a voluminous writer, but most of his productions have perished. The loss is probably not a serious one. A work on Egyptian Mysteries is supposed to be erroneously attributed to him. "An Exhortation to the Study of Philosophy," and a "Life of Pythagoras," have survived, though both in a mutilated form. The former is valuable for its references and quotations, which induce the historians of philosophy to pardon its want of literary and philosophical merit. In the "Life of Pythagoras," Jamblichus is not sparing of the fabulous and the fantastic. It looks as if he had been incapable of conceiving and delineating a natural and noble existence. Neither deep as a sage, discerning and accurate as a critic, nor elegant, methodical, and lively as a writer, Jamblichus seems to have been indebted for his renown and influence to the simple circumstance that he was a link in the long chain of Platonic tradition. Far greater Platonic thinkers had gone before, and far greater were to follow. There is this, however, to be said in excuse of Jamblichus, that all Platonism tends to vanish into the vague, and is tempted to people the ghastly realm which it has made with ghastlier shapes. Pure idealism is as sterile as pure realism is revolting; and if we are to idealize the universe, we must first accept it as an organic and radiant reality.—W. M-l.

JAMBLICHUS OF APAMEA, a philosopher, lived in the time of the Emperor Julian, with whom he was intimate, and who commends him very highly in one of his epistles.—B. H. C.

JAMES. The sovereigns of this name follow in the alphabetical order of their respective countries:—

KINGS OF ARRAGON.

JAMES (JAYME) I. OF ARRAGON, son of Pedro II., was born in 1208. On the death of his father in 1213, his uncles Sancho and Fernando carried on a series of intrigues to gain the sovereign power. At the age of thirteen he was married to Eleanor, daughter of Alfonso IX. of Leon, by whose aid, and by the assistance of some of his faithful barons, he was enabled to cause his authority to be fully recognized in 1227. The military exploits of his reign are the conquest of the Balearic isles, and the subjugation of the Moorish kingdom of Valencia in 1238, A revolt in the latter province in 1256 was followed by the forcible expulsion of all the mahomedans. In 1275 he was again called to defend Valencia against a threatened invasion of the Moors; and he is said to have died of rage at a defeat experienced by his troops. The reign of James I. was distracted by the discord between his sons. The eldest, Alonzo, after rebelling against his father, died in 1260; a natural son, Sancho, was drowned by order of his legitimate son, afterwards Pedro III. The harshness of his conduct towards Alonzo, and his unbounded licentiousness, diminish the respect we must feel for him as a general and administrator.

JAMES (JAYME) II. OF ARRAGON, son of Pedro III. king of Arragon and Sicily, born in 1260; succeeded to the latter crown on the death of his father in 1286, and to the throne of Arragon on the death of his elder brother, Alfonso, in 1291. His brother Frederic was chosen king of Sicily; but James, who married a daughter of Charles of Naples, bound himself to aid that king in asserting his claims to the throne—an obligation which was but partially fulfilled. He took an important part in the troubles of Castile, and obtained a portion of the kingdom of Murcia as his reward. He likewise received from the pope the titular sovereignty of Sardinia and Corsica, which he made good by arms. He was a skilful legislator, and a patron of letters. He died in 1327.—F. M. W.

KINGS OF ENGLAND.

JAMES I. of England, only child of Queen Mary and Henry Stewart, Lord Darnley, was born in the castle of Edinburgh on the 19th of June, 1566. The murder of Darnley, the marriage of Mary to Bothwell, her surrender to the insurgent barons at Carberry, her imprisonment in Lochleven castle, and her compulsory abdication of her crown in favour of her son, all took place in little more than a year after the birth of the prince. James was crowned at Stirling on the 29th of July, 1567. The earl of Mar was appointed his governor, and the castle of Stirling selected as his place of residence. The general charge of his education was intrusted to Alexander Erskine, Mar's brother; and when the young prince attained the age of four, the celebrated George Buchanan, Patrick Young, and the two abbots of Cambuskenneth, were appointed his preceptors. Under the stern rule of Buchanan, whose strictness and severity made an indelible impression on the mind of his pupil, James attained to great proficiency in classical learning, and became an accomplished scholar though a great pedant. During the long minority of the young prince, the kingdom was governed by successive regents—the earls of Moray, Lennox, Mar, and Morton, having in turn filled that office. When James reached his thirteenth year, the regency of Morton had become so unpopular, that a general wish was entertained that the young king should take the administration of affairs into his own hands. Morton was therefore compelled to resign the regency in 1578, and James assumed the reins of government, assisted by a council of twelve peers. He had already begun to exhibit his excessive attachment to favourites—a weakness which continued with him through life; and he soon fell into the hands of Esme Stewart, Lord D'Aubigny—a relative of his own whom he created Duke of Lennox—and of Captain James Stewart (afterwards earl of Arran), the second son of Lord Ochiltree. The latter, who was an ambitious, intriguing, unprincipled man, obtained a complete ascendancy over both the king and the duke, brought about the trial and execution of Morton, completely alienated the clergy, and disgusted the whole nation by his rapacity and profligacy. A party of the nobles headed by the earl of Gowrie, provoked beyond bearing by the conduct of the two favourites, formed a conspiracy to rescue the king from their hands; and having contrived to make themselves master of his person at the castle of Ruthven, expelled Lennox and Arran from the court and took possession of the government. James, however, though he affected a degree of contentment with his new ministers, was yet indignant at the restraint put upon him by Gowrie and his associates, and after the lapse of ten months succeeded in making his escape. On becoming his own master, he acted for a time with great moderation; but his profligate favourite Arran at this juncture returned to court, and soon regained his baleful influence over the facile monarch. By his advice vindictive measures were adopted against the Gowrie faction, the earl himself was brought to the scaffold, and his associates were driven into banishment. The insolence, venality, and tyranny of Arran soon became intolerable; he was once more and finally expelled from court by the confederate lords, and stripped of his titles and estates, October, 1585. A new government was formed, of which the leaders of the English party, the earls of Glammis, Mar, and Angus, and Lord Arbroath, were the prominent members; and a few months later (July, 1586), a treaty offensive and defensive was concluded between England and Scotland. In October of the same year, Queen Mary, the mother of James, after an imprisonment of nearly twenty years, was brought to trial and condemned to death, and the sentence was carried into effect on the 7th of February, 1587. Between her condemnation and her execution James made considerable exertions to save his mother's life; but though he expressed great resentment when she was put to death, he was unwilling to risk the loss of his pension and of his succession to the English throne, and very soon allowed himself to be pacified by the artful apologies of Elizabeth. He therefore continued on terms of friendship with his crafty neighbour, firmly rejected all the overtures of the Spanish king to induce him to assist in the invasion of England, and co-operated zealously with Elizabeth in repelling the attack of the Armada. In 1589 James was married to the Princess Anne, the second daughter of Frederick II., king of Denmark. With an unwonted exercise of courage, James proceeded in person to Upsala in Norway to meet his bride, who after having put to sea, had been driven back to this place by a storm, and there the marriage was solemnized on the 24th November. The Scottish king remained in Denmark upwards of six months, heartily enjoying the "heavy-headed revels" which were customary in that country. He returned to Scotland on the 20th May, 1590, and found that during his absence his kingdom had enjoyed unwonted tranquillity under the firm and sagacious rule of the celebrated Robert Bruce of Kinnaird. That tranquillity was first disturbed by the turbulent Francis Stewart, earl of Bothwell (a grandson of James V.), who at the head of a strong body of his retainers attacked the palace of Holyrood during the night of the 27th December, 1591, set fire to several

of the apartments, and had nearly forced his way to the king's chamber, when the alarm was given and he was compelled to retreat. He made his escape to the fastnesses in the north, and though soon after attainted in parliament, continued long to disturb the peace of the country. In the beginning of 1593, the earl of Huntly and other heads of the Romish faction entered into a conspiracy, for the purpose of bringing a Spanish force into the country, with the object of re-establishing popery and invading England. The plot, however, was detected, and the conspirators were compelled to flee the kingdom. Scarcely was this danger over, when Bothwell, who had failed in another attempt to seize the royal person at Falkland, and had taken refuge in England, where he had been protected by Elizabeth, suddenly returned; and assisted by the adherents of the late favourites, Arran and Lennox, seized the palace (24th July) at the head of an armed band, and made the king his prisoner. James behaved with unusual coolness and courage in the presence of the ruffian; but was obliged to comply with his demands, and had both to dismiss his chief ministers, and to grant a full pardon to the traitor. During several years the country was distracted by the contentions of Bothwell and the Roman catholic peers; but at length the rival factions became reconciled, and having united their forces under the earls of Huntly and Errol, they encountered and completely defeated the royal army, commanded by the earl of Argyll at Glenlivat in Aberdeenshire, October 3, 1594. The king, greatly incensed at this disaster, lost no time in conducting in person an expedition against the insurgents, who were compelled to make their submission, and were allowed to retire to the continent on giving security that they would not again seek to overthrow the protestant religion, or disturb the peace of the kingdom. Bothwell, too, was driven into exile, and the country seemed at length about to enjoy the blessings of peace, when James became involved in new troubles in consequence of a keen dispute into which he was brought with the presbyterian clergy, who were dissatisfied with the king's lenient policy towards the popish lords, and his proposal to recall them from exile. The contest raged for some months with unexampled violence. The clergy alarmed at the favour shown to the Romanists, denounced the king's policy from the pulpit; and David Black, minister of St. Andrews, is alleged to have represented the court as being under the influence of Satan, and to have said that all kings were "devil's bairns." James was highly incensed at these proceedings, and caused Black to be summoned to appear before the privy council to answer for his "undecent and uncomely speeches." He denied the charges made against him, but declined the king's jurisdiction in the matter, and was supported by his clerical brethren. The commissioners of the general assembly were in consequence ordered to leave Edinburgh, and Black was banished to the district beyond the Tay. The pulpits of the capital resounded with denunciations against the king and his advisers; and a rumour having arisen that Huntly, the leader of the popish lords, had been admitted to a secret interview with the king, a tumult was excited in Edinburgh which put James in great fear for his personal safety, and caused him to retire to Linlithgow, 1596. James promptly availed himself of this opportune occurrence to carry out his favourite policy. By an unusual exertion of vigour and firmness he suppressed the insurrection, punished the rioters, compelled the ministers to take refuge in England, and recalled and pardoned the popish lords on their making a recantation of their errors. He turned the occasion to account also, in bringing the constitution of the church more into accordance with his views of government, and contrived to procure an act to be passed, conferring seats in parliament on a certain number of ministers, who should be chosen as representatives of the church in the supreme court of the country. The comparative tranquillity which Scotland enjoyed from this period till the union of the crowns was broken in 1600, by one of the darkest and most mysterious events in Scottish history—the Gowrie conspiracy—an account of which is given elsewhere (see GOWRIE). The closing years of James' residence in Scotland, were mainly occupied with measures for securing his succession to the English throne, which he claimed in right of his descent from Margaret, eldest daughter of Henry VII. He had for a considerable time carried on a correspondence with Sir Robert Cecil, whose friendship and good offices he had secured; and acting by the advice of this wily statesman, he had spared no pains to conciliate all parties in England, and to acquire the support of the most powerful of the nobility. At length the death of Elizabeth, which took place 24th March, 1603, put him in possession of his long-desired inheritance. Accompanied by a splendid retinue, including many of his principal nobility, he set out from Edinburgh on the 5th of April, and entered London on the 7th of May, having been welcomed everywhere on his progress with demonstrations of loyalty and joy. But in no long time his arbitrary principles and fondness for unworthy favourites alienated the affections of his new subjects, and involved him in serious difficulties. He began well, however, and for a time followed the wise policy of Elizabeth, entering into a close alliance with France for the support of the Dutch, and resistance to the ambitious designs of Spain. A few weeks after his arrival in London, a conspiracy was detected, which is known in history by the name of "Raleigh's Plot." Much obscurity hangs over this affair, but the object of the conspirators is alleged to have been to place on the throne the Lady Arabella Stewart, the cousin of the king (see RALEIGH, SIR WALTER). James' first parliament met on the 19th of March, and was opened by a speech, which, as Hume remarks, "proves him to have possessed more knowledge and greater parts, than prudence or any just sense of decorum or propriety." He was very desirous that the two kingdoms over which he now reigned should be completely incorporated, and a motion to this effect was made by the famous Sir Francis Bacon, the king's solicitor. But this proposal, which does credit to the sagacity which James at intervals displayed, was bitterly opposed by both nations, and consequently failed. In the session of 1604, however, commissioners from the two countries agreed to the entire abrogation of all hostile laws on both sides, to the abolition of border courts and customs, and to a free intercourse of trade throughout the king's dominions. All Britons too, born since the death of Queen Elizabeth, were declared to be naturalized subjects in either kingdom.

The puritans were now a numerous and powerful party in the country, and were naturally desirous to be relieved from the disabilities under which they laboured. A petition was therefore presented to the king, signed by upwards of eight hundred ministers holding puritan opinions, praying that, in order to remove their difficulties, certain alterations should be made in the services of the Church of England. With the view of settling these disputed points, a conference was held at Hampton Court in January 1604. The established church was represented by an imposing array of great dignitaries, and the puritans by the learned Dr. Reynolds and three other ministers. James himself presided as moderator, but took a conspicuous and most undignified part in the debate against the puritans, and was rewarded by the fulsome flattery of the bishops. Bancroft declared that James was "such a king as since Christ's time the like had not been;" and Whitgift professed to believe that his majesty spoke under the special influence of the Holy Spirit. This conference was followed by a proclamation enforcing conformity, and by a persecution of the puritans, both clergy and laity.

Peace with Spain was concluded on the 18th of August, 1604, much to the gratification of the king, who cordially detested war. In the following year the celebrated Gunpowder Plot was discovered, of which an account has already been given under GUY FAWKES and HENRY GARNET. Several severe acts were in consequence passed by the parliament against the Roman catholics; but James, partly from timidity, partly from policy, showed a decided disinclination to carry them into execution. For several years after this incident the reign of James was marked by no event, foreign or domestic, worthy of mention, except the appointment by royal authority of certain learned men to make a new translation of the sacred scriptures, which was commenced in 1607, and completed in about three years. James undoubtedly deserves no small credit for the preparation of this version, which has done great service to the cause of religion. In 1612 he had the misfortune to lose his eldest son Henry, a youth of great promise, in his nineteenth year; and a few months later (February, 1613) his eldest daughter, the princess Elizabeth was married to Frederick, the elector palatine, a weak good-natured prince "as unworthy of such a wife as James was of such a daughter."

A marked weakness of James was his extraordinary predilection for favourites. Sir George Home, earl of Dunbar, Philip Herbert, earl of Montgomery and Pembroke, and Sir James Hay, earl of Carlisle, had in turn been the objects of his silly and mutable fondness. In 1610 a new favourite, Robert

Carr or Ker, a young Scotchman of good family, had attracted the king's attention and regard, was speedily taken into the highest favour, and was made successively Viscount Rochester and Earl of Somerset. He had gained the affections of the beautiful but depraved Frances Howard, countess of Essex; and to gratify his minion, James exerted all his influence to promote her divorce from her husband, and was at last successful by a process which covered both the king and the countess with indelible infamy. Her marriage to Somerset took place in 1613, and was solemnized at Whitehall with greater magnificence than had ever been witnessed in England at the espousals of a subject. Retribution, however, speedily overtook the guilty pair, and the fall of the favourite was still more rapid than his rise. The murder of Overbury, the friend of Somerset, who had strenuously exerted his influence to prevent the marriage; the discovery of the crime; and the trial and condemnation of the murderers and their accomplices—followed in rapid succession. (See OVERBURY, SIR THOMAS.) Somerset and his countess were pardoned, to the great scandal of public justice; and the agitation of James during the trial, and his whole conduct in connection with this shocking affair, leave no doubt that the king himself was in one way or other compromised in it, and that Somerset was in possession of some secret deeply affecting the honour of James, and which he was anxious should at all hazards be concealed. In 1617 James, moved as he said by a salmon-like instinct, paid a visit to his native country, and succeeded, though not without difficulty, in inducing the parliament and the general assembly to give their assent to several very obnoxious changes in the constitution and rites of the Scottish church, for the purpose of bringing it more closely to the episcopal model. His subserviency to the Spanish court now made him as unpopular among his English subjects, as his ecclesiastical policy had done in Scotland. His cruel and disgraceful execution of Sir Walter Raleigh at the instigation of the Spanish ambassador, and his mean and pusillanimous refusal to assist his son-in-law, the elector palatine, when driven from his dominions by the combined arms of Austria and Spain, roused popular indignation to the highest pitch. A considerable portion of the odium which the king incurred towards the close of his reign was no doubt due to the influence of the new favourite, the notorious Buckingham, who fomented the quarrel between him and the house of commons, broke off the Spanish match on which James had long set his heart, and ultimately involved the country in a war with Spain, which was followed by no beneficial results. In the midst of these untoward events James died, after a short illness, on the 27th of March, 1625, in the fifty-ninth year of his age, having reigned nearly fifty-eight years in Scotland, and upwards of twenty-two in England.

The personal appearance of James was by no means prepossessing. In stature he was about the middle size, somewhat corpulent, his face full and ruddy, his eyes large and rolling, his beard thin, his hair light-brown, his tongue too large for his mouth, his legs weak, and his gait ungainly. He was possessed of considerable shrewdness, as well as literary talent and learning. Sully termed him the wisest fool in christendom; but his tastes and habits were low and vulgar. He was timorous, insincere and treacherous, slothful and sensual, much addicted to drinking, buffoonery, and profane swearing; and his egregious vanity, pedantry, and cowardice, and total want of dignity, made him contemptible even in the eyes of his courtiers and worthless favourites. He had high notions of his prerogative, prided himself on his king-craft, and yet was constantly worsted in his quarrels with his parliaments, and by his unconstitutional and arbitrary proceedings sowed the seeds of that great civil contest with his son, in which the monarchy was overthrown.

James was a voluminous author both in prose and verse. A full account of his writings has been given by Dr. Irving in his Lives of the Scottish Poets, vol. ii. A collected edition of the prose works of the king was published in folio in 1616. He had by his queen, Anne of Denmark, seven children, of whom, however, only two survived him—Charles, his successor, and Elizabeth, the wife of the elector palatine, whose youngest child, the Electress Sophia, was the mother of George I.—J. T.

JAMES II. of England, born in the year 1633, was the second surviving son of Charles I., and had reached the age of sixteen when his father died on the scaffold. A short time before this, the duke of York—as he was then called—had escaped to Holland, and taken the command of the English fleet there till the arrival of his brother Charles. He afterwards resided chiefly with his mother, Henrietta Maria, at Paris, where his connection with the French court, and his training in the Roman catholic faith, laid the foundation of the principal errors and calamities which clouded his subsequent career. His education otherwise was not unsuited to the prospects still entertained by the exiled family; nor did he manifest any want of activity and resolution. Having received a commission in the French army, he served with credit under Marshal Turenne; and when the renewal of friendly relations between England and France compelled him to quit the latter kingdom, he sought employment under the standard of Spain in the Low Countries. The Restoration in 1660 having placed his brother on the British throne, James returned to his native land, and in the course of the same year married Anne Hyde, daughter of the chancellor, afterwards earl of Clarendon. Of the eight children who sprung from this union, all died in early life, except the two daughters who came in succession to the throne—Mary, who was married in 1677 to the prince of Orange; and Anne, who became in 1683 the wife of Prince George of Denmark. He had also several illegitimate children, chiefly by Arabella Churchill, sister to the duke of Marlborough; and of these James Fitzjames, afterwards Marshal Berwick (see BERWICK), gained a place in European history as one of the ablest military commanders of that period. It may be noticed here, that the James who was subsequently known as the Chevalier de St. George and the first Pretender, was the offspring of a second marriage which the duke of York contracted with Mary, daughter of the duke of Modena, in 1673, two years after the death of Ann Hyde, and which produced five other children, all of whom died young. The duke was neither destitute of the acquirements, nor averse to the labours necessary to discharge the office of lord high-admiral, which was conferred upon him, along with the wardenship of the Cinque Ports, at the Restoration. He had a relish for the study of maritime affairs, and he did not long want opportunities of proving his courage and energy as a naval commander. War was declared against Holland in 1664; and in the following year an English squadron which he led in person gained, near Lowestoffe, a signal victory over the Dutch admiral, Opdam, who fell in the engagement. Hostilities being renewed in 1672, the duke again took personal part in the struggle; and on the coast of Suffolk, though little aided by his French allies under D'Estrees, he maintained an obstinate conflict against the celebrated De Ruyter, who deemed it prudent to retire after night had separated the combatants. The general results of the war, however, were adverse to England, while the expense of it was felt to be a heavy burden; and these successes rather increased than diminished the duke's unpopularity among his countrymen, the majority of whom disliked the alliance with an ambitious catholic power against a struggling protestant nation. Accordingly the parliament of 1673, besides refusing further supplies, passed the test act, which compelled James to resign his office at the admiralty. His marriage with Mary of Modena in the close of the same year, in addition to his previous public profession of popery, strengthened the prejudices against him; and these became so formidable in the national ferment which Oates awakened, that he was under the necessity of retiring to the continent. During his absence an attempt was made to exclude him from the succession to the throne, and the dissatisfied tone of public feeling began to threaten him with a dangerous rival in the duke of Monmouth, a natural son of the king. He returned in the close of 1679; but Charles deemed it requisite to remove him again from court, by conferring upon him the direction of affairs in Scotland, where the battle of Bothwell Bridge had recently crushed the hopes of the covenanters. The cruel persecutions which followed that event, and the other acts of misgovernment under which the northern part of the kingdom then groaned, have cast a dark shadow on the memory of James. Meanwhile the bill of exclusion was again introduced, and twice carried in the house of commons; but the opposition of the lords in the first instance, and the prorogation of parliament on the second occasion, frustrated the design of its supporters. Charles still clung to his brother's interests, and the closing years of that unhappy reign displayed the evil effects of the duke's presence and predominant influence in the royal councils.

At the death of Charles in 1685, James assumed the sovereignty, and hastened to disarm the opposition which he apprehended, by proclaiming his resolution to maintain the Church of England, and respect the liberties of the people. According to

the law of succession he was the rightful heir to the crown, and the strength of the party adverse to his claims had been broken by the severe measures which brought such men as Sidney and Russell to the scaffold. Had the nation been polled, he would have been elected to the vacant seat of power by a large majority; and when he announced that neither the established religion of the realm nor the civil liberties of the subjects had anything to fear from him, he seemed to enter upon the functions of royalty with the full concurrence of the nation, who in a few years expelled him from the throne, and extended the forfeiture to the male line of his children. A wiser policy might have secured him in the sovereignty, and transmitted to his son the regal inheritance of the Stewarts; but he either failed to appreciate, or resolved to brave, the risks of which previous events had given him full warning. Within a few days of his accession, his public appearance at mass, and his proceeding to levy on his own warrant the custom and excise duties, which parliament had granted to Charles only for life, awakened uneasiness and suspicions, which were augmented by his objections to the coronation oath for Scotland, by the mission of an agent to Rome, and by negotiations with France, which compromised the dignity of the British crown, and imperilled the independence of the Low Countries. In the north also the persecution of the presbyterians continued, and the duke of Queensberry was commissioned to meet the estates at Edinburgh with an arrogant assertion of the royal prerogatives. The discontent occasioned by these measures, and by other despotic acts, such as the prosecution and imprisonment of Richard Baxter, induced the whig refugees in Holland to hazard an appeal to arms; and though both the Scottish and the English parliaments proved wholly subservient to the wishes of their new master, the projected invasion was attempted in two quarters. The duke of Argyle crossed from Amsterdam, and raised the standard of insurrection in the western highlands. But his delay at Kirkwall had given the government warning of his design, and opportunity to counteract it. Less than two thousand men responded to his manifesto; his attempt to penetrate into the Lowlands resulted in the disbanding of his troops at Kilpatrick; he was taken prisoner and died upon the block, winning by the calm and pious fortitude with which he suffered, a fame which has survived the failure of his enterprise. Meanwhile the duke of Monmouth had landed at Lyme, and rallied around him a considerable force, with which he occupied Taunton, penetrated to the borders of Gloucestershire, and after an unsuccessful attempt to surprise Bristol, established himself at Bridgewater. But on Sedgemoor, in the neighbourhood of that town, his army was defeated and dispersed by the king's troops under Feversham. The duke himself fell into the hands of the conquerors and was conveyed to London, where he was executed, after humbling himself to tears and terrified entreaties and proffers of embracing popery before the king, who admitted him to an audience, for no other purpose apparently than to embitter his punishment, by crushing the hope which the unusual step was fitted to awaken in his bosom. James must be held responsible for the reckless cruelties which his troops under Colonel Kirke afterwards perpetrated in the disaffected districts, and for the equally odious judicial proceedings in which the insolent brutality of Jeffries outstripped the violence of the licentious soldiery. The judge returned from "the bloody assizes" to be rewarded with the office of lord chancellor; and the infatuated monarch passed on from that fierce triumph to other schemes of aggrandizement and acts of despotism.

The test act stood in his way; by requiring all who took office under government to abjure the doctrine of transubstantiation, and thus excluding the Roman catholics whom he was anxious to favour. As there was little hope of its repeal by parliament, he employed his royal prerogative of pardon as a means of evading its provisions. If papists to whom he issued commissions declined to take the oath, he might condone the offence, and thus gain his object of retaining them in office. But the concurrence, or at least the connivance of the judicial tribunals, was necessary to his free exercise of that dispensing power; and he did not hesitate to let the judges know that he was resolved to have a bench conformable to his wishes. The opposition which he encountered only provoked him to persist in his unjustifiable claims. In 1687 he published an edict which virtually abolished the disabilities of dissenters, by empowering them to hold office without taking the tests. This act, however consonant with modern views of religious liberty, was foreign to the prevalent tone of opinion in that day. It also exceeded the constitutional powers of the sovereign; and there can be no doubt that it was dictated solely by a desire to further the interests of popery, for it was followed by a submissive embassy to Rome, by the consecration of four Roman catholic bishops in the royal chapel, by the appointment of a papist to the presidency of Magdalen college, and by the lavish bestowal of military and civil commissions on the adherents of that religion. In the following year the Declaration of Indulgence was reissued and ordered to be read in all the churches. Some of the dignitaries of the Anglican church, with Sancroft, archbishop of Canterbury, at their head, ventured to remonstrate; whereupon they were arrested, committed to the Tower, and arraigned before the court of king's bench as seditious libellers. Public feeling was now effectually roused; the accused bishops received sympathy and encouragement from all classes; and when the trial terminated in a verdict of "not guilty," the result was celebrated with rejoicings throughout the city. The king, however, would not yield. He issued orders for a new prosecution of the clergy, removing two of the judges who had spoken in their favour, and thus heaped fuel upon the fire of national disaffection, which was soon to involve in ruin himself and his son, whom his queen bore to him at this juncture. The desires and hopes of the people now centered on his daughter Mary and her husband, the prince of Orange, who was carefully watching the progress of affairs in England. The crisis had been anticipated by William, and it found him prepared to enter on the path which the earnest solicitations of men of all ranks opened to him. Refusing the mediation of the king of France, and strengthening his frontiers against an apprehended attack from that quarter, he left Helvoetsluys with an army of fourteen thousand men, and disembarked them in safety on the coast of Devonshire. His arrival was speedily followed by a bloodless triumph; the nation hailed him as a deliverer; continual accessions swelled the number of his adherents; and James, deserted by his ministers, his troops, and even his daughter Anne, found himself utterly helpless. The unfortunate king on the first appearance of danger had sent his wife and infant son to France. A few weeks compelled him to set out in the same direction. His first attempt to escape was unsuccessful, and he was still at Whitehall, when William reached London. But the prince had no intention of adopting harsh measures against his father-in-law. The latter was simply desired to leave the palace, and proceed under a guard of Dutch soldiers to the mansion of the duchess of Devonshire at Ham. He was permitted, however, to visit Rochester, where some of his friends joined him; and thence he escaped without difficulty to St. Germains to become the guest and pensioner of the king of France. Meanwhile the parliamentary council, which William summoned, declared the throne vacant, and made a formal tender of it to the prince and princess conjointly. Their acceptance, and the proclamation of their investiture with the supreme power, took place on the 13th of February, 1689, and that day will be long remembered as the commencement of a new and better era in Britain.

In the course of the following year James made an attempt to recover the throne. Aided by a small body of French troops, which the friendship and policy of Louis placed at his disposal, he landed at Kinsale, and occupied Dublin. The catholic population of the island welcomed his return, and prepared to take the field in his favour with the ardent impulsive bravery that distinguishes the Irish character. A parliament was summoned; but dissensions speedily appeared among his councillors, and he proceeded to join his troops in Ulster. Londonderry was besieged; that town offered an unexpected resistance, and James returned to hold legal state in the capital, where he soon became involved in disputes with his parliament, while his army in the north, compelled to raise the siege of Londonderry, and defeated at Newton-Butler fell back on Sligo, which it was also forced to abandon. A series of unimportant operations followed, till at length William crossed the channel and took the command in person. The two armies met on the banks of the Boyne; the Irish suffered a disastrous defeat, and James was constrained to become once more a refugee and a pensioner at the court of France. The struggle, however, was protracted by his partisans in Ireland, till the battle of Aughrim and the capitulation of Limerick quenched the embers of the ill-fated enterprise. In 1692 the importunities of the exiled monarch induced Louis to attempt the invasion of England; an armament was collected at La Hogue, whither James

proceeded, only to encounter a new disappointment. A naval engagement, in which the combined English and Dutch fleet dispersed the French squadron intended for the invasion, destroyed his expectation of meeting his rival on British ground. He returned to St. Germains to enjoy a semblance of royalty in the courtly household which the bounty of Louis enabled him to maintain, and to form new plans for the recovery of his inheritance, not scrupling to countenance plots for the assassination of William. At the peace of Ryswick in 1697 he made an effort to influence the European powers in his favour; but even France was tired of supporting a cause, which the progress of events had rendered more and more hopeless. In his later years the royal exile became a devotee, and distinguished himself by his rigid observance of the fasts and penances which occupy so prominent a place in the ritual of the religion which he professed. He died in 1701, and was buried in the church of the English benedictines at Paris, his funeral obsequies being performed, according to his own desire, with an unostentatious simplicity that befitted his fallen fortunes and the asceticism of his last days. His leisure had been partly employed in preparing an autobiography. The manuscript was subsequently destroyed when on its way to England; and the memoir which the Rev. J. S. Clarke published at London in 1816, under the title of the Life of James II., &c., is a shorter work, which had been compiled from the former, probably under the supervision of James, and which was found among the Stewart manuscripts collected by George IV. It contains the representation which the dethroned monarch himself desired to give of the course which he followed, and the motives by which he was actuated in a reign that proved peculiarly unpopular and calamitous. But it has not altered materially the verdict which public opinion formed from the facts and issues of his administration. His mental endowments were not of a high order; yet there was no such deficiency of intellect as will account for his errors and misfortunes. The same talents under the guidance of a better heart might have secured a considerable measure of respect and success. But James was selfish, obstinate, and cruel. He sought his own aggrandizement; he arrogated powers which were inconsistent with the constitutional rights of his subjects; his aim was to become the irresponsible and absolute master of the dominions which he inherited, and for this purpose he did not hesitate to employ agencies at home and influences abroad, which an upright and honourable spirit would have indignantly repudiated. In religion also he was characterized by uncharitableness and bigotry; if he had been able to accomplish what he wished, popery would have waded back through a sea of blood to her coveted triumph over the principles of the Reformation. Every friend of civil and religious liberty will rejoice that the nation rose resolutely against him, and wrested from him the sceptre with which he would have beaten down its independence and prosperity.—W. B.

KINGS OF SCOTLAND.

James I. of Scotland, younger and only surviving son of Robert III., was born in 1394. His early education was committed to Bishop Wardlaw of St. Andrews, a prelate of great learning and integrity, who carefully trained the young prince in all the accomplishments befitting his rank. When his elder son David fell a victim to the unprincipled ambition of the duke of Albany, King Robert resolved to send his younger son to France for protection against his uncle's intrigues. But the vessel in which the young prince had embarked was captured by an English cruiser; and though a truce at that time subsisted between England and Scotland, James and his attendants, by a flagrant breach of law and honour, were carried to London (13th March, 1405), and committed to the Tower. This new misfortune broke the heart, and was the cause of the death of the poor old king of Scotland. James was detained a prisoner in England for the long space of eighteen years. Henry IV. made some amends for his cruel injustice to the Scottish prince by carefully instructing him in all the learning of the period, as well as in all knightly accomplishments and martial exercises. Reasons of state policy at length induced the English court to yield to the earnest and universal desire of the people of Scotland for the release of their king, and he was set at liberty in 1424, on agreeing to pay £40,000, to defray the expense of his maintenance and education. On his return to Scotland he found his kingdom a scene of anarchy and rapine, through the oppression and lawless conduct of the rude and turbulent barons, who, during the feeble rule of Regent Murdoch, set all restraint and authority at defiance. "In those days," says an old monkish chronicler, "there was no law in Scotland, but the great man oppressed the poor man, and the whole kingdom was one den of thieves." On becoming fully acquainted with the disordered state of the country, James exclaimed with great vehemence—"Let God but grant me life, and throughout my dominions I shall make the key keep the castle, and the bush secure the cow." He immediately set himself with unwavering resolution and indomitable courage to accomplish this difficult and dangerous task. He wisely resolved to govern the country through the medium of the parliament, and held a meeting of the national council every year of his reign, and for the first time caused its acts to be published in the language of the common people. He obtained from it the enactment of stringent laws against the feuds and oppressions of the nobles, and for the equal administration of justice, the protection of agriculture, and the encouragement of commerce. He adopted vigorous measures for the recovery of the crown lands which had been shamefully dilapidated during his captivity. He punished with a severity which might almost be termed cruel the lawless rapine and bloodshed of the barons and highland chieftains, put to death several hundreds of thieves and robbers, and carried out with an iron hand his schemes for the depression of the feudal aristocracy. He at the same time attempted to strengthen his authority by renewing commercial intercourse with the Netherlands, concluding an advantageous treaty with Denmark, and drawing closer the ancient ties of alliance with France. There can be no doubt that the policy of James was on the whole just and judicious; but its purpose was too soon made apparent, and it was carried out with a degree of harshness which excited, not without cause, strong discontent and apprehension among the great body of the nobles and barons. His unjust confiscations of the estates of the great earls of March and Strathern on frivolous pretexts, and especially the cruel and excessive vengeance which he inflicted upon Murdoch, duke of Albany, and his sons, excited deep and general indignation. A conspiracy was at length formed against the king by a party of the nobles, headed by the king's uncle, the aged earl of Athol, and his grandson, Sir Robert Stewart, a bold, bad man, who seems to have been actuated partly by ambition, partly by revenge, for the ruin of the house of Albany, and other personal and family injuries. The plot was carried into effect at Perth on the 20th of February, 1436. The assassins, led by Graham, broke at midnight into the monastery of the dominicans, where James was then residing, searched out the unhappy monarch, who, on hearing the noise of their approach, had taken refuge in a vault below his bedchamber, and after a desperate resistance slew him by repeated wounds. The murderers were all ultimately apprehended and put to death by tortures shocking to humanity. James, next to Robert Bruce, was probably the ablest of all the Scottish sovereigns. His natural abilities were of the highest order, and his attainments were remarkable both for their variety and extent. He was distinguished for his skill in the use of the sword, in jousting, wrestling, and other chivalrous exercises. He had a considerable knowledge of medicine, could play well on the lute and harp, and other musical instruments, and was a skilful calligrapher, illuminator, and painter in miniature. He was the author of several poems, which are characterized by a grace and elegance previously unknown to Scottish writers. His principal work, entitled the "King's Quair," has justly been pronounced not inferior in fancy, elegance of diction, and tender delicacy of feeling to any similar production of Chaucer, or of any other contemporary poet, either in England or Scotland. The humorous poems, entitled "Christ's Kirk of the Green" and "Peblis to the Play," have also been ascribed to James; but the evidence of their authorship is not quite conclusive. This excellent and accomplished prince perished in the forty-fourth year of his age and the thirteenth of his reign. By his wife, Johanna Beaufort, a daughter of the earl of Somerset, the heroine of the "King's Quair," whom he married during his captivity, he left five daughters and one son, his successor—

James II., who was born in 1430, and was only six years of age at the time of his father's murder. The country was in a very distracted state, and so menacing was the aspect of affairs that the queen-mother deemed it necessary to take shelter with her son in the castle of Edinburgh. She and Sir Alexander Livingston of Callander were intrusted with the care of the person and education of the young king during his minority,

while Sir William Crichton was appointed chancellor, and was charged with the general administration of public affairs. Crichton, however, who was governor of Edinburgh castle, retained possession of the king's person, and refused to recognize the rights of his legal guardians; but the queen contrived to convey her son out of the fortress concealed in a chest, and took refuge with Livingston in Stirling castle. Crichton was besieged in his stronghold and compelled to make his submission. James, however, subsequently fell again into the hands of Crichton; but in the end a reconciliation was effected between the chancellor and the governor. The custody of the king's person was allotted to Livingston, who treated the queen-mother, and her second husband, Sir James Stewart of Leven, with great harshness and injustice. In 1449 the young king assumed the reins of government, and displayed great prudence and vigour in the management of public affairs. He inflicted condign punishment on the Livingstons for their illegal and cruel treatment of his mother, procured the enactment of many new laws for the redress of the grievous abuses which had grown up during his minority; and in order that he might give his undivided attention to the improvement of his own kingdom, he was careful to maintain amicable relations with other countries, and especially with England. Having penetrated the designs of the Douglases upon the crown, he set himself cautiously to carry out a systematic plan for the reduction of the overgrown power of that family. His contest with the earl of Douglas, the foul murder of that turbulent and factious baron by the hand of his sovereign, and the ultimate overthrow of the elder branch of the house, have been related elsewhere.—(See Douglas, Family of.) The Yorkist faction in England having protected and pensioned the Douglases, James, irritated at their conduct, unwisely suffered himself to be entangled in the contest between the rival houses of York and Lancaster, and in retaliation for the expedition of the duke of York against Scotland, he not only gave an asylum to the fugitive queen and son of Henry VI., but invaded England at the head of a powerful army. He commenced operations by laying siege to the castle of Roxburgh, which was at that time in the hands of the English, and was unfortunately killed by the bursting of a cannon, in the twenty-ninth year of his age, in 1460. By his queen, Mary of Gueldres, he left three sons and three daughters.—His successor—

James III., was only seven years of age when he ascended the throne. The guardianship of the young monarch was intrusted to his mother, Mary of Gueldres, and Kennedy, bishop of St. Andrews, a prelate of remarkable sagacity and integrity, while the earl of Angus was made lieutenant-general of the kingdom. Under the management of these able and patriotic statesmen the government of the country was carried on with vigour and success; but the death of Angus in 1462, and of Kennedy in 1466, while the king was still a boy, having left the kingdom a prey to the factious and ambitious nobles, Lord Boyd, the high justiciar of Scotland, seized the person of James at Linlithgow, carried him off to Edinburgh, and for some years wielded the whole power of the government for his own aggrandizement and that of his family. After the downfall of the Boyds in 1469 (see Boyd, Family of), James, though he had not yet reached his majority, began to exercise many of the functions of royalty. But though possessed of an elegant form, excellent talents, extensive accomplishments, and a refined taste, his facile and fickle disposition, his love of pleasure and of money, and his want both of energy and of any consistent principle, soon showed that he was quite unfit to govern a rude and warlike nation like the Scots in those unsettled times. As he advanced in years these defects of character became more apparent. His love of the fine arts, and of ease and flattery, made him neglect not merely the stirring exercises of the chase and the tilting yard, but the most important duties of his office; and withdrawing from the society of his nobles, he spent his time in the society of architects, painters, musicians, astrologers, and other persons of a similar character. The proud and arrogant nobles were indignant at the slight thus put upon them, and attached themselves to the king's brothers, the duke of Albany and the earl of Mar, who were distinguished for their bravery, their generosity, and their skill in warlike exercises. Dissensions in consequence arose, not only between the king and his barons, but among the members of the royal family, which ultimately led to the arrest and exile of Albany, the mysterious death of Mar in prison, and the seizure and brutal murder of Cochrane, Rogers, and other favourites of the king at Lauder, in 1481, by the earl of Angus (Bell-the-Cat) and other malcontent nobles, whose dissatisfaction with the favouritism and effeminacy of James induced them not only to resist the royal authority, but to enter into a treasonable and infamous plot with Albany and Edward IV. of England, to depose the king, and to sacrifice the independence of the country. For some time after the tragic and cruel outrage James was kept a close prisoner in the hands of the conspirators. Ultimately, however, a reconciliation was effected between him and his brother, and he regained his liberty though not his authority. Albany was made lieutenant-general of the kingdom; but having again entered into a treasonable league with England, he and his accomplices were deprived of their dignities and offices, and obliged to flee into England in 1484, and ultimately to France. Four years later the disaffected nobles once more entered into a conspiracy against their sovereign. Their ranks were swelled by the powerful border families of Home and Hepburn, who were offended by some impolitic acts of James; and having obtained possession of the heir to the crown, through the treachery of his guardian, Shaw of Sauchie, they placed the young prince nominally at their head, and suddenly took up arms against the king in 1488. The earls of Buchan, Crawford, Errol, and other northern barons, rallied round their sovereign, and the hostile armies encountered, June 18th, at Sauchieburn, near Stirling. The royalists were defeated, and the king, in fleeing from the field, was thrown from his horse at a place in the vicinity called Beaton's Mill, and having been carried into the mill, was there murdered by one of the pursuers, who is said to have been a priest named Borthwick in the service of Lord Gray. His body was afterwards buried in the abbey of Cambuskenneth. The unfortunate monarch, who thus perished in the thirty-fifth year of his age, had a highly prepossessing appearance. His person was tall and athletic, his complexion dark, and his countenance handsome and intelligent. By his queen, Margaret, daughter of Christian, king of Denmark and Norway, he left three sons, and was succeeded by the eldest—

James IV., who ascended the throne in his sixteenth year. There is no reason to believe, as has frequently been asserted, that James was a mere passive tool in the hands of the conspirators. The probability seems to be that the mingled flattery and misrepresentations of the insurgents had estranged the young prince from his father, and induced him to countenance a movement for his own immediate elevation to the throne. On learning the miserable fate of his father, however, he was seized with overwhelming remorse, which returned at intervals throughout his reign, and made him wear an iron chain round his waist, and submit to various other austerities by way of penance for his crime. His confederates in the rebellion lost no time in turning their victory to their own advantage; they took possession of all the most important offices of state, and had the effrontery to arrest and punish a number of the barons who had remained faithful to the late king, and to deprive them of their estates, which were divided among the leading conspirators. The baseness of their characters was further shown by their infamous conduct in pandering to the passions of the young king, and plunging him in sensual indulgences in order to retain their ascendancy over him. In spite of this bad training, James on reaching maturity exhibited considerable ability and energy in the administration of public affairs. He set himself to remedy the gross abuses which the distracted state of the country had originated and fostered, to promote the impartial administration of justice, to vindicate law, punish crime, and to encourage and develope the agriculture, manufactures, and commerce, the navy, and the fisheries of his kingdom. He gradually withdrew his confidence from the unprincipled faction who had used him as a tool to promote their own selfish purposes, and transferred it to Sir Andrew Wood and other sagacious and trustworthy counsellors. He vigilantly guarded against the encroachments of the papal court, and resolutely asserted the ecclesiastical as well as civil independence of his kingdom. He frequently visited in person the Highlands and Islands, where the royal authority received only a nominal acknowledgment, and by his vigorous measures succeeded in establishing some regard for law and government in those remote districts. His romantic disposition and fondness for adventure, which frequently involved him in hazardous and impolitic enterprises, induced him very unwisely to support the cause of Perkin

Warbeck, to welcome him to Scotland in 1495 with all the honours due to a prince, to bestow upon him the hand of Lady Catherine Gordon, the most beautiful and accomplished woman in Scotland, and ultimately involved him in a war with England. In 1497, however, a truce for seven years was concluded between the two kingdoms, which was followed by negotiations for the marriage of the Scottish king to Margaret, eldest daughter of Henry VII. of England. The marriage treaty was finally signed on 21st January, 1502, and this auspicious union, which was in the end productive of such inestimable benefits to both countries, was finally consummated in June, 1503. This alliance with England left James at liberty to direct his whole energies to the suppression of a rebellion which had broken out in the Highlands, to provide for the future tranquillity of these districts, and to inflict condign punishment on the border freebooters. James now renewed his intercourse with France, and showed the influence which he exerted on the general affairs of Europe by supporting the duke of Gueldres against the many encroachments of the house of Austria, and by mediating between the king of Denmark and his rebellious subjects. He received, too, at this period a consecrated hat and sword from the warlike pontiff, Pope Julius II., who wished to detach James from his alliance with France. It was this alliance which unfortunately led to the ruin of the Scottish king. His imperious brother-in-law, Henry VIII., had joined the coalition against France; and James, whose sympathies were enlisted on the side of his ancient ally, soon found himself involved in the quarrel. Causes of mutual offence sprung up, and inroads were made by the borderers on both sides. The mind of the Scottish king was inflamed by the capture of two privateers commanded by the famous Andrew Barton, who fell in the engagement with two English men-of-war. Various petty injuries contributed to deepen the quarrel; and finally the French queen addressed a letter to James, calling herself his mistress, and imploring him to advance three steps into England for her sake. James, thus goaded on by sympathy for his ally, by a rankling sense of injury, and by fantastic notions of honour, declared war against England; and disregarding the tears and entreaties of his queen, and the remonstrances of his wisest counsellors, he mustered the array of his kingdom and crossed the Tweed, 22d August, 1513. After capturing the castle of Norham and a few border towers, he encamped on the Till, near its junction with the Tweed, and idled away his time until the earl of Surrey had succeeded in raising a powerful army, and marching to the borders, placed himself between the Scots and their own country. With incredible infatuation James refused to allow an attack to be made upon the English, or even a gun to be fired upon their columns as they crossed the Till by a narrow bridge at Twisel. But as soon as they were drawn up in order of battle on the plain, he quitted the ridge of Flodden on which his army was encamped, and advanced to meet the enemy. The battle began at four in the afternoon, and lasted till night separated the combatants. The English lost about five thousand, the Scots about eight or ten thousand men; but the former were for the most part common soldiers, while the latter included the Scottish king, with the flower of his nobility, gentry, and even clergy. There was scarcely a Scottish family of distinction which did not lose at least one, and some of them lost all their male members that were capable of bearing arms. The body of the king was found among the thickest of the slain, much disfigured by wounds, and was embalmed and ultimately placed in the monastery of Sheen in Surrey. James, who thus perished in the forty-second year of his age and twenty-sixth of his reign, was one of the most popular of the Scottish sovereigns. He possessed excellent abilities, was expert in all martial and manly exercises, was passionately fond of music and poetry, a skilful performer on the lute and other musical instruments, and a zealous patron both of the useful and ornamental arts. To him belongs the honour of having first introduced printing into Scotland. On the other hand he was fond of pleasure, licentious in his habits, and profuse in his expenditure. His disposition was frank and generous, but he was headstrong, impetuous, and impatient of contradiction; and his dogged obstinacy, recklessness, and fantastic sense of honour led to his own destruction, and brought fearful calamities on his kingdom. He was succeeded by his only surviving legitimate child—

James V., who was born in 1512, and was only eighteen months old at the time of his father's death. His accession to the throne took place at a most perilous crisis of affairs. At war with England, torn by intestine feuds, most ungratefully refused assistance by the French court, at whose instigation hostilities had been undertaken, Scotland imperatively required the hand of a wise, vigorous, and upright statesman to guide its counsels at this juncture; and unfortunately no such man could be found. The country was distracted by the contentions of the English and French factions—the former headed by the queen-dowager and her second husband the earl of Angus, the latter by the duke of Albany the regent—and by the intrigues of Henry VIII., and the private feuds of the nobles. The early education of James was intrusted to the famous Sir David Lindsay; and under the care of this wise, affectionate, and learned tutor the young prince was instructed in all manly and liberal accomplishments, and was trained "to the practice of virtue and self-restraint." But this course of education, so well fitted to make her son a wise and great sovereign, was unfortunately interrupted by the queen-dowager, who, with her characteristic recklessness, put him at the head of the government on reaching his thirteenth year, in order that she and her faction might misgovern the kingdom in his name. The sycophants and flatterers by whom he was now surrounded not only neglected his education, but basely pandered to his passions in order that they might retain their ascendancy over him, and thus inflicted irreparable injury upon his character. In the following year, 1525, the custody of the royal person fell into the hands of the Douglases, who for several years cruelly oppressed the people, and tyrannized over the king himself. At length, in 1528, James by a dexterous stratagem made his escape from the hateful thraldom in which he had been so long kept, and for the first time assumed the position of an independent sovereign. He lost no time in adopting prompt and vigorous measures to vindicate his authority. The Douglases and their abettors, who had entered into a traitorous league with England, were stripped of their estates and expelled from the kingdom, the border freebooters were severely punished, the insurgent Highlanders were chastised, the ancient commercial treaty between Scotland and the Netherlands was renewed, the college of justice was instituted, and steps were taken for the protection of the poor and the oppressed against the tyranny of the barons. These measures were highly popular, and, combined with his affable manners, his sympathy for the common people, and the delight which he took in visiting the houses of the peasantry in disguise, acquired for James the name of the "king of the commons." In 1536 James undertook a voyage to France for the purpose of promoting the negotiations which he had for some time carried on for a union with a princess of the French blood royal; and on the 1st of January, 1537, he was married in the cathedral of Notre Dame to Magdalene, daughter of Francis I., seven cardinals surrounding the altar. After remaining nine months in France, James returned to his own country with his bride in May following, and was welcomed with enthusiastic rejoicings; but to the great grief of her husband and the whole nation, the young and beautiful queen died in less than two months after her arrival. James was still disposed to seek an alliance with France rather than with Henry or the emperor, both of whom made overtures to him; and in June, 1538, he married Mary of Guise, widow of the duke of Longueville—an alliance which was ultimately followed by disastrous consequences to the welfare of the royal family and of the country. Meanwhile the struggle for the reformation of the church had been carried on with great keenness on the continent and in England, and the principles of the reformed faith were silently but steadily making progress in Scotland. There is reason to believe that at one time James was inclined to favour the cause of the Reformation, and that he looked with a severe eye upon the overgrown wealth, idleness, and corruption of the clergy. Henry was exceedingly desirous that his royal nephew should imitate his ecclesiastical policy, and strove both by urgent exhortations and by magnificent promises to induce him to suppress the religious houses, and to declare his independence of the royal see. James, however, like his predecessors, was bent on reducing the overgrown power of the nobility, which he found to be incompatible equally with the royal authority and the welfare of the people. In order to carry out his schemes for this purpose, he found it necessary to rely on the support of the clergy, and to countenance their cruel policy for the suppression of the reformed faith. They on their part strove to bring about a

rupture with England, as the most effectual means of keeping the king firm to the Romish cause, and induced him not only to reject the offers and advice of his uncle, but to break his engagement to meet Henry at York in the autumn of 1541. The proud temper of the English monarch fired at the insult; all attempts at a reconciliation failed, and war broke out between the two countries in July, 1542. The duke of Norfolk invaded Scotland at the head of a powerful army. James mustered the array of his kingdom to repel the invasion; but the discontented barons obstinately refused to cross the border in pursuit of the retreating enemy, and the king disbanded his mutinous troops, and returned to the capital overwhelmed with shame and indignation. Another army was shortly after assembled by the clergy and a few of the nobles who remained faithful to the royal cause, and a new expedition into England was undertaken. But the troops mutinied at Solway Moss, fell into hopeless confusion and were defeated, and most of them taken prisoners by a few hundreds of English borderers, almost without an attempt at resistance. The tidings of this shameful discomfiture completely overwhelmed the king, whose mind was already overstrained by previous disappointments and anxieties. He sunk into a state of the deepest despondency, and was attacked by a slow fever, which no skill could remove. When in this sad condition the news arrived that his queen, whose two sons had shortly before died, had given birth to a daughter. "It came with a lass, and it will go with a lass," was the melancholy remark of the heart-broken monarch, presaging the extinction of his house; and turning his back to the wall he shortly after expired, in the thirty-first year of his age. James was undoubtedly one of the ablest sovereigns of his time. He had a handsome and expressive countenance, a graceful and robust form, and was distinguished by his skill in athletic exercises. His mind was naturally active and vigorous; he was prudent, sagacious, and brave, even to rashness; frank and affable in his manners; and impartial in the administration of justice. He cultivated the art of poetry with great success, was a skilful architect, and possessed a profound knowledge of the laws and institutions of his kingdom. On the other hand it must be admitted, that his character was stained by his violent passions and implacable resentment, and by his parsimony and propensity to indulge in low amours—the result, in part at least, of the vicious training of which he was in some degree the victim. He left one legitimate child, the unfortunate Queen Mary; and six natural children, one of whom was the celebrated Regent Moray.—J. T.

JAMES VI. OF SCOTLAND. See JAMES I. OF ENGLAND.

JAMES, son of James II. of England by Mary of Modena, is commonly called in the history of the period, the Chevalier de St. George or the First Pretender. He was born in 1688, long after the marriage of his parents, and at a critical period of his father's fortunes, when the appearance of an heir in the house of Stewart was likely to give new energy to its supporters. These circumstances and the unusual privacy of the queen's accouchement, lent weight to the report that he was a supposititious child; but there is now no doubt of his legitimacy. Educated in France under the eye of the exiled monarch, he became an adherent of the Roman catholic religion, and learned to cherish the hope that he might one day recover the royal heritage of his family. Louis XIV. was not unwilling to renew the invasion of Britain. James II. on his deathbed received from him a promise that he would befriend the young prince, and assist him to regain the sovereignty, which in his hands might be made subservient to the interests of France. But no favourable opportunity presented itself, till the success of the French arms under the duke of Berwick in Spain, and the wide-spread dissatisfaction awakened in Scotland by the act of union incorporating that country with England, seemed to warrant the expectation of a prosperous issue. Colonel Hooke had been missioned to Scotland in 1707, to examine the state of public feeling there, and guide it in the desired direction. His reports were encouraging: the jacobites were ready to rise, the highland clans would take the field in force, and the presbyterians also might be counted on to join an enterprise which was proclaimed to be the cause of Scottish independence. Influenced by these representations, Louis resolved to make the attempt. Troops were collected at Dunkirk; Admiral Forbin, with thirty vessels of war under his command, was commissioned to transport them across the channel; and the chevalier proceeded to the rendezvous to place himself at the head of the enterprise. Getting the start of Admiral Byng, who had been sent with a squadron of forty sail of the line to intercept them, they reached the Scottish coast, and were waiting in the mouth of the Frith of Forth a favourable opportunity of disembarking, when the English fleet overtook them. Forbin declined an engagement, and escaped northward with the loss of a single vessel. But there were no signs of welcome and co-operation on the part of the Scottish people; and the French admiral, resisting the entreaties of the prince to be landed, returned with him to Dunkirk.

At the peace of Utrecht, James was compelled to leave St. Germains. He found an asylum in the territories of the duke of Lorraine, and at the death of Queen Anne issued a manifesto asserting his right to the throne, and declaring that he had abstained from disturbing the later years of her reign, because he had been fully persuaded of her good intentions towards him. The accession of the house of Hanover, however, cast him back into the conviction that his lost inheritance could only be recovered by force, and the rebellion of 1715 in Scotland found him ready to second the efforts of his partisans in that country. The Earl of Mar, resenting his dismissal from office by George I., had raised the standard of the Stewarts in the highlands; while the jacobites of the border counties took up arms under Lord Kenmure, and marched southwards to join the English insurgents under Forster and Derwentwater. The hope of aid from France, however, was destroyed by the death of Louis XIV.; the attempt to seize Edinburgh castle proved unsuccessful; Inverness was retaken for King George by Simon Fraser, afterwards Lord Lovat; and the Hanoverian cause triumphed in Lancashire under General Carpenter. Meanwhile, Mar occupied Perth and advanced to Auchterarder; but the battle of Sheriff-muir forced him to retrace his steps, and when the chevalier crossed from Dunkirk and joined his partisans at Perth, he found them disheartened by the manifest hopelessness of the enterprise. His appearance amongst them was not calculated to reanimate their courage; enfeebled by dissipation and sickness, with no vivacity in his countenance and no energy in his movements, he seemed to them wholly incapable of sustaining the responsibilities of a commander and the honours of a sovereign. A council of war was held: it issued in a resolution to evacuate Perth. Retiring through Dundee and losing strength by frequent desertions on the march, the dispirited army reached Montrose, and there James privately embarked with the earl of Mar and a few attendants, to carry back his disappointed hopes to the continent. A few years later he visited Madrid, and Cardinal Alberoni, the Spanish minister, fitted out an expedition of ten war vessels and six thousand troops for another attempt on Scotland. But a storm off Finisterre dispersed the squadron; and the few who reached the Scottish coast speedily returned with the tidings of another failure.

The chevalier subsequently settled in Italy, and he married the Polish princess, Clementina Sobieski, by whom he had two sons, who survived him. He died in 1758, having experienced one other revival and overthrow of his long-cherished hopes in the events of 1745. But the details of that final effort of the jacobites in Scotland belong to the life of his elder son, Charles Edward. The younger, Henry Benedict, entered the Church of Rome, and rose to the rank of cardinal; his death in 1807 ended the direct male line of the Stewarts.—W. B.

JAMES DE VITRY, a cardinal and historian, supposed to have been born at Vitry, near Paris. About 1207 he went into the diocese of Liege, whither he was attracted by the fame of a nun named Marie D'Oignies, who was supposed to be supernaturally endowed. She died in 1213, and James wrote her life in three books. He then preached a crusade against the Albigenses, after which he was chosen bishop of Ptolemais in Syria, where he exhibited his warlike propensities. In 1225 he left Syria; and after visiting Rome and Oignies, he obtained a cardinal's hat of Gregory IX. in 1229. He was subsequently papal legate in Brabant, France, &c. He was elected patriarch of Jerusalem, but died before he entered upon his dignity, in 1240, at Rome. He wrote sermons, letters, and a "History of the East and West." This last is a valuable work.—B. H. C.

JAMES DE VORAGINE, born at Viraggio in the province of Genoa in 1230. He joined the dominicans, and in 1292 was made archbishop of Genoa, where he died in 1298. He is said to have been the first to translate the scriptures into Italian; but the work, if it exists, has never been printed. His "Historia

Lombardica, sive legenda aurea de vitis sanctorum," is characterized by Ludovicus Vives as a book "by a man of an iron mouth and a leaden heart," and is crammed with absurd and disgraceful fables. He also wrote sermons, a defence of Augustine, and a chronicle of Genoa.—B. H. C.

JAMES, George Payne Rainsford, the most voluminous of novelists, was born in London in 1801, the son of a physician. His education was conducted in a desultory manner, first by a French emigrant, afterwards by a protestant clergyman. Immediately after the peace of 1815 he went to Paris, where he remained some years, occasionally sending anonymous contributions to the press. A collection of these was afterwards published under the title of "A String of Pearls," 1849. Some kind of connection between the James family and the government of Lord Liverpool is said to have terminated with the life of that minister, to the immediate disadvantage of the young author. Already in 1822 he had ventured into the field of literature with a "History of the Black Prince," wherein he showed no special aptitude for the laborious duties of a grave historian. To him the pomp and ceremony of pageants, the romantic adventures of the heroes of history, had greater charms than the progress of civilization, or the development of human character. The Waverley novels, which then held all England under a spell, exercised a very powerful influence on the mind of James. The mine of romantic materials so skilfully employed by the Wizard of the North seemed to the young aspirant inexhaustible, or at least capable of much fruitful working. "Richelieu," James' first and best novel, probably owes its origin to Quentin Durward. Stamped with the approval of Washington Irving, this work was published in 1828, the year after Lord Liverpool's death, and was so favourably received by the world of novel readers, that in 1830 the author sent forth his second three-volume novel entitled "Darnley." Thenceforth, for a period of thirty years, a ceaseless flow of romantic fiction issued from the literary workshop of this prolific writer, until the name of G. P. R. James became a byword for prolix repetition. With the mass of readers seeking entertainment, who have little acquaintance with history through any other channel, James' novels are still favourites. The want of originality, of insight into character, of vivid portraiture, is redeemed, in the opinion of the uncritical portion of mankind, by a regular story, elaborate descriptions, rigid poetic justice in the catastrophe, and an even, unobjectionable style of writing. The proof of this fact is to be found in the publication of novels by James till the close of his life, and still further by the republication of his earlier works; of which the "Gipsy," "De l'Orme," "Darnley," "Mary of Burgundy," and "Richelieu," are often in request. It must be observed that American readers have shown a great relish for this imitator of Scott. It has been remarked that James' habit of composing his fictions, by dictating to an amanuensis while he himself walked about his study, tended to promote his extraordinary fecundity. Had he submitted to the manual labour of writing with a pen all that has appeared in his name, his literary progeny would have been less numerous doubtless, but of better shape and constitution. In the reign of William IV. the novelist was made historiographer of Great Britain, a post which he afterwards resigned. The grounds of such an appointment may possibly be found in his "Life of the Black Prince;" "The History of Charlemagne," 1832; "The Life and Times of Louis XIV.," 1838; "The History of Richard Cœur de Lion," 1841; and "The Life of Henry IV. of France." He further wrote four of the five volumes in Lardner's Cyclopedia, containing "Lives of Foreign Statesmen," and contributed several papers to various contemporary publications. His influence at court seems to have revived, for in 1850 he was appointed British consul for the state of Massachusetts, whither the novelist and his family removed. In 1852 he established himself at Richmond in Virginia, where he remained till 1858, when he was appointed consul-general at Venice for the Austrian ports in the Adriatic. In that city of romantic associations this untiring writer and amiable, worthy gentleman died on the 9th May, 1860. Many of James' novels are included in Bentley's series of standard novels. There has been also a parlour library edition, and a collective edition of his works was published in 1844 by Messrs. Smith, Elder, and Co. A list of nearly two hundred volumes of his composition will be found in the London catalogue.—R. H.

JAMES, John Angel, an eminent nonconformist clergyman, was born at Blandford, Dorset, in 1785. He received his early education at Wareham, and was at first destined for a commercial life; but by the advice of Dr. Bennett he was sent to study for the ministry at the academy of Gosport under Dr. Bogue. In 1804, on the recommendation of Dr. Bennet, James was sent to preach to the congregation of Carr's Lane, Birmingham, and was invited to become their minister as soon as he might be permitted to leave college. James himself used to say in after years that, "with perhaps too little reflection, and a promptitude that savoured more of boldness than of prudence, he at once gave a favourable answer to their invitation." He was ordained to the pastoral charge of this church in May, 1805. The Carr's Lane congregation at this time consisted of not more than one hundred and fifty persons, and of only forty members; and for nearly seven years the ministrations of James were attended with so little success, that he sometimes resolved to seek another and more favourable sphere of labour. He persevered, however, in spite of his discouragements; the tide turned in his favour; his reputation steadily increased; a constant stream of prosperity attended his efforts; and he became one of the most celebrated and influential of the nonconformist ministers of his day. His vast influence and great celebrity he owed neither to depth of learning, nor to originality nor profundity of thought, but to his eloquence as a preacher, and his eminent piety. His pulpit discourses were clear, logical, and earnest, and were adorned by all the graces of an affluent imagination. He took a prominent part in all religious and benevolent enterprises, and was a most zealous and liberal supporter of educational and missionary schemes; but his most conspicuous service to the cause of religion was rendered by his numerous works, which have obtained an unparalleled circulation. His "Anxious Inquirer" has been translated into all the continental languages, and has probably been more extensively read than any other English work, except the Pilgrim's Progress. Among his other productions are "The Young Man's Friend and Guide through Life to Immortality;" "Female Piety;" "A Pastor's Sketches;" "The Christian Father's Present to his Children;" "The Course of Faith;" "An Earnest Ministry the Want of the Times;" "The Church in Earnest;" "The Christian Professor;" "The Family Monitor;" "The Widow Directed to the Widow's God;" "Memoirs of Clementina Cuvier, daughter of Baron Cuvier;" "Church Member's Guide;" "Christian Charity;" "Christian Hope," &c. These works have run through many editions, and have been circulated by hundreds of thousands. The jubilee services which commemorated the completion of the fiftieth year of James' ministry in 1855, afforded a striking proof of the estimation in which he was held, not only by his congregation and fellow-townsmen, but by the clergy of the Church of England and the evangelical dissenters of all denominations. He died, October 1, 1859, in his seventy-fifth year.—J. T.

JAMES, John Thomas, D.D., third bishop of Calcutta, was born at Rugby on the 23rd of January, 1786, his father being head master of Rugby school. He received his education at Rugby, at the Charter-house, and at Christ church, Oxford. The bent of his inclination was for the naval service, and he possessed great taste and skill in drawing; but in compliance with his mother's wishes he prepared himself for the life of a clergyman. In 1813 he accompanied Sir James Riddell on a tour through northern Europe, and on his return published an account of his travels, in quarto, which passed through three editions in a short space of time. In 1816 he visited Rome and Naples, and a few years later the fruits of his observations there were published in a work called "The Italian Schools of Painting," which was followed in 1822 by "The Flemish, Dutch, and German Schools." Mindful also of his profession, and grieved at the effects of infidelity which he witnessed in his continental travels, he published an ably-reasoned work entitled "The Semi-sceptic; or the common sense of religion considered." In 1826, on the death of Bishop Heber, and after James had held the vicarage of Flitton with Silsoe, Beds, for ten years, he was made bishop of Calcutta. Quitting England on July 14th, 1827, he reached his destination the following January. Though attacked by illness on his arrival, he entered at once into his episcopal duties with great spirit. Public meetings, sermons, confirmations, in rapid succession, taxed his strength severely. Sunday, May 18th, was his first ordination. On the following Sunday he had become so weak from the heat of the climate, that he was obliged to have

cushions placed to support him in the pulpit, and actually preached on his knees. He nevertheless, in the hope of regaining strength, went on a pastoral tour through the upper provinces, travelling by water, in the month of July. At Bhagulpoor, however, he was obliged to retrace his course, and being ordered by his physician to get out to sea, he was put on board the *Marquis Huntly*, a company's ship, which was to take him to Penang. On board that vessel he died on the 22nd of August, 1828, in his forty-third year. His life, written by his brother, was published in 1830.—R. H.

JAMES, Richard, a divine of the Church of England, was a native of Newport in the Isle of Wight, where he was born in 1592, and was educated in Corpus Christi college, Oxford, where he took his degree of B.A. in 1611. He was the nephew of Dr. Thomas James, the learned first librarian of Sir Thomas Bodley, and like him spent his life in libraries—an enthusiastic devotee of books and manuscripts. He preached and published several university sermons, of three of which it was remarked that one was without a text, another against the text, and a third beside it. He assisted Selden in his Marmora Arundeliana, and was appointed by Sir Robert Cotton to the charge of his invaluable library, upon the arrangement of which he bestowed indefatigable pains. His published writings were of no great importance; but he left behind him forty-five MSS., partly original and partly collected from rare and ancient authors, which were afterwards deposited in the Bodleian library where they are still preserved. They relate chiefly to antiquities and history, including a "Decanonizatio Thomæ Cantuarensis," of which his uncle told Usher that his kinsman "has plainly showed therein, both out of Becket's own writings and those of his time, that he was not an arch-saint, but an arch-rebel, and that the papists have been not a little deceived by him." He died in 1638.—P. L.

JAMES, Robert, an English physician, known principally for his preparation of a fever-powder, which for nearly a century continued to be one of the most popular of nostrums, was born at Kinverston in Staffordshire in 1703, and was educated at St. John's college, Oxford. After practising successively at Sheffield, Lichfield, and Birmingham, he removed to London, where he published in 1743 his "Medicinal Dictionary," 3 vols. Dr. Johnson had a hand in the composition of this work, and it was translated into French by Diderot in 1746-48. James also wrote "The Practice of Physic," 1746; "On Canine Madness," 1760; "A Dispensary," 1764; "A Dissertation upon Fevers," 1778; and "A Short Treatise of the Disorders of Children," 1778. He died in London, 23rd March, 1776. His celebrated fever-powder, the invention of which was attributed by some to a German of the name of Schawanberg, found no favour with many medical practitioners; but, notwithstanding their opposition, it commanded so extensive a sale as to become a mine of wealth to James and his family. Coarse in his manners as well as in his person, James had yet many of the qualities of an agreeable companion. Johnson, in his Life of Smith, notices him in this character. "At this man's table (Mr. Walmsley's)," says the great lexicographer, "I enjoyed many cheerful and instructive hours with companions such as are not often found—with one who has lengthened and one who has gladdened life—with Dr. James, whose skill in physic will be long remembered, and with David Garrick, whom I hoped to have gratified with this character of our common friend; but what are the hopes of man!" Of the virtues of the fever-powder James wrote a vindication, which appeared after his death.

JAMES, Thomas, D.D., was born at Newport, Isle of Wight, in 1571, and studied at New college, Oxford. In 1602 he was made first keeper of the Bodleian library. He was a devoted student of old MSS., and laboured hard to discover the interpolations and forgeries which abound in patristic writings. As member of the convocation which met with parliament at Oxford under Charles I., he proposed the appointment of a commission to examine all patristic MSS. in public and private English libraries. Dr. James died at Holywell, Oxford, in 1629. His literary labours were very numerous. His first publication appears to have been the "Philobiblion of Richard of Durham," in 1599, followed by "Eclogæ Oxonio-Cantabrigienses," which contains a catalogue of MSS. at Oxford and Cambridge. The same year he published his "Bellum Papale," which exhibits all the variations in the editions of the Vulgate put forth by Sixtus V. and Clement VIII. In 1605 he printed a catalogue of books in the Bodleian, which he afterwards enlarged. In 1611 he brought out his well-known treatise of the corruption of the scripture, councils, and fathers, by the church of Rome.—B. H. C.

JAMES, Thomas, an English navigator of the seventeenth century, was recommended to Charles I. by the merchants of Bristol, who had engaged his services in the attempt to discover a north-west passage to the Indies—the great problem of English enterprise in that day, as it continued to be during the two succeeding centuries, until, in fact, it received its solution. James was despatched on this enterprise in the same year (1631) in which the London merchants employed Luke Fox on a similar undertaking.—(See Fox, Luke.) James sailed from Bristol; and after entering Hudson Bay, where he fell in with Fox, visited for the first time the southward extension of that sea, which derives from him the name it has since borne on our charts *i.e.* James Bay. He and his crew passed a severe and tedious winter upon Charlton Island (lat. 52°) within this bay. They were released from the ice in the following July, and sailed thence to the northward, past the western shores of Hudson Bay, not advancing, however, beyond the parallel of 65° 30′, where the continued obstructions encountered from the ice induced their return to England, which they reached in October, 1632. James gave to the land on the western side of Hudson Bay the name of New Wales (North and South), in compliment to the prince of Wales, afterwards Charles II. He was favourably received by the king on his return, and in the following year published an interesting narrative of his voyage, under the title of "The strange and dangerous voyage of Captain Thomas James, in his intended discovery of the north-west passage into the South Sea." James had been led to form an opinion adverse to the hopes of those who looked for the discovery of the passage in question. Although not accomplishing anything of importance in respect of this object, his services as a discoverer were by no means devoid of value.—W. H.

JAMES, Sir William, a distinguished naval officer, was born about 1721. He went to sea at the age of twelve, and entering at twenty-six the naval service of the East India Company, was appointed in 1749 to the command of one of its vessels of war. In 1751 he received the chief command of the company's naval forces. In 1755 he performed his chief achievement, the capture of Severndroog on the Concan coast—one of the strongholds of the pirate Angria, who molested the British commerce in these waters. After other important services he returned home, became a director of the East India Company, member of parliament for West Looe, and in 1778 was created a baronet. He died in 1785. A lofty tower, designated Severndroog, and erected by his widow on land which belonged to him, near the top of Shooter's Hill, commemorates his principal exploit.—F. E.

JAMES, William, was the author of what is now considered the standard history of the modern navy of Great Britain. Little, however, appears to be known of his biography. We glean the following items from his own preface to the second edition of his well-known work. Previously to 1813 he had resided in Jamaica as a proctor, and in that capacity, according to his own account, had been familiarized with many matters relating to ships. In 1813, as a British subject, he was a détenu in the United States, then at war with England. Irritated by what he considered the boastful tone of the Americans, in their references to and descriptions of the encounters between their vessels and those of England, James made minute inquiries respecting the relative forces of the ships engaged, and even procured the publication, in American papers, of the results of his investigations. For this offence he was on the point of being sent as a prisoner "to the interior." Effecting his escape from the United States, he arrived at the end of 1813 at Halifax, Nova Scotia, and published there in the March of 1816 a pamphlet on the subject in which he had now grown deeply interested, and with the title—"An inquiry into the merits of the principal naval actions between Great Britain and the United States." He arrived in England in the following June, and in 1818 issued an octavo volume entitled "A full and correct account of the naval occurrences of the late war between Great Britain and the United States;" returning to the charge, a twelvemonth afterwards, with a work on the "military occurrences" of the same war. In 1819 he resolved to write the work by which alone he is now known; and in 1822 appeared his "Naval history of Great Britain, from the declaration of war by France to the accession of George IV.," that is, from 1792 to 1820. Written

by a non-professional person, and frank as well as patriotic, the naval history was of course the object of much criticism, general and special; but its merits were and are universally admitted. A second edition appeared in 1826. In 1827 the author is said to have died. With additions by Captain Chamier, a third edition was published in 1847, and a fourth in 1859.—F. E.

JAMESON, Anna, writer on art and general literature, was born at Dublin in 1797. Under the guidance of her father, Mr. Murphy, a miniature painter of repute in his day, she received an excellent general education, and was carefully initiated in the principles and some of the technicalities of art. In early life she was a teacher. In 1824 she married Mr. R. S. Jameson, a barrister, who was subsequently appointed vice-chancellor of Canada. After a brief residence in that country a separation took place between Mrs. Jameson and her husband, and she returned to Europe and to a life of literary labour. She had already, in 1826, published notes of travel in France and Italy, under the title of "The Diary of an Ennuyèe," which was republished in 1834, in 4 vols. 12mo, as "Visits and Sketches at Home and Abroad." "The Loves of the Poets" appeared in 1829; "Memoirs of Celebrated Female Sovereigns" in 1831; "Characteristics of Women," a series of studies of the female characters in Shakspeare, in 1832. This last was a work of a much higher character than any which she had previously written; and in it she first exhibited the power of subtle analysis which distinguished many of her subsequent works. It was quickly followed by a series of biographical sketches of "The Beauties of the Court of King Charles II.," 2 vols. 4to, 1833, &c., written to accompany engravings from copies made by her father of Lely's celebrated paintings in Hampton Court. "Sketches of Germany," 1837; "Winter Studies and Summer Rambles in Canada," 1838; and translations of dramas by the Princess Amelia of Saxony, 1840, complete the list of her contributions to general literature. For some time previous, Mrs. Jameson's thoughts had been directed more specifically towards art. She had mixed more in art-circles, had become a frequent contributor of papers on art to the literary journals, and in the course of a residence in Germany had been deeply influenced by the principles of the great artists of the Munich and Düsseldorf schools. Henceforth it became her chief occupation to illustrate and elucidate the history and the principles of art. Her first avowed appearance as an art-critic was in her "Handbook to the Public Galleries of Art in and near London," 1842, which was followed in 1844 by a "Companion to the most celebrated Private Galleries of Art in London," and in 1845 by "Lives of the Early Italian Painters," 2 vols. 12mo, a pleasing series of sketches which originally appeared in the *Penny Magazine:* it was reprinted in a single thick volume in 1859. In 1846 appeared a volume of "Memoirs and Essays," also a republication of magazine articles; and in 1848 the first section of her "Sacred and Legendary Art," the most elaborate and important work she had yet undertaken. In its ultimate form this work comprised four large volumes, two being devoted to "Legends of the Saints and Martyrs as represented in Christian Art," and one each to the "Legends of the Monastic Orders," and the "Legends of the Madonna;" of the first of which a third, and of the other two second and improved editions have been published. In these volumes she opened a vein of thought and illustration new to the ordinary English reader; and being really the result of extended and conscientious inquiry, written in a clear and pleasing manner, with a colouring of quiet, earnest enthusiasm, and very prettily illustrated with etchings executed by herself, as well as with many wood-cuts, the work became, for its size and costliness, remarkably popular. Mrs. Jameson also published, in 1854, "A Common-Place Book of Thoughts, Memories, and Fancies." During much of the latter part of her life, Mrs. Jameson had been indefatigable in endeavouring to bring about what she regarded as an improvement in the social position, education, and occupations of women, and delivered several lectures and addresses on the subject. Of these two were published—"Sisters of Charity, Catholic and Protestant, at Home and Abroad," and the "Communion of Labour." She died March 17, 1860. Latterly, Mrs. Jameson had been in receipt of a pension, granted in consideration of her services to art and literature.—J. T–e.

JAMESONE, George, sometimes called the Scottish Vandyck, was the son of Andrew Jamesone, an architect, and was born at Aberdeen in 1586; he was the fellow-pupil of Vandyck with Rubens at Antwerp about 1616. But notwithstanding this advantage Jamesone never even approached either painter in any respect; he painted thinly, and his pictures are richly coloured; but they are more distinguished for their delicacy and softness than any other qualities. He found a valuable patron in Sir Colin Campbell of Glenorchy, for whom he executed many historical and other portraits, but for which he appears to have been paid at the small fixed price of twenty pounds Scots each; that is, only £1 13s. 4d., the Scotch pound being only twenty pence, or one-twelfth of a pound sterling. This was in 1635, when his fame was already established. Sir Colin seems to have taken him to Italy with him, as they travelled in company. Jamesone's portrait is in the painters' portrait gallery at Florence. He appears to have often painted his own portrait, and always with his hat on—there is a specimen at Cullen house. This may have been to commemorate the privilege granted him of wearing his hat by Charles I., when he sat to Jamesone at Edinburgh in 1633. Jamesone died in 1644, leaving his wife and family well provided for. There are several of his pictures in the two colleges of Aberdeen, and many Scotch families possess portraits by him; but the most considerable collection is at Taymouth, the seat of the marquis of Breadalbane, the descendant of Sir Colin Campbell of Glenorchy.—(Walpole, *Anecdotes, &c.;* Cunningham, *Lives of the British Painters.*)—R. N. W.

JAMESON, Robert, an eminent Scottish naturalist, was born at Leith on the 11th of July, 1774, and died in Edinburgh on the 19th of April, 1854. He was educated at the grammar-school of Leith and at the university of Edinburgh. He showed from a very early age a strong bias towards the study of natural history, and was for some time desirous of adopting a seafaring life, in order that he might have opportunities of seeing the natural productions of different regions of the earth; but he was dissuaded from this by his parents, and induced to study with a view to the medical profession. Although he never engaged in the practice of that profession, he pursued the course of study belonging to it in the university with great zeal, because of its connection with his favourite department of science. He studied chemistry under Black and Rotheram, and afterwards under Hope; anatomy under John Bell; and natural history under Walker, whom he assisted in the care of the college museum, and in some expeditions in the neighbouring seas, to collect marine animals by dredging. In 1793 he travelled to London to make himself acquainted with the natural history collections there. In 1794 he explored the Shetland Isles; in 1797 the Isle of Arran, whose remarkable geological features he was the first to make known; in 1798 the Hebrides, and in 1799 the Orkney isles; and in 1800 he published the results of these researches in his "Mineralogy of the Scottish Isles." In 1800 he went to Freiberg to study mineralogy and geology under the celebrated Werner, whose doctrines and system he was the first to introduce into Britain. He there learned how geological formations are characterized by the fossil remains which they imbed; and he acquired, what he afterwards communicated to many others, extraordinary skill in the method of distinguishing materials by means of their "external characters." In 1804, on the death of Walker, Jameson was appointed by the government regius professor of natural history in the university of Edinburgh; an office which he continued to hold for the remaining fifty years of his life. For a time after his appointment, he was, as might have been expected, an ardent defender of the doctrine of his master Werner—that all rocks, unstratified as well as stratified, were formed by deposition from water during a state of the world essentially different from the present—against the "Huttonian" doctrine, that the unstratified rocks were the products of fire, acting as it does in existing volcanoes, and that the visible changes in the earth's crust were the effects of causes resembling those now in operation. Nevertheless, Jameson was one of the first to yield to the evidence of facts in favour of the igneous origin of unstratified rocks; and he thus took a leading part in putting an end to the ferocious attacks of the "Neptunists" upon the "Vulcanists," and in establishing harmony among geologists. He was wont in after years to point out to his class the phenomenon which had brought conviction to his mind on this point—an erupted mass of trap on the face of Salisbury Crags, near Edinburgh, which contains imbedded in it fragments of the neighbouring sandstone. It has since been known by the name of the "Huttonian upthrow." The natural history museum of the university of Edinburgh had

suffered much from neglect and dilapidation, and from the circumstance that the best parts of the collection in it had been the private property of previous professors, and had been removed by their executors. Jameson preserved and arranged the objects which he found there, and added to them his own collection, which was very extensive and valuable. By his representations he induced the government to allot a small annual grant for the maintenance of the museum; and by his care and skill he brought it to the admirable condition in which he left it. In 1808 he founded the Wernerian Natural History Society of Edinburgh; in 1819 (along with Sir David Brewster) the *Edinburgh Philosophical Journal*, and in 1826 the *Edinburgh New Philosophical Journal*, of which he continued to be the editor until his death. He was a fellow of almost every learned society in Europe. In 1805 he published a "Mineralogical Description of the County of Dumbarton." This was intended to be the first volume of a mineralogical description of Scotland; but want of leisure prevented his carrying out the undertaking. His principal other works were "A Treatise on the External Characters of Minerals," 1805; "A System of Mineralogy," 1804–8, 2nd edition, 1816; "Elements of Geognosy," 1809; "A Manual of Minerals and Mountain Rocks," 1821; "Elements of Mineralogy," 1837; several articles in the Encyclopædia Britannica and Edinburgh Encyclopædia; and a long series of papers in the Transactions of the Wernerian Society, and in scientific journals. He possessed to an extraordinary degree the power of gaining the esteem and regard of his pupils, and of exciting their interest in natural science. His character as a professor cannot be better described than in the words of his illustrious pupil and successor, Edward Forbes:—"A large share of the best naturalists of the day received their first instruction in the science that was afterwards to prove their fountain of honour from Professor Jameson. Not even his own famous master, the eloquent and illustrious Werner, could equal him in this genesis of investigators. . . . . Valuable as were his writings—each, when estimated with regard to the position of science at the time of its issue, a step in advance—his pupils were even more valuable. The greatest praise of a great professor is that which proclaims that he has founded a school. And where else in the British empire, except here, has there been for the last half century a school of natural history?" Jameson, of swarthy complexion and small but well-knit frame, possessed great strength and energy, which well fitted him for the active life of an observer of nature, and which he retained to an advanced age. His mental vigour remained to the last. His fellow-citizens showed their respect for his remains by a public funeral, which was attended by the senate and students of the university, the members of nine learned societies, and the corporation of the city of Edinburgh. His bust in marble by Steele was placed in the university museum. A memoir of his life, with a detailed account of his works and system of teaching, written by his nephew, Mr. Laurence Jameson, appeared in the *Edinburgh New Philosophical Journal* for 1854.—W. J. M. R.

JAMET, Pierre Charles, a French author, born at Louvières on the 15th February, 1701; died about 1770. He was employed officially in the administration of his province, and afterwards in the French East India Company. Returning to Paris, he again entered the employ of government, and was sent to the Bastile on account of some pamphlets written against the court. His own works were principally on metaphysical subjects, but he also brought out new editions of Montaigne and Rabelais.—P. E. D.

JAMI. See Djami.

JAMIESON, John, the well-known author of the "Scottish Dictionary," was born in Glasgow on 3rd March, 1759. His father was minister of the Antiburgher congregation in Havannah, now Duke Street; and his mother was a near relation of the Bruces of Kennet. He does not seem to have been in any way very precocious; but his early education was injudiciously hastened, for he entered college in his ninth year, and the divinity hall in his fourteenth, studying four sessions at the one and six at the other seminary. During the recesses of his theological curriculum he attended also the university of Edinburgh. At the age of twenty, in 1779, he was licensed to preach the gospel, and was speedily called by congregations in Dundee, Perth, and Forfar. The synod decided that he should be ordained in Forfar, though his own mind was averse to the place. His ordination took place in August, 1780, and he was translated to Edinburgh in May, 1797. The comparative quiet of his first charge in Forfar, gave him leisure for those studies on which his fame now chiefly depends. His first publication was "Socinianism Unmasked," in 1788–89, and originated in the excitement spread through the country by the thinly-veiled Unitarian opinions of Dr. M'Gill of Ayr. At this time he received the degree of D.D. from Princeton college in America; the first diploma of the kind which had been given to a minister of the Scottish secession. In 1789 appeared his "Sermons on the Heart," discourses filled with scripture illustration, and not without the traces of skilful analysis, but rather heavy in their plain and practical delineations. His next work was published in 1794, "Vindication of the Doctrine of Scripture and of the Primitive Faith concerning the Deity of Christ," in reply to Dr. Priestley's History of Early Opinions, in two vols., octavo. This was a bold adventure on the part of a seceding minister in an obscure country town; but it was no failure. In spite of all the disadvantages under which the author laboured, the work is a great one. Its industry, sobriety, learning, research, and argument, make it a noble monument of individual study and intrepidity, and a worthy specimen of Scottish polemical theology. Yet it never attained the popularity to which it was justly entitled. In 1798, and after his removal to Edinburgh, he published "Remarks on Rowland Hill's Journal," a tract which exposes the exaggerated picture which the English preacher had drawn of religious life, opinions, and usages in Scotland. In 1802 Dr. Jamieson published in two octavo volumes, the "Use of Sacred History," an instructive and creditable commentary on the Old Testament histories and biographies, though neither very striking nor profound in its remarks. Its style, however, is more lively than that of his other works; and in many pages there are picturesque and beautiful paragraphs. In 1808 appeared the "Etymological Dictionary of the Scottish Language." The first idea of the work rose out of a casual conversation with Professor Thorkelin of Copenhagen, in the house of Mr. Dempster of Dunnichen. The Danish professor had been collecting Scottish words in Angus and Sutherland, and wished the minister of Forfar to assist him. Dr. Jamieson commenced in a humble way to note down some peculiar Scottish terms, and his lists and inquiries issued after many patient and laborious years, in the "Scottish Dictionary," in two quartos. The work was popular at once, and took the rank of an authority. It is a marvellous example of what one can achieve when his mind is kindled into enthusiasm in any sphere of intellectual labour; and the four hundred works consulted by Dr. Jamieson are more remote than those in common use, more difficult to decipher and glean from, and demanded a closer application in the study of them, than the more familiar and easy authors compared and cited by Dr. Johnson in his English Dictionary. The "Scottish Dictionary" is rich in humour and antiquarian lore; abounds in happy illustrations of ancient customs now fast passing away; preserves for future generations a key to the pages of Gawain Douglas, Sir David Lyndsay, Dunbar, Ramsay, and Burns; and rescued from oblivion an old and expressive tongue, which is not as many imagine a corrupt and vulgar dialect of English, but claims an antiquity equal to it, and a relation as close to a common Teutonic or Gothic origin. Two volumes of "Supplement" were added in 1825, of equal size with the original. In 1811 Dr. Jamieson published a quarto on the "Ancient Culdees," in which his usual sagacity, his love of Scottish antiquities, and his powers of calm and unwearied research are fully exhibited. In 1814 appeared his "Hermes Scythicus, or the radical affinities of the Greek and Latin languages to the Gothic," &c. This volume seems to have been suggested by the investigations connected with the "Scottish Dictionary;" and when it is remembered that the author was an insulated labourer, that Sanscrit was yet unsealed, and comparative philology a science all but unknown, the "Hermes Scythicus" must be regarded, in spite of some erroneous theories, as a happy anticipation of some of those results which are now universally acknowledged, as to the close relationship or virtual identity of the Indo-Germanic or Aryan languages. When George IV. instituted the Literary Society, Dr. Jamieson was placed at the head of the list, and received a pension of a hundred guineas. The society was dissolved on the death of the king; but Earl Spencer generously offered to continue the pension, an offer which was courteously declined. Earl Grey, however, in 1833 placed his name on the civil list for an equal sum. It may be added that Dr. Jamieson edited Barbour's

Bruce and Blind Harry's Wallace, and the Theatrum Scotiæ, and published a "Historical Account of the Royal Palaces in Scotland." In early life he was fond of writing poetry, and gave to the world some specimens of his muse in "Congal and Fenella;" "The Sorrows of Slavery;" and "Eternity"—a poem of which a friend of his, a critical and witty lady, said, "it was well named, as it would never be read in time." His last poetical effusion was in memory of his intimate friend, Sir Walter Scott, who calls him in his Diary "an excellent good man, and full of auld Scottish cracks." He resigned his pastoral charge in 1830, and spent his remaining years in comparative retirement; leaving behind an excellent treatise on the "Reality of the Gracious Influence of the Holy Spirit," which was published some years after his death, and is, he says, "the result of the cogitations of half a century." Dr. Jamieson died in George Square, Edinburgh, 12th July, 1838, in the seventy-ninth year of his age. Dr. Jamieson not only attained great literary fame, which was recognized by learned corporations in foreign countries, but he was also beloved as a diligent and faithful pastor, an instructive and excellent preacher, and a man of earnest and healthy piety; while he was endeared to a large circle of all ranks by his social qualities, and the calm consistency and usefulness of his daily life.—J. E.

JAMIN, Jean Baptiste Auguste Marie, a distinguished French cavalry officer, born in 1773 at Louvigné-du-Désert in Brittany. He joined the army in 1792 as a sub-lieutenant of cavalry, and in 1806 he served as aid-de-camp to Marshal Massena in his Neapolitan campaign. In the following year he was made colonel of the royal guards of light cavalry, at the head of which corps he distinguished himself in Spain by a brilliant charge at the battle of Ocaña, and afterwards by his courage at Vittoria. In 1814 he was appointed to the command of a brigade. Though treated generously at the restoration, he rejoined Napoleon on his return from Elba, and was killed at the battle of Waterloo. He had received in France the title of Baron, and in Spain he was made Marquis of Bermuy.—G. BL.

* JAMIN, Jules Celestin, an eminent French physicist, was born at Termes in the Ardennes on the 30th of May, 1818. He was formerly professor of physics in the collège Louis-le-Grand, and is now professor of physics in the polytechnic school. His largest work is a treatise on Physics, "Cours de Physique," published in Paris in 1858. His scientific researches, which have been chiefly directed to the phenomena of light, are recorded in a series of papers in the *Annales de Chimie et de Physique* since 1847, and the *Comptes Rendus* of the Academy of Sciences since 1844. About 1850 he discovered by experiment the remarkable fact of the elliptic polarization of light by reflection from a singly-refracting medium at and near the "polarizing angle," and at the same time showed that fact to be a consequence of the wave-theory of light.—R.

JAMITZER, Wenzel, one of the most famous of the German goldsmiths and engravers of the sixteenth century—a time when the goldsmith's art attained its highest excellence in Germany. He was born at Vienna about 1508, and settled in Nürnberg, where he died in 1585. He worked both in gold and silver, fashioning the metals into the quaintest and most fanciful forms, and modelling and chasing on the surface plants, flowers, and animals, with rare truth and delicacy. He also excelled in a sort of niello work and enamel. Jamitzer was employed by Charles V., Ferdinand I., Maximilian II., and Rudolf II. By his fellow-citizens, who held him in great esteem, he was elected a member of the city council. He published in 1568 a treatise on perspective, "Perspectiva corporum regularium," the plates to which were drawn and engraved by himself. Nagler gives a list of several other plates by him. In his metal work he was assisted by his brother Albrecht Jamitzer, who died about 1590.—Wenzel had a son, Christoph Jamitzer—born at Nürnberg about 1560; died in 1619—who also worked as a goldsmith, and executed some good engravings, especially several prints of children at play, and a series of grotesques.—J. T-e.

JAMYN, Amadis, a French poet, was born in Champagne about 1530. He was a friend of Ronsard, who obtained for him the post of chamber secretary to Charles IX. His continuation of Hugh Salel's translation of the Iliad, shows some of the true Homeric spirit under very quaint disguises. He died about 1585.—W. J. P.

JANEWAY, James, was born in 1636 at Lilley in Hertfordshire, being the third of five brothers who were all educated for the church. One of the most celebrated writings of James was an account of the life and death of his brother John, who died in the odour of sanctity at the early age of twenty-four—a life, says Hobert Hall, full of instruction and encouragement to christians. James entered Christ church, Oxford, in 1655; and soon after the Restoration, being ejected for nonconformity, he became minister of a meeting-house at Rotherhithe. The strictness of his morals, the earnestness of his preaching, and especially his devotedness to the sick during the awful times of the great plague, gave him immense influence over large numbers of the people. Being of a delicate constitution, the incessant labour he engaged in shortened his life, which terminated on the 16th of March, 1673–74. Many of his sermons have been printed. His "Life of John Janeway," and a work entitled "A Token for Children," still keep their ground as works of edification. In his "Legacy to his Friends," he enumerates twenty-seven famous instances of God's providence. To this work is prefixed a portrait of the author. His funeral sermon by Ryther contains several particulars of his pious and useful life.—R. H.

JANI, Christian David, a learned German, born in 1743; died in 1790. He was professor at Halle and Eisleben. Besides works on logic and the art of poetry, he wrote upon Horace, whose odes he published. He also wrote upon Alcæus.—B. H. C.

JANIÇON, François Michel, was born at Paris in 1674, and educated in Holland. After serving in the Dutch army he embraced a literary career, and wrote with much clearness and sagacity in the gazettes of Amsterdam, Rotterdam, and Utrecht. His press being silenced, he retired to the Hague, where he became agent to the landgrave of Hesse. He translated Steele's Ladies' Library, and published a work on the state of the United Provinces, which is praised for its accuracy. He died of apoplexy in 1730.—W. J. P.

* JANIN, Jules, the *facile princeps* of French feuilletonists, was born on the 4th of December, 1804, at St. Etienne, in the department of the Loire, where his father was a legal practitioner of repute. Completing his education in Paris at the college of Louis-le-Grand, Janin studied, or professed to study, law—a calling for which we cannot suppose him to have had any inclination. He does not seem to have gone to the bar, but when thrown on the world, to have "crammed" young men for their academic degrees—an employment which doubtless helped him to that affluence of classical quotation which is one of the characteristics of his feuilletons. He naturally found his way into journalism, first as a contributor to the satirical *Figaro*. He then wrote for the monarchical and conservative *Quotidienne*, a strange episode in his career, but gave up the connection with it when its principles became dangerously triumphant, and the Polignac ministry acceded to power. Before the revolution of 1830, he had distinguished himself in literature as a partisan of the classic school, against the romanticists. His "L'Ane mort, et la femme guillotinée," was a clever and telling parody of Victor Hugo. Eventually he found his true journalistic vocation, when after writing politics a little for the *Débats*, he was appointed one of its theatrical editors. Beginning with the minor theatres, he became its principal dramatic critic, and his Monday's theatrical feuilleton in the *Débats*, has been for many years one of its most brilliant and popular "features." Striking out a path for himself, he made the theatrical feuilleton a vehicle for criticism the most discursive; gossip literary, dramatic, personal, and autobiographical, all delightfully blended with acute discussion of the merits of the plays and players of the week, and embodied in a style rambling and diffuse, but sparkling with wit, fancy, drollery, sentiment, and the choicest results of a varied reading. He took the public into his confidence, and his readers were placed on the most familiar footing with the man, as well as with the critic. When he married, the fact was described and commented on by himself in a feuilleton, entitled "Le critique marié." In spite of his vagaries, his critical influence has been great. He may be said to have "made" Rachel, with whom he afterwards quarrelled, and endeavoured, unsuccessfully, to unmake. The best, or what he thought the best of these feuilletons, have been republished in a separate form, with the title "Histoire de la littérature dramatique." Besides his theatrical criticisms, Janin has made numerous contributions to literature, among the most valuable of them being the prefatory essays, biographical and critical, with which he has enriched editions of a wide range of French classics. In fiction he has not surpassed his early novel "Barnave," a striking picture of the first French

revolution, with that well-known orator for its hero. The chief of his other novels are "Les Gaietés Champêtres," and "La Religieuse de Toulouse." To the "Français peints par eux mêmes," he contributed some of his and its most successful sketches of French character. His "Mois de Mai à Londres et l'exposition de 1851," must not be forgotten, as conveying in his own inimitable style his impression of the great metropolis, which he visited at that era. Janin has been compared to Diderot; but the only resemblance is a slight one of manner. The feuilletonist has nothing of the philosopher's intellectual grasp and daring. M. Janin has also published a French translation of the Odes of Horace, and one of Richardson's Clarissa Harlowe, abridged.—F. E.

JANSEN, Zacharias, spectacle-maker at Middleburg in Holland, died about 1619. He was one of the claimants of the honour of having made the first telescope.—(See Lippersheim.)—W. J. M. R.

JANSENIUS, Cornelius, a Belgian theologian, born at Hulst in 1510; died at Ghent, 10th April, 1576. He studied at Louvain, and devoted himself sedulously to Greek and Hebrew. He soon obtained a professorship at Tongerloo, and in 1562 was called to Louvain, from which place he was sent by Philip II. to the council of Trent. On his return to the Netherlands he was, in 1568, named bishop of Ghent. His works on the sacred scriptures are held in high esteem. He left a "Concordia Evangelica, et ejusdem concordiæ ratio," Louvain, 1549; a paraphrase of the Psalms of David; "Commentarii in Concordiam ac totam Historiam Evangelicam," many editions of which were published at Louvain, and also at Antwerp and Venice. This is Jansenius' principal work. He left also Annotations on the Song of Solomon; Commentaries on the Proverbs and the book of Ecclesiastes; and several theological works relating to his diocese.—P. E. D.

JANSENIUS, Cornelius, whose real name was Jansen, famous as the founder of Jansenism, was born at Aquoy, near Leerdam in Holland, on October 28, 1585. He studied first at Utrecht, and afterwards at Louvain, where Jacob Janson, a disciple of Michael Baius, the first modern vindicator of efficacious grace, was theological professor. Their principles Jansenius imbibed, and during his residence at Louvain contracted a friendship with John Vergerius or Du Verger, afterwards so celebrated in the history of Jansenism as the abbé of St. Cyran. On leaving Louvain in consequence of indisposition, Jansenius went to Paris, where he again met with Du Verger, whom he soon after followed to Bayonne; and there, says Bayle, "they studied together with extraordinary application, and so won the esteem of the bishop of Bayonne, that he procured a canonicate in his cathedral for Du Verger, and the presidency of a college for Jansenius." From Bayonne Jansenius returned to Louvain, where he was appointed principal of St. Pulcheria's college, and soon after, in 1617, a professor-in-ordinary. Twice he was sent to Spain on important business, in 1624 and 1625. In 1630 he was appointed biblical professor, and in 1635 bishop of Ypres. His "Mars Gallicus," published in favour of Spanish interests in 1633, appears to have obtained for him the mitre. This was not, however, his first publication. In 1627 he printed a Latin discourse, "De interioris hominis Reformatione," delivered at the abbey of Afflighem, soon after the superior and eleven of the monks had embraced protestantism. In 1630 he published "Alexipharmacum," an address to the people of Bois-le-Duc in reply to the Calvinists. This was answered by the celebrated Gisbert Voet, and defended by its author in "Spongia Notarum." Dupin says that before he was appointed bishop he gave to the public commentaries on the Pentateuch, on Proverbs, on the Book of Wisdom, the prophet Habakkuk, and the four gospels. Jansenius died May 6th, 1638, having just completed the work which has since caused so much commotion. It was published in 1640 with the following title—"Cornelii Jansenii episcopi Iprensis, Augustinus, seu doctrina Sancti Augustini de humanæ naturæ sanitate, ægritudine, medicina, adversus Pelagianos et Massilienses." It consisted of three parts, of which the first is a history of semi-pelagianism; the second expounds the doctrine of Augustine on human nature in its purity and its depravity; the third treats of grace and predestination. Voltaire says nobody read the book till Du Verger came to Paris, and induced some young doctors and old women to do it. The jesuits, however, at once found it out, and its perusal was forbidden by a decree of the Inquisition, dated August 1, 1640, while Urban VIII. in March, 1641, issued a bull declaring that the work of Jansenius contained various propositions already condemned by Pius V. and Gregory XIII. The controversy thus inaugurated continued, and at length in 1649 a majority of the theological faculty at Paris condemned five propositions extracted from the "Augustinus." These propositions were drawn up by Nicolas Cornet, syndic of the faculty of theology, and were to the following effect:—1. "That some precepts of God are beyond the power of some just persons who are willing and endeavour according to their present strength, and they lack that grace by which those precepts can be performed. 2. Inward grace in the state of fallen nature is never resisted. 3. In order to merit and demerit in the state of fallen nature, there is not required in man liberty from necessity, but liberty from constraint is sufficient. 4. The semi-Pelagians admitted the necessity of inward prevenient grace, for single acts and even the beginning of faith; and herein were they heretics, that they made it (grace) such as the human will can resist. 5. It is semi-Pelagian to say that Christ died, or shed his blood for all men without exception." These five propositions were eventually sent by the jesuits to Rome, with a request that they might be condemned by the pope. Innocent X. in 1651 appointed a commission to examine the question, and at length in 1653, by a bull dated May 31, he pronounced against them. He declared the first to be "rash, impious, blasphemous, anathematized, and heretical." The second and third he condemned as "heretical;" the fourth as "false and heretical;" and the fifth as "false, rash, scandalous, and—understood in the sense that Christ died only for the elect—impious, blasphemous, contumelious, derogatory to godliness, and heretical." The bull goes on to forbid all persons to hold or teach the above, and calls upon church dignitaries and inquisitors to coerce and put to silence all who disobey, by penalties, censures, and the secular arm if necessary. The followers of Jansenius evaded the bull in various ways; it failed to give chapter and verse, and it did not say the propositions were heretical in the sense in which Jansenius held them. The agents of their party declared before leaving Rome, that they would not subscribe to the condemnation but with the proviso that "the grace of Christ, which is *per se* efficacious, was necessary to individual acts of religion, and that the doctrine of St. Augustine was excepted." However, Cardinal Mazarin in 1654 called an assembly of bishops, who declared that the bull must be received as applying to the actual opinions of Jansenius as taught by him. In the name of this assembly the bull was sent to all the bishops in the kingdom. After the death of Innocent, his successor, Alexander VII., issued a bull condemning the propositions "in the sense of Jansenius;" whereupon, says the author of a True Idea of Jansenisme, London, 1669, "the Jansenists were hereby crushed, and brought under a severe persecution." The assembly of the clergy drew up a formulary, condemning the five propositions in Jansenius' sense, and all ecclesiastics were required to sign it or to lose all their benefices. The "formulary" made many hypocrites, but led many to rebel, although they endangered their position and were liable to excommunication. Among the chief adherents of Jansenius was Antoine Arnauld, who in 1656 was expelled from the Sorbonne and from his professorship there, after being compelled to retreat from Port Royal, where he had for some years resided. Du Verger was cut off as early as 1641. Jean Labadie, an ex-jesuit and afterwards a protestant, lent a helping hand for a season. Pascal took the offensive in 1656 by the publication of the Provincial Letters. The number of writers on both sides was immense. There was abundance of persecution, and there were some martyrs. Jansenius was abused and misrepresented; he had "been a Calvinist," they said, "and the son of a Calvinist; he had been a great reader of Calvinistic books, and his doctrine was the high road to Calvinism." Even his tomb was not held sacred; his successor at Ypres took down, if he did not destroy, his epitaph—Leydecker says, at the instigation of Pope Alexander VII. himself. The disputes between the two parties went on with varying degrees of intensity till far on in the last century. All sorts of means were had recourse to by both parties, but in the end Jansenism quailed before the followers of Ignatius Loyola. The sufferings of the Port Royalists and others, the influence of great names, the polemics of Arnauld, the Letters of Pascal, the commentaries of Quesnel, and the miracles of the deacon de Paris, with the authority of Augustine and of the Bible itself, failed to prevent the downfall of Jansenism, which now only exists in a tangible form in a community at Utrecht.

Jansenius was the Calvin of the Romish church, but he failed to engraft upon it the doctrines of grace.—B. H. C.

JANSON. See JENSON.

JANSSENS: the name of several Dutch painters of eminence. —ABRAHAM JANSSENS was born at Antwerp in 1569, and died in 1631. He was the scholar of Hans Snellinck, was a contemporary and rival of Rubens, and a good colourist; he was fond of powerful contrasts, and occasionally painted torch-lights. Many altar-pieces by Janssens are still preserved at Antwerp, Mechlin, and other towns in Belgium.—CORNELIUS JANSSENS was born at Amsterdam in 1590; in 1618 he came to this country and resided here many years. He was an excellent portrait-painter, and executed several good portraits of James I. and his family, and was also much employed by the English nobility; but his position being somewhat interfered with by the arrival of Vandyck in England, he left in 1648, and returned to his own country, where he died in Amsterdam in 1665. The portraits of Janssens have not the grace and freedom of Vandyck's; but they are more highly finished, and are in other respects little inferior to those of the great Flemish painter. They still retain their original lustre, and his black draperies have a particularly rich effect. He generally painted on panels.—VICTOR HONORIUS JANSSENS was born at Brussels in 1664, and was the son of a tailor. Victor was patronized by the duke of Holstein, who sent him to Rome. Here he imitated Albano; but after his return to his own country he painted on the usual large scale of the period. His works are still common at Brussels, where he died in 1739.—(*Descamps; Walpole; Catalogue du Musée d'Anvers.*)—R. N. W.

JANSSENS, JAN WILHEM, a Dutch general, born on 12th October, 1762; died on 1st June, 1835. He entered the army early, but in 1795 was compelled to retire in consequence of wounds. At a later period he again took service, and was made commissary general. In 1802 he was appointed to command the troops at the Cape of Good Hope, and was governor of the colony. The hostile intentions of Great Britain caused the removal of most of his troops to Batavia, and in 1806 General Baird landed at the Cape with ten thousand men. Janssens had no force to oppose the invaders, but was allowed an honourable capitulation and conveyed to Holland, where the king made him councillor of state and war secretary. When Holland was annexed to France he was sent by Napoleon to Batavia, where he was taken prisoner by the British and sent to England. Released on parole he returned to Holland, and was for some time employed in the Dutch war department.—P. E. D.

JANUARIUS (SAINT), bishop and martyr, is said to have been born at Naples. The legends tell us that he was bishop of Beneventum, where he was seized during the persecution of Diocletian and carried to Nola. After being variously tortured at Nola, he was taken to Pozzuoli and cast into prison, from which he was brought out to the lions, which would not hurt him; he was therefore beheaded. His body was carried to Beneventum, but removed to Naples by Alexander VI. in 1497. Since that time many miracles have been ascribed to the relics. Baronius fixes the death of Januarius in 305.—B. H. C.

JANVIER, ANTIDE, a celebrated clockmaker, was born at St. Claude in the department of the Jura on the 1st of July, 1751, and died in Paris on the 23rd of September, 1835. He showed wonderful ingenuity and skill in devising and making pieces of clockwork to show the movements of the heavenly bodies, such as equation clocks, showing apparent solar time; lunar and planetary clocks; clocks to show the rotation of the earth, the movement of the tides, &c. He was the author of some writings on such machines, and in particular of a work entitled "Recueil des Machines composées et executées par M. Janvier," Paris, 1827. Having spent the profits of his business in improving his art, he died in poverty.—W. J. M. R.

JANVIER, RENÉ-AMBROISE, a learned French benedictine, born in 1613 or 1614. He published a Latin version of Rabbi Kimchi on the Psalms in 1666; and an edition of Petrus Cellensis, with a preface by Mabillon. He died in 1682.—B. H. C.

JAQUELOT, ISAAC, born at Vassy in 1647; died at Berlin in 1708. He was the son of Abraham Jaquelot, a protestant minister and author, whose colleague he became at the age of twenty-one. He was a popular preacher, but was driven from France at the revocation of the edict of Nantes, and spent the remainder of his life in Holland, Switzerland, and Germany. Frederick I. chose him for his chaplain in 1702. He embraced Arminian principles, which brought him into frequent trouble. His published works are numerous, and consist of sermons, letters, dissertations, polemical treatises, &c.—B. H. C.

JAQUOTOT, MARIE VICTOIRE, a celebrated French painter on porcelain, was born at Paris in 1778. Mme. Jaquotot received at the exposition of 1808 a gold medal, being the first awarded for painting on porcelain. Her skill attracting the notice of the authorities, she was engaged as a principal painter at the manufactory of Sèvres, and in that capacity painted the magnificent dessert service presented by Napoleon I. to Alexander of Russia after the peace of Tilsit. From 1808 to 1827 the paintings of Mme. Jaquotot were always among the attractions of the annual expositions. A large proportion of them were reduced copies from the more famous pictures of the great masters; but many were from original designs, and others from state portraits of royal personages, with some from the life. Mme. Jaquotot was appointed in 1817 cabinet painter to Louis XVIII., and in 1828 principal painter on porcelain to Charles X., which post she retained under Louis Philippe. She died at Florence in 1855.—J. T-e.

JARCHI, SOLOMON BEN, one of the most celebrated of the rabbinical commentators, was born at Troyes, in Champagne, in the year 1040. A much later date, 1108, has been assigned by many writers, both Jewish and Christian, who have spoken of him as a contemporary of Maimonides, and as having met and conversed with him in Egypt, but the date here given is best supported, and is now generally received. His father's name was Isaac, after whom he was usually styled by the old Jewish writers, Rabbenu Schelomo Izaaki, or by combining the initials of these three words, Raschi, the name by which he is most commonly known. It has been usual for his biographers to narrate that, after studying at home with great diligence and success, he set out upon his travels in search of knowledge, and spent several years in visiting Italy, Greece, Egypt, Palestine, Persia, and other countries, where he conversed with all the most learned rabbis of his nation, and took notes of their opinions on all the most difficult questions of scripture interpretation, and Jewish tradition and law; but modern critics, both Jewish and Christian, have concurred in rejecting these accounts as entirely fabulous; and little more of his life is known with certainty, than that he taught publicly as a rabbi in France, and for a short time also in Germany, and that he married and had three daughters, by whom he had a numerous posterity, including many men of learning and distinction. He died in France in 1105, at the age of sixty-five years. His writings were very numerous, and were partly elucidations of the Talmud, and partly commentaries upon the Old Testament. As a talmudist, he acquired great weight and authority among the Jews, from whom he received the honourable title of "Father of the Talmud;" but his fame as an author, among both Jews and Christians, rests chiefly upon his merits as a commentator on the sacred books. Writing considerably earlier than Aben Ezra, and Joseph and David Kimchi, he is the oldest of the Jewish interpreters subsequent to the temporary revival of learning which took place in the eleventh century; and by general consent he is not only the oldest but the best. His commentaries, especially that on the Pentateuch, have been always held in the highest esteem, and were long in constant use both in the synagogue and in the christian church. Many super-commentaries, as Zunz terms them, were made upon them by Jewish scholars; and he computes that between 1531 and 1775, no fewer than thirteen editions of portions of the commentaries were published in the original language, and of Latin translations of them an equal number. Buxtorf the Elder made large use of them in his Biblia Rabbinica. Pellicanus made a translation of the whole; and as late as 1710–14, Breithaupt published at Gotha a new Latin version of the whole, with valuable notes. Rosenmüller also makes frequent use of his elucidations in particular passages. His chief characteristic is his decided preference for the literal and grammatical sense of the ancient scriptures, upon which he habitually lays the main stress of his exegesis, though not to the exclusion of those mystical or allegorical meanings, which tradition has handed down. There is a German translation of the Commentary on the Pentateuch, by Haymann, 1833, with a preface by Dr. Augusti.—P. L.

JARDINE, GEORGE, A.M., professor of logic in the university of Glasgow, was the son of a farmer in the upper ward of Lanarkshire, and was born in 1742. He entered the university

of Glasgow in 1760, and after passing with distinction through the classes of arts and philosophy, he commenced the study of theology, and at the close of his curriculum was licensed as a preacher by the presbytery of Linlithgow. His views, however, were directed rather to the professor's chair than to the pulpit. In 1771 he proceeded to the continent with two sons of Baron Mure of Caldwell, and spent two years with them in Paris, where he became acquainted with Helvetius, D'Alembert, and other eminent French philosophers and men of letters. In 1774 he was elected professor of logic in the university of Glasgow, and introduced great improvements into the mode of conducting the business of that important class, which he taught for fifty years with unexampled success. He was an impartial, affectionate, yet firm instructor. His power of training and stimulating the minds of his pupils was very remarkable, and few teachers have been at once so much revered and beloved. On his retirement from office in 1824, he received a most gratifying proof of the esteem in which he was held by his old pupils. He survived his retirement only about three years, and died in 1827 in his eighty-fifth year. Dr. Chalmers pronounced a glowing eulogium upon him as one of the brightest ornaments of the professorial society in Scotland. His only published work is entitled "Outlines of Philosophical Education."—J. T.

JARDINE, James, an eminent Scottish civil engineer, was born at Applegarth in Dumfriesshire on the 13th of November, 1776, and died in Edinburgh on the 20th of June, 1858. He was educated at the parish school of Applegarth, and at the Dumfries academy. Having there shown great ability as a mathematician, he went, by the advice of the mathematical master, Thomas White, to Edinburgh, with an introduction to Professor Playfair, who warmly befriended him and obtained for him employment as a teacher of mathematics. Amongst the pupils whom he instructed were Viscount Palmerston and Earl Russell. In the year 1809, having been employed to take a series of levels in the firth of Tay with reference to a question of the legality of stake-nets for taking salmon, he was the first to determine, by observations of the tides over a great extent of coast, the mean level of the sea, and to show the symmetry of the undisturbed tidal wave above and below that level, and the effect of a river-current in disturbing that symmetry—discoveries of high importance, both scientific and practical. Amongst other inquiries of a scientific nature in which he was at different times engaged, was the determination of the proportions borne by the old Scottish weights and measures to the imperial standards. This he commenced in 1811 by finding the length of the Scottish ell in imperial inches; and after the passing of the act in 1824 for establishing the imperial standard weights and measures, he formed one of a commission who extended similar inquiries to all the old weights and measures in use in Scotland. Jardine's part of this work was performed with extreme precision. Before 1809 Jardine had begun, by the advice of Playfair, to practise the profession of a civil engineer, to which he soon afterwards devoted himself entirely. In that capacity, besides great scientific knowledge, he evinced the most accurate and complete acquaintance with every detail of materials and workmanship; so that although none of his works are of that colossal magnitude which fixes the public attention, they are all models of skilful design and solid construction. His masonry in particular is worthy of the study of every engineer. His greatest and best-known work was that for supplying Edinburgh with water from the Crawley springs, commenced in 1819 and finished in 1824, which still furnishes a large portion of the water-supply of Edinburgh. He was the engineer of one of the earliest public lines of railway, that between Edinburgh and Dalkeith; it was of small extent, and worked by horse-power. The works were admirably adapted to their original purpose, although the introduction of steam-power has caused some of them to be altered or superseded. He was consulted upon the subject of the foundations of many important public buildings, and amongst others, those of the piers which support the instruments in the royal observatory of Edinburgh, and which have proved remarkable for steadiness. In 1821 he appears to have been consulted on the subject of Telford's then proposed suspension bridge over the Menai Strait; for there is a MS. report of his extant, in which he approves of the project, and discusses some of its details. Although somewhat eccentric and cynical in manner, he secured the warm regard of his intimate friends, amongst whom were many men of the highest eminence in science.—W. J. M. R.

*JARDINE, Sir William, Baronet, a distinguished Scottish naturalist, was born in Hanover Street, Edinburgh, on 23rd February, 1800. He was educated at home until he attained his fifteenth year, when he was sent to a school in York. In 1817 he entered the university of Edinburgh, and was placed under the charge of the Rev. Dr. Grant, minister of St. Andrew's church. He prosecuted literary and medical studies at the university. At one time he intended to take a degree in medicine. His attendance was of such extent and duration as to entitle him to become a member of the university council. His attention was early devoted to natural history, and he followed the prelections of Professor Jameson on natural history for four sessions. During that period he joined most of the geological excursions made by the professor. He studied botany under Mr. James R. Scott, a private lecturer; and comparative anatomy under the celebrated John Barclay; and was assisted in his anatomical studies by Allan and Lizars, surgeons in Edinburgh. He married in 1820, and went to the continent for the purpose of prosecuting anatomy and natural history. The death of his father in 1821 caused his return to Scotland, to enter upon the duties of a landed proprietor in Dumfriesshire. He continued, however, to prosecute his natural history studies, and has published a great many valuable works, especially on ornithology. His collection of birds is now the largest in Great Britain, and is kept in his mansion of Jardine Hall, near Lockerby, where it can be always consulted by any naturalist who is prosecuting ornithology. While a student at Edinburgh he became a member of the Royal Medical Society. He also entered the Wernerian Society, and read papers on various natural history subjects. He is a fellow of the Royal Societies of London and Edinburgh, as well as of the Botanical Society of Edinburgh. He is a justice of peace, and vice-lieutenant for the county of Dumfries. He is also one of the editors of the *Edinburgh New Philosophical Journal.* Among his published works are the following—"Illustrations of Ornithology;" "History of British Salmonidæ;" "Ichnology of Annandale;" and "Memoir of H. E. Strickland;" besides numerous memoirs, chiefly on birds and fishes, contributed to the Naturalists' Library, the *London Geological Journal*, the Annals and Magazine of Natural History, and the Proceedings of the Berwickshire Naturalists' Club. An edition of Wilson's North American Ornithology has also been edited by him.—J. H. B.

JARDYN, Karel de: This distinguished Dutch landscape, animal, and genre painter, was born at Amsterdam about 1630, and was the pupil of Nicolas Berghem, of whom he was the most able scholar. De Jardyn lived many years in Italy, where at Rome he was known by the nickname of Bokkebaart (Goat-beard) among the Flemish painters. He died at Venice in 1678. There are many good etchings by the hand of De Jardyn or Du Jardin, as his name is sometimes written.—R. N. W.

JAROSLAF, seventh sovereign of Russia, born about the end of the tenth century, and died in 1054. He was fourth son of St. Vladimir, and was engaged in frequent wars with his brothers; but was a liberal patron of learning, founded schools, built churches, improved the towns, and was the first to introduce a written code of laws among his barbarous subjects. He also made great efforts to introduce christianity. Of his daughters, Elizabeth became queen of Norway; Anastasia, queen of Hungary; and Anne, the ancestress of St. Louis of France. Voltaire characterized him as the "unknown duke of an unknown Russia;" but in his day and generation he was surpassed by few monarchs.—P. E. D.

JARRIGE, Pierre, born in 1605, joined the jesuits, and became a preacher at Rochelle, where he turned protestant, which compelled his retreat to Holland. In 1650, although sentence of death had been passed upon him by the jesuits, he returned to popery, and died at Tulle in 1660. He wrote a book against the jesuits and a retractation.—B. H. C.

JARS, François de Rochechouart, Chevalier de, a French courtier, whose death took place on the 10th April, 1670. Admitted to the intimacy of Anne of Austria, he incurred the hostility of Cardinal Richelieu, who exiled him to England in 1630. Recalled in 1631, he again took part in the intrigues of the court, and in 1632 Richelieu caused his arrest, and sent him to the Bastile where he spent thirteen months. He was accused of wishing that the queen dowager should be sent to England; and although there is no proof of disloyalty, he was examined eighty times, defended himself always with firmness, never inculpating himself, and never sacrificing his friends.

Notwithstanding, he was condemned to be beheaded; and when the axe was about to fall, a pardon was produced, apparently for the purpose of procuring from Jars some betrayal of others. Unmoved, he would reveal nothing. After a time he was released and went to Rome, where he formed acquaintance with Cardinal Mazarin. In the troubles of the Fronde he took a conspicuous part. He seems latterly to have retired from court.—P. E. D.

JARS, Gabriel, an eminent French mineralogist and civil engineer, born at Lyons in 1732. He acquired a practical knowledge of mining under his father; and being zealously devoted to the subject, he was sent in 1757 in company with Duhamel to visit most of the mines on the continent, with a view to the introduction of improvements into the art of mining in France. During several journeys, which extended over two years, they traversed Saxony, Hungary, the Tyrol, and other mining countries; and in 1765 M. Jars was sent alone to examine the mines of England and Scotland. He afterwards visited Norway, Sweden, Holland, and the Low Countries; and in 1768 he was admitted a member of the Academy of Sciences. He was employed in arranging his numerous and valuable observations, when he died suddenly from the effects of a sun-stroke in August, 1769. One of his brothers who had accompanied him on some of his latest journeys, reduced his manuscripts to order, and they were published in three quarto volumes entitled "Voyages metallurgiques," &c., Lyons, 1774–81, forming a complete cyclopedia of information on the whole subject of mining as far as then known.—G. BL.

JASMIN, Jacques, a popular poet, who wrote in a provincial dialect of Southern France, was born at Agen in the department of Lot-et-Garonne, on the 6th March, 1798. The son of a hunchbacked father and a lame mother in the poorest circumstances, he had little schooling. He seems to have spent his youth among the ragged urchins of his native place. The excursions which, when a boy, he made with his companions in search of firewood to the islands of the Garonne, he has described in one of his poems, in terms which show that even then his life was not without its glimpses of sunshine. The removal of his grandfather to the hospital made a lasting impression on the mind of the young poet. "I am going," said the old man to him, as he was carried away in his arm-chair, "to the place where all the Jasmins must go to die." Poverty, however, does not appear to have damped the spirits of the poet's father. His trade, that of a tailor, took him much from home. A true Gascon, garrulous and light-hearted, his society was much courted, and he was a favoured guest at all the charivaris and merry-makings in the neighbourhood of Agen. On these occasions he recited burlesque verses of his own composition. He took his boy to witness his triumphs. Need we feel surprised that the latter early conceived the ambition of becoming a poet? For a short time he went to school. He was dismissed for a childish freak, and apprenticed to a barber. In due time he opened a shop of his own. He married; then he began to compose verses. In 1825 he published his first work, "Lou Chalibari" (the Charivari), a burlesque poem in the style of his father's productions, which proved that he possessed facility in gay and smooth versification. The success of this work induced him to make a more ambitious venture. He had read in Chateaubriand's essay on English Literature how Robert Burns had stirred the hearts of his countrymen by writing in the dialect of his native province. He thought that he might do for Southern France what Burns had done for Scotland and the north of England. Carefully did he gather the softest phrases of the old romance dialects and elaborate from them a language suited to his purposes. In 1835 he published at Agen a collection of his poems under the title of "Las Papillotas" (the Curl Papers). The reception which this volume met with in Southern France, attracted the attention of Parisian critics. It became the subject of special articles by Charles Nodier and Sainte Beuve. Jasmin had a place assigned to him in the foremost rank of living poets. In 1837 he wrote his beautiful poem entitled "L'Abugio de Castel Cuillé," in which he tells with deep pathos the story of a young woman who, disfigured by disease, was deserted by her lover, and died of grief. Three years later he wrote "Fraunconetto," another tale of a similar kind. It was followed after the lapse of a few years more by "Martha," a poem which, perhaps, more than any other served to increase the popularity of the poet. His verses were read in every part of France and Spain, where the old language of the troubadours is still understood. Jasmin was crowned laureate at Toulouse. More than thirty towns of Southern France feted him, enrolled him as a citizen, and presented him with gifts. In 1852 the French Academy crowned his three volumes, and conferred upon him their great prize of £200. He received from the department of public instruction a pension of £72 a year. He might had he chosen have made a fortune. He was for many years in the habit of publicly reciting his poems; and when he did so in any part of France, thousands flocked to hear him. He never, however, made use for his own necessities of the proceeds drawn on these occasions, but devoted them exclusively to charitable and religious purposes. The total sum collected at his recitations amounted to £28,000. Years before his death, he visited Paris at the request of the emperor, and recited some of his poems to the court at St. Cloud. He was not, however, induced to take up his abode in the capital, or to forsake the humble calling in which he had spent his life. He died on the 2nd of October, 1862.—G. B–y.

JAUBERT, Pierre Amedée Emilien Probe, a French oriental scholar, born at Aix in 1779, studied under Sylvestre de Sacy. In 1799 he accompanied the French expedition in Egypt as an interpreter, and soon became chief-secretary interpreter, in which post he greatly distinguished himself. He subsequently discharged important functions in France, at Constantinople, in Persia, and in Russia, under Napoleon. In 1818 the French government sent him to the East to procure a breed of Cashmere goats, and he succeeded in bringing four hundred into France. He was afterwards professor of Persian at the college de France, and in 1841 was created a peer and councillor of state. Among his numerous works, we may mention his "Travels in Armenia and Turkey;" his "Elements of Turkish Grammar;" and his French translation of the Geography of Edrisi. He died in 1847.—B. H. C.

JAUCOURT, Louis, Chevalier de, a distinguished French writer, was born at Paris on the 26th of September, 1704. He belonged to an old and distinguished family. He should, in the ordinary course of events, have entered the army at an early age. He, however, manifested when a boy a strong predilection for literary pursuits. When eighteen he went as a student to Geneva. He there devoted much attention to philosophical and theological subjects. Attracted by the great reputation of Newton, he next repaired from Switzerland to England, and entered the university of Cambridge. After remaining three years in this country he proceeded to Leyden, where he studied medicine under the great Boerhaave, not with the view of practising the profession, but simply for the purpose of extending his knowledge of the natural sciences. He took his degree of doctor of medicine at the same time with Tronchin, whose intimate friend he was. While resident in Holland, he became a leading contributor to the Bibliotheque Raisonné des ouvrages des savants de l'Europe, 1728–40, and to the Museum Sabæanum, 1734–65; at the same time he published at Leyden one of his most important works, "The History of the Life and Works of Leibnitz," in which he holds up the German philosopher as one of the few exemplars of a great scholar, thinker, and writer, whom modern times have produced. The work displays a striking universality of knowledge, and is written with much elegance. In 1736 Jaucourt returned to Paris to attend to his pecuniary affairs, which in his long absence had become embarrassed. He was induced to remain in his native country. When the publication of the French Encyclopedia was undertaken, he was intrusted by D'Alembert with the preparation of articles on natural philosophy, natural history, and medicine. From 1751 to 1772 he was constantly employed in writing for this great work treatises on the most varied subjects. His article on Paris has been much praised. All his contributions are characterized by felicity of style, and by the entire absence of those attacks on religion and morality which unfortunately made their appearance so frequently in the writings of his fellow-labourers. He had a strong dislike to controversy in every shape, and took no part in the literary disputes of his time. Modest, kind-hearted, and retiring, he was a scholar rather than author—anxious above all to pass through life quietly and unobtrusively. He did not hunt eagerly after distinction, but acquired it without any direct effort to gain it for its own sake. In 1800 the French synonymes of Jaucourt, D'Alembert, and Diderot, scattered through the Encyclopedia, were collected and published; and it is perhaps by the share he had in the production of this volume that he is now best known. He wrote a ponderous work

entitled "Lexicon Medicum Universale," which was to have been printed at Amsterdam; but the manuscript was lost in the ship which conveyed it to the coast of Holland, and he never afterwards seems to have undertaken any literary enterprize on a great scale. In 1756 Jaucourt was admitted a member of the Royal Society of London, he having belonged previously to those of Berlin and Stockholm. In the end of 1778 he felt that old age had begun to unfit him for literary toil. He retired to Compiègne, and died there on 3rd February, 1779.—G. B–y.

JAUFFRET, Gaspard Jean André Joseph, a French prelate, born 13th December, 1759; died at Paris, 13th May, 1823. In 1791 he established the "Annales de la Religion et du Sentiment." Under the empire he took part in the establishment of seminaries and of various religious institutions. In 1811 he was appointed archbishop of Aix, being at the same time bishop of Metz. He left a large number of publications directed against the atheism of France.—P. E. D.

JAUFFRET, Louis François, brother of Gaspard, a French author, born on 4th October, 1770; died about 1850. He was secretary of the academy of Marseilles, and wrote books on, and for children, which comprise some excellent fables.

JAUREGUI Y AGUILAR, Juan de, a Spanish poet, born at Seville about 1570; died at Madrid in 1650. Of his life we only know that he was of a distinguished Biscayan family; that he went to Rome before 1607, where he devoted himself to painting; that he returned to Madrid before 1613, where he was probably acquainted with Cervantes, Lope de Vega (whose portrait he painted), Gongora, and Quevedo; that he probably lived for some time in Seville; and about 1621 returned to court, where he was made a knight of the order of Calatrava, and appointed to an office in the queen's household. Jauregui's first literary essay was an excellent Spanish version of the Aminta of Tasso, published while at Rome in 1607, and corrected (not always improved), in the volume of his poems published at Seville in 1618. His original works, chiefly lyrical, are free from that subserviency to the so-called "Gongorism," or classicism, which is observable in the "Aminta." The works of Jauregui are contained in the sixth, seventh, and eighth volumes of the Coleccion de poesias Castellanas, by Fernandez, 1808.—F. M. W.

JAVOLENUS, PRISCUS, a distinguished Roman jurist, whose name occurs in the Digest. He probably belonged to the Sabiniani, and was master of Salvius Julianus, compiler of the Edictum Perpetuum, under the reign of the Emperor Hadrian. From a passage in the Digest, it may be collected that Priscus Javolenus held during some time the offices of governor of Syria and Africa; but beyond this scarcely anything is known tending to throw light on his career. Javolenus, if the Florentine Index may be trusted, wrote fifteen books, "Ex Cassio" (Caius Cassius Longinus), fifteen books of epistles, and five books to Plautius, besides leaving an annotated epitome of the Libri Posteriores of Labeo.—W. C. H.

JAY. See Lejay.

JAY, Antoine, a French author, born on the 20th October, 1770; died on the 9th April, 1854. After studying at Toulouse he passed for the bar, but in 1795 went to America and remained there seven years, visiting the States and Canada, and making acquaintance with American personages and institutions. In 1802 he returned to France, and undertook the education of the family of the notorious Fouché of Nantes. In 1810 he gained the academy prize for an essay on the literature of the eighteenth century; and was afterwards engaged in translating the English journals for the Emperor Napoleon. He then edited the *Journal de Paris*, and published his principal work, the "History of the Ministry of Cardinal Richelieu." He also founded the *Constitutionnel* and the *Minerve;* and left a number of useful works on various subjects.—P. E. D.

JAY, John, LL.D., first chief-justice of the United States of America under the constitution of 1789, was born at New York in 1745. He belonged to a French family that had taken refuge in the states after the revocation of the edict of Nantes, was called to the bar in 1768, and elected a member of the first American congress in 1774. His probity and eloquence soon brought him into high repute. He was the author of the "Address to the People of Great Britain," drawn up by a committee of congress, and with the exception of Franklin and Adams, was not surpassed by any member in his services to the American cause. Called in 1776 to assist in forming the government of the state of New York, his name was not appended to the declaration of independence; but in the provincial convention he reported the resolutions in favour of the declaration. The address of the convention to the people of New York, signed by A. Ten Broeck, was written by him, and also the address of congress of 1779. In that year he was appointed minister plenipotentiary to the court of Spain, and subsequently was one of the commissioners appointed to negotiate peace with Great Britain. In that capacity he signed the definitive treaty at Paris, 3rd September, 1783, and the following year returned to America. He was appointed secretary for foreign affairs, an office of the highest importance at that period. In 1786 he drew up a report on the relations between the United States and Great Britain, and among other duties, assisted Hamilton and Madison in editing the *Federalist*. In 1789 he was appointed chief-justice by Washington, and in 1794 minister plenipotentiary to Great Britain. At London he concluded the treaty which still bears his name, and in which he assented to the principle that "the flag does not cover the cargo." This admission was vehemently objected to in the States. By that one act Jay destroyed all his previous popularity in the estimation of the more violent partisans of independence. His previous services, however, were undeniable, and in 1795 he was elected governor of the state of New York, and held the office till 1801. The remainder of his life was passed in retirement. He died at Bedford in 1829, aged eighty-four.—P. E. D.

JAY, William, D.D., a highly popular nonconformist minister, and author of some widely known and most useful devotional works, was the son of a mason, and was born at Tisbury in Wiltshire in 1769. His early education was exceedingly limited, and he began active life as an apprentice to his father. Beckford was at this time erecting his famous mansion of Fonthill Abbey in the neighbourhood of Tisbury, and young Jay was assisting his father in the work as an ordinary stonecutter and labourer when he attracted the attention of Cornelius Winter, a zealous convert of Whitefield, who itinerated as a preacher in this district. This pious and benevolent man was so much pleased with the intelligence and docility of the young man that, though his own income amounted only to £55 a year, he offered to receive him into his academy at Marlborough, and prepare him for the ministry. Jay readily agreed to this generous and disinterested proposal, and during three years and a half pursued his theological studies under Mr. Winter's superintendence. John Thornton, the well-known philanthropist and the friend of Cowper and Wilberforce, contributed liberally to the support of the poor student, and probably some other wealthy friends of Mr. Winter may also have assisted his favourite pupil in his academic course. Jay began before he was sixteen to take his full share of village preaching; and before he was twenty-one he had preached nearly one thousand sermons. He left the academy about the close of 1788, and was settled at Christian Malford on a stipend of £35. He remained there a year, and was then called to Hope chapel in the Hot Wells of Bristol. In January, 1791, he was translated to Argyle chapel, Bath, with which his name will always be associated. He was eminently fitted for the situation which he now occupied. His attractive personal appearance, musical voice, pleasing manners, eloquence, and eminent piety, soon drew around him great numbers, both of the citizens of Bath and of the visitors to this fashionable watering-place; and his labours were productive of great good to multitudes of all denominations. He enjoyed the friendship of Wilberforce, Hannah More, and other eminent members of the Church of England, as well as the admiration and affection of the dissenters; and continued to preach, and write, and labour with eminent usefulness and unflagging energy and zeal throughout the whole of his lengthened career. He died on December 27th, 1853, in the eighty-fifth year of his age and sixty-third of his ministry.

Jay's sermons were simple, unaffected, earnest, devout, and most impressive; interspersed with occasional flashes of wit and strokes of satire, and appropriate and memorable anecdotes. He had no great regard for mere professional conventionalities either of manner or matter, and threw them aside at once whenever occasion required. "His eloquence was capable of great variety, but he chiefly excelled in the expression of kindness." He was a voluminous author, as well as a popular preacher. His life of his benefactor, Cornelius Winter, is one of the best pieces of religious biography this age has produced. His "Mutual Duties of Husbands and Wives," "Short Discourses

for the Use of Families," "Morning and Evening Exercises for the Closet," &c., have been circulated in vast numbers both in this country and in America. Like his sermons they not only display great learning and profound and original thought, but are earnest, elegant, and highly practical, and are characterized by a neat, concise, and pithy diction, with great fertility and aptness of illustration.—J. T.

JAYADEVA, author of the "Gitagovinda." Sir William Jones says, "that the inhabitants of a town in Burdwan insist that the finest lyric poet of India was their countryman, and celebrate in honour of him an annual jubilee. By others his birthplace is said to be in Calinga. There is equal uncertainty about the period in which he lived." The author just quoted, who published an expurgated English version of the "Gitagovinda," simply says, "it is said" he flourished before Calidasa. By Professor Wilson he is placed much later, and assigned to the fifteenth century of Dureca, and a legend states that his poems were sung in the court of Vikrama. But Lassen, in the preface to his Gitagovinda Jayadevæ, poetæ Indici, Drama lyricum, Bonn, 1837, expresses the opinion that he lived in the twelfth century. Lassen's is the best edition of the text, and has a Latin version and notes of great merit. Jayadeva is represented by his countrymen to have composed the "Gitagovinda" by divine direction; and it is thus described by Sir W. Jones—"The loves of Crishna and Radha, or the reciprocal attraction between the divine goodness and the human soul are the subject of a little pastoral drama entitled Gitagovinda." Whether it be an allegorical poem with a spiritual meaning, or a literal exhibition of the supposed sensual character and pleasures of the gods, is disputed even by European scholars. The poem consists of several parts. For a legendary account of Jayadeva, see *Asiat. Researches*, vol. xvi. pp. 50–52. It may be added that the "Gitagovinda" is partly in rhyme.—B. H. C.

JAZET, Jean-Pierre-Marie, a popular French engraver, was born at Paris, July 31, 1788, and was a pupil of his uncle Dubucourt, a well-known engraver in aquatint. Jazet for the first time applied this method to historical and figure pieces; and copying the works of Horace Vernet, &c., he obtained a remarkable success, especially in rendering the great events of the consulate and the empire. Later he considerably modified his manner, but retained his popularity whilst engraving the pictures of Coignet, Grenier, Biard, &c. M. Jazet received the cross of the legion of honour in 1846.—His second son, Alexandre Jazet, is also an engraver of merit.—J. T–e.

JEACOCKE, Caleb, a literary baker, and a famous debater at the Robin Hood Speaking Society, Butcher Row, Temple Bar, where it is said that his oratory often eclipsed that of Edmund Burke, and other men of future celebrity by whom the society was frequented in early life. He was the author of a "Vindication of the Apostle Paul against the charges of hypocrisy and insincerity brought by Bolingbroke, Middleton, and others," London, 1765, 8vo. He carried on his business in the High Street, St. Giles', and died much respected in 1786.—G. BL.

JEANES, Henry, a native of Albersey, Somersetshire, educated at Oxford, and afterwards rector of Beercrocombe and Capland. He was inclined to favour the presbyterians, but died in 1662, before proceedings could be taken to impugn his fidelity to the church. He left a treatise on "Abstinence from Evil;" another on "Original Righteousness;" and various tracts against Taylor, Hammond, and Goodwin.—P. E. D.

JEANNET: a name given indiscriminately to the works of three distinct painters—father, son, and grandson. The oldest Jehannet Clouet was a Fleming living in Brussels in 1475, but shortly after that date was settled in Tours in France. From the old fashion of speaking of men by their christian names only, this painter became Maître Jehannet or Jannet (John), and this name passed from father to son and grandson, though the last was not John, but François Clouet.

Jehannet or Jehan Clouet, the son, born about 1485 and deceased about 1545, was in 1523 painter to Francis I., and this is the veritable Jeannet. The majority of the portraits known under this name belong to this painter, not to his son François, who nevertheless has hitherto had the credit of painting nearly all the French portraits of the sixteenth century. Jeannet's salary was two hundred and forty francs a year. He did not inscribe his name on his pictures, and accordingly several of his best works are attributed to Holbein and Mabuse; as the equestrian portrait of Francis I. in the gallery at Florence, and of which there are several repetitions, given to Holbein; and the half length portrait of the same king, dressed in grey satin, at Versailles, attributed to Mabuse.

François Clouet, who lived about 1510–1574, also known from his father as Maistre Jehannet, succeeded his father as painter to the king about 1545, and the works of the son have been so confounded with those of the father that the very existence of the latter has been overlooked, though a much better painter than the son. François was also painter to Henry II. In 1547 he painted a portrait of Francis II. as a little boy, which is inscribed Françoi Dauphin; it is now in the Antwerp gallery, and is also ascribed to Holbein. There are several portraits of Henry II. and Catherine de' Medici by François Clouet. He executed many portraits for the cabinet doré of Catherine at the Luxembourg, which are now dispersed. The picture of this queen and her family, at Castle Howard, is most probably by this painter.—(Le Comte de Laborde, *La Renaissance des arts à la cour de France*, 1850.)—R. N. W.

JEANNIN, Pierre, commonly known as President Jeannin, was born at Autun in 1540, the son of an alderman who exercised the trade of a tanner. After studying law under Cujas, he was admitted an advocate in 1569, and so highly distinguished himself by his pleadings that in 1571 the states of Burgundy appointed him agent for the affairs of the province. He was afterwards appointed counsellor, and finally president of the provincial parliament. In 1572 he exerted all his power to resist the order for perpetrating at Dijon the horrid massacre of the protestants on St. Bartholomew's day; and at a council which was held by the lieutenant-general of the province, he strongly advised that letters patent should be required from the king before proceeding to the execution of such a cruel mandate. This advice was followed, and not two days had elapsed when a courier arrived with orders to countermand the massacre. This conduct on the part of Jeannin was the more meritorious, inasmuch as his zeal for the catholic religion was well known, and even induced him for some time to take part with the leaguers. He soon discovered, however, when intrusted by that party with a mission to Madrid, that their zeal for religion was merely a pretext, and that Philip II. was actuated only by ambition. He then renounced their designs, and exhibited so much moderation, that after the battle of Fontaine-Française had given the final blow to the league, Henry IV. appointed him perpetual president of the parliament of Burgundy, on the understanding that he should delegate the duties of the office, and devote himself solely to attendance in the royal council. From that time Jeannin was one of Henry's principal advisers, and shared his confidence, and even his friendship, with Sully. The latter was to some extent jealous of Jeannin, and exerted his influence to keep him at a distance from the court by employing him to negotiate between the Dutch and the Spanish governments. Jeannin was considered to be even superior to Sully himself in conducting foreign negotiations, and after three missions to Holland in 1607, 1608, and 1609, he succeeded in arranging a treaty which was honourable to France as the mediator, and obtained for his royal master the thanks of both parties. After the death of Henry and the retirement of Sully, Marie de Medicis, the queen-mother, confided to Jeannin the greatest affairs of the kingdom and the administration of the finances. He died in 1622 at the age of eighty-two, and the fact that he left but a small fortune to his family is the best proof of his integrity. It is stated that when once asked by a prince, who wished to disconcert him, whose son he was, he answered, "The son of my virtues." His "Negotiations" were published in 1656, and again in 1659 and 1695. An edition appeared at Paris in 1819, in 3 vols. 8vo, with portrait. They are considered a model for diplomatists, and were much studied by Cardinal Richelieu in his retreat at Avignon.—G. BL.

JEAURAT, Edmé Sébastien, a French astronomer and mathematician, was born in Paris on the 14th of September, 1724, and died there on the 7th of March, 1803. He was at first educated as an engineer, and afterwards received the appointment of professor of mathematics at the école militaire of Paris. He founded an observatory in connection with that establishment, in which he made a large series of valuable observations. In 1796 he became a member of the Institute. He was the author of several memoirs on astronomical and mathematical subjects, and especially on the computation of the places of planets, and on the theory and construction of achromatic telescopes, which

appeared in the Memoirs of the Academy of Sciences, and in the Mémoires des Savans étrangers.—W. J. M. R.

JEBB, John, son of Dr. John Jebb, dean of Cashel, born in London in 1736, was educated at Trinity college, Dublin, and at Peterhouse, Cambridge, of which he became a fellow. Having taken orders, he obtained in 1764 the rectory of Ovington in Norfolk. For several years he delivered theological lectures at Cambridge, but promulgating Socinian opinions, he was prohibited in 1770. In 1775 he commenced the study of medicine, took his degree at St. Andrews, and became a licentiate in London. He died in 1786. In politics, to which he paid some attention, his opinions were of the most liberal kind. He was well skilled in medicine, in the classics, Hebrew, Arabic, and Saxon. In conjunction with two friends, he published "Excerpta quædam e Newtonii Principiis Philosophiæ Naturalis, cum notis variorum." His works were published by Dr. Disney in 1787, 3 vols. 8vo.

JEBB, John, D.D., bishop of Limerick, was the eldest son of John Jebb, the grandson of Samuel, and was born September 27, 1775, at Drogheda, of which city his father was an alderman. He was sent to the endowed school at Londonderry, where he made great proficiency, and formed a friendship with Alexander Knox. In 1791 he entered Trinity college, Dublin, where he was supported by his brother Richard, afterwards one of the justices of the king's bench in Ireland. His course was a distinguished one, and for a time he read for a fellowship; but abandoning that design, he applied himself to theology, and received holy orders in February, 1799. His first ministrations were in the diocese of Kilmore, from which he passed into that of Cashel; and in 1809 he was appointed to the rectory of Abingdon in the diocese of Limerick. During many years he devoted himself to the preparation of his great work on sacred literature, which appeared in 1819. It established his reputation as a theologian and a scholar, and received high praise in various quarters. Shortly after he was presented to the archdeaconry of Emly. On the visit of George IV. to Ireland, Jebb's works were presented to him, and in 1823 the author was elevated to the see of Limerick. In this high office he was ever the faithful guardian of the interests of the Irish church during the attacks made on it; and one of his speeches in the house of lords was pronounced by Mr. Wilberforce to be "one of the ablest ever delivered in parliament." Jebb continued his literary studies with unabated zeal notwithstanding successive strokes of paralysis which disabled his body, publishing various works, and meditating others almost to the time of his death, which occurred on the 7th December, 1833. As a divine he has been compared to Fenelon in spirituality, and to Massillon in energy.—J. F. W.

JEBB, Sir Richard, Baronet, physician, born in 1729, at Stratford in Essex. He studied medicine in London, and at Leyden, where he took his degree. Settling in practice in London, he was for some time physician both to St. George's hospital and the Westminster infirmary. He became so eminent that he was sent for to attend the duke of Gloucester when dangerously ill in Italy. In 1777, after paying a second visit to the duke, he was appointed physician extraordinary to the king; in 1780, physician in ordinary to the prince of Wales; and in 1786, physician in ordinary to his majesty. Died in 1787.

JEBB, Samuel, M.D., editor of several learned works, was a native of Nottingham, and was uncle of Dr. John Jebb, son of the dean of Cashel. He became a member of Peterhouse, Cambridge; and after being some time librarian to the celebrated nonjuror, Jeremy Collier, he married the daughter of an eminent apothecary in London, from whom he took instructions in pharmacy. He afterwards practised with great success as a physician at Stratford in Essex, and died in 1772. While at Peterhouse he published a translation of Martyn's Answers to Emlyn, 1718, and in the following year an edition of S. Justini Martyris Dialogus cum Tryphone. In 1722 he edited a periodical, *Bibliotheca Literaria*, of which only ten numbers appeared. He published a life also of Mary Queen of Scots; an edition of Aristides, with notes; and some other works, the most important of which was the Opus Majus of Roger Bacon, 1733, folio.—G. BL.

JEEJEEBHOY, Sir Jamsetjee, Bart., a famous Indian merchant and philanthropist, born at Bombay, 15th July, 1783. Although his parents were poor he received a good education; and having shown a special aptitude for mercantile pursuits, he at an early age became partner in business with his father-in-law, Framjee Nusserwanjee. His skill and enterprise were soon manifested in extensive and successful speculations in the produce of various countries, and in the prosecution of business he had made many long and hazardous voyages before he had completed his twenty-fourth year, when he became principal partner in the firm. Ere he had been twenty years in business, and when still young, he had amassed an immense fortune, which instead of expending in personal display and luxurious gratification, he resolved to devote to the good of his less fortunate fellow-men. He expended vast sums on benevolent institutions and works of utility connected with his native city. It has been computed that exclusive of private charity, he bestowed between the years 1822 and 1858 no less than a quarter of a million sterling in the founding, endowing, or supporting of undertakings of a benevolent nature. Munificence so unprecedented did not escape the notice of her majesty, who as a mark of her esteem conferred on him the honours of knighthood —the first instance of its being bestowed on an Indian subject. The patent was presented at Parel, amid great ceremony, by the governor of Bombay. He, in 1843, received a farther mark of royal favour in the shape of a gold medal set in diamonds. His great worth was also duly acknowledged by the inhabitants of Bombay and neighbourhood. He died in April, 1859.—J. B–r.

JEFFERSON, Thomas, twice president of the United States of America, was born on the 2d of April, 1743, at Shadwell in the county of Albemarle, Virginia. His father, an early settler, had been employed in various boundary surveys, and aided in constructing the first map of Virginia ever made. He died in 1757, bequeathing to his son the lands on which the future president had been born and for many years lived. After receiving a tolerable preliminary education, Jefferson studied at the college of William and Mary at Williamsburg, and learned a great deal from its professor of mathematics, a Scotchman, Dr. Small, whose varied services to his early culture are gratefully acknowledged in his autobiography. He was a student of law, when at the door of the lobby of the house of burgesses of Virginia he heard with sympathy and admiration Patrick Henry declaim against the stamp act. Two years later he went to the bar, and was rising to eminence in his profession when he diverged permanently into politics—the more readily because he had enriched himself by marriage. In 1769 he had been elected a member of the house of burgesses for his native county, and made an unsuccessful effort for the emancipation of the negroes. He soon became one of the leaders of those younger members of the house who were for bold measures, and disliked the timidity of their senior fellow-representatives. On the dissolution of the Virginia assembly by the governor, after its assertion of the right of self-taxation, Jefferson joined Washington, Patrick Henry, and others, in protesting. In 1773 he aided in organizing the standing committee of correspondence, which proved an important agency in the American revolution, maintaining as it did a constant communication between the disaffected provinces. He was a member of the first Virginian convention which met independently of the British authorities, and a bold paper which he laid before it entitled "A summary view of the rights of British America," was adopted by Burke and republished with some alterations by him in London. To the general congress Jefferson was sent as one of the delegates of Virginia, and the original draught of the celebrated declaration of independence was his handiwork. He retired from congress to labour in the legislature of his native state, where he procured the abolition of entails, and after a long struggle, that of the Anglican church establishment. He advocated a general scheme of state education, and with even less success, a plan for the gradual emancipation of the slaves. He does not seem to have had any military ambition or skill, and contented himself during the war of independence with discharging the civil duties of the governorship of Virginia, to which he was elected in 1779. He had twice previously declined, for domestic reasons, a mission to Europe; which he accepted, however, at the peace, when he was sent to Paris ostensibly to regulate, in the company of Franklin and Adams, treaties of commerce with the nations of Europe. In these negotiations his principal success was with Frederick the Great, then on the verge of the grave. He succeeded Franklin as minister at Paris, and witnessed with sympathy the early scenes of the French revolution. On his way home towards the close of 1789, he was met by the offer of the secretaryship of state, which he accepted rather reluctantly

as he would have preferred to return to Paris. He entered on his duties in the March of 1790, and was the leader of the democratic section of the cabinet in opposition to the federal one led by Hamilton (see HAMILTON, ALEXANDER); and the president Washington had no small difficulty in making his divided ministry work. At the close of 1793 Jefferson resigned, and returned to his plantations to occupy himself with study and agriculture; but he could not forget politics, and in his retirement he directed in some measure the councils and operations of the democratic anti-federalists, the party opposed to Washington. In 1796 he was put forward as a candidate for the presidency, but was defeated by the federalist Adams, becoming, however, vice-president of the States. In this position he was the life and soul of the democratic party then disposed to be languid after its defeat, and he reaped the fruits of his exertions when in 1801 he was elected president. He and the notorious Aaron Burr had received an equal number of votes, and the house of representatives, with whom the decision then lay, elected Jefferson. The great event of his first presidency was his negotiation of the purchase of Louisiana, which had been ceded to France by Spain, and which Napoleon thought it would be difficult to preserve during war from the clutches of England. At the expiry of his term of office he was re-elected by a large majority. His second presidency was distinguished by the promptitude and stringency with which he laid, and for a year maintained, an embargo on all outward bound American vessels, when the commerce of the States was threatened with obstruction by Napoleon and the policy of the Berlin and Milan decrees on the one hand, and the right of search claims on the other. Jefferson's firmness educed from Mr. Canning a modification of the policy of Great Britain. At the close of his second presidency Jefferson withdrew definitively into private life, still taking a keen interest, however, both in public and local affairs. Through his exertions the university of Virginia was founded by his native state. His later years were a little clouded by pecuniary difficulties, the result of obligations incurred in behalf of a friend. He applied to the legislature of Virginia to allow him to dispose of his property by lottery, to raise a fund in his necessity. The application was preceded by the composition of a paper entitled "Thoughts on Lotteries," and which contains a brief retrospect of the services which he had rendered to his country, prominent among them being the changes he had effected in the legislation of his native state. An autobiography which he had commenced, and which is printed in his works, stops unfortunately at the close of his residence in Paris. His "Notes on Virginia," drawn up on the eve of his mission to Europe at the request of a member of the French legation in Philadelphia, have been often printed. He died on the 4th of July, 1826, the very day on which, fifty years before, the declaration of independence had been signed, and on the same day died John Adams. It was with Jefferson's election to the presidency that began, as M. Guizot has observed, the long rule of the democratic party in the United States, and to Jefferson's leadership that triumph is mainly due. His "Memoirs, Correspondence, and Papers" were edited by his grandson, T. J. Randolph, in 1829; but it is a collection which was superseded by the publication in 1853 of his "Writings, Official and Private," augmented from MSS. left by Randolph, purchased by congress, published by its order, and edited by H. A. Washington. A Life of Jefferson by Professor Tucker was published in 1837; and another, with contributions from family papers, by Henry S. Randall in 1858.—F. E.

JEFFERY, JOHN, a native of Ipswich, was born in 1647, and educated at Cambridge. His first appointment was to Dennington, near Framlingham. In 1678 he was chosen minister of St. Peter Mancroft in Norwich, "where he was highly respected by Sir Thomas Brown, and Chief-baron Atkyns." In 1687 he became incumbent of Kirton and Falkinham in Suffolk, and in 1694 archdeacon of Norwich. He edited Sir T. Brown's Christian Morals and Dr. Whichcote's Aphorisms and Sermons. He died in 1720; and two volumes of his discourses, with a memoir, were afterwards published.—B. H. C.

JEFFERY, THOMAS, a dissenting divine, the author of some good defences of christianity, was born at Exeter about the close of the seventeenth century. After finishing his studies he settled in 1726 at Little Baddow in Essex, but returned to Exeter in 1728, and soon after died from the effects of excessive literary exertion. He wrote "The True Grounds and Reasons of the Christian Religion;" "A Review of the Controversy between the Author of the Grounds, &c., and his Adversaries;" "Christianity the Perfection of all Religion;" and a sermon entitled "The Divinity of Christ proved from Holy Scripture." Anthony Collins, against whose writings these publications were chiefly directed, acknowledged their excellence, and they were also highly commended by Dr. Kennicott.—G. BL.

JEFFREY, FRANCIS, an eminent Scotch judge and critic, was born at Edinburgh, 23rd October, 1773, and was the son of Mr. George Jeffrey, one of the depute-clerks of the court of session. He was educated at the high school of Edinburgh, where his first master was Mr. Luke Fraser, who in three successive classes had the good fortune to instruct Walter Scott, Jeffrey, and Brougham. From the high school Jeffrey passed in 1787 to Glasgow college, where, under the able training of Professors Young and Jardine, his talents began to develop themselves with great brilliancy; and his essays and criticisms on the exercises of his fellow-students, gave early promise of that critical acumen which was afterwards fully developed in the pages of the *Edinburgh Review*. His laborious diligence was as conspicuous as his mental acuteness and vigour. "Quick though he undoubtedly was," says his biographer, "no slow mind was ever aided by steadier industry." In September, 1791, Jeffrey went to prosecute his studies at Oxford, which he quitted with great delight after a residence of only nine months, shocked at the dissipation and idleness which then prevailed in that seat of learning. In 1792 on his return to Edinburgh, he entered the Speculative Society, a step which Lord Cockburn says did more for him than any other event in the whole course of his education. It not only trained him to readiness in public speaking, but brought him into close and familiar contact with Sir Walter Scott, Brougham, Horner, the marquis of Lansdowne, Charles and Robert Grant, and other master spirits of the age. He was called to the bar on the 16th of December, 1794. The political state of Scotland at that time held out a very gloomy prospect to a young advocate who had imbibed liberal sentiments, however moderate; especially when, as was the case with Jeffrey, he was destitute of the advantages of high birth and powerful connections. But from the first he courageously avowed and steadily carried out his principles, without regard to fear or favour; though well aware that by adopting this course he excluded himself from all hope of official promotion. His professional progress, too, was for some years very limited. The effect of his talents and industry was counteracted by certain unpopular peculiarities of manner, and by his political opinions, which at that period were in bad odour among both the middle and upper classes of society. "Willing and waiting to work, but idle from want of employment," he had frequent fits of depression and discontent. At one time he had thoughts of abandoning the law and settling in London "as a grub;" and a little later he was anxious to obtain the chair of moral and political science in the college of Calcutta. In the midst of all his discouragements, however, he married in 1801 Miss Catherine Wilson, daughter of Dr. Wilson, professor of church history at St. Andrews, though the lady had no fortune and Jeffrey's professional income did not exceed £100 a year. Mrs. Jeffrey, whom her husband describes as having good sense, good manners, good temper, good hands, and above all, a good heart, soon secured the respect and esteem of all his friends, and made her house and its society very agreeable. In 1804 he had the misfortune to lose his father and brother, together with his amiable partner—a blow which sunk deep into his heart, and made him, he says, "inwardly sick of life." Up to this period—though he had been nine years in practice—his professional income was only £240 a year. Now, however, his prospects began to brighten, and he gradually won his way to the foremost rank in all the courts, civil, criminal, and even ecclesiastical. About the close of the year 1813 Jeffrey married a second time. The object of his choice was an American lady, Miss Charlotte Wilkes, grandniece of the celebrated John Wilkes. In spite of his nervous horror of all travelling by water in every shape, and of the dangers connected with the war then subsisting between the two countries, he crossed the Atlantic to bring home his bride, and remained nearly four months in America, during which he visited a few of the principal cities of the Union. Lord Cockburn says that almost the whole happiness of Jeffrey's future life flowed from his union with Miss Wilkes, and speaks in strong terms of the natural

and cheerful pleasure which she diffused round her husband and his friends. In 1820, after a keen contest, Jeffrey was chosen lord rector of the university of Glasgow, an honour of which he was justly proud; and in 1829 his brethren of the bar elected him their dean, the highest distinction of the kind that can be conferred in Scotland. Immediately after his elevation to this office he withdrew from the management of the *Edinburgh Review*, of which he had been sole editor since 1803. In the following year the long reign of tory administration terminated, a whig government was formed under Earl Grey, and Jeffrey, as indisputably the first Scottish lawyer of the party, was appointed lord-advocate, an office which he accepted with great reluctance. A few weeks after his elevation he was elected member for what were termed the Forfarshire burghs, but was unseated on petition, and found refuge in Lord Fitzwilliam's burgh of Malton. He represented this place till after the passing of the reform bill, when he was triumphantly returned, in 1832, by the Scottish metropolis which he had unsuccessfully contested in 1830. As a speaker he was generally thought to have failed in the house of commons. His speeches, especially his first on the reform bill, were full of profound thought and clear reasoning; but, like those of Burke, they were too philosophical and refined to be popular with an audience like the British house of commons. His opponents taunted him with having spoken "an article" instead of a speech. Jeffrey's parliamentary career lasted only about three years and a half. The most important measures connected with it were the Scotch reform bill, and the bill for the reform of the burghs of Scotland, both of which he prepared and carried through. In the midst of endless discussions about church patronage, law reform, and the Edinburgh annuity tax, which had thoroughly sickened him of parliamentary life, the death of Lord Craigie caused a vacancy in the court of session, and Jeffrey became a judge. The remainder of his prosperous life, which was prolonged to nearly the utmost limit assigned by the psalmist to the years of man, was passed in the quiet discharge of the duties of his judicial office. As a judge he was singularly patient, painstaking, diligent, and conscientious, and his decisions commanded universal and deserved confidence. Thus encircled by "honour, love, obedience, troops of friends," after a very brief illness he died on the 26th of January, 1850, in his seventy-seventh year. Mrs. Jeffrey survived him only a few months. Their only child was married to Professor Empson of Haileybury college.

The great event in the life of Lord Jeffrey was the establishment of the *Edinburgh Review* in 1802, when he was in his twenty-ninth year. Apart from his connection with that renowned periodical, he might have been honoured as a sagacious, eloquent, and eminently successful lawyer, and a zealous friend to civil and religious liberty; but he would never have obtained that world-wide reputation which he now enjoys, or have exercised that vast influence on public opinion which he long wielded. The credit, indeed, of originating the *Review* belongs to Sydney Smith, and its pages were adorned by the contributions of writers of the highest eminence in every department of literature and science; but it was mainly to the exertions of its editor that the journal owed its brilliant success. He was peculiarly fitted for the management of such a periodical, not only by his extensive and varied information, his almost intuitive sagacity, calm judgment, and singular versatility of intellect, but also by a natural sweetness and suavity of temper, which kept his mind serene and unruffled amidst all the harassing annoyances to which an editor is continually exposed. The success of the *Review* was instantaneous and complete. "Without patronage, without name, under the tutelage of no great man; propounding heresies of all sorts against the ruling fancies of the day, whether political, poetical, or social; by sheer vigour of mind, resolution of purpose, and an unexampled combination of mental qualities—five or six young men in our somewhat provincial metropolis laid the foundation of an empire to which in the course of a few years the intellect of Europe did homage." In the field of criticism the new journal produced an entire and immediate revolution. It rendered services still more important, however, to the cause of civil and religious liberty; and the amelioration or entire removal of a host of public and social evils which were then in existence, has been in no small degree owing to the able, fearless, and consistent advocacy of the *Edinburgh Review* during the twenty-seven years of Lord Jeffrey's editorship.

Although Jeffrey did not succeed in the house of commons, he was undoubtedly an eloquent orator. "His voice," says his biographer, Lord Cockburn, "was distinct and silvery: so clear and precise that when in good order it was heard above a world of discordant sounds. The utterance was excessively rapid, but without sputtering, slurring, or confusion, and regulated into deliberate emphasis whenever this was proper. The velocity of the current was not more remarkable than its purity and richness. His command of language was unlimited. He used to say that if he had to subdue the world by words, he would take his armour from Jeremy Taylor, and in copiousness and brilliancy no living man came nearer the old divine. The mind by which these fine weapons were wielded was fully qualified to use them. Ridicule, sarcasm, argument, statement, pathos, or moral elevation, he could excel in them all. The only defect was, that his magical facility led him into too much refinement, and consequently into occasional tediousness."—(*Life of Lord Jeffrey, with a Selection from his Correspondence*, 2 vols.)—J. T.

JEFFREYS, George, Baron Wem, commonly known as Judge Jeffreys, was the sixth son of John Jeffreys, Esq., of Acton, near Wrexham, in Denbighshire, by his wife Margaret, daughter of Sir Thomas Ireland of Bausey, near Warrington, in the county of Lancaster. He was born at his father's house between 1635 and 1640; but no registration of his baptism can be discovered, and the exact year remains doubtful. George's parents were persons of some though perhaps small, independent fortune, and of thrifty and quiet habits of life; yet their son was allowed to enjoy all the advantages of education which the younger child of a family in moderate circumstances could reasonably expect. He was first sent to the free school, Shrewsbury, and then removed to Westminster, whence without becoming a member of either university, he transferred himself to the Inner temple, and engaged with considerable zeal in the study of the law. Jeffreys showed an ingenious and persevering character, which enabled him to surmount the numerous difficulties lying in his path during early life; the pecuniary aid of which he stood in need while he pursued his studies at the Temple, was furnished, it is said, by his grandmother; and it was owing probably to his inability to defray the necessary outlay that he was never called to the bar. He did not suffer this drawback, however, to stand much in his way. At the Kingston assizes in 1666 several of the regular pleaders being deterred by the plague from attending circuit, he put a bold face on the matter, donned a gown, and though not strictly qualified, took briefs. His success encouraged him to proceed, and from that time he acquired a daily increasing practice. Shortly after his entrance into his professional duties he was lucky enough to secure the patronage of an Alderman Jeffreys, possibly a relation, possibly also the medium by which he had obtained a presentation to Westminster. This gentleman introduced him to his civic friends, and the shrewd young barrister so improved the situation by his good address and joviality, that he won the hearts of all the wealthy citizens and was in due course elected recorder of London. The recordership was only a step to farther preferment; the holder of such an appointment was a person whom the court thought it worth while to conciliate; and the idol of the aldermen had not long to wait before he was made solicitor to the duke of York, whose skirts he never left. His undoubted ability seconded his remarkable good fortune, and his rise now became rapid and uninterrupted. From a Welsh judgeship he was promoted in 1680 to the chief-justiceship of Chester with knighthood; in 1681 he was gazetted a baronet. When the prosecution of the abhorrers commenced, Sir George resigned his recordership and accepted the post of chief-justice of the king's bench; and finally, in 1685, the son of John Jeffreys of Acton, Esq., was installed as lord-chancellor of England. His honours had flowed fast upon him; and the rebellion of the duke of Monmouth found him in possession of the highest judicial dignity in the realm. There are few pages in the history of the seventeenth century which are more familiar than that which relates to the connection of Judge Jeffreys with Monmouth's rebellion; and there are few men of that time on whom the judgment of posterity has proved so singularly unanimous. Speaking of Acton, Pennant says—"This place was formerly the property of the Jeffries, a race which, after running uncontaminated from an ancient stock, had the disgrace of producing in the last century, George Jeffries, chancellor of England, a man of first-rate abilities in his profession, but of a heart subservient to the worst of actions. His portrait is a fine full

length in his baron's robes, painted by Sir Godfrey Kneller." It was this picture of which Hazlitt has somewhere observed in reference to the surprisingly mild expression of the features, that the face reminded him of the sleek look of the tiger. "About 1666," adds Pennant, "he made clandestine addresses to the daughter of a wealthy merchant, in which he was assisted by a young lady, the daughter of a clergyman. The affair was discovered, and the confidante turned out of doors. Jeffreys, with a generosity unknown to him in his prosperous days, took pity and married her. She proved an excellent wife, and lived to see him lord chief-justice of England. On her death he married the widow of Mr. Jones of Montgomeryshire, and daughter to Sir Thomas Blodworth." The fall of Jeffreys was as sudden as his elevation had been rapid. Upon the flight of his royal master and the arrival of the prince of Orange, the chancellor seeing nothing before him but the certainty of an ignominious fate, made an effort to escape abroad, but was discovered in a cellar disguised as a sailor, and having been identified, was taken before the lords of the council, who committed him to the Tower. He died there, 18th April, 1689, partly of a broken heart, and partly of an internal disease from which he had been a sufferer for many years. He was first privately buried in the Tower; but on a warrant issued by the crown in 1692 his remains were delivered to his friends, and interred in a vault beneath the communion-table of St. Mary, Aldermanbury. Jeffreys was a man of brutal and pitiless nature, a sensualist, and a sot. In his drunken bouts he committed the maddest freaks. "At a dinner which a wealthy alderman gave to some of the leading members of the government," writes Macaulay, "the lord-treasurer and the lord-chancellor were so drunk that they stripped themselves almost stark naked, and were with difficulty prevented from climbing up a sign-post to drink his majesty's health." There may be some who will think his contempt for virtue and decency a more venial sin than his hardness of heart. He often came down to the court flushed with the potations of the night before, and conducted himself like a wild beast. But his manner was at all times insolent and overbearing. As a debater he possessed a certain stock of coarse raillery and obscene humour; but in the house he never shone. There alone he inspired no fear and no respect. Jeffreys left considerable property in Shropshire and Leicestershire, the bulk of which descended to an only son. The latter married the only daughter and heiress of Philip, earl of Pembroke, and by her had one daughter, who married Thomas, earl of Pomfret, the owner of the Pomfret marbles. The old house at Acton where the chancellor was born, was pulled down about seventy-five years ago, and the seat of the Cunliffes occupies the site. "Twenty years ago," a gentleman writes to *Notes and Queries* in 1853, "there were several persons living in the neighbourhood, who remembered that it (the old house) stood in the parish of Wrexham." The town residence of the chancellor was in Duke Street, Westminster, adjoining the court. In the west of England the recollection of the "black assize" is, curiously enough, still preserved; and the game which in Middlesex and other counties is known as "Tom Tiddler's Ground," is called in Devonshire "Judge Jeffreys' Ground," the said Judge Jeffreys being identified in the minds of the children with an ogre of sanguinary and ferocious disposition.—W. C. H.

JEFFREYS, George, a minor poet of the reign of Queen Anne and the Georges, was born in 1678 at Weldon in Northamptonshire. He was connected by birth with the noble family of Chandos, and passed the latter part of his life in the families of the two last dukes of that name. He was educated at Westminster under Dr. Busby; was admitted of Trinity college, Cambridge; took the degrees in arts, was elected fellow in 1701, and presided in the schools as moderator in 1706. He was also sub-orator for Dr. Ayloffe; but not going into orders within eight years, he quitted his fellowship in 1709. He was called to the bar, but never practised. For some years he acted as secretary to Dr. Hartsonge, bishop of Derry. In 1754 he published by subscription a quarto volume of "Miscellanies" in verse and prose, among which are two tragedies "Edwin" and "Merope," and "The Triumph of Truth," an oratorio. His poetry is very artificial and spiritless. He wrote the anonymous verses which were prefixed to Addison's Cato—a fact, say the biographers, which was unknown to Addison, who probably regarded the authorship as a matter of perfect indifference. There are some odes by Jeffreys in Nichols' Collection.—R. H.

JEFFRIES, John, an American physician of some note, born at Boston in 1744; died there in 1819. Coming to England to study medicine, he entered the university of Cambridge, and then pursued his studies in London. Returning to his native country, he commenced practice as a physician in the town of Boston. There he practised with much reputation and great success till the evacuation of the city by the British garrison. He then accompanied General Howe to Halifax, and in 1776 was made surgeon-general to the forces. In 1780 he settled for a time in London; but in 1789 he returned to America, and recommenced his practice in Boston.—W. B–d.

JEHANGIR, that is, "Conqueror of the World," was the imperial designation assumed on his accession to the throne of Hindostan by Selim, the eldest son of the great Akbar. He was born about 1570, and seems to have been endowed with a fair share of intellect, but to have impaired his mind and disposition by the early use of wine and opium. On his accession to the throne of the Moguls in the October of 1605, he reversed the liberal policy pursued by his father in matters of religion, restored the mahometan confession of faith to his coins, and resuscitated most of the forms of that faith. One of the chief events of his reign was the marriage into which he forced a Persian beauty, Nur-Jehan (Light of the world), a remarkable woman, who became the virtual ruler of his vast empire. Her courage and energy restored him to liberty and power, after he had been conquered and taken prisoner by a rebellious subject. He died in October, 1627. It was during his reign that James I. of England sent an ambassador to Delhi in the person of Sir Thomas Rae, who has given an interesting account of the debauched Jehangir and his court. Jehangir wrote autobiographical memoirs of the first seventeen years of his reign, which have been translated into English by Major Price. They contain some curious information.—F. E.

JEKYLL, Sir Joseph, master of the rolls in the reign of George I., was the son of a clergyman of Northamptonshire, and born in 1664. An able lawyer, and for forty years member of the house of commons, he was one of the managers of Sacheverell's trial, and prominent in the impeachment of Harley, earl of Oxford. He was made master of the rolls, a privy councillor, and was knighted by George I. It was Sir Joseph Jekyll who brought into the house of commons in 1736 the celebrated "gin act," which was to suppress drunkenness by imposing a duty of twenty shillings per gallon on ardent spirits, and by making their vendors pay an annual license of £50. He published in 1728 "A Discourse of the Judicial Authority belonging to the Office of the Master of the Rolls," in defence of its dignity and authority. He died in 1738.—His brother, Thomas, who was educated at Trinity college, Cambridge, held several preferments in the English church, and published some sermons.—F. E.

JELAL. See Djelal.

JELLACHICH de Buzim, Joseph, Baron von, Ban of Croatia, general in the Austrian service, born 16th October, 1801. Educated at the military college of Vienna, at eighteen he was made lieutenant in the dragoon regiment of his uncle the vice-ban of Croatia. He spent several years in Italy, and was also employed on the military frontier. In 1842 he rose to the rank of colonel, and obtained the reputation of being a good officer. In 1848, when the Magyars sought to render themselves independent, Jellachich persuaded the Croats that the preservation of the Austrian empire was necessary to their interests. The Croats sent a deputation to Vienna with offers of service, and demanded that Jellachich should be made ban. The court was only too glad to concur, adding the title of privy councillor and commandant of the banat. In September, 1848, he encountered the Hungarians and was repulsed, but afterwards marched with eighteen thousand men to the aid of Prince Windischgrätz, who was besieging the insurged capital. In November he met the Hungarians at Swechat, and gained a victory which decided the fate of the capital. At the conclusion of the Hungarian struggle he received high testimonies of esteem from the imperial court. In 1853, when the Austrians were nearly embroiled with the Turks, he commanded a corps on the lower Danube. The ban in his youth was a cultivator of the muses, and his poems were republished in 1851.—P. E. D.

JENKIN or JENKYN, William, a distinguished puritan, was born at Sudbury in Suffolk, where his father was minister, in 1612: his mother was a granddaughter of John Rogers, the protomartyr of the Marian persecution. He was educated at Cambridge, under the eye of Anthony Burgess, where "his

progress in piety was as eminent as his learning." After taking orders he was chosen lecturer at St. Nicholas Acons, London, and was subsequently, in 1641, appointed minister of Christ Church, Newgate Street. To this appointment was added, a few months later, the lectureship of St. Ann's, Blackfriars, and he continued to fulfil the duties of this double charge with great popularity and success till the destruction of the monarchy. Soon after he was sent to the Tower on a charge of being implicated in what was called Love's plot, but upon a petition to parliament was discharged from prison, and the sequestration of his living removed. This paved the way for his return to Christ Church, where he continued to exercise his ministry to a crowded congregation till the Restoration and the Act of uniformity. Finding himself unable to comply with the terms of the act, he withdrew from his ministry in the national church, but still continued to preach privately in London as he had opportunity, till the passing of the Oxford five-mile act obliged him to retire to his own house at Langley in Hertfordshire. Upon the publication of the Indulgence in 1671 he returned to London, and took advantage of it to erect a meeting-house in Jewin Street, in which he was soon surrounded by a numerous auditory. He was also chosen lecturer at Pinner's hall. Apprehended at "a conventicle" held September 2, 1684, he was thrown into Newgate, where he breathed his last on the 19th of January, 1685. His publications were few—he was a preacher, not a writer. Three of his sermons appeared in the Morning Exercise, and his "Expository Lectures on the Epistle of Jude" were published in 2 vols. 4to.—P. L.

JENKIN, Robert, born at Minster, Isle of Thanet, in 1656; educated at Cambridge. He was master of John's in 1711, and also Margaret professor of divinity, &c. He joined the nonjurors on the accession of William III., which involved him in no small trouble and inconvenience, under which his mind eventually broke down, and he died in 1727 an intellectual wreck. His most popular work is the "Reasonableness of the Christian Religion," of which six editions were printed. He also wrote a "Defence of Saint Augustine," in Latin; "On the Authority of General Councils," &c.—B. H. C.

JENKINS or JENKYNS, David, was born at Pendoylen, Glamorganshire, in 1586, and educated at Edmund hall, Oxford, whence he removed to Gray's inn to complete the study of law. Charles I. appointed him a judge in Wales, and he held the office at the commencement of the civil war. He sided with the royalists, was arrested at Hereford in 1645 by the parliamentarians, brought to the bar of the house of commons, refused to kneel or to acknowledge the authority of the house, which he called a den of thieves, was condemned to be hanged, and vowed that he would go to execution with the Bible in one hand and Magna Charta in the other. His life is said to have been saved by a droll speech of Harry Marten; but he was fined £1000 and sent to Newgate. He was set at liberty at the Restoration, but was too far advanced in years to enter again on active service, and retired to Wales, where he died. In 1648 he published a volume of works, containing among other political writings his defence before parliament; also in 1648, "A Preparative to the Treaty with the King." His principal literary work was a volume of "Reports solemnly adjudged in the Exchequer Chamber, or upon writs of error, from 4 Henry III. to 21 James I." The first edition, of date 1661, was published in French.—P. E. D.

JENKINS, Henry, shares with old Parr the distinction of having been the oldest Englishman that ever lived. The only account extant of his life is that by Mrs. Ann Saville printed in the third volume of the Philosophical Transactions. In reply to the questions of that lady, of whom he came to beg alms in 1663, he said he was one hundred and sixty-two or sixty-three years old, that he remembered Henry VIII. and the battle of Flodden, when he said he was a boy between ten and twelve, and was sent with a horse-load of arrows to Northallerton. His mention of incidental facts connected with Henry's reign, taken together with his inability to read or write, seemed to confirm his statement, although no register of his birth was known to exist. He had been butler to Lord Conyers, and well remembered the abbot of Fountains abbey prior to the dissolution of monasteries. He died at Ellerton-upon-Swale in Yorkshire in December, 1670, and was buried at Bolton, where a monument was erected to his memory. If born twelve years before Flodden Field, that is, in 1501, he must have attained to the age of one hundred and sixty-nine years, sixteen years more than Parr. In the exchequer office there is a record of a deposition by Jenkins, when one hundred and fifty-seven years old, taken at Kettering in 1665 in a cause between Anthony Clark and Smirkson.—R. H.

JENKINS, Sir Leoline, an eminent civilian and diplomatist, was born in Glamorganshire about 1623. He was studying at Jesus college, Oxford, when the civil war broke out, and he threw in his lot with the king's party. After the execution of Charles, he was a distinguished teacher of young gentlemen of royalist families, and became an object of suspicion to the authorities. At one time he withdrew with his pupils to the continent, and kept a kind of "moving academy," migrating with them from university to university, so that they reaped the advantages at once of study and of foreign travel. After the Restoration he was appointed principal of Jesus college, Oxford, and among other offices soon bestowed on him, was that of deputy-professor of civil law at Oxford. Patronized by Sheldon, archbishop of Canterbury, he became an advocate in the court of arches in 1663, and deputy-assistant to the dean, a post which brought him under the notice of the government. On the breaking out of the war with Holland, he was appointed one of a commission to revise our maritime laws, and to draw up a new code of rules for the guidance of the court of admiralty in adjudicating prizes. The code which resulted was the basis of the subsequent procedure of that important court. In time he became principal judge of the court of admiralty, and in that capacity gained the favour of Charles II., who employed him in the adjustment of the affairs of Henrietta Maria, the widow of Charles I., and of the claims to the inheritance of her property, made after her death by her nephew, Louis XIV. Successful in this mission to Paris, Jenkins was knighted, entered the house of commons in 1671 as member for Hythe, and was forthwith employed in various important affairs of state. Resigning his principalship of Jesus college, Oxford, he was, with Sir William Temple, one of the "mediators" to negotiate a peace at Nimeguen, and was appointed Temple's successor as ambassador-extraordinary at the Hague. After a few weeks of ambassadorship, resuming his mediatorial function, he had the satisfaction of seeing the peace of Nimeguen at last negotiated. After an absence of more than four years he returned to England, was elected one of the members for the university of Oxford, sworn a privy councillor, and appointed secretary of state. In parliament and in office, he seems to have played a rather independent part, earnestly opposing the exclusion bill, yet protesting against the arbitrary measures of the court. He resigned in 1684, and died the following year bequeathing considerable property to his college. His works (correspondence, legal papers, &c.) were published in 1724 by Mr. Wynne, who prefixed a memoir of their author. Sir Leoline Jenkins is still regarded with respect as one of the founders of English prize-law.—F. E.

JENKINSON, Charles, first earl of Liverpool, son of Colonel Charles Jenkinson, and grandson of Sir Robert Jenkinson, first baronet, was born in May, 1727, and received his early education at the Charter-house. He then went to University college, Oxford, where already he took an active part in politics, figuring personally and with his pen in an electioneering contest for the representation of Oxfordshire. Lord Harcourt, "governor" to George III. when prince of Wales, introduced him to the favourite, Lord Bute, whose private secretary he became. At the commencement of the new reign he was elected member for Cockermouth, and appointed under-secretary of state. Rising steadily, he became successively secretary to the treasury, a lord of the admiralty, a lord of the treasury, joint vice-treasurer of Ireland, and in 1778 secretary for war, which office he filled until the fall of Lord North in 1782. An adherent of Mr. Pitt, he was appointed, on that statesman's accession to the premiership, president of the board of trade, a congenial office of which he discharged the duties with great skill and success up to 1801, when age and ill-health forced him to resign. He was elevated to the peerage as Baron Hawkesbury in 1786, and made earl of Liverpool in 1796. He died in 1808. The first Lord Liverpool was not only a conspicuous politician, but a writer on politics. In 1756 he published "A Discourse on the establishment of a national and constitutional force in England;" in 1757, "A Discourse on the conduct of Great Britain in respect to neutral nations during the present war;" in 1785, "A Collection of Treaties from 1648 to 1784;" and in 1805, "A Treatise on the coins of the realm, in a letter to the king." The "Discourse on the conduct of Great Britain," &c., went through many

editions, was translated into most of the languages of Europe, and long enjoyed a high reputation as an authority on a very important point of international law. It was written when England and France were at war, and when the Dutch had made use of their carrying trade to supply the enemy with naval and military stores, and to convey to the ports of France the produce of her West India islands. The British government decided on repressing this practice by authorizing the seizure of Dutch vessels so employed, and the merchants of Holland protested. Mr. Jenkinson's was an elaborate and argumentative vindication of the course pursued by the British government. The "Treatise on the coins of the realm" arose out of the appointment, in 1798, of a committee of the privy council to inquire into the state of the coinage. Of this committee Lord Liverpool was a member. The draft report which he had prepared seems not to have been laid before the king, and was published on his own authority. It contains in comparatively brief compass a very large quantity of information respecting the history of the British coinage, its state at the close of last century, and the true theory and practice of a metallic currency. Mr. Macculloch says of it—"The present mint regulations, which work well, have been adopted in exact conformity with the suggestions offered by Lord Liverpool in his treatise."—F. E.

JENKINSON, Robert Banks, second earl of Liverpool, for fifteen years prime minister of Great Britain, was the son of the first earl, and born on the 7th of June, 1770. After spending three years at the Charter-house, and laying the foundation of a good knowledge of the classics, he proceeded to Christ church, Oxford, where he and Canning became intimate friends. His attention was early directed by his father to the study of politics. He visited France at the commencement of the Revolution, saw the Bastile taken, corresponded from Paris with Pitt, and on his return was elected member for Rye under the avowed patronage of the ministry. His maiden speech, delivered in 1792, displayed some knowledge or study of the Eastern question; and although Lord Brougham describes his oratory as heavy and commonplace, replying soon afterwards in the absence of Pitt to Fox, he was warmly complimented by Burke. His political sentiments might have had something to do with this, for he was always a steady advocate of the war with France, and an opponent of anything like "innovation," whether it assumed the shape of parliamentary reform, or even of the abolition of the slave trade. In 1793 he was appointed a commissioner of the India board; and in 1796, on the elevation of his father to the earldom of Liverpool, Mr. Jenkinson became Lord Hawkesbury. On Pitt's resignation in 1801 he became foreign secretary, and in that capacity negotiated the preliminaries of the peace of Amiens. In the brief interval which elapsed between the peace of Amiens and the renewal of hostilities with France, it devolved on Lord Hawkesbury to conduct the correspondence with the French government on the attacks made upon Napoleon in the journals published in England, and his anti-Gallican sentiments led him to assert with spirit the freedom of the British press. With the resumption of hostilities Lord Hawkesbury was summoned to the upper house, where the ministry required to be strengthened. On the reaccession of Pitt to the premiership, Lord Hawkesbury became home secretary. On the death of Mr. Pitt the premiership was offered to and declined by him; and on the formation of the Portland ministry, after the fall of that of "all the talents," he resumed the seals of the home office. When the duke of Portland died, again the premiership was offered him, and again declined by him. He was secretary of state for war in Mr. Perceval's administration, his voice ever raised against peace with France, whatever might happen. At last, after the assassination of Mr. Perceval and when every other ministerial combination had been tried in vain, he consented to become premier; and although he resigned *pro forma* on the death of George III., remained premier for fifteen years. After the commencement of the new reign, Lord Liverpool (he succeeded to the earldom on the death of his father in 1808) began to develop liberal ideas of commercial policy. So late as 1825 he opposed with all his old fervour the catholic claims. But it appears that a year or two later he had seen that they must be conceded, and contemplated resignation in order to promote that concession. He had even been heard to talk of the possible extinction of slavery, and had announced a measure relaxing the stringency of the corn law, when his long tenure of office came to an end. On Saturday the 17th of February, 1827, Lord Liverpool had breakfasted as usual, and received his letters brought by the morning post. A little afterwards his servant entered the room and found the premier stretched on the floor, motionless and speechless. His mind as well as his body was irretrievably gone; and after lingering for months in a state of hopeless imbecility, he died on the 4th December, 1827. His long occupancy of the premiership has been ascribed to his very deficiency in some of those qualities which are supposed to be necessary in a successful premier. He was not an able or eloquent man; but for that very reason he was not envied by those who served under him. He had the art, moreover, of choosing able men, of conciliating them when chosen, and under his mild supremacy politicians of opposite views were content to live on decent terms with each other. He was laborious and honest, if dull, and a keen sense of responsibility was one of his characteristics. Miss Martineau records that he never opened his letters without a tremor, being sure that something was going wrong somewhere. Canning and Huskisson gave his administration a certain lustre, and whatever unpopularity it acquired was debited to his subordinates, not to so harmless a personage as the premier himself.—F. E.

JENKS, Benjamin, was born in Shropshire in 1646. About 1668 he was appointed rector of Harley and Kenley, where he continued till his death in 1724. There is a monument to his memory in the church at Harley; but of his life very little is known. He owes his reputation entirely to two works which are even now somewhat popular, "Prayers and Offices of Devotion," first published in 1697; and "Meditations on Various Important Subjects."—B. H. C.

JENNENS, Charles, a vain eccentric gentleman, native of Gopsal in Leicestershire, was the compiler of the words for Handel's Messiah and some other oratorios. He was descended from an opulent Birmingham manufacturer, a nonjuror distinguished for his generosity. Charles outdid his ancestor in his disregard for money, of which he was so lavish in maintaining the pomp of his household that he obtained the sobriquet of "Solyman the magnificent." Unfortunately for his peace of mind, he resolved to publish a new edition of Shakspeare, and began with King Lear in an octavo volume. Having in the preface charged all preceding editors with negligence and untrustworthiness, his own edition was very severely handled by the critics. Suspecting Johnson and Stevens to be his assailants, he had a pamphlet written against them, and watched the newspapers carefully for a month to ascertain if they survived the blow. In 1772 he published Hamlet, and Othello and Macbeth in the following year. He was engaged on his edition of Julius Cæsar, when he died at Gopsal on November 20, 1773. The errors of his life are said to have arisen from indulgence in the company of his inferiors, from whom he obtained what he most valued—flattery.—(*Biogr. Dram.* ii., 397.)—R. H.

JENNER, Edward, the discoverer of vaccination, was born at Berkeley in Gloucestershire, on the 17th of May, 1749. He was the third son of the Rev. Stephen Jenner, vicar of Berkeley. His mother was the daughter of the Rev. Henry Head, at one time vicar of Berkeley and prebend of Bristol. He lost his father at an early age, but the loss was in some measure supplied by his eldest brother, the Rev. Stephen Jenner, who brought him up with almost paternal care. At eight years of age Jenner was sent to school at Wotton-under-Edge, under the Rev. Mr. Clissold. He was afterwards placed at Cirencester, under the tuition of the Rev. Dr. Washbourne. There he received a respectable classical education, and contracted some friendships which lasted throughout life; amongst others, he became intimate with Caleb Hillier Parry, afterwards the celebrated physician of Bath. Even at school he manifested a natural bent for the study of natural history, and commenced the cultivation of those powers of observation, by the employment of which in after life the universal benefit of vaccination was secured for mankind. It is said that before he was nine years of age he had made a collection of the nests of the dormouse, and that at Cirencester he employed his play-hours in searching for fossils which abound in the oolitic formation in that neighbourhood. On leaving school he became the pupil of Mr. Ludlow, an eminent surgeon at Sodbury, near Bristol. His apprenticeship having terminated, he proceeded to London, where he prosecuted his professional studies under the immediate superintendence of John Hunter, in whose family he resided for two years. There can be no doubt

that the intimacy which sprung up between the master and pupil, and which continued until Hunter's death, exercised a powerful influence on Jenner's subsequent career. The love of natural science, which we have seen to have been with him almost an instinct, was fostered and quickened into the highest degree of life and energy by the example and teachings of Hunter. The latter, at the time of Jenner's introduction, had held for two years the post of surgeon to St. George's hospital; he had collected a menagerie at Brompton, where he carried on constant observations and experiments in biological science; and he had already commenced the formation of that magnificent museum which forms the lasting monument to his fame. It was in such a field that Jenner's powers were cultivated. He became an expert practical anatomist, a careful and observant experimenter, a sound pathologist, and a finished naturalist. The influence of Hunter followed his pupil long after he had quitted his roof; throughout the life of the former they continued to correspond; and Hunter's letters, which Jenner carefully preserved, evince the affectionate feeling and the community of tastes which subsisted between them. They are principally occupied by directions for experiments and observations intended to solve various questions in animal and vegetable physiology, and present a lively picture of the active inquiring character of the writer's mind. Many of them relate to the phenomena connected with animal torpidity; and a series of experiments performed by Jenner for the purpose of determining the diminution of heat in various parts of the body of the hedgehog during torpidity, were published by Mr. Hunter in his paper on the power of producing heat in animals. During the time of Jenner's residence with Hunter, in the year 1771, Captain Cook returned from his first voyage, and Jenner was recommended by Hunter for the service of arranging and preparing the specimens of natural history, which had been collected by Sir Joseph Banks. The manner in which the task was accomplished showed so much skill and knowledge, that Jenner was offered the post of naturalist to the next expedition, which sailed in 1772. He declined, however, the appointment, and decided to return to Gloucestershire and fix his residence in the place of his birth. Affection for the elder brother who had been the guardian of his childhood, was partly the motive which weighed with him in forming this determination; partly, also, he was influenced by a love of rural life, and a strong attachment to the scenes of his childhood. On his return to Berkeley he took up his residence with his brother, and commenced the practice of his profession. The reputation he had brought with him from London, the great professional knowledge he evinced, his kindly disposition and manners, rapidly brought him practice. He possessed an extraordinary power of interesting those with whom he came in contact; the charms of his conversation were so great, that his friends used frequently to accompany him for many miles in his rounds on horseback, for the pleasure of listening to his glowing descriptions of surrounding scenery, or for the purpose of being instructed by his explanations of the structure and economy of the various living forms which attracted his observation. His appearance at this time is thus graphically described by Edward Gardner, one of his early friends:—"His height was rather under the middle size; his person was robust, but active and well formed. In his dress he was peculiarly neat, and everything about him showed the man intent and serious, and well prepared to meet the duties of his calling. When I first saw him, it was on Frampton Green. I was somewhat his junior in years, and had heard so much of Mr. Jenner of Berkeley, that I had no small curiosity to see him. He was dressed in a blue coat and yellow buttons, buckskins, well polished jockey boots, with handsome silver spurs, and he carried a smart whip with a silver handle. His hair, after the fashion of the times, was done up in a club, and he wore a broad-brimmed hat. We were introduced on that occasion, and I was delighted and astonished. I was prepared to find an accomplished man, and all the country spoke of him as a skilful surgeon and a great naturalist, but I did not expect to find him so much at home on other matters. I, who had been spending my time in cultivating my judgment by abstract study, and smit from my boyhood with the love of song, had sought my amusement in the rosy fields of imagination, was not less surprised than gratified to find that the ancient affinity between Apollo and Æsculapius was so well maintained in his person." The latter sentence refers to Jenner's poetical tastes, which he cultivated as a recreation from severer studies. Some of the fugitive pieces he has left evince considerable poetical feeling, with an observant eye for the beauties of nature; and not a few are characterized by a quaint humour, which we are told frequently sparkled in his conversation. Not long after his settlement at Berkeley, he refused an offer of a lucrative appointment in India, made him by a gentleman whom he had casually met at a dinner party, and who had been much impressed by Jenner's intelligence and sagacity. He subsequently declined a still more flattering proposal from John Hunter, to join him in teaching natural history in London. In March, 1788, he married Miss Catherine Kingscote, a lady of elegant manners, accomplished mind, and vigorous understanding, in whose counsel and sympathy he ever found a sure solace amid the anxieties of his after life. About this period he presented the Royal Society with his curious paper on the habits of the cuckoo, which at the time attracted considerable attention, and the observations in which have been generally adopted by succeeding ornithologists. It is well known that the cuckoo does not herself hatch the eggs which she lays in the spring, but deposits them in succession in the nests of other birds, as the hedge-sparrow, water-wagtail, &c. The facts connected with this vicarious incubation are reported with Jenner's characteristic accuracy, and an ingenious reasoning is applied to the elucidation of this natural anomaly. In the year 1792 Jenner retired from the more onerous duties of a country practitioner's life, and obtained the degree of M.D. from the university of St. Andrews. In the following year John Hunter died; this event had been foreseen by Jenner as early as 1778, when he had noticed in Hunter symptoms of the affection known as angina pectoris, a disease to the pathology of which Jenner had paid particular attention, ascribing its origin to ossification of the coronary arteries of the heart; an opinion which he communicated to Dr. Parry of Bath, who afterwards adopted it in his work on the subject. To the last day of Jenner's life he continued to entertain the highest love and veneration for his former teacher; he always spoke of Hunter as "the dear man," and acknowledged the debt of obligation he owed to the example of his indefatigable industry and scientific ardour.

It is now time that we turn to the history of the great discovery, which may be said to have eclipsed every other discovery of modern science in the amount of benefit it has conferred on the human race, and which has enwreathed the memory of Jenner with honours that time can never wither. The first incident in the story dates back to the time when Jenner, as the surgeon's apprentice, was pursuing his professional education at Sodbury. One day a young countrywoman applied at the surgery of his master for advice. The small-pox was casually mentioned in her hearing; she immediately observed, "I cannot take that disease, for I have had cow-pox." This assertion made a deep impression on Jenner's mind; it was the first time he had heard of what had been for many years a tradition amongst the peasantry in the dairy districts of Gloucestershire and other counties; he continued to think of it, and when, some time after, he was domiciled in London with Hunter, he mentioned the subject of cow-pox to him. It does not, however, appear that Hunter was impressed with the importance of the consequences which were involved in the popular observation. A pustular eruption occurring on the teats of cows had been long known under the name of cow-pox in various country districts. The disease was infectious, and was generally communicated to the hands of persons employed in milking, and it had become an established opinion amongst the peasantry, that persons so inoculated were proof against the small-pox. Hunter mentioned the Gloucestershire tradition in his lectures on Jenner's authority. He likewise spoke of it to some professional friends, and it was noticed in other lectures of the time; but he never pursued the matter further. Jenner, however, never lost sight of it; he found the subject loaded with many obscurities and contradictions which he set himself to unravel, and he never failed to stimulate all his professional friends and acquaintances to apply themselves to its investigation. In this latter object he met with but little success. "We have all heard," his brother practitioners would observe, "of what you mention, and we have even seen examples which certainly do give some sort of countenance to the notion to which you allude; but we have also known cases of a perfectly different nature—many who were reported to have the cow-pox, having subsequently caught the small-pox. The supposed prophylactic powers probably, therefore, depend upon some peculiarity in the constitution of the individual who

has escaped the small-pox; and not on any efficacy of that disorder which they may have received from the cow. In short, the evidence is altogether so inconclusive and unsatisfactory that we put no value on it, and cannot think that it will lead to anything but uncertainty and disappointment." It is related that at the meetings of the Alveston Medical Club, he frequently introduced the subject as a topic of discussion, but he failed to communicate his own enthusiasm to his hearers, who at last became so bored with his constant recurrence to what they considered a vague notion, that they sportively threatened to expel him if he continued to harass them with so unprofitable a subject. Determination of purpose was, however, a leading characteristic in Jenner, and regardless of the arguments and ridicule of his friends, he continued to prosecute his inquiries. He discovered that cows were the subjects of at least two eruptive diseases which were capable of producing sores on the hands of those employed in milking, and that to both these affections the name of cow-pox was applied. It was only one of these diseases, however, which gave immunity from small-pox. He ascertained also another most important fact, that in the case of the true cow-pox, it was only in a certain state of the pustule that virus was yielded capable of affording a protective power. He found that matter taken at a later period might induce a local sore, but that it failed in bestowing any safety from variolous contagion. It was in the year 1780 that he first disclosed the result of his inquiries to his friend Edward Gardner. He was riding with him on the road between Gloucester and Bristol, near Newport, when he turned the conversation upon the natural history of the cow-pox; he stated that it was his opinion that the disease in question had its origin in a malady, known as *the grease*, affecting the heels of horses; he specified the different communicated sores to which the hands of milkers were liable, and dwelt upon the true variety and its prophylactic power. He concluded in the following words:—"Gardner, I have intrusted a most important matter to you, which I firmly believe will prove of essential benefit to the human race. I know you, and should not wish what I have stated to be brought into conversation; for should anything untoward turn up in my experiments, I should be made, particularly by my medical brethren, the subject of ridicule, for I am the mark they all shoot at." In the year 1788 he took a drawing of the casual disease as it occurs on the hands of milkers to London, and showed it to Sir Everard Home and others. The subject attracted some attention; and Dr. Adams, who had heard of it from Mr. Cline, mentioned it in his work on Morbid Poisons, which appeared in 1795. It was not until a year later, 1796, that Jenner was able to institute the first experiment, which proved that the disease might be communicated by artificial inoculation. The following is Jenner's own report of the experiment, extracted from one of his letters to Edward Gardner:—"As I promised to let you know how I proceeded in my inquiry into the nature of that singular disease, the cow-pox, and being fully satisfied how much you feel interested in its success, you will be gratified in hearing that I have at length accomplished what I have been so long waiting for, the passing of the vaccine virus from one human being to another by the ordinary mode of inoculation. A boy of the name of Phipps was inoculated in the arm from a pustule on the hand of a young woman (Sarah Nelmes) who was infected by her master's cows. Having never seen the disease but in its casual way before, that is, when communicated from the cow to the hand of the milker, I was astonished at the close resemblance of the pustules, in some of their stages, to the variolous pustules. But now listen to the most delightful part of my story. The boy has since been inoculated for the small-pox, which, as I ventured to predict, produced no effect. I shall now pursue my experiments with redoubled ardour." The experiment above referred to was performed on the 14th May, 1796, a day still celebrated as an annual festival at Berlin. After multiplying his experiments, Jenner published his first Memoir in June, 1798. Originally he had intended that it should appear in the Transactions of the Royal Society, but he was admonished by his friends to publish it separately, lest it should injure the position he had obtained amongst men of science by his paper on the cuckoo. The progress of vaccination was darkened at the outset by various disappointments and obstacles. Objectors were numerous, and rival claims to the merit of the discovery were set up. But a high tribute to Jenner was paid as early as the year 1799, when a large number of leading physicians and surgeons signed an earnest expression of their confidence in the efficacy of the cow-pox. The discovery was soon afterwards promulgated throughout civilized Europe and America, and it was introduced into Asia by Dr. De Carro, at that time a physician of Vienna. Honours were showered on Jenner by foreign princes, and by the principal learned societies of Europe; the royal family of England exerted themselves to promote the cause of vaccination; and parliament voted to its discoverer, in the year 1802, a grant of £10,000, and in the year 1807 an additional grant of £20,000. The latter days of Jenner's life were passed principally at Berkeley and Cheltenham, and were occupied in the dissemination and elucidation of his great discovery. He died of apoplexy at Berkeley in February, 1823, and left behind him a fame and reputation that may be well summed up in the sentence which Professor Rudolphi affixed to the name of Jenner in his catalogue of the medals of men of science—"Dear to the human race."—F. C. W.

JENNINGS, DAVID, an eminent dissenting minister of last century, was born at Kibworth in Leicestershire in 1691. His father had been one of the ejected nonconformists. He finished his studies in one of the dissenting academies of London, under the care of Dr. Chauncey, was appointed one of the preachers at an evening lecture at Rotherhithe, and in 1716 was chosen assistant preacher at the meeting assembling near Haberdashers' hall. Two years later he received a call to become pastor of the Congregational church of Old Gravel Lane, Wapping, and in this office he continued for the long period of forty-four years. He was one of those ministers who refused to sign certain articles relating to the doctrine of the Trinity proposed by an influential party of the nonconformist ministers assembling at Salters' hall. But this refusal in his case did not spring from any unsoundness in his own theological views. In 1740 he wrote against Dr. John Taylor in defence of the doctrine of original sin. In 1743 he was elected a trustee of Mr. Coward's charities, and in the following year he was appointed under the same trust a theological tutor in Coward's academy or college. In this office he attained great distinction by his proficiency in some branches of theological learning, and also by his tutorial skill and success. In 1747 he published "An Introduction to the use of the Globes," &c., which continued to be a popular book for many years. In 1749 the university of St. Andrews conferred upon him the degree of D.D. He died in 1762, after having educated many men for the ministry who afterwards became distinguished in their sacred calling. His principal work was a "Treatise on Jewish Antiquities," consisting of lectures on the first three books of Goodwin's Moses and Aaron, in 2 vols. 8vo. This was a work of considerable merit, and continued long in use, though now superseded by more recent publications on the same subject. He also published "An Appeal to Reason and Common Sense for the Truth of the Holy Scriptures."—P. L.

JENNINGS, HENRY CONSTANTINE, an antiquary and virtuoso, distinguished by his extravagance, his eccentricities, and the singular vicissitudes of his fortunes, was born in 1731 at his father's mansion of Shiplake in the county of Oxford. He was educated at Westminster school, and in 1748 obtained a commission in the 1st regiment of foot guards, with which he served for a short time on the continent; but soon becoming tired of the army, he threw up his commission, and continued his continental travels as a private gentleman. After spending eight years in Italy he returned to England, and by his losses on the turf and his extravagance in purchasing objects of vertu at enormous prices, he soon squandered the fine patrimonial property. He eluded his creditors for some years, but in 1777 was thrown into the king's bench, where Horne Tooke was his companion. He recovered himself by marrying a lady with some money, and settled in Essex, where he again commenced collecting antiquities, masterpieces of art, medals, books, manuscripts, and rare specimens of natural history. This involved him a second time in debt; his fine collection was brought to the hammer, and he became an inmate of Chelmsford jail. When liberated, his wife's fortune enabled him to settle at Chelsea, and he again collected a valuable museum, which was a third time sold by auction in 1816; and the owner died within the rules of the king's bench in 1819, leaving directions that his body should be burned, and his ashes deposited in an urn. He wrote "An endeavour to prove that Reason is alone sufficient for the firm establishment of Religion;" "Physical Enquiries into the Powers and Properties of Spirit;" and some other treatises, which were printed for private circulation.—G. BL.

JENSON, Nicolas, one of the earliest printers and letter-founders, was born at Langres in France about the year 1410. He was originally an engraver of coins and medals, and was director of the mint at Tours, when about the year 1458 he was sent by Charles VII. into Germany to gain private information on the subject of the art of printing, then recently invented. By a residence of three or four years in Germany he succeeded in discovering the whole process; but hearing that his royal protector was dead, he settled and commenced business at Venice, where he acquired a high reputation in the three branches of cutting punches, founding types, and printing. Previously all the works which had issued from the presses of the German printers were in the Gothic or German character; Jenson was the first who printed in the much more legible Roman character, and may be said to have invented the form and proportion of the letters now almost universally used. In this department his skill and experience as an engraver were of great advantage to him, and his editions are still admired on account of the beauty of the typography. The first work known to have issued from his press is a quarto volume entitled Decor Puellarum, and is dated 1461, which is supposed from internal evidence to be a misprint for 1471. It is singular that in two other works which he printed in 1480, a similar blunder occurs; and errors of the same kind are common among the early printers, probably arising from the ignorance and inexperience of the compositors. From 1470 to 1481 nearly one hundred and fifty works, including editions of several of the Latin classics, issued from Jenson's press. There is evidence that he died before the year 1483. He was honoured by Sixtus IV. with the title of Comes Palatinus; and in several works which appeared many years after his death, the reader is boastingly informed that they were printed with the "renowned types of Jenson."—G. BL.

JENYNS, Soame, was born in London in 1704, the son of Sir Roger Jenyns, from whom he inherited considerable family property. He was educated at St. John's college, Cambridge, where he studied laboriously, but did not take a degree. In 1741 he was elected M.P. for Cambridgeshire, in 1754 for the borough of Dunwich, and in 1761 for the town of Cambridge, which, with the exception of two years, he represented till 1780. In 1755 he was made a lord of trade, and held his office in spite of ministerial changes; his principle being to support the party in power. He is better known as a writer, however, than as a politician. From his position his writings probably attracted more attention than they intrinsically merited. He commenced by a poem on the "Art of Dancing," and afterwards proceeded to discuss some of the most abstruse problems that can engage the human understanding. "A Free Inquiry into the Nature and Origin of Evil," 1756, gave rise to a criticism by Dr. Johnson in the *Literary Magazine*, of which Boswell says, "Johnson's most exquisite critical essay in the *Literary Magazine*, and indeed anywhere, is his review of Soame Jenyns' Inquiry into the Origin of Evil." The doctor had little patience with embryo infidels, and did not hesitate to lavish his ridicule on the lord of trade. Jenyns appears not to have forgiven the castigation, at least as long as his infidel tendencies continued, which happily was not to the end of his days. His views on the subject of religion underwent a change, probably from an examination of the scriptures themselves; and in 1776 he published a "Review of the Internal Evidence of the Christian Religion," a work which passed through many editions, and excited no small amount of controversy. By some who disliked its argument it was regarded as a covert attack, and the sincerity of the author was called in question. But for this supposition there was no ground. The writer of a sceptical work in former years, Jenyns appears in his older and wiser days to have been actuated by a desire to undo the mischief he had done; and whatever judgment may be passed on his logic, his motive was unexceptionable. In addition to the above, he published dissertations on various subjects—religious and political—not characterized by any great depth of thought, but by ease and elegance of style, and aptness of illustration. His collected works were published in 1790, with a biography by Charles Nelson Cole. In politics he belonged to the tory school, approved of taxing the Americans, and ridiculed the notion of an independent parliament. He died in 1787.—P. E. D.

JEPHSON, Robert, a dramatic writer, was born in Ireland in 1736. After receiving an excellent education, he adopted the profession of arms while yet very young, and reached the rank of captain in the 73rd regiment previous to 1763. Being then placed on half-pay he reverted to his literary tastes; and being a lively and agreeable companion, an affectionate intercourse was established between him and William Gerrard Hamilton, which eventuated in his introduction to the best literary society in London, including Johnson, Garrick, Goldsmith, and Burke. When Lord Townshend was appointed to the vice-royalty of Ireland he made Jephson his master of the horse, and this post he held under twelve successive viceroys. Hamilton's friendship also procured him a provision of £300 a year, which was afterwards doubled. O'Keefe, however, asserts in his Recollections that Jephson owed his post to Garrick, and gives a circumstantial account of the occasion. Jephson also entered the Irish house of commons, where he was a stanch supporter of government, distinguishing himself by his satirical humour, which procured him the name of Mortal Momus. On occasion, however, he could be serious and eloquent. Jephson mainly devoted himself to authorship. In conjunction with Courteney, Burroughs, and others, he wrote the essays known as "The Bachelor," which made sad havoc amongst the opponents of government, and for argument, wit, and humour have rarely been equalled. "Braganza," Jephson's first tragedy, was put on the boards of Drury Lane in 1775; it had a run of fifteen nights, and was frequently reproduced. "The Law of Lombardy" followed in 1779 at the same theatre with less success. Then came the best and most successful of his tragedies, "The Count of Narbonne," at Covent Garden in 1781, and it was in this drama, when acted in Dublin, that John Kemble first distinguished himself. Five other dramas follow, of various merit. He also published a poem entitled "Roman Portraits," and a clever satire on the French revolution, "The Confessions of Jacques Baptiste Couteau." He died at Blackrock, near Dublin, May 31, 1803. He was a man of diversified acquirements, taste, judgment, and good sense.—J. F. W.

* JERDAN, William, was born in 1782 at Kelso, where his father was baron bailie under the duke of Roxburgh. On leaving the school of his native place he entered the office of a writer to the signet. In his nineteenth year he went to London and engaged himself as a clerk in the counting-house of a West India merchant. This position he quitted to return to the study of the law in the office of Mr. Elliott, a writer to the signet in Edinburgh. But neither Scotland nor her laws seem to have had any charms for him, and in 1804 he again reached London to quit it in the following year for an entirely new scene and mode of life, being appointed temporary clerk to his uncle, who was surgeon on board the *Gladiator* guardship in Portsmouth harbour. Once more in London in 1806 he found employment in reporting for newspapers, among others for the *Aurora*, the *Pilot*, and the *British Press*. He was also for a time on the staff of the *Morning Post*. Some of the best passages in his autobiography are sketches of his friends and companions in the gallery of the house of commons. It was on one of these reporting days that he witnessed Bellingham's assassination of Mr. Spencer Percival, on the 11th of May, 1812, and was one of the first to seize the murderer, an event which bears a prominent place in his memoirs. The following year saw an advance in his fortunes, for he became jointly with Mr. John Taylor, of theatrical celebrity, conductor of the *Sun* newspaper, then an important organ of the tory party. In this position he was brought into familiar intercourse with many persons of rank and eminence, notably with Mr. Canning. The mischiefs of duality in the government of a newspaper were amusingly manifested in the abuse which the two editors levelled at one another in the same paper, as each in turn held possession of its columns. Jerdan's salary as editor was £500 a year, besides a tenth share of the profits of the paper. In 1817 he gave up his connection with the *Sun*, sold his share for £300, and became the editor of the *Literary Gazette*, a new and most successful experiment in journalism. In this position, which Mr. Jerdan retained until 1850, a period of more than thirty years, his gains are said to have been often more than £1000 a year; and his social advantages in connection with men of rank and influence were greater than his fortune or literary authority might seem to warrant. These facts tell against the doctrine strongly insisted on by Mr. Jerdan in his autobiography, that literature is the most ungrateful profession that a man can engage in. When in 1850 he resigned the editorship of the *Literary Gazette*, it was found that he had not been very provident in pecuniary matters, and a memorial fund

was raised among his numerous friends and acquaintances. To this was added in 1852 a pension from the crown of £100. In the same year he published three volumes of his autobiography, of which the fourth came out in 1853. Although many interesting facts and some amusing anecdotes are interspersed in these volumes, the general tone of the work is unattractive. Many critics were sorely displeased, and Mr. Jerdan's threescore years and ten did not shield him from very acrimonious observations. In the days of his prosperity Mr. Jerdan was a kind friend to young authors and other persons whose needy circumstances came to his knowledge. Among the other miscellaneous writings of this author, are the biographical memoirs in Fisher's National Portrait Gallery of eminent personages of the nineteenth century.—R. H.

JEREMIE, Sir John, an able colonial judge and legal champion of the Negro race in the West Indies, during the long contest with the planters which preceded the abolition of slavery. He was born in 1795 in the island of Guernsey, where his father was a distinguished advocate in the royal court. His early education was conducted at the grammar-school of Tiverton, Devon, and he completed his legal studies at Dijon in France. When but twenty years of age, he exhibited his talent and skill as an advocate before the government commissioners sent over to Guernsey to correct abuses in the laws and courts of justice of that island, and was afterwards retained in many intricate cases. His energy and independence of character were not less remarkable than his eloquence and legal acumen. In pleading cases of appeal before the privy council he was brought favourably before the notice of the government, and in 1824 was appointed chief justice of St. Lucie in the West Indies. In his "Essays on Colonial Slavery" Sir John Jeremie remarks, that when he accepted this appointment he was thoroughly indifferent on the question of slavery, never having studied the subject, and his prepossessions on going to the West Indies were rather opposed to the abolition party; in the belief, which so many for want of knowledge entertained, that there was not sufficient evidence to support the assertions made respecting the evils and atrocities of slavery. In 1825 a law for ameliorating the condition of the slaves was promulgated in the West Indies, Mr. Jeremie, in the exercise of his legal functions, met with so many cases of inhuman treatment of the oppressed race, that he no longer complained of a lack of proofs that slavery was an intolerable evil. Regardless of the ruin which such a course promised to his own prospects in the colonies, he espoused the cause of the slaves with all the boldness and vigour for which he was remarkable, and soon became a warm abolitionist. He returned to Europe in 1831, and published "Four Essays on Colonial Slavery," in which he gave the result of his observations, and proposed the means to be adopted for gradual emancipation as the only remedy for the evils of slavery. In 1832 he was appointed procureur and advocate-general to the Mauritius, a colony which had originally belonged to the French, and where many French legal usages still existed. The inhabitants, indignant at having a procureur-general sent out from the home government, and altogether opposed to the reformed slave-law which he came to enforce, were ready to resist his landing by open violence; and eventually he was obliged to return home. Soon after his arrival in England, having notified to the colonial office his readiness to return to the Mauritius and resume his office, he was again sent out with an increased military force, and recommenced his arduous labours in spite of the popular clamour, which continued unabated. He returned to England in 1835, the year after the act of emancipation came into force in the West Indies; and the services which he had rendered to the cause were acknowledged by the antislavery society by a presentation of plate. In 1836 he was appointed to the office of puisne justice of the supreme court of Ceylon, where he spent four of the most tranquil years of his varied and eventful life. In 1840 he published a letter on "Negro Emancipation and African Civilization," addressed to Sir T. F. Buxton, in which he proposed some practical measures for the civilization of Western Africa; and soon after, in order to carry out these plans, he accepted the office of governor and captain-general of Sierra Leone and its dependencies, receiving at the same time the honour of knighthood. In April, 1841, four months after his arrival at Sierra Leone, while on a government mission to Port Lago, he died of the prevalent disease of the climate, in his forty-sixth year. His only son, John Robert Jeremie, a promising young man, at his own earnest request accompanied his father as private secretary, a post he continued to hold under the succeeding governor until 1843, when he in his turn fell a victim to the climate. The inhabitants of St. Lucie evinced their respect for the memory of Sir John Jeremie by a general mourning, and his successor in the chief-justiceship, Dr. Reddie, pronounced an *eloge* in the royal court of the island.—R. M.

JERNINGHAM, Edward, was born in 1727; and being a member of an ancient Roman catholic family, he was sent to the English college at Douay to be educated, whence he went to Paris to complete his studies. He was a good Greek and Latin scholar, and is said to have known French and Italian as thoroughly as his native tongue. His first work, a poem in favour of Magdalen hospital, was well received; and this was followed at intervals by other compositions. "The Shakspeare gallery" is noted for the high commendation bestowed on it by Edmund Burke, who said he had not for a long time seen anything so well finished. "The Rise and Fall of Scandinavian Poetry" is perhaps his best and most vigorous production. He also wrote a few dramas. A collection of his poetical and dramatic works was published in 1806, in 4 vols. 8vo. He died November 17, 1812. Jerningham was intimate with the most distinguished literary men of his times, and the personal friend of Chesterfield and Carlisle. Lord Byron speaks of him in connection with the latter, and observes—"He was one of the few who, in the very short intercourse I had with him, treated me with kindness when a boy."—J. F. W.

JEROME (Hieronymus), commonly called Saint, was born at Stridon in Dalmatia. The year of his birth is not known, though the Chronicle of Prosper fixes it in 331. This, however, is too early. Perhaps 345 would be nearer the truth. His parents were christian. At an early age his father Eusebius sent him to Rome, where he received an excellent education under good teachers; one of whom was Donatus the celebrated grammarian. There too he was baptized. Prompted in part by his love of knowledge, he set out to travel in Gaul, and resided some years at Treves. Here he transcribed the commentaries of Hilary on the Psalms, and his work on Synods. He also appears to have formed a resolution of devoting himself to christianity with earnest zeal. To what place he journeyed after leaving Gaul we are unable to tell with certainty. It is supposed to have been Rome. In 370 he was at Aquileia, living in friendship with Rufinus and Chromatius. Here he wrote his first theological piece, "De muliere septies percussa." In 373 he was obliged to leave the place and set out for the east, in company with Innocentius, Evagrius, and Heliodorus. Passing the Bosphorus, he went through Thrace, Bithynia, Galatia, Pontus, Cappadocia, Cilicia, and reached Antioch, where his friend Innocentius died and he himself had a dangerous illness. His mind was now more deeply affected by a sense of religious things. He was led by a dream or heavenly vision to abandon Ciceronian literature, of which he had been a great admirer, and addict himself to sacred contemplations. After enjoying the advantage of the instructions of Apollinaris at Antioch, he withdrew into the desert of Chalcis in Syria, where he passed four years of severe study, rigid asceticism, fasting, and self-reproach on account of his former life. He learnt Hebrew from a Jew; wrote annotations on parts of scripture; and corresponded with his friends. In 379 he left this retreat, compelled to do so by the disputes between the adherents of Paulinus and Meletius at Antioch. By espousing Paulinus' side, he was drawn into the controversy. Having returned to Antioch, he unwillingly consented to be ordained presbyter by Paulinus; though he made it a condition that he should not be required to perform the regular duties of the office. In 380 he visited Constantinople, drawn thither by the invitation of Gregory Nazianzen. Here he chiefly studied the Greek language and became better acquainted with the Greek fathers, of whose works he made some translations; particularly Eusebius' Chronicon, which he continued down to 378, and Origen's homilies on Jeremiah. The exegetical writings of Origen, to which Gregory first directed his attention, had an important influence on his subsequent studies and character. The friendship and instructions of Gregory during the three years which Jerome spent at Constantinople, were very valuable to the ardent disciple. In 382 he went to Rome with Paulinus and Epiphanius respecting the disputes in the church at Antioch—disputes which did not die with Meletius in 381; since Flavianus was elected by his partisans to succeed him. Jerome acted as secretary to the

council called by Damasus to compose the differences; and was received into the friendship of the Roman bishop. He became the bishop's adviser and acted as his secretary, by which means he must have gained an extensive and minute knowledge of ecclesiastical affairs. At Damasus' earnest request Jerome undertook to revise the Latin Bible. At Rome his reputation rose very high, especially among the female sex, to whom he was wont to represent the heavenly graces of an unmarried life with enthusiastic eloquence. But though his friends were numerous, his enemies were not few. His successful advocacy of monasticism excited the hatred of many whose interests came into collision with the ascetic tendency. Rome had shown no inclination towards such a mode of life before. The propensities of the people were against it. Both clergy and laity looked upon him with envy, jealousy, and dislike. His learning formed a strong contrast to the ignorance of the former class. They felt his vast superiority; indeed Jerome made them feel it; and not only so, but he severely exposed the faults of the worldly-minded clergy in a letter addressed to the nun Eustochium. Many noble ladies were induced to forsake their worldly relations and retire to a life of solitude. This vexed some of the most eminent citizens. Hence Jerome was loaded with invectives, and even insulted in public by the people. The death of his patron Damasus, induced him to withdraw from this persecution; especially as Siricius did not appear so favourably disposed towards him. Leaving Babylon, as he was wont to call Rome from this time, in company with several friends, he sailed to Rhegium and Cyprus, where Epiphanius, bishop of Salamis, received him hospitably; and thence to Antioch in 385. Here he was joined by the distinguished Roman ladies Paula and her daughter Eustochium, as well as others of the same sex, all enthusiastic in their admiration of monastic institutions. With them he made a tour of Palestine, visited the monks of the Nitrian desert in Egypt, returned to the Holy Land in 386, and settled at Bethlehem. Here Paula erected four monasteries—three for nuns, and one for monks. In the latter Jerome spent the remainder of his life, educating young men in sacred literature, composing various works, chiefly expositions of scripture, and disputing with all who differed from him. It was at Bethlehem that the boldest and greatest of his undertakings was accomplished, namely, a new Latin version of the Old Testament, not from the Greek, but from the original Hebrew. This appeared an impious thing to many. He had been reproached before, on account of his emendation of the old Latin version, by ignorant traditionists who resist any change in the text known to them. No doubt the Hexapla of Origen, which he got from the library at Cæsarea, was of great use to him in revising the old Latin, and making the new version. At Bethlehem Jerome was engaged in a tedious and bitter dispute with Rufinus of Aquileia, once his intimate friend, who then resided at Jerusalem with the bishop John, respecting the heretical sentiments of Origen. He also wrote against the Pelagians. So severely did he attack the latter, that an armed multitude of them fell upon the monastery. He escaped, however, and remained in concealment two years. In 418 he returned, and soon after expired, worn out with toil, anxieties, and opposition, on 30th September, 420. Thus the evening of his life was partly spent in circumstances unfavourable to devotion. In fact, the learned monk was too sensitive on the score of his orthodoxy, which he was ready to maintain at the expense of consistency, charity, and truth.

Jerome was the most learned of the fathers in sacred literature. His strength lies in his literary, not his theological aspect. He was laborious, active, energetic; possessing extensive acquirements, and not without discrimination or acuteness. His temperament was sanguine and choleric. Hence he was often rash, hasty, injudicious. His enthusiasm for everything reckoned holy in his day, was great. He had profundity neither of feeling nor of thought. With all his monkish piety too, he possessed a considerable share of worldly policy, as is shown by his conduct in relation to Origen's sentiments. His bitterness towards all who differed from him detracts much from his fame. He was a most abusive controversialist; disgracing the christian profession, as many still do. In his interpretation of the scriptures the Alexandrian tendency prevails over the Antiochian; though his native spiritual bent was certainly different from that of Origen. But it can hardly be said that he occupied an independent doctrinal position. Thus, though an antipelagian, he hardly comprehended the real essence of Augustinianism; for he had himself a genuine Pelagian tinge in regard to good works. A gross realism appears in his doctrine of the resurrection of the body, set forth in the Origenistic controversy. He was very zealous in upholding the perpetual virginity of Mary, the meritoriousness of fasting and celibacy, the reverencing of martyrs and their relics. His works are voluminous; consisting of commentaries, literary history, chronology, histories of saints, satires, epistles, &c. Of these the translations and commentaries on the Bible are the best, next to which are the epistles. The most complete edition of his writings is that of Vallarsi, 11 vols. folio, published at Verona, 1734–43; reprinted by Maffæus at Venice in 22 vols. 4to, 1766; and again in 11 vols., 8vo, by Migne, Paris, 1845.

The best lives of Jerome are those by Schrökh and Von Coelln —the former in his Kirchengeschichte vol. xi.; the latter in the Encyclopædie of Ersch and Gruber. His defects are pointed out by Le Clerc in Quæstiones Hieronymianæ, 12mo, 1800. Luther's strong judgment against him is well known:—"I know no teacher to whom I am so great an enemy as Jerome; for he writes only about fasting, meats, virginity, &c. . . He teaches nothing of faith, or hope, or love, or of the works of faith." —(*Table Talk.*) Both Luther and Le Clerc, however, are somewhat unjust to his real merits. The first volume of Vallarsi's edition contains the Epistolæ arranged chronologically, one hundred and fifty in number. The second volume contains Opuscula or Tractatus, the Dialogi contra Pelagianos, and De viris illustribus. The third volume has De hominibus Hebraicis, De situ et nominibus locorum Hebraicorum, Quæstionum Hebraicarum in Genesim liber, Commentarii in Ecclesiasten, In Canticum Canticorum tractus ii. The fourth volume contains, Commentarii in Iesaiam, Homiliæ ix. in visiones Iesaiæ ex Græco Origenis, and Commentarii in Jeremiam. The fifth volume has, Commentarii in Ezechielem, Commentarius in Danielem, and Homiliæ Origenis xxviii. in Jeremiam et Ezechielem. The sixth volume has, Commentarii in xii. Prophetas minores, Commentarii in Matthæum, Homiliæ xxxix. in Lucam ex Origene, and Commentarii in Pauli Epistolas. The eighth volume is occupied with the Chronica Eusebii. The ninth and tenth volumes have his revision of the Latin scriptures, and his new translation of them. The eleventh is occupied with dissertations about his lost works.—S. D.

JEROME OF PRAGUE, the friend and fellow-martyr of John Huss, was born in that city between the years 1360 and 1370. His father was named Nicholas Faulfisch, and was of a noble family. He studied in the universities of Prague, Heidelberg, Cologne, and Paris, and obtained the degrees of bachelor of divinity and master of arts. From Paris he proceeded to Oxford, where he became acquainted with the writings of Wyckliffe, which first imbued him with evangelical truth, and inspired him with the zeal of a religious reformer. Having returned to Bohemia, his uncommon learning recommended him to the favour of Wladislaus II., king of Poland, who gave him a commission to organize the new university of Cracow; and Sigismund, king of Hungary, who invited him to preach before him. He preached the doctrines of Wyckliffe, the same which the archbishop of Prague had shortly before condemned as heretical, and the clergy lost no time in commencing proceedings against him. Having taken refuge in Hungary, he was thrown into prison at the instance of the Hungarian clergy, but was soon after released by the efforts of his friends in Prague. On his return thither he attached himself to the cause of Huss, who was then in trouble for the same cause, and whom he did much to advance and confirm in his new convictions, being his superior in point of culture, and having a much more intimate knowledge of the writings of the English reformer. When the Germans seceded in a body from the university of Prague, in consequence of the abridgment of their power, effected chiefly by the influence of Huss with the king of Bohemia (see HUSS, JOHN), the priests seized the opportunity of inflaming the minds of the citizens, who were serious losers by that secession against the two reformers. But Jerome revenged himself upon them by preaching with more freedom than ever against indulgences and relics, and the abuses of the monks. He trampled the relics under his feet, and excited the minds of the people so violently against the monks, that several of them were seized and kept in durance, and one of them was even thrown into the waters of the Moldau. He went farther still. When the bull of Pope John XXII., against Ladislaus, king of Naples, arrived in Prague, he sent it through the city attached to the dress of a

courtesan, and then caused it to be publicly burned, along with some indulgences, at the common pillory. When he heard of Huss's treacherous imprisonment at Constance, he hastened to join him, but his devoted fellow-confessor had become a martyr before he arrived. The same tragical glory was prepared for himself. He found his life in danger at Constance, and set out again for Prague; but he was seized on his way by the duke of Bavaria, and was carried back in chains. At first his firmness forsook him, and on the 23rd September, 1415, he consented to make a public recantation of his teachings, and to submit himself to the church. But this submission did not avail him, the monks of Prague believed him a Wyckliffite still, and renewed their accusations. The Cardinal D'Ailly attempted to suppress the new prosecution, but Chancellor Gerson declared in favour of proceeding with it, and the issue was a sentence of condemnation pronounced by the council of Constance, which was still sitting, on the 30th May, 1416. The reformer had by this time recovered his constancy—he was himself again; he heard his doom pronounced with the utmost composure, and died in the fire with a heroism worthy of the friend and fellow-worker of Huss, to whom he bare witness with his latest breath.—P. L.

JEROME DE SANTA FÉ (De Sancta Fide), a Spanish Jew, whose name was R. Joshua Halorki. He was born at the close of the fourteenth century; but the year and place of his birth are not known. After examining the prophecies relating to the Messiah, he became a convert to christianity, was baptized, and assumed another name, that of Jerome. He afterwards became physician to Peter de Luna, who was elected pope by the cardinals at Avignon and was known as Benedict XIII. In 1412 a public disputation was held in Spain at Tortosa between certain learned Christians and the most celebrated Jews of Arragon and Catalonia, on the character of the Messiah, and the evidence that Jesus was the promised Messiah of the Old Testament; at which Jerome is said to have displayed great ability. The Avignon pope presided. In 1413 he presented to the same dignitary a treatise written to confute the erroneous opinions of the Jews, and another against the Talmud. These works are said to have so influenced the Jews, that it is said their perusal made five thousand abjure their religion and become christians. The treatise against the Talmud was printed at Zurich in 1532, with the title "De Judaicis erroribus ex Talmud," and reprinted at Hamburg without a date. The other appeared at Frankfort, without date or name of place, "De refellendis Judæorum erroribus." Both together were afterwards published at Frankfort in 1602, with the title, "Hebræomastix, vindex impietatis et perfidiæ Judaicæ, quo detegautur ac firmissimis argumentis refutantur enormes et nefarii Judæorum eorumque Talmud errores atque superstitiones." By way of appendix is put Nicholas de Lyra's quæstio, about proving the advent of Christ by the scriptures received by the Jews. Both are in the twenty-sixth volume of the Bibliotheca patrum. The time of his death is unknown. Some of his productions are mentioned as existing in MS.; for example, an epistle to Salomon Hallevi, who had embraced the christian religion at Avignon. Two Jewish writers appeared against Halorki, R. Isaac Nathan and Vidal Ben Levi; but neither of their treatises is extant.—(Comp. Wolfii *Bibliotheca Hebræa*, vol. i. p. 463.)—S. D.

JEROME. See BONAPARTE.

JERROLD, DOUGLAS WILLIAM. There are few more striking examples of the erroneous conceptions which spring up in the public mind respecting the private characters of eminent literary men, than that offered by the subject of the present memoir. He was a man regarded as a cynic and a scoffer by those who did not enjoy opportunities of studying him; yet of all God's nobler creatures there have been few who possessed wider human sympathies, a more sensitive disposition, or a warmer and tenderer heart. The intellect of Jerrold was certainly of a very peculiar and original type; he was emphatically a man of great wit and meteoric rapidity of apprehension. Jerrold was a punster in no ordinary or transient sense; but to judge him properly it was necessary that one should have the pleasure of his intimacy and see him by his library fire. It is only within these two or three years that the publication of his letters and remains, by furnishing some hitherto hidden glimpses into his everyday life, has helped the world in general to the persuasion that one of the most inimitable humorists of our day had more than a common share of the milk of human kindness. What Leigh Hunt said of him had a good deal of truth in it, "that if he had the sting of the bee, he had also its honey." Douglas Jerrold was born at London on the 3rd January, 1803. His father, Mr. Samuel Jerrold, was manager of the Sheerness and Southend theatres for many years; and his mother, the manager's second wife, had been a Miss Reid of Wirksworth, Derbyshire. This lady is described as a person of rare energy and talent, and it is said that when her husband started in 1806, in a barn at Wilsby, near Sheerness, his active partner lightened for him not inconsiderably the cares of management. Douglas was the third child; he was so christened after his grandmother, that having been her maiden name. During his childhood a large portion of his time was probably spent with his relative, and his earliest recollections were divided between the paternal barn, and the green fields thereabout. But at that period of his life the drama does not appear to have had very powerful attractions for him. The dockyard at Sheerness was more congenial to him in those days than the foot-lights at Wilsby; and when it became time to think on a profession for Douglas, the latter chose not the boards, but the sea, an appointment as midshipman being procured for him from Captain Austen, brother of the celebrated authoress. The election, however, proved in the present case, as in so many others, to have been a matter of impulse rather than conviction. The severe discipline and rough mode of life on board the *Namur* were ill suited to his sensitive nature and mercurial temperament; and a writer in the *Gentleman's Magazine* states that he has seen the boy's eyes fill with tears at witnessing the cruel punishment of flogging through the fleet. Relinquishing a calling so totally incongruous with his tastes, young Jerrold returned home, and as a second experiment was bound apprentice to a printer. This new avocation was not much happier in itself, or much more strikingly adapted to the young compositor's character, than its predecessor; but it was at any rate a step in the right direction. The drudgery of composing is not usually favourable to the development of the intellectual faculties; but in the case of Jerrold, whose early education seems to have been totally neglected, the habit of putting the thoughts of others into type inspired the idea of improving himself and of cultivating an acquaintance with that literature of which he was at present a mere mechanical exponent. With this grand object before him he set manfully to work; all his spare hours were devoted to study and to the acquisition of languages, and his favourite book even then was Shakspeare. The process of learning to express his ideas on paper was probably irksome and disheartening enough; but the faculty came at last, and Jerrold began to conceive that he could write something as good as the articles he was setting up every day of his existence. The trial was made; the anonymous copy was timidly dropped into the editorial box of his own office, and the next morning it was handed to the author for composing. It was a criticism on the opera of Der Frieschutz; and the editor was so well satisfied with the performance that "our correspondent" was solicited to transmit other contributions. This "our correspondent" did, and from that white day in Jerrold's calendar his life entered into a new and brighter phase. Jerrold's parents had trodden the boards; his two sisters were actresses and had married proprietors of theatres; and during the earlier period of his literary career he naturally applied himself to dramatic composition, producing (sometimes under the pseudonym of Harry Brownrig) innumerable pieces of the hour. A few, and a few only, have lived; such was the case with the farce of "More frightened than hurt," performed at Sadlers Wells in 1821. His first marked success, however, was the famous "Black-eyed Susan" which ran upwards of three hundred nights at the Surrey alone, and which made the fortune of everybody connected with it except the author. Jerrold produced several other pieces of a successful kind; but the next great hit was the "Rent Day" founded on Wilkie's picture; it appeared at Drury Lane in January, 1832, and brought the still young dramatist fame and emolument. The somewhat monotonous routine of writing for the stage, had its wearying effect at length on his impulsive nature and epigrammatic mind; and although his name appeared occasionally at the head of play-bills almost to the last, he finally turned, about 1840, to periodical literature, for which he had already shown considerable aptitude, as the most appropriate vehicle for his thoughts, and as a main source of income. In 1841 appeared *Punch*. The idea of such a publication had been in Jerrold's head many years before; but circumstances prevented its fulfilment. In this miscellany Jerrold printed

"Punch's Letters to his Son," "Punch's Complete Letter-writer," and "The Caudle Lectures;" besides numberless pleasant quips and brilliant scintillations, which were to be detected in nearly every number. The important share which the author of the "Rent Day" thus took in the undertaking, very largely helped to give it the popularity and wide circulation which it now enjoys. Mr. Jerrold was at the same time a contributor to *Blackwood*, the *Athenæum*, the *Shilling Magazine*, and the *Illuminated Magazine*, of the last two of which he was founder and editor; and in short, from 1841 to the day of his death, all his writings except "The Man made of Money" enriched the columns of serials or the weekly press. In the spring of 1852 Jerrold became, at the proprietor's request, editor of *Lloyd's News*, and in a pecuniary sense the concern proved beneficial to both parties. A liberal salary was given for the use of his name, and under his auspices the sale of the paper rose by thousands. *Lloyd's News* was destined to be the last enterprise with which Jerrold was connected. The illness which proved fatal to him was very short, but he had been ailing for some months before. He died at his house, Kilburn Priory, St. John's Wood, on the 8th June, 1857, aged fifty-four, and was interred at Norwood cemetery on the 15th, near the remains of his friend Blanchard. The funeral itself was strictly private; but a large number of persons attended the ground. The pall was borne by Mr. Dickens, Mr. Thackeray, Mr. M. Milnes, Mr. Forster, Sir Joseph Paxton, Mr. C. Knight, Mr. H. Mayhew, Mr. H. Dixon, and Mr. S. Brooks. Douglas Jerrold's works have been collected in eight volumes. "Few of his friends," writes Mr. Dickens to Mr. B. Jerrold, "I think, can have had more favourable opportunities of knowing him in his gentlest and most affectionate aspect than I have had. He was one of the gentlest and most affectionate of men. . . . . There was nothing cynical or sour in his heart as I knew it."—W. C. H.

JERUSALEM, Johann Friedrich Wilhelm, a German divine, was born at Osnabruck on the 22nd November, 1709, and died at Brunswick on the 2nd September, 1789. He studied at Leipsic and Leyden, and in 1740, after a visit to England, was appointed preacher to the court at Brunswick. Here he obtained several high preferments, and at last became vice-president of the consistory. To his influence with the court was due the foundation of the Collegium Carolinum at Brunswick, which under his direction soon attained a high place among the educational institutions of Germany. He was at a later period principal of a seminary for the training of protestant ministers. In this position, an ardent opponent of the materialistic philosophies, he zealously inculcated what was called "enlightened christianity." His sermons, in two volumes, and other religious works are the fruits of a well-cultivated and enlightened mind.—His son, Karl Wilhelm, destroyed himself, 29th October, 1772, at Wetzlar, where he was completing his legal studies at the imperial court of justiciary. An unhappy passion for a married lady was the motive of this melancholy deed, which has been made use of by Göthe as the framework for Werther.—K. E.

JERVAS, Charles, a portrait painter, born in Ireland about 1675. He studied under Sir Godfrey Kneller in London, visited Paris and Rome, settled in London in 1708, and died there in 1739. Though a respectable portrait painter and a good copyist, he was chiefly distinguished for his vanity and his good fortune. He married a widow with £20,000; and his natural self-conceit was greatly encouraged by his intimate friend and pupil, Pope, who has written an Epistle to Jervas full of silly flattery.—(Walpole, *Anecdotes*, &c.)—R. N. W.

JERVIS, John. See St. Vincent.

JESHUA or JESUS, son of Sirach, a Jew to whom the Book of Wisdom has been wrongly ascribed, but who was the author or compiler of Ecclesiasticus (chap. l. 27). This is one of the purest and best of the apocryphal books; but nothing certain is known of the period and life of its compiler. Two prologues are prefixed to the book in some copies; but they do not appear in the Arabic and Syriac, which also differ in other important details. The writer refers to Euergetes, king of Egypt, and to Simon, son of Onias the high priest; but it seems impossible to harmonize the references. In the opinion of De Wette, the work was written in Hebrew about 180 B.C., and translated into Greek by the author's grandson, 130 B.C.—B. H. C.

JEUNE. See Lejeune.

JEVON, Thomas, a dramatic author, who flourished in the reigns of Charles II. and James II. As an actor, however, and as a dancing-master, he attained to greater eminence than as an author, for only one of his comedies is known to survive, namely, "The Devil of a Wife," which appeared in 1686, was very successful, and proved in after years the germ of many other successful comedies written by other hands. Jevon was cut off in the prime of life, dying on the 26th December, 1688, in the thirty-sixth year of his age.—R. H.

JEWEL, John, Bishop of Salisbury, was born at Buden in Devonshire on the 22nd May, 1522. His family was old and respectable, but poor. In 1535 he entered Merton college, Oxford—the very year when Henry VIII. broke with the pope and commenced the Reformation—and his teacher at Merton, John Parkhurst, afterwards bishop of Norwich, early gained him over to the new doctrines. He was a distinguished student at Oxford; a zealous advocate for the revival of classical learning, and master of an elegant Latin style. In 1539 he removed to Corpus Christi college, and soon after taking his bachelor's degree, in 1540 was made reader in humanity and rhetoric to the juniors of that house. In 1544 he commenced master, and having been admitted a fellow, was appointed tutor of the college. He soon acquired much influence over the youth of the university on the side of the doctrines of Luther and Zwingle. When Peter Martyr came to Oxford in 1549 as king's professor of theology, Jewel became one of his most attached disciples, and shared zealously in his studies and his disputes with the papists. In a sermon which he preached before the university in 1550, on the occasion of his taking the degree of bachelor of divinity, he declared that the word of God was the only foundation of christianity; that the law of God was supreme over all laws and traditions of men; that the divine word is ever mighty and efficacious; and that when the word is wanting there is nothing but darkness and superstition. On the accession of Mary, he was made choice of as the most eloquent speaker in the university, to address the queen in a congratulatory speech; while as a pronounced adherent of the reformers he was deprived of his position and emoluments in Corpus Christi. When Cranmer and Ridley disputed in Oxford in 1554 with the Romish doctors, he acted as their secretary in recording the acts of the disputation. But the doctors of Rome had a mind not only to dispute with their opponents, but to burn them when they refused to be convinced; and when Jewel was threatened with the fire, his courage, like Cranmer's, for a time misgave him, and he consulted his safety by putting his hand to a number of articles drawn up by Dr. Marshall. But he found himself not only unhappy after this act, but as unsafe as before; and in the summer of 1555 he sought an asylum on the continent. He lived for some time at Frankfort, then at Strasburg and Zurich, in which last two cities he boarded in the house of Peter Martyr, who had the highest esteem for his character and learning. Zurich became a second home to him, and he was able, with the liberal support there extended to him, to undertake a journey to the university of Padua. On his return to England after the death of Mary, he was disappointed to find the ecclesiastical policy of Elizabeth and her councillors less decided than he had hoped, and he feared for some time that there was some intention on foot to introduce the Lutheran confession into England. But at last decided steps were taken in the direction which he approved; and when a general visitation of the church was ordained by parliament, Jewel was the commissioner sent into the west of England to carry it out in that quarter, a commission which occupied him for three months. He had scarcely finished this important work, when he was nominated by the crown to the see of Salisbury; and though he had often expressed himself strongly against the use of the episcopal vestments, he wisely determined, after consulting Martyr and Bullinger, not to allow things of a mere outward kind to stand in the way of his usefulness in so important an office, at a time when the interests of the Reformation were at stake. He was a most laborious bishop. Good preachers were few, and he supplied this lack of service by preaching in every part of the diocese himself. When at home, he gave up a part of his time to the training and preparation of young men for the ministry, and he was liberal with his purse in assisting the studies of others; among the latter was the illustrious divine, Richard Hooker. Having consented to wear the episcopal vestments himself, it was natural that he should have little sympathy with those puritans who carried on so zealously the war against them. He disapproved of their tenacity upon this point, however much he esteemed them otherwise;

and he declined to admit to his diocese even his own friend, Humfrey of Oxford, on any other condition than compliance with the appointed clerical dress. As an author he stood entirely aloof from this contention. He reserved all his polemical strength for a weightier and more vital controversy, the war with Rome. In 1562 appeared his celebrated "Apologia Ecclesiæ Anglicanæ," in form as well as substance one of the ablest works of the sixteenth century. It was immensely popular both at home and abroad. The council of Trent found it expedient to appoint two of its divines to draw up an answer to it, which, however, was never done; and the book was translated into all the languages of western and central Europe. Several translations of the original Latin work were made into English, one of them in 1564, by Lady Ann Bacon, the mother of Lord Bacon. It was even proposed in the convocation of 1562, to make the work one of the symbolical books of the church. This was very properly overruled; but Jewel contributed to the Book of Homilies, which claims to be a document of authority in the church. The "Apologia" involved Jewel in a controversy with Thomas Harding, who had once been a disciple like himself of Peter Martyr, but had fallen away from the Reformation in the days of Mary. Harding's attacks upon the "Apology" drew forth from its author, in 1567, his "Defence of the Apology," in the second edition of which, published in 1569, he further replied to the renewed charges of his antagonist, who in the interval had given to the world his Detection of Sundry Foul Errors, which was written with great heat and bitterness. In the convocation of 1571, he laboured hard, but without success, to bring about a *reformatio legum ecclesiasticarum;* and soon after, on 23rd September, 1571, he died, while engaged in a visitation of his diocese. His life was written by Lawrence Humfrey, and has again been written in our own time by Le Bas. His works have been recently collected and published by the Parker Society, in 4 vols. He is justly regarded as one of the ablest and most authoritative expounders of the true genius and teaching of the reformed church of England.—P. L.

* JEWSBURY, GERALDINE ENDSOR, younger sister of Maria Jane, was born in Derbyshire, but her life has been chiefly passed in Manchester. Endowed with the same mobility of mind which characterized her elder sister, her intellectual development assumed a different form. Carlyle's, instead of Wordsworth's, was the influence which exerted most power over her during her passage into thoughtful womanhood. With this influence was, for a time, curiously blended that of George Sand. Her first work, "Zoe, or the history of true lives," published in 1845, attracted some attention by its force and sincerity. It was followed in 1848 by the "Half Sisters," and in 1851 by "Marian Withers," the best of Miss Jewsbury's tales—one descriptive of life and character, higher and less high, in the manufacturing and commercial districts of Lancashire. "Constance Herbert" appeared in 1855, and "Right or Wrong" in 1859. Besides publishing some minor works, Miss Jewsbury has been and is a contributor to the critical columns of the *Athenæum.* In 1855 she exchanged Manchester for a permanent residence in London.—F. E.

JEWSBURY, afterwards FLETCHER, MARIA JANE, a poetess and moral and religious writer, was born in 1800 in Warwickshire. In early youth she lost her mother, and her father removed to Manchester, a place not very propitious to the desire of literary distinction which early dawned within her, and the furtherance of which was also obstructed by family cares and ill health. A letter which she addressed to Wordsworth, seeking counsel and sympathy and expressing admiration, met with a friendly response; and the acquaintance with the great poet thus commenced, ripened into permanent intimacy. Miss Jewsbury also formed a friendship with Mrs. Hemans; and in early life owed something to the good offices of Mr. Alaric Attila Watts, while resident in Manchester as editor of a local journal. Her first work, "Phantasmagoria, or sketches of life and literature," was published in 1825; her second, "Letters to the Young," reached the fifth edition in 1843; and her third, "Three Histories," in which her friend Mrs. Hemans was sketched, became a great favourite with the public. Her "Lays of Leisure Hours," 1829, were praised by Christopher North. Miss Jewsbury was a contributor to the *Athenæum* in its early days, and to other periodicals. In 1832 she married the Rev. William Fletcher, and accompanied him on a religious mission to India, but soon after her arrival at Bombay fell a victim to cholera. Wordsworth said of her, that for "quickness in the motions of her mind" he had "never known her equal;" and this intellectual mobility, combined with deep seriousness of disposition, gave the charm to her writings, which made them very popular with a considerable section of the reading public.—F. E.

JOACHIM, a cistercian monk, born in 1130 or 1145. He went to Palestine, and on his return became abbot of a monastery in Calabria. He made a great noise in his day by his extravagant writings, and his claims to the gift of prophecy. His doctrine was condemned in the Lateran council of 1215, by Alexander IV. in 1256, and by the council of Arles in 1260, the year which he had fixed for the end of the world. He wrote commentaries on scripture, and a treatise on the Trinity, against Peter Lombard; but the most celebrated of his writings is his "Vaticinia de Summis Romanis Pontificibus." He died in 1202 or 1207.—B. H. C.

* JOACHIM, JOSEPH, the violinist, was born in 1830, at Kitsee, a village near Presburg, and his family moved with him to Pesth in the following year. When he was four years and a half old, he began to learn music under his sister's master, who quickly perceiving his rare ability, diffidently advised his being placed under a superior instructor. Szervacsinsky, a Pole, the director of the orchestra at the theatre, was accordingly selected to be Joachim's teacher, with whom he studied the instrument upon which he has become famous. After two years' practice, in 1837 he made his first appearance in public, when he played a duet with his master. The powers of the young artist were warmly recognized, but he needed not popular applause to stimulate him to further exertion. In 1838 Joachim went to Vienna to become the pupil of Böhn, and in 1842 to Leipsic, where he wished to place himself under David, who, however, avowed that there was nothing he could teach him, but who took a genuine artist's pleasure in practising concerted music with the boy proficient. There Joachim studied counterpoint and composition with Hauptmann, and, more important, made the friendship of Mendelssohn, who saw at a glance into the pure depths of his artistic spirit, and by the warmth of his own genius drew forth new rays from that of his protegée. In 1844 Joachim first came to London; here he was received as an infant prodigy, but he proved himself to be a mature artist, needing no concessions for his tender years, but challenging the severest criticism, and competing with the most distinguished players of the day. Hither he came again in 1847, in 1849, in 1852, in 1858, and in 1859, and on each return he showed such progress beyond what he had before accomplished, as no one but himself could have achieved. In 1845 Joachim visited Paris with remarkable success. In 1846 he divided the office of concertmeister at Leipsic with David; thither went Liszt, to make acquaintance with his extraordinary talent, authorized to engage him as concertmeister to the duke of Weimar in 1850. Joachim relinquished this appointment for the same office under the king of Hanover, who successively conferred on him the gold medal of art and science, and the Guelphic order; but while no artist ever merited such distinctions more than he, there never was one who prized them less, or who less sought them. Joachim one year spent his vacation at the university of Göttingen, where he was as ardent in the perfecting of his literary attainments as any student to whom this was the sole object of life. In 1861 he gave a series of concerts in Vienna, where he excited the wondering delight of all who heard him; and he gave also concerts at Pesth, where the years of his infancy had been passed, and where he now received a truly national welcome. His Hungarian concerto, in which he has embodied all his early associations, was on this occasion heard with a peculiar interest. Joachim as an artist is to be regarded from two points of view; first, as an executant, in which quality he is pre-eminent, but which quality he never obtrudes upon his audience, so completely does he make us forget the player in the music he presents to us; next, as an interpreter of that deep purpose which is beyond the power of notation to define, in respect of which the greatest composer is utterly at the mercy of his player, and in which Joachim has not a rival. His compositions, chiefly for his instrument, but including some characteristic overtures and some detached songs, have all the profound earnestness that distinguishes his playing; but though there be in all an intense musical feeling, and in some—the "Hebrew Melodies," for example—much real beauty, there is not the element to enchain sympathy, which renders his

violin performances conspicuous in an age abounding with executive talent of the highest order.—G. A. M.

JOAN, Pope.—Marianus Scotus, a Scottish monk, who settled at Fulda in Saxony in 1085, and died at Mayence in 1086, wrote a Universal Chronicle, which comes down to 1083. In this Chronicle were found words to the following effect:—"Leo the pope died on the 1st of August. To him succeeded John, who, as is asserted, was a woman, and sat for two years, five months, and four days." On this slender foundation, the doubting record of an event supposed to have occurred two hundred years previously, was built the romantic fable of Pope Joan. The original story doubtless arose from the scandals known to have existed at the papal court in the early part of the tenth century, when the power and influence of the pontiffs were often exercised by their mistresses, one of whom raised her own son by Pope Sergius III. to the pontifical chair as John XI. The story of the popess was repeated by writer after writer, with augmentations. In the struggles of the Reformation it was wielded as an arm of offence against the presumed infallibility of the pope. The first printer of Marianus' Chronicle was John Herold of Basle, a Calvinist, and in his edition the passage referring to Joan appeared without the modifying words, "it is said." The controversy that ensued was fierce and long. Bale, the first protestant bishop of Ossory, a convert from Romanism, maintained the accuracy of the story which may be thus briefly stated. When Pope Leo IV. died in 855, the clergy and people of Rome having met to elect his successor, chose a young priest, a stranger in Rome, who had acquired an immense reputation for learning and virtue, and styled him John VIII. The supposed priest was in reality a young Englishwoman, daughter of an English missionary, who had been established at Fulda. Beautiful and talented, she had fascinated a monk of the convent at Fulda, who succeeded in inducing her to assume male attire and enter the convent as a brother. The guilty intercourse carried on by means of this disguise, became at length so dangerous as to force the lovers to fly. They wandered through Europe both learning and teaching, until at Athens, where they were studying Greek, the monk died. Joan made her way in time to Rome, and opened a school which soon became the resort of all lovers of learning. After her election the administration of Rome and the church was conducted with great ability, and the praise of John VIII. was universal. In the hour of her elevation, however, Joan fell again into the sin which had first tempted her; and heedless of the consequences, she was acting her part in a solemn religious procession on one of the rogation days when she was seized with the pains of labour at a spot lying between the church of St. Clement and the Coliseum, and to the horror of all present gave birth to a child in the open street. Both parent and child died. A statue was erected to preserve the infamy of the fact, and it was determined that the pontiff in procession should never again pass by the desecrated spot. This strange tale, which the protestants vehemently maintained because it damaged the catholic cause, was at length overthrown by a French protestant minister, named Blondel, who in the interests of truth published in 1647 an "Éclaircissement de la question." Despite the opposition of enraged partisans, his view of the falsity of the story supported by Bayle, Leibnitz, Eckhardt, and others, prevailed, and the mythical nature of the female pope is now generally admitted. A critical examination of the documents relative to the fable of Pope Joan, by A. Bianchi-Giovini, appeared in Italian in 1845.—R. H.

JOAN I., Queen of Naples, born in 1327, was the daughter of Charles, duke of Calabria, and of Mary of Valois. At the death of her father she was sixteen years of age. While quite young she had been married to Andrew of Hungary, to conciliate the interests of the two branches of the house of Anjou, both of which had claims on the throne of Naples. The marriage was unhappy and ended fatally. A conspiracy was formed against Andrew, and the queen is supposed to have approved its murderous intention. Andrew was hanged to the bar of a window, and Joan made no effort to bring the offenders to justice. At this period she was eighteen years of age, and contracted a second marriage with another relative, the prince of Tarentum. King Lewis of Hungary resolved to avenge the death of Andrew, and for that purpose led an army into Italy, and marched on Naples. Joan fled and took refuge in Avignon, where she was cited before Clement VI. to clear herself from participation in the murder. The town of Avignon belonged to the house of Anjou; and Joan, to conciliate the pope and probably to secure a dispensation for her second marriage, conveyed Avignon to Clement for eighty thousand florins. The Hungarian army being decimated by plague, Joan was reinstated in the throne, and at the age of thirty-six lost her second husband. She immediately took a third, the young prince of Majorca, who received the title of Prince of Calabria. On his death Joan married a fourth time, Otho of Brunswick being promoted to the vacant honour. She had no children, and the heir to the throne was Charles of Durazzo, who was favoured by Pope Urban. Pope Clement, however, persuaded Joan to name Louis, duke of Anjou as her heir. Charles invaded Naples, and captured both the queen and her husband. Otho was set at liberty; but Joan was placed in confinement and afterwards suffocated, 22nd May, 1382.—P. E. D.

JOAN II., Queen of Naples, born in 1370, was the daughter of Charles of Durazzo, king of Naples. She succeeded her brother Ladislas in 1414, at which period she was the widow of William of Austria, her first husband, by whom she had no children. During the lifetime of her husband she had carried on a secret intrigue with Count Pandolfello. On her accession the count was made grand chamberlain. By the advice of her council Joan married Jacques de Bourbon, count of La Marche; and not long after the marriage the bridegroom was made acquainted with the misconduct of the queen in her favouritism of Pandolfello. The latter was arrested, put to the torture, confessed, and was executed in the marketplace, while Joan was condemned to rigorous seclusion. A reconciliation afterwards took place, and Joan recovered her liberty, which she employed by turning the tables on her husband and sending him to prison. Jacques escaped, and, assuming the monastic garb, took refuge in the Franciscan convent of Besançon. The rest of her reign was troublous. In her old age she attempted to constitute Louis of Anjou her heir, but was unsuccessful, and the throne passed to Alfonso of Arragon. She died in 1435.—P. E. D.

JOAN of Arc, the heroic Maid of Orleans, was the daughter of Jacques D'Arc, or Darc, and of Isabeau Romée his wife, villagers of Domremy on the borders of Lorraine, and was born in 1410 or 1411. She received the usual education of a peasant girl at that period, and was taught to spin and sew, and repeat her Paternoster and her Ave Maria, but not to read or to write. From her early years she was employed in tending the flocks of the villagers, and was distinguished only by her simplicity and kindness of heart, and her ardent piety. At that period the English had conquered the greater part of her native country. Even the remote village of Domremy did not wholly escape the dangers and privations of these evil times; and on one occasion Joan and her parents were compelled to seek shelter for a short time from the storm at a hostelry in Neufchâteau. The perilous condition of her native land produced a deep impression on the ardent and enthusiastic mind of Joan; and she now began to fancy that she saw visions of saints, and heard mysterious voices, declaring that the foreign invaders were to be expelled, and the independence of France established by her aid. The crisis which took place in the affairs of the country, when Orleans was invested by the earl of Salisbury, seems to have given a definite shape to these phantoms of Joan's brain. Joan announced that she was commissioned from heaven to relieve the city and to crown the dauphin at Rheims. With considerable difficulty, assisted by her uncle, whom she had convinced of the truth of her mission, she prevailed upon Robert de Baudricourt, governor of the neighbouring town of Vaucouleurs, to send her in February, 1429, to the French court, which was then held at Chinon in the valley of the Loire, between Tours and Saumur, one hundred and fifty leagues distant. Escorted by the Sires de Metz and de Poulengy she reached the vicinity of Chinon, and with some difficulty obtained admission to the presence of Charles. After some conversation with the king and his courtiers, and a long examination before the university and parliament at Poitiers, the popular opinion was so strongly expressed in favour of the Maid that the royal counsellors were constrained, with considerable misgivings, to recommend that her services should be accepted. Her presence among the troops at Blois, and the fame of her supernatural powers had an extraordinary effect in raising the drooping spirits of the soldiers, and it was resolved immediately to make an attempt, under her direction, to throw two convoys of provisions into Orleans, which was now reduced to the utmost need. This difficult enterprise

was performed with complete success, and Joan herself entered the beleaguered city on the 29th April. Anxious to raise the siege, if possible, without bloodshed, she sent repeated warnings to the besiegers to depart, under pain of vengeance from heaven; but, as might have been expected, they answered only with scoffs and ribaldry. On the 4th of May a part of the garrison made a sally against the English bastile of St. Loup, but were driven back. Joan heard the noise of the fray, and galloping to the spot, plunged headlong into the thickest of the fight, and leading the troops on to a second onset, succeeded in storming the bastile. The remaining bastiles on the southern bank of the Loire were carried by assault on the 6th and 7th of May, and the garrisons put to the sword, and on the 8th the English generals, dispirited by these defeats, and finding that their troops were panic-stricken at the approach of "the sorceress," as they termed her, raised the siege and retreated to Mehun-sur-Loire. The anniversary of this deliverance is still held sacred at Orleans. Having thus achieved the first part of her promise, the relief of Orleans, Joan hastened to Tours, where Charles was now residing, and urged him to undertake at once the expedition to Rheims. It was deemed necessary, however, in the first instance, to reduce the other posts which the English still held on the Loire. Jargeau was stormed, Joan as usual leading the assault with indomitable courage, and Beaugency and Mehun were surrendered without resistance. The remainder of the English army under Talbot retreated towards the Seine, but was overtaken near the village of Patay, 18th June, and so terror-struck were the troops at the idea of the Maid's supernatural power, that they fled almost without striking a blow. The brave Talbot himself was taken prisoner, and upwards of two thousand men were killed in the pursuit. Joan now renewed her entreaty that the king should set forth to be crowned at Rheims, though that city and every other stronghold on the way was still in the hands of the enemy. And Charles, indisposed as he was to personal exertion, was compelled to yield to the solicitations of his benefactor, supported as they were by the popular voice and the wishes of his troops. Difficulties and perils seemed to vanish at the approach of the Maid. Troyes, Chalons, and Rheims in succession opened their gates as if in concert to welcome their king. On the 16th of July Charles made a triumphal entry into the city of Rheims, and on the following day was solemnly crowned in its cathedral, his deliverer standing by his side before the high altar during the ceremony with her banner unfurled in her hand. Joan now regarded her mission as accomplished, and asked the king to "allow her to return to her father and mother to keep her flocks and herds as before, and do all things as she was wont to do." But Charles and his captains, though they did not themselves credit her divine commission, were well aware of her influence over the soldiers and the people, and by their urgent entreaties induced her to remain. Laon and other strong towns opened their gates to the king; but the army was repulsed in an attack upon Paris, and the Maid was severely wounded. She once more determined to retire from the contest, but was again induced by renewed entreaties to lay aside her resolution. Charles, in the midst of his successes, led back his troops into winter quarters, and by his supineness lost a most favourable opportunity of completing his triumph. Joan spent the winter at the court in Bourges or its neighbourhood, and in December received from the king letters patent of nobility to herself and her family. Her birthplace was at her request also declared to be exempted in future from any kind of impost, a privilege which it retained for more than three centuries. At the return of spring, 1430, the French army again took the field. Joan displayed her accustomed bravery in several skirmishes, and on the 21st of May threw herself into the fortress of Compiègne, which was besieged by the duke of Burgundy. In a sally which was made on the evening of her arrival she was taken prisoner—there is reason to believe through the treachery of the governor, Guillaume de Flavy, a brave but harsh and savage officer, who envied her renown. After having been transferred in succession to several prisons, Joan was sold by John of Luxemburg for 10,000 livres to the English, by whom she was treated with great cruelty, and ultimately brought to trial on a charge of witchcraft before an ecclesiastical tribunal presided over by Pierre Cauchon, bishop of Beauvais, a base and cruel priest, and by Jean Lemaitre, vicar-general of the inquisition. The whole proceedings were of the most infamous character, and the condemnation of the unfortunate girl was determined beforehand. She displayed in her defence, not only a courageous spirit, but remarkable discretion and good sense. She was of course found guilty of sorcery and heresy in May, 1431, and having under the terror of death signed a formula of abjuration, she was condemned to perpetual imprisonment, "with the bread of grief and the water of anguish for her food." The object of these proceedings was to degrade her in public opinion, and then to find a pretext for putting her to death. By some means or other, by fraud or violence, she was induced to clothe herself in a suit of men's apparel, and was in consequence pronounced a heretic relapsed, and condemned to death. On the 30th of May she was burned alive in the market-place of Rouen, protesting to the last that her voices were unfeigned, and that in obeying them she had obeyed the will of God. The infamous treatment of this noble-minded, generous, courageous, patriotic, and devoted woman, reflects deep disgrace on all parties connected with it—the English authorities, the renegade Frenchmen, her judges and accusers, and on the king of France, who immersed in his voluptuous pleasures, made no effort to save the subject to whom he was so deeply indebted. Her father died of grief at the tidings of her cruel fate; her mother survived for many years, and was supported by a pension from the city of Orleans. The memory of the Maid of Orleans and her noble deeds was long cherished by the French people, and her story has been the theme of many a poet in England and Germany, as well as in France. It is a curious fact that an impostor, who pretended to be Joan of Arc escaped from her captivity, was acknowledged so early as 1436, by many and even by Joan's brothers as the heroine of Orleans.—J. T.

JOAN or JEANNE D'ALBRET, Queen of Navarre, born at Pau, 7th January, 1528, was the only daughter of John II., king of Navarre, and of Marguerite of France. John, though nominally, was scarcely territorially king of Navarre. He possessed, however, Lower Navarre, Bearn, the counties of Foix, d'Albret, Armagnac, and other extensive seigneuries. Charles V. coveted these provinces, which would have opened his way into France; and proposed to acquire them by wedding his son Philip II. to Joan the heiress. Francis I., her uncle, entered his protest against the scheme and affianced Joan to John, duke of Cleves. The scheme of Francis, however, was also unsuccessful. Joan appeared at the court of France, and was soon famed for her wit and beauty. Admirers flocked round the young princess, who appears to have made her own selection. She fixed on Antoine de Bourbon, duke of Vendôme, and married him at Moulins in 1548. At that period, says Brantome, "she loved a ball as much as a sermon," and counselled her husband, who was inclined to Calvinism, to let the new opinions alone. Her indifference, however, did not last long. Joan was soon distinguished for the grasp of her understanding, her knowledge of public affairs, and the invincible heart that could meet adversity. At the death of her father she was at the French court, and only took possession of her estates against the orders of the king of France, who wished to acquire Bearn. Her first step was to protect her subjects against religious persecution; and so energetic was she in her hostility to the inquisition that the pope went the length of assigning her kingdom to Philip II. of Spain. Joan now embraced protestantism, and had to defend herself against the Guises, the court of Spain, and the court of Rome. To add to her troubles, when she turned to protestantism her husband returned to Romanism, was appointed lieutenant-general of the kingdom, and was carried off from the effects of a fatal wound received at the siege of Rouen. She now became the special object of persecution, and was threatened with the loss of all she possessed, if in the course of six months she did not seek absolution. In August, 1555, Joan at Nerac received a visit from the king of France and Catherine de Medicis. For the sake of peace she consented to the reintroduction of the mass in her states. In 1567, on the demand of the estates of Bearn, she established Calvinism throughout her kingdom. In the wars that followed she occupied a place of no small note. "The service of God and the progress of the Reformation"—such were now her main thoughts and most constant watch-words. She harangued the Huguenots and presented to them her son, the young Henry of Bearn. She took an oath and called on them also to take an oath "on soul, honour, and life," never to abandon the cause. In a political sense the cause was not successful; but the peace of St. Germain-en-Laye suspended for a time the massacres carried on in the name of religion. She gave an unwilling consent to the marriage of her son with

Marguerite of Valois, and she repaired to Blois there to meet Catherine de Medicis and Charles IX., who on their side came also to Blois, August, 1571. After a life of trouble and anxiety, but not undistinguished by heroism, she departed on the 9th June, 1572. A report ran that she was poisoned by means of a pair of gloves, but no proof was established. Joan cultivated literature, and wrote both prose and verse.—P. E. D.

JOANES. See JUANEZ.

JOAO. See JOHN.

JOBERT, LOUIS, a French jesuit, eminent as a numismatist, was born at Paris in 1637, and died in 1719. He at first taught polite literature in his own order, and afterwards became one of the most celebrated preachers in Paris. He devoted his leisure to the study of medals, and wrote a work, "La Science des Medailles," Paris, 1692, which was translated into Latin and the principal European languages.—G. BL.

JOCHANAN BEN ELIEZER, a Jewish rabbi, whose personal history seems to belong rather to the domain of fable than to that of biography, was the author (or rather compiler) of the so-called Talmud of Jerusalem. He was born about 185, and died in 279. He collected together all accessible comments and illustrations of the Mishna, added others of his own, and thus formed a very elaborate commentary and companion to that work. He gave to his production the title of "Gemara," signifying supplement or completion. Hebraists and Orientalists aver that this commentary is written in a Chaldean style far less pure than that of the original work; but it is preferred to the Talmud known as that of Babylon, as being less depraved and deformed by conceits and obscurities. The complete work was printed at Venice in 1523, by Bamberg; subsequent editions appearing at Cracow in 1609, at Dessau in 1743, and at Berlin in 1757.—W. J. P.

JOCONDUS or JUCUNDUS, JOHANNES, the Latinized form of the name of Giovanni Giocondo, a learned dominican monk and architect of the fifteenth century. Of the exact period of his birth there is some doubt. Vasari, in his life of Fra Giocondo, says that he was born in 1443; yet in his life of Raphael he says that Giocondo died at the age of sixty-eight in 1537. But Vasari was always reckless as to dates, and that Giocondo was born at least as early as 1443 may be assumed from the statement of Raphael, who was associated with him as architect of St. Peter's, that in 1514 he was "above eighty years old;" for though Raphael might easily have made a mistake of nine or ten years in an old man's age, he could hardly have been mistaken to the extent of five-and-thirty years. Giovanni Giocondo was educated at Rome; became deeply learned in Greek, then an unusual accomplishment; and in this language was the instructor of Julius Cæsar Scaliger, who speaks of him as a prodigy of learning. He also became well versed in theology, and assumed the habit of a dominican. Whilst at Rome he studied the antiquities of that city, and made himself a skilful architect and designer. Among other things he decorated several churches (of which Vasari gives a list) with perspective views in in-laid wood-work (*tarsiatura*). He was for some time in the service of the Emperor Maximilian, who employed him to restore the Roman bridge Della Pietra at Verona; in which city he also built part if not the whole of the famous palace Del Consiglio, the campanile of Sta. Maria-in-Organo, and two of the city gates. In 1499 he was invited by Louis XII. to Paris, where during the next eight years he constructed the bridges of Notre Dame and St. Michel. Giocondo had become especially famous for what would now be regarded as the work of the civil engineer; accordingly when the council of Venice sought to avert the ruin which threatened the city by the filling up of the lagunes, Giocondo was one of those to whom they applied to furnish plans. Giocondo's scheme, which was that approved of, was to divert the greater part of the waters of the river Brenta towards Chioggia. It was a work of vast labour, but proved thoroughly successful, and the architect was said to have earned the title of the second founder of Venice. But when in 1513 it was desired to rebuild the bridge of the Rialto, and the neighbouring quarter of the city which had been destroyed by fire, the council rejected the magnificent design prepared by Giocondo in favour of the less costly plan of an obscure architect, and Giocondo left the city in disgust, and could not be induced to return to it. Proceeding to Rome he was, on the death of Bramante in 1514, appointed architect of St. Peter's conjointly with Sangallo and the painter Raphael. But Giocondo was now an old man, and his share seems to have been confined to the foundations of the building, which he judiciously caused to be extended far beyond those constructed by Bramante, and very greatly strengthened. How long he lived in Rome is not certainly known. Recent Italian writers place his death at about 1530. Giocondo was almost as distinguished in his day for his learning as his architectural ability. He copied above two thousand ancient inscriptions which he found in various parts of Italy, and presented them to Lorenzo de' Medici. Whilst at Paris he discovered a considerable number of the lost epistles of Pliny, which were published by Aldus Manutius in 1508. He also edited, chiefly for the press of Manutius and in some instances for the first time, several other classic works, including the De Rusticis of Cato, Cæsar's Commentaries, and the remains of Frontinus, Aurelius Victor, and Vitruvius, to which last he wrote a commentary and supplied lost passages, but his emendations are not considered of much value.—J. T–e.

JODE, PETER DE, the Elder, a celebrated Flemish engraver, born at Antwerp in 1570, was the son of Gerard de Jode, also an engraver, born in 1541; died in 1591. Besides the instruction he received from his father he studied under Golzius, and went to Italy and France, where he drew and engraved from the works of the great masters. He returned to Antwerp in 1601, and died there in 1634. His best prints are a "Virgin and Child," and other plates after Titian; he also engraved the "Last Judgment" by Cousin in twelve sheets, forming one of the largest prints extant; a "Life of Christ" in thirty-six plates; and a "Life of St. Catherine" in twelve plates.—J. T–e.

JODE, PETER DE, the Younger, son of the above, was born at Antwerp in 1606, and learnt engraving of his father, whom he is considered to have surpassed in heads and the nude. His best plates are the "Graces" and the "Visitation of the Virgin," after Rubens; and his portraits, after Vandyck, which are very numerous. The year of his death is uncertain; his latest known print is dated 1659.—His son, ARNOLD DE JODE, born at Antwerp in 1636, was also an engraver, but of very inferior merit to his father and grandfather. He was in England in 1666–67, and appears to have then engraved Correggio's Mercury instructing Cupid, now in the National Gallery. The date of his death is not recorded.—J. T–e.

JODELLE, ÉTIENNE, born at Paris in 1532, was one of the earliest French dramatic poets. His tragedy of "Cleopatra" was performed with great applause before Henry II., and was enthusiastically praised by Ronsard. The praise was overstrained and the tragedy is forgotten; but the lyric poetry of Jodelle's choruses has been favourably noticed by Sainte-Beuve, who speaks of him as "a scholar, young, studious, and enthusiastic." He wrote with great facility, but lived a wild and careless life, and in 1573 died at the Hôtel Dieu. His Latin poetry has been warmly commended. Collected works, 1574.—W. J. P.

JOECHER, CHRISTIAN GOTTLIEB, an eminent German litterateur, was born at Leipsic on the 20th July, 1694, and began the study of medicine in his native town, but by degrees turned to that of theology and literary history. He soon became such a proficient in rhetoric, that for a long time he used to be employed in delivering funeral orations, which were printed at the cost of the heirs: upwards of a hundred were published by him in this way. At the same time he studied Leibnitz and Wolff, of the system of which latter he became a most zealous advocate and propagator. His father, a merchant, leaving him no other heritage but an honest name, he had to resort to private teaching and his pen for subsistence. He was therefore glad to be admitted by Rabener as sub-editor of the *Acta Eruditorum*, which he continued till 1739. In 1730 he obtained the chair of philosophy, to which in 1732 was added that of history. In 1742 he was besides appointed principal librarian to the university. His opus magnum is his "Allgemeines Gelehrtenlexicon," 4 vols., 1750–51, which occupied him for fifteen years. It was at once hailed as a great desideratum, and established its author's fame. Several supplements to it have been published from time to time by F. T. G. Dunckel, Adelung, Rotermund, and others. Jöecher's other works, consisting chiefly of Latin treatises, are of no importance, and have been consigned to oblivion. He died at Leipsic on the 10th May, 1758.—(See Ernesti, *Memoria C. G. Jöcheri* in his Opuscula Oratoria.)—K. E.

JOHANNEAU, ELOI, a French author and antiquary, born on 2nd October, 1770; died at Paris on 25th July, 1851. He was one of the founders of the Academie Celtique, of which he became perpetual secretary. In 1811 he was appointed imperial

censor; and after the Restoration retained the title of royal censor, with the office of conservator of the monuments of art. Besides works on botany, he wrote on the primitive language of Spain, and published an edition of Rabelais.—P. E. D.

JOHANNOT, Charles Henri Alfred, was born at Offenbach in Hesse-Darmstadt in 1800. Educated as an engraver, he practised that profession for some time at Paris, but, about 1830, he abandoned it for painting. He found a patron in Louis Philippe, for whom he executed several pictures of court ceremonies and reviews. His other paintings are chiefly from French history and the modern poets and novelists. He will probably be remembered chiefly, however, as a designer of woodcut vignettes, in which he displayed great originality and versatility. His illustrations to the French editions of Byron and Scott are familiar to most. He died on the 7th of December, 1837.—J. T–e.

JOHANNOT, Tony, born November 9, 1803, was, like his brother Alfred, brought up as an engraver, like him turned to painting, and ultimately gained his widest and most permanent reputation as a designer on wood. The editions of the works of Molière, of George Sand, Jerôme Paturot, the translations of the Vicar of Wakefield, Sterne's Sentimental Journal, and the like, gained for Tony Johannot a European reputation; and probably they stand almost alone among works of that class for their combination of vigorous design, with subtlety of characterization, refinement, and technical knowledge. Tony Johannot died suddenly, August 4, 1852.—J. T–e.

JOHN:—The sovereigns and other distinguished persons of this name are here noticed in the following order—1, emperors of the east; 2, kings and princes in the alphabetical order of their respective countries; 3, princes not sovereigns; 4, popes; 5, ecclesiastics, &c., in the order of their surnames.

BYZANTINE EMPERORS.

John I., surnamed Zimisces, succeeded Nicephorus II. on the Byzantine throne. He was gifted with remarkable talents and a heroic spirit, although in his case these commanding qualities were marred by much that was deeply criminal. Yet his faults belonged to the age in which he lived—an age of rapine, treachery, and blood. To gain the imperial sceptre, he despatched Nicephorus by poison; and Theophania, the widow of his victim, became the spouse of her husband's murderer. The political and military genius of Zimisces infused new life into the drooping realm. Under his regime the Byzantine empire began to recover, as that of the Saracens decayed, and in the campaigns of 970–73 he totally defeated the Bulgarians and the Russians, extending at the same time his brilliant oriental victories even as far as the walls of Bagdad. The greater part of his career was spent in the camp, where his peculiar talents were most conspicuous; and he bid fair to restore the empire to all its former glory, when his ambitious course was cut short by an untimely death—the effect of poison prepared for him by those who dreaded the consequences of some meditated reforms—in 976.

John II., surnamed Calo-Joannes, son of Alexius Comnenus, was born in 1088, and succeeded to the throne in 1118. He was the best and greatest of the Comnenian princes, and was distinguished by his amiable disposition and his blameless life. His sister, the celebrated Anna Comnena, formed a conspiracy against him, with the view of placing her husband Bryennius on the throne. Her treason was discovered, and her accomplices were seized and convicted; but the clemency of John spared their lives, and even ultimately restored their estates. In the second year of his reign he inflicted several defeats on the Turks, who had made an inroad into Phrygia, and drove them back into their own territories. He next expelled the Scythians from Thrace, defeated the Servians and Huns, and repeatedly marched in triumph to Antioch and Aleppo. A second time the Turks were driven by his victorious arms to the mountains, and the maritime provinces of Asia for a time freed from their devastations. He began to indulge the hope of restoring the ancient limits of the empire, when he accidentally met his death from a poisoned arrow, which dropped from his quiver and wounded his hand while he was hunting the wild boar in the valley of Anazarbus in 1143. John was chaste, frugal, abstemious, and remarkable for his clemency. During his government the penalty of death was abolished in the Roman empire. He was ironically named Calo-Joannes, or John the Handsome, on account of his diminutive stature, swarthy complexion, and harsh features, but his grateful subjects applied the designation seriously to the beauties of his mind.—J. T.

John III. (Ducas Vatatzes), born at Didymoticum in Thrace in 1193, was the son-in-law and successor of Theodore Lascaris I., who had enlarged the principality of Nice in Bithynia to imperial dimensions. In 1222 Vatatzes commenced his long and remarkable reign, which, lasting for thirty-three years, reflected rare lustre on the endowments, moral and intellectual, of him who swayed the sceptre. Under his rule, as the Latin empire dissolved, the Greek empire over which he so worthily presided, began once more to gain ascendancy. His military achievements were alike important and successful. Rescuing his provinces from native and foreign usurpers, he also by the construction of a fleet obtained the command of the Hellespont, and reigned supreme from the Turkish frontiers to the Adriatic sea. Nor was his internal administration less deserving of praise. Retaining friendly relations with the Turks, he had at least partial leisure to encourage internal improvements; and all his accustomed energy he devoted to such a task. Agriculture and commerce found in him a zealous patron; while the education of youth and the revival of learning were the most serious objects of his care. He died on the 30th October, 1255, deeply and universally lamented by his subjects.

John IV. was the son of Theodore Lascaris II., and eight years old at his father's death. He was deprived of his sight, and consigned to privacy and oblivion by Michael Palæologus, an illustrious Greek noble who afterwards usurped the throne. This crime was perpetrated on the 25th December, 1261.

John V. See Cantacuzene.

John VI. (Palæologus), born in 1332, was the son of Andronicus the Younger and Anne, a princess of the house of Savoy. At his father's demise in 1341, he was left when only in his ninth year under the guardianship of the regent, John Cantacuzene, who had rendered important services to the state, and was subsequently induced, rather by the pressure of events than from any treasonable motive, to assume the imperial title. For years intestine discord raged with varying success; and while the vital energies of the empire were thus being rapidly exhausted, barbarian invaders were pressing upon its frontiers from every side. Cantacuzene, notwithstanding, triumphed for the time, but his reign was agitated by the strife of faction; and when he surrendered the crown for a cloister in 1355, John Palæologus resumed the imperial purple. During the long period that elapsed until the decease of the latter, the empire sunk into a condition of complete decrepitude. Weak and voluptuous, John could oppose no effectual barrier to the victories of the Turkish Amurath, whose vassal in the end he virtually became. He died in 1391.

John VII. (Palæologus), was born in 1390, and succeeded his father Manuel in 1425. For the decadence of the imperial power this prince derived a species of compensation from the interest he took in ecclesiastical affairs. The great object of his life was to effect re-union between the Eastern and Western churches; and for the purpose of its accomplishment he went to Italy, visited the pope, and attended the council of Ferrara in 1438. The resuscitation of the study of Greek literature in western Europe was the indirect but invaluable result of the eastern sovereign's Italian journey; the learned men who followed in his train having been instrumental in reviving it in the land they visited, after the long oblivion of many hundred years. John Palæologus died in 1448, and was succeeded by his younger brother Constantine, the last of the Byzantine emperors.—J. J.

KINGS OF ARRAGON.

John I., born in 1350, was the son of Pedro IV., whom he succeeded in 1387. His reign was troubled by the intrigues of his mother-in-law, Sibilla, and by the turbulence of his Sicilian and Sardinian subjects. Personally, however, he was almost entirely devoted to luxurious amusements. He was killed by a fall from his horse in 1395.

John II., born in 1397, son of Ferdinand the Just. He became king of Navarre in virtue of his wife Blanche, daughter of Charles III., in 1425, and succeeded his brother, Alfonso V., on the throne of Arragon, Sicily, and Sardinia in 1458. From a very early period he was engaged in intrigues in Castile, during the reign of his imbecile namesake, Juan II. of that kingdom (who must not be confounded with him), and of his son Henry IV. The marriage of the infante Fernando (son

of John of Arragon) to Isabella, daughter of John and sister of Henry of Castile, united the two crowns. The eldest son of John, Charles—better known as the prince of Viana—was entitled to the crown of Navarre on the death of his mother. This prince was for some time engaged in hostilities with his father in assertion of his claim; but the latter was compelled to cede to him half the revenues of Navarre, and the Castilian subjects of John compelled him to invest the prince with sovereign authority in that province. The prince died in 1461, not without suspicions of having been poisoned. The death of John in 1479 left the way open for the union of the whole of Spain under the sceptre of Ferdinand and Isabella.—F. M. W.

KING OF BOHEMIA.

JOHN OF LUXEMBURG, surnamed THE BLIND, was the son of the Emperor Henry VII., and was born in 1295. At the age of fourteen he was a successful competitor for the throne of Bohemia, in opposition to the duke of Carinthia. John was a valiant and skilful soldier, and acquired great distinction in the Italian and Lithuanian wars; he conquered Silesia, and subsequently obtained the crown of Poland. John lost his life in the famous battle of Crecy (26th August, 1346), fighting on the side of the French against the English under Edward III. He was old and blind, but on hearing that his son was wounded and forced to abandon the field, and that the Black Prince was carrying everything before him, he resolved to charge in person. Placing himself between two knights, whose bridles were interlaced on either side with his, the brave old man charged gallantly on the victorious enemy, and fell along with his companions. His crest—three ostrich feathers, with the motto, "Ich dien" (I serve)—was adopted by the Black Prince, and has ever since been born by the Princes of Wales.—J. T.

DUKES OF BRITTANY.

JOHN V., born in 1338; died at Nantes, 1399; was the son of John de Montfort, and in the wars of the period took part with the English. On this account he was driven out of his duchy, and took refuge in England. The French attempting to take possession of Brittany, the duke was recalled, received with acclamation at Rennes, and reinstated. He married Mary, daughter of Edward III. of England; and afterwards a daughter of the earl of Kent; and later Joan, daughter of Charles the Bad, king of Navarre. Joan afterwards married Henry IV., king of England.

JOHN VI., called THE GOOD, or THE WISE, was born 24th December, 1389; died in 1442. In the wars between the French and English he took the French side, and in 1415 raised ten thousand men, but was too late for the battle of Agincourt. For his service he obtained the town of St. Malo. In 1416 he was employed to summon the duke of Burgundy, and also acted as negotiator to procure peace with the English, having obtained a truce for his own duchy. In 1420 he was confined to the castle of Clisson, when his duchess summoned his vassals and procured his release. After this he endeavoured to preserve his duchy in peace, sometimes acknowledging Charles VII. and sometimes the English. He is described as the handsomest prince in Europe, splendid in dress and equipments, just and charitable in disposition, and agreeable in manner. By his wife, Jeanne of France, he had three sons and a daughter.—P. E. D.

DUKE OF BURGUNDY.

JOHN, surnamed SANS PEUR, eldest son of Philip the Bold and Margaret of Flanders, was born at Dijon, 28th May, 1371. At the death of his grandfather, the count of Flanders, he received the title of Count of Nevers, which he bore during the lifetime of his father. While quite a youth he was distinguished for the energy and activity with which he raised subsidies for the wars of the duke with the great towns of Bruges, Ghent, and Ypres. Appointed lieutenant-general of Burgundy, he threatened to confiscate the property of the clergy, and compelled them to bear their part in the repayment of forty thousand livres borrowed from the states of Dijon. In 1385 his marriage was celebrated with Marguerite, daughter of Albert duke of Bavaria. In 1396 he left Paris to place himself at the head of the brilliant army employed against the Turks. Hungary was menaced, and Bajazet was vaunting that he would march through Christendom, and feed his horse on the high altar of St. Peter's. The crusading army was full of hope, but the defeat at Nicopolis, 28th September, 1396, destroyed the expectations of the christians, and left John a prisoner only to be released on payment of an enormous ransom. From the war he only brought home his new title Sans Peur (the Fearless), by which he has been known in history. In 1401 Philip the Bold divided his dominion between his sons, in the fear that discord might arise in the event of his death. John was to have Burgundy, and after his mother's death the counties of Flanders and Artois, with some minor lordships. The rest of the states were given to the two other children. Duke Philip died in 1404, and John proceeded to Paris to do homage to Charles VI. of France. There his daughter Marguerite was espoused by the duke of Guienne, and his eldest son was affianced to a French princess. John soon became involved in the internal troubles of France, and took the opposite side to the duke of Orleans. He was extremely popular with the people, and gained the goodwill of the citizens of Paris by allowing them once more to carry arms, to place chains across their streets, and to re-establish the gates of the city. In 1406 he was appointed guardian of the dauphin and of the king's younger children, but his rivalry with the duke of Orleans was not allayed. On the 23d November, 1407, the duke of Orleans was assassinated in the streets; and after various investigations John confessed that, "tempted by the devil, he had devised the murder." He fled to Lille, avowed the crime, and found himself supported by his barons and vassals. He even had the temerity to return to Paris, and made a triumphal entry into the city at the head of eight hundred horsemen. His object was to justify himself before the king, and some of the strangest arguments were used for his defence. He was first pardoned, then the pardon was revoked, and again he was able to make his peace; but vengeance overtook him at last. On the 10th September, 1419, when passing on to the bridge of Montereau where he was to meet the dauphin, he was cut down by a battle-axe and died under the assassin's hand at the age of forty-eight. He left one son, Philip, who succeeded him—P. E. D.

KINGS OF CASTILE.

JOHN I., born in 1358, succeeded his father, Henry of Transtamara, in 1379. He was for some time engaged in war with Portugal, but at length (1384) concluded peace, and married Beatrice, daughter of Ferdinand of Portugal, who had been previously affianced to each of the two sons of John by his previous wife, Eleanor of Arragon. But the claim which he thus gained to the throne of Portugal was set aside by the popular voice.—(See JOHN I. of Portugal.) The king of Castile had afterwards to defend his crown against John of Gaunt, duke of Lancaster; but a peace was concluded in 1388. John I. died in 1390.

JOHN II., born in 1405, was proclaimed king upon the death of his father, Henry III., in 1406. Throughout his reign he was completely under the influence of the celebrated Alvaro de Luna.—(See this name.) His reign was distinguished by contests with the king of Navarre, and with his own son Henry, indignant at the usurpation of the favourite. When at last, by the influence of his second wife, John was obliged to consent to the execution of De Luna, his chagrin was such that he died the following year (1454). His daughter became celebrated in history as Isabella the Catholic.—F. M. W.

KING OF DENMARK.

JOHN, born in 1455, eldest son of Christian I., succeeded to the united crowns of Denmark, Sweden, and Norway, at his father's decease in 1481. His reign was long and tempestuous. Perhaps the principal incident that distinguished it was the attempt he made, in the year 1500, to subdue the wild and independent inhabitants of the territory of Dithmarsch. But the latter completely baffled the invading Danes; and John, with the wreck of his army, was obliged to retire into Holstein. The disastrous termination of this war greatly impoverished Denmark. John's general ability and prudence, however, and his patriotic love of everything Danish, justly endeared him to his subjects. He died at Aalborg on the 20th February, 1513.—J. J.

KING OF ENGLAND.

JOHN, surnamed SANS TERRE or LACKLAND, on account of his being still a minor at the death of his father, and therefore incapable of holding a fief, was the fifth son of Henry II. by his queen Eleanor of Guienne, and born at the king's manor house, Oxford, on the 24th December, 1166. He succeeded to the crown in 1199 by appointment of his brother Richard I., although Arthur, then in his twelfth year, and the son of Geoffrey, King Henry's fourth son, was living. He had been created Earl of Montague in Normandy by his father, and when ten years of age was contracted in marriage to Johanna, youngest daughter of William, earl of Gloucester, who in conse-

quence made Johanna his sole heir. The marriage was celebrated when he was twenty-three years of age. In a great council held at Oxford in 1178, the lordship of Ireland was conferred upon John by Henry II., who had obtained a bull from the pope authorizing him to confer the dignity on one of his sons. In 1185 John went to Ireland, but so disgusted the natives by the insolence of his conduct that he was recalled. Henry by some historians is supposed to have had the intention of settling the crown on John; but however that may be, John made no opposition to the accession of Richard, who bestowed on him the earldoms of Cornwall, Dorset, Somerset, Nottingham, Derby, and Lancaster; territories so large that they amounted to nearly a third of the kingdom. When Richard's captivity was known in England, John took steps to secure the throne for himself, and attempted to enlist Philip Augustus of France in his evil cause, by surrendering to that monarch part of the rich province of Normandy. On Richard's return to England in 1194 John's castles were seized, and he and his adviser, Hugh, bishop of Coventry, were charged with treason. John fled to Normandy, was pursued by the king, made abject submission, and was so far restored to favour that Richard on his deathbed is said to have named him his successor. When Richard received his fatal wound at Chaluz John was present, and witnessed the decease of the Cœur-de-Lion. He hastened to procure the support of the continental barons, and was readily acknowledged in Normandy, Poitou, and Aquitaine. He then repaired to England, and was crowned at Westminster, 26th May, 1199. Prince Arthur, however, was still alive, and was the lineal heir to the crown. He was supported by Anjou, and Philip Augustus of France, for his own ends, espoused Arthur's cause. John bought the interest of the French king by a large present of money, and by the cession of towns and territories. The insincere compact did not continue long to bind the French monarch. A new cause of quarrel was soon in existence. John divorced his first wife, and married a celebrated beauty, Isabella, daughter of the count of Angoulême. The lady had been affianced to Hugh, count of La Marche, and Hugh's outcry gave Philip a new pretext for interference. He declared Arthur the legitimate lord of the old fiefs of the Plantagenets, and attacked John's towns. John hastened to France, and in August, 1202, the unfortunate young prince and his sister Eleanor fell into the hands of the unscrupulous uncle. Arthur was first sent to the castle of Falaise, and thence to Rouen, after which he was seen no more. Tradition alleges that he was stabbed by John's own hand; but at all events, there is only too much reason to suppose that he was murdered. Eleanor was carried to England and confined in Bristol castle till her death. John was more fit to murder a prince than to war with a monarch. He was summoned by Philip to answer for the death of Arthur, and not appearing was proclaimed a traitor to his lord—Philip the superior of some of the continental territories of England—and adjudged to lose his fiefs. Philip immediately proceeded to help himself to John's territories, and in 1204 Rouen and the duchy of Normandy were conquered by the French, after being separated from the crown of France for three hundred years. Touraine, Maine, and Anjou were also lost. John in fact was a poltroon, with almost every vice. Probably feeling the want of kingly qualities, he endeavoured to procure the infusion of some by the frequency of his coronations. He was first crowned at Westminster by Hubert, archbishop of Canterbury, who was made chancellor of England and was the first archbishop who held the office. He was crowned a second time at Westminster with his queen Isabella, a third time at Canterbury, and a fourth time at Canterbury. In the ferment of the times, the sacred oil with which monarchs were anointed may have lost its virtue. It was in the year 1200 that the nations of Christendom were thrown into terror by apocalyptic commentators, who taught that at the end of the year the devil was to be shut up in the bottomless pit. Probably the affrighted hearers were resolved to make the most of their time, and to perpetrate their remaining sins without delay. John at least was a fit exponent of the current belief in wickedness. After the murder of Arthur, he amused himself by starving to death twenty-two nobles in Corfe castle. Nor was this enough. He soon involved himself in disputes with the church, and lived a scoffing and excommunicated reprobate. His ecclesiastical wars fell out in this wise. On the death of Hubert archbishop of Canterbury, and chancellor, the monks of Canterbury proceeded to an election without the king's leave, and chose Reginald their sub-prior for bishop. Afterwards at the instance of the king they chose John Grey, bishop of Norwich, for their archbishop. This was in 1205. The pope, however, was not prepared to allow the pontifical rights to be trespassed on in this fashion, and in 1207 rejected both elections, and compelled the monks to choose Stephen Langton, cardinal, to be archbishop of Canterbury. John thereupon drove the monks from the city of Thomas à Becket and confiscated their goods. Innocent III. was not altogether the man to submit to defiance, and in 1208 he placed John's kingdom under an interdict. The churches were closed, the sacraments unadministered, the bells untolled, the services unperformed. Except to infants and the dying, the rites of the church were no more permitted, and the dead were buried in unconsecrated ground. John cared not—he confiscated the goods of the clergy who obeyed the interdict, and banished the bishops. The pope replied by excommunicating the reprobate king, and releasing his subjects from obedience. John, as a politician, was characterized by the same recklessness that Richard had manifested in the field of battle. He went about his ordinary affairs as if no pope sat in the chair of St. Peter, and as if no efficacy belonged to the sacraments. His experience of coronation may have convinced him that there was little virtue in ceremonials. He warred with William, king of Scotland, who did him homage, paid him money, and delivered his two daughters as hostages. He went to Ireland and placed the Green-islanders under English law, subduing rebellion, and receiving the homage of the Irish princes. He marched into Wales and subdued Llewellyn. He taxed the clergy, and cared nothing for the tiara. When deposed by the pope, he is even said to have made advances to the emperor of Morocco, and to have offered to become a mahometan if the Moor would aid him. The pope, however, was not discomfited. He had other weapons in addition to ecclesiastical censures. He moved the ambitious Philip Augustus to make war on John, and Philip prepared to invade England. John led an army to France, but effected nothing and returned. His position had become untenable. He was a tyrant in government, hated by the people; and a reprobate in religion, excommunicated by the church. He could not maintain his throne on such terms. The pope was too powerful for the rebellious king, and John like a true recreant consented to the most abject submission. At Dover in the month of May, 1213, in an interview with Pandulfus the legate, he agreed to the papal terms, performed all the degrading ceremonials of resignation, homage, and fealty to the pope—agreed to hold his kingdom from the pontiff at a yearly rent of one thousand merks, and took the ordinary oath of a vassal to a lord. He made the kingdom of England a fief of the papacy, and bowed in wretched submission before the power which he had affected to despise. In consequence of his submission the interdict was removed, after continuing six years; and John on his part agreed to liberate those of his subjects who were in confinement, and to allow those who had been banished to return home. Stephen Langton was of course admitted to the see of Canterbury, and the church triumphed over the wretchedly abused civil power.

John was now ecclesiastically restored, but not politically. When he submitted to the church, it was the duty of the church to receive him as a son, and to blot out the memory of past offences. But the king of France had been called upon to aid the pope, and his political interests were not served by John's submission. He had made preparations for his invasion, and the invasion must be carried out. John on this occasion took time by the forelock, and attacked Philip's vessels in the harbour of Damme, where the English seamen made short work of the enemy. They captured and destroyed a large fleet of vessels; and Philip, deprived of his means of transport, was compelled to remain at home. This victory induced John to revoke certain of the measures of leniency extracted from him by fear, and the barons of the kingdom now began to be turbulent. His despotism was intolerable, and the barons saw the necessity of controlling it. They wished the observance of the charters of the kingdom, which John was ever ready to evade. He proceeded to France, however, and on the 27th July, 1214, fought the battle of Bouvines, where he was signally defeated and compelled to sue for truce. The barons saw their opportunity and took advantage of it. They resolved to bridle the despotic king, and to secure their liberties, or as they may more properly

be termed, their privileges. Their first meeting was at St. Edmundsbury in November, 1214. Advancing one by one to the high altar, they placed their hands on the symbol of sanctity, and swore to maintain their rights. They drew up a petition and presented it to John in London, and on its rejection both parties, assured that there was no other alternative, prepared for war. The barons took the field with their forces under the name of "the army of God and the holy church." In May, 1215, they assembled at Stamford with two thousand knights and their retainers. From thence they went to London, and in June they met the king at Runnymead. On the 15th of June, 1215, was signed the great charter (Magna Charta) which forms, if not the basis, at least the commencement of the secure constitutional liberties of England. Like the constitution of the United States, it does not mention slavery; but it speaks of "nullus liber homo," exactly as the American constitution might have spoken. The freedom of man was not the object of Magna Charta, but the constitutional liberties of the barons and upper classes of the kingdom. In August of the same year (1215), the great charter was annulled by the pope. The charter had been extorted from John, who was willing to grant only what he could not avoid. He therefore prepared for war with his barons, and at first was successful. The pope took his side, and by name excommunicated the leaders of the aristocratic party. London was laid under an interdict, and John marched northward to punish the king of Scotland, who had sided with his adversaries. He burnt and destroyed the towns on his way, and reached as far as Edinburgh. The barons in London seeing no hope of peace, offered the crown of England to Louis, dauphin of France. Louis sailed from Calais, and on the 30th May, 1216, landed at Sandwich in Kent. John fled to Bristol. Louis attempted to reduce the castles of England; but time was required for operations of that nature. John in October, 1216, marched into Lincolnshire, and in attempting to cross the Wash from Cross Keys to the Foss-Dyke, his baggage, treasures, regalia, and the stores of the army were swept away by the returning tide. Whether from anxiety or poison, as was sometimes supposed, John was taken ill, and on the 19th of October died at the castle of Newark in the forty-ninth year of his age. He was buried in Worcester cathedral, between the effigies of St. Oswald and St. Wulstan.

John has usually been characterized as a man without a redeeming virtue. Yet his reign was marked by an amazing extension of the liberties of Englishmen—perhaps not so much immediately as prospectively. Magna Charta was only the reduction to law of the liberties that were felt to be necessary, but it greatly aided in removing the arbitrary power of the monarch. John's issue were Henry III.; Richard, king of the Romans; Joan, queen of Scotland; Eleanor, wife of Simon de Montfort; and Isabel, wife of Frederick II. of Germany.—P. E. D.

KING OF FRANCE.

JOHN II., surnamed THE GOOD, succeeded to the crown on the death of his father, Philip VI., in 1350. He was scarcely seated on the throne when he gave great and just offence to his subjects by the illegal execution of Robert, count of Eu, constable of France. The tranquillity of the country at this period was greatly disturbed by the crimes and intrigues of John's son-in-law, Charles the Bad, king of Navarre. John somewhat treacherously arrested his troublesome relative and his principal friends at a banquet given to them by the dauphin, put the Count d'Harcourt and others of his associates to death, and confined the king of Navarre in the Chateau Gaillard. Enraged at these proceedings, the brother of Charles and the uncle of the Count d'Harcourt entered into a treaty with Edward III. of England, and invited him to invade France. The English monarch entered Normandy at the head of a formidable army, burning and laying waste the country, while his son, the heroic Black Prince, marched into Aquitaine with a force of eight thousand men. After ravaging the Agenois, Quercy, and the Limousin, he entered the province of Berry. John marched to intercept him with an army of sixty thousand men, and came up with him at a place called Maupertuis, near Poictiers. The Black Prince in this emergency was willing to treat; but the terms which John demanded were so exorbitant that he refused to listen to them, and in the conflict which ensued the French were totally defeated, and the king himself was taken prisoner, 19th September, 1356. John was conducted, first to Bourdeaux, and then to London, and was treated throughout with the most chivalrous courtesy.—(See EDWARD III.) In consequence of this disaster, and the internal commotions to which it gave rise, France was brought to the brink of ruin. The English monarch again invaded France in 1359, but in the following year he consented to make peace, stipulating that the French king should pay for his ransom three millions of crowns of gold, or about a million and a half of our money. On the conclusion of the treaty John was allowed to return to his dominions, and with almost incredible folly immediately prepared for a crusade to the Holy Land. But the country was so exhausted by foreign invasion, intestine broils, and famine, that the people were even unable to pay the king's ransom. In this trying emergency the conduct of John was truly noble. "Though good faith," he said, "should be banished from the rest of the earth, yet she ought still to be found in the breasts of kings." He accordingly returned to his captivity in England, and terminated his long and unfortunate reign there, dying in the Savoy in the year 1364.—J. T.

JOHN II. OF POLAND. See CASIMIR V.

JOHN III. See SOBIESKI.

KINGS OF PORTUGAL.

JOHN I. was an illegitimate son of Pedro I., born in 1358, and ascended the throne in 1385 to the prejudice of the claims of John I. of Castile, who had married Beatrix, daughter of the late King Ferdinand, and also of the Infanta Don John, son of Pedro by Inez de Castro. He thus became the founder of the dynasty of Aviz, so called from the order of which he had been, at seven years of age, named master. Having established his power by a victory over the king of Castile, the Portuguese monarch sought an alliance with England, and married Philippa, daughter of the duke of Lancaster, in 1387. Another daughter of the duke married Henry III., son of John I. of Castile; and by this means an alliance was concluded between the two kingdoms. The Portuguese monarch now turned his attention to foreign conquests, and the capture of Ceuta opened the series of maritime discoveries which subsequently distinguished the history of the Portuguese monarchy. The first regular treaty between Portugal and England was made in this reign (1386). The administration of John I. is also distinguished by the assembly of the cortes almost annually, and by the publication of a code of laws. He died 14th August, 1433.

JOHN II., born in 1455, and acknowledged king on the abdication of his father, Alfonso V., in 1475. On the reassumption of power by the latter, he retained considerable influence in the direction of affairs, until the death of Alfonso in 1481. The first portion of his reign was consumed in struggles with the nobility. The duke of Braganza conspiring against him was publicly executed, and the duke of Vizeu, the queen's brother, was slain by the king's own hand, before the royal authority could be established. The king was not unmindful of the foreign enterprises bequeathed to him. The war against the Arabs was prosecuted with vigour; maritime discoveries were pushed southwards by Bartholomew Diaz and others; and the Cape of Good Hope was added to the dominions of Portugal. The Portuguese monarch missed indeed the glory of having aided Columbus in the discovery of the New World, but, on his return from his first voyage, received the great navigator with distinction, and concluded a treaty with Ferdinand and Isabella for the division of future additions to their dominions. His son, Alfonso, married at the age of sixteen to Isabella, daughter of the Castilian sovereigns, was killed a few months afterwards. John II. died in 1495, it was alleged by poison.

JOHN III., born in 1502, son of Manoel I. and Maria, daughter of Ferdinand and Isabella, succeeded his father in 1521. He upheld the renown of Portugal in India and China, where Vasco da Gama and the poet Camoens served under his banner. His reign is distinguished likewise by the establishment of the inquisition in Portugal in 1536, and the encouragement given to the order of jesuits, whose missions at this time spread all over the world, under the guidance of Francisco Xavier. The great extension of the colonies of Portugal in this reign led indirectly to the decline of the monarchy. John III. died in 1557.

JOHN IV., founder of the dynasty of Braganza, born in 1604, son of the seventh duke of Braganza, became king in 1640 by a popular insurrection, which put an end to the "sixty years' captivity" of Portugal to the Spanish Bourbons. He lost no time in forming alliances with England, France, Holland, and Sweden, and successfully maintained his throne against the

Spanish claimants. Many constitutional reforms—such as the formation of a council for war and for foreign affairs—were effected in this reign. John IV. died in 1656. His daughter Catherine was the wife of Charles II. of England.

John V., born in 1689, succeeded his father, Pedro II., in 1706. The war with Spain, which he inherited, was speedily brought to a close; and by a treaty in 1715 the difficulties between Spain and Portugal with regard to America were finally arranged. The treaty of Utrecht, settled in 1713, was signed at Lisbon in February, 1715. The enormous treasures which accrued from Brazil were lavished on the erection of a monastic palace at Mafra. In every respect John V. emulated the glory of being the Portuguese Louis XIV. He died in 1750, and was succeeded by his son Don Jozé I.

John VI., born in 1769, was the second son of Maria I., and of her husband and uncle, Don Pedro. Owing to the incapacity of the queen he was called to assume the sovereign power at the age of twenty-two, without having received any fitting education; and the history of his reign is less the narrative of his personal acts, than of the intrigues of his ministers. After vain attempts to purchase the right of neutrality in the war then pending, the regent had to witness the invasion of his states (1801) by a French army, pursuant to the treaty made by Berthier with Godoy, minister of Charles IV. of Spain, whose daughter John had married. The treaty of Badajoz, modified by the peace of Amiens, 25th March, 1802, averted the blow for a time. But in 1807 Junot received orders to march upon Portugal, and arrived at Sacavem, near Lisbon, on the 29th November. On the 27th of the same month the prince regent with the royal family sailed for Brazil, escorted by the British fleet. The convention of Cintra compelled the French to withdraw in 1808. The prince regent was proclaimed king in Brazil on the death of his mother in 1816, and in 1820 a popular revolution against the overbearing authority of the English led to the recall of the king, who landed in Lisbon on the 3rd July, 1821. In 1823 French intervention again destroyed the hopes of the constitutional party in Portugal. The independence of Brazil was recognized in 1825, and the king died in 1826. Of his family, by the Infanto Farlota Joaquina, daughter of Charles IV., the most notable are—Pedro IV., who succeeded him; Don Miguel, banished during his father's lifetime, and afterwards a pretender to the crown; Maria Francesca d'Assis, wife of Don Carlos; and Maria Isabella, wife of Ferdinand VII.—F. M. W.

ELECTORS OF SAXONY.

John the Constant, Elector of Saxony, youngest son of Elector Ernest, was born at Meissen on the 30th June, 1468. He was carefully educated, in part at the court of the Emperor Frederick III., and carried arms under the Emperor Maximilian I. against the Hungarians. On the death of his brother, Frederick the Wise, in 1525, he succeeded to the electorate; and having been long before convinced of the justice of Luther's controversy with Rome, he openly espoused the cause of the infant Reformation, and not only followed the example of his deceased brother in protecting the reformers within his own dominions, but endowed with a bolder and more resolute character than Frederick, he stood up fearlessly against the enemies of reform in the diets of the empire, and opposed a powerful barrier to the hostile policy and designs of the emperor and the pope. He was often slow and hesitating in determining what his course of action should be—greatly differing in this respect from his ardent and impetuous ally the landgrave of Hesse; but when his mind was once made up and his line of action at last resolved upon, he was immovable in his purpose, inflexible in the face of opposition, and of heroic constancy in front of menaces and danger. Hence the honourable name by which he is dintinguished in German history—der Beständige (the Firm or the Constant). He was strongly attached to Luther, and had a high value for Melancthon, both of whom he was wont to consult on all matters of importance affecting the interest of the Reformation, and who sometimes appeared to have more influence in shaping his ecclesiastical policy than Philip of Hesse and the other evangelical princes—an influence which was occasionally felt to be hurtful, when the dangers which threatened the common cause of the Reformation made it necessary that the doctrinal differences between the Saxon and the Helvetic divines should be forgotten, and that a united front should be opposed to the formidable foe. Still the services which he rendered to the evangelical cause were great and ever memorable. At the diet at Augsburg in 1525, he joined with the landgrave in an earnest remonstrance against an accusation contained in a rescript of the emperor, that all the late troubles of Germany connected with the war of the peasants were to be traced to the disciples of Luther. At the diet of Spires in 1526 he had the gospel preached before him and his numerous household under the very eyes of the bishop; and his firm and intrepid bearing on that occasion was the main cause of the favourable turn which the deliberations of the diet took, to the great relief of the evangelicals and the vast chagrin of Rome. In the diet of 1529 held in the same city, he was the leader and champion of the celebrated Protest, which ere long gave a name, not yet fallen into disuse, to one-half of the christianity of Europe; and at Augsburg in 1530 he was again the foremost man in the ranks of the protestants in the noble act of reading their confession before Charles and the assembled estates of the empire. He was also the chief author of the two defensive leagues of Gotha-Torgau and Schmalcald, which exercised so important an influence upon the imperial policy, and had the effect of warding off attacks from the evangelical church, till it had taken such deep root in the German soil, and grown up to such strength and stature, as to be able to abide them when they came at last. He survived till the 16th August, 1532. He died at Schweinitz, and was buried in the church of All Saints in Wittemberg, where he lies close to his brother, Frederick the Wise, and not far from the tombs of Luther and Melancthon.—P. L.

John Frederick I., Elector of Saxony, surnamed der Grossmüthige (the Magnanimous), was the son of John the Constant, and was born at Torgau, 30th June, 1503. When scarcely six years old he was put under the tutorial care of George Spalatin, whom he in after years admitted to the number of his most trusted councillors. He was only fourteen years of age when the Reformation began, and at seventeen he was already a zealous disciple and admirer of Luther. At the important diets of Worms, Spires, and Augsburg, between 1521 and 1530, he was present at the side of his father. The Reformation found in his administration, which commenced on the death of his father in 1532, a powerful and steady support. Taking the university of Wittenberg under his special care, he added so largely to its efficiency, that he has been honoured with the name of its second founder. To Luther he remained cordially attached to the last day of the reformer's life; and when deviations from pure Lutheran doctrine began to appear in Wittemberg, he displayed the most ardent zeal in defence of what he considered the truth of God; and even at the lowest ebb of his fortunes, when he was a prisoner in the hands of the emperor, he founded, through his sons, in 1548, the university of Jena, to serve as a bulwark against the innovations and errors of Melancthon and his colleagues. He was no great statesman nor warrior; and he had to contend against Charles V., the most powerful and most politic ruler of the age. He was at the head of the league of Schmalcald; but in council he was often slow and irresolute; and he had a fatal proneness to harbour suspicion and distrust even of his nearest allies. When the emperor declared war with the league in 1546, the elector saw his dominions invaded and overrun by Duke Maurice of Saxony, and though he was able to drive out the invaders and make reprisals upon the territory of the duke, the struggle ended in his defeat and capture at Mühlberg, 24th April, 1547. He was not restored to his dominions till 1552, and even then he failed to recover his electoral rights, which passed to Maurice. The emperor pressed him to accept the Augsburg interim, and even made use of severe and unworthy measures to force him to accept it. But John Frederick remained nobly steadfast to his principles, and preferred rather to remain a captive than prove a renegade from his cherished faith. He died on 3rd March, 1554.—P. L.

KING OF SWEDEN.

John III., born in 1537, was a younger son of the celebrated Gustavus Vasa, on whose demise in 1560 he bore the title of Duke of Finland. But this inferior dignity did not long content his bold and unscrupulous ambition; and unfortunately his brother Erik's misuse of regal power afforded only too much scope for the development of John's aspiring projects. Erik proved the unworthy owner of an illustrious name, and speedily alienated from himself the affections of his subjects; and John adroitly organized a secret conspiracy against him, which was ultimately crowned with success. The luckless sovereign was deposed; and his death, which occurred after an imprisonment

of ten years, and resulted from poison administered to him by John's command, has left an indelible stain on that prince's memory. On Erik's deposition in 1568, John obtained possession of the throne; but his reign was embittered by hostilities with Denmark and Russia—hostilities that wasted fruitlessly the treasure and the blood of Sweden. His wife, the daughter of Sigismund, king of Poland, was a bigoted Roman catholic; and influenced by her counsels, he vainly strove to subvert the established Lutheran faith, and restore the old religion. Such efforts simply added intestine discord to the external troubles of the monarchy. In 1592 he died, leaving to his son and successor, Sigismund, the fatal harvest of the evils he had sown.—J. J.

JOHN OF AUSTRIA, a natural son of Charles V., born in 1545, was carefully educated by his father, and recommended by him to the protection of his brother, Philip II. of Spain. Though his father had destined him for the church, the part which he took in Philip's disputes with his son, Don Carlos, induced the former to allow his brother to embrace the military profession. At the age of twenty-six he commanded the combined fleets of Spain, Rome, and Venice, and gained against great odds the victory of Lepanto over the Turks, thus destroying the prestige of the Ottoman power. He next made himself master of Carthage, and obtained the sanction of the pope to his project for founding a second empire on that spot, but was prevented by the jealousy of his brother. His next exploits were in the campaign of the Netherlands. He seized upon Namur and Charleroi; but the jealousy of Philip deterred him from trusting so able a commander with a sufficient force. It is said that at this time Don Juan's thoughts were turned to a plan for the rescue of Mary Queen of Scots, and the assertion of her claims. He died in 1578, at his camp at Namur, not without suspicions of having been poisoned.—F. M. W.

JOHN CASIMIR, Count Palatine, born 1st March, 1543; died 6th January, 1592; was the second son of the elector palatine, Frederick III., called the Pious. He was brought up at the court of France, but returned home in 1559 and took an active part in the religious schemes of his father, who was engaged in substituting Calvinism for Lutheranism. He appeared at the diet of Augsburg in 1566, and maintained intimate relations with the principal French protestants—Condé, Coligni, and the king of Navarre. When the second civil war broke out in France, the French protestants who had been worsted at St. Denis turned towards the palatinate, and sacrificing nation to sect, joined John Casimir, who entered Lorraine and was instrumental in procuring the peace of Longjumeau. In 1575 he again entered France in aid of the protestant cause, and on his return established at Neustadt a centre of Calvinism, where celebrated men appeared as guests, and men of ability filled professorial chairs. John became the continental chief of the anticatholics. In 1578 he led an army into Holland to aid the Dutch Calvinists, and in consequence was made a knight of the garter by Queen Elizabeth. He has been represented by some writers as narrow-minded, calculating, sectarian, and fanatical; but with this account of him the moderation which he exhibited in his treatment of the various sects of reformers is altogether irreconcilable.—P. E. D.

JOHN OF GAUNT. See LANCASTER.

POPES.

JOHN I., the successor of Hormisdas and a Tuscan by birth, was elected, August 12, 523. Theodoric sent him to Constantinople to the Emperor Justin to plead the cause of the Arians. At Constantinople, they say, he opened the eyes of a blind man, and wrought other miracles; he was welcomed by twelve thousand men with tapers and crosses; the emperor came and humbled himself to the ground before him, and adored him, and besought him to crown him, which he did. John, instead of pleading for the Arians, inveighed against them on his return; therefore Theodoric, who was an Arian, put him in prison at Ravenna, where he died, after being bishop of Rome less than three years, in May, 526.

JOHN II. called MERCURIUS, the son of a certain Projectus of Monte Celio at Rome, was appointed to succeed Boniface II., on January 22nd or 31st, 532. According to some, he was called Mercurius because of his eloquence. He doubtless deserved it on other accounts; for "so extensive was the bribery at his election that the advocate of the church complained at the court of the emperor, that some of the clergy even sold the sacred vessels of their churches in order to purchase votes." John no sooner found himself in office than he condemned Anthimus of Constantinople as an Arian. In 533 John wrote a letter to Justinian, in which he styles himself "archbishop and most holy patriarch of the city of Rome," and calls the emperor his son. Justinian also wrote to John, and is said to have sent an embassy to him. John, who was ambitious and energetic, died in May, 535.

JOHN III., called CATELLINUS, elected in July, 560, was a Roman, and occupied the papal chair till 573. He restored the cemeteries of the martyrs, built some churches, and decided an appeal from France. Very little else is recorded of him.

JOHN IV. succeeded Severinus in 640. He was born in Dalmatia, and as soon as elected became a zealous collector of relics. He wrote a letter to Scotland regarding the time of observing Easter, and the Pelagian controversy then active in that country. He also took part in the monothelite controversy. He died towards the close of 642.

JOHN V. succeeded Benedict II. in 685 or 686. He was a native of Antioch in Syria. In 680 he is supposed to have attended the council of Constantinople as a delegate from Pope Agatho. He died on the 1st August, 687.

JOHN VI., a Greek by nation, succeeded Sergius I. in 701. Soon after his election there was a conflict between his adherents and those of the Exarch Theophylact; and from that time, says Baronius, the power of the exarchs began to decrease, and that of the popes to increase. In 703 he recognized the appeal of Wilfrid of York against an English synod which had deposed him, and ordered his restoration. He died in 705.

JOHN VII., also a Greek, and the successor of the preceding, was elected in March, 705. Justinian II. requested him to convene a synod and decide which of the decrees of the council Quinisextum should be received; but he prudently declined, as it appears, by the advice of a synod of bishops, before whom also a second time Wilfrid appeared, and was absolved and restored. He died in 707.

JOHN VIII., successor of Adrian II., was a Roman, elected December 14, 872, and died on December 15, 882. There is an ancient legend that the real pope, John VIII., was the famous Joan.—(See JOAN.) John VIII. in 875 crowned as emperor Charles the Bald, the rival of Louis. The pope on this occasion claimed the right to dispose of the empire, and his whole conduct greatly tended to establish the papal power. He crowned Louis the Stammerer and Charles the Fat, and readmitted Photius to communion, and recognized him as patriarch of Constantinople.

JOHN IX., an Italian monk, elected the successor of Theodore II. in 898; died in 900. He called a council at Ravenna or Rome, where he confirmed the acts of Formosus, and ordered the decisions of a council held under Stephen VII. to be burned.

JOHN X., was elected to the papacy in 914, through the influence of Theodora, a princess of whom he was more than the friend. His disposition was warlike, and he fought against the Saracens in Italy. He espoused the cause of Berengarius, and crowned him in 916. He took part in a movement for the union of the Greek and Latin churches. After a turbulent pontificate, he was murdered in 928 by the Princess Marosia.

JOHN XI., the son of Pope Sergius III. and of Marosia, was elected by a faction in 931. He left civil affairs to his mother, and managed only those of the church. His brother Alberic took possession of Rome, and cast him and his mother into prison, where he died about 936.

JOHN XII., the son of Alberic, and originally called Octavian, was born in 938. He was a profligate youth, and in 956, at the age of eighteen, seized the pontificate. He was the first pope who changed his name on his election. He invited Otho into Italy, and crowned him emperor in opposition to Berengarius; but soon after he allied himself with Berengarius and abandoned Otho, who marched on Rome and compelled John to flee. A council was called, at which John was accused of various abominable crimes, and deposed. Leo VIII. was elected in his stead; but John rallied his friends, and Leo was expelled. John returned to his see, but died soon after under very suspicious circumstances in 964.

JOHN XIII., the son of a bishop of Narni, was made pope by the emperor in 965, in opposition to the Romans, who first put him in prison and then exiled him. By the influence of Otho he was restored, and his enemies punished. He held a council at Ravenna, and introduced the blessing of bells. He crowned the son of Otho, on whom he conferred the title of Augustus. He died in 972.

JOHN XIV., previously called Peter, Bishop of Pavia, was chancellor of Otho II., by whom he was made pope in 984. Boniface, the antipope, four months later, came to Rome and shut him in prison, where he died of starvation.

JOHN XV. or XVI., son of a priest named Leo, was elected in 986. The real John XV., who was elected after the death of John XIV. and occupied the see only eight months, is not usually reckoned with the popes by modern authors. The reason for this exclusion is unknown. John, the son of Leo, is sometimes erroneously confounded with the other. Soon after his accession he sought the aid of Otho III. to protect him against the consul Crescentius, and to increase his power. There is nothing remarkable recorded of him except that he introduced the solemn canonization of saints; that he exercised his papal powers in England, Poland, &c.; and that he was both mean and avaricious. He died in 996.

JOHN XVI., Antipope or Pope, was a Greek of the name of Philagathus, bishop of Piacenza, and the creature of Crescentius. He occupied the papal see in 997; and was put to death, after being deprived of his hands, eyes, and ears in 998, by his rival, Gregory V.

JOHN XVII. or XVIII. was pope for five months in 1003. He was before called Siccus, and was a Roman of ignoble origin. Hitherto the popes were elected by the people; but henceforth, only by the clergy. In his time, says Platina, there appeared many prodigies which betokened future calamities.

JOHN XVIII. or XIX. succeeded the last-named at the close of 1003. He seems to have been a Roman, originally called Fasanus, and the son of a priest. During his papacy, Baronius says, the Berengarian heresy broke out. He aimed at uniting the Greek and Latin churches; abdicated in 1009; and died in a monastery soon after.

JOHN XIX. or XX. succeeded Benedict VIII. in 1024. He was a layman, the son of Gregory, count of Tuscanella, and brother of Benedict VIII. He owed his elevation to money and power; and the Greeks well-nigh succeeded in bribing him and his friends to concede to the patriarchs of Constantinople the title of œcumenical or universal. A tumult was the consequence; the plot failed, and John was well rebuked by the abbé of Dijon. In 1027 he crowned Conrad the emperor at Rome. In 1033 he was expelled from his see, but restored by Conrad, and died the same year.

JOHN XX. or XXI. was pope for eight months in 1276 and 1277. He was born at Lisbon, but had been bishop of Tusculum, and a cardinal. Ciaconius says his name was John Peter, that he was a very learned man, but unacquainted with public affairs and incapable of managing them. He was crowned at Viterbo, but was killed soon after by the fall of a newly-built house in which he was sleeping. He had studied medicine, and wrote something on that subject.

JOHN XXI. or XXII. was a Frenchman, born at Cahors about 1244. His name was Jacques d'Euse or Jacobus Ossa. The historians relate that the papal see had been vacant two years, and that no successor had been appointed after repeated meetings of the cardinals. At length, in 1316, Philip V. assembled these dignitaries at Lyons and shut them in a dominican convent, from which he refused to let them go till they had made their election. Forty days elapsed; and as they could not decide, they agreed to leave the choice to Jacques d'Ossa or d'Euse, who forthwith nominated himself, and was elected. He took the name of John, and was crowned at Lyons, whence he removed to Avignon. Of his previous life little is known except that he had been bishop of Frejus, archbishop of Avignon, and cardinal-bishop of Porto. His father is reputed to have been a shoemaker, but this is denied. He retained the papal chair till his death in 1334 at the age of ninety years. John had studied law in his youth, and his experience in the courts of Charles, the king of Sicily, and Robert, king of Naples, was not lost upon him. To Robert he had been indebted for his cardinal's hat, and him he rewarded by canonizing his brother, Louis of Toulouse. He flattered the dominicans, and honoured the schoolmen by canonizing Thomas Aquinas. He pleased the French in general and their clergy in particular, by founding twelve new bishoprics in France within two years after his election. He edited the Clementines, or Constitutions of Clement V., and gave them his official sanction. He confirmed the knights of Christ, a Portuguese military order formed to make war upon the Saracens and the Moors of Spain, and reformed or reconciled other religious fraternities. In Spain, England, France, and Germany he exercised spiritual functions, or appeared as arbiter in civil questions. He claimed the right to administer the affairs of the empire during an interregnum, and exacted an oath from the German bishops that they would not acknowledge as emperor any one whom he should not in due time confirm in that dignity. He espoused the cause of the Guelphs against the Ghibellines, and excommunicated Louis of Bavaria in 1324, for daring to act as emperor without his sanction. In 1327 Louis marched into Italy; early in 1328 he entered Rome, and in April 18 pronounced "John of Porto, who falsely calls himself John XXII.," deposed as an arch-heretic; and soon after set up Nicholas V., who was shortly forced to abjure, and ended his days at Avignon "in a prison sufficiently convenient," as Moreri says. John was twice accused of heresy; once on the subject of future rewards and punishments, when he was forced to retract; the other occasion arose out of a monastic dispute as to whether Christ and his apostles possessed anything. John made cardinals his son, two of his sister's sons, his brother's son, and several other relatives.

JOHN XXII. or XXIII. (BALTHAZAR COSSA), was a Neapolitan, whom Boniface IX. had made his chamberlain, a cardinal, &c. He had studied canon and civil law at Bologna, where he became papal legate, and in that capacity acted with so much prudence and energy, that when nearly the whole Romagna was on the point of throwing off the papal power, he prevented the catastrophe. Gregory XII. deprived him of his legateship, but Alexander V. restored him and conferred upon him other dignities and offices. He was, says Ciaconius, "a man more apt for war than for religion." He was the chief promoter of the council of Pisa which elected Alexander V., whom he succeeded, as it appears, by craft and money, if not by intimidation. He was elected in 1410, and entered upon his office in portentous times. Besides the rivals who contested his authority, Italy was the theatre of discord and strife, and schism and heresy were everywhere rampant. Three popes at once was an edifying spectacle, and John found that both Benedict XIII. and Gregory XII. had powerful supporters. Benedict had already been condemned, and John at once confirmed the sentence; but excommunications fell idle, and the respective popes had their partisans who were ready to fight, and did fight, both the popes' battles and their own. Louis of Anjou was the champion of John; Ladislas, the hero of Gregory; and Benedict was upheld by the cardinals of Avignon, by Scotland, Spain, &c. Ladislas, however, abandoned his protegé and John his patron, but they soon quarrelled; Ladislas seized Rome, and John fled. In his trouble he appealed to the Emperor Sigismund, whom he implored to name a place for a general council. Sigismund named Constance, whither John went; and there, after various negotiations, he was called upon to abdicate, which he did reluctantly and ambiguously. He soon repented, and endeavoured to recover his position, but in vain. His danger was great, and he took to flight, disguised as a groom. He was summoned to return, but refused; whereupon he was arrested and brought back. Witnesses were called; seventy accusations of every degree of turpitude were laid to his charge; and on May 29, 1415, he was declared guilty of simony, impurity, profligacy, &c. Sentence was passed upon him, notified, and ratified. John was put into prison, where he met with John Huss whom he had excommunicated and afterwards apprehended, notwithstanding his safe conduct. The ex-pope remained four years in different prisons, and then it required thirty thousand ducats to bribe his keeper, and purchase his liberty. After his deliverance he went to Florence as plain Balthazar Cossa to do homage to Martin V., who had succeeded him, and who out of pity for him made him cardinal-bishop of Tusculum, and dean of the college of cardinals. Some months after, John died at Florence, as was supposed, of grief, and was buried with great splendour. His epitaph records that he died, December 22, 1419. Since then no pope has ventured to take the name of John.—B. H. C.

JOHN OF ANTIOCH succeeded Theodotus as patriarch of Antioch about the year 427. In the controversy between Cyril and Nestorius, John of Antioch originally favoured the latter. When the council of Ephesus was summoned in 431, John was desirous that the original confession of Nice should be left in its integrity, and that no censure should be passed on Nestorius or his doctrines. Delays occurred during his journey; and when he reached Ephesus, five days after the council had met, he found that the energetic and fiery Cyril had already obtained

both the condemnation of Nestorius, and his deposition from the metropolitan see of Constantinople. John, leaguing himself with other bishops, launched a counter-sentence of deposition against Cyril; but the Emperor Theodosius, in spite of all John's efforts and entreaties, supported the original decision of the council, and refused to reinstate Nestorius. John was bitterly enraged against Cyril, and an unedifying schism took place in the Eastern church. Ultimately, however, a reconciliation took place in 432; and it is stated that John, probably desirous of conciliating his old rival and new ally, outvied him in his bitterness against the unhappy Nestorius, who was banished to the Egyptian Oasis. In 438 John refused to condemn the doctrines of Theodore of Mopsuestia. His death occurred in 441 or 442. His writings were entirely polemical.—W. J. P.

JOHN, surnamed ANTIOCHENUS from his place of birth, and SCHOLASTICUS from the profession of an advocate which at one time he exercised in his native city, flourished in the sixth century. Late in life he entered holy orders, and in 565 was named patriarch of Constantinople. He died in 578. He published a collection of canons, in fifty titles, founded on a previous collection, which has been attributed in some MSS. to Stephanus Ephanius. This work was included by Justell and Voell in the second volume of the Bibliotheca Juris Canonici; it was long a text-book in the Eastern church, and was translated into the Syrian, Egyptian, Slavonic, and other tongues. A supplement was afterwards added to it.—W. J. P.

JOHN OF BAYEUX, a French prelate, flourished in the latter half of the eleventh century. The son of Raoul, count of Bayeux, he was marked out by his birth for high employment and position. In 1060 William the Bastard made him bishop of Avranches; ten years later he became archbishop of Rouen, on the refusal of Lanfranc to accept that dignity. His fierce and haughty temper, which he was unable either to control or to disguise, once occasioned a really formidable outbreak at Rouen. The people rose against him, and he was driven to take refuge behind a scaffolding in a corner of his church. Assistance came from the earl of Rouen, only just in time to save him from the fury of the mob. His latter years were passed in great physical suffering; at length paralysis struck him down so that he could not speak, and in 1079 he expired.—W. J. P.

JOHN I. OF CAPPADOCIA, was made patriarch of Constantinople in 517 or 518, shortly before the death of the aged Emperor Anastasius. In 519, at the urgent instance of the Emperor Justin, John sought a reconciliation with the Western church, from which that of the East had been divided during the previous reign. The reconciliation was only to be effected by the submission of the East to the West. John accepted all the conditions that were dictated to him by Pope Hormisdas, and consented to anathematize the opponents of the council of Chalcedon. On this he received a congratulatory epistle from Hormisdas, who further exhorted him to use all his influence in bringing back the patriarchs of Alexandria and Antioch to the bosom of the church. He died in 520. Only a few of his letters and papers are extant.—W. J. P.

JOHN II. OF CAPPADOCIA, surnamed THE FASTER, succeeded Eutychius as patriarch of Constantinople in 582, under the reign of Tiberius II. At a council held at Constantinople in 589, to examine certain charges brought against Gregory, patriarch of Antioch, John assumed (or rather *re*-assumed) the lofty title of Œcumenical Patriarch. Pope Pelagius II., on hearing of this, protested against it as an usurpation, and annulled all the acts of the council as informal. Gregory the Great, who succeeded Pelagius in 590, also protested, and wrote letters against John to the Emperor Maurice and to the patriarchs of Antioch and Alexandria. John, however, retained the title until his death about 596, and is still reverenced as a saint in the Greek church.—W. J. P.

JOHN CLIMACHUS was born about 525. He received the education of a scholar; but his inclination early led him to an ascetic life, and, after many years of privation and prayer, he was chosen abbot of the monastery on Mount Sinai, a post which he filled until he died, full of years and honours. His chief work was his "Scale of Paradise," which is divided into thirty chapters, and treats of the various means of obtaining perfection. It was long a favourite manual with the monks both of the Eastern and Western church. The best edition was published at Paris in 1633 by Matthæus Raderus, who added to it another work by John, the "Liber ad Pastorem."—W. J. P.

JOHN OF DAMASCUS. See DAMASCENUS.

JOHN, surnamed DE DIEU, was born at Monte Mayor el Novo in Portugal in 1495, the son of a poor man named Andrea Ciudad. Carried off from his family at a very early age by an unknown priest, who subsequently abandoned him, John was obliged to enter the service of a farmer in Castile. Tired of his menial occupation, he ran away, turned soldier, and led a wild and dissipated life. Several years had passed away, during which he had been successively a soldier, a steward, and a servant, when he was fortunate enough to hear at Grenada a sermon by the celebrated John of Avila. The words of the great preacher went home to his very heart of hearts. At first his repentance was marked only by a senseless asceticism, and by his self-infliction of physical pain; but ere long a nobler way of showing contrition for past sin dawned upon him, and he devoted himself thenceforth to the service of the poor. By his earnest appeals and his incessant labour, he was at last able to open a house for the reception of the indigent sick and suffering. John did not live to see the full fruition of his work, nor did he seek to bind his followers by any formal organization. His favourite words were, "Do good, only do good, my brothers;" and this simple exhortation bore noble fruit. He died at Grenada in 1550. Twenty years later, Pius V. imposed upon his disciples the rules of St. Augustin, requiring them also to take a fourth and special vow, by which they devoted themselves to the service of the sick. John was canonized by Alexander VIII. in 1690.—W. J. P.

JOHN OF GISCHALA, son of Levi, one of the commanders in Jerusalem when it was taken by Titus in 70, was an inveterate enemy of the historian Josephus, who charges him with knavery, falsehood, cruelty, and avarice. He was first brought into notice by collecting around him a picked band of four hundred courageous but unprincipled men, with whom he committed many ravages in Galilee. Having offered to Josephus to repair the walls of his native city, Gischala, he was allowed to do so. From the richer citizens he obtained considerable sums of money, and by acquiring a monopoly of the sale of oil to the Jews of Syria he further increased his wealth. All the influence he had he used against Josephus, whom he attempted to assassinate, wishing to succeed him as governor of Galilee. Gischala having been besieged by Titus, John by a clever stratagem got a truce declared for the sabbath-day, and escaped by night to Jerusalem where he secretly joined the faction of the zealots, though openly professing to support the party of the high priest Ananus. By his falsehoods the zealots were induced to summon the Idumeans to their aid, who were guilty of disgraceful outrages after they came. On the taking of the city John retired for safety to a vault, from which he was driven by hunger. He was afterwards condemned to perpetual imprisonment.—D. W. R.

JOHN OF JERUSALEM, originally a monk, was chosen in 386 as bishop of Jerusalem, and the earlier years of his authority passed tranquilly enough. About 395, however, he was violently accused of Origenism by Epiphanius of Cyprus, who ere long received the weighty support of St. Jerome and the other solitaries of Bethlehem. An appeal to Theophilus, the patriarch of Alexandria, became necessary to allay these quarrels. It was not until 400 that the fierce and intolerant Jerome would hear of a reconciliation with John, who seems to have been a man of a forbearing and temperate spirit, the very mildness of which excited fanatics against him. John was subsequently accused of Pelagianism. Several works were ascribed to him by the Carmelites in the seventeenth century, but without sufficient authority.—W. J. P.

JOHN OF LEYDEN. See BECCOLD, JOHN.

JOHN OF MATHA, founder of the order of the Holy Trinity, was born in 1160 in Provence, and died at Rome in 1213. Entering holy orders, he resolved to devote himself to the charitable task of redeeming christian captives from slavery by the mussulmans. In this determination he was seconded by the hermit Felix of Valois; and when the two friends had fixed upon the rules and statutes of their order, Innocent III. gave them his solemn papal sanction and benediction. Their benevolent efforts were crowned with marked success. In 1679 John was canonized by Innocent XI.—W. J. P.

JOHN OF PISA, an Italian sculptor, architect, and engineer, flourished in the earlier part of the thirteenth century. Among his works are the Campo Santo at Pisa, the Castello dell' Uovo at Naples, and the monuments of several popes.—W. J. M. R.

JOHN OF RAGUSA, a prelate distinguished for his learning and ability, flourished in the fifteenth century. In his early youth he became a preaching friar; and also devoting himself to assiduous study, he acquired considerable knowledge of the oriental languages. He was admitted to the degree of doctor of the Sorbonne on a visit to Paris; and in 1426 Martin V. sent him to the council of Basle, over which he presided in 1431. Two years later he led the argument against the Hussites; and he was subsequently employed in the long and fruitless negotiations undertaken with a view to reconcile the Eastern and Western churches. The precise year of his death is unknown, but it is supposed to have been after 1443.—W. J. P.

JOHN OF SALISBURY, Bishop of Chartres, an ethical writer of mediæval distinction, was born probably about 1120, at the city from which he derives his designation, or rather at its predecessor and neighbour, Old Sarum. According to the interesting account of his early life given in the second book of the Metalogicus, he repaired in 1136 when quite a youth to Paris, and attended the lectures of Abelard and of Abelard's successor. Studying any branch of learning of which there was a professor, he was compelled by poverty to become the instructor of young noblemen, and at last he opened a school of his own, which was not successful. He sought a shelter in the abbey of Moûtier-la-Belle in the diocese of Troyes, where he became *clerc* or chaplain to the abbot, with letters of recommendation from whom to Theobald, archbishop of Canterbury, he returned after three years to England. He was appointed secretary to the archbishop, gained the confidence of his high employer, and became acquainted with Thomas à Becket, then chancellor. Becket presented him to the king, who employed him in many important missions abroad and at home. It was John of Salisbury who brought from Rome the bull of Pope Adrian, authorizing Henry to conquer Ireland. When Becket became archbishop of Canterbury, John of Salisbury remained as his secretary; was called his "eye and arm," and preceded the archbishop in his flight into France. With the reconciliation of Becket to the king, he accompanied his patron back to England, and supported the archbishop so stoutly in all the latter's final proceedings, that he narrowly escaped being assassinated along with him. It was, it is said, in consequence of his zealous support of Becket that he was appointed bishop of Chartres, dying there after a four years' enjoyment of the dignity, on the 25th of October, 1180. As an author, John of Salisbury is notable for his great erudition and general correctness of style. His chief object in the composition of his works seems to have been to expose the corruptions of the age, and to exhibit the corrective and humanizing influences of the scholastic philosophy, which he studied with ardour. His best known work, the "Polycraticus de nugis curialium et vestigiis philosophorum," appears to have been completed about 1156. It is full of severe criticism on the vices of the age and of princes, and imbued with the spirit of the peripatetic philosophy. His "Entheticus," the composition of a few years later and in verse, is a very curious work, attacking the vices of contemporaries who, however, are concealed under feigned names. In his prose "Metalogicus," he vindicates philosophical studies from the sneers of the vulgar, and it is said to contain valuable materials for the history of scholastic philosophy during the twelfth century, and interesting sketches of the leaders of the different sects of philosophy by a contemporary who had lived and studied in their society. His letters are of considerable importance for the English history of the time during which he was secretary to two archbishops of Canterbury. Mr. Thomas Wright has devoted an interesting chapter of his Biographica Britannica Literaria (Anglo-Norman period) to John of Salisbury, whose works were first published in a collective form and in four volumes, Oxford, 1848, by Dr. J. A. Giles, as part of the series of Patres Ecclesiæ Anglicanæ.—F. E.

JOHN OF YEPEZ, better known as St. John of Santa Cruz, was born at Ontiveros in Old Castile in 1542. His family was noble; but he is chiefly remembered for his active co-operation with Santa Theresa in the reformation of the Carmelite order. A new branch of that order, instituted by them at Valladolid, was known as the "barefooted Carmelites;" and various new monastic establishments were founded, into which, as also into many of the old ones, the "barefooted friars" were introduced. The reforms that these men and their enthusiastic leaders sought to carry out, excited so much dissension and animosity, that in 1580, to end the dispute, Gregory XIII. thought it prudent to separate the new branch from the old order. John died in 1591.—W. J. P.

JOHN, FRIEDRICH, German engraver, was born at Marienburg in 1770. He served for a time in a mercantile establishment in Warsaw, but abandoned commerce for art, and eventually attained great success as an engraver. His best prints were engraved in Vienna, where he resided till 1832, when he retired to Marburg in Styria. The date of his death is not told. His best plates are the "Death of Abel," and a portrait of Joseph II., after Füger; St. Catherine, after C. Dolce; and St. John, after Raphael. He also engraved illustrations to the works of Klopstock and Wieland, and many other book-plates.—J. T-e.

JOHNES, THOMAS, an estimable country gentleman and bibliomaniac, was born in 1749. Educated at Eton, he entered parliament while yet young as member for Radnor, and subsequently represented Cardiganshire. As a politician he was a supporter of Mr. Fox. In 1800 he was elected a fellow of the Royal Society of Literature, and in the following year published a translation of St. Palaye's Life of Froissart. He then began the more important task of translating Froissart's Chronicle, and printed the work when completed, in 4 vols. 4to, 1803–5, at a private press he had set up at Hafod, his beautiful seat in Wales. Several subsequent editions of this translation have been published. Mr. Johnes also translated and printed in 1807 the Travels of Bertrandon de la Brocquière, Memoirs of John Lord de Joinville, 2 vols. 4to, and in 1809 Monstrelet's Chronicles, 5 vols. 4to, of which several editions have appeared. In 1807 he sustained a great loss, his fine mansion, with many of its precious literary contents, being destroyed by fire. He rebuilt the house and formed his library anew. His affections were not, however, wholly centred in Alduses and other black-letter books. He was a zealous agricultural improver, and rendered much service to the wild district in which he lived by making roads, erecting bridges, planting trees, introducing Scotch farming, and promoting many other useful schemes. His projects, indeed, were so numerous, as to exceed his power of accomplishment. Not the least useful among his publications was a tract entitled "A Cardiganshire Landlord's Advice to his Tenants." He died on the 23rd of April, 1816, at Dawlish in Devonshire. An account of Mr. Johnes, and of his seat at Hafod, by Sir J. E. Smith, was published in 1810 in a handsome folio volume.—(See Dibdin's *Bibl. Decameron*, iii. 356.)—R. H.

JOHNSON, CHARLES, a dramatist, was born in 1679. Having been bred to the law he was admitted a member of the Middle temple, but found more pleasure in the society of the wits at Will's and Button's coffee-houses, than in the practice of his profession. By the friendship of Wilks the actor, he was enabled to get his first play, "The Gentleman Cully," put upon the stage in 1702. Encouraged by success, he wrote various dramatic pieces, a list of which, nineteen in all, will be found in the Biographia Dramatica, i. 402. His comedies are superior to his tragedies, and exhibit a talent for natural and sprightly dialogue. Having affronted Pope by some lines in the prologue to "The Sultaness," that poet gibbeted Johnson in the Dunciad, and even condescended in a foot-note to sneer at the playwright's obesity. After his marriage Johnson set up a tavern in Bow Street, but on the death of his wife he retired into private life. He died March 11, 1748.—R. H.

JOHNSON, JAMES, a distinguished physician, born at Ballinderry in Ireland in 1777. After completing his medical studies at the schools in London he entered the royal navy. In 1809 he was attached as surgeon to the unfortunate Walcheren expedition; in 1812 was appointed physician to the fleet in the North Seas; in 1814 was nominated to the post of surgeon-in-ordinary to the duke of Clarence, and upon the accession of his royal highness to the throne, was made surgeon-extraordinary to his majesty. Dr. Johnson for many years enjoyed a large share of practice in London, where he was much esteemed. He was especially consulted by invalids whose health had suffered from a residence in hot climates. He published a number of medical works; amongst which we may particularly mention his celebrated practical treatise on "The Influence of Tropical Climates on European Constitutions." This work has undergone five or six editions, and is still much consulted, and regarded as one of the best that has ever appeared upon the subject. His "Essay upon Indigestion, or morbid sensibility of the stomach and bowels," has gone also through many editions, and still holds

its place on the shelf of the physician's library. The "Economy of Health, or the stream of human life from the cradle to the grave," has been a very popular work, and is translated into German under the title of "Hygiastique." Dr. Johnson has published several works on hygienic subjects, numerous detached papers in the various medical journals of the day, and was editor for a number of years of the Medico-Chirurgical Review. As one of his biographers justly observes, we find in Dr. Johnson's writings a degree of pleasing philosophic gaiety, and his works contain an amusing mixture of conversation, piquant observations, and medical dissertations. Died at Brighton, 1845.—W. B–d.

JOHNSON, JOHN, born at Frindsbury, near Rochester, in 1662, was presented to various benefices in Kent by Archbishops Sancroft and Tenison; but his views on some church questions were against him. He refused to take the oaths to George I. He died at Cranbrook in 1725. He wrote a work on the Psalms, two works on the Eucharist, sermons, the "Clergyman's Vade Mecum" (still useful), and a collection of canons, &c.—B. H. C.

JOHNSON, MAURICE, an antiquary of much local celebrity, was born at Spalding in Lincolnshire. He was educated for the law and obtained an extensive practice. His interest in the history and antiquities of his native place urged him to found the Gentlemen's Society at Spalding, and to promote by every means in his power its usefulness as an instrument for collecting materials for local history. For thirty-five years he acted as secretary to the society, corresponding with eminent contemporaries and collecting curious objects for the museum. His collection of coins was valuable, especially those illustrating the times of Carausius; and the materials of a projected history of that prince were given by Johnson to Dr. Stukeley. Johnson contributed several papers to the Archæologia and to the Philosophical Transactions. He died 6th February, 1755.—R. H.

JOHNSON, ROBERT, a celebrated performer on the lute; and if not so well known as his more fortunate contemporary, John Douland, he at least deserves some notice as the chief composer of the musical dramas of the Shaksperian period. The first trace of his name occurs in the year 1573, when he was in the household of Sir Thomas Kytson of Hengrave Hall, Suffolk. In the book containing the expenses of the household kept by one Thomas Fryer, we find under the date January, 1573:—"Paid to Robert the musician, as so much by him paid for a coople staffe torches to alight my mistress home on Candlemass night, supping at Mr. Townshend's, iis. vid." Again, under the date April, 1575:—"In reward to Johnson, the musician, for his charges in awayting on my L. of Leycester at Kennelworth, xs." The last item is extremely interesting, and relates to an event which probably brought into request all the musical talent of the period—the grand entertainment given by the earl of Leicester to Queen Elizabeth at Kenilworth castle, and celebrated by Master Robert Laneham in his Letter from Kellingworth, and by Sir Walter Scott in his admirable novel of Kenilworth. How long Johnson remained in the service of Sir Thomas Kytson, we have no means of ascertaining. He probably came to London soon after the earl of Leicester's entertainment, and commenced his career as a composer for the theatres. In June, 1611, we find him in the service of Prince Henry, receiving a stipend of £40 annually; and on the 20th of December, 1625, his name occurs in a privy seal, exempting the musicians of the king, Charles I., from the payment of subsidies. Johnson composed the music for Ben Jonson's Masque of Gypsies; Beaumont and Fletcher's Valentinian; and Shakspeare's Tempest. Fragments of the two first have been preserved; but the latter has shared the fatality which seems to attend almost everything in connection with our great bard.—E. F. R.

JOHNSON, SAMUEL, an English divine, who wrote much and suffered severely in support of the principles of the Revolution of 1688, was born in Warwickshire in 1649, and studied in St. Paul's school, London, and Trinity college, Cambridge, with considerable distinction. Having entered into orders, he was presented in 1669 to the rectory of Corringham in Essex; but the air of the place did not agree with him, and he was not sorry to have such a plea for removing his residence to London. He was a keen politician, and his lot was cast upon turbulent times. The duke of York having declared himself a papist, his right of succession to the crown was hotly disputed, and the popish controversy became once more the grand religious question of the day. Johnson was no sooner in London than he threw himself with violence both into the political and the theological strife. By the study of Bracton and Fortescue he made himself master of the constitutional principles involved in the succession question; and in the pulpit he thundered against popery, which he declared would infallibly be made the established religion of the kingdom, if the duke was not set aside. The earl of Essex became his patron, and Lord William Russel made him his chaplain. In 1679 he preached before the mayor and aldermen at Guildhall on his favourite theme, and from that time, in his own words, "he threw away his liberty with both hands and with his eyes open, for his country's service." In 1682 he published a book entitled "Julian the Apostate," in reply to a sermon by Dr. Hickes, in which the latter had laid down the slavish doctrine of passive obedience; and this he followed up soon after with a tract bearing the still more offensive title of "Julian's arts to undermine and extirpate Christianity." But before this second piece could be published, Lord Russel was seized and put in prison, and Johnson took the advice of his friends to recall and suppress it. Still the court had notice of it, and he was summoned to appear before the king and council. He refused to deliver up the obnoxious tract, and was sent to prison; and the court finding itself foiled in all its attempts to get possession of a copy, dropped the prosecution, though only to begin a new one on the ground of his earlier piece, "Julian the Apostate." When the trial came on Johnson found himself in the hands of Jeffreys, who upbraided him with meddling with what did not belong to him, and recommended him to study the text—"Let every man study to be quiet and mind his own business;" to which the intrepid pamphleteer replied, "that he did mind his business as an Englishman when he wrote that book." He was condemned to pay a fine of five hundred marks, and was thrown into the king's bench till he should pay it. Here he languished for some time; but having at length obtained his release, he employed his new liberty only to give new provocations to the tyranny which threatened to overthrow the ancient liberties of the realm. In 1686 he took the bold step of publishing "An Humble and Hearty Address to all the Protestants in the Present Army," when the army was encamped on Hounslow Heath with the view of overawing the citizens of London. This brought him a second time into heavy trouble. He was condemned to stand in the pillory in Palace Yard, Charing Cross, and the Old Exchange, to pay a second fine of five hundred marks, to be degraded from the priesthood, and to be publicly whipped from Newgate to Tyburn. The sentence was carried into execution in all its parts with unrelenting severity, and he bore it all with the courage and magnanimity of a martyr. When the Revolution at last came, the house of commons made him full amends for his indignities and sufferings, declaring the whole proceedings taken against him to have been illegal, and in an address to the king, "recommending him to some ecclesiastical preferment suitable to his services and sufferings." He was accordingly offered the deanery of Durham, but refused it. Nothing less than a bishopric would satisfy him, and a bishopric was impossible; for a political pamphleteer such as he, even though a martyr, would have made a dangerous bishop. His temper was rough and his spirit turbulent; and all that could be done for him was to settle a pension upon him of £300 a year for his own and his son's life, with a gift of £1000 in money, and a place of £100 a year for his son. He survived till May, 1703, after having made a narrow escape of being assassinated by seven men who broke into his house in the dead of night, and threatened "to pistol him," for a pamphlet which he had shortly before sent forth, which gave huge offence to all who had complied with the Revolution without approving of it. In 1710 all his writings were collected in one folio volume, with memoirs of his life prefixed.—P. L.

JOHNSON, SAMUEL, a dramatic writer, was born in Cheshire about 1705. He was originally a dancing-master; but by his eccentric habits, which were more than once the cause of his being charged with insanity, he lost all his pupils, and thenceforth relied upon his pen for subsistence. His pieces, though in their nature ephemeral and written only to suit the humour of the hour, contain a great deal of witty and sprightly dialogue. Amongst them may be noticed "Hurlothrumbo, or the supernaturals," a comedy; "Cheshire Comics;" "The Blazing Comet;" "The Mad Lovers, or the beauties of the poets;" "All Alive and Merry;" "A Poet made Wise;" and "Sir John Falstaff in Masquerade."—W. J. P.

JOHNSON, DR. SAMUEL, the celebrated English lexico-

grapher and critic, was the son of Michael Johnson, a bookseller at Lichfield, and born there, 18th September, 1709. Afflicted in early life with scrofula, he was taken to Queen Anne to be touched, according to the notions then prevalent. He was first at school at Lichfield, then at Stourbridge, then went to Pembroke college, Oxford. From youth he was distinguished by the moral and physical peculiarities that afterwards made him so remarkable. With a large and powerful person; with much awkwardness of manner, much vehemence, yet much indolence; a generous and manly heart, yet morbid and melancholy—he entered life by the bitter road of poverty, and was too long in the stony way ever after to shake off the marks and stains of his travel. His countenance was disfigured by his complaint, and his sight and hearing were also affected. That a man of great talent, under these circumstances, should exhibit peculiarities of temper is assuredly no wonder. The wonder is that Johnson's strength of mind enabled him to triumph over so many difficulties, and to leave an honoured name for the especial esteem of his countrymen. Although indolent, he was not idle. He acquired knowledge in spite of his many infirmities. At college his strange mien and uncouth manners brought him humiliation, but humiliation only served to rouse the spirit of opposition. He was still unsubdued, and occasionally rebellious. Having to translate Pope's Messiah into Latin verses, he executed his task with so much spirit, that Pope is said to have declared that posterity would doubt which was the original, and which the translation. His father died in 1731, but not before Samuel had been obliged to quit the university without a degree on account of his poverty. With a fortune of £20, a disordered frame, a hypochondriacal temperament, and a tendency to something like monomania, Johnson had to make his way in the world. The prospect was not encouraging; but a patient and stout heart had been given to Samuel, and in the course of time he overcame the difficulties that would have swallowed up ordinary men. The business of life he commenced by entering as usher in a school at Market Bosworth in Leicestershire; but the drudgery of that occupation was unsuitable, perhaps unbearable, and he tried to earn his bread by translating for a bookseller in Birmingham. In that capacity he translated the Latin work of Jerome Sabo on Abyssinia. In the midst of his troubles he fell in love with a widow twenty years older than himself, and married Mrs. Porter, whose fortune of £800 he attempted to turn to profit by opening a school. Eighteen months passed and three pupils were the whole of his educational flock—one of them being David Garrick, who in after life turned the foibles of his master into food for his buffoonery. At the age of twenty-eight, Johnson resolved to seek his fortune in London, and thither he repaired, accompanied by Garrick. His lot fell in the evil days of literature. The time had passed away when the patronage of the great was conferred on the brethren of the pen, and the modern race of readers had not come into existence. There were no patrons, and it may almost be said that there was no public. On the shore of literature the tide was at low water, and Johnson must wait till the flood began to flow. An author by hard work might earn a crust and contumely; but here, as in every other department of man's existence, the pioneer must go beforehand and open up the way for less powerful men to follow after in comparative ease. The profession of literature owes no small debt of gratitude to the huge man of uncouth nature, who fought so brave a battle in the early times, who made literature honourable, and who left not merely his own name, but his whole profession, in a position of respect which he won by unflinching toil, courage, and rectitude. To Shakspeare the profession of literature owes nothing, nor the profession of actor. He was too far removed from the current of common life, to allow even the members of his brotherhood to be in any way identified with him. Of Milton much the same may be said. The public writer is not in the public mind connected with John Milton or William Shakspeare. The same may be said of Burns, and to some extent of Byron. Such men were individual, and stood and stand alone. They brought fame to themselves, but no new estimation to the profession of author. It was above all to Samuel Johnson that the profession of author owes the social position to which it has attained. Johnson was the great pioneer of the brotherhood of the pen, the first grandmaster of the new order that was to assume the place of a fourth estate in the realm, and to guide and direct, if not to rule, the public counsels of England. Our Dickenses, our Thackerays, our Bulwers, our able editors, our laborious workmen of the desk and pen, have risen to the place of artists, and are regarded by the public as not less necessary and reputable than the great engineers who conduct works physical, or the painters, sculptors, and architects, who shed on life some rays of beauty drawn from the realm of art. Dr. Johnson was the man who pioneered the trade of authorship into a new region, and won for his profession the respect and esteem of the British public. We have then briefly to follow him in his course, and to note in the fewest words how he performed the achievement.

Johnson on his arrival in London had no other resource than to write for the booksellers, which at that period, and perhaps at most others, was a barren enough field on which to raise a livelihood. It was at all events much worse then than now. He wrote his "London" in imitation of the third satire of Juvenal, and for it received ten guineas from Dodsley. The poverty and misfortunes of his friend Savage, are said to have originated the work. His regular work was in the service of Cave the bookseller, who kept Johnson employed on pamphlets, prefaces, essays, and papers for the *Gentleman's Magazine*. He was on the very lowest step of the ladder—a literary workman of the meanest class, with no social estimation whatever, and all accessory circumstances against him; yet with a brave English heart within that worked on in the full assurance that work was right and good in itself, whatever it might bring in the meantime. Like a genuine Anglo-Saxon, of which race Johnson was one of the truest types, he was a full believer in work. His profit was small, but the work was done.

The *Gentleman's Magazine* owed considerable part of its reputation to the report of proceedings in parliament—to publish which, however, was contrary to law. Cave evaded the law by reporting the speeches in the parliament of Lilliput—France was Blefescu; London, Mildendo, and so forth. Johnson was employed to write the debates, and from a few imperfect notes had to manufacture the arguments and the eloquence. One of the peculiarities of Johnson's character is here notable. He was a man of great talent, powerful impulses, poor, subject to every species of social humiliation, and was compelled to direct his attention habitually to politics. From such a cauldron we might have expected an overflow of boiling radicalism. But not at all. Johnson—the poor, uncouth, ugly, despised, quill-driving, hired author—was an English tory of the stanchest creed; a church and state man; an upright downright tory in the strongest sense of the word; a man for altar and throne against all the world; as high a tory as any squire or lord in the kingdom, and as firm a believer in all things established. Probably this deep conservatism of nature brought him through at last infinitely better than an opposite feeling. It was a happy circumstance for Johnson that he was a tory; for however erroneous arbitrary principles of government may be, the conservative tendency saved a noble-minded man from almost inevitable ruin. Had he been a radical, he most likely would have gone "whistling down the wind" to despair. His tory principles, of course, did not desert him while manufacturing parliamentary speeches. He made the "whig dogs" use the worst arguments and get the worst of the debates. To have done otherwise would have been contrary to his conscientious convictions. From 1740 for several years Johnson continued his occupation. In 1743 Savage died, and Johnson the following year published his "Life of Savage," which gained the approbation not only of the reading public, but of the best critics and the booksellers. In 1747 a proposal was made to him to prepare a dictionary of the English language, in 2 vols., folio. The booksellers were to pay him 1500 guineas, and out of that sum he was to find materials and pay assistants. The prospectus was addressed to the earl of Chesterfield, to whom the dictionary was to have been dedicated. Johnson flattered himself that he would get through the two volumes at the close of 1750, but they were not completed till five years afterwards. In 1749 appeared "The Vanity of Human Wishes," scarcely inferior in excellence to the tenth satire of Juvenal, which served as its model. The tragedy of "Irene" was also brought out under the auspices of his friend Garrick, and went through nine representations, which brought 300 guineas to the author. From March, 1750, to March, 1752, appeared the "Rambler," which, curiously enough, only became popular when republished. At the latter date, 1752, the "Rambler" was discontinued in consequence of the grief occasioned by the loss of his wife. In 1754 he went to Oxford to consult the libraries,

and about the same time he received the offer of a living if he would take orders. He preferred remaining in the condition of layman, probably from the impression that he had not the requisite character and habits for the clerical office. He was too conscientious to enter the priest's office merely as a pecuniary convenience; and although endowed with piety of heart, and a firm believer in the christian faith, he felt that his vocation was not in the pulpit, and honourably preferred still to earn bread by the labours of the pen. In 1755 the great dictionary at length appeared, and was received with an enthusiasm never bestowed on any similar work before or since. Its demerits were not few, but its merits were incomparably greater. The former were at first unobserved or disregarded; and the great fact, patent to all the world, that there was at last a dictionary of the language which could stand as authoritative, outweighed a thousand times the minor considerations of erroneous derivations and the absence of the knowledge of the real sources of the English tongue. The happy quotations; the perspicuity and precision of the definitions; the completeness of the work; and, above all, the amazing amount of conscientious labour everywhere evident—these were the qualities which won for Johnson's Dictionary its thoroughly deserved reputation. Superseded in great measure as it now may be, it was a great national work, entitling its author—for if in any case a dictionary can be said to have an author, it was pre-eminently in the case of Samuel Johnson—to national recognition and national reward. It added greatly to Johnson's fame, but in the meantime little or nothing to his resources; nor was it till 1762 it obtained for the lexicographer a royal pension of £300 a-year—certainly as well deserved as any pension that ever was granted by the British crown. It would be out of place to attempt here a complete list of Johnson's many publications—for that purpose the reader must consult Boswell's Life; but when the dictionary was completed, he still continued to ply his pen systematically; abridged his dictionary; wrote for the *Literary Magazine*—one of the articles, a review of Soame Jenyns' Inquiry into the Origin of Evil, being esteemed one of the very best of his productions; commenced the "Idler," which went on weekly for two years; and lived a life of laborious literary toil. At this period he lost his mother, and to defray the funeral expenses and some small debts, wrote the curious story of "Rasselas," which was singularly successful, and long remained the most popular of his writings. Anything more absurd than "Rasselas," as matter of fact, could scarcely be conceived; but the places and persons are merely taken to convey certain moral teachings and reflections. Yet "Rasselas" was a genuine expression of Johnson's own style of thought, and certain it is that it must have struck some chord in the public mind, or it never could have attained its remarkable success. To Johnson it seems to bear somewhat the same relation that Werther bears to Göthe.

The year 1762 brought a complete change in Johnson's career. George III. had come to the throne, and the tories were in power. A pension of £300 was granted to the industrious author, now to be industrious no more for a period of years. With ease of circumstances, his native indolence revived, and he abandoned himself to talk. For ten years he wrote nothing except a few pamphlets, which in his laborious days would scarcely have cost him a week's work. But if he did not write he talked, and happily for literature, he soon fell in with a genius for recording his sayings, unsurpassed probably in the whole history of letters. This genius was James Boswell, who formed Johnson's acquaintance in 1763, and photographed him for all after generations. "Everything about him," says Macaulay, "his coat, his wig, his figure, his face, his scrofula, his St. Vitus' dance, his rolling walk, his blinking eye, the outward signs which too clearly marked the approbation of his dinner, his insatiable appetite for fish sauce and veal pie with plums, his inextinguishable thirst for tea, his trick of touching the posts as he walked, his mysterious practice of treasuring up scraps of orange peel, his morning slumbers, his midnight disputations, his contortions, his mutterings, his gruntings, his puffings, his vigorous, acute, and ready eloquence, his sarcastic wit, his vehemence, his insolence, his fits of tempestuous rage, his queer inmates—old Mr. Levett and blind Mrs Williams, the cat Hodge and the negro Frank—all are as familiar to us as the objects by which we have been surrounded from childhood." Such is the picture of the man of literature of the eighteenth century, drawn by the hand of the man of literature of the nineteenth. Johnson had now his period of relaxation, and came into familiar contact with the celebrated men of his day. At his weekly club he met Goldsmith, Sir Joshua Reynolds, Burke, Garrick, Gibbon, Sir William Jones, Topham Beauclerc, Bennet Langton, and James Boswell, and there he laid down the law with a solemnity of diction little less than magnificent. He talked, in fact, better than he wrote, and it is to his talk, not his pen, that he owes the place he holds in the estimation of England. His sledge-hammer style of conversation is altogether unequalled by anything known elsewhere. In 1765 the university of Dublin conferred on him a doctor's degree, but he did not use the title till ten years after, when Oxford was moved to extend the same honour. It was at this period that he took up his residence with Mr. Thrale at Streatham. Henry Thrale was a rich brewer, benevolent and hospitable, whose young wife made it a duty to take care of Johnson, and in many ways to conduce to the comfort of his declining years. He accompanied them to Bath, Brighton, and Wales, and with them made a short excursion to Paris. But he still preserved his home in Bolt Court, Fleet Street, and there his own beneficence was extended to the singular inmates who found in him a protector and a friend. In 1773, when Johnson was sixty-four years of age, Boswell prevailed on him to undertake a journey to Scotland. The account of his journey to the Hebrides has been preserved in one of his best known works. In it he indulged in some caustic observations which made the work less popular in Scotland than England, and also exposed what he considered to be the impudent fraud of Macpherson in palming Ossian off for original poetry. A tory pamphlet against the Americans, called "Taxation no Tyranny," was also published at this time. In 1777 he commenced "The Lives of the English Poets;" and this work, which is probably Johnson's best, appeared in 1779–81.

Age was now approaching, and various warnings were given that he must prepare to quit the scene of earthly labour. For many years Mr. Thrale's house had been his home; but Mr. Thrale was dead, and his wife had fixed her affections on an Italian. Johnson by no means approved of the transfer; and, supposing his presence no longer acceptable, he returned to his house in Bolt Court, where death had also been busy among his dependents. Paralysis sounded the first stroke of the knell in 1783, and in 1784 dropsy came to repeat the summons. Nor were friends unmindful of the old man who, in his better times, had done so much to relieve the calamities of others. The fear of death had haunted him during life, but on the near approach of the grim enemy his faith waxed stronger and his confidence more secure. On the 13th December, 1784, he took his departure from this nether world, and on the 20th his body, with due solemnity, was committed to Westminster abbey. In Poet's corner—near the monument to Shakspeare, and beside the grave of David Garrick—lie the remains of Samuel Johnson.

To explain the vast influence which Dr. Johnson exercised in past times is not now easy. His opinions were once regarded with a reverence that raised him to a species of dictatorship in the world of English letters. That he was a man of probity and of strong convictions is no sufficient explanation. The convictions of a man of small intellect, though of great importance to himself, are of no importance to the public, and never can acquire power over the public mind; but Johnson, though specially distinguished in no branch of scholarship or literature, did attain to singular power over the mind of England, and for that circumstance there must have been a reason. He appears to have represented the England of his day. His very prejudices did not detract from the estimation in which he was held. To the English eye he seemed a large, bulky, powerful man in intellect and moral character, not less than in person—while his pompous sentences gave the appearance of dignity to his utterances, and gratified the ear of those who supposed that wisdom must reside in words so high-sounding and imposing. In the popular mind, he became a sort of champion who could do battle with all comers for the established institutions of the country; and to him the suffrages of the nation were accorded as they are to a great naval or military commander who has fought his way upward, and at last has arrived at the head of his profession. With all his dogmatism, his terrible insolence, and insufferable opinionativeness, he was a man of true and rare benevolence of disposition, of kindly and considerate nature—that acknowledged fellowship with the distressed, and held out a helping hand to the weak and weary.—P. E. D.

JOHNSON, Thomas, an industrious botanist of the seven-

teenth century, who was born at Selby in Yorkshire, was bred an apothecary in London, and kept a shop at Snowhill. During the civil wars he was made a lieutenant-colonel in the royal army, and in 1643 the university of Oxford rewarded his loyalty and his learning by conferring on him the degree of M.D. In the following year he died from the effects of a gunshot wound in the shoulder, received in a skirmish with the enemy near Basinghouse, Hampshire. He wrote "Iter in agrum Cantuanum," 1620; "Ericetum Hamstedianum," 1632; and afterwards published the results of some other botanical excursions, one of which extended to Wales; but he was best known by an enlarged and improved edition of Gerard's Herbal, which he published in 1733, and which continued to be the most useful work on the subject until the publication of Ray's.—G. BL.

JOHNSON, Thomas, a schoolmaster and classical scholar of some repute, was born at Stadhampton in Oxfordshire, and educated at Eton, where he was admitted in 1683. He proceeded to Cambridge and took the degree of B.A. in 1688, and that of M.A. in 1692. In 1689 he was usher of Ipswich school, and afterwards became one of the assistant masters at Eton. The subsequent events of his life, and even the date of his death, remain in obscurity. He is known to have kept a school at Brentford and at other places. A better title to fame is to be found in the share he took in the edition of Stephen's Thesaurus, which was published in 1734. He had previously, in 1699, published an edition of Gratius Faliscus de Venatione, and a Delectus for the use of Eton school. In 1705 he published an edition of Sophocles in 3 vols., which was reprinted by Bowyer in 1746. He also translated into English Madame Dacier's version of Homer's Iliad, "revised and compared with the Greek." In 1731 he published "An Essay on Moral Obligation." His opinions are more distinctly indicated in the title of a sermon which he published the same year on "The Insufficiency of the Law of Nature."—R. H.

* JOHNSTON, Alexander, Scottish painter, was born at Edinburgh in 1816. A student of the Royal Academy, London, he there exhibited his first picture in 1836, and has continued to exhibit regularly ever since. His subjects have been chiefly taken from the graver side of Scottish poetry, or from the religious history of England and Scotland. Of these classes the "Covenanter's Marriage" and "Burial;" "The Sabbath;" the "Introduction of Flora Macdonald to the Young Pretender;" "Tyndale Translating the Bible," 1854; "The Abdication of Mary Queen of Scots," 1855; "John Bunyan in Bedford Jail," 1861, will serve as examples. His "Lord William Russell Receiving the Sacrament in the Tower," 1845, is in the National Gallery (Vernon collection).—J. T–e.

* JOHNSTON, Alexander Keith, a British geographer, was born at Kirkhill in Midlothian on the 28th of December, 1804, and educated at the high school of Edinburgh. He carried on for many years the business of an engraver and publisher of maps in Edinburgh, along with his elder brother, Sir William Johnston. He is distinguished as the author of many geographical works of the highest value, of which the most remarkable are his "Dictionary of Geography" and his "Physical Atlas." He is a fellow of the Royal Geographical Society, the Royal Society of Edinburgh, &c.—R.

JOHNSTON, Sir Archibald, of Warriston, a distinguished Scottish lawyer, judge, and statesman, was the son of James Johnston of Beirholm in Annandale, who is styled in a charter of 1608, "the king's merchant." His mother was a daughter of the celebrated lawyer, Sir Thomas Craig. The date of his birth is unknown; but he was admitted to practise at the bar in 1633. He took a prominent part in the opposition which the people of Scotland made to the innovations of Charles I. and Laud on the services of the Scottish church in 1637, and was employed in drawing up the protests and petitions of the covenanters, and their answers to the royal proclamations. He was unanimously chosen clerk of the famous general assembly held in 1638, and before the session terminated was elected procurator for the church. He was one of the eight persons appointed to treat with the English commissioners in 1640 at Ripon and London. In the following year, during the king's visit to Scotland, Johnston was made one of the lords of session, and received the honour of knighthood. In the parliament of 1643 he represented the county of Edinburgh, and was appointed speaker to the barons as a separate estate. When the civil war broke out in England, Sir Archibald exerted all his influence to induce the Scots to cast their weight into the parliamentary scale. He was a member of the celebrated Westminster assembly. On the death of Sir Thomas Hope in 1646, Johnston succeeded him as lord-advocate, and three years later was appointed lord-register, an office which he had long coveted. On the downfall of the monarchy his principles led him readily to support the Commonwealth, and he was named in 1657 one of the commissioners for the administration of justice in Scotland. He was subsequently created a peer by Cromwell, and sat in the protector's upper house with the title of Lord Warriston. After the death of Oliver he acted as president of the committee of safety under Richard Cromwell. At the Restoration, knowing that he was a marked man, Warriston fled to the continent. He was in consequence outlawed, and in May, 1661, sentence of forfeiture and of death was passed against him in absence. After lurking for some time in Germany and the Low Countries, he imprudently proceeded to France, and was betrayed by a confidant and arrested at Rouen in 1663. He was brought to Edinburgh, and was executed without trial (22nd July) on the sentence passed upon him in absence.—J. T.

JOHNSTON, Arthur, a Scottish physician and classical poet of great eminence, was the fifth son of George Johnston, the proprietor of Caskieben and other estates in Aberdeenshire, by Christian, daughter of Lord Forbes, and was born in the year 1587. He acquired the first elements of classical learning at the burgh school of Kintore, and afterwards studied at Marischal college, Aberdeen. He then proceeded to the continent, and took the degree of M.D. at Padua in 1610, and there acquired some celebrity for his skill in Latin poetry. It appears from an elegy which he addressed to Wedderburn, that he twice crossed the Alps, and twice visited Rome; that he travelled in Germany, the Netherlands, Denmark, and England; that he resided twenty years in France, where he probably followed the profession of a physician; was twice married, and became the father of thirteen children. Sir Thomas Urquhart mentions that Johnston was laureated poet at Paris before he was twenty-three years of age. He spent a considerable time at the university of Sedan, and appears to have lived on intimate terms there with his learned countrymen Andrew Melville and Daniel Tilenus. On his return to Britain about the year 1628 he was appointed physician to the king, probably on the recommendation of his friend Laud. During his residence on the continent Johnston had acquired considerable reputation as a classical poet. His first publication was an elegant but keen satire, entitled "Consilium Collegii Medici Parisiensis de Mania G. Eglishemii," &c., Edin. 1619. In the following year Johnston published another poem on the same subject, entitled "Onopordus Furens." His next publication was a Latin elegy on the death of James VI. in 1625, which was followed by "Elegiæ Duæ," &c., in 1628; a collection of small pieces of poetry, entitled "Parerga Arturi Johnstoni," 1632; his "Epigrammata," published at the same time; and his paraphrase of the Song of Solomon, which appeared in 1633, and was accompanied with a translation of the seven penitential and the seven consolatory psalms. A collection of short poems, entitled "Musæ Aulicæ," was published in 1635, along with an English translation by Sir Francis Kinaston. His best known work—a complete version of the Psalms, together with Solomon's Song, the Creed, and the Lord's Prayer, was published at Aberdeen in 1637. Johnston was also an extensive contributor to the Deliciæ Poetarum Scotorum, which appeared about the same time. He was elected rector of King's college, Aberdeen, in June, 1637, and died while on a visit at Oxford in 1641. A complete collection of Johnston's poems, in 1 vol. 16mo, was published at Middleburg in Zealand in 1642.—J. T.

JOHNSTON, Charles, or as it is sometimes written, Johnson, was born at Carrigogunnell in the county of Limerick, about the year 1719. After graduating in Trinity college, Dublin, he was called to the bar, and went to England to practise there. He had little success in his profession, owing partly to deafness, which precluded him from taking court business. In literature he was more fortunate, having published in 1760 the two first volumes of "Chrysal, or the adventures of a guinea." It was very popular, as it contained very long sketches of many distinguished personages, a good deal of scandal, and not a little truth—exposing political intrigues, social delinquencies, and town profligacy. In 1765 he added two volumes more. The interest of this work is now nearly passed away. In 1782 he sailed for Bengal, which he ultimately reached after having been

wrecked off the coast of Madagascar. He pursued literature as a profession till his death in 1800.—J. F. W.

JOHNSTON, George, an eminent Scottish naturalist, was born at Simprin in Berwickshire, on the 20th July, 1797, and died on the 30th July, 1855, at the age of fifty-eight. He was sent to school at Kelso, and then to Berwick. He afterwards went to the high school of Edinburgh, and he commenced his medical studies in that city about 1812, as an apprentice of the late Dr. Abercrombie. He passed as surgeon, and then went to London. He commenced practice at Belford. Subsequently he took the degree of M.D. at the university of Edinburgh, and became a fellow of the Royal College of Surgeons. He then settled as a medical man in Berwick, where he remained till his death. While he was a successful and celebrated medical man, he was also distinguished as a naturalist, and he lost no opportunity of cultivating science. He was an able zoologist and botanist. He published a "Flora of Berwick-upon-Tweed;" "The Botany of the Eastern Borders;" "History of British Zoophytes," and of "British Sponges;" and he contributed various papers to *Loudon's Magazine*, and to the *Magazine and Annals of Botany and Zoology*, now continued under the name of *Annals of Natural History*. He was one of the editors of the last-named journal. He had a happy geniality of mind, and a kindliness of disposition which endeared him to all. Wherever he went he gained friends, and he was universally beloved. He was the founder and first president of the Berwickshire Naturalists' Club, which has published valuable Proceedings. He was three times elected mayor of Berwick, and twice served the office of sheriff.—J. H. B.

JOHNSTON, James T. Weir, a distinguished agricultural chemist and professor, was born at Paisley in 1796. His career offers an excellent example to youth of what may be accomplished by perseverance and study. His father does not appear to have been able to attend much to his education. He was so attentive, however, to his studies, and so successful in his efforts to obtain information, that he was soon enabled to gain his own livelihood by giving private instruction to pupils in the university of Glasgow. In 1825 he went to Durham, where he opened a school. In 1830 he married a lady with some private fortune, which enabled him to give up his school, and allowed him henceforward to devote his time to the study of chemistry —a plan which he had for some time conceived in his own mind. For the purpose of carrying out this plan he went to Sweden, and became a pupil of the celebrated Berzelius. He there made such rapid progress in his chemical studies, and achieved such a high reputation, that at the establishment of the university of Durham he was, while still abroad, invited to become reader in chemistry and mineralogy. Upon his return to England to take the chair, which was kept open for him, he took up his abode in Edinburgh, and there devoted himself to the study of agricultural chemistry, and was soon afterwards appointed chemist to the Agricultural Society of Scotland. When this society was dissolved, he left Edinburgh, and took up his future residence in Durham. He now occupied himself principally with writing works on the relation of chemistry to agriculture, and analyzing soils from all parts of the kingdom. His works have been eminently successful, as they have been extensively read and circulated, while his "Lectures on Agricultural Chemistry and Geology" formed a ready medium for propounding his principles on this subject. As an author, Johnston was eminently popular, and his writings exhibit an enthusiasm which renders them attractive even to the unscientific reader. His "Catechism of Agricultural Chemistry" had at the time of his death gone through no fewer than thirty-three editions, and has been translated into almost every European language. His writings and lectures have contributed very much to induce the farmers of Great Britain to pay more attention to the different soils of the farms which they occupy, and have in consequence helped to produce in many districts a more intelligent system of farming. Besides the works mentioned above, he is the author of several others that have been very popular, as well as many papers contributed to various scientific journals. Among the former we notice particularly his "Chemistry of Common Life," the circulation of which both in England and America was enormous. He became F.R.S. in 1837. He died of a rapid decline in 1853.—W. B–d.

JOHNSTON, John, a Scottish poet and classical scholar, who flourished at the close of the sixteenth and the beginning of the seventeenth century. He was a member of a good family located at Crimond in Aberdeenshire; but the precise date of his birth has not been ascertained. He studied at King's college, Aberdeen, and subsequently at Helmstädt, Rostock, and other continental universities, and enjoyed the friendship of Justus Lipsius and other eminent scholars. At an early period Johnston embraced the doctrines of the presbyterian church. He was appointed, about 1593, professor of divinity in the new college, St. Andrews; probably through the influence of his friend, Andrew Melville, whom he strenuously supported in his resistance to the ecclesiastical innovations of James VI. Johnston died in 1612. He was the author of "Inscriptiones Historicæ Regum Scotorum," &c., a series of epigrammatic addresses to the Scottish monarchs, published at Amsterdam in 1602; "Heroes ex omni historia Scotica Lectissimi," 4to, Leyden, 1603; "Consolatio Christiana sub Cruce," &c., 8vo, Leyden, 1609; "Iambi Sacri," 1611; "Tetrasticha et Lemmata Sacra," &c., 1612. His poems are distinguished by classical elegance and aptness of illustration rather than by poetic fire.—J. T.

JOHNSTON, John, a Polish naturalist, born at Sambter in Great Poland in 1603. His education, commenced in his native country, was prosecuted in England, and afterwards in Scotland at the university of St. Andrews. Soon after 1625 he undertook the education of some young noblemen, and accompanied two of them to Leyden, where he took his degree. He received the same honour a few years afterwards at the university of Cambridge. He is the author of several large compilations on natural history, which contain many curious as well as absurd tales and figures of nondescript animals. Died, 1675.—W. B–d.

JOHNSTON, Robert, LL.D., a Scottish historical writer of considerable reputation, was the son of a burgess of Edinburgh, and was born probably about the year 1567. He was educated at the university of his native city, and took his degree in 1587. Very little is known of the incidents of his life beyond the facts that he ultimately took up his residence in London, and that he inherited or acquired a considerable fortune, the greater part of which he bequeathed at his death in 1639, to charitable and benevolent purposes. He had prepared a history in Latin of his own time, intended as a continuation of Buchanan; but it was not until 1642 that the first two books of it were published, and four years later, those portions of the work which relate to Scotland were translated into English and published under the title of "The History of Scotland during the Minority of King James," &c. The entire history made its appearance at Amsterdam, in one vol. folio, in 1655.—J. T.

JOHNSTON, William, a British military officer, born in 1782. His father was proprietor of a small estate, and an extensive farmer in Dumfriesshire. Johnston obtained in 1805 his first commission in the 52nd light infantry. In 1806 he got his lieutenancy in the rifle brigade (then the 95th regiment), in which he remained throughout his military service. He served in the expedition to Copenhagen under Lord Cathcart, in the battles of Roliça and Vimiero under Sir Arthur Wellesley, in the battle of Corunna under Sir John Moore, and throughout the war in the peninsula, in the course of which his more remarkable exploits were the following:—On the 19th March, 1810, he commanded one of four companies of the rifle brigade under Sir Henry Beckwith, who repulsed about double their number of French who had attempted a midnight surprise at Barba del Puerco. On the 19th January, 1812, he volunteered to lead the forlorn hope in the assault of Ciudad Rodrigo. The command was given to Lieutenant Gurwood of the 52nd light infantry, who was temporarily disabled, and Johnston was the first man who entered the place by the little breach, and led the storming party of the light division against the flank of the French who were successfully defending the great breach, but were now forced to yield and to retreat to the castle, pressed by the stormers of both breaches and their supporting regiments. On the 6th April, 1812, Johnston commanded a party who advanced with ropes to pull down the chevaux de frise before the stormers of Badajos; his party were every one shot down, himself included; with his right arm shattered, he was found in the ditch by Lieutenant Shaw (General Sir James Shaw Kennedy) and a few of the stormers, who assisted him out of it. Johnston now obtained the rank of captain by seniority; he was obliged to go home to recover from his wound. The duke of Wellington recommended him for promotion; but this, like many more of the duke's recommendations, was neglected at

home. Johnston was again with his regiment in the battles of Tarbes and Toulouse in the beginning of 1814. At the battle of Quatre Bras on the 16th of June, 1815, he was wounded slightly; and at Waterloo on the 18th of the same month he was wounded more severely. Though assured by high authority that he had only to go through the form of making an application in order to obtain promotion, he never could be persuaded to do so; and he only became major by seniority in 1829. On the 2nd August, 1831, he retired on half pay; but in 1833 he longed for active employment again, and applied for and obtained the office of stipendiary magistrate at the Cape of Good Hope—an unhealthy service which brought on disease of the heart. He died, when only a week at sea, on the 6th April, 1836, the twenty-fourth anniversary of Badajos.—D. R.

JOHNSTONE, Bryce, D.D., a Scottish divine, was born in 1747 at Annan in Dumfriesshire, and was educated at the university of Edinburgh, which conferred on him the degree of D.D. in 1786. He was licensed as a preacher in connection with the established church in 1771, and was ordained minister of the parish of Holywood in Dumfriesshire. He died in 1805. His published works are "A Commentary on the Revelation of St. John," 2 vols. 8vo; "An Essay on the Influence of Religion on Civil Society and Civil Government;" "A General View of the Agriculture of Dumfriesshire," drawn up for the board of agriculture in 1794. Some detached sermons and a posthumous volume were published in 1807.—J. T.

JOHNSTONE, the Chevalier de, an active partisan of the exiled Stewart dynasty, was the son of an Edinburgh merchant, and was born in 1720. When the rebellion of 1745 broke out, he joined the jacobite standard, and was appointed aid-de-camp to Lord George Murray. He also acted as assistant aid-de-camp to Prince Charles Stewart, and received a captain's commission after the battle of Prestonpans. After the final overthrow of the insurgents at Culloden, Johnstone remained for some time in concealment, and ultimately made his escape to Holland. He subsequently entered the French service, and acted for some time in Canada as aid-de-camp to the commander-in-chief of the French forces in that country. On the conquest of Canada by the British, Johnstone returned to France, where he spent the remainder of his chequered life. He wrote in French, "Memoirs of the Rebellion in 1745 and 1746," an English edition of which was published in 1820.—J. T.

JOHNSTONE, George, Governor, was the third son of Sir James Johnstone of Westerhall. He entered the navy at an early age, and attained the rank of master and commander in 1760. Two years later he was made post-captain, and in 1763 was appointed governor of West Florida. After his return home he was elected member for Cockermouth, and subsequently for Appleby; and in 1771 fought a duel with Lord George Germaine, in consequence of some reflections which he had made in parliament on Lord George's conduct. In 1778 Johnstone was nominated, along with Lord Carlisle and Mr. Eden, one of the commissioners who were sent to treat with the Americans, and to offer liberal terms of peace; but congress refused to hold any conference with them, unless as a preliminary they should acknowledge the independence of the United States; so that they were compelled to return home without accomplishing their errand. Governor Johnstone subsequently took a deep interest in the affairs of the East India Company, and was noted for his violent attacks on Lord Clive. He published in 1771 a work entitled "Thoughts on our Acquisitions in the East Indies," 1 vol. 8vo. He died in 1787.—J. T.

JOHNSTONE, James, an eminent physician, who was born at Annan in 1730, and studied at Edinburgh and Paris. On taking the degree of M.D. in 1750, he published an able thesis. "De Aëris factitii imperio in corpore humano." He afterwards settled at Kidderminster, and in 1758 published a treatise, "On the Malignant Epidemic Fever of 1756," &c., which was known as the Kidderminster fever, having raged there with peculiar virulence for several years. Dr. Johnstone was remarkably successful in the treatment of this disorder, and was the first who employed hydrochloric acid gas, then known as spirit of salt, to counteract contagion. Some valuable medical essays which he contributed to the Philosophical Transactions and other journals, appeared in a collected form in 1795. He latterly removed to Worcester, where he died in 1802.—G. BL.

* JOINVILLE, François-Ferdinand-Philippe-Louis-Marie D'Orleans, Prince de, third son of Louis Philippe, was born on the 14th of August, 1818, at the chateau of Neuilly. Educated like his elder brothers at the collége Henri Quatre, he entered the navy and cruised as a subaltern in various parts of the world. He first distinguished himself in the November of 1838 (when he had attained the rank of capitaine de corvette), by his intrepid bravery both in the sea and in the land attack on San Juan de Ulloa, the fortress of Vera Cruz. For his services on this occasion he received the cross of the legion of honour, and was made a capitaine de vaisseau. In the July of 1840 he left Toulon with two frigates for St. Helena, to bring back to France, with the permission of the English government, the remains of the first Napoleon. This enterprise, of which the prince, like his father, little contemplated the ultimate results, was completed on the following 5th of December, when he occupied the place of honour in the cortége which accompanied to the Invalides the funeral car containing the remains of the great emperor. In 1842 the prince de Joinville proceeded to Rio de Janeiro, and in the May of 1843 he married there a Brazilian princess, daughter of Dom Pedro I., sister of Dom Pedro II., emperor of Brazil, and the inheritress of vast estates and wealth. Soon after attaining his parliamentary majority, he entered in the December of 1843 the chamber of peers, in the oratory of which his nautical training had not qualified him to shine, nor did he distinguish himself in its debates. In the following year he was called on to act in a more congenial sphere. In the French war of 1844 with Morocco, the prince de Joinville commanded the naval division which bombarded Tangier, 6th August, and, 15th August, performed the series of operations which terminated in the occupation of the island of Mogador. It was in the May of this year, that in default of parliamentary oratory, the prince de Joinville produced a European sensation by the publication of his "Note sur les forces navales de la France," contrasting the inferior naval force of France with the superior one of England, and that in terms by no means too friendly to this country. The prince demanded the construction of war-steamers, and from the appearance of his pamphlet dates the creation of France's steam-navy. He is understood to have been behind the scenes one of the most ardent opponents of the pacific policy of M. Guizot, especially in the "affaire Pritchard." A remarkable letter, published in the *Revue Retrospective* after the revolution of 1848, addressed from Spezzia on the 7th of November, 1847, to his brother the duke de Nemours, shows how warmly and how uselessly he had opposed the whole later policy of Louis Philippe. The prince de Joinville was at Algiers when the revolution of February, 1848, broke out, and he immediately left it for England, between which and Brazil he has since alternated his residence, carefully abstaining in the meantime, it would seem, from participation in political intrigues. His "Note" formerly referred to, and another disquisition, "Etude sur l'escadre de la Mediterrannée," were republished together as "Essais sur la Marine Française." He has also contributed to the *Revue des Deux Mondes*, an interesting paper, "La Guerre de China en 1857."—F. E.

JOINVILLE, Jean or Jehan, Sire de, one of the oldest and most interesting of the French chroniclers, was born in 1224. He belonged to an illustrious family of Champagne, descended in direct male line from Godfrey de Bouillon. His mother, Beatrice, daughter of the duke of Burgundy, was cousin to Frederick II., emperor of Germany. Several of his ancestors had distinguished themselves in the crusades, and one of them, Geoffrey, was so highly esteemed by Richard Cœur-de-Lion that Richard conferred on him the right of quartering the arms of England on his escutcheon. Joinville was brought up at the court of the count of Champagne, and there probably acquired some of the qualities that afterwards made him the trusted friend and special favourite of St. Louis. With the crusade of 1248 Joinville is for ever identified by the inimitable chronicle in which he narrates its history. When St. Louis resolved on the crusade, Joinville took part in the expedition, followed by nine knights. He embarked at Marseilles in August, 1248, met the king at Cyprus, and was taken into his service. In the spring they sailed for Egypt, and disembarked at Damietta. After spending some time there, the army advanced to Babylon (Baboul, near old Cairo), where Joinville was placed in command of the castles, and encountered the Greek fire, of which he gives a graphic description. Advancing to Massourah, the crusaders began to experience the first portion of their terrible disasters; and Joinville, who fought magnificently in the battle of Massourah,

received five wounds, and his horse seventeen. So many dead bodies were thrown into the Nile that a bridge constructed by the crusaders was actually blocked up by them. The army was obliged to retreat, and Joinville narrowly escaped being murdered, when taken prisoner in the galley where he sought refuge. A "bon Sarrasin" saved his life when the knife was at his throat, and, seeing that he was ill, took care of him. A Saracen remedy also cured his disease; and with the king and the other prisoners he was put to ransom. To the king his advice was no less valuable than his sword. When the sum agreed upon for the ransom of St. Louis came to be made up, there were still wanting thirty thousand livres, and Joinville gave the bold counsel of demanding them from the commander of the templars. The templar refused; and our good knight of Champagne went himself, and demanding the keys of the treasure chest, provided the needful sum for the king's release. From Egypt Joinville followed the king to Syria, and there in the king's council opposed the king's return to Europe, although the courtiers were exasperated at his temerity. With a chivalry that he seems to have inherited by instinct, he declared that no christian could return with honour so long as any of those who had come on the same crusade remained prisoners in the hands of the infidels. The king was overcome by his argument, and resolved to remain; whereupon Joinville made with him various journeys through the cities of Palestine, and contributed no little to relieve St. Louis' many anxieties and cares. To him the king confided the care of his queen, and Joinville became in an honourable sense the queen's knight. His ready wit, his knowledge of courts, and the chivalry of his character, rendered him a man of note even in the presence of the highest rank. He returned to France after six years of absence, and there devoted himself to the care of his estates. At the court of the king he was always a welcome guest, and thither he often repaired. In 1270 St. Louis determined on another expedition, but Joinville refused to accompany him, alleging that the evils to France in consequence of absence were greater than the good to Palestine. King Louis went and perished, and Joinville was one of those called on to give their testimony regarding his canonization. He declared on oath that during the thirty-four years in which he had known the king, he had never heard him speak a word of detraction. He lived to a great age, and saw no less than six kings of France. The precise date of his death has not been ascertained, but it probably took place in 1317. In 1853 the council-general of Haute-Marne decreed a bronze statue to his memory. Joinville's chronicle, entitled "The Life of St. Louis, ninth of the name, King of France," appears to have been written in his very old age. It is little less than a marvel of composition, and has never been excelled for the wonderful simplicity and pathos with which he narrates events. In person he was of almost gigantic stature, and endowed with a robust strength and overflowing good-nature, that formed a striking contrast to the pale and dreamy asceticism of St. Louis.—P. E. D.

JOLY, Claude, a French theologian, was born at Paris in 1607, as Du Pin says, "of a family wherein he found illustrious examples of erudition and piety." In 1631 he became canon of the cathedral of Paris, in which post "the reading and meditating upon the scriptures and the fathers," filled up all the time which was not devoted to his religious duties. He attended at Munster as the adviser of the duke de Longueville, and afterwards visited Rome to seek for peace in a time of civil commotion. He was three times appointed to discharge judicial functions in the archiepiscopal court of Paris. Joly was much respected by his contemporaries, and died in 1700 at the age of ninety-three. According to his biographers, he chiefly studied authors of the middle ages, and particularly French historians, and was well versed in theology, law, and other departments. His writings which are numerous, both in Latin and in French, were mostly originated by special circumstances. His style was vigorous, but somewhat harsh, and without ornament and affectation.—There was another Claude Joly, born in 1610, who died in 1678, and who was eminent as a preacher.—B. H. C.

JOLY, Guy, a French historian, nephew of Claude Joly. In 1652 he was syndic of the annuitants of the Hotel de Ville, and attached himself to Cardinal De Retz, whose fortunes he shared. His volume of "Memoirs" to elucidate those of the cardinal was published in 1718. He was also employed by the court to examine the documents relative to the queen's right to the duchy of Brabant, and published a volume on the subject.

JOLY, Marie Elizabeth, a French actress, born April, 1761. In 1781 she made her debut at Paris as *Dorine* in Tartuffe, and was immediately successful. The parts of the servants in the plays of Molière she rendered with unusual effect, and was no less happy in tragedy—her *Athalie* sharing the attention of the Parisians with the tremendous events of 1790. With many of her colleagues she was imprisoned, and only regained her liberty by consenting to join the company of the Theatre de la Republique. Again denounced and imprisoned, her health gave way; and after a short return to the stage, she died in May, 1798, deeply regretted as one of the first ornaments of her profession.—P. E. D.

JOLY, Philippe Louis, a French author, born at Dijon in 1712; died in August, 1782. He was canon of a church at Dijon; and among other works wrote critical remarks on Bayle's Dictionary, highly esteemed for their learning and research; a "Treatise on French Versification;" a "Life of Postel;" and "New Historical Memoirs, Literary and Critical," as a continuation to those of the Abbé d'Artigny.—P. E. D.

JOLY de Bevy, Louis P. Joseph, a French writer on religious subjects, born at Dijon in 1736; died there in 1822. He occupied the office of magistrate, but on account of some animadversions on the states-general of Burgundy, was compelled to resign. He published a translation of Thomas à Kempis; a treatise on prayer; another on the new church of France; one on nobility; and translated part of Burke's Essay on the French Revolution.—P. E. D.

JOLY de Fleury, Guillaume François, a French advocate, born at Paris in 1675; died in 1756. In 1705 he was advocate-general to the parliament of Paris, and in 1717 succeeded Chancellor D'Aguesseau as procureur-general. He undertook the meritorious work of putting in order the registers of the parliament, and opened up quite a new mine of lore in the documents he brought to light. He did the same for the rolls of parliament—unknown till his time—and superintended the classification and elucidation of the charters. The saying went, that if the laws of France were lost they would be found in the head of Joly de Fleury.—P. E. D.

JOMARD, Edmé François, a French engineer and geographer, was born at Versailles on the 22nd of November, 1777. He formed part of the scientific expedition which accompanied the French army to Egypt, and contributed to the preparation of the great work in which the fruits of their researches are recorded. He was a member of the Académie des Inscriptions et Belles Lettres, founder of the Geographical Society of Paris, and wrote various memoirs on the astronomical antiquities of Egypt. He died 28th September, 1862.—R.

JOMELLI, Nicolo, a musician, was born at Aversa in the kingdom of Naples in 1714; he died at Naples, August 28, 1774. He was first taught music by Muzillo, a canon in his native town; in 1730 he went to Naples, and studied there successively in the Conservatorio degli Poveri di Gesu Criste, and in that of Piéta di Turchini, with Proto, Mangini, Feo, and Leo for his masters. His first public essay in composition was a comic opera called "L'Errore amoroso," produced at Naples in 1737, respecting which he was so diffident that he announced it under the assumed name of Valentino; and he only avowed himself to be its author, when its unexpected success gave him confidence to do so. He was invited to compose for Rome in 1740, and for Bologna in 1741; there he placed himself under the instruction of Padre Martini, to whose lessons particularly he attributed his sound contrapuntal knowledge. In 1745 Jomelli went to Vienna, where he remained eighteen months, produced several operas, and made the friendship of Metastasio. He returned to Naples in 1746, and went to Venice in 1747, where he was appointed principal of a conservatorio, which must have been an honorary office, since he was again in Naples in 1748. He wrote, however, a Laudate for double choir for his conservatorio, which is the first work of his that is known in this class of composition. Jomelli went to Rome in 1749, and in the April of this year he was appointed maestro di capella at St. Peters, which office he held until May, 1754. To give peculiar solemnity to the celebration of Holy-week, in 1751, Jomelli, Perez, and Durante each set the Lamentations for successive performance on the Wednesday, Thursday, and Friday, a competition that excited great interest. In fulfilment of his ecclesiastical office Jomelli also wrote a Requiem, a Te Deum, and four oratorios, which are much extolled. In 1754 he was engaged as kapellmeister by the

duke of Wurtemberg, and he lived alternately for fifteen years at Stuttgart and Ludwigsburg, actively engaged in dramatic composition. He finally returned to Naples on quitting the duke's service; but though he was welcomed by his countrymen, his style had become so much more serious than when he was last among them, that the operas he now wrote—"Armida," "Demofoonte," and "Ifigenia"—failed to please them, and greatly as these works are praised by critics, they were each more coldly received than its predecessor. It is supposed that his vexation at the non-success of the last of these brought on his paralytic stroke in 1773, from which, however, he recovered sufficiently to resume his artistic labours; and the Miserere for two voices he then wrote—set to an Italian version of the psalm by his friend Mattei—is accounted his masterpiece. He produced in all forty operas. He was almost as greatly esteemed for his sacred as for his secular music, and his obsequies were celebrated six weeks after his death by the performance of a Requiem composed for the occasion, in which all the musicians in Naples assisted.—G. A. M.

*JOMINI, Henri, French baron, general in the Russian army, an eminent writer on strategy and on sections of the history of modern continental war, is a Swiss by birth, and was born in the March of 1779, at Payerne in the canton De Vaud. In early youth he was employed commercially in Paris, but inflamed by military studies and Napoleon's career of victory, he migrated to his native country at the age of nineteen, and entered its army. After various vicissitudes of employment, carefully studying the while the theory, practice, and history of war, Jomini became aid-de-camp to Ney, accompanying him through the German campaign of 1805, and contributing by his advice and personal activity to the production of some of its results most favourable to the French arms. After the campaign of the Tyrol, he bore the news of the conquest of that country to Napoleon, and presented to the emperor on the field of Austerlitz, his "Traité des grandes opérations," &c. Napoleon was struck by the merit of the work, and soon afterwards he was made a colonel and chief of Ney's staff. He was with the emperor at Jena, and for his gallantry there was made a baron. As head of Ney's staff in the Spanish campaign, he fell into disgrace from having, as it was alleged, attributed to himself the merit of the successes of the corps to which he was attached. He offered his services to Alexander of Russia, then an ally of France; but still we find him French governor of Wilna and Smolensk during the Russian campaign, and aiding the disastrous retreat of the French army from Moscow. After heading Ney's staff once more, and helping to gain the battle of Bautzen, he was finally disgraced—Berthier seemingly having a pique at him—and he became a lieutenant-general in the Russian army. Napoleon at St. Helena cleared him from the reproach of having in this capacity betrayed France and the military secrets with which he had become acquainted in the French army. He was at Paris with Alexander after Waterloo, and exerted himself, unsuccessfully, to save the life of his old chief Ney. Continuing thenceforth in the service of Russia, he superintended the completion of the military education of the archduke, afterwards the Emperor Nicholas. On the accession of Nicholas to the throne of all the Russias, Jomini was continued in his office of first imperial aid-de-camp. He served in the war with Turkey in 1828, and the foundation of the Russian military academy in 1830 was due to him. He afterwards withdrew to privacy at Brussels, from which he emerged, on the breaking out of the war between Russia and France and England, to visit the czar at St. Petersburg. In 1855 he received permission to return to Brussels. Besides several useful minor treatises on strategy, &c., Jomini has published two great and elaborate works—the "Traité des grandes opérations militaires, ou histoire critique et militaire des guerres de Frédéric II. comparées à celles de la Revolution Française," Paris, 1805, in five volumes with atlases; "Histoire critique et militaire des campagnes de la Révolution de 1792 à 1801," Paris, 1819–24, in fifteen volumes with atlases, &c.—a work in which Jomini had the co-operation of General Koch, and which is preceded by an introduction sketching the history of French warfare from the time of Louis XIV. Jomini's place among modern writers on the history and theory of war is a very high one. With lucidity and accuracy he combines a rare liveliness of treatment.—F. E.

JONAS or JONÆ, Arngrim—in Iceland, Jonsson; in Danish, Johnsen—a learned Icelander, born in 1568 at Videsal, whence his descendants took the name of Vidalin. After studying at Copenhagen he took orders, and in 1627 was coadjutor to the bishop of Holum. At the death of the latter he declined the episcopate, wishing to devote himself to study. He was one of the most zealous promoters of the studies relating to ancient Scandinavia. He left a "Brevis Commentarius de Islandia," in which former errors were exposed and rectified; "Crimogæa, sive rerum Islandicarum libri tres," Hamburg, 1609, 1614, and 1650—this important work treats of the history and the laws, manners, and customs of the Icelanders, and relieves them from various heavy charges that had been brought against them; "Specimen Islandiæ historicum et magna ex parte chorographicum;" also a work on Greenland, and various minor works. He died in 1648.—P. E. D.

JONAS, Justus, a distinguished German reformer, was born at Nordhausen in 1493. His real name was Jodocus, which he changed into Justus. In 1519 he was appointed rector of the university of Erfurt, and in 1521 the successor of Göden at Wittenberg. In 1521, also, he accompanied Luther at Worms. As professor of theology at Wittenberg, he laboured zealously to promote the Reformation, and was in correspondence with several of its leaders. He devoted himself ardently to the composition of works in defence of protestant doctrines, and for the exposition of the scriptures; and his public lectures had the same end. The importance which was attached to his opinions, led to his taking part in many of the colloquies which were held on the subject of religion, as those of Marpurg and Augsburg. He was also one of the compilers of the Augsburg confession, and exerted a powerful influence upon the measures adopted for the organization of the reformed churches. In the history of the time he is continually to be met with, as equally ready with his presence, his tongue, and his pen. He was present at the deathbed of Luther, and delivered a panegyric or funeral oration over him at Isleben. For some years he superintended ecclesiastical affairs at Halle, but was expelled thence about 1546, and found his liberty greatly restricted. Towards the close of his life he was appointed pastor at Eisfeld, where he died, October 9, 1555. His works are numerous, learned, and valuable. They comprise several translations.—B. H. C.

JONATHAN, Apphus. See Maccabeus.

JONES, Griffith, a Welsh divine who did much for the education of his countrymen, was born at Kilredin in 1684, and was rector of Llanddowror, both in Carmarthenshire. He was educated at Carmarthen school. He was very zealous in collecting subscriptions for "circulating schools," and as the result of his exertions one hundred and fifty-eight thousand persons were taught to read. He got thirty thousand copies of the Welsh Bible printed by the Society for the Propagation of the Gospel, which were sold at a cheap rate to the poor; and he wrote and circulated extensively small manuals in English and Welsh. Having some knowledge of medicine, he dispensed gratuitously to his poorer parishioners. He died in 1761.—D. W. R.

JONES, Griffith, born in 1722, now remembered principally as having been concerned in the introduction into England of such little books for the amusement of children as Goody Two-shoes, Giles Gingerbread, Tommy Trip, and the like. He was assisted in this speculation by Mr. Giles Jones his brother, and Mr. John Newbery the bookseller. He was a friend of Dr. Johnson, to whose *Literary Magazine* he contributed; and also of Goldsmith, along with whom he wrote for the *British Magazine*. He was the editor of the *London Chronicle*, *Daily Advertiser*, and *Public Ledger*, and translated extensively from the French. His little work, "Great Events from Little Causes," had an extensive sale. He died in 1780.—D. W. R.

JONES, Henry, was born at Drogheda in Ireland, about the year 1720. His birth was humble, and like Ben Jonson he was a bricklayer, with an ardent love for literature; and it is said of him, that while at his work "he composed alternately a line of brick and a line of verse." Some small poems that he wrote attracted attention and gained him friends; and when Lord Chesterfield came to Ireland as viceroy in 1745, the young artisan-poet was brought favourably under his notice. The earl with his wonted liberality patronized Jones, who under his auspices went to England with his patron to push his fortune. Friends and subscriptions were procured, and a volume of poems published. The drama was now Jones's ambition. His first essay was "The Earl of Essex," a tragedy, which the earl is said to have corrected, and by his influence got performed at

Covent Garden in 1753. It was successful, and gained him the friendship of Cibber, then the laureate, who is even said to have wished to make him his successor. But a vain, infirm, and capricious temper alienated his friends and marred his fortunes. Prosperity, too, brought improvidence, and Jones soon found himself as poor as when he commenced authorship. For a time he struggled on through a life of reverses and suffering, which came to a close in April, 1770, when he died in utter destitution in a garret in Bedford coffee-house, where the charity of the owner afforded him a shelter. He left an unfinished tragedy, "The Cave of Idra," and a few poems.—J. F. W.

JONES, Inigo, one of the most famous of English architects, was the son of a clothworker in the neighbourhood of St. Paul's, London, where he was born in 1572. His father, a Roman catholic, is believed to have given the child the Spanish form of his own name (Ignatius), out of respect to some connection in Spain. Of Inigo's education nothing very distinct is known. It has been said that he was brought up as a joiner; but the report appears to have originated from Ben Jonson satirizing the great architect as "In-and-in-Medley, the joiner of Islington." Others have asserted that he was sent to Italy at the expense of the earls of Pembroke and Arundel. Jones' own statement (Dedication to "Stonehenge Restored") is simply that, "being naturally inclined in his younger years to study the arts of design, he passed into foreign parts to converse with the great masters thereof in Italy;" that he applied himself to "search out the ruins" of the ancient buildings still remaining; and that on returning to his native country he applied his mind "more particularly to the study of architecture." His studies in Italy attracted so much notice, that he was about 1604 invited to Denmark, and appointed architect to the king. Buildings are named both in Italy and Denmark as having been designed by Inigo Jones, but, it is pretty certain, without sufficient reason. His connection with the Danish court, however, probably introduced him to that of England, as on his return to this country in 1605 he was appointed architect to the queen (Anne of Denmark) and to Prince Henry, and employed in designing the costly scenery and machinery of the court masques. The buildings designed by Jones when he first came to England differed in little from those at that time in vogue, which are in the most debased phase of the Elizabethan style. But the death of Prince Henry permitted Jones again to visit Italy, and he now set himself earnestly to study the more refined style of renaissance architecture, known as the Palladian. How long he remained in Italy is not clear; but on his return to England (before 1616) he was made surveyor to the king, and was soon busily occupied in the erection of important buildings. It was the ambition of James to have a palace that should surpass every other in Europe, and Inigo was directed to design one. His plan was quickly supplied. It consisted of a stately structure comprising seven courts, and having frontages towards St. James' Park and the Thames of eight hundred and seventy-four feet each, and towards Westminster Abbey and Charing Cross respectively of eleven hundred and fifty-two feet, and covering an area, therefore, larger than that of the new palace at Westminster; the whole being in the richest Italian style, and plentifully adorned with statues, vases, &c. James had not, indeed, provided the necessary funds, but Jones had so arranged his design that the parts might be built in succession, and the banqueting-house, a small portion only of the Charing Cross end, was accordingly erected (1619–21). Farther, it is unnecessary to add, it never proceeded; neither James nor his successor found money to add more. What it would have been if completed may be seen in Jones' designs, which were published in 1727, &c., by the architect Kent. In the banqueting-house, Whitehall, Jones was the means of introducing to his countrymen an example of a true Palladian structure. Bold, chaste, and stately in design, it was regarded with unbounded admiration by contemporaries, was looked up to as a model by succeeding generations of architects and patrons, and even to the present day holds its place firmly in the general estimation. This building it is especially which gives to Inigo Jones his right to the title often assigned to him of the English Palladio, and the Father of modern English architecture. On completing Whitehall, Jones was employed in repairing old St. Paul's cathedral, to which, among other incongruities, he affixed a large and lofty Corinthian portico, the first of its kind erected in England and one of the largest that had been built in recent times. Other London buildings erected by him were part of old Somerset house, Ashburton house, Lindsay house, the church of St. Paul's, Covent Garden—"the handsomest barn in Europe"—and many more. He also laid out Lincoln's inn (the first of the London "squares") and built the piazza, Covent Garden. The Queen's house, Greenwich Park, was built by him; and the northern portion of Greenwich hospital was erected from his designs (but not till after his death) by his pupil, Webb. Of the many country mansions erected from his designs, it will suffice to mention Coleshill, Berkshire; Amesbury, Wilts; Lord Chancellor Henley's, the Grange, Hants. Wilton house, near Salisbury, usually ascribed to him, appears to have been really erected in 1648 by Webb, but at Jones' recommendation, and probably with his assistance in the design. The garden front of St. John's college, Oxford, built at the cost of his friend and patron, Archbishop Laud, illustrates his eye for picturesque effect. Heriot's hospital, Edinburgh, and two or three other buildings in Scotland, are also attributed to him. We have mentioned above that he was employed on first coming to England in preparing the masques then in so much favour at court. During the remainder of the reign of James, and till 1640, in that of Charles I., Jones continued to be so occupied, and he seems to have imparted to those costly trifles no little variety and splendour of effect. For some years Ben Jonson was engaged with him as devisor of the poetic part of the entertainment. But the architect was vain and the poet irritable, and their differences resulted in an irreconcilable quarrel. The immediate cause of the breach is said to have been the placing of the poet's name first on the title-page of a masque which was published. Be that as it may, Jonson lashed the unlucky architect in some merciless verses, and when the other gave vent to his anger, pilloried him as a leading character in his Tale of a Tub, as well as in his Bartholomew Fair. Jones was deeply mortified, and he was not of a placable temperament. The king was offended, for Jones was a favourite, and Jonson was made to feel that his enemies were the mighty of the land. There can be little doubt that the quarrel with Jones greatly embittered the last years of the great dramatist's life. But Jones's later days were also marked with adversity. His salary was ill-paid, and ceased altogether when the king's troubles culminated. He was summoned before the parliament in 1649, for having removed the parish church of St. Gregory in order to enhance his improvements at St. Paul's, and ordered to make restitution. Later he was fined £545 as a "malignant;" and he had the unhappiness of seeing his royal master led out to execution through a window of his own banqueting-house, Whitehall. He died, worn out with grief and disappointment, in June, 1653. Walpole says that Jones hesitated for a while between painting and architecture, and that a landscape still at Chiswick showed that he had attained some skill in the former art. He also appears to have tagged verses; but the specimen of them prefixed to Coryat's Crudities makes us rejoice that the rest are lost. Nor was his archæology much more successful than his poetry. King James when at Wilton in 1620 saw Stonehenge; and wishing the mystery of its foundation to be elucidated, he assigned the task to his architect. In due time Jones made his report, and after his death it was given to the world by his nephew, Webb, under the title of "Stonehenge Restored," folio, 1655. His conclusion was, that the mysterious circle was a temple of Cœlus, and erected by the Romans during their occupation of Britain! Of the genius of Inigo Jones as an architect there can be no question; nor can there be any as to his vast influence on the course of the art in this country. As to the quality of his genius and the effect of his influence, opinions differ very widely.—J. T–e.

JONES, Jeremiah, a learned English dissenting minister, was born in 1693, and received his education for the ministry at the celebrated academy of his uncle, Samuel Jones. At the end of his course of study he became minister of a congregation assembling at Forest Green, Avening, in Gloucestershire, and established himself at Nailsworth in that neighbourhood, where he kept an academy. His preaching was of a superior order, and attracted to him the support of persons of considerable station. He had manifested as a student a peculiar liking and aptitude for critical studies; and still applying himself with ardour to his favourite pursuits, he published in 1719 "A Vindication of the former part of St. Matthew's Gospel from Mr. Whiston's charge of Dislocations, or an attempt to prove that our present Greek copies of that gospel are in the same order wherein they were

originally written by that evangelist; in which are contained many things relating to the harmony and history of the four gospels"—a work pronounced by Dr. Harwood to be very valuable, displaying much critical acumen, and abounding with ingenious remarks. But his principal work was his "New and Full Method of Settling the Canonical Authority of the New Testament," which was published in 1726 in 2 vols. 8vo, followed afterwards by a third volume. Though published under the serious disadvantages of a posthumous work, it was highly esteemed by the learned as a trustworthy repository of the external evidences of the literary genuineness of the canonical books; and it has enjoyed the distinction in our own day of being reproduced at the Clarendon press, Oxford, where it appeared in 1827, along with a reprint of the "Dissertation on Matthew." Its author, who displayed at thirty a ripeness of scholarship and judgment which would have done credit to a man of double that age, was cut off in 1724, in his thirty-second year.—P. L.

JONES, JOHN, a medical practitioner and early writer on the English spas, flourished in the middle of the sixteenth century. His practice at the mineral wells of Bath and Buxton is illustrated by two books he wrote, which were printed in 1572, namely, "The Benefit of the Ancient Bathes of Buckstone" and "The Bathes of Bathesayde." His celebrated book, printed in 1579, bears the following title, the extravagance of which is itself indicative of charlatanism, "The Arte and Science of Preserving Bodie and Soule in Health, Wisdome, and the Catholike Religion; phisically, philosophically, and divinely devised; right profitable for all persons, but chiefly for princes, rulers, nobles, byshoppes, preachers, parents, and them of the parliament house."—R. H.

JONES, JOHN, of Gelli Lyvdy, Flintshire, a distinguished collector of Welsh literature, was an attorney in the court of the Marches of Wales. In the course of forty years he transcribed more than fifty large volumes of manuscripts, variously dated from 1590 to 1630. Mr. Jones having made agreement with a brother antiquary, Mr. Robert Vaughan, that the survivor should inherit the benefit of the other's labours, the formidable mass of transcription was transferred to Mr. Vaughan's library at Hengwrt, where the volumes are still preserved.—R. H.

JONES, JOHN, an English catholic, born in 1575 in London. He went to Spain, where he became a benedictine by the name of Leander a Sancto Martino. He studied at Compostella, but removed to Douay, and became professor of Hebrew and divinity. He took part in founding a monastery of English nuns at Cambray, of which he was confessor. He was also prior of the monastery at Douay, and twice president of the English congregation there. Afterwards he came to England, it is said, by invitation of Laud, and died in London in December, 1636. He wrote several works in Latin, and edited a Latin Bible, with paraphrase, in 6 vols. folio; the works of Arnobius, with notes, &c.—B. H. C.

JONES, JOHN, an obscure dramatic writer, who in 1635 published a play which has never been acted, entitled "Adrasta, or the woman's spleen and love's conquest," a tragi-comedy. The subject is taken from the Decameron of Boccacio, Day 8, Novel 8, and is not redeemed by any skilful treatment.—R. H.

JONES, JOHN, a clergyman of the Church of England, who signalized himself by advocating a revision of the Liturgy, was born at Carmarthen in 1700. He was admitted of Worcester college, Oxford, where he took his degree of B.A. about 1721. He was ordained priest in 1726. In 1741 he was presented to the vicarage of Alconbury in Huntingdonshire, which he resigned for the rectory of Bolnhurst in Bedfordshire. His next remove was to Hitchin, of which parish he became vicar in 1755; and four years later he did not disdain to act as curate at Welwyn to Dr. Young, the poet of the Night Thoughts. Here he remained until Young's death in 1765. Mr. Jones probably did not long survive the poet, although the year of his death, which was caused by a fall from his horse, is not recorded. His manuscripts came into the possession of Dr. Thomas Dawson, a dissenting minister at Hackney, from whom they passed to the dissenting library in Redcross Street, which was founded by Dr. Williams. Extracts from his literary correspondence with Dr. Birch have appeared in the *Gentleman's Magazine*. His published works are—"Free and Candid Disquisitions," 1749, principally on the Liturgy; "Catholic Faith and Practice," 1765; and "A Letter to a Friend in the Country."—R. H.

JONES, JOHN, American physician, born in 1728. Settling in New York, he soon obtained an extensive practice, and great reputation as an operator. When medical schools were established at the college of New York he was appointed professor of surgery. When the British troops took possession of New York, he relinquished his practice and retired for a time to the country, but finally fixed his residence at Philadelphia. He possessed the friendship and confidence of Franklin and Washington. He died in 1791.—W. B–d.

JONES, JOHN, LL.D., was born in 1765 or 1766, in the parish of Llandingat in Carmarthenshire. His father was a farmer, and intended his son to follow the same occupation. But he had shown such enthusiasm for learning, being accustomed to retire to a solitary brookside, and engage in severe study till hunger compelled him to return home, that he was in 1780 sent to the grammar-school at Brecon. In 1783 at his father's death, through the influence of a relative, a Mr. Jones who subsequently became Dr. Priestley's colleague, he was placed on the foundation of the Unitarian college at Hackney, where he remained a favourite pupil for six years. He subsequently for three years taught classics and mathematics in the Welsh academy at Swansea. From 1795 to 1800 he officiated as a Unitarian minister, first at Plymouth for two years, afterwards at Halifax in Yorkshire. The remainder of his life he spent in London, giving instruction in the classics to the sons of persons of influence and station. For some years he occasionally occupied the pulpits of friends, but afterwards he destroyed all his sermons. He died, January 10, 1827. He was the author of many works connected with theology and philology. A thorough believer in the "Socinian" system, he wrote with great ardour against the Deists and the orthodox. He believed Josephus and Philo to have been converts to christianity. His most celebrated work is his "Greek and English Lexicon," 8vo, 1823. Dr. Jones was one of the first who taught Greek through the medium of English.—D. W. R.

JONES, JOHN, LL.D., a barrister, was born at Derwydd, Carmarthenshire, in 1772. His parents being poor his education was barely provided for, but he struggled against adverse circumstances, and ultimately reached the dignity of usher in a school at Wimbledon. After saving a little money he went abroad and obtained degrees in two German universities. Returning to England he entered as student of Lincoln's inn, and was called to the bar in 1803, but met with little success in his new profession. In 1801 he published a translation from the Danish of Bugge's Travels in the French Republic; in 1812, "De Libellis Famosis, or the law of libel;" in 1818, "Cyfamod Newydd," the gospels translated into Welsh. He also published a history of Wales.—R. H.

* JONES, OWEN, architect and designer, was born about 1809. His father, also named Owen Jones, a native of Wales, but carrying on business as a furrier in London, will be long held in honour by Welshmen and students of Welsh literature; for to him they owe, among other things, the collection and publication for the first time of the chief remains of the ancient literature of Wales, the Myvyrian Archaiology, 3 vols., 1801, &c.; the foundation (1791) of the Gwynnedigion, or meeting of the bards; and in 1791 the more permanently influential Eisteddvodau, or session of the bards, an institution which has done as much for the revival of Welsh poetry and music as the Myvyrian Archaiology has in extending the study of the Welsh language. Owen Jones, the son, was educated as an architect in the office of Mr. Vulliamy, on leaving which he travelled in France and other parts of Europe and in Egypt; but his principal stay was at Granada, where, in conjunction with M. J. Goury, he was for some time occupied in making drawings and admeasurements of the Alhambra. The result of their labours appeared in the first part of "Plans, Elevations, and Details of the Alhambra," fol. 1836–42, a magnificent work, in which all the resources of the then comparatively novel art of chromolithography were called into requisition. For the later portion of the work Mr. Jones made a second journey to Spain. The attention he had given, in the preparation of this work, to decorative design, led to his engaging largely in that branch of art. He made a vast number of designs for various manufacturers, especially in encaustic tiles and pavements, paper-hangings, and stationery, in all of which he did much to raise the character of the manufacture. He also superintended costly interior decorations of several private houses and shops; and he designed and superintended the printing of various "illuminated" books, particularly the Song of Solomon; the Sermon on the Mount, and other

scriptural works; and Mr. N. Humphry's splendid volume, the Illuminated Books of the Middle Ages, for which he made the drawings on the stones. His latest and most important publication in this line is his "Grammar of Ornament," fol., 1856. When Paxton's design was adopted for the Great Exhibition building of 1851, Mr. Jones was appointed superintendent of the works, and in that capacity, in addition to what is immediately implied in the title, he was intrusted with the colouring of the building and the artistic grouping of the principal contents. His system of colour, that of the arrangement of the primaries according to specific proportions, gave rise, it will be remembered, to considerable discussion; and when the building was reconstructed at Sydenham, Mr. Jones being then appointed director of the decorations, he very considerably and advantageously modified his system. For the Sydenham Crystal Palace Mr. Jones, in company with Mr. D. Wyatt, visited the principal cities of the continent, in order to procure casts from the most famous works of art, and on his return he superintended the erection of the Greek, Roman, Alhambra, Egyptian, and other of the fine-art courts. Mr. Jones had been writing and lecturing on polychromy, and he here found an opportunity of putting his theories in practice. Nothing could in its way well exceed his restoration of the decorations of the Alhambra; but with Greek sculpture he was less successful, his colouring of the Elgin frieze being as universally condemned as that of the Alhambra court was admired. During the last four or five years Mr. Jones has been engaged more directly as an architect. He has erected in St. James' hall the most splendid and commodious, and in its decorations the most novel music hall, in the metropolis. Another of his buildings is the bazaar called the London Crystal Palace, in Oxford Street, to which he has imparted considerable novelty of effect by making the light pass through a sky-light of coloured glass arranged in a sort of Saracenic framework.—J. T–e.

JONES, Paul, was the name assumed by John Paul, a bold naval adventurer of last century, and rear-admiral in the Russian service. He was born on the 6th of July, 1747, at Arbigland in the parish of Kirkbean and stewartry of Kirkcudbright. The residence of his father (gardener to Mr. Craik of Arbigland) was on the shore of the Solway, and the lad contracted early a familiarity with the sea. Bound apprentice at the age of twelve to a Whitehaven merchant in the American trade, he became in time the mate of a vessel in the West India trade, and seems to have amassed some money. It was about 1773 that, but for what reason does not appear, he assumed the name of Jones, and in that year he had settled in Virginia, where an elder brother had left him some landed property. On the declaration of independence by the American colonies he entered the naval service of the infant republic, a member of its marine committee being a warm friend of his. His commission was dated the 10th of May, 1775. Beginning as first lieutenant of the *Alfred*, he was appointed in the following year captain of the *Providence*; and cruising in the West Indian waters, he made numerous captures of English merchant vessels. In the May of 1777 he was despatched by congress to Paris, carrying orders to Franklin and the other United States commissioners there, to give him a "fine ship." They procured for him the *Ranger*, as commander of which he sailed from Brest in the April of 1778 on a cruise, in the course of which he effected a night-landing at Whitehaven, where he burnt some shipping; and making a descent on St. Mary's Isle, he plundered the house of the earl of Selkirk; it was with two hundred prisoners that he returned to Brest. In the autumn of the following year he sailed again for the coast of Britain with the *Bonhomme Richard* and a few small vessels. He entered the frith of Forth and menaced Leith, but was driven back by a contrary gale. It was in this cruise, and on the 23rd of September, that off Flamborough Head the *Bonhomme Richard* engaged the *Serapis* British frigate, and captured her after a battle which lasted from seven in the evening till half-past ten. He returned to France to be lionized and fêted at Paris, and to receive a gold sword from Louis XVI. In 1781 he proceeded to Philadelphia with the title of Commodore, received the thanks of congress, and sailed till the peace with the French fleet then cruising in the American waters. Towards the close of 1783 he was appointed agent for all prizes taken in Europe under his command; and returning to France spent the next three years in Paris, where he made a considerable figure. Returning to America for the last time in 1787 he received a gold medal from congress, which sent him back to Paris with a recommendatory letter to the king. Jefferson had spoken of him to the Russian ambassador at Paris, and he proceeded to St. Petersburg in 1788, where he was cordially received by the Empress Catherine, and lionized in the Russian metropolis. He was made a rear-admiral; and Russia being then at war with Turkey, Potemkin gave him the command of the naval force stationed on the Liman, at the embouchure of the Dnieper, to act against the capitan pacha until Oczakow should fall. He quarrelled with his fellow-commander, the prince of Nassau-Siegen, and returned to St. Petersburg eight months after he had left it. He fell into disgrace with the empress, and was virtually ordered out of Russia. Returning to Paris he spent his last years in dejection and ill health, dying of dropsy on the 18th of July, 1792. The French national assembly sent a deputation to attend his funeral. Cooper's Pilot is founded on his career, and he is the hero of a romance by Allan Cunningham. The best biography of him is that contained in the Memoirs of Rear-admiral Paul Jones, now first compiled from his original journals and correspondence, Edinburgh, 1825. He is described as having been in person "a short, thick, little fellow, about five feet eight in height, of a dark, swarthy complexion." The extracts from his letters, &c., published in the work referred to, give the impression of a fiery sailor, prompt to take offence, and whose real courage was marred by a boastfulness seldom its concomitant.—F. E.

JONES, Rice, a Welsh poet of the eighteenth century, was born in 1713 at Blaenau, Merionethshire, where he resided till his death in 1801. He was educated at Dolgellen and Shrewsbury, and varied the tranquil occupations of his subsequent life by making a selection of Welsh poetry of various ages, which he published in a quarto volume in 1770, under the title of "Gorchestion Beirdd Cymru." A volume of his own poetry was published by his grandson in 1818.—R. H.

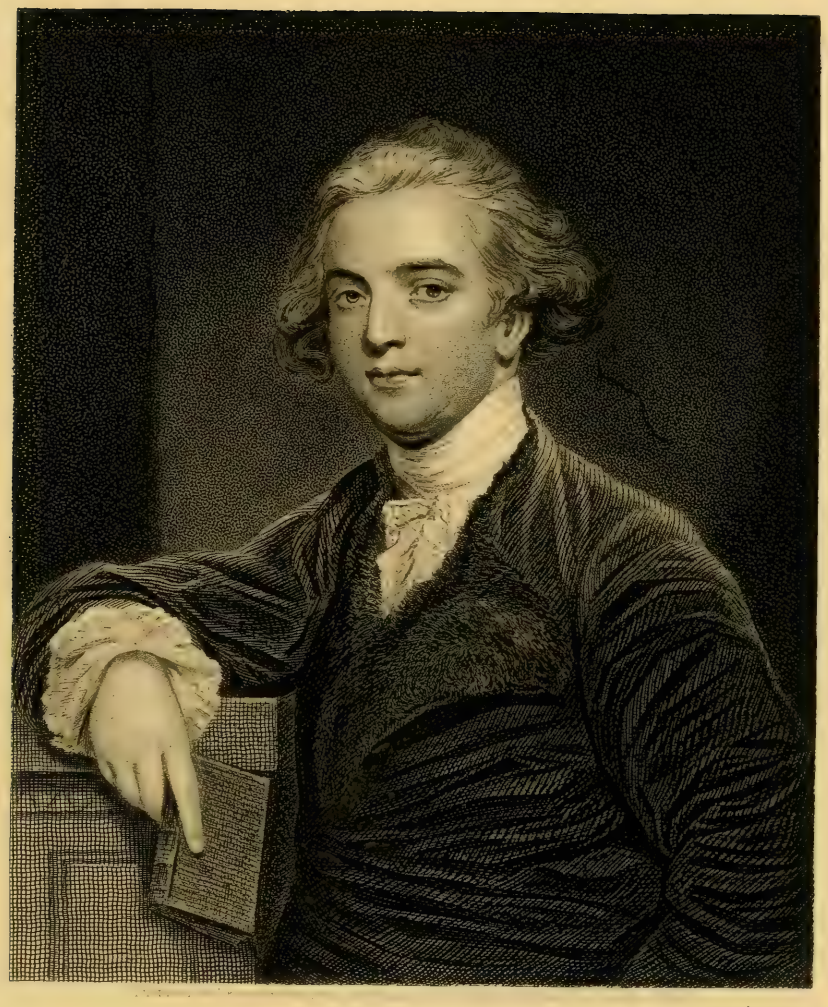
JONES, Richard, one of the first Welshmen who helped his countrymen generally to a knowledge of the Bible, by publishing in his native language a work, entitled "Gemma Cambricum, seu Mnemonica Biblorum," 1655, containing in brief all the books and chapters of holy writ. Born in 1603 at Henllan, Denbighshire, he was entered in 1621 at Jesus college, Oxford, where he took his degrees in arts. His death took place in Ireland, but when is not known.—R. H.

JONES, Stephen, a laborious compiler and editor, was born in London in 1763, and was educated at St. Paul's school. He is best known by his enlarged edition of Baker and Reed's Biographia Dramatica, 1812, which was severely criticized in the *Quarterly Review*, and defended in a pamphlet by Jones himself, entitled "Hypercriticism Exposed," 1812. He was originally by trade a printer; but in 1797 he was made editor of the *Whitehall Evening Post*, and subsequently editor of the *General Evening Post*. He died in 1827.—R. H.

JONES, Sir Thomas, chief-justice of the common pleas under James II., was the author of the law reports of the courts of king's bench and common pleas, 19 Car. II. to 1 Jac. II. He was appointed to supersede Chief-justice Pemberton at the time of the trials of Russell and Sydney. The compliant servility implied in this appointment would not go far, however; for when the king sought to exercise his dispensing power in defiance of an act of parliament, Jones was dismissed from the bench for refusing to obey his majesty. See Macaulay's England, ii. 82, for Jones' reply to King James' threat of loss of place. In 1717 was published a work written by Sir Thomas Jones, entitled "The Rise, &c., of the Society of Ancient Britons," 8vo.—R. H.

JONES, Thomas, an English optician, was born on the 24th of June, 1775, and died on the 29th of July, 1852. He was a pupil of Ramsden, and obtained a high reputation for skill in making astronomical instruments of great size and accuracy; many of the great meridional and equatorial instruments now in use in the principal observatories of Britain and the British colonies having been his work.—W. J. M. R.

* JONES, Thomas Rymer, physiologist and comparative anatomist, born about 1810. He received a medical education, but soon relinquished the practice of his profession in order to devote himself to the study of comparative anatomy. In this he made such progress that on the establishment of King's college, London, he was appointed professor of comparative anatomy. In 1838 he published his "General Outline of the Animal Kingdom," the work by which he is best known. In 1840 he was appointed



Fullerian professor of physiology in the Royal Institution of Great Britain, and subsequently received the appointment of examiner in comparative anatomy and physiology in the London university. He is also the author of the "Natural History of Animals," and of various contributions to the Cyclopædia of Anatomy and Physiology, &c. He was elected a fellow of the Royal Society in 1844.—W. B–d.

JONES, Sir William, a judge, was born in Castellmarch, Carnarvonshire, in 1566. At fourteen he was placed at St. Edmund's hall, Oxford, and five years later was admitted of Lincoln's inn. In 1617 he became sergeant-at-law, was shortly after knighted, and made chief-justice of Ireland, a post which he held for three years. In 1622 he was made a justice of the common pleas, whence he was removed to the king's bench in 1625, and continued to sit in that court till his death in 1640. His reports of cases in the king's bench, common pleas, exchequer, &c., were published, 1620–41, and are quoted as the First Jones' Reports to distinguish them from the Reports by Sir Thomas Jones.—R. H.

JONES, William, an eminent mathematician, and father of the celebrated oriental scholar, was the son of a small farmer in the isle of Anglesea. He was born in 1680, and began his career in life as a teacher of mathematics on board a man-of-war. In 1702 he published "A new Compendium of the whole Art of Navigation," and afterwards established himself as a teacher of mathematics in London. In 1706 he published "Synopsis Palmariorum Matheseos," which was long considered one of the best summaries of mathematical science, and obtained for the author the friendship and esteem of Newton, Halley, and other eminent persons. A manuscript tract of Newton's, entitled Analysis per quantitatum series, &c., which had fallen into his hands, was published by him, along with some other analytical papers, in 1711, and he thus secured to that great man the honour of being acknowledged as the first who applied the method of infinite series to all sorts of curves. Through the influence of Lords Hardwicke and Macclesfield, whom he had instructed in the sciences, he obtained some offices under government, which brought him a considerable income. At his death in 1749 he was vice-president of the Royal Society, to which he had contributed several valuable papers. He bequeathed his books and MSS. to Lord Macclesfield, and among the latter was a work which he had prepared with great labour as an introduction to the profound writings of Newton, but which has been lost.—G. BL.

JONES, William, a learned divine of the Church of England, of the Hutchinsonian school, commonly called Jones of Nayland, was born at Lowick in Northamptonshire on the 30th July, 1726, and was educated at the Charter-house, London, and University college, Oxford. In 1749 he took the degree of B.A., and in 1751 was ordained priest by the bishop of Lincoln, when he accepted first the curacy of Finedon in Northamptonshire, and a few years later, that of Wadenhoe in the same county. It was while holding these curacies that he published his first philosophical and theological works, including "The Catholic Doctrine of the Trinity" and "An Essay on the First Principles of Natural Philosophy." In 1764 his merits procured him from Archbishop Secker a presentation to the vicarage of Bethersden in Kent, and in the following year to the rectory of Pluckley in the same county; and here he resided for the next thirteen years of his life, continuing with ardour his studies in theology and natural philosophy, giving instruction to pupils whom he took into his house, performing with exemplary faithfulness all the duties of the pastoral cure, and issuing through the press many useful fruits of his pen; among others, "A Letter to the Common People in answer to some Popular Arguments against the Trinity," which was added by the Society for Promoting Christian Knowledge to its list of books, and extensively circulated. Having accepted the perpetual curacy of Nayland in Suffolk, he removed thither with his family, and there he remained for the rest of his life, having never had the offer of any higher preferment in the church. In 1781 appeared his "Physiological Disquisitions, a discourse on the natural philosophy of the elements;" and in 1786 his "Lectures on the Figurative Language of Holy Scripture." He was for some time the only Sunday schoolmaster in his parish, and excelled in the art of instructing and interesting young minds. Hence his two books for children—"The Book of Nature" and "The Churchman's Catechism." In 1795 he published "Memoirs of the Life, Studies, and Writings of Bishop Horne," who was one of his earliest college friends, and who had made him his chaplain upon his elevation to the see of Norwich. His last publication was a "Discourse on the Use and Intention of some Remarkable Passages of the Scriptures not commonly understood," which appeared in 1799. On 6th February of the following year he died in the seventy-fourth year of his age; and his whole writings were published in 12 vols. 8vo in 1801.—P. L.

JONES, Sir William, the eminent orientalist and scholar, was born on the 28th of September, 1746. At the age of three he lost his father, who was of Welsh extraction, a mathematician of considerable skill and reputation, the friend of Sir Isaac Newton. The education of the boy was superintended with the greatest care and devotedness by his mother, a woman of remarkable sense and accomplishments, and at an early age he displayed signs of a quick and inquisitive intellect. Sent to Harrow at seven, he soon distinguished himself by his proficiency, not only in the studies of the place, but by the eager acquisition of knowledge of every kind. He left Harrow an excellent Greek and Latin scholar, not unacquainted with Hebrew and Arabic, a student of French and Italian, well read in English poetry, a skilful versifier and draughtsman. Some of these accomplishments he owed to his mother, and to residence at home during a year's illness and the usual holidays. Dr. Thackeray, his first head master said of him, that he was "a boy of so active a mind, that if he were left naked and friendless on Salisbury plain, he would nevertheless find the road to fame and fortune." Early in 1764 he was entered at University college, Oxford, in which city, that she might be near him, his affectionate mother took up her residence. It was here that he laid the foundation of his oriental learning, eagerly studying Persian and Arabic—the latter with some assistance from a native of Aleppo whom he had met with in London, and whom he allured to Oxford. Persian he learned in the only Persian grammar then extant, and he laboured hard at the Gulistan of Saadi. The range of his culture, intellectual and physical, was remarkable. Besides the studies already named, he prosecuted at Oxford all those indigenous to the place; and during his vacations in London, he read Spanish, Portuguese, and Italian, and learned riding and fencing: in short, to use his own expression, "with the fortune of a peasant, he gave himself the education of a prince." He did not wish to be a burden to his mother, and in 1765 he cheerfully accepted an offer to become private tutor to Lord Althorpe, afterwards Earl Spencer, then a boy of seven; and about a twelvemonth afterwards he obtained a fellowship, to which £100 a year was attached. This connection procured him good society, the advantages of continental travel, and leisure for study. While it continued he prosecuted his oriental studies, and wrote most of his commentaries on Asiatic poetry, taking lessons in dancing and the broadsword the while; prepared a Persian grammar, commenced a Persian dictionary, and studied "music with all its sweetness and feeling, difficult and abstruse problems in mathematics, and the beautiful and sublime in poetry and painting." Oriental study was comparatively rare in those days; and Jones had acquired a reputation in 1768, when the secretary of state applied to him to execute a French version of a Persian life of Nadir Shah, which the king of Denmark had brought with him in MS. to England, and of which his majesty was anxious to possess a translation. He performed within a year the difficult task, and the translation was published in 1770. The only reward received by the translator was a diploma, constituting him a member of the Royal Society of Copenhagen. It was in the year of the publication of the Life of Nadir Shah that he resigned his tutorship, and became a student of law in the Temple. He studied law hard, not forsaking, however, his favourite pursuits. During his years of studentship he published, in 1771, his "Persian Grammar," still a standard work, and the same year (anonymously) a sharp reply in very tolerable French, in the form of a letter, to ill-natured remarks on Oxford university and some of its members which Anquetil du Perron had made in the introduction to the translation of the Zendavesta. In 1772 appeared a small volume of poems, chiefly translations from oriental languages, more elegant than striking; and in 1774 his critical and philosophical "Poeseos Asiaticæ Commentarii," formerly referred to, composed somewhat on the plan of Lowth's Prelections, and which, written in Latin, was republished by Eichhorn at Leipsic in 1776, procuring for their author a continental reputation. Called to the bar in 1774, he resolved to sacrifice literature to

law, and kept his resolution pretty faithfully for several years, in the course of which he was appointed a commissioner of bankrupts, and practised his profession with diligence and success. A quasi-legal publication was his version, with an instructive introduction and notes, of the "Speeches of Isæus in causes concerning the law of succession to property at Athens," 1778; and decidedly legal was his "Essay on the Law of Bailments," 1780, which received the approval of Lord Mansfield. His only manifest divergence into pure literature was the publication of a version of the Moallakat, the ancient Arabic poems of the pre-mahometan period, which were rewarded for their assumed excellence by being hung up in the temple of Mecca. Translations published by him apparently about the same time, of an Arabic poem and tract on the mahometan laws of inheritance and of succession to the property of intestates, were written partly to advance his professional aims. He cherished the hope of being made an Indian judge, of accumulating a fortune rapidly in the East, and of returning home to play a part in public life. At this time Jones was a keen politician. He had saluted the American revolution in a Latin ode, and was the friend and correspondent of Franklin. He was a member of political societies, and spoke and wrote in favour of parliamentary reform—at one time indulging in a brief dream of representing his Alma Mater on advanced liberal principles. His liberalism did not further his prospects of a judgeship, or strengthen the friendships which his accomplishments and character had procured for him among men of eminence, but of different politics. With the accession, however, of the Shelburne ministry to power, his ambition was gratified. Chiefly through the influence of Dunning (Lord Ashburton), he was appointed a judge of the supreme court of judicature at Fort-William. The following month he was thus enabled to marry. Lady Jones was the eldest daughter of Dr. Shipley, bishop of St. Asaph, who had recommended him as tutor to Lord Althorpe; and it was in those early years that he formed the attachment at last crowned by wedlock. After a voyage in which he occupied himself with framing large projects, literary and legal, he arrived in the September of 1783 at Calcutta, where his fame had long preceded him, and where he was warmly received. Thus advantageously situated for the prosecution of his favourite studies, he always subordinated them to the improvement of judicial practice and procedure in India. If he began the study of Sanscrit, his chief inducement was to be able to test and correct the interpretations of the native legal practitioners, at whose mercy a judge ignorant of Sanscrit was placed. If a master of Sanscrit, he amused himself with the translation of Sakontala, that charming drama of "the Shakspeare of India," as he called its author Kalidasa; he exerted himself still more strenuously to produce an English version of the Ordinances of Menu, as the foundation of Hindoo jurisprudence. If one of his first enterprizes on arriving in India was to found the Asiatic Society, of which he was appointed president—and his papers read before which are among the most interesting of his miscellanies—he laboured still more diligently to execute another, and so to speak, a professional scheme. It was in 1788 that he broached in an elaborate letter to Lord Cornwallis, then governor-general, his project for the compilation of a digest of Hindoo and Mahometan law, which should effect for India what the Pandects of Justinian effected for the Roman world. The scheme was approved of by the governor-general, who gladly accepted Sir William Jones' offers of superintendence and co-operation. Sir William selected a number of competent persons, Hindoo and Mahometan, to execute the work, of which he traced the plan and superintended the execution until his death, bequeathing its completion to Colebrooke. It was a remarkable homage paid to his character and disinterested zeal, that in this, as in other and minor instances, the Brahmins threw off their usual reserve and distrust so far as to accept the direction of a European in compiling a digest of their own laws. His anxiety to see the great work completed led him to allow Lady Jones to proceed by herself to England, when in 1793 the state of her health rendered her return indispensable. He intended to follow her home in 1795, but a sudden and rapid attack of inflammation of the liver carried him off on the 23rd of April, 1794. He was attended in his last moments by his friend and biographer Sir John Shore, then governor-general of India, and afterwards Lord Teignmouth. Sir William Jones' was a pure, elevated, and harmonious character. In all the relations of life, and in the performance of all its duties, he was irreproachable. If he lacked the brilliancy and susceptibility of genius, he pursued his own culture and improvement in his own sphere with the rarest assiduity. Few men, even among professed scholars, have been so generally accomplished. There were oriental scholars in England before him, and Wilkins preceded him in the study of Sanscrit. But by his tact and taste, the judgment of his selections and the elegance of his style, he was the first to popularize in Europe the literature of the East, and to help in bridging over the chasm which formerly separated the mind of England from that of her great Indian dependency. His essays and disquisitions on eastern literature, philology, and mythology abound with fruitful hints and suggestions, and contain the germs of those most surprising theories of later days which have affiliated to one common origin important languages and worships seemingly the most disconnected and dissimilar.—F. E.

JONSIUS, Johannes, born in 1624; died at Leipsic in 1659. He was an able and accomplished scholar, and is honourably remembered for his treatises on Aristotelian philosophy, and especially his "De Scriptoribus Historiæ Philosophicæ."

JONSON, Benjamin or Ben (as in his own days he was generally, and is now universally known), one of the great masters of the English drama, was born in Westminster in 1574, and Hartshorne Lane, near Northumberland Street, Charing Cross, is assigned as the locality. He was of Scotch descent, and his father, who died shortly before Ben's birth, was "a grave minister of the gospel," who had suffered persecution and loss of property in the time of Mary. It is stated by Malone, on the authority of an entry in a parish register, that his mother again married in 1575, a master bricklayer. This assertion, as old as Anthony à Wood's day, and adopted by Gifford, has been strongly impugned by recent inquirers; and it may be now doubted whether she married a second time, and if so, who was her husband. At all events Ben was not neglected. He was sent after some preliminary education to Westminster school, where he had the good fortune, as he gratefully acknowledges, to learn under Camden. It is stated by some of his biographers that Jonson went to St. John's college, Cambridge. Of this there is no evidence, though it is not improbable. His stay, however, could have been but short, as we find him actually working as a bricklayer in London, helping, as Fuller records, "in the building of the new structure of Lincoln's inn; when having a trowel in one hand, he had a book in his pocket." How uncongenial and disgusting this occupation was we learn from himself. It became intolerable; he enlisted as a volunteer, joined the army then in Flanders, and during his short service gave proof of personal daring. He says himself—"He loved the profession, and did not shame it by his actions." At nineteen years of age he is again in London, with a good stock of knowledge and a scanty supply of money. To turn the former to account, and to increase the latter, Jonson betook himself to the stage, and trod the boards as an actor with no great success, writing, as was the habit of the day, in conjunction with others for the stage. A misadventure suspended his labours for a season. A dispute with a man, who is supposed from an entry in the parish registry of St. Leonards, Shoreditch, to have been one Gabriell Spencer, a player, ended in a duel, in which the latter was killed, and the victor severely wounded, imprisoned on a charge of murder, and "brought near the gallows." (If the date of this entry is correctly given by Mr. P. Cunningham as 1598, Spencer could not have been the person whom Jonson killed.) After a confinement of near a year, during which he was converted by a Romish priest, Jonson was set at liberty—by what means is not known, probably for want of prosecution. Again he betook himself to his literary work in connection with the stage; and being now twenty years of age, he married a young woman, who Gifford states was "of domestic habits, and content, perhaps, to struggle with poverty for the sake of her children." "Shrewish, but honest," is Ben's own brief description of her in 1618, after her death. He soon became of sufficient mark as a writer to induce Henslowe to advance him occasional small loans; but whether he wrote any drama by himself previous to 1596 is uncertain. In that year we first find mention of "Every Man in his Humour," as being performed at "the Globe." It was evidently successful from the outset, as it was played eleven times between the 25th of November in that year and the 10th of May following. It was acted in the form in which it is now published (English scenes and names substituted

for Italian) by the lord chamberlain's servants in 1598. Shakspeare is said—though Gifford controverts it—to have aided in the introduction of this comedy on the stage. By this admirable drama Jonson acquired high reputation and numerous enemies, whom the temper and lofty scorn of one conscious of his own high powers, and struggling for the very necessaries of life, did not tend to conciliate. Marston and Decker were foremost in the assaults upon "the lime and mortar poet," the "bricklayer" with his "hod and trowel," jeering at his scorbutic face when they could not write down his genius; provoking him, as he says, "on every stage with their petulant styles, as if they wished to single him out as their adversary." But Jonson pursued the course which he had prescribed to himself, despite of calumny and clamour—stooping to no unworthy courting of favour by conforming to vulgar prejudices, but seeking—his aim through life—to correct the taste, to reform the judgment, and to improve the morals of his countrymen. And with this end in view, he put on the stage in 1599 his comical satire, "Every Man out of his Humour." Its reception was such as the growing fame of the author deserved, and honoured by the presence of his early and steady patron the queen. These two fine dramas exhibit strongly the peculiar power of Jonson's mind. A keen observer of the dispositions of mankind, their characteristic foibles and habits, he exhibits these with a vigour, distinctness, and truth that prove him to be a great moralist, who sought by the power of satire to work a social reform, and to make the stage—what it should ever be—the instructor in virtue, not the stimulant to vice. And so in his next play, "Cynthia's Revels," performed in 1600, he exposed to the ridicule of the people the fopperies and the ceremonious sillinesses of an age whose fantastic manners and euphuistic language were afterwards so happily exhibited by Sir Walter Scott. The satire was too true and telling not to be at once appropriated by many a courtier, and the imaginary insults were soon avenged by his old enemies both on the stage and off it. Jonson administered a heavy retaliation in his "Poetaster," gibbeting Marston as Crispinus, in traits that were unmistakable, and pourtraying Decker as Demetrius with such justice, that by his angry recrimination he adopted the picture and fixed his name to it for ever. This piece, we are told, involved Jonson with the army and the lawyers; but he contrived to appease the anger of both professions. Decker's rage found vent in the Satiro Mastix, or the Untrussing of the Humorous Poet; and Jonson pays off "the untrusser" in the apologetic address added to his "Poetaster." It must be confessed that the personalities and scurrility of both parties are pretty well balanced. Jonson about this time tried his hand at tragedy. One, "Richard Crookback," was never played, and the manuscript was burnt with other papers; another, "Sejanus," was played at the Globe in 1603, Shakspeare taking a part. It was performed only for a few nights, but was subsequently recast, and again presented with better success. It is not strange that a wit of Jonson's reputation should be sought by the wits of the day. He became one of the luminaries at the celebrated club at the "Mermaid," and took the chief part in the "wit combats" which Beaumont has commemorated and Fuller described, breaking a lance with Shakspeare himself and other notabilities. At the Devil's tavern, Temple Bar, Ben was as omnipotent as in after days Dryden was at Will's, or Addison at Button's. Upon the accession of James, Jonson in conjunction with Decker was deputed to prepare the pageant for the king's reception. The latter quickly discerned the merit of the poet, and thenceforth took him into favour; and Jonson wrote more than one of those entertainments with which it was then the fashion to amuse the court. A fact is recorded highly to the honour of Jonson. Marston and Chapman produced a comedy, Eastward Hoe, in which Jonson had some small share. It gave such offence to the Scotch that the two former were thrown into prison, and it was said that the pillory and slit noses was to be their punishment; nevertheless, Jonson voluntarily joined them in prison and took his share of the danger, which happily passed away, nor does it seem to have affected his position with the king. Mr. Dyce mentions a second imprisonment which Jonson underwent with Chapman. In 1605 Jonson produced "Volpone," one of the dramas, says Gifford, "of which the nation may be justly proud," and its reception was too favourable not to awake the envy of its enemies. Between this and his next play he was occupied with those masques whose beauty and poetic excellence are at this day unrivalled, so that the "Epicæne, or the silent woman" was not acted till 1609. In the following year came the "Alchemyst," the noblest effort of the author's genius; but neither this nor the next play, "Cataline," was successful. More masques followed, and in 1614 he put on the stage "Bartholomew Fair," which was very popular. Two years afterwards came "The Devil is an Ass," and a folio volume of his tragedies and comedies, with some of the masques and other compositions. The favour of the king was shown in 1616 by conferring on the poet the post of laureate and a life pension of one hundred marks a year, which was afterwards augmented in 1630 by Charles I. to £100 and a cask of canary yearly. It was in the summer of 1618 that Jonson went to Scotland, and after visiting several persons of note he finally reached Hawthornden in April, 1619, spending that month with its owner, William Drummond the poet. Ben opened his heart fully and freely in their hours of social converse, and Drummond noted down his guest's remarks, with his own comments. There is no reason to believe that these were ever intended to be published; nevertheless, after the death of both parties they were given to the world, and in consequence, to adopt the words of Campbell, Jonson's memory has been damned for brutality and Drummond's for perfidy. Neither condemnation is justifiable, and no candid mind will endorse the fierce attack which Gifford has made on Drummond, while admiring the fervour with which he defends Jonson. On his return from Scotland Jonson visited Oxford, where the degree of M.A. was conferred on him; and for some years subsequent he appears to have spent much of his time with the most distinguished persons, with whom he was ever a welcome guest. The pressure of his means, and the expenses of failing health, obliged him to supplement his masques and courtly entertainments with work for the stage. Accordingly in 1625 he appeared again with "The Staple of News." A long interval of sickness and confinement followed, and in 1630 he produced "The New Inn." Its fate was not encouraging; and the only other dramatic pieces which he wrote were "The Magnetic Lady" and "Tale of a Tub." They do not sustain the reputation of his more vigorous years. Meantime a quarrel with Inigo Jones had deprived him of court patronage and the profit of writing the royal masques, and the city withdrew his salary as their "chronologer." Poverty, sickness, and years were working their work upon him. His state is disclosed in two sad letters which he addressed to two noble patrons, and not in vain. Gifts of money and tributes of respect were not wanting to alleviate the sufferings and soothe the spirits of the failing man. Once more the light of genius flashed up in all its pristine brightness, and his last drama, "The Sad Shepherd," may not only bear comparison with the best productions of his youth, but with anything of its kind in any age or country. Death was now approaching: he had long since returned to the faith of his fathers. He died on the 6th of August, 1637, and on the 9th was buried in the north aisle of Westminster abbey, "standing on his feet." For many a year his only epitaph was that which clings enduringly to his memory, "O Rare Ben Jonson," carved for eighteenpence by a stone-cutter through the charity of a friend. A tablet was added a century after his death; and when the grave was rebuilt some years ago, the original stone was taken away and the present one placed in its stead. In person Jonson was large and corpulent, especially in his later years. His features, though regular, were somewhat coarse, and characteristic of intellect and strong passion. A word or two of criticism is indispensable. In the mass of contradictory testimony as to his merits and his faults, it is hard to form a just estimate. That he was irascible, impatient of injury, scornful of inferior natures, and fierce in conflict with them, cannot be denied: that he was generous, brave, forgiving, and honest, is proved by many instances. "He blustered and was angry," writes his best apologist, "but his heart was turned to affection, and his enmities appear to have been short-lived, while his friendships were durable and sincere." As a dramatist he stands perhaps next to Shakspeare. A judgment quick and subtle, an intellect strong and massive, deeply imbued with classical learning, and profoundly impressed with the great moral mission of a dramatist, he never pandered to popular taste or outraged probability. If his dramas have not kept the stage like those of his great contemporary and superior, they are scarcely less the delight of the student; and while we give our whole heart to Shakspeare in love, we give all our mind to Jonson in admiration. We have not noticed

the poems and prose writings of Jonson, though these would of themselves make a fame. "The Forest" and "Underwoods" are fine poems. His translations, especially that of "The Art of Poetry," are accurate and full of the spirit of the originals. His English grammar is incomparably the best of its day; and the collection which he calls "Timber" is a vast repository of the cogitations of a great scholar, a shrewd thinker, and a large observer.—J. F. W.

JORDAENS, Jacob, was born at Antwerp in 1594, and died there in 1678. He was the scholar of Adam Van Oort and an assistant of Rubens, of whom he was a confirmed imitator. Jordaens was a painter of great ability, but of not much taste; his colouring is forcible, but wants refinement. His large altar-pieces, which are numerous, betray this characteristic want of refinement. There is a portrait of Jordaens by P. Pontius after Vandyck: he himself also etched a few plates.—R. N. W.

JORDAN, Camille, a French politician and orator, was born at Lyons in 1771, and educated there as a lay pupil at the seminary of St. Irenée. The French revolution found him a youth of eighteen, the friend of his senior, Mounier the constitutionalist, and not forgetful of the religion which he had learned at the jesuit seminary. He published some pamphlets against the civic constitution proposed for the French clergy, aided the movement at Lyons against the tyranny of the national convention, and took refuge from its vengeance in Switzerland. Thence he proceeded to England, where he studied carefully our politics and institutions, and acquired the friendship of such leading whigs as Fox, Erskine, and Lord Holland. Returning to France after the close of the Reign of Terror, he was sent by the department of the Rhone to the council of Five Hundred, where he protested with striking eloquence against the proscription of the Roman catholic religion. His political career was suspended by the *coup d'état* of the 18th Fructidor; and again an exile he withdrew to Switzerland, and proceeded thence to Germany to join his old friend Mounier, who, under the patronage of the grand-duke, superintended an educational institution at Weimar. There are several references to Camille Jordan in the correspondence of Göthe and Schiller. After the 18th Brumaire he returned to France, and published an anti-Napoleonic pamphlet, but was not molested. At the Restoration he became a deputy, and a prominent member of the constitutionalist party in the chamber, becoming more liberal as the government became more repressive. He died in the May of 1821, regretted for the sweetness of his disposition, and respected for the elevation of his character. He left no elaborate work behind him. By translations from Klopstock and Schiller he contributed slightly to make known in France the literature of Germany, which he had studied diligently at Weimar.—F. E.

JORDAN, Charles Etienne, a French writer, born at Berlin, 27th August, 1700, of a family originally from Dauphiny. He studied at Magdeburg; then at Geneva, with the intention of entering the ministry; and then at Lausanne. In 1721 he returned to Berlin, and became pastor of the French church at Potzlow, and afterwards at Prentzlow. Grief for the death of his wife in 1732 threw him into a state of melancholy; and after travelling in France, England, and Holland, he devoted himself to study. In 1740 he was named privy councillor, and curator of the academies of Prussia. The city of Berlin was much indebted to his labours in the abolition of mendicity, improvements in the administration of justice, and in public education. In 1741 he accompanied Frederick II. in the campaign of Silesia, and in 1744 he was named vice-president of the Royal Academy of Berlin. At his death in 1745 Frederick the Great composed his elegy, and read it at the academy—erected a monument to his memory, and placed on it this epitaph—"Here lies Jordan, friend of the muses and of the king." He published an account of his travels; a "Collection of Pieces;" and a "Life of M. Lacrose." The tenth volume of the posthumous works of Frederick consists of Jordan's correspondence with the king.—P. E. D.

JORDAN, Johann Christoph, an eminent antiquary, privy councillor to the king of Bohemia, published good notes on the Chronology of Dionysius Halicarnassus, on Polybius, and on Diodorus Siculus. He was also the author of a treatise, "De Originibus Slavicis." He died about 1740.—D. W. R.

JORDAN, Mrs., a celebrated actress, whose real name was Dorothy Bland, was born at Waterford about 1762; her mother, Mrs. Bland, being then an actress. In 1777 the young player appeared on the stage for the first time at Dublin, under the name of Miss Francis. After an engagement at Cork she proceeded in 1782 to Leeds in Yorkshire, and making an engagement with Tate Wilkinson, once a fellow-player with her mother, Miss Bland achieved great success at Leeds, York, Sheffield, Hull, and Wakefield. In 1785 she quitted Wilkinson's company for an engagement at Drury Lane, London, where her admirable playing and agreeable appearance won great applause. She played both in tragedy and comedy, appearing one day as *Viola* in the Twelfth Night, and on the next as *Imogen* in Cymbeline; but unquestionably she excelled in comic parts, in which she showed real genius. Her style of playing was emphatically natural, and yet it was the result of consummate art. In 1790 she formed a domestic connection with the duke of Clarence, afterwards King William IV., which lasted more than twenty years, during which period she bore him several children. She still, however, remained on the stage. Her habits of profuse expenditure sometimes pressed heavily on the duke's embarrassed finances, and she played to make a purse of her own. In 1811 the pair separated at the duke's request, for reasons which remain unexplained. Going abroad to live on the allowance received from the duke of Clarence, Mrs. Jordan could not keep free from debt, and she died in comparative poverty at St. Cloud, 3rd July, 1816.—R. H.

JORDAN, Thomas, city poet, playwright, and actor, flourished in the reign of Charles I., and was a member of the company at the Red Bull, where he acted the part of *Lepida* in Messalina. He survived the gloomy period of the civil war and the Commonwealth, and witnessed the Restoration and reign of Charles II., dying, as it is supposed, about 1685. He wrote four plays and various pageants and poems, for a list of which see *Biographia Dramatica*.—R. H.

JORDEN, Edward, physician, born in Kent in 1569. He first studied at Oxford, but afterwards visited several foreign universities, and took his degree at that of Padua. He practised medicine in London, became a fellow of the College of Physicians, and enjoyed considerable reputation in his profession. Having engaged in a scheme for the manufacture of alum and obtained a grant from James I. of the profits from the same, but having afterwards had this grant revoked, he suffered in consequence great pecuniary loss. He died in 1632.—W. B–d.

JORGENSON, Jorgen, whose career is one of the most extraordinary episodes in modern history, was born at Copenhagen in the year 1779. His father was clock and watchmaker to the Danish court. At the age of fourteen the boy Jorgen was sent to England, where, after being bound apprentice on board a collier, he entered, we are told, the English navy. Returning in 1806 to Copenhagen, he obtained the command of a Danish privateer, in which he sailed to the coasts of England with the intention of making prizes; but being compelled to strike to superior force near Flamborough head, he was carried to London as a prisoner of war, although afterwards released on his parole. As England and Denmark were then engaged in hostilities, the condition of Iceland, at that time as at present a part of the Danish dominions, and which was principally dependent on the mother-country for its supplies, had become wretched in the extreme. Instigated by Jorgenson, who broke his parole to accompany the expedition as interpreter and chief adviser, a London merchant of the name of Phelps freighted a vessel with a cargo of provisions, and despatched it to the island. In January, 1809, the ship reached Reykiavik, the Icelandic capital. The penalty of death had been denounced by the resident Danish authorities against all who should trade with foreigners; but the *Clarence*, Jorgenson's ship, threatened to begin hostilities in case of refusal, and the result was the partial concession of the desired traffic. Other events followed, which our space will not allow us to relate; but the termination of all was the occurrence of two incidents sufficiently startling, and recalling the exploits of the early vikings, or of the pirate-captains of the Elizabethan age. Obstacles being still interposed to the full establishment of commercial relations, a small party of English sailors landed on Sunday the 25th of June; proceeded to the residence of the governor, Count Trampe; took him prisoner, and coolly carried him off to the ship, without encountering any resistance. The very next day two proclamations by Jorgenson appeared, in which he decreed the freedom of Iceland, and declared it to be politically independent of Denmark in all time to come; while a third proclamation on the 11th of July put the climax on

the whole singular transaction by establishing a provisional protectorate under "We, Jorgen Jorgenson," until a regular constitution should be framed! So easily and speedily was this unexampled revolution effected. At the head of a military force of *eight* men, Jorgenson at once assumed and exercised undisputed dominion over an island numbering upwards of fifty thousand inhabitants. The secret of his success is to be found in the fact, that the commercial restrictions of the Danish government had grievously oppressed the people, and they therefore at first welcomed anything in the shape of change. The new protector's financial measures, however, and especially his confiscation of Danish property, soon irritated the islanders; and, taking advantage of the arrival of an English war-sloop, they applied to its captain for relief. He made inquiry into the circumstances, restored on the 22nd August the government to the Danish authorities, and despatched Jorgenson forthwith to England. So ended this unprecedented passage in Icelandic history. Subsequently to his return to this country, he travelled on the continent, an account of which tour he published in 1817; but shortly afterwards he plunged into a course of dissipation which terminated in his total ruin. Descending at last to mere vulgar crime, the ci-devant dictator of Iceland was tried for theft at the Old Bailey, and ultimately sentenced to transportation for life. In October, 1825, he was sent to New South Wales, where, as is generally supposed, he died shortly after his arrival.—J. J

JORNANDES or JORDANES, a Gothic historian of the sixth century. His grandfather had been secretary to Candax, king of the Alani, and he himself filled a similar post. It is also known that he became a christian and a bishop in Italy, some say of Ravenna. Jornandes is known by two works—"De Getarum, sive Gothorum origine et rebus gestis," and "De regnorum ac temporum successione." Both these are in Latin. They have no literary value, but they are of great importance in the study of Gothic history.—B. H. C.

JORTIN, JOHN, D.D., the son of René Jortin, a French refugee, was born in London, October 23, 1698. In 1715 he entered Jesus' college, Cambridge, of which he became a fellow in 1721, and in 1722 M.A., about which time he published a few Latin poems entitled "Lusus Poetici," which were well received. He had previously been employed, on Dr. Thirlby's recommendation, in translating for Pope some of Eustathius' notes on Homer. Jortin says—"I was in some hopes in those days, for I was young, that Mr. Pope would make inquiry about his coadjutor, and take some civil notice of him. But he did not; and I had no notion of obtruding myself upon him. I never saw his face." Yet Pope had published nearly all the notes of Jortin. In 1723 he was ordained a deacon by Bishop Kennett, and in 1724 a priest by the bishop of Ely; in 1727 his college presented him to the living of Swavesey, near Cambridge, and in 1728 he married. Three years later he came to London; soon after which he published his "Four Sermons on the Truth of the Christian Religion," the substance of which he afterwards incorporated with his "Remarks on Ecclesiastical History," &c. In 1731 and 1732 he took part in issuing "Miscellaneous observations upon authors, ancient and modern," which was translated into Latin, and continued in Holland by Burman and others. In 1734 he published "Remarks on Spenser's Poems, on Milton, and on Seneca," which were afterwards reprinted in his "Tracts, philological, critical, and miscellaneous." In 1737 he was appointed vicar of Eastwell in Kent, but soon after resigned, and returned to the metropolis, where he was already popular as a preacher. In 1746 he brought out "Discourses concerning the truth of the Christian religion," in which he made much use of the sermons on the same subject. In 1749 he was appointed to preach the Boyle lecture; but instead of publishing his discourses, he determined to make them the basis of a dissertation, of which the first volume appeared in 1751 under the title of "Remarks on Ecclesiastical History;" the second volume came out in 1752, the third in 1754, and two additional volumes in 1773, after the author's decease. In 1751 he was made rector of St. Dunstan's-in-the-East, which rather facilitated his learned labours, as he found his clerical duties a profitable diversion from study. In 1755 he was made D.D. by Archbishop Herring, his patron; and the same year he published "Six Dissertations upon Different Subjects." His "Life of Erasmus" appeared in 1758 and 1760, with a supplement of "Remarks upon the Works of Erasmus." He published no other new work, although he contributed some remarks upon the life of Pole, by Phillips, which were published by Nene in 1766. Dr. Jortin died, September 5, 1770, and his son Roger collected and edited his sermons and tracts. He was well read, was honest and frank in his criticisms, but disposed to be satirical and eccentric in his expressions.—B. H. C.

JOSEPH I., Emperor of Germany, son of Leopold I., was born at Vienna, 26th July, 1678; died 17th April, 1711. On the 19th December, 1687, he was crowned hereditary prince of Hungary, and on the 6th January, 1690, king of the Romans. The whole of his reign was occupied by the war of the Spanish succession. Against Bavaria he continued the hostilities commenced by his father on account of the French tendencies of the elector. He besieged Munich and laid waste the environs, and, 11th May, 1706, placed the elector under the ban of the empire. He was more hostile to France than even his father; but after the battle of Turin, 7th September, 1706, the war in Italy between the two powers ceased by treaty of 13th March, 1707. The city of Milan Joseph gave to his brother, the Archduke Charles, and took possession of Sicily when the English laid hold of Sardinia. The battles of Oudenarde and Malplaquet, with the victorious career of Marlborough, would probably have deferred the peace of which Europe, and perhaps especially France, stood so much in need; but the death of Joseph left his brother Charles the last male representative of the house of Hapsburg, and Charles, instead of seeking the throne of Spain, was called to wield the sceptre of the empire. Joseph obtained the appellation of "victorious," which meant that he was on the winning side of the European alliances. He had, however, the tact to avoid a conflict with Charles XII. while his troops were required elsewhere. He reformed the penal laws, and re-established the chamber of justice.—P. E. D.

JOSEPH II., Emperor of Germany, eldest son of Francis I. and Maria Theresa, was born at Vienna, 13th March, 1741, and died 20th February, 1790. In addition to his name Joseph, he was baptized Benedict-John-Augustus-Anthony-Michael-Adam. Maria Theresa held him in her arms when she appealed to the estates at Presburg to protect her hereditary rights. In testimony of gratitude to the Hungarians, she gave Joseph a Hungarian tutor—Count Bathiany—had him instructed in the language, and clothed in the garb of Hungary. His religious instruction, however, was committed to the care of the jesuits. He excelled in athletic exercises, and was endowed with a love for music that lasted during life. In youth he was anxious to take part in the military operations of the army, but the empress would not permit the indulgence. On the 6th October, 1760, at the age of nineteen, he espoused the Princess Isabella, daughter of Duke Philip of Parma, and on the 27th May, 1764, he was elected at Frankfort king of the Romans. The early death of Isabella left him at liberty to seek a new bride, and he married Maria Josephine, daughter of the Emperor Charles VII.—a union that produced a considerable amount of discord. By the death of his father in 1765, he was associated with his mother in the government, rather than admitted to full power. So long as she lived Maria Theresa was determined to govern, and until her death Joseph was obliged to content himself with the military department, and such internal affairs as the empress was pleased to permit. He was a useful subject of his own empire—alleviated distress, made efforts to obviate famine, introduced conscription into the hereditary estates of the crown, participated in procuring the abolition of torture, and was far from being opposed to the suppression of the jesuits. He travelled much—visited Italy and France under the name of Count Falkenstein, and passed Ferney without seeing Voltaire, being restrained, it is said, by the positive injunctions of the empress, who fancied that Joseph had already imbibed quite a sufficient number of the modern ideas then in vogue. The death of the empress in 1780 left him master of the empire, and he became ambitious to extend his dominions. His schemes were large enough, but Frederick of Prussia and the interests of France were more than sufficient to render them inoperative. His proposal to create a kingdom of Burgundy, and to absorb the Netherlands into the empire, could not be accomplished. He did better than conquer territory, he introduced reforms at home—insufficient, as the condition of Austria has always testified, but still reforms at the time. He went far to abolish the worst parts of the feudal system, converted servitudes into fixed money payments, put down local jurisdictions, and equalized the law. By an edict of censorship, 1781, he established freedom

of thought and conscience, provided that there was no offence against religion, morals, or laws. All christians, of whatever denomination, were made citizens, eligible to office. Dissenters were allowed, by an edict of toleration, to build their own churches, provided they could insure the support of the pastor. The disabilities of the Jews were modified, and they were admitted to schools and universities. These institutions were extended and encouraged, while at the same time convents were curtailed even when not suppressed. Rapid innovations of this character, carried out by despotic rules, could not pass unopposed, and Pius VI. made a journey to Vienna to counteract the mischiefs of liberalism—not obtaining much satisfaction. Joseph's desire for unity involved him in troubles. He wished the German language to be made universal in his dominions, and roused the Hungarians to revolt, while the Netherland provinces resolved on emancipating themselves from the Austrian yoke. He was successful as a disturber of established institutions, but not as the founder of a new constitution. Some measures he was obliged to retract, others were left as a heritage, to produce future turmoil. In 1787 Joseph engaged in war with Turkey, and raised an immense army; but the summer heats of 1788 saw twenty thousand Austrians in the hospitals; and Joseph contracted fever by visiting the sick. He returned to Vienna, was there apprised of the insurrection of the Netherlands, and after some months of suffering, died on the 20th February, 1790. Twice married, he left no issue, and was succeeded by his brother, Leopold II.—P. E. D.

JOSEPH (François Leclerc du Tremblay), commonly known as Le Père, or Father Joseph, was born at Paris in 1577, and died in 1638. He devoted himself to the conversion of the protestants of Saintonge, and gradually attained the highest position in his order. He is most celebrated as the friend, confidant, and agent of Cardinal Richelieu, in which capacity he may have served his master, but he sacrificed his own integrity. He entered readily into the intrigues of the time, and a cardinal's hat was awarded him; but he died before he received it.—B. H. C.

JOSEPH ALBO, Rabbi of Soria in Old Castile about 1415, the author of a celebrated book, "Sefer Ikkarim," in rabbinical Hebrew, a philosophic view of Judaic theology. It was published at Soncino in 1486, and consists of dissertations on what he thought were the fundamental doctrines of the Jewish faith, viz., the being and perfections of God; the reality of future punishments; and the revealed economy of the Mosaic law.

JOSEPH Ben Gorion. See Gorionides.

JOSEPH Ben Joshua Ben Meir Ha-Sefardi, was born at Avignon in 1497. He was the author of a history which, commencing with the creation, extended down to his own time, and was published at Venice in 1554. There is an English translation by Bialloblotsky, published at London in 1834.

JOSEPH BONAPARTE. See Bonaparte.

JOSEPH EMMANUEL, King of Portugal, one of the Braganza family, ascended the throne in 1750, and died 24th February, 1777, in the sixty-third year of his age. His reign was characterized by misfortune. In 1755 the great earthquake of Lisbon took place, which nearly destroyed the city; and in 1758 the monarch nearly lost his life by assassination, the courage of his coachman alone having prevented the success of the conspirators. It was supposed that the jesuits were at the bottom of the plot, and they were consequently expelled the kingdom, with confiscation of their property. Joseph was afterwards involved in disputes with the court of Rome, and in 1761 in a war with Spain. Towards the close of his life he retired from the active duties of government, and resigned the power to his queen, Maria of Spain.—P. E. D.

JOSEPHINE, first empress of the French, née Marie-Joseph-Rose-Tascher de la Pagerie, was born at Trois-Ilets in Martinique, on the 24th of June, 1763, the day on which the treaty was signed by which England restored that island to France. Her father seems to have been forced by poverty to become manager of a plantation. At thirteen the fair young Creole is described as already most fascinating, and at fourteen, taken to France, she was married to the Vicomte De Beauharnais. Of her two children by this marriage, the son, Eugène, became viceroy of Italy, and the daughter, Hortense, married to Louis, king of Holland, was the mother of the present emperor of the French. The union was a stormy one, and was suspended by a separation, during which Josephine revisited, in 1787, Martinique and her mother. Forced, three years later, to fly from the island and its political convulsions, on her return to France she was reconciled to her husband. Their second connection was not of long duration. The Vicomte De Beauharnais had been an active constitutionalist. Husband and wife were thrown into prison during the ascendancy of Robespierre, and the husband was guillotined. In prison Josephine became the friend of the future Madame Tallien (see Fontenay), and when the fall of Robespierre restored her to freedom, she shared in that lady's leadership of the new society which sprung into existence with the close of the Reign of Terror. The young Bonaparte was one of the victims of her fascination, and against the wishes of both her children, indeed not without some misgivings of her own, she became his wife. The date of their marriage, one purely civil—not supplemented by religious ceremony until 1804—was the 9th of March, 1796. A few days afterwards Napoleon left his bride to join the army of Italy, and to commence his career of victory. His letters of this period are full of affection, mingled with jealousy; for during his absence Josephine was gay among the gayest. At last she joined him at Milan where she was received with queenly honours, and lavished money with more than queenly extravagance. During his absence in Egypt the old accusations against her were repeated with such success that, on his return, he was about to separate from her. She recovered, however, her ascendant over him, and from that time forward seems to have been a loyal and affectionate wife, with only one striking fault—pecuniary extravagance. The influence of her attractions was exerted to promote his ambition. She co-operated with him in the *coup d'état* of the 18th Brumaire; and assuming a new dignity of demeanour when Napoleon became first consul, she conciliated to a certain extent the troublesome royalist party. His assumption of imperial power she steadily opposed, though not from any suspicion of the fate which awaited her. Even before the empire Talleyrand had advised a divorce from Josephine, and a marriage with a Bourbon princess, as likely to strengthen politically Napoleon's position. But it was not until after Wagram and a sojourn in Schönbrunn that he followed the evil counsel, and divorced the wife whom he dearly loved, to marry a frigid and heartless Austrian princess. The divorce was effected on the 16th December, 1809. In the little court of Malmaison, to which the divorced Josephine now retired to cultivate her flowers—always a passion with her—she was steadily visited by the high personages of the continent whom events brought to Paris. Napoleon wrote to her frequently, and saw her occasionally. His last visit to her was paid in the January of 1814, three months before his relegation to Elba. After the occupation of Paris, the allied monarchs did her personal homage at Malmaison. Alexander of Russia was walking in its gardens when, after an illness of some duration, the ex-empress died of a cancerous disease, and with Hortense and Eugene by her side, on the 29th of May, 1814. At least she was spared the catastrophe of Waterloo.—F. E.

JOSEPHUS, Flavius, the Jewish historian, was born at Jerusalem A.D. 37. The facts of his history are mainly derived from his own writings. He was well instructed in his youth, and had a remarkable capacity for learning. He tried each of the three Jewish sects, and decided for the Pharisees. About 63 he went to Rome on behalf of certain priests, whom Felix had sent there as prisoners on some slight pretext. Having obtained their acquittal, he returned home, and exerted himself to preserve peace between his countrymen and the Romans. When the revolt actually broke out, he says he only joined it after he found that it must go on. He was appointed to Galilee as a sort of governor, and with a pacific mission. If we may trust his own account, his conduct was marked by prudence, courage, and ability. John of Ghiscala and others endeavoured to ruin his credit, and to take his life; but he succeeded in defeating their attempts. On the approach of Vespasian his followers mostly abandoned him, and he retired to Tiberias, whence he sent to the senate, to inform them that if they did not help him he must succumb. But when Jotapata was besieged he directed its defence, and on its capture escaped to a cave with forty men. His retreat was discovered, but rather than surrender, his companions agreed to die by one another's hands. Lots were taken, and all perished except Josephus and one other, who gave themselves up to Vespasian, and their lives were spared. At the siege of Jerusalem he was present; and when the city was taken he saved the lives of many, including his own brother, and he also preserved copies of the sacred books. Titus conferred upon

him an estate in Judea, but took him to Rome, and presented him to Vespasian, who received him kindly, made him free of the city, allowed him a pension, and granted him a house, which had formerly been his own residence. By many of his countrymen he was regarded as a traitor, and efforts were made to undermine his credit with the emperor, but in vain, and he was treated with consideration as long as Vespasian lived. He took the surname of Flavius in token of his allegiance to the Flavian family; but it is uncertain whether this was before or after he came to Rome. Titus and Domitian continued the favours of Vespasian; Domitian freed his Judean estates from tribute, and Domitia, the emperor's wife, treated him with kindness. He was three times married, but divorced his first and second wives; by the second he had three sons, and two by the third. He seems to have occupied himself with his literary labours while at Rome, but it is not known exactly when he died; he was living, however, in 97. Some of his personal reminiscences appear to be exaggerated, if not fictitious; but some allowance must be made for a man who, after being involved in occurrences which brought the destruction of his nation, succeeded in winning and retaining the affection and confidence of several emperors in Rome itself. He has won for himself a place in the history of his people as a warrior and a statesman; but he is best known as their great historian. His works are his "Autobiography;" "Jewish Antiquities," in twenty books, a history of the Jews from the creation to the 12th of Nero; "Wars of the Jews," in seven books, which he says he first wrote in Hebrew, and then translated into Greek; "Against Apion," two books on the antiquity of the Jews; "On the Maccabees, or the empire of reason," in one book, which is printed in some editions of the Bible as the fourth book of Maccabees; a treatise περὶ τοῦ παντός, which bears his name, but is spurious, although published by Whiston as Josephus' "Discourse to the Greeks concerning Hades." The first Latin edition of Josephus was published at a very early period, and only contained the "Antiquities," and the second in 1470 only included the "Antiquities" and the "Wars." The first Greek edition was printed in 1544 at Basle. Among the better editions may be named those of Hudson, Oxford, 1720; of Havercamp, Amsterdam, 1726; of Oberthür (incomplete), 1782–85; and of Dindorf, published by Didot at Paris. There are English translations of Josephus by L'Estrange and Whiston.—B. H. C.

*JOSIKA, Nicolaus, Baron, an eminent Hungarian novelist, was born at Torda in Transylvania, 28th September, 1796, and was most carefully educated. After studying law he entered the Austrian army, but some time after retired to his estates, where he divided his time between agricultural and literary pursuits. From 1839 till 1848 he published about sixty volumes of novels, the subjects of which were chiefly taken from Hungarian history, and which met with such universal applause that by his countrymen he is looked upon as the Hungarian Walter Scott. "Abafi;" "The Poet Zrinyi;" "The Last Batory;" "The Bohemians in Hungary;" and "Stephen Josika," are generally considered as his best productions. Baron Josika took so active a part in the revolution of 1848, that after its suppression he was obliged to seek a refuge at Brussels, and was hanged in effigy at Pesth, together with Kossuth and thirty-five other revolutionists.—K. E.

JOSQUIN DEPRES. See Depres.

JOUBERT, Barthelemy Catherine, a general of the French republic, born at Pont de Vaux, 14th April, 1769; killed at the battle of Novi, 15th August, 1799. He left college and entered a regiment of artillery at the age of fifteen, but afterwards retired and studied law at Lyons. In 1789 he was carried away by the revolution fever, and employed all his time in military drill and the practice of arms. In 1791 he entered as sergeant and joined the army on the Rhine. In August, 1792, he was lieutenant, and under General Anselme crossed the Var in September. In the Col de Tienda, with thirty grenadiers, he was attacked by five hundred Austrians, wounded, and taken prisoner. Carried to Turin, he was presented to the king of Sardinia, and when asked if he was a noble, replied, "I am a French citizen"—an answer that sent him to prison. He was soon released on parole, and returned to France, where he loudly protested against the severities of the convention. He again joined the army, and in 1795, having received promotion, was ordered with two thousand volunteers to cut off six thousand Hungarians entrenched at Melagno. In the contest he lost fifty-six officers and four hundred and fifty men, and was repulsed. Kellerman appointed him to the command of a battalion, and at Loano he was made brigadier on the field of battle. At Montenotte, St. Margaret, Cossaria, and the battle of Mondovi, he was again distinguished—receiving a ball in his chest. He was also at the passage of the bridge of Lodi, and by Bonaparte was charged to lay siege to the fortress of Milan. Later he commanded the vanguard of Massena's army, and entered the Tyrol. In the defile of Corona he was attacked by Wurmser and compelled to retreat, thereby uncovering the road to Mantua. He was now almost constantly engaged in the actions of the time up to the battle of Rivoli, after which he again went into the Tyrol, and engaged in what Carnot termed the campaign of giants. In a month he fought seven battles, and took out his army, contrary to expectation. Returning to Paris, he was employed on the Rhine for a short time, but again went to Italy, occupied Piedmont, married Mlle. de Montholon, and in a month after, while personally leading his troops in the thickest of the fire, was shot under the right arm. Joubert was one of the generals that seemed to take the "glory of France" as their ruling motive—a high-minded, upright, courteous soldier, with the character of being a "thorough gentleman."—P. E. D.

JOUBERT, François, a French ecclesiastic, who was born at Montpellier in 1689, and died at Paris in 1763. He was celebrated in his day as an eloquent interpreter of the sacred writings, and was the author of several esteemed religious works, including commentaries on the prophets and the book of Revelation. His attachment to Jansenism occasioned his confinement for six weeks in the Bastile, and his subsequent rustication from Paris for three years.—G. BL.

JOUBERT, Joseph, was born at Montignac, in Périgord, 6th May, 1754. Coming to Paris in 1778 he formed the acquaintance of Marmontel, Diderot, and La Harpe; but his dearest friend and most intimate associate was Fontanes. He married during the revolution, and lived a quiet life, chiefly dedicated to the study of moral philosophy, at Villeneuve-le-Roi in Burgundy. On revisiting Paris, his favourite resort was the salon of Madame de Beaumont, whose death in 1803 was a severe shock to him. In 1809 the influence of Fontanes obtained him the appointment of inspector-general of the university. He published very little, but left numerous MSS. Three editions of his "Pensées" (one edited by Chateaubriand) have appeared, the latest as recently as 1849. Joubert is not a writer who will ever become popular, but he has found fit audience, if few. He died at Paris, 4th May, 1824.—W. J. P.

JOUBERT, Laurent, a learned physician, the tenth of a family of twenty children, was born in 1529 at Valence in Dauphiny, and died in 1583. He studied at Montpellier, where in 1558 he succeeded his master Rondelet as professor-royal, and afterwards became chancellor of the university, and physician in ordinary to the king. He wrote "Paradoxa medica," and other professional works, the most celebrated of which was a treatise on "Popular Errors in Medicine and Regimen," of which ten editions were sold in less than six months. He was likewise the author of a curious treatise on "Laughter; its essence, causes, and marvellous effects," and wrote an amusing dialogue on French cacography.—G. BL.

JOUFFROY d'Abbans, Claude-François-Dorothée, Marquis de, one of the inventors of steam navigation, was born of a noble family in Franche-Comté about 1751. In 1772 he obtained a commission in the régiment de Bourbon; and soon afterwards, in consequence of an affair of honour with his colonel, was exiled to Provence for two years, which he passed in the study of mechanical science. In 1775 he returned to Paris; and having examined an atmospheric pumping engine, then recently erected at Chaillot, he turned his attention to the use of steam power for propelling vessels. In 1776 he drove a steamboat forty feet long, on the Doubs, by propellers of the duck's-foot class, moved back and forward by a chain from the piston of a single steam-cylinder with a counterpoise. In 1780 he added a second cylinder, the pistons rising alternately. In 1783 he used paddle-wheels, driven by the steam-pistons through back-work, to propel a vessel one hundred and thirty feet long on the Saône. As to the cause of the failure of this and other inventions of the same kind, prior to the application of Watt's engine to marine propulsion by Symington in 1801, see the article Fulton. In 1784 the invention of Jouffroy, having been submitted to a committee of the Academy of Sciences, met

with less encouragement than it deserved. During the revolutionary troubles he emigrated for ten years; and on his return to France, his attachment to the principles of royalism prevented him from bringing his invention before the government until after the restoration of the Bourbons. In 1816 he obtained a patent for the propulsion of ships by steam, and organized a joint-stock company to carry it out; but the undertaking proved unsuccessful. He died at the Invalides in 1832, being then the senior captain of infantry in the French army. An account of his inventions was published by his son, the Marquis Achille de Jouffroy, in 1839.—W. J. M. R.

JOUFFROY, Theodore Simon, a French philosophical writer, who was born in 1796. His father sent him to Pontarlier, where his uncle was a professor, and afterwards he studied at Dijon, where he was fortunate enough to attract the attention of M. Roger, who procured his admission to the normal school at Paris. While there his philosophical tastes were developed by a course of lectures on philosophy by Victor Cousin. In 1817 he was appointed pupil-teacher of philosophy at the normal school, and at the same time elected to deliver a philosophical course at the Bourbon college, now called the Lycée Bonaparte. He remained at this post till 1820. The normal school was suppressed in 1822, and then he commenced a course of private instruction, and began to write for the periodical press. In 1826 he published a translation of Dugald Stewart's Essays on Moral Philosophy, to which he prefixed a valuable introduction. In 1828 he delivered a course of lectures on ancient philosophy at Paris, and the same year brought out a volume of his translation of the complete works of Thomas Reid the Scottish philosopher. This version of Reid consists of six volumes, and was not concluded till 1835. The first volume, which was the last published, contains an introduction, copious and carefully written, in which we have Jouffroy's estimate of the Scottish philosophy. Following this introduction is Stewart's Life of Reid, and a curious bibliography of Scottish philosophy from the days of Hutcheson to our own time. In the compilation of these valuable works, he was assisted by some of his Scottish friends. The third and fourth volumes of his edition of Reid's works are enriched with fragments of lectures by Royer Collard, and an introduction to them. Royer Collard was, as is well known, the first who endeavoured to give a popular exposition of the Scottish philosophy in France. In 1830 Jouffroy returned to a post in the normal school, which had been restored. He was at the same time named co-professor of the history of modern philosophy at the Faculty of Letters, and delivered a course of lectures on the law of nature, which was taken down in shorthand and published in 1835 and 1842. He succeeded M. Thurot at the college of France in 1833 as lecturer on Greek and Latin philosophy, and was elected titular member of the Academy of Sciences. The same year he published a collection of miscellaneous essays under the title of "Mélanges Philosophiques;" most of these had already appeared in periodical publications, but some were now printed for the first time. In 1835 alarming symptoms showed themselves, and he was compelled to abandon for a time his much-loved studies, and to go to Italy for the sake of his health. After a time he recovered sufficiently to return to Paris, and in 1838 exchanged his place at the college of France for that of librarian to the university, and his place at the Faculty of Letters for that of philosophy. Although not well fitted for political life, Jouffroy in 1831, and for several years after, was a member of the chamber of deputies, where, however, his voice was seldom heard. Once he is said to have saved the ministry by a speech, and once, in 1840, he was intrusted with the preparation of an address which resulted in his being forsaken by his own party. An affection of the chest, under which he had laboured for four years, carried him off, February 4, 1842. After his death Damiron published the third volume of his course on the law of nature, a new volume of "Mélanges Philosophiques," and a volume entitled "Cours d'Esthetique," &c. The writings of Jouffroy ought to have especial interest in the eyes of the admirers of the Scottish philosophers.—B. H. C.

* JOULE, James Prescott, the second son of Benjamin Joule, an extensive brewer in Salford, was born in that town on December 24, 1818. He was educated chiefly by private tuition. At the age of sixteen he received lessons in chemistry and natural philosophy from Dalton, of whom he has since proved himself the worthy successor in physical science. From 1837 till 1854 he attended closely to the business of the brewery, but occupied his leisure in scientific researches. Between 1838 and 1841 he published in Sturgeon's Annals of Electricity a series of papers, describing his experiments on an electro-magnetic engine constructed by him in 1838, and demonstrating, amongst other important results, the law of the increase of the resistance to the battery current, as the engine's velocity is augmented. A thorough investigation of the electro-magnetic engine led him to the conclusion that electro-magnetism cannot be made an economical source of motive power, so long as the material consumed in galvanic batteries is much dearer than coal. He investigated the best form of electro-magnet for lifting weights, and was thus enabled to construct electro-magnets of great power for their size. He also discovered the existence of a limit to the degree of magnetization of which iron was capable. About the same time (1840) he made the discovery that a bar of iron is lengthened or shortened by being magnetized, according as the tension upon it is less or greater. His first paper on heat was read to the Royal Society in December, 1840. In it he announced for the first time the law of the development of heat by voltaic electricity, viz., that the heating effect of a current of electricity is proportional to the resistance opposed to the current, and to the square of the quantity of transmitted electricity. In 1841 he showed that, in the electrolytic decomposition of any compound, the heat evolved by the circuit is diminished by an amount exactly equal to that evolved by the recombination of the elements of the compound decomposed. A study of these and similar phenomena naturally led him towards a correct mode of regarding heat in relation to mechanical force, and suggested a series of experiments, made in the early part of 1843, which proved that the relation between work and heat is definite and invariable; and he announced approximately the number expressing that relation, which number he for the first time denominated the "mechanical equivalent of heat." From that time till 1849 he continued to make further experimental researches with a view to determine the value of that numerical constant with precision, chiefly by measuring the heat developed by the friction of fluids; and he arrived at the result that each Fahrenheit's degree of heat developed in a pound of water, is equivalent to the mechanical energy which is able to raise *seven hundred and seventy-two pounds* to the height of one foot. That result has since been confirmed by the experiments of others, and by various scientific and practical applications. It has been named, by the consent of scientific men, "Joule's Equivalent," and is unquestionably the most important constant quantity in molecular physics. Mr. Joule next examined the phenomena of the heat liberated and absorbed by the compression and dilatation of elastic fluids; and showed, first, that the heat liberated by compression was the equivalent of the force used in the compression; secondly, that the heat absorbed in dilatation was the equivalent of the force occupied in displacing the atmosphere; and, thirdly, that if the dilatation was accomplished without evolving force, no thermal effect was observed. These results are, however, only very close approximations to the truth, and differ from it in proportion as the gases do not strictly fulfil the laws of theoretically perfect elastic fluids. Professor William Thomson pointed out the means of studying the extent of the deviation; and, with that eminent man as a fellow-labourer, Mr. Joule has carried on a long series of experimental investigations into the thermal effects of fluids in motion. In this, as well as in many other experimental researches by Mr. Joule and Professor Thomson, results have been obtained, which had been anticipated by means of the mechanical theory of heat. About the years 1845–47 Mr. Joule was associated with Dr. Lyon Playfair in a research on atomic volume and specific gravity. Mr. Joule is the improver of many descriptions of apparatus. From the preceding very brief and very much condensed summary of Mr. Joule's scientific labours, it will be seen that they have in the main been directed to the experimental investigation of the exact laws of correlation between the different forms of physical force, such as mechanical energy, heat, electricity, and magnetism; and it may be confidently asserted that he has done more than any other man of science of the present day towards converting that fundamental department of physics from an interesting speculation into a precise experimental science. In 1842 he was elected a member of the Literary and Philosophical Society of Manchester, of which he became president in 1860. He is one of the oldest fellows of the Chemical Society of London. He was elected a fellow of the Royal Society in 1849; has

served on its council, and has received one of the royal medals. He received the honorary degree of doctor of laws from the university of Dublin, on the occasion of the meeting of the British Association there in 1857. He is an honorary or corresponding member of various other scientific bodies at home and abroad.—R.

* JOURDAIN, Charles Marie Gabriel Bréchillet, the son of Amable Jourdain, also an eminent philologist, was born at Paris in 1817. After holding professorships of philosophy at several colleges, he obtained an official situation in the French ministry of public instruction. He has published treatises on the doctrines of Thomas Aquinas and of Gerson; has edited the philosophical writings of Antoine Arnauld and of Nicole; and has written largely on kindred topics in various French periodicals.—W. J. P.

JOURDAN, Jean Baptiste, Marshal of France, and one of the generals of the Revolution, was the son of a surgeon at Limoges. He was born in 1762, and was educated by one of his uncles, a curé, who kept an academy at Aix. On the death of his father in 1777 he was taken into the warehouse of another uncle, but soon enlisted in a regiment which was destined for America as part of the expeditionary army of Count d'Estaing. After serving six years in the New World, he obtained his discharge on account of ill health, and returned to France, where he married the sister-in-law of a respectable mercer in his native town, and commenced the same business on his own account. In 1791 he was made a lieutenant in the local corps of national guards, and in the following year was elected to the command of a battalion of volunteers, who joined the army of the North. In this capacity he distinguished himself so much in several actions under Dumourier, Dampierre, and Custines, that his promotion was exceedingly rapid, and in 1793 he obtained the rank of general of division. A masterly movement which he made at the battle of Hondschoote chiefly contributed to the victory obtained by Houchard, and when the latter was guillotined by the republican tyrants at Paris for not sufficiently improving his advantages, Jourdan was appointed to succeed him in the chief command. He then defeated the Austrians at Wattignies, and accomplished the principal object of the campaign by compelling the prince of Coburg to raise the siege of Maubeuge. In 1794 he received the command of the army of the Moselle, and after being compelled in his turn to raise the siege of Charleroi, he obtained a considerable advantage over the Austrians at the battle of Fleurus, and a decisive victory at Aldenhoven, which gave him possession of Juliers, Cologne, Bonn, Coblentz, and Maestricht. This was the culminating point in Jourdan's career. His army, neglected by the authorities at Paris, rapidly diminished in numbers, and after being beaten by the Archduke Charles in September, 1796, he resigned the command in disgust. He then retired to Limoges, and in the following year was elected by his fellow-townsmen a member of the council of Five Hundred. In 1799 he resigned the presidency of that body to assume the command of the army of the Danube; but being again beaten by Prince Charles at Stockach, he relinquished the command to Massena. Re-elected to the council of Five Hundred, he took a prominent part in opposing the ambitious designs of the first consul. This was followed by a reconciliation, apparently cordial on both sides, and in 1800 Jourdan was appointed inspector-general of the forces and governor-general of Piedmont. In 1802 he was named a councillor of state, and in 1804 was created a marshal of France, and grand cross of the legion of honour. He received also the command of the forces in Lombardy, but when war broke out with Austria in 1805, Bonaparte, who had a poor opinion of Jourdan's military talents, superseded him in this command by Massena. In 1806 he became governor of Naples under Joseph Bonaparte, who had a great respect for him; and when that prince was made king of Spain, Jourdan accompanied him to Madrid as major-general of his armies. His authority, unsupported by Napoleon, was disregarded by Soult and the other French generals, and after a succession of misfortunes, terminating in the disastrous affair of Vittoria, Jourdan returned to France with a heart completely ulcerated by a sense of neglect. In 1814 he gave in his adhesion to Louis XVIII., who made him a count; and though afterwards compelled to accept a nominal command from Napoleon during the Hundred Days, his age excused him from being present at the battle of Waterloo. At the second restoration he again recognized the royal authority, and was made a peer of France in 1819. After the revolution of 1830 he held for a short time the position of minister for foreign affairs, and was then made governor of the Invalides, an office which he retained till his death in 1833.—G. BL.

JOUSSE, Daniel, a French lawyer and author, born at Orleans, 10th February, 1704; died, 21st August, 1781. He held a small office in the provincial administration, and devoted his time to the composition of works that are still consulted. He left a "Detailed History of the Town of Orleans;" a "Commentary on ecclesiastical jurisdiction;" and various commentaries on special laws and ordinances relating to criminal law, civil law, commercial law, woods, forests, parish law, and the jurisdiction of the treasurers of France. Some of his works have gone through several editions.—P. E. D.

JOUVANCY, Joseph de, a celebrated French jesuit, was born at Paris in 1643, and at the age of sixteen entered the society. For some years he taught rhetoric at various places with much success. In 1699 he was called by his superiors to Rome that he might carry on the History of the Jesuits, which had been begun by Orlandini; of this he wrote the fifth part, extending from 1591 to 1616. The work has become scarce in consequence of having been suppressed by edicts of the parliament of Paris of 22nd February and 24th March, 1713. His knowledge of the ancients was extensive, and his style is generally admired. Editions of various of the Latin poets were published by him with the obscene passages left out, and with excellent notes; also a "Mythology;" two volumes of Latin speeches, a tract, "De ratione discendi et docendi;" and a translation into Latin of the first Philippic of Demosthenes.—D. W. R.

JOUVENET, Jean, one of the most distinguished of the French painters, was born at Rouen in 1644 of a family originally Italian. He learnt painting under his father Laurent Jouvenet, whose father, Noel, was the master of Nicolas Poussin. Jean settled in Paris in 1661, and became an imitator of the style of Poussin, and while still quite young was employed by the celebrated Le Brun as an assistant in his extensive works at Versailles. He executed an altar-piece for the cathedral of Notre Dame in 1668, and painted the so-called "May Picture," in 1673, presented every May by the goldsmiths of Paris, and dedicated to the Virgin in Notre Dame. In 1675 he was elected a member of the French Academy, of which he became professor of painting in 1681. Four of Jouvenet's works now in the Louvre, were executed in tapestry at the Gobelins by order of Louis XIV., who presented the tapestries to the Czar Peter the Great. Jouvenet's works are numerous, but in 1713 his right hand was attacked with paralysis, and from this time he painted with his left hand, an effort he was driven to through having several unfinished works on hand at the time; and the first performance of any consequence of this kind was the painting of the "Triumph of Justice" for the ceiling of the parliament chamber of Rouen, which was executed entirely with his left hand. His last work was the "Magnificat," or Visitation of the Virgin, for the choir of Notre Dame, also painted with the left hand, but Jouvenet never saw it in its place; he died at Paris, April 5th, 1717, then holding the office of rector of the Academy, a post he had held since 1707. Jouvenet painted in oil and in fresco; the twelve apostles in fresco in the dome of the Invalides are by him. Jouvenet belongs to the able academic painters of the eighteenth century, whose works are for the most part entirely devoid of sentiment; the effect of the subject is lost in the obtrusiveness of the means employed to represent it. There are ten large pictures by him in the Louvre, all of religious subjects. One, "The Descent from the Cross" painted in 1697, has a place of honour in the Salon Carré, in the centre of the west wall. It is dramatic in composition and generally effective in colour in spite of a prevailing brown, but fails to attract by any higher qualities. Yet Jouvenet on the whole must be considered a superior painter to Le Brun, while he was in dignity and character much behind Le Sueur. Neither Jouvenet nor Le Sueur ever visited Italy, of which the French make a great boast. Most of Jouvenet's works have been engraved by some of the best engravers of France.—(*Mémoires Inedits des Membres de l'Académie Royal de Peinture*, &c., 1854.)—R. N. W.

JOUY, Victor Joseph Etienne de, chiefly notable for having made to modern French literature contributions somewhat in the style of our own Tatlers and Spectators, was born at Jouy, near Versailles, in 1769, according to one account, but more probably in 1764. His father was engaged in trade, and he was sent to the college of Versailles. In consequence of a

love affair the immature Lothario was shipped off, before he had fairly commenced his studies, to French Guyana, whence he managed soon to effect his return, and took his seat again on the benches of his college. Two years afterwards he entered the artillery, and served as a subaltern officer in India, where he met with various romantic adventures and made the acquaintance of Tippoo Saib, the hero afterwards of one of his dramas. A reader of Voltaire from his childhood, he hurried home when he heard of the capture of the Bastile, offered his sword to the Revolution, and rose rapidly in military rank. Disgraced and accused of "moderantism" for having refused to drink the health of Marat, he escaped to Switzerland. Returning to Paris after the fall of Robespierre, he was reinstated and re-employed at one time, being appointed commander of Lille; but even under the new and more moderate régime he was arrested on suspicion of having held treasonable communications with Lord Malmesbury, whose niece he is said to have married. Tired of these vicissitudes, he gave up the army after his acquittal on this new charge; and on the establishment of the system of prefectures, accompanied the Count De Pontecoulant to Brussels, holding for a short time an official situation, which he resigned, then devoting himself to literature at Paris. Talma personated the hero of his tragedy of "Tippoo Saib," 1813; and Spontini wrote the music for his opera "La Vestale," which was a success. He is remembered, however, less by such pieces than by the series of papers, "L'Hermite de la Chaussée d'Antin," which he contributed in 1813–14 to the *Gazette de France*, and which were afterwards collected. Lively sketches of life and character in the Paris of that period of transition, the closing years of the empire, they are the nearest approach that French literature has made to the essays of Addison and Steele, and were very successful. Less popular were its successors, especially "L'Hermite en Province," written by Jouy in his study in Paris—though professing to describe the contemporary life of the French provinces—and swarming with geographical blunders. At the first restoration he was introduced to Louis XVIII. by Madame De Stael, but accepted a theatrical post from Napoleon during the Hundred Days. At the second restoration Jouy went into opposition, and was fined and imprisoned for his liberalism—reviving his old popularity by the publication of "L'Hermite en Prison." He wrote plays, contributed to periodicals, and after the revolution of 1830, was appointed by Louis Philippe chief librarian of the Louvre. He had quite survived his reputation when he died at the chateau of St. Germain en Laye on the 4th September, 1846.—F. E.

JOVELLANOS, Gaspar Melchior de, a Spanish statesman, economist, and poet, born at Gijon, Asturias, 5th January, 1744, of a noble family, and educated for the law at the universities of Oviedo, Alcala, and Madrid. At the age of twenty-four he was made one of the judges in criminal cases at Seville, and ten years afterwards exchanged this office for the more congenial one of civil judge at Seville, but in 1778 he was appointed judge of criminal cases at Madrid. It was during his residence at Seville that he wrote the tragedy of "Pelayo," and the comedy of the "Honourable Culprit;" acquired a knowledge of English for the purpose of studying political economy; and prepared the outline of his great work, "Informe sobre ley agraria" (Memoir on law as applied to agriculture). He also found time to be the patron of art, and the promoter of schools and hospitals. After spending a year and a half at Madrid, he became a member of the Council of military orders, in which capacity he visited his native province of Asturias, and founded the Asturian institute for the study of sciences connected with the mineral wealth of the country. His connection with Cabarrus cost him a sort of honourable exile to his native province (1790–97), which he devoted to the improvement of mines, roads, and all useful public works. He also wrote his excellent treatise "On public amusements," and completed his work on agricultural law above named. In 1797 he became minister of justice under Godoy; but the next year he was again exiled to Asturias, and in 1801 was seized in his bed under the authority of the inquisition, carried across the country and embarked for Majorca, where he suffered a rigorous confinement of seven years' duration. Refusing to acknowledge Joseph Bonaparte, he represented his province in the central junta, where his enlightened views met with a very insufficient response. When the junta was dissolved in 1810, at his earnest desire, Jovellanos returned to Asturias to find his beloved institute ruined by the French occupation, and had only time to publish his noble "Memoir" in defence of his own conduct and that of the junta, when a second French invasion compelled him to escape on board a small vessel. Landing at the little port of Vega, he expired from the results of exposure and fatigue, 27th November, 1811. Besides the works named above, we have from his pen two satires, numerous memoirs, and several poetical epistles to his friends. As a writer no less than as a statesman, he well deserved the title, revived for his sake by the cortes, "Benemerito de la patria."—F. M. W.

JOVIANUS, Flavius Claudius, one of the best of the later Roman emperors, was born in 330. He was the son of Count Varronianus, a native of Pannonia, and received the name by which he is generally known from having been appointed by Diocletian to the command of the Jovian corps. As a military leader he acquired a high reputation, and when he offered to resign his command rather than abandon his christian principles, Julian the Apostate had so much respect for him that he not only suffered him to retain the command, but took him into his intimate confidence. He accompanied that emperor in his rash expedition against the Persians, under the honorary title of chamberlain or chief domestic; and when Julian died in the midst of the hazardous enterprise, Jovian was elected to the purple in 363, by the acclamations of the soldiery. He then continued one of the most disastrous retreats in history, with an army utterly disorganized, famishing with thirst and hunger, and pursued and harassed by an enemy vastly superior in numbers. In these circumstances he was compelled to conclude a treaty, by which he accepted the most humiliating conditions from the Persians; and although he was severely censured for doing so, it is admitted by the best authorities, some of whom were present in the expedition, that he had absolutely no alternative. On arriving at Antioch he gave promise of a liberal and enlightened reign by issuing a decree which permitted the exercise of any form of worship, while at the same time he re-established christianity as the recognized religion, recalled the exiled bishops of the orthodox faith, and ordered the restoration of the churches to all the adherents of the council of Nice. He then continued his progress towards Constantinople, and was received with every demonstration of joy in the different cities through which he passed; but before reaching his destination his life and reign were brought to a sudden conclusion. At Dadastana, after partaking of a plentiful supper, he retired to rest, and was found dead in bed next morning, 17th February, 364, whether from apoplexy, poison, or the fumes of charcoal, is not known; but his death in the thirty-fourth year of his age, and after a brief reign, appears to have been sincerely regretted by both christians and pagans.—G. BL.

JOVIUS. See Giovio.

JOY or JOYE, George, sometimes styled Gee, and sometimes Clarke or Clerke, whose numerous aliases indicate the life of a persecuted fugitive, was among the early promoters of the Reformation in England. He was born in Bedfordshire, and educated in Peterhouse, Cambridge, where he took his B.A. degree in 1512–13, and that of M.A. in 1517, when he was admitted a fellow. In 1527 he was accused of heresy by the prior of Newenham, and being summoned by the cardinal, who sent him to the bishop of Lincoln, Joy took the first opportunity of escaping beyond sea. He settled in Strasburg where, under the name of Clarke, he translated and printed the Psalter and Primer, omitting the litany and dirige, "lest folke should pray to saints and for the dead." He seems to have exercised the art of printing as a means of living. The printers of the fourth Dutch edition of Tyndale's translation of the Bible, employed Joy to correct the press. The latter went beyond his commission, and corrected the translation, to the great wrath of Tyndale, who in a special preface to his New Testament blames Joy particularly for altering the word "resurrection" into "the life after this." Joy replied in an "Apology," &c., addressed to Tyndale, in which he states how little money he made by the transaction. A list of Joy's writings and of the works he printed will be found in Dibdin's Typ. Ant. iii. 533. On returning to England he appears to have followed the business of a printer, for a work supposed to be of the year 1541 bears his imprint at London. Fuller says, "notwithstanding many machinations against his life, he found his coffin where he fetched his cradle, being peaceably buried in his native country in 1553, the last year of King Edward VI."—R. H.

JOYCE, JEREMIAH, remembered chiefly as the author of the well-known "Scientific Dialogues" which bear his name, was born in 1764. He is said to have been a self-taught man, and in early life to have worked as a glazier. The proceeds of a small copyhold left him by his father enabled him later to procure the necessary education, and he became a dissenting minister. It was probably in this capacity, and from the zeal with which he asserted the principles of advanced liberalism, that he attracted the notice of Lord Stanhope, then an ardent champion of popular rights. In 1794 he was arrested with Horne Tooke, Hardy, and Thelwall, on a charge of high treason. It is said that the arrest was hastened by a laconic note from Joyce to Tooke, "Shall you be ready by Wednesday?" which related to a literary work on the verge of publication, but which was supposed by the authorities to indicate the date of an intended revolutionary movement. The arrests were made on the Tuesday. After the acquittal of his friends, Joyce was released without being brought to trial; and on his return to Chevening, Lord Stanhope gave a splendid entertainment in honour of the event. On leaving Lord Stanhope's family, he settled in London as an author by profession. He was employed as a coadjutor of Dr. Gregory in the preparation of the latter's Cyclopædia. The work was very successful, and a body of London booksellers engaged Joyce to edit, single-handed, a new work on the plan of Gregory's, and which was published under the name of William Nicholson. Both works were completed in the brief period of thirty months, and Joyce's industry entailed upon him a severe attack of disease, from which he never recovered. Soon afterwards appeared his very successful and popular "Elements of Arithmetic," which went through repeated editions of ten thousand each. It was followed by the best-known of his works, the "Scientific Dialogues" (the predecessor of Mrs. Marcet's Popular Conversations on Science); long a standard book, and which, with the corrections and additions rendered necessary by the lapse of time, still holds its ground. Among his other works may be mentioned his "Dialogues on Chemistry" and on the "Microscope," and his "Letters on Natural Philosophy." He contributed for many years a meteorological summary to the *Monthly Magazine*, the number of which for July, 1816, contains a brief memoir of him.—F. E.

JOYNER, WILLIAM, alias LYDE, was born at Oxford in April, 1622, and was educated there at Magdalen college. He obtained a fellowship, but having become a Roman catholic he resigned it in 1644. His attachment to the royal cause led him to serve in Ireland for a time with the earl of Glamorgan, a nobleman with whom he afterwards travelled abroad. His fellowship was restored to him in 1687, but he was expelled from it the year following. He was the author of a comedy entitled "The Roman Empress;" of some observations on the life of Cardinal Pole; and of a number of Latin and English poems. He died at Ickford in Buckinghamshire, where he spent many years in retirement and poverty, in September, 1706.—D. W. R.

JOZE, ANTONIO, a Portuguese satirical dramatist, author of many pieces, of which the most celebrated are founded on the stories of Don Quixote, Medea, Esop, &c. Having incurred the anger of some powerful persons, he was burnt alive as a Jew by order of the inquisition in 1745.—F. M. W.

JUAN Y SANTACILIA, DON JORGE, a Spanish naval officer, was born at Novelda in the province of Valencia, on the 5th of January, 1713, and died at Madrid on the 21st of June, 1773. He was a member of the joint French and Spanish expedition which went to Peru in 1735 to measure an arc of the meridian, for the purpose of determining the figure of the earth (see also GODIN). An account of the expedition, by Don Jorge and his Spanish colleague, Don Antonio de Ulloa, was published at Madrid in 1748. Don Jorge was also the author of a work on navigation, seamanship, and naval architecture—"Examen Maritimo," Madrid, 1771—which is still held to be of high authority, setting aside an error which pervades it as to the relation between a velocity and the pressure required in order to produce it by acting through a given space.—W. J. M. R.

JUANES or JOANES, VICENTE, was born at Fuente la Higuera in Valencia in 1523, and therefore could not possibly have been the pupil of Raphael, as stated by Palomino; he, however, studied in Italy, and chiefly at Rome. He was the head of the school of Valencia, and is sometimes termed the Spanish Raphael. His subjects are exclusively religious, and he was of a pious disposition: he is said to have invariably taken the sacrament before he commenced an altar-piece. His chief works are at Valencia, but there are many in the museum of the Prado at Madrid. Juanes died December 21st, 1579, at Bocairente while engaged on an altar-piece there, but his body was in 1581 removed to Valencia and buried in the church of Santa Cruz. His son, JUAN VICENTE DE JUANES, was a respectable painter, and two daughters also distinguished themselves in the art.—(Cean Bermudez, *Diccionario*, &c.)—R. N. W.

JUBA I., King of Numidia, and a descendant of Masinissa, succeeded his father Hiempsal about the year 50 B.C. He favoured the cause of Pompey against Julius Cæsar, and marching to the succour of Varus who was besieged in Utica, he relieved him by defeating Curio, one of Cæsar's lieutenants. After the battle of Pharsalia, Cæsar himself passed over into Africa to crush the remaining adherents of Pompey, and Juba hastened to join Scipio at the head of a large army. In the battle which followed Cæsar was victorious, and the Numidian prince fled to his own country, where the inhabitants of Zama shut their gates against him. Finding that all was lost, he caused himself to be killed by one of his slaves, or according to others by his friend Petreius, 42 B.C. Cæsar reduced his kingdom to a Roman province, of which the historian Sallust was the first governor.—G. BL.

JUBA II., King of Mauritania and Gætulia, was the son of the preceding; and being very young at the death of his father, was carried by Julius Cæsar to Rome to adorn his triumph. The dictator requited him for this humiliation by giving him an education worthy of his rank, in consequence of which the young prince, endowed with amiable dispositions and excellent natural parts, became a distinguished author and one of the most learned men of his time. He attached himself strongly to Augustus, under whose standard he fought during the wars of the triumvirate; and the emperor rewarded his fidelity by giving him in marriage Cleopatra, the daughter of Antony, and conferring on him, with the title of king, the two Mauritanias and part of Gætulia. After some wars with the neighbouring tribes in which Augustus assisted him, he obtained peaceable possession of his dominions about 30 B.C.; and by his mild and enlightened government he soon gained the devoted affection of his subjects, who almost honoured him as a god. He wrote a history of Arabia; of Assyrian and Roman antiquities; of painting and painters; of theatres; dissertations on the corruption of language; on the source of the Nile; on the nature and properties of different animals; and on the plant Euphorbia. He died in the reign of Tiberius, about 23 or 24 A.D. Only a few fragments of his works are preserved by Pliny, Athenæus, and other writers, who speak of the royal author in very high terms.—G. BL.

JUBÉ, AUGUSTE, a French military historian, was born near Montlhery in 1765. In 1786 he obtained an appointment in the administration of the marine, and was gradually promoted, till in 1794 he was named inspector-general of the coasts. In 1796 he entered the army, obtaining the rank of adjutant-general. His abilities were recognized by Bonaparte, for whom he organized the consular guard. For many years he was a member of the tribunate, and was prefect first of La Doire in Piedmont, and afterwards of the Gers. His principal works are—"Histoire des guerres des Gaulois et des Français en Italie, depuis Bellovèse jusqu'à la mort de Louis XII.," 1805; "Les fastes militaires de la France depuis le règne de Louis XIV. jusqu'à nos jours," 1819; "Histoire générale militaire des guerres de la France, depuis le commencement du règne de Louis XIV. jusqu'à l'année, 1815." He died 1st July, 1824.—D. W. R.

JUDA, LEO, the intimate friend and coadjutor of Zwingle, was born at Rapperschwyl in Alsace in 1482, and was educated in the excellent school of Schlettstadt, where Crato was his teacher, and at the university of Basle, where he first became acquainted with Zwingle, and enjoyed along with him the instructions of the evangelically-minded Thomas Wyttenbach. He remained in Basle till 1512, where he filled the office of deacon for some time in the church of St. Theodore; and from thence he removed at the request of Zwingle, first to Einsiedeln, and afterwards to Zurich, where he was chosen preacher at St. Peter's. In that position he was able, by his learning and indefatigable industry, to render valuable aid to the reformer, to whom he was as affectionately attached as Melancthon was to Luther, and whose relation to him has sometimes been compared to that which so closely and beneficially connected the two chief reformers of Saxony. But in genius and learning he was far inferior

to Melancthon, although nearly resembling him in the mildness of his temper and the moderation of his language. After the death of Zwingle he worked with equal fidelity and goodwill at the side of Bullinger. His Hebrew learning made him a valuable coadjutor in the theological school of Zurich, and qualified him to undertake a translation of the Old Testament, which he executed first in German and afterwards in Latin. The German translation was repeatedly printed, and was of great service to the cause of the Reformation in Switzerland. The Latin translation was left unfinished at his death, but he bequeathed it to the care of his colleague, Bibliander, by whom it was completed. His other publications, which were pretty numerous, were chiefly translations of the works of Swiss and German reformers into German or Latin. His "Catechism" was published both in Latin and German, at the request of the synod of 1533; and his "Smaller Catechism," an abridgment of the former, was long used in the churches of Zurich, and other reformed cantons. He survived till 19th June, 1542. His life was written by his son in 1574, and has recently been rewritten by Carl Pestalozzi, in the valuable series of Lives and Select Writings of the Fathers and Founders of the Reformed Church, edited by Professor Hagenbach of Basle.—P. L.

JUDAH BEN SAMUEL HA-LEVI, called by the Arabs Abul-Hassan, was a poet and theologian, born at Castile about 1080. His father was the eminent Rabbi Samuel Ha-Levi, and Aben-Ezra was related to him. He is said to have been an excellent philosopher and grammarian, and to have been well versed in all the learning of his age. He wrote in Arabic his famous "Cosri," or defence of the truth and divinity of Judaism, which has been translated into Hebrew and Latin, the latter by Buxtorf, with notes, 1660. It has also been translated into Spanish, and partly into German. His poems were written in Arabic and Hebrew, and the Jews give him a foremost place among their poets. Ha-Levi is said to have died in 1140.—B. H. C

JUDAH or JEHUDAH HAKKADOSH (JUDAH THE HOLY), was born at Tabariah or Tiberias in 123. According to others, he was born at Sepphoris (Diocæsarea) in 120. By the Jews he is called Nasi or prince, Son of Simeon, Rabbenu, and the phœnix of his age; they compare him with the Messiah, and say that God collected all rare gifts and virtues in him. They tell us he was favoured by several Roman emperors, and that he devoted thirty-nine years to the collection and arrangement of ancient traditions, which he gave to the world under the name of the Mishneh or Mishna. This work is divided into six parts, of which the first treats of agriculture; the second of festivals; the third of women; the fourth of damages; the fifth of holy things; and the sixth of purifications. All these are subdivided into sections, of which there are sixty-three larger, and five hundred and twenty-four smaller. The best edition is that of Amsterdam, 1698, &c., in six folio volumes. It has been translated into Arabic and German. The principal commentaries upon the Mishna are the Gemaras of Babylon and Jerusalem, of later date. The whole constitute the Talmuds. The exact time of his death is not known, but it seems to have been about 190.—B. H. C.

JUDAH CHAYUG. See CHAYUG.

JUDAS MACCABEUS. See MACCABEUS.

JUDSON, ADONIRAM, an eminent American missionary, was born at Maldem, Massachusetts, on the 9th of August, 1788. The son of an Independent minister, he was educated at Brown's university, and was ordained at the theological seminary of Andover. It is related of him that in early life he had been a freethinker, and that his conversion to christianity commenced with the death of the friend from whom he had imbibed his sceptical notions. Judson at that time was travelling with a company of actors, and while staying at an inn he was troubled to learn that the occupier of the next bedroom was dying. To fortify his mind he recalled the ideas of his sceptical friend, but without deriving the expected comfort; and in the morning he was greatly shocked to find that it was this very friend who lay dead in the next room. Seriously intent after this upon his new calling of minister, Judson was induced to become a missionary by reading Buchanan's missionary sermon, the Star in the East. A missionary association of young men which he formed at Andover is reported to have been the germ of that important body, the American Board of Commissioners. In 1812 the young preacher married, and was sent out by the board to the Burmese empire. On the voyage he resolved to leave the Independent church for the Baptist, a resolution which brought upon him some obloquy. After many vicissitudes he reached Rangoon, and at once applied himself to the study of the language of the natives. The knowledge he acquired of Burmese and of Pali was soon turned to account. Receiving a printing-press and type from Serampore, and a working printer from America, he printed in 1817, in the Burmese character, a brief "View of the Christian Religion," and a Catechism. Meanwhile he laboured among the natives, and worked diligently at his translation of the scriptures. He found the Buddhists very slow of belief, and in 1822 had but eighteen converts. In 1823 he printed the New Testament in Burmese, with an abridgment of the Old Testament by way of introduction. He travelled several times into the interior, and on one occasion had an interview with the king at Ava, obtaining from him permission to open schools, and to preach in public. On the breaking out of the war between England and Burmah, Judson, as a suspected foreigner, was imprisoned and suffered many hardships, of which a touching account has been given by his wife in her History of the Burman mission. At the end of the war he was employed by the Burmese as interpreter and negotiator of a treaty of peace. His mission at Rangoon, which had been completely broken up, was re-established at Moulmein, and native preachers were ordained. A great accession to the church was made by the conversion of a wild race of men, the Karens, through the instrumentality of two zealous missionaries, Mr. and Mrs. Boardman. Judson having lost his wife, married in 1834 Mrs. Boardman, then a widow, and shared her labours for the converted Karens. In 1834 the translation of the Old Testament into Burmese was completed, and a quarto edition of the Burmese Bible, revised, was published in 1840. The christian converts now nearly numbered twelve hundred; but the health of the indefatigable missionary began to fail. He lost his second wife in 1845, and went home to America. There becoming acquainted with Miss Emily Chubbuck, who undertook to write a biographical memoir of his last wife, Dr. Judson married her in July, 1846, and returned with her to Rangoon. Beside his work as pastor of the infant church, he now engaged ardently in the task of composing a dictionary of the Burmese language. He lived only to complete the first part, English and Burmese. While occupied with the Burmese and English part he was seized with a fever, and hurried on board ship, with a hope that the change would be beneficial. He survived but nine days, dying on the 12th April, 1850, and was buried at sea. Dr. Judson's three wives were all remarkable women, whose merits stand on record.—ANNA HASSELINE, the first, was the faithful partner of his captivity and sufferings, and the eloquent historian of the early trials of the Burman mission. The illness she underwent after her unavailing efforts to obtain her husband's release, deprived her for a time of reason. She died in October, 1826, shortly after his liberation from prison.—SARAH BOARDMAN, his second wife, the widow and zealous assistant of the missionary among the Karens, was a beautiful and accomplished woman. For three years after her first husband's death she presided over the mission alone, and conducted the worship of the semi-barbarous converts. To her second husband her intimate acquaintance with the native language proved of inestimable service. She died on board ship in the port of St. Helena, on her way to England, September 1, 1845, in her forty-second year. An account of her life has been published by the third Mrs. Judson.—EMILY CHUBBUCK, a writer well known in America under the pseudonym of Fanny Forester, was born at Morrisville, state of New York, of which place she has given a graphic account in her village sketches entitled "Alderbrook," 2 vols., 1846. For a list of her works, see Cyclopædia of American Literature. She survived her husband four years, and died 1st June, 1854.—R. H.

JUGURTHA, King of the Numidians, grandson of Masinissa, and natural son of Manastabal, born about 154 B.C. His uncle, Micipsa, on coming to the throne in 149 took charge of him, and brought him up with his own children; but alarmed at the early superiority manifested by Jugurtha, sent him to the wars in Spain, where he gained the attention and favour of Scipio. On the death of his uncle in 118 he formed the project of seizing the kingdom, and procured the death of Hiempsal, one of the heirs. Finding favour with the troops, he influenced the senate to give him a share of the government, and soon disposed of the other heir, Adherbal. The Roman senate there-

upon sent an army into Africa under the consul Calpurnius; but the gold of Jugurtha was influential with Calpurnius and his lieutenant Scaurus, and the consul returned to Rome. The tribune Memmius, indignant at the corruption, desired that a new army should be sent to Africa to bring Jugurtha to Rome, and there, in the year 111 B.C., he appeared to make his submission. In Rome gold had its value as well as in Africa, and Bæbius, another tribune, was not insensible to its value. Memmius called on the Numidian to declare the names of the Romans who had been his accomplices, but Bæbius did not allow him to answer. At Rome Jugurtha manifested the extreme of audacity, and went so far as to procure the assassination of Massina, a grandson of Masinissa, whom he supposed to be aiming at the crown of Numidia. For this crime he was not brought to trial, but was ordered to quit Italy. On leaving Rome, Sallust says that he cried out—"Oh venal city! soon wouldst thou perish if thou couldst find a purchaser!" War was again declared, and the consul Albinus at first took the command in the year 110. He did not remain, and his lieutenant, Aulus, allowed his army to be caught in an unfavourable position and defeated. The Romans were compelled to pass under the yoke, and agreed to retire from Numidian territory. The capitulation, however, was not assented to by the senate, and Metellus hastened to retrieve the disaster. He pushed the war with vigour and brought Jugurtha to extremity, but was supplanted by Marius in 107. Jugurtha had formed alliance with Bocchus, king of Mauritania, and after some severe conflicts Marius was successful. Bocchus was captured, and as the price of his safety he betrayed Jugurtha to the Romans. Loaded with chains, the latter was reserved to grace the triumph of the conquerors. After the ceremony he was stripped by the lictors, who tore off his garments, and even his golden earrings. Five days without food in a wretched prison, he at last fell a victim, 104 B.C. His two sons were also condemned to captivity for life. In the pages of Sallust the Numidian chief has been handed down to posterity as one who inspired the Romans with apprehension, if not with terror, due probably to his Numidian tactics, which, in the recent days of Algerian conflict, were also perplexing to the modern Romans who have attempted the subjugation of the same land.—P. E. D.

JULIA, a daughter of Julius Cæsar by Cornelia, born in 82 B.C., was celebrated for her beauty and her virtues. She married Cornelius Cæpio, whom her father obliged her to divorce to marry Pompey the Great. Though much younger than Pompey, she became tenderly attached to him; and as long as she lived, her virtues and amiable disposition strongly cemented the friendship of the father and son-in-law; but her sudden death in childbed, 53 B.C., broke off all ties between them, and a deadly struggle ensued, which resulted in the defeat of Pompey and the overthrow of the republican government.—G. BL.

JULIA, only daughter of the Emperor Augustus by his third wife Scribonia, born in 39 B.C., was distinguished by her personal charms and sprightly genius, as well as by her abandoned life and wretched fate. She was tenderly loved by her father, who caused her to be educated in every accomplishment, and gave her in marriage at an early age to his nephew and intended successor, Marcellus. After the premature death of the latter she became the wife of Agrippa, by whom she had five children; but her gallantries and intrigues, though totally disregarded by her husband, were the scandal of Rome. When Agrippa died she married Tiberius, who was soon so disgusted with her infidelities that he retired to Rhodes. Augustus, being then for the first time informed of her profligacy, was deeply grieved, and banished her to a small island on the coast of Campania. Tiberius hypocritically pretended to take her part; but on succeeding Augustus as emperor, he stopped her small pension, and allowed her to die of starvation, A.D. 14.—G. BL.

JULIA, daughter of Germanicus and Agrippina, was born A.D. 17. Suspected of conspiracy, she was banished by her brother Caligula, but was recalled by Claudius. She was soon after banished again, at the instance of Messalina who was jealous of her beauty, and who, charging her with adultery and other crimes, at last procured her death A.D. 41.—D. W. R.

JULIA DOMNA. See DOMNA.

JULIANUS, FLAVIUS CLAUDIUS, surnamed THE APOSTATE, the most talented prince of the house of Constantine, was the son of Julius Constantius, the brother of Constantine, and was born in the year 331. On the death of Constantine in 337, his father and all the other members of his family, except his brother Gallus, were assassinated in a rising of the imperial troops, and he narrowly escaped the same fate. In his sixth year he was removed to Nicomedia, the chief city of Bithynia, where he had possessions inherited from his mother; and here his education commenced under the care of the imperial chamberlain Eutherius, and the eunuch Mardonius, by whom he was introduced to the study of the ancient Greek authors. Having been invited by the Emperor Constantius to return to Constantinople, he enjoyed there the instructions of Nikokles in Greek literature, and of Ekebolius in rhetoric; and before he was fourteen he had already excited so much public admiration by his talents and attainments that the emperor deemed it expedient to remove his residence to Cæsarea in Cappadocia, where he resided for six years with his brother Gallus in the imperial castle of Makella. Here great attention was paid to his christian instruction; and as he was destined for high office in the church, much of his time was occupied in the study of the scriptures and in exercises of devotion. For a short time he had even the character of being a zealous christian, and this reputation procured him the emperor's permission to return to Constantinople in 351. Being now free from the control of tutors and governors, and at liberty to indulge his own inclinations and tastes, these soon manifested themselves strongly in the direction of heathen literature, and impelled him after a short stay at court to return to Nicomedia, and to give himself up wholly to that pursuit. For some time the writings of Libanius, a celebrated heathen rhetorician of the day, were his favourite study, and awakened in him sympathies with the school of the New Platonists. The philosophers of that school abounded in the chief cities of Asia Minor; he sought their society, and imbibed their spirit and views. Maximus of Ephesus especially made a deep impression upon him by his teaching and pretended magical powers, and it was he who completed his conversion to the philosophy and mythology of new-platonism. The truth is, he had been ill instructed in the true nature of christianity. The dogmatical controversies of the church in regard to the person of Christ had a bad influence upon him; and the violence with which the contending parties persecuted each other when they were alternately in the ascendant, disgusted a mind which was more at home in the tolerant element of Greek beauty and sentimental speculation, than in the severe and earnest region of dogmatic truth and polemical debate. He had all the enthusiasm of a new convert, but for several years considerations of prudence obliged him to conceal his conversion from all but a few intimate friends, and to conform to the established religion of the empire. He had many enemies at court, who omitted no opportunity of bringing him into discredit with the emperor; and in 354 he was seized and thrown into prison in Nicomedia, and even carried in chains to the emperor in Milan, under an accusation of political misconduct, which was false and groundless. After being a prisoner for nearly seven months, he was released by the intercession of the Empress Eusebia, and left Milan for Athens, where he spent the summer and autumn of 355 in the congenial society of the philosophers, priests, and hierophants who still crowded the ancient capital of Greek religion and philosophy. He was initiated into the Eleusinian mysteries; and had already inspired the heathen party of Athens with the liveliest hopes of what he might yet be able to effect for the old religion, when these hopes received an unexpected sanction from the proceedings of the emperor at the close of that year. Constantius had resolved to confer upon him the command of the army of the Rhine, and to intrust him with the defence of the western half of the empire; and summoning him to Milan he raised him to the dignity of Cæsarship, and gave him in marriage his own sister Helena. His command and administration in Gaul were eminently successful; he became at once the idol of the army by his soldierly qualities and habits, and the favourite of the province by the justice and usefulness of his rule. He remained there for five years; concealing all that time the fact that he was no longer a christian, though he occasionally practised along with one or two intimate friends the rites of heathen worship. A premature disclosure of his apostasy would no doubt have proved fatal to his hopes of empire; and these were now rapidly approaching fulfilment. In 361 the emperor, jealous of his designs, sent an order of recall to the best of his troops, under pretence of employing them in a war with the Persians; but the army of the Rhine refused compliance with the order, and proclaimed

Julian emperor in the room of Constantius. A civil war was imminent; and Julian had already marched as far as Dacia on his way to Constantinople, when tidings reached him of the death of his rival upon his march against the Persians. On the 11th December, 361, he entered Constantinople, and assumed without dispute the imperial purple. It was now safe for him to tell the world that he was no longer a christian; and he soon was at as much pains to display his heathen zeal, as he had so long been to disguise it. At first he affected toleration for all religions alike, and for both parties equally of the christian community; but it soon became evident that he had a special dislike for those orthodox bishops—such as Athanasius of Alexandria—who were able to offer the most serious obstruction to his pagan designs; and it was not long before he turned open persecutor of the church, in contradiction to all his professions of liberality and philosophical enlightenment. He published a decree which not only stripped the christians of all the advantages which they had enjoyed since the days of Constantine, but which removed them from all state offices and employments; prohibited them from receiving for their children or communicating to them instruction in the Greek and Roman classics; and even disqualified them from filling any office of teaching in the public schools of the empire. It was evident that he wished to fix the brand of barbarism upon the church, and to undermine her influence by depriving her of the education of the young. Heathenism was to have a monopoly of the schools and of all polite learning. The church was to sink down into contempt as an unlettered and ignorant sect. Not long after the publication of this decree Julian was in Antioch, where he did his best to restore the rites of paganism, and to induce the christian population to return to the empty temples. But all his efforts were vain; the people replied to them only with mockery and derision; and Julian vented his chagrin and resentment not only by writing against their religion and satirizing their manners and life, but also by stirring up and encouraging the Jews to attempt the rebuilding of the temple of Jerusalem, by way of falsifying the prophecy of Christ that it should never be rebuilt. The irritation on both sides became extreme. The splendid temple of Apollo Daphnicus, near the city, having been accidentally destroyed by fire, the heathen priests accused the christians of having applied the torch. Julian believed the lie, and appointed his heathen friend, Sallustius, prefect of the province, with instructions to discover and punish the authors of the crime. In all probability his exasperation would have ended in a cruel persecution, if his life and reign had been prolonged. But he was soon after (27th June, 363) slain in battle with the Persians, while as yet only in the thirty-first year of his age. His treatise against the christians, which was his principal work, was in seven books, and was answered by Cyrillus, Apollinaris, Photius, and Philippus of Sida in Pamphylia. Unhappily the work is lost, and only the reply of Cyril has been preserved, which, however, affords a very imperfect view of its contents. All the fragments which have descended to modern times were collected and translated by Marquis D'Argens in his Defense du Paganisme par l'Empereur Julien en Grec et en Français, avec des dissertations et des notes, &c., Berlin, 1764.—P. L.

JULIANUS, Salvius, a celebrated jurist, born about the year 100 at Milan, or perhaps at Hadrumetum, a Phœnician colony on the coast of Africa. He was a maternal ancestor of the emperor Didius Julianus, probably his great-grandfather. We know on his own authority that he was prætor and consul; and he was one of the legal council who assisted the emperor Hadrian when he presided at trials. The date of his death is uncertain. His tomb is said to have been on the Via Lavicana, five miles from Rome; and in this the emperor, his descendant, was afterwards buried. A pupil of Javolenus, he belonged to the Sabinian school of jurists. His reputation was great, and his authority is often cited by later jurists. The title of his principal work was "Digestorum libri xc.;" and from it three hundred and seventy-six extracts are found in the Digest of Justinian. He also wrote "Ad Minucium libri vi.;" "Ad Urseium libri iv.;" and "De Ambiguitatibus liber i."—D. W. R.

JULIEN, Stanislas, the most eminent of living Sinologists, was born at Orleans on the 20th of September, 1797, and educated at the seminary of his native town. He acquired a solid knowledge of the classical languages, and in 1821 was appointed "suppléant" to Gail in the chair of Greek language and literature at the collège de France. In 1822 he published his "Juliani Colloquium cum Musis," and in 1824, "La Lyre patriotique de la Grèce," translations from the modern Greek odes of Calvas. It was in the same year, 1824, that he made his first striking display of Chinese scholarship, by the publication (at the joint expense of the Asiatic Society and of the Count De Lasteyrie) of a Latin translation accompanying the Chinese text of Mencius (Meng-Tse), the celebrated Chinese sage. Not to speak of minor works, this has been followed by the "Livre des Récompenses et des peines," Chinese text, translation, and translated commentary of the chief canonical book of the followers of Lao-Tse, the Chinese sage of the seventh century B.C.; by a similar edition of the Chow-King, the great canonical book of the old Chinese; of the Li-Ki, the code of their rites; and by one of another of their five canonical books, the Tchan-sieow, Confucius' chronicle of his native region, Low. In 1835 M. Julien commenced the publication of his important series, "Voyages des Pêlerins Boudhistes." The first volume, Paris, 1853, contained the "History of the life of Hiouen-Thsang, and of his travels in India, by Hoei-li and Yen-Thsang;" the second and third, published in 1857–58, contained the "Memoirs on the countries of the west, translated from Sanscrit into Chinese, in the year 648, by Hiouen-Thsang." These works, translated from Chinese into French by M. Julien, are most valuable contributions to our knowledge of India and of Budhism. They formed the subject of a remarkable paper in the *Times* (April, 1857), by the late Max Müller, reprinted by the lamented author with additions, under the title of Budhism and Budhist Pilgrims. One of the chief difficulties of the difficult task, was to discover the Sanscrit equivalents for the names of places sadly disguised in the Chinese text; and partly to overcome it M. Julien had to prepare himself by twenty years of incessant labour—studying the whole literature of Budhism in Sanscrit, Pali, Tibetan, Mongolian, and Chinese. In lighter departments of Sinology, we have from M. Julien translations of Chinese novels, a resumé of the principal Chinese treatises on the culture of the mulberry-tree, and the rearing of the silk-worm; and a treatise on the history and manufacture of China porcelain. He has also contributed numerous papers to the *Journal Asiatique*, of which he is one of the editors. Keeping up a constant correspondence with China, M. Julien has imported a large number of valuable Chinese books, many of which have been presented by him to the French national library. He was for a short time under-librarian of the French Institute, and has been successively professor at the collège de France, assistant-keeper of the Bibliothèque Imperiale, and administrator of the collège de France. He is a member of many learned societies, among them the Académie des Inscriptions, and has received decorations from most of the sovereigns of Europe.—F. E.

JULIUS of Rome was chosen bishop of his native place, 6th February, 337. He was a strenuous patron of Athanasius, and an opponent of the Arians. At a synod held at Rome in 341, where both the friends and adversaries of Athanasius were summoned to be present, the cause of the former was vindicated, and the patriarch of Alexandria restored to the exercise of his rights. Julius also took part by his deputies in the synod of Sardica, whose decision agreed with that of the Roman assembly. He died April 12, 352. Only two of his epistles are extant, addressed to the inhabitants of Antioch and Alexandria respectively.—S. D.

JULIUS II., son of Raphael della Rovere, and nephew of Sixtus IV., was born in 1441. In consequence of the enmity of Alexander VI. he repaired to France, and accompanied Charles in his expedition against Naples. He was chosen pope, 31st October, 1503. His character is that of a fearless warrior and politician, not an ecclesiastic. He defended the Romagna against Venice; and endeavoured to get possession of the Borgian strongholds. In 1506 he took Perugia, and entered Bologna in triumph. He also entered into the league of Cambray along with Maximilian and Louis XII. against Venice, which was threatened with a terrible interdict if it did not submit within twenty-four days, and restore what it had taken from the church. After the republic yielded, he united with it in a new treaty against France, whose monarch he declared, in 1510, to have forfeited Naples, which he bestowed on Ferdinand the Catholic. With Venice, Spain, England, and Switzerland, he concluded a holy alliance. At the head of an army he drove back the French beyond the Alps. In opposition to the council of Pisa, called by Louis XII. and Maximilian for the introduction of reforms in

the papacy in 1511, he summoned another assembly in the Lateran. He died on 21st February, 1513. Thus Julius' life was spent amid wars and schemes for the aggrandizement of the papal see. Yet he was a friend to the arts and sciences; and had a noble spirit full of lofty designs. With the passions and infirmities of the warrior he united many better tastes.—S. D.

JULIUS III. (Giovanni Maria de Monte), born at Arezzo in 1487, elected pope, 7th February, 1550, was very favourable to the jesuits, whom he exonerated from many disqualifications for public places. His reign was wholly inactive, as he gave himself up to ease, luxury, and vice, in his charming villa; leaving affairs of state to Cardinal Crescentio. His nepotism and dissoluteness were notorious. He even bestowed the cardinal's hat on a youth hardly sixteen, the keeper of his monkeys, chosen from the lowest populace; and when reproached by the cardinals for it, replied—"What virtue did you find in me to put me in the papal chair?" He died 23d March, 1555.—S. D.

JULLIEN, Louis, the celebrated composer of dance music, was the son of Antonio Jullien, band-master of the Cent Suisses in the revolution of 1789. Upon the massacre of his regiment at the Louvre, he emigrated to Rome, where, attaching himself to the body guard of the pope, he formed an alliance with an Italian lady of some distinction. Some time after the union M. Jullien determined on revisiting France; and while on the journey, in the French Alps, on the 23rd of April, 1812, at a chalet near Sisteron young Jullien was born. The intervention of circumstances altered the original intention of proceeding to France, and the family remained at Sisteron amid the wild solitudes of the Alps. Here Antonio taught singing, and his little son, with an intuitive genius for music, it is said, learned the solfeggios from casually hearing them several times, so as to be able to repeat them with astonishing precision and fluency. His father, surprised and delighted at this wonderful power of acquirement, cultivated his infant voice, taught him a number of pleasing French and Italian songs, and gave concerts in the most important towns of the south of France, where the child was regarded, in all the fondess of public enthusiasm, as *le petit phenomene*. At the age of five, doubtless from the too premature exercise of a delicate organ, he lost his voice; and returning to his mountain home, he devoted himself ardently to the study of the violin, on which instrument he displayed so much skill as to induce his father to project a series of concerts in the principal Italian cities, where he met with universal favour. On one occasion, after performing the difficult variations of Rode at the Teatro Reale at Turin, he was lifted from the stage into the queen's box by command, to receive the regal marks of gratification and delight. This incident brought him into great favour with the court, and for a whole season he was the caressed of the Sardinian nobility. Whilst sojourning for professional purposes at Marseilles, his father met the Admiral De Rigny, then commander of the squadron of the Levant, who induced him to abandon his musical pursuits and enter his service. This strange mutation in their manner of life led to father and son remaining in the French navy for three years, both being present at the battle of Navarino in 1827. Returning to France at the end of this time, young Jullien, inspired with a feeling of heroism, enlisted as a soldier, and for six months bore the drudgery of a musket in the 54th regiment of infantry. But this dull routine of stringent discipline was ill adapted to the temper and restless genius of our hero. His regiment being ordered to Briançon on the Piedmontese frontier, he deserted for the purpose of visiting his mother then living at Turin, whom he had not seen for several years. Returning to the quarters at night in a deep snow, he scaled the walls of the ramparts, and seeking the colonel in command, sued for clemency at his hands. The officer who, it seems, was a benevolent man, heard his story; and touched by the filial love of the young soldier, immediately interceded, and thus saved him from ignominy and death. His father shortly after this occurrence purchased his discharge, and with the secret love of the musical art burning in his soul, he set out on foot and walked to Paris, determined if possible to enter the conservatoire. A firm will and indomitable energy overcame every obstacle, and in less than six months after his arrival he was entered as an élève in that institution. On retiring from this establishment, Jullien received the appointment of director of the concerts at the Champs Elysées, and the balls of the Academie Royale. In this position he was brought prominently before the public of the French capital, and a well-earned popularity induced him to lease the hotel of the duke of Padua, which he converted into a grand salle for balls and concerts that were long the rage of Paris. So successful was his initial introduction of the Italian casino into France, that several managers of the leading theatres formed a clique to frustrate the efforts of their devoted rival, the end of which was, that the year 1839 drove him to England. He commenced his excellent promenade concerts at Drury Lane theatre at the same period, and from that time until 1859 his brilliant festivals created, not only in London, but throughout the United Kingdom, the most enthusiastic feelings of interest among all classes. Amid the vivacity of his *ad captandum* levities, Jullien never lost sight of the sterling and beautiful compositions of the great masters. In this respect he may be said to have educated the public at large, familiarizing by degrees the general ear with a class of music that formerly was confined to the sympathies and appreciation of the select few. This popularization of the works of such authors as Beethoven, Mozart, and Mendelsshon, is an achievement in itself worthy of conferring honour on Jullien, who undeniably has had the public taste to a considerable extent under his direction. With a laudable desire to establish in London an English opera, he organized in 1847 a troupe of artistes of celebrity, and produced a series of works in a style of splendour unprecedented in the annals of the English lyric stage. But this effort, like many others of a similar nature, was ill requited; and at the end of the season the manager found himself loser of an enormous sum, the result of at least ten years of active professional labour. It was during this time that he introduced to the English public in opera Mr. Sims Reeves, whose fine voice had attracted his attention in Italy. M. Jullien's most ambitious work was the opera of "Pietro il Grande," produced in 1853 at the opera house, Covent Garden. Its production was characterized by a magnificence and splendour of ensemble, rarely witnessed even at the first opera house of the metropolis; but in spite of the show it did not succeed. M. Jullien was not quite up to the mark in writing a grand opera. To enumerate his smaller works—his "waifs and strays" of music—would be like naming the leaves of the forest. They have been taken into custody by the world, and many have become "household sounds." If Jullien passed the greater part of his life in gilded saloons, surrounded by dance and revelry, his end showed a fearful reverse. Confined for debt in a French prison, he breathed his last amidst poverty and wretchedness, at the beginning of the year 1860. Poor Jullien deserved a better fate. He was a simple, kind-hearted, honourable man, wishing well to every body. Had he put less trust in his fellow-men, he might have been prosperous to the end.—E. F. R.

JUMPER, Sir William, was born at Bandon in the county of Cork, but in what year is not recorded. We find him second lieutenant of the *Resolution* in 1688. After serving with distinction in several ships, he was promoted to the command of the *Weymouth* in 1694. While in this command he captured five French vessels, under circumstances most honourable to his skill and bravery. The death of his wife, who was drowned, for a while removed him from active service; but he soon again went to sea, and the same uninterrupted success attended him, numerous privateers and ships of war being captured by him. He served under Sir George Rooke in the expedition against Cadiz, and on his way home captured part of a valuable Spanish fleet. He aided in the reduction of Gibraltar, where he was severely wounded. He was knighted by Queen Anne, and received a pension. In 1714 he was appointed commissioner of the navy, and died in March, 1715. "Few men," says Charnock, "who have not lived to attain the rank of commander-in-chief or flag officer have acquired so much renown."—J. F. W.

JUNCKER, Christian, a learned German historian and philologist, was born at Dresden in October, 1668. Appointed co-rector of the gymnasium at Schleusingen in 1695, he remained there till 1707, when he went to Eisenach to become rector of the college at that place. In 1711 he was elected a member of the Royal Society of Berlin, and two years after was chosen director of the college at Altenburg, where his death (occasioned by excessive grief at the loss of his wife) took place in 1714. Besides a number of valuable works of his own, he published ad modum Minellii editions of many of the classics, and was the author of various translations into German.—D. W. R.

JUNCKER, Gottlob Johann, physician, born in 1680 at Londorff, near Giessen. He studied medicine at Marpurg and

Erfurt, and afterwards took his degree at Halle in 1713. He was elected physician to the public hospital there, became also one of the professors of medicine in the university, and obtained great distinction in his chair. He is the author of several works, some of which are still occasionally referred to, as they contain the best and most compendious view of the doctrines of Stahl, which he had been in the habit of teaching in his lectures. He died in 1759.—W. B–d.

JUNCTINUS or GIUNTINI, Francis, author of some works on astronomy and astrology, was born at Florence on the 7th of March, 1523. He was a doctor of divinity and a carmelite friar, and at one time almoner to Francis of France, duke of Anjou. He abjured the doctrines of the church of Rome, and returned to them again, followed various occupations at different periods of his life, and at last made a large fortune by money-lending. In 1590 he was accidentally killed at Lyons by the fall of a quantity of heavy books on his head.—W. J. M. R.

JUNG, Joachim, a distinguished physician, mathematician, and botanist, born at Lubeck in 1587. Deprived at an early age of his father, who was assassinated, he was obliged to trust chiefly to his own exertions for obtaining his education. Having chosen the study of medicine as a profession, he graduated at Giessen in 1607; and then travelled over the greater part of Germany and Italy, in order to cultivate the acquaintance of the most distinguished physicians of the time. He remained a few years at Giessen as a mathematical tutor, but in 1625 was chosen professor of physic at Helmstädt. In 1629, having previously been obliged to fly from Helmstädt in consequence of the Danish war, he was appointed rector of the school at Hamburg, where he remained till his death, which took place in 1657. Jung is the author of several works of considerable learning and ingenuity; they relate to medicine, theology, mathematics, metaphysics, and botany. In his botanical writings he appears to have been a great critic in nomenclature, and to have constructed a variety of terms which agree with those used by Linnæus. His remarks upon botanical discrimination have been of considerable advantage to succeeding botanists, and many of his definitions are made use of by our own distinguished naturalist, John Ray. His most celebrated work, and in which most of his botanical remarks occur, is called "Doxoscopiæ Physicæ minores, sive isagoge physica doxoscopica."—W. B–d.

JUNG, Johann Heinrich, better known under his nom de plume Stilling, a German author, was born in humble circumstances at Im-Grund, duchy of Nassau, 12th December, 1740. He was apprenticed to a tailor; but by his own unremitting exertions successively rose to the dignity of schoolmaster, physician, professor, and at length in 1804 was appointed to the chair of political economy at Heidelberg. He died at Karlsruhe, 2nd April, 1817. His numerous writings have a tinge of the supernatural, but by their naiveté and the depth of their feeling won a great popularity. The first rank amongst them takes "Heinrich Stilling's Leben," 5 vols., 1806, in which he has given a graphic narrative of his own early struggles, and the peaceful domestic life of his later years.—K. E.

JÜNGEN, ——, a mechanic of Brunswick, is said to have invented the spinning-wheel about 1530.—W. J. M. R.

JÜNGER, Johann Friedrich, a German novelist and comic dramatist, was born in 1759, and died in 1797. He studied the law, but deserted it for a literary career. In 1789 he was appointed dramatic poet to the Vienna Hof-theater, but was dismissed in 1794. Among his numerous comic novels, "Huldreich Wurmsamen," "Fritz," "Der Kleine Cæsar," and "Vetter Jakob's Launen" enjoyed the greatest popularity. His comedies were distinguished by well-sustained plots, an easy dialogue, and sparkling wit. They were published in three collections—"Lustspiele," 5 vols.; "Komisches Theater," 3 vols.; and "Theatralischer Nachlass," 2 vols.—K. E.

JUNGERMANN, Gotfried, was born at Leipsic about the middle of the sixteenth century. He filled, in the university of his native city, the chair of law. The classics and philology were, however, his favourite pursuits, and to them he ultimately devoted himself at Frankfort and elsewhere. Under his superintendence were brought out a Greek translation of Cæsar's Commentaries, and a Latin one of the pastorals of Longus and many other classics. He was in correspondence with most of the great scholars of his day. He died in 1610.—J. F. W.

* JUNGHUHN, Franz Wilhelm, a German naturalist, was born at Mansfeld on 26th October, 1812. He studied medicine, and became a surgeon in the Prussian army. In consequence of being concerned in a duel, he was imprisoned for twenty months in the castle of Ehrenbreitstein. He made his escape from prison, and afterwards was chosen officer of health in connection with the Dutch army in Batavia. He had an opportunity of exploring the island of Java in 1836, and published an account of its natural history, and more especially of its botany. In 1840 he examined the island of Sumatra. In 1848 he returned to Holland. Among his writings are the following—"A General Account of his Travels, with the view of advancing Topography and Natural History;" "Account of the Cryptogamic Flora of Java, and of the genera and species found in that island;" and "An Account of the Battas in Sumatra." He also published a "Topographical Map of Java," and supplied numerous papers to the Dutch journals. The plants collected by Junghuhn were described by Goeppert, De Vriese, and others, in the Plantæ Junghuhnianæ.—J. H. B.

JUNGMANN, Josef, a celebrated Bohemian Sclavonist, who contributed materially both by his example and writings to the revival of national life and a national literature in Bohemia. He was born at Hudlitz, near Beraun, on the 16th of July, 1773, and was the son of a peasant bee-breeder. After overcoming the impediments to a liberal culture which arose from his condition in life, he was enabled to pursue his studies at Beraun, whence he proceeded to the university of Prague. In 1799 he obtained the professorship of grammar at the gymnasium in Leitmeritz. The national language of Bohemia was at that time excluded from polite society, and confined to the peasant class from which Jungmann sprang. He, having suffered much annoyance and mortification at being obliged to acquire the knowledge he thirsted after through the medium of the German language, resolved to restore his native Tcheck to some consideration. When not engaged in his gymnasium he lectured gratuitously upon the national history and language. He laboured at his great Tcheck and German dictionary; and as his influence increased, he succeeded in substituting the Tcheck language for the German in the course of instruction at the Bohemian schools. In 1815 he was elected professor of Latin at the college of the old town in Prague, of which establishment he became director nineteen years later (1834), and did not relinquish the office until 1845, only two years before his death. In 1840 he was elected rector of the university of Prague, his brother Antonin, an eminent physician and writer on medicine, having held the office the previous year. Another brother, Jan, a priest, officiated at the ceremony of installation. Josef died on the 16th of November, 1847, leaving a name that will long be revered by his countrymen. Jungmann's title to be called the lexicographer of Bohemia is amply sustained by his great dictionary, which passed through the press between 1835 and 1839, and was published at the expense of the Bohemian museum in 5 vols. 4to. An imperial decree directed that the orthography of this dictionary should be the standard in all schools; but in 1824 another system was adopted by the museum, superseding that of Jungmann, who himself in his later works conformed to the new orthography. His other great work was a "History of Bohemian Literature," which is valuable as a catalogue of Tcheck books. Of his many translations from English, that of Paradise Lost is the most remarkable.—R. H.

JUNIUS or DU JOHN, Francis, a learned theologian and philologist, was born of a noble family in Bourges in 1545. At the age of thirteen he commenced the study of law; but, after spending two years in preparing himself for the legal profession, he removed to Lyons, where he wasted his time in desultory studies without any fixed plan or object, and had his religious principles shaken by an infidel companion. A popular tumult against the protestants compelled him to quit Lyons and return to his paternal roof at Bourges, where his sceptical doubts were speedily dispelled by his father's arguments, and his christian principles so firmly re-established that he resolved to devote himself to the office of the ministry. With this view he went to Geneva to study the classics; but the assassination of his father by the Romanists, which took place soon after, deprived him of his means of subsistence, and he was compelled to support himself by teaching a school. In 1565 he was appointed minister of the secret French congregation of Huguenots in Antwerp, a position of great danger in consequence of the religious quarrels which then raged in the Netherlands. Young as he was, he was already celebrated for his learning, his eloquence, and his courage.

On one occasion he preached a sermon to his flock in a room overlooking the market-place, where at the very instant several protestants were suffering martyrdom, while the light from the flames in which these brethren of the faith were burning was flickering on the glass windows of the conventicle. He was highly esteemed and trusted by the leading protestant nobles in the Netherlands, and in 1566, on the wedding-day of Parma, was invited to Brussels to preach a sermon in the house of Count Calemberg before a small assembly of some twenty gentlemen, who in his presence formed a league against "the barbarous and violent inquisition." His zealous labours, which contributed greatly to the extension of the protestant faith, rendered him obnoxious to the inquisition, and many unsuccessful efforts were made by the emissaries of that blood-thirsty tribunal to obtain possession of his person. He next removed to Limbourg, from which he was also driven by the machinations of the priests and monks. He took refuge at Heidelberg, and was appointed minister of a small church in the vicinity of that town. In 1568 he was sent by the elector palatine, Frederick III., on a mission to the prince of Orange, whom he accompanied in the capacity of chaplain during his expedition to Holland. On the failure of this enterprise Junius resumed his pastoral duties, which he continued to discharge till 1573, when the elector palatine invited him to Heidelberg, for the purpose of employing him conjointly with Tremellius in translating the Old Testament into Latin. In 1578 he was appointed professor of theology in the new college founded by the elector at Neustadt. He was subsequently sent to Otterburg to establish a protestant church. After remaining there eighteen months he returned to Neustadt, whence he was transferred to the theological chair at Heidelberg. He afterwards accompanied the duke of Bouillon into France, and was despatched by Henry IV. on a mission to Germany. On reaching Leyden on his journey back to France, he was induced by the magistrates of that city to accept the chair of theology in their university, the duties of which he discharged with great ability for ten years. He died of the plague in 1602. Francis Junius was a man of great learning and energy, and though not distinguished for profound and original thought, he possessed a sound judgment and an amiable disposition. Though living in an intolerant age, he was remarkable for his tolerant spirit. He was the author of commentaries on the first three chapters of Genesis; on Ezekiel, Daniel, and Jonah; on the Epistle of Jude and the Apocalypse; Sacred Parallels; a translation of the Old Testament, of the Acts of the Apostles, and of the Epistles to the Corinthians and the Apocryphal Books; a Hebrew Lexicon and Grammar; Notes on the Epistles of Cicero to Atticus, &c., and an immense number of theological and controversial treatises.—J. T.

JUNIUS, Francis, son of the preceding, was born at Heidelberg in 1589, and was educated at Leyden. His early training was directed towards fitting him for the military profession; but the peace of 1609, having put an end to his hopes of preferment in that career, he turned his attention towards literature and theology, which he studied most assiduously during the succeeding ten years. About the year 1620 he passed over to England, where he henceforth fixed his residence, and became librarian to Thomas earl of Arundel. During the thirty years in which he held this office, he became profoundly skilled in the science of philology, and devoted himself with special attention to the study of the Anglo-Saxon language and to the comparison of it with all the cognate dialects of Northern Europe. During a visit to his family in 1650 he learned that the inhabitants of a small district of Friesland spoke a curious dialect, quite different from that of their neighbours. He devoted two years' diligent labour on the spot to the composition of a grammar and dictionary of that tongue, which he found to be a derivative of the Saxon. It proved of great use to him in his subsequent researches. Junius returned to England in 1675, and in the following year took up his residence at Oxford, with the intention of spending the remainder of his life in that learned retreat. But in August, 1677, he was induced to pay a visit to his nephew Isaac Vossius, canon of Windsor, and died there in the November following in the eighty-eighth year of his age. Junius was a man of simple manners and tastes, and of the most laborious industry. Study was his only pleasure, and he lived almost entirely among his books, spending fourteen hours a day in literary labours. Notwithstanding this sedentary life, he enjoyed excellent health, and was of a cheerful and social disposition. His works are numerous and valuable. The principal of them are—"De Pictura Veterum," 1637, which was translated into English under the title of "The Painting of the Ancients;" "Observationes in Willerami Paraphrasin Francicam Cantici Canticorum," 1655; "Annotationes ad harmoniam latino-francicam quatuor evangelistarum latine a Tatiam confectam," 1655; "Cædemonis Paraphrasis poetica Geneseos," 1655; "Etymologicum Anglicanum," published from his papers by Edward Lye in 1743, the most useful of all his works, and which has been of great service to Johnson and other English lexicographers, as it investigates with remarkable acuteness and learning the Saxon origin of many words in the English language; and a "Glossarium Gothicum," in five languages, which Dr. Fell, bishop of Oxford, caused to be transcribed for the press. We are also indebted to Junius for the publication, illustrated by many learned and valuable notes, of a facsimile of the celebrated Silver Book, which contains a Gothic version of the gospels made by Bishop Ulphilas for the use of the Goths who inhabited the provinces of Mœsia and Thrace, and is regarded as by far the most precious relic of the Gothic tongue. Junius formed a valuable collection of MSS., which he bequeathed to the Bodleian library at Oxford, and the university in return erected a monument to his memory.—J. T.

JUNOT, Andoche, Duke d'Abrantès, a general of the first French empire, was born in the September or October of 1771, at Bussy-les-Forges, where his father seems to have held some judicial appointment. He was a clever but quarrelsome boy. The revolution of 1789 found him a student of law at the college of Chatillon, and two years later he enlisted in a battalion of volunteers, raised in the department of Cote-d'Or, to which Chatillon belongs. From his stormy daring he was nicknamed "La Tempête" by his comrades, who elected him by acclamation a sergeant, after the performance of some courageous feat. At the siege of Toulon he attracted the notice of the young Bonaparte. Tradition says that Napoleon was dictating a despatch to him when a bomb burst beside them, scattering sand and earth over the paper. Junot's only recognition of the event was the remark—"Good! we had no sand to dry our paper with, and here is some." With the capture of Toulon, Junot was promoted and made first aid-de-camp of Napoleon, to whom he was now devoted. In the ensuing eclipse of Napoleon's fortunes Junot aided him with his purse, and at one time wished to marry Pauline, the sister of the future emperor. As aid-de-camp he accompanied Napoleon to Italy in 1796, was present at the chief battles of that campaign, and severely wounded at Lonato. He had entered the light cavalry, and rose rapidly to be chef d'escadron, and then colonel. In the Eastern campaign of 1799, he distinguished himself specially at the engagement at Nazareth by holding at bay for fourteen hours, and with a little force of three hundred cavalry, ten thousand Turkish soldiers. Now a general of brigade, he was detained in Egypt by wounds received in a duel, and did not reach Marseilles until the day after Marengo. Appointed commandant of Paris, he married Mademoiselle Permon (see Junot, Laura), was made a general of division, and sent to Arras to command the grenadiers of the so-called "army of England." Colonel-general of hussars with the establishment of the empire, he was sent as ambassador to Lisbon, much against his will. A blunt soldier he had no relish for diplomacy. In the October of 1805, he joined, unauthorized, Napoleon in Germany, and distinguished himself at Austerlitz. In the July of 1806 he was made governor of Paris, and commander of the first military division; now becoming noted for his extravagant and luxurious habits. Before the arrival of winter he was despatched to take the command of the army which was collected at Salamanca in the early days of November, 1806, for the invasion of Portugal. His march traversing the mountain-ranges of Beyra, was a difficult one, and the army suffered great privations. Junot, however, exerted himself successfully, reached Abrantès (which afterwards gave a title to his dukedom) on the 23rd of November, rallied a portion of his exhausted army, and with fifteen hundred men boldly marched upon Lisbon. For his great activity, his reorganization of his army, and capture of the principal strongholds of the kingdom, he was created Duke d'Abrantès, and governor-general of Portugal. But his was not the disposition to conciliate the Portuguese. He held his ground, however, up to the breaking out of the Spanish insurrection, when the

embarrassment of his situation was aggravated by the arrival of the English army under Wellesley. With his defeat at Vimiera, 21st August, 1808, followed by the convention of Cintra, and the evacuation of Portugal by the French, Junot's star waned. Napoleon gave him in charge the siege of Saragossa, but he was soon superseded by Lannes, and returned to Paris. In 1810 he was intrusted with the command of a corps in Spain, but under the orders of Massena; and in this disastrous campaign he was severely wounded in the face by a ball. Appointed in 1812 to the command of a corps d'armée, in the war with Russia, he was virtually disgraced by an imperial bulletin, in which he was named as having displayed a want of resolution. He was now relegated to the military command of Venice, and the governor-generalship of the Illyrian provinces; but the change of climate, and the pain of the old wound in his head, were too much for his constitution; while to his physical sufferings was added the anguish of disgrace and imperial disfavour. His mind gave way. Taken to his father at Montbard, he arrived there on the 22d of July, 1813, and in a paroxysm of fever two hours afterwards he threw himself out of the window. His thigh was broken; amputation was resorted to, but he tore off the bandages, and died on the 29th of July, 1813.—F. E.

JUNOT, Laura, Duchess d'Abrantès, née Permon, wife of the preceding, the daughter of a contractor who had enriched himself by supplying provisions to the French army, was born at Montpellier in November, 1784. With her husband at Toulouse, Madame Permon is found, after the Reign of Terror, living at Paris with her two daughters, visited only by men, and allowing play at her house. Among the *habitues* of the Permon establishment were Napoleon Bonaparte, then in distressed circumstances, and his friend and familiar Junot. On his appointment, years afterwards, to the governorship of Paris, Junot married Mademoiselle Permon, and received with her a handsome dowry from the first consul. Fascinating and brilliant, but imprudent, extravagant, and intriguing, Madame Junot shared the fortunes of her husband until his death. After that event she held up her head for a time, and seems to have been kindly treated by Louis XVIII. Poverty, however, was the companion of her later years, and in 1831 she consented at the invitation of a bookseller to turn her reminiscences of a more brilliant period to account, by the publication of her piquant and amusing, though often untruthful memoirs. Vol. xviii. of the work appeared in 1833. She wrote a number of novels, &c., and died in great distress in 1838.—F. E.

JURIEU, Pierre, a celebrated French protestant minister and writer, was born December 24, 1637, at Mer, near Blois. He studied first at Saumur, then at Sedan, and afterwards in Holland and England. In England he took orders in the national church, but was afterwards reordained as his father's successor at Mer. Here he continued for the most part till 1674, when he was nominated professor of Hebrew and divinity at Sedan, and elected after due examination. Though of a feeble constitution, he accepted the post of pastor in addition to his professorship. In 1680 the university of Groningen invited him to become divinity professor; but he refused, and remained at Sedan till 1681, when the academy was suppressed. Among the works which he had published up to this date, were a treatise on devotion, which was very popular, and translated into English by Bishop Fleetwood; an "Apology for the Morality of the Reformed;" a treatise on the "Power of the Church;" and a preservative against a change of religion, in reply to Bossuet. On the suppression of the academy at Sedan he found it prudent to accept a divinity professorship at Rotterdam, a post to which he is said to have been called through the influence of Bayle, who afterwards wrote so violently against him. He entered Rotterdam in 1681 at the close of the year, and added to his professorship the pastorate of the Walloon church. Being now at liberty, he allowed his controversial spirit full scope, and his works appeared in rapid succession. In these he defended the protestants, and attacked the papists, jansenists included, with extraordinary vigour, but not always with good temper and moderation. He was equally ready to encounter Bossuet and Arnauld, Nicole and Maimbourg, on all sorts of subjects. In 1685 the edict of Nantes was revoked, and this event was both preceded and followed by extraordinary violence against the French protestants. Jurieu's deepest sympathies were enlisted, and in the cause of his suffering brethren he poured out a torrent of publications of the most diverse character. We may especially mention his "Pastoral Letters," which produced a profound impression, and had a marvellous success. Jurieu found himself surrounded with enemies, and attacked on all sides without pity or respect; and unfortunately for himself, he made some grave errors, including a prediction of the downfall of popery in 1689. Naturally irascible, he returned insult for insult, calumny and invective, sarcasm and violence, for their like; and yet he was feared as much as he was hated, and his influence was most powerful in favour of the refugees. Among his other labours he found time to defend our own William and Mary, to conduct a periodical publication for two years, to advocate the alliance of protestant churches, to attack Socinianism, and to apologize for his interpretation of the prophecies. A list of sixty of his works is given in the France Protestante. Some of these were reprinted in various places, and others were translated into German and English. The most important are—"History of Calvinism and Popery compared," in answer to Maimbourg, 1683; "True System of the Church, and true analysis of faith," in answer to Nicole, 1686; "Critical history of doctrine and worship, good and bad, from Adam to Christ," in which the origin of all forms of ancient idolatry is sought for in the Old Testament; "Sure and Honourable Means of Converting all Heretics," printed anonymously at Cologne. The works just named well illustrate the character and attainments of this remarkable man. Jurieu died at Rotterdam, June 11, 1713.—B. H. C.

JURIN, James, an English physicist, was born in 1680 or 1684, and died in London on the 22nd of March, 1750. He was fellow, and finally president, of the College of Physicians, and fellow and secretary of the Royal Society. He wrote "Remarks on the Functions of the Eye," which were published in Smith's treatise on Optics, Cambridge, 1738. He made some important experiments on capillary attraction and other physical subjects, which were communicated to the Royal Society between 1718 and 1746. He was the first who practised inoculation for the small-pox in England.—W. J. M. R.

JUSSIEU, Adrien de, the son of Antoine Laurent de Jussieu, was a celebrated French botanist. He was born at the Museum in Paris on the 23rd December, 1797, and died in that city on the 29th June, 1853, at the age of fifty-six. In consequence of delicate health, he was educated in the first instance at home. He afterwards carried on his studies at the Napoleon lyceum, and in 1814 he obtained the highest prize in the annual competition. He was fond of languages, and became a proficient in classics. In conformity with his father's wish he devoted himself to natural history. At the same time he studied medicine and acquired the degree of M.D., taking for the subject of his thesis the natural order Euphorbiaceæ. Botany now became his favourite study, and in 1826 he succeeded his father as professor of rural botany. He was thus a botanical demonstrator in the museum, and he took excursions with pupils in the vicinity of Paris with the view of conveying instruction in the practical department of the science. In 1831 he became a member of the Academy of Sciences, and in 1845 he succeeded Auguste de St. Hilaire as professor of vegetable organography to the Scientific Faculty. He was thrice nominated director of the Museum, and on the death of Desfontaines he was chosen director of the herbarium, an office which he afterwards shared with his friend Brongniart. He was an upright and valuable citizen, and was singularly devoid of ambition. He long laboured under disease of the stomach, and in 1852 the malady assumed a more serious aspect. He continued to suffer much pain till his death. He left two daughters, but no male heirs; so that the family, which during more than a century had been the ornament of science in Paris, became extinct with him. The Museum and Institute lost one of their most illustrious members, the Society of Agriculture its chief ornament, and France a popular and distinguished name, closely connected with those of De Buffon and Cuvier. He published various memoirs on the natural orders of plants. His monograph of Malpighiaceæ proved him to possess great botanical knowledge, and to be endowed with the same clear judgment which characterized his father Antoine Laurent. Among his works may be noticed the article "Botanical Taxonomy," in the Dictionnaire des Sciences Naturelles, and his "Elementary Treatise on Botany."—J. H. B.

JUSSIEU, Antoine Laurent de, the celebrated French botanist, was born at Lyons on the 12th April, 1748, and died

at Paris on the 17th September, 1836, aged eighty-eight. He was the nephew of Bernard de Jussieu, who also exercised a powerful influence on botany and on natural history in general. After completing his earlier studies, Antoine joined his uncle in Paris in 1765 at the age of seventeen, and there he prosecuted botany with vigour. In 1770 Jussieu took the degree of doctor of medicine, and was appointed assistant to Lemonnier in the botanical chair at the Jardin des plantes. Thus, at the early age of twenty-two he had to teach students the essential characters of plants cultivated in the Paris garden. The collection in the garden was at that time arranged according to the system of Tournefort. Shortly afterwards it became necessary to rearrange the plants, and Jussieu took advantage of this to adopt a new arrangement which had been suggested to him, by what had been done by his uncle in the garden of the Trianon. From the year 1774 to 1789 he was constantly occupied demonstrating to his class of botany; and as his new method was thus brought perpetually before him, he was able to alter and improve it. In his new system the vegetable kingdom was divided not according to certain arbitrary distinctions, but according to natural alliances or affinities in plants. The characters were taken from important characters connected with the embryo, and with the relations which the parts of the flower have to each other. He adapted also the simplicity and accuracy of Linnæus' definitions and descriptions to the exigencies of science. He made the generic characters as short as possible, and took the parts of fructification as the essential means of distinction. Instead of defining his classes and orders by a few artificial marks, he formed them from a view of all the most essential parts of structure; and thus he collected under the same group those plants which were most allied in that respect. In 1789, when Jussieu published his "Genera Plantarum," the political state of France was such as to interrupt all peaceful study, and accordingly he was compelled to mingle in the busy scenes of public life. In 1790 he became a member of the municipality of Paris, and was charged with the direction of the hospitals and charities of the city. In 1793 the Jardin du roi was reorganized under the name of Jardin des plantes and museum d'histoire naturelle, and Jussieu became professor of rural botany. He was afterwards appointed director and treasurer of the museum of natural history. In 1802 he again commenced his botanical writings, and continued his publications till 1820. He may be called the founder of the natural system of classification in botany. His uncle Bernard no doubt took the first step, but his nephew went far beyond him. In 1804 Jussieu became professor of materia medica in the faculty of medicine, and lectured specially on the agreement of the properties of plants with their botanical affinities. In 1822 he gave up his connection with the school of medicine, and in 1826 resigned his chair at the Garden of plants in favour of his son Adrien. His system, when first promulgated, was not appreciated as it ought to have been, and it was not till after the year 1820 that it became known in Britain by the writings of Robert Brown. Among Jussieu's works may be enumerated the following—"Memoir on the Family of Ranunculaceæ," which gained him a place in the Academy of Sciences in 1773; "Genera Plantarum;" "Principles of the Natural Method in Plants;" "Introduction to the History of Plants;" and numerous memoirs on natural orders, published in the Annales du Museum.—J. H. B.

JUSSIEU, Bernard de, uncle of the preceding, and also a very celebrated botanist, was born at Lyons in 1699. After being educated at the Jesuits' college at Lyons, he travelled with his brother Anthony in Spain and Portugal, and took his degree of doctor of medicine, first at Montpellier in 1720, and afterwards at Paris in 1726. In 1722 he was appointed sub-demonstrator of botany in the Royal garden at Paris—an office which he held till his death in November, 1777. His knowledge was highly esteemed by his contemporaries—so much so, that Linnæus was accustomed to say, when a problem was proposed to him which he could not solve, "Aut Deus aut B. de Jussieu." He was the first who proved that fresh-water polypi are animals, not plants; and that the Cetacea (whales) ought to be classed, not with fishes, but with the mammalia. He was a member of the principal learned societies of Europe.—D. W. R.

JUSSIEU, Joseph de, brother of the preceding, was born at Lyons in 1704. Having acquired an extensive knowledge of medicine, botany, mathematics, and engineering, he was appointed to accompany La Condamine in the expedition which he undertook to Peru in 1735, in order to determine more exactly the form of the earth. Jussieu remained in South America till 1771, when he returned to France with his health utterly ruined. In 1743 he was elected a member of the Academy. To him we are indebted for the introduction of the heliotrope to our gardens He died at Paris, 11th April, 1779.—D. W. R.

* JUSSIEU, Laurent Pierre de, a descendant of the celebrated botanists of that name, was born at Lyons in 1792. He has held various official appointments, and at one time sat as a deputy for Paris in the chamber; but his political career was obscure, and he was not re-elected. He has written a great many works, chiefly intended for the working classes and for children, for which he has been publicly rewarded.—W. J. P.

JUSSOW, Heinrich Christoph, German architect, was born at Cassel, October 9, 1754. He was educated with a view to the law; but preferring architecture, he in 1780 went to Paris, where he studied for two years under Wailly; then spent some time at Rome, Naples, &c., investigating the principal buildings, and finally, by order of the landgrave of Hesse-Cassel, Wilhelm IX., proceeded to England to make himself acquainted with the laying out of the parks and gardens. Returning to Cassel in 1790, he was appointed director of public works; erected an additional wing to the palace of Wilhelmshöhe, and laid out the adjacent park; built a city gate, the Friedrichsthor; a church at Neustadt, &c. During the French occupation Jussow was continued in his office by King Jerome Bonaparte, for whom he designed the so-called Chinese gallery. On the return of Wilhelm, now elector, Jussow was commissioned to erect a new palace on a vast scale; but only the ground-story was completed at the death of Wilhelm in 1821, and it has not been carried farther. Jussow died July 26, 1825.—J. T–e.

JUSTEL, Christophe, a French protestant, profoundly versed in canon law, born at Paris, March 5, 1580. He was councillor and secretary to Henry IV., and private secretary of Henri de la Tour. During his whole life he took part in public affairs, and died at Paris in 1649. Du Pin says he knew the history of the middle ages better than any other man of his time. He compiled a "Codex Canonum Ecclesiæ universæ;" a "Codex Canonum Ecclesiæ Africanæ;" "A Codex Canonum ecclesiasticorum Dionysii Exigui," and edited the Nomocanon Photii; he also wrote some valuable historical works.—B. H. C.

JUSTEL, Henri, son of the preceding, and eminent for similar studies, was born at Paris in 1620. It was his delight to aid men of letters, to whom he communicated his books and manuscripts, and with whom he carried on an extensive correspondence. He succeeded his father as secretary of the king of France, and collected a library, very rich in manuscripts. He held in his house weekly an assembly of learned men. He numbered Locke, Leibnitz, Hickes, and many others among his friends, and presented some of his MSS. to the library at Oxford. In 1681 he came to England, where he received an appointment as librarian to Charles II., a post which he continued to occupy until his own death, September 24, 1693. His works are "Bibliotheca juris canonici veteris," and a "Collection of Travels in Africa and America." He also contributed to the Transactions of the Royal Society of London.—B. H. C.

JUSTI, Johann Heinrich Gottlieb, was born at the commencement of the eighteenth century in Thuringia, and died in 1771. He studied at Jena, and served in the Prussian army. He afterwards resided at Leipsic and at Vienna, where he was professor of political economy and eloquence. In 1758 he went to live at Copenhagen, and subsequently removed to Berlin, where he became director of mines. In 1768 he was convicted of some malversations, and committed to prison, where he died. His works are numerous, and relate chiefly to political economy. He also wrote on philosophical and satirical topics.—B. H. C.

JUSTIN, "martyr" and "philosopher," was born at Flavia Neapolis, Sichem, in Samaria, in 103. A Greek by education as well as by descent, after vainly seeking satisfaction in the systems of the Stoics and the Peripatetics, of Pythagoras and of Plato, he rested at last in christianity, and, without accepting any office in the church, devoted himself to the propagation of the faith. Much of his life was passed at Rome, where he appeared still wearing the philosopher's cloak, and declaring himself the teacher of a "new philosophy." At Rome he presented his two "Apologies for Christianity" to the two emperors, Antoninus Pius and Marcus Aurelius; and at Rome, in the time of the latter emperor, he eventually suffered martyrdom. Such scanty facts,

to which no accurate dates are assignable, are all that is known of the life of Justin. He survives, however, in his writings. Of these, many which were attributed to him by antiquity have perished, amongst which a book against Marcion is especially to be regretted; and perhaps of all the works now circulating under his name, the two "Apologies" and the "Dialogue with Trypho the Jew" are alone genuine. These, however, are of very great value, not only as our only authentic source of information about Justin himself, but as considerable authorities on a dark period of church history. In the disputation with Trypho, Justin gives an account of his conversion, which, as he tells us elsewhere that his mind had previously, while still "rejoicing in the teachings of Plato," been favourably impressed with the constancy of the christians, may possibly be a literally true narrative. He was walking alone, longing for an intuition of the Deity, when he was met by a venerable old man, who exhibited the truths of christianity in so clear a light that our philosopher became a convert; and, without ever entirely discharging his mind of Platonism, yet used it henceforth but as the vesture of his new faith. The first "Apology" was presented to the Emperor Antoninus Pius, and to his adopted sons Verissimus and Lucius; and as it does not address Verissimus as "Cæsar," a title which he received in 139, it was probably written before that year. In this work Justin clears the christians of various calumnies, asserts the Jewish origin of gentile wisdom, and quotes copiously the Old Testament prophecies of Jesus Christ. He refers incidentally to a statue standing on the Tiberine island as a witness to the presence at Rome of Simon Magus. If, as is most likely, the inscription upon this statue showed it to be really in honour of the old deity Semo Sancus, Justin must have laid himself open in a most unfortunate manner to the witticisms of the learned in Italian archæology. The "Apology" contains important descriptions of the order then followed in baptism and the celebration of the eucharist. One passage, which seems to give undue reverence to angels, has puzzled the commentators; and we may remark generally that much ingenuity has been expended in making Justin's expressions conform to the rigour of post-Nicene orthodoxy. About the year 164 Justin presented to the Emperor Aurelius his second "Apology," where he narrates the story of the persecutions conducted by Urbicus the præfect of the city, and declares the innocence of the christians, by whom many in Rome possessed with devils had been exorcised. His statements on the relations of christianity and heathendom are worthy of notice. He declares that the Logos is the source of all knowledge of the truth; that the Logos is given more or less to all men (§ 13); just as in the first "Apology" (§ 61) he had said that Socrates and Heraclitus, and all who ever lived according to reason (Logos), were christians. Justin soon after fell a victim to the persecution against which he had protested. He had foreboded that his death would be brought about by the emperor's Cynic friend Crescens; and his disciple Tatian informs us that this was the case. The Acta of Justin's martyrdom are unfortunately not supposed to be genuine; otherwise it would be interesting to learn thence that the martyr used to lodge at the Timotine baths, whither all who wished to hear him came, and that he had been to no other place of assembly. Upon this statement a somewhat elaborate superstructure has been raised, as may be seen at large in the ecclesiological novel Fabiola. It is asserted that these baths formed part of the house of the pious Pudens family in the vicus Cornelius, and that their site is now occupied by the church of St. Pudentiana.—T. E. H.

JUSTIN I., born in 450, was originally a Dacian peasant; but fired by an adventurous spirit, he travelled to Constantinople, and enlisted in the guards of the Emperor Leo I. Under Leo and his two successors Justin did important service to the state in the Isaurian and Persian wars, and was successively appointed tribune, consul, senator, and general. When the Emperor Anastasius died in 518, Justin, who then held the command of the guards, was proclaimed emperor by the soldiers. At the time of his elevation to the throne he was sixty-eight years of age, and so ignorant that he did not even know the alphabet; but conscious of his political inexperience, he intrusted the government mainly to the quæstor Proclus, and his own nephew Justinian. By the advice of the latter Justin effected a reconciliation between the Greek and the Roman churches, and the goodwill of the orthodox party was assiduously cultivated. The emperor was personally gentle and honest, as well as brave; but the murder of Vitalian the consul, who was treacherously stabbed at a royal banquet, though mainly the work of Justinian, has cast a dark shade also over the character of his imperial uncle. After a reign of nine years, Justin, having become infirm through an incurable wound in his thigh, as well as from the infirmities of old age, abdicated in favour of his nephew, in 527, and died four months after.—J. T.

JUSTIN II. was the son of Vigilantia, sister of Justinian I., whom he succeeded on the throne in 565, through the influence of the senators and the guards. He generously discharged the debts of his uncle, and set himself to correct the abuses which had crept into the government during the closing years of Justinian's reign. Soon after the accession of Justin, Alboin, king of the Longobards, assisted by the Avars and other barbarous tribes, undertook an invasion of Italy on the invitation, it is said, of Narses, exarch of Ravenna, who on account of his avarice and oppressive exactions had been superseded in his government by a new exarch, Longinus. In 568 the hordes of Alboin crossed the Julian Alps, and poured down like a torrent on the fertile plains of north Italy, which in a short time were permanently severed from the Byzantine empire. The African provinces too were laid waste, and Asia was overrun by the Persians. The efforts of Justin utterly failed to avert these and other calamities which overtook the monarchy during his reign. A painful disease—which deprived him of the use of his feet, confined him to his palace, and is alleged to have even impaired the faculties of his mind—rendered him incapable of either repelling the attacks of foreign enemies, or of repressing the disorders which had sprung up at home through the malversations of his governors and magistrates. Feeling at least his own incapacity and weakness, he determined to abdicate the throne; and as his only son had died in infancy, he made choice of Tiberius, captain of the guards, a brave and worthy officer, as his successor. The remaining four years of Justin's life were passed in tranquil obscurity. He died in the year 578.—J. T.

JUSTINIAN I., Emperor, was born in Thrace in 483, of an old Slavic family. Having been associated with his uncle in the imperial government he succeeded him in a few months, August 1, 527. The despotism of Justinian in ecclesiastical affairs was the source of many embarrassments and broils to the Oriental church. Wishing to compel the heathens to undergo christian baptism, he was guilty of much cruelty. Those who would not embrace the new religion were fearfully persecuted, many were put to death, and the property of many more was confiscated. He suppressed the new Platonic school of philosophy at Athens; in consequence of which the most distinguished philosophers fled to Chosroes, king of Persia; where, however, Parsism was as distasteful to them as Christianity. But when, after a bloody contest, the Persian christians obtained from the emperor the free exercise of their religion, he was obliged to concede the same privilege to the new Platonists in the Roman empire. He also abolished the consulship at Rome in 541. His efforts to compel the free Mainottes in Peloponnesus to renounce heathenism were equally unsuccessful. In all things relating to christianity his proceedings were of the same arbitrary, imperious nature. He was a zealous defender of the decrees passed by the council of Chalcedon. One of his leading projects was to bring back the Monophysites to the catholic church. In prosecuting it he deposed bishops, excluded all the unorthodox from their offices, and fixed an interval of three months, within which all heretics were to return to the church under severe temporal penalties. This led to the rebellion in Samaria, and the sending of an army to quell it. In consequence of Theodorus persuading the emperor that a condemnatory sentence on the three heads of the Antiochian school would reconcile the Monophysites to the church, he condemned their errors in three chapters in 544. Yet the Western church was opposed to the whole of this measure; so that Vigilius refused to sanction the emperor's second edict against the three chapters in 551. At the fifth œcumenical council of Constantinople, all the imperial propositions were approved; and communion with Vigilius, who was not present, was withdrawn. Justinian's last attempt to bring back the Monophysites to the church was on the occasion of his elevating the incorruptibility of Christ's body to a point of orthodoxy. He compelled all reluctant bishops to be removed; and the patriarch of Antioch was only saved from actual banishment by the unexpected death of the emperor in 565. The great influence exercised over him by Theodora, a beautiful,

talented, amorous actress, whom Justinian had married, is well known. It was she that prompted him to his long-continued but fruitless efforts to reunite the Monophysites with the orthodox church, and so guided his edicts that they were generally favourable to that party. She was also the occasion of the terrible insurrection of the two factions in the circus, the blues and greens, which almost overthrew his throne and certainly threatened his life, till it was quelled with bloody cruelty by Belisarius. Theodora favoured the blues. Externally, the power of the empire was widely extended, chiefly by the brilliant and successful wars of Justinian's generals, Belisarius and Narses. In the West the dominion of the Vandals was destroyed by Belisarius (534–35); Africa, Sardinia, and Corsica were conquered; Sicily and Italy were again united to the Byzantine empire, after the dominion of the Goths was destroyed by Belisarius and Narses. Part of the coast territory of Spain was also taken from the Goths. In the East, however, peace had to be repeatedly purchased from the Persian king, Nushirvan. The public buildings of Justinian were cemented with the blood and treasure of his people. Among them was the splendid cathedral of St. Sophia. A line of fortifications, however, served to protect the northern and eastern boundaries of the empire. Perhaps the best part of Justinian's fame is due to the code of civil law (Pandects), which he and his jurists digested from the treasures of Roman jurisprudence; and which has since been the source of legal science for all civilized nations. The reign of Justinian was both long and brilliant. In it the Roman dominion was restored to its former splendour by the arms of his generals. But his efforts to establish uniformity of religious opinion—a true system of orthodoxy for all future time—produced great mischief both to church and state. The emperor's character has been ably drawn by Gibbon.—S. D.

JUSTINIAN II., son of Constantine IV., Pogonatus, became emperor of Constantinople, while yet a boy, in 685. His reign is marked by little else than vice, cruelty, and revenge. After Leontius, a general of reputation, had been imprisoned three years, he was called forth to take the lead of the patriots who longed to deliver their country from a tyrant. Justinian was banished to Chersonæ in Crim Tartary, whence after three years' sojourn, hearing that Leontius had been deposed and Apsimar elevated in his place, he departed first to the Chozars, whose khan proved faithless; and then to the Bulgarians who promised him their aid. After ten years' absence he was restored; and proceeded to perpetrate the greatest cruelties against all his enemies. His implacable hatred to the Chersonites, to exterminate whom he sent a second expedition, led to his assassination in 711.—S. D.

JUSTINIANI. See GIUSTINIANI.

JUSTINUS, FRONTINUS: we know nothing of Justin the historian except his "History." He is quoted by St. Jerome, and must have flourished before the beginning of the fifth century, but further than this we cannot assign a date to his work. It has come down to us in forty-four books under the title "Historiæ Philippicæ," with a preface in which the author informs us regarding its source and object. A certain Trogus Pompeius, who flourished in the time of Augustus, had written a larger work in the same number of books and under the same title, giving a detailed account of the rise and fall of the Macedonian monarchy, interspersed with digressions after the manner of Herodotus: thus embracing a considerable portion of the annals of Assyria, Persia, Greece, and Rome, with disquisitions and essays on various cities and minor states, whose fortunes, directly or indirectly, became connected with those of the dynasty of Macedon. Justin undertook to make a redaction of this "History;" mingling on no very definite plan extracts with abridgments, and giving in a condensed form what seemed to him the cream of the whole, "breve florum corpusculum." Justin's sole purpose was to produce a readable epitome of his predecessor's work; but, as frequently happens, the copy of a lost original has been preserved, and almost all we know of Pompeius is the result of the labours of Justin, which have handed down a variety of facts not to be found in the more famous annalists of the corresponding epochs. The best edition of Justin is that of Frobischer, to which is prefixed a learned dissertation by Heeren investigating the sources of the author's "History" and that of his prototype.—J. N.

JUVARA or IVARA, FILIPPO, a celebrated Italian architect, was born at Messina about 1685, of an ancient but poor family; learned the rudiments of design under a brother; took ecclesiastical orders; and then proceeded to Rome, where he studied architecture under Fontana. His first employment was to decorate the Villa Ottoboni. When Victor Amadeus became king of Sardinia, he invited Juvara to build a palace at Messina, afterwards took him to Turin, appointed him his architect, and gave him the abbey of Salve. Juvara's principal buildings are at Turin. They include the royal hunting palace of Stupinigi; the Birago di Borgaro palace; the Royal basilica of La Superga, a circular edifice, the cupola of which is a conspicuous object in the general view of the city; the churches of the Carmelites, del Carmine, and that of the fathers of the oratory. At Milan he erected the façade of the church of S. Ambrogio; at Mantua he finished the cupola of S. Andrea; and at Como he made various additions to the cathedral. He went to Lisbon at the special request of the king in order to superintend the erection of the royal palace. So great indeed had his celebrity become, that on the destruction of the royal palace at Madrid by fire in 1734 Juvara was invited to design the new one. He accordingly went thither and prepared a design of extraordinary magnificence; but the national dilatoriness interposed obstacles, and Juvara died in 1735 of a violent fever brought on, it is believed, from vexation, before any steps had been taken for carrying his design into execution. The present building, a modification of his design, was erected by G. Sacchetti, a countryman of Juvara's, and on a scale of much less magnitude; yet it is pronounced by Ford to be even now "certainly one of the most magnificent palaces in the world." Juvara was a facile designer; but he had little refinement of taste, and his buildings are overlaid with the florid exuberances of the period.—J. T–e.

JUVENALIS, DECIMUS JUNIUS: very little is known, and a great deal has been conjectured, regarding the life of the great satirist. The biography of Juvenal by Probus, attributed to Suetonius, and those which are the work of later scholastics, in many respects differing, agree in the following results—That the poet was born at Aquinum, the son of a rich freedman; that he was engaged in declamation "animi causa" up to nearly middle life; that among his earliest compositions were the lines upon Paris we find in Sat. vii. 86–91; that upon publishing those he was banished by order of the reigning histrio under Nero, Domitian, or Hadrian, to Egypt, where he lived in his old age very unhappily, and died either there or immediately after returning to Rome. Some lines of Sidonius Apollinaris, in which allusion is made to Ovid along with another exile banished by an actor, as well as the poet's own references to Egypt, are brought forward in support of an account which closer examination shows to be, in great measure at least, imaginary. The mention of Paris in connection with the poet Statius identifies him with the favourite mime of Domitian who died A.D. 83: the allusions to the death of Domitian (96) at the close of the fourth, and the condemnation of Marius Priscus (100) in the first satire, prove that Juvenal must have been living at least seventeen years after the date assigned to his banishment. It was hardly possible that he could have passed over a period of exile nearly twice as long as that which inspired the Tristia and the Pontic epistles of Ovid with nothing more than an incidental reference; while the statements regarding Egypt in the fifteenth satire are neither sufficiently minute nor accurate enough to make it probable that they were founded on any extensive personal observation. We know that Juvenal flourished during the last twenty years of the first, or the first twenty years of the second century; that Aquinum was, if not his native town, his favourite residence; that he numbered among his friends the epigrammatist Martial; was a severe censor of the corruptions of Rome under Domitian; and published his satires—to which the first in order, probably one of the latest in composition, forms a sort of introduction—some time or other during the reign of Hadrian. Further than this we know nothing. Roman satire —that original growth of Latin literature, beginning with the lampoons of Nævius and finding its earliest systematic form in the more studied invectives of Lucilius—took on the shape of good-humoured yet searching raillery in the hands of Horace; and after losing its spontaneity in the half philosophical half critical essays of a youthful advocate of the Stoics, found in the writings of Juvenal at once its consummation and its close. This master of the art, whose name has become a sort of synonyme for the species of composition which he represents, has many points of contrast as well as of contact with his predecessors. The differences which characterize the Roman satirists

are to be attributed in part to the different atmospheres in which they lived, partly to personal peculiarities which have left their mark on their respective styles. Lucilius lived during that period of the Republic when the struggle between the old manners and the new had begun, when the majority still took the side of simple independence against refinement and luxury. He was free to censure in unmeasured terms those individuals and classes who were infected with effeminate manners or a lax morality. The age of Horace was a widely different one; the old institutions survived only in name, the old spirit had died out, the mission of the poet was to reconcile enemies, to elevate the tone of men's minds, and accepting the new civilization to correct its more glaring vices. A century later, when the forms even of a constitutional government had given way to a rigid imperialism, the corruptions which grow up in an advanced stage of society had become more conspicuous; the poet could no longer strive to effect a compromise. The age of Horace was one of transition, the age of Persius and Juvenal was one of decay; he tried to make the best of his, they succeeded in showing the worst of theirs; the Epicurean criticises, laughs, expostulates, where the Stoic preaches and the Moralist denounces. When we have said that Juvenal was the greatest master of denunciation that ever lived, we have summed his praise. There is no variety, no versatility, and comparatively little grace in his genius, which is strong, intense, and narrow. As an artist he stands in the first, but not foremost in the first rank: the verse, which in the hands of Persius is cramped into the obscure vehicle of a doctrinaire ethics, takes a wider range under the larger inspiration of his successor. Juvenal's hexameters roll along with the sound of a torrent, or the voice of a great speaker in a rage; there is a grandeur in some of his conceptions, and a sledge-hammer force about many of his antitheses, which the best passages of Johnson and Churchill only faintly reflect. He has almost as many quotable passages as Pope, and every now and then hits the nail on the head with an epithet we cannot forget, and gibbets a vice forever in a line. His masterpieces—the thirteenth satire with its magnificent description of the terrors of an angry conscience, the tenth with its succession of great pictures, the eleventh with its elegant familiarity, the fourteenth with its pervading power and finish—are enough to immortalize their author; but when we compare even these with the epistles of Horace, we see the difference between a poet and a consummate rhetorician. Juvenal cannot conceal his art; he aims high, but his purpose is too obtrusive; his finish is perfect, but his labour is too conspicuous; we cannot altogether doubt his sincerity, but he too obviously studies for effect. "Facit indignatio versum" he says himself; his graces, writes his best commentator Heinrich, are the furies, φοβεραι χαριτες; and the reflex of his age with which we are presented in his pages, must be accepted with some deduction for the bitterness of satire. Juvenal has always been received as the type of a good hater; we can form fancies of the man of whom we know so little, and conceive him a good friend and an unforgiving foe, keen, proud, and caustic, consoling himself for corruption, which he partially shared, by writing rounded verses against hypocrisy and slavish vice; "laudator temporis acti," dreaming of an age of innocence among the Marsian and Hernican hills, a lover of the country, of old times, and of old wine—

> "Quale coronati Thrasea Helvidiusque bibebant
> Brutorum et Cassi natalibus."

—J. N.

JUXON, William, Bishop of London, and the last ecclesiastic who filled the office of lord-treasurer of England, was born at Chichester in 1582, educated at Merchant Tailors', and was elected in 1598 to one of the fellowships of St. John's college, Oxford, belonging to that school. He was originally intended for the bar, had studied law, and entered himself at Gray's inn, when he changed his mind, studied divinity, took orders, and in 1607 was presented by his college to the vicarage of St. Giles', Oxford. Laud was appointed president of John's in 1611, and in that capacity probably became acquainted with Juxon's merits, which were those of a practical preacher, and of a mild and amiable man. However this may have been, when in 1621 Laud resigned the presidency of John's, it was through his influence that Juxon was elected his successor. Laud's affection for him did not stop here. It was through Laud that he was appointed some years later one of the chaplains-in-ordinary to Charles I., as well as dean of Worcester, and in 1632 clerk of the royal closet; the last appointment being asked for, that Laud "might have one that he might trust near his majesty if he himself grew weak or infirm," different as were the dispositions of the two men. It was through Laud again that Juxon was nominated bishop of Hereford in 1633, and dean of the royal chapel. Before consecration he was made bishop of London, after Laud's exchange of that see for the archbishopric of Canterbury; and when Laud prevailed upon Charles to make an ecclesiastic lord-treasurer, Juxon was selected for the high office in 1635, having been sworn of the privy council two years before. Both as bishop of London and as lord-treasurer Juxon seems to have gained the respect of all parties by his moderation and urbanity. He was the first ecclesiastic who had been made lord-treasurer since the reign of Henry VII., and both courtiers and the nation were indignant at the appointment. He managed the finance of his office well, however, though taking advantage of the influence which it gave him over the city of London to advance the interests of the church. Mild as he was, it was Juxon who chiefly, of the king's advisers, protested against the bestowal of the royal assent upon the bill which attainted Strafford. Immediately after the execution of Strafford, he resigned his political office and withdrew to his palace at Fulham, where he continued to be loyal to and consulted by the king, while he received the visits of leaders of the opposite party. Nothing could be discovered in his conduct, whether as bishop or as treasurer, on which to found a charge against him, and so great was the esteem inspired by his character and disposition that he was not deprived until 1649, the year of Charles' execution. By the king's express desire Juxon was in attendance on him during his trial. Early on the morning of the fatal day Juxon was with Charles, and they spent together a considerable time in prayer. He accompanied the king through the park to Whitehall, walking at Charles' right hand. At Whitehall he prayed again with the king in the "cabinet-chamber" and administered the sacrament. On the scaffold it was in answer to an appeal from Juxon that Charles made a declaration of his religious faith. "I have a good cause," he said to Juxon as he prepared for the block. "There is, sire," rejoined Juxon, "but one stage more, which, though turbulent and troublesome, is yet a very short one. Consider, it will soon carry you a great way; it will carry you from earth to heaven; and there you shall find a great deal of cordial joy and comfort." "I go," said the king, "from a corruptible to an incorruptible crown, where no disturbance can be —no disturbance in the world." "You are exchanged," replied the bishop, "from a temporal to an eternal crown; a good exchange!" and Charles' last conversation upon earth was closed. Before stretching out his neck to the executioner, the king took off his cloak and George, giving the latter to Juxon, to whom he said earnestly, "Remember!"—an apostrophe which the bishop is said to have afterwards explained to mean an injunction not to forget his frequent admonitions to teach his son the duty of forgiving his judges. After the execution Juxon took charge of the king's corpse and accompanied it to Windsor. Deprived of his bishopric, he retired to an estate of his own at Little Compton in Gloucestershire, where, curiously enough, he is said to have been a great hunter, keeping one of the best packs of hounds in England. At the Restoration he was appointed archbishop of Canterbury, and died in his eighty-first year, on the 4th June, 1663, leaving a munificent legacy to his own college of St. John's, Oxford, where he was buried; his remains being placed beside those of Laud, transferred thither in the same year from Barking. The only compositions of Juxon's known to be extant are, a sermon on the execution of Charles, 1649; and a pamphlet on the Act of Uniformity, 1662. The Catalogue of the most Vendible Books in England, published in 1658, has been ascribed to him, because signed "W. London." This, however, was the real name of the compiler.—F. E.

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